

HERITAGE TURKEY

BRITISH INSTITUTE AT ANKARA



Volume 1 | 2011

The objectives of the British Institute at Ankara are to enable UK scholars across the humanities and social sciences to undertake world-class original research and fieldwork focused on Turkey and the Black Sea littoral region; to encourage and facilitate collaborative research with other UK institutions and with scholars and institutions in Turkey and the Black Sea littoral region; and to maintain a centre of research excellence in Ankara.

A small staff at the Institute's premises in Ankara conduct their own research, assist scholars and maintain the centre of research excellence. The centre houses a library of over 52,000 volumes, research collections of botanical, faunal, epigraphic and pottery material, together with collections of maps, photographs and fieldwork archives, and a laboratory and computer services. Access to these resources is available free of charge to members of the Institute. The Institute is able to offer to members, for a reasonable charge, the use of accommodation, surveying and photographic equipment, and a four-wheel-drive vehicle.

The Institute encourages as wide a scope of high-quality research as can be supported with its financial, practical and administrative resources. The Institute supports a small number of thematically-focused research programmes, stimulated by current concerns of academic research in the UK as well as internationally; these are known as strategic research initiatives. In 2011 the following initiatives were supported: Contemporary Turkey; Climate History of Anatolia and the Black Sea; Frontiers of the Ottoman World; and Settlement History of Anatolia. A diverse group of research projects, which were funded and/or facilitated by the Institute, operated within the strategic research initiatives scheme during 2011; these include studies of the intellectual origins of the Turkish Republic, and Georgians and Turks on the frontiers of Islam in the Ottoman period, an assessment of climatic and cultural change in Cappadocia over a period of 5,000 years and the major multi-disciplinary research project at Çatalhöyük. In addition, the Institute is conducting a major British Academy-funded international research project in collaboration with the Association for South East Asian Studies UK investigating links between the Ottoman Empire, Turkey and Southeast Asia between the 16th and 20th centuries. The Institute also offers a range of grants to support undergraduate to post-doctoral research.

Subscription to the Institute costs £40 per annum (£20 for students). Members are entitled to copies of the Institute's annual journal, *Anatolian Studies*, and of its annual publication on current research, *Heritage Turkey*, a discount on other Institute publications, notification of conferences and lectures, and access to the centre of research excellence, accommodation and other services in Ankara.

To join the Institute, or for further information about its work, please contact us at
British Institute at Ankara, 10 Carlton House Terrace, London SW1Y 5AH
biaa@britac.ac.uk | www.biaa.ac.uk

Council of Management 2011

Chairman Sir David Logan

Honorary Secretary Professor Stephen Mitchell

Honorary Treasurer Dr Nicholas Milner

Elected Members Dr Warren Eastwood, Dr Sally Fletcher, Dr Alan Greaves, Professor John Haldon

Mr Marc Herzog, Professor Şevket Pamuk, Mr Richard Panigian, Mr Bill Park, Dr Philip Robins

Dr Ulf Schoop and Mr Toby Wilkinson

President Professor David Hawkins

Vice-Presidents Sir Timothy Daunt and Sir Matthew Farrer

Honorary Vice-President His Excellency Mr Ünal Çeviköz

Director Dr Lutgarde Vandepuit

The front and back covers feature the exquisite gold and electrum ornament found this year at Kerkenes

HERITAGE TURKEY

British Institute of Ankara Research Reports 2011

Volume 1 | 2011

CONTENTS

2 LETTER FROM THE DIRECTOR

Lutgarde Vandeput

3 CLIMATE HISTORY

3 A history of long-term climatic and cultural change in Cappadocia *Neil Roberts*

6 Quantitative vegetation modelling in southwest Turkey *Warren J. Eastwood, Ralph Fyfe, Çetin Şenkul and Anneley McMillan*

8 CONTEMPORARY TURKEY

8 Turkish migration to European Union Member States: present and future dynamics *Samantha Currie*

9 Democratisation: what's in a word? *Bill Kissane*

9 Sociology and revolutions in Turkey. The transmission of ideas and the birth of liberal thought *Ozan Özavcı*

11 Site management in Turkey: the case of Antalya *Dinç Saraç*

12 A (multi-)national space: nationalism, reconciliation and the memorialisation of Gallipoli *Pheroze Unwalla*

12 Subjectivity, agency and desire in the daily lives of Muslim women: women-only gym members in Istanbul *Sertaç Sehlíkoglu*

13 FRONTIERS OF THE OTTOMAN WORLD

13 The literature of travel, exploration and empire *Sascha Clement*

14 SETTLEMENT HISTORY OF ANATOLIA

15 The first farmers of central Anatolia: the Boncuklu Project *D. Baird, O. Bar-Yosef, A. Baysal and A. Fairbairn*

17 New painting found at Çatalhöyük *Ian Hodder*

19 The Cide Archaeological Project 2011 *Bleda S. Düring, Claudia Glatz and T. Emre Şerifoğlu*

21 Domuztepe 2011 *Stuart Campbell*

23 Kilise Tepe 2011 *Mark Jackson, Nicholas Postgate, T. Emre Şerifoğlu and Bob Miller*

25 Archaeology and empire in the first millennium BC: Ziyaret Tepe *John MacGinnis*

27 The Kerkenes Project 2011 *Geoffrey D. Summers*

29 Pisidia Survey Project 2011 *Lutgarde Vandeput*

31 The people of Roman Ankara *Stephen Mitchell*

35 The Avkat Archaeological Project 2011 *John Haldon, Hugh Elton and Jim Newhard*

37 The Amorium Excavations Project: a progress report *Chris Lightfoot*

39 Anatolian travels: analysing communication routes in the late prehistory of Asia Minor *Michele Massa*

40 Craft and identity at Boncuklu Höyük: stone bead technology *Emma Baysal*

40 Geometric clay objects *Lucy Bennis-Chapman*



Wall painting at Çatalhöyük

Edited by Gina Coulthard

ISSN 2045-3272

© British Institute at Ankara 2011

A company limited by guarantee, registered in England No. 477436

Registered Office: 10 Carlton House Terrace, London SW1Y 5AH, UK

Charity Commission Reference 313940

Sponsored by



Dr Lutgarde Vandeput
Director, British Institute at Ankara

November 2011

Dear members,

As you will already have read in the recent letter from Sir David Logan, our Chairman, the Institute was granted a much better financial settlement from the British Academy than we had anticipated. Moreover, this is not only the case for the present financial year, but is secured up to 2014/2015! As you can imagine, the new situation is a great relief and has major consequences for the operation and plans of the Institute in the coming years.

As I write, Andrew Peacock, our Assistant Director since 2007, has recently taken up his new position of Lecturer in Middle Eastern History at the University of St Andrews. A seamless transition! We wish Andrew the best of luck in his future career and thank him for all he did for the Institute during his term of employment here in Ankara. The improved financial settlement allowed the Institute to advertise the post of Assistant Director to find Andrew's successor, contrary to what we had originally anticipated. Marc Herzog arrived in Ankara in September. He is a political scientist who received his PhD from Exeter University. Marc will be working on contemporary Turkey, more specifically on Turkish party politics, during his time at the Institute.

Marc is not the only new arrival! Unlike last year, the Institute can once again 'afford' a BIAA Postdoctoral Fellow. After a tough selection process, Elena Magdalena Craciun was offered the 2011/2012 Fellowship. Magda too is working on contemporary Turkey, specialising in anthropology. With so much expertise on present-day Turkey in house, I am looking forward very much to some stimulating tea-time discussions, which will most definitely touch often on ongoing issues! Some of you may wonder why there is no reference to an 'incoming director', as my five-year term of appointment ended in September 2011. However, I am extremely pleased, as you can imagine, to be able to let you know that my contract has been renewed for a second term.

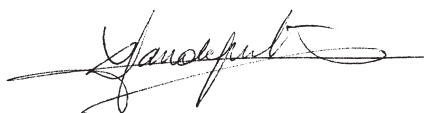
The start of a second five-year term for the Director indicates that it has been five years since the last review by the BASIS (British Academy Sponsored Institutes and Societies) Committee. In April, the Ankara premises were 'inspected' by a review team of five. I am happy to be able to report that their findings were generally positive and that they found the Institute in good order. One of the general conclusions was that 'the decision to increase the BIAA's financial settlement was the right one'!

Five years is also the duration of the lease on the main Institute premises at Tahrir Caddesi 24. All of you who have visited us here will be pleased to read that the BIAA will stay at the same address for the coming five years. And you will be even more pleased to know that the building has been rewired and has a new roof now!

You have the first issue of *Heritage Turkey*, replacing *Anatolian Archaeology*, in hand. We hope that the title reflects the Institute's activities better than the old title, with its concentration on archaeology. Archaeology has traditionally been – and continues to be – a core strength of the BIAA, but the work of the Institute now covers much more, and we felt that this should be reflected in the magazine's title. With the new name: a new style and a new concept.

I hope you will enjoy reading this first edition of *Heritage Turkey* and learning more about the wide range of research funded or facilitated by the British Institute at Ankara!

Best wishes from Ankara,



The BASIS review panel with the Director in front of the entrance to the BIAA (from left: M. Millet, E. Peltenburg, L. Vandeput, G. Toutziari, L. Brubaker and R. Jackson)

CLIMATE HISTORY

The environment of Anatolia has been a perennial subject of interest and research for historians of Turkey and the Black Sea region. In the late 19th century, Sir William Ramsay, a founding father of the study of ancient Asia Minor, remarked that the interplay of history and geography was nowhere better studied or appreciated than in Anatolia, and no scholar or researcher who has followed him would seriously contest the point. Climate history has become a particular focus for environmental scientists in the last 20 years, as the dangers and implications of global warming have been widely studied and publically recognised. The British Institute at Ankara accordingly has supported fieldwork in Anatolia extending from the north-east mountain ranges of the Pontic region, to the valleys of the Gediz and Maeander rivers in the west. Pollen coring has been especially productive of information about vegetation and climate history, and Institute researchers have turned repeatedly to the extraordinary data that is recoverable from the sediments of Nar lake in Cappadocia. These are laminated, year by year, providing a precise chronology which extends through the entire Holocene and into the epi-palaeolithic period. The importance of Nar is not only the long perspective that it offers into the earliest period of human occupation in Anatolia, but also the fine chronological differentiation, which makes it possible, in later periods, to suggest important correlations between environmental and historical data.

A history of long-term climatic and cultural change in Cappadocia

Neil Roberts | University of Plymouth

As part of the British Institute at Ankara's Climate History research initiative, we have been carrying out detailed studies at Nar crater lake in Cappadocia to investigate the relationship between changes in climate and the emergence of complex societies in central Anatolia during the Holocene. One of the most significant features of Nar lake is that it is depositing annually laminated – or varved – bottom muds at the present-day, which potentially provide annual dating precision for past climate changes. From earlier lake coring programmes, we already knew that these laminated sediments extended back at least 1,700 years to late Roman times (Jones et al. 2006; England et al. 2008; Eastwood et al. 2009; Woodbridge, Roberts 2011). In summer 2010, with the support of the Institute, we conducted a successful fieldwork programme which recovered longer sediment cores and extended our record much further back in time. In the last 12 months, we have started laboratory analysis of the new core samples with encouraging results, and also conducted short field seasons in June and September 2011 as part of our on-going monitoring studies at the site.

Laboratory analysis methods

The new cores were opened, split in two lengthways, described and photographed in September 2010, with one half being kept as an archive. Based on these sources we spliced together the 'best' sections from three parallel cores to create a master sequence 21.69m long. Using visible changes in sediment stratigraphy, seven major 'units' have been

identified (see figure on next page), four of which are finely laminated, and with a fifth (unit 3) comprising mainly thick laminations which may not be annual in origin. Finely laminated sediments are recorded almost all the way to the base of the sequence, amounting to about 14m thickness in total, or about two-thirds of the master sequence.

Before sub-sampling of the cores began, the master sequence half-cores were taken to the Itrax scanning facility at Aberystwyth University in Wales. This is a non-destructive technique which uses XRF-scanning to derive the chemical composition of the sediments. Where sediments are laminated, techniques such as Itrax scanning can permit reconstructions of climate variability at high (i.e. sub-annual to decadal) resolution. The Nar10 master sequence half-cores were measured at 200µm resolution – that is, five measurements per mm! This took almost three weeks of more or less continuous operation in November 2010 and will be a key source of data for Plymouth research student Samantha Allcock in her PhD. Using enlarged photographs as an aid, the core laminations were then counted to work out the time duration represented by different sediment layers.

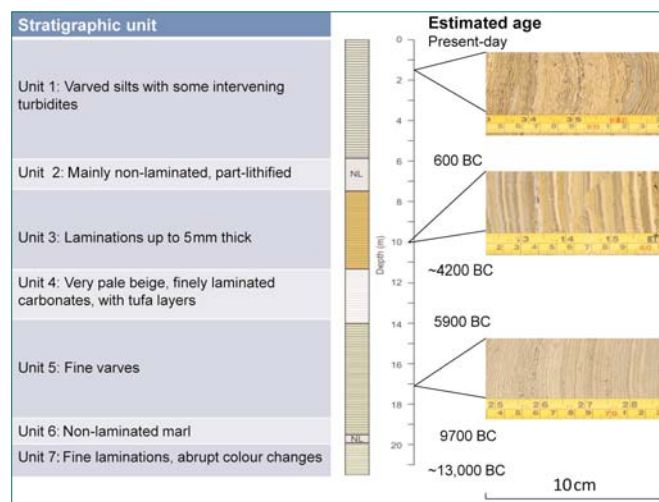
With this information available, core sub-sampling took place between December 2010 and February 2011. Where possible, three consecutive varves were sampled from the cores every 20 varve layers (i.e. every 20 years), starting at 320cm (1,261 years ago) to allow an overlap with previously studied cores, which stopped at 1,720 years BP. Samples were taken from the new cores for stable isotopes (carbon and oxygen on carbonates, plus biogenic silica and cellulose), organic and inorganic carbon content, pollen, diatoms, pigments and other analyses. Samples were also taken from

selected points for dating by Uranium-Thorium and Radium-226 radio-isotopes; radiocarbon dating is not being used because of a serious problem of volcanic out-gassing into the lake which makes the ages too old. Altogether this amounted to over 3,000 samples from over 500 sampling depths in the cores! Preliminary work has also begun on resin-embedding ‘chips’ of sediment from the cores to have a permanent record of the varves and to allow thin sections to be made for microscope analysis.

First results

As can be seen in the figure on the right, there are several important changes in sediment stratigraphy through the sequence, including a change in sediment type at around 19.77m which appears to mark the start of the Holocene. The bottom ~2m of the core therefore dates to the Late Glacial period, corresponding archaeologically to Epi-Palaeolithic times. Overall we estimate that the Nar10 core sequence covers about the last 15,000 years. Varve counting is allowing us to make more precise estimates of the age of different parts of the core. Varves are present continuously from the top of the cores down to 5.92m which has a varve count age of 600 BC. The underlying sediment of unit 2 is often very hard and mostly non-laminated, but laminations appear again below this sediment unit. Varve counts for these lower layers are therefore ‘free-floating’ in time until we can pin them using other dating methods. One point at which we can pin them is at the start of the Holocene, whose age is well-known from Greenland ice cores and tree-rings, at around 9700 BC. Varve counting up from this datum has given us the provisional ages for the core that are shown in the figure.

To date, we have started study of three main ‘proxies’ for environmental change, namely, stable isotopes, diatoms, and sediment chemistry and composition. Carbon and oxygen isotope analysis of lake calcite/aragonite is being carried out at the NERC Isotope Geosciences Laboratory by Nottingham PhD student Jonathan Dean, alongside Matt Jones and Melanie Leng. Preliminary results show a sharp isotopic change at 19.77m, confirming that this represents the boundary between the Younger Dryas cold, dry climate stage and the warmer, wetter early Holocene. The isotope record from Nar lake appears to mirror quite closely isotopic changes in other lakes in central and southwestern Turkey (Roberts et al. 2001; Eastwood et al. 2007), which implies that they have experienced similar climate histories. An initial study of the diatom algae has been completed by Plymouth MSc student Gregory Busby (2011). Diatoms are well-preserved throughout the core sequence, and indicate important fluctuations in lake water level and salinity, as the balance between rainfall and evaporation has shifted over time. They confirm the oxygen-isotope signal for wetter climatic conditions during Neolithic times and a series of drought phases during the Bronze Age. Finally, the Itrax-



Nar10 lake core composite sequence showing major sediment units, estimated ages and examples of three different laminated sediment types

XRF geochemistry is providing information about year-to-year climate variability, and consequently how reliable rainfall has been at different times in the past. It is also telling us about erosion from the catchment into the lake. As can be seen in the photo below right, some of the terrain south of the lake is actively eroding from the kind of badland typical of Cappadocia, along with ‘fairy chimneys’ etc. The Itrax results from Nar show that chemical elements associated with erosion, like iron and titanium, have increased dramatically in recent millennia, as a result of human vegetation clearance and land use, climate change, or both. Our Nar data are therefore likely to provide some of the first hard evidence about the age of Cappadocia’s badlands.

Fieldwork

A short field visit took place in June 2011, involving Neil Roberts, Warren Eastwood and Hakan Yiğitbaşıoğlu, and another with Samantha Allcock, Jonathan Dean and Ersin Ateş in September 2011. These field visits form part of the project’s long-term monitoring of Nar lake, in order to understand how the lake responds to seasonal changes in weather and climate. We undertook measurements and collected water samples at different depths in the lake, recovered and replaced *Tinytag* temperature data loggers and sediment traps. The data loggers are left in the middle of the lake at a series of depths in order to measure the water temperature every 20 minutes, and they reveal how lake temperatures change over the course of the year. In particular they have shown how the thermocline (or divide between warm upper waters and cold lower lake water) lasts for most of the year, but disappears for the three winter months when the whole lake is well-mixed. This cycle in turn is controlled by seasonal warming and cooling of the air temperature. As part of our outreach work, we also left a basic weather station at Nar köy school, for the pupils to take weather readings over the coming year.

It was noted in last year's report (*Anatolian Archaeology* 16) that the future of Nar lake is somewhat uncertain. It has been designated as a protected site by the Turkish Ministry of Environment and Forests, so that building development is prohibited within 150m of the lake edge. However, a geothermal spa hotel (Narlıgöl Otel) has been built at the crater entrance and is now open, with a second, even larger hotel under construction on the other side of the entrance road. To add further complication, the former is in Niğde province, the latter in Aksaray province! Groundwater for the Narlıgöl Otel derives from two boreholes, ~100m and ~250m deep, at a temperature of 67°C under artesian pressure. It is obviously important that these and other developments do not adversely affect the lake itself, which is a site of rather unique scientific and historical importance.

Occupation history of Cappadocia

In addition to establishing a well-dated climate record for central Anatolia, 'longue-durée' archaeological and historical records of human settlement are being investigated in order for climate-culture relations to be better understood. Cappadocia contains an oft-visited archaeological heritage ranging from Neolithic villages to rock-cut Byzantine churches. In order to put these archaeological data in a synthetic form, Samantha Allcock (with the aid of a BIAA study grant) spent September 2011 based at the Institute in Ankara. She is working alongside Institute Scholar Michele Massa who has been compiling archaeological site distributions by period from the Neolithic to the Iron Age into a GIS database (see Michele's report below, page 39). These data derive from several sources, but especially from Ian Todd's archaeological survey carried out in the 1960s (Todd 1980), and which is being prepared for publication by Geoffrey Summers.

As part of her PhD project, Samantha is exploring culture/climate interactions via themes such as resilience, vulnerability and adaptability in order to establish how people may have responded to, and interacted with, variations in climate over different timescales. Particular attention is being given to periods of stability and instability in climate and how these periods were experienced by societies with different social structures. Documenting artefact variability and regional settlement patterns using the archaeological survey record can provide details of past human coping mechanisms and indicate forms of adaptable behaviour. A good example is the increase in storage facilities and elite control over food resources as a strategy for combating 'unstable' years.

Acknowledgements

In addition to the BIAA, this British-Turkish-French co-project has been supported in 2011 by NERC via NIGSFC grant IP/968/0507 to Matthew Jones (stable isotope analysis) and a research studentship to Jonathan Dean, and by a Plymouth University research studentship to Samantha Allcock.

Bibliography

- Busby, G. 2011: *Diatoms as a Record of Holocene Climate Change in the Mediterranean using Cores from Nar Crater Lake, Turkey*. MSc dissertation, University of Plymouth
- Eastwood, W.J., Leng, M.J., Roberts, N., Davis, B. 2007: 'Holocene climate change in the eastern Mediterranean region: a comparison of stable isotope and pollen data from Lake Gölhisar, southwest Turkey' *Journal of Quaternary Science* 22: 327–41
- Eastwood, W.J., Gümüşçü, O., Yiğitbaşıoğlu, H., Haldon, J.F., England, A. 2009: 'Integrating palaeoecological and archaeo-historical records: land use and landscape change in Cappadocia (central Turkey) since late antiquity' in T. Vorderstrasse, J. Roodenberg (eds), *Archaeology of the Countryside in Medieval Anatolia* (PIHANS 113). Leiden: 45–69
- England, A., Eastwood, W.J., Roberts, C.N., Turner, R., Haldon, J.F. 2008: 'Historical landscape change in Cappadocia (central Turkey): a palaeoecological investigation of annually-laminated sediments from Nar lake' *The Holocene* 18: 1229–245
- Jones, M.D., Roberts, N., Leng, M.J., Türkeş, M. 2006: 'A high-resolution late Holocene lake isotope record from Turkey and links to North Atlantic and monsoon climate' *Geology* 34.5: 361–64
- Roberts, N. et al. 2001: 'The tempo of Holocene climatic change in the eastern Mediterranean region: new high-resolution crater-lake sediment data from central Turkey' *The Holocene* 11: 721–36
- Todd, I.A. 1980: *The Prehistory of Central Anatolia I: The Neolithic Period*. Göteborg
- Woodbridge, J., Roberts, N. 2011: 'Late Holocene climate of the eastern Mediterranean inferred from diatom analysis of annually-laminated lake sediments' *Quaternary Science Reviews* [doi:10.1016/j.quascirev.2011.08.013]



View of Nar crater lake, showing eroding badland terrain (light coloured) in its catchment

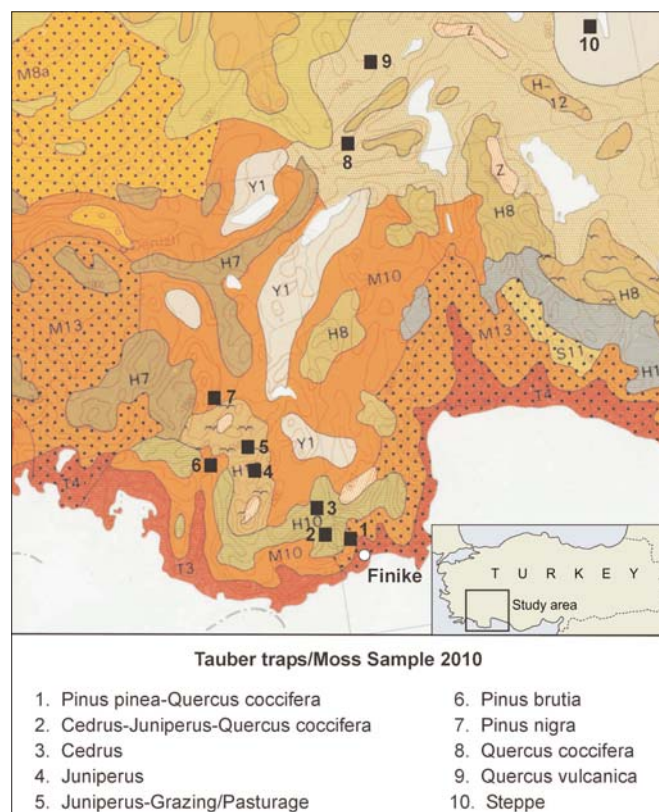
Quantitative vegetation modelling in southwest Turkey

Warren J. Eastwood, Ralph Fyfe, Çetin Şenkul and Anneley McMillan | Universities of Birmingham, Plymouth and Afyon

The eastern Mediterranean is a region whose vegetation and landscape has been modified by a range of natural and human-induced forcing mechanisms since the emergence of agriculture over 10,000 years ago. Therefore, the study of the role of vegetation within the landscape is crucial for understanding the *longue-durée* of human-environment interactions within this region. Archaeologists seek a better understanding of the past vegetation in order to consider the ways in which the landscape and environment shaped, and was in turn shaped by, past societies. Conservationists and ecologists are keen to elucidate baseline conditions in order to understand what the vegetation was like in the past, which is key to debates surrounding how present vegetation communities should be managed and conserved. Finally, climate scientists are continually striving to improve the performance of models that seek to predict possible future climate scenarios, and one component of this is the role of land-cover (vegetation) in feedback mechanisms as part of the climate system. Each of these groups requires quantified vegetation cover in the past.

The aim of this project is to establish a method for quantifying past vegetation cover within the Mediterranean region of southwest Turkey. The ultimate aim of the method will be the transformation of published pollen-count data from sedimentary basins (lakes and marshes) into a quantified vegetation cover. However, this transformation is not straightforward, because the relationship between pollen deposition and the vegetation that surrounds a sedimentary basin is not straightforward, owing to the contribution of pollen from the wider region (background pollen) and the fact that plant species each produce different amounts of pollen. Studies of the relationship between modern pollen rain and the vegetation that produces this pollen are therefore important. We are approaching this problem using a series of key methodological steps.

Firstly, we are collecting new modern pollen data in southwest Turkey from the various vegetation units or belts that lie on an arc-shaped transect from Finike located on the coast to near Afyon (see map above right). Modern pollen rain is being ‘captured’ using two techniques. One of these centres on the analysis of the pollen content of natural moss ‘cushions’ growing on rocks and boulders within our study region. A sample of moss may contain 10–15 years’ worth of pollen, and, more importantly, there may have been differential preservation of some pollen grains over the life-time of the moss sample. The second technique utilises a pollen ‘Tauber trap’ which is essentially a container with a standardised opening (5cm diameter) which is buried in the ground and is designed to ‘capture’ one year’s worth of pollen production from the vegetation unit where it has been deployed (see photo right).



Approximately six Tauber traps have been deployed in each vegetation unit and our aim is to capture the yearly pollen production of each unit for a period of five years in order to average-out inter-annual variability. Over the course of the next two field seasons, vegetation surveys will be undertaken which will entail detailed vegetation logging up to 100m around each Tauber trap sampling site and further desk-based vegetation surveys using remotely-sensed imagery out to a distance of 2km. The vegetation surveys that we undertake will be linked to the pollen captured in the Tauber traps using models that correct for the complexity of the pollen-vegetation relationship (known as extended R-value models) to produce pollen productivity estimates (PPEs), which are a measure of



the relative pollen productivity of different plant species. We will then carry out an evaluation of the PPEs using both the pollen data from the Tauber-trap and moss samples. PPEs will also be used to compare modern pollen data collected from surface sediment samples from large lakes located in our study area (for example, Beyşehir, Gölhisar) using a method that is able to convert pollen data to regional vegetation (the REVEALS model of Sugita 2007). The modelled vegetation will be compared with actual vegetation cover. Once these model comparisons are validated, it will be possible to transform fossil pollen count data from sequences in the wider region to generate absolute vegetation cover through time.

While the study of modern-pollen vegetation relationships has the potential to model vegetation from pollen and to provide information on species assemblages through time, as well as informing on the catchment area from which pollen has come in from the surrounding landscape, it also has other interesting applications. Importantly, once the essential translation relationships between modern pollen and vegetation are known – or quantified – the *reversal* of landscape models can be run, in essence, to predict pollen from vegetation. Related research by one of us (Anneley McMillan) is investigating the potential for this flow of modelling, allowing us to start with an environmental or cultural hypothesis, predict vegetation distribution under this hypothesis, and then simulate the pollen cores that would be deposited at particular points in the landscape. This allows retrodiction by applying these models to past situations that can be compared against empirical pollen data.

Furthermore, new probabilistic statistical models of vegetation distribution have been created in a high-resolution GIS modelling environment. This model suite is flexible in so far as it includes individual forest and arboriculture species, as well as incorporating generic sclerophyllous, agriculture and shrubland biomes. Climatic or edaphic (soil) scenarios can be run using the model, and the output can be transformed into simulated pollen cores using HUMPOL modelling software by Bunting and Middleton (2009). This then allows the statistical comparison against chronologically modelled pollen data. Accepting the ever-present uniformitarian assumptions implicit in the approach, this permits testing of key research questions

posed in historical and archaeological discourses, and also allows comparison with empirical data from historical, archaeological and palynological evidence across the whole region, adding the important spatial element. So far, the research has focused on the potential impact of incoming radiation change on vegetation assemblage in the early Holocene, and how climate may or may not have influenced the cultivation of olives during Roman/late antique/early Byzantine times.

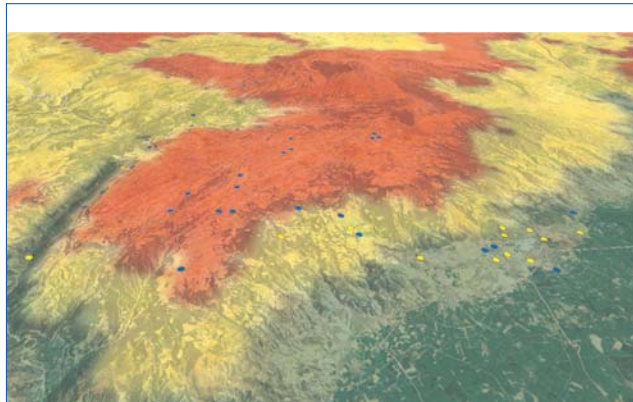
The study of quantitative pollen-vegetation relationships together with the implementation of novel suites of models can help to improve our knowledge and understanding of important archaeological and palaeoecological debates which allows engagement with many of today's key research questions, such as the potential impact of climate change on vegetation and anthropogenic activity, the impact of anthropogenic activity on vegetation species distribution, as well as taking the long view on the debate regarding the perception of what a 'natural Mediterranean' landscape is.

Acknowledgements

Anneley McMillan's PhD research project is being supported by a studentship from the School of Geography, Earth and Environmental Sciences at the University of Birmingham. The British Institute at Ankara is thanked for logistical support during the 2010 and 2011 fieldwork seasons.

Bibliography

- Bunting, M-J., Middleton, R. 2009: 'Equifinality and uncertainty in the interpretation of pollen data: the Multiple Scenario Approach to reconstruction of past vegetation mosaics' *The Holocene* 19: 799–803
- Scardozzi, G. 2008: 'Oil and wine production in Hierapolis of Phrygia and its territory during the Roman and Byzantine age: documentation from archaeological excavations and surveys' in U. Ayinoğlu, A.K. Şenol (eds), *Olive Oil and Wine Production in Anatolia during Antiquity*. Mersin: 277–302
- Sugita, S. 2007: 'Theory of quantitative reconstruction of vegetation. I: pollen from large sites REVEALS regional vegetation' *The Holocene* 17: 227–41



GIS model showing modern olive vulnerability to winter temperatures around the ancient site of Hierapolis (green areas show very little vulnerability, yellow marginal and red major for a 30+ year reference period). The dots show press weights found (Scardozzi 2008). Yellow dots are those press weights with crushing bowls which are interpreted to have been used to crush olives. Blue are those without crushing bowls that could have been used for olive-oil manufacture or wine (or possibly walnut oil). Those press weights that are definitively olive presses are found on the hillslopes, whereas most of those that are indistinguishable are found on the top plateau at elevations approaching and exceeding 1,000m. Comparing winter temperatures with press-weight distribution suggests that the temperatures may not have been significantly warmer through Roman/early Byzantine times, providing less support for the theory that olive was cultivated widely across higher elevations.

CONTEMPORARY TURKEY

This new strategic research initiative most clearly signals the shift to a more broadly focused research strategy for the British Institute at Ankara. Financial support has been provided for research in the areas of law, sociology, anthropology, heritage management and the historical roots of democracy in Turkey, all of which are reported on below. The Institute's new Assistant Director, Mark Herzog, has research interests in the electoral politics of contemporary Turkey and the growth and development of political parties since 2000. Turkish internal and foreign affairs attract much attention from contemporary researchers and commentators, and the issues that concern them will also be on our agenda. However, the Institute is of course neutral and non-political, and in keeping with a policy of playing to the Institute's strength, we will particularly focus on work which seeks to understand modern Turkey in a historical perspective. One of the great strengths of the Institute is that its library and its hostel attract researchers with varied interests and approaches, who by meeting can find common ground that links their studies. Interdisciplinarity can thus be served well at a practical as well as an intellectual level.

Turkish migration to European Union Member States: present and future dynamics

Samantha Currie | University of Liverpool

This ongoing research project seeks to explore the intricacies of migration from Turkey to Member States of the European Union, not only from a contemporary perspective but also taking into consideration how the factors shaping the issue may alter over time, especially following the potential accession of Turkey to the EU.

Essentially, the research seeks to assess how the current legal framework governing the ability of Turkish nationals to access jobs within the EU impacts on the practical experience of those who try to navigate this law. A further aim is to consider how the prospect of future EU membership adds an extra dynamic to the discussion of migration from Turkey and to examine how the legal framework, and thus also the experience of migrants, is likely to change following accession.

Consideration of the following four key issues will feed into the broader evaluation of the research questions.

The current regime. Presently, the scope of the entitlement of Turkish nationals to move to the EU in order to carry out work is largely dependent on the particular Member State in question and their individual visa policy. The project focuses on the interaction between the EU law in the area stemming from the Ankara Agreement – and the European Court of Justice's interpretation of the relevant provisions – and the national laws of the Member States. The aim of this analysis is to expose the often harsh consequences of strict visa policies on the experiences of individual Turkish citizens.

The accession process. The ongoing accession process has ever-changing political and legal implications that shape the broader context against which debates surrounding Turkish migration take place.

Future transitional periods to control movement of new EU citizens. Assuming that Turkey's accession progresses, it is highly likely that transitional periods would be negotiated into the Accession Treaty allowing the older EU states to limit the extension of free movement rights to Turkish nationals for a set period of time. Of critical importance is the question of whether the restrictions imposed would follow the pattern set by previous accession treaties (which have seen restrictions limited to the application of the free movement of workers *acquis* with a maximum duration of seven years) or, rather, whether the older Member States would seek to impose an even harsher transitional regime (in terms of scope and duration) in the event of Turkey's accession.

Social, economic and demographic influences. Critical to the analysis of this largely legal study is the wider context in which the relevant debates and processes are constantly shifting and taking place. As such, it is vital to factor into the research scope to emphasise various social, economic and demographic influences. For example, there is no denying that Turkey's economy is performing significantly better than that of the EU. Furthermore, as many EU economies struggle and unemployment rates rise, the migration 'pull factors' become considerably less powerful. The perception that mass migration to EU countries would inevitably follow accession is somewhat naïve and simplistic.

Overall, this research hopes to play a critical role in challenging the perceptions held by some in the EU surrounding issues of Turkish accession and, even more importantly, regarding migration from Turkey, future migration potential and the characteristics of Turkish migrants.

Democratisation: what's in a word?

Bill Kissane | London School of Economics

In April 2011 I went to Turkey to begin researching the process of democratisation. EU accession talks have stimulated a wave of political reforms. Different actors – Kurdish, Islamic, feminist – use the language of democracy for their own ends. The Turkish press is lively, and taboo subjects are openly discussed. Ozal's 1980 economic reforms transformed society and dispersed economic power to new actors and a growing middle class. On top of other concepts – modernisation, secularisation and westernisation – should we add 'democratisation' to the lexicon of Turkish studies?

Demokratiklesme is certainly present in its political discourse. On the surface, the 'wave' of democratisation which has transformed Europe since 1989 is extending itself to Turkey. This is reflected in current concepts like *demokratik özerklik* (democratic autonomy), *sivil toplum* (civil society), *sivil anayasa* (civil constitution) and *insan hakları* (human rights). Yet there is little consensus on what 'democratisation' means besides 'reaching western standards'. My intention is to investigate this question historically. The problem is that since the 19th century, periods of decay have followed those of reform, and the language of new beginnings has been misleading. Moreover, the transition to democracy in 1950 was really carried out in a mechanical way, with democracy meaning essentially elections, and there was no societal discourse of democratisation guiding it.

Turkish democratisation has been 'stop-start' and international bodies still classify it as 'a hybrid regime' (oscillating between autocracy and democracy). Since the Justice and Development Party (AKP) promises a new constitution, and committed Turkey to *ileri* (advanced) *demokrasi* in its April 2011 manifesto, the coming year will test whether the discourse reflects reality. Terms such as 'societal contract' are already being used for the constitution. In Turkey the process of democratisation has always needed an anchor, such as EU accession, and constitution-making provides one. In Europe, conceptual change furthered democratisation best when focused on institutional choices, such as direct versus parliamentary representation. So there are grounds for optimism. On the other hand, the Turkologist Mehmet Fuad Köprülü commented that Turkey needs a mental revolution to break away from the autocratic instincts of the past. Yet 'mental revolutions' succeed in art rather than politics, and reality may not catch up with the conceptual change. Rights, civil society and autonomy are partly illusory everywhere, but a dilemma found in many developing countries is especially acute in Turkey. On the one hand, the direction a society pursues is essential to its identity. On the other, the language ('modernisation', 'westernisation' and now 'democratisation') providing that direction in Turkey anticipates much change, creating discontent with the status quo. The result is a perpetual identity crisis which democracy on its own cannot resolve.

Sociology and revolutions in Turkey.

The transmission of ideas and the birth of liberal thought

Ozan Özavcı | Toros University, Mersin

Understanding the dynamics of modern Turkish political and social thought requires an intellectual excavation, tracing the origins of modern political ideologies in the Turkish context to their mainly western European sources. Such an excavation brings to the surface the fact that the political and social ideas and ideals that have been imported from western Europe since the late 18th century have formed a major component of modern Turkish political thought.

In my postdoctoral research, funded by the British Institute at Ankara, I have sought to explore the impact of Emile Durkheim's sociology on Turkish political thought with a focus on the works of Ahmet Ağaoğlu (1869–1939). While the central aim of the research was to display the role European sociology played in the outbreak of the revolutions and the birth of modern political ideologies in Turkey, my aims also included contributing to the methodological discussions in intellectual history of the transformative function of ideas that are transmitted from one context to another, and uncovering the contribution of Turkish political and social thinkers to the development of sociology as an academic discipline.

Although there has been a number of studies on the Durkheimian influence on the works of the famous nationalist thinker Ziya Gökalp (1876–1924) (for example, Spencer 1958; Parla 1985; Mestrovic 1993; Parla, Davison 2004), there has as yet been no study showing that there were deep Durkheimian motifs in Ağaoğlu's liberal thought. The research has paid attention also to the works and activities of earlier Turkish thinkers who utilised European social theories in propounding their ideas, such as Mehmed Sabahaddin (1877–1948) and Ahmet Rıza (1859–1930). I would like to provide here a brief history of the process of the transmission of ideas and the birth of liberal thought in Turkey.

Engendering a new rationalist mode of thinking inspired by Enlightenment ideas in the 1860s and 1870s, the flow of 'liberal' European ideas bought to an end in Ottoman Turkish thought the dominance of the traditions of a theological and geographical-organismic understanding of history and Aristotelian philosophy (Berkas 1936). The advent of modern political ideologies in Turkey, and thus in the Middle East (Findley 1982a; 1982b), was a consequence of the introduction of this 'new mode of thinking'. As of the mid-19th century, the Young Ottomans began to formulate the ideologies of Pan-Islamism and Ottomanism with anti-imperialist but at the same time liberal leanings. These men of the 1860s and 1870s closely read and translated the works of John Locke, Jean-Jacques Rousseau, Charles Montesquieu and Voltaire. The concepts and ideas they introduced into Ottoman thought, such as citizens' rights, freedom of expression, constitutional government and natural rights of the people, not only gave rise to questions connected to the absolute rule of the Ottoman



Ahmet Ağaoğlu

sultan. They also sowed the seeds of liberal political thinking in Turkey. In 1876, Abdülhamid II was brought to the throne on the condition that he introduced the first Ottoman constitution and parliamentary rule. He kept his word, but in the aftermath of the embarrassing defeat in the Russo-Ottoman War of 1877–1878, on the pretext that the parliament slowed down the war-time decision-making process, he ‘temporarily’ dissolved the parliament, abolished the constitution and sent the leading figures of the Young Ottomans into exile.

The period between the abolition and the re-introduction of constitutional government in the Ottoman empire lasted 30 years. In this period the Young Turk movement appeared as a struggle against the despotic rule of the sultan. Though there was no organic link between the two, the Young Turks, or the men of the 1880s, 1890s and 1900s, were followers of the Young Ottomans in the sense that their ultimate aim was also the creation of a more liberal and just government system for which the Young Ottomans had fought a few decades earlier. The Young Turks differed from their predecessors mainly in that they utilised the sociological teachings of various western European schools in putting forward their ideas. The leading figures of the Young Turk movement sought to understand through the science of society the foundations of Western political and social systems which they took as models in their attempts to create a new Ottoman nation.

In 1902, when the Young Turk movement split into two groups, the leaders of each group were closely studying, and contributing to, the teachings of different French schools of sociology (mainly due to the fact that the majority of Ottoman intellectuals could read only French at the time). Although sociology had been developed in France in order to reorganise society so as to end the social instability and revolutions of the 19th century, the Young Turks would use sociological teachings while preparing for a revolution to reintroduce the constitution.

Turning the social theories of the second generation of Frederick Le Play’s Catholic school of sociology into a political ideology in the Ottoman context, Mehmed Sabahaddin advocated the creation of a new system in the empire that would be based on the ideas of private initiative and decentralisation (Sabahaddin 1999: 22–23). Sabahaddin asserted that the communitarian social structure of Ottoman society should be replaced by the particularistic structure as found in Anglo-Saxon countries. Individuals should be allowed and encouraged to develop their faculties of initiative, perseverance and industry. He wanted local governments and municipalities to be given further rights in his programme, and, taking British public schools such as Bedales as a model, he proposed that a new education system should be established. Sabahaddin’s thought carried deep marks of Victorian liberalism, with his emphasis on the concepts of character and self-government.

Like Sabahaddin, Ahmet Rıza, the leader of the Committee of Progress and Union (Hanioglu 2002: 28), was fascinated by the teachings of a French school of sociology, in this case Saint-Simonianism; he closely followed the works of ‘the liberal Saint-Simonian’ Pierre Laffitte (Jones 2008: 201). Ahmet Rıza likewise suggested the creation of a new individual, despite regarding the state as the engine of progress. However, his emphasis was on the organisation of society rather than on the strengthening of the individual. Both Sabahaddin and Ahmet Rıza contributed to the schools of sociology they followed either financially or through their input into the organisations of these schools. With the works of these two thinkers, the notion of the value of scientific study of society in the restructuring of Ottoman politics and society became popular, and different interpretations of liberalism, from both sides of the Channel, were introduced into the Ottoman empire.

After the 1908 Young Turk Revolution, Gökalp, a Kurdish thinker, attempted to formulate Turkish nationalism by translating Emile Durkheim’s notion of collective conscience as national consciousness. The Durkheimian influence on early Republican political thought has been believed to be owed to his work (Spencer 1958: 640–41). Durkheim became the most widely translated and read western European social scientist in Turkey in the early 20th century (Toprak 2008). But besides Gökalp, there was another channel that made Durkheim’s work influential in Turkey at the time: the works of Ahmet Ağaoğlu.

A liberal professor of law and one of the ideologues of the Kemalist Revolution, Ağaoğlu was one of the members of the committees that penned the first party programme of the Republican People’s Party and that drafted the first constitution of the Republic. To date, Ağaoğlu has been considered to be a liberal individualist for his argument that the individual was the motor of progress and that the foremost duty of the state must be to ensure the security, health and happiness of individuals. But on closer examination, one finds that, like Durkheim, Ağaoğlu’s notion of individualism was the logical completion of his communitarian understanding of society. For both early Durkheim and Ağaoğlu, it was possible, without

contradiction, to be an individualist while asserting that the individual is a product of society, rather than its cause. The individual is a social product because he receives from society even the moral beliefs which deify him. In his view, there was no individual happiness beyond the happiness of society. Yet the individual was sacred, as only through respecting the individual could the moral unity of society be secured (Ağaoğlu 1935a; 1935a; Marske 1987).

Throughout the 20th century, Durkheim's sociology exerted a great influence on the development of the social sciences and politics in Turkey. Thanks to this influence, one of the first chairs of sociology was created at the University of Istanbul in the early 1910s. There were clear marks of Durkheimian theories of division of labour and functional differentiation in the party programme of the vanguard People's Party. The impact of Durkheimian thought would be seen not only in the Kemalist reforms of the 1920s, 1930s and 1940s. Due particularly to the direct influence Ağaoğlu's work exercised on the leadership of the Democrat Party (for instance, Ağaoğlu's son Samet, who was deeply influenced by his father's work, was one of the leading figures of the Democrat Party), the influence of the Durkheimian mode of positivist thinking would stretch in to the 1950s.

Bibliography

- Ağaoğlu, A. 1935a: 'Özcülük ve Özgecilik (Egoisme ve Altruisme)' *Cumhuriyet*: 20th January
- 1935b: 'Cumhuriyet Halk Partisi Programı Etrafında' *Cumhuriyet*: 18th May
- Berkes, N. 1936: 'Sociology in Turkey' *The American Journal of Sociology* 42.2: 238–46
- Findley, C.V. 1982a: 'The advent of the ideology in the Islamic Middle East (part I)' *Studia Islamica* 55: 143–69
- 1982b: 'The advent of the ideology in the Islamic Middle East (part II)' *Studia Islamica* 56: 147–80
- Hanioglu, M. 2002: *Preparation for a Revolution*. Oxford
- Jones, H.S. 2008: 'French liberalism and the legacy of the revolution' in C. Armenteros, I. DiVanna, T. Blanning (eds), *Historicising the French Revolution*. Newcastle
- Marske, C. 1987: 'Durkheim's "cult of the individual" and the moral reconstitution of society' *Sociological Theory* 5.1: 1
- Mestrovic, S.G. 1993: *Emile Durkheim and the Reformation of Sociology*. Lanham MD
- Parla, T. 1985: *The Social and Political Thought of Ziya Gökalp*. Leiden
- Parla, T., Davison, A. 2004: *Corporatist Ideology in Kemalist Turkey*. New York
- Sabahaddin, M. 1999: *Türkiye Nasıl Kurtarılabılır?* Istanbul
- Spencer, R.F. 1958: 'Culture process and intellectual current: Durkheim and Atatürk' *American Anthropologist* 60.4: 640–57
- Toprak, Z. 2008: 'Anayasal Monarşi ve İttihatçıların Dramı' *Osmanlı Bankası Arşivi*: <http://www.obarsiv.com/pdf/ZaferToprak-AnayasalMonarsi.pdf>

Site management in Turkey: the case of Antalya

Dinç Saraç | University of Newcastle

In 2004 significant changes were made to the 1983 *Law on the Conservation of Cultural and Natural Properties*, the main law dealing with all heritage sites in Turkey. Among these was the inclusion of the novel, to Turkey, concept of site management. The aims and legal grounds associated with site management were put forward in a regulation in December 2005. Specifically, this 2005 regulation seeks to ensure that all heritage sites be managed within the scope of a sustainable plan in co-ordination with the state, NGOs, local communities and authorities. Finding an appropriate balance between the needs for conservation, access, sustainable economic development and the interests of the local communities, and the development of cultural tourism, were set as objectives.

Currently, there are various initiatives introducing site management in different parts of Turkey. One of them is in Antalya, a city located on the Mediterranean coast. Archaeologically, Antalya sits at the junction of the ancient Lycian, Pamphylian and Pisidian cultures. In addition to its archaeological significance, it is also the hub of tourism in Turkey. Site management is essential for Antalya since most of its heritage sites, located along the coast, are affected by dense tourism activities. These sites demand urgent management to control a range of problems caused mainly by high human circulation and concentration of tourist accommodation.

My doctoral research is a case-study focusing on the top-four most visited archaeological sites in the region: Perge, the Alanya Castle, Aspendos and the Church of St Nicholas. These sites have varying characteristics in terms of their tourism pressures and environmental conditions. My research investigates (a) the current state of management at these sites with regard to tourism activities and (b) the practices of the government institutions that are in charge of the management of these four archaeological sites, as well as their relationship with the stakeholders outlined in the 2005 regulation. My investigation is based on personal observations and in-depth interviews with representatives from national and regional governments, NGOs, museums, the private tourism sector and local communities, and also discussions with academics conducting research in Antalya. The data gathered from these interviews and observations are reviewed in the light of the wider literature regarding heritage management and tourism.

Although there is, as yet, no functioning management plan in place at any site, the 2005 regulation, as a guiding document, needs to be discussed, and the current efforts towards site management need to be reviewed. In other words, there is a continuing need for site management to be acknowledged as important by the heritage sector in Turkey. Although heritage management, a little-known concept in Turkey before 2004, has gained significance as a result of the introduction of the management initiatives, the amount of research on heritage management in relation to tourism needs remains very limited.

A (multi-)national space: nationalism, reconciliation and the memorialisation of Gallipoli

Pheroze Unwalla | University of London

When the dust had settled on the First World War and the ink dried on the 1923 Treaty of Lausanne, a nascent Turkish state found itself confronted by a strange space: the Gallipoli peninsula. The 1915 Battle of Gallipoli left the peninsula with the remains of thousands of Ottoman and foreign dead, and also burdened the adolescent Turkish nation with a splintered memory and fractured sovereignty. Struggling to forget its Ottoman past and devastated by its defeat in the war, Turkey ceded significant portions of the Gallipoli peninsula to its former Allied enemies who, despite having lost the battle, established ornate cemeteries and memorials and subsequently weaved elaborate nationalist narratives that posited the battle as foundational moments in their nations' histories. Turkey, however, did not immediately follow suit; Gallipoli was, after all, not a Turkish victory but an Ottoman one.

Yet, Turkey has since attempted to come to terms with Gallipoli's fractured space, its large foreign contingent – both living and dead – as well as its Ottoman past. Among other factors, opportunities for foreign diplomacy and the prospect of vast tourism dollars have prompted Turkish governments to posit the battle as the foundational point in a history of friendship with former enemies and, in chorus, portray the peninsula as a shared space with foreigners. Yet, over several decades, the discrepancy in numbers between foreign and Turkish visitors to Gallipoli became cause for significant ignominy in Turkey, thus spurring Turkish governments to use Gallipoli's symbolic potential to stoke Turkish nationalism as well. Consequently, an odd situation came to be whereby Turkish governments worked to frame Gallipoli for foreign audiences as a shared space capable of facilitating reconciliation while simultaneously framing the site as an exclusively Turkish national space for their own citizens. Permeated by multiple nationalisms and narratives, Gallipoli is now rife with contending histories, attitudes, sentiments and audiences.

Given this situation, the objective of my thesis is to investigate the history of Turkey's uneven treatment of the Gallipoli peninsula, its history, memorial space and foreign contingent from 1915 to the present day. Within this framework, four themes pervade my research. (1) The paradoxes and conflicts created through sharing a national memorial space with foreigners will be studied. (2) The difficulties and intricacies of using Gallipoli's memory and space to facilitate reconciliation with former foreign, national enemies will be investigated. (3) The processes of erasure and fabrication that saw an event from the Ottoman period be adopted as part of *Turkish* history will be examined. (4) The reasons for rising Turkish interest in the site and battle will be explored against the backdrop of wider Turkish domestic concerns, foreign relations and the establishment and growth of the Turkish tourism and heritage industries.

Subjectivity, agency and desire in the daily lives of Muslim women: women-only gym members in Istanbul

Sertaç Sehlükoglu | University of Cambridge

My PhD research focuses on young, veiled women's leisure and recreational activities, and whether and how they play a role in their self-formation. I aim to look at the subject of Muslim women from a different and new angle. To date, most anthropological work on Muslim women has focused either on the question of patriarchal control or on that of pious self-formation. In contrast, my research concerns the ordinary daily lives of Muslim women and the relationship between leisure, the body, modernity, consumption and secularism. In order to do this, I will be focusing on customers of women-only sport centres and their daily lives, both inside and outside the gyms and their homes. These sport centres have increased more than ten-fold in the last five years. Over 100 gyms and around 12 pools, some of which are run by municipal governments, are now observing women-only hours during which no male attendees or staff members are allowed to enter. All of these women, the majority of whom wear the Islamic headscarf, wish to have a healthy and/or fit body, while they are also concerned not to display their sexuality in public. Consequently, they prefer segregated spaces in which to undertake physical exercise so as to achieve this desired body. Women-only sport centres as sites of body management highlight the issues of faith, modesty and piety from a different aspect. They also allow me to explore how Muslim women think and feel about themselves in relation to the discourses in Turkey on piety, the body, nationalism and Islam.

The situation in Turkey is a reflection of the changing relationship between women and their bodies in the Muslim world in general, and several recent studies have focused on the question of 'Muslim fashion' and the question of Muslim women's involvement in recreation. Turkey, however, has its own particularities, since women's bodies have been the object of control both by state secularism and by orthodox Islamism. State secularism has tried to promote active, fit and healthy bodies for women by criticising the physical appearance of the traditional peasantry. Islamist ideology, on the other hand, encourages women not to expose their sexuality in the presence of men, but rather to cover their bodies in public or to confine their bodies and their 'unruly' sexuality within the domestic realm. However, veiled customers of women-only gymnasia are not giving up 'modern' ideals of a fit, urban look, nor do they stop demanding segregated spaces or insisting on following Islamic dress codes in public. Yet, Turkish political life is very dynamic, resulting in women's continuous contestation with multiple patriarchies and constant changes in their positions and negotiation strategies, which is why a close ethnographic study is required in order to understand the negotiation as well as self-determination processes.

FRONTIERS OF THE OTTOMAN WORLD

The British Institute at Ankara has begun to engage systematically in research on the Ottomans only in recent years, although earlier British scholars, notably its first director Seton Lloyd, made important pioneer contributions to the study of Ottoman architecture. A major landmark was a conference on the Frontiers of the Ottoman Empire, involving the collaboration of several other British schools and institutes, which was published by Oxford University Press and the British Academy in 2009: A. Peacock (ed.), *The Frontiers of the Ottoman World*.

Andrew Peacock, Assistant Director of the Institute from 2007–2011, built up the library's Ottoman holdings, conducted his own research in Turkey and Georgia, and also directed another project that demonstrates the reach of Ottoman power and Ottoman trade to Indonesia and southeast Asia between the 16th and 20th centuries.

The Institute has also recently provided financial backing for the study, directed by Caroline Finkel in collaboration with Ukrainian colleagues, of a major Ottoman frontier fortress, at Akkerman in the Ukraine (photo right). The project combines fieldwork with the study of Ottoman archival material. By supporting these initiatives, the Institute can draw on its experience and networks to develop aspects of Ottoman studies that have been relatively neglected elsewhere.



The literature of travel, exploration and empire: a comparative analysis of English travels to the Ottoman empire and the South Pacific in the long 18th century, 1636–1863

Sascha Klement | University of Exeter

My thesis argues that cross-cultural encounters in the period 1636–1863 were much more complex and multi-layered than dichotomously structured post-colonial frameworks often suggest. Both the Ottoman empire and the South Pacific were regions in which ‘travel could be extremely uncomfortable and estranging’ (Landry 2004: 447). Consequently, these two sites of British travel and exploration were governed by what Donna Landry has called ‘extreme travel’. However, they differed considerably in their ‘relations to knowledge’ (Landry 2004: 447): Middle Eastern travel has always been caught up in ‘perpetual reenactment’ (Landry 2004: 447) because of real or imagined Oriental precedents, whilst explorers in the South Pacific hardly ever knew what they were about to find or endure.

The six case-studies in this thesis attempt to undo the cultural layers of the age of high imperialism, which have governed Western concepts of cultural alterity down to the present day, by carefully reading and historicising travel accounts by seven travellers in the regions in question. Whilst my research on the South Pacific has developed out of my MA dissertation, I became intrigued by Gerald

MacLean's work on Anglo-Ottoman encounters and decided to investigate the similarities and differences of these distinct, yet intimately connected, areas of British interest. Post-colonial theory provides a good point of departure for tackling this project, but ultimately fails to do justice to the complexities, vicissitudes and idiosyncrasies of cross-cultural encounters.

The study grant I was awarded by the British Institute at Ankara has enabled me to spend two months in Ankara to consolidate my research on the Ottomans, as well as providing an opportunity to map out further research on Anglo-Ottoman, or, more generally, European-Ottoman, interaction. Europeans experiencing the great eastern empire, which straddled three continents in its heyday, returned to their homelands with a plethora of impressions of its cities, landscapes and peoples. Accordingly, the Islamic Mediterranean, the desert as transnational contact zone, and both commercial and cultural traffic are essential ingredients in this research project. Further research on Europeans travelling in Ottoman lands may bring to the fore how the histories of Europe and the Middle East are inextricably intertwined, especially in an age in which many politicians and public intellectuals seem to believe the contrary.

Bibliography

Landry, D. 2004: ‘Saddle time’ *Criticism. A Quarterly for Literature and the Arts* 46.3: 441–58

SETTLEMENT HISTORY OF ANATOLIA

The research of the British Institute at Ankara that needs the least introduction is the investigation of Turkey's settlement history. The issues of long-term settlement patterns and the cultural evolution of Anatolian society are areas of focus for almost all the field archaeologists who are supported financially or with practical logistical help by the Institute. This work is addressing important questions about man's changing relationship with the environment, the formation of large-scale settlements, and how town and countryside relate.



Map courtesy of Danica Mihailović and Marina Milić

The research currently being undertaken within this initiative covers all chronological periods from the earliest Neolithic, being revealed at Boncuklu in the Konya plain under the direction of Doug Baird, through the Institute's flagship excavation project, directed by Ian Hodder at Çatalhöyük, up to late classical antiquity, under scrutiny in the survey of Pednelissos, northeast of Antalya, being carried out by the Institute's Director, Lutgarde Vandeput, and the Byzantine and early Turkish focus of the Avkat Survey in the Çorum district, directed by John Haldon. In between, Institute-sponsored projects cover, for example, the Chalcolithic period at Domuztepe, the Bronze Age at Kilise Tepe and the Iron Age at Kerkenes.

The first farmers of central Anatolia: the Boncuklu Project
D. Baird, O. Bar-Yosef, A. Baysal and A. Fairbairn | Universities of Liverpool, Harvard and Queensland

The two major goals of the Boncuklu project are: (1) to document the appearance of sedentary, cultivating and herding communities in central Anatolia and thereby also develop more broadly-based and convincing explanations for the early appearance of these phenomena in southwest Asia; and (2) to investigate the antecedents of Çatalhöyük, helping to explain its large size and distinctive ritual and symbolic practices. The site of Boncuklu is 9.5km from Çatalhöyük and may be an immediate predecessor.

Work in Area N this year focused on excavating the interior of Building 6. This exemplifies some of the repetitive features of the houses in this Neolithic community and the way the households used domestic space. Building 6 was divided into a sunken northwestern cooking and activity area, Space 7, and an area in the southeast of the building of slightly higher, relatively flat, clean floors, Space 8.

Intriguingly, as with the sequence of six buildings in Area K, the main posts in the building seem to have existed as single entities on the south side of the building for much of its life. We detected a sequence of three postholes in the southern edge of the structure in the middle and late phases of use of the building, with only one corresponding post in the north in the last phase. This is a repetitive feature of these buildings, and suggests distinctive constructional arrangements, the need for more support for the roof or related features in the south and perhaps a special symbolic role for the large posts in this southern area, which were probably made from wood such as oak or juniper from surrounding hills, documented at the site by our charcoal expert Eleni Asouti.

Unusually, and in contrast to other structures, Building 6 had a number of hearths in Space 8, the cleaner area, in the middle phases of the building's life. These started in the southern area of the building, but then shifted to the northern part of the floor. Each of these was irregularly sub-square, filled with fine, ashy material and used in conjunction with just one of the plaster floors, then plastered over. These seem to have existed when the main hearth of the building, in Space 7, was poorly defined and saw only sporadic use. It is intriguing that relatively standard practices of space use, seen in many buildings, were transformed in the middle phases of the use of this structure. Specific events in the household may have affected the way the building was used – perhaps it was not occupied year round during this phase, for example.

On occasion, certain areas of the floors in Space 8 were painted, but the paint did not always survive well. One floor in these middle phases had a discrete area of red paint in the central area of the boundary between Spaces 7 and 8, in the Space 8 area, demonstrating the symbolic significance of the space division for the occupants, as so obviously did the bucrania in Building 4 excavated in 2010. This 'clean' area of Space 8 was

also on occasion covered with mats, in one case placed on the floor plaster when this was still wet, leaving clear impressions of a classic tabby weave mat such as those seen in Building 1.

In the final phase of the building, three distinct floor ridges emphasised the boundary between Spaces 7 and 8. In each phase the boundary was reconstructed with a thick plaster packing layer. Contemporary with these ridges was a well-constructed hearth with raised plaster rim and carefully laid river pebbles which were covered with ash, quite a contrast with the middle phase hearth.

The earliest structure we excavated in Area H this year was Building 12, which seems to have been a typical oval structure. As is usual in many buildings, an ashy hearth area is located in the northwest and burials in the southeast floor area; the burials had caused major slumps in the floor of Building 12. The penultimate floors of Building 12 seem to be made with red pigment mixed in with the flooring material. This was also observed in the building we excavated to the north of Building 12 in Area H last year – an interesting localised feature on the site, perhaps typical of households in this area. A distinctive sub-rectangular raised plaster feature is located on the south-central side of the building. This is directly under the plaster basin that was located in front of the bucrania in Building 4. Thus the plaster basin in Building 4 seems to echo deliberately this earlier feature in Building 12. This is especially intriguing since a minimum of 50cm of midden build-up, with numerous trampled external surfaces and indeed another building, Building 11, separate Building 4 from Building 12. The placing of such features was obviously specifically remembered for deployment in later buildings in the same area, even though continuous building construction is not attested. Previously we have seen how buildings constantly reconstructed in the same location preserve earlier features, here we can see how memories of earlier households' practices are preserved even after a significant lapse of time, all features strongly echoed by symbolic practices at Çatalhöyük.



Building 6, middle phases: ill-defined main hearth (in foreground) and subsidiary hearths in Space 8

We also excavated the earliest phases of Building 4, the building with bucrania we excavated in 2010. This demonstrated a significant divide between the southwest and southeast parts of Building 4 marked by the bucrania. An earlier phase of plaster feature clearly underlay the basin in front of the bucrania. To the east were the earliest plaster floors, and to the west the earliest hearth, with a large animal rib built into its wall, had been largely truncated by a later hearth. Animal bones seem to have been deployed in various ways in 'symbolic' and 'utilitarian' structural elements, indeed suggesting there was no simple distinction between the utilitarian and symbolic. The later hearth saw continual building of the hearth rim, after major rake out episodes, by the continual addition of clay around the hearth over the rake out.

Louise Martin examined and conserved the Building 4 bucrania this season, working out that they had been carefully manipulated to be placed in the wall in order to achieve a specific effect. They were probably wild bulls. The front of their nasal areas had been chopped off, so the skulls could be placed in the cut for the wall, tilted forward with frontlets towards the wall face. The left-hand side of the right skull and the right-hand side of the left skull had both been chopped away, certainly removing horns, so the skulls could be placed directly against each other. This probably means only two of the horns projected out of the wall around a double-headed plaster feature. This would then have had the appearance of a double-headed horned bull, or an especially large single animal, depending on how the wall plaster was modelled. Unfortunately, the upper areas of skull and plaster did not survive due to erosion of the mound slope. This is one of the earliest sets of bucrania constructed into walls yet discovered, as opposed to instances of cattle or caprine skulls simply hanging from walls. It also suggests a deliberate attempt to evoke a mythical animal or an important early manifestation of the symbolism of paired animals seen in the double leopards at Çatalhöyük.

Area Q was a new 5m by 10m trench in the southern area of the site. It revealed important new sorts of spaces on the Neolithic site. Previously we had documented buildings or areas of loosely structured midden, such as in Area M or H. Most of Q consisted of areas of thick build-up of external, relatively thick, sloping clay surfaces into which several small cylindrical pits had been cut. Given the lack of storage features elsewhere on the site in buildings or middens it is tempting to see these as small storage features, perhaps deliberately constructed in these solid clay surfaces, rather than the less consolidated open middens. Cut into this area also was a series of burials. These may have been external burials, but it is equally likely that they cut down from buildings that have now disappeared. These, like most Boncuklu Neolithic burials, were single inhumations, except for Grave 22 which was a more complex burial. An adult burial seems to have been chopped through and a series of perinatal children placed within the probably recut grave. There were at least three such infants, but probably four or five.

Figurines have been rare finds at Boncuklu to date. This year a more numerous but still low-frequency presence of small clay figurines was noted. These include animal figurines and horns, but also anthropomorphic figures that, where recognisable, include schematic female types. None of these figurines were more than 10cm in original maximum dimensions, most probably somewhat smaller. They were discarded in and around domestic contexts.

In addition to this we confirmed the presence of clay vessels on the site. There is no evidence currently for systematic pottery production, but some of these sherds were baked, possibly accidentally or possibly as part of occasional experiments with vessel firing. In previous years we have documented both rare, small, fine bowls and larger hole-mouth shaped vessels that may well have been part of clay storage vessels. This year we had more sherds of the hole-mouths and one related rim sherd that may have been from a rectangular-shaped storage vessel. These larger vessels were coil built and the rim of the rectangular vessel was notably thickened with incisions on the top of the rim. These provide very important indications of what may have been a relatively common use of clay vessels preceding pottery production, burning and other factors leading to their sporadic preservation.

A new artefact category is a series of small and slightly larger stone hooks, presumably items attached to and used for fastening clothing, or, in the case of the smaller, for body ornamentation. Some were certainly of exotic stone material from a distance.

Studies of animal and plant remains confirm the picture we have been building – that much of the area around the site was wetland. Large quantities of reeds, phytoliths and carbonised material, seeds from plants growing in standing water and marshland, many water birds and large quantities of fish bone as well as wetland microfauna and amphibians were present on the site. Louise Martin and Caroline Middleton confirm the dominant large mammals were aurochs and boar, both of which would have been at home in the broader wetland context. There was a focus on exploitation of marshlands then, although people certainly ranged much further in the landscape.

Andy Fairbairn confirms the regular presence of domesticated cereals, so this was a community of marshland forager-farmers. It is interesting that domestic plants appeared at Boncuklu by at least 8300 BC cal., almost as early as any domesticates in southwest Asia. The presence of emmer certainly suggests the adoption of non-local species in central Anatolia and a rapid spread of these species through some indigenous Anatolian forager communities.

Acknowledgements

Sponsors of the Boncuklu Project are the British Institute at Ankara, National Geographic, the Wainwright Fund, the University of Liverpool and the University of Queensland, the American School for Prehistoric Research (Peabody Museum, Harvard University) and Ethem Sancak.

New painting found at Çatalhöyük

Ian Hodder | Institute of Archaeology UCL and Stanford

A new 9,000 year-old painting has been found at Çatalhöyük (Konya) this summer. A Turkish and international team has been excavating again in this early town. In one of the houses (Building 80) in the town the walls still stood 2.5m high. The walls had been plastered in a white clay. In the middle of the east wall in the house there was a red-painted niche in which we found a cache of obsidian points.



General view of white plastered wall in Building 80 at Çatalhöyük (all photos Jason Quinlan)

On a wall panel below this niche we gradually removed layers of white plaster. At Çatalhöyük people replastered their walls every month or so, in order to stop the walls being covered in soot and smoke from the hearth and oven in the house. So we have been taking off these micro-layers of plaster one-by-one. In the panel below the niche we discovered that the wall had been painted and that the red paint was still very fresh.



Uncovering the painting



Detail of design in painting showing 'brick' motif

The design is very interesting – but also very difficult to interpret! Is it just a geometric design or is it a picture of something? As a geometric design it has regular vertical divisions. But it is tempting to see the design as representing bricks. The whole of Çatalhöyük is made of unfired mud-bricks and the painting could be showing these; is it possible to interpret the painting as brick walls or brick pathways across the roofs of the town? Paintings at Çatalhöyük are often difficult to interpret but this one is particularly intriguing.

Çatalhöyük is an important Neolithic site near Çumra, Konya. The East Mound was inhabited between 7400 BC and 6000 BC by up to 8,000 people who lived in a large Neolithic 'town'. There were no streets and people moved around on the roof tops and entered their houses through holes in the roofs. Inside their houses people made wonderful art – paintings, reliefs and sculptures – which have survived across the millennia. The art was first found by James Mellaart in the 1960s. New work at the site started in 1993 and is planned to continue to 2018, under the auspices of the British Institute at Ankara and with permission from the Turkish Ministry of Culture and Tourism.

The new excavations use modern scientific techniques to reconstruct the ways that people lived at Çatalhöyük. The aim is to place the art of Çatalhöyük into its full environmental, economic and social context. In the current phase of the project we are attempting to understand the overall social geography of the site, how it was organised ritually, socially and economically. Equally important, we aim to conserve and present Çatalhöyük to a wide audience and to engage different stakeholder communities in its care. Çatalhöyük is on the UNESCO World Heritage Site Tentative List and it has recently been put forward by the Turkish Ministry of Culture and Tourism for inscription on the full list. We are working with the Ministry to try to ensure that the application to UNESCO is successful.

One hundred and sixty people came to Çatalhöyük this summer from Britain, the United States, France, Germany, Canada, Serbia, Australia, Poland, Italy – in fact 22 different countries. All these people came to join Turkish colleagues working at the site. The new Assistant Director is Serap Özdol from Ege University.

The team members were all very excited by the new painting in Building 80 and the various possible interpretations. In fact, Mellaart had found a similar painting in his excavations in the 1960s, in what he called Shrine VIA.50. This occurred at about the same time as the new Building 80 painting, and there are a number of remarkable similarities, not confined to the use of a diagonal 'brick' design. For example, the VIA.50 painting is again in the middle section of the east wall, and it has a bench to the south with a single pair of bull horns as in Building 80. In addition, the Mellaart painting has frequent vertical lines with triangular lobes. The paintings are indeed so similar that they could have been done by the same painter; at the very least the artists must have been aware of the other painting. Building 80 and Mellaart's 'Shrine' 50 are not close to each other; they are about 35m apart and in separate clusters of buildings. So the new painting helps us to understand the social geography of Çatalhöyük, reinforcing the impression gained from other data that there were widespread social and ritual networks across the community, binding it tightly together.

A further aspect of the painting confronts our assumption that it was to be looked at as 'art'. As the team gradually peeled back the layers of plaster they found that the painting was not all on one plaster surface. Part of the painting would be found on one level, but another part would be found one layer down. And in one case the layers of painting were separated by over 20 layers of unpainted plaster. Wherever we found layers of painting separated by unpainted layers, the lower and upper painting always followed much the same design and position. Somehow the artist had 'remembered' the earlier painting as it was renewed in later months and years. It seems as if the painting was not a static thing at all. From time to time people covered over parts of the painting, but not all of it, and then later (sometimes much later) repeated the same design, or renewed it. It seems as if the painting was more a process than a static thing to be looked at as 'art'. Whatever the meanings of the painting, they were embroiled in the practices of covering and renewing.

Another exciting find this year has been a young calf's head with horns attached that had been painted red and installed in another house (Building 77) over a niche surrounded in red paint. In this case, the animal head was set in the wall above a platform under which we found over nine burials. The people of Çatalhöyük always buried their dead beneath the house floors, but there was a particular concentration of burials beneath the painted calf's head. There were other paintings around this platform, including a row of red hands. We often seem to find paintings surrounding the areas of the house in which people were buried. Perhaps the paintings allowed communication with the dead in some way. We had previously found paintings associated with burial platforms in Buildings 1, 3 and 49, and now in Building 77. We have not yet excavated through the platform in Building 80, but the central eastern platform is often the one that



Painted calf's head above niche and platform in Building 77

contains burials at Çatalhöyük. And it was above this platform in Building 80 that we found the 'brick' painting. So it is possible that the Building 80 painting was again associated with burial in some way.

Acknowledgements

An international team now based in London University (UK) and Stanford University (USA) has undertaken archaeological research at Çatalhöyük since 1993, with a permit granted by the Ministry of Culture and Tourism and under the auspices of the British Institute at Ankara. We are especially grateful to the General Director of Monuments and Museums. The main sponsors of the project are Yapı Kredi and Boeing. Another sponsor is Shell. Funding for the project in 2011 has also been received from the British Institute at Ankara, Templeton Foundation, Stanford University, University College London, State University of New York at Buffalo, the University of Poznan and the Polish Heritage Council.



Row of painted hands in Building 77

The Cide Archaeological Project 2011

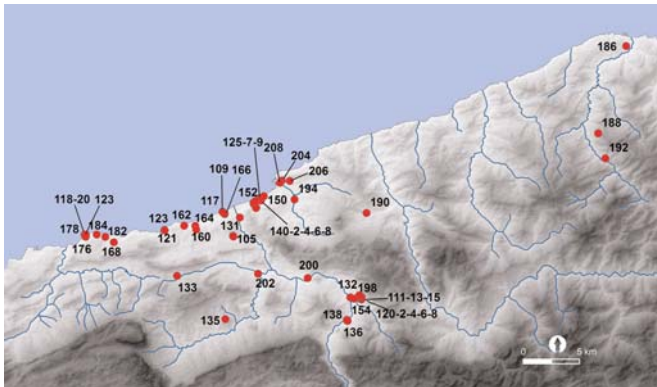
Bleda S. Düring, Claudia Glatz and T. Emre Şerifoğlu |
Universities of Leiden, Glasgow & Çanakkale Onsekiz Mart

In 2011, we successfully concluded the fieldwork component of the three-year Cide Archaeological Project (CAP), an intensive and targeted survey on the western Turkish Black Sea coast. We worked for four weeks in the field, followed by a two-week study season. Our main aims for this final season were to expand our knowledge of the region's pre- and proto-history and to gain a more systematic understanding of the already well-represented Roman and Byzantine periods. We also continued our geoarchaeological work on the taphonomy of the Cide and Şenpazar landscapes.

The 2011 fieldwork campaign

As in previous seasons, we applied the dual survey strategy of intensive fieldwalking, which allows us to gain a detailed understanding of the occupation history of particular landscapes, and targeted investigations of locally known sites.

Part of our intensive fieldwalking was aimed at sampling a range of different geographical and topographic zones, which include the coastal areas; the lower hills framing the main coastal plain; the river valleys leading south into the higher mountains; and, finally, higher altitude and gradient landscapes in the interior. In 2011 we focused mainly on the coastal area and the river valleys leading into the interior.



Cide and Şenpazar region: sites investigated in 2011

These landscapes vary enormously in their properties and the archaeological assemblages they yield. All landscapes yielded Roman and Byzantine period assemblages, but overall densities tended to be higher near the coast than in the interior. Preservation of earlier surface sites seems slightly better in inland landscapes, such as at Aybasan, where we recorded a prehistoric chipped stone cluster on the flank of a mountain. A polished axe and flint knife come from what appears to be a modern disturbance of a prehistoric sub-surface site in the inland Loç valley. The Okçular valley in the coastal hinterland, which is heavily affected by erosion, yielded a surface cluster of Bronze Age pottery.

Some of our most exciting results come from the targeted survey of sites pointed out to us by locals. In 2011 we were able to add several more castles to our already substantial sample, and understanding the purpose and chronology of these sites are among the more intriguing issues in the archaeology of the Cide region. Rich pre- and proto-historic evidence as well as Byzantine materials come from a series of caves, with Derebağ Köy Mağarası the most impressive newly recorded site in 2011 (see below).

Results

CAP has two main research objectives: the documentation of the region's culture-historical development and the exploration of its cultural connections with inland and the circum-Pontic areas. After three seasons of fieldwork, we have a nearly complete Holocene occupation sequence, and for most periods we have indications for interaction with adjacent regions of one type or another.

Despite a concerted effort during this season to detect the Palaeolithic, it has continued to elude us; probably because both old river terraces and deep cave sediments disturbed by recent activities – where one could expect finds from this period – are absent.

The Early Holocene (10,000–5500 BC) is now fairly well documented, for instance, by the chipped stone surface cluster from Aybasan (Glatz et al. 2011). The most surprising find of 2011 was a polished chisel and an accompanying flint knife. These were found next to a large electricity pole, during whose erection both objects are likely to have been dug up. It is plausible that these artefacts date to the Early Holocene, although similar axes occur up to the Early Bronze Age (Korfmann et al. 1996: Tafel 81). A completely preserved flat retouched arrowhead also dating to this period was found at Okçular and resembles pieces from Okçular and Abdulkadir found in previous seasons. Together with the obsidian from Aybasan, they point to links with the Anatolian plateau in this period.

Although our sample sizes for the Chalcolithic and the Early Bronze Age I (5500–2600 BC) are more extensive than for the Early Holocene, it remains difficult to build up a more detailed picture of these periods. The inherent difficulty in dating body-sherds on the basis of fabric and surface treatment is part of the problem. The Middle Chalcolithic in particular remains difficult to define. Late Chalcolithic/Early Bronze Age I assemblages come from cave sites such as Okçular İni and Kılıçlı Mağarası, to which we added Derebağ Köy Mağarası in 2011. The few distinctive shapes from these sites find parallels at sites in western Turkey and central Anatolia.

The later Early Bronze Age (ca 2600–2000 BC) is best documented at the cave sites of Kılıçlı and Derebağ Köy Mağarası. Together with smaller quantities of pottery from Okçular, we now have a rather substantial collection of diagnostic material for this period and the little understood transitional phase at the turn of the millennium. With regard to cultural connections, the later Early Bronze Age material

from Cide suggests diverse and wide-ranging cultural contacts including with the Marmara region, Thrace and the Balkans, and western and west-central Turkey as well as the central plateau and the Bafra region.

The same two cave sites have also yielded a small number of sherds which can be dated to the early part of the second millennium BC and a cooking pot fragment from Okçular may date to the later part of the Middle Bronze Age (ca 2000–1600 BC). The Late Bronze Age (1600–1200 BC) is traditionally seen as something of a ‘Dark Age’ in northern Turkey, but we now have a fair number of diagnostic pieces from a surface cluster at Okçular that can be confidently dated to the Late Bronze Age. Their distinctively north-central Anatolian character would suggest some form of interaction with the Hittite sphere.

The Iron Age (ca 1200–334 BC) remains ephemeral in the archaeological record of Cide and Şenpazar. Again, it is the cave sites of Kılıklı and Derebağ Köy Mağarası which have yielded the most likely candidates. These are crude, hand-made pieces which date possibly to the Early Iron Age.

The Hellenistic period (334–85 BC) has also been difficult to identify in our material, but we do have some unequivocal examples from the Okçular and Aybasan valleys. Interestingly, several of these pieces are tempered with a distinctive shiny black sand, typical of the Sinop region.

Our knowledge of the Roman period (85 BC to AD 330), especially in and around the town of Cide, has improved greatly as a result of our work in 2011. We recorded several clusters of large and partly ornamented dressed stones, which probably derive from large monumental structures. A series of construction pits in the Cide coastal plain has yielded substantial quantities of Roman period pottery, suggesting a rather sizable Roman town underneath modern Cide. A Kastamonu Museum rescue excavation of two Roman cist graves also provided datable parallels for the robbed tombs we have recorded at İn Arkası and Gökçekale.

Sites dating to the Byzantine period (AD 330–1453) include three, possibly four, new Byzantine castles. In addition to the coastal site of Gideros East, we recorded two impressive inland castles. Koca Kale is a typical Byzantine castle with massive fortifications surrounding a rather narrow rock outcrop and a single small rectangular building at the back end. The best preserved castle recorded during the course of CAP is Aydos Kale (see plan right). The heavily protected site lacks the rectangular internal structure typical of some of the other castles, and may, therefore, have served a different purpose. Akça Kale is another large inland castle, whose dating, however, is unclear.

Evidence recorded in 2011 for the Beyliks/Ottoman period (AD 1453–1920) includes pipe fragments from the Cide coastal area at Kumluca and Irmak, and from the inland location of Aybasan. Ottoman grave stones were recorded in Kumluca, Cide and Gideros East. A single pillar of a stone-built bridge in the Loç valley may also date to this period, as might the kale at Akça.

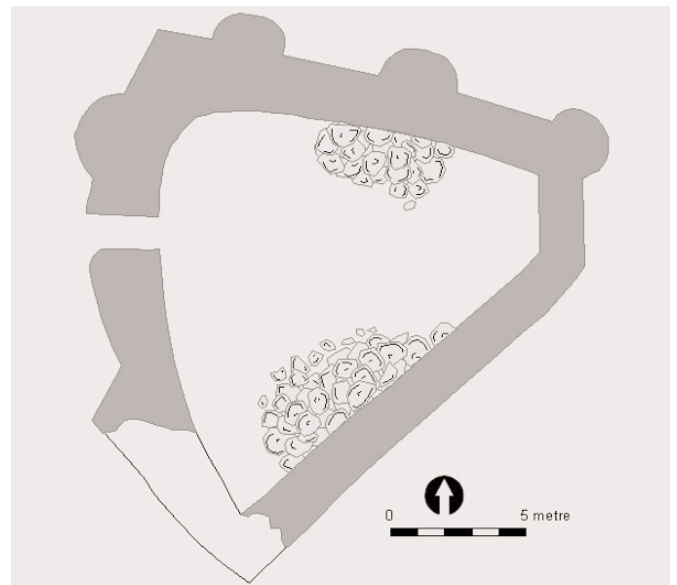
Conclusion, outlook and acknowledgements

The last season of CAP was a great success in many respects. We refined and expanded the application of our systematic survey approach to a range of different landscapes from the coast to the mountains. We were able to fill almost all the remaining gaps in the region’s culture-historical sequence and gather further evidence for the exploration of Cide’s inland and coastal/maritime connections. We were able to deepen our understanding of landscape formation processes and their impact on the region’s archaeology. Although the fieldwork component of CAP has now come to a close, we continue our research in the laboratory. Planned for the coming months are analyses of soil chemistry, pottery and obsidian provenance studies, and radio-carbon dating. An edited volume with our final results is in preparation, and in the meanwhile preliminary reports can be found in *Anatolia Antiqua* (Düring, Glatz 2010; Glatz et al. 2011) and on our project website: www.cidearchaeology.com.

Financial support for the 2011 season was provided by the Byvanck Fund (Leiden); the Faculty of Archaeology (Leiden); a British Academy Small Research Grant; the G.A. Wainwright Fund (Oxford); the Carnegie Trust for the Universities of Scotland; and Çanakkale Onsekiz Mart Üniversitesi Bilimsel Araştırma Projeleri Bütçesi. We received institutional support from the Netherlands Institute in Turkey and from the British Institute at Ankara.

Bibliography

- Düring, B.S., Glatz, C. 2010: ‘The Cide Archaeological Project 2009: first results’ *Anatolia Antiqua* 18: 203–13
Glatz, C., Düring, B.S., Şerifoğlu, T.E. 2011: ‘The Cide Archaeological Project 2010: second preliminary report’ *Anatolia Antiqua* 19: 279–88
Korfmann, M., Baykal-Seeher, A., Obladen-Kauder, J. 1996: *Demircihüyük: die Ergebnisse der Ausgrabungen, 1975–1978. 4: Die Kleinfunde*. Mainz am Rhein



Plan of Aydos Kale

Domuztepe 2011

Stuart Campbell | University of Manchester

We have known since the start of the Domuztepe project in 1995 that, between ca 6100 and ca 5500 BC, Domuztepe was one of the largest settlements in the Middle East. This gives it particular importance in the study of how large communities formed prior to urbanism. This is an era in which the elaborately painted Halaf pottery is the most prominent characteristic of the material culture of the site. The 2011 season of excavation at the site was particularly exciting because it has given us a compelling glimpse into the earlier history of the settlement. Much of the excavation was concerned with the Ceramic Neolithic, between ca 6800 and ca 6100 BC, and we now suspect that, during this period, Domuztepe may already have been a very large site indeed. Certainly the total depth of the seventh millennium deposits is much greater than those previously excavated from the Halaf period.

Excavation at the site took place between mid-July and mid-September. The work was once again a joint project of the University of Manchester and the British Museum, directed by Stuart Campbell with Alexandra Fletcher as deputy director. Core financial support came from both institutions as well as the British Institute at Ankara. We were very happy to be joined in 2011 by our new Turkish assistant director, Mücella Erdalkiran from Ege University. We were also fortunate to have a truly excellent temsilci, Fatih Mehmet Yıldırım from Kayseri Museum. The staff of the Kahramanmaraş Museum under the direction of Ayşe Ersoy provided, as always, patient and valued support for the project. The project team, both staff and workmen, carried out the real hard work of the season. In 2011, excavations were confined to Operation I, on the southern summit of the site. This work fell into three distinct sections.

In the north of the area, we continued excavation below the layers which are transitional between the earliest Halaf and the preceding Ceramic Neolithic. Painted pottery was extremely rare and the ceramic assemblage was dominated by dark, burnished wares. Some were very well made and decoration by fine incision was relatively common. This type of material has been known previously from the early 20th century British excavations at Sakce Gözü (only 20km south of Domuztepe) but not as a well-documented assemblage. The architecture from this phase was also very different. In the Halaf levels of the site, architecture was generally flimsy and, apart from stone foundations, often rather ephemeral, probably being made substantially from organic materials that do not survive. In contrast, this season we excavated parts of a well-preserved Ceramic Neolithic building complex with mud walls standing up to 50cm high. It was a multi-phase structure composed of small rectangular rooms opening onto a courtyard, which had some sort of low, rectangular platform at its centre. This more substantial architecture certainly suggests that other cultural features may have changed in parallel to the shifts in pottery



Excavating the upper portion of the Ceramic Neolithic building

traditions. It also offered a first hint that archaeological deposits may have accumulated faster and to greater depths during the Ceramic Neolithic than in the later Halaf.

The second aim was to complete the excavation of a late Halaf well in the centre of Operation I. In 2009, excavation in the well had stopped about 2m below the surface due to safety concerns. The Curtiss T. Brennan & Mary G. Brennan Foundation provided funding in 2011 for the complete excavation of the well, most of which was devoted to appropriate management of the obvious risks. When it was fully excavated the well cut over 8m through the archaeological strata of the site until it reached the water table below the modern plain. Standing at the bottom of a well, underneath a substantial höyük, is a remarkable and rather unique experience! What was even more unusual was that the well appears to have been backfilled almost as soon as it had been dug. Interpretation is still at its early stages but it appears that the well may have been dug either to extract a very small amount of water from this specific location or perhaps to deposit something.



A rare example of a painted pot from the late Ceramic Neolithic building



Emerging from the late Halaf well

It was equally unexpected that the inhabitants of Domuztepe backfilled the lower part of the well entirely with material excavated from the lower strata of the site, presumably obtained during the digging of the well. Both the pottery and the lithics from this fill are distinctively early Ceramic Neolithic. This suggests at least limited awareness by the Halaf well diggers that the site had a previous occupational history and also had had a changing material culture; this may offer an important clue to the interpretation of the well.

Since the sides of the well shaft had to be reinforced during excavation, we were able to take the opportunity to cut the sides back to create a very narrow sounding through the whole 8m of settlement deposits. Although the data are clearly limited, this has provided a deep sequence that would otherwise have been unthinkable. All the deposits down to the natural soil contained ceramics, although the earlier phases are probably very early in the seventh millennium BC. We were also fortunate that the early material which had been returned to the well shaft by its original excavators considerably augmented the collection from cutting back the sides of the well. This provided an excellent assemblage of material from the early phases of Domuztepe. Based on our new knowledge of the Operation I sequence at Domuztepe and our existing information on the later deposits elsewhere on the site, it now seems highly probable that a long and well-preserved Ceramic Neolithic phase underlies the Halaf occupation across most of the site.

The final area we excavated in 2011 was also in the middle of Operation I and was the continuation of work started in 2009 to define the date and nature of the occupation south of the Red Terrace, a major feature that ran east-west across the area for at least 500 years. Perhaps the biggest surprise here was the discovery that all our work in 2009 had been carried out within a very extensive pit. Two Halaf period crouched burials were also discovered, along with an isolated skull. Both had been truncated by later prehistoric activity but they provide rare examples of individual on-site burials at Domuztepe. This area also produced one of the finds of the season. This was a lozenge worked out of a piece of silver; this is probably native silver, beaten thin and folded to shape. While we have previously found two native silver beads at Domuztepe, this slightly predates them and can currently be considered the earliest piece of worked silver in the world.

Alongside the excavations at Domuztepe, Ben Geary from the University of Birmingham also took a series of environmental samples from around the site, with funding from the Wainwright Fund for Near Eastern Archaeology. Two deep sample trenches were machine cut beyond the site boundaries, and a further core was taken from the bottom of the well. These have provided important samples that should contribute to the reconstruction of the ancient environment around the settlement of Domuztepe.



Unique stone bucrania pendant, found on the surface of the site near to Operation I

Kilise Tepe 2011

Mark Jackson, Nicholas Postgate and T. Emre Şerifoğlu |
Universities of Newcastle, Cambridge & Çanakkale Onsekiz Mart
Bob Miller | photography

The teams from Cambridge, Çanakkale and Newcastle converged on Kilise Tepe to start our final excavation season on 5th July as usual, and dispersed a little early with the oncoming of the bayram at the end of August. A special word of thanks must go to Kürşat Kaynak of the Tire Museum, who joined us at very short notice as the Ministry's representative and proved a most diligent and agreeable colleague. Our gratitude also goes in particular to Caroline Steele, for acting as assistant field director, and Bob Miller, who, ever-willing, took countless photos with consummate care, both on site and in the house. As part of our preparations for the final publication we were very pleased to welcome the expertise of Sofie Debruyne, of the Flemish Heritage Institute, who studied all our shell from 2007–2011, and David Heslop, County Archaeologist for Tyne and Wear, who examined all our grindstones and mortars, including those recovered in the 1990s and now stored in the Silifke Museum.

On the site, the three universities pursued their separate agenda in different areas. On the steep northwestern flank, T. Emre Şerifoğlu (assistant director), assisted by three students from Çanakkale, picked up the work of Selçuk University in the Early and Middle Bronze Age levels, when Kilise Tepe must have participated in the cultural relations established between Cilicia and central Anatolia. The aim was to link the stratification in G19 with the Level IV and V sequence established in H20 in the 1990s. Phase Vg was the best preserved: the east wall of a burnt room excavated in 2007 was constructed in medium-sized river pebbles and was found to be still standing 1.5m high: it acted as the western wall of a small room, with a hearth and plastered ledges along the wall bases, which was filled to the same height with heavily burned debris from the structure, including whole mud-bricks and large chunks of wall-plaster, some many layers thick, sometimes alternating red with yellow clays. Above this deep destruction



Early Bronze Age room in Level Vg building

layer, which marks the transition from Early Bronze Age II to III at Kilise Tepe, were renewed occupation surfaces, some with elaborate fire installations, and from the burned debris on one of these floors, to be attributed to phase Vf, came a familiar red-cross bowl and an unusual double-spouted jug (KLT 201).

For the Cambridge team the priority was to address outstanding questions about the era of transition between the Hittite empire in the Late Bronze Age and the seventh century when Kilise Tepe was a participant in the vibrant world of the eastern Mediterranean. In the Late Bronze Age Northwest Building Sarah Blakeney concentrated on sorting out technical details of the architectural history of the IIId structure, the most striking result being a paved triangular area in the small but carefully maintained Room 33, which had a plastered gutter running along its outer face and was evidently intended to receive waste liquids – water, or perhaps rather beer, wine or blood? Ceramics from the earlier level IIIc, including more pieces of libation arms, some in Red Lustrous Wheel-Made ware, are being studied by Ekin Kozal of Onsekiz Mart University at Çanakkale, who has taken over the Late Bronze Age ceramics at Kilise Tepe from Claudia Glatz and was ably assisted by Sedef Kervankıran.

South of the Church we had one final season in which to enlarge and improve our understanding of the layers separating the end of the Bronze Age from the seventh century. Excavating the north half of square J14, we linked the stratification in our earlier 'Dark Age' sounding in K14 with the two successive Iron Age and Late Bronze Age houses excavated in 1996 in I14. This was successfully accomplished thanks to the concerted efforts of Caroline Steele and Adam Stone, with Melissa Sharp (who also carried out our flotation programme) and Alexander Edmonds, and brought with it two mild surprises: it emerged that the huge Iron Age 'ditch' exposed in the 1990s had a perfectly vertical and thickly plastered eastern side, and has to be interpreted now as an outsize storage pit – with a capacity in excess of 45 cubic metres, considerably larger than our previous record set by the pit in K14 further east excavated in 2009. Grain storage on this scale suggests they were serving the surrounding countryside as well as those living on the top of the mound.

East of this massive silo we traced the continuation of the successive Iron Age surfaces ('Surfaces 1 to 4') already defined further east in K14: while they were indeed present, here they were separated from the top of the Late Bronze Age remains by several earlier occupation phases during which this part of the site seems largely to have been an open space hosting a variety of activities, some involving fairly elaborate ovens. This expands our evidence for both continuity of occupation and changes in the use of space during the 'centuries of darkness', and significantly enlarged the corpus of Early Iron Age ceramics which Christina Bouthillier is preparing, while our first complete example of a pilgrim flask with built-in stand was recovered from the floor of the better preserved Late Bronze Age architecture beneath (KLT 203).

Back at Easter, Mark Jackson and Emre Şerifoğlu, with Alex Turner of Newcastle University, conducted a resistivity survey of the mound using a Geoscan RM15. The aim was to clarify the layout of Byzantine buildings in the unexcavated areas of the site prior to the summer. The work was sponsored by Newcastle University and the RM15 kindly loaned to us by Françoise and Geoffrey Summers (Kerkenes Dağ Project). We were very grateful to the Ministry of Culture and Tourism for permission to conduct the survey early this year when the ground was still moist enough for the technology to work, and it did indeed give us very clear wall lines, in particular a range of rooms to the southeast of the Church.

Domestic architecture, especially in rural contexts, is, perhaps surprisingly, a neglected aspect of Byzantine archaeology and therefore these buildings at Kilise Tepe promised to provide a valuable case-study for the subject, and they became the focus of our work in the summer. Importantly we also wished to establish this year a final date for the early Byzantine phase at Kilise Tepe. Sophie Moore, Alex Sangster, James Dunn and Lauren Proctor excavated four rooms of a Byzantine domestic complex in N11 and N12 measuring ca 10m (east-west) by 12.6m (north-south) with additional structures constructed on the east side in O11 and O12. Thomas Sutcliffe was draftsman for the Byzantine team and in addition to much planning on site also digitised all the Level I plans into our GIS. The four rooms were arranged in a square with several of the walls preserving the thresholds of doorways between them. Each room had a central stone feature for supporting a vertical post, and several had fire installations set into stone and mud-brick benches, similar to those we have found elsewhere in our Byzantine buildings. Floors were usually made from hardened earth, sometimes plastered, but occasionally paved, or partially paved, with stone flags. Especially striking among the range of artefacts were further examples of the repertoire of local painted pottery including a jar painted with fish.

We were also able to clarify some questions in the area northwest of the Church where we excavated a trench 2.5m by 10m along the west side of the mound to investigate several floors identified in section during our work in 2008. Ironically, the floors and associated walls seen in section were cut in antiquity by the construction of a large structure located on the northern side of the Church. An unusually wide and mortared (but robbed out) wall, ca 0.90m wide, had run due north-south very close to the west side of the mound with a return to the east. The surviving floor of this building was cut by a pit which still contained a very dense concentration of burnt seeds (mainly wheat) which will provide further important evidence for crop processing to complement the work of David Heslop on the ground stone.



Byzantine jar from N11



Double-spouted jug from Level Vf floor surface (left) and pilgrim flask with built-in skeuomorphic stand (right)

In N13 and N14, we identified a Hellenistic period floor and associated burnt destruction deposit lying beneath fill which was in turn sealed beneath a Byzantine floor. Jaime Levell and Alex Sangster excavated these contexts and Fran Lalor sorted, reconstructed and quantified the Hellenistic pottery from this destruction deposit which included several Hellenistic cooking pot types as well as larger coarse wares and some fine wares. This work promises to make an important contribution to our understanding of the Hellenistic period both at Kilise Tepe itself and more generally in Rough Cilicia.

At the end of the season, with the agreement of the Directorate-General, we began the process of backfilling our excavated trenches to protect them from natural erosion and potential stone-robbing. The project as a whole for the period 2010–2012 is supported by a generous AHRC grant which brings with it Carlo Colantoni as our data manager and architectural draftsman. We are most grateful to Çanakkale Onsekiz Mart University, to Dumbarton Oaks, Washington DC and the School of Historical Studies, Newcastle University for their support. In addition, Alex Sangster received a HaSS Faculty Scholarship from Newcastle University and Fran Lalor a grant from the British Institute at Ankara to work on our Hellenistic material. Many thanks, as always, go to İlham Öztürk, Director of the Silifke Museum, and Gülgün Girdivan in Ankara for their readiness to help whenever needed.

Archaeology and empire in the first millennium BC: Ziyaret Tepe

John MacGinnis | Cambridge

The Assyrian empire and Ziyaret Tepe

The Assyrian empire was the first multinational empire in the ancient Near East. Its origins lay in an aggressive expansion which commenced around the turn of the ninth century BC. By the seventh century the empire had grown to cover all of Iraq, Syria and the Levant, substantial portions of western Iran and southeastern Turkey and even, for brief periods, Egypt. When the time came, however, the end was rapid. Nineveh was sacked in 612 BC by the Babylonians, Medes and Cimmerians, signalling a process of collapse which in a period of just a few years led to complete disintegration. In the site of Ziyaret Tepe we have a unique opportunity to explore and document Assyrian rule across the whole of this time-span. The site lies on the river Tigris, some 60km east of Diyarbakır in southeastern Turkey. Known in antiquity as Tushan, it was a provincial capital and garrison town of the Assyrian empire from 882 to 611 BC. As an archaeological site it is of exceptional importance. The site is now threatened by the construction of the Ilisu Dam, the reservoir of which will inundate the lower town which constitutes 90% of the site. The central mound will be left as an island, but experience shows that the prospects for mud-brick sites in these circumstances are not good. Thus, exploration of as much of this site as possible before its inundation is seen as a critical objective.

The Ziyaret Tepe Archaeological Project

The Ziyaret Tepe Archaeological Project (ZTAP) is constituted in order to explore this world-class site before its inundation. The overall orientation of the project is towards large-scale excavation in multiple areas supported by a wide selection of scientific techniques. The ZTAP is an international umbrella project. To date this has seen the participation of teams from Britain, Germany, Turkey and the USA. The fieldwork being carried out at Ziyaret Tepe is in fact now the largest-scale and most productive excavation being carried out on any Assyrian site. It is transforming our understanding of the Assyrian presence in the northern part of the empire. We only have a few years left in which to recover the maximum from this extraordinary site.

The British team is responsible for the lower town where it has been working since 2000. Past work has included excavation of a gateway in the eastern city wall (Area D), a high-status residence (Area G), an area of later occupation (Area J), a section through the city wall with an area of low-status housing built against it (Area K) and a section through a street (Area M). More recently we have been working on a monumental gateway in the southern city wall (Area Q) and a major administrative complex (Area R). Both these areas have yielded superb results.



Area Q city gate

The existence of the monumental gate was first brought to our attention by the resistivity survey. Excavation confirmed the presence of a chambered gate complex with a road running through. For both the road and the architecture there is now evidence for four constructional phases which clearly show how the size and configuration of the gate chambers were repeatedly readjusted with each rebuilding. Furthermore, the succession of associated floor levels has produced an assemblage of *in situ* deposits which are painting a vivid picture of the soldiers who spent their lives on guard duty. Numerous graves were cut into these floors. These too must relate to the soldiers quartered at the gate. The assemblages in these graves have yielded some spectacular ceramics. Another exceptional find is a cylinder seal depicting a sacred tree flanked by two worshippers under a winged disc and accompanied by a number of divine symbols; a highly unusual feature of this seal is that the metal caps are still intact.



Cylinder seal

Looking ahead, the resistivity survey has also revealed the existence of an architectural complex parallel to the road north of the gate: this must represent barracks blocks or store-rooms, and investigation of these remains is highly desirable.

The identification and excavation of the administrative complex in Area R has been one of the great successes of the British mission. It measures 25m by 40m and comprises suites of rooms arranged around two courtyards. The courtyards themselves are of interest, both being surfaced with beautiful pavements of black and white stones laid out in a

chessboard fashion. The complex is characterised by the presence of a large number of pithoi (huge storage jars) and also by vast numbers of clay tokens, the presence of which strongly supports the idea of an administrative function for the building. A further recent find also suggestive of this function is a huge stone duck weight: this weighs exactly 30kg (equating to the Assyrian talent) and is likely to have been used only in the context of a major centralised bureaucracy.

The finds have also included an archive of clay tablets with inscriptions written in ancient Assyrian cuneiform script. These turn out to date from 611 BC, that is, in the very small window of events between the sack of Nineveh in 612 BC and the final collapse of the empire in 610 BC. Most of them are administrative – registers, lists, loans – but one letter is exceptional. It is a report from a high official detailing the mass desertions that have made it impossible to carry out an order to raise a unit of chariotry. This can only have been written as the empire collapsed and the front line closed in on Tushan. These are a truly extraordinary find. No other site has yielded such information and the publication of these tablets in 2008 was described as one of the most exciting publications in Near Eastern archaeology of the year.

Understanding the urban layout is another important part of the fieldwork in the lower town. A huge amount is being learnt through geophysical prospecting, through the use of magnetometry, resistivity and ground-penetrating radar. The results, combined with what we have learned through excavation, are leading to a steadily enhanced picture of the organisation of the city, reconstructing the ancient street plan and indicating some of the different quarters of the city – barracks, residential areas, industrial areas, etc. An important corollary is that, as we reconstruct the ancient street plan, we have a better understanding of the location of blocks of middle-range housing. This is exciting, as identification and excavation of an area of middle-status housing is an outstanding objective of the project. This would complement the study of the low-status dwellings by the city wall, the Area G residence and the palace on the high mound.

Project aims 2012–2014

We have very little time before Ziyaret Tepe is scheduled to be inundated and we are now planning for the final phase of the project. The results of the magnetometry survey suggest there may be an area of elite housing in the southeastern sector of the town, and excavation of at least one of these complexes is a major aim. West of this we believe there may be a block of middle-status housing, investigation of which is also a key objective. We are also keen to investigate the complex appearing on the resistivity map north of the gateway which may represent a barracks complex, to investigate an area of remains recently discovered just outside the city walls and to excavate features cut into the pavement in courtyard 11 which we now suspect to be important graves. Lastly, we plan to finish the remote-sensing mapping of the lower town. These therefore form the aims for 2012–2014.



Clay tokens

It is a privilege to work at such an exceptional and wonderful site, and we are unremittingly dedicated to recovering as much as possible of this unique heritage.

Bibliography

- MacGinnis, J.D.A. 2011: 'A Neo-Assyrian tablet from the governor's palace of Tušhan' *Journal of Near Eastern Studies* 71
- MacGinnis, J.D.A., Matney, T. 2009a: 'Archaeology at the frontiers: excavating a provincial capital of the Assyrian empire' *Journal of Assyrian Academic Studies* 23: 1–19
- 2009b: 'Ziyaret Tepe: digging the frontier of the Assyrian empire' *Current World Archaeology* 37: 30–40
- Matney, T. 2010: 'Material culture and identity: Assyrian, Arameans and the indigenous peoples of Iron Age south-eastern Anatolia' in S. Steadman, J. Ross (eds), *Agency and Identity in the Ancient Near East: New Paths Forward*. London: 129–47
- Matney, T., Greenfield, T., Hartenberger, B., Keskin, A., Köroğlu, K., MacGinnis, J.D.A., Monroe, W., Rainville, L., Shepperson, M., Vorderstrasse, T., Wicke, D. 2009: 'Excavations at Ziyaret Tepe, 2007–2008' *Anatolica* 35: 37–84
- Matney, T., MacGinnis, J.D.A., McDonald, H., Nicoll, K., Rainville, L., Roaf, M., Smith, M.L., Stein, D. 2003: 'Archaeological investigations at Ziyaret Tepe, 2002' *Anatolica* 29: 175–221
- Matney, T., Rainville, L., Demko, T., Kayser, S., Köroğlu, K., McDonald, H., MacGinnis, J.D.A., Nicoll, K., Parpola, S., Reimann, M., Roaf, M., Schmidt, P., Szuchman, J. 2005: 'Archaeological investigations at Ziyaret Tepe, 2003–2004' *Anatolica* 31: 19–68
- Matney, T., Rainville, L., Köroğlu, K., Keskin, A., Vorderstrasse, T., Findik, N.Ö., Donkin, A. 2007: 'Report on excavations at Ziyaret Tepe, 2006 season' *Anatolica* 33: 23–74
- Matney, T., Roaf, M., MacGinnis, J.D.A., McDonald, H. 2002: 'Archaeological excavations at Ziyaret Tepe, 2000 and 2001' *Anatolica* 28: 47–89

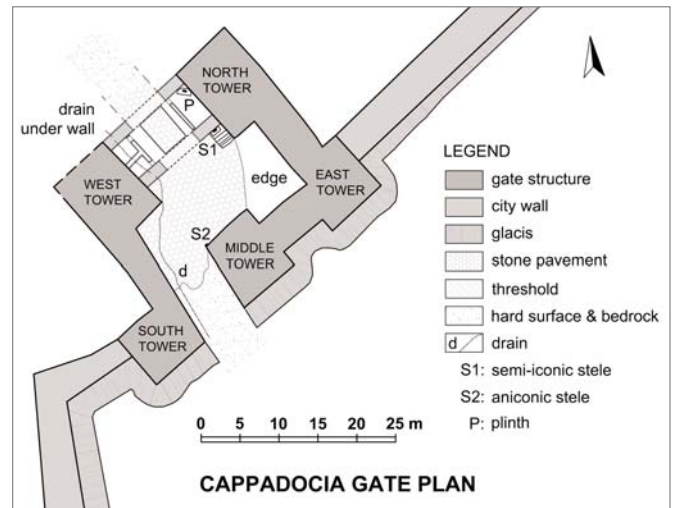
The Kerkenes Project 2011

Geoffrey D. Summers | Middle East Technical University
www.kerkenes.metu.edu.tr

2011 was a momentous year for archaeology at the Iron Age capital of Pteria on the Kerkenes mountain in central Turkey. First, excavations at the truly monumental ‘Cappadocia Gate’ were concluded in spectacular fashion. We began by lifting the second human victim of the destruction, horrendously crushed as the towering walls collapsed in the midst of the fire. Then came the discovery of a pair of crouching sphinxes, largely complete, carved on the front of a large sandstone plinth that supported an extraordinary sculpture of a scaly beast carved from soft limestone. Only parts of this statue, smashed into thousands of pieces, were preserved. This discovery was made in the rear section of the gate, between the two sets of double doors each housed in monumental timber façades. At some stage before the fire this sculpture was walled off. The wall was of very poor construction, comprising footings of small stones below mud-brick and incorporating wooden uprights to support a flimsy roof.

Why should the sculpture have been hidden from view in this manner? It will not be possible to address that crucial question before the slow and arduous task of putting together enough of the incomplete three-dimensional jigsaw puzzle, being undertaken by Noël Siver, has revealed exactly what was represented.

Finally, in the closing days of the excavation, out of the ground popped the exquisite gold and electrum ornament featured on the front and back covers. This unique piece lay directly beneath the burnt doors of the rear façade in the centre of the entrance. Surely it was lost in the panic of flight as escapees dashed through the burning gate. Whether it was dropped by one or other of the two whose remains we found in the destruction, or by someone more fortunate, we shall never know.



The plan of the Cappadocia Gate is now fully revealed. A slanted entrance passage gave way to a rectangular court in which cultic idols were set up. At some stage, inclined stone paving was laid. The wide façade at both the front and the back of the rear section housed double doors of wood above which we may reconstruct elevated walkways. An enemy force ascending the unroofed entrance passage would have found itself trapped in the court, assailed from above on all sides as it attempted to attack closed doors.

This sophisticated military architecture is utterly different from that of the Late Bronze Age, and indeed from the Iron Age gates of Neo-Hittite cities. However, the ninth century citadel at Gordion and, contemporaneous with our gate, the city gate at Lydian Sardis, bear some resemblance, again demonstrating the depth of west Anatolian characteristics at Kerkenes. Although the Cappadocia Gate was destroyed by fire when the city was torched, there is no evidence that it was taken by force.



Looking across the court to the newly excavated rear section of the Cappadocia Gate with the carved plinth in the far corner to the right of the central paved passage



The sculpted block with a pair of crouching sphinxes.

Also momentous in 2011 was the exceptionally large area at the northern end of the city over which electrical resistivity survey was conducted. This work, supervised by Sema Bağcı and Dominique Langis-Barsetti, fully places new long-term excavations, directed by Scott Branting on behalf of the Oriental Institute, in their urban context. Notable in this geophysical survey was the density of rather small buildings within a mega-urban block and the surprising absence of broad streets. Space does not permit inclusion of this imagery here, nor does it allow description of the new excavations. All the results are however presented in the 2011 Preliminary Report that can be found on the Kerkenes website.

Study of the Kerkenes metals and metalworking was continued by Joseph Lehner, while assistant director Sevil Baltalı Tırpan, from Istanbul Technical University, initiated an investigation of current land use, memory, myth and heritage. Nilüfer Yöney, also from ITU, supervised architectural conservation. At METU Ferhat Can will continue to maintain the Kerkenes website, while Güzin Eren underpins the drive towards final publication.

2011 was also momentous at a personal level, bringing to a suitable conclusion my own fieldwork at the same time as being my last year as excavation director. Scott Branting, a key member of the project since 1995, is my designated successor. Scott will undoubtedly continue to lead the project down new paths that will maintain it at the forefront of innovation, and he cannot fail to make yet more astonishing discoveries.

The list of friends and colleagues who have been fruitfully involved since 1993 would fill pages. Here I would nevertheless like to mention Françoise, who has been the central pillar of all that was done, in addition to setting up, and

continuing to run, the Kerkenes Eco-Center, and our daughters Natalie and Pamela who each came to play full roles in the work and life of the annual campaigns in their school years.

Key members of the present team will continue to be fully involved in Scott's work while I myself plan study seasons over the next few years in order to prepare our final excavation reports and other studies.

Acknowledgements

Contributions of team members, colleagues, Yozgat Museum Directors, Provincial and District officials, Directors and staff at the General Directorate, local state organisations and corporate bodies, and many others, can be found on the website and, since 1998, in the *Kerkenes News*.

Sponsors in 2011 included Andrea Dudek, an anonymous US donor, the Anglo-Turkish Society, the Archaeocommunity Foundation, the Binks Trust, Catherine Novotny, the Charlotte Bonham-Carter Trust, Çimpor Yibitaş Yozgat Çimento, the Erdoğan Akdağ Foundation, John Kelly, John Notz, Loeb Classical Library Foundation, MESA, METU Bap Fund, the Oriental Institute of the University of Chicago, UCLA Cotsen Institute of Archaeology and Yenigün. We thank the British Institute at Ankara for equipment and the Director, Lutgarde Vandeput, for her support. The Middle East Technical University provides office space for the Kerkenes Project which collaborates with TAÇDAM, METU Museum, Graduate Programs in Settlement Archaeology and Archaeometry, Departments of Architecture, Civil Engineering and Geological Engineering, and METU Computer Center.

Pisidia Survey Project 2011

Lutgarde Vandeput | British Institute at Ankara

The Pisidia Survey Project has been working in the territory of the ancient city of Pednelissos since 2007. The project aims to reconstruct the development of settlements and settlement patterns through time. Traces of economic activities and roads have been recorded for the information they can provide about production and mobility patterns. The 2011 fieldwork season once again provided a wealth of information, of which new elements as well as some sites which stand out are briefly presented here.

The survey area is located northeast of Antalya and covers the southernmost fringes of the Taurus mountains, as well as their foothills, and the northernmost parts of the Pamphylian plain, shaped by the river Kestros (present day Aksu). As a result, the survey area spans highly varying geographical situations: from the high mountains in the north to a relatively flat floodplain in the south. This variation in landscape is clearly reflected in the types of remains recorded during the survey. To provide further information on the landscape – its evolution as well as the options and limitations the natural resources offered inhabitants of the region, past and present – geomorphologists under the direction of Timothy Beach (Georgetown University) have started the investigation of water sources in the survey area.



Timothy Beach and Jonathan Flood sampling a spring at Yumaklar Köyü, Aşağı Pamucak mahallesi

In the mountains, both isolated structures and larger settlements have been recorded during fieldwork. Although each of the sites has its own characteristics, the majority of the remains fit a limited number of settlement types and have allowed the establishment of a typology (Vandeput 2007: 33; Vandeput et al. 2010: 29). Two of the sites identified during the 2011 fieldwork season stand out, however, and do not fit within this typology. The reason for this is that neither was an inhabited site – at least not in its original function.



View of Haspinar Köyü, Erenler mağarası

No traces of a settlement were discovered at Haspinar Köyü, Erenler, a site which basically consists of a cave, oriented to the east and located below the summit of the southeastern slope of the mountain. It housed a sanctuary, probably of the goddess Artemis, and must have been in use for a long period of time. The cave has been repeatedly and excessively looted and all stratigraphy is long since destroyed. Unearthed sherds are of exceptional quality and often imported. Remains of heavily mortared rubble walls seem to have been part of a large building, constructed parallel to the mound of the cave, but at some distance. A few partially rock-cut rooms higher up the slope complete the ruins at this site.

The site at Yumaklar Köyü, Bekirler Kalesi, does not fit within the typology either and was used for different purposes at different periods in time. The oldest remains consist of a monumental chamber tomb with a large door opening facing west and overlooking the Pamphylian plain. The tomb measures 7.35m by 8m and rises on a partially rock-cut podium. Its walls are built with large, well-cut blocks. Today, only the orthostates are still standing. A shield originally decorated the front of the tomb, but it has been reused as a pressweight for the



View of the remains of the tomb at Yumaklar, Bekirler Kalesi

olive-oil press. Like the shield, blocks of the walls have also been reused in the single-naved basilica to the east of the tomb. It occupies the highest of two artificial terraces underneath the tomb. Its eastern wall rises above a terrace wall which then continues its course further towards the south. A stone-built staircase links both terraces. The terrace below the church seems to have housed constructions of small dimensions. It also serves as the west wall of a large construction at the bottom of the slope. This building has a rectangular groundplan and stands two storeys high. The early Christian church and the construction on the lowermost terrace may have been in use together, but their construction techniques differ. The walls of the two-storeyed construction are built of heavily mortared rubble with larger, ashlar blocks reinforcing its corners, while mortar is as good as absent in the walls of the church. The double-storeyed building was, therefore, either built later or remained in use and repaired after the church was abandoned. It can be assumed that the site was originally selected for the tomb because it allowed a commanding view over the Pamphylian plain and was possibly intended to give the deceased a view over the family property. The present road into the mountains curves around the foot of the outcrop and may well follow the trace of the ancient road from the Pamphylian polis of Sillyon to the northwest. Further up the road lies, for instance, the ancient site of Kocamehmetler Asarı.

Work also continued at Yumaklar Köyü, Kocamehmetler Asarı, where Ahmet Çinici and Kyle Erickson recorded constructions and building techniques as part of the former's PhD project. The remains at Pednelissos were studied to address the same issues. Comparison between the sites showed significant, although preliminary, results, confirming the different status of the sites. Compared to Pednelissos, the lack of monumental public buildings in large-size ashlar at Kocamehmetler Asarı is striking. Limited indications of urban organisation, the extensive use of rubble for domestic construction and even for the fortification walls, as well as the comparatively large number of freestanding houses are further differences in comparison with the architecture at Pednelissos.



View of the remains at Yumaklar, Bekirler Kalesi



Students from Newcastle University walking transects for the intensive survey at the site of Dorumlar Köyü, Kireçyıkığı

A team from Newcastle under the direction of Katie Green carried out a systematic surface survey of ten survey units. Each survey unit was specifically chosen because of its distinctive historical landscape character or for its value as a point of reference when combined with data from the Pisidia Survey Project. The main aim was to provide sufficient data for the study of the development of the complex landscape of the region through time. The results of this survey will be incorporated into Katie's PhD thesis, where they will be used to inform a 'historic landscape characterisation and retrogressive analysis' of the region (Crow, Turner 2009). To achieve this, data were collected systematically using a combination of three different survey methods: transect walking, collecting at intensive target areas and collecting in chosen, comparable areas within the site of Kocamehmetler Asarı. As such, representative samples of pottery and other artefacts were collected and processed. The environment in which the artefacts were found was described, as well as the extents and relationships of terraces and field boundaries. A digital dataset to provide a platform for spatial analysis was collated. The survey not only resulted in the first find of a certain concentration of lithics, it also confirmed the dominant presence of late Roman to early Byzantine material as well as the abundance of Late Roman D ware, a ware of which at least seven production centres have been identified by the Pisidia Survey Project.

Bibliography

- Crow, J., Turner, S. 2009: 'Siliviri and the Thracian hinterland of Istanbul: an historical landscape' *Anatolian Studies* 59: 167–81
- Vandeput, L. 2007: 'Pisidia Survey Project 2007: a survey in the territory of Pednelissos' *Anatolian Archaeology* 13: 33–35
- Vandeput, L., Köse, V., Jackson, M. 2010: 'Pisidia Survey Project: the high and the low in the territory of Pednelissos' *Anatolian Archaeology* 16: 29–31

The people of Roman Ankara

Stephen Mitchell | British Institute at Ankara

The British Institute has been located in Ankara for more than 60 years but, perhaps surprisingly, very few of its scholars and students have spent much time studying the city's own history. Before it became capital of the Turkish Republic, Ankara had been a significant provincial administrative and market centre, with a mixed Turkish, Armenian, Greek and Jewish population, as well as a small minority of Levantine merchants of European origin. It is very gratifying for an epigraphic scholar that all these categories of the population left their mark in the form of gravestones, inscribed in their respective languages, examples of which are in the collection of the Museum of Anatolian Civilisations, most of them in the Roman Baths (see photos below and right). Ankara's significant ethnic minorities have been largely forgotten. These substantial monuments provide an intriguing point of entry to an unwritten chapter of the city's history in the later Ottoman period. However, before the Turkish Republic, Ankara's great days go back to its foundation by the first Roman emperor Augustus, when it was the capital of the central Anatolian province of Galatia. It became and remained the most important city of the region throughout the Roman and Byzantine periods until the coming of the Turks in the 11th century.



A Jewish gravestone of ca 1900



A Karamanlı gravestone (Turkish in Greek script)

Roman Ankara is now beginning to receive some serious historical attention. Between 2003 and 2007 Professors Kutalmış Gökay and Musa Kadioğlu of Ankara University carried out a survey of the city's Roman remains and their findings have been published in a monograph (Gökay et al. 2011). Their work is based on a new survey, which has produced the first reliable map of the Roman city, study in museum and ministry archives, which contain reports of unpublished rescue excavations in the city mostly from the 1950s, reports on new work conducted by the Museum of Anatolian Civilisations and analysis of earlier publications of the main visible monuments: the Temple of Augustus, the Roman Baths, the Theatre, the so-called 'Column of Julian' and the section of main street that has been exposed in Ulus. The archaeological picture of the Roman city, whose remains have been obscured and often destroyed by continuous occupation since antiquity, nevertheless remains very patchy and incomplete, and to form an idea of what life in ancient Ankara was like it is essential to study the inscriptions. David French and I have this year completed the first volume of a corpus of all Ankara's Greek and Latin inscriptions, 315 texts from the first three centuries AD, research that has complemented the Ankara University archaeological project (Mitchell, French 2012). Squeezes from the project are now housed in the Institute and accessible on its website.



Making squeezes of inscriptions at Ankara

Inscriptions speak with a very direct voice from antiquity. Their unique and compelling importance derives from the fact that the information they contain, carved in a permanent lasting medium, comes down to us precisely in the form that was first written down by the person who conceived it. Nothing is distorted in the transmission, except by the deficiencies of our own understanding. Inscriptions thus combine the direct access to the distant past that comes from a contextualised archaeological discovery, with the characteristic of written utterances, that they make substantive propositions about antiquity. Accordingly they vitalise and send electric charges through research into all aspects of ancient scholarship: linguistic and literary, historical and cultural. They are not casual records, but also mark important moments or aspects of the lives of those who set them up. A selection of Ankara inscriptions therefore can give us a privileged glimpse into the lives of inhabitants of the Roman city.

It is invidious to make choices among the texts, but we might begin with a slender columnar statue base (right) honouring a member of the local aristocracy, Tiberius Claudius Procillianus, son of Tiberius Claudius Bocchus.

Tiberius Claudius Procillianus, galatarch, son of the galatarch Tiberius Claudius Bocchus who had served as a military tribune, was seven times high-priest, twice Sebastophant, agonothetes, and carried out all his offices and duties and distributions to his native city, so that he surpassed all predecessors; 'New Hope' of his native city, the first tribe Marouragene, honoured its benefactor.

[Inscriptions of Ankara no. 83]

Procillianus' father's last name, Bocchus, is Celtic, and this is a family from the tribal Galatian aristocracy, which received Roman citizenship from the emperor Claudius. Bocchus, the father, served as an officer in one of the Roman legions based in Egypt before returning to become a civic grandee – he was seven times high priest of the imperial cult, more often than any other Galatian on record. Procillianus, in contrast, cultivated gentler arts. His name appears as the last of a list of 35 singers, who performed choral odes in honour of the emperor Hadrian at Pergamum in Asia around AD 129. Then in his early teens, he was evidently a talented choir-boy, picked to perform at this prestigious ceremonial, where he rubbed shoulders with other leading poets and performers of the age. In Ankara he receives honours as a 'galatarch', a leading figure in the imperial cult. However, while his father, who was certainly prodigiously wealthy, was honoured as having made gifts and donations to the city that surpassed those of any other benefactors, Procillianus was hailed more vaguely as 'the New Hope of his native city', an expression which suggests that more was expected of him than he was able to deliver in his career.

We can get a keen insight into the culture of Ankara's 'upper middle class', landed families that provided the backbone of the city council and fulfilled lower level public offices, from a gravestone that was visible in a wall beside the



Inscriptions of Ankara no. 83

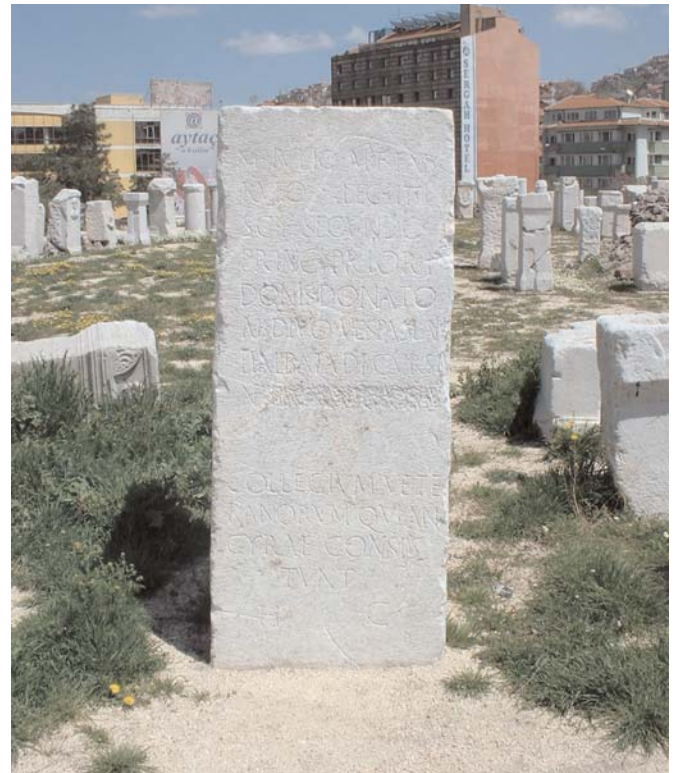
13th century Arslan Hane mosque in 1972, but which has since been covered up or removed altogether. This, like many other funerary monuments from Ankara, was an altar-shaped base which has subsequently been trimmed to be reused as a building stone.

To the spirits of the departed. L. Marius Pudens for his own spouse, Aretê, who lived with him in a decent and comely manner; in recognition of her sensibility; he made the altar and the funerary urn on it with the grave for himself and for his spouse; the plot having been provided to them by Julius Valens and Antonia, his spouse, for the friendship they had shown to them, in honour.

[Inscriptions of Ankara no. 224]

Although this funerary text is in Greek, and the family was a local one, it shows the strong Roman influence which was evident in Ankara society by using a Greek translation of the Latin formula *Dis Manibus* to introduce the epitaph. The rest of the inscription is revelatory of the standards of morality expected among the landed but city-based gentry in the second century AD. The couple who set up the tomb had names that reflected their conduct. The husband's name was Pudens. The meaning of the name is associated with modesty, decency and a high sense of morality, especially sexual restraint. His wife's name, Aretê, simply translates into English as 'Virtue', and this is emphasised through the entire text, not only in the qualities for which she is praised, but also in the relationship that the couple enjoyed with their friends, Julius Valens and Antonia, who provided the tomb in recognition of the couple's love of goodness. The emphasis on moderation, decency, propriety and restraint is widespread in the commemoration of well-established families in the cities of the eastern provinces at this period. In this individual case we can see how these tendencies were perpetuated over the generations and across a segment of Ankara society. Initially two separate families chose the names Pudens and Aretê for their children. Pudens then commended his wife for the conduct of a life which had been led in a decent (*gnêsiôs*) and comely (*kosmiôs*) way, marked by sensibility and moderation (*sophrosyne*). The couple in turn had earned the devotion and generosity of their friends for their 'love of goodness' (*philokagathia*), and all these virtues and qualities were proclaimed publicly on their tombstone. This short text helps us to appreciate the massive social transformation between Galatian society of the first century BC, marked out by martial virtues, and the almost bourgeois Victorian morality that governed the lives of respectable citizens in the second century AD.

Another very important strand in Ankara society were the many military veterans who spent their retirement in the city after service in the Roman legions. Ankara occupied a key location on the Roman roads that led to the eastern frontier and must have been a very familiar stopping point for soldiers transferring from garrisons in the Balkans to the fortresses



Inscriptions of Ankara no. 164

and military stations along the Euphrates. Thus a Latin text (above) set up in honour of the retired centurion Marcus Iulius Rufus by the college of veterans that had settled at Ankara is a gratifying, but not surprising discovery:

For M(arcus) Iulius Rufus, son of Marcus, centurion of legio IV Scythica, second princeps of the first rank, awarded decorations by the deified Vespasian and the right of albata decursio (the cavalcade in white uniform) by the emperor Domitian; the college of army-veterans who reside at Ancyra in his honour.

[Inscriptions of Ankara no. 164]

The inscription has attracted attention from scholars interested in the military rank and military decorations that Julius Rufus received, but it also throws important light on the role of these retired non-commissioned officers in Ankara society. It is evident that they formed a distinctive Latin-speaking social group in the predominantly Greek city. They may have influenced families like those of Pudens and Aretê to adopt Latin formulae in their Greek inscriptions. Iulius Rufus, whose legion had been based on the Euphrates at Zeugma near modern Birecik, belonged to a generation of tough military pioneers who had served the Flavian emperors as they created permanent legionary garrisons in eastern Anatolia for the first time. His eminence is literally made clear by the size of his statue, which stood on a base that was originally 2.5m high, and must have towered almost 5m above pavement level.



Inscriptions of Ankara no. 235

Moreover, a fact that has not been noticed in previous publications, he also makes an appearance on another Ankara inscription, the inscribed statue base erected for a Roman governor of the province of Galatia, which can now be seen high up in one of the towers of Ankara Kale:

For Tiberius Iulius Candidus Marius Celsus, legatus Augusti pro praetore, [Marcus] Iulius Rufus centurion of legio IV Scythica.

[Inscriptions of Ankara no. 35]

Celsus, a Roman senator who was to hold the consulship twice, is known to have governed Galatia from AD 88–91 as legate of the emperor Domitian, from whom Iulius Rufus had received his most conspicuous decoration, ‘the cavalcade in white uniform’. This retired centurion is likely to have been the most prominent Ancyran of his generation.

Roman Ankara attracted non-military visitors from other cities of Asia Minor. A modest stele (above), gracefully decorated with leaves and a four-petalled flower in the pediment carries a short verse epitaph set up for a friend by his companion:

My name is Ariston, my country was Apamea, the fair, Kibotos; I lie here travelling together with my friend Hermes, who set up my tomb.

[Inscriptions of Ankara no. 235]

Ariston came from the Phrygian city of Apamea Kibotos, and Hermes composed this doggerel epigram, an attempt at dactylic verse, for his friend and fellow traveller. Such

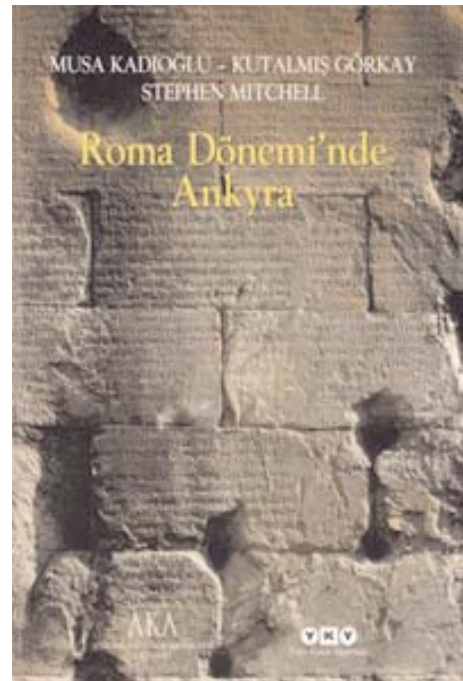
amateur verse epitaphs were a notable feature of Phrygia’s funerary culture and are an indication both of the aspirations and of the cultural level of the region’s inhabitants. The simple adjective *kale*, ‘fair’, serves to evoke Apamea’s wealth and attractions, particularly in the context of an epitaph that commemorated one of its citizens who had died away from his home.

Apamea was an ancient and historic city, the centre of one of the Roman assize districts of Asia, but also, and more importantly, a great commercial emporium for the products of central Anatolia, including Cappadocia, which were then distributed south to Pamphylia and west to the Aegean coast. The city’s other name, Kibotos, means ‘chest’ or ‘packing-case’ and surely alludes to the goods that merchants brought to this great Anatolian emporium. It would be no surprise if business reasons had brought Ariston and Hermes to Ankara.

These examples by no means comprise a cross section of the inhabitants of the ancient city, but they amply demonstrate that Roman Ankara was a centre which brought together landed wealth, high culture, economic activity and imperial power. It was also home to a cosmopolitan polyglot community which may reasonably be compared with the equally fascinating mixed society of the later Ottoman period.

Bibliography

- Görkay, K., Kadioğlu, M., Mitchell, S. 2011: *Roma Dönemi’nde Ankyra (Roman Ankyra)*. Ankara
 Mitchell, S., French, D. 2012: *The Greek and Latin Inscriptions of Ankara (Ancyra)* 1. *From Augustus to the end of the Third Century AD* (Vestigia 62) Munich



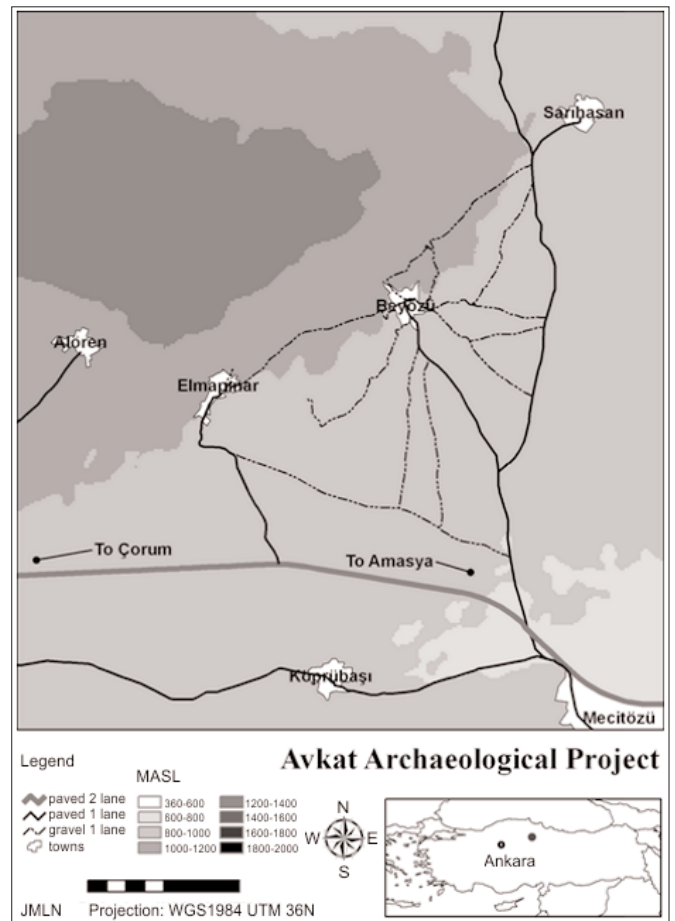
The Avkat Archaeological Project 2011

John Haldon, Hugh Elton and Jim Newhard | Universities of Princeton, Trent and College of Charleston

The Avkat Archaeological Project (AAP) is a diachronic survey of the region surrounding the modern village of Beyözü (also known as Avkat and identified as ancient Euchaïta) and seeks to understand the long-term changes in landscape use and socio-economic structures found in a rural Anatolian hinterland. Its goals for the first phase were to confirm the attribution of ancient Euchaïta (known as a bishopric in the late Roman and Byzantine periods) to the modern village of Beyözü, to establish a broad chronology for the pre-modern occupation of the site and of adjacent pre-modern settlements, to improve upon current practices in intensive survey and to place Euchaïta in its regional perspective.

As reported last year, Phase I of the Avkat Archaeological Project, the field survey, was concluded in the course of the summer of 2010 (see figure right for location). The main conclusion from the survey, and the analysis of historical texts and documentary material, is that there took place a distinct change in the material record of the village of Beyözü in the sixth century AD as a result of the changes brought about by Anastasius' granting of civic status; but that while the late Roman period (fourth to seventh century) was the best represented period in terms of architectural fragments and epigraphy, the greater density of ceramics from the following two to three centuries may be indicative of a change in the function of the settlement, with a further shift in circumstances from the middle or later ninth century onwards. On the basis of comparison with other central Anatolian settlements of the period from the sixth to the 11th century AD, it is possible that the installations on the kale tepe above the late Roman town and modern village represent at least two phases: a preliminary phase of fortification and construction, possibly of the period ca 650–680, reflecting the security needs of the local population, but with no explicit military functions and no permanent occupation; and a later phase, perhaps dating from the second half of the ninth century, reflecting a more permanent defended settlement and possibly an élite residence or farm of some sort. Until we can excavate and establish a more precise chronology, however, this remains hypothetical (for further discussion of these issues, see now Haldon, Brubaker 2011: 531–62).

While we investigate a possible excavation, the project conducted a number of activities in the summer of 2011. A two-day workshop was held at the Research Centre for Anatolian Civilisations, Koç University, Istanbul, on Friday 22nd July to Saturday 23rd July. The aim of the meeting was to present the results of the AAP work so far, and to promote discussion of the issues it has raised in respect of both the archaeology of late Roman and Byzantine Anatolia, as well as broader issues of field survey and excavation in Asia Minor.



Location of Avkat/Euchaïta

The programme was organised around a number of key themes introduced by speakers whose work reflects some of the issues raised by the AAP, in particular in respect of the archaeology of late Roman and Byzantine Anatolia. Time for discussion was maximised, and participants enjoyed two extremely fruitful days of intensive discussion. The speakers and topics were as follows: John Haldon: 'Introduction – The AAP – aims and achievements'; Hugh Elton: 'The AAP – archaeology, history and survey'; Joanita Vroom: 'The Avkat ceramics – problems and perspectives'; Sharon Steadman, Gregory McMahon: 'Çadır Höyük'; Owen Doonan: 'The Sinop regional archaeological project'; Ergün Laflı: 'Early Byzantine Hadrianoupolis (Paphlagonia)'; Jim Newhard: 'Approaches to field survey: the case of the AAP'; Peter Bikoulis: 'Case-study: super-intensive survey at Avkat'; Eva Kaptijn: 'Sagalassos'; Sabine Ladstätter: 'Ephesos'; Eric Ivison: 'Interpreting Amorium (sixth to 11th century): urban development and some comparisons'; Warren Eastwood, Hakan Yiğitbaşıoğlu: 'Palaeo-environmental and related issues – prospects and possibilities'. The AAP team is extremely grateful to the Research Centre for Anatolian Civilisations, Koç University, and its Director, Dr Scott Redford, for their generous support and the excellent facilities placed at our disposal.

Although the results of the meeting will not be published, the informal discussions contributed greatly to our understanding of the situation and history of late Roman and medieval Euchaita and its territory, and will be apparent in the forthcoming volume currently in preparation, to be published by Cambridge University Press under the title *Euchaita: A Late Roman and Byzantine City in Anatolia*. One preliminary result of discussions, in the light of the evidence from comparable or other contemporaneous urban or semi-urban sites in Anatolia, seems to be that Euchaita represents a type of settlement barely recognised in the traditional settlement hierarchy of Asia Minor, and that a substantial revision of our ideas about site function and form needs to take place before we can recognise the diversity, range and functional variety of settlements in the Roman and especially the Byzantine and medieval periods.

In addition to the workshop, team members Warren Eastwood and Hakan Yiğitbaşıoğlu undertook a preliminary sounding of lake Gölünyazı (known locally as Soğuk Su), north of Çorum and in the immediate region of Avkat, in order to test its suitability for coring with a view to extracting palynological data. The results of the preliminary analysis will be known later in the year 2011–2012.

The processing and analysis of the Avkat ceramics, under the direction of Joanita Vroom, continued: the material is now being drawn and prepared for publication at Trent University (Ontario); and the development of the integrated database and GIS continues at College of Charleston, SC.

We continued also to investigate an interesting grouping of late antique column capitals. Churches in the fifth and sixth centuries in Anatolia were typically decorated with Corinthian capitals, though there were a number of other types. Our survey work recovered no Corinthian capitals from Avkat, nor were any seen in the surrounding villages. We did find



Column capital (AAP: F1465)

numerous examples of leaf capitals. These differ from the well-known Pergamene/Blattkelch type which has an upper zone of leaves and a lower zone of acanthus leaves. However, visits in 2009 and 2011 to museums at Çorum and Amasya revealed both Corinthian and leaf capitals, and the 19th century accounts of both Hamilton and Anderson record Corinthian capitals at Avkat. Travel this year to regional museums, library work in Ankara and a presentation at the Istanbul workshop were designed to test the hypothesis that these leaf capitals represented an inner Anatolian grouping from late antiquity.

As usual we are indebted to the local authorities with whom we work in Çorum province, to the staff and Director of the British Institute at Ankara, and to the staff and Director of the Research Centre for Anatolian Civilisations, Koç University, Istanbul

Bibliography

Haldon, J.F., Brubaker, L. 2011: *Byzantium in the Iconoclast Era, 680–850. A History*. Cambridge



Lake Gölünyazı

The Amorium Excavations Project: a progress report

Chris Lightfoot | Metropolitan Museum of Art

The site of Amorium was first identified by Richard Pococke as long ago as 1739, and its history has excited considerable interest among antiquarians, historians, epigraphers and topographers, especially during the 19th and early 20th centuries. It was, however, not until 1987 that an archaeological team, led by the late Professor R.M. Harrison of Oxford University, began work at the site. His main interest was the investigation of the Byzantine period when Amorium reached the height of its fame and fortune. A major event in its history was the siege and sack of the city in August AD 838 by the armies of the Abbasid caliph, al-Mu'taṣim. This, too, has intrigued the team of archaeologists working at the site, especially as even in the very first years of excavation traces of burning and destruction were recorded. Now, after 20 seasons of digging, accumulated evidence from various parts of the site points unmistakably to the fact that these destruction layers relate to the Arab attack in AD 838. Nowhere has this been so clearly and vividly illustrated as in the so-called Enclosure at the centre of the site, where during the 2008 season the remains of two bodies — apparently victims of the siege — were unearthed and 16 large copper alloy folles, all of the emperor Theophilus (r. AD 829–842), were recovered from the floor of a nearby room.

In 2009 excavations in another area, the Lower City Church, were brought to a successful conclusion. Work here began under Martin Harrison in 1990 and initially only the main body of the church was dug. Since 2002, however, the excavations have been expanded to reveal a baptistery, part of the west atrium, various other annexes and subsidiary rooms, and an extensive cemetery, including an area to the east of the baptistery that was reserved for the burial of children and infants. In total, over 130 tombs of the 10th and 11th centuries have been uncovered, and astonishingly, given the reuse of the church as a Seljuk farmhouse and its modern



Male victim from the sack of Amorium in AD 838, as found in the middle of a street during the 2008 season

pillaging for stone, only a very small number of them had been disturbed. Amorium has therefore produced a wealth of material, both anthropological and archaeological, relating to middle Byzantine burials. The most remarkable finds are undoubtedly the remains of silk garments and leather slippers found in a number of tombs. These rich and prestigious tombs also testify to the continued wealth and importance of the city after 838, a fact that is not clearly attested in the literary sources.

Although the Enclosure and Church have been the focus of the excavations during the past decade, other areas of the site and various aspects of its history have also been the subject of research. Amorium offers both a long time-span (from the Hellenistic tumulus to the west of the city to the Ottoman housing on the Upper City mound) and a broad sweep of subject matter (from brick stamps to gold jewellery). Many individual finds have provided a challenge to traditional dating and identification. So, the first example of a previously unknown type of Byzantine anonymous bronze follis was recovered from the Upper City in 1994. Likewise, the documentation of the use of polychromy and of rare pigments on middle Byzantine architectural sculpture was another first for Amorium. Initially, experts dismissed the identification of early ninth century dichroic glass at Amorium, although it was later confirmed by scientific analysis. Most importantly, however, the site is beginning to provide chronological and typological sequences for pottery, glass and metalwork that shed invaluable new light on the material culture of the Byzantine period between the seventh and 11th century.



Fragment of Byzantine Amorium Glazed Ware, found during excavations at the Lower City Church

In 2009 a group of Greek archaeologists and surveyors, sponsored by the Stavros Niarchos Foundation, started to reinvestigate the so-called Large Building in the Lower City that had been partially excavated by Martin Harrison's team in 1988–1989. The intention is to complete the work, drawing on the accumulated knowledge of the site's stratigraphy and finds, in order to provide a more precise date for the building and an explanation of its function in Byzantine times.

A new project is now being planned for the coming seasons in which attention will again be paid to the Upper City. Excavations there ceased in 1996 as efforts were concentrated on the Enclosure and Church. It is hoped that a team from Ankara University will lead the new work, focusing on an area that may contain a small late medieval

fort. By the 16th century the site had evidently lost its association with the ancient and Byzantine name of Amorium and can be identified in Ottoman records as Hisarcık. The fort area may therefore provide good evidence for the transition from Byzantine to Turkish occupation during the 12th century, shedding further light on the scattered Seljuk and Ottoman finds that have already been recorded during the excavations.

In addition to excavation, a dynamic programme of conservation work is an essential part of the Amorium Project. Small finds are cleaned and conserved on a daily basis during the excavation seasons, thereby enabling the material to be studied, photographed and drawn in preparation for publication and, in some circumstances, even display in the Afyonkarahisar Museum. Plans for a new, state-of-the-art museum building are already well advanced; they include a section that will be devoted to Amorium, and the Amorium team will work closely with colleagues at the museum on the selection and arrangement of the excavated material in the new display. This, together with the well-received Amorium Guide Book that was published in 2007 in English and Turkish versions, will hopefully encourage more visitors to the site. Efforts will be made in coming seasons to improve signage and access to the main excavation areas in order to enhance the visitors' Amorium experience.

The longer-term goal is to open up parts of the site as permanent exhibition areas. To this end there is an ongoing intensive programme of stone conservation. Work at the Lower City Church has already stabilised much of the fabric of the building, parts of which were first exposed as long ago as 1990. In addition to repair and consolidation, some judicious reconstruction of marble door frames, columns and architectural furnishings has also been carried out, requiring the use of heavy stone-lifting equipment, such as the gantry donated in 2007 by Şuayp Demirel of Demmer and Demmak Industries, İzcehisar. Although it involves expensive, time-consuming and potentially dangerous work, the periodic arrival of the mobile crane always brings a sense of added excitement and, at the end of a hard day's work, achievement.

In recent seasons there have been marked improvements in the infrastructure and facilities at Amorium. These included the installation near the Lower City Church and the organisation of a dedicated conservation laboratory, complete with two new microscopes. The purchase of the village house next to the Church, completed shortly after the end of the 2007 season, enabled us to clear away some of the property's outbuildings and organise a proper stone yard and depot for material excavated from the Church. Likewise, one of the new container units was used for the conservation, study and storage of the fresco fragments recovered mainly during the excavation of the southeast chapel and its entranceway in 2007 and 2008. Another of the units was given over for research and photographic work, and the two upper-storey units were made into accommodation for the growing number



Work at the Lower City Church, using the mobile crane in 2008 during the excavation of the south cemetery area

of team members. In 2009 a standpipe was even installed at the Dig House, providing us for the first time with running water, pumped from one of the old, probably Byzantine, wells in the village.

Another important aspect of the Amorium Excavation Project's mission is publication. The unique nature of the site and its finds has meant that there have been many demands for lectures, conference papers and scholarly articles. In October 2011, for example, three more presentations were given to audiences in Greece and Cyprus. Every effort has been made to involve different members of the excavation team in the process and, as a result, publications have appeared in a number of different languages. Likewise, the Project's own website continues to be maintained with pages appearing in both English and Turkish. Two volumes of *Final Reports* have been published; another two are set to appear before the end of 2011 and work has already begun on yet more volumes. One will be a full and detailed report on the excavation of the Lower City Church, which promises to be a major contribution to our understanding of Byzantine ecclesiastical archaeology.

Much work still needs to be done at Amorium, since it is a site with great potential, not only for the Byzantine period but for others as well. It comprises a large prehistoric man-made mound, a medieval Lower City and an extensive ancient necropolis. Occupation has been attested for the Early Bronze Age and the Phrygian, Hellenistic and Roman periods; these layers, however, have been barely scratched as yet. Nevertheless, Amorium undoubtedly reached its peak under the Byzantines, especially as it was the hometown of a short-lived dynasty of emperors in the ninth century – that of Michael II, his son Theophilus and his grandson Michael III. The finds associated with this period, fortuitously preserved as a result of the city's destruction in AD 838, underscore Amorium's importance as a site of great historical and archaeological value.

My doctoral project, sponsored by two BIAA grants between the years 2010 and 2011, aims at defining broad patterns of movement in Asia Minor during the Early Bronze Age (EBA), by reconstructing the paths of major communication routes in this period. If successful, this research would be an important step towards the reconstruction of an EBA human geography, and would further be helpful to understand the dynamics of exchange and interaction in a wider sense. But what evidence do we have for later prehistoric roads?

During the EBA, the existence of established communication routes (i.e. non-maintained but well-known tracks connecting major settlements) seems beyond doubt, not only because there was an abundant flow of objects, raw materials and technologies travelling long distances within and without Anatolia, but also because there is both archaeological and textual evidence for slightly later periods or adjacent regions. In neighbouring Upper Mesopotamia, a careful analysis of satellite imagery uncovered a complex network of dirt roads (the so-called hollow ways) already existing during the third millennium BC. From second millennium BC cuneiform tablets, we also know that Assyrian merchants trading into Anatolia mention bridges, ferries, inns and guarded passes in their travel accounts, while a little later Hittite officials refer to roads while describing military campaigns or religious processions across the country.

So far, however, there is little archaeological evidence for pre-Classical roads in Asia Minor, with the exception of small stretches of the Persian Royal Way; since their Bronze Age antecedents were most probably not paved, they would be difficult to detect without targeted surveys, especially because the several metres of sediments deposited during the last 3,000–4,000 years in all major valleys would have obliterated most of their traces.

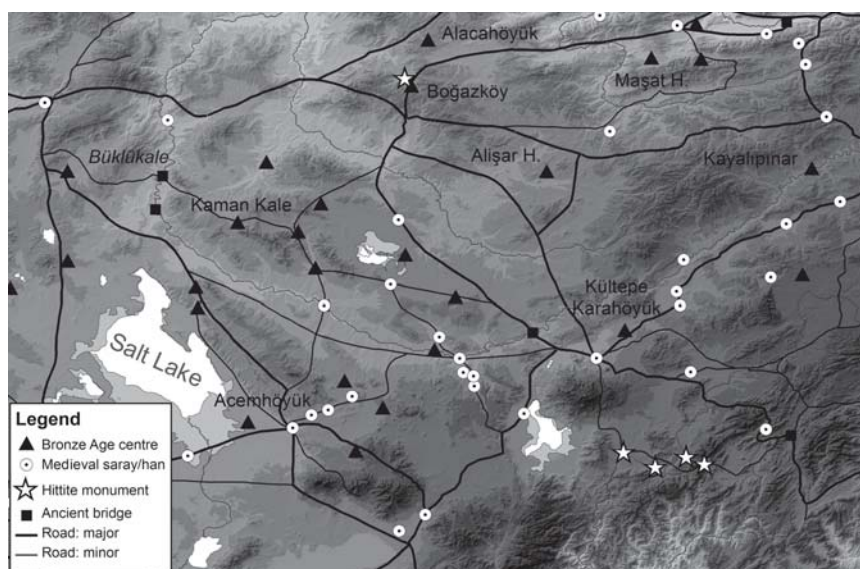
Despite the lack of direct proof, it seems nevertheless possible to use later archaeological remains as a proxy to reconstruct EBA routes; in fact, many scholars suggest that the main arteries of the Roman network, studied in detail since the early 20th century thanks to the large corpus of texts and extant monuments (bridges, milestones, paved roads, way stations), may have followed older non-maintained structures and be the end result of a process of road genesis started much earlier.

There are two main rationales to support this reasoning: one is that the ruggedness of the Anatolian landscape, with its high mountain ranges and wide rivers with limited crossing points, effectively funnels travel into a narrow range of ‘corridors of movement’. The other is that the ‘höyük culture’, typical of the sedentary Anatolian communities, created a settlement continuity on the same spot for hundreds of years, with larger sites experiencing an almost uninterrupted occupation sequence from late prehistory until today. Since the location of main centres (the ‘network hubs’) is relatively stable across time, it can be expected that the communication lines between them have also changed little.

To test this hypothesis, I assembled a set of archaeological monuments from different periods that share a close link with communication routes: the major Bronze Age sites, the Hittite rock-cut monuments, the main Classical towns and the medieval caravanserais. I then compared their positions with that of the Roman road network, in order to understand the degree of continuity in the use of the same routes through time and locate the possible variations in the system.

In turn, I analysed the paths of the Roman roads with a computer-simulated model of landscape affordances (GIS least-cost analysis) to understand how closely they follow the constraints posed by the terrain and whether engineering improvements applied in historical periods could have substantially modified their course.

Preliminary results seem to indicate a high degree of spatial correlation between the different classes of archaeological monuments under analysis, and that overall the main Roman communication arteries follow the path of substantially older tracks. An important exception is represented by the northeastern portion of the plateau, where the location of most Bronze Age centres (in the highlands) diverges significantly from that of Roman towns and roads (in the plains). This pattern is possibly related to a shift in economic strategies, in which the mobile herding communities living in the highlands progressively lost importance to their farming counterparts during Classical times.



Craft and identity at Boncuklu Höyük: stone bead technology

Emma Baysal | Koç University

Beads are one of the rare expressions of social and personal identity that are found in the archaeological record of the Neolithic period and can also help us identify early examples of specialised craft production. Boncuklu Höyük (literally 'Beady Hill') is an early sedentary Pre-Pottery Neolithic site (late ninth to early eighth millennium BC) near Çatalhöyük in the Konya plain, where beads are being used to answer a variety of questions. How did raw materials come to the site? What were the technologies and processes involved in the production of beads? How did those who made the beads view themselves in relation to others in the community? What part did such manufacturing play in the development of specialised craft production? What are the implications of technological choices for incipient sedentary societies? And how can early craft specialisation be identified in the archaeological record?

The relatively small but very varied stone bead and pendant assemblage from Boncuklu has provided evidence for all stages of stone bead manufacture at the site, as well as showing that beads were carefully looked after and reused even when broken. The Konya plain provides an ideal setting to study the procurement of raw material as there is no natural stone found within the area, only in the bed of the river and the surrounding mountains. As a result of the methodology employed at Boncuklu, the locales in which manufacturing processes took place at the site, in and around the buildings, are clear.

This year's project is focused on identifying the technologies that were employed in bead manufacture by carrying out a series of experiments in bead production. The landscape around the site has been explored to identify the nearby sources of stone and the samples collected have been manipulated by chipping, drilling and abrading. The resulting experimental pieces will be studied by microscope to identify use-wear patterns and technological 'signatures' which can be compared with the archaeological artefacts. It is already clear that the different materials used provided different challenges for the manufacturer. For example, some of the volcanic rocks that were chosen were very hard (Moh's 5.5–7) and therefore considerably more difficult to drill and shape than the very common local limestones. The way that beads were made, the time that was taken in manufacture, the tools that were necessary and the areas of the site in which production took place provide vital clues to the place that production processes took within the daily life of the settlement. The role of craft production in incipient sedentary societies is of great importance for our understanding of the development of social differentiation as a precursor to eventual social stratification. It seems clear that increasingly specialised activities led to differentiation in roles within society and that this process may have been dynamic rather than purely linear in its progress.

Project sponsored by: BIAA, The Prehistoric Society and the G.A. Wainwright Fund for Near Eastern Archaeology.

Geometric clay objects

Lucy Bennison-Chapman | University of Liverpool

The Neolithic in southwest Asia was a pivotal transitional time in human history. It witnessed salient changes in settlement structure, social cohesion, subsistence activities and artistic expression. The Neolithic notably saw the appearance of the world's first sedentary farming villages, a profound development. An enigmatic feature of the Neolithic period is the appearance of small, geometric-shaped clay objects, or 'tokens', at a small number of early agricultural villages in Anatolia, Iran, Syria and north Mesopotamia towards the start of the period (ca 8000 BC). By the later Neolithic (ca mid seventh to sixth millennium BC) they are present in abundance at a large number of sites throughout southwest Asia, yet remain absent at others. Tokens continue to be present in west Asia into the second millennium BC, spreading into south Mesopotamia. A clear link between recording, administration and the objects is evident from the invention of writing in south Mesopotamia in the mid fourth millennium BC. However, until the last decade, the potential importance of these peculiar objects was frequently unrecognised, with work focused on the later objects only.

My research comprises a detailed study of the form, use and distribution (temporal and geographic) of these small, geometric clay objects, as well as the contexts in which they are found. It constitutes a novel investigation, tracing the development of the objects throughout the Neolithic period, incorporating evidence from different sites and regions. By focusing on the initial appearance of tokens I hope to re-evaluate the validity of current interpretations of their use (for example as recording devices, gaming pieces and children's toys). My study addresses key questions relating directly to the objects. Did they have immediate and symbolic meaning for people at the start of the Neolithic. Did they directly affect how people organised their lives? Were they used to represent specific commodities, being used to aid in the counting, recording, storage and distribution of goods? Wider questions focus on why tokens are only found at some sites, the characteristic features that link these settlements together and whether there was a shared symbolic system across the entire Neolithic period and southwest Asia region.

Two Turkish sites, Boncuklu Höyük and Çatalhöyük, and Tell Sabi Abyad in Syria are my main case-studies. I have undertaken fieldwork at each, recording in person detailed observations related to over 1,500 objects. Other research is being undertaken by reviewing published records, identifying other Anatolian and west Asian Neolithic sites yielding tokens, noting the presence/absence of tokens at all Neolithic sites, and recording the objects in detail where published.

Understanding the development of possible early recording systems will provide vital insights into the nature of early farming communities, as well as the emergence of writing and associated social technologies that are important features in the development of social complexity.

WESTMINSTER CLASSIC TOURS



Unique historical tours by gulet, a traditional wooden ketch, in Turkey, the Greek islands and Dalmatia with expert leaders and lecturers



The best way to do classical sites...good food, fresh air, visual delights and living history The Financial Times



www.westminsterclassictours.com

info@westminsterclassictours.com

Tel.: +44 (0)208 286 7842

DISCOVER TURKEY, GREECE & ITALY 2012

Expert Led Cultural Tours,
Gulet Cruises & Private Charters

Peter Sommer Travels design inspirational trips of a life-time. Our carefully crafted small group tours in Turkey, Greece, and Italy will take you to some of the world's best preserved ancient sites, from Greek and Roman times and beyond.



PETER SOMMER
TRAVELS



Tel: 01600 888 220. www.petersommer.com



ISSN 2045-3272

© British Institute at Ankara 2011

A company limited by guarantee, registered in England No. 477436
Registered Office: 10 Carlton House Terrace, London SW1Y 5AH, UK
Charity Commission Reference 313940