
Ephesus (Turkey) No 1018rev

Official name as proposed by the State Party

Ephesus

Location

Province of Izmir
Aegean Region

Brief description

Located within what was once the estuary of the river Kaystros, Ephesus comprises successive settlements formed on new sites as the coastline retreated west forming an extensive silt plain. Little remains of the famous Temple of Artemis, one of the 'seven wonders of the world' which drew pilgrims from all around the Mediterranean until it was eclipsed by Christian pilgrimage to the Church of Mary and the Basilica of St. John in the 5th century CE. 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 Great Theatre.

Category of property

In terms of categories of cultural property set out in Article I of the 1972 World Heritage Convention, this is a serial nomination of four *sites*.

1 Basic data

Included in the Tentative List

1 February 1994

International Assistance from the World Heritage Fund for preparing the Nomination

None

Date received by the World Heritage Centre

30 January 2014

Background

This is a deferred nomination (25 EXT BUR, Helsinki, 2001).

The Bureau of the World Heritage Committee adopted the following decision (Decision WHC-2001/CONF.205/10):

The Bureau decided that further consideration of this nomination be deferred, in order to enable the State Party to prepare and implement a comprehensive management plan; this should be accompanied by a

map that clearly indicates the areas nominated for inscription and the buffer zone.

On 30 January 2014, the State Party submitted a revised nomination.

Consultations

ICOMOS consulted its International Scientific Committee on Archaeological Heritage Management and several independent experts.

Technical Evaluation Mission

An ICOMOS technical evaluation mission visited the property from 23 to 27 September 2014

Additional information received by ICOMOS

A letter was sent to the State Party on 21 August 2014 requesting additional maps, information regarding justification of the series as a whole, and clarification as to whether the Management Plan had been approved and if not a timetable for its approval. A response was received on 21 October 2014 together with additional information provided in response to the mission and further information was received on 1 November 2014. A second letter was sent to the State Party following the ICOMOS Panel in December 2014 regarding removal of Component 4 (House of Virgin Mary); extension of the property boundaries to include the harbours; further justification of criterion (ii) and extension of the Management Plan to cover a number of issues. A response was received on 28 February 2015. The information has been incorporated below.

Date of ICOMOS approval of this report

12 March 2015

2 The property

Description

In the years since this nomination was deferred the site has been further excavated and the extent of the nominated property as now submitted includes the Cukurici mound with its evidence of occupation going back to the 7th millennium BCE. Located within what was once the estuary of the river Kaystros, the serial property comprises successive settlements formed on new sites as the coastline retreated west forming a silt plain. It consists of four nominated components totalling 662.62ha, three of which – the Cukurici Mound (Component 1); the Ancient City of Ephesus (Component 2); and the area of Ayasuluk Hill including the Basilica of St John, the Medieval Settlement and the Artemision (Component 3) are surrounded by a buffer zone of 1165.96ha. The House of Virgin Mary (component 4) is surrounded by its own buffer zone of 83ha.

Cukurici Mound (Component 1)

The long history of this settlement at the base of mountains reaching into Central Anatolia reflects its position as the junction of a fertile hinterland with the

Mediterranean world. Prehistoric remains at Cukurici Hoyuk located 200m south-east of Ephesus testify to the earliest occupation from the 7th millennium BC. Settlement remains of five periods, one on top of the other have been excavated to reveal houses of stone and mud brick; evidence of domestic life including animal husbandry, ceramic vessels and utensils made from obsidian imported from Melos. Later finds include evidence of metal-working and marble idols dating from the 5th and 3rd millennia BCE.

Ancient City of Ephesus (Component 2)

Now located several kilometres inland from the Aegean coast of Turkey, Ephesus was a thriving harbour city in the Roman period, and a capital of the wealthy province of Asia Minor. The city's remains today provide a remarkably intact Roman townscape whose main street follows an earlier processional way connecting major architectural monuments such as the Library of Celsus and the Great Theatre as well as an excavated residential complex of houses with murals and mosaics. Harbour remains demonstrate the constant shifting of the port from east to west as it gradually silted up.

Ayasuluk Hill, the Artemision and the Medieval Settlement (Component 3)

Remnants of the Artemis temple, famed as a marvel of the ancient world testify to the Hellenistic period. The temple and its temenos have been studied extensively but there is little to see now but the paved altar area (when the site is not flooded) and one reconstructed column. The extensive remains of the Basilica of St John on Ayasuluk Hill and those of the Church of Mary in Ephesus are testament of the city's importance to Christianity. Two important Councils of the Early Church were held at Ephesus in 431 and 449 CE, initiating the veneration of Mary in Christianity, which can be seen as a reflection of the earlier veneration of Artemis and the Anatolian Cybele. The subsequent Selçuk and Ottoman development around Ayasuluk Hill from the 14th century is represented by the Isa Bey Mosque, bath buildings, tombs and the Citadel.

House of Virgin Mary (Component 4)

The domed cruciform chapel known as the House of the Virgin Mary at Meryemana is located 7km from Ephesus. It marks the place located in accordance with the vision of a German nun in 1891, where St. John is said to have built a house for Mary in the first century CE, on the ruins of which a chapel was built in the 4th century. The shrine is a focus of Christian pilgrimage particularly on 15 August, the festival of the Assumption of Mary.

History and development

Settlement in the Neolithic, Chalcolithic and Early Bronze Age is evident on Cukurici Mound, after which surface finds of Middle Bronze Age ceramics indicate it moved to Ayasuluk Hill. Core drillings in a nearby lake indicate that the volcanic eruption at Thera in 1675 BCE left traces in Ephesus and resulted in significant climate and vegetation

change. The name Ephesus is thought to derive from Apasas, mentioned in Hittite and Egyptian sources as a settlement on Ayasuluk. This moved to the sea shore below the hill with the building there of the temple to Artemis, which cult can be traced back to the early first millennium BCE. Excavated finds indicate that the first Greek colonisers arrived c 1000 BCE. The temple of Artemis was burnt in 356 BCE and rebuilding was not complete when Alexander the Great visited in 323 BCE.

The city of Ephesus in its current location was founded by Lysimachos, one of Alexander's twelve generals. The old harbour was abandoned and a new one was established west of the city. The city area of 2.5 sq km was enclosed by a wall over 9 km in length which included the northern slopes of Mount Bulbul and parts of Mount Panayir. It comprised the lower city with commercial market, theatre and stadium in the harbour area and the upper city on an elevated plateau containing the upper market, prytanium and bouleuterion. They are connected by Curetes Street following the course of the old processional way. Ephesus became part of the Pergamene Kingdom from 188 BCE and expanded into a metropolis when Asia Minor was incorporated into the Roman Empire in 133 BCE. The primary buildings of which ruins exist today date from the Roman Imperial period beginning with the reign of Augustus (27 BCE-14 CE). The city became a leading political and intellectual centre, with the cult of Artemis resulting in the Artemision becoming a major economic enterprise. In the first century CE St. Paul made three missionary visits to Ephesus. His companion Timothy became the first bishop of Ephesus and was martyred there in 96 CE. In the second half of the first century CE, St John the Theologian is recorded as having died in Ephesus.

The third century CE was a period of devastation due to the plague, invasions and an earthquake. With the imperial acceptance of Christianity the Artemision was closed by the emperor Theodosius in 381 CE, subsequently abandoned and quarried for building materials. Ecumenical Councils were convened by the emperor in Ephesus in 431 and 449 CE. The church built above St John's burial on Ayasuluk Hill in the 4th century was subsequently expanded into a major basilica under the emperor Justinian in the 6th century, surrounded by defensive walls. Following some destruction during Arab raids in the 7th century the city re-established itself further west as the harbour silted up. Occupation continued under Byzantine rule with development around the Basilica of St John on Ayasuluk Hill until the area was captured by the Selçuks in 1304.

Mosques, prayer halls, baths and tombs were built around Ayasuluk Hill and the city became the capital of the Aydin Empire before being taken by the Ottomans in 1425. By the 17th century the city was in ruins and the sea had withdrawn a further 5km due to the silt carried down by the Kaystros River. Eastern Orthodox Christians are thought to have moved from Ephesus to the village of Sirince in the 15th century and visited the ruined chapel on Bulbuldag known as the House of Mary on the feast of

Assumption (15 August) each year. Since the site's re-identification in the late 19th century several Catholic popes have visited Ephesus and affirmed the House of Mary to be a place of pilgrimage for Christians.

Cornelis De Bruyn (1652-1726) wrote an antiquarian description of the site of Ephesus, and a description of Ayasuluk in the mid-17th century was written by the Ottoman traveller Evliya Çelebi. The remains of Ephesus have attracted European and other travellers since the 18th century. Investigations by English engineer John Wood under the auspices of the British Museum discovered the remains of the Artemision in 1869. Excavations from 1893 by Austrian archaeologists resulted in the establishment of the Austrian Archaeological Institute in 1898 which has since investigated most of the site of the Ancient City and Ayasuluk Hill. After 1956 work included anastylosis of monuments of the Roman Imperial period including the Temple of Hadrian (1957-8); the Library of Celsus (1970-8) and the Gate of Mazaeus-Mithridates. Excavation activities reduced from the mid-1980s and since 1995 there has been a focus on publication, non-destructive investigation and ongoing conservation/maintenance. The excavated remains of Terrace House 2 were partially roofed for preservation purposes in the 1980s but various problems led to the decision to cover the whole area with a new steel roof that followed the gradient of the slope. This was completed in 2000. Wall paintings in the Cave of St. Paul were conserved 2000-2010, and the Church of St Mary was consolidated 2011-13. Conservation works were carried out at the Basilica of St John and the Castle area in 2010-12. The House of Mary was repaired and reconstructed in 1940.

3 Justification for inscription, integrity and authenticity

Comparative analysis

The nomination dossier includes an extensive analysis of comparable sites, some of which were considered in the evaluation leading to the 2001 decision by the World Heritage Committee that Ephesus was distinguished by a unique combination of qualities. The analysis does not include Pergamon and its Multi-layered Cultural Landscape, Turkey added to the World Heritage List in 2014 ((i), (ii), (iii), (iv) & (vi)), primarily for its Hellenistic Attalid remains and role as a cultural centre. Nor does it include the Archaeological Site of Laodikeia (Laodicea), added to Turkey's Tentative List in 2013, which also covers a long settlement history at the crossroads of major trade routes including founding as a city in the Hellenistic period. It reached its apogee in the Roman Republican period and had importance for Christianity as one of the Seven Churches of Asia. Destruction by earthquake c.610 CE led to abandonment and the resettlement of its citizens nearby at Denizli. Archaeological investigations since 2012 have revealed numerous buildings including 2 theatres, 4 bath complexes, 5 agorae, 5 fountains, 2 monumental gates, a bouleuterion, peristyle houses, temples, churches,

water supply and monumental colonnaded streets. This ancient city is located inland on a spur between two rivers about 10 km from Pamukkale so lacks the palaeo-estuary location and its consequences as demonstrated at Ephesus. Another property on Turkey's Tentative List is Aphrodisias, which became famous for its Temple to Aphrodite from the 2nd century BCE and developed under the auspices of Augustus and successive Roman emperors to become the prosperous capital of the Roman province of Caria. It is well known for the marble sculptures created from nearby quarries ranging from grave reliefs of the 2nd century BCE to statues of the last Roman emperors of the 6th Century CE, many of which are said to occupy key positions in the history of ancient art.

Like Aphrodisias Ephesus reached its apogee in the Roman Imperial period but is also particularly important for Christianity not only as one of the Seven Churches of Asia but also for its association with the Ecumenical Council of 431CE. It exceeds Laodikeia in reflecting a long settlement history at the crossing of migratory and trading routes and exceeds Aphrodisias as centre of pilgrimage.

The selected components testify to the long settlement history of the nominated property and its development in response to the silting up of the estuary; its particular importance in the Roman Imperial period, its importance to Christianity and its importance as a pilgrimage centre as demonstrated by the comparative analysis.

ICOMOS considers that the comparative analysis justifies consideration of this serial property for the World Heritage List.

Justification of Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

- It represents a long period of occupation covering all periods from the 7th millennium BCE to the 15th century CE attested by Cukurici Mound, the Ancient City and Ayasuluk Hill;
- The Artemision was a famous pilgrimage destination from 1000 BCE to the 4th century CE;
- Remains of the Roman imperial period of the Ancient City reflect its major importance as the capital of the Roman province of Asia Minor;
- Remains of the Church of Mary, Byzantine palace and Basilica of St John reflect the city's importance to Christianity, while the House of Virgin Mary is the focus of Christian pilgrimage today;
- Selçuk monuments reflect the last flourishing of the city under the Aydinogullari.

The serial approach is justified by the State Party as a complementary collection of sites containing attributes which demonstrate the above. However ICOMOS notes that not all components can be justified by these

reasons. ICOMOS considers that the first point can be applied to components 1-3, and the fourth point can be applied to components 2-4. ICOMOS considers that Ephesus was one of the greatest cities of Antiquity, particularly in the Hellenistic and Early Roman periods and is distinguished by its long settlement history determined by its location on an ancient estuary which gradually silted up.

Integrity and authenticity

Integrity

Nominated serial components 1-3 contain sites which demonstrate the long settlement history of the place. Components 1-3 each make a significant contribution to the overall potential Outstanding Universal Value (OUV). Cukurici Mound (C1) contains remains from the Neolithic to the Bronze Age; Ayasuluk Hill (C3) contains remains of the Later Bronze Age; the Archaic, Hellenistic and Roman periods are represented at the Ancient City (C2) and the Artemision (C3); the Early Christian and Byzantine period is represented at the Basilica of St. John on Ayasuluk Hill (C3) and at the Church of Mary in the Ancient City (C2); the Medieval periods are represented at the Citadel, Isa Bey Mosque, hamams and tombs around Ayasuluk Hill (C3). These nominated components include all elements necessary to express OUV in relation to criteria (iii) & (iv).

ICOMOS considers that Component 4 (House of Virgin Mary) lacks integrity in relation to criteria (iii) and (iv).

Regarding the individual components 1-3, Cukurici Mound has been encroached by fruit farming to north and east to the extent of almost 50% of the mound; however it retains a full chronology of settlement deposits from Early Bronze Age down to Neolithic. Part of the medieval settlement containing mosques, hamams and tombs on the south-east slope of Ayasuluk Hill is not included within Component 3 but is a designated Urban Conservation Area within the buffer zone, and the skirt of the Citadel is excluded from the property but within the buffer zone. Not all identified harbours are included in Component 2. However with the changes to the property boundaries proposed by the State Party in response to ICOMOS's second letter, ICOMOS considers that the individual components C1, C2 and C3 adequately represent the values required to complete the OUV of the property as a whole.

Parts of the Ancient City and Ayasuluk Hill are encroached by vegetation and not all areas are maintained to the same standard in terms of conservation and maintenance. View lines are maintained to and between the component properties except for the intrusion of the airfield between the Ancient City and the Western approach.

ICOMOS considers that with the additional property area now proposed by the State Party, the integrity of the series comprising components 1, 2 & 3 has been justified; and that the integrity of the individual sites that

comprise the series has not been demonstrated for component 4.

Authenticity

ICOMOS considers that the component properties retain authenticity in terms of location and setting, form and design. The remains at Cukurici Mound (C1) retain authenticity in terms of materials and substance. The other three component properties have all been subject to stone robbing in the past and subsequently to varying degrees of anastylosis, reconstruction and stabilisation using modern materials including concrete, iron, steel, and acrylic resin. ICOMOS notes that there is a general view that Ephesus represents a laboratory of conservation techniques as they developed over time. Of particular note is the reconstruction of the standing column at the Artemision, conceived by the architect Anton Bammer as a piece of Austrian cubist art and made of entirely mismatching fragments of a number of different columns.

ICOMOS also notes that recent interventions have rectified damage caused by earlier inappropriate materials where possible and now make use of reversible techniques. In terms of function some elements of the Ancient City (C2) including the Bouleuterion, the Great Theatre, the plaza in front of the Library of Celsus, the Atrium Thermarum and the Arkadiane are used for cultural events and banquets, the Citadel and Church of St. John are open to the public as tourist sites; the Isa Bey Mosque continues in use as a mosque. The House of Virgin Mary continues as a pilgrimage site, but the degree of authenticity is unclear.

ICOMOS considers that the authenticity of the whole series has not been justified, but could be justified if component 4 is excluded from the series; and that the authenticity of the individual sites that comprise the series has not been demonstrated for component 4.

ICOMOS considers that the conditions of integrity and authenticity of the whole series could be justified if component 4 is excluded from the series; and for individual sites, the conditions of integrity and authenticity have not been met for component 4.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (i), (ii), (iii), (iv) and (vi).

Criterion (i): *represent a masterpiece of human creative genius;*

This criterion is justified by the State Party on the grounds that the Artemis Temple was one of the seven wonders of the ancient world and a milestone in the development of Greek architecture. Its foundation construction in marshy ground was a masterful technical achievement.

ICOMOS considers that historical and archaeological records are evidence that the temple was widely known,

extensive, with many columns and decorative features. However very little now remains of the structure on site; stones from the temple have been taken and reused elsewhere or placed in museums abroad in the distant past and the reconstruction that has been undertaken of column drums does not reflect any phase of the temple. The foundation construction has not been substantiated as a technical achievement. This criterion has also not been demonstrated for the other nominated components and for the property as a whole.

ICOMOS considers that this criterion has not been demonstrated.

Criterion (ii): *exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;*

This criterion is justified by the State Party on the grounds that cross-cultural interchanges are evident in the Ionian style columns of the Artemision; the western-Italian influenced temple at Curetes Street, Library of Celsus and Residential Unit 6 in Terrace House 2, and the adoption in the Turkish buildings of Byzantine building and decorative techniques.

ICOMOS considers that the monuments exhibit many stylistic influences reflecting the location of Ephesus at the crossing of migratory and trading routes between Anatolia and the Mediterranean. However this is not unusual and there is no evidence of what these influences signify in terms of an important exchange of human values.

ICOMOS considers that this criterion has not been demonstrated at this stage.

Criterion (iii): *bear a unique or at least exceptional testimony to a cultural tradition or to a civilisation which is living or which has disappeared;*

This criterion is justified by the State Party on the grounds that the property testifies to the long history of civilisation at the site, bearing witness to many cultural traditions including Greek, Roman, Byzantine and Turkish. In particular it is exceptional testimony to the cultural traditions of the Roman Imperial period as reflected in the monuments in the centre of the Ancient City of Ephesus and in Terrace House 2, with its wall paintings, mosaics and marble panelling showing the style of living of the upper levels of society at that time.

ICOMOS considers that the nominated components 1, 2 & 3 bear exceptional testimony to ancient civilisation at Ephesus.

ICOMOS considers that this criterion has been demonstrated by components 1, 2 & 3.

Criterion (iv): *be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;*

This criterion is justified by the State Party on the grounds that there are numerous outstanding examples of architectural ensembles and monuments in the Ancient City, which is also an outstanding example of a Roman harbour city, with sea channel and harbour basins along the Kaystros River. The Artemision is an outstanding example of a pilgrimage centre of its time, which was also a large commercial enterprise with inland agricultural resources. The Church of St John in its turn was similarly an outstanding example of a Christian pilgrimage site as an imperial foundation.

ICOMOS considers that the property as a whole is an outstanding example of a settlement landscape determined by environmental factors over time, as the estuary silted up and sites were settled then abandoned, and in the case of Ayasuluk Hill, re-settled. Cukurici Mound contributes as the earliest settlement on the estuary, demonstrating its extent at that time. The property is exceptional testimony to the Hellenistic, Roman Imperial and early Christian periods.

ICOMOS considers that this criterion has been demonstrated by components 1, 2 & 3.

Criterion (vi): *be directly or tangibly associated with events or living traditions, with ideas or with beliefs, with artistic and literary works of outstanding universal significance;*

This criterion is justified by the State Party on the grounds that the property is associated with religious beliefs and pilgrimage from the earliest Anatolian goddess cults at Cukurici Mound and Cybele/Meter on Panayirdag to the Mediterranean Artemis at the Artemision through early Christianity in ancient Ephesus and then Islam on Ayasuluk Hill to modern day veneration of the Virgin Mary at the Meryemana. The cult of the Ephesian Artemis was one of the most significant and influential in the Mediterranean world. The importance of Ephesus as the place of the third Ecumenical Council of the Christian Church in 431CE where the doctrine of Mary Theotokos, Mother of God was established is emphasised by the Church of Mary which together with the Basilica of St. John on Ayasuluk Hill created one of the most important Christian pilgrimage destinations in the Mediterranean world.

ICOMOS considers that there is no direct or tangible evidence of association with religious beliefs and pilgrimage of outstanding universal significance except at component 4.

ICOMOS considers that this criterion has not been demonstrated for the whole series.

ICOMOS considers that the serial approach is justified but ICOMOS considers that the selection of sites is not appropriate in that component 4 does not meet criteria (iii) and (iv). ICOMOS recommends that component 4 be removed from the series.

ICOMOS considers that the nominated property could meet criteria (iii) & (iv) and conditions of authenticity and integrity if component 4 is removed from the series.

Description of the attributes

The attributes are the settlement layers and female idols at Cukurici; the Ancient City of Ephesus including the rock sanctuary of Cybele/Meter, Hellenistic city walls, Magnesian Gate, the processional way along Curetes and Marble streets, the Hellenistic rectangular city blocks, the harbour and necropolis-lined channel leading from the city, the Roman monuments of the Imperial period, the remains of the Church of Mary and Byzantine palace; the Artemision, the Basilica of St John, the Citadel, Isa Bey Mosque, bath buildings and tombs.

4 Factors affecting the property

The property is not considered to be subject to development pressure. According to the additional information provided by the State Party in response to the ICOMOS technical evaluation mission, cultivation and building activities of private owners within the buffer zone are being countered by controls on the type of plants that can be used and permit requirements for works to buildings in the Urban Conservation Area. The heavy use of fertilizers is being mitigated by controls on the type of fertilizer being used. The additional information also clarifies that the looting of necropolis occurred outside the property and is being countered by policing, fines and educational activities. Climate conditions in Ephesus accelerate the process of decay. The location of the Ancient City in the saddle between the Panayirdag and Bulbuldag hills induces large scale slope erosion which particularly affects Curetes and Marble Streets, the main visitors' route through the Ancient City, and had caused partial collapse. This has now been countered by construction of a revetment of traditional dry stone walling aimed at hindering erosion processes.

There are no inhabitants within the property boundaries but the population in the buffer zone area adjacent to the Ancient City is approximately 2000; within the buffer zone area adjacent to the medieval settlement on Ayasuluk Hill the population is approximately 500; within the buffer zone area south of the Artemision it is approximately 500. These settlement areas are controlled by being declared Third Degree Archaeological Sites and an Urban Conservation Area. The population in the remainder of the buffer zone is around 2,000.

The property is in an area of seismic activity and earthquake risk has been countered by introducing structural reinforcement as part of the conservation of

standing remains and the application of safety protocols for visitors and staff. The property, particularly the Meryemana is at risk of forest fire. The Artemision area is subject to rising ground water levels and flooding. Ephesus is the most visited site in Turkey and visitor pressure is already a problem with numbers up to 1.8 million annually. It is stated in the Management Plan that the Selçuk-Ephesus airport located in the buffer zone north of the ancient canal is used only for training purposes. Most visitors arrive at the site by car or coach. Tourist congestion is a major issue within the Ancient City which is being countered by plans for additional tourist entries and routes. Tourism pressure is less of an issue at the Artemision and Ayasuluk Hill. Cukurici Mound is not yet open to visitors.

ICOMOS considers that the main threats to the property are environmental and tourism.

5 Protection, conservation and management

Boundaries of the nominated property and buffer zone

The property boundaries have been established following geophysical research to establish areas of buried remains and generally coincide with the boundaries of the designated First Degrees Archaeological Site.

Additional information provided by the State Party in response to ICOMOS' first letter includes maps showing the property boundaries in relation to all the nominated features together with maps showing areas of geophysical survey results. These show that some features in the area of the ancient channel and harbours are outside the buffer zone, and the skirt of the Citadel mound on Ayasuluk Hill is not included in the property boundary. In response to ICOMOS' second letter, the State Party submitted revised property boundaries which include all identified harbours (classical to medieval) in Component 2, and the skirt of the Citadel in Component 3, with the boundary of the buffer zone adjusted accordingly.

In conclusion, ICOMOS considers that the revised boundaries of the nominated property components 1, 2 & 3 and of their buffer zone are now adequate.

Ownership

The key sites within nominated property components 2 and 3 are owned by the State (Ancient City; Artemision; Basilica of St. John, Ayasuluk Citadel). The Isa Bey Mosque, Hamam 3, Hamam 4 (Garden Hamam), and the Tribune at the Artemision are owned by the General Directorate of Foundations (Vakıflar Genel Müdürlüğü). The House of Mary is owned by the House of the Virgin Mary Foundation. Cukurici Mound is privately owned as are some other areas within the property and buffer zone. The House of Virgin Mary's buffer zone is forest owned by the State.

Protection

The nominated property is protected by Decisions of the Izmir Regional Conservation Council as empowered by the National Law for the Conservation of Cultural and Natural Property no. 2863, 23 July 1983, as amended. No actions likely to impact adversely on the property may be taken without authorisation by the Izmir Regional Conservation Council for Cultural Property and the Ministry of Culture and Tourism.

Cukurici Mound is protected by the Izmir Regional Conservation Council's Decision no. 10702, 29 May 2002. The Ancient City of Ephesus was first registered on the national inventory in 1976 and subsequently protected as a first degree archaeological site by the Izmir Regional Conservation Council's Decision no. 2809 in 1991. The site boundaries were defined most recently by the Izmir Regional Conservation Council's Decision no 5827 in 2010. Ayasuluk Hill, the Artemision and Medieval Settlement were first registered on the national inventory in 1976. The boundaries of the first degree archaeological site and natural and conservation boundaries were subsequently amended by a number of decisions of the Izmir Regional Conservation Council, most recently in 2012. The House of Virgin Mary was first registered on the national inventory in 1976 and subsequently protected as a first degree archaeological site by Izmir Regional Conservation Council Decision nos. 2809 and 3116 in 1991. Most of the buffer zone is protected as a first degree archaeological site but the built up area below Ayasuluk Hill is protected as an Urban Conservation Area.

ICOMOS considers that the legal protection of the property and buffer zone is adequate but protection of the buffer zone would be improved by raising protection of the entire buffer zone to the highest level. ICOMOS considers that the protective measures for the property are adequate.

Conservation

Excavations have taken place in Ephesus over the past 150 years. Published records of research at the site (as listed in the Bibliography) date from 1906 to 2010. Annual reports and documentation are kept in the archive of the Ministry of Culture and Tourism and the archives of the Austrian Archaeological Institute, Vienna and Pamukkale University, Denizli. A variety of conservation processes have occurred, reflecting the changes in philosophy and techniques over time. These are detailed in additional information provided by the State Party: 'Strategies for the Conservation of the Archaeological Site of Ephesus' prepared by the Head of the Ancient City of Ephesus Excavation Team.

ICOMOS notes that no inventory of the site as such is apparent, but the Action Plan in the Draft Management Plan lists databases to be prepared in 2013 including an inventory of 'Ephesus-Selçuk heritage that has been taken out of the country'. Key monuments have been surveyed and are recorded on geodetic surveys and drawings. Current ongoing research includes:

- extensive palaeographical surveys, including borings and associated dating and palaeo environmental studies;
- detailed geodetic land surveys and identification of sites;
- continuing historical studies;
- targeted and limited excavations aimed at understanding and consolidating features at the site;
- remote sensing surveys, with Ground Probing Radar, which is proving particularly effective in establishing the nature and extent of the orthogonal layout of the city of Ephesus.

In response to ICOMOS' second letter, the State Party has provided a revised Management Plan and a research programme for the next five years. However ICOMOS notes that the revised boundaries of the nominated property have not been incorporated into the revised Management Plan.

The Cukurici Mound has been excavated by the Austrian Archaeological Institute. Walls have been consolidated with mud and protected with a textile skin, sand and a temporary stabilising timber construction after the annual excavation season. Additional information provided in the State Party's response to ICOMOS' second letter states that further investigation is being considered at this component and the area that has been encroached by private ownership will be expropriated. ICOMOS considers that conservation proposals for this component should form part of the Conservation Programme for the property overall.

Past conservation work in the Ancient City of Ephesus was aimed at presentation of the ruins and included anastylosis of the Temple of Hadrian (1957-58), the Library of Celsus (1970-78), the Gate of Mazaeus-Mithridates, Terrace House 2, the Memmius monument, the Pollio monument, Fountain of Domitian, Heracles Gate and the upper agora. Current conservation in the Ancient City of Ephesus includes ongoing consolidation works deriving from an erosion monitoring program established in 2008 covering the streets and lanes, Terrace House 1 and the Tribune; restoration of the marble hall and conservation of wall paintings and decorative surfaces in the Terrace Houses; assessment of previous restoration at the Temple of Hadrian and the Great Theatre and consequent consolidation and conservation works; and anastylosis of the Serapis Temple. The work at the Great Theatre is a major project with a budget exceeding 3 million euros and is sponsored by the Austrian Archaeological Institute, the Ephesus Foundation, Austrian Academy of Sciences and the Association of Turkish Travel Agencies. Proposed future work includes evaluation of all past anastylosis projects; ongoing monitoring for maintenance and consolidation; investigation and conservation of the Isa Bey Hamam and the Garden Hamam in conjunction with the Vakıflar. Further work is also proposed at the Basilica of St John involving restoration of mosaic floors in St John's tomb and some anastylosis.

The Ayasuluk Citadel walls are currently being consolidated and restored and further work is proposed

including restoration of the monumental gate, towers and frescos located in the upper part of the arch. A goal of the Ayasuluk restoration project is to invigorate knowledge and presentation of the Aydin period. Archaeological research is being undertaken in the area between the Artemision and the Isa Bey Mosque.

ICOMOS notes that conservation actions listed in the Action Plan of the Draft Management Plan do not appear to correlate to any overall conservation master plan for the property. ICOMOS considers that conservation of the overall property is a deeply challenging task and recognises the conflicting priorities of dealing with pressing structural stabilisation and deterioration of monuments not on the immediate visitor routes while making major monuments such as the Great Theatre accessible to visitors and useable for public functions. These priorities seem now to be coming together to some extent with the realisation that alternative visitor routes need to be promoted in the Ancient City, which in turn may require stabilisation/maintenance of neglected elements along those routes. In response to ICOMOS' second letter the State Party has provided a conservation programme for the next five years.

ICOMOS considers that the Research Programme and Conservation Programme for the property overall should be incorporated into the Management Plan.

Management

Management structures and processes,
including traditional management processes

The Izmir Regional Conservation Council of the Ministry of Culture and Tourism through the General Directorate of Cultural Heritage and Museums has overall responsibility for the urban, archaeological and natural sites within the property and buffer zone. Management of the property is shared by the Izmir metropolitan municipality and Selçuk municipality. Izmir No. 2 Conservation Council is responsible for the archaeological sites and Selçuk municipality for the Ephesus Management Area. Other agencies with input to management include the Ministry of Urbanisation and the Ministry of Forests. ICOMOS notes that it is stated in the Management Plan attached to the nomination dossier that the management system was problematic and required co-ordinated organisation and direction. As part of the process of developing the Management Plan the director of the Ephesus Museum was appointed as the Site Manager in accordance with the protocol signed between the Ministry of Culture and Tourism and the Municipality of Selçuk, and an Advisory Board/Council was created which determined that there should be a Coordination and Supervisory Board (Supervision and Coordination Council) to oversee management of the serial property.

Policy framework: management plans and arrangements, including visitor management and presentation

The Draft Management Plan 2012-2017 covers the nominated property and buffer zones to the boundaries approved by the Minister for Culture and Tourism on 8 September 2010. It was developed following passage of the necessary legislation (2004) and procedural regulations (2006) with input through workshops and meetings from specialists and professionals within the national and local community. It includes visitor management strategies and plans, and risk and crisis management planning. According to the response by the State Party to ICOMOS' letter, it was subsequently improved and then approved by the Supervision and Coordination Council on 11 September 2014. The revised version has been included as part of the State Party's response to ICOMOS' second letter. However ICOMOS notes that it still doesn't incorporate the research and conservation programmes, or visitor management, and the plans do not reflect the changes made to the boundary of the nominated property.

Staff assigned by the Municipality to fulfil and coordinate implementation of the Management Plan includes an archaeologist, art historians, a restorer, conservator, epigrapher, anthropologist, cartographer, architect, guard, accountant, archivist, librarian and a photographer. The Ministry of Culture and Tourism provides 75 technical, professional and administrative staff personnel as well as guards and cleaners at the Directorate of the Ephesus Museum. Ephesus as a site of active archaeology and conservation also accommodates more than 200 scientists and workers annually. Expertise and training are provided by Austrian and Turkish institutions.

Financial resources are provided by the government through allocation to the Ministry of Culture and Tourism for specific projects and staff; from the Municipality of Selçuk for specific projects and from private sources including several Austrian institutions, the European Research Fund and the Ephesus Foundation, which promotes the site at an international level to attract sponsorship. Current funding for the property amounts to around US\$7.5 million for various works plus 2.3 million euros for Ephesus excavations.

Visitor management is a major challenge for the property, particularly in the Ancient City, where most visitors follow the main route through the site from the northern entrance at the Upper Agora along Curetes and Marble streets to the southern gate, often in large numbers arriving via coach from cruise ships. Visitors are deposited at a large coach park at the upper, southern gate and are picked up at the lower northern gate. Interpretation is provided by means of Information boards at key monuments within the property and audio guides are available at the ticketing booths. The Ephesus Museum in Selçuk provides interpretation of the monumental and figurative sculpture and finds from the site, particularly interpretation of the

eneration of goddesses from prehistory to the Christian period and the veneration of the Virgin Mary.

ICOMOS considers that proposals to handle increasingly large numbers arriving from cruise ships involving more coach parks distributed around the proposed additional entries to the Ancient City using existing gateways in the fortified wall in the vicinity of archaeological remains need careful impact assessment. Further efforts need to be made to regulate the arrival of cruise liner coach loads. With the re-opening of the Citadel area providing more to interest visitors at Ayasuluk Hill, coaches could be encouraged to alternate the order in which they visit the three components so as to avoid all arriving at the same place at the same time. Landscape plans associated with the proposed new visitor routes through the Ancient City also need impact assessment. Similarly development plans to accommodate large numbers of visitors to the Meryemana need to consider archaeological remains known to exist at the site.

Involvement of the local communities

Staff are engaged locally for ticketing, guiding, labouing, conservation and maintenance. Local engagement with the site has been encouraged through the "Museum of Memory" displaying the town's history including the archaeological sites since the arrival of the railway at Selçuk in the late 19th century and particularly since the town started to develop after the 1930s. The museum's meeting room is used by the area management personnel; files are kept there and a schools programme is run from there.

ICOMOS notes that while research and conservation at each component is carried out by different institutions, coordination appears to be occurring under the new management system. The only exception observed by ICOMOS was the transportation master plan's proposals for delivery of visitors to the site, which are yet to be discussed with the Advisory Board and will require modification to take account of archaeological remains.

ICOMOS considers that the management system for the overall serial property is adequate; the Management Plan should be extended to include the Research Programme and Conservation Programme for the overall property and provision for impact assessments of all new management planning proposals including visitor management, landscaping and transport/coach park proposals. Furthermore, ICOMOS recommends that special attention be given to the timing and control of cruise liner coach arrivals.

6 Monitoring

Monitoring indicators are set out in the nomination dossier together with periodicity and location of records. The site is monitored by staff of Selçuk Municipality, Ephesus Museum, Izmir Regional Conservation Council and related excavation teams. ICOMOS considers that this needs to be expanded to itemise each monument/site within

Property Components 2 and 3. The Draft Management Plan Action Plan lists databases to be prepared in 2013 and the monitoring system should relate to these.

ICOMOS considers that the monitoring system needs to be extended to relate to the inventory of the property.

7 Conclusions

ICOMOS considers that the nominated property could meet criteria (iii) & (iv) if component 4 was removed from the series, and conditions of authenticity and integrity. The boundaries of the nominated property and of its buffer zone are now considered to be adequate, but with the exclusion of Component 4. ICOMOS considers that the legal protection of the property and buffer zone is adequate but protection of the buffer zone would be improved by raising protection of the entire buffer zone to the highest level. Protective measures in place are adequate.

The reason for deferral of the nomination in 2001 was that a comprehensive Management Plan was required which "should be accompanied by a map which clearly indicates the areas nominated for inscription and the buffer zone". Tourism was already an issue at that time and the World Heritage Committee requested that the Management Plan "should pay special attention to the management of tourism at this sensitive site". ICOMOS considers that the management system for the overall serial property is now adequate but tourism is still a major issue, particularly in relation to visitors arriving in several coach loads at once from increasing numbers of cruise ships. ICOMOS considers that proposals to handle these increasingly large numbers involving more coach parks distributed around the proposed additional entries to the Ancient City, using existing gateways in the fortified wall in the vicinity of archaeological remains, need careful impact assessment. Further efforts need to be made to regulate the arrival of cruise liner coach loads. With the re-opening of the Citadel area providing more to interest visitors at Ayasuluk Hill, coaches could be encouraged to alternate the order in which they visit the different components. Landscape plans and infrastructure associated with the proposed new visitor routes through the Ancient City also need impact assessment. Similarly development plans to accommodate large numbers of visitors to the Meryemana need to consider archaeological remains known to exist at the site.

ICOMOS considers therefore that the Management Plan should be extended to include impact assessments of all new management planning proposals including visitor management, infrastructure, landscaping, and transport/coach park proposals in line with Paragraph 110 of the *Operational Guidelines for the Implementation of the World Heritage Convention*. It should also include the Research Programme and Conservation Programme for the overall property and the monitoring system should be extended to relate to the inventory/database of the property. The maps/plans in the revised Management

Plan should be modified to reflect the boundaries of the nominated property.

8 Recommendations

Recommendations with respect to inscription

ICOMOS recommends that Ephesus, Turkey, be inscribed on the World Heritage List with the exclusion of Component 4, on the basis of **criteria (iii) and (iv)**.

Recommended Statement of Outstanding Universal Value

Brief synthesis

Located within what was once the estuary of the river Kaystros, Ephesus comprises successive settlements formed on new sites as the coastline retreated west forming an extensive silt plain. The Neolithic settlement of Cukurici Hoyuk marks the southern edge of the former estuary, now well inland. The Hellenistic and Roman settlement followed the retreating shoreline to the west. 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 Great Theatre. Little remains of the famous Temple of Artemis, one of the 'seven wonders of the world' which drew pilgrims from all around the Mediterranean until it was eclipsed by Christian pilgrimage to the Church of Mary and the Basilica of St. John in the 5th century CE. The Mosque of Isa Bey and the medieval settlement on Ayasuluk Hill mark the advent of the Selçuk and Ottoman Turks.

Criterion (iii): The Ancient City of Ephesus is exceptional testimony to the cultural traditions of the Roman Imperial period as reflected in the monuments in the centre of the Ancient City and in Terrace House 2, with its wall paintings, mosaics and marble panelling showing the style of living of the upper levels of society at that time.

Criterion (iv): Ephesus as a whole is an outstanding example of a settlement landscape determined by environmental factors over time. The ancient city is an outstanding example of a Roman harbour city, with sea channel and harbour basin along the Kaystros River. Earlier and subsequent harbours demonstrate the changing river landscape from the Classical Greek to Medieval periods.

Integrity

The nominated serial components contain sites which demonstrate the long settlement history of the place, each making a significant contribution to the overall Outstanding Universal Value. Together the nominated components include all elements necessary to express OUV and the property is of adequate size to ensure the complete representation of the features and processes which convey the property's significance.

Authenticity

The component properties retain authenticity in terms of location and setting, form and design. The remains at

Cukurici Mound retain authenticity in terms of materials and substance. The other two component properties have all been subject to stone robbing in the past and subsequently to varying degrees of anastylosis, reconstruction and stabilisation using modern materials. Recent interventions have rectified damage caused by earlier inappropriate materials where possible and now make use of reversible techniques.

Management and protection requirements

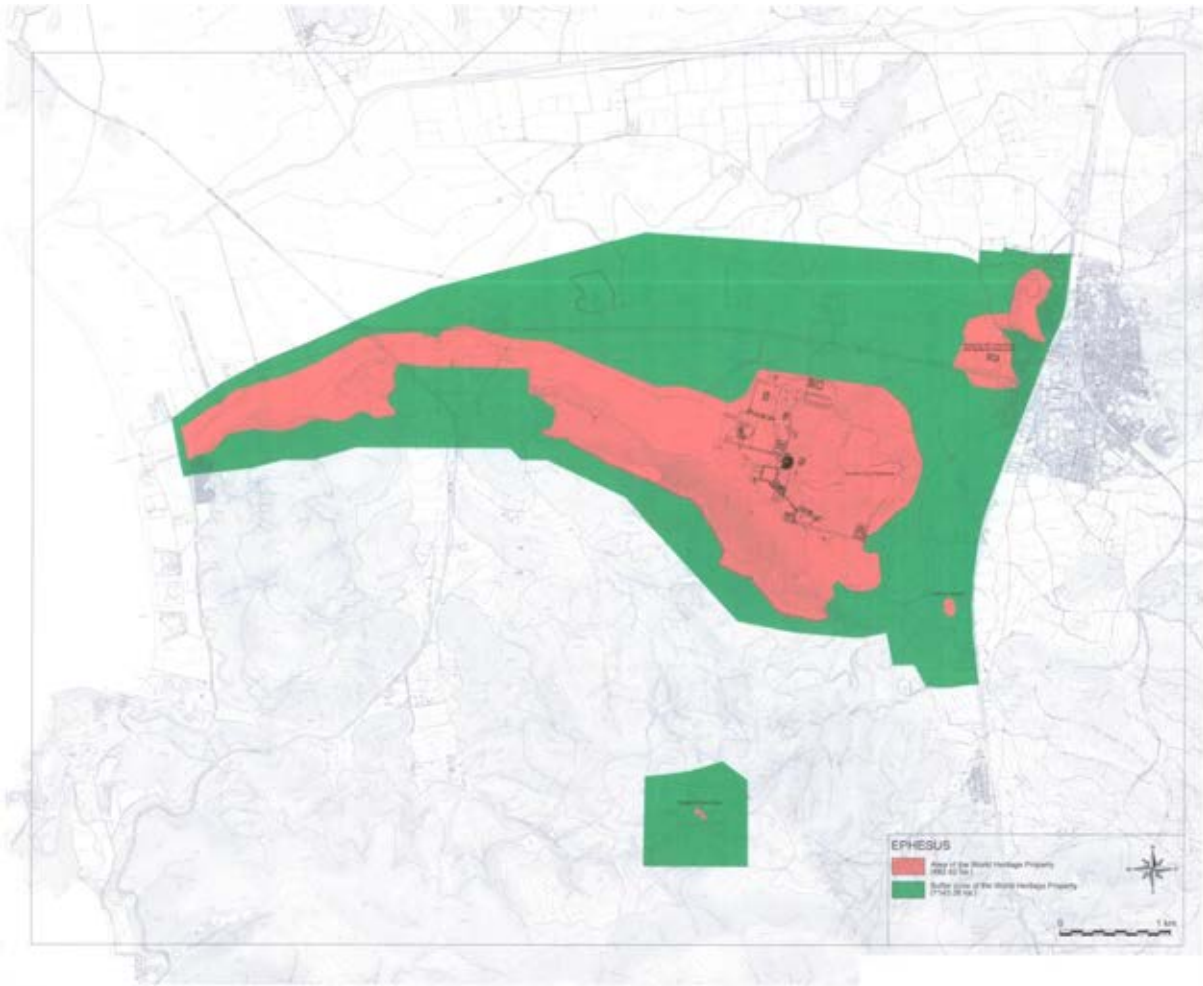
The nominated property is protected by Decisions of the Izmir Regional Conservation Council as empowered by the National Law for the Conservation of Cultural and Natural Property no. 2863, 23 July 1983, as amended. The Conservation Council has overall responsibility for the urban, archaeological and natural sites within the property and buffer zone that are declared First Degree Archaeological Sites. Some areas within the buffer zone are protected as a Third Degree Archaeological Site and others are protected as an Urban Conservation Area.

The Supervision and Coordination Council oversees management of the serial property by the Izmir metropolitan municipality and Selçuk municipality with input from the Advisory Council. The Management Plan includes an Action Plan covering conservation, visitor management and risk and crisis preparedness among other activities.

Additional recommendations

ICOMOS recommends that the State Party give consideration to the following:

- Raising the legislative protection of the entire buffer zone to the highest level;
- Completing the Management Plan as proposed to include:
 - the research programme and conservation programme for the overall property with provision for findings to be integrated into future management, education and interpretation;
 - extension of the monitoring system to relate to the inventory/database of the property.
- Carrying out impact assessments of all new management planning proposals including visitor management, infrastructure, landscaping, and transport/coach park proposals in line with Paragraph 110 of the *Operational Guidelines for the Implementation of the World Heritage Convention* and accordance with ICOMOS Guidance on Heritage Impact Assessments for Cultural World Heritage Properties;
- Submitting to the World Heritage Centre by 1 December 2016, a report on the implementation of the above-mentioned recommendations for examination by the World Heritage Committee at its 41st session in 2017.



Revised map showing the boundaries of the nominated property



Aerial view of Ephesus Ancient City



Celsus Library and Mezus Mitridites Gate



Temple of Hadrian



Artemision - view towards St John Basilica and the Citadel



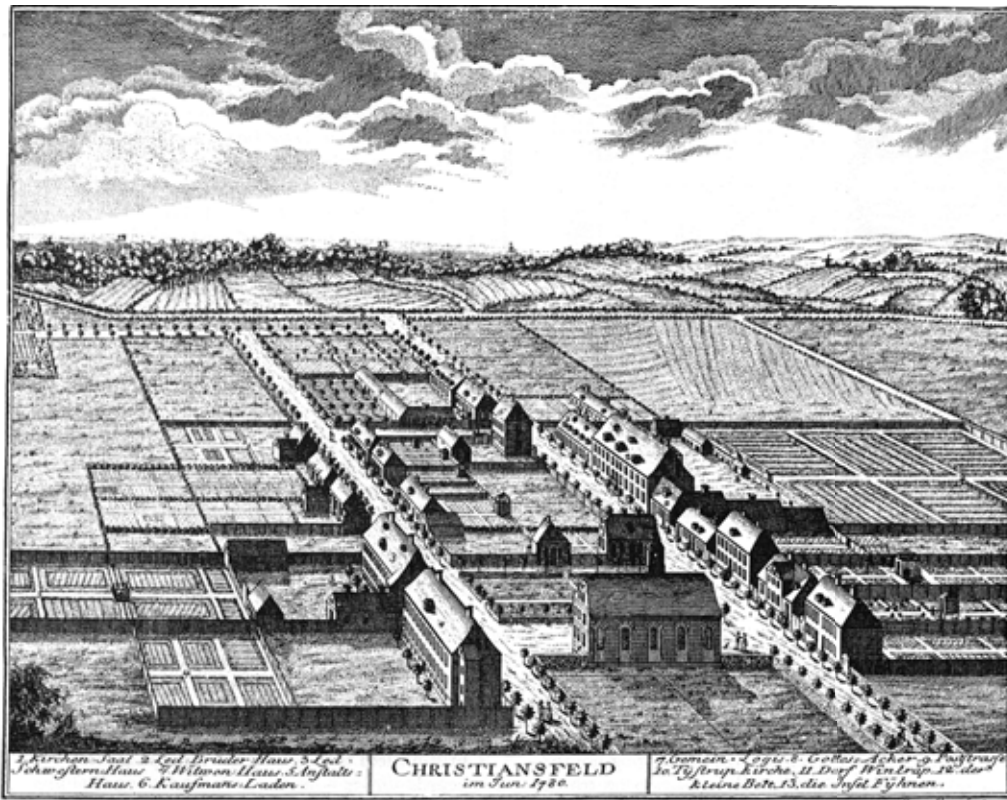
Ayasuluk Citadel Aerial View



Terrace Houses



Vue aérienne de Christiansfeld



Gravure de Cobber, datée du juin 1780