EPHESUS
EXECUTIVE SUMMARY

State Party
TURKEY

State, Province or Region
AEGEAN REGION, PROVINCE OF IZMIR

Name of Property
EPHESUS

Geographical coordinates to the nearest second

Component 1: Cukurici Mound
N 37° 55’ 44’’ – W 27° 21’ 33’’

Component 2: Ancient City of Ephesus
N 37° 56’ 29’’ – W 27° 20’ 26’’

Component 3: Ayasuluk Hill, Artemision and Medieval Settlement
N 37° 57’ 07’’ – W 27° 21’ 57’’

Component 4: House of Virgin Mary
N 37° 54’ 42’’ – W 27° 20’ 01’’

Textual Description of the boundaries of the nominated property

Ephesus is located on the Western Aegean coast of Turkey near to present day Selcuk. The existence of the settlement can be traced back to the Neolithic Age at Cukurici Mound up to the Medieval and post-Medieval period at Ayasuluk. The inhabited areas though changed its location several times in accordance with habits and demands.

The nominated property reflects this historic matter of fact. The core zones cover different settlement centers favored over time. Therefore the earliest settlement at Cukurici Mound is included to the proposed core zone as well as the largely excavated Hellenistic-Roman city center with the nearby silted harbor and the necropoleis. The antique harbor channel leading to the sea and the surrounding Hellenistic city wall on the Panayirdag (Panayir Mountain) and Bulbuldag (Bulbul Mountain) are also located within the proposed nominated core zone.

Boundaries of Ayasuluk Hill area can be defined by the citadel itself and its skirts from all directions. However, the south slope of the citadel spreads to the wide area that reaches to the Gate of Persecution. On the southwest side of the Ayasuluk Hill, the monastery and Isa Bey Mosque can be seen. The south lines are determined as reference to possible temenos remains of the Artemis Temple (Artemision) which is under ground for today.

Boundaries for House of Virgin Mary are enclosing the House and the well in front of it based on the topographical lines.

The core zones are almost entirely protected by surrounding buffer zones which also cover the less explored areas between the known settlement centers and Selcuk urban conservation sites which does not present a unique urban pattern or include structures of historical importance.
The proposed buffer zones overlap with current national conservation boundaries as much as possible with an enlargement to the east up to the main road crossing in the town center. Buffer zones include the immediate vicinities of the sites in the core zone and have the highest potential of influence on it.

A4 (or "letter") size map of the nominated property, showing boundaries and buffer zone (if present)

See the page of 12

Criteria under which property is nominated

(i), (ii), (iii), (iv), (vi)

Draft Statement of Outstanding Universal Value

a) Brief Synthesis

Ephesus is located on the Western Aegean coast of Turkey near the present day Selcuk and 70 km southwest of Izmir. The site mainly lies on the plain between Bulbuldag (Bulul Mountain) and Panayirdag (Panayir Mountain), while the House of Virgin Mary is placed on the south slopes of Bulbuldag.

A continuous and complex settlement history can be traced in Ephesus beginning from the 7th millennium BC at Cukurici Mound till present day at Selcuk. It is distinguished due to its favorable geographical location, but suffered from a continuous shifting of the shore line from the east to the west throughout the history. Caused by anthropogenic activity, this sedimentation led to several relocations of the city site and its harbors. Therefore the large area, measuring 584,66 ha displays today ultimate representations and remains of urbanization, architecture and religious history from Prehistoric, Archaic, Hellenistic, Roman, Byzantine, Selcuk, Aydinogullari, Ottoman and modern period. As a result, in Ephesus different historical periods are visible on the surface and therefore all historical periods are included within single nomination.

Ephesus has always played an important role in all historical periods, in communications and trade between the Aegean Sea and the Central Anatolia. It was an economic turntable and cultural intersection point from the very beginning between Anatolia and the Mediterranean world having one of the largest harbors. Through time Ephesus always served as the main center for its surrounding with its fertile hinterland for agricultural production and rich natural resources. However, the city reached its apogee in Roman period, when it was most densely populated. It became the capital of the wealthy province of Asia Minor and ascends to one of the megacities in the Roman Empire, bearing the title of “the first and greatest metropolis of Asia Minor”. It also flourished in the 5th and 6th centuries, and again during the rule of Aydinogullari Dynasty in the 13th-15th centuries. All these historical periods are illustrated by magnificent monuments that testify the city’s original grandeur.

By virtue of the long settlement history in Ephesus, the most refined architectural and urban planning examples from different periods are visible at the site today. In the Byzantine period the city centre was located in the former harbor region and several outstanding buildings are witnesses of the late antique building program. In this circumstances above all the Church of St. Mary and the so-called Byzantine Palace, perhaps the seat of the governor or the
archbishop have to be cited. The fate of the city was sealed when the harbor, already a constant problem in Roman Imperial times finally silted up. Nevertheless, the Byzantine inhabitants remained in the ancient city of Ephesus until the 14th century. The harbor city of Ephesus became a landlocked town on the Ayasuluk Hill, where a settlement had already grown up from the 6th century onwards around the Basilica of St. John. During the period of Greek and Roman antiquity, the marble temple and the sanctuary dedicated to the city’s patron Goddess Artemis numbered amongst the Seven Wonders of the Ancient World. The architectural monuments in particular of the Roman mid-imperial period and vivid impression of the original Roman townscape of Ephesus cannot be experienced elsewhere with the same intensity. Besides the unique value of the single monuments, the ensemble of these buildings frames even a more unique historical monument. The Roman city layout and its depending hinterland, for example, can not be found in a comparable state of preservation in the world. It is the only example, where a prehistoric/antique/medieval harbor city is preserved without being destroyed by later civilizations. The harbor landscape is unique in the world and outstanding in the Ancient world through its composition of an artificial harbor basin, an entrance channel flanked by a street of tombs on both sides, a lighthouse, and several other outer harbors and adjacent necropolis. Therefore the archaeological site of Ephesus, which contains the largest collection of well preserved Roman buildings in the Eastern Mediterranean, can be entitled as unique city in its entirety.

Ephesus has an outstanding relevance for religious history due to the fact that it was a continuously used important religious centre through many centuries with supra-regional significance. As the center of three world religions, Ephesus surpasses most other ancient cities in intensity and fascination. The site has exceptional religious associations with one of the most influential cults of antiquity, the roots of Christianity itself and with Islam during the last flourishing time for the city under the Selcuk dynasty of the Aydinogullari. The prehistoric cult of Cybele/Meter was widespread in Asia Minor and the worship of this goddess was merged with that of Artemis. Although the pilgrimage in House of Virgin Mary is a development of the last 100 years, the tradition of the site and the tradition of the worship of St. Mary go back to antiquity. Therefore House of Virgin Mary is important evidence that displays the continuity from antiquity to modern times in terms of settlement patterns and religious history. The St. John Basilica developed into a significant pilgrimage site after Christianity was recognized as state religion and finally Isa Bey Mosque built under the Selcuk Dynasty still serves as a site of religious worship today. Therefore, Ephesus bears a testimony to evolution of religious history within time which is visible and traceable on monumental religious architecture spread through the site.

b) Justification for Criteria

**Criterion (i):** Artemision, the archaic Artemis temple and one of the seven wonders of antiquity, is accepted to be a milestone for the development of Greek architecture due to its dimension, its beauty, its quality of the building material, the outstanding artistic qualities and the technical masterstroke achieved by the architects of the time in order to solve subsoil problems. Because of the unstable and marshy subsoil, the architects had to lay a solid and deep foundation, which was a technical masterstroke in those days. It was the biggest structure of Helen world and the first monumental architecture of antique times constructed by a monoblock marble.
**Criterion (ii):** Located in the crossing of migratory and trading routes between Anatolia and Mediterranean, in Ephesus deep interactions among different cultural styles are observed which are quite obvious on architectural ensemble in the site.

Firstly, widely influenced by the plan scheme of Samos (Sisam), one can observe improvement and innovations in Artemision from many aspects. Ionian sculptors created a very unique “Columnae Caeltace” – embossed columns – probably very much affected by the orthostats on the city walls, palaces and temples of Assyrian and Hittite centers. In Helen temples, only the columns were visible from the outside while the cela walls were placed at the back. For this reason, embossed column pedestals took the place of the orthostats and therefore a new element was created in Ionian Architecture. Additionally, it is quite possible that Ionian architects were influenced by multi-columned temples which were very fashion in Egypt and Urartu.

Secondly, a strong western-Italian influence in the architecture and design of public buildings as well as of private houses exists. The so-called temple at the Curetes Street and the Celsus Library were most probably made by Western workmen and the residential unit 6 in Terrace house 2, claimed as a city palais, has its closest parallels in the imperial palaces in Rome and in the Villa Hadriana in Tivoli.

Thirdly, of special interest in Ephesus is also the transition of the Late Ancient-Byzantine to the Turkish city in the 14th century which is easily visible in a very distinctive and autonomous architectural design, but also recorded on coins, small-finds and pottery. There, a strong architectural, but also cultural tradition can be observed, although mixed with new elements. The Beylik-period is an exciting example for the cultural exchange of Ancient-Byzantine with Turkish elements in terms of architecture, as ancient building techniques, building types and decoration styles were taken over by the Turks and mixed with traditional Turkish elements.

**Criterion (iii):** The outstanding universal value of Ephesus primarily lies in the diversity of cultural monuments as historical testimonies from all important stages of human history from the Neolithic age at Cukurici Mound up to the Middle Ages and beyond. It contributes to different prehistoric, indigenous traditions as well as to the Greek, Roman, Byzantine and Turkish ones. While the later are visible in the archaeological record, the Greek tradition is limited to the temple of Artemis on the one hand and to settlement remains as well as finds on the other hand.

The Hellenistic world is reflected by the well preserved monumental city wall as well as the Hellenistic city layout and the location of the harbor forming the basis for the later Roman megacity. The heritage site of Ephesus is an outstanding example for a naturally grown architectural ensemble of Roman times, and the cultural traditions of the Roman imperial period are reflected in the outstanding representative buildings of the city center in Ephesus. The architectural monuments visible are all unique in their historical context, their artistic workmanship, their significance as scientific resource as well as their urbanistic relevance. The Turkish tradition is also shown by the remains of the city of the 14th/15th century. The surviving interior decoration of square planned Isa Bey Mosque is a striking example of the development of Islamic art.

Beside this peak performance of architectural accomplishment, Ephesus also presents highlights concerning Roman social history. Terrace house 2, a 4000 m² large insula in the city centre of Ephesus, constitutes the most important find spot for our knowledge of domestic
residences in Asia Minor of the Roman period and their formation as a way of life. The rich decoration of the apartments with wall paintings, mosaics and marble paneling show the style of living of the sophisticated upper levels of society in a metropolis of Roman Imperial times. Due to the fact that not only the architecture, but also the house furnishing is preserved, Terrace House 2 allows an inimitable insight into the living culture in the era of the soldier emperors. The social hierarchy can be studied by a prosopographical analysis of the house owners, all of them members of the Ephesian elite. This outstanding housing complex became not only a magnet for tourism in the city centre of Ephesus, but serves as a working area for archaeologists as well as for restorers.

Criterion (iv): There are numerous monuments in the city center which are impressive testomaries of their time due to their good state of preservation. The most prominent compilation of monuments within the ancient city of Ephesus is to be found at the Library Quarter with the well known assemblage of the façade of the Celsus-library and the Mazaesus Mithridates gate – an entrance to the commercial market of the Tetragonas Agora – with its associated square in front. From this square the Curetes Street runs up to the State Agora in the valley between Bulbuldag and Panayirdag. The state Agora with its Bouleuterion, Prytaneion and Basilica Stoa displays an antique government quarter with all facilities necessary for administering a metropolis like Ephesus. The Curetes Street runs with the impressively preserved domestic Residences of Terrace House 2 alongside to the south and public buildings like the Nymphaeum Traiani, the Varios Bath and the Temple of Hadrian flanking to the north. Following the street the giant theater faces west from an appropriate site on the slope of the Panayirdag. Between the theater and the harbor runs a magnificent boulevard in 528 m long which must have been in existence at least since early Roman times.

Terrace Houses, which is a unique masterpiece of domestic architecture of the Roman imperial period, is coming to the fore with its rich decoration of the apartments with wall paintings, mosaics and marble paneling showing the style of living culture of the sophisticated upper levels of society in a metropolis of Roman Imperial times. Placed on three terraces in the city centre of Ephesus, seven multi-layered houses were built, one of them can be stated as a unique city palais, created in the 2nd century AD and inhabited by a famous Ephesian citizen, C. Flavius Furius Aptus, priest of Dionysos. To mention is residential Unit 6, situated in the north-east of Terrace House 2, on the lowest, northernmost terrace. In the 2nd century AD a generously planned and splendidly furnished urban villa was created. The largest display rooms were located to the south of the peristyle court. The southern ambulatory connects with a 178 m² spacious hall, the so-called Marble Hall. It served as a reception room for guests, as a banquett hall. The hall had a wooden ceiling and the carved decoration preserves traces of gilding. The walls were revetted in three zones, with marble plaques which were in part polychrome, and with fields of opus sectile decoration. Terrace House 2 has no parallel in the world considering all these qualities.

Ephesus has to be seen in a context with its fertile hinterland as well as with its various harbors, as well. It is also the only example, where a prehistoric/antique/medieval harbor city is preserved without being destroyed by later civilizations or at least overbuilt in modern times. The harbor landscape is unique and outstanding in the ancient world in its composition of an artificial harbor basin, an entrance channel flanked by a street of tombs on both sides, a lighthouse, and several other outer harbors and an adjacent necropolis. Three gates led from the city to the hexagonal harbor basin, are enclosed by a jetty wall and a representative colonnade street with adjacent docks, ships sheds and ware houses. Already in the 2nd century AD the basin was connected with the sea via a broad channel, which was narrowed not earlier than in the 3rd century. Both sides of the channel were flanked with gravehouses with a date
range from the 3rd to the 5th century AD. There are several locations for additional harbor basins along the channel and the Kaystros river in the immediate environment of Ephesus. These constructions served as outer harbors, quay walls and other facilities. Of outstanding importance is a 10,000 m² large villa 4 km west of Ephesus next to one of the outer harbors. This villa is the largest complex known from Turkey.

Besides the unique value of the single monuments, the ensemble of these forms all together even a more unique Roman city layout, can not be found in a comparable state of preservation anywhere in the world. Therefore the archaeological site of Ephesus can be entitled as a unique city in its entirety as well as cultural landscape by reason of the nearby prehistoric and middle age settlement locations.

Besides to the Roman-period architectural achievements, Artemision is flashing with its cultural, architectural and artistic values which make it prominent among its likes. The Ephesian Artemis was one of the most powerful and influential ancient goddesses. Over time the Artemision developed into one of the most important pilgrimage centers of antiquity and granted asylum to many people. The temenos, this is the sanctuary, must be imagined as a small city with temple, public buildings as well as houses. The Artemision was also a large commercial enterprise with rich estates further inland that were agriculturally used and rich in resources. The function of the sanctuary as a bank was of particular importance since it was very secure.

The basilica of St. John is an impressive example for imperial religious-political measures and the establishment of a pilgrimage site. The architectural concept reclines on imperial prototypes and is a demonstration for the close connection between the capital of the Byzantine Empire and its regional centers.

At last Ephesus displays the largest collection of antique inscriptions after Rome and Athens in the Mediterranean region. Most of the inscriptions are still in place of their original intended location visible to researchers as well as tourists.

**Criterion (vi):** Stories and deposits of significant traditional and religious intangible cultural heritage of Anatolian cultures beginning with the cult of Cybele/Meter till the modern day’s rise of the Christianity are visible and traceable in Ephesus. Pilgrimage is one of the most striking phenomena in Ephesus, because of the fact that it outlasted the existence of the city itself and shows continuity until the present days. The cult of the Ephesian Artemis was one of the most significant and influential of the Ancient world. The goddess itself was worshipped throughout the Mediterranean and beyond (northern frontiers) and masses of pilgrims visited Ephesus and the temple of the beloved goddess. Ephesus also played a decisive role in the spread of the Christian faith in the Roman Empire. Due to the stays of persons of high standing in the Christian tradition in Ephesus, the city became a huge pilgrimage site of supra-regional importance throughout Late Antiquity and the Medieval Ages until the present days. The high concentration of churches and chapels and a couple of pilgrimage sites in Ephesus and its surrounding are an outstanding witness of the Christian heritage and tradition of this region. It finally became one of the most important Christian pilgrimage sites in the Mediterranean World. The 5th century Virgin Mary Church, which is the first one dedicated to Mary, is a quite sacred place for Christian world as the 3rd ecumenical council, by which the fundamental principals of Christianity were accepted, was held in 431 there. Seven Sleepers, St Jean Basilica together with House of Virgin Mary are other important places of Christian world with their significant symbolic values emphasizing the outstanding religious continuity still down to the present day. Additionally some of the
Christian sites – like the Seven Sleepers – got integrated into the Islamic tradition and serve still as place of worshipping and pilgrimage.

Ephesus as a cultural and intellectual center had great influence on philosophy, medicine and the history of religion. The works of Ephesian philosophers from Heraclitus in the 6th century BC to Nikephorus Blemmydes in the 12th century AD reflect not only 1800 years of the history of philosophy, but influenced the philosophy to the modern era and the present. The development of medicine was strongly influenced by the Ephesian doctors Rufus and Soranus, whose gynecological writings had a significant effect on the gynecology and obstetrics in the Middle Ages and in the early modern period.

Of universal importance is the fact that the foundation for the veneration of Mary in Christianity was laid in Ephesus. The council of 431 AD announced dogma that Mary have birth to the son of God and should therefore be called theotokos, crucially affected both Western and Eastern Church as well as the Coptic Church and shaped the history of Christianity for the next millennia.

c) Statement of Integrity

The site, in general, preserves its unity and integrity even it has been fallen into different settlement areas throughout history. Each component has been legally taken under control by the State, in which every development oriented activity needs to be approved and is regularly controlled and monitored. Boundaries of the nominated areas draw the limits of the remains at the largest extent which ensures fully representation of outstanding values as much as unearthed so far. Yet, in order to raise the integration between the components in terms of tourism, research and interpretation, many policies and actions are proposed within the conservation and management plans.

The visual and aesthetic integrity of the Cukurici Mound, which shows the recently excavated very well preserved structures from the Neolithic, Chalcolithic as well as from the Early Bronze age, still exists as no interventions have been done so far. However, intensive farming and expansion of plantations is a danger for the site. In the past the northern part of the Mound has already been destroyed by plantations, now the site is under protection.

The Greco-Roman city center of Ephesus is an extraordinarily well-preserved site, suffering from neither modern urbanization nor over-restoration. The large core zone including the various harbors, the harbor channel and the necropolis guarantees the integrity of the site for the future. Additionally the broad buffer zone will prevent the extension of intensive agricultural cultivation, plantations as well as building activity.

Ayasuluk Hill is also a well-preserved settlement even it suffered from modern urbanization a bit until middle of 1980s. The integrity of settlement lies on the existence of monumental structures from different periods and ages like St. John Basilica of Byzantium period, the citadel and magnificent fortification walls from Byzantium/Aydinogullari and Ottoman Periods. Situation of monumental structures in Ayasuluk Hill like St. John Basilica, Gate of Persecution, city and inner castle fortification walls, three-arched monumental gate, cisterns, castle mosque, castle villa and bath, basilica-cistern are in good condition. Most of them are standing and restorations have been continuing since 1960.
Probably the only monument which has been badly affected by natural circumstances and construction activities in the city is Artemision. All that remains of the temple are a few of the re-erected columns today; while the remaining building was dismantled during the Christian Late Antiquity and Muslim Middle Ages that the ashlar blocks of the temple were incorporated into the Basilica of John and to Isa Bey Mosque. Some remaining pieces of the temple are exhibited in the British Museum today. As it stands as separated from other components of the Ephesus history, there exist some endeavors to present the monumental grandeur of the temple within a broader archaeological park concept by integrating it into other monuments of Greek, Roman, Byzantine and Turkish periods within the site. By which, it will be possible for visitors to grasp long-lasting spectacular history of Ephesus.

The small and modest St. Virgin Mary’s House surrounded by a huge forest area and far from modern urbanization or farming activities is well-protected. Except routine maintenance, it does not need for further renovation or additional structuring. One of the main threats is the huge visitor circulation in peak periods, particularly on the 15th of August, the celebration day of St. Mary’s Assumptions, and other is a risk of fire which may occur in the surrounding forest area.

The main threats which may adversely affect the site in near future can be summarized as; farming and cultivation activities, uncontrolled circulation of mass of tourist within the site as well as natural or manmade disasters like earthquake, sudden changes in groundwater levels and fire either caused by the naturally in summer seasons or inattentive activities in herbaceous areas. These issues are also considered within newly prepared management plan and necessary precautions are being taken by related authorities.

d) Statement of Authenticity

The property meets the conditions of authenticity as it reflects adequately well-preserved cultural and landscape values which are the essential parts of its universal value. Key attributes of the site including historical setting, form, design, material and workmanship is visible to the researchers and visitors by virtue of accomplished restoration and anastylosis projects.

Much effort has been put into place in time in order to improve the quality and visitor satisfaction within the site as a whole. However, restoration and conservation works within the site has not damaged the authenticity of the structures; on the contrary, have been faithful to the original materials and functions of them. Cukurici Mound and House of Virgin Mary are highly authentic components of the nomination, as no interventions apart from wall consolidation in Cukurici Mound and landscape additions in House of Virgin Mary have been made.

The experience of the ambience of Roman city centre is particularly authentic to a great degree due to the accomplished Anastylosis Projects. Even though some of the anastylosis projects are principally new creations reflecting the taste of their time and might not be carried out the same way nowadays (e.g. the Fountain of Trajan or the Memmius Monument, re-erected column in the Artemision), they echo the development of conservation and anastylosis in general. As a whole, the anastylosis projects of Ephesus constitute an important part of the unique urban landscape of the site. Moreover, the modern touristic path follows the ancient routes (Curetes Street, Marble Street, Arkadiane). The new guiding system emphasise this philosophy, by bringing the visitors to Ephesus via the harbor gates.

The monuments on Ayasuluk Hill have also kept their authenticity through restorations in terms of material, function and use. The site is a unique part of a settlement history where every
historical layer can be traceable. Authenticity of the Ayasuluk settlement also lies on its continuousness with monumental structures and living quarters. Being in the vicinity of the living quarter on the slopes of the hill ensures the use of the Isa Bey Mosque today. The interior decorations and ornaments of the Mosque also exhibit the authenticity of Islamic art.

The only monument which has lost its authenticity to a large extent is Artemision. However, due to the high groundwater level an excavation and sustainable conservation of the Temple and other buildings in the sanctuary is not possible. Therefore the Artemision should be presented in its authentic appearance as an archaeological park within a natural environment.

House of Virgin Mary, in general, is authentic as it is firstly discovered in the 19th century. It was restored in 1951 after its recognition as a pilgrimage site. The restored part of the structure has been distinguished from the original remains of the structure by a line painted in red. Minor additions such as garden design and devotional additions outside the shrine have also been made in time. Some arrangement regarding easy access and visitor circulation around the House has been put into place which does not adversely affect the authenticity of the site.

e) Protection and management requirements

As the site is large and includes separate components in different scales, characteristics and nature, the conservation and management responsibilities are shared among different institutions from local, national or international level. Conservation legislation and institutional framework may differ from one to another, as well. Briefly, the Ministry of Culture and Tourism with its central and local branches, Ministry of Forestry, Selcuk Municipality and the excavation teams are the main responsible bodies for protection, promotion and management of the site. Each site is registered on the national inventory as conservation zones which means no construction activity in these areas are allowed unless approved by the Ministry of Culture and Tourism in order to ensure continuity of their values and sustainable use. The activities within registered conservation zones should be projected by related institutions appropriately to the conservation plans and can only be implemented if they are approved by regional conservation council.

Archaeological sites are excavated, researched and conserved by excavation teams which are authorized by the government at yearly base. Their activities and works are regularly monitored by the Ministry of Culture and Tourism. In this manner, Cukurici Mound, Ancient City of Ephesus with the harbor channel and Artemision are excavated by the Austrian Archaeological Institute, while Ayasuluk Castle and St. John Basilica located in Ayasuluk Hill are excavated by a team from Pamukkale University.

Ministry of Culture and Tourism is organized both in central and local level. As the site is newly registered as “Culture and Tourism Conservation and Development Zone”, General Directorate of Investments is responsible for approving Development Plans by which decisions regarding tourism activities and investment are taken. General Directorate of Culture Heritage and Museums is centrally regulating the activities of its local branches and fulfilling certain tasks regarding the World Heritage issue. Local branches, which are relevant for this case, are Izmir Regional Council Numbered II for Conservation of Cultural Heritage, Izmir Directorate of Surveying and Monuments and Directorate of Ephesus Museum. Excavation teams work together with Museum Directorate and provide reports to it. Unearthed movable remains are also delivered to the Museum for registering and keep.
Directorate of Surveying and Monuments are the executive bodies of applications of large scale projects operated by the General Directorate on site.

Urban conservation site covering the residential boundaries on the slopes of Ayasuluk Hill is a living settlement in which development activities are regulated by Selçuk Municipality. Because the site is left within a conservation boundary, a conservation plan should be produced as in the case of archaeological zones, to show building and development regulation limits and permits.

In case of House of Virgin Mary, the site remains within both archaeological conservation site and “Nature Park” boundaries; the latter is determined by Ministry of Forestry. As another legal necessity, long term development plan should be prepared by the Ministry of Forestry for the Nature Park, which is in place today for House of Virgin Mary.

A management plan embodying all components and assessing and managing them with a comprehensive and holistic approach was a need and produced by Selçuk Municipality in collaboration with the Ministry of Culture and Tourism. The regulatory institutional framework was also established by the Municipality as entitled by the related Act. This plan outlines the significance and main values of the site, addresses main issues mentioned by local stakeholders and puts forward possible solution as agreed by the partners.

In this regard, the vision for the site is agreed by all stakeholders in the planning process as “the World Heritage Ephesus that is being lived via conservation by sustainable, participatory and innovative approaches”. A planning vision as “A site management that will make Ephesus an exemplary centre for conservation and sustenance” and also a mission for the site management as “To constitute a local autonomous institutional capacity in order for Ephesus to be lived via conservation by sustainable, participatory and innovative approaches” were decided.

There is no any protection and conservation gap within the site, or serious conservation problem requiring immediate action. The plans and projects are in place and all institutions have their own foresight regarding conservation projects to be held. Above all, the main issues being discussed over many years in Ephesus is managing mass visitor populations especially in certain periods. The active and broad participation of stakeholders and their intention and remarks in management planning process give a hope to solve this problem eventually.

**Name and contact information of official local institution/agency**

Ministry of Culture and Tourism  
Directorate General for Cultural Heritage and Museums  
**Address:** Kultur Varliklari ve Muzeler Genel Mudurlugu  
II. Meclis Binasi Ulus/ANKARA/ TURKEY  
**Tel:** +90-312-508 60 00 (Pbx)  
**Fax:** +90-312-508 60 47  
**E-Mail:** kulturvarlikmuzede@kultur.gov.tr  
**Web Address:** www.kultur.gov.tr  
www.kulturvarliklari.gov.tr
1. IDENTIFICATION OF THE PROPERTY

| 1.a | Country     | Republic of Turkey |
| 1.b | State, Province or Region | Aegean Region, Province of Izmir, District of Selcuk |
| 1.c | Name of Property | EPHESUS |
| 1.d | Geographical coordinates to the nearest second | Component 1: Cukurici Mound  
Component 2: Ancient City of Ephesus  
Component 3: Ayasuluk Hill, Artemision and Medieval Settlement  
Component 4: House of Virgin Mary |
| 1.e | Maps and plans, showing the boundaries of the nominated property and buffer zone | Annex 1: World Heritage and Buffer Zone Boundary Map |

1.f Area of nominated property (ha.) and proposed buffer zone (ha.)

<table>
<thead>
<tr>
<th>Id no</th>
<th>Name of the component part</th>
<th>Region/District</th>
<th>Coordinates of the Central Point</th>
<th>Area of Nominated component of the Property (ha)</th>
<th>Area of the Buffer Zone (ha)</th>
<th>Map no</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Cukurici Mound</td>
<td>Selcuk</td>
<td>N 37° 55’ 44” W 27° 21’ 33”</td>
<td>1.50 ha.</td>
<td>911.70 ha</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>Ancient City of Ephesus</td>
<td>Selcuk</td>
<td>N 37° 56’ 29” W 27° 20’ 26”</td>
<td>546.28 ha.</td>
<td>911.70 ha</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Ayasuluk Hill, Artemision and Medieval Settlement</td>
<td>Selcuk</td>
<td>N 37° 57’ 07” W 27° 21’ 57”</td>
<td>36.33 ha.</td>
<td>911.70 ha</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>House of Virgin Mary</td>
<td>Selcuk</td>
<td>N 37° 54’ 42” W 27° 20’ 01”</td>
<td>0.55 ha.</td>
<td>83 ha.</td>
<td>1</td>
</tr>
</tbody>
</table>

**Total area (in hectares)** 584.66 ha 994.70 ha
2. DESCRIPTION

2.a. Description of Property

Ephesus is situated on the Aegean coast of Turkey some 70 km south of Izmir at the mouth of the river Caystros (Kuçük Menderes) and slightly north of the island of Samos. In the Ephesus Area the earliest remains of a settlement dating to the 7th millennium BC are located at Cukurici Mound. The Hellenistic-Roman city centre was embedded in the valley between two hills, Bulbuldag and Panayirdag. The site of Ephesus consists firstly of a largely excavated Hellenistic-Roman city centre (~1.4 km²) with the nearby silted harbor (~0.25 km²), the antique harbor channel (more than 1.5 km) leading to the sea side and the surrounding Hellenistic city wall on the Panayirdag and Bulbuldag. Secondly the extra-urban sanctuary of Artemis (~0.36 km²), the medieval settlement of Ayasuluk with the Ayasuluk Hill (~0.22 km²), the Citadel and the St. John Basilica is within the nominated property as well as House of Virgin Mary.

These properties having a shared and associated outstanding universal value are singled out for nomination.

2.a.1. Component 1: Cukurici Mound

At the hill of Cukurici Mound, located 200 m south-east of the later ancient city of Ephesus, the remains of Prehistoric Period have been preserved dating back to the 7th millennium BC (late Neolithic/early Chalcolithic). The site lies between very fertile plains and fruit gardens. The excavations reveal that the site was inhabited uninterruptedly in the same place for about
It has been excavated five settlements so far, from different periods and different scales but sticking to one over another.

As a house built with stone socles and loam walls attests, people probably settled here permanently. The diet at this early stage was already varied, and was primarily based on domestic animal husbandry of pigs, sheep, and goats as well as cattle. The technical specialisation of the people who settled here is proven by high quality ceramic vessels and beaten stone utensils, which were predominantly produced out of imported obsidian from the island of Melos. This early settlement was vacated after its destruction and apparently abandoned. The next secure usage of the site which has been identified so far is attested approximately 1,500 years later, in the developed 4th millennium BC. The Tell would now be continuously occupied without a break until about 2,500 BC, when in this Early Bronze Age period was again abandoned. The early Bronze Age was an era of great and lasting changes in the Aegean region and in south-east Europe. On Cukurici Mound in this period large single room and multi-room buildings, with massive stone socles and mud brick walls, were constructed. In the early Bronze age the settlement was specialized on metalworking, a lot finds from metallurgic processes like ovens, raw material, semi-finished products and moulds have been found so far. Exceptional finds of 2012 are two female marble idols, one from the 5th millennium BC, the other from the Early Bronze Age, which means the beginning of the 3rd millennium BC. These are the oldest anthropomorphic statuettes in Western Asia Minor and comparable in style with Anatolian idols as well as idols from the Cyclades. The most recent of these settlements was violently destroyed, most probably by an earthquake, and was not reconstructed.

The excavations at Cukurici Mound have brought to light the oldest settlement of Ephesus, which began at least 8,200 years ago. Geological drilling at the foot of the hill allows the expectation of the discovery of additional settlement phases, which should extend even further back in time. The permanent settlement in the area of Ephesus started at least at the late Neolithic Age. With Cukurici Mound one of the oldest sites, not only in the surroundings of Ephesus, has been rediscovered. Fortunately the hill was never used again and therefore the prehistoric phases are almost undisturbed. Finally it offers, with its well preserved settlement remains, the potential to understand more completely the lasting cultural changes which occurred in the early 3rd millennium BC. Furthermore, its location at the intersection between the Anatolian and Aegaeon cultural regions enables the investigation of extensive contacts and relationships, without which many developments in human prehistory are unthinkable.
A second prehistoric settlement lays in the Arvalya valley west of the ancient city of Ephesus. There core-drillings and a geophysical survey revealed a dense settlement activity of about 3 Meters. Findings indicate a date similar to the Çukurci Höyük. Both sites are approximately 1 km far from the sea. Trading goods and seafood indicate the intensive usage of the sea for communication and as a source for food. As in later times the prehistoric settlements in the region of Ephesus served as trading centers and as a cultural melting pots between the Aegean, Anatolia and the Levante.
2.a.2. Component 2: Ancient City of Ephesus

The Greek settlements of the 1st millennium BC until 300 BC are only partly excavated. Literally mentioned is a city around the Artemision, a second one existed under the later Tetragonos Agora and a third could be investigated in the last years. On the north-eastern terrace of Panayirdag, a walled residential quarter was discovered in 2008. Remains of five residential buildings were partly excavated. These are the first dwelling houses of the Classical Period ever investigated in Ephesus. They present a sequence of closed deposits from the Late Classical through to the Early Hellenistic periods. The most striking evidence is a partly well preserved fortification wall, which encloses a living area of 9 ha. On the north, very steep slope the rock-sanctuary of the goddess Meter was located. Several rock-cut shrines with marble reliefs have been found in the 1920ies as well as in 2008. It is very likely that the harbor belonging to this settlement has been north-west of the hillside, where a natural bay is still visible. The Classical-Early Hellenistic settlement on the Panayirdag was destroyed and abandoned in about BC 300, a date, which fits well to the city foundation of Lysimachos. Summing up, the Greek period is characterized not by one single central city, but by several smaller and politically independent settlements with a core sanctuary, the Artemision. Today most of the settlement traces lay under a 7 m deep package of alluvium.

Most of the monuments and buildings preserved at the site of Ephesus are attached to the Graeco-Roman Period of the city. The city is enclosed by Hellenistic city walls erected at the reign of King Lysimachos in BC 300. The wall proceeds along the crest of Bulbuldag, from the sea to the East, where a length of about 3 km is especially well preserved. The Magnesian Gate, which is the only excavated city gate in Ephesus, is the entrance to the city located in the south east of the urban enceinte. Due to recent excavations the chronology of this building has become clear. Constructed in the time around 100 BC, it served the city for about 700 years as the main connection area between the city and its hinterland. The long term use of the building as well as its significance for representation and defence, the Magnesian Gate adds to the understanding of the historical and economic importance of Ephesus. Other city gates have to be expected in the north, next to the Vediusgymnasium and the West, along the harbor channel.
The Hellenistic city follows a rectangular grid system with two large square-settings. On the one hand the so-called State Agora at the upper part of the city with the main public and administrative monuments as well as with the religious centres of the city; On the other hand the Tetragonos Agora, the large market, in the lower town.

The Curetes-street, the old holy procession path, does not follow the grid system. The street is between 6.80-10 m wide with flanking halls, which served as shaded walk ways and measures 3.50-4.50 m in width. On this marble paved antique road nowadays as many as up to two million visitors per year exploit the city with a vivid impression of the original roman townscape. On both sides of this main intramural road a row of honorary and funerary monuments have been built. The Curetes-street was the main connection between the harbor area and the upper town. Originally covered with gravel pavement is served as a trading route.
Under the Flavians (late 1st century AD) the street got a marble pavement and turned into an innerurban boulevard. In late antiquity it became a pedestrian zone, marked by the Herakles gate in the East and the late antique fountain in front of the Celsus library in the west.

Additionally monumental buildings, like the Great Theatre, go back to the Hellenistic period, but have been completely re-arranged during Roman imperial times. The natural harbor bay of Ephesus was transmitted into a port not later than in the 2nd century BC by the Pergamenian king Attalos II.

The hey-day of Ephesus is doubtless the Roman Imperial period, due to the fact that it became the capital of the Roman province of Asia (probably in BC 129). Especially in the Augustan period a building program changed the appearance of the city fundamentally. The integration of Ephesus in an international/Mediterranean market, the influx of foreign merchants and the demand of luxury items meant an enormous increase in trading activities in Ephesus.

The harbor of Ephesus became the most important one in Asia Minor and was expanded in the last quarter of the 1st century AD. The hexagonal basin was surrounded by shipsheds, docks, ware houses and shops. Several streets led from the harbor to the city centre. The lay-out of a street of tombs along a river-like water route is another singular feature. At the main entrance to Ephesus, the central Harbor Gate, the huge harbor bath gave the possibility for travellers to clean themselves and to relaxe before entering the city. The end of the harbor street was marked by the Great Theatre, which got its last extension in the 2nd century AD. Trading facilities and commodities where arranged around the Tetragonos Agora, the mercantile centre of the city.

Because the complex was silted up in the medieval ages, the harbor is in a good state of conservation. So not only the architecture (streets, harbor installations, ship sheds, quays, warehouses, etc.) are undisturbed preserved, but also the filling of the harbor basin and the channel, where we have to expect ship wrecks. Additionally there are a lot of new results according to settlement patterns along the harbor channel. Explicitly to be mentioned is the Byzantine harbor, a light house and a huge villa next to Canakgöltepe approximately 4 km west from Ephesus. This is the largest villa (10.000 m²) known so far from Turkey, revealed during geophysical investigations.
Ephesian Ports with Prehistoric Portline (5th BC)
Ephesus provides also unique evidence for the ancient living culture and domestic architecture. Terrace House 2 is an insula ca. 4,000 m² in size and situated directly in the Roman city centre of Ephesus. Due to its exceptional state of preservation the Terrace House 2 is one of the most important and moreover most remarkable monuments of its type. The rich furnishings of the ground floors of the individual residences are partially preserved as are those of the upper storeys. Originally it consisted of six enclosed residential units all roughly equal in size with a plot area of between 400 and 600 m² that were built on three terraces. The central peristyle retained its function as the communication centre of the house and as a prestigious reception room for guests. On the south side of the courts generally cool vaulted rooms were situated that had been cut out of the rock. Some of these rooms were particularly accentuated due to their prominent location and their rich decoration and equipment. They might be interpreted as reception areas of the patrons. The series of earthquakes in the third quarter of the 3rd century, with an abrupt moment of destruction in 280 AD, gives insight into the most current concepts of decoration and phases of usage in the Roman private houses. Already shortly after the discovery of the building complex, it became clear that the painting and mosaic decoration should be left on site and not dismantled and transferred to a museum. Today Terrace house 2 is protected by a modern roofing system.

Luxuriously decorated residential buildings, fountains and baths, halls, shops and honorary monuments border the Curetes Street leading downwards to the Library of Celcus, a heroon over the grave of the Roman senator Ti. Julius Celsus Polemaeanus built in the first quarter of the 2nd century AD. The Curetes Street was originally planned as the holy processional way and maintained its irregular course that deviates from the orthogonal street grid. In the course of the Roman Imperial Period the Curetes Street developed into a downtown boulevard that was decorated by honorific monuments and public benefactions.

The nymphaeum Triani for example was the final destination of a long water conduit that delivered drinking water from the mountains to the city of Ephesus. The building was originally richly decorated with sculptural décor and was for public welfare. Here humans and
animals could find water and some of it was even redirected into houses in the area. Another importance of these fountains was a water source for the municipal fire department because the open fire was a permanent fire hazard. The nymphaeum Traiani also figured as a means of self-representation for the benefactor and his final burial spot. The burial chamber of the family of Tiberius Claudius Aristion – one of the richest and most powerful citizens in 2nd century Ephesus – was situated behind the monument. With the help of his endowment he purchased the privilege of a downtown burial, a practice that was forbidden due to hygiene regulations.

The most prominent monument on the Curetes Street is the so-called temple of Hadrian, a private benefaction for the people of Ephesus, the Ephesian Artemis and the emperor Hadrian. The function of this small but magnificently designed monument remains unclear fifty years after its discovery. It was possibly a downtown stop during the processions of Artemis where the worshippers prayed, sang and sacrificed.

The finishing touch of the Curetes Street was the library of Celsus with a facade reerected in the 20th century. The building was designed as a public library and archive in the 2nd century – so in the Trajanic period – and had space for book rolls on two storeys. In the back of the library is the burial chamber of the founder Tiberius Julius Celsus Polemaeanus. The large sarcophagus decorated with garlands remains in its original location but the grave has been robbed.

Starting at the Celsus Library the so-called Marble Street passes the Tetragonos Agora and leads straight onward to the Great Theatre. The giant structure of the Great Theatre faces west of an appropriate site on the slope of Panayirdag. Because of its function as urban focal point and place of assembly it was most important to the infrastructure of the city. When it was completed in Imperial times, the theatre seated some 25,000 spectators. In the theatre not only cultural activities took place, it was also the location for gladiator games and at least for the ekklesia, the meeting point for the people of Ephesus. In that function it is mentioned in the New Testament, describing the revolt of the silversmiths against the mission of St. Paul. The present day appearance is due largely to renovation in late Roman times, where the theatre was incorporated into the Byzantine city wall.
The Great Theatre itself is connected with the harbor region by the Arcadiane, named after emperor Arcadius (395–408). On the east end of the Arcadiane the complex of the Theatre Gymnasium can be located along the Arcadiane as well as another Gymnasium at the harbor region.

Several large temples, e.g. the Serapeion in the west of Tetragonos Agora, and small shrines are also located all over the city and the slopes of the mountains. The Serapeion, investigated in the last years, is a monumental temple built in the middle of the 2nd century and Nearly 100% of the façade blocks are preserved. It is one of the best-preserved structures at Ephesus and rose up above a mighty flight of steps with eight prostyle columns crowned by Corinthian capitals. The columns, door, and entablature construction of the narthex are made of monolithic white blocks of Proconessian marble. The architrave above the columns and the antae is completely preserved, as are numerous blocks of the rest of the entablature. The preserved blocks of the windows for appearance in the tympanon are of particular significance, as is the main portal whose wings could be rolled open on bronze treads, and the six wings of a lattice grate between the two door jambs.

The temple is exceedingly important from the viewpoint of architectural history, primarily due to its monumentality, its main doorway, the three windows-of-appearances in the gable, and the attic space under the roof with its unique wooden beam construction. Its significance lies, furthermore, in its extremely good state of preservation and the almost unique possibility it provides of being able to reassign its blocks, which are predominantly found where they fell, to their original site and position. The building, with a ridge height of 23 m., belongs to one of the best preserved temples of Asia Minor.

In Late antiquity the building was converted into a church. Many Byzantine block-monograms can be found on the steps that mention a John. The individual referred to is not the saint but instead a living person – possibly an official or cleric who had figured prominently in the conversion of the building into a church. An etching on the steps is particularly impressive with a length of over 1 m. It depicts a stork with a snake in its beak. This image was popular in early Christian art and symbolizes the fight between god and the devil and in this case refers to the conversion of a heathen sanctuary into a Christian church.

The large Stadium of Ephesus is located in the north of the city at the base of a spur of the northwest flank of Panayirdag and is covering an area of more than 3 hectares. The monumental expansion of the stadium probably took place in the time of Nero. At this time the ground plan was completed with the construction of an enormous chamber and a vaulted substructure in the north, which supported seats as in the south. The remains of arched gates give a brilliant impression of the monumental facades of the stadium. In the north of the stadium the Vedius Gymnasium is situated. Like most Ephesian gymnasia, it is a bath-gymnasium complex with the bath and palaestra symmetrically arranged along an east-west longitudinal axis.

Another important region is the area of one of the Roman necropolis to the north and the south of the Ephesian harbor channel as well as on the north-west slope of Bulbuldag. Other necropoleis are situated north and east of the Panayirdag as well as on the north-east slope of the Bulbuldag, outside the upper-town of Ephesus. The necropoleis was frequented from the 1st to the 6th century AD. The location of the necropolis is impressive, in that the phenomenon of the “street of tombs” was displaced to the vicinity of a water channel. This must have made a memorable impression on arriving travellers.
The upper-town itself is dominated by the upper Agora, which was founded in the Hellenistic period, but completely re-built under Augustus. In the centre of the huge square, surrounded by colonnades, a tiny temple - probably dedicated to Dea Roma and one of the Iulian-Claudian emperors was erected.

The north was covered with a row of public buildings, like the Bouleuterion and the Prytaneion with its Hestiaion, while the western end forms the imperial cult temple for Domitian and later on of the Flavian dynasty. The southern end is marked by the procession path and several other public buildings, from which only a representative fountain has been excavated, others are known from geophysical studies. To the south we have to add another huge terrace with monumental public buildings known from geophysical investigations. To the east the square was lined by a public bath with halls to its south. East of the upper town living quarters with a dating range from the late Hellenistic to the early Byzantine period covered the whole area.

Water was brought by several aqueducts to the city of Ephesus. These witnesses of the highly developed Roman construction and engineer techniques are still visible in the neighbourhood of Ephesus, like the Throessitica aqueduct, with the impressive and very well-preserved Pollio-bridge. The most impressive aqueduct is the 40 km long Degirmendere Aqueduct coming from the south to Ephesus via a elaborate system of channels, tunnels and bridges.

In the course of Late Antiquity numerous chapels and churches developed in Ephesus and the majority of them reused the building material of the Imperial period and the site maintained particular significance for Early Christianity due to its numerous pilgrimage sites. The Church of St. Mary, as the venue of the Church Council, as well as the Basilica of St. John, the Cemetery of the Seven Sleepers, and the “Tomb of Luke” developed into pilgrimage sites which attracted large numbers of the faithful and allowed Ephesus to become a centre of Early Christian pilgrimage. The economic factor associated with this development was enormous, since the visitors required accommodation and provisions at the site; furthermore, endowments and donations were also made to the churches. The establishment of Ephesus as a pilgrimage centre resulted in an economic revival for the region and provided the motivation for increased efforts in creating a functioning network of roads and connection to the sea, in order to guarantee access to Ephesus. In the city and in the extra-urban sanctuaries, establishments were set up which were specifically aimed at pilgrims, and which assured their provision and accommodation. Well known building complexes of Byzantine Period at Ephesus are primarily the Ephesian Episcopal Churches, which are the Church of Mary and the Basilica of St. John on the Ayasuluk Hill.

The church of St. Mary was built into a hall at the south end of the imperial cult temple for the emperor Hadrian. The Council of AD 431 was held in this building. The episcopal church undertook several building phases from the late 4th to the late Byzantine period (14th century). In the 6th century the complex consisted of an atrium in the west, a baptistery north to it and a five-aisled basilica with a length of 145 m. At least from the 6th century onwards the basilica served as the seat for the bishop of Ephesus. During the medieval age it was used as a cemetery church surrounded by a lot of graves.

In the area of the Harbor Gymnasium from Imperial times, of which the palaestra and the Halls of Verulanus situated in front of the building, had been built over in the early Byzantine period. The structures are domestic buildings in the form of peristyle houses and go on in the tradition of Hellenistic-Roman houses (e.g. Terrace Houses 1 and 2). In addition to sparse fragments of wall painting, polychrome opus sectile floors as well as multi-coloured mosaic
pavements indicate a formerly exquisite decor of the houses. Apart from re-used architectural parts from the Roman Imperial period, work pieces from early Byzantine times exist as well. The examinations underline the interpretation of the buildings as part of the late antique-early Byzantine residential quarters which had been erected by the social upper-class in the area of the lower city of Imperial times. This interurban relocation of entire residential districts and the change of function of singular city areas are part of a transformation process in the second half of the 4th century.

The most important late antique administrative building was no doubt the Byzantine Palace. This was one of the monumental new constructions which were set up in the early 5th century approximately 1.5 m. above an insula of the imperial period. This monumental complex lies to the north of the Great Theatre, and is bordered today by the parking lot. The building is visible today. It consists of a bathing complex to the north and a prestigious wing to the south; both elements are connected with each other through a vestibule. Although the eastern termination of the complex is secure – a street bordered it here – the western facade has not yet been clarified. In terms of building typology, the complex can best be understood as the seat of a governor or strategos, or of a high-ranking cleric, perhaps even the bishop of Ephesus. The complex remained in use far into the Middle Ages.

The earthquake catastrophes of the 3rd and 4th centuries gave a good opportunity to adapt the appearance of the city to the spirit and the taste of the time. The Arcadiane and the Curetes Street got redeveloped and singular monuments get converted in their usage. So got the Celsus Library converted into a fountain, the so-called Tomb of St. Luke got changed of a monopteros fountain into a church. Approximately in the early 7th century the city area was considerably reduced by the erection of a new fortification wall.

Another outstanding Christian monument is the Cave of the Seven Sleepers at the western slope of the Panayirdag. The foundation goes back to the 3rd century AD, when a Christian funeral complex was built into a natural bedrock cave. On top of these graves one memorial and one service church were erected in the early 5th century, in the age of the emperor Theodosius II. The graves had been interpreted as the ones of the Seven Sleepers and a Christian cult was installed ordered by the imperial house. The Seven-Sleepers served as a model for the resurrection and the invention of the cult has to be understood as a milestone in the religious policy of Theodosius. The cemetery and the churches became soon an important pilgrimage centre and kept this role in Antiquity and the Medieval ages. Crusader’s inscriptions attest the popularity and the notoriety of the monument throughout the medieval period.

**Wall Paintings in Ephesus:**

One of the most outstanding wall paintings of Byzantine Period is located in the Grotto of St. Paul on the northern slope of Bulbuldag. The grotto is entered through a rectangular, barrel-vaulted room which ends in an enlarged area on its southern end, the Presbyterium. In the grotto up to four painted layers, one on the top of the other can be recognised. The paintings can be dated from the late 4th up to the 12th/13th century. The eponymous scene for the grotto is located on the western wall and shows a local legend of St. Paul and St. Thekla, which are clearly identified by Greek inscriptions next to them. Without doubt, the paintings in the so-called Grotto of St. Paul belong to the most important recent discoveries in Ephesus. But in the end, except these brilliant remains in the grotto there are far more wall paintings in Ephesus from this period.
Wall paintings of superlative quality from Roman peperiod have also been unearthed in Ephesus, which generally decorated the resident walls of upper class. More than 75 residents in Terrace House 2 are decorated with wall paintings, additionally to fragments found in the ruins, upper stories and on the ceilings.

Due to its location, Ephesus has always been influenced by the local art of the east as well as the Roman art, which is reflected on wall paintings in the site. Roman period wall paintings early examples of which are seen in Italy, subsisted between the 1st and the 3rd AD in Ephesus. It decisively influenced other cities in Mediterranean basin via the travelling artists or draft painting books on the trading routes in the region. They share similarities with especially those in Pompei, where perfect examples of Roman painting art exist. It is quiet striking to find similarities of mythological and theatrical scenes and philoslopher portraits on both examples.

But, wall paintings in Ephesus are the exceptional examples of Roman painting art in Anatolia. One should know about Ephesus wall paintings for assessing Roman wall paintings in Asia Minor. Mostly mythology and daily life is favored in these paintings, which can also be considered as the documents lightening the period between 1st-3rd AD in Anatolia. Picturing fabl animals as well as real animal depictions shows the vivid imagination of
Ephesians in painting art. While Ephesian artists undoubtedly abided and contributed to Hellen tradition, they created a new unique local style of art blended by Pompei art style. Flowers splashed on a white floor is the most unique product of Ephesian wall paintings.

2.a.3. Component 3: Ayasuluk Hill, the Artemision and the Medieval Settlement

There are various territories on the Ayasuluk Hill, which represent archeological interest belonging to different times. The settled life was begun in about 3000 BC that called Early Bronze Age and continues to Ottoman Period but marks a fundamental source especially for the Medieval Period of the 14th and 15th century. Above all, it is of great importance and a fortunate that a large part of the medieval city at the Ayasuluk Hill is not covered by the recent settlement of Selcuk.

The archaeological remains especially in the Ayasuluk Hill and its south slopes show the Bronze Age and Iron Age (Protogeometric, Geometric and Archaic Periods) existence in the area. Although finds couldn’t be related with living quarters directly, the existence of especially pottery finds underlines the existence of the Protohistorical and Iron Age Period life in the hill.

The Hittite written sources and some Hittite finds like seal show that the site was named as “Apasas” in Arzawa-Mira Kingdom period and “Ephesus” for the forthcoming years. Protogeometric, Geometric, and Archaic Period finds show that the hill was very important and probably was the center of the settlement during Iron Age until the Lydian King Kroisos conquered Ephesus (560 BC). The city (II. Ephesus) moved to the surrounds of Artemis Temple following the pressure of Kroisos, but it was relocated again as the harbor here was silted up. Hellenistic City (III. Ephesus) which was founded in 300 BC by Lysimakhos, one of the generals of Alexander the Great, became the capital of Asian state in Roman times. The city has entered a regression period in Early Byzantium period and moved again since the harbour became unusable in 7th AD. The city (IV Ephesus) is settled in Ayasuluk again where the first city is created, because Ayasuluk Hill has gained importance after the construction of St. Jean Church.
Above all, the Ayasuluk Hill is the nucleus of a large and flourishing medieval and post-medieval Byzantine and later Turkish city. The medieval settlement was concentrated on Ayasuluk Hill and its south slopes, which also guaranteed the necessary safety on account of the fortifications. An expansion of Ephesus/Ayasuluk can be first reckoned with probably in the course of the 14th century. Under the family of the Aydinogullari, and then in particular under the learned Emir İsa Bey, Ayasuluk experienced a final heyday in the 2nd half of the 14th
century. Several mosques, prayer-houses, baths and tombs attest to this late glorious period of Ephesus/Ayasuluk, now under Turkish rules. The Dynastic Period of the Aydinogullari is considered to be a transitional period between the Anatolian Selcuk State and the Ottoman Empire. This transition is remarkable in terms of its arts and architecture. Especially in Western Anatolia, the architectural sensibility of the Dynasties differ from their contemporaries due to the exceptionally rich cultural heritage left from Archaic, Hellenistic and Roman eras combined with the taste of the Eastern architecture brought by the Turks. This resulted in the formation of a unique architectural identity. Next to the fortress on the top of Ayasuluk, the most famous building of this era is the Isa Bey Mosque, the biggest mosque of the settlement and even of the modern Selcuk. Furthermore many Tombs, Mosques and bath houses (Hamamlar) show the specific architectural style of this period.

The core of the settlement was on the citadel. Urban areas assumed above all in the plain to the west – that is, on top of the former sacred sanctuary of Ephesian Artemis – form this settlement. Only the stone monuments have been preserved, while the residential structures of perishable wood have disappeared from the record. However, recent excavations show that the late Byzantium and Aydinogullari period living quarters and workshops have been found at the southeast of the St. John Basilica. The area in the Artemision was resettled in the 10th century AD and used for handicraft purposes. From the 14th–16th century a large cemetery grew south of the former temple of Artemis, from which still two Türbe are visible.

(i) The Byzantine-Selcuk Citadel

North of Basilica of St. John, a well preserved citadel, stands on the highest point of the Hill above the old settlement of Ephesus. The encircling walls, built of stone and brick set into a mortar core and fortified with 15 towers, can be traced back to Byzantine, Selcuk, and Ottoman times. Gates in the east and west give direct access to the outer stronghold. Narrow
stairs on the outer inside of the enclosing walls lead to the passageways along the battlements and to the embrasures. Inside the citadel are stone-paved streets and several cisterns of varying size. A single-domed mosque and a church are built on the hilltop. The apse of the church was turned into a cistern by the Selcuks. In this process, it was vaulted and its center was supported by a pillar and two arches. It collected the rain water to supply the bath. The rocky formation on which the building is constructed is the highest point of the Castle. In addition, there is, to the west of the mosque, a ruined building which in all probability was the bath (Hamam) of the citadel. By the latest works on the hill it is discovered another important architecture which situated in southern part of the bath. That structure was excavated in 2009 and its plan and architectural details are still being studied by the excavation team. According to the latest known, it has four different layers. That structure might be a double-stored architecture which was portrayed in gravure by an English traveler in 1670. On the other hand that kind of architecture could not have been seen in the gravures that engrave in about 1690s. According to that could have said the architecture was collapsed in that time. Most probably the structure was used as a manor house during the 1350-1390 when the Ayasuluk was a capital city of Aydinogullari. Additionally to that some remarkable architectural details show that it might have been built by Isa Bey in 1375. Also the structure should have been used by Ottomans until 1670.

(ii) Gate of Persecution and the Fortress Walls

The fortress walls, which enclose the Basilica of St. John together with its adjoining buildings, have twenty towers and three entrances. The most magnificent and best-preserved is the main entrance at the South side, the so-called Gate of Persecution. The building material used for the gates and fortress walls consisted exclusively of spoil from Ephesus and the Temple of Artemis.

The Gate of Persecution is flanked by two square towers and the gateway is vaulted over. An acanthus frize adorns the gateway and a sarcophagus relief with grape-gathering cupids is arranged above it. Originally, there were also other sarcophagus slabs showing fleeing girls and armed men representing the discovery by Odysseus of Achilles among the daughters of King Lycomedes on the island of Skiros. The gate received its name when these reliefs were misinterpreted by early European travelers as scenes of persecution. Reliefs were carried off to England in the 19th century, and are now displayed in Woburn Abbey.

(iii) Monumental Gate

This three arched gate is located between the Gate of Persecution and the Basilica. Each arch is carried by four pillars. The monumental gate which was a part of the basilica built earlier than the Justinianus period is a type of structure which opens to the yards of cruciform churches and keeps the Roman period characteristics.

(iv) Byzantine Aqueduct

Drinking water from the springs between Belevi and Selcuk was brought by an aqueduct to the Byzantine settlement on Ayasuluk Hill and to the Basilica of St. John- the centre of pilgrimage in the Middle Ages. Coming from the North, the conduit passes through the gorge of Şirince, crosses the present day centre of the town of Selcuk, and ends east of the so-called
Gate of Persecution. The aqueduct pillars, which are still well-preserved and recently restored near the railway station, are 15 m high. They were constructed of Ephesians marble spoil which were reshaped for their new use. Among them, and worthy of note, are Ionic capitals of the archaic period. The arches spanning them were made of brick. At the end of the water conduit, there is a large water conduit, and a large water tank which has been excavated and restored in recent years. Fluted columns and composite capitals, from the middle of the 2nd century AD, were brought from Ephesus and reused in the construction of the cistern, which was covered over with arches and barrel vaults.

(v) The St. John Basilica

It is a monumental basilica with Treasury and Baptistry. Traditionally it is identified with the apostle and author of the Book of Revelation. The main building of this complex was erected under emperor Justinian in the 6th century A.D, but building activities went on to the middle Byzantine Period in the 10th–12th centuries.

![Model of St. John Basilica](image)

In the 2nd century AD, a Christian tradition developed which identified the Ephesians’ John the Theologian, as the apostle and author of the gospel and the Apocalypse. In the 5th century an early Christian church was built over a simple grave dedicated to St. John on the south slope of the Ayasuluk. This was replaced in the middle of the 6th century, under the patronage of Emperor Justinian, by a monumental doomed basilica with a cross-shaped ground plan. When the Ephesians moved to the Ayasuluk, the Basilica of St. John soon assumed the function of the Episcopal cathedral.

According to the written sources, the basilica with wooden roof which includes St. John’s grave was in a poor condition and unusable following the earthquakes in the 6th century AD. Emperor Justinian (527-565 AD) and Empress Theodora instead constructed a larger and more massive one whose ruins are visible today.

The exterior walls of the church show two phases of construction. The stone walls, with alternating stone and brick courses, are interrupted by niches, especially in the west around the Atrium and in the South part of the eastern entrance gate. In the Justinian rebuilding of the church, the old form was retained. The fountain in the aisle between the baptistery and the church was once a Roman sarcophagus, which was brought from Ephesus in the 6th century AD and reworked.
This six-domed, three naved, cruciform church, which measures 110 by 130 meters, was one of the most impressive religious structures built after Artemis Temple in Ephesus. Since it played an important role in the Christian pilgrimages of the middle age, it attained the status of a “Church of the cross”. An impression of its size may be gained from the man-size capitals that still remain.

The batistry was built in the 5th century AD, at the same time as the wood-roofed basilica but still used together with the domed Justinian Basilica. It has one central octagon and two nave rooms. In central part of the octagonal baptistery, a baptismal vessel (Piscina) is sunk into the floor. This type of baptismal font was used for adult baptism in the 5th and 6th centuries AD, which only took place on particular days of the year. There is one room at eastern part of the baptistery with apse. The room on the western side of the octagon which is symmetrical to the eastern part was used by prayers before the baptism.

The treasure chamber on the north side of the northern transept, excavated in 1978, was a two-storey, centrally planned building. It was covered with a dome with 6.30 m. in diameter. The adjacent parts formed a cross into which chambers were built. Here the valuable possessions and the treasures of the church was kept. It can be assumed that there were also niches in the upper shelves. The counterpart of this building is the treasure house of the Hagia Sophia in Istanbul.

The building added on the outside of the church’s northern transept, now covered by a wooden roof, was originally planned and built as a part of the treasure house, but was converted into a chapel in the 10th-11th centuries AD. The wall paintings in the apse are very well preserved. In the middle, Christ flanked on both sides by St. John and St. Timothy, the first martyr of Ephesus is shown.
The atrium, measuring 34 by 47 m., is built on to the west front of the church. When this area was laid out, substructures were erected under the porticoes enclosing the atrium to level the slope of the building site. The inner courtyard is enclosed on three sides by halls with arcades supported by columns. On the outside of these porticoes, there are covered walkways, unique in Byzantine architecture, which were closed off by decorated partition panels (parapet) and offered a view over the Ephesian plain to the coast. Restoration work on the Corinthian columns and capitals still continue. Excavations were also carried out in the area between the atrium and the Isa Bey Mosque. The architectural remains that can be seen here probably came from a pre-Justinian monastery.

According to literary sources, the structure was in need of repair in the twelfth century. When Ephesus fell into Turkish hands after 1304, parts of the church were converted into a mosque. A severe earthquake leveled it in 1365-1370.

Like Theodosius II., who invented the cult of the Seven-Sleepers, the emperor Justinian and his wife Theodora invested personally in another cult and in the development of the most important pilgrimage site in Ephesus, which was without doubt the one located on Ayasuluk and dedicated to St. John. In the immediate vicinity and visible from the Artemision, but clearly elevated above it, the great Justinianic basilica created an impressive appearance and was a centre of attraction for the pilgrims. Instead of small, silver statuettes of the Great Goddess vendors offered the pilgrims little clay bottles with health-giving content were peddled. There is no certain evidence indicating what the little bottles once contained. Conceivably they contained the dust of St. John, which was annually collected from his mortal remains; or perhaps also oil and wine, which was blessed and bottled during special ceremonies. The Christian pilgrims could take these small eulogia, the front sides of which were frequently decorated with the countenance of an Ephesian saint, back home with them and distributed the Ephesian ampullae throughout the Mediterranean.

(vi) Artemision

After a distance of 1.5 km to the east of the city the Artemision, the main cultic centre of Ephesus is situated. The extra-urban sanctuary of Artemis itself was located and discovered on the behalf of the British Museum by J.T. Wood at the end of 1869. Archaeological research shows a succession of temples and shrines at this place from the 8th century BC until Late Antiquity. The worship of the Ephesian Artemis can be traced back to the early 1st millennium BC but the cult might be a lot older. All that remains of the temple that once was one of the seven world wonders of Antiquity are a few of the re-erected columns; the remaining building was dismantled during the Christian Late Antiquity and Muslim Middle Ages. As a result we find the ashlar blocks of the temple incorporated into the Basilica of John on the Ayasuluk and to the west in the Isa Bey Mosque built in the 14th century.

The earliest temple from the 7th century was followed by a completely new building in the 6th century that is attributed to the Lydian king Kroisos. Around BC 560 construction work began on this first large marble dipteros. The temple was 60 m. wide, the length is unknown, of particular interests are the columns engraved with figures, today partly displayed in the British Museum. After the fire in 356 BC, the birth year of Alexander the Great, the Ephesians constructed a monumental temple in the very same spot. With its length of 125 m and width of 72 m., it is one of the largest buildings of the ancient Greek world; 127 columns surrounded the cella, 36 were adorned with reliefs, one of them made by the prominent
sculptor Skopas. The marble came from high quality quarries located in the hinterland of Ephesus.

Edward Falkener’s Artemision gravure (~1850)

This building fascinated ancient humans due to its building technique, architecture and splendid furnishings as described in numerous accounts. The temple with a ring of two rows of columns was ornately decorated with relief and without a roofed cela. The inside was designed as an open courtyard. Inside of this courtyard a small, chapel-like shrine functioned as the repository of the cult statue.

Simulation of Artemis Temple (Bill Muns)

The statue was made of wood and adorned with real cloths and jewelry; on special occasions she was shown to the public. The Ephesian Artemis was one of the most powerful and influential ancient goddesses and is impressive due to her unique iconography. The under life-size cult image shows the goddess in a frontal position with a strict symmetrical posture and dressed with a tight-fitting garment. The arms are outstretched and encircled by wool-
bandages; she is accompanied by deer on either side. Mythical animals such as griffins, vine or winged women, as well as bees and rosettes decorate the garment and once probably consisted of metal platelets that were pinned on. Above the waist are breasts that have been interpreted as either bull testicles or a prehistoric breast plate. The chest is decorated with garlands of strawflowers, necklaces with pendants of acorns and a wreath with depictions of the zodiac. Other variations of the cult image depict female figures on the chest – sort of like a pectoral – that could be interpreted as victory goddesses. The goddess wears a veil with images of animals and mythical creatures and is crowned by polos, the crown of gods or a city or mural crown.

In numerous processions that began at the sanctuary, over the procession paths to the city gates of Ephesus and led through the city the cult figure of the Ephesian Artemis was presented and worshipped. The Ephesian Artemis ranked as the mistress of the cosmos and nature; her sanctuary was outside of the city and protected by a wall. Over time it developed into one of the most important pilgrimage centers of antiquity and granted asylum to many people. The most famous person to seek asylum was without a doubt Arsinoe IV, a sister of Cleopatra the Great, who died in Ephesus. The temenos, this is the sanctuary, must be imagined as a small city with temple, public buildings as well as houses. Also craftsmen carried out their businesses in the sanctuary and crafted devotional objects for the pilgrims. On the holidays bulls were sacrificed and the meat distributed in the form of handouts to the public. The Artemision was also a large commercial enterprise with rich estates further inland that were agriculturally used and rich in resources. Along the coast the fishing business blossomed. The function of the sanctuary as a bank was of particular importance since it was very secure. In the sanctuary votive gifts, money, as well as written documents were deposited to keep them safe from destruction. Considering these many functions of the sanctuary it is not surprising that Pausanias remarked in the 2nd century: “All cities and also all men honored Artemis Ephesia the most of all gods”.

The temple was destroyed by an earthquake in 260 and attack of Gothic tribes. It was partly rebuilt and stayed in use until the late 4th century before it was dismantled. The cult of the Ephesian Artemis was finally prohibited in the early 5th century by Johannes Chrysostomos, the patriarch of Constantinopolis. Most of the architectural pieces were re-used in the basilica of St. John and later in the Isa Bey Mosque. Today the site is marked by a re-erected column of the late classical temple. Other remains of the temple as well as remains of the enclosure of the altar may be seen if the ground water level at the site is low.

About 180 m. west of the temple, within the Temenos of the Artemision, a building can be considered as part of the sacred district around the Artemis temple. The orientation of the so-called Tribune is corresponding substantially with the one of the temple. The visible parts of the highly filled up building have a rectangular ground plan and measure 40×22 m. The structure has on the southern, western and northern side vaulted, partly declining chambers of which six are accessible. Recent results of the field work activities verified the Tribune clearly as a Cultic Theatre. The construction of this monument can be dated in the second half of the 1st century AD. From written sources as well as from early excavations it is well known that the temenos (the temple area) was covered with several public and private buildings. Present these structures are covered metres high of soil. Recent geophysical investigations brought to light several architectural structures west of the Artemis temple. Additionally the boundaries of the sanctuary, the walls of the temenos, could be reconstructed by analyzing the excavation archives of J. T. Wood in London. In the 3rd century AD a wealthy Ephesian citizen, Flavius Damianus, financed the roofing of the processional path from the sanctuary two kilometers to Ephesus and back. The so-called Damianos-Stoa was flanked by tombs and
grave houses and used far into late antiquity. It should be pointed out that the connection of an extra-urban sanctuary with a city via a hall is unique and has no comparisons in the ancient world.

In the mid Byzantine period settlers took over the former sanctuary and a workshop area was built. Traces of kilns proof pottery production in the 13th century AD. Unter Turkish rule a large cemetery covered the area, from which some Türbe (tomb) are still visible. The Tribune was converted into a large living quarter, perhaps a caravansery. Precious pottery from that building confirm commercial relationship in the 15th century to Spain, Iran and China.

(vii) Isa Bey Mosque, Mosques and Prayer Houses

Becoming the capital of the Aydinogullari dynasty in 1348 and keeping that position until 1390, Ayasuluk witnessed intensive construction activities. Among the mosques and baths from those days, the most outstanding monument is the Mosque of Isa Bey. According to the inscription on the portal, the mosque, whose patron is the scientist Isa Bey and architect was Damascus’s son Ali, was completed in 1375. The architect was inspired by Umayyad Mosque in Damascus as well as the Harran and Diyarbakır Mosques in Turkey. The monument exhibits Syrian-Mamluk influence in the bi-colored and interwined marble decoration over the entrance portal. Each of the window frames displays a different type of ornamentation, in all likelihood showing that builders of various cultural backgrounds collaborated within the framework of one single building program.

Having a different plan scheme than Selcuk and Ottoman mosques, it measures 51x57 m. It has two naves parallel to the mihrab wall. The central partition is surmounted with two domes and the naves on both sides are covered with gable roofs. To the north is a courtyard with porticoes on three sides originally and in the middle is a fountain for ritual ablution. There are
three gates opening outside from the courtyard. One of the two minarets over the east and west gates is standing halfway today. The main façade is on the west and decorated with colored stones.

(viii) Hamams

Three Hamams have been investigated so far: Hamam III and IV and the prominent Isa Bey Hamam next to the mosque. This bath consists of an elongated rectangular core structure with a central domed room, the hot bathing room, which was surrounded by special bathing rooms. To the north are adjoined a lukewarm room without any bathing function, and side rooms with a toilet. To the south lay the warm water reservoir and the furnace room. The bath was entered from the north via a peristyle courtyard. To the east were shops, and in the west was a separate bathing area for women. Constructed in the 2nd half of the 14th century AD, the bath was only operational for 60–80 years. Already by the mid-15th century it served as a cemetery.

The Turkish baths in Ayasuluk are very well preserved and impressive examples for the unbroken bathing tradition from Late Antiquity (Baths in the Byzantine Palace) to the Turkish period in Ephesus are observed.

(ix) Tombs (Türbe)

At least five monumental tombs, mostly dating to the Aydinogullari dynasty, have been found in Ayasuluk, all of them part of larger cemeteries. As example two tombs shall be mentioned. One of them is situated about 100 m south of the ancient Temple of Artemis and is called, due the lack of an inscription, the “Anonymous Tomb at the Artemision”. Due to excavations results the building can be dated to the early 15th century AD. The ground plan represents a square base with approximately 6.5 m sides and a height of 7 m. Typically details of the Aydinogullari architecture can be observed on the monument. Irregular stone and brick mixed masonry as well as reused fragments of ancient marble used for decorative purposes can be observed. The structure consists a cubic body bearing the load of an octagonal base and a brick dome. The transition to the dome from the interior consists of pendentives built of brick masonry. Around the tomb a cemetery has been excavated in the last years, dated to the late 14th-early 17th century. The area had already housed as cemetery before the tomb’s construction. Ruined remainders of a structure built to the southwest of the tomb hint that a cult building related to the tomb was added her. Findings suggest that the area once more was used as cemetery after this structure had completely disappeared, and it continued to serve as such until the nineteenth century.

The second tomb, the “Ahmet Paşa Türbe” is situated in front of the hospital of Selcuk. During excavations in 2011 a grave-stone with the death date of Ahmet Pasa has come to light and therefore the foundation of the monument can be dated to 1346 AD. The structure consists of a rectangular room covered by a hemispherical dome without a drum. On the western façade, where the entrance is located, the wall has been increased in height so that the door appears to be placed inside an iwan. The walls are built similar to the other tomb with irregular stone and brick mixed masonry over which a semi spherical dome bears directly on the walls. Reused fragments of ancient marble have been also embedded in the masonry for decoration. In the interior space, four Turkish triangles provide the transition to the dome. The southeast facade has been extended outwards to create an iwan through which the entrance is
designed. On the interior walls graffiti of a sailboat, a hand and Mühr-ü Süleyman motives have also been discovered.

2.a.4. Component 4: House of Virgin Mary

House of Virgin Mary (Panaya Kapulu) is a world-famous place of pilgrimage located 7 km away from the Ancient Site of Ephesus. It is on the west side of the climax of Bulbuldag, 420 mt. high from the sea level and surrounded by the olive, pine and plane trees.

Following the road from the upper gate of Ancient Site of Ephesus, a parking area in the entrance of site welcomes the visitors. From here to the House, the baptism pool is located on the left side of the pedestrian way, which is continued by a small Virgin Mary sculpture and finally reaches to the single-storey small chapel House of Virgin Mary.

It is accepted that St Jean built a house for Virgin Mary in the 1st century AD, where a chapel was built on its ruins after the 4th century AD. It is a cruciform and domed structure. One can pass to a vaulted platform from an arched gate with nisches on its two sides. There exists an abscissa at the end of the place, and a room at both north and south of this abscissa. The nave and its apse are accessible from the vestibule. A door is opened in the southern room to outside for enabling the visits.

The house itself is not extensively large, but may rather be described as a modest chapel. Outside the shrine is a particular "wishing wall" which pilgrims have used by tying their personal intentions on paper or fabric. Various types of florals and fruits are grown nearby, and additional lighting has been installed within the vicinity of the shrine for further monitoring of the site. A water fountain or well is also located nearby, believed by some pilgrims to have miraculous powers of healing or fertility.

Recent excavations in the surrounding of the building show that the area was already inhabited in the late Hellenistic, this is from the 1st century BC. Therefore we may consider that the area where House of Virgin Mary House is located is also an ancient site.
2.B. HISTORY AND DEVELOPMENT

Two legends exist concerning the foundation of Ephesus. The first hands down that the city was founded by female warriors known as the Amazons. According to the second legend, the city was founded by Androclus, the son of the Athenian king Codrus, on the shore at the point where the Kaystros river (Küçük Menderes) empties into the sea, a location to which they had been guided by a fish and a wild boar on the advice of the soothsayers. Both legends are seen on reliefs put on display in the façade of the temple of Hadrian at the Curetes Street.

The name of Ephesus is very probably the Hellenized form of “Apasas”, the name of a city mentioned in Hittite sources as a central city in a country called Arzawa. Archaeology shows that after the abandonment of the settlement on the Cukurici Mound in the early 3rd millennium BC the settlement activities shifted to the Ayasuluk hill. This location must be considered the regional center by the 2nd millennium BC. The Hittite sources mention a city Apasa on the Ayasuluk that is also mentioned in Egyptian texts from the reign of Amenophis III. This settlement was an indigenous settlement and not a Minoan or Mycenaean colony as has been suggested for Miletus. In the 1st century BC the Greek migrants are the first to mention the names of the cultures living in the region of Ephesus. They refer to the Leleges and Carians who had settled the area and administered a central temple. The worship of the Ephesian Artemis can be traced back to the early 1st millennium BC but the cult might be a lot older. The infiltration of Greek settlers started at approximately 1000 BC and reached its peak in 800 BC. Looking to the archaeological material, the majority of imported wares came from Athens. In those early days a harbor existed next to the Ayasuluk hill north of the sanctuary of the Ephesian Artemis. Around the temenos a city grew rapidly in size and in importance.

While the city of Ephesus has relocated a few times in history, it was generally settled, developed and subsisted dependently on the shore and the harbor. There are several proofed harbors in the region of Ephesus: The prehistoric harbor/coast north of the Cukurici Mound, the harbor north of the Artemision, the Classical harbor north of the Panayirdag, the Hellenistic harbor bay, the artificial Roman port, one Byzantine harbor 4 km west of Ephesus, one harbor next to the so-called customs house in Pamucak and finally the late Byzantine-Turkish harbor in the southernmost bay in Pamucak. The settlement in Ephesus has ended eventually due to that harbor became unusable as a result of silting up the bay by Little Meander together with other small streams. It is also known that before the city moved to its current location, the settlement at the east of Artemision Temple in the foothills of Ayasuluk was basically a seafront and the Temple of Artemision was positioned on the shores. The silting up courses in the basin at different periods has also shaped the formations of settlement structure. By this way, the interaction between the transformations in geology and the human settlements created unique values for humanity.

The earliest settlement patterns in the region of Ephesus go back to the 7th millenium. There are two proofed prehistoric settlements, the Cukurici Mound and the Arvalya Höyük. After a sudden destruction the Cukurici Mound was abandoned and at least from the Middle Bronze Age onwards people settled on the Ayasuluk mountain. That populating was proved by the extensive finds of ceramics belonging to the Middle Bronze Age (second half of the 3rd millenium BC), which was discovered in 1990 on the north-east flank of the Ayasuluk Hill and below the Byzantine-Turkish fortress. Core drillings in a lake next to Belevi has revealed that the volcanic eruption of Thera in 1675 BC left its traces in Ephesus and resulted in a significant climate and vegetation change.
Historic formation and relocation of Ephesus within time can be summarized as follows:

<table>
<thead>
<tr>
<th>HISTORICAL PERIOD</th>
<th>SETTLEMENT AREA / ERA</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neolithic, Calcolithic and Early Bronze Age</td>
<td>Cukurici Mound</td>
</tr>
<tr>
<td>Bronze and Iron Age</td>
<td>Ayasuluk Hill, Artemision</td>
</tr>
<tr>
<td>Archaic and Classical Period</td>
<td>Ayasuluk Hill, Artemision, Panayirdag</td>
</tr>
<tr>
<td>Hellenistic Period</td>
<td>4th BC – BC 31 Ephesus</td>
</tr>
<tr>
<td>Roman Period</td>
<td>BC 31 – 293 AD Ephesus</td>
</tr>
<tr>
<td>Byzantine Period</td>
<td>293 AD – 13th AD Ephesus, Ayasuluk</td>
</tr>
<tr>
<td>Beylik Period</td>
<td>1304 – 1426 Ayasuluk</td>
</tr>
<tr>
<td>Ottoman Period</td>
<td>1426 – 1923 Ayasuluk</td>
</tr>
<tr>
<td>Republican Period</td>
<td>Selcuk</td>
</tr>
</tbody>
</table>

It is quite probable that the city of Apasa, in the land Arzawa, mentioned in Hittite sources of the late 2nd millennium BC, can be equalized with the hillside of Ayasuluk. If this hypothesis is correct, we have to expect a regional power with tight relations to the Hittite empire, while the influence from the Aegean – Mycene and Crete – was quite humble.

From BC 1000 onwards increased Greek influence can be observed. It seems to be very likely that the first colonists came from the Greek mainland to settle along the east coast of the Aegean, in the region now called Ionia.

Coastal line in Ephesus in Archaic Period (7th BC)

The Ionian cities that grew up in the wake of the Ionian migrations joined in a confederacy under the leadership of Ephesus. The region was devastated during the Cimmerian invasion at the beginning of the 7th century BC, but there is no archaeological evidence that Ephesus was struck by these attacks. Under the rule of the Lydian kings, Ephesus became one of the wealthiest cities in the Mediterranean world. The defeat of the Lydian King Croesus by Cyrus, the King of Persia, prepared the way for the extension of Persian hegemony over the whole of the Aegean coastal region. At the beginning of the 5th century, when the Ionian cities rebelled against Persia, Ephesus quickly dissociated itself from the others, thus escaping destruction and became a loyal partner of the Persian empire until BC 470. The Ephesians joined in Attika-Delos Naval Unity in 466 BC and hosted - most probably in the Classical harbor northwest of the Panayirdag – the united Greek navy in the course of the Persian war. During the Peloponnesian war Ephesus was an ally of Sparta and later of the Persians again and had to fight back an Athenian attack under the command of Thrasyllos in BC 409. In 407 the Spartanian fleet anchored in the so-called Koressian harbor and their commander Lysander took over the political leadership in Ephesus. In the next decades the balance of power changed between Persians and Spartanians until the conquest by Alexander the Great. Some years earlier, in 356 BC, the temple of Artemis was set on fire by Herostratos and the new temple was not yet completed, when Alexander visited the sanctuary in 334 BC. The Ephesians rejected the offer from the emperor to participate financially in the new temple, but insisted on a self-financing. After Alexander’s death in 323 BC Western Asia Minor was heavily fought between the Seleucids, Ptolemies and Antigonids. It was finally Lysimachos, one of the twelve generals of Alexander the Great, who founded the new city of Ephesus, while leaving the old city around the Artemision. Realising that the Ephesians were unwilling to leave their old city, the tradition tells us, he had the whole sewage system blocked up during a great storm, making the houses uninhabitable and forcing the inhabitants to move. The new city was named after his wife Arsinoe, Arsinoeia.

He constructed a new harbor and built defence walls on the slopes of the Panayirdag and Bulbuldag. The new city was now situated between the two mountain ridges and had control of a natural harbor bay to the west. The creation of a planned center required the people of the surrounding settlements to move. Remains of this Hellenistic resettlement can be seen in the 9 km long defensive wall on the mountain sides as well as the planimetric design of the city grid according to the principles of Hippodamus. Within the walls Ephesus developed into one of the most important metropoleis, outside the walls were workshops and necropoleis. Only very few monuments visible today remain from the Hellenistic period. The most prominent example is without a doubt the large theater of Ephesus that goes back to a construction from the 3rd century BC. With the founding of the new city under Lysimachos the Korressian harbor - probably already partially silted up – was abandoned and a new harbor was established to the west of the Hellenistic city. After the death of Lysimachos in 281 BC the city was re-founded under the old name of Ephesus and became one of the most important of the commercial ports in the Mediterranean. A settlement structure developed in the Hellenistic period that shaped the region until the late middle ages. An urban center formed the nucleus that relied on the fertile hinterland (surrounding countryside). As a port city Ephesus was closely linked to the sea as a route for transport and communication as well as a food source. A direct access to the sea was a prerequisite for the commercial prosperity of the city. The maintenance of this access was the greatest challenge since the sedimentation processes encouraged a continual accumulation of mud in the harbor basin that threatened to impair the shipping.

The 3rd century BC was marked by changing power relations and Seleucids, Ptolemies and Pergameniens fought for supremacy. Finally, after the battle of Magnesia in BC 188, Ephesus
became part of the Pergamenian kingdom. At the order of King Attalos II Philadelphos of Pergamon in mid of the 2nd century BC construction measures were carried out in the harbor. In the course of these works, the originally wide and open harbor basin of the Hellenistic period was narrowed by the construction of piers, in order to limit further silting up. These measures, however, had the opposite effect, and the process of silting was accelerated dramatically.

The expansion of Ephesus into a metropolis did not begin until Asia Minor was incorporated into the Roman Empire in 133 BC and then designated as the capital of the new province Asia. In 129 BC the Romans took advantage of the terms of the will left by Attalos, King of Pergamon, by which they were bequeathed, his kingdom, to incorporate the whole region into the Roman Empire as the province of Asia. The Romans had chosen Ephesus with a fair amount of consideration – the sources mention 200,000 population for the 2nd century AD. The slopes were developed and houses constructed along the grid of the Hellenistic city. The squares and streets were lined with honorific monuments and benefactions of affluent inhabitants that placed their wealth on display while still serving the common good. Comp. Analy. In the 1st century BC the heavy taxes imposed by the Roman government led the population to embrace Mithridates as their savior and to support him in his mutiny against Roman authority. In 88 BC a massacre was carried out of all the Latin speaking inhabitants of the city, which was then stormed and sacked by a Roman army under Sulla.

It was from the reign of Augustus onwards that the buildings we admire today were constructed. According to documentary sources, the city suffered severe damage in an earthquake in 17 AD. After that, however, Ephesus became a very important centre of trade and commerce. The historian Aelius Aristides describes Ephesus as being recognised by all the inhabitants of the region as the most important trading centre in Asia. The Romans also invested in the infrastructure of the city. The water supply received special attention in order to ensure drinking and household water in the growing metropolis. Ephesus was also the leading political and intellectual centre, with the second school of philosophy in the Aegean. Besides enjoying a privileged position between East and West coupled with an exceptionally fine climate, the city owed its importance to its being the centre of the cult of Artemis. The iconography of the goddess can be compared with other Anatolian mother goddesses. Apart from the cultic importance, the Artemision became an enormous economic factor. Due to its multiple function as a bank, as the most important regional landowner and as an asylum for refugees, the sanctuary mutated more and more to an enterprise.

From the 1st century onwards, Ephesus was visited by Christian disciples attempting to spread the Christian belief in a single God and thus forced to seek refuge from Roman persecution. From written sources we learn that St. Paul remained in the city for three years from 65 to 68, and it was here that he preached his famous sermons calling upon the hearers to embrace the faith in one God.

Acts tells us that Paul came to Ephesus on his second missionary trip with Priscilla and Aquila where he preached in a synagogue. On his third missionary trip Paul again visited Ephesus and stayed a couple of years. Following altercation with members of the Jewish community, Paul did not preach in the synagogue any longer but instead in the class room of Tyrannos and was thus able to reach both Jews and Greeks. Stories mention healings through touch relics and the struggle against very popular magical practices. According to Acts Paul’s missionary activity was extremely successful. This is apparent in the riot of the Ephesian silver smiths that made small Artemis-devotionals and were worried about their sales due to the popularity of the new religion. Moreover – so they claimed – there was the danger that the reputation and
power of the great goddess would peter away and become insignificant. This was especially the case since Paul disputed that gods made by human hands had any legitimacy.

In a quickly arranged assembly in the large theater of Ephesus the disputes became tumultuous. Supposedly the people chanted “Great is the Artemis of Ephesus” for two hours until the municipal scribe was able to calm the situation. Paul left Ephesus soon after in order to continue his mission in Macedonia. On the return trip to Jerusalem he stopped in Asia and visited Miletus but he never again set foot in Ephesus.

A companion of Paul also became the first bishop in Ephesus. Timothy was the son of a heathen father and a Jewish mother and accompanied the apostle on his trips. He was then sent by Paul to Ephesus in order to take charge of the congregation. It was here that he was martyred – supposedly on the Curetes Street – under the emperor Domitian in 96 AD when he opposed the excesses of the Dionysus celebration. He was buried in a church close to the city and in late antiquity his remains were transferred to Constantinople and ritually interred in the church of the apostle.

In the 2nd half of the 1st century AD, St. John Theologos moved to Ephesus and passed away there. In the 1st quarter of the 4th century Eusebius mentions two burials of saints in Ephesus, one for the apostle and evangelist John and a second one for the apocalypse. In the ensuing Byzantine tradition there was some confusion and then both revered figures were conflated into one. In Ephesus St John was worshipped on the fortified hill of Selcuk, the medieval Ayasuluk which is a corruption of the name Hagios Theologos. Already in the 4th century AD a church appears to have developed above his burial. This church was then expanded into one of the largest and most impressive basilica of early Christianity under the emperor Justinian in the 6th century.

According to later tradition Mother Mary lived and died in Ephesus. The last residence of Mary is situated in the mountains south of Ephesus. Based on a vision of the German nun, Katharina von Emmerick, the ruins of a house were discovered in 1891 and interpreted as the place of death of Mary.

Other saints such as Mary of Magdala as well as Hermione, daughter of the apostle Philipp were buried on or close to the Panayirdag around the burial of St Timothy. In the Middle Ages pilgrims were shown a sarcophagus in the seven sleeper coemeterium as the last resting place of Mary of Magdala.

During the time of persecution in the 3rd century martyrdom became more prevalent in Ephesus, such as St. Myrope, the St. Porphyrios as well as the St.s Andronikos, Adaktos and his daughter Kallisthena. The most famous saints of the time are the seven-sleepers that were put to death in the course of the cruel persecution of the Christians under the emperor Decius. According to the legend seven young men in the vicinity of the emperor were persecuted by the emperor due to their refusal to sacrifice to the heathen gods. They retreated to a mountain cave and died there of starvation. When Decius found out where the men were hiding, he had the entrance to the cave blocked off with large boulders in order to have them die miserably in a natural dungeon. In the early 5th century, during the reign of the emperor Theodosius II, the cave was opened by workmen who cleared the stones and the young men were reawaken to a new life. They still believed that they were living during the persecution and sent their youngest brother to Ephesus to buy bread. While entering the city he marveled at the Christian symbols on the city gates and he also noticed the numerous new buildings. When he wanted to pay for his bread with the old money, a denarius with the depiction of the emperor Decius,
he was taken to the governor so that he could tell him where he found such old coins. The young man told the people his story and led them to the cave where the faces of the seven shone like pure light. The people thanked god and informed the emperor who immediately came to the holy site. There the seven attested to their resurrection before they passed away again. The emperor had a church built above their graves and the site became one of the most important centers of pilgrimage of early Christianity and the Middle Ages.

The 2nd century AD ment the hey-day of Ephesus. A lot of honorary monuments were donated by private citizens to the public and the people of Ephesus. The city was proud of its prominent and very wealthy families, like the Vedii, the Varii, or single persons like Aristion and Damianos, who helped to embellish the city center. Several emperors visited the city and spent some time here. Ephesus got the privilege to build two imperial cult temple, one for Domitian, the second for Hadrian. With the Roman legions, which had to be shipped from the eastern frontier to Italy via the Ephesian port in AD 166, the plague came to the city and caused mass mortality to the region.

In 269 Ephesus and the surrounding country was devastated by the Goths. Additionally a huge earthquake took place and destroyed the entire city. At that time there was still a temple in which the cult of Artemis was practised, but the destruction of the temple by Gothic tribes and the earthquake had serious consequences for the further religious development. Although the temple was functioning until 381 and worshipping was going on, the people of Ephesus escaped into salvific conceptions. The Egyptian god Sarapis and the Christian messiah Jesus became more and more popular alternatives to the overcreeped and oldfashioned official cults.

In 381, by order of the Emperor Theodosius, the temple was closed down, and in the following centuries it lay completely abandoned, serving as a quarry for building materials.

The situation of the city, which had given it its privileged geographical position, was also the cause of its decline and fall. The prosperity of the city had been based on its possession of a sheltered natural harbor, but by the Roman period ships reached the harbor to the west of Panayir dag 1.5 km from the Temple of Artemis through a very narrow channel. The cause of this was the Meander (Caystros) River, which emptied into the Aegean a little to the west of the city of Ephesus, where it created a delta formed by the alluvium carried down by the river over thousands of years. By the late Byzantine era, probably in the 14th century, the channel had been so silted up as to be no longer usable. The sea gradually receded farther and farther, while the marshy lands around the harbor gave rise to a number of diseases, such as malaria.

The edict of Emperor Theodosius I of the year 380 AD imposed the catholic faith on all who lived in the empire and paganism was now ‘officially’ dead. The new outlook that had arisen with the spread of Christianity led to the gradual abandonment of all buildings bearing witness to the existence of polytheistic cults and the construction in their place of Christian churches. In the year 431 the third Ecumenical council took place in Ephesus.

Emperor Theodosius convoked another council in Ephesus in 449 AD, which came to be known as the “robber council”. From the 6th century onwards the Church of St. John was an important place of pilgrimage, and Justinian took measures to protect it by having the whole hill on which it stood surrounded by defence walls. Shortly afterwards, the Church of the Virgin and other places of worship were destroyed and pillaged in Arab raids.

In the 7th century underwent a last hey-day. The city centre was located in the former harbor region, where now public buildings, churches and living quarters were established. The
building techniques, the rich furnishing and the material found in the buildings are witnesses for the wealth of the early Byzantine period in Ephesus.

The later settlement history of Ephesus is currently hard to understand, but evidence is increasing that the city was not abandoned during the course of the 7th century, but instead was continually occupied up until the 14th century. So, for example, a workshop dated to the 8th century at the former agora and a contemporary cemetery was discovered. It was also possible to define a settlement horizon of the 11th century which has left traces in the entire civic area. Geophysical surveying, in addition, has revealed an intensive area of development in the area of the neocorate temple for Hadrian, the Olympieion, which might belong to the Middle Byzantine period. Furthermore, cemeteries around the Church of St. Mary as well as to the south of the “Byzantine Palace” provide evidence of use up to the 12th and 14th centuries respectively.

In addition to isolated pilgrim reports which mention Ephesus as a goal of pilgrimage journeys – at least in connection with pilgrimages to the Christian sacred sites in the Holy Land –, Ephesus also played an important role as a spiritual centre. A stylite named Lazarus attracted so much attention in the 12th century that significant monastic foundations occurred in the Ephesian region. In the chain of mountains known as the Mons Galesion, north of the Cayster river valley, slightly inland from Ayasuluk three monastic sites grew up which were famous for their spiritual instruction.

During the period of Latin rule in Constantinople (1204–1261), Ephesus belonged to the domain of the Laskarides which indeed brought a consolidation along with it; on the citadel above the Basilica of St. John a large construction project was once again begun. Christian-Byzantine rule at Ephesus – or what had become of the ancient city – finally came to an end in the 1304, when the entire area was captured by the Selcuks. At first it belonged to the Emirate of Aydin. Under the family of the Aydinogullari, and then in particular under the learned Emir Isa Bey (1348–1390), Ayasuluk experienced a final heyday in the 2nd half of the 14th century. Several mosques, prayer-houses, baths and tombs attest to this late glorious period of Ephesus/Ayasuluk, a medieval city in Western Anatolia, which was still an international trading centre with commercial relationships to the East and the West and a huge local production of agricultural goods as well as for instance pottery. The knowledge of Ephesus/Ayasuluk was unbroken and therefore it is not surprising that Giotto on a fresco in the Peruzzi chapel in Florence displaced the awakening of Drusiana from Ancient Ephesus to the hillside of Ayasuluk.

During the Middle Ages – beginning in the 10th century – the settlement grew up around the summit of Ayasuluk. Shifting power relations characterised the 11th-13th centuries, and a longer period of peace was first secured after 1206 under the Laskarid dynasty. The centre of the settlement of Ephesus/Ayasuluk or Altaluogo, as the site is named in Italian sources, was located around the Basilica of St. John. In 1304 Ephesus ultimately fell to the Turks, yet it nevertheless remained an important site of Christian pilgrimage and was visited by numerous travellers on their way to the Holy land.

This important city of West Anatolia that has been known as a major port city since the ancient ages was once named as Ayasuluk – deriving from Hagios Theologos, which means St. John – by the Turks and it had retained this name until the beginning of the 20th century and while being known as Efesis and Ufsus in the medieval Islamic world, it is known as Selcuk today. The city was also named as Altouogo, Altologo, and Latologo in Italian sources. J. Pitton de Tournefort, a famous explorer in the 18th century stated that the name
came from Bible and that the Greeks used the name Ayios Skologos instead of Hagios Theologos.

The re-capture of Istanbul in the year 1261 from the Crusaders and following that the Turkmen Insurgence in the area of Denizli had disrupted a period of stability that almost lasted half a century. In this period, Turkmen groups headed the Menderes basin and started the invasion of the area. Primarily we see Anatolian Beyliks of Mentese and Germiyan in this struggle. Menteşe Bey was dominating Menderes Region together with Sasa Bey. In spite of all the efforts of Byzantine Empire to prevent such finality, the advancing of the Turkmens in this area could not be stopped and at the beginning of 1300s the reign of the Turks in the area not only politically but also population-wise had started. Johannes Dukas relays these developments as follows. “One of the famous cities of Asia, Ephesus and the province of Karia were captured by Muntahia (Menteşe) while the province of Lidia up to Izmir was captured by Atın (Aydin) and the entire Magnisa and Magedon province up to Pergamum was captured by Saruhan and the whole of Frigia Province was taken over by Germiyan and the Great Frigia Square that starts from the city of Asu and extends to Canakkale including Bitinia entirely and Paflagonya partially was captured by Osman and these people stated by their names above were Turkish Chieftains.” Although P. Wittek records that Ephesus was conquered by forces under the command of Sasa at the date of 25 October 1304, based on the notes of a clerk, who fearing the Turks escaped from Ephesus to Crete, it is established from the Düstur-nâme that it was conquered by Aydinoglu Mehmed Bey.

The castle on the Ayasuluk Hill had a strategic role again during the Aydinogullari period; it functioned as a home base for the expeditions of the Aydinogullari. When Turks came to Ayasuluk they could live inside the castle because of the low density of the population. According to the written sources, at least 60-70 people were living in the castle. Also the mosques’ capacity supports those ideas.

In spite of economic difficulties, Ephesus/Ayasuluk remained an important trading centre, and also a significant regional sea power. Ephesus was the most important port of the princes of Aydin, who now ruled, and after 1348 it was also the capital of their empire. The city enjoyed its last years of prosperity under the Selcuk Emirate of the Aydinogullari in the 14th and beginning of 15th century. In 1402 the city as attacked by the Mongolians under Timur, and after their departure, the emirate was set up again. After two decades of shifting power relations, the Ottomans ultimately conquered the city in 1425. The prosperity went on in the 15th century, but shortly later a significant decrease can be observed. Already by the 17th century, the city presented itself in ruins, only 100 individuals inhabited the former trading metropolis, and malaria was rampant amongst humans and animals. By the 20th century the silt carried down by the Kaystros had extended the plain for a distance of 5 km.

After Ephesus had been abandoned and slowly fell into decay, the ruins of the formerly impressive structures served to provide raw materials; they were dismantled, reused and reworked. The picturesque landscape of ruins was the goal of numerous journeying tradesmen of the early modern period, who provided information about Ephesus and Ayasuluk in their travel reports and sketches. The site was frequently the object of descriptions by travellers, primarily of English and French provenance throughout the following centuries. The Turkish traveller, Evliya Celebi gives the best and most detailed description of the Turkish remains, while the European travellers were mainly interested in the antique ruins. Their activities encompassed travel journals and the recording of buildings. Their expeditions took account not only of the archaeological remains, but also concentrated on, for example geography, geology and ethnology.
Besides to the settlement development in Ephesus and Ayasuluk, House of Virgin Mary put great contribution to the site’s spiritual history and development. House of Virgin Mary came to discussion with the book of the life story of Sister Katherina Emmerich, who lived in a small city of Germany in the 19th century. She was a villager living on the coast of Ren and never left the city she lived. Inspirations of Virgin Mary and Jesus that Katherina Emmerich received in her sickbed attracted the public. After listening the visions of Katherine while his visit in 1814, Author Clemens Brentano believed she was a “chosen one” and recorded her visions between the years of 1819 and 1824, the date she died. He reveals that she, even had not been to there, described the House of Virgin Mary in Ephesus and the Anatolia with vivid details. The book namely “The Life of Blessed Virgin Mary From the Visions of Anna Catherine Emmerich” was published after his death and translated into many languages in time.

On October 18, 1881, relying on the descriptions in the book by Brentano, French priest, the Abbé Julien Gouyet, believed that the small stone building he discovered on a mountain overlooking the Aegean Sea and the ruins of ancient Ephesus in Turkey was the house described by Emmerich and where the Virgin Mary had lived the final years of her life.

For verifying the story, in 1891 Lazarist priest Eugene Poulin organized a research team with the leadership of priest Yung. After researching the southern mountains of Ephesus for a long time, the group finally discovered the foundation of chapel, which was very well fit to the description in the book.

Christian tradition holds that the Christ entrusted St. Mary to St. John while he was taken to Golgotha Hill in Palestine to be crucified, and asked her not to leave him by telling her “Woman, behold your son”. According to the history, John took Mary to Ephesus, to escape the persecution of Christians that began soon after Jesus’ death, Resurrection and Ascension. His aim was to escape from death as well as to disseminate Christianity among idolater countries.

The resolutions of the council of 431 also held that the Virgin Mary came to Ephesus together with Saint John, for four to six years after the death of Christ. The first major Church of Mary, the first basilica in the world dedicated to the Virgin Mary, and the tomb of Saint John on Ayasuluk could be evidence of the resolutions of the council.

Eastern orthodox Christians settled then in the village of Şirince, 10 to 12 km northeast of Ephesus, in the first half of the nineteenth century. They visited the ruined church on Bulbuldag and held a service of worship on the fifteenth of August every year. It is the festival of the Assumption of Mary, on which Christians pray to the Virgin Mary, who was taken up into heaven after her death. After the proclamation of Pope Paul VI in 1967, John Paul II came here in 1979 and declared the House of Mary to be a place of pilgrimage for Christians. Finally, Pope 16. Benedict visited House of Mary in 29 November 2006. Every year on August 15, Christian world make pilgrimage to the site.

Research History

The actual excavation of Ephesus began in the second half of the 19th century, as the English engineer John Turtle Wood carried out a number of trenches in 1863 in his search for the Artemision. At this time period, Ephesus and Ayasuluk were dilapidated and practically
uninhabited, the fortifications and the Isa Bey Mosque in ruins. Under the auspices of the British Museum, Wood followed the goal of locating the Temple of Artemis, one of the Seven Wonders of the Ancient World. He accomplished his aim finally on New Year's Day 1869, but his joy at the discovery did not last long. On the one hand the poor condition of the structure, and on the other hand the lack of important finds, resulted in the sponsors of the project withholding further funding, and Wood had to abandon his activities a few years later.

With this background and after a close examination of the site Otto Benndorf, the Ordinarius for Classical Archaeology at the University of Vienna, made a proposal in 1893 to the Ministry of Culture for an excavation project at Ephesus. With approval granted and with the generous donation of a private sponsor, one of the largest archaeological undertakings in what is today the modern state of Turkey had its beginnings. The excavations at first proceeded on at the Artemision, but then concentrated on the fortified hill of modern Selcuk, the Ayasuluk.

Step by step, the archaeological field research expanded into the various districts of the ancient city, and thus for example structures in the area of the ancient harbor, parts of the Tetragonos Agora, the Library of Celsus and also the Church of Mary were exposed. Already in the initial excavation years an “expedition house” was constructed that served as lodging and workspace of the exclusively male excavators for many years. Today the modern excavation house is constructed on the foundations of this first building from the 19th century although its appearance has changed drastically through multiple additions and renovations. The excavations in Ephesus had drastic repercussions on the Austrian archaeology. The Austrian Archaeological Institute was founded in 1898 with the explicit mission to carry out excavations in Ephesus. Soon a branch of the Institute was established in Smyrna, modern-day Izmir that was later closed in the confusion of the Turkish-Greek War. The library was destroyed by fire.

The aspirations of the excavators appears very modern to the selection of methods as well as the research focus. The aim was to explore the topography of the city and its development over the centuries of all monuments and not exclusively of the Greco-Roman buildings. In the earliest publications are descriptions of Old-Selcuk, the Selukian monuments as well as a
presentation of the Ottoman burial monuments. Of particular interest were survey methods and the production of maps with minute detail. These maps were used far into the 20th century and have only been superseded by the precision of digital geodesy.

The area was unpopulated at the beginning of the excavations. On the fortified hill of Ayasuluk, modern-day Selcuk only a few poor shacks had been constructed that were inhabited by semi-nomads. The Greek population lived in a village called Sirince up in the mountains. Field work was interrupted for more than a decade by the First World War and its consequences.

In the interwar years excavations took place on a minimal scale due to budget restrictions. Three major projects were achieved: the water supply by analyzing the public baths, the evidences of the (early) Greek settlements and the Christian monuments. Work has been carried out at the Seven-Sleepers, the church of St. Mary and the Basilica of St. John.

After 1956, the excavation campaigns, which again took place annually, were carried out with a large supply of people and machinery; over the following decades, entire urban regions were exposed and the resulting rubble removed by means of a narrow-gauge railway. The aim of the director of excavations at that time, Franz Miltner, was to clear the city of debris and to reconstruct its impressive appearance of the imperial period. Alongside the large scale excavation activities he initiated the anastylosis or rebuilding of monuments. Trusting in the adhesive and bonding qualities of modern materials such as concrete and acryl, they were used to reconstruct temple and fountain facades. The city of ruins was slowly transformed into an archaeological park.

The excavation in Ephesus developed especially during the field direction of Hermann Vetters into a massive enterprise. In the following two decades the excavation quickly expanded and the number of archaeologists and workers employed on site grew. Usually over 100 workman and various machines were in use in order to manage the massive movement of earth. The large-scale excavations quickly led to the discovery of sensational findings and exceptional objects. High points of the discoveries were the excavation of the Terrace houses and the finds around the Artemision, in particular the gold finds in the area of the temple. The period of the wonders of the global economy left its traces in Ephesian archaeology and the façade of the Celsus library is an impressive example for this phenomenon.

After the mid-1980s, a fragmentation can be observed in the excavation activities at Ephesus. Numerous excavation projects were carried out contemporaneously. Yet also the excavations at the Lower Agora, the Church of St. Mary, and the Magnesian Gate – to name just a few examples – had the primary goal of clarifying the chronology of the objects investigated or the site upon which the structure was built. After 1995 the actual excavation activity was drastically reduced and the processing and publication of the materials was made the focal point of activity. In addition, there was an increasing urgency – in particular on the part of the Turkish authorities – to protect the cultural heritage and to guarantee an appropriate presentation. The field research projects of the late ‘90s and the early years of the 21st century – in Terrace House 2, in the Theatre, or also at Belevi – are to be understood as reactions to these requirements. If we now turn to the present, it can be stated without doubt that a project of such long duration as Ephesus offers the possibility of pursuing fundamental archaeological research and of developing new methodologies at one of the most important sites in the Mediterranean. An entire city and its contextual background is available to researchers, a city that was inhabited without interruption from the Neolithic Age up to the modern times, and which more or less continually served as a center for the surrounding area.
While the focus in the 1980s lay on extensive excavation work, above all at the Artemision and in Terrace House 2, so during the course of the 1990s the concentration shifted in the direction of processing the results and the publication activities associated with this. In the field research today, the most up-to-date and in part non-destructive methods such as surveys and geophysical prospecting are deployed, and only targeted and generally small-scale excavations are carried out.

Today Ephesus is a large scale excavation project with an innovative approach that has to fulfil multiple functions and purposes. These include primary archaeological research as well as monument preservation, the education of students, communication of knowledge as well as site management and presentation of ruins. In addition to archaeologists the permanent excavation team includes a large number of scientists from related disciplines.

More than two hundred people per year turn Ephesus into a large-scale project with many separate excavation projects every year. During the eleven-month excavation campaign in 2012, a total of 161 scientists from 18 different countries, as well as more than 60 local workers, were employed at Ephesus. Additionally to archaeology modern methods like geophysics, landscape archaeology by doing surveys, paleogeography to reconstruct the coast line are applied. Building analysis is another very important discipline. Here hand drawings are still done to show every detail of the pieces, while modern methods like 3D-laser scan technology is additionally used. Monument preservation and the conservation of ruins are developing into very important aspects because the site is visited by a very large amount of tourists.
Potentially Excavation Sites in Selcuk
Potentially Excavation Sites in Ephesus
The St. John Basilica and its surrounding area in particular has been extensively excavated and partially restored by the different teams. The first excavations at the St. John were carried out by the Greek archaeologist G. A. Soteriu in 1921-22. After the First World War, the Greeks occupied the Aegean region of Turkey and were very much interested in this church so employed a famous archaeologist of the time. Soteriu unearthed the apse, burial area and part of the North transept. The excavation stopped when the area passed to the Turkish hands in 1922. Even though most of the architectural finds from this excavation have been recovered, most of the small finds from the tomb and marble flooring of the burial area are unfortunately still. In 1926 Austrian Archaeological Institute started the excavation of the religious sites in Ephesus under the supervision of J. Keil. Between 1927 and 1931, the Church of St. John was excavated by F. Miltner and H. Hörmann, and the whole of inside was exposed. With the contribution of Soteriou, these excavations were published in 1951 as a part of Forschungen in Ephesus Series Band 4/3. The first restoration work was started by F. Miltner in 1957-58. In this work, which was partially realized, it was planned to re-erect the row of columns-including the ones on the gallery floor- separating the North aisle from to nave.

In the same years G.B. Quatman, a religious American, after visiting the church, applied to the Turkish authorities and asks for the maintenance and restoration work to be resumed; thus, between 1969-63 Izmir and Efes Museums collaborated for the work on the Church of St. John under the supervision of the Museum Directors’ H. Gültekin and M. Baran. In the course of the work done by the above mentioned museums, the southern part of the monument, the octagonal baptistery and the atrium were unearthed completely; and repair work was carried out on the church itself and on the fortifications surrounding it. The latest sponsored work by Quatman’s started in 1974 under the scientific supervision of Ord. Prof. Dr. Ekrem Akurgal. From 1974 to 2007 excavation and restoration continued under the direction of Selcuk Museum by Sabahattin Turkoğlu (1974-1978) and Selahattin Erdemgil (1980-2002). The restoration project and implementation were made by the architect Mehmet Erol. The work continued non-stop until 2007. And then Ayasuluk Hill and St. John Basilica has been excavated under the scientific direction of Assist. Prof. Mustafa Büyükkolanci.
3. JUSTIFICATION FOR INSCRIPTION

3.1.a. Brief synthesis

Ephesus is located on the Western Aegean coast of Turkey near the present day Selcuk and 70 km southwest of Izmir. The site mainly lies on the plain between Bulbuldag (Bulul Mountain) and Panayirdag (Panayir Mountain), while the House of Virgin Mary is placed on the south slopes of Bulbuldag.

A continuous and complex settlement history can be traced in Ephesus beginning from the 7th millennium BC at Cukurici Mound till present day at Selcuk. It is distinguished due to its favorable geographical location, but suffered from a continuous shifting of the shore line from the east to the west throughout the history. Caused by anthropogenic activity, this sedimentation led to several relocations of the city site and its harbors. Therefore the large area, measuring 584.66 ha displays today ultimate representations and remains of urbanization, architecture and religious history from Prehistoric, Archaic, Hellenistic, Roman, Byzantine, Selcuk, Aydinogullari, Ottoman and modern period. As a result, in Ephesus different historical periods are visible on the surface and therefore all historical periods are included within single nomination.

Ephesus has always played an important role in all historical periods, in communications and trade between the Aegean Sea and the Central Anatolia. It was an economic turntable and cultural intersection point from the very beginning between Anatolia and the Mediterranean world having one of the largest harbors. Through time Ephesus always served as the main center for its surrounding with its fertile hinterland for agricultural production and rich natural resources. However, the city reached its apogee in Roman period, when it was most densely populated. It became the capital of the wealthy province of Asia Minor and ascends to one of the megacities in the Roman Empire, bearing the title of “the first and greatest metropolis of Asia Minor”. It also flourished in the 5th and 6th centuries, and again during the rule of Aydinogullari Dynasty in the 13th-15th centuries. All these historical periods are illustrated by magnificent monuments that testify the city’s original grandeur.

By virtue of the long settlement history in Ephesus, the most refined architectural and urban planning examples from different periods are visible at the site today. In the Byzantine period the city centre was located in the former harbor region and several outstanding buildings are witnesses of the late antique building program. In this circumstances above all the Church of St. Mary and the so-called Byzantine Palace, perhaps the seat of the governor or the archbishop have to be cited. The fate of the city was sealed when the harbor, already a constant problem in Roman Imperial times finally silted up. Nevertheless the Byzantine inhabitants remained in the ancient city of Ephesus until the 14th century. The harbor city of Ephesus became a landlocked town on the Ayasuluk Hill, where a settlement had already grown up from the 6th century onwards around the Basilica of St. John. During the period of Greek and Roman antiquity, the marble temple and the sanctuary dedicated to the city’s patron Goddess Artemis numbered amongst the Seven Wonders of the Ancient World. The architectural monuments in particular of the Roman mid-imperial period and vivid impression of the original Roman townscape of Ephesus cannot be experienced elsewhere with the same intensity. Besides the unique value of the single monuments, the ensemble of these buildings frames even a more unique historical monument. The Roman city layout and its depending hinterland, for example, can not be found in a comparable state of preservation in the world. It is the only example, where a prehistoric/antique/medieval harbor city is preserved without
being destroyed by later civilizations. The harbor landscape is unique in the world and outstanding in the Ancient world through its composition of an artificial harbor basin, an entrance channel flanked by a street of tombs on both sides, a lighthouse, and several other outer harbors and adjacent necropolis. Therefore the archaeological site of Ephesus, which contains the largest collection of well preserved Roman buildings in the Eastern Mediterranean, can be entitled as unique city in its entirety.

Ephesus has an outstanding relevance for religious history due to the fact that it was a continuously used important religious centre through many centuries with supra-regional significance. As the center of three world religions, Ephesus surpasses most other ancient cities in intensity and fascination. The site has exceptional religious associations with one of the most influential cults of antiquity, the roots of Christianity itself and with Islam during the last flourishing time for the city under the Selcuk dynasty of the Aydinogullari. The prehistoric cult of Cybele/Meter was widespread in Asia Minor and the worship of this goddess was merged with that of Artemis. Although the pilgrimage in House of Virgin Mary is a development of the last 100 years, the tradition of the site and the tradition of the worship of St. Mary go back to antiquity. Therefore House of Virgin Mary is important evidence that displays the continuity from antiquity to modern times in terms of settlement patterns and religious history. The St. John Basilica developed into a significant pilgrimage site after Christianity was recognized as state religion and finally Isa Bey Mosque built under the Selcuk Dynasty still serves as a site of religious worship today. Therefore, Ephesus bears a testimony to evolution of religious history within time which is visible and traceable on monumental religious architecture spread through the site.

3.1.b. Criteria under which inscription is proposed (and justification for inscription under these criteria)

(i) To represent a masterpiece of human creative genius

Artemision, the archaic Artemis temple and one of the seven wonders of antiquity, is accepted to be a milestone for the development of Greek architecture due to its dimension, its beauty, its quality of the building material, the outstanding artistic qualities and the technical masterstroke achieved by the architects of the time in order to solve subsoil problems. Because of the instable and marshy subsoil, the architects had to lay a solid and deep foundation, which was a technical masterstroke in those days. It was the biggest structure of Helen world and the first monumental architecture of antique times constructed by a monoblock marble.

(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-planing or landscape design.

Located in the crossing of migratory and trading routes between Anatolia and Mediterranean, in Ephesus deep interactions among different cultural styles are observed which are quite obvious on architectural ensemble in the site.

Firstly, widely influenced by the plan scheme of Samos (Sisam), one can observe improvement and innovations in Artemision from many aspects. Ionian sculptors created a very unique “Columnae Caelatae” – embossed columns – probably very much affected by the orthostats on the city walls, palaces and temples of Assyrian and Hittite centers. In Helen temples, only the columns were visible from the outside while the cela walls were placed at
the back. For this reason, embossed column pedestals took the place of the orthostats and therefore a new element was created in Ionian Architecture. Additionally, it is quite possible that Ionian architects were influenced by multi-columned temples which were very fashion in Egypt and Urartu.

Secondly, a strong western-Italian influence in the architecture and design of public buildings as well as of private houses exists. The so-called temple at the Curetes Street and the Celsus Library were most probably made by Western workmen and the residential unit 6 in Terrace house 2, claimed as a city palais, has its closest parallels in the imperial palaces in Rome and in the Villa Hadriana in Tivoli.

Thirdly, of special interest in Ephesus is also the transition of the Late Ancient-Byzantine to the Turkish city in the 14th century which is easily visible in a very distinctive and autonomous architectural design, but also recorded on coins, small-finds and pottery. There, a strong architectural, but also cultural tradition can be observed, although mixed with new elements. The Beylik-period is an exciting example for the cultural exchange of Ancient-Byzantine with Turkish elements in terms of architecture, as ancient building techniques, building types and decoration styles were taken over by the Turks and mixed with traditional Turkish elements.

(iii) bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

The outstanding universal value of Ephesus primarily lies in the diversity of cultural monuments as historical testimonies from all important stages of human history from the Neolithic age at Cukurici Mound up to the Middle Ages and beyond. It contributes to different prehistoric, indigenous traditions as well as to the Greek, Roman, Byzantine and Turkish ones. While the later are visible in the archaeological record, the Greek tradition is limited to the temple of Artemis on the one hand and to settlement remains as well as finds on the other hand.

The Hellenistic world is reflected by the well preserved monumental city wall as well as the Hellenistic city layout and the location of the harbor forming the basis for the later Roman megacity. The heritage site of Ephesus is an outstanding example for a naturally grown architectural ensemble of Roman times, and the cultural traditions of the Roman imperial period are reflected in the outstanding representative buildings of the city center in Ephesus. The architectural monuments visible are all unique in their historical context, their artistic workmanship, their significance as scientific resource as well as their urbanistic relevance. The Turkish tradition is also shown by the remains of the city of the 14th/15th century. The surviving interior decoration of square planned Isa Bey Mosque is a striking example of the development of Islamic art.

Beside this peak performance of architectural accomplishment, Ephesus also presents highlights concerning Roman social history. Terrace house 2, a 4000 m² large insula in the city centre of Ephesus constitutes the most important find spot for our knowledge of domestic residences in Asia Minor of the Roman period and their formation as a way of life. The rich decoration of the apartments with wall paintings, mosaics and marble paneling show the style of living of the sophisticated upper levels of society in a metropolis of Roman Imperial times. Due to the fact that not only the architecture, but also the house furnishing is preserved, terrace house 2 allows an inimitable insight into the living culture in the era of the soldier emperors. The social hierarchy can be studied by a prosopographical analysis of the house
owners, all of them members of the Ephesian elite. This outstanding housing complex became not only a magnet for tourism in the city centre of Ephesus, but serves as a working area for archaeologists as well as for restorers.

(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.

There are numerous monuments in the city center which are impressive testimonies of their time due to their good state of preservation. The most prominent compilation of monuments within the ancient city of Ephesus is to be found at the Library Quarter with the well known assemblage of the façade of the Celsus-library and the Mazaeus Mithridates gate – an entrance to the commercial market of the Tetragonos Agora – with its associated square in front. From this square the Curetes Street runs up to the State Agora in the valley between Bulbuldag and Panayirdag. The state Agora with its Bouleuterion, Prytaneion and Basilica Stoa displays an antique government quarter with all facilities necessary for administering a metropolis like Ephesus. The Curetes Street runs with the impressively preserved domestic Residences of Terrace House 2 alongside to the south and public buildings like the Nymphaeum Traiani, the Varius Bath and the Temple of Hadrian flanking to the north. Following the street the giant theater faces west from an appropriate site on the slope of the Panayirdag. Between the theater and the harbor runs a magnificent boulevard in 528 m long which must have been in existence at least since early Roman times.

Terrace Houses, which is a unique masterpiece of domestic architecture of the Roman imperial period, is coming to the fore with its rich decoration of the apartments with wall paintings, mosaics and marble paneling showing the style of living culture of the sophisticated upper levels of society in a metropolis of Roman Imperial times. Placed on three terraces in the city centre of Ephesus, seven multi-layered houses were built, one of them can be stated as a unique city palais, created in the 2nd century AD and inhabited by a famous Ephesian citizen, C. Flavius Furius Aptus, priest of Dionysos. To mention is residential Unit 6, situated in the north-east of Terrace House 2, on the lowest, northernmost terrace. In the 2nd century AD a generously planned and splendidly furnished urban villa was created. The largest display rooms were located to the south of the peristyle court. The southern ambulatory connects with a 178 m² spacious hall, the so-called Marble Hall. It served as a reception room for guests, as a banquett hall. The hall had a wooden ceiling and the carved decoration preserves traces of gilding. The walls were revetted in three zones, with marble plaques which were in part polychrome, and with fields of opus sectile decoration. Terrace House 2 has no parallel in the world considering all these qualities.

Ephesus has to be seen in a context with its fertile hinterland as well as with its various harbors, as well. It is also the only example, where a prehistoric/antique/medieval harbor city is preserved without being destroyed by later civilizations or at least overbuilt in modern times. The harbor landscape is unique and outstanding in the ancient world in its composition of an artificial harbor basin, an entrance channel flanked by a street of tombs on both sides, a lighthouse, and several other outer harbors and an adjacent necropolis. Three gates led from the city to the hexagonal harbor basin, are enclosed by a jetty wall and a representative colonnade street with adjacent docks, shipsheds and ware houses. Already in the 2nd century AD the basin was connected with the sea via a broad channel, which was narrowed not earlier than in the 3rd century. Both sides of the channel were flanked with gravehouses with a date range from the 3rd to the 5th century AD. There are several locations for additional harbor basins along the channel and the Kaystros river in the immediate environment of Ephesus. These constructions served as outer harbors, quay walls and other facilities. Of outstanding
importance is a 10,000 m² large villa 4 km west of Ephesus next to one of the outer harbors. This villa is the largest complex known from Turkey.

Besides the unique value of the single monuments, the ensemble of these forms all together even a more unique Roman city layout, can not be found in a comparable state of preservation anywhere in the world. Therefore the archaeological site of Ephesus can be entitled as a unique city in its entirety as well as cultural landscape by reason of the nearby prehistoric and middle age settlement locations.

Besides to the Roman-period architectural achievements, Artemision is flashing with its cultural, architectural and artistic values which make it prominent among its likes. The Ephesian Artemis was one of the most powerful and influential ancient goddesses. Over time the Artemision developed into one of the most important pilgrimage centers of antiquity and granted asylum to many people. The temenos, this is the sanctuary, must be imagined as a small city with temple, public buildings as well as houses. The Artemision was also a large commercial enterprise with rich estates further inland that were agriculturally used and rich in resources. The function of the sanctuary as a bank was of particular importance since it was very secure.

The basilica of St. John is an impressive example for imperial religious-political measures and the establishment of a pilgrimage site. The architectural concept reclines on imperial prototypes and is a demonstration for the close connection between the capital of the Byzantine Empire and its regional centers.

At last Ephesus displays the largest collection of antique inscriptions after Rome and Athens in the Mediterranean region. Most of the inscriptions are still in place of their original intended location visible to researchers as well as tourists.

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

Stories and deposits of significant traditional and religious intangible cultural heritage of Anatolian cultures beginning with the cult of Cybele/Meter till the modern day’s rise of the Christianity are visible and traceable in Ephesus. Pilgrimage is one of the most striking phenomena in Ephesus, because of the fact that it outlasted the existence of the city itself and shows continuity until the present days. The cult of the Ephesian Artemis was one of the most significant and influential of the Ancient world. The goddess itself was worshipped throughout the Mediterranean and beyond (northern frontiers) and masses of pilgrims visited Ephesus and the temple of the beloved goddess. Ephesus also played a decisive role in the spread of the Christian faith in the Roman Empire. Due to the stays of persons of high standing in the Christian tradition in Ephesus, the city became a huge pilgrimage site of supra-regional importance throughout Late Antiquity and the Medieval Ages until the present days. The high concentration of churches and chapels and a couple of pilgrimage sites in Ephesus and its surrounding are an outstanding witness of the Christian heritage and tradition of this region. It finally became one of the most important Christian pilgrimage sites in the Mediterranean World. The 5th century Virgin Mary Church, which is the first one dedicated to Mary, is a quite sacred place for Christian world as the 3rd ecumenical council, by which the fundamental principals of Christianity were accepted, was held in 431 there. Seven Sleepers, St Jean Basilica together with House of Virgin Mary are other important places of Christian world with their significant symbolic values emphasizing the outstanding religious continuity still down to the present day. Additionally some of the Christian sites – like the Seven
Sleepers – got integrated into the Islamic tradition and serve still as place of worshipping and pilgrimage.

Ephesus as a cultural and intellectual center had great influence on philosophy, medicine and the history of religion. The works of Ephesian philosophers from Heraclitus in the 6th century BC to Nikephorus Blemmydes in the 12th century AD reflect not only 1800 years of the history of philosophy, but influenced the philosophy to the modern era and the present. The development of medicine was strongly influenced by the Ephesian doctors Rufus and Soranus, whose gynecological writings had a significant effect on the gynecology and obstetrics in the Middle Ages and in the early modern period.

Of universal importance is the fact that the foundation for the veneration of Mary in Christianity was laid in Ephesus. The council of 431 AD announced dogma that Mary have birth to the son of God and should therefore be called theotokos, crucially affected both Western and Eastern Church as well as the Coptic Church and shaped the history of Christianity for the next millennia.

3.1.c. Statement of Integrity

The site, in general, preserves its unity and integrity even it has been fallen into different settlement areas throughout history. Each component has been legally taken under control by the State, in which every development oriented activity needs to be approved and is regularly controlled and monitored. Boundaries of the nominated areas draw the limits of the remains at the largest extent which ensures fully representation of outstanding values as much as unearthed so far. Yet, in order to raise the integration between the components in terms of tourism, research and interpretation, many policies and actions are proposed within the conservation and management plans.

The visual and aesthetic integrity of the Cukurici Mound, which shows the recently excavated very well preserved structures from the Neolithic, Chalcolithic as well as from the Early Bronze age, still exists as no interventions have been done so far. However, intensive farming and expansion of plantations is a danger for the site. In the past the northern part of the Mound has already been destroyed by plantations, now the site is under protection.

The Greco-Roman city center of Ephesus is an extraordinarily well-preserved site, suffering from neither modern urbanization nor over-restoration. The large core zone including the various harbors, the harbor channel and the necropolis guarantees the integrity of the site for the future. Additionally the broad buffer zone will prevent the extension of intensive agricultural cultivation, plantations as well as building activity.

Ayasuluk Hill is also a well-preserved settlement even it suffered from modern urbanization a bit until middle of 1980s. The integrity of settlement lies on the existence of monumental structures from different periods and ages like St. John Basilica of Byzantium period, the citadel and magnificent fortification walls from Byzantium/Aydingullari and Ottoman Periods. Situation of monumental structures in Ayasuluk Hill like St. John Basilica, Gate of Persecution, city and inner castle fortification walls, three-arched monumental gate, cisterns, castle mosque, castle villa and bath, basilica-cistern are in good condition. Most of them are standing and restorations have been continuing since 1960.
Probably the only monument which has been badly affected by natural circumstances and construction activities in the city is Artemision. All that remains of the temple are a few of the re-erected columns today; while the remaining building was dismantled during the Christian Late Antiquity and Muslim Middle Ages that the ashlar blocks of the temple were incorporated into the Basilica of John and to Isa Bey Mosque. Some remaining pieces of the temple are exhibited in the British Museum today. As it stands as separated from other components of the Ephesus history, there exist some endeavors to present the monumental grandeur of the temple within a broader archaeological park concept by integrating it into other monuments of Greek, Roman, Byzantine and Turkish periods within the site. By which, it will be possible for visitors to grasp long-lasting spectacular history of Ephesus.

The small and modest St. Virgin Mary’s House surrounded by a huge forest area and far from modern urbanization or farming activities is well-protected. Except routine maintenance, it does not need for further renovation or additional structuring. One of the main threats is the huge visitor circulation in peak periods, particularly on the 15th of August, the celebration day of St. Mary’s Assumptions, and other is a risk of fire which may occur in the surrounding forest area.

The main threats which may adversely affect the site in near future can be summarized as; farming and cultivation activities, uncontrolled circulation of mass of tourist within the site as well as natural or manmade disasters like earthquake, sudden changes in groundwater levels and fire either caused by the naturally in summer seasons or inattentive activities in herbaceous areas. These issues are also considered within newly prepared management plan and necessary precautions are being taken by related authorities.

3.1.d. Statement of Authenticity

The property meets the conditions of authenticity as it reflects adequately well-preserved cultural and landscape values which are the essential parts of its universal value. Key attributes of the site including historical setting, form, design, material and workmanship is visible to the researchers and visitors by virtue of accomplished restoration and anastylosis projects.

Much effort has been put into place in time in order to improve the quality and visitor satisfaction within the site as a whole. However, restoration and conservation works within the site has not damaged the authenticity of the structures; on the contrary, have been faithful to the original materials and functions of them. Cukurici Mound and House of Virgin Mary are highly authentic components of the nomination, as no interventions apart from wall consolidation in Cukurici Mound and landscape additions in House of Virgin Mary have been made.

The experience of the ambience of Roman city centre is particularly authentic to a great degree due to the accomplished Anastylosis Projects. Even though some of the anastylosis projects are principally new creations reflecting the taste of their time and might not be carried out the same way nowadays (e.g. the Fountain of Trajan or the Memmius Monument, re-erected column in the Artemision), they echo the development of conservation and anastylosis in general. As a whole, the anastylosis projects of Ephesus constitute an important part of the unique urban landscape of the site. Moreover, the modern touristic path follows the ancient routes (Curetes Street, Marble Street, Arkadiane). The new guiding system emphasise this philosophy, by bringing the visitors to Ephesus via the harbor gates.

The monuments on Ayasuluk Hill have also kept their authenticity through restorations in terms of material, function and use. The site is a unique part of a settlement history where every
historical layer can be traceable. Authenticity of the Ayasuluk settlement also lies on its continuousness with monumental structures and living quarters. Being in the vicinity of the living quarter on the slopes of the hill ensures the use of the Isa Bey Mosque today. The interior decorations and ornaments of the Mosque also exhibit the authenticity of Islamic art.

The only monument which has lost its authenticity to a large extent is Artemision. However, due to the high groundwater level an excavation and sustainable conservation of the Temple and other buildings in the sanctuary is not possible. Therefore the Artemision should be presented in its authentic appearance as an archaeological park within a natural environment.

House of Virgin Mary, in general, is authentic as it is firstly discovered in the 19th century. It was restored in 1951 after its recognition as a pilgrimage site. The restored part of the structure has been distinguished from the original remains of the structure by a line painted in red. Minor additions such as garden design and devotional additions outside the shrine have also been made in time. Some arrangement regarding easy access and visitor circulation around the House has been put into place which does not adversely affect the authenticity of the site.

3.1.e. Protection and management requirements

As the site is large and includes separate components in different scales, characteristics and nature, the conservation and management responsibilities are shared among different institutions from local, national or international level. Conservation legislation and institutional framework may differ from one to another, as well. Briefly, the Ministry of Culture and Tourism with its central and local branches, Ministry of Forestry, Selcuk Municipality and the excavation teams are the main responsible bodies for protection, promotion and management of the site. Each site is registered on the national inventory as conservation zones which means no construction activity in these areas are allowed unless approved by the Ministry of Culture and Tourism in order to ensure continuity of their values and sustainable use. The activities within registered conservation zones should be projected by related institutions appropriately to the conservation plans and can only be implemented if they are approved by regional conservation council.

Archaeological sites are excavated, researched and conserved by excavation teams which are authorized by the government at yearly base. Their activities and works are regularly monitored by the Ministry of Culture and Tourism. In this manner, Cukurici Mound, Ancient City of Ephesus with the harbor channel and Artemision are excavated by the Austrian Archaeological Institute, while Ayasuluk Castle and St. John Basilica located in Ayasuluk Hill are excavated by a team from Pamukkale University.

Ministry of Culture and Tourism is organized both in central and local level. As the site is newly registered as “Culture and Tourism Conservation and Development Zone”, General Directorate of Investments is responsible for approving Development Plans by which decisions regarding tourism activities and investment are taken. General Directorate of Culture Heritage and Museums is centrally regulating the activities of its local branches and fulfilling certain tasks regarding the World Heritage issue. Local branches, which are relevant for this case, are Izmir Regional Council Numbered II for Conservation of Cultural Heritage, Izmir Directorate of Surveying and Monuments and Directorate of Ephesus Museum. Excavation teams work together with Museum Directorate and provide reports to it. Unearthed movable remains are also delivered to the Museum for registering and keep.
Directorate of Surveying and Monuments are the executive bodies of applications of large scale projects operated by the General Directorate on site.

Urban conservation site covering the residential boundaries on the slopes of Ayasuluk Hill is a living settlement in which development activities are regulated by Selcuk Municipality. Because the site is left within a conservation boundary, a conservation plan should be produced as in the case of archaeological zones, to show building and development regulation limits and permits.

In case of House of Virgin Mary, the site remains within both archaeological conservation site and “Nature Park” boundaries; the latter is determined by Ministry of Forestry. As another legal necessity, long term development plan should be prepared by the Ministry of Forestry for the Nature Park, which is in place today for House of Virgin Mary.

A management plan embodying all components and assessing and managing them with a comprehensive and holistic approach was a need and produced by Selcuk Municipality in collaboration with the Ministry of Culture and Tourism. The regulatory institutional framework was also established by the Municipality as entitled by the related Act. This plan outlines the significance and main values of the site, addresses main issues mentioned by local stakeholders and puts forward possible solution as agreed by the partners.

In this regard, the vision for the site is agreed by all stakeholders in the planning process as “the World Heritage Ephesus that is being lived via conservation by sustainable, participatory and innovative approaches”. A planning vision as “A site management that will make Ephesus an exemplary centre for conservation and sustenance” and also a mission for the site management as “To constitute a local autonomous institutional capacity in order for Ephesus to be lived via conservation by sustainable, participatory and innovative approaches” were decided.

There is no any protection and conservation gap within the site, or serious conservation problem requiring immediate action. The plans and projects are in place and all institutions have their own foresight regarding conservation projects to be held. Above all, the main issues being discussed over many years in Ephesus is managing mass visitor populations especially in certain periods. The active and broad participation of stakeholders and their intention and remarks in management planning process give a hope to solve this problem eventually.

3.2 Comparative Analysis

The nomination of Ephesus for inclusion on the UNESCO World Heritage List comprises four properties. This group of sites forms a “serial property” based on its cultural significance and thus cannot be viewed separately.

The focus of this discussion is a unique cultural landscape where over a period of more than 9,000 years central settlements of historical, commercial, religious, cultural, and intellectual importance developed. Although individual aspects and components can also be found in other places, as will be shown, the series of Cukurici Mound, Ephesus, Ayasuluk, and House of Virgin Mary is unique in its complexity and diversity.

The settlement history of humans in Ephesus is closely connected to the natural conditions and can thus be considered as one of the most impressive examples for the relationship
between humans and their environment and the direct mutual dependency. Natural processes, such as earthquakes and silting up of harbors influence the human settlement patterns while at the same time the balance of the ecosystem was disrupted by human interventions. Both activities had long-term consequences on the settlement region surrounding Ephesus.

While a continuity of settlements of supra-regional importance existed from the Neolithic (8th/7th century BC) to the 17th/18th century AD, humans had to continually change the micro-region of their settlement sites as a consequence of environmental influences and changes in the climate and social structure. This phenomenon of “continuity despite socio-cultural change” is deeply rooted in the favorable geographic location and the abundance of resources. No other micro-region exhibits a similarly differentiated settlement pattern spanning across several millennia and including such diverse cultures.

Already at the beginning of the transition from a nomadic to sedentary life style during the Neolithic in the 8th millennium BC – this is also when Catalhoyuk flourished – the inhabitants of the Cukurici Mound were part of a supra-regional trade network and imported obsidian from the island of Melos over a distance of 400 km. Bone finds attest to deep sea fishing and thus a close connection to the sea. For the Early Bronze Age we may consider the largest metallurgic center of the Eastern Aegean coast known so far. A metallurgical center of the early 3rd millennium on the Cukurici Mound – i.e. before Troia prospered – is indicative of the specialization of craftsmanship and pre-urban settlement forms along the coast of central Asia Minor and places this prehistoric site in the same context with other early Bronze Age centers of the eastern Mediterranean, such as Troya, Aigina, and Byblos.

The Cukurici Mound is contemporaneous with sites like Ulucak and Yesilova next to Izmir, but differs in its cultural specificities. Unlike in Ulucak and Yesilova and all other neolithic sites in inner Anatolia, the people of the Cukurici Mound had a close connection with the sea. It is therefore quite probable that the Cukurici settlement is the first maritime neolithic site on the Eastern Aegean Coast with strong relations to the Aegean Islands as well as to the Levante.

The excellent location for trade – a convenient access to the sea, natural harbor bays, and a very fertile countryside rich in resources – was crucial for the commercial and political contacts of the settlement of the 3rd and 2nd millennium BC on the Ayasuluk with Minoan Crete and the Mycenaean cultures on the Greek mainland as well as the Hittite Empire in central Anatolia. Already in the prehistoric period Ephesus functioned as a zone of cultural contact between Anatolia and the Aegean, i.e. between Asia and Europe, an aspect that still characterizes the region today. In contrast to other centers of empires, such as Hattusa, Knossos, or Tiryns and Mycenae which are marked by a strong cultural and social homogeneity, a variety of influences blend together in the peripheral regions and lead to a dynamic symbiosis shaped by innovation and creativity.

The infiltration and colonization of Ephesus by the Greeks beginning in the 10th century and the establishment of the cult of the Ephesian Artemis is paradigmatic of this development. By adopting the worship of an old Anatolian fertility goddess, the Greeks integrated the Ephesian Artemis into their pantheon and later created an architectural masterpiece as her main temple, included in the list of the canonical seven world wonders of antiquity. This is comparable to the establishment of the Aphrodite cult in Paphos as well as the Hera cult on Samos both of which were of prehistoric and pre-Greek origin. In contrast to the Aphrodite sanctuary in Paphos and the Heraion on Samos, the Artemision of Ephesus developed into one of the most important pagan sanctuaries of the ancient world with great political influence and religious
authority. It also became a pilgrimage center, commercial enterprise with associated bank, as well as one of the largest landowners in Asia Minor. The so-called older and younger Artemision marked significant points in architectural history and were trend-setters for Greek temple construction. The economic importance of ancient sanctuaries has been well studied and is very impressively demonstrated on Delos where one of the most important trade centers of the Greek world developed around the Panhellenic sanctuary of the Delian Apollo alongside a cosmopolitan city and fully functioning harbor. At times external factors determine the rise and fall of sanctuaries, such as Delos; it never fully recovered its former size after its destruction in AD 69. By contrast, the political rise of Ephesus starting in the Hellenistic period but especially following the inclusion of the province Asia into the Roman territory in 133 BC and its elevation to the capital led to the flourishing of the sanctuary of Artemis. As a result of the Hellenistic re-foundation of Ephesus under Lysimachus around 300 BC, the city sanctuary became an extra-urban cult area. The presence of the goddess remained prominent through inner-urban sanctuaries, altars, and especially through numerous processions. No other ancient settlement documents the change from city sanctuary to an extra-urban cult center and close connection between the sanctuary and its associated city better than Ephesus.

The orthogonal (“hippodamian”) street grid typical of Hellenistic city planning was not only utilized in the planning of Ephesus but also of numerous other Greek cities. It defines the center of cities (agorai) and was respected by large building projects – such as the city wall and the theater. This basic urban structure remained in place when Ephesus expanded into a metropolis during the Roman imperial period. This strong Hellenistic-Greek tradition is characteristic of the cities of Asia Minor and Ephesus is a prime example of the power of integration and acculturation of the Roman Empire. Unlike the cities of North Africa, such as Volubilis, Leptis Magna, Sabratha, Tipasa, Djemila, and Timgad which are based on a genuine Roman urban planning, Ephesus remained a Greek city in its basic structure. This is not only evident based on the urban plan, but also in the presence or absence of specific building types, such as an amphitheater, the construction of Greco-Roman hybrid forms, as for example the fusion of the Roman bath and the Greek gymnasium into the bath-gymnasium or also the fact that even during the Imperial period Greek was the predominant written, and thus possibly also spoken language in Ephesus, as evidenced by the thousands of Greek inscriptions. Also, Cyrene, for example, can be compared with Ephesus. It was a Greek colony of the 4th century and the Romans expanded it into an important trade center and the capital of the province Creta et Cyrene, later Libya superior.

In contrast to other city foundations in the provinces whether they were in North Africa (cf. above), in Spain (Tarraco) or also in the northern provinces, the aspect of Romanization is not the predominant issue but rather the complex and interactive acculturation processes that were further enhanced by the cosmopolitan composition of the inhabitants of Ephesus. But, the influence of Rome and the emperor can still be clearly detected in the capital of the affluent and politically significant province of Asia. The craftsmen from Rome who once worked on the Library of Celsus or the so-called Temple of Hadrian are a prominent example for the transfer of culture and technology from west to east. The decoration of the magnificent town house in Terrace House 2 is reminiscent of the villa of the emperor Hadrian in Tivoli and demonstrates the need of the Greek aristocracy in Ephesus to reflect their social standing in an almost imperial fashion. Apart from the formal architecture and the public buildings, with the two Terrace Houses Ephesus offers impressive insights into the daily culture of the younger Roman imperial period. Due to its excellent state of preservation, the Ephesian evidence can be compared to the houses of Pompeii and Herculaneum, but differs greatly from these sites in its temporal and geographic context. Strong Italian-Roman influences in
the Ephesian architecture and living style makes Ephesus quite different to other comparable cities in Anatolia.

Therefore, these sites do not compete in any way but rather they complement each other and together with Ostia make up one of the most important bodies of Roman wall painting. Further houses comparable in their temporal context and furnishing are located in the Roman city of Dougga, modern-day Tunisia. However, these houses were not suddenly destroyed and thus very few household items were discovered inside the houses aside from the wall paintings and floor mosaics. Particularly Terrace House 2 in Ephesus has a lot to offer due to its complete destruction by an earthquake in 270 CE. A wealth of furnishings, mobile inventory, tools and even sculptural décor and personal valuables were discovered making it possible to sketch daily life under the soldier emperors.

While the appearance of Ephesus is that of a provincial capital, Hierapolis/Pamukkale is dominated by its function as a resort town that was installed in the late Hellenistic period. The city is located in Phrygia and can roughly be compared to Ephesus but its importance as a cultural heritage site lies in the natural phenomenon of the terraces of carbonate minerals and hot springs which led to the development of ancient spa tourism as well as a cult center in the pagan and also Christian period.

As a harbor town the cityscape of Ephesus differs greatly from that of other commercial centers and traffic junctions located along caravan routes, as for example Palmyra, Bosra, and Petra which also exhibit strong Persian and Nabatean influences. Ephesus, however, became Greek in the first millennium BC and belonged to the Hellenistic koiné following the second half of the 4th century.

The architectural ensemble in Ephesus visible today does not reflect a homogeneous phase of development but instead it is the product of a 1700 year long urban development from its foundation around 300 BC up until the final abandonment of the city in the 14th century AD. Ephesus was likely one of the largest and most populous cities of the Roman imperial period. As a trade center with a fully functioning harbor and as a traffic junction as well as the extremely fertile countryside, it can be compared with the upper-Italian city of Aquileia. Unlike Aquilea, Ephesus retained its importance throughout the mid and late imperial period and in the course of the Byzantine period did not only become one of the largest Christian pilgrimage centers (cf. below) but was also able to assert itself as a commercial and cultural center into the modern age. When compared to Pergamum, for example, – the former residence of the ruler – Ephesus was the largest city in the province, having a population of perhaps 200,000 people while Pergamum was the capital of the province of Asia in Roman times. In contrast to Pergamon, Ephesus had control of a fully functioning harbor. Additionally it was not connected to the ruling family of the Attalids. Furthermore – and it is almost impossible to surpass this exceptional good fortune – contrary to most other large Roman cities, Ephesus was not built over in modernity. It differs from such cities as Rome, Alexandria, Athens, Aquileia, and Trier in that the original layout of the ancient city has not been disturbed or covered by any modern structures.

The harbors are also inextricably linked with Ephesus. Impressive harbor systems and installations are of course also preserved in other sites, as for example in Carthage, Ostia Antica, Aquileia, and Leptis Magna. The situation in Ephesus is quite different from the other harbor towns just mentioned: since the prehistoric period humans were forced to abandon old harbor bays and to create new ones due to continual sedimentation processes. The movement of the harbors of Ephesus resulted in the relocation of the settlements. In
addition to the naturally protected harbor bay the Pergamene king Attalos II had an artificial harbor basin created in the 2nd century BC. In the Roman imperial period it was expanded, reinforced, and connected with the open sea through a channel. The advancing sedimentation forced the Ephesians to continually widen the channel, create outer harbors, and to build quays and jetties. Ware houses, churches, burial monuments, and lighthouses round off the picture of a unique harbor landscape that is without comparisons and thus can be described as truly unique. The silting up or also the opposite, the accumulation of mud through the elevation of the sea level are all phenomena that also occur in other places, such as Aquileia or Butrint and played a role in making lasting changes to the cultural landscape. Ephesus is unequaled due to the observable struggle of humans against these natural forces and their continual adaptations to the changing topographic situations and living conditions over the course of millennia.

Since at least the 2nd millennium BC Ephesus can be considered a cult center but it is likely that this was already the case a lot earlier as female idols from the Cukurici Mound suggest. This development continued and even intensified during the Christian period. The considerable presence of saints – whether this is only recorded in legends or also historically verified – and the religious and political significance of the site and well-known local martyrs led to the establishment of an extensive pilgrimage enterprise and trade in eulogiae. Linked to the missionary work of Saint Paul, Ephesus was likely one of the central sites for the spread of Christianity to the eastern Mediterranean and can be examined side by side with Tarsus, Paphos, Corinth, Athens, Thessaloniki, and Philippi. It did not lose its importance after the establishment of Christianity as state religion. The monumental Christian sacred complexes, especially the basilica of Saint John on the Ayasuluk and the church of Mary in Ephesus are evidence for the prosperity of the city. The pilgrimage site was attractive due to the venerated burials of John, the seven sleepers, Timothy, and Mary of Magdala but also of Mary, Mother of God who died here according to tradition. The latter two individuals were also included in the Koran and are thus worshipped by Muslims. This explains the continual pilgrimage tradition of the last resting spot of these two Christian saints following the end of the Christian-Byzantine rule up until the modern day.

The exceptional religious and historical significance of Ephesus is based on the fact that the site was continually used as a cult center and pilgrimage sanctuary but there is no actual continuity of one cult. In this aspect Ephesus differs from other ancient sanctuaries and pilgrimage centers, such as Baalbek which was directly connected with the veneration of the god Jupiter. Only under the circumstances sketched above can the pilgrimage activity surrounding the House of Virgin Mary on the Bulbuldag be explained. Rediscovered in the 19th century an ancient tradition was rekindled and the visitors to Ephesus are diversified by religiously motivated pilgrims.

“Continuity despite socio-cultural change” characterizes the region even after the Turkish conquest and the development of the city in Ayasuluk as the capital of the Aydinogullari. Ephesus/Ayasuluk is an impressive example for the merging of Byzantine and Turkish culture. This can be demonstrated in particular in the architecture of the 14th and 15th century but also in the culture of daily life and the burial rites. While the large medieval metropolis of Istanbul, Damascus, Aleppo, Bagdad, etc. have already received a lot of attention under the aspect of “Byzantine heritage – Arabic/Turkish Innovation”, regional centers have remained unnoticed. The Turkish city of Ayasuluk with its citadels, the castle hill, and the lower city is paradigmatic for such a regional center where the ancient heritage remains immaterially perceptible.
To sum up; the city of Ephesus though stands out on three accounts. First, the city played a major role in all historical periods as one of the most important supra-regional centers of ancient civilization which has been continuously inhabited for more than nine thousand years. As mentioned before the archaeological site of Ephesus combines Prehistoric, Archaic, Classical, Hellenistic, Roman, Byzantine, Selcuk, Aydinogullari, Ottoman and modern period remains and can therefore be identified as outstanding cultural landscape. The Roman city of Ephesus is the only megalopolis of the ancient world, which is not overbuilt in modern times (as it is f.e. Rome, Alexandria or Antiochia). Therefore the archaeological site of Ephesus is a unique challenge to study the phenomena of urban life in antiquity.

Secondly, a comparable authentic ensemble of well preserved architectural monuments of two centuries (1st and 2nd century AD) is nowhere to be found but at Ephesus. The Terrace Houses, for example, are truly unique, offering a vivid image of Roman taste in interior design of the urban elites of Asia minor. The state of preservation of these residential buildings can only be compared to the towns of Pompeii and Herculaneum, but differ in their range of date. For the mid-imperial period, especially the era of the soldier emperors the Ephesian evidence has no parallels so far. Ephesus also has to be seen as one of the major harbor cities of the ancient world and might be compared with Rome/Portus and Alexandria. The combination of a well-preserved large city with a harbor at least from the Hellenistic to the Selcuk period is quite unique and the preservation of this assemblage a big challenge for human kind.

Lastly, Ephesus has exceptional religious associations with one of the most influential cults of antiquity, the roots of Christianity itself and with Muslim faith during the last flourishing time for the city under the Selcuk dynasty of the Aydinogullari, which other comparable centers do not share. Ephesus as supra-regional religious center is reflected in unique cult buildings like the Temple of Artemis, the basilica of St. John, the Church of Mary, the cave of the Seven-Sleepers and the Isa Bey Mosque. Finally also House of Virgin Mary has to be mentioned for its significant symbolic value emphasising the outstanding religious continuity still down to the present day.

3.3 Proposed Statement of Outstanding Universal Value

Ephesus, one of the most important centres of ancient civilization, has been continuously inhabited for more than nine thousand years combining Prehistoric, Archaic, Hellenistic, Roman, Byzantine, Selcuk, Aydinogullari (Beylik), Ottoman and modern period remains and representing a centre of civilization and the focal point of a rich and flourishing cultural life. It has always been an important port city for all historical periods. Like only a few other ancient cities in Turkey (e.g. Perge, Aphrodisias etc.) and the Mediterranean, Ephesus has never been built over and was populated without interruption from the Neolithic Age at Cukurici Mound up to the Medieval period at Ayasuluk and mostly served as the central site for the surrounding region.

Excavations in Cukurici Mound lightened the oldest settlement in Ephesus which began at least 8200 years ago. However, as a result of the geological drillings in the slopes of the mound, the possibility of an earlier settlement here sounds believable. The site also serves noteworthy well protected remains from early Bronze Age for understanding the cultural changes in early 3rd millenium BC.

Ephesus not only lies on a pivotal point between Aegean and Anatolia – and thereby between Europe and Asia; but the city is also located in the central region of the Aegean coast of
Anatolia, and was therefore predestined to become the central city of western Anatolia. The fact that the city became the capital of the wealthy province of Asia and ascended to one of the megacities in the Roman Empire had remarkable consequences for the appearance and the development of the city. The architectural monuments visible in the Hellenistic-Roman city center located between Panayırdağ and Bulbuldag are mostly dating to the mid-roman imperial period and are all unique in their historical context, their artistic workmanship, and their significance as scientific resource as well as their urbanistic relevance. Some of them are mentioned in well known written sources, like the New Testament (Bible), others have an outstanding importance because of their historical background, like the church of St. Mary, where the 3rd ecumenical council was held in 431. The large scale theatre, for example, gives still today an impression of the tremendous number of Ephesian inhabitants and this period of prosperity of the city.

The middle age time brought the last flourishing time for the city, where under the Selcuk Dynasty of the Aydinogullari, the remarkable Isa Bey Mosque, as well as numerous baths and tombs were built.

To conclude, the outstanding universal value of Ephesus lies firstly in the diversity of cultural heritage as historical testimonies from all important stages of human history which affected this area and reaches from the copper age at Çukurici Mound up to the Middle Ages. Ephesus hosts ultimate representations of urbanization, architecture and religious history from archaic period to Hellenistic period, from Hellenistic period to Roman period and from Roman period to the birth of Christianity and its institutionalization. It bears the most refined and improved architectural and urban planning examples from different periods.

Secondly the non-disturbed lay-out of a prehistorian/ancient/medieval city with several harbors and harbor installations, necropoleis, at least one extra-mural sanctuary and its immediate environment is unique. Due to the fact that the region of Ephesus silted up gradually throughout its history, there is no huge overlaying in layers, but on the contrary several sites on different locations can be recognized. Therefore we can speak of a unique harbor landscape with a length over more than 7 Kilometers.

Thirdly the architectural monuments in particular of the roman mid Imperial Period located in the Hellenistic-Roman city center of the valley between the Panayırdağ and Bulbuldag are in a very good condition today which are partly re-erected by anastylosis like the Celsus Library and present the domestic quarters called Terrace houses in a unique state of preservation to the public. The preserved architectural remains reflect the wealth and confidence of a provincial capital with supra-regional power. Adionally, through the excavation of streets and squares connecting the single monuments, the outstanding value of Ephesus is to be found in a unique and vivid impression of the original Roman townscape of Ephesus which cannot be experienced elsewhere with the same intensity.

Furthermore, Ephesus has an outstanding relevance for religious history due that it was an important continuous religious centre through many centuries with supra-regional significance. The prehistoric cult of Cybele/Meter was widespread in Asia Minor, with the arrival of the Ionian Greeks. The worship of this goddess was merged with that of Artemis and the new cult attracted many adherents. During the period of Greek and Roman antiquity, the sanctuary of the city’s patron Goddess Artemis was widely renewed, and her marble temple numbered amongst the Seven Wonders of the Ancient World. Although the pilgrimage in House of Virgin Mary is a development of the last 100 years, the tradition of the site and the tradition of the worship of St. Mary go back to antiquity. Therefore Meryam Ana is a very
important piece of evidence for the continuity from antiquity to modern times in terms of settlement patterns and religious history. After Christianity became a state religion, the tomb of Apostle John developed into a significant pilgrimage site, on top of which the Byzantine Emperor Justinian caused an imposing basilica to be erected. After the victory of Islam under the Selçuk Dynasty, Isa Bey of the Aydinogulları Dynasty built the impressive mosque with its unique architectural concept and strong Byzantine traditions which still serves as a site of religious worship today. The joint pilgrimage of Muslims and Christians to several places in Ephesus is another very distinctive feature of the site.

In sum, thanks to geographical position, in the antiquity Ephesus was on a crossing of migratory and trading ways because of its harbor. The mass of traders and the influx of foreigners formed a multi-ethnic population and allowed a diversity of cults, customs and living habits. On the one hand Ephesus played a major role in the inter-cultural exchange, on the other hand it was the prototype for many other ancient cities in Anatolia. The nomination is a unique and exclusive evidence of the long existing historical and cultural tradition.
4. STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY

4.a Present state of conservation

For more than 150 years, archaeological excavations have taken place in Ephesus and ancient structures have been brought to light. Furthermore, some of the monumental structures such as the Stadium and the Harbor Baths, the Basilica of St. John and the Turkish monuments of Ayasuluk were never buried, but have been exposed to weather for thousands of years. Throughout the course of the long history of research at the site, a variety of conservation and restoration philosophies have been applied. This situation explains the current conditions, and ultimately makes Ephesus an outstanding example for the development and implementation of differing restoration concepts, as well as for a presentation of the ruins that is effective for the public.

Already at an early date – in the 1950s – (partial) anastylosis was carried out. The Temple of Hadrian and the Basilica of St. John can be cited as examples, followed in subsequent decades by the partial reconstruction of the Nymphaeum of Trajan, the Nymphaeum of Domitian, the Memmius Monument as well as, of course, the Library of Celsus and the Gate of Mazaeus and Mithridates. The two theatres, the Odeion or Bouleuterion on the State Agora as well as the Great Theatre, have had their original function restored, so to speak: at the latter structure, the rows of seats have been augmented and consolidated and the entrances secured, thereby ensuring contemporary usage for cultural events. In both cases the interventions were reduced to the minimum necessary, additions were avoided and only the available ancient structural material was secured, consolidated and made functional. The ruined Byzantine chapel on the Bulbuldag, identified in the 19th century as the last residence of Mary, was repaired; today it is covered by a roof and functions as a chapel. The Isa Bey Mosque was also renovated, while on the Ayasuluk the Byzantine-Ottoman fortification wall was partially rebuilt and, in this manner, its original appearance restored. The protection of Terrace House 2, the ruins of domestic residences covering 4,000 m², presented a particular challenge for archaeological work at Ephesus. In this case, a reconstruction of the ruins was finally decided against, and instead a modern protective shell was erected over the ancient ruins. Great effort was expended to leave the ancient material substance in its original form and to minimize modern interventions. Terrace House 2 today is not only a tourist magnet in Ephesus; it is also a highly esteemed example of a successful approach to the conservation of ancient ruins, an approach which has frequently been copied.

Although in the past individual monuments were the objects of restoration activities, since 2009 greater attention has been paid to the permanent maintenance of the entire inventory of ruins. Complete buildings which had been newly excavated were immediately consolidated, for example on the Cukurici Mound or the late antique houses in the Halls of Verulanus. Employing natural materials which were already utilized in antiquity, the walls were consolidated and thereby made weatherproof. In parallel activities, structures which were excavated in the past were also secured in this manner. A current example is Terrace House 2, where the drystone walls have been consolidated since 2013. In order not only to protect the ancient substance, but also to configure the ruins in a presentable fashion, the slopes were faced with drystone walls. In this instance as well, attention was paid to reversibility, natural materials, and traditional craftsmanship. In addition, restoration work is now concentrating on the wall paintings and frescoes in Ephesus; in the course of this work, the paintings in the Grotto of St. Paul are being restored. In Terrace House 2, the paintings are currently being
conserved room by room. An additional focal point is the maintenance of the anastylosis, which are already showing signs of wear. The Temple of Hadrian is being conserved at the moment, while the Fountain of Domitian should be next on the list. Plans for the conservation and restoration of the Turkish monuments in Ayasuluk as well as for the Cemetery of the Seven Sleepers are also being developed.

A constantly employed group of conservators and workers is entrusted with the monitoring of the ruins. Areas that are in danger can therefore immediately be secured, whereas incidents such as the frequent earthquakes can be reacted to without delay. This combination of long-term restoration projects and the permanent maintenance of the ruins has proved extremely successful in recent years.

The property is, therefore, among the best preserved archaeological sites of Turkey. By virtue of conservation plans and projects held by a range of authorities including ministries, municipality and excavation teams so far, key attributes of the site are presented to visitors as intact and standing which ensures a high level of perception of the site. However, as being the most visited archaeological site in Turkey, Ephesus faces with certain threats coming from visitor circulation which may adversely affect its conservation status unless necessary precautions are taken. This issue has always been on the agenda of the legal authorities and therefore the negative impact of tourism on the site has been able to be managed to a certain extent. The problem at peak periods is still valid, which will be handled through the holistic approach as clearly defined in conservation and management plans (arrangements and changes in visitor paths and the gates, integrated ticket policy etc).

4.a.1. Component 1: Cukurici Mound

No restoration work has been done so far at the Cukurici Mound; only the walls have been consolidated with mud and were protected with a textile skin, sand and a temporary stabilizing wooden construction after the yearly excavations. In the future a protective roof and a guiding system for visitors is needed.

4.a.2. Component 2: Ancient City of Ephesus

The archaeological site of Ephesus is in an above average state of conservation with various projects which aim to conserve the monuments and the site, simultaneously running for an average of six to twelve months per year.

The Hellenistic-Roman city of Ephesus is well preserved, and itself is a testament to changes in conservation practice during the research history of more than a century. Mainly conserved as a ruin, city also contains various completed anastylosis and restoration projects such as the Celcus library, the gate of Mazaeeus-Mithridates, Terrace House 2, the Memmius monument, the Pollio monument, the fountain of Domitian, the Heracles Gate, and the Temple of Hadrian and part-anastylosis at the upper agora.

From the beginning of the excavation in 1895 onwards, the Austrian Archaeological Institute put an emphasis on the presentation of the ancient ruins. Beginning with simple architectural samples of various buildings, technical progress has stimulated advancement in this field: The anastylosis of the Temple of Hadrian, carried out 1957/1958, was a pioneering project of its time. Well before the Venice Charter in 1964, it followed most of the theoretical approaches
that subsequently became the standard for the architectural reconstruction of ancient monuments.

In addition to various smaller projects, the anastylosis of the Library of Celsus (1970–1978) and additionally the gate of Mazaesus-Mithridates represent both a highlight for visitors as well as a big leap forward in the development of anastylosis techniques. Both monuments – the Temple of Hadrian and the Library of Celsus – have become a symbol not only for Ephesus, but also for archaeology in Turkey in general. Until recently they were depicted on the 20 Turkish Liras bank note.

The preservation and conservation of the Terrace Houses turned out to be a complex long-lasting still ongoing process. When it was decided to conserve the ruins of Terrace House 2 with all its well-preserved decorated surfaces, and to provide a form of in situ museum at the beginning of the 1970s, the procedure was marked at first by the partial roofing-over of individual rooms and groups of rooms. This had been viable as a provisional measure but it could not be considered satisfactory in the long term for either technical (i.e. regarding the drainage of rain water) or well as aesthetic reasons. Another roofing of two housing units designed by Gilbert Wiplinger was also deemed unsatisfactory concerning climatic conditions, reinforced concrete as building material and due to the overall aesthetic effect; the work was interrupted in the year 1986. Over the following years another proposal, the winner of a closed competition, was approved for further development. It provided for the covering of the whole ruin under a roof of reinforced steel which was to conform to the gradient of the slope. The aim was also to ensure that the structure would be harmoniously inserted into the surrounding archaeological landscape, with special consideration for the angle of the view of the Terrace House topography from Marble Road.

By 1998 it was already clear that the difficulty of laying foundations in an archaeological environment is greater on geological grounds than could have been supposed at the planning phase. The pile foundations that had originally been envisaged had to be substituted with suitably proportioned block foundations. The necessary archaeological studies for this were carried out in cooperation with the Austrian Academy of Sciences in the autumn of 1998 and in February 1999 and have led to the new findings regarding the building history from the first terracing up to late antiquity. The erection of the roof structure itself was following in the year 2000.

The realization of the ambitious scheme was only possible because magnanimous private sponsors and public institutions combined to finance it.

The roofing project over the best preserved domestic residences of the mid-imperial roman period of the eastern Mediterranean world was successfully accomplished under the provisions of the Charter of Venice. Besides the primarily function as protetective structure for conservation purposes, the contemporary presentation of the historical unique remains can be stated as model for other assignments in the architecture of the preservation of monuments.

**Current Conservation Projects**

*Site consolidation*

In reaction to the need for constant maintenance in 2008 an emergency conservation team on site was set up as a collaboration of Austrian Archaeological Institute and the Ephesus Museum in Selcuk. After assessing the problematic locations a permanent monitoring was
developed. Furthermore a team of four staff members were trained especially for this assignment. Since 2012 the slopes on both sides of the inner-urban boulevards and alleys are covered with dry walls to prevent the erosion. Until 2013 the lower Curetes Street and the Marble street have been completed. A civil engineer is permanent member of the excavation team and his reports form the basis for all interventions.

**Terrace House 1 – Conservation of the walls**
Since 2013 the walls of Terrace House 1, a huge domestic area in the city center of Ephesus are being conserved and stabilized by intensive cleaning and re-filling with mortar.

**Terrace Houses 2, Marble Hall**
Since 2008 the ongoing restoration of the so-called Marble Hall in Terrace House 2 is carried out by the Austrian Archaeological Institute financed by Borusan-Holding. The initial restoration project was focussed on a complete documentation and classification as well as on a partly restoration and wall application of the marble revetment in the concerned marble hall. The results and the problems lead to a proposal for a follow-up project. The aim of this project is a partly application of the original marble revetment and an exhibition of master pieces, which cannot be definitely places on the walls. The restoration philosophy is based on the Charter of Venice.

**Terrace House 2 – Conservation of wall paintings and decorative surfaces**
Since the year 2000 a protective roof has covered Terrace House 2 and the building is partially open to public. Within these representative living quarters nearly all the rooms have wall paintings, marble decorations and mosaic floors. Unfortunately, this area has not been well-preserved and most aspects are in need of restoration. Therefore the Austrian Archaeological Institute started a restoration project in 2010. In this first project phase the aim was testing fitting materials and finding the best methods for restoring this large complex. Since 2010 six rooms have already been completed.

This privately sponsored, step by step restoration of all rooms in Terrace House 2 is a very attractive project, because of the possibility of sponsor plates in front of each room. On the other hand the restoration work will be visible for visitors following the ‘work in progress’.

**Cave of St. Paul**
The Grotto of Paul is the name given to a cultic cave located on the northern slope of Mount Bülbül. In the grotto, up to four painted layers, laid on top of each other, can be recognized; they date from the late 4th up to the 12th/13th century. The conservation of wall paintings and decorative surfaces was accomplished in the years 2000-2010.

**Temple of Hadrian**
Assessment of previous interventions and planning of conservation and consolidation measurements for 2011. Problematic are mainly the corroded iron elements as well as the alteration of synthetic material inserted in the course of the anastylosis carried out in the years 1957/58. The restoration of the temple of Hadrian will start in October 2013 and last until June 2014.

**Great Theater**
Subjected too many interventions and alterations during the last century, the structure presented with severe structural damage on the analemmata and damage to its authenticity and aesthetic unity due to the patchwork of past interventions. Current project aims to consolidate the structure, emphasize and protect the original material and unique information the structure
contains and regulate the visitors’ interaction with the structure aiming to take preventive measures against future deterioration. Project has been initiated in 2009 and currently employing a large team of architects, conservators, contractors and local workers is planned to finish in 2013. Austrian Archaeological Institute, Ephesus Foundation, Austrian Academy of Sciences and Association of Turkish Travel Agencies are the sponsors of the project budget which exceeds 3.000 000 €.

Detailed survey of the structure has already been completed as a result of documentation work lasting until 2008. The results of this documentation work has been presented to the relevant branches of the Turkish Ministry of Culture along with a conservation plan, work plan and budget plan, which have all been approved by Izmir II. KTVKK branch of Turkish Ministry of Culture in October 2010. In 2012 the work in the cavea of the theater has been completed, in 2013 consolidation work in the stage building were initiated.

**Tribune**

The building is in an overall poor condition due to several reasons. The heavy overgrown structure was cleared of biological vegetation in 2009 for the first time. Tree roots were intruding and blasting joint grout and wall structures causing serious damages.

Especially the weather exposed sides of the outer wall structures were endangered by missing joint plaster. Regarding its components the grout was adjusted to the original joint plaster and is already partly replaced to prevent rainfall to penetrate into the walls and therefore to slow down the decimation of the original structure.

**Serapis Temple**

Anastylosis project underway, accompanied by further building research and stone conservation measurements. At present this building is off-limits to tourists because it is located outside the area’s public sites. If the building will be rebuilt, it would add a lot to the harbor region and serve as yet another attractive highlight of the ancient city of Ephesus.

In 2011 the damage assessment as well as the analyses of the architecture started and will be completed in 2013. Until November 2013 an anastylosis project will be presented.

**Church of St. Mary**

A basic consolidation project has been conducted in the church of St. Mary between 2011 and 2013. The aim of the project was the consolidation of endangered areas and a general cleaning and proper presentation of the site. It was completed in Juni 2013.

**Future Planning**

**Site Conservation and Maintenance**

A maintenance team will be established to observe and report the deterioration on site in order to allow the site conservation team to take immediate action. The Maintenance team will also observe any decay on the site items concerning the safety of the site and visitors such as balustrades, platforms and barriers and do the necessary repairs.

**Evaluation of the anastyloses**

Step by step all anastyloses, which have been done in the past, will be evaluate and - in case of danger – consolidation projects of the monuments will be developed.
**Ayasuluk**
Based on a contract with Vakiflar, the Austrian Archaeological Institute will work on several medieval monuments. After the conservation of the two already mentioned Türbe, the Isa-Bey Hamam will be consolidated. At the so-called Garden-Camping Hamam scientific research started in 2012, additionally a conservation project was installed.

**4.a.3. Component 3: Ayasuluk Hill, Artemision and Medieval Settlement**

All major buildings have undergone repair works during the all working process. Some small parts of St. John Basilica; monumental west gate, fortification walls, towers, stone-paved roads (both in and out of the citadel), castle mosque, castle villa and bath, west cistern I, south terrace houses of the citadel was restored accordingly to the decisions of Izmir Council Numbered II for the Conservation of Cultural Heritages dated 12.04.2010 numbered 2443, 07.06.2012 numbered 979, and 07.11.2012 numbered 1421.

The undergoing project is the restoration of the west, south and north fortification walls of the castle started on July 2010. The project was supported by TÜBİTAK (Turkish Scientific and Technological Researches Institute) and Selcuk Municipality until 2012 and the undergoing project have been sponsoring by the Ministry of Culture and Tourism. This project is consisted of many parts prepared by different private architecture offices.

Surveying, Restitution and Restoration Project for gate of persecution have been prepared and restoration of the monumental gate, towers and frescos located upper part of the arch will be initiated after the approval by Izmir Regional Council Numbered II for the Conservation of Cultural Heritages.

Moreover, Surveying, Restitution and Restoration Project for St. John Basilica is under preparation by which opus-sectile mosaics of St. Jean tomb will be restored, walls of church will be raised, and some doorjamps and lintels that were producted with their original dimensions and forms will be placed at their original places.

**Ayasuluk Project**
The principal goal of the Ayasuluk Restoration Project is to call attention to the little known ‘Aydinogullar Dynasty Period’ and bring it to life again. For the project, not only archaeological research will be done, but conservation and restoration interventions are also planned strictly bound to the modern restoration principles and charters. The project aims to renovate the necessary buildings for reuse, and also to create a new ‘Turkish Archaeological Site’ in the area between the Artemision and the Isa Bey Mosque, which will help to inform the tourists about the historical period and improving the interest to the Turkish and Islamic monuments. A new tourism route in this area will help the region benefit both economically and culturally.

So far two projects have been prepared: the first one is the tomb in the Artemision, the second one the tomb next to the hospital. At the moment the conservation of the Isa-Bey Hamam is in preparation and will be sent to the Izmir Regional Conservation Council in 2014.
4.a.4. Component 4: House of Virgin Mary

The House is registered and conserved in line with the National Conservation Acts and necessary planning measures have been undertaken both for the House and its near vicinity and a larger forest area.

4.b Factors affecting the property

(i) Development Pressures (e.g., encroachment, adaptation, agriculture, mining)

The town is stable economically and socially and rapid developments and changes are neither observed nor expected.

The intense cultivation of land, partly within the nominated property is an unsolved problem. Unexcavated buildings in cultivated areas are being damaged by ploughing and heavy irrigation. Additionally structures being also damaged by the heavy use of fertilizers which are contaminating the soil and accelerate the destruction of the buildings remain invisible as well as the visible monuments nearby (e.g. Tribune).

Furthermore areas under private ownership are insecure regarding the use and the possible building activities of the owner. At the slopes of Panayirdag concrete terraces were built within the protected area. Due to this unauthorized building activity, the archaeological stratigraphy and possible structure remains are destroyed and past recovery.

Heavy looting is especially in all necropolis areas a known problematic issue. In order to counter the loss of data by the vast amount of illegal lootings the Austrian Archaeological Institute commenced in 2008 a systematic exploration of the harbor necropolis by means of an interdisciplinary collaboration of scientists from different fields of archaeology, ancient history and natural science.

(ii) Environmental pressures (e.g., pollution, climate change, desertification)

Studies show no destructive changes in the environmental factors.

(iii) Natural disasters and risk preparedness (earthquakes, floods, fires, etc.)

The site of Ephesus has been determined as a high risk zone for earthquakes. Damages of past earthquakes have also been the cause of many alterations in the authentic structures throughout the city’s life span. Earthquake risk is calculated into the modern interventions either as structural reinforcement or safety protocols, past damages have been assessed, past interventions have been assessed and visitors’ itinerary has been planned according to safe zones.

(iv) Responsible visitation at World Heritage sites

With increasing numbers of tourists visiting Turkey, the number of visitors to Ephesus has also risen dramatically. The ruins have developed into one of the most visited archaeological cities, due not only to the fantastic state of preservation of the monuments but also to the visitor-friendly manner in which they are presented. Mass tourism imposes huge demands on archaeology at Ephesus. The extremely high number of visitors – as many as up to 1.8 million per year – exploits the ruins. They however also impose great stress on the antiquities.

At the moment the tourist path in Ephesus follows the main route from the Upper Agora, along Curetes Street, past the Celsus Library and Theater, all the way to the lower entrance.
During the high visitor seasons, especially the summer, there is a major congestion problem for tourists at popular points such as the Bouleuterion and the Heracles Gate.

(v) **Number of inhabitants within the property and the buffer zone**
While there are no people living in the core zone, the approximate numbers of inhabitants in buffer zone are as follows:

1- The population within Urban Conservation Site next to Ephesus Archaeological Site is about 2000 people.
2- The population within No.1 - 3rd Grade Archaeological Site next to Ayasuluk Castle is about 500 people.
3- The population within No.2 - 3rd Grade Archaeological Site at South of Artemision is about 500 people.
4- The population within the area between the conservation sites and Atatürk Road is about 2000 people.

Total population at buffer zone is about 5000.
5. PROTECTION AND MANAGEMENT OF THE PROPERTY

5.a Ownership

The core areas of the nominated area are owned by the Republic of Turkey (Graeco-Roman city center, Artemis Temple, Basilica of St. John, Citadel on Ayasuluk).

The Isa Bey Mosque, Hamam 3 and Hamam 4 (formerly called ‘Garden Hamam’) as well as the Tribune in the Artemision are owned by the Vakıflar Genel Müdürlüğü (General Directorate of Foundations).

The site encompassing 15.000 m2 area where House of Virgin Mary is located was bought by a priestess in the 19th century. It was willed to different owners in time and finally donated to House of Virgin Mary Foundation. The remaining area is forest area owned by the State.

There are some privately owned areas within the nominated areas.

5.b Protective designation

Component 1: Cukurici Mound
The site is included within conservation boundaries of Ancient City of Ephesus, but it is also individually registered on the 29th of May in 2002, by the decision of Izmir Regional Conservation Council’s decision numbered 10702.

Component 2: Ancient City of Ephesus
The site was first registered on the national inventory on the 11th of December in 1976, by the decision numbered A-262 of Superior Council for Immovable Antiquities and Monuments. On the 14th of July, 1979 archaeological conservation zones were degreed as the 1st and 2nd grade. The 1st degree archaeological site was enlarged by the decision of Izmir Council Numbered I for the Conservation of Cultural and Natural Heritage dated 4.4.1991 numbered 2809, and archaeological and natural conservation site boundaries were reevaluated by the decisions dated 20.8.1991 numbered 3116, dated 18.08.1995 numbered 5905, dated 29.05.2002 and numbered 10967 respectively. The final situation of the archaeological and natural conservation site boundaries was defined by the decision of Izmir Council Numbered II for the Conservation of Cultural and Natural Heritage dated 09.06.2010 numbered 5827.

Component 3: Ayasuluk Hill, Artemision and Medieval Settlement
The site is first registered on the national inventory in 1976. The newest the decisions of Izmir Council Numbered II for the Conservation of Cultural Heritage dated to 12.03.2010 numbered 5575, 07.06.2012 numbered 979, 07.11.2012 numbered 1421, 05.12.2012 numbered 1585 shows the 1st degreed archaeological and natural conservation site boundaries, conservation situation of monumental structures in Ayasuluk Castle. Especially, the situation and restoration suggestions of all structures like Castle Mosque, Basilica – Cistern, Castle Villa and Bath, Cisterns, fortification walls and towers are given in detail by the decision of Izmir Council Numbered II for the Conservation of Cultural Heritages dated 12.04.2010 numbered 2443, dated 07.06.2012 numbered 979, and dated 07.11.2012 numbered 1421.

The urban site on the slopes of Ayasuluk Hill, which is still living a residential quarter from medieval period, was registered by the decision of Izmir Council Numbered I for
Conservation of Cultural and Natural Heritage dated 09.11.1989 and numbered 1341 as the urban conservation zone.

**Component 4: House of Virgin Mary**
The area surrounding the Holy House of House of Virgin Mary was first registered on the national inventory on the 11th of December in 1976, by the decision numbered A-262 of Superior Council for Immovable Antiquities and Monuments. Izmir Council Numbered I for the Conservation of Cultural and Natural Heritage dated 4.4.1991 numbered 2809, and dated 20.08.1991 numbered 3116 determined the site as “the first degree archaeological conservation zone” and its surrounding as “natural conservation zone”.

A larger area (363 ha) than the archaeological conservation zone is registered as a “natural park” by the decision of Ministry of Environment dated 22.04.2008 due to the natural and cultural resources on the site and its potential as a recreational area.

**5.c Means of implementing protective measures**

All conservation and development activities take place according to the national Law on the Preservation of Cultural and Natural Heritage with the approval of the Regional Conservation Council. Archaeological activity is supervised and archaeological excavation is carried out by the excavation teams, activities and performance of which is regularly controlled by the Ministry, either through the General Directorate or the Directorate of Ephesus Museum. If there is a problem with implementation of projects, these organs implement legal action.

Conservation plans for the Ancient City of Ephesus, Ayasuluk Hill and Selcuk Urban Conservation Site have been produced and approved by Selcuk Municipality so far as the sites are within the municipality boundaries of Selcuk. However, Ancient City of Ephesus was declared as “Culture and Tourism Conservation and Development Zone” on the 21st of January of 2013, which leaves the authority to approve the plans to Ministry of Culture and Tourism.

Excavation, restoration and scientific researches in archaeological sites are held by related excavation teams which are charged by the Cabinet (Council of Ministers). The excavation permit is granted to the Austrian Archaeological Institute on a year by year basis since 1895, with interruptions after the first and second World War. “Ayasuluk Hill and St. John Excavation” was entrusted to Ass. Prof. Dr. Mustafa Büyükkolancı from Pamukkale University Department of Archaeology in 06.06.2007. “Ayasuluk Hill and St. John Monument Excavation” is a completely independent excavation from Ephesus with its legal permissions, financial sources, director and team.

**5.d Existing plans related to municipality and region in which the proposed property is located (e.g., regional or local plan, conservation plan, tourism development plan)**

Current 1/100.000 scaled Manisa-Kütahya-Izmir Regional Plan was cancelled by the court decision and studies for a new plan are being maintained by Ministry of Environment and Urbanism.

Ancient City of Ephesus is marked as the 1st grade archaeological conservation site in 1/25.000 scaled Izmir Metropolitan City Plan which was approved in 13-15.02.2013 by the Municipality of Izmir.
Conservation Plan for Selcuk urban conservation site was prepared by Selcuk Municipality and approved by Izmir Regional Conservation Council’s decision dated 15.09.1994 numbered 5286. The Plan puts provisions for the constructions of buildings in the site appropriately to conservation principals (See Annex 2).

1/5000 scaled conservation plans for Ancient City of Ephesus was produced by Selcuk Municipality and approved by Izmir Regional Conservation Council’s decision dated 28.09.2011 numbered 29 and Izmir Metropolitan Municipality in 11.01.2012 (See Annex 3). 1/1000 scaled conservation plans of the 1st and 3rd Grade Archaeological conservation zones were prepared by Selcuk Municipality and the process for the approval has not completed yet.

The Plan proposes 5 entrances to the site and Urban Design Project areas to arrange parking areas, ticket offices, visitor centers, security, toilets, and health units.

“Entrance A” adjacent to Ancient Port will have the function of current lower Gate of the Site. “Entrance B” will be used until the current route to House of Virgin Mary is closed and excavation are started here. “Entrance C”, Magnesia Gate will function after the new route is opened from Ephesus to House of Virgin Mary. “Entrance D” will be designed close to Seven Sleepers, and “Entrance E” which is close to Artemision. Thus the physical relationship of Ayasuluk Hill and Ephesus will be strengthened. Another important decision of the Plan is Vista Terrace on Bülbül Mountain.

Currently, another major problem concerning mass tourism at present is the location of the parking areas within ancient City of Ephesus. Once the Ephesus Conservation Plan is implemented, people will reach to the site from 5 Gates and the accumulation in the current Gates will be distributed and optimized.

Long Term Development Plan for the Nature Park covering a 363 ha. area including House of Virgin Mary and surrounding forest area has been prepared by the Ministry of Forestry. The plan has provisions for conservation and development of the site and also for managing visitor circulation and facilities. A summary of the plan decisions are presented as enclosure (See Annex 4).

5.e Property management plan or other management system

Site management plan studies for Ephesus have been intiated in April 2004 with the collaboration of Ministry of Culture and Tourism and Selcuk Municipality in acconrance with the National Act for Conservation of Cultural and Natural Heritage. As a first step, a protocol was signed between these two authroities in order to determine the rules, principals and procedures of the collaboration in the management planning process. The later on studies are listed below:
  
- Site management boundaries were determined by the General Directorate by considering national conservation status of the site and its buffer zones which will also be the base for the World Heritage Nomination. The plan studies were legally started following the approval of site management boundaries by the decision of the Minister in 08.09.2010. The buffer zone boundaries are taken as reference for the management plan.
- Director of the Ephesus Museum was assigned by the Municipality as the “site manager”, who will be the main responsible for coordinating the preparation and implementation processes of the management plan.

- The Municipality tendered the management plan to a private firm, who worked together with specialists and professional from local and national community. Many workshops and meeting were held with focus groups for outlining (first) the problems and need of the site, (second) the vision for the site, (third) main objectives and strategies of the plan and (fourth) actions, timetable and other details.

- As identified in the legislation, the Municipality has established an “advisory board” and a “supervision and coordinaton council”. Advisory board, which will be responsible to evaluate the draft management plan, are composed of academicians, head of the excavation teams and representatives from local institutions and ngo’s. “Supervision and coordinaton council”, constituted by the representatives of legal authorities who are charged by the management plan for certain actions and projects, is a legal body which will approve the plan, monitor its implementations and take decisions concerning the budget and work plan of site management in the light of the audit reports.

As a result of a two-year planning process, a draft has been constructed on which negotiation is being held today. A summary of the draft management plan is presented below, while the whole text is attached (See Annex 5).

**Principles of Site Management and Management Plan**
- Sustainable conservation
- Integrated and holistic approach
- Innovative Management
- Building Institutional Capacity
- Development of Local and Autonomous Conservation Culture
- Sustainable Area Management

**Management Policies**
- Constitution of a functional, democratic participatory scientific and autonomous site management that has high institutional capacity
- In an understanding of conserving past, regulating today and creating future; provision of perception of cultural and natural assets by all institutional stakeholders in similar fashion and integration of concepts and practice
- Constitution of sustainable and prospective databases concerning ecological, social, cultural and physical assets and values
- Improvement of management structure in the archaeological site with respect to visitor and visiting profiles, under the supervision of site management
- In order for realization of a safe and quality visiting experience to Ephesus, restructuring of Visitor Management in compliance with the Conservation Plan
- To make Selcuk City Centre, a focal point of transportation between various cultural points in the region
- To make Ephesus Management Area a field of awareness with respect to risks and crises
- To make international and national public opinion adopt Management Vision of Ephesus Management Area with a systematic approach
- To realize appropriate awareness raising and informing activities congruent with the vision the Management plan and sub-elements in Ephesus Management Area and its surroundings
Management Strategies
- During the plan period; full implementation of management plan, establishment of an effective monitoring and evaluation system, initiation of management planning process of the forthcoming period
- Synchronized with the implementation of the management plan, realization of full institutionalization of site management and the necessary working environment
- During the plan period, to make Site Management Structure to have an exemplary, functional and well-developed organizational structure
- Completion of other planning and project-making efforts, led by various other institutions, within the framework of planning hierarchy and coordination through necessary phasing regarding prioritized areas
- Making necessary databases operational during the plan period
- Transfer of operation of management structure, existing in the management area to the site management after measurement of Effectiveness, Efficiency and Capacity
- Renewing Management Model of the management structure, existing in the management area
- Congruent with the general management policy, to make Ephesus to be able to be visited by everyone without overwhelming the carrying capacity of the site and ongoing archaeological excavations
- To make transportation infrastructure between Selcuk-Ephesus-Ayasuluk-House of Virgin Mary effective and efficient during the plan period
- To make Disaster and Emergency Early Warning systems established during the plan period
- Till the end of the plan period, to realize an improvement in perception of the Ephesus management area as an integrated whole with all its components
- Till the end of the plan period, to inform and raise awareness among people and key stakeholders living in and around Ephesus Management Areas about the Area Management

5.f. Sources and levels of finance (in Euro)

<table>
<thead>
<tr>
<th>Source</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Austrian Archaeological Institute</td>
<td>829,652.93</td>
</tr>
<tr>
<td>Austrian Archaeological Institute / Personnel</td>
<td>440,726.53</td>
</tr>
<tr>
<td>Austrian Academy of Science</td>
<td>15,260.00</td>
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<tr>
<td>Austrian Academy of Science / Personnel</td>
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<td>Austrian Science Fund</td>
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<td>European Research Fund</td>
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<tr>
<td>University of Vienna</td>
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<tr>
<td>University of Leoben</td>
<td>9,200.00</td>
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<tr>
<td>Veterinary University Vienna</td>
<td>21,000.00</td>
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<tr>
<td>Museum of Fine Arts Vienna</td>
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<tr>
<td>Friends of Ephesus / Vienna</td>
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<td>Ephesus Foundation</td>
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<td>American Society of Ephesus</td>
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<tr>
<td>Kaplan Foundation</td>
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</tr>
<tr>
<td>Gerda Henkel Foundation</td>
<td>7,000.00</td>
</tr>
<tr>
<td>Austrian Archaeological Institute</td>
<td>Total 2012 – 2,333,254.46 €</td>
</tr>
</tbody>
</table>
Ministry of Culture and Tourism
4.500.000 TL (1.730.000 €) – Renovation of Ephesus Museum
2.740.000 TL (1.100.000 €) – Ladçaping Project for Ancient City of Ephesus
290.000,00 TL (112.000 €) – Ayasuluk Hill and St. John Basilica Excavation 2013 Budget
150.000 TL (58.000 €) – Visitor Center Project

Selçuk Municipality
181.000 TL (70.000 €) – the preparation of Base Maps
508.470 TL (195.000 €) – the preparation of 1/5000 and 1/1000 Scaled Ephesus Conservation Development Plans Municipality Budget (%40) and Governorship Budget (%60)

5.g Sources of expertise and training in conservation and management techniques

All conservators and restorers in Ephesus are specialists with university degree. The permanent excavation team, in addition to the archaeologists, comprises a large number of scientists from related disciplines. More than one hundred scientists and workers per year turn Ephesus into a large-scale operation with a lot of excavation, consolidation and restoration projects every year. The international nature of the project is visible in the differing nationalities of the team members. In addition to Austrians, primarily colleagues from Turkey in form of archaeologists, conservators and architects play a decisive role in the success of the enterprise.

5.h Visitor facilities and infrastructure

<table>
<thead>
<tr>
<th>Ancient City of Ephesus</th>
<th>Holy House of Virgin Mary</th>
</tr>
</thead>
<tbody>
<tr>
<td>2013 – 1.828.157</td>
<td>2013 – 800.000 (app)</td>
</tr>
<tr>
<td>2012 – 1.888.729</td>
<td>2012 – 726.495</td>
</tr>
<tr>
<td>2011 – 2.082.834</td>
<td>2011 – 805.173</td>
</tr>
<tr>
<td>2010 – 1.846.538</td>
<td>2010 – 760.500</td>
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<tr>
<td>2009 – 1.738.691</td>
<td>2009 – 750.490</td>
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<tr>
<td>2008 – 1.582.211</td>
<td>2008 – 732.000</td>
</tr>
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<td>2007 – 1.499.828</td>
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<tr>
<td>2006 – 1.224.119</td>
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<tr>
<td>2005 – 1.184.915</td>
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</table>

<table>
<thead>
<tr>
<th>Terrace Houses</th>
<th>Ephesus Museum</th>
</tr>
</thead>
<tbody>
<tr>
<td>2013 – 185.031</td>
<td>2013 – (closed for visiting due to renovation)</td>
</tr>
<tr>
<td>2012 – 159.576</td>
<td>2012 – 229.470</td>
</tr>
<tr>
<td>2011 – 162.123</td>
<td>2011 – 298.802</td>
</tr>
<tr>
<td>2010 – 92.268</td>
<td>2010 – 243.862</td>
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<td>2008 – 75.602</td>
<td>2008 – 178.966</td>
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</table>

<table>
<thead>
<tr>
<th>St. John Basilica</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2013 – 330.818</td>
<td></td>
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<tr>
<td>2012 – 304.063</td>
<td></td>
</tr>
<tr>
<td>2011 – 359.772</td>
<td></td>
</tr>
<tr>
<td>2010 – 261.515</td>
<td></td>
</tr>
<tr>
<td>2009 – 253.153</td>
<td></td>
</tr>
<tr>
<td>2008 – 231.778</td>
<td></td>
</tr>
</tbody>
</table>
Ancient city of Ephesus is the most visited archaeological site in Turkey, followed by Hierapolis, Goreme and Troia. However, as can be seen from the visitor record above, the tourist circulation among the components of the site needs to be improved because not all the visitors coming to see the ancient city visit Ayasuluk Hill, Virgin Mary House or the Museum. This may lead to not fully understand the site’s historical settlement development pattern and routes and so its outstanding universal value.

Visitor center: There does not exist a main visitor center which manages visiting in the site, rather the entrances in Upper and Lower Gates of Ephesus, St. John Basilica, Terrace Houses, Virgin Mary House and Ephesus Museum function as visitor centers. Yet, conservation and management plans propose visitor centers in certain places in the site.

Tour routes: Antique streets in the site are still used as main walking ways. Implementation for regulations to upgrade tour routes which also considers disabled people’s access to the site is underway. Projects for the St. John Basilica and Ayasuluk Hill was approved by the Regional Conservation Council and will be implemented in 2014. Tour routes around Virgin Mary House have already been arranged and regular maintenance is made.

Signage and informative boards: There exists adequate number of signage and informative board in Turkish, English and German which were prepared appropriately to the prescriptions of the General Directorate of Cultural Heritage and Museums.

Brochures: Brochures prepared jointly by Ephesus Museum, TURSAB (Association for Travel Agents) and Selcuk Municipality are provided for the visitors with no charge. Besides, many publications are sold in the private shops located at the site entrances and also in the DOSIMM (MoCT, Central Directorate for Revolving Funds) souvenir shops in ancient city entrance.

Otoparks: Otoparks available in the entrances of Ephesus Museum, Lower Gate of Ephesus, St. John Basilica and Virgin Mary House are operated by Selcuk Municipality. Conservation and Management Plans proposes new site entrances and otoparks.

Accomodation: In the vicinity of the site there exist hotels and pensions which have a capacity of 5,500 beds in total (4,500 are registered by the Ministry, 1000 are registered by the Municipality). Besides, the site itself is quite near to main tourism centers like Kusadasi, Menderes, Izmir and Aydin which visitors can access to the site between 15-60 minutes.

5.i Policies and programmes related to the presentation and promotion of the property

In order to solve the touristic congestion problem, alternative tour routes need to be created. As in other prominent tourist sites, such as the Vatican and British Museum, tours of various lengths – short, medium and long – could be offered. Considering the high percentage of modern pilgrims it would be very attractive to launch a tour through “Christian Ephesus” or a through “Religious Monuments from the temple of Artemis to the Isa Bey Mosque”. Another possibility would be to visit the “Baths of Ephesus” or “Harbor and Necropoleis”. As such, it is important to restore and open alternative pathways for disabled persons and other tourists besides the main one that is in use today.
Currently, another one of the major problems concerning mass tourism at present is the location of the parking areas within the city area of ancient Ephesus. A relocation of the entrances and a completely new guiding system is therefore urgently needed. The most attractive and suitable variant is a main entrance next to the Roman harbor and a guiding path from the central harbor gate via the Arkadiane to the Great Theater. Realizing this new guiding system the temple of Sarapis, the Church of St. Mary, the Harbor Baths and the Tetragonos-Agora can be included into a tour.

A very attractive project is the creation of a walking tour from the Temple of Artemis along the Isa Bey Hamam, the Isa Bey Mosque and the Basilica of St. John up to the Selcuk-Ottoman Castle on Ayasuluk Hill. Along the route the rich history of the region can be shared via signboards, which can be accompanied by drawings of original plans and the reconstruction currently taking place. An important positive byproduct of this venture serves to integrate the municipality of Selcuk into the tourism agenda of the region. Thus far, most tourists visit Ephesus but bypass, or visit only in passing, the area of Selcuk. Another constructive function of this plan is that much needed attention is focused on the important monuments of the Selcuk and Ottoman periods.

Another idea concerning walking paths is to make long paths available for extended walking tours crossing Panayirdag and Bulbuldag. Yet another possibility is to offer tourists walking tours from two to eight hours long (available with or without guides) along the ruins of the Hellenistic and Byzantine fortification walls. Besides experiencing the nature of the area, these tours would provide visitors with an impressive overview of the ancient Ephesus region with a clear view to the islands of the Aegean Sea. Of course, this project would require the installation and maintenance of new footpaths.

A third option for alternative sightseeing possibilities for tourists lies in the creation of routes based on special topics.

Most of the above mentioned short-term policies are solved through the Landscaping Project concerning to define and design walking routes in Ancient City of Ephesus which was produced by the experts from General Directorate of Cultural Heritage and Museums and approved by Izmir Regional Conservation Council’s decision dated 07.06.2012 and numbered 980 (See Annex 6). However, this project is formulized according to the current gates until 1/1000 scaled conservation plan for Ephesus is approved by the municipality, by which implementation of changes in gates to the site will legally be started. The project determining the repair and reuse arrangements of Great Theatre and Orchestra which was requested by the Regional Council as a detailed study within the scope of walking route project was designed by the excavation team and approved by the Regional Council’s decision dated 18.07.2012 and numbered 1128. However, only the Turkish version can be presented for now (See Annex 7).

Totally 2.740.000 TL (1.100.000 €) was allocated so far, for the implementation of the walking route project which covers the arrangements for entrance agora, models and model protective covers, view and resting terraces, wooden paved walking paths, ancient marble pavements and repairs, service roads, ancient mosaic protective covers, banks, waste baskets and engirdling walls. Implementation of the project is almost completed.

Due to the change in the locations of the site entrances as a result of the approved 1/5000 scaled conservation plan, the process for acquiring the project for designing visitor centers and their landscaping was also initiated by the General Directorate of Cultural Heritage and
Museums and 150,000 TL (58,000 €) was allocated for this purpose. However, approval of 1/1000 scaled conservation plan of Ephesus by Selcuk Municipality is required for further studies.

Landscape and urban design project for Ayasuluk Castle and St. Jean Basilica was produced by Selcuk Municipality and approved by Izmir Regional Conservation Council’s decision dated 5.12.2012 nummbered 1585 (See Annex 8).

Considering the off-side presentation, Ephesus Museum has gone a great renovation by the General Directorate of Cultural Heritage and Museums, which nearly 4,500,000 TL (1,730,000 €) allocated for this project, so far.

Ephesus Museum, excavation teams and Selcuk Municipality organize collaboratively conferences, temporary exhibitions and guided tours for visitrs and local people. The management plan also proposes actions to increase the brand value of the site and promote it in a qualified way. The proposed actions are listed below:

Planning for Reputation Management and Promotion
- To establish a media tracking system for the management area, involving various media channels
- To identify Ephesus, Selcuk, Ayasuluk and House of Virgin Mary reputation and brand value components through media analysis of the historical data
- To define reputation value and brand objective that is desired to be reached at the end of the plan period
- To prepare Ephesus Management Area Reputation and Brand Management Plan
- To prepare Ephesus Management Area Communication Plan
- To define promotion channels of Ephesus Management Area
- To constitute an internet portal congruent with Ephesus Management Plan, Management and Visitor Sub-plans
- To define Ephesus Management Area Brand Identity
- To open a competition for the Ephesus Management Area emblem and logo type
- To realize an international archaeology and architecture summer school in Ephesus Management Area
- To realise promotion tours for the primary and high schools and Universities of Aegean Region of Turkey
- To realize an EU Lifelong learning project for Ephesus Management Area within plan period
- To realize world’s first archaeology triennial, that is to be held in every three years in Selcuk

Actions for Reputation Management and Promotion
- To measure levels of awareness and information about Ephesus Management Area using scientific methods
- To prepare a training strategy in line with the Reputation and Brand Management Plan, in order to inform and increase awareness in Ephesus Management Area and its surroundings
- To Prepare and publish training material that is to be used in training in Ephesus Management Area and its surroundings
- To train all the mukhtars in Ephesus Management Area and its surroundings
- To train military personnel existing in Ephesus Management Area and its surroundings
- To train civil servants working in Ephesus Management Area and its surroundings
- To train imams working in Ephesus Management Area and its surroundings
- To prepare and publish a children’s book about Ephesus Management Area and distribute it to the surrounding primary schools
- To realize “child tourist guides” project, in which children from primary schools in Ephesus Management Area are to be trained to guide children coming from other primary schools all around Turkey.

5.j **Staffing levels and expertise (professional, technical, maintenance)**

The permanent excavation team, in addition to the archaeologists, comprises a large number of scientists from related disciplines. More than two hundred scientists and workers per year turn Ephesus into a large-scale operation with a lot of excavation, consolidation and restoration projects every year. The international nature of the project is visible in the differing nationalities of the team members. In addition to Austrians, primarily colleagues from Turkey in form of archaeologists, conservators and architects play a decisive role in the success of the enterprise.

Ephesus is not just a long-term enterprise, but it is also open year-round. The conservation projects start in March, when the thick vegetation and ruins are cleared. At the same time, the finds of the preceding year are processed and studied in the storerooms. The conclusion of every excavation season is marked by the careful wrapping of the excavated monuments to shield them from the weather and to preserve them as much as possible for the following year. The ancient site is covered by textile panels and dirt, the walls are covered with protective wrap, the finds are carefully stored, and the storerooms closed and sealed so that not even the smallest sherd can go missing.

The summer months are used for excavations and explorations; occasional heat waves do not influence the work process as much as long periods of rain which make work in the field impossible. Frequently excavation schedules follow the academic year because many members of staff are instructors and students, who are only available during the vacation period. Practical training in the study of archaeology also takes places in field programs or internships. This kind of experience is vital for a future in field archaeology; by taking advantage of the many opportunities in the field, students greatly improve their future job opportunities.

In Ephesus people of numerous, related disciplines work alongside with archaeologists. In the past two years alone, experts with a wide variety of backgrounds have participated at Ephesus. Apart from archaeology and prehistory, the following disciplines were represented: anthropology, archaeobotany, archaeozoology, archaeometry, archaeoseismology, architecture, building analysis, Byzantine studies, chemistry, cultural heritage, epigraphy, photography, genetics, geodesy, geography, geology, geomorphology, geophysics, Islamic art history, conservation studies, numismatics, Oriental studies, paleopalynology, interior design, restoration, structural analysis, and Turkology.

The international Ephesus Foundation is formed in May 2010 and based at the headquarters of Borusan Holding, located in Istanbul Turkey. The foundation assists in promoting the site at an international level to attract appropriate sponsorship and provide needed infrastructure for research, conservation and marketing.

Totally 75 people work within the Directorate of Ephesus Museum, both from technical professions and other necessary administrative staff like guards, cleaners, etc.
An archeologist, art historians, a restorer, a conservator, an epigraph, an anthropologist, a cartographer, an architect, a guard, an accountant, an archivist, a librarian, and a photographer are assigned by the Municipality to fulfill and coordinate the management plan process for Ephesus.
6. MONITORING

6.a Key indicators for measuring state of conservation

The key indicators are monitored regularly by Selcuk Municipality, the local branches of the Ministry of Culture and Tourism such as the Ephesus Museum in Selcuk, the Izmir Regional Conservation Council, as well as related excavation teams.

<table>
<thead>
<tr>
<th>Indicator</th>
<th>Periodicity</th>
<th>Location of Records</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Cukurici Mound</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Insect and rodent damage</td>
<td>Daily by site guards and yearly assessment</td>
<td>Austurian Archaeology Institute</td>
</tr>
<tr>
<td>Overall conditions of the structures</td>
<td>Yearly</td>
<td>Austurian Archaeology Institute</td>
</tr>
<tr>
<td>Vegetation</td>
<td>Daily by site guards and annual evaluation</td>
<td>Austurian Archaeology Institute</td>
</tr>
<tr>
<td><strong>Ancient City of Ephesus</strong></td>
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<td></td>
</tr>
<tr>
<td>Screening of wall cracks</td>
<td>Yearly</td>
<td>Austurian Archaeology Institute</td>
</tr>
<tr>
<td>Temperature and humidity</td>
<td>Daily reading – annual compilation</td>
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**Holy House of Virgin Mary**

| Overall conditions of the structure | Yearly | Ephesus Museum |
| Numbers of visitors to the site | Yearly | Ephesus Museum |

### 6.6 Administrative arrangements for monitoring property

Monitoring of the property is held regularly by related institutions in the light of their own legal responsibilities. These institutions are as follows:

- Ministry of Culture and Tourism
  - General Directorate of Cultural Heritage and Museums (central)
  - Izmir Regional Council II for Conservation of Cultural Heritage (regional)
  - Izmir Directorate of Surveying and Monuments (regional)
  - Ephesus Museum (local)
- Selcuk Municipality
- Austrian Institute of Archaeology
- Pamukkale University, Department of Archaeology

Ministry of Culture and Tourism’s monitoring includes not only the site itself, but also the actions of individuals and implementations of plans and projects of different institutions, as well.

Apart from the legal monitoring, specific groups may be formed for monitoring certain projects or actions. For example, in reaction to the need for constant maintenance in 2008 an emergency conservation team on site was set up as a collaboration of Austrian Archaeological Institute and the Ephesus Museum in Selcuk. After assessing the problematic locations a
permanent monitoring was developed. Furthermore a team of four staff members were trained especially for this assignment.

In order to follow the implementation of the management plan itself, Selcuk Municipality has established site management unit which is both responsible for preparing and monitoring of the management plan (detailly explained in section 5.e).

6.c Results of previous reporting exercises

Annual reports and documentation on the preservation status of the site are kept in the archives of the Ministry of Culture and Tourism as well as in the archives of the Austrian Archaeological Institute, Vienna and Pamukkale University, Denizli.
7. DOCUMENTATION

7.a Photographs and audiovisual image inventory and authorization form

Please See Annex 9.

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<th>Copyright owner (if different than photographer/director of video)</th>
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<td>2010</td>
<td>St. John Basilica Excavation Team Archive</td>
<td>Pamukkale University</td>
<td><a href="mailto:mbuyukkolanci@pau.edu.tr">mbuyukkolanci@pau.edu.tr</a></td>
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<td>Yes</td>
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<td><a href="mailto:efesmuzesi@kultur.gov.tr">efesmuzesi@kultur.gov.tr</a></td>
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<td>General Directorate of Cultural Heritage and Museums</td>
<td><a href="mailto:kulturvarlikmuze@kultur.gov.tr">kulturvarlikmuze@kultur.gov.tr</a></td>
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<td>Austrian Archeological Institute</td>
<td><a href="mailto:Ephesus@oeai.at">Ephesus@oeai.at</a></td>
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<td>2000</td>
<td>Niki Gail</td>
<td>Austrian Archeological Institute</td>
<td><a href="mailto:Ephesus@oeai.at">Ephesus@oeai.at</a></td>
<td>Yes</td>
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7.b Texts relating to protective designation, copies of property management plans or documented management systems and extracts of other plans relevant to the property


All above mentioned decisions are presented as annex (See Annex 10).

7.c Form and date of most recent records or inventory of property

Elaborate annual reports give account of the numerous projects concerning Archaeology, Building Research, Consolidation, Conservation and Restoration, which are kept at Ephesus Museum Directorate, Izmir Regional Council for Conservation of Cultural and Natural Heritage, General Directorate of Cultural Heritage and Museums.

7.d Address where inventory, records and archives are held

1. Ministry of Culture and Tourism, General Directorate of Cultural Heritage and Museum
2. Austrian Archaeological Institute
3. Pamukkale University, Department of Archaeology
4. Efes Museum, Selcuk
5. Selcuk Municipality
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8. CONTACT INFORMATION OF RESPONSIBLE AUTHORITIES

8.a Preparer

Assoc. Prof. Sabine Ladstaetter
Head of the Ancient City of Ephesus Excavation Team
Ephesus Excavation House
35920 Selcuk / İZMİR
Tel: +90-232-892 06 65
Fax: +90-232-892 70 73
E-mail: sabine.ladstaetter@oeai.at

Assist. Prof. Mustafa Buyukkolanci
Head of Ayasuluk Hill and St. John Monument Excavation Team
Pamukkale University, Department of Archaeology
Kınıkli / DENİZLİ
Tel: +90-258-296 36 97
Fax: +90-258-296 23 32
E-mail: mbuyukkolanci@pau.edu.tr

Evrim ULUSAN
Urban Planner, M.Sc – Specialist of Culture and Tourism
Kultur Varlıklar ve Muzeler Geel Mudurluğu
II. Meclis Binası Ulus / ANKARA
Tel: +90-312-508 61 94
Fax: +90-312-508 61 15
E-mail: evrim.ulusan@kulturturizm.gov.tr

Umut OZDEMİR
Art Historian – Specialist of Culture and Tourism
Kultur Varlıklar ve Muzeler Geel Mudurluğu
II. Meclis Binası Ulus / ANKARA
Tel: +90-312-508 61 30
Fax: +90-312-508 61 15
E-mail: umut.ozdemir@kulturturizm.gov.tr

Bengü SAYAR
Geological Engineer, M.BA – Specialist of Culture and Tourism
Kultur Varlıklar ve Muzeler Geel Mudurlüğü
II. Meclis Binası Ulus / ANKARA
Tel: +90-312-508 61 30
Fax: +90-312-508 61 15
E-mail: bengu.yilmazturk@kulturturizm.gov.tr
8.b Official Local Institution/Agency

Ministry of Culture and Tourism
Directorate General of Cultural Heritage and Museums
Address: Kultur Varlıklar ve Muzeler Genel Müdürlüğü
II. Meclis Binası Ulus/ANKARA/TURKEY
Telephone: +90-312-508 60 00 (Pbx)
Fax: +90-312-508 60 47
E-mail: kulturvarlikmuze@kulturturizm.gov.tr
kacakciliklamucadele@kulturturizm.gov.tr

8.c Other Local Institutions

Selçuk Municipality Selçuk / İZMİR  Directorate of Ephesus Museum Selçuk / İZMİR
Tel: +90-232-892 69 25  Tel: +90-232-892 60 11
Fax: +90-232-892 82 84  Fax: +90-232-892 70 02
E-mail: info@selcuk.bel.tr  E-mail: efesmuzesi@kultur.gov.tr

8.d Official Web address

Ministry of Culture and Tourism – http://www.kultur.gov.tr
http://www.kulturvarliklari.gov.tr
Selçuk Municipality – http://www.selcuk.bel.tr
Austrian Archaeology Institute – http://www.oeai.at
REPUBLIC OF TURKEY
MINISTRY OF CULTURE and TOURISM
Directorate General for Cultural Heritage and Museums

AUTHORIZATION

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Abdullah KOCAPINAR
Director General for Cultural Heritage and Museums

[Signature]
Ankara, 23 / 01 / 2014

Abdullah KOCAPINAR
General Director
SELÇUK URBAN CONSERVATION SITE CONSERVATION DEVELOPMENT PLAN 1/1000
EPHESUS
CONSERVATION MASTER PLAN
IMPLEMENTING PROVISIONS

1. Objective
Conservation of cultural remains through the principle of sustainability, providing the continuity of archaeological excavations, increasing the walkability (gezilebilirlik) of the site, and determining conditions of conservation and utilization and the limitations of building, within the first grade and third grade archaeological sites surrounding Ephesus Ancient City.

2. Scope
Conservation Master Plan of Ephesus includes First Grade Archaeological Site that contains Ephesus Ancient City, Çukuriçi Mound, Selçuk (Ayasuluk) Castle, Basilica of St.Jean, and third Grade Archaeological Sites adjacent to that Area.

3. Definitions
3.1. Conservation Site—“Sit”: Cities and remains of cities that are product of various prehistoric to present civilizations that reflect the social, economic, architectural as characteristics of the respective period, areas that have been stages of social life or important historical events with a concentration of cultural property and areas the natural characteristics of which have been documented to require protection.
3.2. Archaeological Site: an area where man-made cultural and natural property converges as the product of various prehistoric to present civilizations, that is adequately defined by topography and homogenous, at the same time historically, archeologically, artistically, scientifically, socially or technically valuable, and exhibits partial structures.
3.3. First Grade Archaeological Site: Archaeological sites reserved for scientific research.
3.4. Third Grade Archaeological Site: Archaeological sites that new layouts may be permitted through decisions of conservation and utilization.
3.5. Area of Remains: area as a product of the different civilizations from prehistory to the present, that has obvious and coherent features to be defined as topographically, besides notable of historical, archaeological, artistic, scientific, social, and technical respects, partly built, junction areas of cultural artefacts and natural properties.
3.6. Principle Decision: decisions including the principles that will be applied for the works related to the conservation and restoration of immovable cultural and natural properties determined by Superior Council of Conservation of Cultural and Natural properties.
3.7. Regional Council of Conservation: Council authorized for Archaeological Sites in the scope of 2863 numbered Law.
3.9. Landscaping Project: projects by the scale of 1/500, 1/200 and 1/100 taking into account the unique characteristics of each architectural site with the view of protecting the archaeological potential of the area, controlled opening of the area to visitors, promotion, solving existing problems related to use and circulation and meeting the area’s needs through modern state-of-the-art facilities.

4.1. It is obligatory to make implementation according to the Principle Decisions of Superior Conservation Council and decisions of decisions of Regional Conservation Council, within the whole planning area.
4.2. It is prohibited to take out stone, soil, sand, etc. from archaeological sites. It is prohibited to open quarry of lime, stone, brick, marble, sand, mine, etc., and to spill soil, scoria, garbage, industrial wastes and etc. materials,
4.3. Lots within the area can be combined and divided through the permission of Regional Conservation Council.
4.4. Within the boundaries of planning area, except the conserved parts of the Highway connection that overpasses Magnesia Gate and Hellenistic Defense walls of Ephesus Ancient City and reaches to the entrance of ancient city and Virgin Mary House outside the site, will be closed after the new road that the plan proposed is established.
4.5. It is obligatory to get permission of Conservation Council for the construction works of existing roads within the planning area, and the experts of Museum is the controller for these works.

5. Special Provisions
5.1. Provisions of the First Grade Archaeological Site
5.1.1. Necessary infrastructure implementations of official and private institutions could be realized with the opinion of Directorate of Museum and Head of Excavation, and through the decision of Conservation Council.
5.1.2. It is forbidden to open new agricultural field. However, agricultural activity can be continued within the existing agricultural fields.
5.1.3. Implementation within the agricultural fields will be realized within the framework of the related Principle Decisions and 1/1000 scaled Conservation Development Plan, and through the decisions of Regional Conservation Council.
5.1.4. Tree Planting and agricultural activities based on tilling are forbidden on the mounds (höyük) and tumuli. Within those areas, agricultural activity based on getting products from existing trees can be continued, but it is forbidden to plant new trees.
5.1.5. Burial procedures of Selçuk Graveyard that locates within the planning area will be continuing under the control of Museum.
5.1.6. In the scope of scientific activities intended to conserve and evaluate in place to enable the place-connection of movable cultural properties excavated within the area; necessary open and closed exhibition areas intended for conservation, maintenance, repair, restoration, and presentation of the properties and entrance unit for visitors (security, ticket office, wc, etc.), open auto-park, and mobile sales-offices can be established within the areas determined by Conservation Development Plan.
5.1.7. Existing areas that can be partly restorated can be used as closed exhibition and storage areas.
5.1.8. Thus the scientific excavations continue within the Ephesus Ancient Site, necessary spaces for the conservation of structures within the area (laboratory, atelier, storage, exhibition units, etc.) and constructions related to controlled worksite, pathway arrangements, square arrangements, and security can be established within the areas permitted by Conservation Council.
5.1.9. Implementations related to the area entrance and visitors (sales-units, cafeteria, open auto-park, toilet, ticket-offices, etc.) that are permitted by 658 and 745 numbered Principle Decisions, can be established within the areas determined by Conservation development Plan, through the permission of Conservation Council.
5.1.10. Existing entrances of the ancient city and the buildings located here, will be removed and opened to the scientific excavations after new entrances proposed by the conservation development plan were completed appropriate to landscaping projects.
5.2. Provisions of the Third Grade Archaeological Site
5.2.1. Before building permissions; soundings will be done by the experts of the Directorate of Museum and the results will be sent to the Conservation Council with the opinion of the Head of Excavation. Implementation will be done after the decision of Conservation Council.
5.2.2. Building provisions will be determined in the 1/1000 scaled conservation development plan appropriate to the 300 person/ha building density, within the housing areas that had approved development plans and buildings appeared through this plan before the decision of conservation site.
5.2.3. Building provisions for the areas determined for tourism facilities within the Plan, will be determined in the 1/1000 scaled conservation development plan as not exceeding 0.90 building density.

5.2.4. Buildings within the third grade archaeological site on the east slopes of Ayasuluk Castle will be respectful to the silhouette of Ayasuluk Hill, Castle, and Basilica of St. Jean.

5.2.5. Related provisions of 1/25000 Metropolitan Plan of İzmir and Principle Decisions are valid for areas determined as to be protected with Agricultural Character located within the third grade archaeological site, at the southeast of Planning Area.

5.3. Areas of Landscaping Projects

Within and around Ephesus Ancient City, five different regions are predicted and drawn schematically as Areas of Landscaping Projects with Conservation Master Plan. Boundaries of these areas will be determined with Conservation Development Plan.

The Landscaping Projects will be prepared by Ministry of Culture and Tourism, and will be approved and come into force by the Ministry after the permission of Conservation Council. Implementing projects related to the buildings predicted with landscaping projects will be prepared appropriate to 3194 numbered Law and its regulations, will be approved through the permission of Conservation Council, and will be licensed.

5.3.1. Region A (Port Gate) Entrance, Visitor-Acceptance and Presentation Unit

Entrance of Port Gate that is arranged to replace with lower gate entrance, is the first area predicted as Area of Landscaping Project with Conservation Master Plan. Within this area that is intended to be the main entrance of the ancient city; besides the entrance gate, parking areas for buses and cars, visitor-acceptance and presentation center, necessary units (ticket-office, turniquets, security, toilets, health unit, etc.) and sales-units will be placed.

It is essential for the landscaping project of this area to prepare the pedestrian platform that will connect this area to Port Gate and its details.

While projecting the structures within the area, it is obligatory to avoid the negative silhouette effects of the structures related to entrance, visitor-acceptance and presentation unit, and sales unit to the ancient city.

5.3.2. Region B (Ephesus Upper Gate) Entrance

After the Road providing access to House of Virgin Mary and Ephesus Upper Gate was closed starting from the area where ancient Magnesia Gate was located, the access to Ephesus Upper Gate will be provided through new Road to House of Virgin Mary, entering the site from south.

Region B is predicted to be the area of Landscaping Project to maintain the utilization of Ephesus Upper Gate as Magnesia Gate of the city. The Landscaping Project of the area will include parking areas for buses and cars, entrance facilities (ticket-office, turniquets, security, toilets, and sales-unit aimed at presentation, etc.), entrance platforms and landscape arrangements.

While projecting the structures within the area, it is obligatory to avoid the negative silhouette effects of the structures to the ancient city.

Ephesus Upper Gate will be removed and replaced by Region C – Magnesia Gate, after the excavations started within this region.

5.3.3. Region C – Magnesia Gate

The arrangements in this region, which is predicted to be the entrance gate after the excavations, started in and around Ephesus Upper Gate used today, and restoration works were completed in the Region of Magnesia Gate, will be realized in two steps.

After the Road to House of Virgin Mary passing over Magnesia Gate was closed, the region will be arranged as parking area, in the first step. In the second step, a landscaping project of the area including entrance facilities (ticket-office, turniquets, security, toilets, and sales-unit aimed at presentation, etc.), entrance platforms and landscape arrangements will be prepared for the region to take the function of Ephesus Upper Gate.

5.3.4. Region D (Seven Sleepers)
With a landscaping project for Seven Sleepers as an attractive visitor region, outside of Ephesus Ancient City, it is targeted to improve entrance facilities, parking possibilities, and providing decisions of placing presentation, sales and service units.

5.3.5. Region E (Artemision, Basilica of St. Jean-Selçuk Castle)
This region includes areas around Artemision and Ayasuluk Hill, Artemision, Basilica of St. Jean-Selçuk Castle, Isabey Mosque, and Isabey Bath.

Landscaping Project of Region E will include decisions to improve parking possibilities, to provide integration of the important focal points within the area, to improve walkability of the region, to provide placing for presentation, sales, and service units for visitors. Within this scope, the landscaping project should include decisions to ease the access, recreational utilization decisions, and landscape arrangements, besides utilization decisions of the region.

While preparing the Landscape Project, it is essential to take into account the decisions of Conservation Development Plan of Urban Conservation Site adjacent to the region, and to provide integration and harmony between the main decisions.

5.4. Conservation Zone of Damianus Stoa
Damianus Stoa that provides access between Magnesia Gate of Ephesus Ancient City and Artemision can be observed partly on the sloping terrains, but it is not possible to follow traces when moved away Hellenistic Defense Walls, and moved close to Artemision.

Conservation Zone of Damianus Stoa was determined through its determined lines and possible lines, to limit agricultural activities.

Implementation conditions of the Zone will be determined with 1/1000 scaled Conservation Development Plan.

6. Other Provisions
For the issues that are not determined by Conservation Master Plan and these provisions, related legislation below will be obeyed.

• “2863 numbered Law for Protection of Cultural and Natural Properties”
• “Superior Council for Protection of Cultural and Natural Properties and Regulations of Conservation Councils”
• “Regulations Related to the Procedures and Principles for Preparation, Presentation, Implementation, Control and Authors of Conservation Plans and Landscaping Projects”
• “Regulations About Exchange of Immovable Goods of Treasury with the Immovable Goods Located within the Construction-Banned Conservation “Sit” Areas including Immovable Cultural and Natural Properties”
• “Regulations About Identification and Registration of Immovable Cultural and Natural Properties”
• “Regulations About Research, Sounding, and Excavations Related to the Cultural and Natural Properties”
• “Regulations Related to the Procedures and Principles Related to Area Management, Mission of Monument Council, and Determination of Management Areas”
• “Regulations About Immovable Property to be Disbursed for Investments and Initiatives of Culture”
• “Regulations About Maintenance, Repair, Restoration, Evaluation, Conservation, Transport of Cultural and Natural Properties and Preparation of their Projects, and Purchase of Tools to be Used for Archaeological Excavations”
• “Regulations Related to Building Principles and Control of Immovable Cultural and Natural Properties”
• “Regulations Related to Establishment, Permission and Working Procedures and Principles of Conservation, Implementation and Control Offices, Project Offices”
• “Regulations for Providing Help for Repair of Immovable Cultural Properties”
∗ 658, 714, and 745 numbered Principle Decisions of Superior Conservation Council Related to Archaeological Sites
EFES (SELÇUK-İZMİR)
KORUMA AMAÇLI NAZİM İMAR PLANI

SINİRLER
- NAZİM PLAN ONAMA SINIRI
  - 1. DERECE ARKEOLOJİK SİT SINIRI
  - 2. DERECE DOĞAL ŞİT SINIRI

AÇIK VE YEŞİL ALANLAR
- PARKLAR VE DİNLEME ALANLARI
- ORMAN ALANLARI
- DOĞAL VE AĞACLIK KARAKTERİ KORUNACAK ALANLAR

KENTSEL SOSYAL ALTYAPI ALANLARI
- İLKÖĞRETİM TESİSLERİ ALANI
- KÜLTÜREL TESİSLERİ ALANI

KENTSEL TEKNIK ALTYAPI ALANLARI
- OTOPARKLAR
- KARAYOLU

ÇEVRE DÜZENLEME PROJESİ YAPILACAK ALANLAR
- A. LIMAN KAPISI
- B. EFES ÜST KAPÍ
- C. MAGNÈSIA KAPÍ
- D. Yени UYUYANLAR BÖLGESİ
- E. ARTEMİSION-AYASULUK

KENTSEL ALAN KULLANIMI
- KONUT YERLEŞME ALANLARI
- YERLEŞIK KONUT ALANLARI (Net 300 Kip/ha)
- KENTSEL ÇALIŞMA ALANLARI
- YONETİM MERKEZLERİ

TURİZM YERLEŞME ALANLARI
- TURİZM TESIS ALANI

KORUMA ALANLARI
- I. DERECE ARKEOLOJİK SİT
- III-A. DERECE ARKEOLOJİK SİT
- ARKEOLOJİK YAPILAR

BUGÜN KÜTÜ TÜRK KÜTÜ İÇERİSİNDE DEVAM ETMİYOR DEĞİL" KORUNACAK ALANLAR
- TARIŞMAL NİTELİĞİ KORUNACAK ALAN

ÖLÇEK: 1/5.000
LONG TERM DEVELOPMENT PLAN FOR MERYEM ANA NATURE PARK

A. PLANING AIM AND OBJECTIVES

The main aim of the plan is to ensure the sustainable use of natural resources of the site. It is also aimed to develop necessary circumstances, implementation instruments and methods for co-existence of the natural eco-system in the site together with archaeological, historical and cultural values of House of Virgin Mary.

Objectives of the plan are as follows:
1. To conserve archaeological, historical and cultural specialities of House of Virgin Mary which are the main resource values of the Nature Park,
2. To ensure the continuity of the religious tourism activities which is also one of the resource values of the site,
3. To conserve the ecological balance and ensure its persistence,
4. To conserve the geological and geomorphologic structure and ensure its persistence,
5. To ensure the visits within the site not negatively affect the religious activities and to increase the awareness of visitors and local administrations in this respect,
6. To take necessary precautions in order for preventing from the environmental pollution (air, soil, water and noise)
7. To ensure the coordination among different conservation status within the site via a management plan

B. PLAN DECISIONS

B.1. Decision for General Use

The site is 2 km away from the nearest residential area Selçuk town. Main access to the site is provided via highway. Firstly the main religious use of the site is referenced for regulating the transportation within the site. It is proposed not to enlarge the existing traffic lanes and to open new routes; rather the use of the main transportation route with its current capacity will be kept.

The vehicle traffic is arranged for two different purposes; service routes and regular traffic routes. Road coming from the east of House of Virgin Mary and reaching to the cistern is open only to service purposes as it provides access to the lodging buildings behind the House of Virgin Mary. Existing walking paths within the site will be used as stabilized.

B.2. Regional Decisions

The site is divided into two groups in terms of use in the light of zoning policies of the plan: zones open for limited use and zones open for controlled use.

Zone 1 - Limited Use Zones

There exists the forest area in this zone, which is mostly formed artificially and reserves a uniform habitat. Relatively old pine oaks in the northern slopes of the forest, however, create a different characteristic in the site which carry ecological, geological and
geomorphological significance. These are the areas in which walking paths and scenery view points also exist.

The existing routes will be used within the zone and new paths are not allowed. In order to reverse the uniform habitat in the site in a certain extent, it is planned a natural regeneration in case of a fire, instead of artificial forestation. For this reason, the scorched area will be protected against from grazing.

Walking paths within the park are all planned for pedestrians and vehicle traffic is not allowed except service purposes in obligatory cases like health, fire, security and similar technical services.

Guiding service within the site is provided by local people under the control of the General Directorate of Nature Protection and National Parks. There exist two paths: Hard Track in 8.5 km length, and Easy Track in 3 km length.

Zone 2: Controlled Use Zone

These are densely used zones where high human reflection on the site is perceived. Virgin Mary’s House, Entry Control Point, Information Units and Parking Areas are among those.

C.3. Planning Decisions

Limited Use Zones

4.1.1. Any other activity rather than those mentioned in the plan are not allowed.
4.1.2. Activities which may negatively affect the natural vegetation and wildlife in the park are not allowed.
4.1.3. Grazing is not allowed in any way.

On Walking Routes

a. Entrance of motor vehicles except emergency actions vehicles like fire truck and ambulance is forbidden.
b. Existing roads may be integrated into the walking routes in case of a necessity in the light of a program organized by the Provincial Directorate of Forestry and Water Affairs.
c. Scenery view points, informative/interpretive/warning panels may be placed on the routes. The exact location of these panels shall be determined in project design.
d. Protection of natural life during the execution of any kind of project on the routes is essential.
e. Surface arrangement on the routes may be executed by the related authority without creating any damage to the natural structure and topography.

In Scenery View Points:

a. Any arrangement which may change the natural topography is not allowed. Telescopes or binoculars may be placed if needed without using paving material on the ground.
b. Utilization regulation in these areas is determined by the General Directorate of Nature Protection and National Parks, necessary panels may be placed.
c. Modular platforms and temporary barriers may be placed for security purposes.
d. Some of the points may be arranged for breaks on the routes and fountain, mobile toilets and trashcans may be placed for this purpose.

**Controlled Use Zones**

4.2.1. New architectural interventions or restorations shall be in compatible to historical and natural environment of the site and interrelated to and supplementer of the local architecture. Local architectural pattern, style and material shall be used in implementation. These structures shall commune with nature and not be unconformable to local architecture.

**Information Unit**

a. Informative, interpretive, educational and guiding activities may take place within these units. Resting areas for visitors if needed may also be arranged.

b. Facilities for overnight stay are not allowed. Any lodging units within these buildings shall not be created, except only a room for guard’s overnight stays.

c. Implementation shall only be started after 1/1000 scaled implementation plan and 1/500 or 1/200 scaled dimensional drawings for urban design, landscaping and restoration projects are approved.

d. Exhibition for open area may be arranged. Unfounded structures and cafeterias can be established for exhibiting and selling the handmade products of locals.

e. Conference hall, flora and fauna information stands, exhibition halls, library and toilets may take place within information units. The height of the information unit may not exceed 4.50 meters.

**Entry Control Points**

a. Informative, interpretive, control and guiding activities may take place within these units.

b. Any lodging units within these buildings shall not be created, except only a room for guard’s overnight stays.

c. Implementation shall only be started after 1/1000 scaled implementation plan and 1/500 or 1/200 scaled dimensional drawings projects are approved.

d. Pavement for the parking area in entry control point is not allowed other than natural material.

**Virgin Mary’s House and its Environ**

a. Virgin Mary’s House and all existing buildings in the site shall be protected as they are. Any addition for increasing building density is forbidden.

b. In order to implement the detailed projects for arrangement of open areas, approval of the related “regional conservation council for cultural heritage and General Directorate of Nature Protection and National Parks is required.

c. Current capacity of the parking area cannot be increased, but necessary arrangement within current capacity limit can be made.
E. FIVE-YEAR ACTION PLAN IN CONFORMITY WITH THE DEVELOPMENT PLAN

Table: Action Plan at Yearly Base

<table>
<thead>
<tr>
<th>Project – Actions / Years</th>
<th>2011</th>
<th>2012</th>
<th>2013</th>
<th>2014</th>
<th>2015</th>
<th>2016</th>
<th>2017 and after</th>
<th>Responsible Authority</th>
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</thead>
<tbody>
<tr>
<td>1. Ensuring Conservation and Sustainablity of Resource Values</td>
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<tr>
<td>a. Building Flora and fauna inventory</td>
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<td></td>
<td>NPNP, PDoFWA, Universities, Institute of Forestry Researches</td>
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<tr>
<td>b. Preparing action plan for reducing fire risk and fighting against fire</td>
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<td></td>
<td>NPNP, Institute of Forestry Researches, PDoFWA</td>
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<tr>
<td>2. Preventing from Environmental Pollution</td>
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<tr>
<td>a. Ensuring disposal of water waste of visitors</td>
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<td></td>
<td></td>
<td>PDoFWA, Selçuk Municipality</td>
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<tr>
<td>b. Ensuring solid waste of visitors</td>
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<td>PDoFWA, Selçuk Municipality</td>
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<tr>
<td>3. Improving and implementation of administrative organization</td>
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<tr>
<td>a. Informing the park administrators and personnel of responsible authorities about management of the park</td>
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<td></td>
<td></td>
<td>NPNP, NGOs, Universities</td>
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<tr>
<td>b. Signing collaboration protocols with related authorities on management of the park</td>
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<td></td>
<td>Selçuk Municipality, Virgin Mary’s House Foundation, PDoCT</td>
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</table>
### 4. Promotion and Information

<table>
<thead>
<tr>
<th>Activity</th>
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<th>NPNP, PDoFWA</th>
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</thead>
<tbody>
<tr>
<td>a. Promoting Virgin Mary Nature Park via national and international media</td>
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<td>NPNP, PDoFWA</td>
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<tr>
<td>b. Designing a web page for promotion and information</td>
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<td>PDoFWA</td>
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<tr>
<td>c. Arranging information and route panels</td>
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<td>NPNP, PDoFWA</td>
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### 5. Developing the Park Donation and Structures

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<th>Activity</th>
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<th>NPNP, PDoFWA</th>
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<tbody>
<tr>
<td>a. Arranging Entry Control Point</td>
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<td>NPNP, PDoFWA</td>
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<tr>
<td>b. Arranging tour paths</td>
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<td>NPNP, PDoFWA</td>
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<tr>
<td>c. Arranging scenery view points</td>
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<td>NPNP, PDoFWA</td>
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<td>d. Arranging information unit</td>
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<td>NPNP, PDoFWA</td>
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### 6. Educational Activities

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<th>Activity</th>
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<th>NPNP, PDoFWA, Universities</th>
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<tbody>
<tr>
<td>a. Preparing Site Use Guide and organizing trainings for site guides</td>
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<td>NPNP, PDoFWA, Universities</td>
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<tr>
<td>b. Preparing and implementing education and awareness raising program</td>
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<td>NPNP, PDoFWA, NGOs, Universities</td>
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7. Building Environment Management and Plan Monitoring System

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<tbody>
<tr>
<td>a. Integrating all digital data, which is generated in the planning process via Geographical Information System, into the existing system of the Ministry</td>
<td>NPNP, MoFWA, PDoFWA</td>
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<tr>
<td>b. Superposing and updating all related data periodically and integrating them into the GIS for enabling comparative analysis.</td>
<td>NPNP, MoFWA, PDoFWA</td>
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<tr>
<td>c. Assessing the active use of the GIS for monitoring the plan performance and revising the related parts of the plan</td>
<td>NPNP, MoFWA, PDoFWA</td>
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</tbody>
</table>

**Abbreviations**

NPNP – General Directorate of Nature Protection and National Park  
MoFWA – Ministry of Forestry and Water Affairs  
PDoFWA – Provincial Directorate of Forestry and Water Affairs  
PDoCT – Provincial Directorate of Culture and Tourism
EPHESUS MANAGEMENT AREA
AREA MANAGEMENT PLAN
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I. INTRODUCTION

At the present day protection of cultural heritage and efforts to pass the heritage on to future generations have much more vital meanings than the past periods. These efforts are significant to balance inevitable devastating consequences of development on the world and society through the symbols of historicity of human existence. Unfortunately it is observed that the development also increase the risk of endanger, damage, ruin or even the extinction of the cultural heritage which is a common historical heritage of humanity.

There are several attempts to develop global standards, systems and mechanisms to eliminate these risks. One of the most important examples of these mechanisms is “World Heritage Sites” defined in accordance with UNESCO World Heritage Agreement. In 1972 UNESCO decided the problem to be the subject of an international convention and “Convention Concerning the Protection of the World Cultural and Natural Heritage” was accepted to introduce the world cultural and natural assets which accepted as the common heritage of the whole of humanity, to establish the consciousness of protecting the universal heritage within the communities and to ensure necessary cooperation in order to survive these cultural and natural values which are lost due to various reasons. Turkey signed this Convention in 1983.

Since a period of nearly thirty years, experiences and knowledge related to World Heritage Sites have increased in Turkey. Especially in the last decade, studies have been accelerated in order to increase Turkey's numbers of sites in World Heritage List. Following the related legislation came into force, recognition of the concept of World Heritage Site was increased, and a period of constructive competition started between different localities. As well as many other sites, the studies of Ephesus (that has been in World Heritage Tentative List for a long time) accelerated to become a World Heritage Site.

This management plan prepared for Ephesus Ancient City that is one of the most important milestones of World and Turkey archeology history, attempted to be prepared precisely parallel to the significance of the city. With this management plan considering principles of participation, respect to scientific knowledge, transparency, collaboration and innovation, the target is both to enrich Turkey's experience of the management plan, and to develop a vision for the future conservation for Ephesus ancient city. The spirit of this study is to develop a holistic, systematic, coordination-based and innovative approach for the conservation of Ephesus, and also has hopes about these efforts gain respect by relevant departments of UNESCO, Ministry of Culture and Tourism and relevant local, national and international stakeholders, as soon as Ephesus ancient city enters in World Heritage List.
II. PREPATORY STUDIES

An important period of preparation has been completed before the initiation of management plan studies for Ephesus Management Plan. In this period of preparation; legal/bureaucratic process was completed relating to plan, planning model was created through an interdisciplinary approach, philosophical background determined related to this model, and planning calendar is predicted.

Planning process through this calendar was lasted about a year and a half. In this section of the plan, planning process is presented in details important within the context of planning logic.

II.1. Legal/Bureaucratic Process

The Ancient City Ephesus was taken to UNESCO World Heritage Tentative List in 1994, for its ancient city layout, Artemision, Basilica of St. John and Ayasuluk Castle. There has been efforts to prepare management plan until the end of the 2000s, but these efforts could not completed or have not been come to a conclusion or could not have validity due to lack of relevant legislation.

After the management planning and related legislation came into force in Turkey, first serious step in preparation of Ephesus Ancient City Management Plan was taken by jointly with Ministry of Culture and Tourism and İzmir Development Agency in 2009. Afterwards, Selçuk Municipality that is the authority to prepare Management Plan signed a protocol of cooperation with Ministry of Culture and Tourism, and a detailed road map was identified about preparing the Management Plan process.

With this protocol, the boundary of Management Area was determined by Ministry of Culture and Tourism (Figure 1), and this study about preparing Management Plan was initiated with a tender process by Selçuk Municipality.

II.2. Planning Model

At the beginning of the planning process, management plans models which are viable in Turkey and in World are examined. As a result of this examination, it was seen that basically two different approaches about preparing management plan were valid.

The first model is about developing a framework for conservation, which includes also physical planning, prepared by experts. This model is successful in the countries those have
conservation legislation formed according to traditions and opinions, or in countries which do not have conservation legislation. Especially in Anglo-Saxon countries, this kind of approach is dominant.

In the second model, Management Plan is created through a participatory process developed with conservation regulation. In this model, management plan is detected as a strategic set of actions prepared in coordination with physical planning and determined as a result of the participatory process. Conservation experience in our country shows that a management plan practice which is close to second approach is much more rational.

For this reason, in the preparation of management plan, a model specific to Turkey is attempted to be created. Originality of this model is this; the model supported by analytical studies, and powered by innovative statistical analysis and facilitation techniques of participatory methods, will be applied until the end of the nomination process. In this context, a management plan process that is original and based on participation was defined. (Figure 2)

When the management plan studies started in Ephesus, studies of 1/5000 scale conservation master plan was maintaining. In planning model, one of the main priorities is providing coordination between physical planning decisions and managerial planning decisions. As such, first time in Turkey, management plan was realized parallel and in coordination with physical plan. At the same time, the management plan was predicted to be in a harmony also with strategic documents and other plans which are in force.

Figure 1. Model of Ephesus Management Plan

Another consideration in the process of preparing the management plan is the process of constituting Area Management. Management organs such as Advising Committee, Coordination Auditing Committee will be determined in a participatory process of management plan.
Main Principles for the Model of Ephesus Management Plan are as follows:

- Integrated Conservation
- In whole process possible high-end participation
- Integration of physical plan and management plan
- Integration of management plan of the participatory process and area (site) management process
- Innovation
- Collaboration and coordination between central and local governments
- Determining management plan as holistic and a local conservation is primary goal of the management plan and UNESCO’s objectives to be addressed in the context of the process

II.3. Planning Calendar

Management planning efforts of Ephesus Area Management was initiated in May of 2011. At the beginning of the planning process, completion of the participatory process and plans to initiate the process of writing and discussion was predicted at the end of 2011. As a result of the participatory process, it is considered that new stakeholders will participate to the process and additional time may be required for argument and consensus process of the plan.

In this study; period between May and July 2011: the preliminary investigations, period between July and December 2011: conclusive researches and determining expected of the basis form of a participatory process prescribed. At the beginning of 2012 the process of establishing Area Management started by Municipality of Selçuk and in parallel with this process, the management plan has passed the stage of maturation. Process completed at the end of 2012 and Ephesus Area Management Plan completed.

II.4. Planning Process

Area Management Plan of Ephesus Management Area was prepared with participatory, learning, innovative and deliberative approach. Many innovative tools in the planning process have been tried in Turkey for the first time. In this sense, the planning process contains elements that will enrich the management planning experience in Turkey. Steps of this process are as follows:

Stage 1: Establishment of Management Planning Team

For Ephesus Area Management Plan, a team has been created by experts with experience in the field and a team of experts and academics. Accordance with relevant legislation urban planner, restoration expert, archaeologist, sociologist, business expert, public management expert, economics expert took place in the team.

Stage 2: Creating Planning Model and Planning Calendar (See Part II.2-3)
Stage 3: *Construction of spatial, historical, social, cultural analysis related to the site*

At the beginning of planning process scientific researches related to the area and especially analytical studies of ongoing conservation master plan were evaluated.

Stage 4: *Analysis of existing plans and strategies related to the site*

In this stage planning and strategy documents in force that may affect the studies of management plan were evaluated. In this context, Conservation Master Plan, Manisa-Kütahya-İzmir Planning Region 1/100.000 scale Regional Plan, Seferihisar-Dilek Peninsula Coastline 1/25.000 scale Plan, 1/25.000 scale İzmir Metropolitan City Plan, Selçuk City Development Plan, İzmir Development Agency Regional Development Plan, İzmir Province Special Administration Strategic Plan, İzmir Metropolitan Municipality Strategic Plan, Ephesus and Ayasuluk Excavation Plans, Turkey Tourism Strategy have been evaluated. Evaluation results have tried to reflect to the management plan and participatory process.

Stage 5: *Stakeholder Analysis:*

At this stage of the process in accordance with the pre-analysis, stakeholder analysis was conducted. Stakeholders affected by the analysis process, and the stakeholders that have the capacity to influence the process were determined. In this analysis, stakeholder’s location, number of members, activity level, knowledge, capacities and actions relating to Ephesus are taken into consideration. Analysis has been router for participatory process stages. Additionally, stakeholder analysis has been updated twice considering new stakeholders involved in this process. Stakeholder analysis was also used for the constitution of Area Management.

Stage 6: *Analysis of Media Problem Areas*

Management plans rise on the basis of perceptions and dignity of the area. Considering this, an experimental study was conducted, and content analysis was performed about news published by national media in the last five years. ENVIVO software package was used in content analysis. Obtained results of the analysis were shared as priority areas in participant meetings which were held later.

Stage 7: *First Management Plan Development Workshop*

A management workshop was held for 3 days (23-24-25 of June 2011) in Selcuk with stakeholders determined in consideration of stakeholder analysis, for the determination basic vision of the management plan, objectives and policies. In this workshop, by using innovative, facilitator methods, universal, unique, and holistic knowledge was formed with the contributions of scientists and experts related to Ephesus. Afterwards, vision and scenario development studies were made with the contribution of the stakeholders, and determination of priorities, targets and policies of the management plan was attempted. Over 50 exhibitors and 40 representatives of institutions were attended to this Workshop.
Stage 8: *Second Management Plan Development Workshop*

After the first Workshop, priority areas of participants detected with participatory methods. The strategies revealed about Ephesus objectives, policies, actions, projects, and resources on issues such as responsible information have been systematized. In these studies, such as factor analysis, correspondence analysis, statistical analysis, variance analysis methods were performed using SPSS and UCINET software. These data are then evaluated in eight separate sub-plans, it was drafted. These Sub-plans named Area Management, conservation, operation, visitors, transportation-circulation, crisis-risk management, reputation management and introduction, education and awareness. An interdisciplinary approach and innovative steps has been applied in developing content.

Stage 9: *Focus Group Studies*

Following the management plan development workshop which carried out in participatory process, compromise on the vision and objectives of the plan were identified by performing focus groups with decision makers of Municipality of Selçuk, Head of Excavation, Museum Directorate, representatives of various sectors, local non-governmental organization (NGO).

Stage 10: *Studies of developing innovative and creative elements of the plan*

In the draft of action plan, different models were examined in the world and Turkey for the development of business, promotion, reputation management elements. In light of this examination, an innovative and creative business, promotion, visitor management and a financial model was created appropriate to universal value, authenticity, vision and integrity of Ephesus Management Area.

Stage 11: *The appointment of Site Manager and the creation of Advisory Board*

While Management Plan focus group studies are maintaining, Mr. Cengiz Topal has been appointed as the Site Manager according to the protocol which signed between The Municipality of Selcuk and Ministry of Culture and Tourism. After the appointment of Mr. Topal, an advisory board has been created and council decisions were taken in the light of experience of participatory processes and stakeholder analysis.

Stage 12: *The Coordination and Supervision Board*

The Coordination and Supervision Board was formed by benefiting from the experience of participatory processes and taking the opinions of Ministry of Culture and Tourism, after the determination of Advisory Board.

Stage 13: *Termination of the draft of Management Plan*

After the constitution of Area Management, draft action plan of management plan was finalized by taking opinions of author of conservation development plan, Advisory Board and Municipality of Selçuk.
III. DEFINITION OF THE SITE

In this section, main components about definition of Ephesus Management Area will be presented.

III.1. Boundaries of Management Area

Figure 2. Boundaries of Ephesus Management Area
Boundaries of Ephesus Management Area include First and Third Grade Archeological Sites and Urban Conservation Site that located in and around the ancient city of Ephesus (Figure 2). St. Jean Basilica, Ayasuluk Castle and Ancient Canal are located within the boundaries of the ancient settlement.

III.2. Location of Management Area and Definition of its Geography

Boundary of Management Area is closely overlapping with boundaries of Conservation Development Plan and archaeological conservation site. These boundaries are extending in a straight line in plain to the north of Ayasuluk Hill at east-west direction. The western end of this line extends up to the old river bed of Little Meander River. The boundaries that continue to southward from this point extend to ancient canal and beginning of the Hellenistic city walls by breaking the Airport apart. The southern boundary of the area is determined to cover the city’s walls. Boundaries of the site in the eastern part starts from İzmir-Aydın Highway, extends towards the north from the west of the settlement of Selcuk, takes Artemision inside, intersect with the boundaries of urban conservation site, and orients to the north in a manner to include Ayasuluk Hill. Also there are 3rd Grade archaeological sites on the frontage of İzmir-Aydn highway, in the northeast corner of the site, on the eastern hillside of the Ayasuluk Hill and in the southeast corner of the site boundary. When geography of the Management Area was examined, it is observed that the site is located on the basin of Little ender River and surrounded by mountains.

Figure 3. Location of Management Area and its Geography (Source: Research Report of Ephesus Conservation Master Plan)

In history, even Ephesus city moved few times, generally established, developed and survived depending on shore and harbor. Ephesus settlement which was established in the estuary of
Little Meander River bay ended in a while because of filling of the gulf by small streams. Port has become unusable despite the efforts. Before today’s settlement, Ephesus (in Archaic Period) was located on the slopes of Ayasuluk Hill. It is known that (today’s western part of Selçuk) the settlement in the east of the Temple of Artemis is actually a coastal settlement and Artemis temple located on the banks of the city. At various times in terms of geomorphology alluvial deposition processes in the basin also shaped the transformation of residential area. As such, the interaction between the geography and the settlements that human created produces original values in human history.

III.3. History of the Site

As one of the most important heritage sites, Ephesus has continuity of settlement albeit with interruptions from the Neolithic period to the present day. Management Area of Ephesus evaluated in nine periods according to scientific and historical researches.

<table>
<thead>
<tr>
<th>Historical Period</th>
<th>Name of the settlement/date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neolithic and Chalcolithic Period</td>
<td>Çukuriçi Mound / Arvalya Mound</td>
</tr>
<tr>
<td>Bronze Age and Iron Age</td>
<td>Ayasuluk Hill</td>
</tr>
<tr>
<td>Archaic and Classical Periods</td>
<td>Ayasuluk Hill- Koressos</td>
</tr>
<tr>
<td>Hellenistic Period (Arsinoëia-Ephesus)</td>
<td>4. Century BC–31 BC</td>
</tr>
<tr>
<td>Roman Period</td>
<td>31 BC – 4/5. Century AD</td>
</tr>
<tr>
<td>Principalities Period</td>
<td>1304 – 1426 Ayasulug</td>
</tr>
<tr>
<td>Ottoman Period</td>
<td>1426 – 1923 Ayasulug - Şirince</td>
</tr>
<tr>
<td>Republic Period</td>
<td>Selçuk</td>
</tr>
</tbody>
</table>

Table 1. Historical Periods of Ephesus Management Area (Source: Research Report of Ephesus Conservation Master Plan)

**Ancient Period:**

The history of the oldest inhabitation around Selçuk extends to 6000 BC, and the researches which conducted on Arvalya and Çukuriçi mound documented that there were human settlements in the Neolithic and Chalcolithic periods. Mycenaean tombs which found in Ayasuluk show that there is a life in the area.

Ionians immigrants began to settle in the region in 11th Century BC. The first central core formed in the second half of the 8th Century. The region was occupied by the Cimmerians in 645 BC. Archaic Artemision built in the year 560 BC and the town has developed around it. The region came under the sovereignty of Persia in the second half of the 6th century BC.
Ephesus participated in Attika-Delos Sea Union in 466 BC, and entered the domination of Seleukos Dynasty in the year 281 BC. King of Pontus Mithridates was celebrated as liberators by the Ephesians in the year 89 -99 BC and Romans in Ephesus were killed.

**Period after the Adoption of Christianity:**

In the earthquake of AD 23 there was a great destruction in the city and the city was rebuilt after the earthquake. Between the years of 53-55 St. Paul turned to Ephesus and founded a Christian Centre, and then the Evangelist St. Luke came to Ephesus. In the year 262 a severe earthquake happened again and Artemision damaged, afterwards sacked by the Goths.

Third quarter of fourth century the city heavily damaged again because of successive earthquakes. Christianity was adopted as the official religion in the same period (AD 391). In the early days of 6th century AD, a new settlement was formed around St. Jean Church, on the Ayasuluk Hill. In Byzantine period, on Aysaluk Hill, a cross planned and monumental domed basilica was built by the Byzantine emperor Justinian in honor of St Jean who is one of the apostles of Christ and who brings St. Mary to the land.

Throughout history the city's relationship with the sea and the harbor has been one of the most important elements about the settlement. After a while the historical harbor filled up with silts and the city's relationship with the sea weakened. In 10th century BC, Ephesus completely abandoned due to the harbor which was filled thoroughly, and the city became a small town on Aysaluk Hill without connection to the sea.

**Principalities and Transition Period:**

In 11th century, the city was occupied by the Seljuk Turks. Between the 11th and 14th centuries, the city which constantly changed hands between the Anatolian Seljuks and Byzantines was transferred to the dominance of Aydınoğulları Principality after the collapse of the Anatolian Seljuk State. At the beginning of the 14th century, the city was managed by Hzir Bey in the period of Aydınoğulları that established in an area where the center was Birgi, extending up to Tire and Aysuluk from Big Meander River.

In the period of Hzir Bey’s son Isa Bey, the relationships improved with Ottomans who expanded its influence in Anatolia. When the region entered to the Ottoman domination, the center of the Principality was moved to Tire from Ayasuluk by Isa Bey. In The Ottoman Interregnum, 12-year domination of Aydınoğulları experienced under the leadership of Cüneyd Bey, and the center of the Principality was moved again to Ayasuluk. With the end of The Ottoman Interregnum, Principality came under the Ottoman dominance again and Cüneyd Bey assigned as head of Niğbolu.

**Ottoman Period:**

Aydınoğulları Principality ended in 1426 with suppression of Cüneyd Bey who rebelled against the Ottoman Empire. Consequently the region came under the control of Ottoman and
became a county center of Aydın. During following three hundred years, the city has declined as a result of the development and increasing port activities of İzmir, and it turned into a village with the spread of malaria. In the 1878 Provincial organization, region became a sub-district connected to Kuşadası in the province of Aydın and İzmir Governorship.

In the 19th century the sub-district center named Ayasuluk, moved to Şirince (Kırkıncaca) which is a large Greek village. Ayasuluk revitalized and became the center of sub-district after the opening of İzmir-Aydın Railway again. In 1914, the settlement changed its name as Selcuk and in a while after the period of Liberation War it was referred to as Akıncılar. The sub-district was occupied by Greek in the year of May 22, 1919 until September 8, 1922 and desperately destroyed.

*Republic Period:*

Selcuk that survived from invasion was a small a settlement at the beginning of Republic Period and it grew through periodic migrations. Selcuk Municipality was established in 1943 and has been declared as a borough. Selcuk Municipality was connected to İzmir Metropolitan Municipality in 2004. Especially in recent times Selcuk Municipality stand out with conservation and restoration studies related to Ephesus Management Area.

**III.4. History of the Excavations within the Site**

*Ephesus Excavations:*

Archaeological researches in Ephesus started in 17th century with travel notes of European researchers. John Turtle Wood, English Architect-Engineer started his work especially to discover Artemision between 1863 and 1874. He discovered the temple in 1869.

After English researchers, Otto Benndorf – head of Vienna, Austrian Archaeological Institute started works in Ephesus, and the site became the center of Austrian Archaeological Researches. Donations by Karl Mautner Ritter von Markhof enabled the first studies in Ephesus in April 1895. A part of the excavation findings were taken to Vienna, and today these are exhibited in Ephesus section of Vienna Museum. Since 1906, all the findings stay in Turkey and are exhibited in Selçuk Ephesus Museum.

Excavations in Ephesus were interrupted between 1909-1910, 1914-1925 and 1936-1953. The first researchers Otto Benndorf and Rudolf Heberdey realized their work in Artemision and the part between port and agora. In 1926, Josef Keil started excavations of Gymnasions, Seven Sleepers, and Basilica of St. Jean. Further excavations started in 1954 by Franz Miltner were around Korybantes Street and on Byzantine city layers and also some monuments such as Hadrianus Temple and Basilica of St. Jean were erected at first.

In 1960 Fritz Eichler with a new excavation team started long-term projects around Terrace Houses and Artemision. Hermann Vettets started the researches related to Terrace Houses in
Celsus Library re-erected with restoration work between 1970 and 1978 by him. During the headship of Gerhard Langmann and Stefan Karweise for Ephesus Excavations, researches on historical topography were improved, and the excavations around Agora, Artemision, Theatre, Church of Virgin Mary and Stadion continued. Between 1998 and 2008, Prof. Dr. Friedrich Krinzinger and his team carried out excavations in Ephesus. In this period, restoration and conservation studies on Terrace Houses were made and Terrace Houses were opened for visiting. Since 2008 Ephesus Excavations have been continued by a team of Prof. Dr. Johannes Koder and Assoc. Dr. Sabine Ladstatter.

St. Jean and Ayasuluk Excavations:

In the region, besides Ephesus, excavations also continue on Ayasuluk Hill, Basilica of St. Jean, and Ayasuluk Castle. The first excavations for Basilica of St. Jean started in 1921-1922 by Greek archaeologist Sotiriou. Austrian Archaeology Institute excavated inside the structure in 1927-1930. In 1960-1962, Directorate of Ephesus Museum started excavation and restoration works with the support of American Quatmann Foundation, and center of Baptistery at the south and north of the Basilica was excavated, main Gate of the structure was repaired. Excavations were carried out on Ayasuluk Hill and Basilica of St. Jean by the Directorate of Museum with permission and support of Ministry of Culture and Tourism between 1974 and 2005.

The first excavation and repair works inside Ayasuluk Castle was started by Ephesus Museum in 1960. In 1990 the works restarted and continued until 2003. Excavations of Ayasuluk Hill and Basilica of St. Jean continued for years by Ephesus Museum, have been carried out by Assist. Dr. Mustafa Büyükkolancı as “Ayasuluk Hill and St. Jean Monument Excavation and Repair Studies” since 2007.

Ephesus Management Area is significant in the context of history of archaeology in the world and Turkey. The excavations will continue for a long time according to the scientists. Ephesus Management Area – Area Management Plan should consider such a vision of the history and the future of the excavations.

III.5. Evaluation of the Site within the context of Archaeology, Architecture, and History of Urbanization

Evaluation of the Site within the context of archaeology, architecture, and history of urbanization was made considering the report of conservation Master Plan (Figure 4) and scientific data. Elements of evaluation considered for management planning are presented below.
Figure 4. Ephesus Archaeological Site 1/5000 Scale Conservation Master Plan
Se

ttlement and the Plan of Ephesus Ancient City

The city that its remains can be observed today, is the city established on the valley between Pion (Panayır) and Koressos (Bülbü) Mountains at the beginning of third century BC by Lysimakhos. City center where the official buildings placed was located within the valley between two mountains. State Agora was established on a wide set on the slopes of Koressos Mountain. The most important Street of the city was Marble Street in front of Great Theater. Within the gridal plan of the city, there is another important Street connecting two agoras in cross direction (northwest-southeast). This Street called as Korybantes Street, connects Trade Agora and State Agora. Throughout this street, there is a Temple constructed in Corinthian order and dedicated to Hadrianus, a fountain dedicated to Traianus, mansion-like houses of the rich people, and two-storey library building dedicated to Tiberius Iulius Celsus by his son Aquila.

Port Street called as Arcadiane is further north. Behind it the city's most impressive and largest structure, the theater rises. The structure leaning on the western slope of Pion Mountain has a capacity of 30 thousand spectators. Prytaneion of the city was built in Augustus period. Theater-shaped Odeion structure was located nearby Prytaneion and behind state agora. Thus, this structure was possibly a Bouleuterion or functioned as Bouleuterion. Gridal system of the city is on the same direction with Artemis Temple that is outside city in the northern direction. Hellenistic defense walls extend for miles on Pion and Koressos mountains.

The city has three great gates; one at West, one at east, and one at North. East Gate is at the beginning of the valley between the two mountains (Magnesia kapısı). This was used as the gateway to Magnesia and south Ionia. Koressos Gate is in the northwest end of Pion Mountain. The road starting from this gate goes to Koressos one on hand and Artemis Temple on the other hand. Third gate is the port gate.

STREETS

Marble Street

Marble covered Street tangential to the east side of Library Square and Tetragonos Agora, was the main road of the city in the Imperial period and a part of religious Regiment Way. It is limited by the colonnade at east side, and Neron Stoa that is on higher level of the road at west side. The street that reflects the all periods of the city and enables to observe the elements of the city plan is one the most important elements of the city plan. Marble Street has the highest use of the visitors within the Ancient City of Ephesus. The visitors entered the site from Ephesus Lower Gate to Celsus Library and Korybantes Street use this street in north-south direction, and also the visitors entered the site from Ephesus Upper Gate to Great Theatre and Port Street use this street in south-north direction.

Korybantes Street

Korybantes Street extends diagonally and without complying with gridal plan of the city, between State Agora and Tetragonos Agora (trade agora). The Street is known with its
importance religiously as Regiment Way of Artemis. Korybantes Street, one of the most important streets of Ephesus, attracts attention with its diagonal location within the gridal city plan.

**Arkadiane (Port Street)**

Arkadiane has existed between Port and Great Theatre until Roman Period, has nature of a magnificent boulevard. Arkadiane had gates at two sides in its first phase. In the 6th century AD, Four Colonnaded Structure was built on stepped pedestals on the middle of the street. The parts of Arkadiane close to Theatre has a lot of visitors, but its parts close to Port Gate that excavations is not completed, does not have so much visitors.

**Theatre Street (Plateia on Koressos)**

Plateia coming from the Marble Street, change direction slightly depending on the location of Theatre, separates from the gridal plan of the city on the northeast corner of Theatre Gymnasion and follows old holy road outside the city. There is a pooled-fountain at West of the Street. For now, Plateia is the only road to Stadion and Vedius Gymnasion. The northern section of the Street coincides with the asphalt road providing access to Ephesus today. On the eastern section of the Street, there is a road used for protocol access to the site today.

**Damianus Stoa**

A famous Ephesian sophist Flavius Damianus, closed the top of the traditional Regiment Road, extending from Artemision to Hellenistic-Roman city, with a roof in 2./3. century AD. There are a lot of graves surrounding this holistic road. The traces of Damianus Stoasi can be observed on the northern and eastern slopes of Pion Mountain. The remains of Stoa exist today are at east of Eastern Gymnasion, and on both sides of northern pathway. An important section of Stoa is out of the defense walls, on the area being used as agricultural field.

**CITY DEFENSE WALLS**

**Hellenistic Defense Walls (Lysimachus Defense Walls) Section of Koressos Mountain:**

A four-roomed watch tower (was excavated in 1912, but could not be reached today) located 400 meters west of the harbor is starting point on the sea shore of the city walls, and protected the road to Pygela (Kusadasi). Defense walls form a straight line from here; go up the hill mentioned in written documents as Astyages, and extend to another similar tower called as Paulos Prison until 17th century. This well-preserved tower is a significant point of Ephesus view with its location visible from a distance. The walls draw an arc in the west direction and swirl to east by passing over a hill called as Hermaion, then increase 300 meters high from sea level and continue and decrease throughout the eastern ridge of Koressos Mountain and reach to Magnesia Gate on the valley.
**Hellenistic Defense Walls (Lysimachus Defense Walls) Section of Pion Mountain**

The walls starting from Magnesia Gate first continue through North, then increase about 70 meters on Pion Mountain and continue 500 meters with this height. Remains of the walls that have 2.5 meters height can be seen at some parts. The walls following geological fracture between two peaks of Pion Mountain increases around 120 meters height towards west. Few remains of the walls at north peak of Pion Mountain show that Hellenistic walls intersected with Byzantine walls. The second ring of the walls passes through the upper part of the throat between the two halves of Pion Mountain and surrounds its north peak.

**Late Ancient City Defense Walls (Byzantine Defense Walls)**

At the beginning of 6th or 7th century, because of the decreased population and smallen city, new defense walls were built surrounding Koressos District to protect the city against Arab attacks. These walls extend from Arkadiane to the middle of the theatre. Traces of the late walls can be observed at west side of House of Virgin Mary, at west side of Olympeieion, at Temple of Yarikaya and in front of Vedius Gymnasion. The east section of the walls follow the western semicircle of Stadion, swirl the ridge and two peaks of Pion Mountain, and descend towards the theatre. The center of Hellenistic-Roman city was stayed out of the new walls. In Byzantine period, a part of Hellenistic-Roman city, and Ayasuluk Castle and Basilica of St. Jean were also surrounded by the defense walls to be protected.

**CITY GATES**

**Port Gates**

Port had a significant importance for Ephesus city. From Archaic period to Roman period, the port increasingly shifted to the West, because of the silt carried by Kaystros River. Port basin surrounded by quay walls can be perceived also today. During the excavation between the years 1896 and 1899, three structures were discovered indicating gates where the great streets gained the port. South Port Gate dated back to Severus period by written documents. Middle Port Gate is located at the end of Arkadiane. There are 3 gateways between four Ionian connected columns. This structure was built in Hadrianus period. North Port Gate is not well-preserved. the inscriptions indicate that it was built as an honor arch for Proconsul Asiae, in 3rd month AD.

**Magnesia Gate**

Magnesi Gate is located on the sloppy land between Pion and Koressos Mountains. It is the only gate of Ephesus revealed by excavations. Road to Artemision constructed by Damianus and the roads to Menderes Magnesia and Kaystros valley start from this gate.
**Koressos Gate**

Koressos Gate is the third of the main gates of Ephesus; it is mentioned in the inscriptions, but any excavation has not made yet. The gate is located between Stadion and Vedius Gymnasion. The gate provided connection between the roads coming to Koressos Gate and the roads to Artemision and Ayasuluk Hill.

**GATE STRUCTURES INSIDE THE CITY**

**Hadrianus Gate**

Another important structure built in Hadrianus period in Ephesus is Hadrianus Gate, which has 18 meter height. The gate is one of the highest gate in comparing to the other propylons and gate in Anatolia. It is located opposite of Hadrianus Temple on the right wing enabling connection to Terrace Houses, and stays inside the central point of the routes of the city called *Embolos*. The most important point that the gate was located at this point is that this area is the intersection of the crossroads and the beginning of the holistic ceremonial way of Ortygia. Restoration of the first storey of the structure was completed. The structure attracts attention not only with its length, but also with its architectural elements. A column in front of the structure and other series of supportive columns behind it were built to keep three-storey gate standing. Thus, the long structure was kept resistant against earthquakes, and survived for many years.

**Herakles Gate**

The Gate was built as a monumental structure at eastern end of Korybantes Street in late ancient period. In 5th century, payees with Herakles relief were located at both sides of the Gate to prevent State Agora from traffic. A Nike ornamented relief was placed on top of the structure.

**Tetragonos Agora South Gate**

South Gate, one of the three gates of Tetragonos Agorasi, was restorated together with Celsius Library between 1979 and 1988. Top of the Gate was knitted by arches. Passageways are connected by richly decorated door jambs. There are two semi-circular niches in the outer wall. Ornamented architrave, frieze decorated with ivy, and the high structure placed on tooth-cut entablature were carrying the sculptures of the imperial family. South Gate enabling access to Tetragonos Agora from Library Square is the only structure of Augustus period that survived totally to our day.

**Tetragonos Agora West Gate**

Another gate of Tetragonos Agora, West Gate, was the magnificent east end of West Street coming from Port. There were double columns on both sides of ten-step ladder on the wings, and two series of columns behind them. The pedestals some of which are still in situ and Ionic
headings of the structure had rich embellishments. In Domitianus period some changes were made on the gate, because it was not suitable for traffic of Bazaar area. Three passageways were added to the gate, two large ornamental pool and ramps for heavy-loaded cars were built.

*Tetragonos Agora North Gate*

North Gate of Agora survived today with its simplest form of late antiquity. It was on the point determining Plateia route until the changes in Augustus period. The section from North Gate of Agora to the Theatre was abandoned in the early Imperial period, because the connection was provided over Marble Street.

**IMPORTANT PUBLIC BUILDINGS**

*Tetragonos Agora*

The late antiquity period of agora had been unearthed by excavations that hold in 1901-1907. Excavations and re-erects of columns had been coordinated only after 60 years later by the directorate of monuments and museums.

Agora built in Lysimachus period at first, were extended and rearranged at the end of the first century AD, and became closed center in a shape of a quadratic ensemble (side length 112 m) enclosed by two-aisled halls. Agora was used to the end of the 7th century AD

*The Great Theatre*

The Great Theatre at the hillside of the Pion Mountain was built around 3rd century BC. As one of the greatest Hellenistic period structure in Ephesus, the Great Theatre were extended by restorations in roman period and became the largest one among the theaters in Anatolia an antiquity.

*The Celsus Library*

It is just located at the South of the Tetragonas Agora; the library placed at the intersection point of Korybantes Street and Marble Street that is one of the important points of the city. The library unearthed by the excavation organized by Australian Archaeology Institute at 1905-1906 was re-erected by the works of F. Hueber and V.M. Strocka at 1970-1978.

The Celsus Library, assuredly the most re-known monument in Ephesus, was built between AD 100 and 110 by Gaius Iulius Aquila for his father, Senator Tiberius Iulius Celsus Polemaeanus. The library can actually be interpreted as a heroon which was built over the burial chamber of the dead person. With the over the nine-stepped free stairs reached 17 meter height and 21 m width, the library is one of the glorious library compared to library buildings in Anatolia.
Because of the aediculated architecture of the pompous façade contrasts with light and shadows, the building is perceived bigger than actual size. The library was destroyed during an earthquake around AD 270 and was not rebuilt. In the late antique period the remnants of the pompous façade served as the back wall to a street fountain.

**Theatre Gymnasium**

The Gymnasium placed at the east end of the Arkadiane Street is a common type of Ephesian gymnasium consisting of a bath-gymnasium complex. The building is an important example regarding Roman Gymnasiums.

**State Agora**

Although the foundation of the State Agora started at Hellenistic period, the last phase of the structure dated to the roman period. With the surrounding buildings the State Agora constituted the political center of the city latest since Emperor Augustus (27 BC – AD 14). In contrast to common practices, the center is not surrounded by a stoa.

An investment in the saddle between the two mountains of the town probably made in the 1st century BC covered an area of 160 × 58 m in the beginning of the 1st century AD. The area was surrounded by porticoes on its three sides. To the west an ashlar wall limited the area against which a series of numerous single monuments leaned.

**The Prytaneion**

The Prytaneion was one of the most important public buildings in ancient Ephesus and functioned as an administrative building. Dedicated to the goddess Hestia, it contained the sacred flame of the city that shows the independency and pre-eminency of the city. With this characteristic, the building accepted as one of the important official buildings in Ephesus and the hearth of the city. The most important characteristics of the building in the history of Ephesus is the finding of the Roman copy of Artemis statues that were found during the excavation of Prytaneion. These statues, most probable were buried under the building by the early Christians who were afraid of the goddess.

**Bouleuterion (Odeon)**

Bouleuterion located at the North side of so-called state agora is dated to the middle of the 2nd century AD depending on its inscription. The building discovered by J.T. Wood at 19th century is defined as a Bouleuterion or Odeon. The building completely unearthed 1908. By the restoration submitted by Ephesus Museum Directorate between 1970 and 1990, the building has been preserved.
**Basilica Stoa (Royal Colonnade)**

The building constructed by C. Sextilius Pollio and his family at 11 AD depending its inscription, has second storeys and three-aisles. With its ionic order the building is one of glamorous building in Ephesus. During the reign of Neron, a fabulous Khalkidikium was added to the West side of the building. It is understand that, the building altered to the church at late antiquity.

**Upper Bath (Upper Gymnasium Bath/ State Agora Bath)**

One of the other important buildings placed in state agora is the upper bath. The building known as Upper Gymnasium and State Agora Baths placed at the east side of the state agora. The bath is unique with its asymmetric order and different from other baths that built in symmetrical order in Ephesus. Compared to other baths in asymmetric order in Anatolia, the most similar one is the Faustina Bath in Miletus.

**Bath of Varrius and Latriina**

One of the largest baths in Ephesus is the Varrius bath that placed in Korybantes Street just behind the Hadrianus Temple. There is a statue in a sitting posture of a rich Christian lady called Scholastica who restored the bath in the Fourth Century.

**Stadion**

The stadium became an monumental structure by restoration that hold at Neron period and support of a foundation that established by a released slave. This monumental building damaged by earthquakes and was used as a church-necropol area at later period.

**Vedius Gymnasium**

Vedius gymnasium placed at the north of Stadion is one of the other important buildings. Similar to other Gymnasium building in Ephesus, it was built as a Gymnasion-Bath complex.

**Harbour Baths and Stoa of Verulanus**

The large bath-gymnasium complex north of the Arcadiane is planned symmetrically. It consists of three parts: baths, gymnasium and athletic grounds. This building may have been begun at the time of Domitian and it was rebuilt before the middle of the 4th century AD.

**The Church of Virgin Mary and Episkopeion**

The 145 × 30 m-big three-aisled bishop’s church of the city was erected in the southern Stoa of the Olympieon Quarter. The east part of the building was turned to a palace building with alterations. It is no doubt that, Ephesus Bishopship Church known for Ecumenical Council is Virgin Mary Church. The latest researches indicate that the Christianity building around the
area was built after 431. The church had been used to the end of the Aydınogulları period. The Virgin Mary church is one of the remarkable areas of the site.

**Byzantium Palace**

There is building complex at 70 meter east of the Virgin Mary Church and Episkopeion. It is thought that the complex was Proconsul at late antiquity or the Palace of Strategos in Byzantine Period.

**TEMPLES AND MONUMENTS**

**Olympieion**

The temple was built in Corinthian order in a swampy area at the seaside at 130 AD. It is thought as an imperial temple of the Emperor Hadrian who deified as Zeus Olympia. The building was come off to its basement level at 400 AD. The capital of the column and a few architectural fragments that reached to present is in Corinthian order. The South Stoa with three aisles in 263 m height that placed next to the temple can be accepted as a monumental entrance to the temple.

**The Temple of Hadrian**

In addition to the Olympieion temple, the other temple dedicated to the goddess of the city, Artemis and Hadrianus on Korybantes Street is Hadrianus temple. In addition to the imperial ideology, it can be understood that the temple was built to express the dignity of an aristocracy of city.

The building was excavated and re-erected by the team of Miltner at 1956. An Assyrian type of façade that mostly seen in the temples of the east can be observed on Termessos N1 Temple. As similar to past, the building is the second attractive building with its ornaments and architectural characteristics after Celsus library building in Ephesus Embolos as today.

**Temple of Serapis**

Regarding to ornaments, another building dated to Hadrian Period is Serapeion or Mouseion which is a controversial issue among researchers. The structure built on a late hellenistic period structure at the lower slopes of the Pion mountain. Taking consider into temples built in Hadrian period, Serapion is the second largest building after Olympieion.

**Temple of Emperors and Domitian Square**

At the West side of the state agora, an emperor cult temple and altar constructed on a large terrace that was built over an vaulted building that some of them reaches to second storey. Lower vaulted building faced to North side was done up by a multiple-storey façade adorned by statues. Some architectural pieces of façade re-erected at 1975.
Memmius Monument

It was constructed for the honor for C. Memmius, the grandson of Sulla around 50 AD. In the light of the latest researches, newly founded architectural fragments belonged to building indicated that the structure is in the shape of traditional Hellenistic tomb monuments or tomb tower type.

Octagon

The building dedicated to the elder sister of Cleopatra whom was murdered in ephesus at 41 BC. The tomb placed on Korybantes Street is called as Octogon because of its octagonal shape and it is one of the most important elements of Ephesus.

HOUSES

Terrace Houses

The settlement traces at the northern slope of Koressos Mountain go back to the Archaic period (7th/6th century BC) as this area was used as a cemetery. During the Hellenistic period (ca. 200 BC) this slope was structured with extensive terraces and in addition to this, a small partitioned and unstructured construction was built.

The Terrace House 2 is defined as a 4,000 m² big insula (a rental house for several parties): over three terraces originally six separate accommodation units with separate entrances were constructed. Two alleys were flanking the insula covering a footing difference of 27.5 m. The north front of the Terrace House 2 was bordered with a series of tabernae (shops) on the Korybantes Street, whereas the Terrace House Street complying with the street raster was the southern limit.

The accommodation units built during the early Roman Imperial period (ca. AD 20) are characterized by a peristyle courtyard around which the living space and work areas were assorted. Besides to the water supply and drainage through shafts, a ramified canal system was also provided. As the reception rooms were richly decorated, the domestic work areas such as toilets and kitchens were simply furnished. The lost upper floors should be imagined especially luxurious on which rooms for receptions and symposia were found.

A series of earthquakes in the 3rd century AD put a sudden end to the dwellings in the city center of Ephesus. The unpredictable natural disaster however resulted in a partly undisturbed inventory of domestic utensils preserved in the earthquake strata. Besides numerous little and individual modifications, four or five architectural phases affecting the whole Terrace House 2 could be identified. Through these reconfigurations, two accommodation units were formed at the middle terrace, as well as a city palace was built at the expense of Accommodation Unit 4, shrinking its living space.
In the late antique period, the ruin was meagerly adapted and used in the beginning, where only during the 5th century AD rebuilding measures can be verified. An extensive reorganization of the area followed only in the early 7th century, where an early Byzantine handicraft quarter with mills, smiths and potters was established over the Roman residential building.

BUILDINGS OUT OF FORTIFICATION WALLS

Artemis Temple (Artemision)

The sanctuary of Artemis of Ephesus was discovered in 1869 by J.T. Wood. The oldest finds are from the Bronze Age; latest since the beginning of the Iron Age (end of the 11th century BC) the territory was in service to this cult. At the center of the sanctuary a west-oriented peripteral temple (peripteros), of which various architectural phases are known, was installed; two peripteros temples with double peristasis (surrounding external colonnades) (dipteroi) of marble followed these. The oldest peripteros temple (at present not visible) stood prior to the Archaic Period and was 13.5 × 8.5 m. It had stone walls and 4 × 8 wooden columns on stone bases. Inside, standing on six columns, a rectangular baldachin housed the wooden cult figure.

Before 560 BC the building of the first marble dipteros, which was also partially financed by the Lydian King Kroisos, was already started. The width of the structure was just under 60 m, its length more than 100 m. Originally, it had 106 columns, most of which were engraved with relief figures. The walls enclosed an open courtyard that encompassed the older peripteros and of which the eastern half was used as a foundation of a small temple-like structure for the cult figure. Only over the colonnaded galleries a roof with a figuratively decorated geison frieze existed. The Archaic Temple was prey to a fire in 356 BC set by Herostratus. The new building was started soon that replicated all fundamental architectural elements of the former structure including the decorated sima. It probably had 127 columns of ca. 18.40 m height and stood over a high stepped structure. An architectural trial was set up in 1973 from various column drums. It stands on an original basis from the 4th century, under which lies one from the 6th century. The original columns were 4 m higher. On the foundation of the temple platform of the 4th century several reused Archaic architectural spoils can be recognized. At the south side of the temple the remnant of a column’s foundation is marked over an archaic plinth for further architectural trials.

Ayasuluk Hill and Fortification Walls

The hill was defended by this well-fortified castle in the Early Christian, Byzantine, and Selcuk periods. The part of the wall still standing is from the Early Christian period and was restored in Selcuk times. The main gate in the wall was borrowed from Roman design and was built in the 6th century. Within the castle are a chapel and numerous cisterns. This old Byzantine church was later used as a cistern.
St John (Jean) Church

The church of St. John is a three-aisled basilica with a transept, an atrium, an annexed baptistery and a skeuophylakion. It was built upon older structures, also dedicated to St. John, during the first half of the 6th C. (and probably within a decade). The basilica finally lost its function after 1304, when Ayasuluk became a part of the emirate of Aydın. The basilica and the bishop’s palace constitute an episcopal complex on the so-called Ayasuluk, a barren hill in the east of the ancient city of Ephesus, Ionia. It was an important center for pilgrimage and seat of the diocese of the Byzantine Ephesus. The complex lies inside the fortress wall of Ayasuluk on the southern slope of the hill adjacent to the Artemision and the mosque of Isa Bey. These walls 6 originally were built as terrace walls during the Justinian period. In the 8th and the 13th c. AD they were fortified (against the onslaught of the Arabs and the Selçuks). Today the fortification has 20 towers and four gates. The largest one – the so-called ‘gate of persecution’ (fig. 2)7 – with a huge propylon is situated at the south side of the hill.

Skeuophylakion and Small chapel

This building is situated in the north of the transept. It can be reconstructed as a two-storey edifice covered with a dome. The adjacent parts formed a cross with four rooms in which the valuable possessions of the church were kept. In the south of the centrally planned building an entrance hall with apses in the eastern and western wall was added. The eastern apsis gave access to a small chapel.

Byzantine Aqueducts

The Byzantine aqueducts which start in the east of the Gate of Persecution of the St John’s Church and which are intact within the town and particularly in the vicinity of the train station continue along the Şirince gorge and go northward. They conveyed the drinking water which was supplied from the springs in the east of the Pranga district between Belevi and Selçuk to the Byzantine period settlement on the Ayasuluk hill and the St John’s Church, which was a pilgrimage center in the medieval times. Marble blocks recovered from Ephesus and the Artemision were rectified and used in the pillars of the aqueducts which could remain intact up to 15 meters in the vicinity of the train station. Among them, the Ionic capitals dated back to the archaic period are important (Selçuk Ephesus Museum, Great Courtyard). Brick was used in the arches above. A water tank or cistern of large dimensions has been recently unearthed and restored in the place where the aqueducts reach the Ayasuluk hill (to the east of the Gate of Persecution). Fluted columns and capitals of Composite order dated back to the 2nd century AD which were brought from Ephesus were used in the water cistern with an arched and vaulted structure.

Ayasuluk Castle

The inner castle situated on the highest point of the hill to the north of the St John’s Church superposes the very first settlement of Ephesus as the recent research has revealed. The walls which are seen today belong to the Byzantine, Ottoman and Aydınoğulları periods. Built with
stones, bricks and mortar, the walls are reinforced by 15 towers. Entrance to the castle is through the gates in the east and the west. These gates directly open to the outside without any connections with the outer castle. In the inner side of the walls are narrow staircases providing access to the bastions and crenellations. There are stone-paved streets, cisterns of various sizes, a mosque and ruins of a church on the highest point. The apse of this church was made into a cistern with some additions in the Aydınoğulları period. Further, the ruins of a building which might be a castle bath is seen to the west of the mosque.

İsabey Mosque

İsabey, a member of the ruling family in the district of Aydın, commissioned the architect Ali to build this mosque in 1375 A.D. Some architectural elements from the Temple of Artemis, in particular the columns, were reused in its construction. Measuring 51 by 57 meters, it is the earliest representative of a mosque with a colonnaded courtyard in Anatolia. It displays typical elements of Selçuk architecture and ornamentation, such as the pendants of the domes with the painted tiles, the stalactites of the window moldings with arabesque motifs, colored Stones and painted tiles particularly the faience mosaics of the South dome. The mihrab and the pulpit are constructed from marble. In addition to this mosque, Selçuk also houses four small mosques currently in use, and ruins or restored versions of other smaller mosques and kümbets (large tombs with domed or conical roofs). These structures all belong to Aydınoğulları (Aydın Emirate) or Ottoman periods.

İsa Bey Baths

There were four baths in the city of Ayasuluk, today called Seljuk, dating from the rule over the city by the Aydınoğulları Emirs and the Early Ottomans (1350-1450). The fact that baths were frequently constructed and were elaborate, exhibiting the characteristics of their periods indicates these baths were erected during the golden age of the city of Ayasuluk. İsabey Baths were constructed in 1364.

Necropolis and Sacred Areas

Necropolis

The necropolis area extended at the east of Ephesus, the east sloped of Pion Mountain and the ancient route between the Magnesian Gate and Artemision. Besides these areas, the surroundings of ancient harbor and the outside of fortification walls were used as a graveyard.

The Graves of Seven Sleepers

Located on the northern slopes of Mount Pion, near Ephesus, The Grotto of Seven Sleepers has been discovered by both Christians and Moslems with a growing interest. According to the Christian legend seven young men were walled in during the reign of Decius (250) and yet were seen alive in the streets of Ephesus during the reign of Theodosius II some
years after the Council of Ephesus (431). In the Koran, it is claimed that the sleepers slept 309 years in their tombs. A church has been built above this Grotto by the Christians.

_Sacred Rock Area (The goddess of City, Zeus and Apollon Sacred Area)_

At the highest point of Pion Mountain, there was an important sacred area consisting of Cybele and Meter (the mother of gods), Zeus and a few Apollon inscriptions and rock reliefs. The site can be visited.

**III.6. Administrative Structure of the Site**

Selçuk city where Ephesus Management Area located is district of İzmir province. Selçuk city is also a district municipality legally connected to İzmir Metropolitan Municipality. Ephesus Ancient city and its archaeological sites as neighbors to Selçuk city are placed within the boundaries of Selçuk Municipality and İzmir Metropolitan Municipality. In accordance with legislation in force, İzmir No.2 Conservation Council is the authority for archaeological sites, and Selçuk municipality for Ephesus Management Area.

There are different decisions related to the sites within the boundaries of Selçuk Municipality depending on the existence of different administrative authorities. For the municipality services tasks are shared between Selçuk and İzmir Municipalities; İZSU (Water and Infrastructure) Directorate of İzmir Municipality carries out the infrastructure services.

Coastline of the city is a tourism center, and Ministry of Culture Tourism is the authority of planning decisions and implementations at that region. Furthermore, in accordance with related legislation Conservation Council for the conservation of Cultural Heritage of Ministry of Culture and Tourism is the authority for urban, archaeological, and natural conservation sites of the city. Ministry of Urbanization and Ministry of Forests are the authority for Little Meander Basin where Selçuk located and Natural Parks around the House of Virgin Mary.

Besides, the works related to the expansion of Selçuk-Kuşadası Highway were realized by Directorate of Highways under the control of Museum and through the decisions of No.2 Conservation Council of İzmir. Other projects of the site are related to excavation and restoration, and these studies are being carried out by Austrian Archaeology Institute with the support of Ministry of Culture and Tourism, Selçuk Municipality, and İzmir Governor. From the perspectives of public investments, it is observed that comprehensive studies related to Ephesus and cultural values around it (Restorations of Great Theatre, Water Aqueducts, Ayasuluk Castle etc.) are in the investment programs of Selçuk Municipality.

Furthermore, universities, professional chambers, and NGOs have also interest on Ephesus Management Area. Especially many works related to the conservation of the site are supported by these enterprises.
Proposals such as “Canal Project for Ancient Port” that was mentioned by AKP political party within the elections indicate that politics also have an interest on Ephesus Ancient city and Ephesus Management Area.

III.7. Demographic and Socio-Economic Situation of the Site

Population of Selçuk city, which was 27,555 according to the official data of 2008, grows regularly. In summer months, the population grows depending on the tourism activity. During some time periods after Republic, the population grew unexpectedly depending on the migrations. Migrations to the city are especially from İzmir and its neighborhood.

Population density of Selçuk is low in comparing to general of İzmir. This is because of that a large part of Selçuk is not suitable for construction.

Although Selçuk has a rural appearance generally, its urbanization rate is over average of Turkey. By 2007 80% of its population lives in cities. Data related to ages of the population indicates that old aged population has the tendency to increase, but fertility is decreasing.

Selçuk was 75th of 824 districts in “Socio-Economic Development Ranking of the districts” research done by DPT in 2004. With this ranking, Selçuk takes place between 2nd group developed districts.

A large part of Selçuk population works on services (% 48,58) and agriculture (% 44,65) sectors. Agricultural production is mostly on fruit and citrus. A large part of the population living in the city centers also work on agricultural activities. The literacy rate of Selçuk is 88,62%, and over the average of Turkey.

Activities of service sector have a large part in Selçuk economy. The number and capacity of the tourism businesses and related commercial businesses are very important for the economy of the city. 60% of the total workers are in the services sector. From the perspectives of sub-sectors; Wholesale and Retail Trade, Hotels and Restaurants sector comes first, and Community Services, Social Services follow this. In Selçuk district, there are 5,449 producers recorded for chambers of trade, craftsmen, and agriculture. The bed capacity of the district is 7,268. Large part of this capacity is provided by five star hotels and resorts.

III.8. Transportation-Circulation, Visit and Operating

Selçuk and Ephesus with diverse and broad access possibilities are located in an accessible area to Turkey and world. There is a direct access to Selçuk through highway and railway. Besides, there are also advantages of accessing by air and sea transportation.

Main highway transportation to Selçuk city and Ephesus is provided by Kuşadası connection of İzmir-Aydın Highway. Traffic load of highway providing transportation between İzmir-Selçuk was decreased after the construction of İzmir-Aydın Expressway. However, especially in summer, increased traffic of Kuşadası combines with the traffic of Ephesus and Selçuk, and
the traffic load on İzmir-Selçuk highway increases. International Airport of İzmir, Adnan Menderes Airport is 61 km far to Selçuk.

Highway access from Selçuk city center to Ephesus is provided by two different routes. The first is the one orienting to west from Selçuk and connecting to Pamucak Coastline and Kuşadası. The other is the one separating through west from Aydın Highway and connecting to House of Virgin Mary.

Selçuk has possibility of railway access, besides highway connection. İzmir-Aydın-Denizli route that provides connection of İzmir with southern regions passes over Selçuk city center. Location of train station within the city enables direct access to the city. Selçuk is 77km far to İzmir with railway, and 55 km. to Aydın. Railway route between İzmir and Selçuk has also a direct connection to Adnan Menderes Airport, which is 59 km. far. Metropolitan Municipality of İzmir is carrying out works to improve İzmir-Selçuk railway line to metro standards. When this work was completed, railway access will be enabled from all regions of İzmir to Selçuk.

Sea transportation to İzmir is provided from Kuşadası and İzmir Ports. Selçuk is 21 km. to Kuşadası Port through highway, and 76 km. to İzmir Port. Connection with İzmir Port is also possible through railway that is 77 km. long.

Selçuk-Ephesus Airport that is located within the management area is not being used for transportation. Except this airport used for training activities of Turkish Air Institution, the nearest airport to Selçuk is İzmir Adnan Menderes Airport.

The roads used within the Ephesus Ancient Site are service roads for excavation and security. There is also a road used for protocol entrances that reaches close to Great Theatre. Except the conservation area of Ephesus Ancient Site, four transportation routes can be observed within the boundaries of archaeological site. The most important one is the route used as Selçuk-Kuşadası road. That route starts from Museum within the city center, orients to the west, and extends at east-west direction. The second important transportation route within the boundaries of archaeological site is Selçuk-Virgin Mary road that also enables access to Ephesus Upper Gate. This road connects to Selçuk-Aydın Highway outside the boundaries of the archaeological site. The third important transportation route within the boundaries of archaeological site is Ephesus entrance road that separates from Selçuk-Kuşadası Highway and reaches to parking area of Lower Gate of Ephesus. The fourth route within the boundaries of archaeological site is the one connecting second and third routes at east of Pion Mountain. The other roads within the boundaries of archaeological site are narrow and less-qualified roads of agricultural fields.

One of the main decisions of 1/5000 scale Conservation Master Plan that is in force is related to the arrangements of Ephesus Gates and parking areas. During the preparation process of Management Plan, these decisions of the conservation plan were examined, and necessary arrangements were reflected to the plan.
Ephesus Ancient city that is the most visited ancient site has also problems such as lack of arrangement for disadvantages, accessibility, inadequacy of infrastructure and parking areas, and immature operating approach. Operating of the area is still being carried out by Ministry of Culture and Tourism and Municipality of Selçuk through distribution of tasks that the principles are not determined. However, it is necessary to organize this operating approach to control the utilization of rest of the area and to respond the needs with an innovative approach.
IV. IMPORTANCE AND VALUE OF THE SITE

IV.1. Cultural Importance of the Site

- Ephesus Management Area has been the scene of a continuous settlement in different periods of human history, from Neolithic and Chalcolithic period.
- The site hosted the most observable examples of city planning, architecture and history of religions from Archaic period to Hellenistic period, Hellenistic period to Roman period, and from Roman period to the birth of Christianity and their institutionalization.
- The site includes the most refined and improved examples of architecture and city planning from different periods; especially including Artemision, which is one of the seven wonders of the ancient world.
- The site has a structure enabling stories of religious and traditional intangible heritage elements that are important for Anatolian culture and Christianity, visible and observable.
- The site is important for archaeological studies in Turkey and in the world.

IV. 2. The Values of the Site

- City Plan and Settlement, Regiment Way and Main Streets, Marble Street, Korybantes Street, Arkadiane (Port Street), Theatre Street, Damianus Stoa, City Defense Walls, Hellenistic Defense Walls (Lysimachus Defense Walls), Late Ancient City Defense Walls (Byzantine Defense Walls), City Gates, Port Gates, Magnesia Gate, Koressos Gate, Gates Inside the City, Hadrianus Gate, Herakles Gate, Tetragonos Agora South Gate, Tetragonos Agora West Gate, Tetragonos Agora North Gate
- Important Public Buildings; Tetragonos Agora, Great Theatre, Celsius Library, Theatre Gymnasion, State Agora, Prytaneion (Municipality Building), Bouleuterion (Odeon), Basilica Stoa, Upper Bath (Upper Gymnasion / Baths of State Agora), Varius Bath and Latrina, Stadium, Vedius Gymnasion, Port Baths and Verulanus Stoa, Church of Virgin Mary and Episkopeion, Byzantine Palace
- Temples and Monuments; Olympieion, Hadrianus Temple, Serapeion Temple, Emperors Temple and Altar, Domitianus Terrace, Memmius Monument, Oktogon
- Water Structures, Fountains; Hellenistic Fountain, Laekanius Bassus Fountain, Androklos Monument and Fountain, Traianus Fountain, Nymphaeum, Water Tank
- Houses, Terrace Houses
IV.3. Evaluation of the Site According to the Criterion of UNESCO World Heritage Convention

The Site was proposed for Temporary World Heritage List in accordance with (i), (ii), (iii) and (v) criterion of World Heritage Convention in 1994. These criterions are:

- to represent a masterpiece of human creative genius;
- to 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;
- to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
- to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;

The table below indicates the values of the site that satisfy the Criterion of World Heritage Convention:

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<th>Criterion of World Heritage Convention</th>
<th>Values of the Site that Satisfy the Criterion</th>
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<td>(i)</td>
<td>Artemision</td>
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<td>City Plan and Settlement, Damianus Stoa, City Gates, Port Gates, Magnesia Gate, Koressos Gate, Gates inside the City, Hadrianus Gate, Herakles Gate, Tetragonos Agora South Gate, Tetragonos Agora West Gate, Tetragonos Agora North Gate</td>
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<td>Terrace Houses</td>
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<td>Basilica of St. Jean</td>
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(ii) • City Plan and Settlement, Regiment Way and Main Streets, Marble Street, Korybantes street, Arkadiane (Port street), Theatre Street, Damianus Stoa, City Defense Walls, Hellenistic Defense Walls (Lysimachus Defense Walls), Late Ancient City Defense Walls (Byzantine Defense Walls), City Gates, Port Gates, Magnesia Gate, Koressos Gate, Gates inside the City, Hadrianus Gate, Herakles Gate, Tetragonos Agora South Gate, Tetragonos Agora West Gate, Tetragonos Agora North Gate
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• Temples and Monuments; Olympieion, Hadrianus Temple, Serapeion Temple, Emperors’ Temple and Altar, Domitianus Terrace, Memmius Monument, Oktogon
• Basilica of St. Jean
• Isa Bey Mosque and Bath

(iii) • Artemision
• City Plan and Settlement, Regiment Way and Main Streets, Marble Street, Korybantes street, Arkadiane (Port street), Theatre Street, Damianus Stoa, City Defense Walls, Hellenistic Defense Walls (Lysimachus Defense Walls), Late Ancient City Defense Walls (Byzantine Defense Walls), City Gates, Port Gates, Magnesia Gate, Koressos Gate, Gates inside the City, Hadrianus Gate, Herakles Gate, Tetragonos Agora South Gate, Tetragonos Agora West Gate, Tetragonos Agora North Gate
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• Water Structure and Fountains; Hellenistic Fountain, Laekanius Bassus Fountain, Androklos Monument and Fountain, Traianus Fountain, Nymphaeum, Water Tank
• Houses, Terrace Houses
• Basilica of St. Jean
• Graves, Graveyards, Graveyard of Seven Sleepers, Rock Holy Area (Mother Goddess, Zeus and Apollon Holy Area)

(v) • City Plan and Settlement, Regiment Way and Main Streets, Marble Street, Korybantes street, Arkadiane (Port street), Theatre Street, Damianus Stoa, Ancient Port, Ayasuluk Settlement, the whole Management Area

Table 2. Values of the Ephesus Management Area that Satisfy the Criterions of World Heritage Convention
V. DETERMINATION OF EXISTING SITUATION OF THE SITE

V.1. Plans in Force and Planning Decisions

Regional Plan of Manisa-Kütahya-İzmir Planning Region

With 1/100000 scale Regional Plan regulations were made for Manisa and Kütahya provinces, besides the whole İzmir province. Regulations for Selçuk and its surrounding were made regarding data of natural area, institutional limitations, approved plans, and regional necessities. Decisions for utilization are generally overlapped with sub-scaled plans, and satellite views were used to renew the boundaries of the areas to be protected with its natural character.

The decisions of this plan also aimed to conserve and provide continuity of natural character of areas surrounding Ephesus Archaeological Site. The plan targeted the preparation of sub-scaled plans within determined planning sub-regions, and predicted the approval of Conservation Council for Conservation Development Plans (in any scale) of conservation areas.

Regional Plan of Seferihisar-Dilek Peninsula Coastal Zone

The regional plan prepared by Ministry of Development and Settlement and approved in 01.04.1981, include Seferihisar at west and extend to Selçuk city center at east. Ephesus Ancient City as an Archaeological Conservation Site was defined as 1st Grade Archaeological Site within this 1/25.000 scale Regional Plan. In the Regional Plan, urban growth areas were limited depending on the proximity of Selçuk city to the qualified agricultural fields and the existence of archaeological and natural conservation sites surrounding Ephesus.

Regional Plan of Metropolitan Area of İzmir

Ephesus was defined as 1st Grade Archaeological Site within the Regional Plan of Metropolitan area of İzmir. The plan indicated the boundaries of archaeological site of Ephesus and predicted the preparation and approval of conservation development plans for conservation sites.

Master and Implementation Plans of Selçuk

Implementation Plan for Selçuk city prepared by General Directorate of Provincial Bank, and came in force by the approval of Municipality of Selçuk. Changes, additions and revisions of this plan were made in different dates, but the unity and integrity of the plan was preserved. Today, the plan applied in large; the city has not spreaded and a compact city was formed with the decisions of upper scale plans. Housing areas were approximate not to Ephesus Ancient city, but to the boundaries of archaeological sites. Through the decisions of this plan, areas at south of the settlement were arranged for small industries, and housing areas were located at
east and south, of the settlement, and partly at the west of İzmir-Aydın Highway. Artemision, Basilica of St. Jean, Ayasuluk Castle, İsabey Mosque, İsabey Bath and City Graveyard that are within the boundaries of 1st Grade Archaeological Site and adjacent to city were indicated within the plan.

Selçuk Urban Conservation Site Development Plan

Selçuk Urban Conservation Site is located between İzmir-Aydın Highway at west and the boundaries of 1st Grade Archaeological Site of Ephesus Ancient City, adjacent to area of Artemision. Today, Selçuk Museum is also located within the boundaries of urban conservation site and conservation development plan of the site. The boundary of the site reclines to Church of St. Jean and İsabey Mosque at north, the highway connecting Selçuk to Pamucak and Kuşadası at south. Urban conservation site is surrounded by 1st Grade archaeological site of Ephesus at south, west and north. Decisions of Urban Conservation Site Development Plan have importance of enabling conservation of traditional building and texture of the area and refunctioning the buildings. It is aimed to revise this plan to provide integration of the decisions of the plan of the site that is affected directed by the decisions of Ephesus archaeological sites with the decisions of archaeological sites. It is observable within Urban Conservation Site Development Plan, Selçuk implementation plans are at east, İsabey Mosque and Basilica of St. Jean that are within the boundaries of archaeological site at north, Artemision and İsabey Bath at west, and the areas in between were arranged as green areas. However, the arrangements of this section are schematically drawn on the plan, and these decisions are not the decisions of the plan according to the conservation council.

Ephesus Archaeological Sites 1/5000 Scale Conservation Development Plan

Conservation Plan of Ephesus that is being carried out synchronously with the studies of Management Plan, addressed in a holistic approach to integrate archaeological and urban conservation site and urban development at the level of master plan. Plan also defines new sub-projects intended to balance conservation and utilization issues of Ephesus Ancient site. Gate, pathways, and parking arrangements are the remarkable ones of these issues. Although the planning process continued, data, problem definitions, and projects that the plan produced were benefited during Management Plan process.

V.2. Perception and Media Analysis

In order to measure the level of the reputation and perception of Management Area, a five-year media analysis was made by using data of social media, INTERPRES reports, and internet search engines with the word “Ephesus”. The data that are meaningless were eliminated, and the results were analyzed with SPSS and UCINET software. The results of the analyses were evaluated by noticing “number of repeat” and “original input”. As a result of the evaluation, main priorities of Ephesus Management Area were determined, and then these were dealt with during the studies of scenario and vision. These priorities are below in order of their importance:
1. Technical Studies Intended to the Conservation and Survival of the Site (Excavation, Planning, Projects…)
2. Studies Intended to the Documentation of the Site (Determination, Registration, Presentation…)
3. Studies of Improvement of the socio-economy of the settlement around the Site Intended to the Conservation of the Site
4. Technical Infrastructure of the Site Related to Transportation and Tourism (Access, security, daily needs of the visitors)
5. Management and Coordination Capacity of the Site
6. Awareness and adoption studies intended to the settlements around the site
7. National awareness, adoption, and presentation related to the site awareness and adoption

V.3. Conservation Master Plan Determination of Problems and Possibilities

Conservation Master Plan provides inputs for management plan about problems and possibilities of the site through its participatory meetings. These inputs were taken into account during the preparation process of management plan. These are:

**Problems Related to the Agricultural Utilization of the Site**

Main problem of the site is unsolved ownership problem and the utilization of a part of the site as agricultural fields. This problem appears with type of agricultural activity within those fields. Legislation related to first grade archaeological sites only permits seasonal agriculture, but fruit production is widespread within the Ephesus site and this kind of production needs watering infrastructure and renewing the trees in a period.

**Problems Experienced in the Entrances**

The problems around the entrances of Ephesus Ancient site and commercial units placed around the entrances are another set of problems of the site. The big share of these problems is related to the existing shops, their irregularity and unplanned expansion in time. These shops create visual pollution and chaos. Besides this, inadequacy of parking areas in the entrances is the other important problem of the site.

**Problems Related to Traffic within the Site**

Another physical problem experienced within the site is the vehicle-roads passing over and near archeological remains. Especially the one connecting Selçuk to House of Virgin Mary is a problem starting from Magnesia Gate to Ephesus Upper Gate. There is also similar traffic problem at Lower Gate and its parking area.
**Problems Related to the Density of the Visitors**

Especially, visit of the large tour groups of cruise ships reasons physical problems within the site. Such high dense utilization reasons erosion of marble floor, infrastructure stays inadequate, and it is hardens to preserve and control.

The other problem related to the utilization of the site is the activities arranged within some structure s and squares of the site. Within this scope, Great Theatre, Odeon and the square in front of Celsius Library are affected from dense utilization due to these activities.

**Problems Related to Excavations**

Physical problems within the Ephesus Ancient Site can be realized related to that it is open to visitors on one hand, and on the hand excavation and restoration studies are being carried out within the site. This situation of the site limits visiting the site and also reasons physical risks within the site.

**Maintenance and Control Problems of Natural Area**

Within the boundaries of archaeological site, due to the lack of maintenance especially for the public owned parts that there is no agricultural activity, grass fires are important problems.

**Climate, Walkability and Perception Problems**

Hot weather especially in summer, hardens the walkability of the site. Due to the features of the climate of the region that Ephesus located, at certain times of the day in summer, it is hard to walk within the site. This reasons inadequate visiting and perceiving the site totally.

**Problems Related to the Airport**

Although there is no concrete data that the airport created or will create, the existence of it close to ancient city within the boundaries of archaeological site and the possibility of the problems related to the vibration of the flights should be taken into account as one of the physical problems.

**Legal Possibilities**

Changes on legal regulations on the subject done in recent years come at the beginning of the legal opportunities intended to the solution of the problems identified for the site. Important legal possibilities for the site are; conservation master plan prepared for the site, its approval, landscaping projects through planning decisions, and arrangements related to Area Management.
**Administrative Possibilities**

The most important administrative possibility is the existence of a municipality administration that notices the continuity of the conservation decisions for the site and targets to carry these decisions to the future. Besides, it is necessary to improve a “model of area management” that will create the administrative and financial potentials to realize the decisions produced after the planning and landscaping projects completed. A model of area management appropriate to the features of the site will be the most important administrative possibility for the Ephesus Ancient City and surrounding.

**Financial Possibilities**

Especially the inadequacy of the sources for excavations delays excavation and restoration studies within the site. Thus, it is necessary to improve new financial possibilities. Today, the studies within the site are carried out with the limited facilities of Austrian Archaeology Institute and the support of Selçuk Municipality. Ephesus Ancient Site is one of the most important sites of the country with the ticket-income it provided. An arrangement to enable transferring a part of its ticket-income as the finance to the site is seem to be a possibility to increase this income.

**V.4. SWOT Analyses**

During the planning process, all the opinions and proposals collected through workshops and group works with the stakeholders, were analyzed within SWOT (Strong-weak sides-opportunities-threats) Analysis, and the opinions expressed more were noticed for the management plan. The results of this analysis are below:

**Strong Sides**

- Archeological, architectural, historical importance and value of the Management Area
- Archeological experience within the Management Area
- Consistency of the local government about conservation within the Management Area
- Tourism Potential of the Management Area
- Planning studies and projects for the Management Area

**Weak Sides**

- Pressure of tourism over the Management Area
- Inadequacy of the operating approaches within the Management Area
- Weakness of the relations of the Management Area-Selçuk socio-economic structure
- Lack of coordination between local and central government related to conservation
- Lack of coordination between planning-projecting-exavation-structuring
• Lack of information, presentation, awareness studies related to the Management Area

Opportunities

• Tourism potential of the Management Area
• Archaeological experience within the Management Area
• Increasing interest on the Management Area in the Mediterranean Basin.
• Interest of non-governmental organizations (NGOs) and universities to the Site
• Planning-projecting-restoration works that local government made recently

Threats

• Pressure of tourism over the Management Area
• Political pressures over the Management Area
• Inadequacy of the operating approaches within the Management Area
• Lack of sources that the Management Area needed
• Confusion authority between the institutions within the Management Area
VI. VISION OF THE SITE AND MANAGEMENT PLAN

VI.1. Experience-Mapping Studies

Stakeholders share the experiences about the Management Area in the first workshop of Management Plan, and this was used as an ice-breaking activity. The experiences and memories mentioned in this activity, shed light to the further studies about scenario and vision improving, and empowered the sense of belonging of stakeholders. A selection of these experiences is indicated below:

<table>
<thead>
<tr>
<th>PARTICIPANT</th>
<th>EXPERIENCE/MEMORY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Çağdaş Güneş (İZKA)</td>
<td>In the first month of my job in İZKA, I visited Ephesus Museum and ancient city with a team from culture channel of Russian government. During the filming and interviews about the site that lasted for hours, I learned a lot of things about Ephesus. It was an interesting experience for me.</td>
</tr>
<tr>
<td>Ferdan Çiftçi</td>
<td>When I think about Ephesus, Ephesus-Virgin Mary trip in my secondary school is the first thing that comes to my mind. This trip was the first leaving my 5000 populated town and experiencing magnificent structures.</td>
</tr>
<tr>
<td>Duygu Cihanger</td>
<td>In the first year of my planning education, we studied the proct “Rethinking about Ephesus ancient city” in the class. In our visit to Selçuk, I am transferring the dialog of two friends that knew I am from Selçuk: “Isn’t it hard to live in Ankara after a small place like Selçuk? Small city? Look at that, there is a civilization here!”</td>
</tr>
<tr>
<td>Hasan Topal (Chamber of Architects)</td>
<td>At the end of 1989, I was showing around Ephesus to the head architect of Leningrad, head architect of Baku, and head architect of Moscow, and we started visiting from Port Street. When we reached to the area of Theatre, Corybantes street and Library of Celsus, head architect of Leningrad shouted as “school, here is school”. “this school is a laboratory about history of civilization, history of city and architecture”, and reflected his emotions about the site.</td>
</tr>
<tr>
<td>Metin Çıtkak</td>
<td>He was born in 1950, in Selçuk. The first thing in his mind about Ephesus is “hidrellez” that has been celebrated since Artemis. The elad of Selçuk-Ephesus-Culture and Tourism Foundation remembers his photograph taken in hidrellez (this was his first photograph taken when he was a child). He complained that although all that cultural richness, only activity organized in these days was about “camel wrestling”.</td>
</tr>
<tr>
<td>Zeynep Aktüre</td>
<td>While I was preparing my master thesis about ancient Theatre of Ephesus that I visited often in my childhood, by chance I coincided with some films that have scenes from Ephesus ancient Theatre. Sadri Alışık was in the theatre on a scene of “Tourist Ömer in Space”, concert of Orhan Gencebay in the theatre etc. this was an interesting coincidence, while writing thesis about the balance of utilization and conservation of the theatre.</td>
</tr>
<tr>
<td>Ali candan</td>
<td>He is in Ephesus since 7 years. Today he has a sales unit of beverage. When he was a child, he was playing between the stones of the site. Surrounding of the ancient city was fields of tobacco. Wrestling activity and picnics were done in the site.</td>
</tr>
<tr>
<td>Cansu Haşal (architect)</td>
<td>She was admired by “Terrace houses” in her visit to Ephesus with her family, when she was a child. This visit to such an attractive site increased her interest on archaeology and architecture.</td>
</tr>
<tr>
<td>Umut Bilgiç</td>
<td>The first thing that comes to my mind about Ephesus is that in my first visit of Ephesus in 2000, there was a signboard written “it is forbidden to match” at columned street.</td>
</tr>
<tr>
<td>Cengiz Topal (Ephesus Museum Director)</td>
<td>On the third day that I started to my work in Museum, a guide called me and complained about the toilets within the site. He told me that the foot of one of the visitors had pinched, and bleded. I asked about the ambulance, and he answered that it came. There are no toilets inside the ancient city, the event happened in the ancient toilets.</td>
</tr>
</tbody>
</table>

Table 3. Experience Mapping Table of Ephesus Management Plan.
VI.2. Scenario Studies

Within the workshops of participatory process of Management Area, 5-10-20 year scenarios were studied in order to shed light to the vision. The method of concept tree was used in these scenario studies. Concept trees and scenarios developed by the stakeholders are below:

<table>
<thead>
<tr>
<th>CONCEPTS OF 5 YEAR SCENARIO</th>
<th>CONCEPTS OF 10 YEAR SCENARIO</th>
<th>CONCEPTS OF 20 YEAR SCENARIO</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acceptance</td>
<td>Culture Tourism</td>
<td>Conservation</td>
</tr>
<tr>
<td>Conservation</td>
<td>Universal Design</td>
<td>Applications for kids</td>
</tr>
<tr>
<td>Living Ephesus</td>
<td>Human and Nature</td>
<td>Original</td>
</tr>
<tr>
<td>Culture</td>
<td>Digital</td>
<td>Restoration</td>
</tr>
<tr>
<td>Visitability</td>
<td>World Standard</td>
<td>Integrated Conservation</td>
</tr>
<tr>
<td>Historical Past</td>
<td>Restoration</td>
<td>Tourism Center</td>
</tr>
<tr>
<td>Tourism</td>
<td>Comment and Presentation</td>
<td>Planning</td>
</tr>
<tr>
<td>Transportation</td>
<td>Reserve Area</td>
<td>Social Consensus</td>
</tr>
<tr>
<td>Existence</td>
<td>Area Management</td>
<td>Archaeology</td>
</tr>
<tr>
<td>Ayasuluk</td>
<td>Public Benefit</td>
<td>Urban Identity</td>
</tr>
<tr>
<td>St.Jean</td>
<td>Integrity-Original-Continuity</td>
<td>Sensitive Approach</td>
</tr>
<tr>
<td>Restoration</td>
<td>Conservation Awareness</td>
<td>Conservation</td>
</tr>
<tr>
<td>Crazy Project</td>
<td>Conservation Planning</td>
<td>Religion Tourism</td>
</tr>
<tr>
<td>Progress of Culture</td>
<td>Memory</td>
<td>Utilization</td>
</tr>
<tr>
<td>Walkable</td>
<td>Creativeness</td>
<td>Economic Development</td>
</tr>
<tr>
<td>Selçuk People</td>
<td>Technology</td>
<td>Participatory Planning</td>
</tr>
<tr>
<td>Perceivable</td>
<td>Security-Health</td>
<td>Cultural Continuity</td>
</tr>
<tr>
<td>Transportation</td>
<td>Integrity</td>
<td>Sustainability</td>
</tr>
<tr>
<td>Airport</td>
<td>Continuity –In Time and Space</td>
<td>Planning</td>
</tr>
<tr>
<td></td>
<td>Qualified Spatial Arrangements</td>
<td>Publication</td>
</tr>
<tr>
<td>Cultural Focus Area</td>
<td>R&amp;D</td>
<td></td>
</tr>
<tr>
<td>World Heritage List</td>
<td>Benefit from ICT</td>
<td></td>
</tr>
<tr>
<td>Civilization</td>
<td>Visitor</td>
<td></td>
</tr>
<tr>
<td>Integrated with Modern Time</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Example for Contemporary Cities</td>
<td>Alive and kept alive</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Restoration</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Meeting</td>
<td></td>
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<tr>
<td></td>
<td>Adopted</td>
<td></td>
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<tr>
<td></td>
<td>Easily Accessible</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Access</td>
<td></td>
</tr>
</tbody>
</table>

Table 4. Scenario Study Table of Concept Tree
Ephesus Management Area after 5 Years:

Ephesus where Management Plan and its experience applied successfully, projecting and restoration works nearly completed for the values within the site, a database was created for transferring knowledge of the site to the next generations, studies were completed related to the presentation of the site in scales of neighborhoods-Turkey-world, innovative systems were established for operating and managing the site.

Ephesus Management Area after 10 Years:

A self-sufficient Ephesus where Management Plan and its experience was institutionalized, projecting and restoration works applied for the values within the site, the database created to transfer knowledge of the site to the next generations can be followed interactively by the visitors and researchers all over the world, studies for presentation of the site in the scales of neighborhoods-Turkey-world were completed, innovative systems for operating and managing the site were applied.

Ephesus Management Area after 20 Years:

Ephesus where Management Area and its experience has autonomy and became example to the world, projects and restorations of the values in the site were finished, utilization of systems having a technology that blends virtual and real visiting possibilities, the site became one of the most important centers of archaeology science.

VI.3. Vision Studies

After the scenario studies, alternative sentences were created for vision of Ephesus Management Area through evaluation of priorities and groupings of concept tree studies. These sentences were studied for both the Area Management itself and the Management Area. These are below:

Proposals for Vision of Area Management:

- For a conserved Ephesus with its integrity and originality and the continuity of cultural layers was provided; An Area Management that creates awareness of conservation through using technology and creativeness, and notices security and environmental health for public benefit.
- For Ephesus as a memory of cultural layers, An Area Management that creates awareness of conservation through using technology and creativeness; and noticing public benefit to provide integrity, originality, and continuity.
- An Area Management that notices public benefit through a conservation planning approach that provides integrity, originality, continuity of the cultural layers, and that improves awareness of conservation through using technology and creativeness.
• For Ephesus as a memory of cultural layers and conservation awareness; an Area Management that uses creativeness and technology and that has integrity, originality, and continuity.

• For an Area Management that notices integrity, originality, continuity of cultural layers for public benefit, to provide conservation awareness and memory with the support of technology and creativeness.

Proposals for Vision for the Management Area:

• Selçuk-Ephesus where urban identity is conserved through a participatory and sustainable planning approach that notices archaeological and cultural values of Ephesus ancient city within the balance of conservation-utilization, tourism is improved with a target of economic development.

• An easily accessible, well-managed, adopted, and well-preserved, safe meeting point as a cultural focus area integrated with contemporary world through qualified spatial arrangements of natural and built environment that provided restoration of temporal and spatial continuity.

• Ephesus as a cultural meeting point and a world heritage site that is alive and kept alive continuously with its easily accessible and qualified spatial arrangements.

• Researching cultural heritage of Ephesus scientifically in coordination, producing new data and knowledge, evaluating and transferring these to education through documentation, presentation, and restoration works, creating financial sources from these through a planned conservation-utilization approach.

• Ephesus that is alive and keeps its past and culture uninterruptedly.

Besides the sentences obtained through these studies, vision sentence proposed with conservation master plan was also taken into account. This sentence is below:

“World Heritage Ephesus that Balance of Conservation-Utilization was provided, Carrying Capacity was Determined, the Capacity Determines was Adopted, Problems of Ownership was Solved, Excavations and Restorations were Accelerated, Service Facilities were Improved, Walkable, Perceivable, its excavation and restoration is sustainable”

VI.4. Vision for Ephesus Management Area

All of the experience sharing, studies to improve vision, vision alternatives were analyzed considering the vision of conservation master plan. In this analysis, semantic relationship networks of concepts that different stakeholders used were dealt with. As a result of the analysis, conceptual relationships which given priority and repeated were noticed and a vision
statement was created. Vision Statement for Ephesus Management Area was determined as below:

“World Heritage Ephesus that is being lived via conservation by sustainable, participatory and innovative approaches”

VI.5. Vision for Ephesus Management Plan

Similarly, vision for Management Plan was determined through the light of vision alternatives determined within the participatory process, and arguments about management approach. Vision of Management Plan is:

“An area Management that will make Ephesus an exemplary centre for conservation and sustenance”

VI.6. Mission for Area Management

Besides, mission statement of Area Management was determined as:

“To constitute a local autonomous institutional capacity in order for Ephesus to be lived via conservation by sustainable, participatory and innovative approaches”

VI.7. Principles of Area Management

Principles of Ephesus Area Management were determines as below:

- Sustainable conservation
- Integrated and holistic approach
- Innovative Management
- Building Institutional Capacity
- Development of Local and Autonomous Conservation Culture
- Sustainable Area Management

VI. 8. Policies for Area Management

Main policies that will be applied in Ephesus Management Area are as below. Action Plan of Management Plan was prepared in the light of these policies.
• For Ephesus Management Area; constitution of a functional, democratic participatory scientific and autonomous area Management that has high institutional capacity
• In an understanding of conserving past, regulating today and creating future; provision of perception of cultural and natural assets by all institutional stakeholders in similar fashion and integration of concepts and practice
• Constitution of sustainable and prospective databases concerning ecological, social, cultural and physical assets and values
• Improvement of Management structure in the Archaeological site within Management area with respect to visitor and visiting profiles, under the supervision of Area Management
• In order for realization of a safe and quality visiting experience to Ephesus, restructuring of Visitor Management in compliance with the Conservation Plan
• To make Seljuk City Centre, a focal point of transportation between various cultural points in the region
• To make Ephesus Management Area a field of awareness with respect to risks and crises
• To make international and national public opinion adopt Management Vision of Ephesus Management Area with a systematic approach
• To realize appropriate awareness raising and informing activities congruent with the vision the Management plan and sub-elements in Ephesus Management Area and its surroundings

VI. 9. Strategies for Area Management

Strategies determined through policies of Management Plan are below:

• During the plan period; full implementation of Management plan, establishment of an effective monitoring and evaluation system, initiation of Management planning process of the forthcoming period
• Synchronized with the implementation of the Management Plan Realization of full institutionalization of Area Management and the necessary working environment
• During the plan period, to make Area Management Structure to have an exemplary, functional and well-developed organizational structure
• Completion of other planning and project-making efforts, led by various other institutions, within the framework of planning hierarchy and coordination through necessary phasing regarding prioritized areas
• Making necessary databases operational during the plan period
• Transfer of operation of Management structure, existing in the Management area to the Area Management after measurement of Effectiveness, Efficiency and Capacity
• Renewing Management Model of the Management structure, existing in the Management Area
• Congruent with the general Management policy, to make Ephesus to be able to be visited by everyone without overwhelming the carrying capacity of the Area and ongoing archaeological excavations
• To make transportation infrastructure between Seljuk-Ephesus-Ayasuluk-Meryem Ana effective and efficient during the plan period
• To make Disaster and Emergency Early Warning systems established during the plan period
• Till the end of the plan period, to realize an improvement in perception of the Ephesus Management Area as an integrated whole with all its components
• Till the end of the plan period, to inform and raise awareness among people and key stakeholders living in and around Ephesus Management Areas about the Area Management
VII. EPHESUS MANAGEMENT AREA
ACTION PLAN
<table>
<thead>
<tr>
<th>Sub-plan</th>
<th>Policy</th>
<th>Strategy</th>
<th>Objective</th>
<th>Actions</th>
<th>Time period</th>
<th>Responsible Stakeholder</th>
<th>Supporting stakeholders</th>
<th>Finance</th>
</tr>
</thead>
<tbody>
<tr>
<td>For Ephesus Management Area; constitution of a functional, democratic participatory scientific and autonomous Area Management that has high institutional capacity</td>
<td>Organization of the Area Management and Financial Planning</td>
<td>During the plan period; full implementation of Management plan, establishment of an effective monitoring and evaluation system, initiation of Management planning process of the forthcoming period</td>
<td>To realize a Management plan implementation process that is learning, innovative and organizing its self-renewment</td>
<td>To sign a protocol between the Turkish Ministry of Culture and Tourism and Seljuk Municipality about the issues concerning; transferring of some part of the revenues of Ephesus to the Area Management taking into account alternative finance models, budgeting of the Area Management and raising new finance by the Area Management</td>
<td>2013</td>
<td>The Turkish Ministry of Culture and Tourism, Seljuk Municipality</td>
<td>The Turkish Ministry of Finance, District Administration, DÖSIMM</td>
<td>No need for finance</td>
</tr>
<tr>
<td>Synchronized with the implementation of the Management Plan Realization of full institutionalization of Area Management and the necessary working environment</td>
<td></td>
<td>To make Area Management operational beforehand in order for the Management plan to be fully implemented</td>
<td></td>
<td>To complete and start implementing the Management Plan</td>
<td>2012 December</td>
<td>Seljuk Municipality, Area Management, The Turkish Ministry of Culture and Tourism</td>
<td>Every year including 2013</td>
<td></td>
</tr>
<tr>
<td>During the plan period, to make Area Management Structure to have an exemplary, functional and well-developed organizational structure</td>
<td></td>
<td>Development of the Area Management with an understanding of monitoring/evaluation, experience sharing and organizational excellency</td>
<td></td>
<td>Appointment of the Area Manager Establishment of the necessary Boards of the Area Management Establishment of the units of the Area Management and appointment of the necessary staff</td>
<td>2012</td>
<td>Seljuk Municipality</td>
<td>Area Management, Seljuk municipality, The Turkish Ministry of Culture and Tourism, all other stakeholders involved in the participatory process</td>
<td>Seljuk municipality, The Turkish Ministry of Culture and Tourism</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sharing of area Management experience with universities and other</td>
<td></td>
<td>Preparation of the Area Management Working Code To realize Area Management Capacity Improvement Educational Programs</td>
<td>2013 2013</td>
<td>Area Management, Seljuk municipality, The Turkish Ministry of Culture and Tourism, independent auditary agencies</td>
<td>Chambers, Universities, other relevant public bodies, Ngo’s, UNESCO, International donor agencies</td>
<td>Seljuk municipality, The Turkish Ministry of Culture and Tourism, Area Management budget, International donor agencies</td>
</tr>
<tr>
<td>Sub-plan</td>
<td>Policy</td>
<td>Strategy</td>
<td>Objective</td>
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<tr>
<td>Action Planning for Conservation</td>
<td>in an understanding of conserving past, regulating today and creating future; provision of perception of cultural and natural assets by all institutional stakeholders in similar fashion and integration of concepts and practice</td>
<td>Completion of other planning and project-making efforts, led by various other institutions, within the framework of planning hierarchy and coordination through necessary phasing regarding prioritized areas</td>
<td>To realize planning and project making work, congruent with international norms and policies and prioritizing public good and sustainable conservation</td>
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<table>
<thead>
<tr>
<th>Actions</th>
<th>Time period</th>
<th>Responsible Stakeholder</th>
<th>Supporting stakeholders</th>
</tr>
</thead>
<tbody>
<tr>
<td>To start planning of; the Delta of Küçük Menderes Water Basin, Pamucak Tourism Centre Natural Sites and Meryemana Natural Park in coordination with Ephesus Area Management Plan</td>
<td>2013</td>
<td>Ephesus Area Management, The Turkish Ministry of Culture and Tourism, The Turkish Ministry of Environment and Urbanism, The Turkish Ministry of Forestry and Water</td>
<td>The Governorship of Izmir, The Greater Municipality of Izmir, Universities, Chambers, Ngo’s</td>
</tr>
<tr>
<td>Approve and implementation of 1/1000 scale physical conservation plans</td>
<td>2013</td>
<td>Seljuk municipality, The Greater Municipality of Izmir, Ephesus Area Management, Regional Conservation Board of Cultural Heritage</td>
<td>The Governorship of Izmir, Universities, Chambers, Ngo’s</td>
</tr>
<tr>
<td>Preparation of Landscape Projects for Port Entrance Visitor and Promotion Centre, Artemision, St. Jean Basilica, Ayaşuluk and Seljuk Castle, Ephesus Upper Gate, in congruence with Ephesus Conservation Plan</td>
<td>2013</td>
<td>The Turkish Ministry of Culture and Tourism, Seljuk municipality, Regional Conservation Board of Cultural Heritage, Ephesus Museum Administration</td>
<td>The Governorship of Izmir, The Greater Municipality of Izmir, Universities, Chambers, Ngo’s</td>
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<table>
<thead>
<tr>
<th>Finance</th>
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</thead>
<tbody>
<tr>
<td>The Turkish Ministry of Culture and Tourism, The Turkish Ministry of Environment and Urbanism, The Turkish Ministry of Forestry and Water, The Governorship of Izmir, Seljuk municipality</td>
</tr>
</tbody>
</table>

The Turkish Ministry of Culture and Tourism
<p>| Implementation of Landscape Projects for Port Entrance Visitor and Promotion Centre, Artemision, St. Jean Basilica, Ayasuluk and Seljuk Castle, Ephesus Upper Gate, in congruence with Ephesus Conservation Plan | The Turkish Ministry of Culture and Tourism, Seljuk municipality, Ephesus Area Management, Regional Conservation Board of Cultural Heritage, Ephesus Museum Administration | The Governorship of Izmir, The Greater Municipality of Izmir, Universities, Chambers, Ngo’s | The Turkish Ministry of Culture and Tourism, The Greater Municipality of Izmir, Universities, Chambers, Ngo’s, Area Management Budget, Seljuk municipality, The Turkish Ministry of Culture and Tourism, International donor agencies |
| To design Conservation Planning Monitoring and Evaluation Procedure | Ephesus Area Management | | Area Management Budget, Seljuk municipality, The Turkish Ministry of Culture and Tourism, International donor agencies |
| Preparation of Annual Reports Evaluating Cohesion of Conservation Plan and Conservation Projects every year | Ephesus Area Management, | | Area Management Budget, Seljuk municipality, The Turkish Ministry of Culture and Tourism, International donor agencies |
| Preparation of Sightseeing Terrace that will allow Ephesus to be seen as a whole | Ephesus Area Management, | | Area Management Budget, The Turkish Ministry of Culture and Tourism, The Greater Municipality of Izmir, Universities, Chambers, Ngo’s |</p>
<table>
<thead>
<tr>
<th>Project Description</th>
<th>End Date</th>
<th>Chairmanship</th>
<th>Funding Sources</th>
<th>Management</th>
</tr>
</thead>
<tbody>
<tr>
<td>To continue Ayasuluk Inner Castle Western wall, southern half repair work</td>
<td>Till 2017</td>
<td>Excavation Chairmanship of Ayasuluk</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Regional Conservation Board of Cultural Heritage, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td>Area Management Budget, Seljuk municipality, The Turkish Ministry of Culture and Tourism, International donor agencies</td>
</tr>
<tr>
<td>To continue Ayasuluk Episcopate Palace Excavation and Research Activities</td>
<td>Till 2017</td>
<td>Excavation Chairmanship of Ayasuluk</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td>Area Management Budget, The Turkish Ministry of Culture and Tourism, International donor agencies</td>
</tr>
<tr>
<td>To continue Ayasuluk An Cistern Excavations</td>
<td>Till 2017</td>
<td>Excavation Chairmanship of Ayasuluk</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td>Area Management Budget, The Turkish Ministry of Culture and Tourism, International donor agencies</td>
</tr>
<tr>
<td>To renew Ayasuluk Atrium Parapet Signs and columns</td>
<td>Till 2017</td>
<td>Excavation Chairmanship of Ayasuluk</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Regional Conservation Board of Cultural Heritage, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td>Area Management Budget, The Turkish Ministry of Culture and Tourism, International donor agencies</td>
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<tr>
<td>Description</td>
<td>Chairmanship</td>
<td>Organizations</td>
<td>Funding</td>
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<tr>
<td>Preparation of Restoration Project and Repairment of Ayasuluk Atrium GD Corner</td>
<td>Excavation Chairmanship of Ayasuluk</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Regional Conservation Board of Cultural Heritage, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td>Area Management Budget, The Turkish Ministry of Culture and Tourism, International donor agencies</td>
<td></td>
</tr>
<tr>
<td>To Realize Restoration of St. Jean Church Gates</td>
<td>Excavation Chairmanship of Ayasuluk</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Regional Conservation Board of Cultural Heritage, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td>Area Management Budget, The Turkish Ministry of Culture and Tourism, International donor agencies</td>
<td></td>
</tr>
<tr>
<td>Preparation of Restoration Projects and their implementation for Takip Gate and Surroundings</td>
<td>Excavation Chairmanship of Ayasuluk</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Regional Conservation Board of Cultural Heritage, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td>Area Management Budget, The Turkish Ministry of Culture and Tourism, International donor agencies</td>
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<tr>
<td>Project Description</td>
<td>Chairmanship</td>
<td>Duration</td>
<td>Funding Sources</td>
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<tr>
<td>Re-construction of St. Jean Church marble floor tiles</td>
<td>Excavation Chairmanship of Ayasuluk</td>
<td>Till 2017</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Regional Conservation Board of Cultural Heritage, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo's</td>
<td></td>
</tr>
<tr>
<td>Preparation of Repair Projects of Isabey Mosque East and North Gates</td>
<td>Regional Directorate of Vaqf’s</td>
<td>Till 2017</td>
<td>The Turkish Ministry of Culture and Tourism, Ayasuluk Excavation Chairmanship, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td></td>
</tr>
<tr>
<td>To continue Greek Period excavations in Panayırdağ</td>
<td>Excavation Chairmanship of Ephesus</td>
<td>Till 2017</td>
<td>The Turkish Ministry of Culture and Tourism, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td></td>
</tr>
<tr>
<td>To continue Ephesus Çukurçi Tumulus Excavations</td>
<td>Excavation Chairmanship of Ephesus</td>
<td>Till 2016</td>
<td>The Turkish Ministry of Culture and Tourism, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td></td>
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<tr>
<td>To continue excavations of Upper Agora and related political centres</td>
<td>Till 2017</td>
<td>Excavation Chairmanship of Ephesus</td>
<td>The Turkish Ministry of Culture and Tourism, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td>Excavation Chairmanship of Ephesus, International donor agencies</td>
</tr>
<tr>
<td>To continue excavations late Antiquity Houses</td>
<td>Till 2017</td>
<td>Excavation Chairmanship of Ephesus</td>
<td>The Turkish Ministry of Culture and Tourism, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td>Excavation Chairmanship of Ephesus, International donor agencies</td>
</tr>
<tr>
<td>To start Geophysical research and excavations of Ephesus Port and its surroundings</td>
<td>Starting with 2012</td>
<td>Ephesus Museum Administration, Excavation Chairmanship of Ephesus</td>
<td>The Turkish Ministry of Culture and Tourism, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td>The Turkish Ministry of Culture and Tourism, The Turkish Ministry of Transportation, Maritime Affairs and Communication, Excavation Chairmanship of Ephesus, International donor agencies</td>
</tr>
<tr>
<td>To continue Odeion excavations in Artemis Holly Ground</td>
<td>Till 2016</td>
<td>Excavation Chairmanship of Ephesus</td>
<td>The Turkish Ministry of Culture and Tourism, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td>Excavation Chairmanship of Ephesus, International donor agencies</td>
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<tr>
<td>To realize detailed studies of Hadrian Temple of Roman Period and Domitian Temple</td>
<td>Till 2016</td>
<td>Excavation Chairmanship of Ephesus</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td>Excavation Chairmanship of Ephesus, International donor agencies</td>
</tr>
<tr>
<td>Project Description</td>
<td>Timeline</td>
<td>Chairmanship</td>
<td>Funding Sources</td>
<td>Responsible Authorities</td>
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<tr>
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<tr>
<td>To continue excavations of Tombs in Artemis Holly Ground and Isa Bey Hammam</td>
<td>Till 2017</td>
<td>Excavation Chairmanship of Ephesus</td>
<td>The Turkish Ministry of Culture and Tourism, General Directorate of Va'f's, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo's</td>
<td>Excavation Chairmanship of Ephesus, Regional Directorate of Va'f's, International donor agencies</td>
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<tr>
<td>To realize ground survey in Bülbüldağı, mountainous area in the south of Bülbüldağı, in the area from Küçük Menderes Plain to Belevi</td>
<td>Till 2016</td>
<td>Excavation Chairmanship of Ephesus</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo's</td>
<td>Excavation Chairmanship of Ephesus, International donor agencies</td>
</tr>
<tr>
<td>To realize geological registration of Bülbüldağı, to continue geophysical, geological and pale geographical researches in Ephesus</td>
<td>Till 2016</td>
<td>Excavation Chairmanship of Ephesus</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo's</td>
<td>Excavation Chairmanship of Ephesus, International donor agencies</td>
</tr>
<tr>
<td>To strengthen Early Bronze Age houses in Çukuriçi and after that building a protective roof for these houses</td>
<td>Till 2016</td>
<td>Excavation Chairmanship of Ephesus</td>
<td>The Turkish Ministry of Culture and Tourism, Regional Conservation Board of Cultural Heritage, Ephesus Museum Administration, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo's</td>
<td>Area Management Budget, The Turkish Ministry of Culture and Tourism, Excavation Chairmanship of Ephesus, International donor agencies</td>
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<tr>
<td>Project Description</td>
<td>Year</td>
<td>Organization</td>
<td>Funding</td>
<td>Note</td>
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<tr>
<td>To complete restoration work in Ephesus Large Amphitheatre</td>
<td>2012</td>
<td>Excavation Chairmanship of Ephesus, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Regional Conservation Board of Cultural Heritage, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td>Area Management Budget, The Turkish Ministry of Culture and Tourism, Excavation Chairmanship of Ephesus, International donor agencies</td>
</tr>
<tr>
<td>To complete strengthening of Hadrian Temple</td>
<td>2013</td>
<td>Excavation Chairmanship of Ephesus, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td>The Turkish Ministry of Culture and Tourism, Regional Conservation Board of Cultural Heritage, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
<td>Area Management Budget, The Turkish Ministry of Culture and Tourism, Excavation Chairmanship of Ephesus, International donor agencies</td>
</tr>
<tr>
<td>To analyse Seraphys Temple regarding restoration and building history</td>
<td>2013</td>
<td>Excavation Chairmanship of Ephesus, Universities, Seljuk municipality, The Greater Municipality of Izmir, Ephesus Vaqf, Chambers, Ngo’s</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Universities, Seljuk municipality, The Greater Municipality of Izmir, Ephesus Vaqf, Chambers, Ngo’s</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Vaqf, Excavation Chairmanship of Ephesus, International donor agencies</td>
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<tr>
<td>Project Description</td>
<td>Start Year</td>
<td>Chairmanship</td>
<td>Funders</td>
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<tr>
<td>To strengthen walls in Ephesus Slope House-2</td>
<td>Till 2016</td>
<td>Excavation Chairmanship of Ephesus</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Universities, Seljuk municipality, The Greater Municipality of Izmir, Ephesus Vaqf, Chambers, Ngo’s</td>
<td></td>
</tr>
<tr>
<td>To complete reconstruction of marble hall in Ephesus Slope House-2</td>
<td>2013</td>
<td>Excavation Chairmanship of Ephesus</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Universities, Seljuk municipality, The Greater Municipality of Izmir, Ephesus Vaqf, Chambers, Ngo’s</td>
<td></td>
</tr>
<tr>
<td>To continue restorations of the wall pictures in Ephesus Slope-House 2</td>
<td>Till 2016</td>
<td>Excavation Chairmanship of Ephesus</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Universities, Seljuk municipality, The Greater Municipality of Izmir, Ephesus Vaqf, Chambers, Ngo’s</td>
<td></td>
</tr>
<tr>
<td>To constitute a general restoration concept in Ephesus Slope house-2, living unit-7</td>
<td>Till 2016</td>
<td>Excavation Chairmanship of Ephesus</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Regional Conservation Board of Cultural Heritage, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
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The Turkish Ministry of Culture and Tourism, Ephesus Vaqf, Excavation Chairmanship of Ephesus, International donor agencies
<table>
<thead>
<tr>
<th>Task</th>
<th>Start Date</th>
<th>End Date</th>
<th>Responsible Bodies</th>
</tr>
</thead>
<tbody>
<tr>
<td>To realize conservation work in Meryem Ana Church</td>
<td>Till 2013</td>
<td></td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
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<tr>
<td>To complete conservation of late antiquity houses, located in south of Meryem Ana Church and opening them to visiting</td>
<td>2016 after</td>
<td></td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Universities, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
</tr>
<tr>
<td>To realize studies to harmonise conservation plan and projects with upper level plans and strategies</td>
<td>2013 and every year after</td>
<td></td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Seljuk municipality, The Greater Municipality of Izmir, Chambers, Ngo’s</td>
</tr>
<tr>
<td>Constitution of sustainable and prospective databases concerning ecological, social, cultural and physical assets and values</td>
<td>Making necessary databases operational during the plan period</td>
<td>2013</td>
<td>Area Management, Excavation Chairmanships, Regional Conservation Board of Cultural Heritage, Seljuk municipality, The Greater Municipality of Izmir, The Turkish Ministry of Culture and Tourism, The Governorship of Izmir, Chambers, Ngo’s, Universities</td>
</tr>
<tr>
<td>Description</td>
<td>Year</td>
<td>Organizations</td>
<td>Budget</td>
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<td>-----------------------------------------------------------------------------</td>
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</tr>
<tr>
<td>To give in-service training for the staff of stakeholders who will use database</td>
<td>2013</td>
<td>Area Management, Excavation Chairmanships, Seljuk municipality, The Greater Municipality of Izmir, The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, The Governorship of Izmir, Chambers, Ngo’s, Universities, Regional Conservation Board of Cultural Heritage</td>
<td>Area Management Budget, The Turkish Ministry of Culture and Tourism, International donor agencies</td>
</tr>
<tr>
<td>To define site-specific survey and registration norms and standards</td>
<td>2012</td>
<td>Area Management, Ephesus Museum Administration, Excavation Chairmanships, Regional Conservation Board of Cultural Heritage, Seljuk municipality, The Greater Municipality of Izmir, The Turkish Ministry of Culture and Tourism, The Governorship of Izmir, Chambers, Ngo’s, Universities</td>
<td>Area Management Budget, The Turkish Ministry of Culture and Tourism, International donor agencies</td>
</tr>
<tr>
<td>To realize ground site surveys and reserve recognition studies</td>
<td>Every Year</td>
<td>Area Management, Ephesus Museum Administration, Excavation Chairmanships, Regional Conservation Board of Cultural Heritage, Seljuk municipality, The Greater Municipality of Izmir, The Turkish Ministry of Culture and Tourism, The Governorship of Izmir, Chambers, Ngo’s, Universities</td>
<td>Area Management Budget, The Turkish Ministry of Culture and Tourism, International donor agencies</td>
</tr>
<tr>
<td>To realize Ephesus oral history study</td>
<td>2013</td>
<td>Area Management, Excavation Chairmanships, Seljuk municipality, The Greater Municipality of Izmir, The Turkish Ministry of Culture and Tourism, The Governorship of Izmir, Chambers, Ngo’s, Universities</td>
<td>Area Management Budget, The Turkish Ministry of Culture and Tourism, International donor agencies</td>
</tr>
<tr>
<td>To get a full inventory of Ephesus-Seljuk heritage that has been taken out of the country</td>
<td>2013</td>
<td>Area Management, Ephesus Museum Administration, Seljuk municipality, The Greater Municipality of Izmir, The Turkish Ministry of Culture and Tourism, The Governorship of Izmir, Chambers, Ngo’s, Universities</td>
<td>Area Management Budget, The Turkish Ministry of Culture and Tourism, International donor agencies</td>
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<tr>
<td>Sub-plan</td>
<td>Policy</td>
<td>Strategy</td>
<td>Objective</td>
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<tr>
<td>Management Planning for the Area</td>
<td>Improvement of Management structure in the Archaeological site within Management area with respect to visitor and visiting profiles, under the supervision of Area Management</td>
<td>Transfer of operation of Management structure, existing in the Management area to the Area Management after measurement of Effectiveness, Efficiency and Capacity</td>
<td>Devolving the authority to make general decisions about the Management structure to the Area Management for effective implementation of the Management Plan</td>
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<tr>
<td></td>
<td>Transfer of operation of Management structure, existing in the Management area to the Area Management after measurement of Effectiveness, Efficiency and Capacity</td>
<td>To define capacity, efficiency and effectiveness of the existing management model within the Management Area</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Restructuring Management structure to make visitor number sustainable, to encourage visitors to see other assets within the Management area in line with the conservation plan, to make visits all year and 24 hours long and to make positive discrimination for disadvantaged groups</td>
<td>To constitute Management Area Management Model</td>
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<td>To make human resources planning of the Management Area Management Structure</td>
<td></td>
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<td>To constitute financial model of the Management Area and restructuring of existing financial revenue structure for a better auditory structure</td>
<td></td>
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<td></td>
<td>To complete staff of the Management Area</td>
<td></td>
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<tr>
<td>Sub-plan</td>
<td>Policy</td>
<td>Strategy</td>
<td>Objective</td>
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<tr>
<td>Visitor Planning</td>
<td>In order for realization of a safe and quality visiting experience to Ephesus, restructuring of Visitor Management in compliance with the Conservation Plan</td>
<td>Congruent with the general Management policy, to make Ephesus to be able to be visited by everyone without overwhelming the carrying capacity of the Area and ongoing archaeological excavations</td>
<td>To establish a systematic, effective, efficient visitor Management structure using technological advancements</td>
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</tbody>
</table>

### Measurement of Management Efficiency in line with Management Plan Objectives

- **Action**: To realize continuous in service training programs for the management staff
- **Time**: 2013 every following year
- **Responsible Stakeholder**: Area Management
- **Supporting stakeholders**: Seljuk municipality, The Turkish Ministry of Culture and Tourism, Tourism Firms, Universities

### To constitute Enterprise Resource Planning (ERP) and Intangible Asset Management (IAM) Systems of the Management Structure

- **Time**: 2013
- **Responsible Stakeholder**: Area Management
- **Supporting stakeholders**: Seljuk municipality, The Turkish Ministry of Culture and Tourism, Tourism Firms, Universities

### To constitute electronic and mobile service capacity for the Management Structure

- **Time**: 2013
- **Responsible Stakeholder**: Area Management
- **Supporting stakeholders**: Seljuk municipality, The Turkish Ministry of Culture and Tourism, Tourism Firms, Universities

### To realize product development studies in order to improve year-long sustainable use of the archaeological site for social and cultural purposes

- **Time**: 2013
- **Responsible Stakeholder**: Area Management
- **Supporting stakeholders**: Ephesus Museum Administration

### To complete product development processes in order to provide service diversity in the management structure

- **Time**: 2014
- **Responsible Stakeholder**: Area Management
- **Supporting stakeholders**: Seljuk municipality, The Turkish Ministry of Culture and Tourism, Tourism Firms, Universities

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**Visitor Planning**

- In order for realization of a safe and quality visiting experience to Ephesus, restructuring of Visitor Management in compliance with the Conservation Plan.
- Congruent with the general Management policy, to make Ephesus to be able to be visited by everyone without overwhelming the carrying capacity of the Area and ongoing archaeological excavations.
- To establish a systematic, effective, efficient visitor Management structure using technological advancements.
- To realize a study to identify needs and habits of different visitor profiles.
- To constitute visiting programs for children, elderly, disabled, women and low income visitors and identifying them in the management structure.

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**Policy**

- Strategy
- Objective
- Actions
- Time period
- Responsible Stakeholder
- Supporting stakeholders
- Finance

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**Sub-plan**

- Visitor Planning
- Policy
- Strategy
- Objective
- Actions
- Time period
- Responsible Stakeholder
- Supporting stakeholders
- Finance

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**Strategy**

- Visitor Planning
- Policy
- Strategy
- Objective
- Actions
- Time period
- Responsible Stakeholder
- Supporting stakeholders
- Finance

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**Objective**

- Visitor Planning
- Policy
- Strategy
- Objective
- Actions
- Time period
- Responsible Stakeholder
- Supporting stakeholders
- Finance

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**Actions**

- Visitor Planning
- Policy
- Strategy
- Objective
- Actions
- Time period
- Responsible Stakeholder
- Supporting stakeholders
- Finance

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**Time period**

- Visitor Planning
- Policy
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- Finance

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<table>
<thead>
<tr>
<th>Project Description</th>
<th>Year</th>
<th>Implementing Entities</th>
<th>Budget Funders</th>
</tr>
</thead>
<tbody>
<tr>
<td>To renew Site entrances of Archaeological Sites in line with changing management understanding</td>
<td>2014</td>
<td>Area Management, The Turkish Ministry of Culture and Tourism, Seljuk municipality</td>
<td>Area Management Budget, Seljuk municipality, The Turkish Ministry of Culture and Tourism</td>
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<td>Tourism Firms, Chairmanships of Excavations, Ephesus Museum Administration</td>
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<tr>
<td>To start electronic and mobile ticketing applications</td>
<td>2013</td>
<td>Area Management, The Turkish Ministry of Culture and Tourism, Seljuk municipality</td>
<td>Area Management Budget, The Turkish Ministry of Culture and Tourism</td>
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<td>Tourism Firms, Chairmanships of Excavations, Ephesus Museum Administration</td>
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<tr>
<td>To define different visiting routes and pricing in line with product diversity</td>
<td>2014</td>
<td>Area Management, The Turkish Ministry of Culture and Tourism, Seljuk municipality</td>
<td>Area Management Budget, The Turkish Ministry of Culture and Tourism</td>
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<td>Tourism Firms, Chairmanships of Excavations, Ephesus Museum Administration</td>
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<tr>
<td>To realize feasibility and project development studies for renewable energy sources to provide clean energy for the archaeological sites</td>
<td>2015</td>
<td>Area Management, The Turkish Ministry of Culture and Tourism, Seljuk municipality</td>
<td>Area Management Budget, The Turkish Ministry of Culture and Tourism</td>
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<td>Tourism Firms, Chairmanships of Excavations, Ephesus Museum Administration</td>
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<tr>
<td>To convert all lightening equipment in the archaeological sites to LED type bulbs</td>
<td>2014</td>
<td>Area Management, The Turkish Ministry of Culture and Tourism, Seljuk municipality</td>
<td>The Turkish Ministry of Culture and Tourism</td>
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<td></td>
<td>Tourism Firms, Chairmanships of Excavations, Ephesus Museum Administration</td>
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<tr>
<td>To deploy hygienic, portable daily-use toilets in visiting routes</td>
<td>2014</td>
<td>Area Management, Seljuk municipality, The Turkish Ministry of Culture and Tourism</td>
<td>Area Management Budget, Seljuk municipality, The Turkish Ministry of Culture and Tourism</td>
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<td>Tourism Firms, Chairmanships of Excavations, Ephesus Museum Administration</td>
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<tr>
<td>To install at least two health cabins in the entrance and exit of the archaeological sites and appoint at least two staff in them in the summer seasons</td>
<td>2012</td>
<td>Area Management, Seljuk municipality, The Turkish Ministry of Culture and Tourism</td>
<td>Area Management Budget, The Turkish Ministry of Culture and Tourism</td>
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<td></td>
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<td>Tourism Firms, Chairmanships of Excavations, Ephesus Museum Administration</td>
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<tr>
<td>To design urban furniture appropriate for the archaeological sites</td>
<td>2014</td>
<td>The Turkish Ministry of Culture and Tourism</td>
<td>The Turkish Ministry of Culture and Tourism</td>
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<td>Seljuk municipality, The Turkish Ministry of Culture and Tourism, Chairmanships of Excavations, Ephesus Museum Administration</td>
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<td></td>
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<td></td>
<td>Production and instalment of these urban furniture in archaeological sites</td>
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<td>To appoint volunteers in the archaeological sites</td>
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<td>To provide mobile sales elements within the archaeological sites to basic eating and drinking needs of visitors</td>
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<td>To constitute an integrated social media portal in which visitors could share their experiences</td>
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<td>To provide shading in the archaeological sites under which visitors could take shelter in hot and rainy conditions</td>
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<td>To establish a Wi-Fi system and a radio station to realize instant communication, music and announcement broadcasting</td>
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<td>Sub-plan</td>
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<tr>
<td>Transportation and Circulation Planning</td>
<td>To make Seljuk City Centre, a focal point of transportation between various cultural points in the region</td>
<td>To make transportation infrastructure between Seljuk-Ephesus-Ayasuluk-Meryem Ana effective and efficient during the plan period</td>
<td>Increasing public transportation efficiency in accessing the Management area and intra-regional transportation, while at the same starting the discussions about using environmentally friendly alternatives</td>
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<tr>
<td>Risk and Crisis Management Planning</td>
<td>To make Ephesus Management Area a field of awareness with respect to risks and crises</td>
<td>To make Disaster and Emergency Early Warning systems established during the plan period</td>
<td>To make risk and crisis Management as an integral part of the Area Management together with local stakeholders</td>
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<tr>
<td>To prepare a risk plan that will define all the relevant risks for the existing archaeological sites in the Management Area</td>
<td>2013</td>
<td>Area Management</td>
<td>Seljuk municipality, Seljuk District Administration, Excavation Chairmanships, Ephesus Museum Administration</td>
</tr>
<tr>
<td>To prepare a risk scenario and crisis management structure that will define all the relevant risks for the existing archaeological sites in the Management</td>
<td>2013</td>
<td>Area Management</td>
<td>Seljuk municipality, Seljuk District Administration, Excavation Chairmanships, Ephesus Museum Administration</td>
</tr>
<tr>
<td>To constitute a specialized team of civil defence force within the Management Area, who are specially trained for the archaeological sites</td>
<td>2014</td>
<td>Seljuk District Administration, District Gendarmerie</td>
<td>Area Management, Seljuk municipality, Excavation Chairmanships, Ephesus Museum Administration</td>
</tr>
<tr>
<td>To identify disaster sensitiveness of all the archaeological sites within the Management Area</td>
<td>2013</td>
<td>Area Management</td>
<td>Seljuk municipality, Seljuk District Administration, Excavation Chairmanships, Ephesus Museum Administration</td>
</tr>
<tr>
<td>To establish water reservoirs and pumping stations if necessary for fire cases in all the archaeological sites in the Management Area</td>
<td>2015</td>
<td>Seljuk municipality</td>
<td>Area Management, Ephesus Museum Administration</td>
</tr>
<tr>
<td>To put fire escape route signs in all the archaeological sites within the Management Area</td>
<td>2014</td>
<td>Area Management</td>
<td>Seljuk municipality, Seljuk District Administration, Excavation Chairmanships, Ephesus Museum Administration</td>
</tr>
<tr>
<td>To do emergency situation exercises at least once a year in all the archaeological sites within the Management Area</td>
<td>Every year following 2013</td>
<td>Area Management</td>
<td>Seljuk municipality, Seljuk District Administration, Excavation Chairmanships, Ephesus Museum Administration</td>
</tr>
<tr>
<td>To measure and report emergency intervention capacities of all the archaeological sites within the Management Area</td>
<td>Every year following 2013</td>
<td>Area Management</td>
<td>Seljuk municipality, Seljuk District Administration, Excavation Chairmanships, Ephesus Museum Administration</td>
</tr>
<tr>
<td>Planning for Reputation Management and Promotion</td>
<td>To make international and national public opinion adopt Management Vision of Ephesus Management Area with a systematic approach</td>
<td>Till the end of the plan period, to realize an improvement in perception of the Ephesus Management Area as an integrated whole with all its components</td>
<td>To promote Ephesus Management Area not only as Ephesus but also as a whole together with Ayasuluk, Seljuk and Meryem Ana</td>
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<tr>
<td>Planning for Education and Awareness Raising</td>
<td>To realize appropriate awareness raising and informing activities congruent with the vision the Management plan and sub-elements in Ephesus Management Area and its surroundings</td>
<td>Till the end of the plan period, to inform and raise awareness among people and key stakeholders living in and around Ephesus Management Areas about the Area Management</td>
<td>During plan period firstly, to realize efforts of informing and awareness raising in Ephesus Management Area and immediate surroundings</td>
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<tr>
<td></td>
<td>To prepare a training strategy in line with the Reputation and Brand Management Plan, in order to inform and increase</td>
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<tr>
<td>Project Description</td>
<td>Year</td>
<td>Organizing Entities</td>
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<td></td>
</tr>
<tr>
<td>Awareness in Ephesus Management Area and its surroundings</td>
<td>2013</td>
<td>Area Management, Universities, Seljuk municipality, Provincial Administration of National Education, Ephesus Museum Administration</td>
<td></td>
</tr>
<tr>
<td>To prepare and publish training material that is to be used in training in Ephesus Management Area and its surroundings</td>
<td>2014</td>
<td>Area Management, Seljuk District Administration, Universities, Excavation Chairmanships, Seljuk municipality, Provincial Administration of National Education, Ephesus Museum Administration</td>
<td></td>
</tr>
<tr>
<td>To train all the mukhtars in Ephesus Management Area and its surroundings</td>
<td>2014</td>
<td>Area Management, Seljuk District Administration, Universities, Excavation Chairmanships, Seljuk municipality, Provincial Administration of National Education, Ephesus Museum Administration</td>
<td></td>
</tr>
<tr>
<td>To train military personnel existing in Ephesus Management Area and its surroundings</td>
<td>2014</td>
<td>Area Management, Seljuk District Administration, Universities, Excavation Chairmanships, Seljuk municipality, Provincial Administration of National Education, Ephesus Museum Administration</td>
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<tr>
<td>To train civil servants working in Ephesus Management Area and its surroundings</td>
<td>2014</td>
<td>Area Management, Seljuk District Administration, Universities, Excavation Chairmanships, Seljuk municipality, Provincial Administration of National Education, Ephesus Museum Administration</td>
<td></td>
</tr>
<tr>
<td>To train imams working in Ephesus Management Area and its surroundings</td>
<td>2014</td>
<td>Area Management, Seljuk District Office of Mufti, Universities, Excavation Chairmanships, Seljuk municipality, Provincial Administration of National Education, Ephesus Museum Administration</td>
<td></td>
</tr>
<tr>
<td>To prepare and publish a children’s book about Ephesus Management Area and distribute it to the surrounding primary schools</td>
<td>2015</td>
<td>Area Management, Universities, Seljuk municipality, Provincial Administration of National Education</td>
<td></td>
</tr>
<tr>
<td>To realize “child tourist guides” project, in which children from primary schools in Ephesus Management Area are to be trained to guide children coming from other primary schools all around Turkey</td>
<td>2016</td>
<td>Area Management, Universities, Seljuk municipality, Provincial Administration of Culture and Tourism, Provincial Administration of National Education</td>
<td></td>
</tr>
</tbody>
</table>

Note: The table is incomplete as it seems to be cut off.
EFES ANTİK KENTİ BÜYÜK TİYATROSU ONARIM VE YENİDEN KULLANIMI / ORKESTRA VE SAHNE TASARIMI, DİAZOMA YÜRÜME YOLU VE KULLANIMA YÖNELİK DÜZENLEMELER

2012 SEZONU
EFES KAZILARI
EFES ANTİK KENTİ BÜYÜK TİYATROSU ONARIM VE YENİDEN KULLANIMI / ORKESTRA VE SAHNE TASARIMI, DİAZOMA YÜRUME YOLO VE KULLANIMA YÖNELİK DÜZENLEMELER

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I. GİRİŞ


Raporda, kullanıma yönelik hazırlanan ve ekte projeleri sunulan Orkestra ve Sahne kaplaması, diazoma yürümeye yol (2011 yılında kurulunuza sunulmuş olan diazoma yürümeye yoluna alternatif olarak, Efes Antik Kenti için öngörülen peyzaj çalışmasına uygun olarak detaylandırılmış halı ile), bariyer, sınırlayıcı çit ve korkuluk elemanları, uyarıcı levhalar, engelli girişi, ve güney rampa çalışmaları anlatılmaktadır.

Tüm eklentilerin şekillendirilmesinde, KVMGM tarafından hazırlanan çevre düzenlemesi projesinin detayları ve malzemelerine odaklanılmış, bu malzemeler ile çalışabilecek sistemler çözülmüştür. Aynı zamanda bu sistemlerin özgün altyapıya zarar vermeden uygulanabilmesi ve koruyucu niteliği olması önem kazanmıştır.

Alandaki konservasyon çalışmaları da bu sistemlerin uygulanmasından önce tamamlanacaktır.

Tüm bu çalışmalar takiben kullanım anahatlarının belirlenmesi ve yapıya zarar vermeyecek sırkülasyon, ziyaret ve etkinlik kullanımı sınırlarının çizilmesi önem taşımaktadır, hem ziyaretçi, hem yapı güvenliğinin sağlanması gerekliliği vurgulanmaktadır.

Dosyada bulunan tüm kararlar Efes Müze Müdürlüğü ve Efes Kazıları Başkanlığı ile birlikte alınmıştır.
II. ORKESTRA VE SAHNE ÖNERİSİ

Çalışmalarda öncelik verilen bir konu, diazoma yürüme yolu ve genel Efes konsepti ile uyumlu olarak değerlendirilebilecek bir orkestra ve sahne tasarımı olmuştur. Hem etkinliklerde sanatçıların kullanabilecekleri bir yüzey olması, hem ziyaretçilerin üzerinde yürümesi esnasında tehlike arz etmeyen bir zemin oluşturulması, hem de yapının çeşitli dönemlerine itibarla saygı ve en az müdahaleyle gerçekleştirilebilecek bir tasarım oluşturularak özgün malzemenin koruma altında alınması amaçlanmıştır.
Bu düzlem, etkinlik ve konserlerde de sahne görevi yapacaktır. Bu alan üzerine dekorlar vb. Yerleştirilebilir.

a. Çalışma alanı

Çalışma alanı yapının merkezinde olan orkestra kısmıdır. Yapı rölövesinde yerel sıfır kotunda olarak kabul edilen bu alan, aynı zamanda yapının çeşitli evrelerine dair önemli arkeolojik buluntular içermektedir.

Orkestra alanı, caveadan sahne binasına uzandığı kadarıyla yedi kısımda incelenebilir, bunlar sırasıyla; istinat (destek) duvarı, dış çember aralığı, profilli kaide çemberi, su kanalı, zemin, sahne sınırı ve merdivenler olarak adlandırılabilir.

1. **İstinat (Destek) Duvarı:** Orkestra’nın istinat duvarı bugünkü halıyla 20. yüzyıldan kalma beton bir konstrüksiyon görünümünderidir. Kazılar sırasında in situ halde bulunan mermer plakalar alt kısımlarda olduğu gibi bırakılmış ya da duvarın yapımı esnasında başka yerlerinde kullanılmıştır.

2. **Dış Çember Aralığı:** Dış çember aralığının üstü örtülmemiştir ve azalan opus sectilelerin harçtan yatağı görülmektedir. O dönemki zeminden yalnızca birkaç parça halinde günümüz kadar gelmiştir.

3. **Profilli Kaided Çemberi:** Dairesel orkestra birçok çemberle bölgelere ayrılmıştır. Profilli dış kaide çemberi bütün halde günümüz kadar gelmiştir. Kaidenin üst yüzeyi boyunca, her ne kadar şimdiye dek hiç bulunamamış olsa da, dikey yapı elemanları için pek çok bağlayıcı civi yeri vardır.

4. **Su Kanalı:** İlk kazıların sonucunda “Helenistik” dönemine ait alt orkestra kanalının çerçevesi açığa çıkarılmıştır ve bugün de yerinde görülebilmektedir. Kanalın üzerini kapatan ve köprü vazifesi gören on ayrı yerde özgün haliyle taş plakalar vardır.

5. **Zemin:** Orkestra’nın zemin kaplaması 20. yüzyıldan kalma yapay taşı plakalardan oluşmaktadır. Bu yeni yuvarlananın kimi yerlerinde inşa döneminden kalma üst yüzeyde yeşilimsi mermerden alanlar bulunmaktadır.

6. **Sahne Sınırı:** Orkestra çemberi proskenion ile kesintiye uğramaktadır. Özgün haliyle kapatılmış olan duvarda sahnin önunde kısmen günümüzde ulaşmış kaide basamağının dayanak izi kalmıştır.

7. **Merdivenler:** Kuzeyde ve güneyde dik merdivenler *ima caveanın* zemin basamağından orkestra’ya inmektedir. İlk kazılar sırasında Sahne cephesini ortalayan bir üçüncü merdiven daha bulunmakta olduğu söylenemiştir.
Roma döneminde orkestra duvarının yapıldığı ve bu esnada önde yer alan oturma sıralarının kesildiği düşünülmektedir. Aşağıdaki şemada böyle bir değişimin nasıl olabileceği anlatılmıştır.

1912 tarihli FiE II isimli kaynaka yer alan bir çizim

Diş çember aralığında günümüze çok az miktarда ulaşmış *opus sectile* yüzeyler bulunmaktadır. *Opus sectile* yüzeylerin arasında da radyal bantlar şeklinde daha büyük döşeme taşları dış çember aralığını dilimlere ayırmaktadır.

1912 tarihli FiE II kaynağında yer aldığı şekliyle tespit edilebilen *opus sectile* motifleri arasında günümüze ulaşabilenler turuncuya boyanmıştır.

Günümüzde de görülebilen dış çember aralığını radyal olarak bölen yeşil mermer zemin blokları Mermer blokların aralarında yer alan *opus sectile* döşeme
Günümüzde orkestra alanının döşemesi modern malzeme ile kısmen tamamlanmıştır, ancak bu tamamlamanın nitelikli olmadığı ve bozulmaya müsait olmakla birlikte, özgün malzemenin bozulmasına da yol açtığı görülmüştür. Tasarım bu olumsuzlukları gidermeye de yönelecektir.

Orkestra yüzeyinde logeion önünde ve dış çember aralığındaki özgün mermer zemin parçaları ve modern döşeme ile kaplanmış yüzey

Orkestra alanındaki ziyaretçi yoğunluğu sonucunda ortaya çıkan bozulma
b. Tasarım Parametreleri

Tasarımda, öncelik verilen konu KVMGM tarafından hazırlatılan çevre düzenlemesinde mevcut malzeme, modül ve detayların uygulanabilirliği üzerine çalışılmıştır.

Sahne kütlesinde kot farkı oluşmamasına dikkat edilmiş, etkinlik ve gündelik kullanım esansında sühhi olmayan durumların ortaya çıkamamasına özen gösterilmiştir.

Tasarımda bir başka önem verilen nokta ise, orkestra kanalının doldurulmaması ve yapı içinde biriken suyun atılmasına faydalı olacağını düşündüğü için, aynı şekilde yapıya özgü geometrisinin (iç ve dış çemberler, orkestra kanalı) bu tasarımına yansıması gerektiğini karara varılmış ve detayların bu hatların üst yüzeye yansımasını olanak verecek şekilde çözülmesine karar verilmiştir.

c. Sahne (Orkestra Kaplaması)

Sahne alanında, Celcus Kütüphanesi önü, Tetragonos Agora ve yukarı girişte kullanılması KVMGM tarafından öngörülen yatay ve dikey traverslerden oluşan 2.5 x 2.5 m boyutlarında modüllerden yapılmış döşemenin bir benzeri öngörülmüştür. Özgün sahne kaplaması parçalarının olduğu kot + 0.00 olarak, dış çemberindeki (opus sectile kalıntılarını barındıran alan) en üst kotun ise +0.10 cm olduğu tespit edilmiştir. 25 cm x 16 cm ebatlarındaki traverslerin dış çemberde yer alabilecekleri en düşük kota yer alınmasının halinde orkestra merkezinde döşeme kotunu 10 cm yükseltmek amacıyla ahşap traverslerden 2.5 x 2.5 m halinde taşıyıcı kirişlerin bu alan yerleşilmesi ve tüm üst kotun +0.26 kotuna çekilmesine karar verilmiştir. Orkestra içinde kare modüller halinde döşenen travers döşeme, orkestra kanalına gelince kesilmişte ve yükseltilmiş traversen imal edilmiş bir kirişle çerçevelemektedir. Döşeme modüllerinin özgün zeminle birebir teması istenmediğinden dolayı, așap travers izgaranın geotekstil keçe ile özgün zeminden ayrılması ve içinde hafif ve şok emici bir malzeme olan pomza (0-8 mm) ile doldurulmasına karar verilmiştir.

Orkestra kanalını çevreleyen iki çember ise merkezden radyal olarak döşenecek ahşap traverslerle dönülmüş, profilli kaide çemberinin ahşap bir kirişle zemine yansıtırılması, aynı zamanda orkestra kanalının da özgün taş köprülerinin izdüşümlerini yansıtır yaklaşık 1 x 1 m boyunca ahşap travers köprülerle bu iki alanın birbirine bağlanmasına ve galvanize bir izgara ile orkestra kanalının kapatılmasına karar verilmiştir.
Orkestra alanı kaplaması modellemesi

Orkestra alanı izometrik görünüş (3B model)
Orkestra kuzey parados ve rampa girişine bakan detayı (kısmi 3B model)


III. DIAZOMA YÜRÜME YOLU ÖNERİLERİ

a. Çalışma Alanı

Çalışma alanı birinci diazoma zeminini kapsamaktadır. 1. diazoma, yapının en alt izleyici kısmını oluşturan ima cavea’nın hemen üzerinde yer almaktadır. Etkinliğe açılması planlanan ima cavea ve media cavea alanlarını birbirinden ayırarak kullanıcının alana dağılımı açısından da uygun bir düzlem oluşturur. Geometrik olarak bakıldığında, yapının daresel yerleşiminin merkezinden yola çıkan ve 31,1 metre yarıçapında, 170 dereceye karşılık gelen bir yanı kapsamaktadır. Diazoma eni yaklaşık 2,30 metredir. Ölçümlerde yerel sıfır olarak kullanılan orkestra düzlemine göre zemin kotu 8,65 ile 8,95 metre arasında yer almaktadır. Kuzeyden güneeye gidildikçe yaklaşık 30cm kot farkı mevcuttur.

Alanın tarihi gelişimine bakıldığında, diazomanın aslında iki evreden sonra günümüzdeki geometrisine ulaştığı görülür. Birinci evrede yaklaşık olarak 120 cm eninde bir diazoma yolu mevcuttur. Bu yolun hemen önünde, orkestra yönünde uzanan oturakların uzantısı olarak mermerden oyma oturakların bulunduğu, özgün diazoma duvarının da günümüzde mevcut olan duvardan yaklaşık 50 cm içeride bulunduğu tespit edilmiştir.¹ İlkinci evrede ise bu

¹ TU Wien Yapı araştırmaları kapsamında bu sonuçlara varılmıştır.
oturakların kaldırılarak bir aşağıdaki basamağa yerleştirildiği, özgün diazoma duvarının da traşlanarak yaklaşık 50 cm geriye çekildiği tespit edilmiştir. Bu bir roma dönemi müdahalesidir ve gerek sosyal yapının geçirdiği değişime gerekse yapının mimarisinde yapılan değişikliklere bağlı olduğu düşünülmektedir. Bu bağlamda diazoma genişliği 120 cm iken 220 cm enine çekilmiştir.

1. evrede diazoma genişliği  
(2006 envanteri T17 radyal kesit)  
2. evrede diazoma genişliği  
(2006 envanteri T17 radyal kesit)

Diazoma duvarının birinci evresinden kalan döşeme yüzeyi


Diazoma alanında, bir başka dikkat çeken nokta ise M4, M13, M14, M17, M18, M19 ve M20 kerkisleri önündeki 90’lı yıllarda yapılmış rekonstrüksiyonlardır. Bu rekonstrüksiyonlar güncel diazoma kotunun yaklaşık 20 cm yükseğinde olup, özgün diazoma kotu ile ilişkilidirler. Devşirme malzeme ile yapılmış bu rekonstrüksiyonlar özgün durumu tam olarak yansıtmaya da verdikleri kotun doğruluğu diazoma duvari üzerindeki izlerden de anlaşılmaktadır ve bu yürümeye yol projesi için önemli bir veri oluşturmaktadır.
b. Tasarım Parametreleri

Diazoma ile ilgili çalışmada tasarım(ler)ı şekillendiren etkenler aşağıdaki gibidir:


Tasarım malzemesi olarak, 2011 yılında sunulan ve onaylanan projede çelik ve ahşap birlikte kullanılmıştır, ancak bu önerinin KVMGM tarafından hazırlatılan Efes Çevre Düzenlemesi projesi ile uyumlulığını artırmak amacı ile, yeniden revize edilerek, orkestra ve Efes genelinde kullanılan ahşap travers malzeme ile şekillendirilmesi uygun görülmüştür.

Sıhhi bir yaklaşım olarak korkuluk gerekliği de görüşülmüştür. Buna göre özgün döşeme kotunda yapılacak bir müdahalede korkuluk gerekmesi, ancak alanın tamamen kaplanması yönünde bir öneri getirilmesi halinde korkuluk gerekebileceği düşünülmüştür. Bu noktada korkuluklu ve korkuluksu önerilerin hazırlanması ve gerekilik değerlendirilmesinin kurulunuza bırakılmasına karar verilmiştir.

c. Diazoma Yürüme Yolu Önerileri

Öneri 1- Boşluklara oturan diazoma yürüme yolu


8 x 25 cm en kesitli, 1.48 m uzunluğundaki tahtaların (16 x 25 cm en kesitli traverslerin enine kesilmesi ile elde edilecek) 12,5 x 8 cm en kesitli ahşap çerçevelere (16 x 25 cm en kesitli traverslerin dörde bölünmesi ile elde edilecek) oturtulması ve 8 x 8 x h (değişken yükseklik) ayaklarla gerekli yükseklikte dengelenmesi ile oluşturulacak bir yürüme yol tasarlanmıştır. Arkadan geçirilecek bir çelik file ile, birinci evre diazoma duvarının düşük kaldiği yerlerde kotun dengelenmesi amacıyla fuller dökülebilecektir.
Öneri 1 kısımi planı (M4, M5 ve M6 kerkisleri önü)

Öneri 1 kısımi izometrik görünüş (3B model)
Öneri 1 kısımi ön görünüş (M4, M5 ve M6 kerkisleri önü)

Öneri 1 kesitler (M6, T6, M5 kerkis ve klimakeslerinden geçen)

Öneri 2- Tüm diazomayı kaplayan yürüme yolu

İkinci bir öneri olarak tüm diazomayı kaplayan bir yürüme yolu önerisi geliştirilmiştir. Bu öneride, rekonstrüksiyon alanların dışında ve daha alt kotta kalan alanlardan geçen, 25 x 16 en kesitli kirişlerle yükseltilen diazoma düzlemi, rekonstrüksiyon alanlarda çimentolu derzlerle sabitlenecektir.

Öneri 2 kısımi planı (M4, M5 ve M6 kerkisleri önü)
Öneri 2 kısmi izometrik görünüş (3B model)

Öneri 2 kısmi ön görünüş (M4, M5 ve M6 kerkisleri önü)

Öneri 2 kesitler (M5, T6, M4 kerkis ve klimakeslerinden geçen)

Kot farkı bir önceki öneriye göre 16 cm daha yüksek olacaktır. Bunun nedeni rekonstrüksiyonların uyarıın de kaplanmasıdır. Bu türde bir kaplamada korkulkuk gerekebileceği düşünülmek 8 x 8 babalar ve trabzanla bir korkuluk önerilmiştir.
IV. GÜNLEY RAMPASI VE ENGELLİ GİRİŞİ

Güney Rampasında da bazı düzenlemeler yapılarak yapıya engelli izleyicilerin alınmasına olanak sağlanacaktır.

Günümüzde mevcut güney rampası, beton rekonstrüksiyonur ve vinç ayağının yerleştirildiği beton kütleye yanaşarak (S1 merdiveni karşısında) sonlanmaktadır. Sezonun sonunda vincin kaldırılması ve beton ayağın alınarak rampanın devamının yapılması öngörülmüştür. Bu bağlamda, Efes Çevre Düzenlemesi önerilerinde yer alan detaylarla rampada bir çözüme gidilmesine karar verilmiştir.

Mevcut beton rampa ve kule vinç pozisyonu (ok belirtilen düzlem, uygulamadan sonraki çıkış yönünü göstermektedir.

Rampanın yapının içine ulaştığı kısımda özgün malzeme ile rekonstrüksiyonu yapılmış bir kısımdır. Ancak bu kısımda sihhi olmayan düzensizlikler tespit edilmiş, ve kullanılacak ahşap malzeme ile buradaki düzensizlikleri ziyaretçi açısından ortadan kaldıracak bir öneri geliştirilmesine karar verilmiştir.
Rampadan yapıya giriş

Geliştirilen öneri, 2,5 m x 2,5 m boyutunda KVMGM projesine uygun modüller halinde detaylandırılmıştır. Güney analemma duvarı önünden yükselen rampa, S1 merdiveninin hemen önünde düz bir sahanlık oluşturarak ve genişlemektedir. Böylece giriş çıkışların düğümlendiği noktada daha geniş bir alan sağlanmıştır. Rampa daha sonra aynı modüllerle yapı içine kadar uzanmakta, parados üzerinden yapıya girdiği alanda eşiklerdeki kot farklarını kapatarak devam etmekte ve engelli izleyici ve ziyaretçilerin de yapıya ulaşmasına olanak sağlamaktadır.

V. BARIYERLER, KORKULUKLAR VE TRABZANLAR, KAPILAR

Bu aşamada yapının genel kullanım şeması ve izleyici kullanımını senaryosu üzerine de etüdlер yapılmıştır. Öncelikle etkinlik esnasında yer alacak kullanım şeması incelenmiş, ardından da bu alanın içerisindeki düzenlemeler üzerine çalışılmıştır. (Ek 2. Plan 1 / 200) İzleyici alanında kullanım esnasındaki düzenlemelerin gerektirdiği, bariyerler, kapılar, korkuluklar, tabelalar vb. gibi elemanların yerlerinin belirlenmesi ve avan proje olarak işlenmesini amaçlamıştır.

a. Bariyerler

Sınırlayıcı elemanlar olarak bariyerlerin yerleri proje üzerinde tespit edilmiştir. 2. diazoma önünden devam eden bariyerler izleyici alanının çevresinden dolaşacak, aynı zamanda çalışılması planlanan sahne binasını da logeion içerisinde ayıracaktır. Efes çevre düzenlemesini
projesinin detayına sadık kalıncaktır. (Efes Ören Yeri Çevre Düzenlemesi Projesi, Peyzaj detayları, PD11 Çevre İhatası Detayı)

Galvanize çeliğin bariyerlerdeki kullanımının PVC kaplı galvanize pencere teli barierlerin kullanılacağı planlanmıştır. Eski telin pabuçları özgün malzemenin üzerine beton dökülerek imal edildiğinden, bu pabuçları ayırmanın malzeme kaybına neden olacağı noktalarda, mevcut boruların pabuçlarını dibinden kesilip yeni galvanize boruların bu pabuçlara montajının mümkün olabileceği, kullanılacak mevcut beton pabuçları boyanarak ve onarılarak daha güzel bir görünüm verilebileceği düşünülmüştür.

Sahne binasının önüne gelecek bariyerin ise modüler bir bariyer olması amaçlanmıştır, zira uzun vadede kalıcı bir bariyer değildir.

b. Korkuluklar ve Trabzanlar

Korkuluklar, diazoma çevresinde tamamen ahşap tasarlanmıştır. 8 x 8 ahşap babaları sabitlenen 8 x 8 ahşap küpeşteyle diazoma çevresi çözülmüştür.

S1 ve N1 girişinde merdivenlerin rahat kullanılması gerektiği için merdiven trabzanları konması gerektiğine karar verilmiştir. Efes Çevre Düzenlemesi projesindeki detaylarla uyumlu şekilde çeliğin kutu profil babalarına tutturulmuş 8 x 8 ahşap küpeşler bağlanacaktır.

Anakaya kütlesinin çevresinde de benzer elemanlarla bir sınır oluşturulması gerektiği düşünülmüş, ancak bir bariyer elemanı kullanmanın görüntü kirliliğine yol açacağına karar verilmiştir. Basit bir sınırlayıcı olarak kullanılan korkuluk ve trabzan benzeri bir elemanla bu alanın çevresinin kapatılmasına karar verilmiştir.

c. Kapılar

Antik kentte ziyaretçi dolaşımını ve çalışma alanlarına geçiş sağlayacak şekilde stratejik yerlere kapılar konması gerekliyor. Bu kapılar hem sirkülasyon açısından, hem de alanın korunması için önem taşımaktadır ve bir anlamda bariyer olarak işlev görmektedirler. Bu kapıların tasarlanmasında da minimum müdahale fikri ön planda tutulmuş, bariyerlerin arasında olan kısımlara denk gelen kapıların bariyer modülü ile benzeşmesine, küçük açıklıkları kapatmak için yapılanak kapıların ise duvara monte değil, kıstırma yöntemiyle sabitlenmesine karar verilmiştir.
Tüm bu elemanların betona denk geldiği yerlerde yere ankrajlanması, özgün zemine denk geldiği yerlerde ise taşınabilir pabuçlarla sabitlenmesi gereklidir.

VI. KULLANIM EKLENTİLERİ (UYARI LEVHALARI, ÇÖP KUTULARI, GEÇİCİ YÖNLENDİRME ELEMANLARI)

a. Uyarı ve bilgilendirme levhaları
Gündelik ziyaret ve etkinlik kullanımında bir diğer dikkate alınan bir diğer konu da kullanıcılardan sağlığına yönelik uyarı levhaları ve alanların hassasiyetini belirten bilgilendirme levhalarıdır.

Orkestra alanından orkestra duvarına çıkan kuzey ve güney merdivenlerinin kayganlığından dolayı bu merdivenlere birer uyarı levhası konması uygun olacaktır. Aynı şekilde, I1 ve I11 kerkislerinin yanlarındaki opus caementicum kütlelerde de tehlikeli ve yasak uyarı konmalıdır.

Anakaya kütlesinin yanına da hem alanın hassasiyetini belirtecek hem de yapısı hakkında bilgilendirecek bir panel hazırlanması yerinde olacaktır.

b. Çöp Kutuları
KVMGM tarafından hazırlanan projede Efes Ören Yeri için öngörülen çöp kutularının aynlarının müze ve kazı başkanlığı tarafından belirlenecek noktalara yerleştirilmesi uygun olacaktır. (Efes Ören Yeri Çevre Düzenlemesi Projesi, Peyzaj detayları, PD10 Çöp Kutusu)

c. Geçici Yönlendirme Elemanları
Etkinlikler ya da kullanım esnasında geçici olarak yönlendirme ve sınırlandırma elemanlarına ihtiyaç duyulduğunda kullanılmak üzere, Efes Ören Yeri için öngörülen imitasyon pabuç üzerine paslanmaz boruların sabitlenerek birbirlerine kordonlarla bağlanılmasıyla çözülen detay önerilmektedir. (Efes Ören Yeri Çevre Düzenlemesi Projesi, Peyzaj detayları, PD06 Sınırlandırma Bandı)
VII. KULLANIM PRENSİPLERİ

Yapının kullanım prensiplerine Efes Müze Müdürlüğü ve Efes Kazı Başkanlığı ile birlikte karar verilmiştir. Bu anlamda gündelik ziyaretçi sirkülasyonu ve etkinlik kullanımı olmak üzere iki senaryo göz önünde bulundurulmalıdır.

**Gündelik ziyaretçi kullanımı:**

- Gündelik kullanımda, ziyaretçi girişleri S1 ve N1 merdivenleri ile Kuzey ve Güney rampalarından olmalıdır. Aynı zamanda Kuzey parados girişi de gün içerisinde açık tutulabilir.
- Ziyaretçiler açık olan her alanda dolaşabilmelidir.

**Etkinlik kullanımı:**

- Etkinlikler esnasında, oturma yerlerine göre S1 ve N1 merdivenleri ile Kuzey ve Güney rampaları izleyiciler tarafından kullanılmalıdır.
- Kuzey parados girişi sanatçı girişi olarak kullanılmalıdır.
- Orkestra duvarından orkestraya inen merdivenlere geçici sınırlandırma bantları çekilmelidir.
- Giriş ve çıkışların sayısıına göre, acil durumda çıkışların sağlanabilmesi için izleyici sayısı 2200 kişinin üzerine çıkmamalıdır.
- Ses yükseltici ve bas yükseltici gibi titreşim kaynakları kesinlikle kullanılmamalıdır, ancak titreşimsız ses düzenleyiciler kullanılabilir.
- Işık kuleleri ve kirişleri, modern olarak inşa edilecek sahne kaplamasının üzerine kurulmalı, özgün yapı taşlarına temas etmemelidir. Aynı şekilde, birinci ya da ikinci dizomalara işık kaynağı konması gerekiyorsa, bu kaynakların mutlaka etkinliğin düzenleyicileri tarafından sağlanacak plaka ve pabuçlara yerleştirilmesi, özgün malzeme ile temasının olmaması gerekliyordur.
- Altyazı bantları ve perdeleri, dekor elemanları ve benzeri eklentiler özgün yapı taşlarına temas etmemeli, modern orkestra kaplaması, bariyer ve çitler, orkestra kaplamasına yerleştirilecek iki kuleleri gibi elemanlara montajlanmalıdır.
- Tüm düzenlenecek etkinlikler, bu kararlar çerçevesinde, Efes Müzesi’nin denetimi altında düzenlenmelidir.
Unutulmaması gereken başka bir nokta da tiyatro yapısının son derece hassas bir harabe olduğunu. Her ne kadar mümkün olan tüm sağlamlaştırılmalar yapılsa da, yapının bir çok kısmının 2000 yılı aşkın süredir değişim geçirmekte olduğu ve ziyaretçi can sağlığı ve yapı sağlığı bakımından sürekli bakıma ihtiyaç duyacağı göz önünde bulundurulmalıdır.

*Sürekli Bakım:*

- Sürekli bakım programı Efes Kazıları Başkanlığı ve Efes Müzesi işbirliği içinde hazırlanmalı ve kesinlikle aksatılmadan uygulanmalıdır.

- Sürekli bakım programında, onarımların denetlenmesi, destek ve strüktürlerin düzenli olarak bakımının yapılması, ziyaretçi sirkülasyon akslarının denetlenmesi, sınırlayıcı ve bariyerlerin düzenli kontrolü ve onarımı, herhangi bir nedenden zara gören mevcut yapı taşlarının tespiti ve onarımı, çatlakölçerlerin sürekli denetimi ve hareketlerin ölçülmesi, bitkilenme ve kirlenmelerin temizlenmesi, vb gibi elemanların periyotları ve uygulama koşulları belirlenmeli ve ilgili kurumlar tarafından onaylanarak resmi niteliğe kavuşmalıdır.
GÜNDELİK ZİYARETCİ KULLANIMI SEMASI

- **ZİYARETCİ SİRKÜLASYONU**
- **ZİYARETE AÇIK ALAN**
- **ENGELLI GİRİŞİ**

ARCADIANE

N1 VOMITORIUMU

N2 VOMITORIUMU

N2 VOMITORIUMU

S1 GİRİŞİ

S2 VOMITORIUMU

S3 GİRİŞİ

ORKESTRA

MERMER CADDE

SAINNE SINASI

TMR. CAME

MEDIN CAMEA

SUNAM CAMEA
VIII. SONUÇ

EK 2. EFES ANTİK KENTİ BÜYÜK TİYATRO YAPISI ORKESTRA VE DÜZENLEME PROJESİ

Pafta 1: Vaziyet Planı 1/200
Pafta 2: Orkestra Planı 1/50
Pafta 3: Orkestra Kesitleri 1/50
Pafta 4: Diazoma Yürüme Yolu Öneri 1 Plan 1/50, detay 1/20
Pafta 5: Diazoma Yürüme Yolu Öneri 2 Plan 1/50, detay 1/20
Pafta 6: Güney Rampası Plan ve Kesitler 1/50
Pafta 7: Detaylar 1/20, 1/10
HAZIRLAYANLAR

Arkeolog Doç. Dr. Sabine LADSTÄTTER

Efes Kazıları Başkanı / Avusturya Arkeoloji Enstitüsü Başkanı / Proje Müellifi

Y. Mimar N. Esin TEKİN

Koruma Mimarı / Proje müellifi

Mimar E. Soner BELLİBAŞ

Koruma Mimarı / Proje Müellifi

Tüm görseller: © Avusturya Arkeoloji Enstitüsü
EFES ANTİK KENTİ BÜYÜK TİYATRO YAPISI
ORKESTRA VE DÜZENLEME PROJESİ

Proje: Nevin Esin Tekin
Ertem Soner BelliBaş

Proforma:

Tarih: 12/07/2012
Pafta Adı: ORKESTRA KESİT
Pafta No: 3
Ölçek: 1/50

Tıccaret Agorasi
Liman Caddesi (Arkadien)
Tiyatro Gymnasium

100 m 80 60 40 20 10 0
1/1000

±0.00 (+11.53)

25 x 16 ahşap travers döşeme
25 x 16 ahşap travers kiriş
0-8 mm pomza
geotekstil keçe
mevcut modern orkestra döşemesi (yapı taş)

25 x 16 ahşap travers kiriş
25 x 16 ahşap travers kiriş
0-8 mm pomza
geotekstil keçe
mevcut modern orkestra döşemesi (yapı taş)

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geotekstil keçe
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mevcut modern orkestra döşemesi (yapı taş)

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geotekstil keçe
mevcut modern orkestra döşemesi (yapı taş)

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25 x 16 ahşap travers kiriş
0-8 mm pomza
geotekstil keçe
mevcut modern orkestra döşemesi (yapı taş)
PROJE: 12 / 07 / 2012
NEVİN ESİN TEKİN
ERDEM SONER BELLİBAŞ
PAFTA ADI: PAFTA NO:

TİCARET AGORASI
LİMAN CADDESİ (ARKADIANE)
TİYATRO GYMNASİONU

1/1000
PROJE: NEVİN ESİN TEKİN
ERDEM SONER BELLİBAŞ
PAFTA ADI: PAFTA NO:
GÜNEY RAMPASI
TARİH: 12 / 07 / 2012
ÖLÇEK: 1 / 50

TİYATRO GYMNASİONU
LİMAN CADDESİ (ARKADIANE)
TİCARET AGORASI
MERMER CADDE

25 x 16 ahşap travers dögeme
25 x 16 ahşap travers kırış betonarme rampa

Devsirme malzeme ile rekonstrüksiyon hattı
mevcut beton rampa ahşap travers ile kaplanacak

E-E KESİTİ
PLAN
ST. JEAN CADDESİ DÖŞEME DETAYI

AYASULUK CADDESİ DÖŞEME DETAYI

1. GRADE ARCHEOLOGICAL SİTE
2. VEHICLE AND PEDESTRIAN ROAD
3. (GRANITE FLOOR COVERING)
4. PEDESTRIAN ROAD
5. (WOODEN TRAVERS FLOOR COVERING)
6. PEDESTRIAN ROAD
7. (FILLER FLOOR COVERING)
8. PEDESTRIAN ROAD
9. (EXISTING STONE FLOOR COVERING)
10. PEDESTRIAN ROAD
11. (SAME TECHNIQUE WITH EXISTING STONE FLOOR COVERING)
12. PEDESTRIAN ROAD
13. (STEP STONE FLOOR COVERING)
14. (REMAINS OF AYASULUK CASTLE, BASILICA OF ST. JEAN AND DEFENSE WALLS, BYZANTINE WATER AQUEDUCTS)

PROPOSED STRUCTURES
1. (TEMPORARY CAFE AND SALES-UNITS)
2. (WOODEN BENCH)
3. (WOODEN BENCH)
4. (WOODEN TRAVERSE)
5. (FILLER)
6. (DARK GRANITE)
7. (LIGHT GRANITE)
8. (LIGHT GRANITE)
9. (GRASS JOINTING)
10. (EXISTING STONE)
11. (SAME TECHNIQUE WITH EXISTING STONE)

SELÇUK, AYASULUK CASTLE MEASURED DRAWINGS, RESTITUTION, RESTORATION, LANDSCAPING AND ELECTRICAL LIGHTING PROJECTS

BU PROJE KAPSAMINDA HAZIRLANMIŞ TÜM KORUMA AMAÇLI ÇALIŞMALAR - TASARIM, ÇİZİM, ARAŞTIRMA, FOTOĞRAF, BELGE VE PROJE EKİ RAPORLAR / DİĞER MÜHENDİSLİK PROJE, RAPOR, HESAP VB.- BU PROJE VE UYGULAMA DIŞINDA HİÇBEK KULLANILAMAZLAR. 5846 SAYILI, FİKİR VE SANAT ESERLERİ KANUNU İLE ULUSLARARASI BERN SÖZLEŞMESİ MADDELERİ İLE T.C. KÜLTÜR VE TURİZM BAKANLIĞI KÜLTÜR VE TABİAT VARLIKLARINI KORUMA YÜKSEK KURULU'NUN 22.03.2001 TARİH VE 680 SAYILI İLKE KARARI UYARINCA, HAZIRLANAN ÇALIŞMALAR ÜZERİNDE PROJE MÜELLİFİ SIFATIYLA ANB MİMARLIK MÜŞAVİRLİK İNŞAAT  VE TİC. LTD. ŞTİ. NİN HER HAKKI SAĞLI OLUP PROJE MÜELLİFİNİN YAZILI ONAYI OLMAKSIZIN HERHANGİ BİR DEĞİŞİKLİK, EK DÜZENLEME, YENİ TASARIM, YA DA  UYGULAMA ESNASINDA HERHANGİ BİR DEĞİŞİKLİK YAPILAMAZ.

ANB MİMARLIK MÜŞAVİRLİK İNŞAAT VE TİC. LTD. ŞTİ. © 2011
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<th>Copyright owner (if different than photographer/director of video)</th>
<th>Contact details of copyright owner (Name, address, tel/fax, and e-mail)</th>
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<td>2006</td>
<td>F.-O.Durgut</td>
<td>Austrian Archeological Institute</td>
<td><a href="mailto:ephesus@oeai.at">ephesus@oeai.at</a></td>
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<td>April 2013</td>
<td>Ephesus Museum Archive</td>
<td>Ephesus Museum Directorate</td>
<td><a href="mailto:efesmuzesi@kultur.gov.tr">efesmuzesi@kultur.gov.tr</a></td>
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<td>3</td>
<td>Photo</td>
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<td>Ephesus Museum Archive</td>
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<td>Ephesus Museum Archive</td>
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<td>April 2013</td>
<td>Ephesus Museum Archive</td>
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<td>April 2013</td>
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<td>General Directorate of Cultural Heritage and Museums</td>
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Law on the Conservation of Cultural and Natural Property

Law Number: 2863
Published in the Official Gazette on: 23/07/1983 number: 18113

CHAPTER ONE
General Provisions

Aim:
Article 1 – The aim of this law is to define movable and immovable cultural and natural property to be protected, regulate proceedings and activities, describe the establishment and duties of the organisation that shall set principles and take implementation decisions in this field.

Scope:
Article 2 – This Law covers issues regarding movable and immovable cultural and natural property to be protected and the relevant duties and responsibilities of real and legal persons.

Definitions and abbreviations:
Article 3 – Definitions and abbreviations used in this law:

a) Definitions:
(1) (Amended: 14/07/2004 – 5226/1. article) "Cultural property" shall refer to movable and immovable property on the ground, under the ground or under the water pertaining to science, culture, religion and fine arts of before and after recorded history or that is of unique scientific and cultural value for social life before and after recorded history.

(2) "Natural property" shall refer to all assets on the ground, under the ground or under the water pertaining to geological periods, prehistoric periods until present time, that are of unique kind or require protection due to their characteristics and beauty.

(3) "Conservation site" shall be cities and remains of cities that are product of various prehistoric to present civilizations that reflect the social, economic, architectural a.s. characteristics of the respective period, areas that have been stages of social life or important historical events with a concentration of cultural property and areas the natural characteristics of which have been documented to require protection.

(4) "Conservation" shall mean all conservation, maintenance, restoration works and function modification of immovable cultural and natural property and the conservation, maintenance, repair and restoration works of movable property.

(5) "Conservation zone" shall mean an area to be protected mandatorily with activities to conserve its cultural and natural property or its historical environment.

(6) (Amended: 17/06/1987 - 3386/1 article) "Evaluation" shall mean the exhibition, organisation, use and scientific promotion of cultural and natural property.

(7) (Added: 14/07/2004 – 5226/1 article) "Archaeological site" shall mean an area where man-made cultural and natural property converges as the product of various prehistoric to present civilisations, that is adequately defined by topography and homogenous, at the same time historically, archeologically, artistically, scientifically, socially or technically valuable, and exhibits partial structures.

(8) (Added: 14/07/2004 – 5226/1 article) "Conservation plan" shall mean the plan of a conservation site as defined by the law, of the scale prescribed for a master and implementation development plan comprising the entirety of objectives, tools, strategies, planning decisions, positions, planning notes, explanation reports, drafted in a way to entail strategies on job creation and value addition, principles of conservation, terms and conditions of use, settlement limitations, rehabilitation, areas and projects of renewal, implementation phases and programmes, open space systems, pedestrian walkways, vehicle transport, design principles of infrastructure facilities, densities and parcels of land designs, local ownership, participatory area management models on the basis of financial principles of implementation, improving the social and economic structure of households and offices situated in the conservation site on existing maps on the basis of field studies providing archaeological, historical, natural, architectural, demographic, cultural, socio-economic, ownership and settlement data taking into account surrounding interactive areas with the view of protecting cultural and natural property in line with the sustainability principle.

(9) (Amended: 14/07/2004 – 5226/1 article) "Lanscaping project" shall mean projects by the scale of 1/500, 1/200 and 1/100 taking into account the unique characteristics of each architectural site with the view of protecting the archaeological potential of the area, controlled opening of the area to visitors, promotion, solving existing problems related to
use and circulation and meeting the area’s needs through modern state-of-the-art facilities.

(10) (Amended:14/7/2004 – 5226/1 article) "Management site" shall mean an area that is delineated by the Ministry by obtaining the view of the relevant administrations to ensure coordination in planning and conservation with the competent central and local administrations and civil society organisations with the aim of effective protection, revitalization, evaluation, development of conservation sites, architectural sites and surrounding interactive areas in their natural beauty around a specific vision and theme and meeting the community's cultural and educational needs.

(11) (Added:14/07/2004 – 5226/1 article) "Management plan" shall mean a plan revised on a five-yearly basis drafted with the view of protecting the management area, ensuring its revitalization, evaluating, also indicating the annual and five-yearly implementation phases and budget for the conservation and development project prepared by taking into account the operational project, excavation plan and landscaping project or conservation plan.

(12) (Added:14/07/2004 – 5226/1 article) "Junction point" shall mean cultural property not within the boundaries of the management area, but associated with the same in terms of management and development on the basis of archaeological, geographical, cultural and historical considerations or the same vision or theme.

b) (Amended: 17/06/1987 - 3386/1 article) Abbreviations:

(1) "Ministry" shall mean the Ministry of Culture and Tourism,
(2) "Superior Council for Conservation" shall mean the Superior Council for the Conservation of Cultural and Natural Property,
(3) (Amended:14/07/2004 – 5226/1 article) "Regional Council for Conservation" shall mean the Regional Council for the Conservation of Cultural and Natural Property.

Obligation to notify:
Article 4 – Persons that discover movable and immovable cultural and natural property, owners, proprietors or occupants that know or have recently found out about the existence of cultural and natural property on the land they own or use shall be obliged to notify the nearest museum directorship or the village headman or the local administrators of other places within at the latest three days.

If such property is in military garrisons and restricted areas, the relevant command levels shall be notified in line with the relevant procedure.

The village headman, the local administrator receiving such notification or the relevant authorities that are directly notified of such property shall take the necessary measures to protect and secure such property. The village headman shall notify the nearest local administrator as of the situation and the measures taken on the same day. The local administrator and other authorities shall notify in writing the Ministry of Culture and Tourism and the nearest museum directorship within ten days.

Upon receiving this notification, the Ministry and Museum Director shall instigate due proceedings as soon as possible in line with the provisions of this law.

Quality of state property:
Article 5 – Immoveable property belonging to the state, public institutions and organisations and movable and immovable cultural and natural property to be protected that is known to exist or will be discovered on an immovable property owned by real and legal persons subject to civil law shall have the quality of state property.

Registered and annexed foundation property subject to a separate status due to its special qualities shall not be covered by this provision.

CHAPTER TWO
Immovable cultural and natural property to be protected

Immovable cultural and natural property to be protected:
Article 6 – The following is immovable cultural and natural property to be protected:

a) Natural property to be protected and the immovable property built until the end of the 19th century,

b) The immovable property created after the mentioned date that the Ministry of Culture and Tourism deems necessary to be protected considering its importance and characteristics,

c) Immovable cultural property situated in the conservation site,

d) Buildings that were stages of great historic events during the National War of Independence and the Foundation of the Republic of Turkey that are not subject to time and registration rules due to their importance for national history, areas to be identified as such and houses used by Mustafa Kemal ATATÜRK,

However, the immovable property not decided to be protected by the Conservation Councils on the basis of their architectural, historical, aesthetic, archaeological and other important characteristics shall not be regarded as immovable cultural property to be protected.
Historic rock shelters, tree and tree populations with special characteristics a.s. are examples of immovable natural property.

**Identification and registration:**

**Article 7 – (Amended: 17/06/1987 - 3386/2 article)**

(Amended first paragraph: 26/05/2004-5177/26 article) The identification of immovable cultural and natural property and natural sites shall be coordinated by the Ministry of Culture and Tourism by obtaining the view of the relevant institutions and organisations the activities of which will be affected.

Such identification shall take into account the history, art, region and other characteristics of the cultural and natural property. An adequate number of antiquities of exemplary nature reflecting the characteristics of the period they pertain to shall be identified as cultural property to be protected to the extent of the means of the state.

Following identification, the immovable cultural and natural property to be protected shall be registered with a decision to this end by the Regional Council for Conservation.

Procedures, principles and criteria regarding the identification and registration process shall be specified in the regulation.

Immovable cultural and natural property owned by registered and annexed foundations administered and controlled by the General Directorate for Foundations, mosques, tombs (türbe), caravanserais, madrasahs, khans, public baths, masjids, zaviyahs, sebils, mevlevihanes (lodge of Mevlevi dervishes), fountains a.s. immovable cultural and natural property to be protected owned by real and legal persons shall be identified and inventoried by the General Directorate for Foundations.

Publication and notification of these decisions and their entries into the title deeds register shall be specified in a regulation.

**Decision-making powers related to the conservation site:**

**Article 8 –** Conservation Councils shall identify the conservation site of the cultural and natural property to be protected that has been registered according to article seven, and make decision on whether or not to build and install in this area. The decision of the Conservation Councils can be objected to according to paragraph two of article 61.

An adequate area shall be designated for the conservation of cultural and natural property to be protected and the preservation of its appearance and cohesion with its surroundings. The related principles shall be specified in a regulation to be drafted by the Ministry of Culture and Tourism.

**Prohibition of unauthorized intervention and use:**

**Article 9 – (Amended: 14/07/2004 - 5226/3 article)**

Immovable cultural and natural property to be protected and conservation sites shall not be interfered with physically or by any way of construction, and used for service or modified for use contrary to the decisions of the Regional Conservation Councils within the framework of the resolutions of the Superior Council for Conservation. Substantial repair, construction, installation, sounding, partial or complete demolition, incineration, excavation or similar works shall be regarded as physical intervention and intervention by way of construction.

**Authorities and methods:**

**Article 10 –** The Ministry of Culture and Tourism shall be authorized to take the necessary measures or have others take the necessary measures to conserve immovable cultural and natural property, regardless of ownership or administration, control or have public institutions and organisations, municipalities and governorships carry out control. (1)

The Presidency of the Turkish Grand National Assembly shall guarantee the conservation of cultural and natural property administered and controlled by the Turkish Grand National Assembly.

To ensure conservation the Ministry of Culture and Tourism shall provide technical assistance and cooperation, if necessary.
The Ministry of National Defence shall conserve and evaluate cultural and natural property under its administration and control or along the borders and in restricted zones. Such conservation shall be agreed upon by protocol between the Ministry of National Defence and the Ministry of Culture and Tourism.

(Amended: 17/06/1987 - 3386/4 article) Immovable cultural and natural property owned by registered and annexed foundations administered and controlled by the General Directorate for Foundations, mosques, tombs (türbe), caravansaries, medreses, khans, public baths, masjids, zaviyahs, mevlevihanes, fountains a.s. cultural property owned by real and legal persons shall be conserved and evaluated by the General Directorate for Foundations after the Conservation Council decides to conserve.

The conservation and evaluation of immovable cultural and natural property owned by other public institutions and organisations shall be under their responsibility in accordance with the provisions of this law.

The Ministry of Culture and Tourism shall receive adequate budget appropriations each year to deliver this service.

(Repealed paragraph eight:14/07/2004 – 5226/4 article)

(Added: 17/06/1987 - 3386/4 article) The Ministry shall be responsible for the conservation and evaluation of the area that is surveyed, excavated and sounded.

(Additional paragraph:14/07/2004 – 5226/4 article) Conservation, implementation and inspection offices composed of experts on art history, architecture, city planning, engineering, archaeology a.s. professions shall be established in metropolitan municipalities, governorships, municipalities authorized by the Ministry to process and implement various aspects of cultural property. Moreover, project offices shall be established in special provincial administrations to prepare and implement surveys, restitution, restoration projects with the aim of conserving cultural property and training units to provide certified training to construction masters.

(Additional paragraph:14/07/2004 – 5226/4 article) Municipalities shall be competent within their municipal boundaries and adjacent areas, governorships shall be competent outside municipal boundaries.

(Additional paragraph:14/07/2004 – 5226/4 article) The above offices shall be obliged to control the implementation of conservation plans, project and material changes and undertake building inspection as deemed appropriate by the Regional Conservation Council.

(Additional paragraph:14/07/2004 – 5226/4 article) The composition of experts, the operation and work of these offices and the related procedures and principles of permission shall be specified in a regulation to be prepared by the Ministry and the Ministry of the Interior according to the characteristics of the area.

Rights and obligations:

Article 11 – Provided that maintenance and repair done by the owners of immovable cultural and natural property is in compliance with the maintenance and repair orders and instructions of the Ministry of Culture and Tourism stipulated in this law, they shall exercise the rights and exemptions defined on their behalf in this law. However, cultural and natural property to be protected and their conservation sites cannot be acquired by means of possession or occupation.

The owners shall exercise all their rights of ownership and powers pertaining to the property as long as these do not contradict with the provisions of this law.

The property of persons who fail to fulfil their responsibilities of maintenance and repair as defined by this Law shall be duly expropriated. Registered and annexed foundation property shall not be subject to this provision.

If deemed appropriate by the Ministry of Culture and Tourism, the General Directorate for Foundations, special provincial administrations, municipalities and other public institutions and organisations can assist the above-mentioned owners, if necessary, in conserving, maintaining and repairing the immovable cultural and natural property with technical expertise and allocation from their funds.

Aid for repair of immovable cultural property and contribution fee

Article 12 – The Ministry of Culture and Tourism shall provide aid in kind, in cash and technical assistance for the conservation, maintenance and repair of cultural and natural property to be protected and owned by real and legal persons subject to civil law.

(Repealed second and third paragraphs: 21/02/2001 - 4629/6 art.)
The budget of the Ministry shall receive adequate appropriations to this end. The procedures and principles of such aid and assistance to be provided by the Ministry shall be specified in a regulation.

10% of the property tax collected from the tax payer according to article 8 and 18 of the Property Tax Law numbered 1319 shall be utilized as "Contribution Fee for the Conservation of Immovable Cultural Property" and collected together with the property tax by the relevant municipality with the aim to conserve and evaluate cultural property under the responsibility of municipalities.

The collected amount shall be deposited in a special account to be opened by the special provincial administration. The governor shall transfer this amount to municipalities situated in the province for expropriation, project design, planning and implementation within the scope of the projects drafted by the municipalities to conserve and evaluate cultural property. The governor shall supervise the use of the contribution fee.

Contribution fees accruing as per this article shall be subject to the provisions of Law numbered 1319, chapter three.

Minimum 10% of the loans given according to the Housing Development Law numbered 2985 shall be allocated to the maintenance, repair and restoration of registered cultural property. The Ministry and the Housing Development Administration shall determine priority projects within this scope jointly.

**related legislation:**
1) regulation on the contribution fee for the conservation of immovable cultural property
2) regulation on aid and assistance in the repair of immovable cultural property

**Prohibition of transfer:**

**Article 13** – No immovable cultural and natural property to be protected owned by the Treasury and other public institutions and organisations registered and declared duly and immovable property belonging to these that are within the designated conservation site can be sold and donated to real and legal persons without the permission of the Ministry of Culture and Tourism.

**Use:**

**Article 14** – The transfer of usufruct rights pertaining to immovable cultural and natural property to be protected to state departments, public institutions and organisations for periodic use in public service, to national associations serving the public interest or leasing such property to real and legal persons shall be subject to permission by the Ministry of Culture and Tourism.

Transfer of usufruct rights of the mentioned property of foundations that are registered and annexed foundations administered and controlled by the General Directorate for Foundations and the administration of which has been transferred to the General Directorate for Foundations as per the Law on the Transfer of Ancient Structures of Historical and Architectural Value That Have Been Originally Foundations to the General Directorate for Foundations numbered 7044 to state departments, public institutions and organisations for the purpose of rendering public services and national associations working in the interest of the public for certain periods of time or leasing these to real and legal persons on the condition that they be used without violation of their character shall be authorized by the General Directorate of Foundations.

The above users of cultural and natural property to be protected shall be obliged to maintain, repair and restore these in line with the principles defined in this Law and undertake the related expenses.

**Expropriation:**

**Article 15** – Immovable cultural property and its conservation site shall be expropriated according to the below principles:

a) Immovable cultural and natural property to be protected and conservation sites partially or wholly owned by real and legal persons shall be expropriated according to the programmes of the Ministry of Culture and Tourism. To this end, the Ministry of Culture and Tourism shall receive adequate budgetary appropriations.

**Addendum: 17/06/1987 - 3386/5 art.; Amended:14/07/2004 – 5226/7 art.** Public institutions and organisations, municipalities, special provincial administrations and unions of local administrations can expropriate registered immovable cultural property provided these be used in line with the functions prescribed by Regional Conservation Councils.

b) The expropriation of immovable cultural and natural property to be protected and its conservation site originally owned by a foundation, but presently partially or wholly owned by real and legal persons shall be undertaken by the General Directorate
c) The expropriation of conservation sites of immovable cultural and natural property to be protected that conjoin with roads, parking lots, green space on the development plan shall be undertaken by the municipality. These shall undertake the expropriation of conservation sites of cultural property under the responsibility of other public institutions and organisations in terms of maintenance and repair or where these have usufruct rights.

d) The appreciation of the cost of expropriation shall not be based on the age, uniqueness and artistic value of the immovable cultural property.

e) (Amended: 17/06/1987 - 3386/5 art.) Expropriation proceedings shall be subject to the provisions of this Law and to such provisions of the Expropriation Law numbered 2942 that do not contradict with this Law.

f) (Added: 17/06/1987 - 3386/5 art.) (bak) Parcels that are part of the immovable cultural and natural property to be protected on which construction is definitely prohibited due to the conservation site status can be exchanged with other parcels of the land upon request of the owner. If there is a building or facility on it, the fair market value thereof shall be determined as per the provisions of article 11 of Law numbered 2942 and paid out to the owner upon filing an application. The procedures and principles of this provision shall be specified in a regulation.

**Prohibition of unlicensed building:**

**Article 16** – Unlicensed construction on immovable cultural and natural property to be protected and on the related conservation site is prohibited. Unlicensed construction on the property and building in contradiction with the terms and conditions of the conservation plans and, for conservation sites, in conflict with the terms and conditions of the conservation site shall be duly processed according to the land development legislation.

**Conservation principles and terms of use during the transition period regarding conservation sites and conservation plans**

**Article 17** – (Amended: 14/07/2004 - 5226/8 art.)

a) The proclamation of an area as a conservation site by the Regional Conservation Council shall halt all kind of planning implementation of any scale in this area. If applicable, any planning decisions and notes of the scale of 1/25.000 pertaining to the surrounding interactive area of the conservation site shall be revised by taking into account the status of the conservation site and be approved by the relevant administration.

Until completion of the conservation plan, the Regional Conservation Council shall determine the principles and terms of use to apply for the transition period within three months.

Municipalities, governorships and the relevant institutions shall hold meetings in the area with the participation of the relevant professional organisations, civil society organisations, and residents affected by the plan, have the conservation plan prepared, examined, finalized and submit it to the Regional Conservation Council. Unless the conservation plan is prepared in two years, the implementation of the principles of conservation and terms of use pertaining to the transition period shall be suspended until the conservation plan is completed.

Provided there is a forceful reason for not preparing the plan in two years’ time, the Regional Conservation Council can provide extension for one additional year.

Conservation plans negotiated and deemed appropriate by the Regional Conservation Council shall be submitted to the relevant administrations for approval.

The relevant administrations shall negotiate the conservation plan within at the latest two months and, if any, submit alterations to the Regional Conservation Council. The Regional Conservation Council shall evaluate these alterations and, if deemed appropriate by the Regional Conservation Council, the plan shall be resubmitted to the relevant administration for approval. Plans not approved within sixty days shall be deemed final and put into force. With the enforcement of the conservation plan, the transition period principles of conservation and terms of use shall be invalid without requirement for any decision to affect it.

The Ministry shall undertake, commission and approve the implementation and alteration of landscaping projects regarding archaeological sites with the consent of the relevant Regional Conservation Council.

Alterations of conservation plans and landscaping projects shall be subject to the above procedures.

**Conservation plans** shall be prepared by professional experts appointed by the Ministry from the disciplines of architecture,
restoration architecture, art history, archaeology, sociology, engineering, landscaping architecture the author being an urban planner by taking into account the location of the area, conservation site status and characteristics.

Procedures and principles pertaining to the preparation, demonstration, implementation, control of conservation plans and landscaping projects and the qualification of persons preparing the plan, their duties, powers and responsibilities shall be specified in a regulation to be issued by the Ministry and the Ministry of Public Works and Settlement.

The General Directorate of the Bank of Provinces shall receive sufficient budgetary appropriations for transfer to municipalities to be used in the implementation of the conservation plan. Special Provincial Administrations shall allocate funds from their own budget to implement the conservation plan.

In areas declared conservation sites by the Regional Conservation Council, the construction of buildings the subbasement level of which has been completed prior to the publication of the above decision in conformity with the building license and its attachments obtained in line with the development legislation and approved development plan shall be continued, however the relevant administrations shall have the authority to execute ex officio the transfer of the right to construction according to paragraph (c) of this article. The building license for structures the subbasement level of which has not been completed shall be cancelled. The provisions of this article shall not apply for conservation sites subject to absolute prohibition of building.

b) Immovable property owned by real and legal persons of civil law in conservation sites with an absolute prohibition of building according to the conservation plan, can be bartered with immovable property belonging to the municipality and the special provincial administration upon request of the owner.

c) For municipal boundaries and their adjacent areas, municipalities, outside such boundaries governorships shall have the authority to transfer ownership of registered immovable cultural property the building rights of which have been restricted or of the immovable property situated on its conservation site or the building right of which has been restricted through a conservation plan or parts thereof subject to building restriction to areas owned by them or by third parties that are marked as cleared for building in the development plans within the scope of a programme prioritizing exercising the rights from such transfer.

The transfer shall be based on the fair market value offset of a real estate valuation company that has been approved by the Capital Market Board. However, if the to be transferred right is related to the registered immovable cultural property the value of the structure shall not be considered.

The relevant administrations shall have the authority to issue documents to ensure that the right to build that has been restricted be enjoyed in other areas cleared for building and allocated as transfer areas within the scope of the development plan, this right is converted into securities registered in the name of the holder, and to present these documents to the eligible owners of the immovable property in areas where building rights are restricted with a due annotation in the title deed and to collect these to license areas allocated as transfer areas in the development plan with a due annotation in the title deed. The Bank of Provinces shall print, keep, approve the transaction of this change of hands, set up and monitor the database related to these securities.

If the right to build is completely transferred due to an absolute building prohibition in the area, the ownership of the immovable property where there is a restriction of right to build shall pass to the relevant administration along with its annexes and parcels, be registered in the name of the administration and never be sold.

If the owner has a protectable right to build in the parcel to be transferred, the right to build shall be deemed as partially transferred. Thus, his/her ownership in the area subject to a building restriction shall continue.

However, if the transferable right is related to a registered immovable cultural property, the owner shall be obliged following receipt of securities to commence and complete maintenance, repair and restoration works necessary to conserve and revive the mentioned property in conformity with a protocol to be signed with the relevant administration. Otherwise, the relevant administration shall have the authority to collect from the owner the price and interest of the received security. This and the protocol shall be recorded in the title deed exempt from any kind of charges, fees and stamp duties before the delivery of the security by the relevant administration.

If it is not possible to determine the area to be transferred within the municipal boundaries where the restricted right exists, the relevant administrations shall have the authority to implement joint programmes.

Principles and procedures related to the implementation of the above paragraph shall be specified in a regulation to be prepared by the Ministry of Public Works and Settlement, Ministry of the Interior and the Ministry.

Principles of building:
Article 18 – (Amended: 17/06/1987 - 3386/7 art.)
The Regional Conservation Council shall group the immovable cultural property to be protected within three months following the application of the owners.

The grouped immovable cultural property shall be recorded under the declarations field in the title deeds registry. Repair and building principles cannot be determined without grouping.

(Additional paragraph: 14/07/2004 – 5226/9 art.) A restoration architect or an architect must be present during the survey, restoration and restitution projects and their implementation. The survey, restoration and restitution project implementation works of group 1 shall be undertaken by experts in engraving, wood, iron, stone and restoration based on the characteristics of the structure.

(Additional paragraph: 14/07/2004 – 5226/9 art.) Persons who are directly or indirectly involved in implementation outside the scope of approved plans and projects in conservation sites, cultural property to be protected and their conservation zones thereof shall be banned for five years from plans, projects and management of implementation of activities related to the Regional Conservation Councils. The relevant municipality or governorship shall supervise persons in charge of implementation. Contradictory acts shall be reported to the Ministry and the relevant professional chamber.

(Additional paragraph: 14/07/2004 – 5226/9 art.) Irrespective of the reason, if the person in charge of implementation leaves during the implementation phase of the project, the Ministry shall be informed and implementation suspended until a replacement is found.

(Additional paragraph: 14/07/2004 – 5226/9 art.) The building principles, inspection and procedures and proceedings of the implementation of this article shall be specified in a regulation to be prepared by the Ministry.

Local administrations cannot alter decisions of the Regional Conservation Councils regarding a new construction or an addition or auxiliary building on the parcel of the immovable cultural property or the approved cultural property projects. However, they shall check the conformity of the structure to be built with technical and health legislation.

The parcels of immovable cultural property to be protected cannot be divided and combined in a way to affect the cost of the immovable cultural property.

Obligation of the owners to give permission:
Article 19 – The owners of immovable cultural and natural property shall be obliged to permit and facilitate the work of experts assigned by the Ministry of Culture and Tourism, when necessary, to inspect, examine, prepare the map, plan and survey, photograph and copy of the property. However, officials shall perform their tasks without violating private property and life.

Transport of immovable cultural property:
Article 20 – Immovable cultural property and its components shall be conserved in-situ. However, if transporting the immovable cultural property to another location is mandatory or necessary due to its characteristics, the Ministry of Culture and Tourism can undertake the transport with the consent of the Regional Conservation Council by taking the necessary security measures. If the owner of the immovable property incurs damage because of the transport of the cultural property, compensation shall be determined by a commission formed by the Ministry of Culture and Tourism and paid to the aggrieved.

Exceptions and exemptions:
Article 21 – (Amended: 17/06/1987 - 3386/8 art.)

(Repealed first paragraph: 14/07/2004-5226/27 art.)

(Repealed first paragraph: 14/07/2004-5226/27 art.)

Immovable cultural property registered as "immovable cultural property to be protected" and classified as group I and II and parcels of immovable cultural and natural property in archaeological sites and natural sites with absolute building prohibition shall be exempt from all kind of taxes, duties and levies.

On the condition that they be used for identification, projects, maintenance, repair, restoration, excavation and security in museums aimed at conserving cultural property all kind of tools, equipment, machinery, technical materials and chemical substances, gold and silver leaf to be imported by the Turkish Grand National Assembly, the Ministry of National Defence, the Ministry and the General Directorate for Foundations shall be exempt from all kind of taxes, duties and levies.

Repair and construction works concerning immovable cultural property undertaken in line with the decisions of the Regional Conservation Council shall be exempt from taxes, duties, levies and expenditure contribution collected according to the Municipal Revenues Law.

(Additional paragraph: 14/07/2004-5226/27 art.) Immovable cultural property registered as per this Law shall not be
subject to the provisions of the Law on Building Inspection numbered 4708 and dated 29/06/2001.

Article 22 – (Repealed: 17/06/1987 - 3386/18 art.)

CHAPTER THREE
Movable Cultural and Natural Property to be Protected

Movable cultural and natural property to be protected:
Article 23 – The following shall be movable cultural and natural property to be protected:

a) (Amended: 17/06/1987 - 3386/9 art.) All kind of cultural and natural property from geological periods, prehistory and recorded history, having documentary value in terms of geology, anthropology, prehistory, archaeology and art history reflecting the social, cultural, technical and scientific characteristics and level of the period they belong to.

All kind of animal and plant fossils, human skeletons, firestones (sleks), volcanic glass (obsidian), all kind of tools made of bones or metal, tiles, ceramics, similar pots and pans, statues, figurines, tablets, weapons to cut, for defence and assault, icons, glassware, ornaments (hülliyat), ring stones, earrings, needles, pegs, stamps, bracelets a.s., masks, crowns (diadems), leather, cloth, papyrus, parchment or documents inscribed or described on metal, balances, coins, stamped or inscribed tablets, handwritten manuscripts or books with tezhip (gilding), miniatures, embossing of artistic value, oil or water colour paintings, relics (muhallefat), arms (nişan), medals, portable goods and their parts made of tiles, soil, glass, wood, textiles a.s.

Cultural property of ethnographic quality relating to science, religion and mechanical (mihaniki) arts including artefact tools and equipment reflecting the social mission of peoples.

Coins pertaining to the period of the Ottoman Sultans Abdülmecit, Abdülaziz, II. Abdülhamit, V. Mehmet Reşat and Vahdettin can be bought and sold domestically without being registered according to this Law.

Coins that do not fall under the scope of this article shall be subject to the general provisions of the Law.

b) Due to their importance for national history, documents and goods of historic value relating to the National Independence War period and the Foundation of the Republic of Turkey, personal belongings, documents, books, correspondences and similar movables of Mustafa Kemal ATATÜRK.

Management and supervision:
Article 24 – (Amended: 17/06/1987 - 3386/10 art.) The State shall have the responsibility to ensure that movable cultural and natural property to be protected owned by the state (state property) is preserved by the state or in museums, is conserved and evaluated. The Ministry can buy such property from real and legal persons by paying for their cost.

Buying, selling and transfer of ethnographic cultural property specified in paragraph (a) of article 23 shall be free within the borders of the country. To which period the ethnographic antiquities free to be bought and sold belong and other features thereof, terms and conditions for their record and registration shall be specified in a regulation.

The Ministry, Ministry of National Defence or the Higher Institute for Atatürk, Culture, Language and History can purchase movable cultural property relating to the National Independence War period and the History of the Republic of Turkey and Atatürk.

However, museums affiliated to the Ministry or specialist staff available at some of the customs exit gates can check the transport of such antiquities out of the country. A regulation shall specify the border gates where such specialists shall be available.

Antiquities that are not allowed to be taken out of the country resulting from the control shall be identified and returned to the owner on the condition that they be evaluated in the country.

The State’s right to preference shall be reserved regarding antiquities that can be bought and sold freely as specified in this article.

Transfer to museums:
Article 25 – The Ministry of Culture and Tourism shall classify and register based on scientific principles movable cultural and natural property declared to the Ministry of Culture and Tourism according to article four and movable cultural and natural property to be protected as specified in article 23. Antiquities that need to be conserved in state museums shall be duly transferred to museums.
The criteria, procedures and principles for classification, registration and transfer to museums of movable cultural and natural property to be protected shall be specified in a regulation.

The historical features of all kind of weapons and materials concerning Turkish military history shall be surveyed, examined and evaluated by the General Staff at the location they are found or are reported to be found.

Antiquities excluded from the classification and registration and not needed to be placed in museums shall be returned with a document to their owners. The cultural property that has been returned with a document shall be at the discretion of their owner. Antiquities not taken back within one year by their owners can be kept at the museum or sold duly by the State.

**Museum, private museum and making collection:**

**Article 26** – The Ministry of Culture and Tourism shall have the mandate to build and develop museums of cultural and natural property falling under the scope of this Law.

Ministries, public institutions and organisations, real and legal persons and foundations can create collections of all kind of cultural property to develop their service or fulfil their purpose and establish museums, if they obtain permission from the Ministry of Culture and Tourism. However, the specialty and field of activity of museums to be established by real and legal persons and foundations, their declared interests shall be evaluated in their application and reflected in the permit to be issued by the Ministry of Culture and Tourism.

Museums to be established by real and legal persons can keep and exhibit movable cultural property provided that they remain within the field of activities recorded in the permit issued by the Ministry of Culture and Tourism. Museums that conserve movable cultural property shall have the status of state museums.

The aim of establishment, duties and management, supervision and control of the mentioned museums shall be specified in a regulation.

The General Staff shall have the authority to establish, revive, and identify the materials and field of activities of military state museums that are specialty and research museums. The duties, authorities, responsibilities and work of these museums shall be specified in a regulation to be jointly prepared by the Ministry of National Defence and the Ministry of Culture and Tourism.

Real and legal persons can create collections of movable cultural property to be protected by means of a permit issued by the Ministry of Culture and Tourism.

Collectors shall be obliged to report their activities to the Ministry of Culture and Tourism and record their movable cultural property in the inventory logbook according to the regulation.

Collectors can exchange and sell all kind of antiquities in their collection to each other by registering these in the relevant museum on the condition that they inform the Ministry of Culture and Tourism fifteen days in advance. The Ministry of Culture and Tourism shall be given priority in buying these.

**related legislation:**
1) regulation on collections of movable cultural and natural property to be protected and their inspection
2) regulation on private museums and their inspection
3) regulation on military museums

**Trade of cultural property:**

**Article 27** – Movable cultural property left out of the scope of classification and registration as per article twenty-five and not deemed necessary to be kept in state museums can be traded with a permit to be provided by the Ministry of Culture and Tourism.

Persons who want to engage in this trade shall be obliged to obtain a license from the Ministry of Culture and Tourism. These licenses shall be valid for three years. The license can be extended one month before its expiry. The licenses of persons acting in contradiction with the provisions of this Law shall be cancelled regardless of their duration.

(**related legislation:** regulation on the trade of movable cultural property and the inspection of offices and storage areas used for this trade)

**Prohibition to declare the residence as office:**

**Article 28** – Persons engaged in the trade of cultural property shall declare a place for their trade activities. However, they cannot declare their residence as office or storage area.

**Inspection of offices and storage areas:**
Article 29 – Officials from the Ministry of Culture and Tourism shall inspect the offices and storage areas of persons trading with cultural property in line with principles set forth in a regulation.

Obligation to inform:
Article 30 – Public institutions and organisations, (including municipalities and special provincial administrations), foundations, real and legal persons shall be obliged to, first of all, inform and show state museums movable cultural and natural property and collections that are commodities and estate for sale or objects for sale at an auction. The Ministry of Culture and Tourism can buy collections of cultural and natural property over the value appraised by a commission it shall establish. Among these, those that have been referred to the treasury and need to be included in the museum collection shall be transferred to the Ministry of Culture and Tourism according to the provisions of the Regulation on Official Goods.

Public institutions and organisations, foundations, real and legal persons mentioned above shall be obliged to inform and show the General Staff cultural property relating to our military history, weapons and collection of military materials that are for sale and among their estate or for sale at an auction. Among these, those that have been referred to the treasury and need to be included in the military museum collections shall be transferred to the Ministry of National Defence according to the provisions of the Regulation on Official Goods.

Article 31 – (Repealed: 17/06/1987 - 3386/18 art.)

Prohibition to take abroad:
Article 32 – Movable cultural and natural property to be protected in the country cannot be taken abroad. However, on the condition that, foreign officials provide guarantee and insurance against the possibility of all kinds of damage, loss, threat or violations, and in respect of national interests, the Council of Ministers shall make decision on a temporary exhibition abroad and the return of the property following the decision of the scientific council composed of the heads of archaeology and art history departments of higher education institutions and the proposal of the Ministry of Culture and Tourism.

Members of the diplomatic corps in Turkey can take abroad cultural property of foreign origin they brought with them, which was declared upon entry into the country.

The principles for transporting cultural and natural property for temporary exhibition abroad, procedures to apply at the entry and exit of property that is brought by the diplomatic corps to Turkey, documents requested and all other relating issues shall be specified in a regulation to be jointly prepared by the Ministry of Culture and Tourism, the Ministry of National Defence and the Ministry of Foreign Affairs.

Bringing property into the country:
Article 33 – Cultural property can be freely brought into the country.

Copying:
Article 34 – The Ministry of Culture and Tourism shall have the authority to permit photographing and filming, making the impression and copy of movable and immovable cultural property at archaeological sites and museums affiliated to the Ministry of Culture and Tourism for the purposes of education, training, scientific research and promotion.

The principles thereof shall be specified in a regulation.

CHAPTER FOUR

Survey, Sounding, Excavation and Treasure Hunting

Permit to survey, sound and excavate
Article 35 – The Ministry of Culture and Tourism shall have the exclusive right to survey, sound and excavate with the view of recovering movable and immovable cultural and natural property subject to the provisions of this law. Permit to survey shall be given by the Ministry of Culture and Tourism to Turkish and foreign teams and organisations whose scientific and financial capacity has been appraised and approved by the Ministry. Permit to survey and excavate shall be given by the Council of Ministers upon proposal of the Ministry of Culture and Tourism. Survey, sounding and excavation undertaken by Ministry of Culture and Tourism officials or Turkish scientists assigned by the Ministry shall be bound to a permit by the Ministry of Culture and Tourism. A license for survey, sounding and excavation in restricted military zones shall be issued in the name of the experts that have been notified by the above mentioned teams and organisations upon permission of the General Staff. Unless a justification is provided to the Ministry of Culture and Tourism, the teams and organisations cannot change the names on this license.

The Ministry of Culture and Tourism shall determine regions underwater with a cultural and natural property to be protected with the cooperation of the relevant institutions and organisations and publish these via a Council of Ministers decision. In these regions, sports diving shall be prohibited and excavation and sounding shall be allowed provided that a permit be obtained according to the provisions of article two.
Excavation on private property:
**Article 36** – Survey, sounding, excavation to be undertaken by the owners of immovable cultural property on their own property with the aim of looking for cultural property shall be subject to the provisions of article 35 and 41 of this Law.

Procedure concerning the permit for excavation:
**Article 37** – An excavation team or person cannot receive permits to excavate and sound at more than one location at the same time except for recovery excavations undertaken by the Ministry of Culture and Tourism. Permission, survey, sounding, excavation, terms and conditions of the preservation of cultural and natural property found, other rights concerning these findings to be granted to surveyors, sounders and excavators shall be specified in a regulation.

Non-transferable permit for excavation:
**Article 38** – The license of excavation and sounding issued to Turkish and foreign scientific institutions or persons acting on the behalf of such and the permit of survey cannot be transferred without the consent of the Ministry of Culture and Tourism. These tasks cannot be delegated to other persons.

Invalidity of permits for survey, sounding and excavation:
**Article 39** – If works are not commissioned within at the latest six months as of the date of issuing the license, the permits and licenses of survey, excavation and sounding shall be rendered null and void, unless a justification is presented to and accepted by the Ministry of Culture and Tourism. Survey, sounding and excavation works cannot be suspended for more than two months without justification. The permit and license of persons who exceed this period shall be deemed cancelled. Moreover, the permit and license of persons contradicting with the provisions of this Law shall be cancelled and not reissued.

Duration of the permit for survey, sounding and excavation:
**Article 40** – The license of excavation and sounding and the permit for survey shall be valid for one year. Provided that at expiry of the license and permit the director of the excavation notifies in writing that excavation, sounding and survey works will continue, these rights shall be reserved for the next years on the condition that the applicant submit an application every year.

Transport of excavated antiquities to museums:
**Article 41** – All movable cultural and natural property that has been excavated shall be transported by the excavation team or institution to a state museum to be determined by the Ministry of Culture and Tourism at the end of the excavation year. Human and animal skeletons and all fossils discovered during excavations and sounding can be given to natural history museums, universities or other Turkish scientific institutions, if deemed appropriate by the Ministry of Culture and Tourism. Moreover, all kinds of movable cultural property relating to military history discovered during excavation works and sounding shall be transferred to military museums by the Ministry of Culture and Tourism with the consent of the General Staff.

Obligation to compensate for damage:
**Article 42** – If persons with a permit to excavate and sound undertake these works on private property, they shall be obliged to compensate the property owners for damage that occurs during the excavation, sounding and survey. Property owners shall be obliged to allow excavation, sounding or survey in return for a compensation, the amount of which shall be appraised by a commission to be formed by the Ministry of Culture and Tourism.

Such areas can be expropriated by the Ministry of Culture and Tourism, in case of necessity. If the excavation is undertaken by foreign scientific organisations, the excavation director shall pay the cost of expropriation. For the appraisal of the cost of expropriation of the areas to be registered in the name of the Treasury, general expropriation provisions shall apply. For the appraisal of the compensation and the cost of expropriation as per this article, the age, uniqueness and artistic value of the existing cultural and natural property determined before the excavation, sounding and survey activities take place and the value of the cultural property that will be determined as a result of these activities shall not be taken into account.

Right to publication:
**Article 43** – According to the provisions of the Law on Intellectual and Artistic Works numbered 5846 persons actually managing the excavation, sounding and survey on behalf of teams and institutions that received permit for excavation, sounding and survey shall have the right to publicize the property discovered during the excavation, sounding and survey works. The directors of excavation shall be obliged to submit a scientific report to the Ministry of Culture and Tourism at the end of each excavation period. If the excavation teams do not publish scientific reports concerning the excavation periods at the latest within two years and the final scientific reports within five years’ time as of the end of excavations, all kinds of publication rights regarding cultural and natural property discovered during the excavation, sounding and survey shall pass over to the Ministry of Culture and Tourism.

Scientific reports on the excavation, sounding and survey conducted on behalf of the Ministry of Culture and Tourism shall be prepared for publication by the directorship of excavation. The Ministry of Culture and Tourism shall publish reports it deems...
Teams and persons not having their final reports published within the above-specified period except for excuses accepted by the Ministry of Culture and Tourism shall not be given any license for a new excavation.

**Expenses:**

**Article 44** – Wages and expenses relating to guards to be recruited temporarily to protect the excavation, sounding and survey site and the cultural property found during the survey, sounding and excavation, the expenses concerning the reassembling of the site, compensation for potential damage to arise during the excavation a.s. expenses shall be paid through the money deposited to the revenues authority collected from the excavation directors according to a regulation, at the time the Ministry of Culture and Tourism issues the license or extends the period money deposited to the revenues authority. If the Ministry of Culture and Tourism provides funds, provisions for these expenses do not have to be deposited with the revenues authority.

**Conservation and landscaping:**

**Article 45** – Maintenance, repair and landscaping of immovable cultural and natural property found during excavations that have been permitted by the Ministry of Culture and Tourism and maintenance and repair of movable cultural and natural property shall be undertaken by the directorship of excavation.

**Temporary and permanent suspension of survey, excavation and sounding:**

**Article 46** – Survey, excavation and sounding in contradiction with the provisions of this Law shall be suspended on a temporary or permanent basis by the Ministry of Culture and Tourism.

**Transfer of facilities:**

**Article 47** – Storage areas, lodgings and similar facilities and materials acquired on various occasions or built to commence works or during ongoing works by persons carrying out the excavation, sounding and survey works on behalf of the team and institutions shall be transferred to the Ministry of Culture and Tourism free of charge. The Ministry of Culture and Tourism shall determine the purpose of use of these facilities.

**Assignment to work in the survey, excavation and sounding:**

**Article 48** – One or more expert representatives from the General Directorate for Cultural Heritage and Museums affiliated to the Ministry of Culture and Tourism shall be present at the survey, excavation and sounding undertaken by foreign teams and institutions. An authorized expert shall participate in the survey, excavation and sounding works undertaken by Turkish teams and institutions on behalf of the Ministry of Culture and Tourism. The selection procedure and duties of the representative and experts shall be specified in a regulation.

The Ministry of Culture and Tourism shall cover the travel expenses, per diems and exigencies of representatives of the Ministry at excavations of Turkish teams and institutions according to the provisions of Allowance Law numbered 6245.

Travel expenses, per diems, representation allowance and underwater diving expenses of representatives of the Ministry of Culture and Tourism to be assigned to work in the survey, excavation and sounding undertaken by foreign institutions and teams shall be collected in advance by the Ministry of Culture and Tourism from the excavation directorship and deposited to a state bank. The amount of the representation allowance shall be determined every year by the Ministry of Culture and Tourism.

**Prohibition of survey, excavation and sounding:**

**Article 49** – Members of embassies and consulates in Turkey shall not be given permission to survey, excavate and sound.

**Treasure hunting:**

**Article 50** – The Ministry of Culture and Tourism can issue to interested persons a license to hunt for treasures except in areas defined as immovable cultural and natural property to be protected according to article 6 of this Law, and identified and registered as conservation sites and graveyards.

Persons interested in treasure hunting shall not be given permission to survey in more than one area at the same time. The permit to treasure hunt cannot be transferred. This task cannot be delegated to other persons.

The hunter shall pay for the travel expenses, per diems and exigencies of persons sent to the area as representatives of the Ministry of Culture and Tourism and other public institutions and organisations. The necessary funds shall be collected in advance by the Ministry from the treasure hunter and deposited to a State bank.

Issuing the survey license, documents to be requested by the treasure hunter, surveying, rights for the hunter relating to the excavated treasure shall be specified in a regulation jointly prepared by the Ministry of Culture and Tourism and the Ministry of Finance.

**CHAPTER FIVE**
Superior Council for Conservation of Cultural and Natural Property and Regional Conservation Councils

Establishment, duties, authority and work:
Article 51 – (Amended: 17/06/1987 - 3386/11 art.)
A “Superior Council for the Conservation of Cultural and Natural Property” affiliated to the Ministry of Culture and Tourism and “Regional Councils for the Conservation of Cultural and Natural Property” determined by the Ministry shall be established to conduct the services regarding immovable cultural and natural property to be protected in the country and under the scope of this Law scientifically.

The following shall be the duties and powers of the Superior Council for Conservation of Cultural and Natural Property:

a) To determine the principles to apply for the conservation and restoration regarding immovable cultural and natural property to be protected,

b) To ensure the coordination among Regional Conservation Councils,

c) To assist the Ministry by evaluating the general problems encountered in practice and presenting an opinion.

The Superior Council for Conservation shall meet at least twice a year. The Ministry shall summon the Council to an extraordinary session, in case of necessity.

The Superior Council for Conservation shall convene by absolute majority and decide with at least three fourth of the votes of the members present at the meeting.

Procedures, principles and other issues relating to the work of the Superior Council for Conservation shall be specified in a regulation.

Article 52 – (Repealed: 17/06/1987 - 3386/18 art.)

Membership to the Superior Council for Conservation:
Article 53 – (Amended: 17/06/1987 - 3386/12 art.)

The members of the Superior Council for the Conservation of Cultural and Natural Property shall be:

(1) Undersecretary of the Ministry,
(2) Deputy Undersecretary of the Prime Ministry,
(3) The related Deputy Undersecretary of the Ministry,
(4) Director General for Cultural Heritage and Museums,
(5) Director General for Tourism,
(6) The related Director General or Deputy Director General from the Ministry of Public Works and Settlement,
(7) Director General or Deputy Director General for Forestry,
(8) Director General or Deputy Director General for Foundations,
(9) Six chairpersons of Regional Conservation Councils to be selected by the Ministry.
(10) (Addition: 26/05/2004-5177/27 art.) General Director or Deputy Director General for Mineral Works,
(11) (Addition: 26/05/2004-5177/27 art.) General Director or Deputy Director General for Nature Protection and National Parks.

The chairperson of the Superior Council for Conservation shall be the Undersecretary of the Ministry.

In the absence of the undersecretary, the deputy undersecretary shall chair the Council.

Qualifications of representative members
Article 54 – Representative members of the Superior Council for Conservation shall be the graduates of the higher education, recognised for one or more of the disciplines specified in Article 53, undertaken studies in these disciplines, preferably with published works nationally or internationally.

End and duration of membership to the Superior Council for Conservation and Regional Conservation Council and the right to attendance fee (honorarium)
Article 55 – (Amended: 14/07/2004 - 5226/10 art.)

The Membership of members from the institutions to the Superior Council for Conservation and Regional Councils for Conservation shall continue until the end of their function in their respective institutions.
The tenure of members of Regional Conservation Councils selected by the Ministry and Higher Education Council shall be five years.

Members of the Superior Council for Conservation and Regional Conservation Councils cannot be a direct or indirect party to a matter falling under their mandate and power and, on no account, pursue any interest. The Ministry shall terminate the membership of those contradicting this provision.

Members of the Superior Council for Conservation and Regional Conservation Councils shall be paid attendance fee for each meeting but not more than six meetings per month, the amount of which shall be determined by multiplying the indicative number with the monthly coefficient (3000) assigned to public officials.

The membership to Regional Conservation Councils of members that do not attend four or two consecutive meetings in one year irrespective of the reason except for annual leave, illness and other legitimate excuse shall be terminated.

**Article 56 – (Repealed: 17/06/1987 - 3386/18 art.)**

**Duties, powers and work of Regional Conservation Councils:**

**Article 57 – (Amended: 17/06/1987 - 3386/14 art.)**

Regional Conservation Councils shall have the following duties and powers bound to the resolutions of the Superior Council for Conservation:

a) To register cultural and natural property to be protected as determined by the Ministry,

b) To group cultural and natural property to be protected,

c) To identify terms and condition for building in the transition period within three months after the registration of conservation sites,

d) To examine and decide conservation plans and all kind of related alterations,

e) To determine the conservation site of immovable cultural and natural property to be protected,

f) To delete records of cultural and natural property to be protected that have lost their specific characteristics,

g) To make decisions on implementation relating to immovable cultural and natural property to be protected and conservation sites. (1)

(Amended paragraph: 14/07/2004 - 5226/11 art.) The Council shall elect the chairperson and deputies of the Regional Conservation Council from among their members. In the absence of the chairperson, the deputy shall chair the Council.

(Amended paragraph: 14/07/2004 - 5226/11 art.) Regional Conservation Councils shall convene by absolute majority of the members that have to attend and decide by absolute majority of the members that attend the meeting. However, the quorum cannot be less than the absolute majority of the number of members elected by the Ministry and Higher Education Council. The decisions shall be recorded together with their scientific rationales and grounds related to this Law and resolutions.

(Amended paragraph: 14/07/2004 - 5226/11 art.) The directorships of Regional Conservation Councils shall deliver technical and administrative services of Regional Conservation Councils.

(Amendment paragraph: 14/07/2004 - 5226/11 art.) The Regional Conservation Council shall decide conservation plans within at the latest six months and implementation projects within at the latest three months as of the date of presentation of complete documents to the Regional Conservation Council.

(Amendment paragraph: 14/07/2004 - 5226/11 art.) Restoration and repair relating to immovable cultural and natural property and their conservation sites not licensed according to article 21 of the Land Development Law numbered 3194 shall be undertaken consistent with its unique shapes and materials with the permission and under the supervision of the administrations that have established in-house conservation, implementation and inspection offices. All other construction and physical interventions have to be permitted by the Regional Conservation Council.

(Amendment paragraph: 14/07/2004 - 5226/11 art.) However, for conservation sites the conservation plan of which has been approved, construction and physical intervention in parcels other than immovable cultural and natural property parcels shall be subject to the permission and supervision of administrations that have in-house conservation, implementation and inspection offices in line with the provisions regarding conservation plans.
(Additional paragraph: 14/07/2004 - 5226/11 art.) Restoration and repair of cultural property owned by registered foundations or annexed foundations administered and supervised by the General Directorate for Foundations that are not covered by the license as per article 21 of the Land Development Law numbered 3194 shall be undertaken by the General Directorate for Foundations in compliance with their unique shapes and materials.

(Additional paragraph: 14/07/2004 - 5226/11 art.) Reports and documents pertaining to pre- and post repair and restoration works of immovable cultural and natural property and their conservation sites shall be submitted to the relevant Regional Conservation Council directorships by the administrations involved and the General Directorate for Foundations.

(Additional paragraph: 14/07/2004 - 5226/11 art.) Matters regarding the implementation of this article shall be determined in a regulation to be issued by the Ministry.

(**relating legislation:
1) regulation on the establishment, permit, working procedures and principles of conservation, implementation and inspection offices, project offices and education and training units k
2) regulation on objections to the Superior Council for Conservation and the works of the Superior Council for Conservation of Cultural and Natural Property and Regional Conservation Councils)

The constitution of Regional Conservation Councils:
Article 58 – (Amended: 17/06/1987 - 3386/15 art.)

The members of Regional Conservation Councils shall be:

a) five persons to be elected by the Ministry that are specialized in archaeology, art history, law, architecture and city planning, (1)

b) two academicians not from the same discipline to be elected by the Higher Education Council from science disciplines such as archaeology, art history, architecture, urbanisation of the relevant institutions,

c) If the subject of negotiation is within municipal borders, the mayor or his/her technical representative, if it is outside municipal borders a technical representative to be appointed by the governorship,

d) If the subject of negotiation is related to the Ministry of Public Works and Settlement, a technical representative from the Directorate of Public Works and Settlement,

e) If the subject of negotiation is related to the General Directorate for Foundations, the regional director for foundations or his/her technical representative,

f) If the subject of negotiation is related to the Ministry of Environment and Forestry, the relevant technical representative.

g) (Addition:14/07/2004 – 5226/12 art.) If the issue is related to the museum directorship, the relevant museum director.

The Council can consult an expert who shall not have any right to vote.

(Additional paragraph:14/07/2004 – 5226/12 art.) The relevant professional organisations can attend the regional conservation council meetings as observers.

Article 59 – 60 – (Repealed: 17/06/1987 - 3386/18 art.)

Obligation to comply with the decisions

Public institutions and organisations, municipalities, real and legal persons shall be obliged to comply with the decisions of the Superior Council for Conservation and Regional Conservation Councils.

The decisions of the Superior Council for Conservation shall be published in the Official Gazette.

Public institutions and organisations, governorships and municipalities with planning authorities and powers can object within sixty days to the past and future decisions of the Superior Council for Conservation regarding the conservation site, its grading, principles of conservation and terms and conditions of use to apply during the transition period of the conservation site, conservation plans and their revision.

These objections shall be considered by the Superior Council for Conservation and decided within at the latest six months.
Procedures and principles regarding objections to be made to the Superior Council for Conservation shall be specified in a regulation to be issued by the Ministry.

**Travel expenses and per diems of Council Members:**

**Article 62** – The travel expenses and per diems of habitual members of the Superior Council for Conservation and Regional Councils for Conservation that are subject to general allowance provisions and travel outside their area of official service for the council meetings shall be covered by the institutions they work for and that of the other members by the Ministry of Culture and Tourism.

**Council regulation:**

**Article 63** – Duties, powers and responsibilities of the Superior Council and Regional Council and their relation with the Ministry of Culture and Tourism shall be specified in a regulation.

**CHAPTER SIX
Prizes and Penalties
**

**Prizes to persons finding cultural property:**

**Article 64** – For persons that report movable cultural property found on the ground, under the ground and under the water within the borders of the Republic of Turkey to the competent authorities within the periods mentioned in article 4 the following shall apply:

a) If the find is on their property, article 24 and 25 of this Law shall apply. No additional bonus shall be given.

b) If the find is on the property of a person, 80% of the amount estimated by the Ministry of Culture and Tourism as the value of the property shall be divided equally as bonus between the person finding the property and the owner of the property.

c) If the cultural property is found on land owned by the state, 40% of the appraised value shall be given to the finder as bonus.

d) Irrespective of where it is found, if the reported cultural property does not have characteristics requiring protection, persons that report it shall be processed according to article 25 of this Law. No additional bonus shall be given.

e) Irrespective of where it is found, persons reporting newly found cultural property that has not been declared until the deadlines in article 4 and public officials intercepting such property shall receive a bonus the value of which shall be determined over the rates indicated for movable goods according to the “Law on Bonuses to be Given to Persons Reporting Concealed Movable and Immovable Properties and their Usufruct Rights and Permanent Taxes” numbered 1905.

f) If more than one person finds, reports or intercepts cultural property according to one of the above paragraphs the bonus shall be divided equally between them.

g) Issues related to the accrual and payment of the above bonuses shall be specified in a regulation to be prepared jointly by the Ministry of Finance and the Ministry of Culture and Tourism.

**Penalties:**

**Article 65** – Contradiction with article 9 of this Law:

a) Persons who demolish, degrade, destroy, make disappear or, in any manner, damage immovable cultural and natural property to be protected or give rise to such acts by intent shall be punished with a prison sentence from two to five years and a fine from five to ten billion Lira.

If such acts are committed with the intent of smuggling cultural and natural property to be protected out of the country the above penalties shall be increased one fold.

b)(Amended:14/07/2004 – 5226/14 art.) Persons undertaking unlicensed construction and physical intervention in conservation sites contrary to the principles of conservation and terms and conditions of use pertinent to the transition period, conservation plans and prerequisites envisaged for the conservation sites identified by Regional Conservation Councils or persons soliciting such acts shall be punished with heavy imprisonment of two to five years and heavy fine of five to ten billion Lira.

c) Persons allowing demolition or development irregularities not in line with the procedures covered in this Law shall be punished with heavy imprisonment between two to five years and heavy fine between five and ten billion Lira.
d) (Addition:14/07/2004 – 5226/14 art.) Persons who undertake repair and restoration works without the permission or contrary to the permission of the administration that has conservation, implementation and inspection offices according to paragraph six and seven of article 57 of this Law or who undertake construction work and physically intervene without permission or who solicit such acts shall be punished with heavy imprisonment of one to three years and heavy fine of three to six billion Lira.

Irregularities in documents, declarations and notifications:
Article 66 – Persons who issue documents in contradiction with the prohibitions as per article 16 of this Law, shall be punished with heavy imprisonment of one to three years and heavy fine of twenty five thousand to one hundred thousand Lira, if other laws do not foresee heavier penalties for this crime. Persons who intentionally do not declare and notify duly by the deadline as per article 7 of this Law shall be punished with a prison sentence of three months to one year and a fine of five thousand to thirty thousand Lira.

Contradiction with the obligation to report and the prohibition to trade cultural property and to record residence as commercial enterprise:
Article 67 – Persons who contradict with articles 4, 27, 28 of this Law shall be punished with a prison sentence of one to three years and a heavy fine of twenty five to one hundred thousand Lira.

Contradiction with the prohibition to take abroad:
Article 68 – Persons who contradict with paragraph one of article 32 of this Law shall be punished with heavy imprisonment from five to ten years and heavy fine from one hundred thousand to three hundred thousand Lira.

In addition, cultural and natural property shall be confiscated and given to the museum.

All kind of goods and equipment used in committing these acts shall be confiscated. Goods and equipment belonging to public bodies shall not fall under the scope of this provision.

Opposition to examination and control:
Article 69 – Persons opposing examinations and controls as per article 29 of this Law and who contradict with the transport procedures as per article 41 of this Law shall be punished with a prison sentence of six months to one year and heavy fine of twenty five thousand to one hundred thousand Lira.

Private ownership:
Article 70 – Persons who act against article 24 of this Law shall be punished with a prison sentence of one to three years and twenty five thousand to one hundred thousand Lira.

Contradiction with provisions on excavation, sounding and survey:
Article 71 – Persons who contradict with articles 38, 42 and 43 of this Law shall be punished with heavy fine of fifty thousand to two hundred thousand Lira.

Decisions relating to public staff:
Article 72 – Works and proceedings related to public staff tasked with the implementation of this Law and all kind of decisions relating to them and objection to decisions relating to them shall be investigated and decided on priority basis.

Contradiction with provisions relating to private museums and collectors:
Article 73 – Persons who contradict with articles 26, 30 and 31 of this Law shall be punished with a prison sentence of three months to one year and a heavy fine of twenty five thousand to one hundred thousand Lira, if this crime does not require a heavier penalty.

Unlicensed survey, excavation and sounding:
Article 74 – Persons who sound and excavate without a license shall be punished with heavy imprisonment of two years to five years and a heavy fine of fifty thousand to two hundred thousand Lira. Persons who hunt for treasures without permission shall be punished with one year to five years heavy imprisonment and a fine of twenty five thousand to one hundred thousand Lira. Persons who conduct survey without permission shall be punished with a heavy fine of fifty thousand to two hundred thousand Lira. Persons who commit these acts with the aim of smuggling cultural property out of the country and persons who have the duty to protect cultural property shall be given two fold the penalty mentioned in this article. Cultural property found with these persons shall be taken from them without any payment and given to museums.

Aggravated penalty:
Article 75 – If the object of the crimes enlisted in Book two, section ten, chapters 1 and 2 of the Turkish Criminal Code is cultural property within the scope of this Law, the given penalty shall be increased not less than by one third and by up to two fold.

(Additional paragraph:14/07/2004 – 5226/15 art.) If the object of the crimes enlisted in book two, section ten, chapter seven of the Turkish Criminal Code is movable cultural property falling under the scope of this Law, the given penalty shall be
CHAPTER SEVEN
Other provisions

Repealed laws:


Additional article 1 – (is a provision of the article added through article 16 of Law numbered 3386 dated 17/06/1987 and has been numbered for sequencing purposes. Amended:14/07/2004 – 5226/17 art.)

The term “Conservation Council” used in this Law has been changed as “Regional Conservation Council”.

Site management, museum management and Monument Council.

Additional article 2 – (Added:14/07/2004 – 5226/17 art.)

For management sites and site management, for national museums a museum management and for monuments a Monument Council shall be established.

a) If more than one municipality is involved, the relevant municipalities under the coordination of the metropolitan municipality, if only one municipality is involved, the said municipality, in all other areas the Ministry shall prepare a draft management plan or have it prepared with the view of protecting, evaluating and developing management sites and their junction points in urban areas.

An advisory board shall be formed composed of persons with the right to property, professional chambers, non governmental organisations and representatives of the related departments of universities to put forward proposals on the draft plan to be decided and implemented.

The municipality responsible for the urban conservation site, in other areas the Ministry shall appoint a site manager to coordinate efforts. Persons, who are site managers shall receive payment from the Central Directorate of the Revolving Funds of the Ministry of Culture and Tourism exempt from any taxes except for the stamp tax at the beginning of each month following work, the amount of which shall be determined by the Minister but which shall not exceed the amount calculated by multiplying the monthly coefficient for state officials (20000) with the indicative number.

A coordination and audit board shall be established composed of one representative of each administration the services of which are needed for the draft management plan and two members to be elected by the advisory board. The site manager shall be at the same time the chairperson of this board. The board shall be authorized to examine and approve by consensus this draft within six months and audit its implementation.

An audit unit can be established made of expert staff from the relevant institutions and inspection staff with the aim of performing the audit function of the board. This unit shall be authorized to request any type of information and document necessary for the management plan and its implementation from public institutions and organisations and third persons.

Public institutions and organisations, municipalities and real and legal persons shall be obliged to follow the management plan approved by the coordination and audit board and the relevant administrations shall be obliged to prioritise services envisaged in the plan and allocate the needed funds from their budget to this end.

b) For national museums determined by the Ministry, a museum management shall be established made up of the museum chairperson, the museum director affiliated to him/her, the operations director and museum board.

In museums, the director of the museum shall be in charge of records, registration, inventory, and storage, all kind of maintenance and repair of exhibits, exhibitions and protection, cultural, educational and scientific activities. The operations director shall be in charge of promotion, sales unit management, event organisation, management of visitors, landscaping, maintenance, repair and housekeeping.

The chairperson of the museum shall be authorized to coordinate and audit the museum directorships and represent the museum at national and international level.

The Ministry shall appoint a chairperson of the museum from among persons with an education in archaeology, art history, anthropology, ethnology, economics, business administration, public administration to perform the function of
chairperson of the museum.

Every museum shall form an exclusive museum board. The museum board members shall be academicians from the related departments of local universities, professional chambers, non-governmental organisations, local administration and sponsors of the museum approved by the Ministry. The museum board shall elect a chairperson from its members.

Guided by the opinion of the museum board, an annual and five-yearly conservation and development project entailing spatial and physical development, thematic development and vision, conservation and development of collections, promotion and exhibition shall be prepared. The museum board shall be authorized to supervise the implementation of the conservation and development project, to promote the museum, to collect donations for the museum, to extend honorary friend of museum awards. The museum board shall draft reports on museum activities and operations each year. The Ministry shall be obliged to take note of these reports.

c) A monument specific board shall be established for monuments that qualify as immovable cultural property. Board members shall be academicians from the related departments of local universities, professional chambers, civil society organisations, local administrations and persons who donate money to conserve and develop the monument subject to approved by the Ministry and the administration that has discretionary powers with regards the monument. The representative of the relevant administration shall chair the board.

The board shall draft an annual and five-yearly conservation and development project entailing spatial and physical development, thematic development and vision, conservation and development of collections, promotion and exhibition of the monument. The monument board shall implement the conservation and development project, promote the monument, collect donations for the monument, and extend honorary awards. The board shall prepare annual reports on the conservation, revitalization and development of the monument. The relevant administrations shall be obliged to take note of these reports.

Procedures and principles related to the implementation of this article shall be specified in a regulation to be prepared by the Ministry.

Additional article 3 – (Added:14/07/2004 – 5226/17 art.)
The provisions of paragraph (a) of additional article 2 shall not apply for areas falling under the scope of the Decree to the Effect of Law on the Establishment of the Environmental Protection Agency for Special Areas numbered 383, Law on National Parks numbered 2873, Law on Hunting on Land numbered 4915, Law on the Historic National Park of Gelibolu Peninsula numbered 4533.

Provisional Article 1 –

Owners of immovable cultural property pertaining to the period until the end of the 19th century can request from the Ministry to document that this property need not be protected during the identification and registration proceedings according to article 7 of this Law. The Ministry of Culture and Tourism shall task experts with examining these applications entailing information as per the regulation of the Ministry of Culture and Tourism and submit these to the Superior Council in at the latest three months. The Superior Council shall examine the issue and decide on it at the latest in six months.

Provisional Article 2 – Real and legal persons, collectors can sell movable cultural and natural property to be protected that they own to state museums according to article 24 and 25 within three months as of enforcement of the regulation to be issued according to this Law without having to declare the origin, or benefit from the provisions of article 24 of the Law on the condition they record the property in the inventory logbook and present it to the nearest museum for approval.

Provisional Article 3 – (Amended: 14/07/2004 - 5226/16 art.)

As of the enforcement of this Law, Conservation Councils for Cultural and Natural Property shall become Regional Councils for the Conservation of Cultural and Natural Property, and the Regional Council Chief Offices for the Conservation of Cultural and Natural Property shall become Regional Council for Conservation Directorships. Regulations referred to in the Law shall be issued within one year as of the publication of the Law. Until the regulations are drafted, the provisions of the current regulations that do not contradict with this Law shall apply.

Provisional Article 4 – (Repealed: 17/06/1987 - 3386/18 art.)

These regulations shall be published in the Official Gazette.

Provisional Article 5 – Regulations referred to in the Law shall be prepared and enforced at the latest within six months as of the publication of the Law.

Provisional Article 6 – Until the General Cadre Law is passed, the cadre sheet of Regional Councils attached to this Law shall apply.

Enforcement:
**Article 77** – This Law shall be enforced as of the date of its publication.

**Execution:**

**Article 78** – The provisions of this Law shall be executed by the Council of Ministers.
Annex 7.b.-10

MINISTRY OF CULTURE AND TOURISM
IZMIR REGIONAL COUNCIL II FOR CONSERVATION OF CULTURAL AND NATURAL HERITAGE

DECISION

No. and Date of Meeting: 09.06.2010-266
No. and Date of Decision: 09.06.2010-5827

It has been decided that the borders of Ephesus Ancient City 1. degree Archeological Site boundaries, which has been determined by the decision of our board dated 18.03.2010 no 5575, shall be amended as shown on the 1/5000 scaled map in accordance with the report of Directorate of Efes Museum dated 06.05.2010 and remarks of Ephesus Excavation Headship.
Annex 7.b-11

MINISTRY OF CULTURE AND TOURISM
IZMIR REGIONAL COUNCIL II FOR CONSERVATION OF CULTURAL AND
NATURAL HERITAGE

DECISION

No. and Date of Meeting: 28.09.2011-2
No. and Date of Decision: 28.09.2011-29

It has been agreed upon that 1/5000 scaled conservation plan prepared for Ephesus Ancient City, which was registered by decision dated 11.12.1976 and no. A-262 at High Council of Immovable Antiquities and Monuments and whose borders were determined to be within the first degree archeological site by the decision of Izmir Regional Conservation Council I dated 4.4.1991 and no. 2809, is approved together with its research report, plan decisions and explanatory report; and 1/1000 scaled implementation plan shall be submitted to the Council.
MINISTRY OF CULTURE AND TOURISM
IZMIR REGIONAL COUNCIL II FOR CONSERVATION OF CULTURAL AND NATURAL HERITAGE

DECISION

No. and Date of Meeting: 07.06.2012-43
No. and Date of Decision: 07.06.2012-980

It as been agreed upon that analysis, conceptual plan and landscape design project as part of the “Ephesus Tour Route Application Project” to be implemented in first degree archeological site taking its final shape based on the decision dated 09.06.2010 and no. 5827 by our council shall be approved provided that revisions stated below are fulfilled:

- South street of the wooden road surrounding the state agora and the terrace shall be repealed and arranged as ancient walking route to be rehabilitated,
- The marked parts of the existing service roads within the site shall be paved with cobblestones,
- Second alternative shall be implemented in the model proposal
- Detailed projects with alternatives shall be prepared for preservation of existing ancient mosaics.
- The mobile toilets shall be repealed, but the location and the number of the toilets shall be determined and shown in an attached map as proposed by the headship of excavation and museum after the existing outlets are examined,
- The portable sale stands at the exit gate of the terrace houses shall be abolished,
- The portable sale stand to be built in tetragonos agora shall be changed by a portable water sale stand,
- The traverse planked paved tour route surrounding the tetragonos agora shall be extended by 5-6 meters,
- The cobblestone in the tetragonos agora shall be replaced by traverse planked flooring,
- The elliptical resting site in tetragonos agora shall be designed as square or rectangle in form,
- The tour route in the Great Theatre shall be included in the tour route in accordance with reference remarks of the Ephesus Excavation Headship and the detailed project shall be delivered to the Council,
- The detailed project regarding the interference in the site on which bank reinforcement is proposed shall be prepared and delivered to the Council.
MINISTRY OF CULTURE AND TOURISM
IZMIR REGIONAL COUNCIL II FOR CONSERVATION OF CULTURAL AND
NATURAL HERITAGE

DECISION

No. and Date of Meeting: 18.07.2012-49
No. and Date of Decision: 18.07.2012-1128

It has been agreed upon that Ephesus Ancient City Great Theatre Orchestra and Tour Route Project, which was requested by our council in the scope of Ephesus Site Tour Route Implementation Project approved by the decision of the Board dated 07.06.2012 no.980, is approved with its assigned form (on condition that the traverse cover in the orchestra hole will be furnished unsupported length and vertical to proscenium) and the report and photos of final situtation shall be delivered to the Board.
Annex 7.b-14

MINISTRY OF ENVIRONMENT AND FORESTRY
General Directorate of Nature Protection and National Parks

**Number:** B.18.0.DMP.0.02.01/172  22/04/2008
**Subject:** Meryemana Nature Park

TO THE HIGHEST RANK OF MINISTRY

We, as the General Directorate, preserve the outstanding natural, cultural and recreational resource values of our country by categorizing them as National Park, Nature Park, Nature Conservation Zone or Natural Monument in the light of the National Parks Act No:2873. 39 National Parks, 22 Nature Park, 32 Nature Protection Zone and 105 Natural Monuments have been announced so far.

It is aimed by this way to ensure the sustainable conservation of exceptional sites of national significance, meet the utilization demands in these areas in a controlled and planned way and hand over them to the next generations by keeping the conservation – use balance.

Consequently, taking the objectives mentioned above into consideration, we present the subject into your approval that the house of Virgin Mary, located in the city of Izmir, Selçuk Town, together with its surrounding area, boundaries of which is shown in the attached 1/25000 scaled map, should be declared as “NATURE PARK” pursuant to the Article 3 of Act for National Parks no. 2873, due to their cultural and natural resource values and recreational potential.

Prof. Dr. M. Kemal YALINKILIC
General Director

Submitted with assent
03/04/2008

Prof. Dr. H. Zuhuri SARIKAYA
Undersecretary

APPROVED
../04/2008

Prof. Dr. Veysel EROGLU
Minister

Annex: A 1/25000 Scaled Map
MINISTRY OF CULTURE
HIGH COUNCIL OF IMMOVABLE ANTIQUITIES AND MONUMENTS

DECISION

No. and Date of Meeting: 269-14.05.1976
No. and Date of Decision: A14-14.05.1976

It has been agreed upon that the following 22 monuments listed below, which are located in Izmir, Town of Selcuk and built during the time of Aydinogullari Dynasty, are registered.

<table>
<thead>
<tr>
<th>Name of the Monument</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>1- Isa Bey Mosque</td>
<td>Southwest slope of Selcuk Castle</td>
</tr>
<tr>
<td>2- Sehabettin Dede Tomb</td>
<td>On the intercity road Izmir-Aydin</td>
</tr>
<tr>
<td>3- Mescid (Known as Alparslan Mosque)</td>
<td>Isa Bey Street, No:21</td>
</tr>
<tr>
<td>4- Mescid</td>
<td>Ataturk Quarter, Bozkurt Street, No:2</td>
</tr>
<tr>
<td>5- Castle Mosque</td>
<td>Inside Selcuk Castle</td>
</tr>
<tr>
<td>6- Mescid (Next to Karabel)</td>
<td>On the road to Kusadasi, Ataturk Quarter</td>
</tr>
<tr>
<td>7- Mescid</td>
<td>On the intercity road Izmir-Aydin</td>
</tr>
<tr>
<td>8- Selcuk Tomb (İsa Bey Tomb)</td>
<td>Aydin Road, behind loc. Adm. Building</td>
</tr>
<tr>
<td>9- Tomb</td>
<td>Next to District Governor’s House</td>
</tr>
<tr>
<td>10- Tomb</td>
<td>Aydin Road, Inside the Garden of Saglik Yurdu</td>
</tr>
<tr>
<td>11- Tomb of Saadet Hatun</td>
<td>Kusadasi Street, No: 28</td>
</tr>
<tr>
<td>12- Hamam I. (Turkish Bath)</td>
<td>North of Isa Bey Mosque</td>
</tr>
<tr>
<td>13- Ishak Bey Mosque</td>
<td>Kusadasi Street, Ataturk Quarter</td>
</tr>
<tr>
<td>14- Tomb</td>
<td>South of Kusadasi Road</td>
</tr>
<tr>
<td>15- Tomb</td>
<td>English Hole Area, South of Artemis</td>
</tr>
<tr>
<td>16- Mescid</td>
<td>Inside the Hamit Akınca Farmyard</td>
</tr>
<tr>
<td>17- Khan (In Ruins)</td>
<td>Turgut Reis Street</td>
</tr>
<tr>
<td>18- House Hamam</td>
<td>Behind the Selcuk Museum</td>
</tr>
<tr>
<td>19- Little Hamam</td>
<td>English Hole Area, South west of Artemis</td>
</tr>
<tr>
<td>20- Imaret (Soup Kitchen)</td>
<td>Asmali Street, Ataturk Quarter</td>
</tr>
<tr>
<td>21- Hamam II</td>
<td>West of Isa Bey Mosque</td>
</tr>
<tr>
<td>22- Hamam III</td>
<td>South of Isa Bey Mosque</td>
</tr>
</tbody>
</table>
MINISTRY OF CULTURE
HIGH COUNCIL OF IMMOVABLE ANTIQUITIES AND MONUMENTS

DECISION

No. and Date of Meeting: 14.7.1979 307
No. and Date of Decision: 14.7.1979 A-1704,

It has been agreed upon that

1) The Landscaping Project and Excavation-Restoration Project for Ephesus Archaeological Site shall be approved together with the proposed structuring for parking lot, restaurant and buffet. After the excavations carried out in Ephesus and St. Jean Basilica, protective land use and restoration measures shall be undertaken by the Ministry of Culture as well as Austrian Archaeological Institute, and this kind of landscaping projects to be prepared for other areas shall be submitted to the Board as would be useful,

2) The archaeological site boundaries which have been determined before in the decision of our council dated 11.12.1976 numbered A-262 and annexed 1/25000 scaled map shall be altered according to the attached 1/1000 scaled map; each of the monuments mentioned in the annexed list shall be registered, for the 1st and 2nd degree archaeological sites building ban shall be imposed except those proposed in the project and these areas shall be designed according to envisaged principles.

3) Atrium walls of St. Jean Basilica shall be restored accordingly to its project,

4) The project of Austrian Archaeological Institute to protect the Terrace Houses in Ephesus shall be conducted appropriately to the principals defined in the reports of the Ministry of Culture and covering form shall be reported to the council later.
Annex 7.b-4

MINISTRY OF CULTUREAND TOURISM
IZMIR COUNCIL I FOR CONSERVATION OF CULTURAL AND NATURAL HERITAGE

DECISION

Date and no of meeting: 16.02.1989-52
Date and no of decision: 16.02.1989-827

It has been agreed upon that the request to give a function to the Ancient Harbor of Ephesus is accepted, the Construction Project shall be delivered to the Board, excavations shall be leaded by a team of scientists and inspected by Selcuk Museum Directorate, and shall be determined as archeological site by drawing 75 meter buffer zone on each side.
Annex 7.b-5

MINISTRY OF CULTURE
IZMIR COUNCIL II FOR CONSERVATION OF CULTURAL AND NATURAL HERITAGE

DECISION

No. and Date of Meeting: 13.4.1989 - 61
No. and Date of Decision: 13.4.1989 - 974

As a result of the evaluation of the Board, the followings have been agreed upon,

-Registration of Belevi Mausoleum,
-Definition of the signed area on the map in the midst of St. John Basilica, Temple of Artemis and Efes Museum in Selcuk, Izmir as urban site

a) the photo of the registration sheet, of the map showing the proposed buffer zone of the aforementioned mausoleums, and the report regarding the issue

b) the detailed photos of region, the 1/1000 scaled map on which urban sites, the registered immovable objects and the ones proposed to be registered are signed and the report regarding the issue written up by Efes Museum shall be delivered to the Board.
Annex 7.b-6

MINISTRY OF CULTURE
IZMIR COUNCIL I FOR CONSERVATION OF CULTURAL AND NATURAL HERITAGE

DECISION

Date and no of meeting: 9.11.1989-90
Date and no of decision: 9.11.1989-1341

It has been agreed upon that:

1) The area designated in the attached map is registered as an Urban Conservation Site in accordance with our council’s resolution dated 14.04.1984 and no. 974,
2) A conservation plan shall be prepared aiming the protection of Urban Archeological Site in accordance with the law no. 2863,
3) The local municipality shall be informed about the fact that any sort of construction may be carried out in this area only after permission of the Conservation Council for Cultural and Natural Properties has been obtained until the construction plan is prepared.
Annex 7.b-7

MINISTRY OF CULTURE
IZMIR COUNCIL FOR CONSERVATION OF CULTURAL AND NATURAL HERITAGE

DECISION

Date and no of meeting: 04.04.1991-176
Date and no of decision: 04.04.1991-2809

The area located at the west of Basilica of St. Jean and Isa Bey Mosque, at the north of Artemis Temple and at the northeast of Ephesus Ancient City, and remaining outside of the archaeological site boundaries determined by the decisions of High Council of Immovable Antiquities and Monuments, hereinafter referred as G.E.E.A.Y.K. dated 11.12.1976 / no A-262 and 14.07.1979 / no A.1704, shall be declared as the 1st degree Archeological Site as shown on the attached 1/1000 scaled map.

St. Paul Prison and the area designated with the city walls shall be declared as the 1st Degree Archeological Site as shown in the annexed 1/25000 scaled map.

The parts of 3rd degree Archeological Site around Ayasuluk Hill, which has been designated by the orders of G.E.E.A.Y dated 11.12.1976 and 14.07.1979 with the reference numbers A-262 and A-1704 respectively, has been converted into the 1st degree Archeological Site as shown on the attached 1/1000 scaled map and other Archeological Sites are declared as 3rd degree archeological site and urban site.

The surrounding area of the temple of Virgin Mary, which has been declared as 1st degree archeological site by the orders of G.E.E.A.Y.K dated 11.12.1976 and 14.07.1979 shall be registered as the 1st degree natural site as shown in the annexed 1/25000 scaled map; the 2nd degree natural site which has been determined by the order of our Council dated 16.2.1989 no:826 shall be converted into the 1st degree natural site and the tourism facilities approved by the same decision shall be abolished.

In accordance with the decision of High Council of Protection of Cultural and Natural Properties dated 04.03.1988 and no. 6, within 1st degree archeological sites;

a) Any construction shall not be allowed by all means, these sites shall be specified as area of protection on the development plans.

b) Apart from the immovable cultural assets, existing constructions which will be collapsed in time shall be moved to the public domain or other areas outside the conservation zones which are to be nationalized, and Conservation Council is responsible for issues regarding this matter.

c) New agricultural areas are not allowed, no forestation, only seasonal agricultural practices may be continued. Agricultural activities based on ploughing on mounds and tumulus designated as the 1st degree archaeological zone are forbidden at any case, and no forestation is allowed but harvesting from the existing trees is possible.
d) Any excavation is prohibited (except for scientific researches), no quarry may be opened.

e) When necessary, erecting posts, building water channels, pipelines, road constructions may not be carried out without special permission of the Conservation Council.

f) In such areas, site borders shall be pointed by boundary stones or wire fences, informative boards shall be set up by the Ministry of Culture and Tourism, and also a watchman must be appointed in order to take protective precautions.

g) In order to build walking ways or do recreational works in the 1st degree archaeological zones without carrying out any excavation, it is obligatory to obtain permissions from Conservation Council.

In accordance with the principal decision of High Council of Protection of Cultural and Natural Properties dated 04.03.1988 and no. 6, within the 3rd degree archeological sites;

a) Foundation excavations on large parcels located in the vicinity of villages or land not having a development plan approved by the municipality shall be performed under the supervision of museum experts. It is obligatory to submit the following documents in order to obtain permission from Conservation Council: Museum report, layout plan of the place, cadastral plan, pictures of the surroundings, 1:50 scaled construction project. In case of finding archeological remnants during foundation excavations, the construction works must be halted.

b) For construction works to be performed on large parcels not having a development plan: the conditions mentioned above in clause a must be fulfilled.

c) For construction works on the 3rd degree archeological sites having an approved development plan, the construction permission may be issued by the municipality in compliance with the decision based on the museum report prepared by the museum experts. Foundation excavations will be at landlord’s expense.

d) In city and village centrums where an urban fabric exists, provision of clause (a) applies.

In accordance with the decision of High Council of Protection of Cultural and Natural Properties dated 28.06.1988 and no. 24, within 1st degree natural sites,

a) all the activities that may be harmful to flora, topography and landscape are forbidden

b) Toilets, dock, fishing port and watchman’s hut in forest areas, roads, parking areas, restaurant and cafes may be built on condition that the permissions are obtained from the relative Conservation Council, any construction except for those listed above are forbidden.

c) Necessary precautions against danger of fire must be taken by the responsible public bodies.

d) Cutting off the tress is strictly forbidden, except for those fallen due to snow and wind actions or diseased trees.

e) Determining garbage collection spots in certain places against environment pollution

Construction conditions approved by our council’s decision dated 04.04.1991 and no. 2810 apply to urban site areas.
It has been agreed upon that 1/5000 and 1/1000 scaled Conservation Plans prepared for the Urban Site situated in the city of Izmir, Selçuk Town, Ataturk Quarter, which was determined by the decision of our council, dated 09.11.1989 no. 1341, has been approved.
MINISTRY OF CULTURE AND TOURISM
IZMIR REGIONAL COUNCIL II FOR CONSERVATION OF CULTURAL AND NATURAL HERITAGE

DECISION

No. and Date of Meeting: 18.03.2010-253
No. and Date of Decision: 18.03.2010-5575

As a result of the evaluation of the activities and detection conducted in accordance with the shortcomings determined by the designer within the scope of the 1/5000 and 1/1000 scaled Conservation Plans for Ephesus Ancient City, the recommendations of the Excavation Headship and the previous decisions of the Council,

The followings have been agreed upon;

The detection and proposals regarding the borders of natural sites lie outside the scope of Conservation Plan prepared for the Ephesus archaeological sites, request for change proposals for natural site boundaries shall be considered within the scope of Conservation Plan to be prepared for natural sites.

Considering the borders of 1st and 3rd degree Archaeological Sites determined in Mersinlik located at the southeast of archaeological sites of Ephesus Ancient City on the 1/5000 scaled map as a result of the decision dated 29.5.2002 and numbered 10697 of the Regional Conversation Board, superposing of the borders of 1st and 3rd degree Archaeological Sites shall be approved,

The proposal for limiting the 1st degree archaeological site located at the west of Ephesus Ancient City with the cadastral road shall not be approved, the proposal for extension offered by considering the ground level to provide a protection distance from the wall located at the South of the region shall be approved additionally, considering the remarks of Excavation Headship stating this area should take under protection for the archaeological remains and sarcophagus detected in between ancient wall located at the west of the site and aqueduct and this area used to be coastal necropolis, extending the borders of 1st degree Archaeological site to Selcuk-Kusadasi road by including the ancient channel shall be approved.

As stated in the letter of Austrian Archaeological Institute Head of Ephesus Excavations dated 03.02.2010, the importance of taking the Ancient Harbor Channel under protection is crucial as it has been detected the nearby necropolis is the unique cemetery path ever been documented which extends along the coastal road, 75 meters buffer zone determined by the decision of Izmir Cultural and Natural Heritage Conservation Council No.1 dated 16.02.1989
numbered 827, for both sides of the channel shall be included in the 1st degree archaeological site and considered within the scope of the conservation plan,

In the consequence of discussions about the old city plans and photos together with the results of geophysical drilling activities of Ephesus Excavation Heading carried out in the scope of the Council’s decisions respectively dated 10.10.2007 and 09.06.2009 numbered 3312 and 4813 regarding the Temple of Artemis located at the east of Ephesus Ancient City, extending the 1st Degree Archaeological Site as specified on the annexed map according to the proposal of the Excavation Headship shall be approved

Within the border of Ephesus Ancient City determined with the decision of Izmir Conservation Council No.1 dated 04.04.1991 numbered 2809, the annexed map scaled 1/5000 shall be effective.
ADDITIONAL INFORMATION FOR “EPHESUS WORLD HERITAGE LIST NOMINATION FILE” AS REQUESTED BY THE LETTER OF ICOMOS DATED 21ST AUGUST 2014

1. Could the State Party provide a map of the “Ayasuluk Hill, Artemision and Medieval Settlement”, “the House of the Virgin Mary” and “the Cukurici Mound”?

The maps showing the nominated World Heritage boundaries in relation to all the nominated features mentioned in the nomination dossier are presented as annex (See Annex 1).

2.a. Could the state party clarify how the nominated component parts of the property reflect cultural, social or functional links over time?

The individual components are closely connected with one another and cannot be treated independently from each other. The settlement entity over time – in spite of cultural diversity – has resulted in the natural environmental conditions, in particular the continual process of sedimentation which has forced humans, over the course of many millennia, to abandon settlements, to found new ones, and to struggle against the progress of coastal silting.

Already in the Neolithic period (Component 1) specifics are recognizable which characterized the settlement area throughout all epochs. These concern a trade and handcraft center with far-reaching connections, and a cultural hub between the Aegean, Anatolia and the Levant, for which the ideal marine accessibility played a significant role for the prosperity of the settlement. An additional precondition for the economic advancement consisted in the fertile hinterland, rich in natural resources as well as providing outstanding lines of communication. If one observes the individual components – that is, Cukurici Mound, Ayasoluk, Ephesos and Meryemana – then their similarities in structure become evident. For the first three components, it is a matter of trade and handcrafts centers, and also of civic administrative centers, out of which in further progression the extensive city of Ephesos arose. The material culture was already characterized by differing influences during the Prehistoric era, and this is also a phenomenon that can be diachronically followed up into the Ottoman period. This phenomenon is particularly evident in the fusion of Greek elements with Anatolian traditions (Components 2 and 3), yet also in the strong influence of Byzantine culture on the Turkish culture of the Beylik period (Components 2-4). Ultimately, this cultural diversity also resulted in the shaping of an independent regional culture, which can be recognized very clearly in (artistic) handwork. The historical caesuras, and furthermore the geographically induced settlement relocations, did not constitute ruptures; instead, they are much rather counteracted by functional, cultural and social continuities.

Special significance for the serial nomination is assigned to the Ayasuluk hill, the surrounding area of settlement, and the temenos of Artemis, since it is precisely at this point that the close interweaving of the original units (components) is particularly well displayed. The Ayasuluk hill was already inhabited after the 3rd millennium B.C. and, during the 2nd millennium, developed into an urban central site. After 1000 B.C., it grew further via migration from mainland Greece and extended over the cliffs down to the plain to the west of the hill, where the harbor and the sanctuary of Ephesian Artemis were also located. Although the place
declined in significance with the new foundation of Ephesos during the Hellenistic period, it nevertheless retained its function as the religious-spiritual center of the region, and was connected to the new city via the processional routes. With the coming of Turkish occupation to the region, the settlement pattern here was altered. Whereas a Byzantine community remained in the old city of Ephesos, the Turks settled down on the Ayasuluk hill and in the former Sanctuary of Artemis. In spite of changes in population and religion, a strong continuity can also be observed which ultimately flowed into the independent medieval culture. Not least, the buildings of the ancient city of Ephesos were robbed of their stone materials, in order to construct the Turkish town.

A strong connection between the four individual components is also apparent in the long tradition of cults as well as in the importance of the region for religiosity and spirituality. Already during the Neolithic period (Component 1) religious concepts are attested by means of the existence of female statuettes. The region manifested itself as a cult centre particularly notably with the Artemision (Component 3), which probably dates back to the second millennium B.C. and which developed into one of the most powerful ancient sanctuaries. During the Roman imperial period, a strong shift in favour of Egyptian divinities can be observed, which not least is manifested in the construction of the monumental Serapeion of Ephesos (Component 2). Finally, however, it was Christianity that helped establish a new heyday in the tradition of Ephesos as a cult centre and pilgrimage site (Components 2 and 3). Christian pilgrimage constituted an important factor in the economic prosperity of the city in Late Antiquity, and also for its continued existence in the Medieval period. Even after the Turkish conquest, the pilgrimage sites remained in operation, although with the construction of Islamic spaces of worship tribute was paid to the new religion. The impressive picture from the Artemision to the Basilica of St. John and the Isa Bey Mosque ultimately reflects many millennia of the religious history of mankind. The strong Christian tradition is also manifested in phenomena of modern pilgrimage, which has found a new spiritual centre in the Meryemana (Component 4), in which ancient customs survive.

2.b. Could the State Party clarify how each component part contributes to the postulated Outstanding Universal Value of the property as a whole?

**Cukurici Mound**

According to the results of the most recent research, the Neolithic settlement founded in the early 7th millennium B.C. on the Cukurici Mound represents one of the oldest permanent human settlements in western Asia Minor. Already in the earliest phases the inhabitants of the Cukurici Mound site were familiar with deep-sea navigation and used the sea as a means of communication, and also as a source of nourishment. The landing stage for the boats lay approximately 2 km distant from the settlement, to the north. In the Early Bronze Age (3rd millennium B.C.) the site was a proto-urban trading centre, in which raw materials were processed into finished and half-finished products. The Bronze Age settlement formed a homogenous architectonic ensemble, one which was not altered or destroyed by any later interventions. The material culture displays influences from the Aegean region, central Anatolia, as well as the Levant, and attests not only to the transfer of goods, but also to the movement of people and their knowledge. There is evidence of cult practices and religious
concepts after the 7th millennium in the form of female statuettes and pendants, which can be compared iconographically with such objects from central Anatolia and the Aegean.

**Ancient City of Ephesos**

The Hellenistic-Roman city area with its necropolis and the harbour canal represents the heart of the world heritage nomination. On the area of the site, settlements extend back to the Geometric period (8th century B.C.), while according to the latest research the site was first abandoned in the 14th century A.D. Greeks, Romans and Byzantines have left behind significant traces. The city was one of the most important commercial, administrative, cultural and religious-spiritual centers of antiquity and the Middle Ages. This predominance is not only attested by the material remains, but also by the literary tradition. The harbour landscape of Ephesos is an impressive testimonial for the involvement of humans with their environment, and for the attempt to maintain Ephesos as a port city for as long as possible. As a heavily populated trading city of supra-regional importance, Ephesos profited from large numbers of immigrants, who ultimately became responsible for the cultural diversity of the city. The prosperity of the inhabitants is manifested not least in the numerous beneficent as well as grand institutions which still line the streets and characterise the city districts. As a religious and spiritual centre, Ephesos benefited not only from her city goddess Artemis and from the processions which took place through the city, but also from the numerous temples and imperial cult structures which were built within the city’s perimeter. In the early Christian era, pilgrimage sites were created with the Church of Mary and the Cemetery of the Seven Sleepers, and also with the Tomb of St. Luke and the Grotto of St. Paul; all of these extended the duration of the life of the city for centuries. Today, Ephesos is impressive due to its prolific and in part unique inventory of monuments, and to the fact that the ancient city has not been obscured by modern development.

**Ayasuluk Hill, Artemision and Medieval Settlement**

Precisely the Ayasuluk hill reveals an extremely long settlement history. The earliest finds date to the 3rd millennium B.C., while the area was largely abandoned by the 17th century A.D. Furthermore, the first archaeological investigations in the 19th century took place on the Ayasuluk hill and at the nearby Artemision. Founded as a Bronze Age central site, in the 1st millennium B.C. it developed into a Greek-Ionian city, whose sanctuary was dedicated to Artemis. The proximity to the coast and the optimal harbour conditions favoured the economic development of the city, which was only first abandoned in the course of the new foundation of Ephesos and the complete silting up of the area. Three architectonic masterpieces are preserved in the area of Component 3: the Temple of Artemis, the Basilica of St. John, and the Isa Bey Mosque. The pagan sanctuary, and the Christian basilica as well, were in addition commercial centers with great estates in the hinterland and along the coast of Ephesos. The concentration of structures of such religious and architectural significance in such a small area is remarkable, particularly as the building material from the Artemision, after its destruction, was reused in the Basilica of St. John and the Isa Bey Mosque. The Ayasuluk hill, in a strategically outstanding location and easy to defend, also ultimately offered the migrating Turks a strongpoint from which they conquered the region. The history of the fortification wall is of the greatest architectonic and cultural-historical interest: its core dates to the Byzantine era, yet it was extended and strengthened up until the later Ottoman period. The wall is an impressive testimonial to Turkish fortification architecture in western
Asia Minor. In the Turkish town of Ayasuluk (14\textsuperscript{th} – 15\textsuperscript{th} century), ancient, primarily Byzantine traditions fused with new elements of Selcuk culture. Numerous structures are preserved and provide a detailed insight into the life of a medieval Turkish town. The occasionally superb condition of the monuments around and upon the Ayasuluk hill permits a walking tour through the settlement history of Ephesos, a history that endured for millennia.

\textit{The House of Virgin Mary (Meryemana)}

The area of the Meryemana in the hills south of Ephesos is a historical settlement area, and was already inhabited and cultivated in the late Hellenistic period (1\textsuperscript{st} century B.C.). The hill country provided important raw materials as well as agricultural products for the city, and thus it can be viewed as an integral element of the regional settlement development. Finds from the region provide evidence of continuous settlement activity from Late Antiquity, over the Medieval period and into the modern era. Even if, from a scientific perspective, any evidence for the death at Ephesos of Mary, mother of Jesus, is lacking, nevertheless the tradition lives on in Christian belief until today. The authenticity of Mary’s final place of residence, and therefore also the site of her death – without doubt a Byzantine structure which was admittedly rebuilt in the 19\textsuperscript{th} century – was confirmed by Pope Paul VI in 1967. In Meryemana the ancient tradition of pilgrimage, which began at Ephesos and Ayasuluk, is continued. The adoration of the mother of Christ is also based on ancient traditions. Of particular importance is the fact that the pilgrimage centre in Meryemana is visited equally by Christians as well as Muslims from all over the world and therefore is to be understood as an inter-religious and intercultural sanctuary.

3. Could the State Party clarify whether the Management Plan has been approved by the relevant authority? If the Management Plan is not yet approved, could the State Party provide a timetable for approval?

The Draft Management Plan, which was already enclosed to the nomination file, has been improved since then and approved by Supervision and Coordination Council on the 11th September, 2014. However, after getting a new contribution from one of the key stakeholders, a need for revision in the plan has come into agenda again. After assessing new opinions together with the remarks of ICOMOS expert expressed during the site visit, a new revised plan is planned to be finalized and approved near future. The approved plan will be submitted to UNESCO and ICOMOS before the 1\textsuperscript{st} of February, 2015.

4. Other Issues Raised During the ICOMOS Site Visit held between 23-27 September 2014.

During the site visit, it was expressed by the evaluator that detailed explanations in certain subjects of the nomination file, where not sufficient information is provided, would be beneficial to describe the current situation of the site clearly. That’s why; we herewith provide additional information about below mentioned issues:
4.a. Rationale for the World Heritage and Buffer Zone Boundaries

- Why is the “urban conservation area” located on the skirts of Ayasuluk Hill left within buffer zone rather than proposed world heritage site?

Urban conservation area comprises of buildings constructed in the 19th century and used mostly for residential purposes. This residential area does not contribute to outstanding universal value of Ephesos as described in the nomination file as it does not present a unique urban pattern or an historical/architectural importance. The reason behind the conservation status is to ensure the protection of potential underground archaeological remains as well as to provide the property owners with repair and maintenance permissions (In case of designation as archaeological conservation site, it would not be possible to repair the superstructure.)

- Why is the buffer zone narrowed along with the ancient channel while it is larger around Ayasuluk Hill and Ancient City? Is there any cultivation or development pressure in this region?

One of the main derives for the definition of proposed buffer zone boundary is to overlap it with the current conservation status. In line with the national legislation and practices, the areas which do not accommodate any archaeological remains according to the geophysical researches are left outside the archaeological conservation zones. Furthermore, the area surrounding the proposed buffer zone is registered as “natural conservation area” which is left within another Ministry’s responsibility in terms of management and planning. Enlarging the buffer zone beyond the archaeological conservation areas would hamper management planning process in terms of authority conflict. As the area surrounding the ancient channel is free of archaeological remains and already prohibited for any development topographically and legally, the buffer zone boundary in this part of the area followed the 1st degree archaeological conservation boundary.

However, considering the recommendations and evaluations raised during ICOMOS site visit, it is decided by the local and central authorities in the meeting held on the 17th of October, 2014 in the Ministry of Culture and Tourism that an extension for buffer zone boundaries along with the ancient channel is necessary. Following the legal procedures, revised buffer zone boundaries will be submitted to ICOMOS by the 1st of February, 2015 at the latest.

In addition, nominated World Heritage boundary for Ayasuluk Hill had been determined in the nomination file following the Castle Walls by leaving the skirts of the hill within the buffer zone. During the ICOMOS site visit held between the 23th – 27th September, 2014, relying on our question asking the possibility for revising it in this stage in order for inclusion the Ayasuluk Hill undividedly within the nominated area, ICOMOS expert stated the possibility to make a minor modification in this stage. That’s why; the revised version of World Heritage boundary for Ayasuluk Hill will also be presented to ICOMOS by the 1st of February, 2015, together with the proposed extension for the buffer zone.
4.b. Detailed Explanations about the Threats Described on Page 77 of the Nomination File and the Measures That Have Been Taken to Deal With

The building activity referred to on page 77 of the dossier relates not to the Core Zone, but to the Urban Conservation Area. In this region – the south-west slope of the Ayasuluk-Hill – the modern town of Ayasuluk, today called Seljuk, developed in the 19th century. This lies on top of an ancient settlement zone. In recent years, time and again buildings from the 19th century have been demolished and replaced by contemporary structures. These new buildings, however, rest on significantly deeper foundations. For this reason it is proposed that, for any future demolition work, care should be taken that the construction areas first be archaeologically investigated in the framework of rescue excavations, and only after such investigations have been carried out should these surfaces be approved for development.

The problems mentioned on page 77 regarding the agricultural exploitation of the flood plain have been countered by a variety of measures. Thus, for example, only plants and vegetables with shallow roots are allowed to be cultivated, while plants and vegetables with deep roots are forbidden. No interventions take place in already existing plantations, new planting is absolutely not allowed and is rigorously controlled by the authorities. In recent years, assessments have frequently been made which have led to the removal of newly planted cultivated areas. Fertilization of cultivated areas is only a problem in those regions which lie close to the borders of the ancient city; in the flood plain and in the area of the Artemision (Ayasuluk), the historical remains are situated up to 4 m. below the modern ground surface. In the areas close to the ancient city of Ephesos preparations are already being made to practice organic cultivation without the use of chemical fertilizers. This development has already proved fruitful and is also accepted by the farmers, since organic produce is increasingly popular on the European market.

Looting takes place in the necropolises outside of Ephesos. There is no looting observed in the ancient city, the Artemision, the hill of Ayasoluk and in Meryemana. The necropolis areas (cemeteries) are large and partly heavily mountainous, therefore an absolute protection is very difficult. This is a well known phenomenon of nearly all archaeological sites in the world. A lot of efforts have been successfully made in the last years to reduce looting activity. A gendarmerie station in Ephesos guarantees not only the safeguarding of the city, but is also responsible for the surrounding areas (suburbium). The gendarmerie men get special training by professional archaeologists to raise the awareness of the cultural heritage they have to protect and the dramatic consequences of looting. The rules against looting are hard and the looters get consequently punished by the Turkish authorities. Secondly the landowners and farmers are being informed by the archaeological survey teams in the same way. This education policy is quite successful and the collaboration between archaeologists, gendarmerie officers and landowners to protect heritage remarkable increasing. On the other hand a reduction of looting activity is already visible.

4.c. Geophysical Research Reports

Please See Annex 4.c

Please See Annex 4.d.

4.e Administrative and Managerial Structure in Ephesus

Please See Annex 4.e.1 and Annex 4.e.2

4.f. Lists of Management Planning Boards and Site Visit Participants

Please See Annex 4.f.1 and Annex 4.f.2

4.g. Article on Conservation Policy in Ephesos (by Assoc. Prof. Sabine Ladstaetter)

Please See Annex 4.g.

Additionally, ICOMOS expert requested to be prepared a conservation plan for Cukurici Mound covering the issues about expropriation, conservation and presentation of the site in future. As stated during site visit that this is the last year of the excavation in the site held by the Austrian Archaeological Institute. However, the Ministry of Culture and Tourism inclines to continue to scientific excavations and has initiated the negotiations with the Municipality for this purpose. The details about this study and future plans for the Cukurici Mound will be submitted to ICOMOS as a strategic plan (as referred to conservation plan) before the 1st of February, 2015.
Map 22: Medieval Settlement of Ayasoluk located in the modern city Selçuk
Map 23: Çukuriçi Höyük

Map Projection: Transversal Mercator Projection (Central Meridian: 27° East)
Map Datum: WGS84
Date: 06.10.2014
1 Parking Area
2 Sales Shops
3 Cafe
4 Baptism Pool
5 Wishing Wall
6 House of Virgin Mary
7 Lodging Buildings
Map 24-1: Geophysical Investigations
Around the Ayasoluk/Temple of Artemis
Map 24-2: Geophysical Investigations in Ephesus, Around the Harbour and Harbour Channel-/Necropolis, Çukuriçi Höyük, Arvalya Höyük
Map 24-3: Geophysical Investigations at the Çanakgöl Tepe and Pamuçak
Map 24-3: Geophysical Investigations at the Çanakgöl Tepe and Pamuçak
Conservation sites
+ Interrelated areas
+ Connected properties

Site visit for determination of plan boundaries
Stakeholder meeting
Definition of draft plan boundaries
Approval of plan boundaries by the Ministry
Dissemination of approved boundaries

Stage 1: Definition of plan boundaries

Meetings and workshops to obtain stakeholders’ opinions
Preparation of draft management plan by the related authority
Planning team

Stage 2: Preparation, evaluation and approval of the plan

Advisory Council
Supervision and Coordination Council
Approval of the plan

Stage 3: Monitoring of implementation of the plan

Advisory Council
Supervision and Coordination Council
Approval of the plan

MoCT
Municipality

All related stakeholders within the site are invited

Written official remarks

Stage 1: Definition of plan boundaries

Monitors

Annua
-Annual performance
-Work plan for the next year

Site Manager

Site Management Office

5-Year

Reviewing the main goals and vision of the plan

Preparation of a report
If change is needed
If change is not needed

Supervision and Coordination Council
Related authority
Continue

Stage 3: Monitoring of implementation of the plan

Management plan is revised by the planning team

Stage 1: Definition of plan boundaries

ANNEX 4.d: FLOW CHART FOR MANAGEMENT PLANNING PROCESS IN LEGISLATION
### ANNEX 4.e.1
ADMINISTRATIVE SCHEME IN EPHESUS FOR CULTURAL & NATURAL HERITAGE CONSERVATION

#### Central
- Ministry of Culture and Tourism
  - General Directorate of Cultural Heritage and Museums
  - DOSIMM
- Ministry of Forest and Water Affairs
  - General Directorate of Nature Conservation and National Parks
- Ministry of Environment and Urbanism
  - General Directorate of Natural Heritage Conservation

#### Regional
- Izmir Development Agency
  - Regional Directorate of Foundations
- Izmir Regional Laboratory of Restoration and Conservation
- Izmir Regional Council for Conservation of Cultural Heritage
- Izmir Surveying and Monuments Directorate

#### Provincial
- Izmir Metropolitan Municipality
- Izmir Governorship
  - Provincial Directorate of Culture and Tourism
  - Provincial Directorate of Forest and Water Affairs
  - Provincial Directorate of Environment and Urbanism

#### Local
- Selçuk Governorship
- Selçuk Municipality
- Site Management
- Ephesus Museum Directorate
- Ephesus Excavations
- Ayasuluk and St. John Basilica Excavation

### MINISTRY OF CULTURE AND TOURISM

- G. D. of Cultural Heritage and Museums
  - Giving excavation permits
  - Producing landscaping projects
  - Coordination of regional councils’ work
  - Coordination of museums’ works
  - Coordination of World Heritage issues
  - Coordination of site management issues
- Izmir Regional Conservation Council
  (resp. for urban and archaeological sites)
  - Designation/revision of conservation boundaries
  - Evaluation of conservation plans and projects
- Izmir Surveying and Monument Directorate
  - Implementation of conservation projects of Ministry
- Izmir Regional Laboratory for Rest. and Cons.
  - Making material analysis for restorations
- Ephesus Museum Directorate
  - Registration of excavation findings
  - Regulation and control of museum visits/entrances
  - Control of excavation works
- DOSIMM
  - Determination of site visit/entrance policies
  - Collection of site visit revenues
General Directorate of Nature Conservation and National Parks
(responsible for Meryemana Nature Park Zone)
- Designation/revision of national/nature park boundaries
- Preparation/approval of conservation plans and projects

General Directorate of Natural Heritage Conservation
(responsible for natural conservation sites)
- Designation/revision of natural conservation site boundaries
- Preparation/approval of conservation plans and projects

Izmir Development Agency
- Supporting development projects (industry, culture, tourism, education, research etc) in the region financially

Regional Directorate of Foundations
- Ownership of foundation assets (mosques, tombs, baths etc)
- Preparation of conservation projects for foundation assets

Izmir Metropolitan Municipality
- Approval of 1/5000 scaled conservation plan
- Management of distribution of site revenue shares allocated by DOSIMM among local authorities

Izmir Governorship
- General coordination in the city
- Management of distribution of fund constituted by real estate taxes among conservation projects

Selçuk Governorship
- General coordination in the district

Selçuk Municipality
- Preparation/approval of conservation plans
- Supporting excavation teams financially
- General management of district infrastructure issues
- General management of service industry within district
- General management of urban development of district
- Preparation of management plan
- Establishing site management unit
- Appointing site manager
- Establishing site management council

Site Management

Site Manager
- Coordination among stakeholders
- Coordination of management plan process
- Reporting management plan implementation

Advisory Council
- Evaluation of draft management plan

Supervision and Coordination Council
- Approval of management plan
- Approval of audit reports on site management

Site Management Office
- Secretariat of site management
### ANNEX 4.e.2
MANAGEMENT OF INCOME-GENERATING PLACES IN EPHESUS

<table>
<thead>
<tr>
<th>Property</th>
<th>Ownership</th>
<th>Conservation status</th>
<th>Revenues</th>
<th>Entrance</th>
<th>Parking areas</th>
<th>Toilets</th>
<th>Sales shops</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cukurici Mound</td>
<td>State + private</td>
<td>1st degree arch. site + monument</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Ancient City of Ephesus</td>
<td>State + private</td>
<td>1st degree arch. site + culture and tourism conservation and development zone</td>
<td>MoCT</td>
<td>-Lower Gate Selçuk Municipality -Upper Gate Private</td>
<td>-Lower Gate Selçuk Municipality -Upper Gate Private</td>
<td>Within site: MoCT Out of site: Private</td>
<td></td>
</tr>
<tr>
<td>Ayasuluk Hill &amp; Medieval Settlement</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Castle</td>
<td>State</td>
<td>1st degree arch. site</td>
<td>MoCT</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>St. John Basilica</td>
<td>State</td>
<td>1st degree arch. site</td>
<td>Selçuk Municipality</td>
<td>Private</td>
<td>Private</td>
<td>Private</td>
<td>Private</td>
</tr>
<tr>
<td>Artemision</td>
<td>Private</td>
<td>1st degree arch. site</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Isa Bey Mosque</td>
<td>General Directorate of Foundations</td>
<td>1st degree arch. site + monument</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>Baths &amp; Tombs</td>
<td>General Directorate of Foundations</td>
<td>1st degree arch. site + monument</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
<tr>
<td>House of Virgin Mary</td>
<td>House of Virgin Mary Foundation</td>
<td>1st degree arch. site + Nature Park</td>
<td>Selçuk Municipality</td>
<td>Selçuk Municipality</td>
<td>Private</td>
<td>Private</td>
<td>Private</td>
</tr>
</tbody>
</table>
ANNEX 4.f.1
LIST of PARTICIPANTS in ICOMOS SITE VISIT THAT HELD BETWEEN
23-27 SEPTEMBER, 2014

ICOMOS Turkey
  Prof. Dr. Eti Akyüz Levi
  Prof. Dr. Cevat Erder

UNESCO National Commision of Turkey
  Assoc. Dr. Nevra Ertürk

Ministry of Culture and Tourism
  Evrim Ulusan
  Uğur Işık
  Kenan Culfa

Selçuk Municipality, Directorate of Culture
  Özgür Karaalioğlu Yavuz
  Teodora Hacudi

Selçuk Municipality, Directorate of Technical Works
  Cansu BAKICIOL

Selçuk Municipality, Site Management Office
  Yusuf Yavaş
  Özgür Gökdemir
  Müge Kılınç Ercebe
  Nur Gülerdoğan
  Onur Yılmaz

Ephesos Museum Directorate
  Cengiz Topal (Site Manager-Director)
  Halil Bölge
  Gamze von Graeve
  Esra Bideci

Meryemana Foundation
  Noel Mikalef
LIST of PARTICIPANTS in ICOMOS SITE VISIT MEETING THAT HELD on the 26th SEPTEMBER, 2014

- Ministry of Culture and Tourism  
  (General Directorate of Cultural Heritage and Museum)  
  (DÖSİMM- Central Directorate of Revolving Funds)

- Ministry of Forest and Water Affairs  
  (General Directorate of Nature Conservation and National Parks)

- Ministry of Environment and Urbanism  
  (General Directorate of Natural Heritage Conservation)

- Izmir Development Agency

- Izmir Regional Directorate of Foundations

- Izmir Regional Laboratory of Restoration and Conservation

- Izmir Regional Council for Conservation of Cultural Heritage

- Izmir Surveying and Monuments Directorate

- Izmir Metropolitan Municipality

- Izmir Governorship  
  Provincial Directorate of Culture and Tourism  
  Provincial Directorate of Forest and Water Affairs  
  Provincial Directorate of Environment and Urbanism

- Selçuk Governorship

- Selçuk Municipality

- Site Management

- Ephesus Museum Directorate

- Ephesus Excavations

- Ayasuluk and St. John Basilica Excavation

- Members of Site Management Boards
ANNEX 4.f.2
EPHESUS SITE MANAGEMENT

“Advisory Board” and “Supervision and Coordination Council” of Ephesus Site Management, which have already been established by the Selçuk Municipality in line with the related legislation, were revised by the decision of Selçuk Municipality Council on the 5th of September, 2014. The members of the councils are listed below.

<table>
<thead>
<tr>
<th>ADVISORY COUNCIL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Cengiz TOPAL</td>
</tr>
<tr>
<td>2. Atilla AKSOY</td>
</tr>
<tr>
<td>3. Bülent CİNEL</td>
</tr>
<tr>
<td>4. Prof. Dr. İclal DİNÇER</td>
</tr>
<tr>
<td>5. Prof. D. İlhan KAYAN</td>
</tr>
<tr>
<td>6. Assist. Prof. Akın ERSOY</td>
</tr>
<tr>
<td>7. Assoc. Prof. Sabine Ladsteatter</td>
</tr>
<tr>
<td>8. Assist. Prof. Mustafa BÜYÜKKOLANCI</td>
</tr>
<tr>
<td>9. Assist. Prof. Zeynep AKTÜRE</td>
</tr>
<tr>
<td>10. Prof. Dr. Emel GÖKSÜ</td>
</tr>
<tr>
<td>11. Emin BAŞARANBİLEK</td>
</tr>
<tr>
<td>12. Yasemin PİRİNÇÇİOĞLU</td>
</tr>
<tr>
<td>13. Hasan TOPAL</td>
</tr>
<tr>
<td>14. Halil BÖLGE</td>
</tr>
<tr>
<td>15. Assoc. prof. Vedat ÇALIŞKAN</td>
</tr>
<tr>
<td>16. Dr. Onur GÜLBAY</td>
</tr>
<tr>
<td>17. Sezaver ALBEYOĞLU</td>
</tr>
<tr>
<td>18. Burhan BECER</td>
</tr>
<tr>
<td>19. İbrahim SOĞUTMAZ</td>
</tr>
</tbody>
</table>
SUPERVISION AND COORDINATION COUNCIL (AUDIT BOARD)

1. Cengiz TOPAL     Site Manager
2. Dr. Dahi Zeynel BAKICI    Mayor of Selçuk
3. Atilla AKSOY     Vice Mayor of Selçuk
4. Veysel BADEM     Governorship of Selçuk, Director of Editorial Office
5. Koray YOLCU     Head of Selçuk Chamber of Commerce
6. Özgür AYDOĞAN     Selçuk Chamber of Merchants and Craftsmen
7. Noel MİKALEF     Virgin Mary Foundation, Head of Executive Board
8. Mehmet GÜNGÖR     Governorship of Izmir, Provincial Directorate of Culture, Chief
9. Assist. Prof. Mustafa BÜYÜKKOLANCI Head of Ayasuluk Hill and St. John Basilica Excavations
10. Assoc. Prof. Sabine Ladsteatter     Head of Ephesus Excavations
12. Aslı KORUR ERGÜN     Izmir Regional Directorate of Foundations
13. Sedat GÖNÜLLÜOĞLU     Ministry of Culture and Tourism, Vice Director of DOSIMM
14. Evrim ULUSAN     Ministry of Culture and Tourism General Directorate of Cultural Heritage and Museums
15. Zeliha DEMİREL     Izmir Metropolitan Municipality Head of Development and Urbanism Section
16. Yusuf YAVAŞ     Selçuk Municipality, Selçuk Ephesus Collective Memory Center Coordinator
A traditional enterprise such as Ephesos, where excavations have taken place for over 150 years and upon which mass tourism takes a heavy toll, represents major challenges for archaeology and also for monument conservation. Archaeology, after all, ultimately denotes the irreversible destruction of a historically evolved condition. By means of human intervention, finds and findings which have been conserved in a natural manner in the earth are torn out of their context, and the environmental conditions are severely disrupted. After excavation, the finds are exposed to the climate, changing weather conditions, environmental pollution, vegetation, damage caused by animals, and also stress caused by human activity. Already at the time of excavation, therefore, a strategy for the preservation of the excavated objects should be worked out, and precautions for the sustainable securing of the archaeological finds should be taken. Particularly efficient, but not very popular, is to fill in the excavation, whereby the objects are indeed protected, but nevertheless no longer visible. Whereas this procedure is very common in prehistoric archaeology as well as in provincial archaeology, it is much rarer in the Mediterranean region. The reason for this is the generally much better condition of the excavated objects, and the resulting possibility for presentation and long-term preservation. To come straight to the point, this means that the desire and the demand for its display and care is associated with the quality of an object, but also inherent in this is an increase in the complexity of the requirements.

The long-term conservation of cultural goods (“Cultural Heritage”) is today an essential duty of archaeological excavations. Conservation and restoration comprise fixed components of the programme of work. Here, awareness and the area of accountability of archaeological enterprises should be distinguished from those of the past, when it was common practice first of all to bring the objects to light and – in as much as their state of preservation allowed – to reconstruct structures with so-called partial anastylosis, and to set up architectural specimens. In contrast, the consolidation of simple rubble- or brick-walls with mortar or loam, and the maintenance of ruins, has been wantonly neglected. This approach, practiced for many decades, has resulted in the fact that although at first glance we are presented with splendid ruined landscapes, these reveal serious defects off the beaten track for tourists. In this regard Ephesos is a perfect example, since in the previous 150 years not only large areas of the city centre as well as peripheral monuments have been excavated, but also numerous structures have been re-erected. For this reason, a long-term conservation and restoration strategy has been developed at Ephesos, the main points of which will be presented in what follows. All of the conservation projects adhere to the principles of modern conservation of monuments and take into consideration all phases of the history of a monument, that is, its entire life span from construction up to the time of its last intervention. Conservation measures which took place in the past are also taken into consideration, so long as they do not endanger the substance of the monument or have proven to be damaging in the meantime. A reconstruction of a specific state of preservation at a particular time – almost a snap-shot
of a monument – has been deliberately avoided; instead, the process of construction, usage(s), destruction, decay, excavation and conservation has been made visible and legible. This occurs with the full understanding that the current intervention represents yet another stage in the history of the object.

1. Conservation of the Excavated Material

Sustainable consolidation of the excavated materials has the highest priority. This pertains as much to structures that were excavated a long time ago as to current projects. Whereas in particular the prestigious buildings along the visitors’ path were maintained, masonry work which was often hidden and not visible to tourists successively decayed. The climate conditions in Ephesos – cold, rainy winters combined with often stormy winds, and hot, humid summers – accelerate the process of decay. Recent investigations show that already in the year following excavation, the substance of rubble- and brick walls diminishes drastically, and the mortar joints reveal decomposition. After only one winter, the porosity of plaster, wall-painting, and even plaster- and mosaic floors increases significantly, leading to the detachment of the subsurface. Depending on the intensity of precipitation, the Harbour Quarter and the Artemision can remain underwater for months, sometimes even the entire year. Furthermore, a rapid drying-out process can be observed in the months of July and August, accelerated by means of intensive agricultural irrigation activities, which afflicts the ancient material. Additional problems are posed on the one hand by the ample and fast-growing vegetation, which grows over excavated areas at astounding speed, and on the other by animals, for which the ruins are a nesting ground and habitat. Archaeological parks are an artificial cultural space created by man, and their maintenance implies a permanent conflict with natural forces. A project has been devised to halt the process of decay of wall structures, floors and wall surfaces; this project aims to safeguard the materials which were excavated in part decades ago and in some cases more than a century ago. Successively, stone walls will be cleaned, consolidated, and – where necessary – ruptures will be supplemented and filled in. Exclusively reversible and traditional materials, already used in antiquity, such as lime mortar or clay joints, will be applied. Particular attention will be paid to the documentation of the prior state of preservation and to the results, as well as to all of the phases of the work. It used to be particularly common in the 1960s and 1970s to cap the wall copings with concrete, which in the meantime has become brittle and crumbly. It was therefore necessary to remove these concrete caps completely, and to seal the upper surfaces of the walls cleanly with lime mortar, in order to prevent the penetration of rain water. In recent years, walls in the Great Theatre, in the Church of St. Mary and in Insula M1 (so-called House of Pleasure) have been consolidated using this technique; currently, this work is being done in the tabernae of Terrace House 1.

In order to avoid repeating the mistakes of the past in the future, all excavated walls, decorated upper surfaces and floors exposed in all current excavation projects are being consolidated and protected immediately after being documented. The best example of this practice is the Late Antique residence in the Colonnade of Verulanus, where the masonry of the rubble wall was stabilized with lime mortar, and the wall paintings and plaster
were consolidated even during the excavation season, in order to decrease the process of decay and to secure the material substance without losses.

The topography of the city of Ephesos, which extends in a saddle between the Panayırdağ and Bülbüldağ hills, induces slope erosion on a large scale, which in turn threatens the excavated material. This affects, in particular, both sides of the Curetes Street and the eastern front of the Marble Street. The streets, and the colonnades and tabernae which flank them, were excavated in the early 20th century (Marble Street) and in the 1950s (Curetes Street), and today constitute central elements of the visitors’ path through Ephesos. While the marble-paved street surfaces have been kept open, up until a few years ago the colonnades and tabernae were extensively filled in. The rubble- and brick walls situated against the slope were hardly capable of withstanding the pressure, and displayed massive deformations; some of them had even completely collapsed. In the course of consolidation work, the fallen earth has now been removed, the ancient material has been laid bare, and the vertical profile of the slope has been set back. This task took place under the supervision of an archaeologist, and all of the finds were documented. After the completion of cleaning and documentation, dry curtain walls were erected, in order to hinder new erosion processes. Stones from Ephesos itself were employed in these curtain walls, as their colour and material blend perfectly into the landscape of ruins.

All of this consolidation work was carried out by a trained team of local workers, under the supervision of archaeologists and conservators. A great deal of consideration was given to reversibility and local tradition in the choice of materials. Equally important considerations in this consolidation strategy are the retention and usage of customary handicraft techniques, as for example in the construction of drystone walls. Such measures are only successful, however, if the consolidated objects can be permanently maintained and any emerging damage can be stopped in its infancy.

2. Presentation of the Ruins, Anastylosis, and the Modern Use of Ancient Structures

Ephesos is probably the most impressive object lesson for the politics of anastylosis in archaeology in the 20th century. The artificial landscape of ruins experienced today is not a unified concept, but rather an incremental assemblage of architectural specimens, collages, and reconstructed buildings. Their state of preservation, which in some cases was very good, provided an immediate invitation to rebuild edifices or parts of them, thereby creating monuments. On the other hand, massive robbing of stone can be recorded at Ephesos due to its long settlement history and to the medieval relocation of the ancient city to Ayasoluk, today Selcuk; during these processes, architectural elements were displaced often over kilometres, and this continued into the late 19th century when demonstrably ancient building material was transported to Smyrna/Izmir. J.T. Wood, for example, stopped the removal of blocks from the Serapeion, which were intended to be used as building material in Smyrna. There are, indeed, other examples of the removal of stones, examples which are of local interest and revealing for the history of the settlement. Stone blocks from the temenos wall of the Artemision were reused in the
construction of the Church of St. Mary, before the Middle Byzantine templon of the church was later dismantled and brought back to the Artemision, where in the meantime a Turkish settlement had established itself. The Temple of Artemis also served as a stone quarry for the Basilica of St. John, before this was then demolished in order to provide building material for the Isa Bey Mosque. The long history and repeated redeployment of architectural elements also resulted in the fact that many buildings in the ancient city are only fragmentarily preserved.

Already at the beginning of the 20th century, immediately after their excavation columns were re-erected, for example, inscriptions and reliefs were placed in optically appealing locations, and smaller architectural elements – such as the gable of the Library of Celsus, which was set up on the plaza in front of the library – were put together. By these means, the transformation of Ephesos from a ruined landscape into an archaeological park was initiated. In the politically and economically difficult period between the wars, reconstruction work was concentrated on the Basilica of St. John, a project financed by private sponsors. An extensive programme of anastylosis first was undertaken after the Second World War, in the 1950s, under the directorship of F. Miltner. A focal point of this work was the Curetes Street, an inner urban boulevard connecting the Upper and Lower City. Buildings or parts of them were successively reconstructed. The so-called Temple of Hadrian was the first, followed by the nearby Nymphaeum Traiani, a project planned by Miltner but only realised after his death. The partial anastylosis of the Basilica of St. John also occurred at this time. Ephesos was characterised by a real “building boom” in the 1960s, when the Plaza of Domitian was reorganised, and in connection with this, the Herakles Gate, the Memmius Monument, the Monument of Pollio, and the Fountain of Domitian were partially reconstructed. The façade of the imperial cult area for the Flavian dynasty was also in part restored in the 1970s, forming the conclusion of the reorganisation of the plaza. These projects, spanning back over more than a decade, took place without prior architectural-historical analysis of the individual buildings or their urban context. For this reason, they are far less representative of faithful or didactically treated examples of ancient architecture, but instead they are rather witnesses to a — optimistically stated — creative understanding vis-à-vis ancient materials, without consideration of the standards of historic conservation which were internationally required at the latest after the ratification of the Charter of Venice in 1964. This also applies to the re-erected columns in the Artemision, which were set up using drums from different columns with varying diameters, without attaining the original height. All other attempts at anastylosis at Ephesos took these failures into account, and reconstruction was combined with a detailed documentation and analysis of the architectural elements. As examples can be mentioned the façade of the Library of Celsus, the Gate of Mazaeus and Mithridates, the Neronian Colonnade, and the Gate of Hadrian. More recently, feasibility studies and project developments for (partial) anastylosis of the stage building of the Great Theatre, the Octagon, and the Serapeion have followed.

The far-reaching history of anastylosis at Ephesos suggests immediately that not only the presentation concepts, but also the materials used in reconstruction, varied greatly. The anastylosis projects of the 1950s-1970s, however, had in common that concrete was used
for the additions. Furthermore, the adhesive used was acrylic resin, while iron was employed for clamps and reinforcements. Added to this was the fact that the reconstructed building elements were generally exposed to weather conditions; one must not forget that in the case of anastylosis, an essential protective element is lacking, namely, the roofs. Sunlight, wind, rain and environmental pollution cause great damage to the structures, damage which is clearly visible on the textured surfaces.

For decades, maintenance of anastyloses was neglected, nor was any damage repaired in its initial stages. This omission has led to the fact that cost-intensive and complex interventions are now necessary, in order to stabilize and preserve the buildings – in most cases we are dealing with facades – over the long-term. The excavation leadership has therefore developed a project by which all of the anastyloses will be subjected to an assessment of their condition, and a mapping of their damage. In a second step the conservation measures will be defined, and projects for their employment will be developed. It must be emphasised that we are dealing here exclusively with conservation measures, and not with a revision or alteration of the concept, should no urgent conservation measures be necessary. The so-called Temple of Hadrian on the Curetes Street has been chosen as a pilot project, as its state of preservation was classified as in part critical.

One of the main causes of damage to the ruins was the corrosion of the iron elements which were employed during the course of anastylosis in 1957-58. Iron was used in the form of rebars for the concrete, as well as for the clamps and static reinforcement of the stone construction. Corrosion causes an explosive effect in the bordering mineral substance, resulting in fissures and the loss of large areas. Over the long-term, it can be expected that the corrosion would destroy the iron elements themselves, involving a grave problem for the statics of the temple construction. Within the stone elements themselves, a number of clamps on the upper surfaces of the worked blocks already revealed advanced stages of dissolution. The second leading cause of damage to the Temple of Hadrian is the uncontrolled runoff of rainwater. Particularly serious in this regard was the open network of joints of the stone construction of the elaborate façade architecture. Here the water could penetrate practically without hindrance into the interior, and was a decisive accelerating factor for the corrosion of clamps and reinforcement of the marble blocks. Furthermore, a clear connection could be established between the outer surface with water runoff, and the damaging factors of biogenic colonisation and destabilisation. Zones of the ancient marble material that were especially at risk in general are all of the areas with carved decoration. The relief elements showed in many areas an active and dynamic type of damage in the form of “sugar decay”, typical for marble. This destabilisation of the stone fabric, primarily the result of fluctuations in temperature, leads to the breaking off of individual calcite crystals from the marble fabric; the deterioration progresses slowly and continually. Equally, the outer surface is exposed to crust formation and biogenic conditions. Damage to the opus caementitium incorporated a severe destabilisation and an accompanying loss of the mortar from the joints of the anastylosis. As a result many joints were open and were freely accessible to rainwater. In the area of the wall crowns, individual stones had come loose and were in danger of falling.
The most crucial elements of the restoration consisted in the replacement of the iron connective elements in the areas of the ancient marble walls, the improvement of protection against the penetration of rainwater, the static safeguarding of endangered areas, and the conservation of all of the material. A replacement of materials – for example the removal of the concrete and a substitution by artificial stone or marble – was deliberately not undertaken, as this would have involved a huge intervention in the anastylosis concept, a procedure that should be avoided at all costs.

In this connection, essential interventions into the material substance concerned, above all, the entablature of the façade. It was necessary to remove the entablature down to the lowest stone course, in order to take out the iron and for the static safeguarding of the architrave. A total of 23 blocks were removed, conserved, and put back into their original location. The iron clamps were replaced by joints of non-rusting steel, while fibreglass rods were employed as reinforcing material.

A second important aspect concerned the planned measures for the improvement of water runoff. Above all, the closing up of all masonry joints and cracks was absolutely imperative. Rainwater should be conducted away from the outer surfaces and its penetration into the interior of the building substance should be prohibited. With regard to water damage, particular attention was also paid to the sculpted decoration of the ancient marble stone façade, very badly affected by weathering. In order to protect this area effectively, the sima which is preserved over long stretches will be placed back in its correct position, with drip holes for water runoff.

The “sugar decay” was actively counteracted by means of injections of nanolime with a lime basis, and the exterior surfaces were additionally coated with a mineral slurry. By these means they were, on the one hand, made smoother, offering fewer surfaces which could be damaged by weathering, while on the other hand it was possible to create a homogenous appearance, in particular for the areas with relief decoration. After the marble blocks were removed, a wet cleaning procedure was carried out, including the removal of the deposits with a sandblaster and the treatment of the biogenic infestation with biocide and peroxide. Stubborn deposits were removed with a micro-chisel and scalpel and all of the porous areas – including those in the concrete – were filled in. In addition, the opportunity was embraced to document the building elements by means of drawings and photographs. The iron clamps were replaced with stainless steel- and fibreglass rods, while the adhesion was carried out with epoxy resin. In order to stabilize the monument it was also necessary to fill in larger areas of loss with white cement and marble sand. A statics evaluation had revealed that the construction in general is extremely fragile and can in no way be viewed as earthquake-proof. In contrast to the original architectonic embedding of the monument within a closely interconnected network of buildings, today the façade, with its so-called Syrian gable construction stands isolated in the landscape of ruins. The horizontal thrust of the arch could no longer be caught up and deflected by the adjoining walls, but instead required a gaping and diverging of the archivolts. In addition, the weight-bearing function of the historical architrave zone and the façade supports could today no longer be assured. On the basis of
these calculations it was necessary to introduce a horizontal, U-form metal cornice into
the architrave zone, which distributes and deflects the thrust equally.

The example of the Temple of Hadrian in Ephesos reveals very clearly what resulting
damage can be expected from the improper maintenance of reconstructed monuments and
what risks anastylosis fundamentally carries with it. The consequences resulting from this
are a successive assessment of the condition of all reconstructed buildings in Ephesos,
incorporating static evaluations in addition to a precise estimate of their conservation
needs. These analyses will be combined with accurate documentation and scientific
processing, from an architectural-historical as well as cultural-historical viewpoint. In
addition, a permanent form of maintenance of the objects is absolutely crucial in order to
be able to counteract newly arising damage immediately. Certainly, at Ephesos one must
proceed with particular caution in current projects, due to the experience gained from
historical projects of anastylosis. Thus, a reconstruction of the stage building of the Great
Theatre was decided against, due to the meagre amount of original material. In the case
of the Serapeion, a large-scale scientific research project has been embarked upon, at the
end of which a partial reconstruction of the façade and of the gable may be undertaken,
but this is not a necessity. The primary goal is a precise documentation of the ancient
material inventory as well as the working up of various forms of presentation, taking into
account internationally valid guidelines for the preservation of historic monuments.
Particular attention will be paid to aspects of conservation, whereby not only must the
ancient material be protected but also its permanent maintenance must be guaranteed.

A particular challenge for the protection of monuments is posed by conservation projects
which incorporate the goal of making ancient structures accessible for modern usage and
adapting them to this end. Ancient sites which are heavily frequented by tourists are
naturally constantly confronted with requests for this sort of development. At Ephesos,
the Bouleuterion, the Great Theatre, the plaza in front of the Library, the Atrium
Therman and the Arkadiane are used for cultural events and banquets. Conservation
work at the Great Theatre of Ephesos has proved to be particularly complicated and
expensive, in the course of which the integrity of the monument should be secured, but
on the other hand a possibility for large-scale events should also be achieved. It was
therefore decided in the first instance to consolidate the monument, as well as to
supplement it via minimal, when possible non-invasive, yet in any case reversible
interventions so that it may be used. Complicating the situation is the fact that not only
has the Theatre been used over a long period of time for different functions, but also
numerous older conservation measures were applied, some of which either could not be
removed or proved to be damaging to the ancient material. The utmost priority was given
to the security of the monument, whereby the interventions remained limited to the long-
term removal or prevention of damage caused by a variety of influences, while retaining
all historical information. The two lowest rows for visitors (the ima and media cavea)
were affected by conservation work, while the uppermost rows (summa cavea) were only
cleaned, since this section of the building, including the adjoining porticus, should not
remain generally accessible. In order to direct the stream of visitors, it was necessary to
secure the first diazoma as well as the entrances; equally, the floor in the orchestra area as
well as the stepped corridors and the circular channel were secured. An additional focal
point was the southern analemma, which had been heavily damaged by earthquake and was therefore statically unstable. In contrast, the stage building was not taken into consideration, as this will be the focus of a separate conservation project.

In a first phase it was necessary to clear the building and to remove not only the vegetation but also the cement caps over the opus caementitium upper surfaces. After this it was possible to close up gaps and areas of loss to prevent the penetration of water and also the regrowth of vegetation. Analyses of the historical materials formed the basis for the mortar employed: their composition and characteristics were copied in test strips before the material was more widely employed. Fibreglass dowels and epoxy resin were used for the fixing of blocks. As noted, work in the southern analemma was particularly challenging, as it had become unstable due to earthquake damage. Here it was necessary to erect a steel construction in order to prevent vaulted blocks which had already become loose from falling down, and also to secure the chambers of the substructure. The steel construction, on a modular basis, is completely reversible and is aesthetically oriented to the protective roof of Terrace House 2. In order to secure areas at risk in the façade and in the cavea, telescopic masts were additionally deployed, which can be removed at any time. With the consolidation of the entrances in the area of the orchestra as well as the first diazoma, a controlled flow of visitors is now guaranteed. In autumn 2012, the Great Theatre at Ephesos was opened for cultural events under strict conditions of historic monument preservation; the capacity for visitors was limited to 2,200.

3. Special Case: Terrace House 2

Since the year 2000, a protective roof has covered Terrace House 2, a 4,000 m² insula in the centre of the ancient city, and since 2006 the impressive ruins, with their wall paintings, marble furnishings and mosaic floors have been open to visitors. The protective roof enables not only a visit to the monument, but also serves to create a restoration workshop after the completion of excavations and archaeological documentation. Thereby, the possibility of communication between the public and the scientific community has been produced with the goals of creating understanding for restoration measures, presenting the phases of work in a transparent and comprehensible manner, and explaining the concepts underlying the work. The conservation and restoration measures incorporate five aspects: the continuous maintenance and keeping clean of the ancient material, the maintenance of the protective roof, the consolidation of the walls and floors, the conservation of the wall paintings, and a project for the reconstruction and reapplication of the marble facing in the Marble Hall of Residential Unit 6.

In 2010 a project was initiated for the sustainable conservation of the wall paintings in Terrace House 2; in the course of this, 13 rooms have been worked on until now. These decorated surfaces have witnessed massive destruction, caused by fire and earthquakes in antiquity, as well as damage during excavation. For decades the wall paintings were only provisionally protected, causing further deterioration. Improper restoration measures and above all a lack of care and control also contributed to the deterioration. In addition to
earlier damage, the actual environmental conditions also have an impact on the exposed decorative surfaces. Although since the erection of the protective roof in 2000, the wall paintings are no longer exposed to direct sunlight and rain, nevertheless they suffer due to fluctuations of temperature and high humidity. An additional huge problem is posed by the build up of dust and atmospheric aerosols, which penetrate through the open side lamellae in the Terrace House and cover the ancient exposed surfaces. Complicating matters is the fact that animals (dogs, cats, birds) have settled in the protected ruins. The ancient material is also particularly affected by wasps which prefer to build their nests in walls covered with plaster. From a conservation standpoint, the condition of the wall paintings in Terrace House 2 was already considered to be deficient before the project began, while many of them revealed serious deterioration and required urgent care.

In addition to numerous cracks and gaps in the plasterwork and painting, the walls are also warped and deformed due to earthquakes and the pressure from the slope. The layers of plaster and paint are already heavily damaged and are tending to dissolve due to pulverization. The colours are marred by the accumulation of dirt, while in addition a grey film or an incrustation can be observed on the outer surfaces, indicating a recarbonization process. Over the centuries-long process of earth deposition, organic materials, in particular roots, and also penetrating slope water runoff have affected the substance. Finally, incorrect conservation procedures in the past have had a negative impact on the ancient substance and have if nothing else caused leaching out of salts. During the 1960s and 1970s, acrylic-based synthetic resin, such as Paraloid or Primal were used to counteract the decay and to stabilize the exterior surfaces. At that time, numerous injections were made to fill the cavities and to bond the plaster- and painted layers to the wall undersurface. The injected materials consisted variously of concrete, plaster, acrylic resin and cement, whereby according to the period of conservation the filling methods, colours and consistency of the bonding agents varied. This approach also led to the fact that older, deeper layers of plaster and paint were covered over and are today no longer visible, therefore the sequence of phases can no longer be determined. For this reason, it was decided to remove, where possible, the older interventions, before beginning the actual consolidation measures. Due to the consistency of the filling material applied in the past, however, this proved to be extremely time-consuming, but did eventually lead to impressive results and to the revealing of previously undocumented or partially documented layers and to a better understanding of the sequence of the wall painting decoration. Only after this phase of work had been completed was it possible to begin the mechanical cleaning and the removal of the dirt with brushes and sponges. In order to secure the plaster layers and the upper surfaces a lime solution was applied; this was either applied with brushes or filled in with injections. Acrylic resin was only occasionally used for the protection of the exposed surface. After the substance had been consolidated, the adhesive mortar bonding of earlier interventions could begin to be mechanically removed. Infilling was only applied where it was deemed to be absolutely necessary for the stabilization of the upper surfaces. The infestation of microorganisms was treated with a solution of 3%-Preventol in distilled water. In conclusion, minimal retouching using watercolours took place, with the goal of improving the legibility of the original wall painting concept.
Another restoration project in Terrace House 2 is devoted to the reconstruction and partial re-application of the marble panelling in the so-called Marble Hall of Residential Unit 6. A thorough cleaning and sorting of the more than 100,000 marble fragments was undertaken before the actual restoration project was initiated. Subsequently, the individual material groups were assigned to the three zones of the wall decoration – Cipollino Verde plaques in the lowest zone, Pavonazetto plaques in the main zone, and opus sectile fields in the upper zone. After the application of the Cipollino plaques using epoxy resin, as well as the supplementation of areas of loss with plaster, these were fixed to a honeycomb lattice of Aerolam plates and subsequently applied to the walls of the Marble Hall using a reversible and flexible system of tracks. Accompanying scientific analysis has revealed that all of the plaques from the lowest zone originated from only one block of marble measuring 1.25 m³. The reconstruction of the main zone, comprising the Pavonazetto plaques, proved to be more difficult, as the pieces were broken into extremely small fragment and were in addition badly burned. Since, for this reason, a complete re-application is not possible, only those plaques whose condition allows it have been reattached. Based on a precise study of the corrosion imprints and traces of dowels, it has been possible to define without doubt the original installation site of many plaques. It has also been equally possible, in spite of the low height of the walls, to assign the plaques of the north wall with significant recesses for doors. The opus sectile plaques of the upper zone are, however, so badly destroyed that a reapplication is not possible. It has therefore been decided to attach only a few individual patterned plaques to the wall, while the remaining broken fragments and patterned areas will be displayed in the Marble Hall in a museum-like presentation.

In the course of the restoration project, a precise study of the traces of handiwork and technical details was undertaken. In addition, the discovery of a number of inscriptions on the reverse of the plaques led to important information regarding the dating and artistic handiwork of the wall decoration, the organisation of the quarrying and trade of marble, and also to the working process within the Marble Hall itself. These results will be shared with the public in the framework of the museum presentation on site.

Terrace House 2 requires permanent control and care. This involves not only the ancient substance, but also the protective roof. Since 2014, year-round maintenance has been guaranteed through the appointment of a specialized technician. The range of duties encompass the maintenance of the restored decorative surfaces, the controlling of the ancient material, and the cleaning and urgent consolidation measures of floors and walls. This work is organised, documented and controlled by conservators as well as by the excavation direction. The implementation of this monitoring system has, without doubt, established a first step in the ongoing safeguarding of Terrace House 2.

Concluding Observations

Restoration work at Ephesos is carried out within the framework of permission to excavate by the Austrian Archaeological Institute, authorized by the Ministry for Culture and Tourism of the Republic of Turkey and in close coordination with the Ephesos
Museum Selçuk, as well as with the Turkish authorities for the protection of monuments (Regional Conservation Council). Financing is provided by the Austrian Archaeological Institute as well as by private sponsors. Conservation work of the wall paintings in Terrace House 2 is currently funded by the Ephesos-Foundation, work at the Church of St. Mary is funded by the American Society of Ephesos, and work at the Temple of Hadrian is supported by the Kaplan Foundation. All of these institutions are hereby most sincerely thanked for the exceptional cooperation.

**Additional Literature:**


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Sebastian Wex – Cees Passchier – Eric Kemp – Sinan İlhan, „3D Visualization of Sheath Folds in Ancient Roman Marble Wall Coverings from Ephesos, Turkey“ (submitted paper to Journal of Structural Geology)

1. **Could the State Party consider removing the 4th component (House of Mary) from the series?**

As claimed in the nomination file and our previous report that even if scientific evidences for the death of Mary at Ephesos is lacking, the site’s authenticity as being Mary’s final place of residence, and therefore also the site of her death was confirmed by Pope Paul VI in 1967. Today, the property is valued by Christian belief as a place of pilgrimage. Because pilgrimage is one of the most striking phenomena in Ephesos, due to the fact that it shows continuity until the present days, House of Virgin Mary is nominated under criterion (vi) as having a symbolic value emphasizing the outstanding religious continuity still down to the present day at Ephesos. Removing this component from the series will exclude modern-era testimony of this value from the nomination.

2. **Could the State Party include all identified harbors within the nominated area?**

This request is regarded meaningful and welcomed by national authorities as well as the excavation team, and a total of 77.30 ha area is included into proposed world heritage boundaries. The revised boundaries can be followed in annex maps (Annex 1 and Annex 2) together with a map showing all identified harbors (Annex 3).

3. **Could the State Party further justify criterion (ii)?**

Ephesos played a decisive role in the formation of civic settlement forms. Already after the 4th millennium B.C., Cukurici Mound can be comprehended as a proto-urban center. Characteristic are densely developed settlement areas and complex buildings with spatial separation of function between residential and working areas, indicating a social hierarchy of the community. The pattern of the Late Bronze Age (2nd millennium) settlement on the Ayasoluk Hill can no longer be understood today, since the early strata were completely removed by later building activities (in Late Antiquity and the Middle Ages). It is nevertheless clear that, with the Greek migrations (after 1000 B.C.) a number of smaller urban units with autonomous administration grew up, of which the transregional center was represented by the Sanctuary of Artemis. Three such settlements could be archaeologically identified until now: the first lay in the direct vicinity of the sanctuary, the second on the Panayirdag, and the third lay beneath the later agora of Ephesos at a depth of six meters. The settlement pattern outlined here is of exceptional importance, as it indicates a combination of the city state, typical for Greek culture, with a transregional sanctuary originating out of Anatolian tradition, which was open to everybody due to its function as an asylum.

An outstanding example of ancient city planning is the new foundation of Ephesos in the Hellenistic period. In a unique fashion, the landscape, the environment and the natural spatial preconditions were incorporated into the planning. On the one hand the city wall belongs to
this, conforming as it does to the mountain terrain, but also the alignment of the city and numerous public buildings reflect this planning, as they took into consideration the exposure to the sun and the direction of the winds. Furthermore, the Hellenistic street grid was oriented to the Artemision of Ephesos, thereby demonstrating the close relationship between city and sanctuary. During the Roman imperial period, attention was still paid to the Hellenistic city grid, also for large-scale expansion measures such as the development of the harbor area which during the Hellenistic era was still flooded. In addition, the Hellenistic city wall – although no longer constituting the settlement border – nevertheless remained the boundary between inside and outside, and in particular the boundary separating the living from the dead, who were buried in the necropoleis surrounding the city. Ephesos is therefore an exceptional example of a Greek city in the Roman east, yet it is also an example of the transformation of an ancient city in Late Antiquity. Aspects of “living in ruins”, ruralization (“urban farming”), and decentralization, and also the Christian sacred landscape can be counted amongst these transformations. In this connection the Christian pilgrimage sanctuaries can be particularly highlighted: amongst them are found the Basilica of St. John and the Cemetery of the Seven Sleepers as well as architectonic gems.

The special significance of the serial property of Ephesos lies, however, in the fact that the aspects of urban planning and the integration of environment and landscape sketched here can be observed over an extremely long time period (4th millennium B.C. up until the present day) and over repeated changes in cultures. Indeed, every epoch has its own characteristics, yet nevertheless a regional culture developed due to specific natural spatial as well as social conditions, a culture which extended from the prehistoric period up until the modern era. On the one hand, this culture is characterized by a strong sense of innovation, while on the other hand by a traditionalism that is palpable over many millennia.

4. Could the State Party finalize the changes in the boundaries already underway?

As agreed with related authorities in the meeting held on the 17th October 2014, buffer zone boundaries along with the ancient channel are extended, in deference to the world heritage boundary extension, to ensure protection of ancient channel to a greater extent. Following the legal procedures, revised buffer zone boundary is presented in the maps (Annex 1 and Annex 2). As a result, buffer zone is enlarged with inclusion of 171.20 ha area.

Furthermore, world heritage boundary for Ayasoluk Hill is also revised as committed in our previous report providing the inclusion of hill skirts into the nominated area and this revision is also reflected in these maps.

5. Could the State Party extend the management plan to include:

- a research plan for the overall property with provision for findings to be integrated into future management, education and interpretation;
- a clearly articulated Conservation Master Plan which prioritises conservation actions focusing on stabilisation and maintenance rather than anastylosis in the context of visitor management and overall use of the site;
• 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;
• extension of the monitoring system to relate to the inventory/database of the property.

and provide a timetable for this?

Draft Management Plan, which was already enclosed to the nomination file, has been improved since then and approved on the 11th September, 2014 in line with the national legislation and presented as Annex 4.

Research Plan (Annex 5) and Conservation Plan (Annex 6) for Ancient City of Ephesus has been prepared by the excavation team upon the request of ICOMOS to be further discussed and integrated into the management plan. Here are the details for Research and Conservation Strategy in Ephesos.

The Research Strategy is divided into the following points:

a. Survey

Non-invasive survey is a crucial element of the field research in Ephesos. On the one hand, it serves scientific interests, while on the other hand it is an important aspect of the protection of the ancient material. Precisely for this latter reason, in recent years extensive geophysical survey has been employed, also in the areas which are used for agricultural purposes, in order to obtain precise information regarding the ancient development outside the protected ruined area of Ephesos as well.

In future years, these investigations should be intensified. For 2015, a Lidar-scan is planned; this will incorporate the entire region, and will provide information regarding ancient structures in heavily overgrown and hilly areas. The terrestrial geophysical survey has concentrated on the suburban area (necropoleis, villas, monasteries) and especially on the Roman harbor of Ephesos. Georadar, geomagnetic and geoelectric methods are all employed. Parallel to this, the archaeological survey in the surrounding region of Ephesos will be continued.

The survey procedures outlined here not only serve scholarly interests, but also aid in the measures for protection. They also consolidate the image of a cultural landscape, and therefore contribute decisively to a better understanding of the settlement region of Ephesos. The results from a survey flow directly into the scientific communication and the museum presentation.

b. Excavation

Ephesos is in the fortunate position of being able to carry out research excavations with targeted groups of questions. Excavation activity will nevertheless be reduced, and only
carried out where a sustainable safeguarding of the excavated substance can also be guaranteed.

Amongst these projects can be counted the Late Antique residence south of the Church of St. Mary, which aids in understanding the transformation from a Late Antique–Byzantine city into a Medieval–Turkish city. Furthermore, the exposed building should be made accessible to visitors and the area around the Church of St. Mary arranged attractively.

Excavations at the Upper Agora have as their goal the precise analysis of the long history of this plaza space. This excavation project is not an extensive uncovering, but rather the setting out of focused cuttings, with the aim of clarifying chronology and architectural sequence. The knowledge obtained from these excavations will also be immediately integrated into the visitors’ guidance system of Ephesos and the information made available. The Upper Agora functions as a central site for the communication of scientific knowledge in Ephesos, since here the groups of visitors congregate, and general information regarding the urban history of Ephesos is conveyed.

In 2015, excavations in the Serapeion will be undertaken. In the first step, the Late Antique graves in the cella will be uncovered. After 2016, parallel with the conservation project, the side walls of the temple as well as the adjacent colonnades will be (partially) excavated. In future, the Serapeion should be accessible to the public and integrated into the visitors’ path. The structure is moreover very significant from the viewpoint of religious history, since it constitutes the only well-preserved temple at Ephesos. It therefore offers an important supplement to the understanding of ancient daily life in the city.

The excavations in the Artemision pursue the aim of clarifying the later, that is, the Hellenistic–Turkish history of the area. Due to the difficult ground water situation, the excavated surfaces will be filled in again and the results will be visualized.

The excavations in the Harbor area are to be understood in direct association with the new opening up of the area and the relocation of the entrance approach to the ruined city of Ephesos. Based on the geophysical measurements, that location which will be the site of the new visitors’ center will be excavated during preliminary stages, and integrated into the presentation. A more precise planning of the excavations can first occur after the new entrance area has been more accurately planned.

c. Building Research

At Ephesos, the excavated buildings are successively investigated from an architectural-historical perspective. In recent years, numerous relevant publications have already appeared or are being prepared for press. For the coming years, investigations of the following buildings are planned: Serapeion, Clivus Sacer, Upper Agora / South Stoa and Westfassade, Hamam VI, Church in Pamucak, the so-called “younger” Artemision.

d. Interdisciplinary Analyses

An important focal point of recent years was the geoarchaeological research, on the basis of which it was possible to reconstruct the coastal geography and, in particular, to pursue the
question of the harbors and the harbor landscape. The spectacular results of this research have revolutionized our picture of the history of the landscape space of Ephesos. The geoarchaeological field research is about to be completed, while parallel to this an additional, closely related research trajectory has been established which will be intensively pursued in coming years – namely, bioarchaeology. The basis for this work is provided by an exceptional bioarchive, out of which pollen as well as plant remains can be rescued. In combination with an evaluation of the animal bones, the charcoal, and the human bones, in future years the vegetation history and the environmental history of Ephesos should be written. An additional central pillar of the interdisciplinary research is archaeometry. To this area can be counted raw material analysis, and also investigations of objects (metal, pottery, etc.).

The Conservation Strategy is divided into the following points:

**a. Consolidation of the excavated material:**

The excavated buildings – in the majority of cases, consisting of ashlar masonry and brick walls, as well as tile- and mortar floors – represent a great conservation challenge, since in many cases they have been exposed to the elements without stabilization already for decades, sometimes for a century. Since 2010 a consolidation program has been in place, within the framework of which the excavated material will be successively cleaned, stabilized, and secured. The application sites are oriented upon the level of damage (“endangered monuments”). In addition, all newly excavated structures will be consolidated immediately after their excavation.

The project will run for an indefinite period of time; the priorities for the next five years (2015-2020) lie in a stabilization of the monuments on the upper Curetes Street as well as on the connecting route to the Upper Agora, Terrace House 1, and the Marble Street. The newly excavated structures include: the Late Antique residence to the south of the Church of St. Mary, the Serapeion, and the Upper Agora.

A special case is the consolidation of the prehistoric dry walls on the Cukurici Mound. The treatment of the walls with a special mud binding was very successful in the past and will be applied in the future as well.

**b. Recording of state of preservation and mapping of patterns of damage:**

Ephesos has a large number of excavated buildings and monuments, partially excavated in the past. The state of preservation of these is heterogeneous. Due to failings in the past, the buildings were mostly not maintained. For this reason, in 2009 a project focusing on the systematic recording of the state of preservation, and mapping of patterns of damage, was already initiated. The first monument to be investigated was the Temple of Hadrian and on the basis of the observations here, a conservation project was begun which could be successfully completed in 2014.

The project is conceived to run for a number of years, nevertheless it is subdivided based on priorities. For 2015 the documentation of the so-called Fountain of Domitian, a partial anastylosis of the early 1970s, is planned. Following this, work should be carried out on the
supporting figures in front of the Temple of Domitian, the Memmius Building, the Gate of Heracles and the columns in the Artemision.

c. Conservation:

The conservation of excavated buildings always first takes place based on the accurate recording of the state of preservation, and also based on scientific processing. In the course of the conservation activities great value is placed on authenticity and originality, and modern additions are only applied where absolutely necessary – mostly due to static conditions or caused by weathering. The implementation of conservation projects, in addition, requires the permission of the Turkish authorities.

Since 2009, work has consistently taken place on conservation projects for the Turkish monuments of Ayasoluk. Plans for the Türbe in the Artemision and the Türbe near the city hospital have been completed; both projects have been endorsed by the Turkish monument authorities. Currently, plans are concentrated on the Isa Bey Bath (Hamam) and Bath IV. With the implementation of the conservation projects in 2015, work will begin at the Türbe in the Artemision, while the other monuments will follow.

Since 2014 a conservation project for the Cemetery of the Seven Sleepers has been developed; the planning phase should be concluded in 2015, and following this the project should be presented to the monuments authorities.

d. Special Case Terrace Slope House 2

Conservation measures take place in Terrace Slope House 2 continually since the erection of the protective roof. Since 2014, in addition, the ruins are permanently monitored by a professional technician (under the supervision of conservators). On the one hand the work includes the consolidation of the walls, while on the other hand the decorated surfaces, in particular the wall paintings, are continually conserved. In recent years it has already been possible to treat 200 m² in 13 rooms. The project is planned to continue for an indefinite period of time, with 2-3 rooms per year being conserved. Parallel to the wall paintings, the marble surfaces will also be restored and partially reapplied to the walls. Particular attention is paid to the fact that original elements are exclusively used, and are replaced in the correct locations. The basis for this restoration work is formed by the scientific analysis which was already concluded in Terrace Slope House 2 and which has already been published.

Monitoring System

All of the data generated within the framework of research and conservation projects will be entered into a geoinformation system (Ephesos-GIS) and will be retrievable at all times. The data can also flow immediately into the management of Ephesos.

All aforementioned strategies are scheduled to be reflected into the management plan in its yearly revision in September 2015 and new revised plan will be submitted to ICOMOS again.
Impact Assessments

Planning and visitor management proposals for the site are based upon intensive researches and analysis within conservation development plan process. Their impacts on the site’s perception and development have profoundly been investigated and discussed with related authorities.

One of the main decisions of conservation development plan is moving existing entrances to their new locations. The main derives behind this are:

- to conserve the historical remains and site’s integrity (the existing lower gate sits on archaeological remains today)
- to provide site visits through the original city gates as part of the strategy of ensuring site’s authenticity (Magnesia Gate and Harbor Gate are the original gates)
- to expand visited areas in order for preventing visitor congestion in the site as well as to present site’s all values and attributes to the visitors.

Visitor centers to be built at new site entrances are small-scale building projects. The site’s universal values and visual perception are respected to the largest extent at designing stage while imitation or reproduction of historical fabric is avoided. The final designs for visitor centers will be submitted to WHC and ICOMOS before initiation of implementation.

6. Other Issues

6.a. Future Plans for Cukurici Mound

As requested by ICOMOS expert during site visit and committed on our previous report that future plans for Cukurici Mound covering the issues about expropriation, conservation and presentation of the site in future is submitted below.

Expropriation

As the Austrian Archaeological Institute has terminated its excavation works in the site, the Ministry of Culture and Tourism inclines to continue to scientific excavations and has initiated the negotiations with the Municipality for this purpose.

Two mounds setting off Cukurici Mound are lying on privately owned cultivated areas. According to national legislation, the ownership of the site shall firstly to be handed over to the State before excavations. The Municipality has agreed upon to compensate expropriation expenses and the City Council decision has been taken on this purpose on the 24th of November, 2014. Current value assessment of the parcels has been finalized and agreement on expropriation of the parcels is reached with property owners. The Municipality has applied to İzmir Governorate for getting financial support for expropriation within the scope of financial resource created by the “Regulation on Added Share for Conservation of Intangible Cultural Property”. Expropriation process is estimated to be completed before the end of 2015.
**Excavations**

Following the expropriation of property, scientific excavation will be carried out by the Ephesus Museum Directorate under the surveillance of Ministry of Culture and Tourism with participation of scientific experts until a scientific committee is charged by the Cabinet.

**Presentation**

It is not prescribed by the Ministry to open the site to tourist visits until the excavations are completed. However, visits for scientific purposes can be guided by Ephesus Museum experts upon Ministry’s assent.

**6.b. Conservation Development Plans for Ephesus**

As already notified that 1/5000 scaled conservation development plan for Ephesus has been approved and its provision are presented in nomination file as well as during ICOMOS site visit. Revisions on draft 1/1000 scaled conservation development plan have been performed upon requests of regional conservation council and the plan, today, is on approval stage by related authorities. Following its approval, targeted to be completed before the Committee session in June, design works for landscaping and visitor center projects will be finalized and their implementations will be initiated in collaboration with ICOMOS.

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1. Map of World Heritage and Buffer Zone Boundary Extensions
2. Map of Revised World Heritage and Buffer Zone Boundaries
3. Map of Identified Harbors in Ephesus
4. Approved Ephesos Management Plan
5. Research Plan
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I. INTRODUCTION

At the present day protection of cultural heritage and efforts to pass the heritage on to future generations have much more vital meanings than the past periods. These efforts are significant to balance inevitable devastating consequences of development on the world and society through the symbols of historicity of human existence. Unfortunately it is observed that the development also increase the risk of endanger, damage, ruin or even the extinction of the cultural heritage which is a common historical heritage of humanity.

There are several attempts to develop international standards, systems and mechanisms to eliminate these risks. One of the most important examples of these mechanisms is “World Heritage Sites” defined in accordance with UNESCO World Heritage Agreement. In 1972 UNESCO decided the problem to be the subject of an international convention and “Convention Concerning the Protection of the World Cultural and Natural Heritage” was accepted to introduce the world cultural and natural assets which accepted as the common heritage of the whole of humanity, to establish the consciousness of protecting the universal heritage within the communities and to ensure necessary cooperation in order to survive these cultural and natural values which are lost due to various reasons. Turkey signed this Convention in 1983.

Since a period of nearly thirty years, experiences and knowledge related to World Heritage Sites have increased in Turkey. Especially in the last decade, studies have been accelerated in order to increase Turkey’s numbers of sites in World Heritage List. Following the related legislation came into force, recognition of the concept of World Heritage Site was increased, and a period of constructive competition started between different localities. As well as many other sites, the studies of Ephesus (that has been in World Heritage Tentative List for a long time) accelerated to become a World Heritage Site.

This management plan prepared for Ephesus Ancient City that is one of the most important milestones of World and Turkey archeology history, attempted to be prepared precisely parallel to the significance of the city. With this management plan considering principles of participation, respect to scientific knowledge, transparency, collaboration and innovation, the target is both to enrich Turkey's experience of the management plan, and to develop a vision for the future conservation for Ephesus ancient city. The spirit of this study is to develop a holistic, systematic, coordination-based and innovative approach for the conservation of Ephesus, and also has hopes about these efforts gain respect by relevant departments of UNESCO, Ministry of Culture and Tourism and relevant local, national and international stakeholders, as soon as Ephesus ancient city enters in World Heritage List.
II. PREPATORY STUDIES

An important period of preparation has been completed before the initiation of management plan studies for Ephesus Management Plan. In this period of preparation, legal/bureaucratic process was completed relating to plan, planning model was created through an interdisciplinary approach, philosophical background determined related to this model, and planning calendar is predicted.

Planning process through this calendar was lasted about a year and a half. In this section of the plan, planning process is presented in details important within the context of planning logic.

II.1. Legal/Bureaucratic Process

The Ancient City Ephesus was taken to UNESCO World Heritage Tentative List in 1994, for its ancient city layout, Artemision, Basilica of St. John and Ayasulug Castle, there has been efforts to prepare management plan until the end of the 2000s, but these efforts could not completed or have not been come to a conclusion or could not have validity due to lack of relevant legislation.

After the management planning and related legislation came into force in Turkey, first serious step in preparation of Ephesus Ancient City Management Plan was taken by jointly with Ministry of Culture and Tourism and İzmir Development Agency in 2009. Afterwards, Selçuk Municipality that is the authority to prepare Management Plan signed a protocol of cooperation with Ministry of Culture and Tourism on 26 May 2010, and a detailed road map was identified about preparing the Management Plan process.

With this protocol, the boundary of Management Area was determined by Ministry of Culture and Tourism (Figure 1), and this study about preparing Management Plan was initiated with a tender process by Selçuk Municipality.

II.2. Planning Model

At the beginning of the planning process, management plans models which are viable in Turkey and in World are examined. As a result of this examination, it was seen that basically two different approaches about preparing management plan were valid.

The first model is about developing a framework for conservation, which includes also physical planning, prepared by experts. This model is successful in the countries those have
conservation legislation formed according to traditions and opinions, or in countries which do not have conservation legislation. Especially in Anglo-Saxon countries, this kind of approach is dominant.

In the second model, Management Plan is created through a participatory process developed with conservation regulation. In this model management plan is detected as a strategic set of actions prepared in coordination with physical planning and determined as a result of the participatory process. Conservation experience in our country shows that a management plan practice which is close to second approach is much more rational.

For this reason, in the preparation of management plan, a model specific to Turkey is attempted to be created. Originality of this model is this; the model supported by analytical studies, and powered by innovative statistical analysis and facilitation techniques of participatory methods, will be applied until the end of the nomination process. In this context, a management plan process that is original and based on participation was defined. (Figure 2)

When the management plan studies started in Ephesus, studies of 1/5000 scale conservation master plan was maintaining. In planning model, one of the main priorities is providing coordination between physical planning decisions and managerial planning decisions. As such, first time in Turkey, management plan was realized parallel and in coordination with physical plan. At the same time, the management plan was targeted to be in a harmony also with strategic documents and other plans which are in force.

| Stakeholder Analysis | Determination of Stakeholders’ Expectation Through Participatory Methods |
| Collecting All Vital Data Related to the Site-Making Determinations |
| Draft Boundary of Management Area and Determination of Points of Contact |
| Determining General Approach of Area Management |
| Creation of Data Management Model |
| Preparation of Action Plan |
| Determination of Monitoring and Evaluation Method |

![Figure 1. Model of Ephesus Management Plan](image)

Another consideration in the process of preparing the management plan is the process of constituting Site Management. Management organs such as Advising Committee, Coordination Auditing Committee will be determined in a participatory process of management plan.
Main Principles for the Model of Ephesus Management Plan are as follows:

- Integrated Conservation
- In whole process, the provision of possible high-end participation
- Integration of physical plan and management plan
- Integration of management plan of the participatory process and area (site) management process
- Innovation
- Collaboration and coordination between central and local governments
- Determining management plan as holistic and a local conservation is primary goal of the management plan and UNESCO’s objectives to be addressed in the context of the process

II.3. Planning Calendar

Ephesus Management Plan efforts were initiated in May of 2011. At the beginning of the planning process, completion of the participatory process and plans to initiate the process of writing and discussion was predicted at the end of 2011. As a result of the participatory process, it is considered that new stakeholders will participate to the process and additional time may be required for argument and consensus process of the plan.

In this study; period between May and July 2011: the preliminary investigations, period between July and December 2011: conclusive researches and determining expected of the basis form of a participatory process prescribed. At the beginning of 2012 the process of establishing Site Management started by Municipality of Selçuk and in parallel with this process, the management plan has passed the stage of maturation. Process completed at the end of 2012 and the draft of Ephesus Site Management Plan completed.

II.4. Planning Process

Ephesus Management Plan was prepared with participatory, learning, innovative and deliberative approach. Many innovative tools in the planning process have been tried in Turkey for the first time. In this sense, the planning process contains elements that will enrich the management planning experience in Turkey. Steps of this process are as follows:

Stage 1: Establishment of Management Planning Team

For Ephesus Site Management Plan, a team has been created by experts with experience in the field and a team of experts and academics. Accordance with relevant legislation urban planner, restoration architect, art historian expert, archaeologist, sociologist, business expert, public management expert, economics expert, environmental and geology engineers took place in the team.

Stage 2: Creating Planning Model and Planning Calendar ((See Part II.2-3)
Stage 3: Construction of spatial, historical, social, cultural analysis related to the site
At the beginning of the planning process, scientific researches related to the area and especially analytical studies of ongoing conservation master plan were evaluated.

Stage 4: Analysis of existing plans and strategies related to the site
In this stage, planning and strategy documents in force that may affect the studies of management plan were evaluated. In this context, Conservation Master Plan, Izmir-Manisa Region 1/100.000 scale Regional Plan, Seferihisar-Dilek Peninsula Coastline 1/25.000 scale Plan, 1/25.000 scale Izmir Metropolitan City Entire Environment Plan, Selçuk City Development Plan, Izmir Development Agency Regional Development Plan, Izmir Province Special Administration Strategic Plan, Izmir Metropolitan Municipality Strategic Plan, Ephesus and Ayasuluk Excavation Plans, Turkey Tourism Strategy have been evaluated. Evaluation results have tried to reflect to the management plan and participatory process. Although all the mentioned plans were taken into consideration, an in-depth analysis was undertaken for the ones that directly impacts the Ephesus Management Area.

Stage 5: Stakeholder Analysis
At this stage of the process in accordance with the pre-analysis, stakeholder analysis was conducted. Stakeholders affected by the analysis process, and the stakeholders that have the capacity to influence the process were determined. In this analysis, stakeholder's location, number of members, activity level, knowledge, capacities and actions relating to Ephesus are taken into consideration. Analysis has been routed for participatory process stages. Additionally, stakeholder analysis has been updated twice considering new stakeholders involved in this process. Stakeholder analysis was also used for the constitution of Site Management.

Stage 6: Analysis of Media Problem Areas
Management plans rise on the basis of perceptions and dignity of the area. Considering this, an experimental study was conducted, and content analysis was performed about news published by national media in the last five years. ENVIVO software package was used in content analysis. Obtained results of the analysis were shared as priority areas in participant meetings which were held later.

Stage 7: First Management Plan Development Workshop
A management workshop was held for 3 days (23-24-25 of June 2011) in Selcuk with stakeholders determined in consideration of stakeholder analysis, for the determination basic vision of the management plan, objectives and policies. In this workshop, by using innovative, facilitator methods, universal, unique, and holistic knowledge was formed with the contributions of scientists and experts related to Ephesus. Afterwards, vision and scenario development studies were made with the contribution of the stakeholders, and determination of priorities, targets and policies of the management plan was attempted. Over 50 exhibitors and 40 representatives of institutions were attended to this Workshop.
Stage 8: **Second Management Plan Development Workshop**

After the first Workshop, priority areas of participants detected with participatory methods. The strategies revealed about Ephesus objectives, policies, actions, projects, and resources on issues such as responsible information have been systematized. In these studies, such as factor analysis, correspondence analysis, statistical analysis, variance analysis methods were performed using SPSS and UCINET software. These data are then evaluated in eight separate sub-plans, it was drafted. These Sub-plans named Site Management, conservation, operation, visitors, transportation-circulation, crisis-risk management, reputation management and introduction, education and awareness. An interdisciplinary approach and innovative steps has been applied in developing content.

Stage 9: **Focus Group Studies**

Following the management plan development workshop which carried out in participatory process, compromise on the vision and objectives of the plan were identified by performing focus groups with decision makers of Municipality of Selçuk, Head of Excavation, Museum Directorate, representatives of various sectors, local non-governmental organization (NGO).

Stage 10: **Studies of developing innovative and creative elements of the plan**

In the draft of action plan, different models were examined in the world and Turkey for the development of business, promotion, reputation management elements. In light of this examination, an innovative and creative business, promotion, visitor management and a financial model was created appropriate to universal value, authenticity, vision and integrity of Ephesus Management Area.

Stage 11: **The appointment of Site Manager and the creation of Advisory Board**

While Management Plan focus group studies are maintaining, Mr. Cengiz Topal has been appointed as the Site Manager according to the protocol which signed between The Municipality of Selçuk and Ministry of Culture and Tourism. After the appointment of Mr. Topal, an advisory board has been created and council decisions were taken in the light of experience of participatory processes and stakeholder analysis.

Stage 12: **The Coordination and Supervision Board**

The Coordination and Supervision Board was formed by benefiting from the experience of participatory processes and taking the opinions of Ministry of Culture and Tourism, after the determination of Advisory Board.

Stage 13: **Termination of the draft of Management Plan**

After the constitution of Site Management, draft action plan of management plan was finalized by taking opinions of author of conservation development plan, Advisory Board and Municipality of Selçuk.
III. DEFINITION OF THE SITE

In this section, main components about definition of Ephesus Management Area will be presented.

III.1. Boundaries of Management Area

Figure 2. Boundaries of Ephesus Management Area
Boundaries of Ephesus Management Area include First and Third Grade Archeological Sites and Urban Conservation Site that located in and around the ancient city of Ephesus as well as the Eastern parts of the mentioned areas that do not hold conservation status within the boundaries of Selcuk until Izmir-Aydin road (Figure 2). Ephesus ancient city settlement, Çukuriçi Mound, Artemision, St.Jean Jean Basilica, Ayasulug Castle and Ancient Canal are located within the boundaries of the ancient settlement. In addition, the House of Virgin Mary and its surrounding area that are situated distinctly from these places are also within the boundaries of management plan. Considering the outer boundaries of management area, there is a limited intersection with borders of natural conservation sites, natural park and water basins. However, these intersections occupy a minor place as to be insignificant. Nonetheless, there has been an effort to develop plan decisions concerning these areas parallel to the holistic approach applied.

III.2. Location of Management Area and Definition of its Geography

Boundary of Management Area is closely overlapping with boundaries of Conservation Development Plan and archaeological conservation site. These boundaries are extending in a straight line in plain to the north of Ayasulug Hill at east-west direction. The western end of this line extends up to the old river bed of Little Meander River. The boundaries that continue to southward from this point extend to ancient canal and beginning of the Hellenistic city walls by breaking the Airport apart. The southern boundary of the area is determined to cover the city's walls. Boundaries of the site in the eastern part starts from Izmir-Aydin Highway, extends towards the north from the west of the settlement of Selcuk, takes Artemision inside, intersect with the boundaries of urban conservation site, and orients to the north in a manner to include Ayasulug Hill. Also there are 3rd Grade archaeological sites on the frontage of Izmır-Aydın highway, in the northeast corner of the site, on the eastern hillside of the Ayasulug Hill and in the southeast corner of the site boundary. When geography of the Management Area was examined, it is observed that the site is located on the basin of Little ender River and surrounded by mountains.
In history, even Ephesus city moved few times, generally established, developed and survived depending on shore and harbor. Ephesus settlement which was established in the estuary of Little Meander River bay ended in a while because of filling of the gulf by small streams. Port has become unusable despite the efforts. Before today’s settlement, Ephesus (in Archaic Period) was located on the slopes of Ayasulug Hill. It is known that (today’s western part of Selçuk) the settlement in the east of the Temple of Artemis is actually a coastal settlement and Artemis temple located on the banks of the city. At various times in terms of geomorphology alluvial deposition processes in the basin also shaped the transformation of residential area. As such, the interaction between the geography and the settlements that human created produces original values in human history.

III.3. History of the Site

As one of the most important heritage sites, Ephesus has continuity of settlement albeit with interruptions from the Neolithic period to the present day. Management Area of Ephesus evaluated in nine periods according to scientific and historical researches.
<table>
<thead>
<tr>
<th>Historical Period</th>
<th>Name of the settlement/date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neolithic and Chalcolithic Period</td>
<td>Çukuriçi Mound / Arvalya Mound</td>
</tr>
<tr>
<td>Bronze Age and Iron Age</td>
<td>Ayasulug Hill</td>
</tr>
<tr>
<td>Archaic and Classical Periods</td>
<td>Ayasulug Hill- Koressos</td>
</tr>
<tr>
<td>Hellenistic Period (Arsinoëia-Ephesus)</td>
<td>4. Century BC–31 BC</td>
</tr>
<tr>
<td>Roman Period</td>
<td>31 BC – 14/5. Century AD</td>
</tr>
<tr>
<td>Principalities Period</td>
<td>1304 – 1426 Ayasulug</td>
</tr>
<tr>
<td>Ottoman Period</td>
<td>1426 – 1923 Ayasulug - Şirince</td>
</tr>
<tr>
<td>Republic Period</td>
<td>Selçuk</td>
</tr>
</tbody>
</table>

Table 1. Historical Periods of Ephesus Management Area
(Source: Research Report of Ephesus Conservation Master Plan)

Ancient Period:

The history of the oldest inhabitation around Selcuk extends to 6000 BC, and the researches which conducted on Arvalya and Çukuriçi mound documented that there were human settlements in the Neolithic and Chalcolithic periods. Mycenaean tombs which found in Ayasulug show that there is a life in the area.

Ionians immigrants began to settle in the region in 11th Century BC. The first central core formed in the second half of the 8th Century. The region was occupied by the Cimmerians in 645 BC. Archaic Artemision built in the year 560 BC and the town has developed around it. The region came under the sovereignty of Persia in the second half of the 6th century BC. Ephesus participated in Attika-Delos Sea Union in 466 BC, and entered the domination of Seleukos Dynasty in the year 281 BC. King of Pontus Mithridates was celebrated as liberators by the Ephesians in the year 89-99 BC and Romans in Ephesus were killed.

Period after the Adoption of Christianity:

In the earthquake of AD 23 there was a great destruction in the city and the city was rebuilt after the earthquake. Between the years of 53-55 St. Paul turned to Ephesus and founded a Christian Centre, and then the Evangelist St. Luke came to Ephesus. In the year 262 a severe earthquake happened again and Artemision damaged, afterwards sacked by the Goths.

Third quarter of fourth century the city heavily damaged again because of successive earthquakes. Christianity was adopted as the official religion in the same period (AD 391). In the early days of 6th century AD, a new settlement was formed around St. Jean Church, on the Ayasulug Hill. In Byzantine period, on Ayasulug Hill, a cross planned and monumental domed basilica was built by the Byzantine emperor Justinian in honor of St Jean who is one of the apostles of Christ and who brings St. Mary to the land.

Throughout history the city's relationship with the sea and the harbor has been one of the most important elements about the settlement. After a while the historical harbor filled up with silts and the city's relationship with the sea weakened. In 10th century BC, Ephesus completely abandoned due to the harbor which was filled thoroughly, and the city became a small town on Ayasulug Hill without connection to the sea.
**Principalities and Transition Period:**

In the 11th century, the city was occupied by the Selcuk Turks. Between the 11th and 14th centuries, the city which constantly changed hands between the Anatolian Selcuks and Byzantines was transferred to the dominance of Aydınogulları Principality after the collapse of the Anatolian Selcuk State. At the beginning of the 14th century, the city was managed by Hızır Bey in the period of Aydınogulları that established in an area where the center was Birgi, extending up to Tire and Ayasulug from Big Meander River.

In the period of Hızır Bey’s son İsa Bey, the relationships improved with Ottomans who expanded its influence in Anatolia. When the region entered to the Ottoman domination, the center of the Principality was moved to Tire from Ayasulug by İsa Bey. In The Ottoman Interregnum, 12-year domination of Aydınogulları experienced under the leadership of Cüneyd Bey, and the center of the Principality was moved again to Ayasulug. With the end of The Ottoman Interregnum, Principality came under Ottoman dominance again. According to the narrative, for the removal of Cuneyd Bey from the region, he was appointed as the head of Niğbolu.

**Ottoman Period:**

Aydınoğulları Principality ended in 1426 with suppression of Cuneyd Bey who rebelled against the Ottoman Empire. Consequently the region came under the control of Ottoman and became a county center of Aydın. During following three hundred years, the city has declined as a result of the development and increasing port activities of İzmir, and it turned into a village with the spread of malaria. In the 1878 Provincial organization, region became a sub-district connected to Kuşadası in the province of Aydın and İzmir Governorship.

In the 19th century the sub-district center named Ayasulug, moved to Şirince (Kırkınca) which is a large Greek village. Ayasulug revitalized and became the center of sub-district after the opening of İzmir-Aydın Railway again. In 1914, the settlement changed its name as Selcuk and in a while after the period of Liberation War it was referred to as Akıncılar. The sub-district was occupied by Greek in the year of May 22, 1919 until September 8, 1922 and desperately destroyed.

**Republic Period:**

Selcuk that survived from invasion was a small a settlement at the beginning of Republic Period and it grew through periodic migrations. Selcuk Municipality was established in 1943 and has been declared as a borough. Selcuk Municipality was connected to İzmir Metropolitan Municipality in 2004. Especially in recent times Selçuk Municipality stand out with conservation and restoration studies related to Ephesus Management Area.
III.4. History of the Excavations within the Site

**Ephesus Excavations:**

Archaeological researches in Ephesus started in 17th century with travel notes of European researchers. John Turtle Wood, English Architect-Engineer started his work especially to discover Artemision between 1863 and 1874. He discovered the temple in 1869.

After English researchers, Otto Benndorf – head of Vienna, Austrian Archaeological Institute started works in Ephesus, and the site became the center of Austrian Archaeological Researches. Donations by Karl Mautner Ritter von Markhof enabled the first studies in Ephesus in April 1895. A part of the excavation findings were taken to Vienna, and today these are exhibited in Ephesus section of Vienna Museum. Since 1906, all the findings stay in Turkey and are exhibited in Selçuk Ephesus Museum, Istanbul Archeology Museum and Izmir Museum.

Excavations in Ephesus were interrupted between 1909-1910, 1914-1925 and 1936-1953. The first researchers Otto Benndorf and Rudolf Heberdey realized their work in Artemision and the part between port and agora. In 1926, Josef Keil started excavations of Gymnasioms, Seven Sleepers, and Basilica of St. Jean. Further excavations started in 1954 by Franz Miltner were around Korybantes Street and on Byzantine city layers and also some monuments such as Hadrianus Temple and Basilica of St. Jean were erected at first.

In 1960 Fritz Eichler with a new excavation team started long-term projects around Terrace Houses and Artemision. Hermann Vetters started the researches related to Terrace Houses in 1969. Celsus Library re-erected with restoration work between 1970 and 1978 by him. During the headship of Gerhard Langmann and Stefan Karweie for Ephesus Excavations, researches on historical topography were improved, and the excavations around Agora, Artemision, Theatre, Church of Virgin Mary and Stadion continued. Between 1998 and 2008, Prof. Dr. Friedrich Krinzinger and his team carried out excavations in Ephesus. In this period, restoration and conservation studies on Terrace Houses were made and Terrace Houses were opened for visiting. The excavations were operated by a team of Prof. Dr. Johann Koder between 2008 and 2010. Since 2010, the Ephesus excavations have been continued by a team of Assoc. Prof. Sabine Ladstatter, Chair of Austria Archeology Institute.

**St. Jean and Ayasulug Excavations:**

In the region, besides Ephesus, excavations also continue on Ayasulug Hill, Basilica of St. Jean, and Ayasulug Castle. The first excavations for Basilica of St. Jean started in 1921-1922 by Greek archaeologist Sotirou. Austrian Archaeology Institute excavated inside the structure in 1927-1930. In 1960-1962, Directorate of Ephesus Museum started excavation and restoration works with the support of American Quatmann Foundation, and center of Baptistry at the south and north of the Basilica was excavated, main Gate of the structure was repaired. Excavations were carried out on Ayasulug Hill and Basilica of St. Jean by the Directorate of Museum with permission and support of Ministry of Culture and Tourism between 1974 and 2005.
The first excavation and repair works inside Ayasulug Castle was started by Ephesus Museum in 1960. In 1990 the works restarted and continued until 2003. Excavations of Ayasulug Hill and Basilica of St. Jean continued for years by Ephesus Museum, have been carried out by Assist. Dr. Mustafa Büyükkolancı as “Ayasulug Hill and St. Jean Monument Excavation and Repair Studies” since 2007.

Ephesus Management Area is significant in the context of history of archaeology in the world and Turkey. The excavations will continue for a long time according to the scientists. Ephesus Plan should consider such a vision of the history and the future of the excavations.

III.5. Evaluation of the Site within the context of Archaeology, Architecture, and History of Urbanization

Evaluation of the Site within the context of archaeology, architecture, and history of urbanization was made considering the report of conservation Master Plan (Figure 4) and scientific data. Elements of evaluation considered for management planning are presented below.
Figure 4. Ephesus Archaeological Site 1/5000 Scale Conservation Master Plan
Settlement and the Plan of Ephesus Ancient City

The city that its remains can be observed today, is the city established on the valley between Pion (Panayır) and Koressos (Bülbül) Mountains at the beginning of third century BC by Lysimakhos. City center where the official buildings placed was located within the valley between two mountains. State Agora was established on a wide set on the slopes of Koressos Mountain. The most important Street of the city was Marble Street in front of Great Theater. Within the gridal plan of the city, there is another important Street connecting two agoras in cross direction (northwest-southeast). This Street called as Korybantes Street, connects Trade Agora and State Agora. Throughout this street, there is a Temple constructed in Corinthian order and dedicated to Hadrianus, a fountain dedicated to Traianus, mansion-like houses of the rich people, and two-storey library building dedicated to Tiberius Iulius Celsus by his son Aquila.

Port Street called as Arcadiane is further north. Behind it the city's most impressive and largest structure, the theater rises. The structure leaning on the western slope of Pion Mountain has a capacity of 30 thousand spectators. Prytaneion of the city was built in Augustus period. Theater-shaped Odeion structure was located nearby Prytaneion and behind state agora. Thus, this structure was possibly a Bouleuterion or functioned as Bouleuterion. Gridal system of the city is on the same direction with Artemis Temple that is outside city in the northern direction. Hellenistic defense walls extend for miles on Pion and Koressos mountains.

The city has three great gates; one at West, one at east, and one at North. East Gate is at the beginning of the valley between the two mountains (Magnesia kapısı). This was used as the gateway to Magnesia and south Ionia. Koressos Gate is in the northwest end of Pion Mountain. The road starting from this gate goes to Koressos one on hand and Artemis Temple on the other hand. Third gate is the port gate.

STREETS

Marble Street

Marble covered Street tangential to the east side of Library Square and Tetragonos Agora, was the main road of the city in the Imperial period and a part of religious Regiment Way. It is limited by the colonnade at east side, and Neron Stoa that is on higher level of the road at west side. The street that reflects the all periods of the city and enables to observe the elements of the city plan is one the most important elements of the city plan. Marble Street has the highest use of the visitors within the Ancient City of Ephesus. The visitors entered the site from Ephesus Lower Gate to Celsus Library and Korybantes Street use this street in north-south direction, and also the visitors entered the site from Ephesus Upper Gate to Great Theatre and Port Street use this street in south-north direction.

Korybantes Street

Korybantes Street extends diagonally and without complying with gridal plan of the city, between State Agora and Tetragonos Agora (trade agora). The Street is known with its
importance religiously as Regiment Way of Artemis. Korybantes Street, one of the most important streets of Ephesus, attracts attention with its diagonal location within the gridal city plan.

**Arkadiane (Port Street)**

Arkadiane has existed between Port and Great Theatre until Roman Period, has nature of a magnificent boulevard. Arkadiane had gates at two sides in its first phase. In the 6th century AD, Four Colonnaded Structure was built on stepped pedestals on the middle of the street. The parts of Arkadiane close to Theatre has a lot of visitors, but its parts close to Port Gate that excavations is not completed, does not have so much visitors.

**Theatre Street (Plateia on Koressos)**

Plateia coming from the Marble Street, change direction slightly depending on the location of Theatre, separates from the gridal plan of the city on the northeast corner of Theatre Gymnasion and follows old holy road outside the city. There is a pooled-fountain at West of the Street. For now, Plateia is the only road to Stadium and Vedius Gymnasion. The northern section of the Street coincides with the asphalt road providing access to Ephesus today. On the eastern section of the Street, there is a road used for protocol access to the site today.

**Damianus Stoa**

A famous Ephesian sophist Flavius Damianus, closed the top of the traditional Regiment Road, extending from Artemision to Hellenistic-Roman city, with a roof in 2/3 century AD. There are a lot of graves surrounding this holistic road. The traces of Damianus Stoası can be observed on the northern and eastern slopes of Pion Mountain. The remains of Stoa exist today are at east of Eastern Gymnasion, and on both sides of northern pathway. An important section of Stoa is out of the defense walls, on the area being used as agricultural field.

**CITY DEFENSE WALLS**

**Hellenistic Defense Walls (Lysimachus Defense Walls) Section of Koressos Mountain:**

A four-roomed watch tower (was excavated in 1912, but could not be reached today) located 400 meters west of the harbor is starting point on the sea shore of the city walls, and protected the road to Pygela (Kusadasi). Defense walls form a straight line from here; go up the hill mentioned in written documents as Astyages, and extend to another similar tower called as Paulos Prison until 17th century. This well-preserved tower is a significant point of Ephesus view with its location visible from a distance. The walls draw an arc in the west direction and swirl to east by passing over a hill called as Hermaion, then increase 300 meters high from sea level and continue and decrease throughout the eastern ridge of Koressos Mountain and reach to Magnesia Gate on the valley.
Hellenistic Defense Walls (Lysimachus Defense Walls) Section of Pion Mountain:

The walls starting from Magnesia Gate first continue through North, then increase about 70 meters on Pion Mountain and continue 500 meters with this height. Remains of the walls that have 2.5 meters height can be seen at some parts. The walls following geological fracture between two peaks of Pion Mountain increases around 120 meters height towards west. Few remains of the walls at north peak of Pion Mountain show that Hellenistic walls intersected with Byzantine walls. The second ring of the walls passes through the upper part of the throat between the two halves of Pion Mountain and surrounds its north peak.

Late Ancient City Defense Walls (Byzantine Defense Walls)

At the beginning of 6th or 7th century, because of the decreased population and smallen city, new defense walls were built surrounding Koressos District to protect the city against Arab attacks. These walls extend from Arkadiane to the middle of the theatre. Traces of the late walls can be observed at west side of House of Virgin Mary, at west side of Olympeieion, at Temple of Yarıkkaya and in front of Vedius Gymnasion. The east section of the walls follow the western semicircle of Stadion, swirl the ridge and two peaks of Pion Mountain, and descend towards the theatre. The center of Hellenistic-Roman city was stayed out of the new walls. In Byzantine period, a part of Hellenistic-Roman city, and Ayasulug Castle and Basilica of St. Jean were also surrounded by the defense walls to be protected.

CITY GATES

Port Gates

Port had a significant importance for Ephesus city. From Archaic period to Roman period, the port increasingly shifted to the West, because of the silt carried by Kaystros River. Port basin surrounded by quay walls can be perceived also today. During the excavation between the years 1896 and 1899, three structures were discovered indicating gates where the great streets gained the port. South Port Gate dated back to Severus period by written documents. Middle Port Gate is located at the end of Arkadiane. There are 3 gateways between four Ionian connected columns. This structure was built in Hadrianus period. North Port Gate is not well-preserved. The inscriptions indicate that it was built as an honor arch for Proconsul Asiae, in 3rd month AD.

Magnesia Gate

Magnesi Gate is located on the sloppy land between Pion and Koressos Mountains. It is the only gate of Ephesus revealed by excavations. Road to Artemision constructed by Damianus and the roads to Menderes Magnesia and Kaystros valley start from this gate.
Koressos Gate

Koressos Gate is the third of the main gates of Ephesus; it is mentioned in the inscriptions, but any excavation has not made yet. The gate is located between Stadion and Vedius Gymnasion. The gate provided connection between the roads coming to Koressos Gate and the roads to Artemision and Ayasulug Hill.

GATE STRUCTURES INSIDE THE CITY

Hadrianus Gate

Another important structure built in Hadrianus period in Ephesus is Hadrianus Gate, which has 18 meter height. The gate is one of the highest gate in comparing to the other propylons and gate in Anatolia. It is located opposite of Hadrianus Temple on the right wing enabling connection to Terrace Houses, and stays inside the central point of the routes of the city called Embolos. The most important point that the gate was located at this point is that this area is the intersection of the crossroads and the beginning of the holistic ceremonial way of Ortygia. Restoration of the first storey of the structure was completed. The structure attracts attention not only with its length, but also with its architectural elements. A column in front of the structure and other series of supportive columns behind it were built to keep three-storey gate standing. Thus, the long structure was kept resistant against earthquakes, and survived for many years.

Herakles Gate

The Gate was built as a monumental structure at eastern end of Korybantes Street in late ancient period. In 5th century, payees with Herakles relief were located at both sides of the Gate to prevent State Agora from traffic. A Nike ornamented relief was placed on top of the structure.

Tetragonos Agora South Gate

South Gate, one of the three gates of Tetragonos Agorasi, was restorated together with Celsius Library between 1979 and 1988. Top of the Gate was knitted by arches. Passageways are connected by richly decorated door jambs. There are two semi-circular niches in the outer wall. Ornamented architrave, frieze decorated with ivy, and the high structure placed on tooth-cut entablature were carrying the sculptures of the imperial family. South Gate enabling access to Tetragonos Agora from Library Square is the only structure of Augustus period that survived totally to our day.

Tetragonos Agora West Gate

Another gate of Tetragonos Agora, West Gate, was the magnificent east end of West Street coming from Port. There were double columns on both sides of ten-step ladder on the wings, and two series of columns behind them. The pedestals some of which are still in situ and Ionic
headings of the structure had rich embellishments. In Domitianus period some changes were made on the gate, because it was not suitable for traffic of Bazaar area. Three passageways were added to the gate, two large ornamental pool and ramps for heavy-loaded cars were built.

**Tetragonos Agora North Gate**

North Gate of Agora survived today with its simplest form of late antiquity. It was on the point determining Plateia route until the changes in Augustus period. The section from North Gate of Agora to the Theatre was abandoned in the early Imperial period, because the connection was provided over Marble Street.

**IMPORTANT PUBLIC BUILDINGS**

**Tetragonos Agora**

The late antiquity period of agora had been unearthed by excavations that hold in 1901-1907. Excavations and re-erections of columns had been coordinated only after 60 years later by the directorate of monuments and museums.

Agora built in Lysimachus period at first, were extended and rearranged at the end of the first century AD, and became closed center in a shape of a quadratic ensemble (side length 112 m) enclosed by two-aisled halls. Agora was used to the end of the 7th century AD

**The Great Theatre**

The Great Theatre at the hillside of the Pion Mountain was built around 3rd century BC. As one of the greatest Hellenistic period structure in Ephesus, the Great Theatre were extended by restorations in roman period and became the largest one among the theaters in Anatolia, with its capacity for 24 thousand people, in antiquity.

**The Celsus Library**

It is just located at the South of the Tetragonas Agora; the library placed at the intersection point of Korybantes Street and Marble Street that is one of the important points of the city. The library unearthed by the excavation organized by Australian Archaeology Institute at 1905-1906 was re-erected by the works of F. Hueber and V.M. Strocka at 1970-1978.

The Celsus Library, assuredly the most re-known monument in Ephesus, was built between AD 100 and 110 by Gaius Iulius Aquila for his father, Senator Tiberius Iulius Celsus Polemaeanus. The library can actually be interpreted as a heroon which was built over the burial chamber of the dead person. With the over the nine-stepped free stairs reached 17 meter height and 21 m width, the library is one of the glorious library compared to library buildings in Anatolia.
Because of the aediculated architecture of the pompous façade contrasts with light and shadows, the building is perceived bigger than actual size. The library was destroyed during an earthquake around AD 270 and was not rebuilt. In the late ancient period the remnants of the pompous façade served as the back wall to a street fountain.

**Theatre Gymnasium**

The Gymnasium placed at the east end of the Arkadiane Street is a common type of Ephesian gymnasia consisting of a bath-gymnasium complex. The building is an important example regarding Roman Gymnasiums.

**State Agora**

Although the foundation of the State Agora started at Hellenistic period, the last phase of the structure dated to the roman period. With the surrounding buildings the State Agora constituted the political center of the city latest since Emperor Augustus (27 BC – AD 14). In contrast to common practices, the center is not surrounded by a stoa.

An investment in the saddle between the two mountains of the town probably made in the 1st century BC covered an area of 160 × 58 m in the beginning of the 1st century AD. The area was surrounded by porticoes on its three sides. To the west an ashlar wall limited the area against which a series of numerous single monuments leaned.

**The Prytaneion**

The Prytaneion was one of the most important public buildings in ancient Ephesus and functioned as an administrative building. Dedicated to the goddess Hestia, it contained the sacred flame of the city that shows the independency and pre-eminency of the city. With this characteristic, the building accepted as one of the important official buildings in Ephesus and the hearth of the city. The most important characteristics of the building in the history of Ephesus is the finding of the Roman copy of Artemis statues that were found during the excavation of Prytaneion. These statues, most probable were buried under the building by the early Christians who were afraid of the goddess.

**Bouleuterion (Odeon)**

Bouleuterion located at the North side of so-called state agora is dated to the middle of the 2nd century AD depending on its inscription. The building discovered by J.T. Wood at 19th century is defined as a Bouleuterion or Odeon. The building completely unearthed 1908. By the restoration submitted by Ephesus Museum Directorate between 1970 and 1990, the building has been preserved.
**Basilica Stoa (Royal Colonnade)**

The building constructed by C. Sextilius Pollio and his family at 11 AD depending its inscription, has second storeys and three-aisles. With its ionic order the building is one of glamorous building in Ephesus. During the reign of Neron, a fabulous Khalkidikium was added to the West side of the building. It is understand that, the building altered to the church at late antiquity.

**Upper Bath (Upper Gymnasion Bath/State Agora Bath)**

One of the other important buildings placed in state agora is the upper bath. The building known as Upper Gymnasion and State Agora Baths placed at the east side of the state agora. The bath is unique with its asymmetric order and different from other baths that built in symmetrical order in Ephesus. Compared to other baths in asymmetric order in Anatolia, the most similar one is the Faustina Bath in Miletus.

**Bath of Varius and Latrina**

One of the largest baths in Ephesus is the Varius bath that placed in Korybantes Street just behind the Hadrianus Temple. There is a statue in a sitting posture of a rich Christian lady called Scholastica who restored the bath in the Fourth Century.

**Stadion**

The stadium became an monumental structure by restoration that hold at Neron period and support of a foundation that established by a released slave. This monumental building damaged by earthquakes and was used as a church-necrop area at later period.

**Vedius Gymnasion**

Vedius gymnasium placed at the north of Stadion is one of the other important buildings. Similar to other Gymnasion building in Ephesus, it was built as a Gymnasion-Bath complex.

**Harbour Baths and Stoa of Verulanus**

The large bath-gymnasium complex north of the Arcadiane is planned symmetrically. It consists of three parts: baths, gymnasium and athletic grounds. This building may have been begun at the time of Domitian and it was rebuilt before the middle of the 4th century AD.

**The Church of Virgin Mary and Episkopeion**

The 145 × 30 m-big three-aisled bishop’s church of the city was erected in the southern Stoa of the Olympieion Quarter. The east part of the building was turned to a palace building with alterations. It is no doubt that, Ephesus Bishopship Church known for Ecumenical Council is Virgin Mary Church. The latest researches indicate that the Christianity building around the
area was built after 431. The church had been used to the end of the Aydınogulları period. The Virgin Mary church is one of the remarkable areas of the site.

**Byzantium Palace**

There is building complex at 70 meter east of the Virgin Mary Church and Episkopeion. It is thought that the complex was Proconsul at late antiquity or the Palace of Strategos in Byzantine Period.

**TEMPLES AND MONUMENTS**

**Olympieion**

The temple was built in Corinthian order in a swampy area at the seaside at 130 AD. It is thought as an imperial temple of the Emperor Hadrian who deified as Zeus Olympia. The building was come off to its basement level at 400 AD. The capital of the column and a few architectural fragments that reached to present is in Corinthian order. The South Stoa with three aisles in 263 m height that placed next to the temple can be accepted as a monumental entrance to the temple.

**The Temple of Hadrian**

In addition to the Olympeion temple, the other temple dedicated to the goddess of the city, Artemis and Hadrianus on Korybantes Street is Hadrianus temple. In addition to the imperial ideology, it can be understood that the temple was built to express the dignity of an aristocracy of city.

The building was excavated and re-erected by the team of Miltner at 1956. An Assyrian type of façade that mostly seen in the temples of the east can be observed on Termessos N1 Temple. As similar to past, the building is the second attractive building with its ornaments and architectural characteristics after Celsus library building in Ephesus Embolos as today.

**Temple of Serapis**

Regarding to ornaments, another building dated to Hadrian Period is Serapeion or Mouseion which is a controversial issue among researchers. The structure built on a late hellenistic period structure at the lower slopes of the Pion mountain. Taking consider into temples built in Hadrian period, Serapion is the second largest building after Olympieion.

**Temple of Emperors and Domitian Square**

At the West side of the state agora, an emperor cult temple and altar constructed on a large terrace that was built over an vaulted building that some of them reaches to second storey. Lower vaulted building faced to North side was done up by a multiple-storey façade adorned by statues. Some architectural pieces of façade re-erected at 1975.
Memmius Monument

It was constructed for the honor for C. Memmius, the grandson of Sulla around 50 AD. In the light of the latest researches, newly founded architectural fragments belonged to building indicated that the structure is in the shape of traditional Hellenistic tomb monuments or tomb tower type.

Octagon

The building dedicated to the elder sister of Cleopatra whom was murdered in Ephesus at 41 BC. The tomb placed on Korybantes Street is called as Octogon because of its octagonal shape and it is one of the most important elements of Ephesus.

HOUSES

Terrace Houses

The settlement traces at the northern slope of Koressos Mountain go back to the Archaic period (7th/6th century BC) as this area was used as a cemetery. During the Hellenistic period (ca. 200 BC) this slope was structured with extensive terraces and in addition to this, a small partitioned and unstructured construction was built.

The Terrace House 2 is defined as a 4,000 m² big insula (a rental house for several parties): over three terraces originally six separate accommodation units with separate entrances were constructed. Two alleys were flanking the insula covering a footing difference of 27.5 m. The north front of the Terrace House 2 was bordered with a series of tabernae (shops) on the Korybantes Street, whereas the Terrace House Street complying with the street raster was the southern limit.

The accommodation units built during the early Roman Imperial period (ca. AD 20) are characterized by a peristyle courtyard around which the living space and work areas were assorted. Besides to the water supply and drainage through shafts, a ramified canal system was also provided. As the reception rooms were richly decorated, the domestic work areas such as toilets and kitchens were simply furnished. The lost upper floors should be imagined especially luxurious on which rooms for receptions and symposia were found.

A series of earthquakes in the 3rd century AD put a sudden end to the dwellings in the city center of Ephesus. The unpredictable natural disaster however resulted in a partly undisturbed inventory of domestic utensils preserved in the earthquake strata. Besides numerous little and individual modifications, four or five architectural phases affecting the whole Terrace House 2 could be identified. Through these reconfigurations, two accommodation units were formed at the middle terrace, as well as a city palace was built at the expense of Accommodation Unit 4, shrinking its living space.
In the late ancient period, the ruin was meagerly adapted and used in the beginning, where only during the 5th century AD rebuilding measures can be verified. An extensive reorganization of the area followed only in the early 7th century, where an early Byzantine handicraft quarter with mills, smiths and potters was established over the Roman residential building.

BUILDINGSOUTOFFORTIFICATIONWALLS

**Artemis Temple (Artemision)**

The sanctuary of Artemis of Ephesus was discovered in 1869 by J.T. Wood. The oldest finds are from the Bronze Age; latest since the beginning of the Iron Age (end of the 11th century BC) the territory was in service to this cult. At the center of the sanctuary a west-oriented peripteral temple (peripteros), of which various architectural phases are known, was installed: two peripteros temples with double peristasis (surrounding external colonnades) (dipteroi) of marble followed these. The oldest peripteros temple (at present not visible) stood prior to the Archaic Period and was 13.5 × 8.5 m. It had stone walls and 4 × 8 wooden columns on stone bases. Inside, standing on six columns, a rectangular baldachin housed the wooden cult figure.

Before 560 BC the building of the first marble dipteros, which was also partially financed by the Lydian King Kroisos, was already started. The width of the structure was just under 60 m, its length more than 100 m. Originally, it had 106 columns, most of which were engraved with relief figures. The walls enclosed an open courtyard that encompassed the older peripteros and of which the eastern half was used as a foundation of a small temple-like structure for the cult figure. Only over the colonnaded galleries a roof with a figuratively decorated geison frieze existed. The Archaic Temple was prey to a fire in 356 BC set by Herostratus. The new building was started soon that replicated all fundamental architectural elements of the former structure including the decorated sima. It probably had 127 columns of ca. 18.40 m height and stood over a high stepped structure. An architectural trial was set up in 1973 from various column drums. It stands on an original basis from the 4th century, under which lies one from the 6th century. The original columns were 4 m higher. On the foundation of the temple platform of the 4th century several reused Archaic architectural spoils can be recognized. At the south side of the temple the remnant of a column’s foundation is marked over an archaic plinth for further architectural trials.

**Ancient Ephesus Port and Ancient Canal**

The accumulation of deposit generated by Küçük Menderes River posed a significant threat to Ephesus Port. A part that provides the connection with the sea has been kept open to sustain the port’s functioning. Although partly filled, the Port and the Ancient Canal, having sustained their connection with the sea, gained the quality of a water basin. As an alive component of the geological transformation that Ephesus Ancient City experienced and of the City’s connection with the coast, the Canal occupies a significant place within the vision and objectives concerning Ephesus. Sustaining its water basin qualities throughout the year, the Port and Ancient Canal host a wide variety of fauna, especially fish species, besides reeds.

**Ayasulug Hill and Fortification Walls**

The hill was defended by this well-fortified castle in the Early Christian, Byzantine, and Selcuk periods. The part of the wall still standing is from the Early Christian period and was restored.
in Selcuk times. The main gate in the wall was borrowed from Roman design and was built in the 6th century. Within the castle are a chapel and numerous cisterns. This old Byzantine church was later used as a cistern.

**St. John (Jean) Church**

The church of St. John is a three-aisled basilica with a transept, an atrium, an annexed baptistery and a skeuophylakion. It was built upon older structures, also dedicated to St. John, during the first half of the 6th C. (and probably within a decade). The basilica finally lost its function after 1304, when Ayasulug became a part of the emirate of Aydin. The basilica and the bishop’s palace constitute an episcopal complex on the so-called Ayasulug, a barren hill in the east of the ancient city of Ephesus, Ionia. It was an important center for pilgrimage and seat of the diocese of the Byzantine Ephesus. The complex lies inside the fortress wall of Ayasulug on the southern slope of the hill adjacent to the Artemision and the mosque of Isa Bey. These walls originally were built as terrace walls during the Justinian period. In the 8th and the 13th c. AD they were fortified (against the onslaught of the Arabs and the Selçuks). Today the fortification has 20 towers and four gates. The largest one – the so-called ‘gate of persecution’ (fig. 2) – with a huge propylon is situated at the south side of the hill.

**Skeuophylakion and Small Chapel**

This building is situated in the north of the transept. It can be reconstructed as a two-storey edifice covered with a dome. The adjacent parts formed a cross with four rooms in which the valuable possessions of the church were kept. In the south of the centrally planned building an entrance hall with apses in the eastern and western wall was added. The eastern apsis gave access to a small chapel.

**Byzantine Aqueducts**

The Byzantine aqueducts which start in the east of the Gate of Persecution of the St John’s Church and which are intact within the town and particularly in the vicinity of the train station continue along the Şirince gorge and go northward. They conveyed the drinking water which was supplied from the springs in the east of the Pranga district between Belevi and Selçuk to the Byzantine period settlement on the Ayasulug hill and the St John’s Church, which was a pilgrimage center in the medieval times. Marble blocks recovered from Ephesus and the Artemision were rectified and used in the pillars of the aqueducts which could remain intact up to 15 meters in the vicinity of the train station. Among them, the Ionic capitals dated back to the archaic period are important (Selçuk Ephesus Museum, Great Courtyard). Brick was used in the arches above. A water tank or cistern of large dimensions has been recently unearthed and restored in the place where the aqueducts reach the Ayasulug hill (to the east of the Gate of Persecution). Fluted columns and capitals of Composite order dated back to the 2nd century AD which were brought from Ephesus were used in the water cistern with an arched and vaulted structure.
Ayasulug

Castle

The inner castle situated on the highest point of the hill to the north of the St John’s Church superposes the very first settlement of Ephesus as the recent research has revealed. The walls which are seen today belong to the Byzantine, Ottoman and Aydınoğulları periods. Built with stones, bricks and mortar, the walls are reinforced by 15 towers. Entrance to the castle is through the gates in the east and the west. These gates directly open to the outside without any connections with the outer castle. In the inner side of the walls are narrow staircases providing access to the bastions and crenellations. There are stone-paved streets, cisterns of various sizes, a mosque and ruins of a church on the highest point. The apse of this church was made into a cistern with some additions in the Aydınoğulları period. Further, the ruins of a building which might be a castle bath is seen to the west of the mosque.

İsabey Mosque

İsabey, a member of the ruling family in the district of Aydın, commissioned the architect Ali to build this mosque in 1375 A. D. Some architectural elements from the Temple of Artemis, in particular the columns, were reused in its construction. Measuring 51 by 57 meters, it is the earliest representative of a mosque with a colonnaded courtyard in Anatolia. It displays typical elements of Selçuk architecture and ornamentation, such as the pendants of the domes with the painted tiles, the stalactites of the window moldings with arabesque motifs, colored Stones and painted tiles particularly the faience mosaics of the South dome. The mihrab and the pulpit are constructed from marble. In addition to this mosque, Selçuk also houses four small mosques currently in use, and ruins or restored versions of other smaller mosques and kümbets (large tombs with domed or conical roofs). These structures all belong to Aydınoğulları (Aydın Emirate) or Ottoman periods.

İsabey Baths

There were four baths in the city of Ayasulug, today called Selcuk, dating from the rule over the city by the Aydınoğulları Emirs and the Early Ottomans (1350-1450). The fact that baths were frequently constructed and were elaborate, exhibiting the characteristics of their periods indicates these baths were erected during the golden age of the city of Ayasulug. İsabey Baths were constructed in 1364.

NECROPOLE AND SACRED AREAS

Necropolis

The necropolis area extended at the east of Ephesus, the east sloped of Pion Mountain and the ancient route between the Magnesian Gate and Artemision. Besides there areas, the surroundings of ancient harbor and the outside of fortification walls were used as a graveyard.
The Graves of Seven Sleepers

Located on the northern slopes of Mount Pion, near Ephesus, The Grotto of Seven Sleepers has been discovered by both Christians and Moslems with a growing interest. According to the Christian legend seven young men were walled in during the reign of Decius (250) and yet were seen alive in the streets of Ephesus during the reign of Theodosius II some years after the Council of Ephesus (431). In the Koran, it is claimed that the sleepers slept 309 years in their tombs. A church has been built above this Grotto by the Christians.

Sacred Rock Area (The goddess of City, Zeus and Apollon Sacred Area)

At the highest point of Pion Mountain, there was an important sacred area consisting of Cybele and Meter (the mother of gods), Zeus and a few Apollon inscriptions and rock reliefs. The site can be visited.

House of Virgin Mary

The House of Virgin Mary is 9 km away from Selcuk and is located on Bülbül Mountain. St. Jean brought Virgin Mary to Ephesus 4 or 6 years after the death of the Christ. It is believed that the location where Virgin Mary passed her last days was detected through research by Lazarists priests, following German A. Katherine Emerich’s dreams. This event caught special interest among the Christian world. This cruciform and domed building was gradually restored in the past. Following Pope VI. Paul’s visit in 1967, religious ceremonies are conducted annually in every 15th of August.

III.6. Administrative Structure of the Site

Selçuk city where Ephesus Management Area located is district of İzmir province. Selçuk city is also a district municipality legally connected to İzmir Metropolitan Municipality. Ephesus Ancient city and its archaeological sites as neighbors to Selçuk city are placed within the boundaries of Selçuk Municipality and İzmir Metropolitan Municipality. In accordance with legislation in force, İzmir No.1 Conservation Council is the authority for archaeological sites, and Selçuk municipality for Ephesus Management Area.

There are different decisions related to the sites within the boundaries of Selçuk Municipality depending on the existence of different administrative authorities. For the municipality services tasks are shared between Selçuk and İzmir Municipalities; İZSU (Water and Infrastructure) Directorate of İzmir Municipality carries out the infrastructure services.

Coastline of the city is a tourism center, and Ministry of Culture Tourism is the authority of planning decisions and implementations at that region. Furthermore, in accordance with related legislation assent of Regional Conservation Council for the Conservation of Cultural Heritage of Ministry of Culture and Tourism is to be taken for any activity in urban, archaeological, and natural conservation sites of the city. In addition, Selçuk Municipality holds the authority to initiate management plan within the boundaries of the Ephesus Management Area. Ministry of Urbanization and Ministry of Forests are the authority for Little Meander Basin where Selçuk located and Natural Parks and Natural Conservation Areas around the House of Virgin Mary.

Besides, the works related to the expansion of Selçuk-Kuşadası Highway were realized by Directorate of Highways under the control of Museum and through the decisions of No.1
Conservation Council of İzmir. Other projects of the site are related to excavation and restoration, and these studies are being carried out by Austrian Archaeology Institute with the support of Ministry of Culture and Tourism, Selçuk Municipality, and İzmir Governor. From the perspectives of public investments, it is observed that comprehensive studies related to Ephesus and cultural values around it (Restorations of Great Theatre, Water Aqueducts, Ayasulug Castle etc.) are in the investment programs of Selçuk Municipality.

Furthermore, universities, professional chambers, and NGOs have also interest on Ephesus Management Area. Especially many works related to the conservation of the site are supported by these enterprises. Proposals such as “Canal Project for Ancient Port” that was mentioned by AKP political party within the elections indicate hat political actors also have an interest on Ephesus Ancient city and Ephesus Management Area.

As last point, the whole Ephesus Management Area has been declared as a “Conservation and Development Area for Culture and Tourism” by the Ministry of Culture and Tourism in December 2012 while Management Plan studies were being conducted. The improvements and activities that are likely to occur, following the declaration of the mentioned title, have not yet concretised.

III.7. Demographic and Socio-Economic Situation of the Site

Population of Selçuk city, which was 34,979 according to the official data of 2013, grows regularly. In summer months, the population grows depending on the tourism activity. The population of Selçuk City center is 28,255 and of the periphery including villages is 6,374. During some time periods after Republic, the population grew unexpectedly depending on the migrations. Migrations to the city are especially from İzmir and its neighborhood. The population of Selçuk City center is 28,255 and of the periphery including villages is 6,374.

Population density of Selçuk is low in comparing to general of İzmir. This is because of that a large part of Selçuk is not suitable for construction.

Although Selçuk has a rural appearance generally, its urbanization rate is over average of Turkey. By 2007 80% of its population lives in cities. Data related to ages of the population indicates that old aged population has the tendency to increase, but fertility is decreasing.

Selçuk was 75th of 824 districts in “Socio-Economic Development Ranking of the districts” research done by DPT in 2004. With this ranking, Selçuk takes place between 2nd group developed districts.

A large part of Selçuk population works on services (% 48,58) and agriculture (% 44,65) sectors. Agricultural production is mostly on fruit and citrus. A large part of the population living in the city centers also work on agricultural activities. The literacy rate of Selçuk is 88,62%, and over the average of Turkey.

Activities of service sector have a large part in Selçuk economy. The number and capacity of the tourism businesses and related commercial businesses are very important for the economy of the city. 60 % of the total workers are in the services sector. From the perspectives of sub-sectors; Wholesale and Retail Trade, Hotels and Restaurants sector comes first, and Community Services, Social Services follow this. In Selçuk district, there are 5,449 producers recorded for chambers of trade, craftsmen, and agriculture. The bed capacity of the district is 7,268. Large part of this capacity is provided by five star hotels and resorts.
III.8. Transportation-Circulation, Visit and Operating

Selçuk and Ephesus with diverse and broad access possibilities are located in an accessible area to Turkey and world. There is a direct access to Selçuk through highway and railway. Besides, there are also advantages of accessing by air and sea transportation.

Main highway transportation to Selçuk city and Ephesus is provided by Kuşadası connection of İzmir-Aydın Highway. Traffic load of highway providing transportation between İzmir-Selçuk was decreased after the construction of İzmir-Aydın Expressway. However, especially in summer, increased traffic of Kuşadası combines with the traffic of Ephesus and Selçuk, and the traffic load on İzmir-Selçuk highway increases. International Airport of İzmir, Adnan Menderes Airport is 61 km far to Selçuk.

Highway access from Selçuk city center to Ephesus is provided by two different routes. The first is the one orienting to west from Selçuk and connecting to Pamucak Coastline and Kuşadası. The other is the one separating through west from Aydın Highway and connecting to House of Virgin Mary.

Selçuk has possibility of railway access, besides highway connection. İzmir-Aydın-Denizli route that provides connection of İzmir with southern regions passes over Selçuk city center. Location of train station within the city enables direct access to the city. Selçuk is 77km far to İzmir with railway, and 55 km. to Aydın. Railway route between İzmir and Selçuk has also a direct connection to Adnan Menderes Airport, which is 59 km. far. Metropolitan Municipality of İzmir is carrying out works to improve İzmir-Selçuk railway line to metro standards. When this work was completed, railway access will be enabled from all regions of İzmir to Selçuk.

Sea transportation to İzmir is provided from Kuşadası and İzmir Ports. Selçuk is 21 km. to Kuşadası Port through highway, and 76 km. to İzmir Port. Connection with İzmir Port is also possible through railway that is 77 km. long.

Selçuk-Ephesus Airport that is located within the management area is not being used for transportation. Except this airport used for training activities of Turkish Air Institution, the nearest airport to Selçuk is İzmir Adnan Menderes Airport.
The roads used within the Ephesus Ancient Site are service roads for excavation and security (Figure 5). There is also a road used for protocol entrances that reaches close to Great Theatre. Except the conservation area of Ephesus Ancient Site, four transportation routes can be observed within the boundaries of archaeological site. The most important one is the route used as Selçuk-Kuşadası road. That route starts from Museum within the city center, orients to the west, and extends at east-west direction. The second important transportation route within the boundaries of archaeological site is Selçuk-Virgin Mary road that also enables access to Ephesus Upper Gate. This road connects to Selçuk-Aydın Highway outside the boundaries of the archaeological site. The third important transportation route within the boundaries of archaeological site is Ephesus entrance road that separates from Selçuk-Kusadası Highway and reaches to parking area of Lower Gate of Ephesus. The fourth route within the boundaries of archaeological site is the one connecting second and third routes at east of Pion Mountain. The other roads within the boundaries of archaeological site are narrow and less-qualified roads of agricultural fields.

Within the boundaries of the Ephesus Management Area, Selcuk Museum and St Jean Monument also welcome large number of visitors besides Ephesus Archeological Site. There is a steady increase in number of visitors by year. Parallel to this, there is also a steady increase in number of visitors to Terrace Houses within the Ephesus Archeological Site, to which limited and controlled visiting procedures apply. The last 5-year changes in number of visitors to places within the Management Area are displayed below.
<table>
<thead>
<tr>
<th>YEAR</th>
<th>MUSEUM</th>
<th>EPHESUS ARCHEOLOGICAL SITE</th>
<th>ST. JEAN MONUMENT</th>
<th>TERRACE HOUSES</th>
<th>TOTAL NUMBER OF VISITORS</th>
</tr>
</thead>
<tbody>
<tr>
<td>2008</td>
<td>178.966</td>
<td>1.582.211</td>
<td>231.778</td>
<td>75.602</td>
<td>2.068.557</td>
</tr>
<tr>
<td>2010</td>
<td>243.862</td>
<td>1.846.538</td>
<td>261.515</td>
<td>92.268</td>
<td>2.444.183</td>
</tr>
<tr>
<td>2011</td>
<td>298.802</td>
<td>2.082.834</td>
<td>359.772</td>
<td>162.123</td>
<td>2.903.531</td>
</tr>
<tr>
<td>2012</td>
<td>229.470</td>
<td>1.888.729</td>
<td>304.063</td>
<td>159.576</td>
<td>2.581.838</td>
</tr>
<tr>
<td>2013</td>
<td>(Closed)</td>
<td>1.828.157</td>
<td>330.818</td>
<td>185.031</td>
<td>2.344.006</td>
</tr>
</tbody>
</table>

The observed increase in number of visitors displays the importance of reorganising the site entrance and diversifying the existing visiting routes.

One of the main decisions of 1/5000 scale Conservation Master Plan that is in force is related to the arrangements of Ephesus Gates and parking areas. With the Conservation Development Plan, the existing visitor structure and circulation is changed. Ephesus Port Gate entrance, Magnesia Gate, and State Agora entrance are redesigned while the Ayasulug area is planned to be reevaluated in the framework of landscape plan. During the preparation process of Management Plan, these decisions of the conservation plan were examined, and necessary arrangements were reflected to the plan.

Area A (Port Gate) Entrance, Visitor Admission and Introduction Unit: The first area that the Conservation Master Plan predicts to perform a landscape project is the Port Gate Entrance that will substitute the Lower Gate Entrance of the Ephesus Archeological Site. In this area, which is planned to serve as the main entrance, besides the Site entrance gate, bus and car parking lots, visitor admission and introduction center, compulsory units (ticket office, turnstile, security, toilets, health and safety unit etc.), and commercial units are intended to take place.

The landscape project for this area is predicted to include zones within the project boundaries as well as the details of pedestrian entrance platform that will assure the access from this site to the Port Gate. In addition, a regulation has been put in effect to ensure that the design framework of the buildings that will be constructed in this area such as the Site entrance gate, visitor admission and introduction center and commercial sales units should not impair the appearance and silhouette of the Site.

Area B (Ephesus Upper Gate) Entrance: It is predicted that the access to Ephesus Upper Gate will be provided through new Virgin Mary Road and from South after the road enabling access to Virgin Mary and Ephesus Upper Gate will be closed from the Ancient City’s Magnesia Gate. A Landscape Project is predicted to be undertaken to sustain the use of the area that is currently used as the Ephesus Upper Gate as the city’s Magnesia Gate entrance. A Landscape Project will be prepared that includes landscape design areas and entrance platforms along with the planned buildings of compulsory units (ticket office, turnstiles, security unit, toilets, introduction and promotion units) and visitor parking lots.

According to projections, the Ephesus Upper Gate, that will be reorganised in Area B, will be
removed following the beginning of excavations and this gate will be replaced by Magnesia Gate, that will be reorganised in Area C.

Area C (Magnesia Gate): The arrangements are intended to be realised in two phases, short run and long run, in the area outside the Hellenistic city walls that is intended to be used as the entrance gate following the completion of restoration works in Magnesia Gate zone and the beginning of excavations in Ephesus Upper Gate zone currently used.

The area will be arranged to serve only as a parking lot for a short term after the closure of the road enabling access to Virgin Mary passing through the Magnesia Gate. In the long term, a Landscape Project will be prepared that includes landscape design areas and entrance platforms along with the planned buildings of compulsory entrance units (ticket office, turnstiles, security unit, toilets, introduction and promotion units) with the aim of providing the Area with the Ephesus Upper Gate’s functionality.

Area D (Seven Sleepers): According to the decisions of the Conservation Master Plan, a landscape project will be prepared for the Seven Sleepers area, located within the archeological site boundaries and outside of the Ephesus Ancient City walls, that attracts large number of visitors. In the framework of the landscape project, besides visitor entrance units, visitor parking lot facilities will be improved and the locations of introduction, promotion, sales and service units will be determined.

Area E (Artemision-St. Jean Basilica-Selcuk Castle): The area, which includes Artemision and its surroundings as well as Ayasulug Hill, Artemision, St. Jean Basilica and Selcuk Castle along with Isa Bey Mosque and Isa Bey Bath, is predicted to be reorganised with a Landscape Plan according to the Ephesus Conservation Master plan.

The intended Landscape Project aims to include arrangements that will improve visitor parking facilities, enable the integration among important focus points within the Area, enhance accessibility for visiting and ensure determination of locations of introduction, promotion, sales and service units. In this context, the landscape project will include utilisation decisions along with decisions to facilitate access, decisions related to recreation and landscape arrangements.

Ephesus Ancient city that is the most visited ancient site has also problems such as lack of arrangement for disadvantages, accessibility, inadequacy of infrastructure and parking areas, and immature operating approach. The management of counters and visitor entrance facilities was tendered by the Ministry of Culture and Tourism to a private sector institution until 2016. However, it is necessary to organize this operating approach to control the utilization of rest of the area and to respond the needs with an innovative approach. In addition, it is obvious that the qualities of the new sense of management during the new plan period should be indicated within the Management Plan.
IV. IMPORTANCE AND VALUE OF THE SITE

IV.1. Cultural Importance of the Site

- Ephesus Management Area has been the scene of a continuous settlement in different periods of human history, from Neolithic and Chalcolithic period.
- The site hosted the most observable examples of city planning, architecture and history of religions from Archaic period to Hellenistic period, Hellenistic period to Roman period, and from Roman period to the birth of Christianity and their institutionalization.
- The site includes the most refined and improved examples of architecture and city planning from different periods; especially including Artemision, which is one of the seven wonders of the ancient world.
- The site has a structure enabling stories of religious and traditional intangible heritage elements that are important for Anatolian culture and Christianity, visible and observable.
- The site is important for archaeological studies in Turkey and in the world.

IV. 2. The Values of the Site

- City Plan and Settlement, Regiment Way and Main Streets, Marble Street, Korybantes Street, Arkadiane (Port Street), Theatre Street, Damianus Stoa, City Defense Walls, Hellenistic Defense Walls (Lysimachus Defense Walls), Late Ancient City Defense Walls (Byzantine Defense Walls), City Gates, Port Gates, Magnesia Gate, Koressos Gate, Gates Inside the City, Hadrianus Gate, Herakles Gate, Tetragonos Agora South Gate, Tetragonos Agora West Gate, Tetragonos Agora North Gate
- Important Public Buildings; Tetragonos Agora, Great Theatre, Celsius Library, Theatre Gymnasion, State Agora, Prytaneion (Municipality Building), Bouleuterion (Odeon), Basilica Stoa, Upper Bath (Upper Gymnasion / Baths of State Agora), Varius Bath and Latrina, Stadium, Vedius Gymnasion, Port Baths and Verulanus Stoa, Church of Virgin Mary and Episkopeion, Byzantine Palace
- Temples and Monuments; Olympieion, Hadrianus Temple, Serapeion Temple, Emperors Temple and Altar, Domitianus Terrace, Memmius Monument, Oktogon
- Water Structures, Fountains; Hellenistic Fountain, Laekanius Bassus Fountain, Androklos Monument and Fountain, Traianus Fountain, Nymphaeum, Water Tank
- Houses, Terrace Houses
- Ancient Port and Canal
- Çukuriçi Mound,
- Ayasulug (St. Jean Basilica, Isa Bey Mosque and Baths, Selçuk city conservation site, Selçuk Castle)
- House of Virgin Mary
IV.3. Evaluation of the Site According to the Criterion of UNESCO World Heritage Convention

The Site was proposed for Temporary World Heritage List in accordance with (i), (ii), (iii), (iv), and (vi) criterion of World Heritage Convention in 1994. These criterions are:

- (i) to represent a masterpiece of human creative genius;
- (ii) to 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;
- (iii) to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
- (iv) to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;
- (vi) to be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria);

The table below indicates the values of the site that satisfy the Criterion of World Heritage Convention: (see Chapter III.5 for information related to these values.)

<table>
<thead>
<tr>
<th>Criterion of World Heritage Convention</th>
<th>Values of the Site that Satisfy the Criterion</th>
</tr>
</thead>
<tbody>
<tr>
<td>(i)</td>
<td>• Artemision</td>
</tr>
<tr>
<td>(ii)</td>
<td>• Artemision&lt;br&gt;• Terrace Houses&lt;br&gt;• Ayasulug Settlement</td>
</tr>
<tr>
<td>(iii)</td>
<td>• Artemision&lt;br&gt;City Plan and Settlement, Regiment Way and Main Streets, Marble Street, Korybantes street, Arkadiane (Port street), Theatre Street, Damianus Stoa, City Defense Walls, Hellenistic Defense Walls (Lysimachus Defense Walls), Late Ancient City Defense Walls (Byzantine Defense Walls), City Gates, Port Gates, Magnesia Gate, Koressos Gate, Gates inside the City, Hadrianus Gate, Herakles Gate, Tetragonos Agora South Gate, Tetragonos Agora West Gate, Tetragonos Agora North Gate&lt;br&gt;Important Public Buildings; Tetragonos Agora, Great Theatre, Celsius Library, Theatre Gymnasion, State Agora, Prytaneion (Municipality Building), Bouleuterion (Odeon), Basilica Stoa, Upper Bath (Upper Gymnasion / Baths of State Agora), Vedius Gymnasion, Varius Bath and Latrina, Stadion, Port Baths and Verulamus Stoas, Church of Virgin Mary and Episkopeion, Byzantine Place&lt;br&gt;Temples and Monuments; Olympieion, Hadrianus Temple, Serapeion Temple, Emperors' Temple and Altar, Domitianus Terrace, Memmius Monument, Oktogon&lt;br&gt;Water Structure and Fountains; Hellenistic Fountain, Laekanius Bassus Fountain, Androklos Monument and Fountain, Traianus Fountain, Nymphaeum, Water Tank&lt;br&gt;Houses, Terrace Houses&lt;br&gt;Basilica of St. Jean&lt;br&gt;Graves, Graveyards, Graveyard of Seven Sleepers, Rock Holy Area (Mother Goddess, Zeus and Apollon Holy Area)</td>
</tr>
<tr>
<td>(iv)</td>
<td>• City Plan and Settlement, Regiment Way and Main Streets, Marble Street, Korybantes street, Arkadiane (Port street), Theatre Street, Damianus Stoa,</td>
</tr>
</tbody>
</table>
| (vi)  | Terrace Houses, Ancient Port, Ayasulug Settlement  
|       | • Important Public Buildings; Tetragonos Agora, Great Theatre, Celsius Library, Theatre Gymnasium, State Agora, Prytaneion (Municipality Building), Bouleuterion (Odeon), Basilica Stoa, Upper Bath (Upper Gymnasium / Baths of State Agora), Vedius Gymnasium, Varius Bath and Latrina, Stadion, Port Baths and Verulanus Stoas, Church of Virgin Mary and Episkopeion, Byzantine Place  
|       | Church of Virgin Mary, St. Jean Basilica, House of Virgin Mary, Isa Bey Mosque |

Table 2. Values of the Ephesus Management Area that Satisfy the Criterions of World Heritage Convention
V. DETERMINATION OF EXISTING SITUATION OF THE SITE

V.1. Plans in Force and Planning Decisions

Regional Plan of İzmir-Manisa Planning Region

With 1/100000 scale Regional Plan regulations were made for Manisa and Kütahya provinces, besides the whole İzmir province. Regulations for Selçuk and its surrounding were made regarding data of natural area, institutional limitations, approved plans, and regional necessities. Decisions for utilization are generally overlapped with sub-scaled plans, and satellite views were used to renew the boundaries of the areas to be protected with its natural character.

The decisions of this plan also aimed to conserve and provide continuity of natural character of areas surrounding Ephesus Archaeological Site. The approved 1/100.000 scale Regional Plan envisaged the approval of Conservation Council for Conservation Development Plans (in any scale) of conservation areas in accordance with the relevant regulations. The approved 1/100.000 scale Regional Plan of İzmir-Manisa Planning Region substituted the “Regional Plan of Manisa-Kutahya-Izmir Planning Region” due to legal nullification and it currently includes only İzmir and Manisa cities.

Regional Plan of Seferihisar-Dilek Peninsula Coastal Zone

The regional plan prepared by Ministry of Development and Settlement and approved in 01.04.1981, include Seferihisar at west and extend to Selçuk city center at east. Ephesus Ancient City as an Archaeological Conservation Site was defined as 1st Grade Archaeological Site within this 1/25.000 scale Regional Plan. In the Regional Plan, urban growth areas were limited depending on the proximity of Selçuk city to the qualified agricultural fields and the existence of archaeological and natural conservation sites surrounding Ephesus. This plan has been replaced by the 1/25.000 scale Regional Plan of İzmir Metropolitan Municipality.

Regional Plan of the Whole Metropolitan Area of İzmir

Ephesus was defined as 1st Grade Archaeological Site within the 1/25.000 scale Regional Plan of the Whole Metropolitan Area of İzmir, where urban settlement and urban development areas of Selçuk are identified. The plan indicated the boundaries of archaeological site of Ephesus and predicted the preparation and approval of conservation development plans for conservation sites.

Master and Implementation Plans of Selçuk

Implementation Plan for Selçuk city prepared by General Directorate of Provincial Bank, and came in force by the approval of Municipality of Selçuk. Changes, additions and revisions of this plan were made in different dates, but the unity and integrity of the plan was preserved. Today, the plan applied in large; the city has not spreaded and a compact city was formed with the decisions of upper scale plans. Housing areas were approximate not to Ephesus Ancient city, but to the boundaries of archaeological sites. Through the decisions of this plan, areas at south of the settlement were arranged for small industries, and housing areas were located at east and south, of the settlement, and partly at the west of İzmir-Aydın Highway. Artemision, Basilica of St. Jean, Ayasulug Castle, Isabey Mosque, Isabey Bath and City Graveyard that are
within the boundaries of 1st Grade Archaeological Site and adjacent to city were indicated within the plan.

Selçuk Urban Conservation Site Development Plan

Selçuk Urban Conservation Site is located between İzmir-Aydın Highway at west and the boundaries of 1st Grade Archaeological Site of Ephesus Ancient City, adjacent to area of Artemision. Today, Selçuk Museum is also located within the boundaries of urban conservation site and conservation development plan of the site. The boundary of the site reclines to Church of St. Jean and Isabey Mosque at north, the highway connecting Selçuk to Pamucak and Kuşadası at south. Urban conservation site is surrounded by 1st Grade archaeological site of Ephesus at south, west and north. Decisions of Urban Conservation Site Development Plan have importance of enabling conservation of traditional building and texture of the area and refunctioning the buildings. It is aimed to revise this plan to provide integration of the decisions of the plan of the site that is affected directed by the decisions of Ephesus archaeological sites with the decisions of archaeological sites. It is observable within Urban Conservation Site Development Plan, Selçuk implementation plans are at east, Isabey Mosque and Basilica of St. Jean that are within the boundaries of archaeological site at north, Artemision and Isabey Bath at west, and the areas in between were arranged as green areas. However, the arrangements of this section are schematically drawn on the plan, and these decisions are not the decisions of the plan according to the conservation council.

Ephesus Archaeological Sites Conservation Development Plan

Conservation Plan of Ephesus that is being carried out synchronously with the studies of Management Plan, addressed in a holistic approach to integrate archaeological and urban conservation site and urban development at the level of master plan. Plan also defines new sub-projects intended to balance conservation and utilization issues of Ephesus Ancient site. Gate, pathways, and parking arrangements are the remarkable ones of these issues. Although the planning process continued, data, problem definitions, and projects that the plan produced were benefited during Management Plan process. As the first part of the Conservation Development Plan, 1/5000 scale Regional Plan has been completed and ratified, while 1/1000 scale conservation development plan is being held simultaneously with Management Plan.

Ephesus Trip Route Implementation Project

Ephesus Archeological Site Trip Route Implementation Project, which was prepared by the Ministry of Culture and Tourism and General Directorate of Cultural Heritage and Museums, was ratified by the Conservation Council. The project consists of analysis, concept, planning and landscape implementation projects. In the scope of the project prepared, studies commenced and till now,

- Fences around Upper gate, Lower gate, Seven Sleepers, Theatre, and Outdoor Storage Area were renovated and service entrance gates were placed.
- The major service road starting from Lower Gate Church of Virgin Mary and converging with Upper Gate Virgin Mary main road was stone-paved.

In the scope of the same project,

- Traverse pavement and view terraces will be constructed to facilitate visiting in Theatre Orchestra pit, front of the Celsius Library, Commerce Agora, and Upper Gate Entrance where the ground should be preserved.
• Tempered glass will be planted for the mosaics in front of the Terrace Houses,
• Topographical model of Ephesus Ancient City will be planted in the Upper Gate entrance,
• Damaged parts of the marble roads will be mended and the cement-concrete parts that were previously planted to fix marbles will be cleaned and replaced with same-sized marble pieces.

V.2. Perception and Media Analysis

In order to measure the level of the reputation and perception of Management Area, a five-year media analysis was made by using data of social media, INTERPRES reports, and internet search engines with the word “Ephesus”. The data that are meaningless were eliminated, and the results were analyzed with SPSS and UCINET software. The results of the analyses were evaluated by noticing “number of repeat” and “original input”. As a result of the evaluation, main priorities of Ephesus Management Area were determined, and then these were dealt with during the studies of scenario and vision. These priorities are below in order of their importance:

1. Technical Studies Intended to the Conservation and Survival of the Site (Excavation, Planning, Projects…)
2. Studies Intended to the Documentation of the Site (Determination, Registration, Presentation…)
3. Studies of Improvement of the socio-economy of the settlement around the Site Intended to the Conservation of the Site
4. Technical Infrastructure of the Site Related to Transportation and Tourism (Access, security, daily needs of the visitors)
5. Management and Coordination Capacity of the Site
6. Awareness and adoption studies intended to the settlements around the site
7. National awareness, adoption, and presentation related to the site awareness and adoption

V.3. Conservation Master Plan Determination of Problems and Possibilities

Conservation Master Plan provides inputs for management plan about problems and possibilities of the site through its participatory meetings. These inputs were taken into account during the preparation process of management plan. These are:

ProblemsRelatedtotheAgriculturalUtilizationoftheSite

Main problem of the site is unsolved ownership problem and the utilization of a part of the site as agricultural fields. This problem appears with type of agricultural activity within those fields. Legislation related to first grade archaeological sites only permits seasonal agriculture, but fruit production is widespread within the Ephesus site and this kind of production needs watering infrastructure and renewing the trees in a period.

ProblemsExperiencedintheEntances

The problems around the entrances of Ephesus Ancient site and commercial units placed around the entrances are another set of problems of the site. The big share of these problems is related to the existing shops, their irregularity and unplanned expansion in time. These sops create visual pollution and chaos. Besides this, inadequacy of parking areas in the entrances is
the other important problem of the site.

ProblemsRelatedtoTrafficwithintheSite

Another physical problem experienced within the site is the vehicle-roads passing over and near archeological remains. Especially the one connecting Selçuk to House of Virgin Mary is a problem starting from Magnesia Gate to Ephesus Upper Gate. There is also similar traffic problem at Lower Gate and its parking area.

ProblemsRelatedtotheDensityoftheVisitors

Especially, visit of the large tour groups of cruise ships reasons physical problems within the site. Such high dense utilization reasons erosion of marble floor, infrastructure stays inadequate, and it is hardens to preserve and control.

The other problem related to the utilization of the site is the activities arranged within some structures and squares of the site. Within this scope, Great Theatre, Odeon and the square in front of Celsius Library are affected from dense utilization due to these activities.

ProblemsRelatedtoExcavations

Physical problems within the Ephesus Ancient Site can be realized related to that it is open to visitors on one hand, and on the hand excavation and restoration studies are being carried out within the site. This situation of the site limits visiting the site and also reasons physical risks within the site.

MaintenanceandControlProblemsofNaturalArea

Within the boundaries of archaeological site, due to the lack of maintenance especially for the public owned parts that there is no agricultural activity, grass fires are important problems.

Climate,WalkabilityandPerceptionProblems

Hot weather especially in summer, hardens the walkability of the site. Due to the features of the climate of the region that Ephesus located, at certain times of the day in summer, it is hard to walk within the site. This reasons inadequate visiting and perceiving the site totally.

ProblemsRelatedtotheAirport

Although there is no concrete data that the airport created or will create, the existence of it close to ancient city within the boundaries of archaeological site and the possibility of the problems related to the vibration of the flights should be taken into account as one of the physical problems.

LegalPossibilities

Changes on legal regulations on the subject done in recent years come at the beginning of the legal opportunities intended to the solution of the problems identified for the site.

Important legal possibilities for the site are; conservation master plan prepared for the site, its
approval, landscaping projects through planning decisions, and arrangements related to Area Management.

**Administrative Possibilities**

The most important administrative possibility is the existence of a municipality administration that notices the continuity of the conservation decisions for the site and targets to carry these decisions to the future. Besides, it is necessary to improve a “model of Site Management” that will create the administrative and financial potentials to realize the decisions produced after the planning and landscaping projects completed.

A model of Site Management appropriate to the features of the site will be the most important administrative possibility for the Ephesus Ancient City and surrounding.

**Financial Possibilities**

Especially the inadequacy of the sources for excavations delays excavation and restoration studies within the site. Thus, it is necessary to improve new financial possibilities. New financial instrument and resources defined by the Code of Protection of Cultural and Natural Properties and the allowances provided by the Ministry of Culture and Tourism investment programs signify some important opportunities.

Today, the studies within the site are carried out with the limited facilities of Austrian Archaeology Institute and the support of Selçuk Municipality.

Ephesus Ancient Site is one of the most important sites of the country with the ticket-income it provided. An arrangement to enable transferring a part of its ticket-income as the finance to the site is seem to be a possibility to increase this income.

**V.4. SWOT Analyses**

During the planning process, all the opinions and proposals collected through workshops and group works with the stakeholders, were analyzed within SWOT (Strong-weak sides- opportunities-threats) Analysis, and the opinions expressed more were noticed for the management plan. The results of this analysis are below:

**Strengths**

- Archeological, architectural, historical importance and value of the Management Area
- Archeological experience within the Management Area
- Consistency of the local government about conservation within the Management Area
- Tourism Potential of the Management Area
- Planning studies and projects for the Management Area
- The accessibility of the management area with different transportation channels.

**Weaknesses**

- Pressure of tourism over the Management Area
- The absence of a balanced visitor traffic between the Ephesus Ancient city, House of Virgin -Mary, Ayasulug Hill and Ephesus Museum within the Management Area
- Inadequacy of the operating approaches within the Management Area
- Weakness of the relations of the Management Area-Selçuk socio-economic structure
• Lack of coordination between local and central government related to conservation
• Lack of coordination between planning-projecting-excavation-structuring
• Lack of information, presentation, awareness studies related to the Management Area

Opportunities
• Tourism potential of the Management Area
• Archaeological experience and international reputation within the Management Area
• Increasing interest on the Management Area in the Mediterranean Basin.
• Interest of non-governmental organizations(NGOs) and universities to the Site
• Planning-projecting-restoration works that local government made recently
• Large income from ticket sales.

Threats
• Pressure of tourism over the Management Area
• Political pressures over the Management Area
• Inadequacy of the operating approaches within the Management Area
• Lack of sources that the Management Area needed
• Confusion authority between the institutions within the Management Area
VI. VISION OF THE SITE AND MANAGEMENT PLAN

VI.1. Experience-Mapping Studies

Stakeholders share the experiences about the Management Area in the first workshop of Management Plan, and this was used as an ice-breaking activity. The experiences and memories mentioned in this activity, shed light to the further studies about scenario and vision improving, and empowered the sense of belonging of stakeholders. A selection of these experiences is indicated below:

<table>
<thead>
<tr>
<th>PARTICIPANT</th>
<th>EXPERIENCE/MEMORY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Çağdaş Güneş (İZKA)</td>
<td>In the first month of my job in İZKA, I visited Ephesus Museum and ancient city with a team from culture channel of Russian government. During the filming and interviews about the site that lasted for hours, I learned a lot of things about Ephesus. It was an interesting experience for me.</td>
</tr>
<tr>
<td>Ferdan Çiftçi</td>
<td>When I think about Ephesus, Ephesus-Virgin Mary trip in my secondary school is the first thing that comes to my mind. This trip was the first leaving my 5000 populated town and experiencing magnificent structures.</td>
</tr>
<tr>
<td>Duygu Changer</td>
<td>In the first year of my planning education, we studied the proct “Rethinking about Ephesus ancient city” in the class. In our visit to Selçuk, I am transferring the dialog of two friends that knew I am from Selçuk: “Isn’t it hard to live in Ankara after a small place like Selçuk? Small city? Look at that, there is a civilization here!”</td>
</tr>
<tr>
<td>Hasan Topal (Chamber of Architects)</td>
<td>At the end of 1989, I was showing around Ephesus to the head architect of Leningrad, head architect of Baku, and head architect of Moscow, and we started visiting from Port Street. When we reached to the area of Theatre, Corybantes street and Library of Celsus, head architect of Leningrad shouted as “school, here is school”. “this school is a laboratory about history of civilization, history of city and architecture”, and reflected his emotions about the site.</td>
</tr>
<tr>
<td>Metin Çitak</td>
<td>He was born in 1950, in Selçuk. The first thing in his mind about Ephesus is “hidrellez” that has been celebrated since Artemis. The ehad of Selçuk-Ephesus-Culture and Tourism Foundation remembers his photograph taken in hidrellez (this was his first photograph taken when he was a child). He complained that although all that cultural richness, only activity organized in these days was about “camel wrestling”.</td>
</tr>
<tr>
<td>Zeynep Aktüre</td>
<td>While I was preparing my master thesis about ancient Theatre of Ephesus that I visited often in my childhood, by chance I coincided with some films that have scenes from Ephesus ancient Theatre. Sadri Alışık was in the theatre on a scene of “Tourist Ömer in Space”, concert of Orhan Gencebay in the theatre etc. this was an interesting coincidence, while writing thesis about the balance of utilization and conservation of the theatre.</td>
</tr>
<tr>
<td>Ali Candan</td>
<td>He is in Ephesus since 7 years. Today he has a sales unit of beverage. When he was a child, he was playing between the stones of the site. Surrounding of the ancient city was fields of tobacco. Wrestling activity and picnics were done in the site.</td>
</tr>
<tr>
<td>Cansu Haşal (architect)</td>
<td>She was admired by “Terrace houses” in her visit to Ephesus with her family, when she was a child. This visit to such an attractive site increased her interest on archaeology and architecture.</td>
</tr>
<tr>
<td>Umut Bilgiç</td>
<td>The first thing that comes to my mind about Ephesus is that in my first visit of Ephesus in 2000, there was a signboard written “it is forbidden to match” at columned street.</td>
</tr>
<tr>
<td>Cengiz Topal (Ephesus Museum Director)</td>
<td>On the third day that I started to my work in Museum, a guide called me and complained about the toilets within the site. He told me that the foot of one of the visitors had pinched, and bledded. I asked about the ambulance, and he answered that it came. There are no toilets inside the ancient city, the event happened in the ancient toilets.</td>
</tr>
</tbody>
</table>

Table 3. Experience Mapping Table of Ephesus Management Plan.
VI.2. Scenario Studies

Within the workshops of participatory process of Management Area, 5-10-20 year scenarios were studied in order to shed light to the vision. The method of concept tree was used in these scenario studies. Concept trees and scenarios developed by the stakeholders are below:

<table>
<thead>
<tr>
<th>CONCEPTS OF 5 YEAR SCENARIO</th>
<th>CONCEPTS OF 10 YEAR SCENARIO</th>
<th>CONCEPTS OF 20 YEAR SCENARIO</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acceptance</td>
<td>Culture Tourism</td>
<td>Conservation</td>
</tr>
<tr>
<td>Conservation</td>
<td>Universal Design</td>
<td>Applications for kids</td>
</tr>
<tr>
<td>Living Ephesus</td>
<td>Human and Nature</td>
<td>Original</td>
</tr>
<tr>
<td>Culture</td>
<td>Digital</td>
<td>Restoration</td>
</tr>
<tr>
<td>Visitability</td>
<td>World Standard</td>
<td>Integrated Conservation</td>
</tr>
<tr>
<td>Historical Past</td>
<td>Restoration</td>
<td>Tourism Center</td>
</tr>
<tr>
<td>Tourism</td>
<td>Comment and Presentation</td>
<td>Planning</td>
</tr>
<tr>
<td>Transportation</td>
<td>Reserve Area</td>
<td>Social Consensus</td>
</tr>
<tr>
<td>Existence</td>
<td>Site Management</td>
<td>Archaeology</td>
</tr>
<tr>
<td>Ayasuluk</td>
<td>Public Benefit</td>
<td>Urban Identity</td>
</tr>
<tr>
<td>St.Jean</td>
<td>Integrity-Original-Continuity</td>
<td>Sensitive Approach</td>
</tr>
<tr>
<td>Restoration</td>
<td>Conservation Awareness</td>
<td>Conservation</td>
</tr>
<tr>
<td>Crazy Project</td>
<td>Conservation Planning</td>
<td>Religion Tourism</td>
</tr>
<tr>
<td>Progress of Culture</td>
<td>Memory</td>
<td>Utilization</td>
</tr>
<tr>
<td>Walkable</td>
<td>Creativeness</td>
<td>Economic Development</td>
</tr>
<tr>
<td>Selçuk People</td>
<td>Technology</td>
<td>Participatory Planning</td>
</tr>
<tr>
<td>Perceivable</td>
<td>Security-Health</td>
<td>Cultural Continuity</td>
</tr>
<tr>
<td>Transportation</td>
<td>Integrity</td>
<td>Sustainability</td>
</tr>
<tr>
<td>Airport</td>
<td>Continuity –In Time and Space</td>
<td>Planning</td>
</tr>
<tr>
<td></td>
<td>Qualified Spatial Arrangements</td>
<td>Publication</td>
</tr>
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<td></td>
<td>Cultural Focus Area</td>
<td>R&amp;D</td>
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<td></td>
<td>World Heritage List</td>
<td>Benefit from ICT</td>
</tr>
<tr>
<td></td>
<td>Civilization</td>
<td>Visitor</td>
</tr>
<tr>
<td></td>
<td>Integrated with Modern Time</td>
<td>Information</td>
</tr>
<tr>
<td>Example for Contemporary Cities</td>
<td>Alive and kept alive</td>
<td></td>
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<tr>
<td></td>
<td>Restoration</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Meeting</td>
<td></td>
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<tr>
<td>Adopted</td>
<td>Easily Accessible</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Access</td>
<td></td>
</tr>
</tbody>
</table>

Table 4. Scenario Study Table of Concept Tree
Ephesus Management Area after 5 Years:

Ephesus where Management Plan and its experience applied successfully, projecting and restoration works nearly completed for the values within the site, a database was created for transferring knowledge of the site to the next generations, studies were completed related to the presentation of the site in scales of neighborhoods-Turkey-world, innovative systems were established for operating and managing the site.

Ephesus Management Area after 10 Years:

A self-sufficient Ephesus where Management Plan and its experience was institutionalized projecting and restoration works applied for the values within the site, the database created to transfer knowledge of the site to the next generations can be followed interactively by the visitors and researchers all over the world, studies for presentation of the site in the scales of neighborhoods-Turkey-world were completed, innovative systems for operating and managing the site were applied.

Ephesus Management Area after 20 Years:

Ephesus where Management Area and its experience has autonomy and became example to the world, projects and restorations of the valued in the site were finished, utilization of systems having a technology that blends virtual and real visiting possibilities, the site became one of the most important centers of archaeology science.

VI.3. Vision Studies

After the scenario studies, alternative sentences were created for vision of Ephesus Management Area through evaluation of priorities and groupings of concept tree studies. These sentences were studied for both the Site Management itself and the Management Area. These are below:

Proposals for Vision of Ephesus Site Management:

- For a conserved Ephesus with its integrity and originality and the continuity of cultural layers was provided; An Site Management that creates awareness of conservation through using technology and creativeness, and notices security and environmental health for public benefit.
- For Ephesus as a memory of cultural layers, An Site Management that creates awareness of conservation through using technology and creativeness; and noticing public benefit to provide integrity, originality, and continuity.
- An Site Management that notices public benefit through a conservation planning approach that provides integrity, originality, continuity of the cultural layers, and that improves awareness of conservation through using technology and creativeness.
- For Ephesus as a memory of cultural layers and conservation awareness; an Site Management that uses creativeness and technology and that has integrity, originality, and continuity.
- For an Site Management that notices integrity, originality, continuity of cultural layers for public benefit, to provide conservation awareness and
memory with the support of technology and creativeness.

Proposals for Vision for the Management Area:

• Selçuk-Ephesus where urban identity is conserved through a participatory and sustainable planning approach that notices archaeological and cultural values of Ephesus ancient city within the balance of conservation-utilization, tourism is improved with a target of economic development.
• Ephesus as a cultural meeting point and a world heritage site that is alive and kept alive continuously with its easily accessible and qualified spatial arrangements.
• Researching cultural heritage of Ephesus scientifically in coordination, producing new data and knowledge, evaluating and transferring these to education through documentation, presentation, and restoration works, creating financial sources from these through a planned conservation-utilization approach.
• Ephesus that is alive and keeps its past and culture uninterruptedly.

Besides the sentences obtained through these studies, vision sentence proposed with conservation master plan was also taken into account. This sentence is below:

“World Heritage Ephesus that Balance of Conservation-Utilization was provided, Carrying Capacity was Determined, the Capacity Determines was Adopted, Problems of Ownership was Solved, Excavations and Restorations were Accelerated, Service Facilities were Improved, Walkable, Perceivable, its excavation and restoration is sustainable”

VI.4. Vision for Ephesus Management Area

All of the experience sharing, studies to improve vision, vision alternatives were analyzed considering the vision of conservation master plan. In this analysis, semantic relationship networks of concepts that different stakeholders used were dealt with. As a result of the analysis, conceptual relationships which given priority and repeated were noticed and a vision statement was created. Vision statement for Ephesus Management area was determined as below.

“World Heritage Ephesus that is being lived via conservation by sustainable, participatory and innovative approaches”
VI.5. Vision for Ephesus Management Plan

Similarly, vision for Management Plan was determined through the light of vision alternatives determined within the participatory process, and arguments about management approach. Vision of Management Plan is:

“An area Management that will make Ephesus an exemplary centre for conservation and sustenance”

VI.6. Mission for Site Management

Besides, mission statement of Site Management was determined as:

“To constitute a local autonomous institutional capacity in order for Ephesus to be lived via conservation by sustainable, participatory and innovative approaches”

VI.7. Principles of Site Management

Principles of Ephesus Site Management were determined as below:

- Sustainable conservation
- Integrated and holistic approach
- Innovative Management
- Building Institutional Capacity
- Development of Local and Autonomous Conservation Culture
- Sustainable Site Management

VI.8. Policies for Site Management

Main policies that will be applied in Ephesus Management Area are as below. Action Plan of Management Plan was prepared in the light of these policies.
• For Ephesus Management Area; constitution of a functional, democratic participatory scientific and autonomous Ephesus Site Management Unit that has high institutional capacity
• In an understanding of conserving past, regulating today and creating future; provision of perception of cultural and natural assets by all institutional stakeholders in similar fashion and integration of concepts and practice
• Constitution of sustainable and prospective databases concerning ecological, social, cultural and physical assets and values
• Improvement of management structure in the archaeological site within management area with respect to visitor and visiting profiles, under the supervision of Site Management
• In order for realization of a safe and quality visiting experience to Ephesus, restructuring of Visitor Management in compliance with the Conservation Plan
• To make Seljuk City Centre, a focal point of transportation between various cultural points in the region
• To make Ephesus Management Area a field of awareness with respect to risks and crises
• To make international and national public opinion adopt Management Vision of Ephesus Management Area with a systematic approach
• To realize appropriate awareness raising and informing activities congruent with the revision the Management plan and sub-elements in Ephesus Management Area and its surroundings

VI. 9. Strategies for Site Management

Strategies determined through policies of Management Plan are below:

• During the plan period; full implementation of Management plan, establishment of an effective monitoring and evaluation system, initiation of Management planning process of the forthcoming period
• Synchronized with the implementation of the Management Plan Realization of full institutionalization of Ephesus Site Management Unit and the necessary working environment
• During the plan period, to make Site Management Structure to have an exemplary, functional and well-developed organizational structure  
  • Completion of other planning and project-making efforts, led by various other institutions, within the framework of planning hierarchy and coordination through necessary phasing regarding prioritized areas
• Making necessary databases operational during the plan period
• Measurements of Effectiveness, Efficiency and Capacity of Management structures existing in the Management.
• Renewing Management Model of the Management structure, existing in the Management Area
• Congruent with the general Management policy, to make Ephesus to be able to be visited by everyone without overwhelming the carrying capacity of the Area and ongoing archaeological excavations
• To make transportation infrastructure between Selcuk-Ephesus-Ayasulug-Virgin Mary effective and efficient during the plan period
• To make Disaster and Emergency Early Warning systems established during the
plan period

- Till the end of the plan period, to realize an improvement in perception of the Ephesus Management Area as an integrated whole with all its components
- Till the end of the plan period, to inform and raise awareness among people and key stakeholders living in and around Ephesus Management Areas about the Site Management
VII. EPHESUS MANAGEMENT AREA ACTION PLAN
<table>
<thead>
<tr>
<th>Sub Plan</th>
<th>Policy</th>
<th>Strategy</th>
<th>Objective</th>
<th>Actions</th>
<th>Time Period</th>
<th>Responsible Stakeholder</th>
<th>Supporting Stakeholders</th>
<th>Finance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Organization of the Ephesus Site Management Unit and Financial Planning</td>
<td></td>
<td>During the plan period, full implementation of Management Plan, establishment of an effective monitoring and evaluation system, initiation of Management planning process of the forthcoming period</td>
<td>To realize a Management Plan implementation process that is learning, innovative and organising its self-renewment</td>
<td>To complete and start implementing the Management Plan</td>
<td>2014</td>
<td>Ephesus Site Management Unit</td>
<td>Selcuk Municipality, The Turkish Ministry of Culture and Tourism, Governorate of Izmir, Chambers, NGOs, Universities</td>
<td>The Turkish Ministry of Culture and Tourism, Selcuk Municipality, International Donor Agencies</td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td>To realize Management Plan monitoring and evaluation workshops every year</td>
<td>every year including 2015</td>
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<td></td>
<td></td>
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<td></td>
<td>To prepare Management plan annual activity reports every year and to prepare the necessary updates in the Management Plan</td>
<td>every year including 2015</td>
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<td></td>
<td>To initiate the following five-year Management Plan preparations</td>
<td>2017</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Synchroнизed with the implementation of the Management Plan Realization of full institutionalization of Ephesus Site Management Unit and the necessary working environment</td>
<td>To make Ephesus Site Management Unit operational beforehand in order for the Management plan to be fully implemented</td>
<td>Establishment of the units of the Site Management and appointment of the necessary staff</td>
<td>2014</td>
<td>Selcuk Municipality</td>
<td>The Turkish Ministry of Culture and Tourism, Selcuk Municipality and Izmir Development Agency</td>
<td>Selcuk Municipality, The Turkish Ministry of Culture and Tourism</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>To prepare the working office of the Ephesus Management Unit</td>
<td>2014</td>
<td></td>
<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td>During the plan period, to make Ephesus Site Management Unit’s Structure to have an exemplary, functional and well-developed</td>
<td>Development of the Ephesus Area Management Unit with an understanding of monitoring / evaluation, experience</td>
<td>Preparation of the Ephesus Area Management Working Code</td>
<td>2015</td>
<td>Ephesus Site Management Unit, Selcuk Municipality, The Turkish Ministry of Culture and Tourism, Independent Auditory Agencies</td>
<td>Chambers, Universities, other relevant public bodies, Ngo’s, UNESCO, International donor agencies</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism, Site Management budget, International donor agencies</td>
</tr>
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<td></td>
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<td></td>
<td></td>
<td>To initiate Ephesus Site Management Unit’s capacity development</td>
<td>every year including 2015</td>
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</tr>
<tr>
<td>Sub Plan</td>
<td>Policy</td>
<td>Strategy</td>
<td>Objective</td>
<td>Actions</td>
<td>Time Period</td>
<td>Responsible Stakeholder</td>
<td>Supporting Stakeholders</td>
<td>Finance</td>
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<td>--------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Koruma Eylem Planlamasi</td>
<td>In an understanding of conserving past,</td>
<td>Completion of other planning and project-making efforts, led by various</td>
<td>To realize planning and project making work, congruent with international</td>
<td>To ensure the coordination of Ephesus Site Management Plan with higher</td>
<td>every year including 2015</td>
<td>Ephesus Site Management Unit, The Turkish Ministry of Culture and Tourism, The Turkish</td>
<td>Governorate of Izmir, Izmir Metropolitan Municipality, Universities, Chambers, NGOs</td>
<td>The Turkish Ministry of Culture and Tourism, The Turkish Ministry of Environment and Urbanism, The Turkish Ministry of Forestry and Water, The Governorship of Izmir, Universities, Chambers, N Go’s, Selcuk municipality</td>
</tr>
<tr>
<td></td>
<td>regulating today and creating future; provision of perception of cultural and natural assets by all institutional stakeholders in similar fashion and integration of concepts and practice</td>
<td>other institutions, within the framework of planning hierarchy and</td>
<td>norms and policies and prioritizing public good and sustainable</td>
<td>scale plans and other surrounding conservation plans and projects</td>
<td></td>
<td>Ministry of Environment and Urbanism, The Turkish Ministry of Forestry and Water</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>coordination through necessary phasing regarding prioritized area</td>
<td>conservation</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>To Approve and implement of 1/1000 scale physical conservation plans</td>
<td></td>
<td>2014</td>
<td>Selcuk municipality, Izmir Metropolitan Municipality, Ephesus Site Management Unit, Regional Conservation Board of Cultural Heritage</td>
<td>The Governorship of Izmir, Universities, Chambers, Ngo’s</td>
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<td>Preparation of Landscape Projects for Port Entrance Visitor and Promotion</td>
<td></td>
<td>2015</td>
<td>The Turkish Ministry of Culture and Tourism, Selcuk municipality,</td>
<td>Governorate of Izmir, Izmir Metropolitan Municipality, Universities,</td>
<td>The Turkish Ministry of Culture and Tourism</td>
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<tr>
<td>Centre, Artemision, St. Jean Basilica, Ayasulug and Selcuk Castle, Ephesus Upper Gate, in congruence with Ephesus Conservation Plan</td>
<td>Ephesus Site Management Unit, Regional Conservation Board of Cultural Heritage, Ephesus Museum Administration</td>
<td>Chambers, NGOs, Excavation Units</td>
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<tr>
<td>Preparation of Landscape Projects for Port Entrance Visitor and Promotion Centre, Artemision, St. Jean Basilica, Ayasulug and Selcuk Castle, Ephesus Upper Gate, in congruence with Ephesus Conservation Plan</td>
<td>2015-2016</td>
<td>2015-2016</td>
<td>The Turkish Ministry of Culture and Tourism, Selcuk Municipality, Ephesus Site Management Unit, Regional Conservation Board of Cultural Heritage, Ephesus Museum Administration</td>
<td>Governorate of Izmir, Izmir Metropolitan Municipality, Universities, Chambers, NGOs, Excavation Units</td>
<td>The Governorate of Izmir, Izmir Metropolitan Municipality, Regional Conservation Board of Cultural Heritage, Ephesus Museum Administration</td>
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<tr>
<td>To evaluate the Implementation process of Conservation Master Plan</td>
<td>every year including 2015</td>
<td>every year including 2015</td>
<td>The Turkish Ministry of Culture and Tourism, Selcuk Municipality, Chambers, Universities and NGOs</td>
<td>Selcuk Municipality, International Agencies</td>
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<tr>
<td>To evaluate the coherence of Conservation Plans and Conservation Projects</td>
<td>every year including 2015</td>
<td>every year including 2015</td>
<td>The Turkish Ministry of Culture and Tourism, Izmir Metropolitan Municipality, Selcuk Municipality, Chambers, Universities and NGOs</td>
<td>Selcuk Municipality and International Agencies</td>
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<tr>
<td>Preparation of Sightseeing Terrace that will allow Ephesus to be seen as a whole</td>
<td>2015</td>
<td>2015</td>
<td>The Turkish Ministry of Culture and Tourism, Izmir Metropolitan Municipality, Selcuk Municipality, Chambers, Universities and NGOs, Ephesus Excavation Unit</td>
<td>Selcuk Municipality, The Turkish Ministry of Culture and Tourism, International Agencies</td>
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<tr>
<td>Project Description</td>
<td>Duration</td>
<td>Responsible Party</td>
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<tr>
<td>To continue Ayasulug Inner Castle Western wall, southern half repair work</td>
<td>Till 2018</td>
<td>Ayasulug Excavation Unit, The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Regional Conservation Council, Universities, Selcuk municipality, Izmir Metropolitan Municipality, Chambers, NGO's, Selcuk Municipality, The Turkish Ministry of Culture and Tourism, International Agencies</td>
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<tr>
<td>To continue Ayasulug Episcopate Palace Excavation and Research Activities</td>
<td>Till 2018</td>
<td>Ayasulug Excavation Unit, The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Universities, Selcuk municipality, Izmir Metropolitan Municipality, Chambers, NGO's, Selcuk Municipality, The Turkish Ministry of Culture and Tourism, International Agencies</td>
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<tr>
<td>To continue Ayasulug An Cistern Excavations</td>
<td>Till 2018</td>
<td>Ayasulug Excavation Unit, The Turkish Ministry of Culture and Tourism, Universities, Selcuk municipality, Izmir Metropolitan University, Chambers, NGO's, Selcuk Municipality, The Turkish Ministry of Culture and Tourism, International Agencies</td>
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<tr>
<td>To renew Ayasulug Atrium Parapet Signs and columns</td>
<td>Till 2018</td>
<td>Ayasulug Excavation Unit, The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Regional Conservation Board of Cultural Heritage, Universities, Selcuk municipality, Izmir Metropolitan Municipality, Chambers, NGO's, Selcuk Municipality, The Turkish Ministry of Culture and Tourism, International Agencies</td>
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<tr>
<td>To implement the Landscape Project of Ayasulug</td>
<td>2014 and later</td>
<td>Ayasulug Excavation Unit, Ephesus Museum, Selcuk, The Turkish Ministry of Culture and Tourism, Ephesus, Selcuk Municipality, The Turkish Ministry of Culture and Tourism, International Agencies</td>
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<td>Project</td>
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<td>Organization</td>
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<tr>
<td>To open Ayasulug Castle for visit</td>
<td>2014</td>
<td>Ayasulug Excavation Unit</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Regional Conservation Board of Cultural Heritage, Universities, Selcuk municipality, Izmir Metropolitan Municipality, Chambers, Ngo's</td>
<td>Selcuk Municipality, The Turkish Ministry of Culture and Tourism, International Agencies</td>
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<tr>
<td>To implement the restoration project of Castle Mosque</td>
<td>2015-2016</td>
<td>Ayasulug Excavation Unit, Ephesus Museum Administration, Izmir Directorate of Surveying and Monuments</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Regional Conservation Board of Cultural Heritage, Universities, Selcuk municipality, Izmir Metropolitan Municipality, Chambers, Ngo's</td>
<td>Selcuk Municipality, The Turkish Ministry of Culture and Tourism, International Agencies</td>
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<tr>
<td>Preparation of Restoration Projects and their implementation for Takip Gate and Surroundings</td>
<td>Till 2018</td>
<td>Ayasulug Excavation Unit</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Regional Conservation Board of Cultural Heritage, Universities, Selcuk municipality, Izmir Metropolitan Municipality, Chambers, Ngo's</td>
<td>Selcuk Municipality, The Turkish Ministry of Culture and Tourism, International Agencies</td>
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<tr>
<td>To prepare Surveying, Restitution and Restoration Projects of Isa Bey Mosque</td>
<td>Till 2016</td>
<td>Regional Directorate of Foundations</td>
<td>The Turkish Ministry of Culture and Tourism, Ayasulug Excavation Administration, Universities, Selcuk municipality, Izmir Metropolitan Municipality, Chambers, NGO’s</td>
<td>Selcuk Municipality, The Turkish Ministry of Culture and Tourism, International Agencies</td>
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<tr>
<td>To prepare Ephesus Seven Sleepers Restoration Project</td>
<td>Till 2016</td>
<td>Ephesus Excavation Unit, Ephesus Museum Administration</td>
<td>The Turkish Ministry of Culture and Tourism, Austria Archeology Institute, Selcuk Municipality</td>
<td>QUATMAN Foundation</td>
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<tr>
<td>To continue Ephesus Çukurçı Tumulus Excavations</td>
<td>Till 2016</td>
<td>The Turkish Ministry of Culture and Tourism</td>
<td>Universities, Ephesus Museum Administration, Selcuk Municipality, Izmir Metropolitan Municipality, Chambers, NGOs</td>
<td>Selcuk Municipality, Governorate of Izmir</td>
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<tr>
<td>To continue excavations of Upper Agora and related political centres</td>
<td>Till 2016</td>
<td>Ephesus Excavation Unit</td>
<td>The Turkish Ministry of Culture and Tourism, Universities, Selcuk municipality, Izmir Metropolitan Municipality, Chambers, NGO’s</td>
<td>Ephesus Excavation Unit, International Agencies</td>
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<tr>
<td>Description</td>
<td>Start/end</td>
<td>Unit</td>
<td>Acknowledgments</td>
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<tr>
<td>To continue excavations late Antiquity Houses</td>
<td>Till 2016</td>
<td>Ephesus Excavation Unit</td>
<td>The Turkish Ministry of Culture and Tourism, Universities, Selcuk municipality, Izmir Metropolitan Municipality, Chambers, NGO’s</td>
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<tr>
<td>To start Geophysical research and excavations of Ephesus Port and its surroundings</td>
<td>Starting From 2014</td>
<td>Ephesus Museum Administration, Ephesus Excavation Unit</td>
<td>The Turkish Ministry of Culture and Tourism, Universities, Selcuk municipality, Izmir Metropolitan Municipality, Chambers, NGO’s</td>
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<tr>
<td>To continue Odeion excavations in Artemis Holly Ground</td>
<td>This study has been completed at plan’s approval stage.</td>
<td>Ephesus Excavation Unit</td>
<td>The Turkish Ministry of Culture and Tourism, Universities, Selcuk municipality, Izmir Metropolitan Municipality, Chambers, NGO’s</td>
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<tr>
<td>To realize detailed studies of Hadrian Temple of Roman Period and Domitian Temple</td>
<td>Till 2017</td>
<td>Ephesus Excavation Unit</td>
<td>Ephesus Excavation Unit, International Agencies</td>
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<tr>
<td>To research Middle Age-Turkish period monuments</td>
<td>Till 2018</td>
<td>Ephesus Excavation Unit</td>
<td>Ephesus Excavation Unit, Regional Directorate of Foundations, International Agencies</td>
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<tr>
<td>To realize ground survey in Bülbüldağı, mountainous area in</td>
<td>Till 2017</td>
<td>Ephesus Excavation Unit</td>
<td>Ephesus Excavation Unit, International Agencies</td>
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<tr>
<td>Area</td>
<td>Project</td>
<td>Time</td>
<td>Responsible Parties</td>
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<tr>
<td>south of Bülbüldağı, in the area from Küçük Menderes Plain to Belevi</td>
<td>To realize geological registration of Bülbüldağı, to continue geophysical, geological and pale geographical researches in Ephesus</td>
<td>Till 2017</td>
<td>Ephesus Excavation Unit, Museum Administration, Universities, Selcuk municipality, Izmir Metropolitan Municipality, Chambers, NGO’s</td>
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<td></td>
<td>To ensure conservation measures and to strengthen Early Bronze Age houses after the completion of excavations in Çukuriçi Tumulus</td>
<td>Till 2017</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Excavation Unit, Regional Conservation Board of Cultural Heritage, Ephesus Museum Administration, Universities, Selcuk municipality, Izmir Metropolitan Municipality, Chambers, NGO’s</td>
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<td></td>
<td>Review of all former anastylosises in Roman Period city buildings</td>
<td>Till 2018</td>
<td>Ephesus Excavation Unit, Museum Administration, Regional Conservation Board of Cultural Heritage, Ephesus Museum Administration, Universities, Selcuk municipality, Izmir Metropolitan Municipality, Chambers, NGO’s</td>
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<td></td>
<td>To complete restoration work in Ephesus Large Amphitheatre</td>
<td>2014</td>
<td>Ephesus Excavation Unit, Museum Administration, Regional Conservation Board of Cultural Heritage, Ephesus Museum Administration, Universities, Selcuk municipality, Izmir Metropolitan Municipality, Chambers, NGO’s</td>
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<tr>
<td>Description</td>
<td>Year</td>
<td>Unit</td>
<td>Funding</td>
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<tr>
<td>To complete strengthening of Hadrian Temple</td>
<td>2014</td>
<td>Ephesus Excavation Unit</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Regional Conservation Board of Cultural Heritage, Universities, Selcuk municipality, Izmir Metropolitan Municipality, Chambers, NGO’s</td>
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<tr>
<td>To analyse Seraphys Temple regarding restoration and building history</td>
<td>Continuing since 2012</td>
<td>Ephesus Excavation Unit</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Universities, Selcuk municipality, Izmir Metropolitan Municipality, EFES Foundation Chambers, NGO’s</td>
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<tr>
<td>To strengthen walls in Ephesus Slope House-2</td>
<td>2014 and later</td>
<td>Ephesus Excavation Unit</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Universities, Selcuk municipality, Izmir Metropolitan Municipality, EFES Foundation Chambers, NGO’s</td>
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<tr>
<td>To complete reconstruction of marble hall in Ephesus Slope</td>
<td>2015</td>
<td>Ephesus Excavation Unit</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Museum Administration, Universities, Selcuk municipality, Izmir Metropolitan Municipality, EFES Foundation Chambers, NGO’s</td>
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<tr>
<td>Project Description</td>
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<tr>
<td>To continue restorations of the wall pictures in Ephesus Slope-House 2</td>
<td>2014 and later</td>
<td>Ephesus Excavation Unit</td>
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<tr>
<td>To realize photogrammetric scanning of Ephesus and its surroundings</td>
<td>2015</td>
<td>Ephesus Museum Administration, Selcuk Municipality</td>
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<tr>
<td>To realize conservation work in Virgin Mary Church</td>
<td>Till 2014</td>
<td>Ephesus Excavation Unit</td>
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<tr>
<td>To complete conservation of late antiquity houses, located in south of Virgin Mary Church and opening them to visit</td>
<td>Till 2017</td>
<td>Ephesus Excavation Unit</td>
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<tr>
<td>Constitution of sustainable and prospective databases concerning ecological, social, cultural and physical assets and values</td>
<td>Making necessary databases operational during the plan period</td>
<td>The co-evaluation of conservation projects and conservation plans</td>
<td>Every year in and after 2015</td>
<td>Ephesus Site Management Unit, Ephesus Museum Administration, Selcuk municipality, Izmir Metropolitan Municipality</td>
<td>The Turkish Ministry of Culture and Tourism, Universities, Chambers, NGO’s, International donor agencies</td>
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<tr>
<td>To constitute Ephesus Archive and Library</td>
<td>To constitute Ephesus Archive and Library</td>
<td>To give in-service training for the staff of stakeholders who will use database</td>
<td>2015</td>
<td>Ephesus Site Management Unit, Excavation Units, Regional Conservation Board of Cultural Heritage</td>
<td>Selcuk municipality, Izmir Metropolitan Municipality, The Turkish Ministry of Culture and Tourism, The Governorship of Izmir, Chambers, NGO’s, Universities, International donor agencies</td>
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<tr>
<td>To realize Ephesus oral history study</td>
<td>To realize Ephesus oral history study</td>
<td>To realize ground site surveys and reserve recognition studies</td>
<td>every year in and after 2014</td>
<td>Ephesus Site Management Unit, Ephesus Museum Administration, Excavation Units, Regional Conservation Board of Cultural Heritage</td>
<td>Selcuk municipality, Izmir Metropolitan Municipality, The Turkish Ministry of Culture and Tourism, The Governorate of Izmir, Chambers, NGO’s, Universities, International donor agencies</td>
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<td>To constitute Ephesus Archive and Library</td>
<td>To constitute Ephesus Archive and Library</td>
<td>To realize Ephesus oral history study</td>
<td>every year in and after 2014</td>
<td>Ephesus Site Management Unit, Excavation Units, Selcuk municipality</td>
<td>Izmir Metropolitan Municipality, The Turkish Ministry of Culture and Tourism, The Governorate of Izmir, Chambers, NGO’s, Universities, International donor agencies</td>
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<tr>
<td>Constitution of database hardware and software infrastructure in a user-friendly and geographical information system based approach</td>
<td>To give in-service training for the staff of stakeholders who will use database</td>
<td>To realize ground site surveys and reserve recognition studies</td>
<td>every year in and after 2014</td>
<td>Ephesus Site Management Unit, Ephesus Museum Administration, Excavation Units, Regional Conservation Board of Cultural Heritage</td>
<td>Selcuk municipality, Izmir Metropolitan Municipality, The Turkish Ministry of Culture and Tourism, The Governorate of Izmir, Chambers, NGO’s, Universities, International donor agencies</td>
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<tr>
<td>Constitution of database hardware and software infrastructure in a user-friendly and geographical information system based approach</td>
<td>To give in-service training for the staff of stakeholders who will use database</td>
<td>To realize ground site surveys and reserve recognition studies</td>
<td>every year in and after 2014</td>
<td>Ephesus Site Management Unit, Ephesus Museum Administration, Excavation Units, Regional Conservation Board of Cultural Heritage</td>
<td>Selcuk municipality, Izmir Metropolitan Municipality, The Turkish Ministry of Culture and Tourism, The Governorate of Izmir, Chambers, NGO’s, Universities, International donor agencies</td>
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<tr>
<td>Sub Plan</td>
<td>Policy</td>
<td>Strategy</td>
<td>Objective</td>
<td>Actions</td>
<td>Time Period</td>
<td>Responsible Stakeholder</td>
<td>Supporting Stakeholders</td>
<td>Finance</td>
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<tr>
<td>Management Planning for the Area</td>
<td>Improvement of Management structure in the Archaeological site within Management area with respect to visitor and visiting profiles, under the supervision of authorized administrative units</td>
<td>The improvement of Effectiveness, Efficiency and Capacity of operation of Management structures existing in the Management area</td>
<td>The analysis of general decisions related to management structures in the Management Area until 2016</td>
<td>To make a market analysis in order to identify visitor and visiting profiles and types</td>
<td>2015-2016</td>
<td>Selçuk Municipality</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Site Management Unit Tourism Firms, Universities, NGOs</td>
<td>Selçuk municipality, The Turkish Ministry of Culture and Tourism</td>
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<td></td>
<td>Renewing Management Model of the Management structure, existing in the Management Area with regard to local development process</td>
<td>To define capacity, efficiency and effectiveness of the existing management model within the Management Area</td>
<td>Restructuring Management structure to make visitor number sustainable, to encourage visitors to see other assets within the Management area in line with the conservation plan, to make visits all year and 24 hours</td>
<td>To constitute Management Site Management Model</td>
<td>2015-2016</td>
<td>Selçuk municipality, The Turkish Ministry of Culture and Tourism</td>
<td>Ephesus Site Management Unit Tourism Firms, Universities, NGOs</td>
<td>Selçuk municipality, The Turkish Ministry of Culture and Tourism</td>
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<td>To make human resources planning of the Management Site Management Structure</td>
<td>2015-2016</td>
<td>Selçuk municipality, The Turkish Ministry of Culture and Tourism</td>
<td>Ephesus Site Management Unit Tourism Firms, Universities, NGOs</td>
<td>Selçuk municipality, The Turkish Ministry of Culture and Tourism</td>
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<td>To constitute financial model of the Management</td>
<td>2015-2016</td>
<td>Selçuk municipality, The Turkish Ministry of Culture and Tourism</td>
<td>Ephesus Site Management Unit Tourism Firms, Universities, NGOs</td>
<td>Selçuk municipality, The Turkish Ministry of Culture and Tourism</td>
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<td>Activity</td>
<td>Area and restructuring of existing financial revenue structure with regard to alternative service provision methods and production development approaches</td>
<td>Tourism</td>
<td>Universities, NGOs</td>
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<tr>
<td>To complete staff of the Management Area</td>
<td>after 2017</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism</td>
<td>Ephesus Site Management Unit Tourism Firms, Universities, NGOs</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism</td>
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<tr>
<td>Measurement of Management Efficiency in line with Management Plan Objectives</td>
<td>2017 every following year</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism</td>
<td>Ephesus Site Management Unit Tourism Firms, Universities, NGOs</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism</td>
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<tr>
<td>To realize continuous in service training programs for the management staff</td>
<td>2017 every following year</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism</td>
<td>Ephesus Site Management Unit Tourism Firms, Universities, NGOs</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism</td>
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<tr>
<td>To constitute Enterprise Resource Planning (ERP) and Intangible Asset Management (IAM) Systems of the Management Structure</td>
<td>2018</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism</td>
<td>Ephesus Site Management Unit Tourism Firms, Universities, NGOs</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism</td>
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<tr>
<td>To constitute electronic and mobile service capacity for the Management Structure</td>
<td>2017</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism</td>
<td>Ephesus Site Management Unit Tourism Firms, Universities, NGOs</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism</td>
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<tr>
<td>To realize product development</td>
<td>2015-2017</td>
<td>Selcuk municipality, The Turkish Ministry</td>
<td>Ephesus Site Management Unit</td>
<td>Selcuk municipality, The Turkish Ministry</td>
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### Ziyaretçi Planlaması (Visitor Plan)

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<th>Sub Plan</th>
<th>Policy</th>
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<th>Actions</th>
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<tr>
<td>Ziyaretçi Planlaması</td>
<td>In order for realization of a safe and quality visiting experience to Ephesus, restructuring of Visitor Management in compliance with the Conservation Plan</td>
<td>Congruent with the general Management policy, to make Ephesus to be able to be visited by everyone without overwhelming the carrying capacity of the Area and ongoing archaeological excavations</td>
<td>To establish a systematic, effective, efficient visitor Management structure using technological advancements</td>
<td>To realize a study to identify needs and habits of different visitor profiles</td>
<td>2015-2017</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism</td>
<td>Ephesus Site Management Unit, Tourism Firms, Universities, Excavation Units, NGOs</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism</td>
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<td>To constitute visiting programs for children, elderly, disabled, women and low income visitors and identifying them in the management structure</td>
<td>2015-2017</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism</td>
<td>Ephesus Site Management Unit, Tourism Firms, Universities, Excavation Units, NGOs</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism</td>
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<td>To renew Site entrances of Archaeological Sites in line with changing</td>
<td>2014 and later</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism</td>
<td>Ephesus Site Management Unit, Tourism Firms, Universities, Excavation Units, NGOs</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism</td>
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<td>Management Understanding</td>
<td>Start Date</td>
<td>Responsible Parties</td>
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<td>To start electronic and mobile ticketing applications</td>
<td>After 2017</td>
<td>Kültür ve Turizm Bakanlığı, Selçuk Municipality, Ephesus Site Management Unit, Tourism Firms, Universities, Excavation Units, NGOs</td>
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<tr>
<td>To define different visiting routes and pricing in line with product diversity</td>
<td>2015-2017</td>
<td>The Turkish Ministry of Culture and Tourism, Selçuk Municipality, Ephesus Site Management Unit, Tourism Firms, Universities, Excavation Units, NGOs</td>
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<tr>
<td>To realize feasibility and project development studies for renewable energy sources to provide clean energy for the archaeological sites</td>
<td>2017</td>
<td>Selçuk municipality, The Turkish Ministry of Culture and Tourism, Ephesus Site Management Unit, Tourism Firms, Universities, Excavation Units, NGOs</td>
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<td>To convert all lightening equipment in the archaeological sites to LED type bulbs</td>
<td>2014-2019</td>
<td>Selçuk municipality, The Turkish Ministry of Culture and Tourism, Ephesus Site Management Unit, Tourism Firms, Universities, Excavation Units, NGOs</td>
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<td>To deploy, daily-use toilets in appropriate locations through visiting routes</td>
<td>2016</td>
<td>Selçuk municipality, The Turkish Ministry of Culture and Tourism, Ephesus Site Management Unit, Tourism Firms, Universities, Excavation Units, NGOs</td>
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<td>To install at least two health cabins in the entrance and exit of the archaeological sites and appoint at</td>
<td>2014 and later</td>
<td>Selçuk municipality, The Turkish Ministry of Culture and Tourism, Ephesus Site Management Unit, Tourism Firms, Universities, Excavation Units, NGOs</td>
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<td>Activities</td>
<td>Years</td>
<td>Responsible Parties</td>
<td>NGO Members</td>
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<td>least two staff in them in the summer seasons</td>
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<td>NGOs</td>
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<td>To design urban furniture appropriate for the archaeological sites</td>
<td>2016</td>
<td>The Turkish Ministry of Culture and Tourism</td>
<td>Ephesus Site Management Unit, Tourism Firms, Universities, Excavation Units, NGOs</td>
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<tr>
<td>Production and instalment of these urban furniture in archaeological sites</td>
<td>2016</td>
<td>Ephesus Museum Administration</td>
<td>Selçuk Municipality, The Turkish Ministry of Culture and Tourism, Ephesus Site Management Unit, Tourism Firms, Universities, Excavation Units, NGOs</td>
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<tr>
<td>To appoint volunteers in the archaeological sites for promotion and support services</td>
<td>Every year in and after 2015</td>
<td>Selçuk Municipality</td>
<td>The Turkish Ministry of Culture and Tourism, Ephesus Site Management Unit, Tourism Firms, Universities, Excavation Units, NGOs</td>
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<td>To provide mobile sales elements within the archaeological sites to basic eating and drinking needs of visitors</td>
<td>After 2014</td>
<td>The Turkish Ministry of Culture and Tourism</td>
<td>Selçuk municipality, Tourism Firms, Excavation Units, Ephesus Museum Administration, Regional Conservation Board of Cultural Heritage</td>
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<td>To constitute an integrated social media portal in which visitors could share their experiences</td>
<td>2015</td>
<td>Selçuk Municipality, Ephesus Site Management Unit</td>
<td>The Turkish Ministry of Culture and Tourism, Tourism Firms, Chairmanships of Excavations</td>
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<td>To provide shading</td>
<td>2015</td>
<td>The Turkish Ministry of Culture and Tourism</td>
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<td>Selçuk Municipality, Ephesus Site Management Unit, Tourism Firms, Excavation Units, Regional Conservation Board of Cultural Heritage</td>
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<td>Sub Plan</td>
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<tr>
<td>Ulaşım - Dolaşım Planlaması</td>
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<td>To prepare transportation master plan for inside and surrounding area of the Management Area</td>
<td>2015</td>
<td>Selçuk Municipality,</td>
<td>Izmir Metropolitan Municipality, The Turkish Ministry of Culture and Tourism, Tourism Firms, Universities</td>
<td>Selçuk Municipality,</td>
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<td>To make transportation infrastructure between Selçuk-Ephesus-Ayasulug-Virgin Mary effective and efficient during the plan period</td>
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<td>Selçuk Municipality,</td>
<td>The Turkish Ministry of Culture and Tourism, Tourism Firms, Universities, NGOs</td>
<td>Selçuk Municipality,</td>
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<td>Increasing public transportation efficiency in accessing the Management area and intra-regional transportation, while at the same starting discussing the discussions about using environmentally friendly alternatives</td>
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<td>Selçuk Municipality,</td>
<td>Universities, NGOs</td>
<td>Selçuk Municipality,</td>
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<td>To identify cycling and trekking routes between Selçuk-Ephesus-Ayasulug-Virgin Mary in line with transportation master plan</td>
<td>2016</td>
<td>Selçuk Municipality,</td>
<td>The Turkish Ministry of Culture and Tourism, Tourism Firms, Universities, NGOs</td>
<td>Selçuk Municipality,</td>
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<td>To sign and regulate cycling and trekking routes identified between Selçuk-Ephesus-Ayasulug-Virgin Mary</td>
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<td>Selçuk Municipality,</td>
<td>Universities, NGOs</td>
<td>Selçuk Municipality,</td>
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<td>To realize car parking capacity increase foreseen in the conservation plan</td>
<td>2015</td>
<td>Selçuk Municipality,</td>
<td>The Turkish Ministry of Culture and Tourism, Excavation Units</td>
<td>Selçuk Municipality,</td>
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<td>To provide park-and-ride type of choices for car owners</td>
<td>2016</td>
<td>Selçuk Municipality,</td>
<td>Ephesus Site Management Unit</td>
<td>Selçuk Municipality,</td>
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<td>To realize a feasibility study on providing</td>
<td>2017</td>
<td>Ephesus Site Management Unit</td>
<td>Selçuk Municipality, Tourism Firms, Universities, NGOs</td>
<td>Selçuk Municipality,</td>
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<td>Sub Plan</td>
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<tr>
<td><strong>Risk and Crisis Management Planning</strong></td>
<td>To make Ephesus Management Area a field of awareness with respect to risks and crises</td>
<td>To make Disaster and Emergency Early Warning systems established during the plan period</td>
<td>To make risk and crisis Management as an integral part of the Site Management together with local stakeholders</td>
<td>To prepare a risk-crisis plan that will define all the relevant risks for the existing archaeological sites in the Management Area</td>
<td>2015</td>
<td>Selçuk Municipality, Selçuk District Administration, Excavation Units, Ephesus Museum Administration, Ephesus Site Management Unit</td>
<td>Selçuk District Administration, Excavation Units, Ephesus Museum Administration, Ephesus Site Management Unit</td>
<td>Selçuk Municipality, Selçuk District Administration, Excavation Units, Ephesus Museum Administration, Ephesus Site Management Unit</td>
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<td>To constitute a specialized team of civil defence force within the Management Area, who are specially trained for the archaeological sites</td>
<td>2016</td>
<td>Selçuk District Administration, District Gendarmerie, District Directorate of Disaster and Emergency Management Authority</td>
<td>Selçuk municipality, Ephesus Site Management Unit, Excavation Units, Ephesus Museum Administration, NGOs</td>
<td>Selçuk Municipality, District Directorate of Disaster and Emergency Management Authority</td>
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<td>To identify disaster sensitivity of all the archaeological sites within the</td>
<td>2015</td>
<td>Selçuk Municipality, Excavation Units, The Turkish Ministry of Culture and Tourism</td>
<td>Disaster and Emergency Management Authority, Turkish Grand National Assembly, General directorate of</td>
<td>The Turkish Ministry of Culture and Tourism</td>
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<td>transportation between Selcuk-Ephesus-Ayasulug-Virgin Mary with environmentally friendly vehicles</td>
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<td>Sub Plan</td>
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<td>Planning for Reputation Management and Promotion</td>
<td>To make international and national public opinion adopt Management Vision of Ephesus Management Area with a systematic approach</td>
<td>Till the end of the plan period, to realize an improvement in perception of the Ephesus Management Area as an integrated whole with all its components</td>
<td>To promote Ephesus Management Area not only as Ephesus but also as a whole together with Ayasulug, Selcuk and Virgin Mary</td>
<td>To establish a media tracking system for the Ephesus Site Management Unit, involving various media channels</td>
<td>2015</td>
<td>Ephesus Site Management Unit</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism, Izmir Development Agency, Universities</td>
<td>Selcuk Municipality</td>
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<td>To identify Ephesus, Selcuk, Ayasulug and Virgin Mary</td>
<td>2015</td>
<td>Ephesus Site Management Unit</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism, Izmir Development Agency</td>
<td>Selcuk Municipality</td>
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<td>To establish water reservoirs and pumping stations if necessary for fire cases in all the archaeological sites in the Management Area</td>
<td>2016</td>
<td>Selcuk Municipality</td>
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<td>To put fire escape route signs in all archaeological sites within the Management Area</td>
<td>2016</td>
<td>Ephesus Museum Administration</td>
<td>Selcuk municipality, Selcuk District Administration, Excavation Units, Ephesus Museum Administration</td>
<td>The Turkish Ministry of Culture and Tourism</td>
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<td>To do emergency situation exercises at least once a year in all the archaeological sites within the Management Area</td>
<td>Every year after 2015</td>
<td>Selcuk Municipality</td>
<td>Selcuk District Administration, Excavation Units, Ephesus Museum Administration</td>
<td>Selcuk Municipality</td>
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<td>Reputation and brand value components through media analysis of the historical data</td>
<td>Tourism, Izmir Development Agency, Universities</td>
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<td>To define reputation value and brand objective that is desired to be reached at the end of the plan period</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism, Izmir Development Agency, Universities</td>
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<td>Selcuk Municipality, Izmir Development Agency</td>
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<td>To prepare Ephesus Management Area Reputation and Brand Management Plan</td>
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<td>2016</td>
<td>Selcuk municipality, The Turkish Ministry of Culture and Tourism, Izmir Development Agency, Universities, Excavation Units</td>
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<td>Selcuk Municipality, Izmir Development Agency</td>
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<td>To prepare Ephesus Management Area Communication Plan</td>
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<td>To define promotion channels of Ephesus Management Area</td>
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<td>Selcuk Municipality, Izmir Development Agency</td>
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<td>To constitute an internet portal congruent with Ephesus Management Plan,</td>
<td>Ephesus Site Management Unit</td>
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<td>To define Ephesus Management Area Brand Identity</td>
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<td>To open a competition for the Ephesus Management Area emblem and logo type</td>
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<td>To realize an international academic summer school in Ephesus Management Area</td>
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<td>To realise promotion tours for the primary and high schools and Universities of Aegean Region of Turkey</td>
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<td>To realize an EU Lifelong learning project for Ephesus Management Area within plan period</td>
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<td>Planning for Education and Awareness Raising</td>
<td>To realize appropriate awareness raising and informing activities congruent with the vision the Management plan and sub-elements in Ephesus Management Area and its surroundings</td>
<td>Till the end of the plan period, to inform and raise awareness among people and key stakeholders living in and around Ephesus Management Areas about the Area Management</td>
<td>To measure levels of awareness and information about Ephesus Management Area using scientific methods</td>
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<td>To prepare a training strategy in line with the Reputation and Brand Management Plan, in order to inform and increase awareness awareness in Ephesus Management Area and its surroundings</td>
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<td>To Prepare and publish training material that is to be used in training in Ephesus Management Area and its surroundings</td>
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<td>To train Military personnel existing in Ephesus Management Area and its surroundings</td>
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<td>To train civil</td>
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<td>2016</td>
<td>To train religious officials working in Ephesus Management Area and its surroundings</td>
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<td>2017</td>
<td>To prepare and publish a children’s book about Ephesus Management Area and distribute it to the surrounding primary schools</td>
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<td>2018</td>
<td>To realize peer training model studies, with primary school children coming from all around Turkey</td>
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