

# HERITAGE TURKEY

BRITISH INSTITUTE AT ANKARA





# BIAA British Institute at Ankara

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- discounts on Turkish holidays organised by travel firms closely associated with the BIAA.

Membership including subscription to *Anatolian Studies* costs £50 per year (or £25 for students/unwaged).

To join the Institute, or for further information about its work, please contact us at [biaa@britac.ac.uk](mailto:biaa@britac.ac.uk) | [www.biaa.ac.uk](http://www.biaa.ac.uk)

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*The front cover shows the excavation area at Pınarbaşı: see pages 41–42.*

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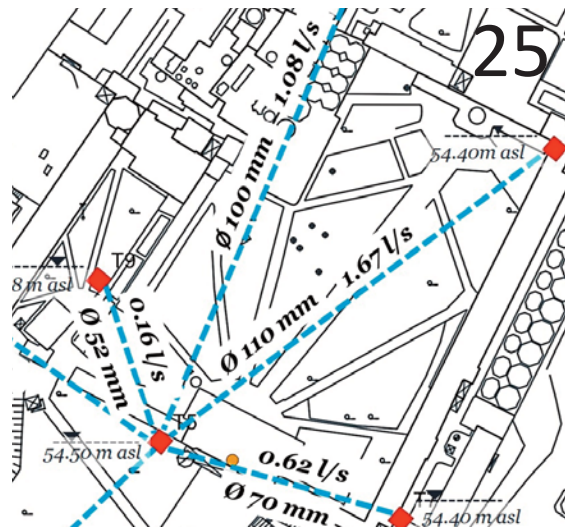
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Ankara, November 2022

Dear Members,

This year's newsletter necessarily starts with very sad news, news that shocked all of us at the BIAA: in February 2022, we lost Gina Coulthard, the BIAA's long-serving editor of annual publications. While many will remember Gina in this role, her relationship with the BIAA goes back much further. When I took up the position of BIAA director in 2006, it was Gina who 'showed me the ropes' as manager of the London Office. She was already producing the BIAA publications on top of her full-time job in the office, because the publications were always what she liked best. She loved reading about new discoveries, theories and results of fieldwork. At heart, she always remained an archaeologist, dedicated to Türkiye.

As manager of the BIAA London office, managing was exactly what Gina did – not only the office, but also the council and the committees, all in the gentlest but firmest of ways. I remember looking forward to our regular Friday afternoon calls, when we caught up on the BIAA, gossip and life in general. In between meetings in London, we had many good times when Tamar Hodos, then BIAA Honorary Secretary, Gina and I went back to her office in the basement of the British Academy to prepare for the next session or to work on BIAA-related matters. One of Gina's colleagues asked her afterwards, 'Why aren't my lot more like yours? You seem to be having fun and you work so well together. Mine never laugh!'

After Gina moved to Australia, our exchanges were less frequent. But whenever we did talk, it was as if no time had lapsed. Gina somehow always made my day better and brighter. She had that effect on everyone around her, a gift that precious few people possess. We all miss her.

I would like to follow this deeply sad news with a professional success story. Işıl Gürsu became the BIAA's Assistant Director for Cultural Heritage Management in April 2022. Işıl has worked at the BIAA since January 2013 and has been instrumental in the Institute's heritage management-related projects. The outcome of one of these projects, the *Pisidia Heritage Trail* guidebook, has just been published and is now available as hardcover and e-book via the BIAA website, in both English and Turkish. If you like hiking, I highly recommend checking it out! Işıl was also successful in her application for a British Academy Mid-Career fellowship, a very prestigious and highly competitive award and a great achievement. She will take up the year-long fellowship in January 2023.

In other good news, Daniel-Joseph MacArthur-Seal, Assistant Director for Ottoman and Contemporary Turkey, extended his contract with the BIAA for another year, until September 2023. In 2022, he organised and co-hosted two international conferences. One of them, focusing on *Occupied Istanbul*, was originally scheduled for 2020 but postponed because of the pandemic. It eventually took place as a hybrid event and was a big success. In addition to his own work, Daniel also

continues as the BIAA representative on the Istanbul Feriköy Project, which involves several international institutes working together to document and preserve this historic cemetery.

In January 2022, I was honoured with an honorary MBE for services to UK/Turkey Cultural Relations, an award which I consider recognition for everyone at the BIAA who has worked with me to increase mutual understanding and collaboration between the countries.

The institute is, once again, buzzing with activity, the only difference from pre-COVID times being the seemingly permanent presence of masks nowadays. Whereas until summer the library was only accessible via a reservation scheme and open to a limited number of readers, it has been open at full capacity since September.

While at the BIAA, John McManus, Honorary Research Fellow, hunkered down and finished his book entitled *Inside Qatar: Hidden Stories from One of the Richest Nations on Earth*. We are sad to see John and his family leave Türkiye but wish them the very best for the next chapter in their lives.



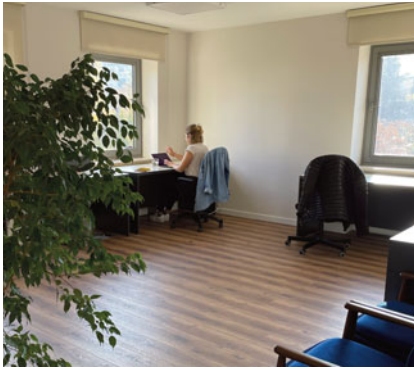
Lutgarde Vandeput, Stephen Mitchell, Gülgün Girdivan, Işıl Gürsu and Daniel-Joseph MacArthur-Seal attend the investiture at the British Ambassador's residence, Ankara.



Two BIAA Postdoctoral Fellows have been appointed for 2022–23. Dr Gizem Pilavcı (University of Oxford), extends her 2021–22 fellowship with a topic that builds on her work from last year, now focusing on Syriac Christians in the Ottoman Empire and specifically those who migrated to North America. Dr Özlem Sarıtaş (University of Liverpool) has started an analysis of the Canhasan III faunal remains from the excavations of David French, in particular, their importance for research on animal domestication.

I am proud to report that the BIAA Herbarium team have finalised the conservation, re-mounting, and digitisation of the collection. The project was a collaboration between the digital repository team and the resource managers, together with İlgin Deniz Can and Barış Uğurman, who were appointed especially for this project. Both the BIAA Research Scholar, Burcu Akşahin, and the Research Assistant, Eloise Jones, also frequently lent a hand. The newly digitised herbarium will be ready for consultation via the BIAA Digital Repository from the beginning of 2023. We have all enjoyed having İlgin and Barış at the Institute, which makes their continued involvement with the BIAA through the Feriköy Cemetery Project all the more welcome.

As mentioned, the BIAA is buzzing with activity. Increased staff numbers in combination with the ongoing pandemic led the BIAA to consider expanding its premises in Ankara. We were very lucky that part of the third floor of Atatürk Bulvarı 154 was vacated at the right time and available for rent. We managed to secure the additional space, and the third floor now houses the Digital Repository team, extra offices, and places for digitising, scanning and data verification. Additional bright office space is available for fellows, volunteers or interns, and researchers who have come to the BIAA for specific projects. An added bonus is that there is now room on the second floor for scholars to browse the library's physical collections in peace.



Scenes from the third floor of Atatürk Bulvarı 154 in the BIAA's new, expanded premises.

I started this letter with the sad news of Gina Coulthard's passing. The BIAA has been very fortunate with Gina's successor. It is a pleasure to announce that Abby Robinson applied for the position and was hired in July 2022. Before July, she had already been helping to keep the publications ticking over and it is mostly thanks to her and the academic editor of *Anatolian Studies*, Naoise Mac Sweeney, that the 2022 issue arrived with only minimal delay. Many will already know Abby, who has been involved in the publication of BIAA Monographs for several years and was trained by Gina in BIAA publication styles. It is thanks to her experience with the monographs that Abby could hit the ground running.

Whereas I have mainly touched about happenings at the BIAA, this issue of *Heritage Turkey* once again reflects the rich portfolio of research supported by the BIAA. I hope that you will enjoy reading about the results of the various projects.

Please keep an eye on the BIAA's mailing lists and social media platforms throughout 2023, when we will be celebrating our 75th anniversary. We have decided to run events based on the BIAA's research portfolio throughout the year rather than organising a single large party. We hope to welcome many of you to one or more of these events. The full programme will be announced at the beginning of 2023.

I hope you enjoy *Heritage Turkey* 2022!

Lutgarde Vandepuit, Director of the British Institute at Ankara

# Remembering Gina Coulthard

Stephen Hill | University of Gloucestershire

I first knew Gina as a slightly mature student at the University of Warwick. Her application for admission was distinguished by the information that she had gone off for months on her own travelling across Transcaucasia. Her interview was greatly enhanced by her recounting her encounters with the authorities in Tbilisi who mistook her for a ‘dumb blonde’ and/or a foreign agent. Herein can be found themes which characterised Gina for the rest of her life, fierce independence, a wonderful gift for punchy storytelling and deep affection for the countries adjoining the Black Sea.

Gina was a lively undergraduate who clearly emerged as a strong character, leading and organising her fellow students as a student representative, playing a prominent role in the Students’ Union Entertainments Committee and excelling on training excavations, where she was quickly promoted to the rank of site supervisor. As an undergraduate, she developed an academic interest in early Byzantine matters and stayed on after graduation to complete a Masters degree by research on the life of St. Macrina, the sister of St. Basil and St. Gregory of Nyssa. The subject appealed to her strong instinct for gender equality as she felt that Macrina needed to be restored to the honour she deserved as an equal alongside her brothers, whose fame as Cappadocian Fathers totally eclipsed her. The subject of her thesis inspired her to want to see the sites associated with Macrina.

At the end of the consequent trip round Cappadocia and the Pontus, Gina appeared unexpectedly at Amasra where Jim Crow and I were surveying the Early Byzantine fortifications. The tribe of Hill and Crow children were supposedly being looked after by a less-than-competent student childminder, who had asked to be relieved of the duty in order to go off on an ‘adventure’. Gina offered to stay and take over child watching, and thus began her love affair with fieldwork in Turkey. With her organisational skills, Gina managed her new charges most effectively (well, better than anyone else ever did), but it also became clear that she was itching to become part of the archaeological team, something which had to wait for the following year’s permit to come through.

Back in the UK Gina kept in touch, and one day she asked to meet me for a coffee at a subterranean café in Baker Street, close to the then offices of the British Academy in Cornwall Terrace. The post of London Administrator had fallen vacant, and, with very uncharacteristic diffidence, Gina asked me, as Honorary Secretary, if I thought she could apply for the job. I could only support her in this enterprise and therefore excluded myself from the appointment procedure. After Gina was vetted by my fellow officers, the rest, as far as the Institute is concerned, is history.



Gina and Warwick student, Rupert Howell, paste calico onto the north mosaic at Çiftlik preparatory to lifting it because it was collapsing into the Black Sea. The mosaic was subsequently reassembled in the Sinop Museum.

Gina was to become a natural and core member of the team when the Directorate asked us to excavate a mosaic being washed into the sea at Çiftlik, near Sinop. As well as being Finds Assistant, Gina took over roles like sorting out flights and accommodation for us. One year she set us up in a slightly-too-small flat, where she nobly arranged for herself to sleep in the kitchen but never let us forget her self-sacrifice. Gina effortlessly kept us all under control, although I do remember that there was one lapse when one of the students was dramatically sick, and I could not but notice that all her egalitarian principles were abandoned when she and all the other female team members found reasons to go somewhere else, leaving the men to clear up the mess.

I was always aware that Gina was quietly managing me as the project developed, and I shall particularly remember the season when Anthony Bryer came to the dig. The two of them developed a great natural bond, which they sustained for the rest of Bryer’s life, through his terms as Chair and Editor, and at Sinop it was all too apparent that, in the nicest and most constructive way possible, they were thoroughly enjoying plotting around me behind my back. When news of Princess Diana’s death on 31 August 1997 arrived in Sinop, it was our day off, and Ismail, the Director of the Sinop Museum, had arranged a treat for us to visit the fiord at Hamsilos. We hadn’t heard the news and, on arrival at Hamsilos, Gina and Ismail had a chaotic conversation in which more was lost in

translation than was understood. Ismail kept saying ‘Di Die: Di Die’, and when eventually Gina grasped that the subject was Princess Diana, she tried again and again to explain that Diana’s partner was Dodi not ‘Di die’. As it does in late August on the Black Sea, Poyraz was blowing at gale force, which didn’t help communication. After emerging from a freezing swim, I tried to disentangle the baffling discussion. Ismail explained to me in Turkish that Di and Dodi had died, but Gina refused to believe me when I passed the news on. Meanwhile Bryer was happily sitting in Sinop holding court over a pipe and blackberry ice cream, receiving sonorous Ottoman condolences from an assemblage of Sinop worthies. Gina believed *him* when he passed the news on....

The story had a sequel. Thus it was that they informed me that they had arranged transport to take us to Amasya on our day off because Bryer wanted to check up on something there (I never discovered what that was). I should have smelt a rat when they also told me that it involved moving our day off to a Saturday and that Penny McParlin was coming too. Penny it was who was instrumental in introducing Gina to skydiving, but that is a story for others to tell. So we set off early to Amasya by what seemed to me to be a slightly devious route via Tokat in pursuit of tablecloths. En route we stopped at a roadside teahouse, whereupon the pair of them commandeered the television and settled down with Penny to watch Princess Diana’s funeral along with a mass of baffled but very respectful Turkish bus travellers. I had never imagined that Gina would have such royalist proclivities, and I was able to tease her about that for years afterwards.

After her move to Canberra, Gina kept in touch, especially with news about the achievements of Mick and Lilly and about her skydiving exploits. She always said that she was more proud of Lilly and her dancing successes than anything she ever did herself apart from being Lilly’s mother. It seems so poignant to me now that our last exchanges were decidedly existential, even apocalyptic, being about such subjects as bushfires, suffering koala bears and the pandemic.



Gina and Tamar Hodos prepare to witness the solar eclipse at Kerkenes, 2006.



Gina Coulthard, 18 February 1969–6 February 2022.

I should never have found myself in the situation of writing a memorial tribute to one of my students, but there is great appropriateness that this piece should appear in *Heritage Turkey*, which, as Lut recently observed, was ‘Gina’s “baby” entirely’. There is a back story which casts light on Gina’s subsequent editorial activities. When Gina took on the role of London Secretary in 1994, one of her duties was to organise the AGM. At that time members received an Annual Report consisting of a few photocopied pages of A4 containing short paragraphs from directors of current projects, bound in pale blue card. Gina and I decided that the event could be enhanced by collecting photographs from the project directors and using them to mount a small exhibition. Gina hounded the contributors for captions as well as paragraphs and set about editing the captions for public consumption. One day, at the kitchen table of our home in Warwick, surrounded by glue spray, scissors, photographs and printouts of Gina’s edited captions, we looked at each other and said, ‘Why don’t we just publish that instead of the dull, image-free, Annual Report?’ With great daring we even approached the Treasurer and gained permission to have a full-colour image on the cover. Thus was born *Anatolian Archaeology*.

Gina now had the bit between her teeth. She realised that there was a need to up our professional game here. Desktop publishing was relatively undeveloped, but she enrolled in a training course and, using her new formatting skills, greatly improved the presentation of *Anatolian Archaeology*. By the time that Gina moved to Canberra in 2007 and took over editorial management of all the Institute’s publications, she had developed all the necessary professional skills to perfectly complement her natural eye for accuracy and design. Furthermore, Gina delighted in sharing her knowledge and understanding of publishing with so many early-career academics.

*Heritage Turkey* stands as a visible memorial to Gina’s work for the Institute. She was a great student, a trusted and valued colleague and a much-loved friend. We will miss her hugely. ‘She should have died hereafter’.



## CULTURAL HERITAGE, SOCIETY & ECONOMY

The promotion, management and regulation of cultural heritage is a complex process involving many different agents and stakeholders on local, national and international levels. This is a critical area of public policy involving a range of actors that includes international organisations, government ministries and agencies, political parties, businesses, museums and local communities. How cultural heritage is produced, interpreted and understood can have a profound impact on social and economic activity and decision-making. It influences the formation of social values and ideas as well as notions of common identity and history, and also affects management of the economy and infrastructure. The importance of cultural heritage management is increasingly recognised and acknowledged in Turkey, and the field is developing rapidly. New issues and problems have emerged, for which solutions that comply with and enhance the highest international standards have to be found within Turkey. This strategic research initiative sets out to examine the relationships between the many agents and actors in the field of cultural heritage in the Turkish context.

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### **Safeguarding and Rescuing Archaeological Assets (SARAA): a cultural heritage collaboration between Turkey and Lebanon**

Gül Pulhan, Özlem Başdoğan, Martyn Weeds & Lutgarde Vandeput | British Institute at Ankara  
Joanne Farchakh Bajjaly | BILADI

In September 2021, the BIAA – in partnership with Lebanese cultural heritage NGO Biladi – launched ‘Safeguarding and Rescuing Archaeological Assets’ (SARAA), a six-month project funded by the Cultural Protection Fund. SARAA built on the outcomes of the BIAA-led, Europa Nostra Award-winning, Safeguarding Archaeological Assets of Turkey (SARAT) project by translating and adapting cultural heritage protection materials and resources to the Lebanese context, capacity-building among Lebanese professionals, and facilitating knowledge exchange between practitioners in Turkey and Lebanon.

The new project took its name from the title of SARAT’s primary output: a popular Turkish-language online course on disaster risk management and emergency preparedness for cultural heritage. This course, the first of its kind in Turkey, was developed by a small team from the BIAA, Koç University ANAMED and ICOM UK. It was delivered by Gül Pulhan and accredited by Koç University.

Delivering cultural heritage first aid in response to emergencies has, unfortunately, been a recurring experience for Lebanon due to the long-running civil war (1975–90), the ongoing conflict with Israel, and the devastating Beirut blast

of 4 August 2020. In the aftermath of the blast – after securing people’s lives – the Lebanese Armed Forces, Directorate General of Antiquities, university staff and students, NGO workers and many others rushed to give emergency care to damaged cultural heritage. These efforts saved many buildings from collapse and removed irreplaceable collections to safe locations; however, fundamental emergency response concepts and skills were missing. As a result, Joanne Farchakh Bajjaly, Director of the Lebanese cultural heritage NGO Biladi, concluded that SARAT’s Safeguarding and Rescuing Archaeological Assets course – to which she had contributed – could help address a systemic knowledge gap by building the disaster risk management capacities of people working in cultural heritage in Lebanon.

Beginning in September 2021, the materials from the original Turkish course were translated into English and then Arabic. The structure (five units, 20 episodes) and general introduction to the course (covering the importance of archaeological heritage and threats to its existence, looting and the illicit antiquities trade, international and national organisations working to safeguard cultural heritage, and legal protection mechanisms and international conventions)



were retained in the Arabic version, with the addition of Lebanon-specific information and examples. As with the Turkish version, the Lebanese course utilises the ‘before-during-after’ disaster risk management cycle and promotes risk-mitigation and recovery procedures developed by ICCROM. While the original course was delivered via pre-recorded videos, the frequent power cuts and unstable internet access in Lebanon – combined with the time constraints of the project and the preferences expressed by stakeholders – meant that written course materials for use in face-to-face training were favoured for SARAA.

The final unit of the course gives country-specific information on cultural heritage. In the Turkish version, this unit was dominated by the tangible and intangible UNESCO World Heritage assets of Turkey. In Lebanon, a very different approach was taken, with academics from the Lebanese University producing original contributions on efforts to save or restore cultural heritage following the numerous disasters that the country has suffered since 1955. In the opening chapter, Wissam Khalil and Ziad Al-Aridi present an overview of ‘Archaeological assets in Lebanon’. In the second chapter, ‘Safeguarding archaeological buildings in Tripoli’, Rawia Majzoub describes the 1955 river flood in Tripoli and subsequent efforts to preserve the historic buildings of the city. In ‘Innovative emergency responses to the various hazards of war: the case of the National Museum of Beirut’, Nada Kallas and Leila Abou Zeid document the heroic efforts to safeguard the National Museum’s collections under the most difficult of

circumstances. In the fourth chapter, Habib Sadek details the destruction caused by the 2006 Israeli attacks on southern Lebanon and the architectural reconstruction of the village of Bint Jbeil that followed. The fifth chapter, written by Rana Dubeissy, approaches the tragedy of the Beirut Blast through the case study ‘Protection of the Ministry of Foreign Affairs historical headquarters Bustros Palace: collaboration between civilians and military’. In the final chapter, Ali Badawi discusses the Directorate General of Antiquities’ experience of preserving heritage during armed conflict and their work at Beaufort Castle, Tyre and Chamaa Castle.

The course was piloted via a three-day training workshop held in Beirut in February 2022. Participants included academics, museum and heritage specialists, Lebanese Directorate of Antiquities representatives, architects, students, representatives from NGOs and senior military personnel from across Lebanon. The training was highly successful, with pre- and post-workshop evaluations indicating a clear rise in participant knowledge across all topics. One participant commented that ‘this training will help us improve our capabilities in safeguarding our heritage’, while another added that ‘the knowledge will be shared with my colleagues at university and the course materials integrated into the curriculum to give future generations the opportunity to learn more about safeguarding and rescuing archaeological and architectural assets in Lebanon’. It was particularly significant that all Lebanese Armed Forces representatives emphasised their intent to share the knowledge they had gained with their regiments.



One of the training sessions during the in-person workshop in February 2022 in Beirut.

Given the military's role during disasters and emergencies and in their immediate aftermath in Lebanon, this has the potential to be a particularly strong legacy of the project.

Parallel to the work in Lebanon, an online survey and series of telephone interviews were conducted with a representative sample of 493 of the 5,497 graduates who completed the SARAT programme in 2019. The aims were to understand if and how they had used what they learnt during the course in their professional and academic lives and to collect examples of best practice. Video interviews were then conducted with selected graduates in order to produce a short film (<https://biaa.ac.uk/saraa-film-showcasing-the-best-practices-in-cultural-heritage-protection>), with English and Arabic subtitles, to share with heritage professionals in Lebanon and more widely. As the film illustrates, the impact of the course was significant – not only for museum staff and other heritage professionals, but also for high school teachers, local government representatives, engineers, firefighters and many others with a role in safeguarding and protecting cultural heritage.

A final element of the SARAA project (which was actually the first to take place) involved organising an online international knowledge-exchange workshop called 'Comparing Notes: Cultural Protection Fund Projects in Lebanon and Turkey'. This event, which was held in November 2021, was reported on in *Heritage Turkey* 11.

While SARAA formally came to an end in February 2022, it continues to have an impact, primarily through the ongoing use of the materials generated and integration of the shared practices. An unanticipated – but highly welcome – outcome was the adoption by the British Council in Lebanon of the methodology used in the public opinion poll conducted across Turkey as part of the SARAT project to carry out a similar exercise in Lebanon (see *Heritage Turkey* 8 for a report on the Turkish poll). There is a great deal of interest in further adapting the outcomes and methods of SARAA and SARAT to other countries and contexts, as well as in collaborating on new cultural heritage protection courses and materials. It is hoped that this interest can be explored via future projects and partnerships.

*The Safeguarding and Rescuing Archaeological Assets (SARAA) project was a collaboration between the British Institute at Ankara (BIAA) and Lebanese cultural heritage NGO Biladi. It was funded by the British Council's Cultural Protection Fund (CPF), in partnership with the Department for Digital, Culture, Media and Sport. SARAA built on the outcomes of the CPF-funded Safeguarding Archaeological Assets of Turkey (SARAT) project, which ran from 2017–2020 and was a partnership between the BIAA, Koç University Research Centre for Anatolian Civilizations (ANAMED) and the UK branch of ICOM.*





# The Pisidia Heritage Trail guidebook

Işıl Gürsu | British Institute at Ankara

It took a long time for this guidebook to take its final shape. I first visited Pisidia with professional tour guide and archaeologist Ümit Işın in 2013, so we can even call it a decade. In the spring of 2015, I dared to ask Ümit whether we could connect these archaeological sites by walking from each to the next. In October of the same year, we found ourselves at the beginning of a three-year, periodical fieldwork project that marked the trail Ümit now describes in detail in the guidebook.

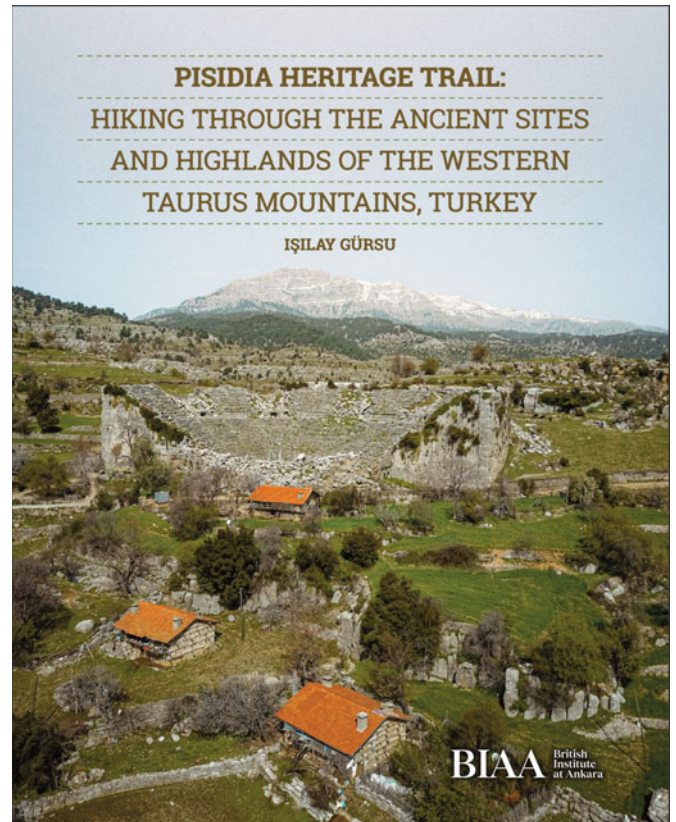
My orientation skills are not very sharp, even in urban contexts. Most of the Pisidian archaeological sites are located far from the blessed coverage of mobile maps. If it was not for Michele Massa and Ümit Işın, we would not have gotten very far in identifying the routes in this rural landscape along the western Taurus Mountains. Michele created the beautiful maps of the trail and meticulously recorded the points of interest, while keeping the whole project on course.

The broader our perspectives became in presenting this landscape, the more attention we paid to smaller things. With the contributions of İsmail Gökhan Deniz, the plants that we had come to label ‘pretty little flowers’ now had names and stories. The section of the book about the plants along the route was written by Gökhan, who also took the photographs. The plants were chosen because they were either endemic to the region or were used in the local diet, for medicinal purposes, or in other ways by the communities.

The guidebook was possible thanks to the contributions of various distinguished experts. It builds on the results of decades of archaeological research by the BIAA, especially Lutgarde Vandeput and Stephen Mitchell. Their meticulous records were used to create 3D reconstructions of monuments from sites like Ariassos, Sia, Pednelissos, Döşemeboğazı, Melli, Cremna and Selge. The book is accompanied by the Pisidia Heritage Trail mobile app, developed by Lithodomos VR and free for download on iOS and Android. The print version of the book comes with a pair of mini-VR glasses, making it quite exceptional in its mission to ‘bring archaeology to life’.

Far from the hustle of big cities, the archaeological sites in Pisidia leave their visitors with a sense of deep admiration. Shaped by thousands of years of human activity, this unique landscape now faces various threats, including development projects such as dams and new roads, widespread mining that hollows out mountains, and the pandemic-like spread of illicit digging. The land, along with its communities and cultural heritage, is disappearing at an alarming pace. One way to stand firm against these threats is to foster public awareness about this ancient landscape and its disappearing communities. This is the *raison d'être* of this book.

I would like to extend my heartfelt gratitude to the sponsors of this work. The Headley Trust was a generous



sponsor of the BIAA’s cultural heritage management project between 2013 and 2017, and it was due to their support as well as that of other institutions including the Aurelius Charitable Trust, the Stevenson Family Charitable Trust, the Leche Trust, the Robert Kiln Charitable Trust and the Society of Dilettanti Charitable Trust that this work was completed. I wish also to thank Reeder, a pioneering Turkish technological company, for their significant and timely contribution of procuring and donating the mini-VR glasses.

The first time I walked in Pisidia with the purpose of creating this book was on 15 October 2015 with Ümit, Michele, Kazım and Melike. The book was printed on 15 October 2022. It has been a seven-year journey, and I am grateful to everyone who walked alongside me.

## Announcements

You can order a copy of the *Pisidia Heritage Trail* guidebook, in English or Turkish via the BIAA’s website: <https://doi.org/10.18866/BIAA/e-18>. Both e-pub and print versions are available. And as part of the BIAA’s 75th anniversary programme, we are inviting our readers to check out a five-day Pisidia Heritage Trail tour (9–13 May 2023) offered by the Equinox Travel and endorsed by the BIAA: <https://biaa.ac.uk/pisidia-heritage-trail-tour>.

# The ALPHA project: Active Learning Protects Heritage & Archaeology

Alan M. Greaves | University of Liverpool

Veysel Apaydin | University College London

**A**LPHA (Active Learning Protects Heritage and Archaeology) builds on the previous Cultural Protection Fund project ‘Carved in Stone’. That earlier project piloted educational games that raised primary school children’s awareness of heritage conservation in schools across the city of Fethiye (see photographs), working in partnership with Fethiye Museum and FETAV, a local educational and environmental NGO (Greaves et al. forthcoming).

Building on participant feedback and evaluation, and in light of the experience of the COVID pandemic, ALPHA aims to deliver online heritage education resources and training for teachers, parents and community groups across Turkey. These have now started to be piloted with schools in poor urban and isolated rural areas and in camps and communities hosting migrants from Syria. The games do not require a detailed knowledge of language to play, and the accompanying website, instructors’ handbook, and supporting video tutorials for teachers and parents presume no prior knowledge of heritage conservation and will be presented in Turkish, Arabic and English.

Active Learning is a theory of learning whereby students are actively engaged in their own learning (typically this takes the form of discussion, case study, problem solving and role play) and are guided and supported in constructing their own knowledge by deepening their understanding and developing higher order thinking skills. Traditional didactic teaching methods can lean towards learning in which children are instructed or just ‘told’ what to do/what not to do, and are more focused on learning and retaining information and facts. As an example of our different approach to heritage education, in one of our games, children have found an artefact and have to navigate their pencil through a maze to return the artefact to the museum. This is a reversal of the typical children’s ‘treasure hunt’ and it embeds an ethical awareness of the correct way of dealing with heritage without being ‘preachy’. It also embeds essential skills that primary school students need to develop, including fine motor skills, logic and ‘global citizenship’. That is to say, the active learning approach to heritage education shifts the responsibility for heritage conservation from the state to the individual child and gives them a sense of personal responsibility for their actions in relation to making the world a more just and sustainable place – a message that is already familiar to them from environmental campaigns.

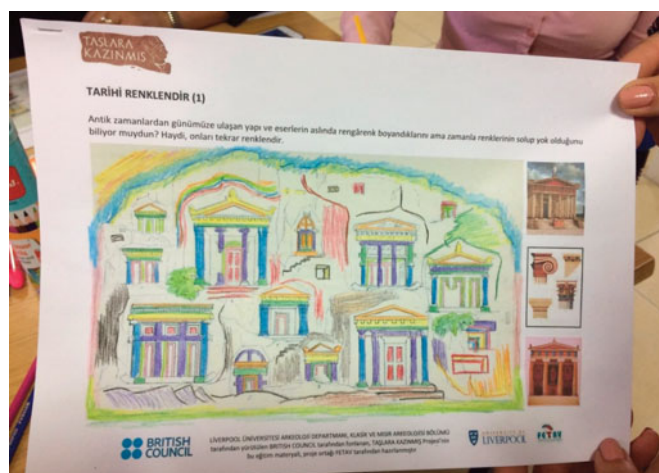
There have been three barriers to the wider adoption of heritage education in Turkey that we hope to address through the ALPHA project:

1. *Contested meanings.* Archaeology is a contentious topic in Turkey, which touches on cultural and political sensitivities. Consequently, teachers are wary of engaging with it. ALPHA’s Active Learning pedagogy supports learners to actively construct their own understandings of heritage based on their personal, educational and cultural experiences, rather than the imposed values of teachers or society.

2. *Barriers to inclusion.* Previous heritage education initiatives targeted selected museums or archaeological sites or were delivered by mobile technologies or voluntary community groups that often limited their appeal and/or accessibility to non-locals or less affluent groups within Turkish society. Our educational worksheets provide low-tech teaching resources to teachers and will be published online under a Creative Commons licence for wide circulation free of charge.

3. *Embedding heritage education.* Busy schools with limited training, time, resources or incentive to teach it often do not have time to include heritage education in their curricula. ALPHA’s educational games are therefore designed for extra-curricular or co-curricular use and complement the primary national curriculum by embedding core skills (e.g., maths, logic, literacy) alongside an awareness of archaeology and antiquities laws.

At the end of the pilot, we will conduct semi-structured interviews with our volunteer teachers to understand how well the games worked, whether they encouraged children to interact differently with their local heritage and with each other, and if there are any improvements that we need to make before we publish them online. Our hope is to produce educational resources that are freely available, easy to use and (most importantly!) fun for kids.



Raising children’s awareness of heritage conservation in primary schools across the city of Fethiye.





Primary school children in Fethiye participate in educational games that raise awareness of heritage conservation.



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## Emergency rule and democracy in Turkey

Matthew Whiting | University of York

**E**mergency rule is a tool of last resort that can preserve the democratic state in the face of an extreme threat. When facing an emergency, such as war, insurgency or catastrophic recession, ordinary legislative channels may be too slow or too cumbersome to respond adequately, causing damage to the democratic system itself. During these times, it may become necessary to empower a government or for a president to bypass parliament or the courts so it can take quick action and defend democracy. This typically entails giving a prime minister or president similar powers to those of a dictator for a fixed period of time before returning to business as usual once the emergency has passed.

The trouble is that emergency rule can be exploited by leaders to hoard unchecked power in their own hands. Emergency rule creates a legal grey area whereby leaders can claim to be obeying the democratic constitution even while passing emergency decrees that erode democracy. Emergency rule dovetails with new forms of democratic erosion observable around the world, where today's threats to democracy are more likely to come from elected leaders manipulating the political system than from coups or ballot stuffing.

Clearly there is a link between emergency rule and autocratisation, but we do not know precisely when emergency rule leads to autocratisation and when it does not. This project examined what political conditions need to be in place for emergency rule to be misused to enable autocratisation.

We used Turkey as a 'pathway' case to answer this question and explore the precise causal pathways underpinning the links between emergency rule and the erosion of democracy. Turkey was selected because of its history as a 'hybrid' democracy and its extensive experience of emergency rule. Since its foundation in 1923, emergency rule has been declared and ratified by the Grand National Assembly on 12 occasions, for a total of almost 28 years since 1923. Not all of

these episodes covered the whole country, with the large cities of Ankara, Istanbul and Izmir, and the Kurdish-majority southeast, targeted more often than other parts of the country.

We examined in depth six of these instances of emergency rule in a structured and focused comparison. We were particularly interested in cases of emergency rule declared by incumbent governments (as opposed to those declared by the military after a coup), and in those declarations made while Turkey was a multi-party regime (as opposed to those declared during the one-party era). The six instances we looked at were emergency rule in response to Istanbul Pogroms (1955), the failed coup (1963), the Workers' Rebellion (1970), the Cyprus Operation (1974), the Maraş Massacre (1978) and the failed coup (2016).

We undertook extensive archival research, reviews of the official record of the Grand National Assembly of Turkey, and historical newspaper reviews. We found that whether emergency rule led to autocratisation or not depended on a combination of the leader's view of democracy and whether they had the power to overcome constraints on the misuse of emergency rule. The power to overcome constraints, in turn, was determined by whether the government could by-pass potential veto players who might block their actions, whether the government's security narrative justifying the need for emergency rule was convincing, and the degree of political polarisation at the time.

Overall, the picture of emergency rule in Turkey is a bleak one. Too often governments use emergency rule to help them gain control of the political system and advance their own interests rather than using it to protect democracy. The recent erosion of democracy under emergency rule between 2016 and 2018 is nothing new to Turkey, and the precedent goes back at least to the 1950s. What is more, this is not a problem unique to Turkey, with a global rise in the use of emergency rule and a decline of democracy since the end of the Cold War. We hope our findings help to shed light on this trend.

# The cemetery comes alive: the work of the Feriköy Protestant Cemetery Initiative in 2022

Daniel-Joseph MacArthur-Seal | British Institute at Ankara

This year has seen significant developments at Feriköy Protestant Cemetery, where the BIAA has been involved since 2019 as a member of the Feriköy Protestant Cemetery Initiative together with the Netherlands Institute in Turkey, American Research Institute in Turkey, Swedish Research Institute Istanbul and Orient Institute Istanbul. The cemetery is a site of major historical importance as the resting place of so many individuals who played a significant role in Ottoman and Turkish history. These include Franz Carl Bomonti, creator of the eponymous beer, Nakamura Kenjirō, who established a Japanese import and export shop in the city at the turn of the 20th century, William Churchill, publisher of the Ottoman Empire's first newspaper, Ernest Mamboury, who wrote on Istanbul's archaeological monuments and composed an early guidebook to the city, and scholars who were active more recently, such as John Freely and Norman Stone.

Recognising such rich heritage, the cemetery has now been accepted as a member of the Association of Significant Cemeteries of Europe (<https://www.significantcemeteries.org/>), following a proposal by the Initiative. Membership will promote the cemetery among interested parties. It also opens up the possibility of networking with relevant experts across Europe, as well as participation in future annual general meetings of the Association.

Thanks to the help of volunteers, including Natalie Stuart at the BIAA, condition reports for each of the graves, documenting the size, type, transcriptions, materials and damage, are now largely complete and processed into a single database. Initiative members are now determining details of the future digital archiving of these materials and how to link the records to those generated by an earlier project carried out by the Orient Institut Istanbul to archive the cemetery's burial registers.

Also within the realm of digitisation, the Initiative has proposed scanning and preserving the archives of the Feriköy diplomatic board, which document the management of the cemetery over the last 150 years. In this connection, Bernard Mantel of the Dutch National Archives was invited to consult the materials, currently held at the Dutch consulate, and is preparing a report with advice for their digitisation and archiving.

The BIAA has also initiated a plant and tree survey of the cemetery, one of the few green spaces remaining inside the urban sprawl of central Istanbul. The project is being supervised by Prof. Dr Ahmet Emre Yaprak and Prof. Dr Gül Nilhan Tuğ from Ankara University's Department of

Biology, with the support of Prof. Dr Necmi Aksy of Düzce University's Department of Forestry. The work will be carried out by PhD students Iğın Deniz Can and Barış Uğurman, who previously worked on cataloguing the British Institute's herbarium collections. Two of five visits to the site, which are timed to observe seasonal changes, have now been completed. The findings will be summarised in a report demonstrating the site's biodiversity and ecological value.

Among the oldest tombstones at the site are those composing monument row; these were moved to Feriköy from the earlier Christian burial ground on Taksim hill as the city expanded northwards. The tombs mostly represent merchants who belonged to the British trading community in the Ottoman Empire. Thanks to the support of the British Community Council of Istanbul, the BIAA was able to bring Aykan Akçay, research assistant at Antalya University, to the site to create 3D scans of 63 of these tombs using structure from motion photogrammetry. The 3D models are now available online for



Prof. Dr. Ahmet Emre Yaprak and Prof. Dr. Gül Nilhan Tuğ from Ankara University's Department of Biology.





Mayor Ekrem İmamoğlu and Deputy General Secretary Mahir Polat, with embassy representatives.

public consultation at <https://sketchfab.com/Ferikoy>, while filtered 2D images allow for the reading of otherwise illegible text that has suffered several centuries of erosion. We hope that further funding will allow for the extension of this work to other sections of the cemetery.

The cemetery has also benefitted significantly from cooperation with the Istanbul Metropolitan Municipality, whose cultural heritage division's conservation team recently completed the renovation of the chapel at the centre of the cemetery. On 31 October, Istanbul Metropolitan Mayor

Ekrem İmamoğlu, Deputy General Secretary Mahir Polat and Şişli Mayor Muammer Keskin presided over a ceremony marking the completion of the project, attended by representatives of the academic Initiative and consulates of the nations tasked with administering the cemetery: the United Kingdom, United States, Netherlands, Switzerland, Sweden, Hungary and Germany. For ongoing project updates and future news on the site, interested readers can consult the Initiative's bi-annual newsletter, *The Ledger*, available online at <http://www.ferikoycemetery.org>.



Unprocessed photograph of the tombstone of William Parmentier (left) and additional filters enhancing legibility of the inscription (right), using structure from motion photogrammetry.

## MIGRATION, MINORITIES & REGIONAL IDENTITIES

Turkey and the Black Sea region are situated within a range of different geographical and political areas: Europe and the Balkans, the former constituents of the Soviet Union, the Caucasus, Central Asia, Iran and the Middle East. This location inevitably has constituted them as a physical bridge and placed them at the crossroads of different historical forces and empires. This was as much a feature in prehistoric as in historic and contemporary times, when cross-boundary migration remains an important domestic and international concern. The interplay between geographical factors, diverse political entities and patterns of migration has been a significant factor in shaping the domestic and social make-up of Turkey and the Black Sea region. It has played an important role in forming cultural identities, whether at individual, regional, national or supra-national level. Simultaneously, these processes in relation to migrant communities have also influenced neighbouring areas. This strategic research initiative aims to promote research across different academic disciplines that relate to the themes of migration, minorities and regional identities in Turkey and the Black Sea region.

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### Bridging the gap between patients and migrant doctors

Hande Güzel | University of Cambridge

International migration and medicine have an intricate relationship. Within the context of Turkey, refugees' access to healthcare services, the migration of Syrian doctors to Turkey in order to provide care for Syrian refugees, medical tourism, especially for cosmetic surgery purposes, and more recently, migration of Turkish doctors to European countries are some of the most prominent sites of conflict within this relationship.

Within this complicated and layered framework, this project aims to explore the power relations surrounding the migration of doctors to Turkey. More specifically, on the one hand, it focuses on migrant doctors' experiences of working and interacting with patients in Turkey; on the other hand, it shifts the focus to patients who were raised in and who are living in Turkey, and investigates their views on being treated by a migrant doctor and their experiences thereof, if they have any. By incorporating the role of medical institutions and the government's health policies into the discussion as well, this research looks at three different sites of meaning-making (including the clinic), how they relate to each other, and what kinds of power mechanisms are at play in these relationships.

To be able to practice medicine in Turkey, migrant doctors are required to obtain a work permit from the Ministry of Labour, have their qualifications be recognised by the Ministry of Health (which also includes passing a

centralised test), and show proof of competence in Turkish language, among other requirements. Since 2011, migrant doctors in Turkey have been permitted to work in medical institutions including city hospitals (*şehir hastaneleri*), general practices (*aile sağlık merkezleri*), private hospitals and private clinics, the range of which has changed over the last decade. Patients believe there is less room for choosing one's doctor when it comes to public institutions and suggest that they feel more pressured to visit a migrant doctor in these places. There have been cases where almost all doctors in a general practice are migrants, and patients who would rather see a Turkish doctor have filed complaints as a result.

While the last decade has seen public discomfort due to permission being granted to migrant doctors to practice in Turkey, these doctors could work in Turkey prior to 2011 as well, but this was only possible if they became Turkish citizens. This research is interested in both those doctors who have retained their migrant status and those doctors who have become Turkish citizens. The main focus of the project is the doctor-patient relationship, and patients do not necessarily know whether their doctor has become a Turkish citizen or not. They also state that they can tell whether their doctor is 'foreign' based on markers of their own understanding. Hence, both groups have been included in the research.



Putting under the microscope both the public and private institutions migrant doctors work in, this project brings together data from three different sources: (i) online data from public forums where patients discuss their interactions with migrant doctors, or the anticipation thereof; (ii) an online questionnaire completed by nationals of Turkey on the doctor-patient relationship in the case of migrant doctors, or how it is imagined; and (iii) in-depth interviews with migrant doctors and their (potential) patients. Having completed the analysis of the online data (i), as well as being in the process of conducting in-depth interviews with patients (ii), the preliminary findings of the project illustrate three aspects that factor into this relationship: the impact of existing tension between Turkish doctors and their patients on the anticipation of interactions with migrant doctors; language and communication problems between doctors and patients; and the intricacy of the conceptualisation of medical expertise coupled with that of the 'East' and the 'West'.

The case of migrant doctors unveils Turkish people's opinions about not only migrant doctors but also Turkish doctors and the Turkish healthcare system. There is a growing dissatisfaction with the Turkish healthcare system among patients, one aspect of which is mistrust in doctors. The limited time that doctors have with their patients, the scant care that patients receive as a result, and the reluctance of doctors to show respect and display empathy are some of the points made by patients that feed into mistrust, especially in the public sector. Doctors working in the private sector, on the other hand, are regarded as 'greedy' by some patients, due to the over-prescription of blood tests and diagnostic imaging tests and procedures. This has led some patients to hope for change with incoming migrant doctors, believing that there will be more competition among doctors due to migration, which might result in patients being respected more. This existing tension reveals there is a need to look more closely into the doctor-patient relationship with not only migrant doctors but also non-migrant doctors.

While some patients expect a more considerate communication with migrant doctors, others hesitate due to a perceived language barrier. Even though migrant doctors are required to pass a language test to prove their competence in Turkish, some of their potential patients are worried that they may not be understood by a doctor whose native language is different. This worry is again linked to patients' experiences with doctors whose mother tongue is Turkish. Patients point out their troubles about communicating with the latter group of doctors despite the absence of a language barrier. Hence, when a perceived cultural and linguistic difference is added to this mix, patients get even more distraught about how they may be able to communicate their medical history and current medical needs.

In addition to potential communication issues, to what extent migrant doctors are regarded as experts needs scrutiny. Historically, medical doctors have been deemed gatekeepers and catalysts of the modernisation process in Turkey. As a result, their authority has been secure for the last century, despite some threats to it via conflicts with the government from a political perspective and the increased use of the Internet from a patient perspective. With the arrival of migrant doctors, however, qualifications that underlie medical authority become more nuanced. On the one hand, where doctors have been trained or where they have previously worked are regarded as important markers of their expertise; on the other hand, this marker is tied not only to the rank of the university where the training took place, nor only to the reputation of the institutions the doctor has formerly worked in.

How the ranks and reputations are made sense of is interwoven with constructions about 'East' and 'West', the economic development of countries within these constructs, and the quality of medical training provided there. 'East' is associated with a developing economy and poor medical training, while 'West' is associated with a developed economy and more advanced training. However, participants also place Turkey among 'developing' countries, while deeming the training provided there to be more valuable than in other 'developing' countries. The picture is further complicated when the places doctors were born, raised, trained, and have worked are not necessarily the same. While some interviewees claim that they value medical qualifications over a doctor's migrant status, further probing uncovers nationalistic tendencies that are not at once apparent.

There is also an unmistakable class dynamic here. While middle-class patients tend to question migrant doctors' authority, working-class patients do not see it as their right to do so, or there is little time to discuss a doctor's education or upbringing in a public medical setting. Perhaps rather surprisingly, upper-class patients tend to not question doctors' authority either, as they trust that the monetary resources that they are expected to put into seeing a doctor must reflect an advanced level of medical training and expertise.

While these are the preliminary results of the research, whether the questionnaire and the subsequent in-depth interviews will support these findings or complicate them further remains in question. Although it is not part of the preliminary findings, this project also aims to uncover the living and working conditions of migrant doctors, as well as how they view their experiences with patients in the medical setting. My hope is that at the conclusion of this research, we will have an understanding towards the possibility of an easier and more trusting doctor-patient relationship, in interactions with both migrant and non-migrant doctors.

# Roman hegemony and local agency in Asia: from Republic to Principate

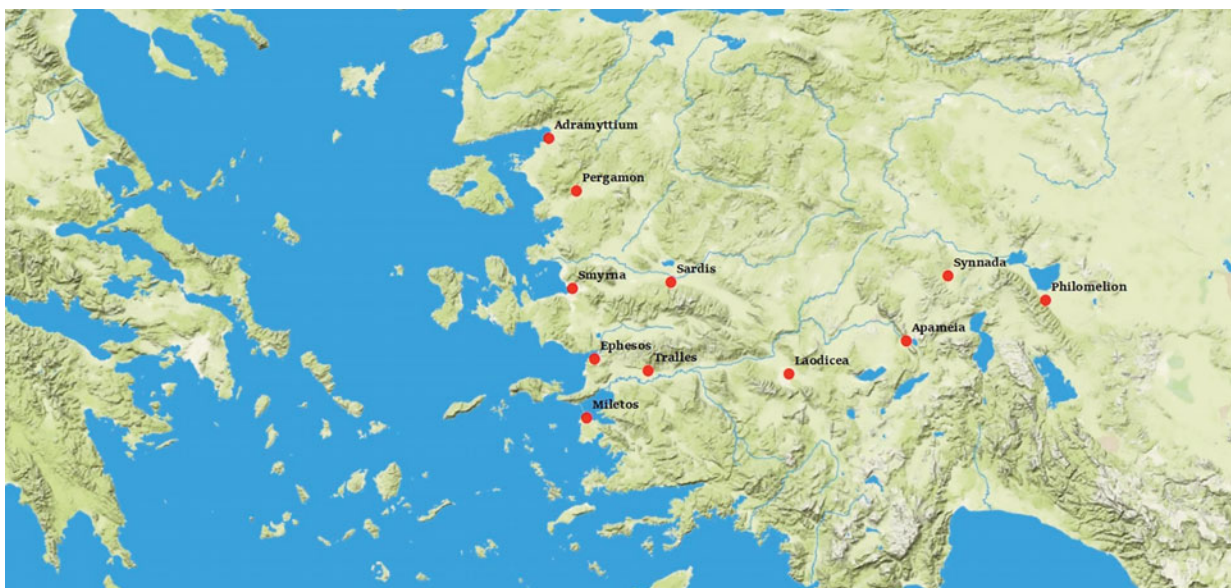
Bradley Jordan | British Institute at Ankara Postdoctoral fellow 2021–22; University of Oslo

The formative period of Roman administration in western Anatolia, especially the province of ‘Asia’, overlaps substantially with the turbulent transition from Republic to Principate. The evidence from this region offers a window onto the shifting priorities and the capacity of the Roman state and interested individuals to conceptualise, implement and maintain an administrative framework in a provincial context. Much modern scholarship conceives of Roman government as a self-consciously organised and adaptive administrative regime, intended to effectively extract resources while maintaining firm political control. However, concurrently, others emphasise the limited capacity of such governance and the significance of local processes and agents to generating ‘imperial administration’. During my Fellowship at the BIAA, I sought to analyse this crucial issue, asking the question of how the Roman empire came effectively to establish and maintain control over provincial territories, through a case study of the province of Asia (see map). Under the rubric of BIAA’s current research initiative ‘Migration, minorities, and regional identities’, my project concentrated on the intense cultural diversity across Anatolia and its role in shaping regional institutions and identities. It tested the hypothesis that the administrative institutions of Roman empire emerged in the dialectic between local communities, the Roman state and the individual agents representing them.

To address these questions, I employed frameworks borrowed from the political sciences, including especially new institutionalism. These approaches emphasise the importance

of sequence in analysing incremental change, focusing attention on self-reinforcing developments, changing agent preferences, and the unintended consequences of agent choices. One example of this is the formation of the so-called *koinon* (‘league’) of Asia, a representative body of communities in the province, which was an organic development out of existing practices. From the 90s BCE, this group of communities, some of which already shared common religious festivals, began, under a kaleidoscope of names, to organise common celebrations honouring Roman magistrates. In turn, their common experiences of Roman rule intensified their co-operation in both the religious and the political spheres, using the nascent institution as a bridge to co-ordinated action. Communities actively chose to cede autonomy to the body to increase their collective influence. As the *koinon* emerged as a significant voice within the province, it was increasingly co-opted by Roman actors as a means to communicate with the province, culminating in its responsibility for the earliest provincial imperial cult under the Principate. This new framing is critical to understanding the drivers, both endogenous and exogenous, which pushed civic actors from diverse communities to form and sustain new institutions across the province as a whole.

The project involved utilising a broad base of evidence, including epigraphic, numismatic, historiographic, and archaeological material, in order to trace the establishment or co-optation, and subsequent evolution of regional institutions in the province over the period. While Roman sources, such as Cicero’s speech *pro Flacco* and letters, reveal an imperial



Map of *provincia Asia* (created by the author with tiles from CAWM under CCA BY 4.0 Licence).





Honorific decree for Polemaios of Kolophon at Klaros, c. 120 BCE (*SEG* 39.1243).

perspective on how provincial actors should and did interact with Roman political and social institutions, I placed material from the provinces at the centre of this study. For example, a collection of Roman documents – including senatorial decrees and a governor’s letter – referring to the establishment of the province of Asia, inscribed near modern Arızlı in deeply rural Phrygia, demonstrates how communities proactively used Roman pronouncements and institutions for their own purposes. This small community, in the highlands between Synnada (modern Şuhut) and Antioch-in-Pisidia (modern Yalvaç), almost certainly did not entertain Roman officials on a regular basis. Instead of engaging a Roman audience, these monuments must have had a local audience, potentially asserting the community’s longstanding integration into the province as compared with nearby *poleis* to the east or as a point of civic pride.

Furthermore, analysis of the coin evidence points towards a slow, fitful and organic process culminating in Roman administration of provincial minting. Initially, the cities which served as Attalid mints, including the unambiguously free city of Ephesus, continued to produce so-called *cistophori*, a regional silver coinage with a distinctive type and its own weight standard inaugurated by the former dynasty. However, the well-attested fiscal crisis during the 70s and 60s BCE corresponds to the collapse of this monetary system in the province in the mid-60s. Surprisingly, rather than importing Roman weight standards, the coinage was revived a decade later, albeit with Latin inscriptions showing their authorisation by Roman proconsuls. This implies intervention was necessary to support the monetary needs of the region, but a conscious choice was made to retain local types. During the chaos of

the civil war period, the coinage disappears again, before the final revival under Augustus, this time bearing types imitating those used in Rome and associated with the Princeps’ successes. It became an unambiguously imperial coinage, but in incremental and unplanned fashion and retaining its unique weight standard.

A further method involved the use of a soft comparative lens drawing on the scholarship and rich archival material pertaining to 16th-century Spanish America as prompt to analyse the problem of local jurisdiction under Roman rule. The evidence for judicial practice under Roman hegemony is limited largely to the cases of free cities, such as in the honorific inscriptions for Polemaios (pictured) and Menippos at Klaros (*SEG* 39.1243–44), or cases involving Roman citizens. This comparative evidence, in conjunction with the historiographical sources, emphasises how the practical solution of relying on local agents, customs and legal processes could take shape. While not suggesting that governors could or did not intervene, especially in response to demands from litigants, such intercessions appear to have been undertaken by magistrates on their own terms and in an erratic fashion.

Overall, the evidence indicates that throughout the first century of Roman hegemony in Asia Minor, there was a vibrant dialogue between local elites, Roman actors in the provinces and powerbrokers in Rome which generated and sustained flexible practices of administration. Self-reinforcing institutions, as well as individual agent-choices in response to the dynamic political environment of the so-called ‘Roman revolution’ during this period, ensured that Roman governance emerged precisely at the intersection of local and imperial interests.

# Staging Kurdish Alevi Rituals: *4Kapı 40Makam*

Sinibaldo De Rosa | Independent scholar

Over the last couple of years, a BIAA Study Grant and a Society for Dance Research Ivor Guest Research Award enabled me to expand my exploration of contemporary staged adaptations of Alevi rituals, which I initiated while completing a Research Master's in Turkish Studies at Leiden University (2013) and then a PhD in Drama and Music at the University of Exeter and Cardiff University (2020). This experience opened new directions in my study of contemporary Alevi performing arts and led to further reflection on my application of ethnographic, ethno-choreological and performance methods in Alevi Studies.

The support of the BIAA facilitated my review of the blossoming of contemporary theatre and dance productions at the intersections of Alevi and Kurdish cultures in Turkey. More specifically, the BIAA supported me in producing a movement score of *4Kapı 40Makam* ('4Doors 40Stations') (2011), a contemporary dance piece choreographed by Yeşim Coşkun (b. 1983) which adapts Alevi ritual forms for the stage while emphasising the Kurdish components within Alevism. Performed by a woman and a man surrounded by the audience on all sides, this choreography develops around repetitions and variations over precise movement phrases. The piece is conceived in four sections (*Şeriat*, *Tarikat*, *Marifet*, *Hakikat*), each inspired by the four doors and 40 stages that Alevi devotees are invited to traverse over their journey to attain spiritual perfection.

Thanks to the grant, between October 2021 and March 2022, I travelled to Istanbul to spend time in a dance studio and learn the dance with the choreographer. The experience resulted in the notation of two extracts from the piece (the sections *Şeriat* and *Marifet*) in Kinetography Laban, an internationally recognised system for analysing and recording human movement on paper. Over the first two days of working together, Yeşim clarified my analysis of the first section (*Şeriat*) which I had previously completed by examining several video recordings of the piece during the lockdown. Yeşim then taught me the third and fourth sections of the dance (*Hakikat* and *Marifet*) in the studio. Although I produced a first notation draft of most of the movements with the choreographer in Istanbul, all the sessions in the studio were videorecorded with different camera angles for examination later. This audio-visual material became crucial for my elaboration of the partition of the two sections notated. Finally, in September 2022, I presented this score at the Conservatoire National Supérieur de Musique et Danse de Paris (CNSMDP) to obtain an Advanced Diploma in Movement Notation from this prestigious institution.

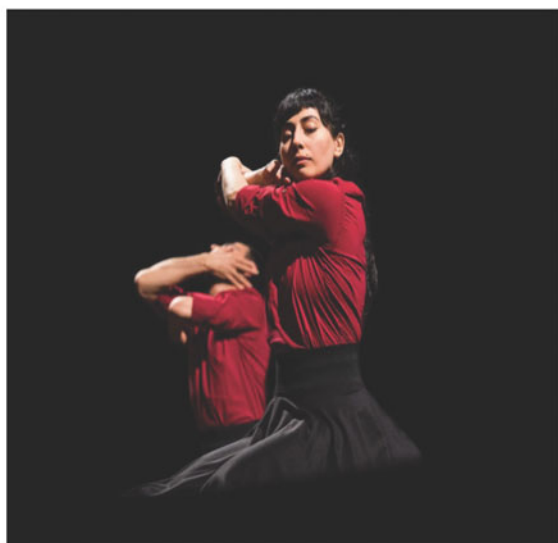
The dancer Ayhan Karağaç (b. 1989) also joined us in the studio. Ayhan danced the piece in its original duet form, but due to relocation abroad, he had not been part of the cast since 2017. Since he was now back working in Istanbul, Yeşim reviewed and taught him the choreography anew in preparation for a restaging of the piece which happened in December 2021 at Koma Sahnesi in Kadıköy. Ayhan's participation was important to refining my understanding of the movements, as it became for me the opportunity to witness the process of dance transmission from an outsider's perspective. The grant also enabled me to sharpen my analysis of the musical score of the piece thanks to a consultation with musician Can Uğur (b. 1979). Consulting Can has been especially important since Cavit Murtezaoğlu (1962–2020), the composer of the score, sadly passed away due to complications related to Covid-19 while I was working on this project.

Producing a notation score highlighted how the piece constitutes a meeting point between embodied knowledge within Alevi ritual traditions and modern and contemporary dance techniques developed in Europe and the United States, most notably the 'Movement Fundamentals' developed by Irmgard Bartenieff (1900–1981), a dance theorist and pioneer of modern movement therapy. The process of producing the movement score also made evident how the choreography was re-adapted throughout the years; for instance, for frontal view presentation to the audience, as well as to be performed as a solo or as an ensemble piece for a group of four or six dancers. More generally, the project helped me develop my research on political and cultural marginality through the frames of ritual and dance, and their documentation in movement notation.



The author, Sinibaldo De Rosa, learns the dance with choreographer Yeşim Coşkun.





## **4Kapı 40Makam (2011)**

**Chorégraphie : Yeşim Coşkun**

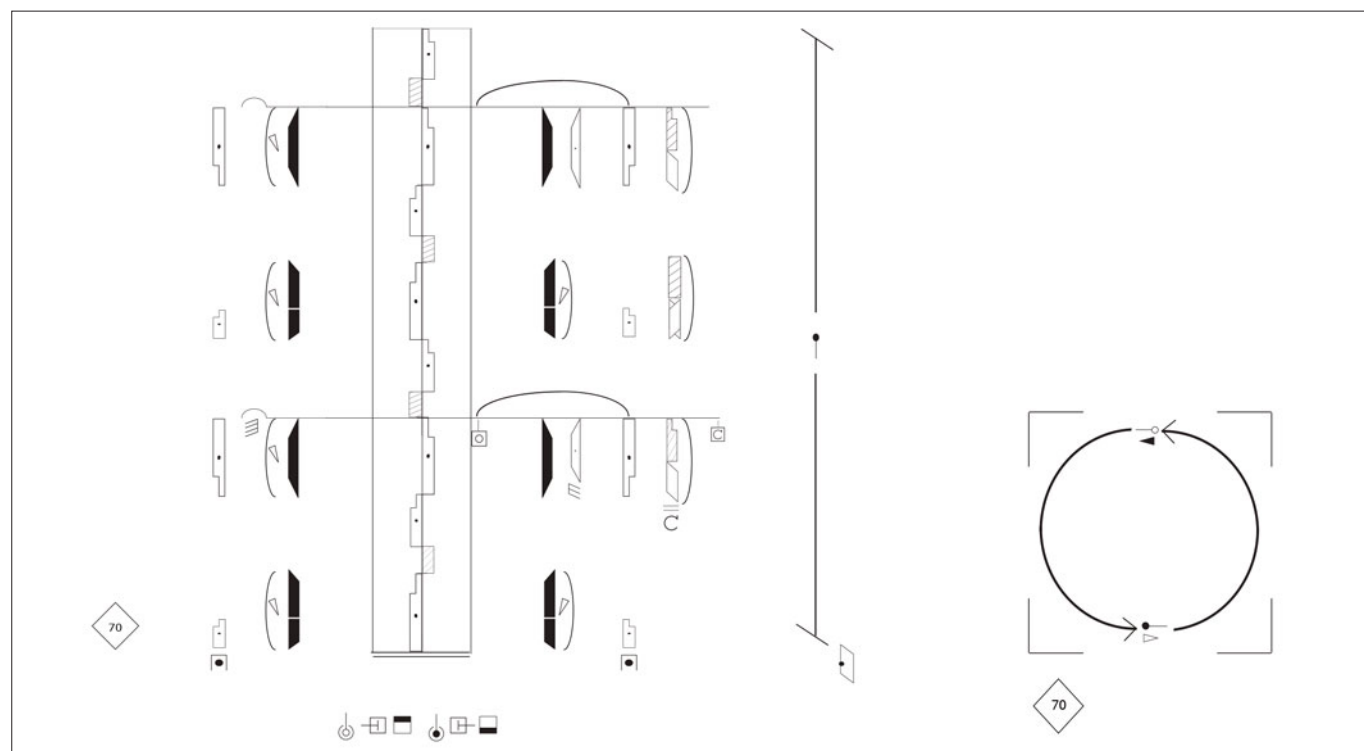
Partitions des Extraits :  
**Şeriat et Marifet**

**Notateur : Sinibaldo De Rosa**  
**Professeur : Noëlle Simonet**

The cover of the movement score produced by the author for the Conservatoire National Supérieur de Musique et Danse de Paris (CNSMDP).

The partition of *4Kapı 40Makam* will be the first Kinetography Laban score of a choreography produced in Turkey or by a Turkish choreographer. It will constitute an important resource for scholars interested in processes of hybridisation of Western modern and contemporary

dance techniques. More than contributing to scholarly engagements with Alevi and Kurdish cultural production, it will hopefully also open new paths for studies and practices of movement notation, in Turkey as well as internationally.



An extract from the score produced by the author, illustrating one of the movements in notation form,

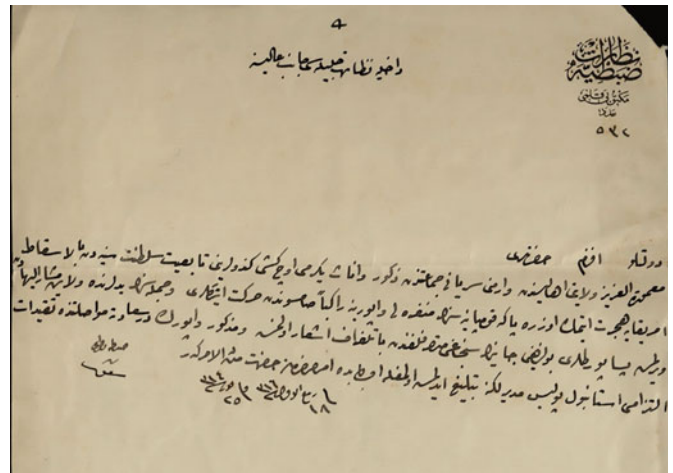
# Microhistories of movement and olfactory heritage

Gizem Pilavcı | British Institute at Ankara

The lens of movement has been a thread running through both my completed work and my ongoing research here at the BIAA, from my project on the episodes of exile and disenfranchisement endured by the privileged Tingirlyans, a Catholic Armenian family hailing from Ankara, to my further analysis of the peripatetic existence of Rupen and Sebuhan Manas, in what turned out to be a quite valuable overhaul of the material that I had previously collected for my dissertation project, to the lecture I delivered on 25 October 2022 at the BIAA on the transnational life and agency of Aroussiag Torkian Iskian. This last project was a microhistorical analysis of Aroussiag, an unknown and unstudied Armenian woman from Marsovan [Merzifon], in the global context of 19th-century mobility, transnationalism and coloniality. I sought to restore her voice and rewrite her into history by venturing beyond the narrow confines of area studies and exploring her within the different spaces of Marsovan, Ankara, Istanbul and New York.

This year, I am building on the same framework in assessing the socio-political implications of human movement, while diversifying by delving into the movement experiences and journeys of Syriac Christian individuals from the Ottoman Empire to North America. While mobility and forced displacement have always been relevant, I believe it is an especially timely and relevant lens today, when the number of forcibly displaced people is at a record high and one in every 78 people has been displaced due to war, persecution, violence and various human rights abuses, according to UN reports.

My proposed projects this year revolve predominantly around the Syriac Christians, a community that has so far received only meagre scholarly attention for the Ottoman period, and one which I have been very passionate about



Ottoman archival document regarding 23 Syriac Christians from the Harput Vilayet who wish to relinquish their Ottoman citizenship to emigrate to North America.

introducing back into my research since the completion of my M.St in Syriac Studies in 2014. Adding this element, or rather the various Syriac Christian elements, to my research programme not only contributes to the body of scholarship that exists in this rich and understudied domain and to calling attention to further research, but also acts as a foil for my study of the Armenian community, to which the Syriac Christian community was administratively linked in the Ottoman system. Mainly emigrating from the Harput Vilayet, some were naturalised as American citizens, while others retained their original citizenship. Certain members of both groups of Syriac Christians attempted to return to their homes in the Ottoman Empire. They increasingly made use of the sophisticated smuggling networks that had been established in certain provinces by wealthy and well-connected individuals, frequently aided and abetted by local officers and other local and foreign actors within the Empire.

The aim of my projects is to assess Syriac Christian mobility in light of complicated and ever-variable domestic and international passport and movement regimes, and the increasing clampdown by the Ottoman government on specific groups – first and foremost Armenians. The broader colonial environment and technological developments that resulted in faster and more convenient travel also helped to shape these dynamics and the ways in which migrants and the state interacted. While it gets more attention in the scholarship, though from the perspective of the impact of immigration in general on American domestic politics, I am also reflecting on how American attitudes shifted, becoming more exclusionary during the early 1900s. Particularly after the collapse of the Ottoman Empire, for various reasons, some



Class of 1894 (among them, Aroussiag Torkian Iskian) and teachers, Anatolia Girls' School.



of these naturalised American citizens from the Ottoman Empire were effectively stripped of their American citizenship and deported, thus being rendered effectively stateless.

Many aspects of Syriac Christian experiences from this time are yet to be unearthed, despite some rare and exceptional pieces of research. I am currently writing two articles related to this topic, which build on the scholarship that exists: first, a more general article that comprises a historical review and helps fill the lacuna in the study of the Syriac Christian community; and second, a microhistorical analysis that zooms in on individuals to reflect on their personal journeys.

This year, I am also developing a workshop about the multisensory dimensionality of Ottoman experiences, with a special focus on the olfactory sensation, or smellscape. The consequence of the olfactory experience to current and historical encounter has lately been receiving more academic interest, resulting in fascinating studies, as well as exhibitions, in the Ottoman and modern Turkish context. More generally, the idea of the centrality of smell to experience has gained more traction in the public imagination. As part of this trend, some companies have already divulged their plans for the introduction of smell and bio-aromatics into virtual reality platforms like 'Metaverse', as an essential component that is currently missing.

I think it is important to highlight the real-world implications of humanities research and to emphasise the cross-disciplinary value of research which enables cross-specialty communication. For projects interested in the virtual reproduction of the olfactory environment of historical spaces, the study of historical smellscape has the potential to contribute to current understandings of how smell can add to the construction of an environment, as well as to provide much needed insights into how historical spaces smelled. For the workshop, I will be presenting a paper on *Papier d'Arménie*, which is a blotting paper soaked in benzoin resin, created by Auguste Ponsot at the end of the 19th century. Still available today, it mimics the smell of historical Ottoman Armenian households that used styrax as a fragrance and disinfectant. This paper reflects on how *Papier d'Arménie* serves as a piece of history that captures an olfactory experience and an intangible sensory heritage. It opens a window into the past reimagined through smell in a move away from ocularcentrism, while also looking into issues of appropriation and colonisation. I take an anthro-historical approach to the olfactory and build on sensory anthropology, smellscape studies and intangible heritage studies in assessing sensory perception, practice and culture.



Papier d'Arménie over the years.

## ANGLO-TURKISH RELATIONS IN THE 20TH CENTURY

Pioneering a new research agenda on the history of UK-Turkey relations, the British Institute at Ankara introduced this strategic research initiative in 2015 in combination with the undertaking of a major research project, entitled *Turkey and Britain 1914–1952: From Enemies to Allies*, that ran until 2019. This strategic research initiative aims to build on this project in order to create an active and sustainable network of scholars from Turkey, the UK and other countries that will promote diverse approaches to the study of the early Turkish Republic, especially its foreign policy, its relationship with Britain and its place in the world order. Research and funding administered under this initiative will support diversity and collaboration across different historiographic traditions (for example, diplomatic and military history, oral history and microhistory) with the aim of unearthing and accessing a full range of archival and other source material in the UK, Turkey and elsewhere. The objective is to promote the exploration of new themes significant for the understanding of bilateral relations in the past, as well as their development in the present and future.

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### Displaying the Occupied City: Istanbul 1918–1923

Daniel-Joseph MacArthur-Seal | British Institute at Ankara

The exhibition *Occupied City: Politics and Daily Life in Istanbul, 1918–1923*, which I am co-curating with 2018–2020 postdoctoral fellow Gizem Tongo, opens at the Istanbul Research Institute on 10 January 2023. It represents the first major exhibition to tackle directly this long-neglected period in Istanbul's history, during which British, French, and Italian armies and navies were present in the city and exerted control and influence over its governance.

The exhibition builds on my long-standing research interest in the occupied city, beginning with my doctoral thesis, published last year as *Britain's Levantine Empire, 1914–1923*. This summer, after a two-year delay due to Covid, the conference 'Occupied Istanbul: Urban Politics, Culture, and Society, 1918–1923' was held at Salt Galata and Boğaziçi University. A joint effort of Boğaziçi University Department of History, the British Institute at Ankara, the American Research Institute in Turkey, the Institut Français des Études Anatoliennes and Salt Research, the conference brought together some 30 speakers from universities in Turkey, Britain, France, the United States and further afield. They shared ongoing research on topics as diverse as cinema, policing, urban planning, music, commerce, religion, labour and fashion. Preparations are now being made for an edited volume based on papers presented at the conference.

More recently, the BIAA published *A Bibliography of Armistice-Era Istanbul*, prepared by Gizem Tongo and myself, which provides sources for the study of the city during its occupation, many of which are featured in the exhibition. The

bibliography stands at more than 1,400 items, in languages including Turkish, Armenian, Greek, Ladino, Arabic, French, Italian, English and Russian. It spans state archives, memoirs, newspapers and journals produced at the time, as well as the growing number of scholarly articles and books written on the city in the period. The scale of archival sources produced by the multinational authorities and multiple communities present in the city during these years was unprecedented, while restrictions on access to archives for the study of post-1923 Istanbul make this period the most richly documented in the history of the city.

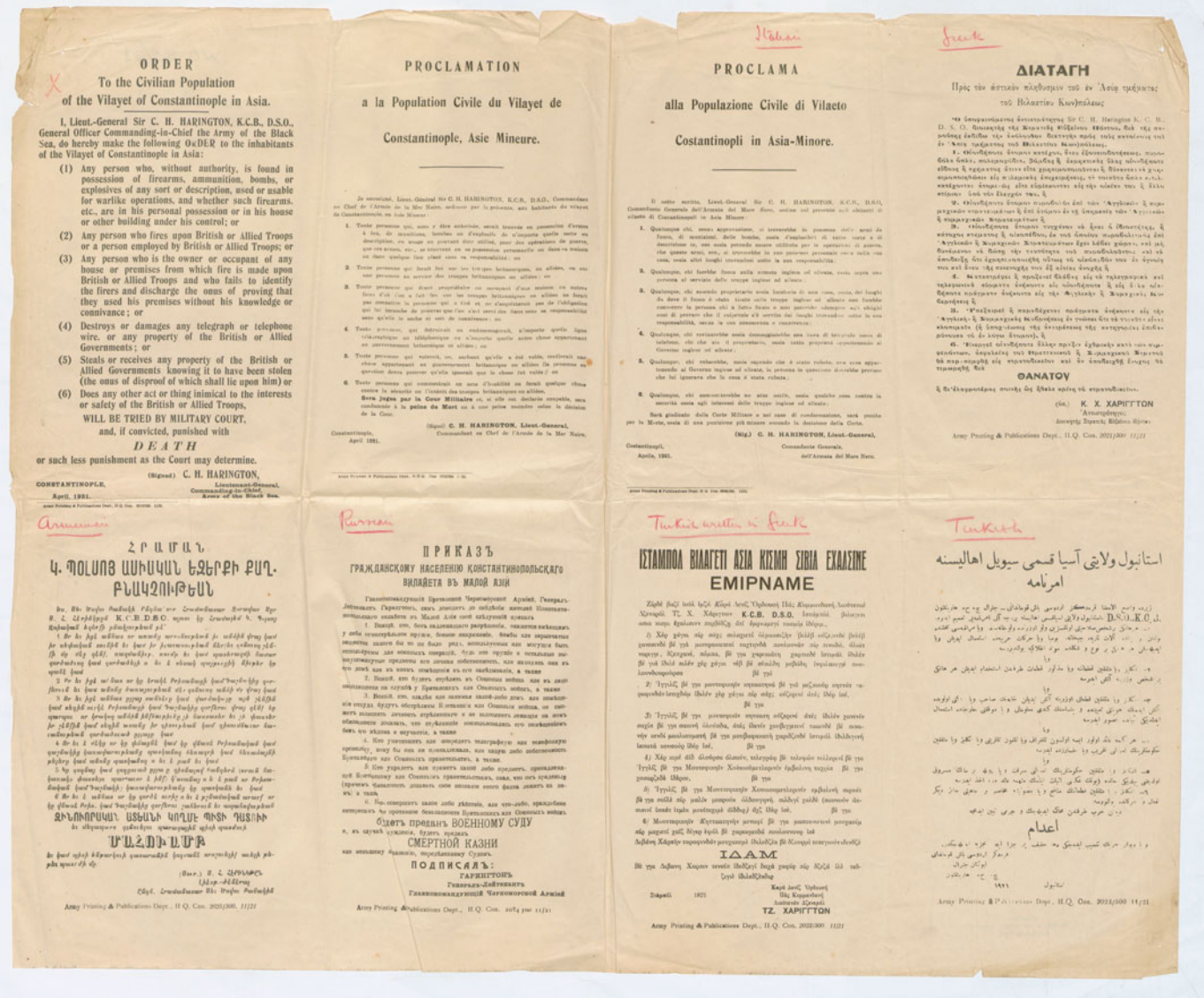
In each endeavour, we have aimed to represent the plurality of images and voices that characterised Istanbul at a time when the city's already multicultural population was supplemented not only by soldiers from the Allied nations and their colonies who effected the occupation, but by prisoners, labourers and refugees who arrived in Istanbul from Thrace, the Balkans, Anatolia, the Caucasus, Ukraine and southern Russia as a result of multiple conflicts which continued well beyond the 1918 armistices. Gathering such diverse sources has required the collaboration of numerous scholars with expertise in different local and global archives.

The exhibition is based around the rich photographic collection of the Istanbul Research Institute, which captures key features of the occupied city: in one photograph taken from an Allied aircraft, multiple nations' warships can be seen anchored at the mouth of the Golden Horn; in another,



Allied soldiers sit drinking beer at one of the city's nearby beaches, evidence of a penchant for drinking that led to numerous incidents between servicemen and civilians in the city. Further photos show French barracks in requisitioned buildings and British military camps in the vicinity of Maslak, then well beyond the urban periphery; soldiers marching through the city streets and marines parading in the open artillery ground that today forms the hotel district by Taksim Square; and Allied officers standing alongside recruits to the Ottoman police force, which they had taken charge of supervising early in the occupation. These photos are contextualised with information from documents from British, French and Ottoman state archives, including agendas of the weekly meetings of the Allied High Commissioners, and missives issued to the Ottoman government on the occasion of the city's official occupation on 16 March 1920.

These photos and documents are supplemented with a variety of additional materials that speak to social conditions of the time. Cartoons satirised the impact of high prices that resulted from years of high inflation, while the memoranda of charity organisations detailed their efforts to mitigate the hardships faced by the city's local and refugee populations. The exhibition features important documents produced by the latter, such as the guidebook *Le Russe à Constantinople*, which provided information on the city's transport network, restaurants, monuments, hotels and embassies for the tens of thousands of refugees who arrived in the Ottoman Empire fleeing the Russian revolution and civil war. In addition, we have selected excerpts from sociological investigations such as Police Academy head Mustafa Galib's *Life of Prostitutes*, which details statistics and regulations related to prostitution and speculates as to the reasons for and consequences of women selling sex in the



Proclamation by General Charles Harrington, Commanding Allied Forces in Turkey, to the population of Istanbul, April 1921 (UK National Archives).

city, and the wide-ranging survey *Constantinople To-Day*, produced by a team of researchers connected with Robert College and the American Red Cross. Alongside these stand reports on the city's orphans and refugees written by the city's Greek and Armenian authorities and the Turkish Red Crescent.

The period also witnessed significant cultural activities, and the exhibition includes musical scores by the likes of Ali Rıfat Çağatay, who composed the music that accompanied the new national anthem selected by the Grand National Assembly in Ankara until its replacement by the familiar tune of Osman Zeki Üngör in 1930. There is also a concert programme for the Constantinople Philharmonic Orchestra led by Constantinos Floros, who like many of the city's Greek population later moved to Greece, where he taught at the Macedonian Conservatory in Thessaloniki. Documents, drawings and publications detail archaeological excavations carried out with French and Ottoman participation in Bakırköy and in the grounds of Topkapı palace. Evidence of the revived art world of the period is provided by paintings featured in reports from multiple communal exhibitions held by Turkish, Armenian and Russian artists.

Spread throughout the exhibition are cuttings from the city's multilingual press of Armenian, Greek, Turkish, English and French journals and newspapers, which reflect the dynamism of publishing in Istanbul at the time despite the continued intrusion of censorship. Significant memoirs from the period are also drawn upon. These include those of refugee musicians such as Yuri Morfessi and Alexander Vertinsky, who ran clubs which entertained an audience of soldiers and civilians before they departed for Europe; İ. Hakkı Sunata, who returned from the frontline to complete his studies at the Darülfünun, as the university was rocked by strikes and protests; Mary Mills Patrick, who observed city

life while running the Constantinople School for Girls; and Harold Armstrong, a British prisoner of war turned military attaché, involved in efforts to disarm the Ottoman army and suppress brigandage in the rural areas beyond the city suburbs of Beykoz, Üsküdar and Kadıköy.

As Turkey celebrates the 100th anniversary of the establishment of the Republic of Turkey, declared weeks after the departure of foreign forces from Istanbul, the question of the city and its residents' place in the history of the period deserves re-examination. Encouragingly, an increasing number of scholars are investigating developments in Istanbul, employing new sources and approaches in collaborative projects that acknowledge and reflect the complexity of the city during these years. I hope that the exhibition, conference and bibliography contribute to this process and provide tools for future scholars.



A milliner employing Russian refugees (Harvard Law School Library).



Armoured cars parading at Talimhane, Istanbul (Istanbul Research Institute).



## CLIMATE CHANGE & THE ENVIRONMENT

As environmental issues become an increasingly acute concern worldwide, Turkey is a country of prime interest in the field of climate studies. Due to its location, it presents an ideal opportunity to explore and understand climate development and the history of global environmental change within the context of contemporary international relations. Lake sediments, tree-rings, speleothems and peat deposits represent valuable natural ‘archives’ of environmental change that have been under-explored in both Turkey and the wider Black Sea region. This programme of research into the vegetation and climate history of the region focuses on changes in vegetation, water resources, landscape stability and hazards in Turkey, the Black Sea area and much of the wider Middle East over time. It also provides a key context of interaction concerning human use of the landscape from prehistory to the present day.

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### The water management infrastructure of Istanbul

Martin Crapper & Maria Monteleone | Northumbria University

Jim Crow & Stefano Bordoni | University of Edinburgh

Çiğdem Özkan Aygün & Caner İmren | Istanbul Technical University

Lutgarde Vandeput, Martyn Weeds & Akgün İlhan | British Institute at Ankara

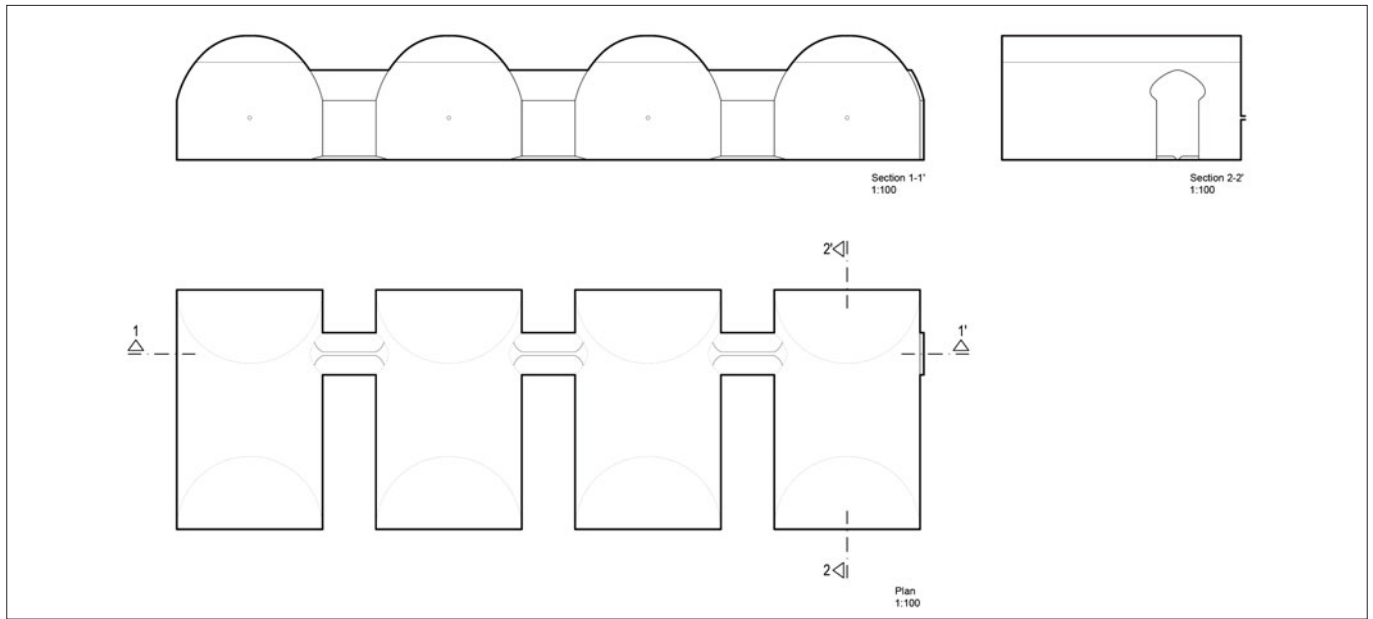
Ender Peker | Middle East Technical University & British Institute at Ankara

The ‘Water in Istanbul: Rising to the Challenge?’ project brings archaeologists, engineers, social scientists and historians from the University of Edinburgh, Northumbria University, Istanbul Technical University (ITU) and the British Institute at Ankara (BIAA) together to investigate the water management infrastructure of Istanbul at two key phases in the city’s life – the transition from Byzantine to Ottoman rule and the period of massive population explosion beginning ca 1980 – and explore how past practices can inform solutions to contemporary water-related challenges. It is funded by the British Academy’s Knowledge Frontiers International Interdisciplinary Research Scheme, two BIAA Research Grants, the Scientific Research Projects Department of Istanbul Technical University and the SFC GCRF Fund of the University of Edinburgh.

Over the last year, considerable progress has been made on creating a GIS model of the complex systems that supplied water to Istanbul’s First Hill, an area of 70 ha. Using data from a range of sources – notably Hülya Tezcan’s catalogue of Byzantine remains within the Topkapı palace area and previous fieldwork led by Çiğdem Özkan Aygün – 28 underground cisterns of various sizes along with several connecting channels have been plotted. The distribution of these features was contextualised in relation to known Byzantine and Ottoman buildings and analysed using GIS tools to identify areas for further investigation with GPR and to provide a digital platform for use in hydraulic modelling.

In the process of generating the GIS model, previously neglected findings were reassessed, including the largely unpublished evidence for two cisterns, baths and a street with associated channels and drains uncovered by Nezih Firatlı prior to the construction of a new annexe on the east side of Istanbul Archaeology Museum in 1969. Documents from these excavations were examined in the museum archives, and a new survey was conducted to inform the production of plans of a previously unpublished cistern comprising four parallel halls connected to each other with horseshoe-shaped arches (see drawing, page 26).

By taking the elevation of known structures into account, the GIS model facilitates reconstruction of the water supply network around the First Hill and investigation of how water flowed through it. Of particular interest is a late Roman cistern, documented by Tezcan, located below the courtyard of the Archaeology Museum. From its elevation, this cistern may have been sourced from the Yerebatan Saray. GPR survey revealed subsurface traces consistent with the known features of the cistern, as well as previously undocumented channels leading to and from it. In the next phase of the project, a further survey will be conducted using a 100 MHz antenna to collect additional data and determine the cistern’s precise boundaries. GPR results also indicate a possible, undocumented cistern to the northeast of Çinili Kiosk, one of the earliest Ottoman structures on the First Hill; this will also be investigated further in the next phase of the project.



Plan of a small, previously unpublished cistern in the vicinity of Istanbul Archaeology Museum, comprising four parallel halls connected via horseshoe-shaped arches (drawing by Ece Uysal Engüdar based on measurements by Çiğdem Özkan Aygün, Ece Uysal Engüdar and Ahsen Karagöl).

Through cooperation with Istanbul Water and Sewerage Administration (ISKI), a range of maps showing the modern water supply lines, and others dating to 1961 – prior to the recent population explosion – have been integrated into the GIS model. This allows for direct comparison between water usage and distribution networks over time and adds significant value to the model in terms of future research potential.

The initial phase of the hydraulic analysis involved reviewing previous studies, notably the work of Kazim Çeçen, and examining historical documents relating to Ottoman water structures such as distribution chambers and water towers.

Water originally seems to have been supplied to the First Hill via an underground system of channels and pipes leading to deep wells including the Dolap Ocağı in the first courtyard of the palace. Ottoman maps dating to 1607 and 1748 show a sequence of later towers that were able to maintain sufficient pressure to transport water to the high ground of the Topkapı area via a system of distribution pipes and compartments fed by ‘lüle’ (nozzles). Data was gathered on the geometry of the extant water towers near the Milion and Imperial Gate, as well as those present inside the second palace courtyard. A document dating to 1509, analysed by Gülru Necipoğlu, provides vital information on the amount of water delivered via these towers, allowing hydraulic calculations to be made.

The figure on page 27 shows some of the results of the hydraulic analysis conducted on the water tower system in the second courtyard. The elevation of the water surface in the towers (m asl), the diameters of the pipes (mm) and the flowrates (l/s) required to supply the palace’s fountains, pools, baths and other features in the most favourable hydraulic

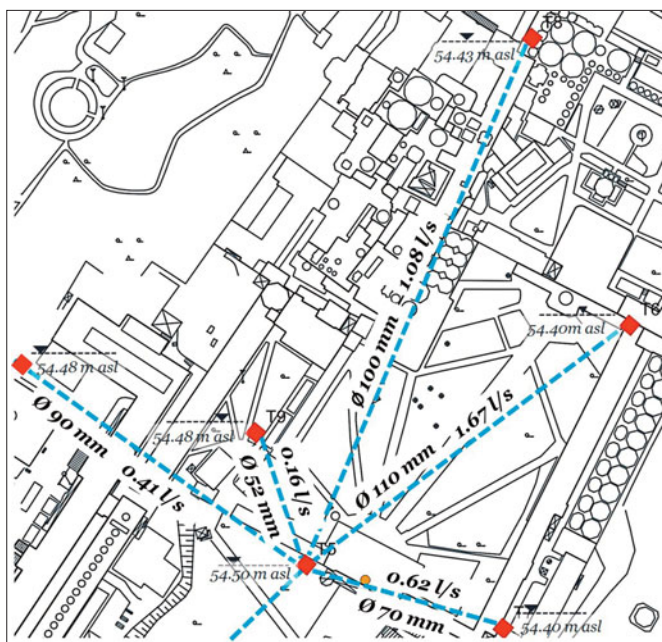
conditions (pipes with few encrustations and having the minimum required length) are shown; other conditions are under evaluation.

An additional source of water, supplied by waterwheels and wells connected to the Kırkçeşme line, will be examined in the next phase of the project, and information from the GPR investigations integrated in order to build a more complete hydraulic model. Once this is done, the capacity of known systems can be calculated and compared to estimates



A 1748 map in Topkapı Palace Museum showing a sequence of water towers supplying the palace (Istanbul, Topkapı Palace Museum Library (TSMK) H. 1815).





Hydraulic analysis of water distribution between towers in the second courtyard of Topkapı palace (produced by Maria Monteleone and Martin Crapper based on a 1509 document analysed by Gülru Necipoğlu).

of the amount of water needed to supply the palace. Following this, the location and nature of lost water towers and other features can be postulated.

One of the main ways in which learning from past practices is informing responses to contemporary challenges is through engagement with stakeholders responsible for the modern water management infrastructure of Istanbul to share insight from the archaeological fieldwork and hydraulic analysis, identify current challenges and discuss potential solutions. The aspect of the historic water management infrastructure found to be of most interest to these stakeholders was rainwater harvesting, and three participatory knowledge-generation workshops – attended by more than 70 representatives from the Ministry of

Agriculture and Forestry; Istanbul Metropolitan Municipality; ISKI; Kadıköy, Pendik and Ümraniye Municipalities; universities; NGOs and the private sector – have so far been organised to explore this topic.

As reported in *Heritage Turkey* 11, the first workshop presented features of the historic water management infrastructure, explored current needs and examined rainwater harvesting and water storage from legal, technical and social perspectives.

The second workshop, held in March 2022, invited participants to propose solutions to the problems identified in the first workshop, experienced to date, and likely to be encountered as rainwater harvesting systems become more widespread. Issues at all phases of the process of implementing a rainwater harvesting system – including planning, project design, obtaining construction permits, construction, obtaining occupancy permits, sustainable use, and monitoring and auditing – were examined, with suggested solutions clustering under five main headings: (1) regulatory change; (2) finance and incentives; (3) governance structures; (4) technical solutions; and (5) cultural and attitudinal change.

In response to feedback received following the second workshop, the third participatory workshop, held in July 2022, focused on the components of rainwater harvesting systems in buildings and auditing mechanisms. Participants agreed on the need for comprehensive legal regulation, which should include detail on how district municipalities and ISKI should work together with the Chamber of Mechanical Engineers, the private sector and other stakeholders to implement sustainable rainwater harvesting.

In the final participatory workshop, experts from the Ministry of the Environment, Urbanisation and Climate Change; the Ministry of Agriculture and Forestry; Istanbul Metropolitan Municipality; ISKI; and district municipalities will come together to discuss rainwater harvesting on a neighbourhood scale as a means to create new water supplies for common public use; for example, for park irrigation and street washing.



Participatory workshops with stakeholders involved in Istanbul's present-day water supply system (photographs by Lutgarde Vandepuit).

## LEGACY DATA: USING THE PAST FOR THE FUTURE

Legacy data present an immensely rich and varied body of largely unstudied information that allows present-day scientists and researchers further understanding of Turkey and the Black Sea region. The British Institute at Ankara's own historical collections, including paper and photographic archives as well as archaeological collections, offer insights into the evolution of the topic or material under study as well as information about assets now lost. The Institute owns collections of squeezes and ceramic sherds as well as large photographic collections and archives that offer excellent study material for scholars in many disciplines, including archaeologists, historians, anthropologists and specialists in epigraphy and ethnology. This strategic research initiative aims to promote interdisciplinary academic research that relates to legacy data concentrating on Turkey and the Black Sea region. Work on the Institute's collections will be an important focus, as will research on other legacy data available in Turkey and the Black Sea region.

doi:10.18866/biaa2022.14

### The British Institute at Ankara's digital repository: Botanical Reference Collections digitisation project

Nurdan Atalan Çayirezmez, Ilgın Deniz Can, Barış Necdet Uğurman, Gonca Özger,  
Orhun Uğur & Nihal Uzun | British Institute at Ankara  
Necmi Aksoy | Düzce University

The BIAA's Digital Repository Office is currently digitising the BIAA's collections and transferring information from old databases into the new digital repository system, which is an open access resource applying FAIR (Findable, Accessible, Interoperable, Reusable) principles to its contents. The process of data ingestion is ongoing, and the repository will be made accessible to the public in February 2023. As part of this project, the Botanical Collections, one of the BIAA's unique biocultural collections, has been digitised.

The Institute's Botanical Collection was established between 1970 and 1974 by archaeobotanist Gordon C. Hillman as a reference collection to support archaeobotanical research in Türkiye. Today, it is one of 63 herbaria in Turkey that are registered in the international herbarium index, Index Herbariorum (<https://sweetgum.nybg.org/science/ih/herbarium-details/?irn=124131>), with the code BIA (Holmgren, Keuken 1975). The BIAA collections currently comprise a total of ca 5,000 physical plant samples, including herbarium specimens, wood samples and charcoal samples, collected between the 1970s and the 1990s. In addition, a seed reference collection was once part of the BIAA's Botanical Collections, but it has now been transferred to the Museum of Anatolian Civilizations in Ankara (see *Heritage Turkey* 2020).

The plant samples were collected by researchers including Gordon C. Hillman, David H. French, George Willcox, Mark Nesbitt, Naomi Miller and others during BIAA fieldwork projects. Many of the sites from which the plants came are remarkable and illustrate Türkiye's plant biodiversity. They include Can Hasan (Karaman), Gordion (Polatlı, Ankara), Aşvan (Elazığ) and Tille Höyük (Adıyaman). Some of these locations, Aşvan and Tille Höyük among them, are now underwater due to the construction of hydroelectric dams (Nesbitt et al. 2017). Therefore, these collections can provide an insight into the biodiversity of a part of Türkiye that is no longer accessible.

The herbarium digitalisation project (Digitalising Turkey's Botanical Heritage, 1 January 2021–31 July 2022) involved preparing, cleaning, mounting, labelling, photographing, barcoding and preserving the collection. Archival documents relating to this material – including the original collectors' notes on location, date and habitat – were digitised to provide important contextual information, encompassing terms for flora and information about the collectors.

At the beginning of the project, an assessment was made in order to collect general information on the specimens in the collection, as well as in previously created records. It became clear that the collections in fact





Example of specimen mounted by the original collector and cleaned, and a specimen that was newly mounted using similar techniques. Left: BIA000694 (GCH 2704); mounted specimen; right: BIA001336 (RMN 3129); specimen mounted during the project).

contained more physical samples (4,312 herbarium specimens, 250 wood samples and 50 charcoal samples) than indicated by the existing archival documents (2,792 seed samples, 2,568 herbarium specimens, 80 wood samples and 50 charcoal samples) (Göçmengil, Günergun 2019). Most of the herbarium specimens were kept in folded newspapers, as they were when first collected in the field. As part of the project, the specimens were removed from the newspaper, cleaned and mounted on acid-free archival paper. Some herbarium specimens had already been mounted by the original collectors, and these often needed only cleaning. Where further treatment was required, techniques practised by the original collectors were studied before conservation and re-mounting. These original techniques were followed as much as possible for every treatment or conservation process, with the aim of preserving and maintaining the historical and archival aspects of the herbarium.

New mounting followed the old, preserved technique, which used strips of paper to secure the specimen to the acid-free paper. If necessary, the specimens were also glued on, using water-soluble and non-toxic glue. In addition to the

specimens, all labels that had been prepared by the original collector were attached to the paper, creating a historical record of the specimen.

New labels were created for each of the specimens and fastened alongside them. These labels incorporated details of plant locality, collection date, identification, plant or habitat notes, and scientific plant names. Identifications were made according to P.H. Davis's *Flora of Turkey and the East Aegean Islands*. The scientific plant names listed on the original collectors' labels were always preserved and the taxonomic status compared with national and international references such as the IPNI (International Plant Names Index: <https://www.ipni.org>), GBIF (Global Biodiversity Information Facility: <https://www.gbif.org>), POWO (Plants of the World Online: <https://powo.science.kew.org>), and Bizim Bitkiler. Scientific plant names sometimes differed from the names assigned by the original collectors and were updated on the new labels based on these reference works.

In addition to the physical aspect, digital records were created for all botanical specimens. These include all label information, as well as an individual digital identifier (e.g.,

BT 1), barcodes (BIA000001), collector numbers (e.g., RMN3075), determiner, information on taxonomy and more. Once the treatment of a group of specimens was completed and digital records created, professional photographer Gücügür Görkay photographed each of the specimens. Thirty days in total were needed for this work, spread over five different sessions, photographing 160–170 specimens per day. The camera was a Nikon D800 36 MP with a Micro-NIKKOR 55 mm lens, used with lights. The images, with a resolution of 300 dpi, were saved in NEF (as RAW files) and JPG formats. Each image includes the barcode number of the specimen so it can be matched with the digital record.

Near the end of the project, results and information about the digitisation procedures were shared with Turkish researchers and other stakeholders, and new possibilities were discussed, during a workshop on 14 and 15 June 2022.

A version of the historical BIAA herbarium will be available online to botanists, archaeobotanists, ethnobotanists and researchers from other disciplines. The physical plant specimens, combined with online access to specimen data, creates much wider access to the herbarium than before. It is now available to the academic community, and also the general public, which we hope will result in increased usage of this unique resource. Digital herbaria are crucial to accessing major plant collections remotely, and they are crucial to projects such as the *Illustrated Flora of Turkey* (<https://www.turkiyeflorasi.org.tr/>; Güner 2014). Specimens can now be cited via their unique barcodes or collector numbers.

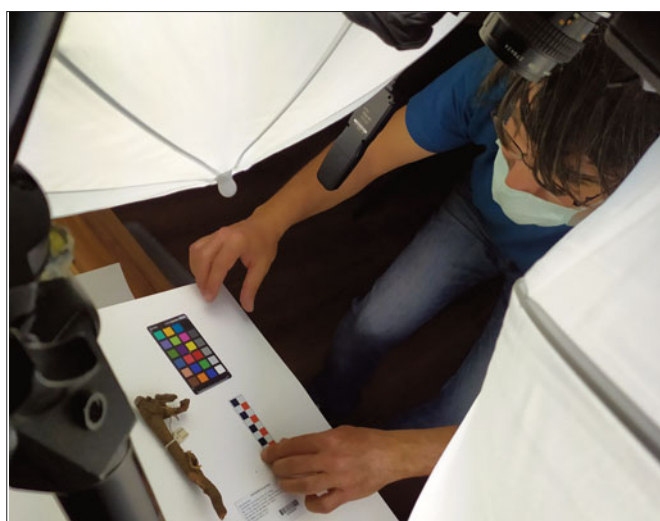
#### Acknowledgements

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Gücügür Görkay photographing a wood specimen, left (© British Institute at Ankara-PH15368); İlgin Deniz Can cleaning and mounting a herbarium specimen, right (© British Institute at Ankara-PH15294).



## Archives recently donated to the British Institute at Ankara

Burçak Delikan | British Institute at Ankara

Between March 2021 and September 2022, several archives were donated to the Institute. The Institute occasionally receives archives from the directors of BIAA-funded archaeological projects, as well as from researchers and academics. We catalogue and digitise these archives to make them accessible online to researchers across the globe.

In March 2021, Mary Coulton, the wife of the late John James (Jim) Coulton, donated a photographic archive from the Balboura archaeological survey. It was catalogued and added to the BIAA photographic archives with the help of interns.

Richard P. Harper's daughter, Eleanor Glenton, donated Richard and Yvonne Harper's archives, which were previously stored in Durham University's Archaeology Department. The materials in the archive were hand selected by Durham's Anna Leone and include drawings, plans, negatives and photographs from Turkish archaeological sites such as Oinoanda, Sultan Tepe, Pağnik Öreni, Comana Cappadocia and others.

Tamara Winikoff, an Australian architect who worked on the Taşkun Kale excavation team and is the widow of the late Anthony McNicoll, donated his collection of site plans and sections, as well as pottery drawings from excavations he undertook as director of the Taşkun Kale project. Archaeologist Dominique Collon's son, Gerard Collon, donated her archive, which consists of documents, articles, correspondence with Seton Lloyd, and photographs from Turkey and Iraq.

Another recent donation made to the Institute is the Aşvan Kale photographic collection of Matina and Stephen Mitchell. Stephen previously donated pottery slides from the same site. The photographic collection consists of archaeological and ethnographic slides taken during the Aşvan Kale Project in 1972, as well as a notebook containing Matina's diary. These are very precious additions to the Institute's collections.

Archives from BIAA-sponsored projects that were once stored at our London office have also been sent to Ankara. They include drawings, plans, notebooks and photographs from archaeological projects at Beycesultan, Can Hasan, Oinoanda, Kayalıdere and Alahan. A catalogue of all these archives has been made, and the materials have been barcoded with the help of interns and volunteers.

The Digital Repository Office continues its work on digitising the collections. In response to requests from researchers worldwide, the physical resources staff are working in collaboration with the Office on numbering the documents and digitising them. They will then be made available in high resolution to researchers for use in their publications.

Another project focusing on the physical resources of the BIAA this year was led by two conservators, Ali Akın



Volunteer Kübra Dinç opens tubes containing newly donated archives (© British Institute at Ankara-PH15367).

Akyol (Department of Conservation, Hacı Bayram Veli University) and Elif Saraç (Department of Conservation and Restoration of Cultural Properties, Ankara University). Their work assessed the preservation and conservation status of all the collections held by the BIAA. They used techniques that included analysing the data collected by BIAA data loggers, which assess the temperature and humidity of BIAA storage facilities while also measuring the pH levels. The assessment was completed in October, and the report recommends a variety of improvements that will ultimately protect and improve the longevity of the collections. Key recommendations include installing air conditioning, managing dust build-up on books and materials, implementing storage methods of proper size for the materials, adding bug traps where paper is present, and removing metal clips that can cause rust.

Further information on the Institute's digital collections can be accessed on the website: <https://biaa.ac.uk/digital-repository>. The Digital Repository's online catalogue is currently under development and will be available at the start of 2023. To search the BIAA's digital archives and collections using the old catalogue, please visit: <http://www.biaatr.org/collections>. Requests to consult the BIAA's physical collections in person must be sent to the Resource Manager at least two weeks in advance.

### Acknowledgements

Many thanks to Catherine Rashid, Natalie Stuart and Eloise Jones for proofreading and editing this text.

## HABITAT & SETTLEMENT IN PREHISTORIC, HISTORIC & CONTEMPORARY PERSPECTIVES

This strategic research initiative supports research focused on assessing long-term change from prehistory to the present day. Anatolia has one of the best-defined long-term records of settlement during the Holocene period, and its study is central to a range of questions in prehistory, including the changing relationships of humans with the environment, the formation of large-scale settlements and shifts in urban-rural relationships. Developments in the Black Sea coastal region sometimes ran parallel to changes in Turkey, but followed a different course at other periods, creating interesting comparisons, parallels and alternatives. Of particular interest are mankind's attempts to live in as well as adapt to and change conditions set by the environment through time and also the effect of human beings on their natural environment and landscape.

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### Excavation of the Satyros monastery, Istanbul, and its pottery

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Alessandra Ricci | Koç University, Istanbul

The Satyros monastery was founded in the second half of the ninth century on the Asian coast of Bithynia, once a rural setting but today the crowded neighbourhood of Istanbul known as Küçükyalı. In pre-modern and modern cartography, the district was called Monastir (the Monastery). It is recorded that between 867 and 877, the Patriarch of Constantinople, Ignatios, son of Emperor Michael I Rangabe, built a monastery at Satyros on the coast opposite the Princes' Islands. His body was interred there in October 877. Excavation of the site, co-directed by the Istanbul Archaeological Museums and Alessandra Ricci (Koç University, Istanbul), represented a rare archaeological project in Istanbul, in that it was initiated for scientific reasons and was not a rescue exercise. During the excavations, the remains of a single-burial funerary chapel with marble revetment on its interior were exposed. The chapel abutted the church's southeastern wall, making it evident that this addition took place after construction of the church. The fact that this was the resting place of a person of status, taken together with textual evidence describing the location of the patriarch's burial and an early tenth-century illustration of the grave of Ignatios, contributes towards identifying the site with the monastery of Satyros.

The excavations produced examples of the architecture and decoration of an ecclesiastical building securely dated to the second half of the ninth century. The architectural sculptures represent a considerable investment of wealth, as well as an indication of innovative artistic creativity that precedes by several decades comparable architectural sculptures in Constantinople. The ceramics from the excavation can be

dated from the fourth to 15th centuries, from well before the foundation of the monastery to some centuries after its peak as a religious centre.

Study of the pottery, with some 3,000+ pieces catalogued so far, has produced some significant results, considerably furthering our knowledge of both the pottery in use in Constantinople and trading contacts throughout the Mediterranean Sea, Sea of Marmara and Black Sea.

There are significant quantities of Late Roman I and Globular amphoras of the seventh to ninth centuries, indicating trade with the Aegean and Italy. The tenth and 11th centuries are represented by large numbers of Günsenin I amphoras, and the 12th to 13th centuries by very large numbers of Günsenin III amphoras from the island of Euboea off the coast of Attica. But the largest quantity of an individual type of amphora is of



Assorted pottery from the excavation of the Satyros monastery.





Late Byzantine cooking pot.

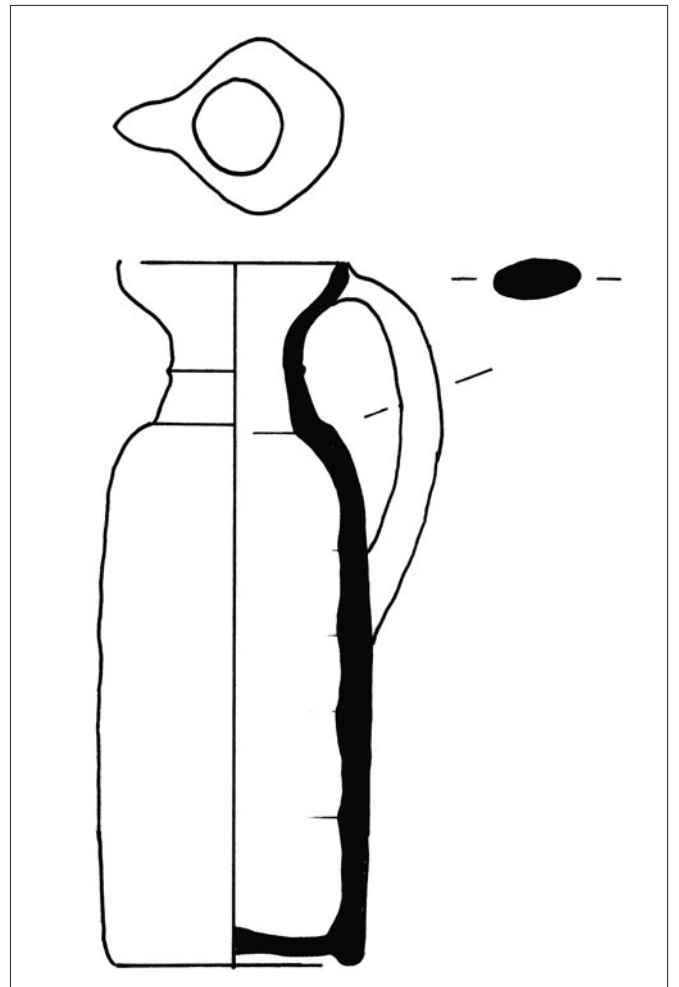
Günsenin IV. Its findspots elsewhere indicate major trade relations with the main cities on the north and west coasts of the Black Sea in the 13th and 14th centuries. There are other types of amphoras of all periods in smaller quantities.

There is an excellent range of the Constantinopolitan-produced glazed table ware known as Glazed White Ware (GGW) IV, produced from the 12th to 14th centuries but not well understood from the small amounts of it found at various sites. The GWW IV from Satyros is particularly significant because it has been found together with contemporaneous cooking and plain domestic wares.

A previously unknown form of unglazed jug with a distinctive cylindrical body has been identified amongst other new forms. Together with these white bodied wares are considerable numbers of late Byzantine glazed sgraffito wares.

Amphorae and pottery when properly excavated and documented contribute to a fuller understanding of Anthropocene societies. Satyros allows a glimpse into the role monasteries played in trade in the Byzantine world and in provisioning Constantinople.

In association with the excavation came the creation of the Küçükaly ArkeoPark Project, with its own study centre. The ArkeoPark Project has promoted heritage awareness to the local community and schools. Themes include the question of ‘ownership’ of the past; the vulnerability of contested and conquered heritage, including the Byzantine built environment in contemporary Istanbul, as well as issues of land ownership; the vital relationship between urban archaeology and green spaces; and development in the metropolitan areas of Istanbul.



A late Byzantine unglazed white ware jug.

# Watching over Didim's archaeological heritage: an increasing challenge

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Toby C. Wilkinson | Institut Català d'Arqueologia Clàssica

**H**ow do we balance the preservation and protection of archaeological traces of the past with the needs of modern residents and economic interests? There are, of course, no easy answers, especially in places experiencing rapid change due to economic developments arising at national or international levels, and even more so where the population grows rapidly. The landscape of the Milesian peninsula – the modern municipality of Didim on the Aegean coast of Turkey – has transformed completely over the last 60 years, from a rural backwater to a major urban seaside town. That transformation is stark: estimated from aerial photography taken by the Turkish air forces, perhaps 170 ha of the peninsula was covered by residential areas (village houses, roads etc.) in 1972; in 2019, satellite imagery from services such as Google and Bing maps show the full built-on (or planned to be built-on) areas to be closer to 2,000 ha, which would represent a 1100% increase over 47 years. Less obviously, but still significant: on the peninsula itself (i.e., not including the Meander plain to the north), agricultural land in 1972 represented perhaps 1,600 ha; by 2019, clearance of large tracts of former maquis shrubland to create wheat fields or olive groves made the agricultural footprint closer to 4,000 ha (see photograph below). The expansion of the urban footprint has only accelerated since the coronavirus pandemic. This may seem counterintuitive given the economic effects of the pandemic restrictions, but it seems that many more people in Turkey are now seeking small-

town life and a second house by the sea. With so much change on this peninsula of perhaps 260 km<sup>2</sup>, watching over archaeological heritage is an unenviable challenge and one which requires diverse methodologies and collaboration between different stakeholders.

Of primary importance in archaeological protection is, of course, knowing where the remains actually are, for which survey projects are so important. The Project Panormos Survey (PPS) began in 2015 with a pilot season around a recently excavated archaic necropolis. It was clear in this first season that there was considerable potential in the application of intensive fieldwalking to help identify remains from all periods which are more easily overlooked by extensive survey methods. External events meant that subsequent fieldwork was spaced out over more years than originally planned: survey was only possible in 2017, 2019 and finally again this year in 2022, after measures against the coronavirus pandemic finally made running the project feasible. In this fourth season of work, then, the focus was on consolidation of previous finds using microscopic recording of pottery in the depo and macroscopic study of find places and areas of landscape interest in the field using drone-based visible and infrared-spectrum cameras. As a result of this season's work, preparation of a detailed publication of the survey's results and their meaning for the history of the Milesian peninsula are now underway, to appear soon. Raw data from seasons 2015, 2017 and 2019 are already published in open format online.



A newly divided countryside: land cleared for olive plantations, divided and fenced off. Access to archaeological remains is now much harder.





Archaeologist's gold: a scatter of pottery finds amongst broken stone.

Monitoring archaeological remains after they have first been identified is hard work. The chance to revisit areas of interest identified in previous years was therefore particularly important as we come to the end of our current cycle of research. We wanted to assess what had happened to some of these places since 2015. Many remains we have identified over the years are not particularly photogenic: they appear merely on the surface as little more than scatters of broken pottery, and/or chipped or ground stone, which to the untrained eye may all be difficult to differentiate from natural pebbles, rocks or soil (see photograph, above). Archaeologists working in Turkey, and indeed worldwide, are endlessly quizzed by the general public about whether they have ever found gold; the curious are usually disappointed or disbelieving if the archaeologist simply says 'no'. 'Rich' objects – grand buildings, wealthy tombs – still bend our histories towards top-down views of the past, built around 'great men', at the expense of bottom-up alternatives. The surface scatters found on intensive surveys such as PPS can of course indicate past occupation of many different types, both rich and poor, but their superficially unspectacular nature makes them difficult to present in these kinds of narratives and therefore protect.

Turkey has many layers of protection for its archaeological heritage, but the most fundamental is the *arkeolojik sit alanı*, part of the *Kültür Envanterlik* programme. In this system, areas of archaeological interest can be proposed using a standardised form, with evidence to include description, photographs and spatial or cadastral coordinates. This proposal is reviewed by the relevant local heritage authority, usually by staff of the *kurul* (the regional heritage protection agency). As a result of our revisits, we identified two areas, one a potential archaic station along the sacred way, and one a small Roman village, within the PPS permit area at urgent threat from the expansion of modern urbanism. If the review supports our assessments, then these areas will ultimately be entered into a central

register. For each site, a degree value defines a level of legal protection: broadly, first degree means that it is almost impossible to undertake any kind of new building work within the area; third degree requires that any proposed building works be closely reviewed and monitored. As in other parts of the world, this system places cultural heritage practitioners, particularly museum staff, at potential loggerheads with those wishing to develop land for different purposes, which can include both small and large landowners.

More difficult to incorporate into the *sit alan* system are large-scale phenomena, such as the extensive terrace and agricultural field divisions we have previously identified from aerial and satellite imagery. From the ground, these are unprepossessing structures. Their importance is only clear from the air (see photograph below). Unfortunately, due to the current ministry permit prohibition on seed, sediment and soil sampling which would otherwise allow scientific dating of the surrounding soil, we also cannot know when they were built. Since they cover an immense area of the central peninsula, how can they be suitably protected without creating massive legal problems for both landowners and cultural heritage protectors? A start would be to find out more about them, see how they fit into the history of the peninsula, and therefore convince locals that they are worth protecting whether or not they have formal recognition. Turkey's abundance of archaeological remains and speed of recent economic development inevitably makes it difficult to monitor all the registered sites, let alone protect remains which have not yet been formally incorporated or recognised. As we reach the end of our current cycle of research for the Project Panormos Survey, it becomes clearer to us that two things are essential – wider public awareness, knowledge and support for archaeology, and openness and engagement on the part of the archaeologists – if there is to be anything much left to study for future generations.



Unprepossessing history: large-scale ancient land divisions as they appear from the ground

# An aerial perspective on Cyclopean fortresses of the South Caucasus

Nathaniel L. Erb-Satullo | Cranfield University  
Dimitri Jachvliani | Georgian National Museum

Three thousand years ago, the highlands of northeastern Turkey and the South Caucasus were dotted with impressive stone fortresses. Many of these were constructed with so-called Cyclopean masonry, a term that underlines the supposedly superhuman effort required to move the giant stones used in their construction. With thick walls (often > 4 m) constructed of large boulders, they remain impressive, prominent features of the landscape. Hundreds of these fortresses are known from surveys across the region, but efforts to understand their role and situate them within their local landscapes have faced significant challenges (Hammer 2014; Lindsay 2022; Smith et al. 2009). Foremost among these are the mechanised earthmoving activities carried out on the flatter ground around these fortresses during the Soviet period, which often obliterated defensive walls and other structures off the main hilltops. For these reasons, it is not always clear whether these fortresses had associated settlements beyond their walls, or whether they were smaller communities with limited occupation beyond the fortress walls. Consequently, efforts to define the nature of potential ‘lower settlements’ and other off-hill occupation (Erb-Satullo et al. 2019; Herrmann, Hammer 2019) have had to glean information from fortuitous, often partial preservation. Ultimately, resolving these questions has major importance for understanding the structure of Late Bronze and Early Iron Age society in the South Caucasus, a period of transition between Middle Bronze Age mobile pastoralist societies and Iron Age states.

Project ARKK (Archaeological Research in Kvemo Kartli) is a collaborative international project exploring the Bronze Age–Iron Age Transition in the Lesser Caucasus borderlands in southern Georgia. With the support of a BIAA Study Grant and a Gerald Averay Wainwright Fund Grant, we carried out a season of archaeological survey in the Dmanisi and Zuraketi Plateaus, with a focus on mapping fortresses and their immediate surroundings. The primary focus of the current season was mapping an unusually large and well-preserved outer enclosure at Dmanisi Gora, which had been noted in previous work but never mapped comprehensively (Narimanishvili 2019). Prior ground-based observation by Project ARKK had located a 1 km-long fortification wall enclosing a ca 56-ha area of plateau, while excavations within the innermost fortified compound (ca 1.5 ha) uncovered well-preserved, multi-phase occupation dating from the late 2nd to early 1st millennium BC (Erb-Satullo, Jachvliani 2022). In the 2022 season, Project ARKK carried out a comprehensive plan of UAV-based photogrammetric mapping using a Phantom 4 RTK system supplemented by a Mavic 3 for rapid reconnaissance and feature assessment. In total, more than 20,000

georeferenced photos were taken for the production of high-quality digital elevation models and orthomosaic photographs. At Dmanisi Gora, we implemented a rigorous process of ground-truthing, allowing us to iteratively assess features using both ground-based and aerial observation. This highly successful approach produced accurate feature maps that distinguish, to the greatest degree possible without excavation, between anthropogenic and natural features. In addition, the more extensive survey explored and mapped other fortresses and sites for comparative purposes, to assess how exceptional the site of Dmanisi Gora was within the wider landscape.

Aerial mapping produced some striking results, as environmental conditions and site formation processes were optimal for this approach. The combination of minimal vegetation during the early autumn and lack of significant sedimentation meant that stone walls and other features were clearly visible. The 56-ha enclosure was filled with structures of various types, including circular and rectilinear walled compounds, probable cromlech burials and other structures. As is typical of highland plateau environments in the South Caucasus, few artefacts were present on the surface, beyond the occasional piece of obsidian, and one or two small non-diagnostic pieces of pottery. In addition, we identified partial stretches of walls beyond the 1 km outer fortification circuit, with similar masonry and construction. A settlement of this size and complexity in association with an LBA–EIA fortress has few parallels in the South Caucasus, though several instances of long defensive walls have been noted near such fortresses (Biscione et al. 2002; Herrmann, Hammer 2019). Interpretation and assessment of the outer settlement at Dmanisi Gora and its significance is ongoing.

Extensive survey on other archaeological sites provided some further context to the finds at Dmanisi Gora. We identified a wide range of sites with materials dating tentatively from the Paleolithic to the 19th century, including several more megalithic fortresses. At none of these other sites, however, did we identify anything like the extensive outer occupation at Dmanisi Gora. It may be that the thin soil and bedrock outcrops across much of the latter made the area unsuitable for agriculture and contributed to its preservation. Of particular interest were a series of village sites with a highly distinctive appearance on Corona, Hexagon and Google Earth Imagery, with clusters of room blocks clearly visible from site topography. Ceramic finds and discussions with present-day inhabitants suggest that they are medieval to post-medieval in date, though at one such site (pictured), located on a gorge promontory well suited for defense, we also identified LBA–EIA pottery as a minor component alongside the





Aerial view of a portion of the outer enclosure at Dmanis Gora, showing a section of the 1 km-long fortification wall (left).

medieval/post-medieval assemblage. Another intriguing case of site re-use was a medieval church surrounded by a megalithic drystone wall, which itself runs directly over a mounded kurgan with stone cobble facing (pictured). The relative chronology of the church and enclosure is uncertain. If the enclosure predates the church, the latter's construction may reflect the Christianisation of an earlier sacred site. If contemporary, it may be intended to echo earlier megalithic building traditions in the region. Regardless, the kurgan, which clearly pre-dates the enclosure, is likely Bronze Age in date, underlining the millennia-long significance of this hilltop location.

Throughout the survey, aerial drone photography and mapping proved essential for site reconnaissance and interpretation. The tens of thousands of drone photographs processed into digital elevation models and orthomosaic imagery will produce accurate site plans and aid in the further assessment and interpretation of features identified on survey.

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Settlement located on a well-defended promontory with densely clustered blocks clearly visible in site topography.



Medieval church surrounded by megalithic enclosure. The Bronze Age kurgan is located under the tree.



# Archaeological research at Aphrodisias in 2022

R.R.R. Smith | University of Oxford

It was great to be back at Aphrodisias with a full team of students, colleagues and experts. We had a very successful season with a lot of good progress on our major projects: Basilica, Pool, Street, House of Kybele and Sebasteion.

*Priestess.* The most eye-catching find, typically Aphrodisian, is a beautiful marble portrait of a young Antonine priestess of the imperial cult, found in the Street excavations. She wore a tiara-like headdress that once carried several little busts (now broken off) of the imperial figures whose cult she served. The young woman wears an elaborate fashion hairstyle, modelled on that of Faustina the Elder, wife of Antoninus Pius (AD 138–161). Her hair has been tightly plaited and wound around her head six times. The resulting coiffure is superbly carved all round. The idea was to demonstrate that it was achieved with her own real hair (it must have been very long) and that it was arranged with a complexity that needed skilled slaves.

*Basilica.* In the Civil Basilica we set up five more panels of Diocletian's Edict of Maximum Prices in Latin, Turkish and English. They describe the strange world of the late Roman economy. At the same time, we worked on the anastylosis (or accurate reconstruction) of the four colossal columns of the building's vestibule, repairing and mounting their 4m-long architrave blocks.



Civil Basilica anastylosis.

This work involved bringing the large architectural members from the Basilica to our Blue Depot (marble workshop) where they were repaired, joined, supplemented, dowelled, glued and made good, after which they were taken back to the Basilica for mounting in their correct positions.

At the same time, work for Michael Crawford's volume on Diocletian's Prices Edict was completed: it is now at the printers and will be *Aphrodisias* volume 13 in our monograph series. We made a 3D reconstruction of the inscribed edict on the Basilica's façade for the book's frontispiece.

*Pool.* In the pool of the Urban Park / Place of Palms (formerly known as the 'South Agora') strong progress was made with the restoration of its sensitive marble perimeter, which carried a super-abundance of graffiti. The major collaborative volume on the excavation of the pool and its historical riches (by 16 specialist authors) was finished at the site this summer and will also soon be on its way to the publishers (it will be *Aphrodisias* volume 14).

*Street.* We pursued work in different parts of the excavated Tetracylon Street, with new sondages to investigate continued life on the Street after the seventh-century urban collapse. Parts of our Dark Age Complex that jutted into the street, in regrettably unsustainable forms of medieval construction, were dismantled and allowed further inspection of its long life and connections to the earlier street constructions behind it.

The portrait head of the priestess was found here, re-used as rubble at the foot of the west street wall after it had fallen from an apartment above during the collapse. It has significant traces of fire damage and was probably a victim



The Antonine priestess.





Tetrapylon Street excavation.

of the early-seventh-century disaster, a major fire followed by a serious earthquake, dated by coins to ca 615–620. Our Street investigations have put a lot more detail and texture on the long, changed and difficult life of the area in the period after 600. The detailed collaborative write-up of the Street excavation is scheduled for the 2023 season.

*Kybele.* Our big new project in the House of Kybele is producing excellent results. This Late Antique mansion, just inside the northeast City Wall, was part of a neighbourhood that includes a warehouse, a street and a city gate. This season we cleared and cleaned the house, and documented the whole area in a new state plan. Careful research reconnected the earlier finds in the museum with their contexts in the house. For example, we were able to reconstitute the assemblage of late Roman lamps and ceramic vessels that were found with the exquisite marble statuette group of Kybele and Zeus in front of a large niche in Room 10 in the private northwest section of the house. The layout, history, and functional components of the house are coming into focus. The heyday of the house was the fifth and sixth century, when Aphrodisias was a thriving provincial capital.

*Sebasteion.* New anastylosis work was begun to restore parts of the Corinthian columnar façade of the Sebasteion's temple. The temple stood on a tall podium, was dedicated to Livia and Tiberius, and was the culmination of the whole complex. We want to recreate some of its effect in 'closing'



The House of Kybele.

the sanctuary's east end. This season, we repaired the temple platform and trial-mounted parts of two columns and column bases in their positions. They already dramatically change a visitor's experience of the complex.

*Museum.* Conservation work began in our Blue Depot on the marble sculptures to be displayed in a new hall and court that will be built inside the existing museum courtyard. We worked first on the most challenging items, a set of badly fragmented mythological reliefs from the Basilica and the Propylon of the Urban Park (formerly known as the 'Agora Gate'). They are typically vigorous Aphrodisian compositions that have been brought back to life by their sensitive restoration.

*Publication.* A major new monography, Hugh Jeffery's *Aphrodisias 12: Middle Byzantine Aphrodisias, the Episcopal Village, AD 700–1250*, was published in September, and Joshua Thomas's study of the colossal figured consoles from the Hadrianic Baths is in press, with *Istanbuler Mitteilungen*.

It was a most rewarding season, with really good results, carried out at full strength.

#### Acknowledgements

The Aphrodisias Excavations are sponsored by New York University and Oxford University, with further invaluable support from foundations, individuals and the following groups of friends: the Geyre Vakfı in Istanbul (President, Ömer M. Koç), the Friends of Aphrodisias Trust in London (President, Patricia Daunt) and the Aphrodisias Sevenler Derneği in Izmir (President, Çiğdem Alas). The main individuals and foundations sponsoring the project in 2022 were Lucien Arkas, Caroline Koç, Ömer Koç, Murat Ülker, the Malcolm H. Wiener Foundation, the Headley Trust, the British Institute at Ankara, pladis, the Leon Levy Foundation, and Lincoln College, Oxford. We express deep gratitude to these generous supporters, to the Turkish Ministry of Culture and Tourism, to the Aphrodisias Museum and its Director, Tenzile Uysal, and to our outstanding government representative in 2022, Sedrettin Ögünç from the Izmir Archaeological Museum.

I would like this report to remember Gina Coulthard who did so much, above and beyond, to help the Aphrodisias project.



Centaur relief under conservation.

# Boncuklu and Pınarbaşı: from forager to farmer in central Anatolia

Douglas Baird | University of Liverpool

Andrew Fairbairn | University of Queensland

Gökhan Mustafaoglu | Ankara Hacı Bayram Veli University

In 2022, we conducted the 16th and final excavation season of the Boncuklu project and renewed excavations at Pınarbaşı, one of the very few known Epipalaeolithic sites on the Anatolian plateau.

## Boncuklu excavations

The emergence of sedentism, cultivation and herding in central Anatolia remains relatively unexplored compared to the ‘fertile crescent’ area to the south and east. Interlinked with this is significant debate about the nature of the spread of farming from the Near East into Europe. Models include colonisation by migrant farmers, probably attested in some cases such as Cyprus, the adoption of domesticates by indigenous foragers (possibly with some local domestication) and hybrids of these two models. That central Anatolia was one of the first areas to witness the spread of farming from southwest Asia to the west has long been considered. However, the specific mechanisms involved and their consequences for indigenous foragers and their landscapes have rarely been evaluated, due to the lack of clear evidence in the archaeological record. In addition, scholars have not yet documented effectively the transition from small-scale cultivation to larger-scale mixed farming as part of this process. The Boncuklu project seeks to document these phenomena and what it meant for foragers to be caught up in these processes.

This final excavation season in 2022 will be followed by a study season in 2023. Even though we have excavated for a decade and a half now, radical new results are emerging, significantly changing understandings of the appearance of sedentism and cultivation in central Anatolia.

The specific goals of the final phase of excavation were: (1) to understand the earliest occupation of the site and the emergence of sedentism and cultivation; (2) to develop better understanding of development of buildings and open spaces at the site and ritual activity associated with these different spaces; and (3) to investigate possible evidence for social differentiation or institutionalised corporate activity.

## Results of the 2022 season

(1) In regard to our aim of documenting the nature of the earliest occupation, dates from the lowest levels in Area M clearly showed it to be almost a millennium earlier than previous earliest dates from the site. Before, the earliest evidence for cultivation in central Anatolia was ca 8300 BC at Boncuklu and Aşıklı Höyük. This therefore allows us the exciting opportunity to look at the development of sedentism and cultivation on the Konya plain over the long term. We

detected the probable presence of residential structures with light organic superstructures (in contrast to the later mudbrick buildings), possibly seasonally occupied, in the earliest levels. These buildings were set in cuts and had plaster floors, albeit the floors seemed less substantial than those of later structures. Nevertheless, some floors had red ochre applied to them, as with later structures.

A number of probable exterior surfaces and pit linings in these early levels had hard concretions adhering to them. These were not found in later levels and seem to be precipitates, probably formed in seasonally damp conditions but also probably in damp contexts with high phosphate content, as might occur in the presence of human and other organic waste. As well as the evidence for structures set in cuts, there was evidence of larger pits with linear hearths and a series of small oval installations that seem to have been a mixture of external hearths and settings for baskets. These features are also different from those seen in later levels. Both external surfaces and floors of structures had dense concentrations of phytoliths from matting or vegetation laid down in the stead of mats.

The chipped stone assemblages show differences from the later phases. Zooarchaeological work this season identified an early focus on wild boar relative to later levels, and archaeobotanical studies suggest we may well be able to pinpoint the appearance of crops within this long early sequence at the site, earlier than previously identified, and understand better its relationship to the adoption of sedentary behaviours. The results of ongoing studies of this material will profoundly change our understanding of the appearance of sedentism and farming during the later tenth–ninth millennium cal BC, potentially developing as early as parts of the ‘fertile crescent’ to the south.

(2) Our excavations also focused on a long-lived building, Building 21. In particular, we concentrated excavation on the kitchen or dirty area of B21, which was extensively and intensively remodeled during early phases in the life of the building. No evidence of ritual practice was found in this kitchen area, in keeping with other buildings.

In Area M, we focused on investigating possible ritual deposits/installations of animal bone related to a sequence of buildings, B26 and B16. As well as documenting more of a burnt roof of B16, we also detected a foundation deposit for this building, a large pit filled with well-preserved fragments of aurochs, including leg fragments and horn cores (see photograph). This in turn directly overlay a cattle bucranium attached to earlier B26. We documented more of an additional building on the south side of Area M, B24, which





Foundation deposit of wild cattle horn and body parts.

had a series of red floors late in its life and was cut into by a large pit which resulted in a major reworking of its floor. In open spaces in M, we excavated a child burial, confirming the repeated use of open spaces for burial.

(3) Much work focused on the excavation of B22 and a succeeding structure, B31. We targeted B22 because of its good preservation and our initial assessment, which suggested it was potentially of unusually large size, with unusual internal features. This season we established that the structure was a fairly average-sized building, ca  $5.3 \times 3.4$  m (see photograph). However, unusual features were confirmed, in that there was no hearth in the northwest, at least in the final phase of the building; rather, there was a more oven-like structure at the southeast end of the building. Floors were unusually thin and relatively fine plaster. In short, whilst this building had unusual features perhaps representing chronological developments in the nature of domestic structures, there remains no evidence for communal buildings or unusually large residential structures at Boncuklu.

B22 was succeeded by a unique structure, B31. It consisted essentially of a pit structure of irregular sub-oval character that was relatively long and narrow (see photograph). Whilst other buildings were constructed with foundation cuts, those were then lined either with mudbricks or plaster; B31 was not. In addition, all other buildings have relatively regular oval ground plans. Whilst the north and south sides of the B31 pit



Building 22.



Building 31 pit structure.

were more or less parallel, the northwest end of the structure formed a curvilinear protrusion to the north. Whilst there were no plaster walls or evidence of mudbrick, the structure had a superstructure, at least of light materials, probably roofing material, found burnt and collapsed on one of the late floors. A deep sequence of floors was detected, some of the earliest reached had yellow and red paint on them to form blocky patterning. Spreads of hackberries were detected within the later use phases of the pit. This adds substantially to the repertoire of building types documented to date.

#### **Pınarbaşı: Epipalaeolithic on the Anatolian plateau**

Baird's excavations in 2004 established Pınarbaşı as the only excavated and one of the very few known Epipalaeolithic sites on the Anatolian plateau, and dated the occupation to 14000–11000 cal BC, the late Epipalaeolithic. This is clearly key to understanding the subsequent appearance of sedentism and agriculture in the area and interesting in terms of relationships to the Epipalaeolithic of the 'fertile crescent'. Only a small area was excavated in 2004, but burials and a long occupation sequence were discovered. Given the small area sampled, questions remained about mobility/residential practices, presence of structures/facilities on site, nature and degree of plant exploitation (it seemed very limited) and extent of burials at the site. In addition, the latest dated occupation was just before the Younger Dryas, a 1,000-year cold phase preceding the amelioration of the Holocene. It would be important to know whether or not the high elevations of the Anatolian plateau in the Younger Dryas saw human occupation, not least in terms of understanding population expansion and the appearance of sedentism at beginning of the subsequent Holocene. Further, we were not clear we had reached the bottom of the Epipalaeolithic occupation in 2004, although deposits had changed in nature, so we wanted to investigate the possibility of earlier occupation.

The aim of the renewed excavation was also to establish the degree and nature of damage caused by a large looting pit dug (probably in 2014) into the rock shelter in the area of the trenches excavated in 1994, 1995, 2003 and 2004 – named Area B in previous excavations.



Pınarbaşı excavation area.

*Epipalaeolithic.* It was established that the looters' pit had damaged part of the earliest Late Neolithic deposits left by the 2004 excavations and had penetrated Epipalaeolithic deposits to a substantial depth in the northeast of Area B. However, to the west of the looters' pit within Area B, a substantial part of the Late Neolithic deposits were preserved. The looters' pit also likely disturbed Epipalaeolithic burials given the amount of probable human remains in its upcast. Fortunately, we determined that large areas of Epipalaeolithic deposits remain undamaged.

We were able to excavate several lenses of accumulated Epipalaeolithic sediments, to a depth of 0.38 m. These were overlapping lenses of silty sediment with high concentrations of rock face shatter and variable quantities of ashy and artefactual material. Nevertheless, artefacts and ecofacts were found in all contexts. The earliest features identified within these deposits seemed to represent hearths, including in situ burning against a large stone and a later semi-circular alignment of stones with burning on their undersides. A number of human infant vertebrae were found, suggesting a burial which had been cut away by the looters' pit, Epipalaeolithic disturbance of burials or distinctive Epipalaeolithic secondary mortuary treatments.

In 2004, the southern half of Area B was excavated until two burials were revealed, cut into and underlain by a distinctive sediment that was yellower and sandier than that which characterised the overlying Epipalaeolithic deposits. We were able to open this part of Area B in 2022 and confirmed that it had not been damaged by the looters' pit. We continued to excavate here to ascertain if the distinctive yellower sandy sediment also contained occupation. A number of features were cut into this deposit, of which one, a small oval pit cut along the edge of the rock face, was the burial of a small child, Grave 21. The burial was lined with ochre, which also covered the child's skull and skeletal elements. The thorax and stomach area contained a large number of marine shell beads. These beads had also been painted with ochre. This grave seems to have cut into an underlying burial of an adult, whose bones became visible in

the base of the grave. Given the two previous burials excavated in 2004 and the burials disturbed by the looters pit, we can have some confidence in suggesting that there is an extensive and long-lived Epipalaeolithic cemetery at Pınarbaşı dated to 14000 cal BC and earlier, much of which remains intact in the south part of Area B and underneath the surviving Late Neolithic in its western parts. Further, we have demonstrated that there remains a sequence of Epipalaeolithic activity extending earlier than that documented in 2004, and this is very promising for further excavation.

Preliminary work on the archaeobotanical remains by Andy Fairbairn shows promising indications of plant exploitation beyond the limited evidence from the 2004 work. Ozlem Sarıtaş and Louise Martin's work on the zooarchaeology also provides significant additional evidence from the small earlier excavations. The occupation deposits in situ are unique on the Anatolian plateau, and the existence of a complete cemetery unassociated with habitation structures is also an exceptional discovery.

*Late Neolithic.* Late Neolithic deposits representing a mobile herder-hunter occupation contemporary with Çatalhöyük were preserved in the western part of Area B as excavated in 2004. We excavated part of a building wall (building B4), and investigated early fills of or preceding an oven in B4 and a small temporary hearth near the edge of the building. We also excavated deposits which preceded B4: some plastered bones representing post-consumption rituals of the type documented previously were recovered from the earlier Late Neolithic deposits.

*Byzantine period.* In Area E we excavated a Byzantine structure, B7, apparently a residential structure remodelled several times and associated with a probable Byzantine-period grave.

*Conclusions.* A combined Epipalaeolithic settlement and large cemetery is unique on the Anatolian plateau. It requires further documentation and protection – a fact made especially clear as, even while we worked, looters continued to dig holes in the small höyük area, with its very important tenth- to ninth-millennium occupation, the earliest evidence of post-Palaeolithic, probably sedentary occupation on the plateau.



Epipalaeolithic child burial with some shell beads.



## Telmessos Survey 2022

Alan M. Greaves | University of Liverpool  
İsa Kızgut | Akdeniz University

Under the directorship of Prof. İsa Kızgut of Akdeniz University, a project team from the University of Liverpool conducted an epigraphic survey of the necropolis of Classical Telmessos (modern Fethiye) in August and September 2022. The Telmessos Survey Project is timely and important because although it is one of the largest and most important dynastic seats of ancient Lycia, the site is almost completely unexplored. This is due to the rapid rebuilding of Fethiye following an earthquake in 1957, which covered the site and made excavation and recording of its ruins difficult. This project will give critical insight into East–West cultural dynamics in Lycia by tracing the changing ethnic, linguistic and cultural character of the city of Telmessos over the past three millennia.

Building on our preliminary study in 2017, which was the first ever modern archaeological survey of the city (Greaves 2019), the Liverpool team conducted a systematic digital survey of inscriptions in Fethiye’s Keşikkapı Mahallesi. The Keşikkapı neighbourhood is home to Telmessos’ best-preserved and most iconic monuments, including the famous Tomb of Amintas. Classical, Hellenistic and Roman-period funerary monuments pepper its backstreets and range from rock-cut and built tombs to monolithic sarcophagi and grave stele. As a result of centuries of re-use and rebuilding, some tombs have become incorporated into the foundations of modern houses. Many more are in private gardens and not readily accessible to the public; for example, a number of inscriptions were used as spolia (that is, re-used stone blocks) built into the walls of the Ahmet Gazi Türbe in the grounds of the community’s Gül Cami mosque.



The façade of the Tomb of Amintas, Fethiye’s most iconic monument



A tomb built into the pavement beside a house in Keşikkapı Mahallesi.

We therefore conducted our survey using Virtual Reflectance Transformation Imaging (V-RTI), an innovative digital recording method that we developed and piloted during our preliminary season (Greaves et al. 2020). V-RTI has the advantage of being quick to use and lightweight, as it requires very little technical equipment. It is therefore an ideal digital recording method for urban settings like Keşikkapı Mahallesi, where there are issues around access to private property and working in culturally sensitive environments such as the mosque gardens.

V-RTI provides accurate 3D recordings of inscriptions, which can be used as digital surrogates in case the originals are lost or destroyed, and as a conservation baseline against which progressive erosion can be monitored. However, the real advantage of V-RTI is that it highlights fine surface details and can make barely visible inscriptions more easily legible. In some cases, it can even find new or previously undocumented inscriptions. The rapidity and efficiency of the V-RTI method means that more data was collected in a short field season in 2022 than could be fully processed in the field. Therefore, post-fieldwork processing of 3D models and V-RTI files is being conducted back in the University of Liverpool’s Archaeology Imaging Suite by student interns.

During the 2022 season, the Liverpool team recorded two inscriptions in the Lycian language and approximately 30 in Greek. Prof. Recai Tekoğlu of Dokuz Eylül University is preparing the inscriptions for publication; this will create a comprehensive catalogue of all known Lycian and Greek inscriptions from Telmessos. A number of tombs were decorated with figured reliefs, which were also recorded with V-RTI. The façades of two tombs were found to have been painted, with architectural details that are not visible to

the naked eye but were recorded by digital photography and enhanced using the DStretch digital imaging process.

In the 18th, 19th and 20th centuries CE, a number of tombs were subjected to repeated and deliberate graffiti by sailors visiting the port of Fethiye (then called Makri). These fascinating inscriptions provide dates, personal names and the names of ships, written by Ottoman, Greek, French, Austrian and British sailors, providing an important new historic archive of this important Ottoman harbour town. Dr Aslihan Aksoy-Sheridan of TED University Ankara is advising us on the translation of a large Ottoman graffito on the Tomb of Amintas. Archival research intended to provide a historical context for understanding these graffiti was conducted at the AKMED Research Centre in Antalya by Dr Alan M. Greaves. One of the most prominent graffiti is by a certain I. Speed of London, who engraved his name on the façade of the Tomb of Amintas in 1823. He names his ship as the ‘Hero’. This is unlikely to have been the HMS Hero, which had been renamed by this time, and is more likely a small commercial vessel of the same name built in London in 1823 and the subject of technical drawings that exist in the archives of the Royal Museums Greenwich (HIL0221; <https://www.rmg.co.uk/collections/objects/rmgc-object-385780>). These graffiti will be fully documented, researched and included in the final publication.

In order to trace the development of the ancient community of Telmessos, both spatially and chronologically, and to understand its changing identity in response to the appearance of new cultural phenomena and historical actors, each tomb was plotted using GPS and added into a GIS map of the city. Using the results of the V-RTI analysis of the tomb inscriptions, we hope to document all erasures, palimpsests and graffiti as separate epigraphic ‘events’ and include these in the project database. Whenever possible, these ‘events’ will be

dated by epigraphic content, context or relative stratigraphy to provide relative dates that can also be entered into the database. It can then be divided into chronological data layers, to produce a longitudinal study of Telmessos’ changing orientation and identity over time. Our survey will therefore establish a digital baseline of Fethiye’s archaeological heritage, which is at risk from building encroachment, erosion and vandalism. Local community stakeholders will in turn be able to use it to inform future planning and policy developments.

#### *Acknowledgements*

Alan Greaves is indebted to Prof. İsa Kızılgut for his generous invitation to join the Telmessos Survey and to the Turkish Ministry of Culture and Tourism for the permit and the services of our excellent temsilci. Funding was provided by the British Institute at Ankara, AKMED and the School of Histories, Languages and Cultures at the University of Liverpool. Student internships were sponsored by the University of Liverpool Undergraduate Research Scheme. The team consisted of Alan Greaves, Dan Socaciu and J.R. Peterson. Serkan Pamuk, Aslihan Aksoy-Sheridan and Eloise Jones generously provided additional support.

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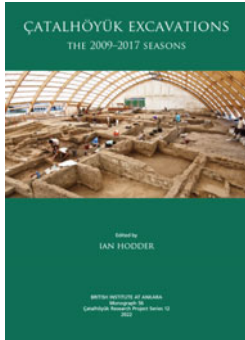


Graffito by I. Speed of London (1823) as it survives today and a detail of the same graffito from Benndorf and Niemann 1884.



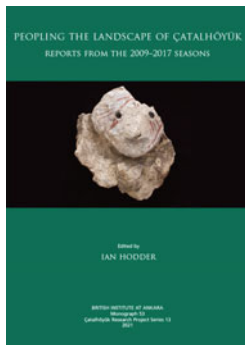
# Four volumes on the excavations of Çatalhöyük East 2009–2017

These volumes (British Institute at Ankara Monographs 53–56; Çatalhöyük Research Project Series 12–15) report on the main excavations of Neolithic Çatalhöyük East from 2009 to 2017. Çatalhöyük is well known because of its large size, elaborate symbolism and wall paintings, and long history of excavation. The volumes cover the last period of excavation directed by Ian Hodder, but many contributors also take the chance to summarise and compare results over the 25-year span of the Çatalhöyük Research Project. The volumes are available in both hardcover and e-book versions. Supplementary material is published on the BIAA website ([biaa.ac.uk/publication/online-supplementary-material](http://biaa.ac.uk/publication/online-supplementary-material)). BIAA archaeological monographs are available from Oxbow Books ([www.oxbowbooks.com](http://www.oxbowbooks.com)).



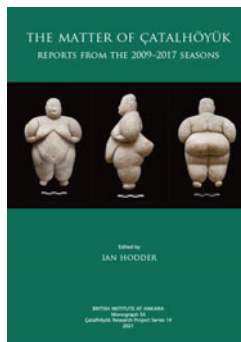
*Çatalhöyük Excavations: The 2009–2017 Seasons*, edited by Ian Hodder (2022)

This volume presents the results of the excavations that took place at Çatalhöyük from 2009 to 2017, when the main aim was to understand the social geography of the settlement, its layout and social organisation. Excavation, recording and sampling methodologies are discussed, as well as dating, ‘levels’, and the grouping of buildings into social sectors. The excavations in different areas of the East Mound at Çatalhöyük are described. The description of excavated units, features and buildings incorporates results from the analyses of animal bone, chipped stone, groundstone, shell, ceramics, phytoliths and micromorphology. The integration of such data within their context allows detailed accounts of the lives of the inhabitants of Çatalhöyük, their relationships and activities. The integration of different types of data in the excavation account mimics the process of collaborative interpretation that took place during the excavation and post-excavation process.



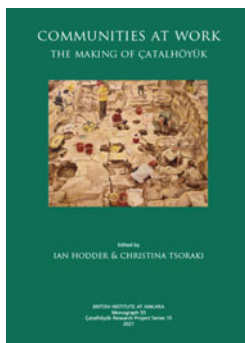
*Peopling the Landscape of Çatalhöyük: Reports from the 2009–2017 Seasons*, edited by Ian Hodder (2021)

This volume reports on the ways in which humans engaged in their material and biotic environments, using a wide range of archaeological evidence. The volume also summarises work on the skeletal remains recovered from the site, as well as analytical research on isotopes and aDNA. There is discussion of how our understanding of the Neolithic landscape and climate have changed. There is important new data on the ways the landscape was used differently by different social groups in the settlement. Social structure seems much more complex and cross-cutting than previously thought, and practices of delayed burial have been discovered. A strong emphasis throughout the volume is on variability and on transformation through time; the ways that the landscape was ‘peopled’ changed quite dramatically as a result of both internal developments and external large-scale processes.



*The Matter of Çatalhöyük: Reports from the 2009–2017 Seasons*, edited by Ian Hodder (2021)

The chapters in this volume describe the material artefacts recovered from the site, including a range of clay-based objects (ceramics, clay balls, tokens, figurines) as well as those made of stone, shell and textile. There is discussion of the entanglements between humans and their material worlds at various scales, from the overall use of the landscape around the site, to the arrangement of buildings on the site, and to the social lives of the inhabitants of the mounds. These entanglements involved human relations with moving matter. Matter itself is unstable and always changing, drawing humans into its care and management. We envisage matter as a series of flows or lines of energy that interact, animate or constrain each other, leading to change. This perspective, discussed in a synthetic introductory chapter, allows new approaches to themes such as local and regional exchange, community building, cooking, the organisation of production and inequality.



*Communities at Work: The Making of Çatalhöyük*, edited by Ian Hodder & Christina Tsoraki (2021)

This volume scrutinises Çatalhöyük as the by-product of the activities of a community residing there 9,000 years ago, but also as the outcome of the interactions of a community of researchers. It begins with an overview of community engagement practices and of the ways different audiences have interacted with the site. It considers the differences in approach of the Mellaart and recent excavations and reflects on different methodological perspectives. It synthesises the array of environmental resources that would have been used at different times of the year. The ways in which the community at Çatalhöyük was held together, but also how community dynamics may have changed over time, are considered. Modelling changes in practices shows that the effects of new introductions played out over many phases of occupation. The evidence for violence at the site is re-evaluated, and the use of pigments on house surfaces, objects and human bodies and the social practices surrounding these practices are considered. The diversity of themes discussed captures the multifaceted nature of Çatalhöyük.

