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UNESCO WORLD HERITAGE IN TURKEY 2016



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2016





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Aqueducts of Pergamon

(Waterway is a symbol of peace, eternity and wisdom both in Anatolia and Turkish Culture)

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A continuous and complex settlement history can be traced in Ephesus, beginning from the seventh millennium B.C. at the Çukuriçi Mound until the present at Selçuk within what was once the estuary of the Kaystros River. Although favorably located geographically, Ephesus was subjected to continuous shifting of the shoreline from east to west due to sedimentation, which led to several relocations of the city site and its harbors. The Neolithic settlement at the Çukuriçi Mound, marking the southern edge of the former estuary, is now well inland and was abandoned prior to settlement on the Ayasuluk Hill as of the Middle Bronze Age. The sanctuary of the Ephesian Artemis founded by the second millennium B.C., became one of the largest and most powerful sanctuaries of the ancient world. The Ionian cities that grew up in the wake of the Ionian migrations joined in a confederacy under the leadership of Ephesus. Lysimachos, one of the twelve generals of Alexander the Great, founded the new city of Ephesus in the fourth century B.C., while leaving the old city around the Artemision. Ephesus was designated as the capital of the new province of Asia when Asia Minor was incorporated into the Roman Empire in 133 B.C. Excavations and conservation over the past 150 years have revealed grand monuments of the Roman Imperial Period lining the old processional way through the ancient city, including the Library of Celsus and the Terrace Houses. Little remains of the famous Temple of Artemis, one of the “seven wonders of the ancient world” that drew pilgrims from all around the Mediterranean until it was eclipsed by Christian pilgrimages to the Church of St. Mary and the Basilica of St. John in the fifth century A.D. Pilgrimages to Ephesus outlasted the city and continue today. The Isa Bey Mosque and the medieval settlement on Ayasuluk Hill mark the advent of the Selçuk and Ottoman Turks.

Ephesus is an exceptional testimony to the cultural traditions of the Hellenistic, Roman Imperial and early Christian periods as reflected in the monuments at the center of the Ancient City and Ayasuluk. The cultural traditions of the Roman Imperial Period are reflected in the outstanding representative buildings at the city center, including the Celsus Library, Hadrian’s Temple, the Serapeion and in the Terrace House 2, with its wall paintings, mosaics and marble paneling showing the style of living of the upper levels of society at that time **Criterion (iii)**.

Ephesus as a whole is an outstanding example of a settlement landscape determined by environmental factors over time. The ancient city stands out as a Roman harbor city, with sea channel and harbor basin along the Kaystros River. Earlier and subsequent harbors demonstrated the changing river landscape from the Classical Greek to Medieval Periods **Criterion (iv)**.

Historical accounts and archaeological remains of significant traditional and religious Anatolian cultures beginning with the cult of Cybele/Meter until the modern revival of Christianity are visible and traceable in Ephesus, which played a decisive role in the spread of the Christian faith throughout the Roman Empire. The extensive remains of the Basilica of St. John on Ayasuluk Hill and those of the Church of Mary at Ephesus are testament for the city’s importance to Christianity. Two important Councils of the early Church were held at Ephesus in 431 and 449 A.D., initiating the veneration of Mary in Christianity, which can be seen as a reflection of the earlier veneration of Artemis and the Anatolian Cybele. Ephesus was also the leading political and intellectual center, with the second school of philosophy in the Aegean. Besides, Ephesus as a cultural and intellectual center had great influence on philosophy and medicine **Criterion (vi)**.

Aerial view of
Ephesus
(Can Yücel)



EPHESUS

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GEOGRAPHIC LOCATION AND BOUNDARIES OF THE PROPERTY

The serial property of Ephesus lies approximately 70 km southwest of the metropolis of Izmir that is on the Turkish Aegean Sea coast and has approximately four million inhabitants. The property comprises four components located at the Selçuk County of Izmir Province, currently with 35,000 inhabitants: the prehistoric settlement of the *Çukuriçi Höyük* (Mound); the Ancient City of Ephesus; the Ayasuluk Hill, Artemision and Medieval Settlement with the Basilica of St. John and the Isa Bey Mosque; and the *Panaya Kapulu* or *Meryemana* (House of the Virgin Mary). The first two components lie on the plain between two mountains (Bülbüldağ and Panayırdağ) while Ayasuluk Hill is located to the east of the Selçuk County center and the House of the Virgin Mary is hidden in a forest of olive, pine and

plane trees at a height of 420 m and to the west of Mt. Bülbüldağ. The four components attest to consequent changes in locations of settlements and sacred sites that parallel the geographical and historical changes in the area. Therefore, the overall property area of 584.66 hectares (ha) can be defined as a distinctive cultural landscape where, over a period of more than 9000 years, central settlements of historical, commercial, religious, cultural and intellectual importance developed to a unique complexity and diversity.

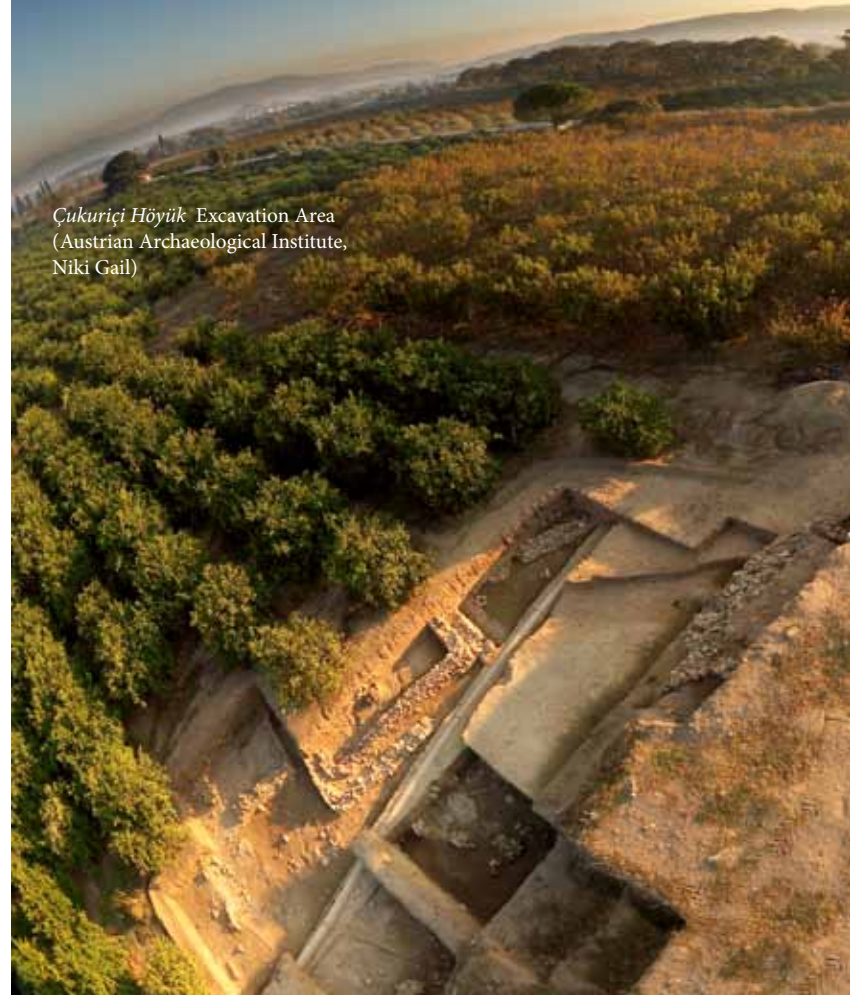
The settlement history in the Greater Ephesus area is closely connected to the natural conditions and can thus be considered to be one of the most impressive examples of the relationship between humans and their environment and their direct mutual dependency. Geologically, Ephesus lies in the Selçuk trench, which transects the metamorphic rocks (metagranite, gneiss, schale and marble) of the Menderes Massif.

Ephesus Cultural Landscape from above
Mt. Bülbüldağ where the House of the
Virgin Mary is located (Selçuk Municipality)





During the Holocene period, this trench formed a narrow sea harbor that extended far into the interior of the country. It was successively filled up with debris and deposits from the ancient *Caystros* (Küçük Menderes) River. The greatest marine transgression was attained approximately 6000 years ago, when the coastline lay some 18 kilometers inland where we now find the Belevi Tumulus. Therefore, the flood plain is the product of fluvial and estuarial delta sedimentation, which was deposited over marine deposits. Continuous sedimentation had posed great challenges for the inhabitants of the area, forcing them to abandon settled land and follow the coastline towards the west for resettlement. Additionally, the area was and still is exceedingly active tectonically, with very high risk of earthquakes, as evidenced in dramatic seismic catastrophes of Antiquity recorded in the literary tradition and archaeological finds.



Çukuriçi Höyük Excavation Area
(Austrian Archaeological Institute,
Niki Gail)

The Ancient *Caystros* (Küçük Menderes) River Delta
(Austrian Archaeological Institute, Niki Gail)





These natural spatial phenomena, also including volcanic activity and climate changes, had the consequence that today no single, continuously occupied site is extant in the area. Instead, there are a number of temporarily inhabited settlement units extending over a distance of nine kilometers, that are partially below sedimentation.

This has confirmed the principle of delimiting boundaries of the property's components in reference to the ancient circumstances. The Çukuriçi Höyük at its entire original extent of 1.5 ha has been placed under protection, although large areas of it are no longer visible today. Likewise, the 546.28 ha Ancient City of Ephesus consists of not only the largely excavated Hellenistic-Roman city center, but also the Hellenistic city walls that mark the peaks of Mts. Bülbüldağ and Panayırdag, as well as the necropolis and the



nearby silted harbor and the harbor channel. A unique testimony for the progression of the delta is the six-kilometer long harbor channel, already laid out in the early Roman Imperial Period for connecting the harbor with the sea and which over the course of time was successively elongated and architecturally equippe.

The ancient remains of the sanctuary of Ephesian Artemis also lie buried beneath up to six meters of compact alluvium and consequently, the south boundary of the 36.33 ha Ayasuluk Hill, Artemision and Medieval Settlement component has been delimited in reference to the probable *temenos* (piece of land assigned as an official domain or dedicated to gods) wall of the ancient sanctuary. From there, component boundaries extend towards the Ayasuluk fortress and its skirts in all directions in such a way as to reach the Gate of Persecution to the south and the Isa Bey Mosque to the southwest, incorporating the Artemision and the surface area of the Medieval-Early Modern Period Turkish town

into a protected zone. Boundaries of the House of the Virgin Mary enclose a 0.55 ha area with the House, water fountain or well in front of it and a baptism pool in its vicinity, following the topographic contours.

The first three of the components are located in a buffer zone of 911.70 ha, which also covers the less explored areas between the known historic settlement centers and the Selçuk urban conservation areas, whereas, the fourth component has its own geometrically delineated buffer zone of 83 ha. The buffer zones largely overlap with site registration boundaries according to the Turkish national legislation for the protection of cultural and natural heritage, except in an enlargement that follows the ancient harbor channel towards the east, up to the main vehicular traffic road crossing at the county center. By these means, the large and contiguous area created forms a historic unity and its heritage extends from the Neolithic Era up until the present-day.

The Silted Roman Period Harbor at
Ephesus (Austrian Archaeological Institute,
Ludwig Fliesser)





Extensive geophysical investigations as well as surface surveys formed the foundation for the basis on which the extent of the city could be confirmed in its essential features. Naturally, it is impossible in a complex region, such as Ephesus, that has been inhabited for millennia, to protect comprehensively the surrounding environs and the rural establishments, such as villas, without endangering regional development as well. However, the immediate neighborhood of the settlement nuclei is also protected through the creation of a broad buffer zone. Furthermore, the Site Management Plan represents a dynamic process: in case the ongoing, continuous survey work reveals additional significant ancient

structures, then these could be taken into account in future versions of the plan.

PHYSICAL, NATURAL AND CULTURAL CHARACTERISTICS OF THE PROPERTY

Ephesus is located at the modern Selçuk County of Izmir Province, whose economic foundation is formed by tourism, inseparably connected with the property, followed by agriculture, namely, fruit cultivation (olives, grapes, stone fruits, citrus fruits), cotton production and animal husbandry. In the past as well, the extremely fertile hinterland constituted the basis for intensive agricultural production, the farming of cereals, wine and

The Ayasuluk Hill and Medieval Settlement with the Basilica of St. John and Isa Bey Mosque (Orhan Durgut)



olives in particular and also the cultivation of varieties of fruits. Favored by a rainy, sub-tropical climate, with relatively mild winters and hot dry summers due to the influence of the Aegean, the region produced supplies not only for Ephesus, but also for export.

Tourism in the region consists of a number of components. On the coast there are large hotel complexes, which primarily cater to seaside vacationers. An absolute hot spot for this is the town of Kuşadası, located 25 km to the south. Here and at Izmir, large cruise ships anchor and their mainland visits include a day-trip to Ephesus. While the Çukuriçi Höyük is closed for visits due to ongoing scientific research at the site as of 2015,

the other three components of the property can be visited daily. The Ephesus Museum and Urban Memory Center at Selçuk also enrich these daily itineraries. Cultural tourists also visit the region individually and generally stay for a few days at Selçuk to visit the ancient sites at greater depth. A definite growth of domestic tourism in Turkey can be observed in recent years, pointing to an increased historical awareness of the population. For the inhabitants of Izmir, a visit to Ephesus is a popular weekend journey, which is combined with a trip to the seaside or a few vacation days in the comfortable climate of the nearby mountains. The slopes of Mts. Panayırdağ and Bülbüldağ consist of metamorphic limestone, which is



The House of the Virgin Mary (Austrian Archaeological Institute, Niki Gail)

also referred to as local marble, with quartz-rich green phyllite between them. The exterior surface of the limestone is strongly karstified and in part, also densely sintered. The foot slope of Mt. Bülbüldag is covered by massive slope debris of intensely hardened limestone scree, which itself was covered over at the ancient city by cultural debris. On the other hand, the Ayasuluk Hill consists of muscovite schist, which in a detailed view displays a shiny-shimmering outer surface, due to the high proportion of mica. The region is rich in raw materials, of which white marble, particularly valued in Antiquity, may be mentioned. The prestigious edifices at Ephesus, with the Archaic and Late Classical temple of Artemis leading the way, were built of local marble. In contrast, imported marble is only seldom attested as a building material, for example, in the so-called *Serapeion*, which was constructed of Proconnesian marble.

The property does not reflect a homogeneous development, but has instead been the product of a very long settlement history in the area, first at the Çukuriçi Höyük and then at the Ancient City, up until its final abandonment for the Ayasuluk area in the fourteenth century A.D. Subsequently, the Greek population moved to Şirince village 10-12 km to the northeast of Ephesus during the first half of nineteenth century. Inside the Ancient City as well, the two city centers of the Hellenistic gridiron foundation were connected by the Curetes Street, which continued from an earlier-dated sacred processional road, for trade around the port area and for administration further up on an elevated plateau. “Continuity despite social change” characterizes the region, even after the Turkish conquest and the development of the town of Ayasuluk as the capital of the Aydınogulu Principality. Ephesus/Ayasuluk is an impressive example of the merging

of Byzantine and Turkish cultur. The Turkish city of Ayasuluk with its citadels, fortress hill and the lower city, is paradigmatic for a regional center where the ancient heritage remains immaterially perceptible.

Ephesus is distinguished by a highly complex sacred landscape that evolved over millennia under the influence of a variety of cultures. The exceptional religious and historical significance of Ephesus is based on the fact that the site was continually used as a cult center. No other ancient settlement documents better than Ephesus the change from city sanctuary in Archaic-Classical times to an extra-urban cult center from the Hellenistic period onwards and the close connection between the sanctuary and its associated city. The considerable presence of early Christian saints, the religious and political significance of the site and well-known local martyrs led to the establishment of an extensive pilgrimage enterprise in the Christian Era. Additionally, three monastic sites that developed at the Galesion mountain ranges to the north

of the Caystros Valley, slightly inland from Ayasuluk, became famous for their spiritual instruction. Christian pilgrimages also continued demonstrably under Turkish rule and was respected by Muslims, with pilgrims reportedly paying a fee for admission to the Basilica of St. John in the fourteenth century. Apart from that, the Greeks at Şirince bequeathed from generation to generation the Christian pilgrimage routes in Ephesus up until and into the twentieth century, as they visited the ruined church on Mt. Bülbüldağ and held an annual service on August 15 for the Assumption of the Virgin. After the doctrine was dogmatically defined in 1950, Pope John Paul II visited the site in 1979 to declare it a place of pilgrimage for the Catholic Church. Amongst the millions of people who visit Ephesus today can be enumerated numerous pilgrims who, in the footsteps of St. Paul and St. Mary, come to see the ruins and to perform their worship in the Christian sacred buildings.

Finally, the intangible cultural heritage of Ephesus, as a center of philosophy, medicine and religious



history, should also not be disregarded. The works of Ephesian philosophers from Heraclitus in the sixth century B.C. to Nikephoros Blemmydes in the twelfth century A.D. reflect not only 1800 years of the history of philosophy, but influenced philosophy in the modern era and the present-day. The development of medicine was strongly influenced by the Ephesian doctors Rufus and Soranus, whose gynecological writings had a significant effect on gynecology and obstetrics in the Middle Ages and in the early modern period. In addition to the tradition of St. Paul's missionary visits and stays at Ephesus and his "Letter to the Ephesians" in the New Testament, the fact that the foundation for the veneration of Mary in Christianity was laid at Ephesus is of universal importance. The dogma announced at the Council of Ephesus in 431 A.D. that Mary gave birth to the Son of God and should therefore be called *Theotokos* (God-bearer, Birth-Giver of God and the one who gives birth to God), crucially affected the Western and the Eastern Churches alike, as well as the Coptic Church and shaped the history of Christianity for the next millennia.

HISTORY OF THE PROPERTY AND ITS COMPONENTS

Located close to the sea and provided with an extremely fertile hinterland, the site of Ephesus developed even early on into a focal point of traffic with far-reaching trade connections and cultural contacts. The earliest finds date back to the Neolithic era, that is, to the seventh millennium B.C. We are aware of two settlement hills from this period, the *Arvalya Höyük* and the *Çukuriçi Höyük*, which has recently been intensively studied. Obsidian, which was brought to the Anatolian west coast from the island of Melos or Milos located at a distance of 400 kilometers and tuna fish bones also provide evidence of long-distance sea traffic. Female idols

from the Neolithic, the Chalcolithic and the early Bronze Age are the oldest testimonials to religious concepts and permit the suggestion that mother goddesses were worshipped.

The reason why the prehistoric settlement was ultimately abandoned at the beginning of the third millennium B.C. still cannot be answered with certainty. The fact is that at approximately the same time an urban center on the Ayasuluk, the acropolis hill of Selçuk, existed, which is referred to in the second millennium Hittite sources as Apasa. The regional culture that would also be characteristic for later epochs evolved during the Iron Age in the first half of the first millennium B.C. This epoch is characterized by indigenous elements as well as new impulses brought to the area by Greek immigrants. The cultic center was the sanctuary of a mother goddess who received the name Artemis from the Greeks, but who is of Anatolian origin in her iconography and character. The settlement pattern was distinguished by numerous small towns and villages, such as those attested around the sanctuary, on Mt. Panayırdağ, beneath the later agora of Ephesus and on Çanakgöl Hill.

One must imagine the cult site of Ephesian Artemis as a natural sanctuary. Here, in a sacred grove a tree stump was most probably worshipped originally, before a temple was erected in the seventh century B.C. It was the Lydian legendary King Croesus, however, who erected the first marble temple around the mid-sixth century B.C. on the site of the first peripteral temple. This temple appeared to be unparalleled and attracted great attention for its size, layout and technical finesse. Even though the tale on the burning of the temple, known today as the older Artemision, by Herostratos in 365 BC is not supported by historical evidence, there is no doubt that in the Late Classical Period a new building was erected over the destroyed ruins



of the old one. This newer Artemision, where construction was carried out for decades and which was perhaps never completed, developed into a veritable magnet for visitors as one of the canonical Wonders of the Ancient World.

The era of Alexander the Great introduced to Ephesus probably the most decisive transformation in its history. The city, as part of the Macedonian Kingdom, underwent a new foundation under King Lysimachos in 300 B.C. at the site where the ruins can still be seen today. Fortification walls more than 9 kilometers in length surrounded the urban region laid out between Mts. Bülbüldag and Panayırdağ. The development of the city was based on an orthogonal street system. The expansion of new Ephesus occurred only haltingly and in stages. A unified building program was first instituted by

the kings of Pergamon, the Attalids, who took command of Ephesus after the Roman-Selucid War and the resulting Treaty of Apamea in 188 B.C. To these rulers can probably be attributed the expansion of the harbor of Ephesus, the theater and the residence lying above it. The establishment of the two agorae, the political center in the upper city and the commercial market immediately near the harbor, may also be associated with the Pergamenes.

Further points of emphasis were created after 133 B.C. by the Romans who made Ephesus capital of the province of Asia, by embellishing it with splendid public buildings and private foundations. The basis for its wealth was its favorable location for transportation and its functional harbor, whereby the city developed into one of the largest trading centers of the ancient world. In addition, there was

the renown and the power of Artemis of Ephesus, whose sanctuary not only increased in importance under the Romans, but also went down in history as an economic center of power as well as a well-known asylum for those who were persecuted. For example, Arsinoe IV, the half-sister of Cleopatra, fled here, but nevertheless was unable to escape death at the hands of Mark Antony in spite of the protection of the goddess. Recent excavations in the vicinity of the House of the Virgin Mary revealed traces of habitation dating back to the same period of the first century B.C.

The magnificent expansion of Ephesus dates back to the Roman Imperial Period. Many of the buildings are still standing today, such as the so-called Temple of Hadrian on Curetes Street and the Library of Celsus are evidence of this heyday. As the capital city of the rich province of Asia, Ephesus was the political, administrative and economic center and the city profited from a functioning harbor and a hinterland that was fertile and rich in raw materials. The lifeline

of the city was its harbor, with a functioning connection to the sea. Ephesus developed into a hub between Anatolia and the Aegean and as the capital city of the province of Asia tolls were also levied here. Public building programs and private sponsorship contributed to the splendid appearance of the metropolis. The Terrace Slope houses, private residences located at the center of the city, are testimony to the wealth and desire for ostentation of the urban elite citizens. However, the prosperity should not conceal two problems with which the city had to contend: the gradual, but continual process of sedimentation that resulted in the silting-up of the Bay of Ephesus as well as its harbors. Even in the early Roman Imperial Period, it had been necessary to connect the harbor and sea with a canal, which over the course of time was continually extended to the west. The external harbors were intended to maintain the connection to the city, while in addition, the basins and the canal had to be cleaned and dredged continuously. Furthermore, earthquakes afflicted the architectural substance

The Artemision at Ephesus
(Austrian Archaeological
Institute, Niki Gail)





The Great Theater at Ephesus
(Can Yücel)



of the city repeatedly, although reconstruction took place immediately. This situation was drastically altered in the late third century A.D., when a seismic catastrophe accelerated the decline of Ephesus. The inhabitants lived amongst rubble for decades, heavily damaged structures were only superficially restored and new buildings were not erected.

A distinct revival can first be identified in the second half of the fourth century A.D., after which the building program instituted by Emperor Theodosius II in the early fifth century A.D. occurred. Particular attention was paid to the monumentalization of the Christian sacred buildings, above all, the Church of St. Mary, in which the Third Ecumenical Council of 431 A.D. was held; the Cemetery of the Seven Sleepers and the Basilica of St. John. Late Antiquity ushered

in a period of prosperity, in which Ephesus established itself as an administrative, mercantile and also a sacred center. A brisk tourism of pilgrims developed, due to the fact that the city could point to renowned saints, such as Timothy, the Seven Youths and naturally above all, to the theologian and disciple of Jesus, John, and—closely associated with him—Mary, the Mother of Christ. The Emperor Justinian and his wife Theodora, through their patronage, established a symbolic victory over paganism with the reconstruction of the Basilica of St. John, enthroned on the Ayasuluk Hill above the Artemision. Ephesus became one of the most important Christian pilgrimage sites throughout the Byzantine period. Due to the fact that the Seven Sleepers and Mary, as mother of the Prophet Jesus, were mentioned in the Koran, the Cemetery of Seven Sleepers and the house



The Library of Celsus on
Curetes Street at Ephesus
(Austrian Archaeological
Institute, Niki Gail)

where Mary died, the *Meryemana*, are popular pilgrimage sites today not only for Christians, but also for devout Muslims.

The walled Byzantine settlement of the sixth-seventh centuries attested to the continued prominence of Ephesus as the largest fortified city of the military Thracian unit up until the ninth century when Samos and then Smyrna took over political and military prominence. While the old city, as Ephesus was referred to in the Middle Ages, gradually fell into ruin and ultimately was abandoned in the fourteenth century, a settlement grew up around the Ayasuluk Hill, which was expanded into a residential seat by the Aydınöğlü Principality after the Turkish conquest of the region in 1304. Even today numerous buildings, amongst them the impressive Isa Bey Mosque, as well as small prayer houses, baths and tomb buildings, attest to this last great heyday of Ephesus. The Turkish rule brought back stability and affluence and the resident Byzantines, Venetians, Genovese, Armenians and Jews were able to conduct their business unhindered. On the one hand, internal strife led to political destabilization after the conquest by the Ottomans, while on the other hand, a change in climate, known as the “Little Ice Age”, resulted in a dramatic decline in the quality of life. Ultimately, the inhabitants of Ephesus/Ayasuluk felt compelled to abandon their settlements in the plain and to retreat to the protected and climatically more favorable mountain regions.

STATE OF CONSERVATION AND CONSERVATION MEASURES

Knowledge about Ephesus was never lost. Medieval and early modern travelers described the ruins and undertook the search for the World Wonder, the Temple of Artemis at Ephesus, which was buried under meters of sand and had completely disappeared. In the end, it was John

Turtle Wood (1821-1890), a British railroad engineer working on the construction of the Izmir-Aydın railroad, who first brought to light the ruins of the temple in 1869, thereby laying the foundation for archaeological research at Ephesus. The ruins of today’s House of the Virgin Mary were discovered in 1891 by a Lazarist mission and identified as the Virgin’s place of death.

Scientific research at the Ancient City was begun in 1895 under the auspices of the Austrian Archaeological Institute and continues up until the present-day. The Roman civic center with its splendid public buildings as well as luxurious residences has been successively brought to light. Highlights were the discovery of the Terrace Slope houses as well as the Late Classical altar of the Temple of Artemis and also the finding of three statues of Artemis in the Prytaneion of the Roman city. Research on Ephesus always followed comprehensive scientific sets of questions. After the first years of excavation (1895-1913) characterized by extensive uncovering of monuments, the focal point in the years between the wars (1926-1935) lay on the water supply of the city and the culture of bathing, on the Christian monuments with a focus on the Basilica of St. John and on the search for the Ionian city. After a phase in which the city quarter around the Curetes Street was excavated immediately after the war (1954-1958), there followed a concentration on Roman domestic architecture as well as the study of the sanctuary of Artemis of Ephesus.

Ephesus has been officially open to visitors since 1951, the year after the Catholic Church dogmatically defined the doctrine of the Assumption of the Virgin Mary, which was followed by the restoration of the House of the Virgin with arrangements for visitor access and circulation. In the ancient city as well, the constantly increasing number of visitors was

also taken into account in parallel with research endeavors and an attempt was made to make Ephesus comprehensible for the layman through conservation measures. The once desolate, ruined city was transformed slowly into an archaeological park. Today, after 150 years of research, the sense of daily life in the ancient city of Ephesus can be comprehended through the excavation of plazas and streets as well as private houses. Anastyloses since the 1950s facilitate legibility of the ruins and provide an impression

of the former glory of the buildings. The Basilica of St. John, the so-called Temple of Hadrian on Curetes Street and the Nymphaeum Traini were the first with collaboration from the Ephesus and Izmir Museums and financed by the private George B. Quatman Foundation, followed by the configuration of the Plaza of Domitian and the reconstruction of a column in the Artemision. The reconstruction of the façade of the Library of Celsus, of the Gate of Mazaeus and Mithridates and of the nearby Gate of Hadrian formed the



highlight of this activity. Further excavations and restorations are being planned for the period between 2012 and 2017 at Ayasuluk and its environs where the latest excavations since 1990 revealed Neolithic and Bronze Age remains among later monumental structures.

The Ancient City of Ephesus is possibly the most impressive lesson for interaction with anastyloses in archaeology during the course of the twentieth century, as well as for the development of implementations for conservation of monuments

at archaeological sites. The artificial landscape of ruins experienced today is not based on any unified concept; rather, it represents an assemblage of architectural samples, collages and re-erected structures over the decades. However, reconstructions and anastyloses require permanent maintenance, without which their building substance is endangered. The greatest challenge to the sustainability of these structures is their lacking a protective roof without which they are mercilessly exposed to the deteriorating

The Cemetery of the Seven Sleepers (Austrian Archaeological Institute, Niki Gail)



Curetes Street
at Ephesus in
1954 (Austrian
Archaeological
Institute,
Archive)



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432

Ephesus

Curetes Street
at Ephesus in
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impact of weathering that is worsened in the absence of proper maintenance. An example is the so-called “sugar decay” process on the marble outer surfaces everywhere at Ephesus. Conservation-related breaking points also develop in modern elements without permanent monitoring, for example, at the juxtaposition of ancient and modern materials. Initial results of a recent survey and mapping of damage on reconstructed buildings forced the introduction of immediate safeguarding measures on the so-called Temple of Hadrian on Curetes Street where the façade was deconstructed for conservation measures that is also planned for the façade of the Fountain of Domitian, which displays equally serious deficiencies.

A particular challenge was the permanent protection of the Terrace Slope House 2, where rich mosaic, marble and wall painting decorations with an area of over 4000 m² have been brought to light. In 2000, a protective structure which markedly differs in construction, color and choice of material from the architectural elements of the Terrace Slope House 2, but which in appearance should recede in contrast to the ruins, was erected and opened to visitors in 2006. Absolutely crucial requirements were its protective function against weather elements, its reversibility and its ability to be easily dismantled. The result is a stainless steel construction with membrane roof and lamellar-form façade panels. Walkways and galleries were subsequently erected to guide the flow of visitors inside the Terrace Slope House and to enable an extraordinary view into the Roman domestic architectural setting. The covered area also serves as a conservation workshop after completion of excavation and archaeological documentation, by establishing communication between the public and the scientific community, with the goals of creating an understanding of conservation measures, of presenting the work procedure

in a transparent and comprehensible fashion and of clarifying the concepts, which form the foundation of the work. The protective roof over the Terrace Slope House 2 has been monitored carefully and maintained year-round since 2014 and the valuable decorated surfaces underneath are protected as well as being able to react immediately to threats, such as infiltrating water, dust and vibration as well as biogenic infestation by the heavy flow of visitors.

Ephesus is confronted with further conservation and restoration challenges. Many factors are responsible for this. Over the course of the long history of excavation, large areas were laid bare in the developed urban area and these needed to be preserved. The heavy erosion on the slopes of both city slopes, Mts. Bülbüldag and Panayırdağ, has led to successive reburial of already excavated areas. Therefore, the entire slope areas at Ephesus have been faced with dry stone walls, so that the process of erosion could be hindered in the intermediate term and the appearance of the ancient city has been substantially improved. The raising of dry stone walls is a local cultural technique that has been nurtured in the region for millennia up until the present-day. Their usage in ancient landscapes is also a successful implementation of traditional craftsmanship. These dry stone walls can be seen today along Curetes Street and Marble Street.

The top priority in the multi-phase conservation and maintenance plan for the Ancient City has been safeguarding the excavated inventory of walls, since the ancient material is exposed to a rapid process of deterioration immediately after excavation, due to weathering and the great fluctuations in temperatures. A specialized work team under the leadership of trained restorers carries out these consolidation measures during the campaign season. The conservation of excavated buildings



The Temple of Hadrian on
Curetes Street at Ephesus (Austrian
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always occurs first, after a precise ascertainment of their condition and scientific processing as well. In the framework of conservation activities, great value is being given to authenticity and originality. Modern additions are only carried out where it is absolutely necessary, mainly due to static or weathering-related conditions. A precise recording of the inventory provides the basis for the working out of conservation projects, which are currently in preparation for the Turkish monuments in Ayasuluk as well as for the Cemetery of the Seven Sleepers.

Furthermore, a monitoring system has been developed for Ephesus, which provides for a permanent examination of the ancient material and potential alterations. The basis for this system is a careful documentation as well as the long-term observation of external criteria, such as temperature and weathering conditions, hydrologic balance and environmental influences. Ultimately, all of these efforts have only one aim: to preserve Ephesus with all of its facets for posterity.

UNESCO WORLD HERITAGE LIST NOMINATION PROCESS AND MANAGEMENT PLANNING

Preparations to nominate Ephesus for the UNESCO World Heritage List were started in 1990 by the Ministry of Culture's General Directorate of Antiquities and Museums, and the property was inscribed on the Tentative List in 1994. This initial serial nomination consisted of the Ancient City of Ephesus, the Artemision, the Basilica of Saint John and the Ayasuluk Citadel. After a failed attempt at nominating the property for the main list in 1994, preparations took a new direction with the added requirement of management planning and preparation of management plans for the nominated property

and the new legislation in Turkey on this subject. Thus, the UNESCO World Heritage List nomination process resulted in the preparation of a management plan for Ephesus.

The Ephesus Management Area boundaries were defined by the Turkish Ministry of Culture and Tourism in 2010 by consulting the related institutions, which resulted in an extension of the initial nomination to comprise Çukuriçi Höyük, Isa Bey Mosque and the House of the Virgin Mary as well. Inclusion of the registered Urban Site of the Atatürk Neighborhood into the defined management area authorized the Selçuk Municipality for management planning.

A protocol signed between the Selçuk Municipality and the Ministry of Culture and Tourism initiated the management planning for the Ephesus serial nomination. This protocol also assigned a Site Manager to coordinate the related administrative groups for the preparation of a management plan with a participatory approach. The Selçuk Municipality opened a bid for selecting a contractor for procurement of services and for a group of experts in urban planning, economy, management, archaeology and architecture. The contractor started working in the fall of 2011, according to the work plan and technical specifications that were conveyed to the Municipality by the Ministry. Three distinctive principles adopted during the management planning preparations were: to develop the management plan in synchrony with the physical conservation plan required for registered heritage sites, to implement innovative methods that would ensure the widest and most effective stakeholder participation in the management planning activities and to assign people for site management groups through participatory processes. Since individual components of the serial property of Ephesus are managed by different stakeholders (i.e., the Austrian



Terrace Slope House 2, after the excavations in 1965 (Austrian Archaeological Institute, Niki Gail)



Terrace Slope House 2 protective roof in 2015 (Austrian Archaeological Institute, Niki Gail)

Terrace Slope
House 2 under
the protective
roof in 2015
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Archaeological Institute, Ministry of Culture and Tourism, Selçuk Municipality, House of the Virgin Mary Association), an integrated exchange of information and actual collaboration had to be developed, both in the management planning and in the nomination processes.

The strategy adopted was implemented through the organization of two inclusive workshops in Selçuk for all stakeholders, besides focus group meetings with representatives of various sectors to collect basic data and trends for the management plan. These complemented the analytical studies carried out by the contractor on various subjects to shape the management plan around scientific data. Stakeholders who would take an active part in the site management process were designated through the contractor's analysis of their contribution throughout the participatory process as well as their level of expertise in the management area. Thus a draft list for the Advisory Board for the Ephesus Site Management was prepared and the final list was approved by the

Selçuk Municipality and the General Directorate of Antiquities and Museums in late 2012, which also designated a Coordination and Audit Board.

The contractor presented a draft management plan to the Advisory Board in early 2012 and agreement was achieved on the subsections that adopted innovative administration, publicity, protection and visitor management approaches. A guiding principle in the plan has been to follow a scientific and participatory, learning and flexible process. This necessitated working through negotiations with the local and central governments, nongovernmental organizations and research institutions, in synchrony with physical planning. The fact that the development plan for conservation was undertaken by the same contractor facilitated the site management plan's conformity with it, making use of its preparatory research and notes. The Site Management Plan was approved in September 2014, after the nomination file for Ephesus was submitted in February 2014.

As to the key policies outlined in the Ephesus Management Plan, provisions were made to regulate and prevent further extension of intensive agricultural usage in the immediate vicinity of Ephesus, which poses a serious threat for the preservation of the cultural property. Since Ephesus is already a popular tourism destination, tourism strategies address the fact that the property is one of the most prominent examples for the commercialization of cultural heritage. The expectations and goals as well as the demands of science, monument conservation and the tourist industry could hardly be more different. Alternatives for the present entrances into the archaeological park, both of which lie at the middle of the ancient city, were formulated through physical planning, which also aimed to disperse the heavy concentration of visitor flow on one single route for dealing with the negative impacts of the already developed mass tourism. A multi-phase conservation and maintenance plan for the Ancient City was also part of the management plan to guarantee conformity of all implementations on the listed property with the UNESCO criteria for authenticity and integrity.

In addition to management planning, Ephesus faced numerous other challenges during the enrollment process. It was necessary to close a bracket between the topographically widely scattered and chronologically diverging sites that, nevertheless, formed a cultural unity through space and time. Geographically, the problem was solved through a protection area connecting individual components, with the exception of the House of the Virgin Mary. This policy brought about a great success in integrating the harbor landscape of Ephesus—from the harbor basin of the Roman city up to today's coastline at Pamucak—with all of the flanking buildings into the protected zone. The history of sedimentation as well as human reactions to it are now protected in a sustainable

and lasting manner due to this important step. Chronologically, however, the sequential nature of the component series forming the property rendered it difficult to fulfill the Advisory Group requirement that each component had to fulfill all of the nomination criteria and contribute to the outstanding universal value of the property. Consequently, a convincing arc from prehistory to the modern era had to be traced for each criterion, which was not always easy to manage in detail. It was necessary to emphasize traditions that extended beyond chronological and cultural borders and to stress their significance for human history.

In the Statement of Authenticity for nomination, it was considered valid to place the anastyloses in the Ancient City, which do not fulfill the criteria of current regulations regarding protection of monuments into a historical context and to view them as part of the history of the site. It certainly cannot be denied that these buildings compromise the authenticity of the ancient site. Nevertheless, they have characterized that same appearance and furthermore, are an impressive object lesson in the creative interaction with reconstructions during the course of the twentieth century as well as in the development and implementation of strategies for the protection of monuments.

PRESENT AND FUTURE SCIENTIFIC RESEARCH ON THE PROPERTY

Today Ephesus is understood to be a research platform that offers numerous international research institutes the possibility of implementing projects. The Pamukkale University in Denizli, works on the Ayasuluk Hill with its partners. The license to work is awarded annually by the Turkish Ministry of Culture and Tourism. It is held by the Austrian Archaeological Institute for its work at the Artemision and in Ephesus, including its harbor

Roman Period Artemis “the Beautiful” Statue in the Ephesus Museum (Austrian Archaeological Institute, Niki Gail)



landscape as far as Pamucak. The permission to work at the Çukuriçi Höyük was ceded in 2014 to the Republic of Turkey. The Ephesus Project is distinguished by high internationalism and interdisciplinarity. Annually, approximately 200 scholars and scientists from up to 20 different countries work at the site. The area of duties encompasses essential research, monument conservation, training of students, knowledge transfer, site management and the presentation of ruins. The Ephesus Excavations have at their disposal a team of specialists, many of whom have years of on-site experience, an exceptional infrastructure, as well as the opportunity for long-term project planning. The productive roles in the international research landscape, the attractiveness of prestigious research institutes, great acceptance in the international scientific community, as well as the numerous awards for researchers and excellent up-and-coming scholars with demonstrable careers stand for the unabated relevance of the undertaking.

The research approaches are interdisciplinary and combine humanistic issues with processes of scientific analysis and technical documentation methods. Particularly important are (almost) non-destructive surveying methods, by means of which the entire region can be extensively studied. Among these can be enumerated the geophysical survey (magnetic, radar, electric and seismic) and archaeological surface survey, as well as the paleogeographic drilling to reconstruct the ancient landscape and climate. This work

ultimately comprises the foundation for placing under protection and ongoing safeguarding of the cultural heritage, which is massively endangered by intensive agricultural production (plantation economy) and by building activities. Excavation and scientific analysis of the excavated finds constitute as before the core duty of any archaeological enterprise, even though the methods have drastically altered in recent years. Excavation surfaces are specifically selected based on sets of questions and meanwhile, extensive excavation as was common in the twentieth century is now avoided. The reason for this change in approach lies in the awareness of the preservation of each excavated object, be it the architectural remains on site or the numerous objects that must be appropriately stored in depots and museums and protected against further damage. This represents a great challenge for an archaeological site such as Ephesus, with an excavation tradition of 150 years. Archaeology is a highly specialized discipline, which serves numerous complementary scientific branches. These include, in addition to the traditionally related areas, such as history, art history, architecture, Byzantine studies and Turkish studies, increasingly disciplines in the natural sciences, such as geology, geography, anthropology, genetics, petrology, chemistry, archaeozoology and archaeobotany to name just a few examples. Only through serious interdisciplinarity it is possible today to manage the increasingly complex sets of issues involved in safeguarding such a resourceful World Heritage site as Ephesus.

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