To Estelle Sampson

ALALAKH AND THE AMUQ SETTLEMENTS ARCHAEOLOGICAL PARK:

A PRELIMINARY STUDY TOWARDS A SITE MANAGEMENT PLAN

by

EMILY C. ARAUZ

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iv

Abstract

This thesis is a preliminary study towards a site management plan for the Bronze Age archaeological excavations at Tell Atchana/ancient Alalakh, situated in the Hatay province of the Republic of Turkey. A plan to develop an Amuq Settlements Archaeological Park was initiated in 2002 by the site directors of Alalakh and the neighboring site of Tell Tayinat and designs by an architect for public interpretation facilities were prepared in 2010 and procedures for in situ conservation will be implemented in 2012. The cultural heritage perspective presented here attempts to provide a holistic approach towards the management of an archaeological site, specifically focusing on the management of Alalakh and based on the already approved plans. This document is meant to serve as a first step towards the overall process of preserving the site, making it accessible to a public audience and maintaining a sustainable project. Within the internationally defined structure of a management plan, relevant theories, practices and methods have been applied and discussed in order to contextualize the current situation and the proposed designs. Additionally, this thesis includes suggestions for further amenities and community-based programs. This study will hopefully contribute towards the practical application of cultural heritage standards and legal framework at archaeological sites in Turkey and provide a unique example of how a project with multiple aspects may be conceptualized, integrated and presented.

Keywords: Cultural Heritage, Archaeological Site Management, Management Plans, Archaeological Park, Presentation, Conservation, Interpretation, Community-based Programs

Özet

Bu tez bugün Türkiye'nin Hatay yöresinde bulunan Tell Atchana/antik Alalakh'da devam eden Tunç Çağı arkeolojik kazıları için yönetim planını kapsayan bir ön çalışmadır. Amik Höyükleri Arkeolojik Parkı'nı geliştirmek adına yapılan plan 2002 yılında Alalakh ve komşu kazı Tell Tayinat'ın kazı başkanları tarafından hazırlanırken ziyaretçilerin tarihi eserleri anlaması ve yorulmasını hedefleyen park planı bir mimar tarafından hazırlanmıştır. Yerinde restorasyon çalışmalarına ise 2012 yılında başlanacaktır. Burada sergilenen kültürel miras görüşü özellikle Alalakh örneğine odaklanarak ve halihazırda onaylanmış olan planlara dayanarak, arkeolojik kazı yönetimine yönelik bütünsel bir yaklaşım sunmayı amaçlar. Bu döküman kazı alanını halka ulaşılabilir kılan ve sürdürebilinir bir proje sağlayan muhafaza etme sürecine dair bir ilk adım olarak hizmet vermeyi amaçlamaktadır. Mevcut durumu ve önerilen tasarıları uygun bir bağlama yerleştirmek için bir yönetim planının uluslararası alanda tanımlanmış yapısı içerisinde ilgili teoriler, uygulamalar ve metodlar tatbik edilmiş ve tartışılmıştır. Buna ek olarak, bu tez başka tesisler ve toplum kökenli programlar için öneriler içerecektir. Bu çalışma Türkiye'deki arkeolojik kazı alanlarında kültürel miras pratik uygulama standartlarına ve yasal çerçevelerine yönelik katkıda bulunacak ve çok yönlü bir projenin nasıl canlandırılacağına, bütünleştirileceğine ve sunulacağına dair özgün bir örnek olacaktır.

Anahtar Kelimeler: Kültürel Miras, Arkeolojik Alan Yönetimi, Yönetim Planları, Arkeolojik Park, Muhafaza Etme, Koruma, Yorumlama, Toplum Kökenli Programlar

Acknowledgements

The most important aspect of creating a management plan is the necessity of involving all possible stakeholders and players in the project. The same goes for creating a thesis and therefore I am eternally grateful and indebted to many for the knowledge, technical assistance, advising and support provided throughout the process over the past three years.

First of all, sincere thanks to my adviser, Prof. Aslıhan Yener, for not only providing me with my thesis topic at Alalakh but for also supporting and encouraging my active involvement in this ongoing project. I look forward to beginning the next chapter and continuing to develop and to share this remarkable site and excavation project with a larger audience. Also, my deepest appreciation to Prof. Lucienne Thys-Şenocak, for her invaluable insights, criticisms, comments and encouragement which enabled my thesis to become a developed, organized and professional document.

Many thanks to the members of the project at Alalakh; especially to Murat Akar, who first inspired the idea for my thesis and for the extensive knowledge and technical assistance he then provided on various aspects throughout the process. The information concerning Tell Tayinat was contributed by Steve Batiuk, who I thank for willingly providing the necessary information whenever requested. And to the entire Alalakh team, without whom there would not be such an interesting site and discoveries to discuss, interpret and present to the public. Also, my thanks to the members of the local community who welcome us every summer and especially to

vii

Table of Contents

List of Maps

List of Figures

List of Photos

xiii

List of Appendices

A. Laws and Legislation

A-1   No. 2863 Legislation for the Conservation of Cultural and Natural Property. Ministry of Culture and Tourism, Turkey. [ENGLISH]

A-2   2863 Sayili Kultur ve Tabiat Varliklarini Koruma Kanunu. Kültür ve Turizm Bakanlığı, Türkiye. [TÜRKÇE]

B. Amuq Settlements Archaeological Park Project

B-1   Designs by Architect Selin Maner

B-2   Prof. Dr. Aslıhan Yener and Prof. Dr. Tim Harrison's Proposal

B-3   Approval Documents

C. Woolley's Dig House

C-1   Restoration Plans by Architect Mine Temiz

D. 2011 Mound Tour Surveys

D-1   Original English Questions

D-2   Bayanlar Anket Cevapları

D-3   İşçiler Anket Cevapları

D-4   İşçiler Turdan Sonra Yanıtları

E. Alalakh Selected Bibliography

1 Introduction

1.1 Background

Alalakh is a Bronze Age archaeological site with remains dating to circa 2200-1300 BC and is located on the mound of Tell Atchana in the southern province of Hatay in the modern Republic of Turkey [see Section 2.1]. The site was originally excavated by the British Archaeologist, Sir Leonard Woolley, in the late 1930s to 1940s. Excavations were resumed at Alalakh in 2003 after five years of a regional survey and three seasons of site preparation (Yener, ed. 2010: 1) and are currently under the jurisdiction of Dr. Aslıhan Yener, a professor at Koç University in Istanbul and the auspices of the Ministry of Culture and Tourism of Turkey.

Discussions on developing Alalakh as a site open to the public began in 2000 when plans were made to restore Woolley's original dig house on the mound. Further plans to create an Amuq Settlements Archaeological Park [ASAP] [*Amik Höyükleri Arkeopark Projesi*] were first discussed in 2002 and were motivated by a desire to integrate the site of Alalakh with the complementary Early Bronze and Iron Age archaeological site of Tell Tayinat, located across the road. In 2010 an architect, Selin Maner, was hired to oversee and prepare the initial plans for the ASAP Project which were then presented to the Committe Board in Adana in 2010 and finally approved by the Ministry in Ankara in October 2011. Presently, plans for the project are in the development and fundraising stage.

While a master's student at Koç University, I first worked at Alalakh as an intern in the summer of 2010. I assisted the registrar and was eventually trained in archaeological drawing of ceramic pottery. For a heritage topic for my master's thesis I decided to focus on the development of Alalakh, from an ongoing excavation to a site open to the public. While the planning for the project had already begun, there was still much to be developed, such as the exhibition content for Woolley's Dig House and the design and placement of information panels around the site. The two seasons I have spent at Alalakh has allowed me to gain an intimate understanding of how the excavation is conducted, the team members, the local community and the various strengths and weaknesses which the site offers. This experience, in addition to my academic training in the field of cultural heritage management, has provided me with a thorough context in which to place my proposal for a management plan for Alalakh and the Archaeological Park Project.

I began my research by visiting and studying various projects at other sites in Turkey which I chose due to their similarity in history, culture, governance, environment and audience, in addition to their accessibility, either through available publications or affordable transportation. While following international guidelines set by organizations such as the World Heritage Center at UNESCO and theories concerning presentation and archaeological interpretation methods, I have included more focused strategies for implementing practical measures at the site such as conserving ancient mud brick walls, suggestions for presenting information on outdoor panels and indoor exhibits as well as other projects that enable the site of Alalakh to work towards a sustainable, long-term management scheme. Assessments

of prior community outreach programs and suggestions for developing futures programs are included in Section 7.

The format of a site management plan was used for this thesis as a means to present all the various aspects of Alalakh as well as future objectives for the development of the site in accordance with international standards. Site management plans are documents which state the basic background, significance and values of the site along with a short-term plan and long-term goals. They have become expected and required of the most established heritage sites around the world (Feilden 1993). And in 2004, The Ministry of Culture and Tourism of Turkey included the concept of a Management Plan for heritage sites in their Legislation 2863 (Additional Article 2; see also Istanbul MP Onur 2011: i). This type of document is a crucial beginning step for the conservation and development of a site beyond its scientific usage because it outlines why the site is important and the steps that have and should be taken in order to preserve the site's significance as well as being defined "as a stakeholder oriented strategic plan which ensures coordination between related public institutions and nongovernmental organizations and steers the activities and projects which will embody such coordination in the same direction (Gulersoy, Ayranci, 2011)" (Onur 2011:5).

While this thesis follows the structure of a management plan, it also includes a great deal of information not ordinarily found in such practical documents. In order for a strong basis and context to be laid out in which to place the proposals for Alalakh and the Archaeological Park Project, many topics have been discussed in more depth, going beyond a practical analyses of the current situation and plan for sustainability. Using comparable examples and recent discussions from the field of

cultural heritage, a theoretical framework has been developed and should be used as both a view towards developing the site management discussion in Turkey and, more specifically, towards future planning at Alalakh and for the Archaeological Park Project.

It should also be noted that this preliminary study for a Management Plan mainly focuses on Alalakh; however, where relevant, the discussion and proposals are extended to the Archaeological Park Project, and specifically the site of Tell Tayinat. While the Archaeological Park Project will be planned with a view towards coordination at all participating sites (currently including only the sites of Tell Tayinat and Tell Atchana), each site will have its own unique situation and therefore separate management plans should be developed for each individual site. A larger, more comprehensive implementation and management plan should then be prepared specifically for the development of the Amuq Settlements Archaeological Park Project which would also address its role in the overall plan for presenting cultural heritage sites in the Hatay province. As more sites are indentified for inscription, individual conservation and management plans should be prepared. This management plan for Alalakh, or rather a *preliminary study towards the preparation of* a management plan, is meant to serve as a first step towards the overall process of managing the site, making it accessible to a public audience and generating an integration scheme for Tell Atchana and Tell Tayinat in order to develop the Archaeological Park Project.

Site management plans are a useful and necessary method of cultural heritage planning when creating a successful and sustainable site for tourists; they cohesively bring together all parts of the planning process, the various perspectives and the

issues surrounding the project. Another benefit is that a Management Plan may also aid in the application for funding from private individuals, organizations and the government by outlining the project and its goals for sustainability.

However, there are limits to this plan because an ideal management plan takes years to write and requires input from all possible experts and stakeholders. This plan for Alalakh, being written for the purposes of a graduate student's master's thesis, puts forth a plan written by one individual in approximately one year. While I did consult with many of the managers and stakeholders for the project, there is still much others can and should add to this plan in order to achieve the best possible practices. In the sections where I was not able to provide all the necessary information I have simply explained what type of information is necessary and what a cultural heritage expert would expect so that a more informed member of the Alalakh team may include this information at a later point in the process. It is my hope that this thesis will serve as a basis for a management plan that will be used, followed, consulted and edited in the coming years. As the plans move forward for the development of Alalakh and the Amuq Settlements Archaeological Park Project, additions should be incorporated continuously and future objectives should be outlined and followed by those involved in the process.

1.2 Objectives

The first objective of this plan and any future planning at Alalakh should be the preservation of the site. The continuation and management of the present, scientific excavations must then be considered as the second objective. For in order to maintain a space in which excavations and scientific research can continue, previous

remains must be protected so that they are available for comparison and material understanding for future research.

While these two objectives may appear to pose certain contradictions due to the nature of excavation as an irreversible and "subtractive process" (Matero in Agnew and Bridgeland 2006: 56); the responsibility undertaken by studying Alalakh must include the protection of the remains previously excavated by Woolley in the early twentieth century. The current situation has thus far been successful in this sense; the location of the newly excavated trenches have been strategically located on the mound in order to better assess the chronology claimed by Woolley (Yener, ed. 2010: 2) as well as to avoid disturbing the remains from Woolley's excavations. Yet, in order to counteract the effects of the current excavations, conservation efforts must be prioritized so that a symbiotic relationship between the present excavations and Woolley's remains can be created and maintained. Only then, once the remains have been conserved and stabilized, can the site be developed and opened to public users. This balance between conservation and excavations will also contribute to the decision process concerning how information should be presented on-site.

Finally, in order to adhere to cultural heritage standards with a view towards value-led planning and sustainability, community involvement must be included as one of the main priorities for this project. The two communities at Alalakh are an integral aspect of the current excavations and should be involved in the planning and development process. Through creating programs and projects for the specific benefit of the community members they will become active stakeholders who can extend the management of the site beyond the confines of the research seasons.

These priorities should then be extended at all participating sites so that all possible values may be recognized and thereby preserved.

1.3 Methodology

In order to create a site management plan I have followed examples, guidelines and suggestions put forth by UNESCO and the World Heritage Committee (UNESCO 2008 and UNESCO 2011) as well as other international bodies such as the International Council of Monuments and Sites [ICOMOS]. I have also taken into account the requirements and standards set by the Turkish Ministry of Culture and experts working in the field in Turkey (Appendix A; Orbaşlı 2009).

The first section of this plan focuses on stating all the critical aspects of the site of Alalakh by defining the boundaries, the history, the significance, values, threats and opportunities of the site. Other topics addressed include identifying the stakeholders, funding options, conservation issues, research, accessibility, visitor facilities, programs and a plan for implementation. Included in some of the later sections are plans that were previously designed by the project architect, Selin Maner, and approved in 2011 (see Maner 2010a; Appendices B-1 and B-3). In addition to these existing plans I have also included recommendations for further planning for informational panels, exhibit designs and community outreach programs. Section 5 focuses on the secondary plan of connecting neighboring sites, especially on the relationship between Alalakh and Tell Tayinat, and the overall scheme and framework for creating the Amuq Settlements Archaeological Park.

* * *

In addition to referencing management plan formats used by comparable examples from sites in Turkey such as Çatalhöyük and Troy, and by international sites on the World Heritage List, such as Stonehenge, many of the philosophies, definitions and perspectives that are used in this document were based on international charters. The main charters and documents which are referenced in most cultural heritage related material and whose ideas will be adhered to in this plan, include, in chronological order:

- Athens Charter (1931):

- Venice Declaration (1964):

- Charter for the Protection and Management of Archaeological Heritage (1990)

- Nara Document on Authenticity (1993)

- Burra Charter on Conservation (1999)

- Xi'an Document on the Conservation of the Setting of Heritage Structures (2005)

- The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites (2007)[1]

- Quebec Declaration on the Preservation of the Spirit of Place (2008)

Another document essential to the development of this management plan is Turkey's Law No. 2863: Legislation on Cultural and Natural Heritage Protection,[2] which

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[1] Also known as the Ename Charter (ICOMOS Ename Charter)
[2] The English translation used for reference in this thesis was found on the UNESCO Cultural Heritage Law Database:
http://www.unesco.org/culture/natlaws/media/pdf/turkey/turk_legislation2863_conservationcultur alnaturalproperty_engtno.pdf

outlines the requirements of management planning at cultural heritage sites in Turkey (Ministry of Culture and Tourism, Turkey 2004: Additional Article 2; Appendix A). It was originally drafted in 1983, with recent additions made in 2004. The newest edits specifically address archaeological heritage and the need for proactive management planning. Other legislation published by the Ministry has also been consulted and is referenced in the plan where relevant.

1.4 Definitions

The following definitions were consulted and used in this document:

Cultural Heritage

The cultural heritage may be defined as the entire corpus of material signs – either artistic or symbolic – handed on by the past to each culture and, therefore, to the whole of humankind.

Draft Medium Term Plan 1990-1995, UNESCO
As used in
Definition of Cultural Heritage, References to Documents in History.
Selected by J. Jokilehto, ICCROM, 1990, revised for CIF 2005

Sites

3) 'Sites' are areas that reflect civilizations from the prehistoric period to the present and that involve towns or remains of towns reflecting the social, economic, architectural or other qualities of their era or places that have been subject to social life where intensive cultural properties are present, or places where significant historic events have taken place and their designated territories to be conserved for their natural characteristics.
Article 3 in Legislation 2863, Ministry of Culture and Tourism, Turkey, 2004

Archaeological Sites

7) 'Archeological Sites' are the outcomes of various civilizations coming from prehistoric periods till our era that bear enough evident and homogeneous characteristics for defining them topographically and they are areas where the natural properties and the cultural properties significant in historical, archeological, artistic, scientific, social and technical aspects, combine.
Article 3 in Legislation 2863, Ministry of Culture and Tourism, Turkey, 2004

Management Plans

11) 'Management Plans' which are reviewed in every five years including the budget, annual and five years based implementation phases of the conservation and development plans, are

prepared for the protection, revive and evaluation plan and landscaping projects or conservation plans.

Article 3 in Legislature 2863, Ministry of Culture and Tourism, Turkey, 2004

Conservation

4)'Conservation' –for immovable cultural and natural property- means operations that are performed for preservation, maintenance, repair, restoration and improving or changing the function of the property; on the other hand preservation, maintenance and restoration for the movable cultural property.

Article 3 in Legislation 2863, Ministry of Culture and Tourism, Turkey, 2004

Conservation means all the processes of looking after a place so as to retain its cultural significance.

Article 1.4 in the Burra Charter, Australia ICOMOS, 1999

Preservation

Preservation means maintaining the fabric of a place in its existing state and retarding deterioration.

Article 1.6 in the Burra Charter, Australia ICOMOS, 1999

Restoration

Restoration means returning the existing fabric of a place to a known earlier state by removing accretions or by reassembling existing components without the introduction of new material.

Article 1.7 in the Burra Charter, Australia ICOMOS, 1999

Reconstruction

Reconstruction means returning a place to a known earlier state and is distinguished from restoration by the introduction of new material into the fabric.

Article 1.8 in the Burra Charter, Australia ICOMOS, 1999

Meanings

Meanings denote what a place signifies, indicates, evokes or expresses.

Article 1.16 in the Burra Charter, Australia ICOMOS, 1999

Interpretation

Interpretation means all the ways of presenting the cultural significance of a place.

Article 1.17 in the Burra Charter, Australia ICOMOS, 1999

Interpretation refers to the full range of potential activities intended to heighten public awareness and enhance understanding of cultural heritage site. These can include print and electronic publications, public lectures, on-site and directly related off-site installations, educational programmes, community activities, and ongoing research, training, and evaluation of the interpretation process itself.

Definitions in the ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Site, ICOMOS, 2008

Presentation

Presentation more specifically denotes the carefully planned communication of interpretive content through the arrangement of interpretive information, physical access, and interpretive

infrastructure at a cultural heritage site. It can be conveyed through a variety of technical means, including, yet not requiring, such elements as informational panels, museum-type displays, formalized walking tours, lectures and guided tours, and multimedia applications and websites.

<div align="right">
Definitions in the ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Site, ICOMOS, 2008
</div>

Sustainability

Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs.

<div align="right">
Chapter 2, Our Common Future: Report of the World Commission on Environment and Development, UNESCO, 2002
</div>

Tourism development shall be based on criteria of sustainability, which means that it must be ecologically bearable in the long term, as well as economically viable, and ethically and socially equitable for local communities. Sustainable development is a guided process which envisages global management of resources so as to ensure their viability, thus enabling our natural and cultural capital, including protected areas, to be preserved.

<div align="right">
Charter for Sustainable Tourism, World Conference on Sustainable Tourism, 1995
</div>

Visitors

[…] casual, free-ranging adults (alone, in social groups with other adults, or with children), not school groups or people in tour groups or with audio-headsets.

<div align="right">
Serrell. *Exhibit Labels: An Interpretive Approach* 1996: xiv
</div>

Public

This word is derived from the Latin word *Publicus*, which refers to the people, state or community. The public referred to in this thesis refers to the people outside the immediate group of site managers and any governmental organization, meaning the decision makers. The general public does include the members of the local community, friends or family of the site managers and any visitor or tourist, local, national and international.

1.5 Literature Review

1.5.1 The International Discussion

Structured management and planning at cultural heritage sites is a burgeoning issue, only recently developing and becoming more widespread over the past few decades. The field is an extremely diverse one, incorporating experts from different backgrounds and experiences. The progress of site management can be discussed according to international and national groupings, with certain organizations taking the lead internationally as well as in their own countries, and which include privately funded groups as well as government-associated institutes. The literature on this topic is mainly provided and published by these organizations and associated experts.

The most significant international organization, concerning the influence it has on governmental bodies, is UNESCO, which includes International Center for the Study of the Preservation and Restoration of Cultural Heritage [ICCROM] and the World Heritage Centre. Founded by a United Nations convention in the early 1970s (UNESCO 2010), the World Heritage Centre has taken it as their mission to facilitate international interest and funding for heritage sites around the world, thereby encouraging a perspective of a shared world heritage. Their publications include basic manuals outlining what is required and recommended for World Heritage sites as well as for sites which attempt to emulate authorized and professional practices (Box 1999; Feilden and Jokilehto 1993; Lennon 2003; UNESCO 2008 and 2011).

Other well-respected and established international organizations, which are not affiliated with any governmental body, include the Global Heritage Fund [GHF] based in California, the World Monuments Fund [WMF] based in New York City

and the International Council of Monuments and Sites [ICOMOS] based in Paris, France, but with numerous branches in participating countries. The GHF and the WMF are focused more on increasing awareness and financial support rather than publishing guidelines or articles, while ICOMOS provides multiple support systems. Stemming from international meetings and symposia of professionals and experts, there have been numerous publications focusing on conservation and heritage topics. For instance, there is a publication of a joint Greek and Turkish ICOMOS 2002 meeting concerning management and preservation issues in the eastern Mediterranean region (Ahunbay and İzmirligil 2002). ICOMOS has also issued manuals for the management of cultural properties as well as making international charters accessible (ICOMOS 1964, 1990 and 1993).

Another influential organization, though not officially affiliated with any level of governmental organization, is the Getty Conservation Institute [GCI], located in Los Angeles and associated with the Getty Art Museum. They have included the topic of Site Management under the umbrella of conservation methods and general preservation practices for archaeological sites.[3] Their publications include practical information similar to those published by UNESCO and ICOMOS, while also including discussions on specific sites and hands-on approaches. Symposium and conference publications, sponsored by the GCI in partnership with other organizing institutions, provide a great deal of expert assessments and examples from around the world.

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[3] "The promotion of site management planning has long been a part of the Getty Conservation Institute's programmatic agenda." ("Building Consensus, Creating a Vision: A Discussion about Site Management Planning." *GCI Newsletter* 2001: 16: 3).

For instance, the publication of the 5th World Archaeological Congress in 2003, comparable to the previously mentioned 2002 ICOMOS publication, provides presentations on integrating archaeological projects and conservation issues (Agnew and Bridgeland 2006). This publication, along with publications of earlier conferences and workshops (De la Torre 1997; Teutonico and Palumbo 2002), has proven especially useful in researching management practices at various sites in Turkey. Few professionals choose or have the means to publish articles specifically on management and conservation issues at their sites because their historical or archaeological academic research projects take precedence. However, by facilitating conferences on specific management topics and inviting conservation professionals, as well as archaeologists and historians who have become de-facto site managers, the GCI provides a forum in which to discuss and share new ideas and issues. Finally, by publishing the presentations from these conferences other professionals and interested parties around the world are able to consult examples of management practices.

In addition to symposia publications, the GCI also publishes the *Getty Conservation Institute Newsletter* which provides many one-on-one interviews with professionals as well as interpretive articles about the theoretical context and background of site management planning. Kate Clark's article on "Preserving what matters: Value-led planning for cultural heritage sites," published in 2001, is a prime example of interpretive understanding and post-modern thinking supporting the field of site management. "Preserving What Matters" focuses on the recently developed method of *value-led* planning which extends the practical approach of *conservation* planning. While presumably written for experts in the field, the article nevertheless

presents a generic overview of the necessity of considering stakeholders and significance in the process of heritage management. It serves as a comprehensive introduction for all conservation enthusiasts and experts who are familiar with heritage management. This article is successful in stating the current issues in heritage management and discussing some preliminary methods and solutions that should be taken into consideration in order for the field to grow and succeed. While written over ten years ago, the defined value-led planning is still used as a model for management practices at archaeological sites and in the cultural heritage field (Dörter 2010: 5; Torun, et al. 2010b: 5; de la Torre 1997; Teutonico and Palumbo 2002).

1.5.2 The Discussion in Turkey

In addition to the practices, methods and manuals published by international institutions, there have also been recent publications on management issues at sites and by professionals working specifically in Turkey which provide insightful and exemplary forays into a still developing field in this region of the world. There has been a very recent publication by the Türkiye Bilimler Akademisi, in an issue of The Journal of Cultural Inventory [TÜBA-KED], which includes articles by a number of archaeologists about the management of their sites (Turkish Academy of Sciences 2010). The sites discussed provide useful examples of the different choices made concerning management issues at archaeological sites. For example, the article written about Arslantepe discusses specific issues about conservation including the structure which was built over the mud brick architectural remains. The Çatalhöyük article, authored by multiple team members, discusses various aspects including presentation of information, community participation, preparation of the

15

management plan and conservation issues. These topics are essential to the process of expanding the dialogue and debate amongst professionals in Turkey, beyond the academic and scientific research, to include the practical issues that come with managing a site. The one apparent limitation of this publication is simply its choice in language; while a few articles are in English, most are in Turkish. The choice of language may be considered beneficial in that it succeeds in promoting site management within Turkey and among Turkish professionals. However, it also succeeds in excluding international professionals who would bring a wider background and interpretation to the understanding and analysis of site management in Turkey. A bilingual edition may have been the optimal solution for all parties involved.

This publication, along with many management-related projects and research, reflect the growing desire to develop the discussion and to standardize the field in Turkey. An archaeological park has recently been established in Turkey at the site of Tilmen Höyük and there was a doctoral dissertation recently written by Müge Savrum at Istanbul University on the development of this project (Savrum 2012). Nicolo Marchetti, the archaeologist and site manager at Tilmen Höyük and a professor at the University of Bologna, has also published a book with Ingolf Thuesen on the management of archaeological sites. Marchetti is the director of excavations at both Tilmen Höyük and Taşlı Geçit Höyük, located on the İslahiye Plain, between Gaziantep and Adana, and simply through his professional experience he has become a de-facto expert on heritage management. He has turned both of these sites into Archaeological Parks in the past five years, Taşlı in 2010 (Benmayor 2010) and Tilmen in 2007 (Marchetti 2008b:13). The introduction to the book is a

brief discussion on heritage management and is written from the viewpoint of an archaeologist. As Marchetti states, the goal of this article and the entire book is not to focus on the "best practices in conservation, but in building articulated and effective action models" (Marchetti 2008b: 11). And instead of developing *value-led* planning, this short, introductory article delivers more scientific grounds for preservation and planning for archaeological sites. The interesting points which Marchetti makes are the encouragement towards transparency, interdisciplinary methods and the necessity of a "conscious strategy" (Marchetti 2008b: 13).

Another article written on specifically Archaeological Parks, by a Masters student from the Istanbul Technical Institute, and co-authored by her professor, contextualizes the topic within the urban environment of Istanbul and uses two urban, Byzantine sites as the comparative case studies: Küçükyalı and Saraçhane (Bayraktar and Kubat 2010). However, rather than approaching the topic from a conservation or heritage management perspective, they provide a very analytical approach from the perspective of urban and landscape studies. The argument that is laid out in this paper aims towards outlining the characteristics, criteria and requirements for a site to be considered a successful archaeological park using landscape and urban studies methodology. One of the successful aspects of this article is that the authors recognize the necessity to define what an archaeological park is and needs to be. It also cites the research by Mary Kwas, an archaeologist based in the United States, whose work focuses on the creation and definition of Archaeological Parks in America. The main requirements Kwas defines, and which Bayraktar and Kubat follow, include: education, recreation and tourism (Bayraktar and Kubat 2010: 2; Kwas 1986). These are important and useful standards for

assessing an archaeological park; however, this article does not clearly define any of the requirements or standards that should be set in terms of distinguishing an archaeological park from a publically presented archaeological site. Rather it focuses more on defining the usage and benefits of an archaeological park in a specifically *urban* setting and in comparison to urban *parks*, instead of archaeological sites.

The other important and relevant research on site management issues in Turkey focuses on the legal and bureaucratic framework which constrains and defines many of the development projects at heritage sites. For example, a good portion of Savrum's previously mentioned dissertation covers the legal framework for the development of the archaeological park at Tilmen Hoyuk. Another valuable research project is being completed by a research team from the University of Bologna, led by Luca Zan, a professor of management at the University. Their still, unpublished research attempts to identify and clearly define the management structure of heritage sites in Turkey, from the Ministry down to the site managers themselves. This is constructive research in terms of clearly presenting the situation and identifying the strengths, weaknesses and differences to site managers and heritage researchers involved in the process of cultural heritage development in Turkey. One of the members of this research team, Daniel Shoup, also completed his Doctoral Dissertation at the University of Michigan, part of which focused on the issue of stewardship and approaches towards management at archaeological sites in Turkey. A great deal of his research was gathered through interviews with managers, governmental bodies, NGOs and researchers and therefore provides a realistic account of the evolving perspective towards recognizing the necessity of cultural heritage management methodology in Turkey.

Due to the comprehensive quality of this research as well as the convoluted nature of heritage legislation in Turkey, this thesis will only allude to relevant legislation when necessary in the course of planning but will not spend time dissecting the meaning, connotations or usage of the laws; a task better left to experts with such defined research objectives. Instead, this thesis will aim to contribute to the development and practical application of conceptual definitions concerned with conservation, presentation and interpretation issues and will attempt to provide a constructive framework for the management of Alalakh and the coordination of the Amuq Settlements Archaeological Park.

1.5.3 Management Plans

Another form of publication that focuses on practical management issues and is beginning to gain a foothold at sites in Turkey is the *site management plan*. To this date, management plans have been written mainly for sites being nominated for World Heritage status or for sites that had been previously declared. This type of document facilitates the integration of all development projects, methods, definitions, interpretations and whatever else may constitute the identity of the site and is an important first step in the process of managing a site; "Once the decision is made to manage a resource actively, a management plan should be prepared that documents the rationale for the treatment and describes in detail how the management is to be implemented […]" (McManamon and Hatton. 2000: 8-9).

However, even more productive than the printed-out, final product is the process of creating the plan. This process requires a multi-voice authorship and collaboration between experts, local communities and other stakeholders because the

writing of a management plan necessitates the constant discussion, debating and compromising on all decisions. This discussion is often not initiated during the regular excavation process or even during the process of installing visitor facilities. All possible factors, options and opinions play a role in the decision process because the management plan entails extensive detail and a comprehensive review of all previous, present and future plans for the site. All stakeholders should be consulted and their needs should be taken into consideration so that no viewpoint is left unrecognized.

Current guidelines that have been published and circulated internationally have been created by either consultants or national organizations (Australian Heritage Commission 2001a, 2001b; Australian Heritage Commission and Australian Committee for IUCN 1998; Canada's Historic Places 2004; Orbaşlı 2009; Ringbeck 2008). Internationally accepted standards and guidelines for writing management plans for cultural properties have yet to be declared by UNESCO; however there are plans to publish such a document in the future (UNESCO 2011: 90).[4] Management plans and nominations for World Heritage status are usually written by the scholars and professionals involved with the site in question, while the format and often the expertise is provided by professionals from the World Heritage Centre. The *Operational Guidelines*, published in 2008, and the updated 2011 publication, *Preparing World Heritage Publications,* outlines the nomination process and application required for World Heritage status. The structure of the nomination application provides a useful guideline for structuring management plans since many of the required

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[4] The current document focuses on natural properties (IUCN. *Management Planning for Natural World Heritage Properties: A Resource Manual for Practitioners*. IUCN Programme on Protected Areas, Switzerland. 2008)

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sections in the nomination include "information about the condition of the property and a series of commitments for future protection, management and monitoring" (UNESCO 2011: 91).[5]

As far as the realization of such management plans and related projects, Turkey may seem to be lagging behind in their efforts to present and conserve heritage sites effectively, as compared to some countries, especially regarding Turkish-led excavations. Nevertheless, it can be noted that there is currently a unique situation in Turkey since the Ministry of Culture and Tourism has included the requirement of a management plan for archaeological sites into the legislation (Onur 2011: 7) and defines the document thus:

> 11) 'Management Plans' which are reviewed in every five years including the budget, annual and five years based implementation phases of the conservation and development plans, are prepared for the protection, revive and evaluation of the management areas by taking into account the operational project, excavation plan and landscaping projects or conservation plans.
> Article 3 in Legislation 2863, Ministry of Culture and Tourism, Turkey, 2004

The Additional Article 2, added to the law in 2004, details who is responsible for the writing and implementation of the document and Section (c) specifically addresses "monumental assets" or "immovable cultural properties." Though this is now a standard expected from all sites in Turkey, there is no apparent support, financial or administrative, for such implementation at sites which are not in the nomination process for World Heritage status. The sites which are applying for inscription onto the World Heritage List have been required to write management plans as part of the

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[5] There are a few alterations to certain accepted terms; for example, a 'Statement of Significance' is usually the accepted term in management plans, but for World Heritage nominations the term has been reclassified as 'Outstanding Universal Value' due to its need to not only state why the site should be protected but also why it is a globally unique site that deserves to be listed as a World Heritage site (UNESCO 2011: 56).

process, with the consultation of experts, while other sites have only preliminary plans, and for the majority of sites, a management plan still does not exist. "In many of the most important touristic archaeological localities management plans have – surprisingly – been lacking thus far (Schuster 2008)" (Marchetti 2008b:13).

The first site management plan for a site in Turkey was written for Çatalhöyük (Çatal Höyük 2004). It was written in coordination with the TEMPER project.[6] Currently undergoing its renewal after five years, it is being edited in coordination with the government for application for World Heritage status.

In 2009 a site management plan was written for the site of Troy by Elizabeth Riordan, a professor of Architecture at the University of Cincinnati, assisted by two of her students and in direct coordination with the archaeologists (Riordan 2009). Riordan had extensive knowledge of Troy due to her personal involvement and work at the site in previous seasons and so was not a foreign consultant brought in specifically to develop a management plan. A preliminary management plan has also been written for the site of Zeugma, by Işılay Gürsu and Ece Okay, while summer interns, and overseen by Dr. Gül Pulhan. This document briefly covers all the required topics and outlines the various issues affecting the development of the site (Pulhan, et al. 2007).

This past year an official management plan was written for the Historic Peninsula of Istanbul, a World Heritage Site since 1985 (UNESCO WHC 2012). Due to the tentative position of the site on the 'In Danger' List of the World Heritage

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[6] "The 'Temper' project, ('Training, Education, Management and Prehistory in the Mediterranean') is a Mediterranean-wide heritage project funded by the European Union […] under the Euro-Med Heritage II Programme" (Louise Doughty. "The Temper Project" Çatal Newsletter 9. Accessed at Çatalhöyük 2011. http://www.catalhoyuk.com/newsletters/09/temper.html)

Centre, the process was initiated by the Ministry of Culture and Tourism and the consulting committee and the governorship of the district submitted the final draft in 2011; its approval by the WHC remains to be confirmed. And most recently a plan is underway for the World Heritage site of Aphrodisias, located along the Aegean coast of Turkey, near Izmir. Both of these plans, in addition to the current revision of the plan for Çatalhöyük was initiated and is being organized through the Ministry of Culture and Tourism, mainly due to their position or application to World Heritage status.

In terms of theses being written on the subject of management plans, another Koç University Master student, Gizem Dörter, wrote a thesis in 2011 on the management of the Upper Bosporus. The first half of the thesis is an extensive document on the entire history of the region, spanning from ancient, to Roman and Byzantine, to Ottoman and, finally, the early Republican years (Dörter 2011: 14-185). The second half of the thesis then follows the outline of a management plan for the entire area. However, rather than attempting to create a complete site plan, most sections are instead an instructive guide for what should be included in the relevant section. This is a useful method for outlining the type of information necessary for a successful management plan when the site in question has not yet been legally defined, nor has a comprehensive project been officially initiated. Rather this thesis is then a proposal for the recognition and organization of historically and geographically linked areas that are severely under threat.

Unlike the Upper Bosporus, Alalakh and the Archaeological Park is an existing and legally defined project that has been initiated. Therefore, this thesis aims to be more specific in addressing the issues, potentials and proposals for

development projects at the archaeological site of Alalakh. The other aspect which this thesis has attempted is the use of comparable practices and projects from other sites in Turkey and in nearby regions in order to provide a local framework in which to place the proposals and perspective on the management needs of a site currently being organized, excavated and with plans to be developed for the public.

The final point to be made about management plans, specifically in Turkey, is that in order for the field of Cultural Heritage Management to develop in a constructive manner site management plans must be shared and be made more accessible. The formats and the process should also be standardized and transparent, while recognizing that every site has its own specific concerns and circumstances.

2 Identification and Description

2.1 Geographic Location and Geology

GPS Coordinates: 36° 14' 23.90' N   36° 22' 52.75' E

The mound of ancient Alalakh/Tell Atchana is located in the modern-day Republic of Turkey, within the southern province of Hatay which lies along the eastern shores of the Mediterranean (Map 1). Alalakh is located 20 kilometers from the city of Antakya (ancient Antioch) in the west, and approximately 120 kilometers from the Syrian city of Aleppo in the east (Map 2). The site measures 750 by 325 meters (22 hectares) and rises nine meters above the level of the surrounding plain (Alalakh 2011).
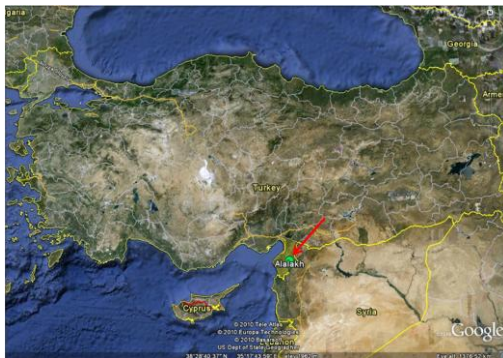
Map 1 The Location of Alalakh in Turkey

Map 2 Modern boundary of the Hatay Province and the Republic of Turkey and the location of Antakya, Aleppo (both in blue) and Tell Atchana (green).

Currently, Tell Atchana lies near the major bench of the Orontes River in the Amuq Valley at a distance of approximately 500 meters; however, archaeological and geological surveys of the surrounding environment have shown that the ancient site

was once situated directly on the shores of the ancient route of the Orontes River (Figure 1). Due to natural processes and erosion the path of the river gradually changed course over time.[7]
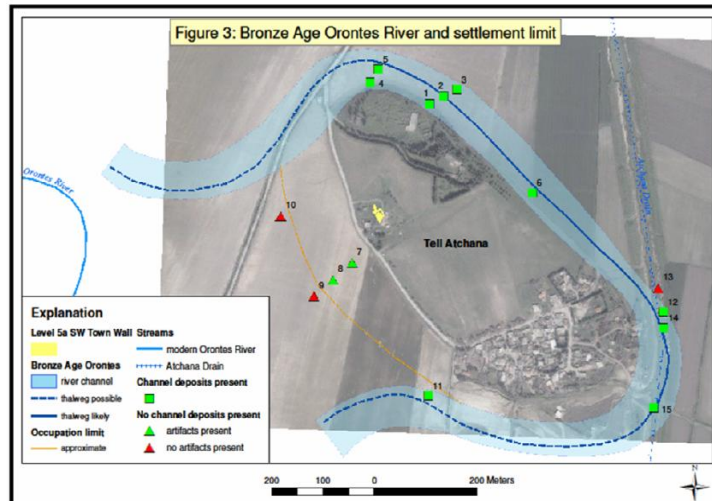
Figure 1 Results of the geo-archaeological fieldwork showing the possible location of the lower city and its relation with the old riverbed of the Orontes, D.Ryter (Yener in Yener, ed. *in prep*)

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[7] This change in the landscape is proven through scientific analyses of core samples (see Batiuk 2007) and local pottery which reflect the geological and mineral makeup of the local soil through the study of its clay and temper (see Acerol 2011).

2.2 Legal Designation

2.2.1 Protected Areas

Alalakh has been declared a First and Third Degree Archaeological Site (see the locations of these boundaries on Map 3). The official document declaring these designations for the site is held in the archives of the Hatay Archaeological Museum.

Archaeological site (First degree area)

The legislation states that no building or any form of intervention is permitted and the boundaries of the protection zone need to be indicated on a city or town plan. Over time, existing buildings in such areas are to be removed to new locations provided by the State. No tree plantation or intervention, including agriculture, is permitted. It is the duty of the Ministry of Culture and Tourism to provide adequate fencing for the boundaries of such areas and to appoint a guard. The Ministry is also obliged to provide information panels for areas of this designation.

Archaeological site (Third degree area)

Building is permitted in third degree areas, but only with Conservation Council (Koruma Kurulu) approval and provided that the excavation is supervised by the museum authorities (in the event of any archaeological evidence the Conservation Council has to be informed). With the approval of the Conservation Council, permission may be granted for interventions supporting tourism activity such as car parks, ticket booths, lavatories and foot paths. With permission from the Ministry of Culture and Tourism, a café or restaurant may be built as long as the plan is approved by the Conservation Council.[8]

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[8] This translation was taken from the Zeugma Management Plan but the official Turkish Legislature is Karar No. 658 and can be found at http://teftis.kulturturizm.gov.tr/belge/1-84962/658-nolu-ilke-karari-arkeolojik-sitler-koruma-ve-kullan-.html
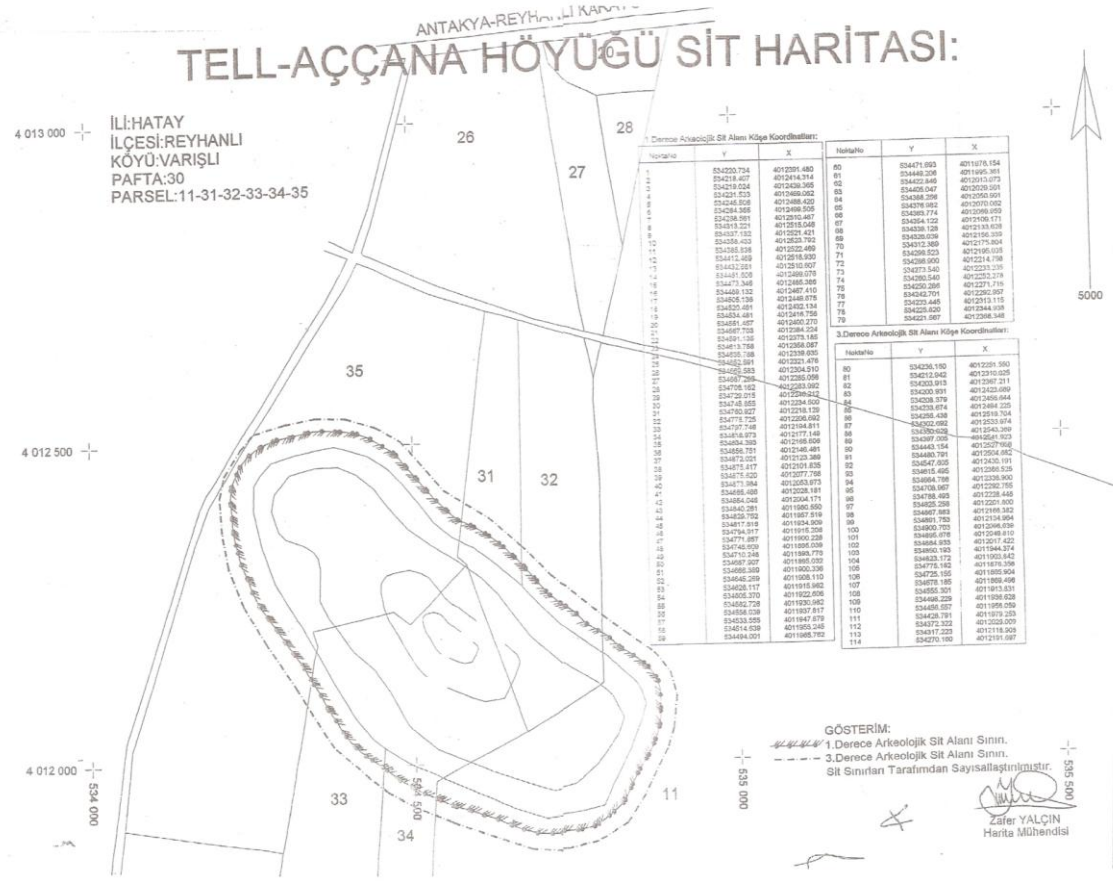
Map 3 Boundaries of the First and Third Degree designated areas of Tell Atchana

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2.2.2 Ownership

The following Map (4) shows the current, private ownership of the land parcels that comprise the mound of Tell Atchana. Since these parcels overlap with the First and Third Degree protected boundaries any construction or renovation projects are under the jurisdiction of the Ministry of Culture and Tourism. Therefore, while these areas are privately owned, technically, many governmentally imposed restrictions and limitations remain due to the status of the mound as a protected, archaeological site.[9] The law concerning expropriation protocol can be referred to in Law 2863: Article 15.

Map 4 Designated ownership of land parcels of Tell Atchana

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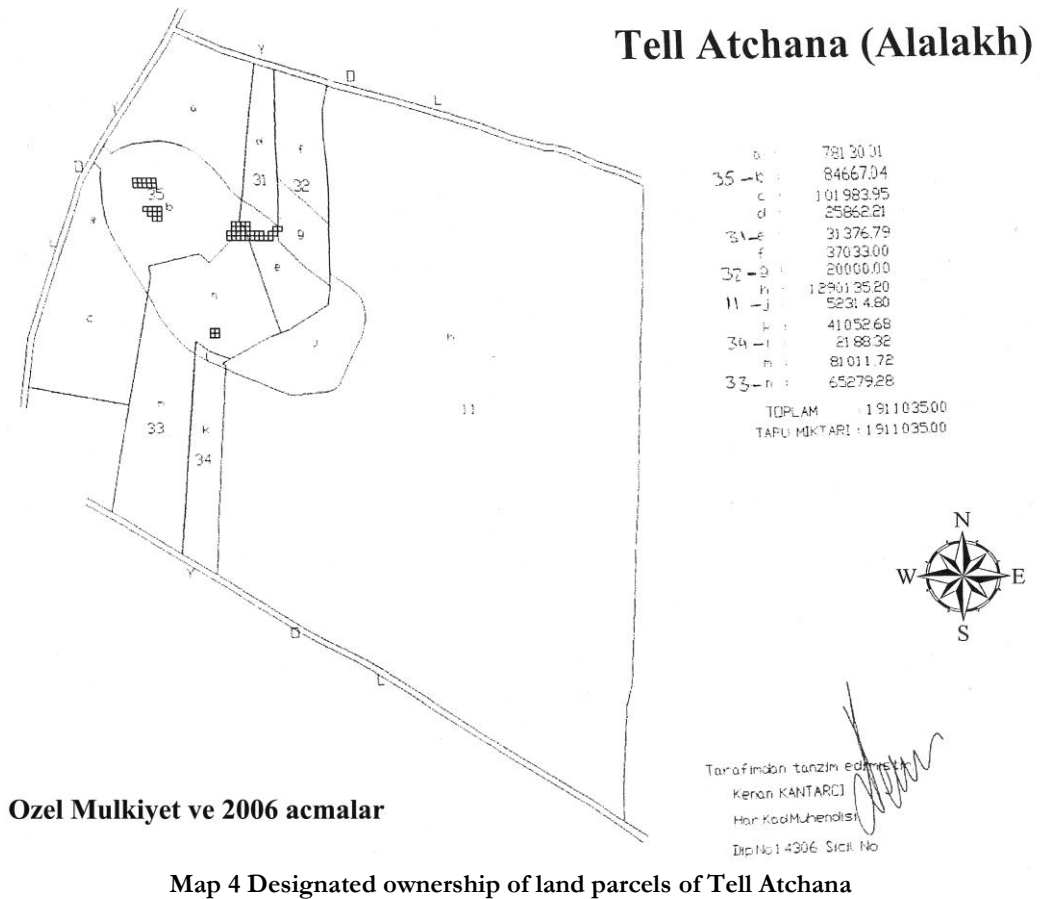
[9] See Section 4.3 for further discussion on land ownership issues.

2.3 Boundaries and Buffer Zone

As outlined in UNESCO's *Operational Guidelines,* Article 104, a *buffer zone* is an extension of the boundaries of the designated site in order to protect the surrounding landscape from development which may compromise the integrity of the site.

> For the purposes of effective protection of the nominated property, a buffer zone is an area surrounding the nominated property which has complementary legal and/or customary restrictions placed on its use and development to give an added layer of protection to the property. This should include the immediate setting of the nominated property, important views and other areas or attributes that are functionally important as a support to the property and its protection.
>
> Article 104, Operational Guidelines, UNESCO, 2008

The designation of buffer zones has been used at sites such as battlefields where the surrounding environment plays an integral part in the interpretation of historical events and sites such as Stonehenge in the United Kingdom (Stonehenge 2000: 3.2.58) where the landscape provides an authentic context in which to understand the monument. In 2006 the designation of a buffer zone was recommended by the World Heritage Committee for the Historic Peninsula of Istanbul (UNESCO 2006: 9). The proposed buffer zone would serve to protect the viewscape including the northern shoreline of the Golden Horn and the Asian shoreline across the Bosporus. The surrounding landscape is integral to the significance and context of the Historic Peninsula for many reasons; for instance, it played a significant role in the choice of location by Constantine in the 4th Century A.D. as well as having a significant effect on the historical events of the city and the empire in the following centuries.

In the case of Alalakh and the development of the Amuq Settlements Archaeological Park, planning for the designation of a buffer zone should be seriously considered and integrated into the planning process. First and foremost, a

proposed buffer zone should preserve the sightline between Tell Atchana and Tell Tayinat.

Currently, the landscape of the Amuq Valley is comprised of farmland. However, the present project to enlarge the road between Antakya and Aleppo, in Syria may seriously threaten the current situation because with a more developed highway comes more gas stations, the presence of which is already beginning to be felt, as well as more commercial industries such as hotels or shopping malls. However, for the ancient context of Alalakh to be understood the surrounding landscape and viewscape must be preserved. Information regarding the original presence of the Orontes River running between the two mounds in the Bronze and Iron Age will be better understood with an unobstructed view of the valley connecting the two sites. The landscape plays a role in determining the significance of Alalakh and therefore should be included in the legally protected boundaries of the site.

Legal designations must be made in consultation and with the approval of the local Committe Board in Adana as well as other stakeholders, local and governmental. The protection of these areas should be planned with sensitivity towards the local community, in that it will not be detrimental to pursuing financial opportunities, thereby creating unnecessary ill-will toward the excavations and the Archaeological Park. A balance should be met between preserving an authentic context for the sites and not interfering in local development planning opportunities.

This buffer zone should also be incorporated into the interpretation panels on-site and in the exhibits in Woolley's Dig House so that users are made aware of the connection between Atchana, Tayinat and the surrounding landscape (see Section

6.4.2). The following Figure 2 shows a preliminary suggestion for creating a buffer zone. A more official designation should be consulted and created with the approval of the local landowners and governmental bodies.

Figure 2 Current designated boundaries of Alalakh and Tayinat with a proposed extension for buffer zone
(Base image and map used from Maner's Plan (2010a) with designation added by author)

2.4 History of the Site

According to Woolley's chronology, the ancient city of Alalakh dates to the Middle to Late Bronze Age, circa 2200-1300 B.C. (Woolley 1953) and served as the capital of the Mukish Kingdom, a small regional state (Alalakh: *Introduction*). Woolley identified seventeen levels, XVII being the oldest level and up through the most recent Level I (Stein 1997: 55-56). The newest excavations are attempting to reassess Woolley's defined chronology with strategically located stratigraphic trenches in Area 1, amongst the remains of the Level IV and Level VII Palace remains. Additionally, in order to achieve a horizontal exposure, excavations have been extended outside of this area to include more varied remains outside of the palace district on the mound (Akar 2012: 12).

In addition to numerous, seasonal reports, the process of excavations in this region and specifically at Alalakh are elucidated by Woolley in two main publications: *A Forgotten Kingdom: A Record of the Results Obtained from the Recent Important Excavations of Two Mounds, Atchana and al Mina, in the Turkish Hatay* was published in 1953 and two years later, in 1955, Woolley published his more academic account of the excavations in *Alalakh: An Account of the Excavations at Tell Atchana in the Hatay, 1937-1949*.

After Woolley's research Alalakh continued to be a source for further academic research and remains an invaluable subject due to the recommencement of excavations in 2003. The first volume on the most recent excavation results and analyses of the stratigraphy was published in 2010 and the second volume is currently in preparation. Also, much academic research is being completed presently which will assist in the integration of the excavated findings, scientific analyses and stratigraphy

of architectural remains including: Murat Akar's doctoral dissertation on the Late Bronze Age stratigraphy (Akar 2012), Gonca Dardeniz's master's thesis on the scientific examination of the Late Bronze Age craft quarter and firing technology (Dardeniz In prep.), Müge Bulu's pottery analysis of a Middle Bronze Age kitchen context (Bulu In prep.), among many others.

Using these extensive publications and research, a summarized and comprehensive history of Alalakh should be included in this section in order to expand on the historic significance of this archaeological site. In the development of a management plan this section would best be served if written by an expert due to their immersion and familiarity with the material. Therefore, due to the focus of this particular thesis on the presentation and conservation of these historic values, as oppose to contributing to the academic debate and discussion on the historical understanding of the Bronze Age at Alalakh, an extended history of the archaeological data will not be attempted.

2.5 History of Excavations

The archaeological site of Alalakh, on the mound of Tell Atchana, was first excavated by Sir Leonard Woolley from 1936-1939 when Hatay was a French mandate and continued after World War II from 1946-1949 (Alalakh 2011: *Introduction*). After finishing his excavations at Ur he shifted his research to the site of Alalakh. This site on the eastern shores of the Mediterranean provided a site at the 'crossroads' of Syrian, Mesopotamian, Aegean, Cypriot, Anatolian and even Egyptian influence and interactions. The site was chosen from the numerous sites in the Amuq Valley which had been surveyed by James Henry Breasted and Robert Braidwood

(Akar 2010: 73) because of its critical and commanding location within the Amuq Valley and along the Orontes River and therefore its likely role as the capital kingdom in the plain (Woolley 1953: 21).

The Oriental Institute's Amuq Regional Survey was reactivated by Aslıhan Yener in 1995 and after five years, during which the number of documented sites were doubled, preparations began for the new excavations at Tell Atchana in 2000. The first step was to collect the excavation information and material from Woolley's excavation and then organize, update and digitize all of the data. The reordering of the pottery stored in Woolley's House was executed in 2001 in coordination with the Hatay Archaeological Museum.

Once this was achieved, in 2003 excavations were begun near the previously excavated area as well as farther down the mound. These newly excavated areas allow for further analysis and understanding of the stratigraphy of the entire site as well as including access to more archaeologically scientific research, which Woolley did not have access to fifty years ago. Residue analysis, zooarchaeology and isotope analysis on teeth and bone are some of the methods being applied to Alalakh and will provide further insights into the structure of the culture, society and technology. Excavations were conducted in 2003 and 2004 under the jurisdiction of Oriental Institute at the University of Chicago and then re-initiated in 2006. The current excavations at Alalakh are under the jurisdiction of Dr. Aslıhan Yener, a professor at Koç University in Istanbul.

3 Significance and Values

3.1 Statement of Significance

Alalakh is the Bronze Age capital of the Mukish Kingdom dating to circa 2000 – 1290 BC. Its prime location on the ancient highway, traversed by people and goods, through the Amuq Valley and along the Orontes River, connected the Mediterranean to the interior of Mesopotamia and Anatolia and defined the capital as the epicenter of cross-cultural trading, interactions and influences between the great empires of the Hittites, Egyptians and Assyrians. To this day the site retains its distinctive position at the border of Turkey and Syria and shares in the complex heritage of the region through its role in the development of cultures in the Amuq Valley. The continued study and management of the site is essential due to its role as the lynch-pin in Near Eastern Chronology. The remains excavated by the prominent British Archaeologist, Sir Leonard Woolley, in the early 20th century as well as the current excavations led by Dr. Aslıhan Yener allow for a outstanding presentation of the modern day history of archaeology in the Hatay province.

3.2 List of Values

Values[10] are the aspects of the site in which the significance of the site is embedded. These values should include all possible aspects of the site which can be identified as contributing to the overall importance and distinctive nature of the site in question.

- **Archaeological:**

  Alalakh is first and foremost an archaeological site. The prior and current excavations provide opportunities to develop historical and scientific research about the ancient history of the Eastern Mediterranean during the Middle to Late Bronze Age. The current excavations allow the training of new archaeologists as well as allowing access to the archaeological process by presenting the space to the public. The previous excavations conducted by Sir Leonard Woolley place the site not only in the ancient history of Turkey but also in the modern day history of archaeology in the Near East. Another important contribution to the development of the field of archaeology has been the methods employed by the team members who are distinguished for their precise documentation, advanced research and coordination.

- **Historical**

  Alalakh plays a crucial role in the chronology of the Bronze Age history of Anatolia and the Near East. The remains and findings such as an impressive collection of tablets show how it once served to connect Syrian, Hittite and Egyptian empires, among others. These gaps and connections are important links in identifying the cultural and political forces in the 2nd and 3rd millennia

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[10] Comparable to the terminology: 'Defining Characteristics' used in *Operational Guidelines* (UNESCO).

B.C. Alalakh also plays an important role in the piecing together of the history of the Amuq Valley, linking it to various other sites, such as the neighboring mound Tell Tayinat which was located on the opposite shores of the Orontes River.

- **Scientific**

  The scientific value of Alalakh is comprised of the projects, processes, methods and research accomplished by various students, experts and professionals. The research at Alalakh has motivated geological and archaeological surveys of the surrounding environment in order to understand the ancient landscape and climate, to identify migrations of people and animals, to locate the origins of ceramic and metal production and thus to contribute to the larger narrative of the ancient history of Alalakh and the Amuq Valley.

- **Aesthetic**

  The aesthetic value of Alalakh is embedded in the artistic creations and productions of the ancient culture such as murals, royal busts and stone guardian lions unearthed by Sir Leonard Woolley. The ascribed locally made objects, in addition to the extensive collection of imported objects, are the culmination of a structured and developed system of artistic production in the Bronze Age.

- **Educational**

  Students are given the opportunity to work on-site as trench supervisors, in charge of managing workers and the excavations in order to gain intensive field experience and understanding of archaeological processes. Various research projects have been completed or are currently under development by

professionals and students. Many prospective subjects remain to be studied as future thesis topics and professional research projects.

In addition to the excavations, experimental archaeology is an important aspect of the research conducted at Alalakh due to the conclusions that have been drawn about the production, construction and burning of mud-brick architecture as well as the usage of certain tempers in ceramic production, among other results. Through the publication and presentation of past and future projects, the gathered information and analyses will greatly contribute to the archaeological community's understanding of past processes.

Also, by organizing and leading programs for local students and community members, including tours, activities or cultural events, this value can be expanded from the academic sphere to also include members of the local community.

- **Social**

The social value of Alalakh and its excavations should be defined in the sense of how it benefits the society as a whole. By sharing the excavated remains and analyses through opening the site to public interpretation Alalakh can provide a didactic forum and assist in advancing the general knowledge of archaeology and of the ancient history of the Near East. Also, through creating programs specifically for the local community Alalakh can integrate itself into the society and contribute to the development of a local, communal identity.

- **Economic**

The development of Alalakh will contribute to the growing tourism development in the Hatay region as well as providing opportunities for the local

community to develop projects and skills. The excavation provides a steady

opportunity for seasonal employment for members of the surrounding villages.

Also, through community outreach and educational programs the Alalakh

project members have the opportunity to make a sustainable impact on the

community that can exist outside of the excavation season and contribute to the

economic potential of the local communities.

- **Group**

  The final value embedded in the archaeological site of Alalakh is how it

  contributes and is supported by surveys and excavations of other ancient sites in

  the Amuq Valley, especially the project and excavations at the neighboring site

  of Tell Tayinat. Working in conjunction with one another through consultation

  and the sharing of results will strengthen the understanding of the region as a

  whole over the past five thousand years. The presentation of these sites as one

  Archaeological Park will allow non-experts to understand the connections and

  the continual inhabitation of the Amuq Valley.

3.3 Criteria

The following criteria for declaring Outstanding Universal Value, as defined by

UNESCO in *Operational Guidelines,* Article 77, are met at Alalakh:[11]

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

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[11] Each criteria met by Alalakh should be explained and elaborated upon by an expert from the project so that the reader may better understand specifically how these criteria are met and not be assumed to have a detailed understanding of the site and its history.

3.4 Assessments of Authenticity and Integrity

Both an Assessment of Authenticity and of Integrity are required sections in UNESCO's Operational Guidelines for World Heritage Nomination Applications (UNESCO 2008 Annex 7: IIL: 127).

3.4.1 Assessment of Authenticity

In accordance with the Nara Document (1993) **Authenticity** *is a value that should be prioritized at all sites yet defies strict definition, depending on the particular site, present conditions and diversity of meanings.*

Authenticity should be defined at Alalakh in terms of how the ancient, excavated remains and the twentieth century historic structure have been preserved and how they are able to convey an honest depiction allowing for interpretations by both professionals and non-experts. The level of authenticity will be threatened if reconstruction projects are planned without consideration of conservation needs. A continual reassessment of authenticity should be completed throughout the planning process and specific instances should be evaluated in terms of how particular projects may affect the ability of Alalakh to convey an authentic experience and interpretation.

3.4.2 Assessment of Integrity

Integrity is a value defined in UNESCO's Operational Guidelines (2008) in Article 87 as "a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes." Assessment is required in order to attest to the ability of the site to maintain and adequately represent the values and characteristics of the site, the combination of which generates the declared significance.

Alalakh's level of **Integrity** may be maintained with a strict conservation policy and continual reassessment of practices and choices affecting the veracity of the remains and the presented information. The percentage that has been lost due to the period since Woolley's excavations in the early twentieth century, during which the site was left to the elements, cannot be regained and should not be rectified. Instead, the preservation policy should be concerned with the present remains and the prevention of further loss of Integrity. Any archaeological, reductive processes should be planned in accordance with adding to the new body of information and should minimize its affect on the destruction of the presentation of previously excavated remains. Integrity should also be an essential element in the restoration and presentation planning process for the designated, historic Woolley Dig House.

3.5 Spirit of Place

Spirit of Place, as defined in The Quebec Declaration (2008), is an attempt to develop the term Setting, presented in the early Xi'an Declaration (2005), in order to capture the essence of the relationship between the heritage site and its surrounding environment, including the natural landscape as well as any human, aesthetic or spiritual aspect. When defining the Spirit of Place it should embody all tangible and intangible features of the site. The preservation of the designated

Spirit of Place should then be an inclusive, diverse and multidisciplinary process. While UNESCO's Operational Guidelines (2008) do not specifically require such a statement, the guidelines do recognize the importance of such intangible attributes (UNESCO 2008: IIE: Article 83: 22) .[12]

The *Spirit of Place* should be recognized and preserved at Alalakh through active planning amongst managers in accordance with stakeholders' interests. The natural landscape and the history of the Amuq Valley play one key role while the integral development and study of the neighboring Tell Tayinat, in addition to other surveyed and excavated mounds in the region, comprise another aspect which contributes to the Spirit of Place at Alalakh. Other aspects should be identified and addressed through programming for local communities and educational objectives. The development of the site for presentation purposes should reflect the Spirit of Place as defined by a continual process and open dialogue amongst planners and stakeholders at Alalakh.

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[12] This section on defining the Spirit of Place is not a required MP section but is a way to articulate value in a different way. After a lecture and discussion with the Heritage Management Professional, Giora Solar, in Istanbul during the Spring of 2011, the importance of defining and understanding the Spirit of Place was realized and as such it was decided to include it in this particular management plan study.

4 Management Policies

4.1 Research and Excavations

4.1.1 Ongoing Scientific Excavations

A plan should be prepared in order to establish a timeframe for the excavations. If an end date is currently unable to be foreseen then a short-term plan should be included that identifies the immediate goals of the excavation. When an end date or a long-term plan is able to be defined this section of the management plan should be edited and updated with the most current plan. The following Map 5 shows the most recent status of the excavation area at Tell Atchana.

4.1.2 Management

- Director: Aslıhan Yener

- Senior Field Supervisor: Murat Akar

- Ceramics Team Leader: Mara Horowitz

- Senior Registrar: Çiğdem Maner

- Cypriot Ceramics: Ekin Kozal

- Zooarchaeology: Canan Çakirlar

- Assistant Field Supervisor: Nurettin Bataray

- Conservation Supervisor: Gonca Dardeniz

- Sherdyard Supervisor: Müge Bulu

- Camp Manager: Gül Bulut

Local Employees

- Compound and Site Guard: Berati Sönmez

- Summer and Night Site Guard: Necati Ceylan
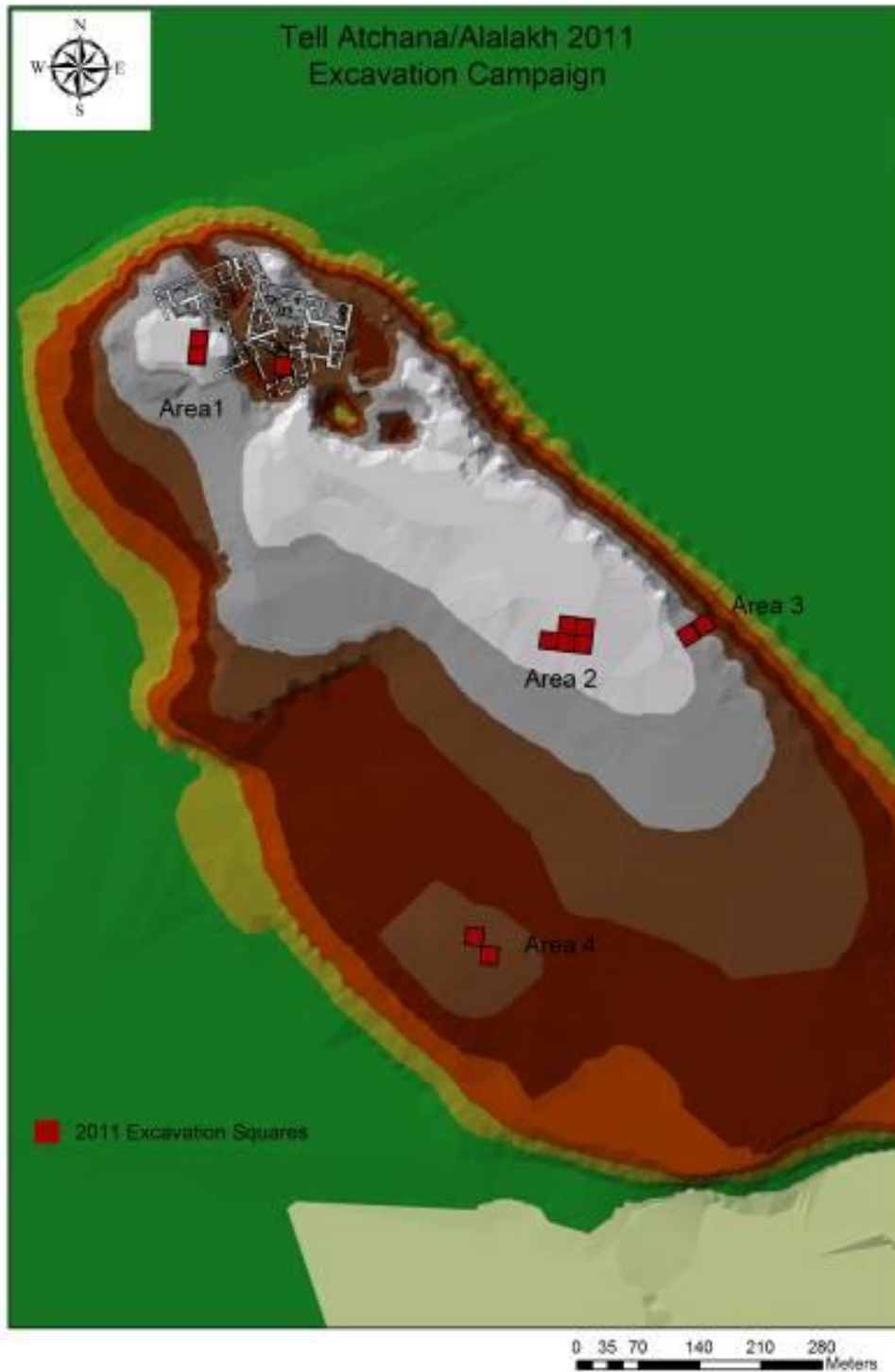
Map 5 2011 Tell Atchana Mound Excavation Areas
(Courtesy of Murat Akar)

4.1.3 Information Archive

The following lists all the present locations of storage and archives, including small finds, architectural fixtures, study material, display material, journals (Woolley), physical documentation and database storage. Any plans for data management should be included in this section as well the status of the current, comprehensive database, including the level of accessibility of the data by outside scholars.

Location	Present Excavations	Past Excavations
• Antakya Archaeological Museum, Hatay Turkey	X	X
• Depot at the excavation compound, Tayfursökmen, Hatay, Turkey	X	X
• Archives and Study Collection at the Archaeological Laboratory at Koç University , Istanbul, Turkey	X	
• British Museum, London, UK		X
• Ashmolean Museum, Oxford, UK		X
• Archives at University College of London, UK		X

4.1.4 Website

A website for Alalakh exists (www.alalakh.org) and is kept up to date with images and information from the latest excavation seasons and current research projects. It includes extensive explanations of the history of the site and various experimental archaeology projects. Links to other excavation websites and resources are also listed. As the management plan is updated and approved, it should be posted to the website and made available for the public in order to maintain transparency in the planning process. Also, information specifically directed to visitors should be included as a additional section of the website when the Alalakh is opened to the public, complete with location, accessibility, visiting hours and site information. As the ASAP project is developed a separate website should be designed, including all this information and linked to the websites of Alalakh and Tell Tayinat.

4.1.5 Bibliography

A bibliography should be added as an appendix that lists every available document with information concerning Alalakh including articles and studies that may still be in progress. A current list can be obtained from the website (Appendix E). This list should be update annually or whenever new documents are available.

4.2 State of Conservation

4.2.1 Present State

The core objective of the current excavations at Alalakh is to reassess and refine Woolley's chronology of the site. The new trenches in Area 1 have been positioned in open areas which are adjacent to architectural remains from Woolley's excavations but do not interfere with the actual remaining structures. For instance, Trench 32.57 was situated in the courtyard of the Level IV Palace and Trench 33.32 was placed in the courtyard of the Level VII Palace (www.alalakh.org) (Figure 3). For the most part, this sensitive placement of the new trenches has allowed for a dual presentation of Woolley's remains and the new excavations. However, there have been areas where the new excavations have threatened the stability of Woolley's remains. In Trench 33.32 the process of excavating and removing significant amounts of soil weakened the foundations of the Level VII Palace architecture. During the 2011 Season measures were taken to temporarily support the remains and protect them from further deterioration until a more sustainable method could be devised and afforded (see Section 4.4.2).

A section of the remains from Woolley's excavations was preserved through a protective roof, which was placed at the site at an unknown date, presumably by the local museum or ministry office,[13] and repaired in 2006 (see Section 4.4.1). Though this structure is inadequate by today's standards and protects only a small percentage of the remains on site, it has made a significant impact on the remains it does cover. When compared to the structures which have remained unprotected, the

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[13] An inquiry was made to the Hatay Archaeological Museum but there appears to be no record of the structure in museum archives.

preservation level is extremely high, visible through the remaining height of the mud brick walls and the absence of plant overgrowth (Photo 1 and Photo 2).

The current development project prioritizes a new structure which would cover more of Area 1 and be adaptable as new excavations demanded (Appendix B-2). The other priority in this development project is the preservation and restoration of Woolley's Dig House, located next to Area 1 at the northern entrance to the mound (see Section 6.5). These two projects have become the main incentives for acquiring funding for the development of Alalakh and the ASAP Project. The existing funding for Alalakh is focused on the continuation of the current excavations and facilities for the team members such as research laboratories and dormitory facilities. Planning has begun in conjunction with the management at Tell Tayinat in order to acquire funding for the Amuq Settlements Archaeological Park Project which would prioritize preservation measures at both sites.[14] The funding of the restoration of Woolley's Dig House has, to this point, been treated as a separate project and can be proposed as an independent funding opportunity so that funds can be specifically designated for the immediate restoration actions.

In addition to the issues of funding, the other factor that affects the conservation, presentation and sustainability of Alalakh is the relationship between the project and the local communities. As will be discussed in more depth in Section 4.3.3, there are two main communities that are affected by the excavation and the development project. The village on the mound, Tell Atchana, has been threatened due to governmental restrictions of building on historic mounds even though the

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[14] A comparable protective structure has also been planned for the site of Tell Tayinat (see Section 5.4 Tell Tayinat). As of 2012, a Kaplan Fund Grant was awarded for conservation projects at both sites.

village has been there since Woolley's excavation project in the early twentieth century. The impact of increased tourism in the area will also affect the identity and integration of the local communities. Stakeholders and representatives from the communities must be included in the planning process so that any impact on the area is positive rather than negative and so that the project does not have a one-sided benefit. There may also be issues which only community members are aware of during the offseason and thus their contribution is essential in order to create a sustainable site.

Figure 3 Location of new trenches (in Red)
in relation to the remains from Woolley's Excavation

Photo 1 Architectural Remains under
current structure

Photo 2 State of Architectural Remains
outside structure versus underneath the
structure

4.2.2 Factors Affecting the Property

A SWOT analysis is a standard section for site management plans, though differing organizations of the terms may exist,[15] and provides an outline of the various issues and aspects of the site. The following chart outlines the various strengths, weaknesses, opportunities and threats (SWOT) of/to the excavation and development project at Alalakh and in some cases those that affect the development of the Amuq Settlements Archaeological Park Project. This section should be edited and added to with the consultation of stakeholders and a detailed overview of the excavations, project and community.

	SWOT Analysis
• **Strengths**	- Ongoing excavations and survey project - Generous sponsors and funders of the excavations - Long history of the site and excavations due to the connection with Woolley - Digitalization of material finds and database - Collaboration with other excavations - High rate of publication - Scientific methods of excavation - Experienced, cross-disciplinary team - Good relationship between the excavation team and the local community members
• **Weaknesses**	- Lack in funds for development project - Tense relationship between the Atchana village and the *government* over issues such as land use
• **Opportunities**	- The opportunity to set an example and standard of how to present a Bronze Age Site and the value of learning the process of how to create an archaeological park in Turkey - Frequent publications will increase the availability of findings and research conducted at the site and will set the research at Alalakh as a leader in the

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[15] For examples see Onur 2011: 11; Çatalhöyük 2004: 47-49; UNESCO 2008: II5: 128.

	development of methodologies for the excavation and management of Near Eastern Bronze Age Archaeology. • The opportunity to work with the local communities with a view towards integration, development and education
• **Threats**	• The commercial development of the surrounding area • The further deterioration of Woolley's Dig House • The further deterioration of exposed, ancient remains • The relocation of the Atchana village to a site off the mound

4.3 Key Players and Interest Groups

4.3.1 Funding

- FAVAE (Fund for Amuq Valley Excavations)

- *Friends of the Amuq* Committees in Chicago, USA and Antakya, Turkey

- Hatay Archaeological Museum, Antakya, Turkey

- INSTAP (Institute for Aegean Prehistory)

- Koç University and Koç Holding, Istanbul, Turkey

- Mustafa Kemal University, Antakya, Turkey

- T.C. Kültür ve Turizm Bakanlığı, Kültür Varlıkları ve Müzeler Genel Müdürlüğü (Ministry of Culture and Tourism), Ankara, Turkey

- Tony and Lawrie Dean, Chicago, USA[16]

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[16] List taken from website, www.Alalakh.org

An official **mailing list** should be created immediately and used as a brief and frequent method of staying in touch with interested parties as well as a way of updating them on new developments and alerting them to possible funding opportunities. This would also be an opportunity for the dispersal of news about the site of Alalakh to other friends, family and colleagues of the visitors and employees who may also take an interest in the work and future projects at the site.

It is important to build the supporting network beyond the main sponsors to include visitors and people who may be able to donate on a smaller scale and are also able to spread the word on a grass-roots level, thereby building a deeper basis of support and interest. One method should be the development of new media strategies created in consultation with focus groups and experts, if available. Other innovative methods should be considered such as documentary videos or photography projects and exhibits as well as consultation with associated Public Relations Departments, such as the one at Koç University. Increased awareness of the site through publications and publicity will assist in creating the identity of the site and will spark the interest in potential donors.

4.3.2 Stakeholders

Stakeholders are any individual or group who has an invested interest in the site or the development process. The list should include all possible parties whether or not they have shown an interest in the site. Anyone who may be affected by the process and final decisions should be recognized and consulted as to their perspective on the project and values they have attached to the site.

- Local Government, Antakya
- Turkish Ministry of Culture and Tourism, Ankara
- Archaeologists
- Visiting Scholars and Experts
- Students
- Visitors and Tourists
- Sponsors

- Local Community
  - Residents
  - Employees
    - Excavators
    - Guards – Mound and Compound
    - Cooks at Compound
    - Pottery/Bone Washers
    - Flotation Assistant

4.3.3 Understanding the Local Community

The international character which its geographical position imposed upon the site was strikingly paralleled by present-day conditions. When we started work it was in the Sanjak of Alexandretta, a North Syrian province administered by the French; in 1939 we found ourselves in the autonomous Republic of the Hatay; in subsequent years we were in Turkey. Our foreman, Hamoudi and his two sons Yahia and Alawi, were Syrians from Jerablus, the ancient Carchemish; a few of our workmen were Arabs, many more were Turks; the most numerous were the Alaouites, followers of the one pagan religion that still survives on the Mediterranean coast; there were some Kurds, a certain numbers of Christians of the Greek Orthodox Church, descendents of the old Byzantine population, and a sprinkling of Armenians; such a medley of races and of creeds has been typical of the Hatay since the beginning of things.

Woolley 1953: 23

Over the past ten years, the site of Alalakh has played an important role in the local community, especially during excavation seasons. The excavations interact with and are supported by two communities in the area. The first is Varışlı which is the modern-day village located at the southern end of the mound (Map 6 and Photo 3). The excavation dig house and accommodations for the excavation team are located down the road in the second village which is called Tayfursökmen (Map 6 and Photo 4). The excavation activity conducted on-site employs male residents of both villages (approximately 50-60 during the excavation seasons) while the work conducted at the dig house and living quarters, such as cooking, pottery and bone washing and associated tasks, employs women from the local village of Tayfursökmen (about 5-6 during excavation and study seasons).

Similar to the situation during Woolley's excavations, an interesting addition to the relationship between the two villages is the diverse origins and personal history of the residents. The residents of Tayfursökmen are of Black Sea origin. They left their original villages in the north of the country due to the building of dams and

roads and relocated to Hatay over twenty years ago (Appendix D) as a result of the government's desire to populate the region with more residents of Turkish descent.[17]

On the other hand, the residents of the Varışlı village are Arabic in origin, speaking both Arabic and Turkish. Some of the families have lived in this village for almost one hundred years (Appendix D). During Woolley's excavations in the 1930s and '40s residents from this village were hired as workers and tea servers. Due to this extensive history, this village and these families have existed throughout Hatay's historical upheaval, beginning during the Ottoman Empire when Hatay (including Antioch and Iskenderun) was considered part of the Aleppo Province and after the fall of the Ottoman Empire, when Hatay first became a French Mandate of Syria, then an independent Republic and finally, in 1939, a province of the newly founded Republic of Turkey.

An ethnographic study of the villages has been suggested by a student taking part in the excavations during the past few seasons. This project and similar ones should be supported in order to document the unique history of this particular region and to extend the academic research of the excavation to incorporate the present, modern-day history of the current inhabitants into the history of the ancient civilization.

However, there are current legal situations which have caused certain tensions between the local community and the excavation. Firstly, in Varışlı, any renovations or new building projects are strictly prohibited due to the fact that the

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[17] Not to complicate the issue further, but the most recent situation in Tayfursökmen has seen a new settlement of families of Arabic descent on the northern side of the village. There appears to be limited interaction between the two communities. To the best of the author's knowledge, few residents of this part of the village have been hired by the excavation project and it may be a fruitful inquiry as to this third, outside perspective.

village is located directly on a designated mound and therefore protected by the historic preservation laws in Turkey (See Section 2.2 and Map 3). Thus, the *Muhtar* (the head of the village council) and his fellow townsmen are faced with difficult choices: to simply live with the current state of their living conditions and bear with the eventual deterioration of their town, to continue fighting with the ministry or to move the village to another location. Unfortunately, this last case, is not a feasible option due to financial issues and the absence of land deeds for their current properties. Also, the question remains as to whether it is a just action to move an entire community, with its own history, for the sake of academic pursuits.

The situation does not appear to being nearing any resolution and residents continue to choose to build or restore their homes with the full knowledge that it is illegal and they will be arrested. This consequence has not deterred them from continuing their illegal actions and it is apparent that their desire for improvement in their homes is greater than their fear of the consequences. This is an unfortunate circumstance and one that should be rectified as soon as possible with the collaboration and support of the excavation project. Rather than being viewed as the opposing party and therefore on the side of the government, the excavation team should instead make an effort become a third-party negotiator in order to work with the community leaders to come to an agreement and to devise a viable solution with the government. The first step would be to assist in hiring a lawyer who would work with the local community members to advocate for their land rights.

Another factor that may affect the future planning of Alalakh and the continued excavations is the current state and legal situation concerning the village of Tayfursökmen. When the residents moved here from their villages in the Black Sea

region the housing that was provided was protected for a certain number of years,[18] after which it was stated that every family member had to agree upon the sale of the house. This condition ensured that the new residents would remain in the village for the given amount of years. However, this has also caused a certain degree of temporality. The village does not have a feeling of permanency and there appears to be no strong tie to the land or to the village. Many residents have already left and a newer section of the village has recently begun to be inhabited by residents of Arab descent which has caused a more fractious community environment.

While the excavation team members cannot be expected to fix all these problems, attention and the development of community outreach programs can contribute to enhancing the attitude of the village towards the excavation by building ties between the residents and their community. The previously mentioned ethnographic project will also help a great deal in documenting the situation, recognizing the problems and may identify possible solutions. Further ideas and programs should be developed in consultation with members of the villages in order to enhance the relationship of the excavation with the local community and the relationship of the local village with their community. The values which the local communities can identify and provide are important factors in understanding the present situation of an archaeological site. And through the implementation of community programs (which are discussed in more depth in Section 7), Shackel's statement may then be actively integrated into the planning process: "Heritage […] is

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[18] The exact number of years remains to be confirmed with further interviews and surveys of the local residents.

a way for communities to make a claim to a past and assert themselves in the present political and social landscape" (Shackel in Shackel and Chambers, eds. 2004: 3).

**Map 6 The villages of Varışlı and Tayfursökmen
and their location in relation to Tell Atchana**

**Photo 3 The village of Varışlı located at
the southern end of Tell Atchana
(Courtesy of Murat Akar)**

**Photo 4 The village of Tayfursökmen
where the excavation team dig house and
facilities are located
(Courtesy of Murat Akar)**

4.4 Protection and Conservation

The first priority of archaeologists, equal to the scientific research itself, should be the *conservation* of excavated and exposed remains so that no further destruction of the past is incurred.[19] The objects themselves, such as coins, pottery and other ceramic artifacts, may be conserved on-site, in excavation houses or later, after they have been sent to the proper authorities at the local museum.[20] However, the architectural structures remain and require continuous attention and maintenance. While some practices encourage reburial of finds so as to protect the remains from further deterioration due to weathering and to preserve the site for future scholars (Severson 1999: 1-2) this practice is seemingly not encouraged by the government in Turkey due to their prioritization of tourism opportunities.[21] Since excavated remains are expected to remain uncovered for presentation purposes conservation efforts are then necessary to preserve the exposed remains. When remains are left unattended and un-conserved they quickly deteriorate and in a few years little is left to exhibit or to investigate for further study. There are many advanced techniques of conservation but due to financial limitations and accessibility these options are often passed-up by archaeologists in the field for more practical options. Yet to ensure

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[19] Archaeologists who do prioritize conservation in their projects often include it in their mission statements (see Ian Hodder's *Çatalhöyük Mission Statement* at www.catalhoyuk.com) as well as in articles regarding the management of archaeology sites (see Buccellati 2006a: 73).

[20] Turkish legislation requires the sending of excavated objects from the archaeological sites to the local, public museum for documentation and storage; a practice was initiated in Turkey during the late 19th and early 20th century, due to efforts to keep excavated artifacts within the borders of Turkey and thus preventing the removal of valuable objects to foreign countries and institutions. This practice has various benefits as well as negative aspects, including the issue of limited storage space and lack of up-to-date, state-of-the-art facilities with which the public museums are equipped.

[21] The stance of the Ministry on this subject appears to be lacking in any official document and simply by the absence of encouragement to use reburial as an effective conservation method the official position on the subject may be assumed. However, it is practiced at salvage sites that be reburied after excavations due to threat of flooding due to the building of the dam.

their permanent stability and the success of preservation efforts, professional expertise is required. The lack of a full-time, part-time or consulting conservation professional severely threatens the state and sustainability of the excavated, in situ remains. The problem is sometimes linked by critics to the lack of training programs and efforts at the younger level of education programs in Turkey (Kökten 2006: 224-228) and therefore all excavation directors in Turkey cannot be held solely responsible for the lack of conservation at their sites.

Taking these conditions into account, recommendations by professionals suggest that archaeologists and museums should focus their attention and resources on "preventative methods" (Kökten 2006: 227). Yet, the archaeologist's acknowledgement of the need for conservation efforts is the first step towards successfully managing a site. And prioritizing the conservation of fragile architecture will in turn encourage actions to be taken by the museums and government to prioritize the establishment of adequate facilities and education programs around the country in order to train new conservation professionals. All of these actions will contribute to preserving the remains of past civilizations.

* * *

One of the unique situations at archaeological sites in Turkey and the Middle East, such as Alalakh, is the prevalence of mud brick architecture. Contrasting the popularity of other materials used for architecture, in other climates and in later time periods, such as marble or brick, mud brick is a material that can be extremely sensitive and quickly deteriorate in improper conditions. Not only does this material affect the survival of buried remains but the condition of the remains is also severely affected by excavation attempts which leave the fragile remains more vulnerable to

61

damages caused by weathering and by man. In some cases there may be stone foundations which enhance the understandability of the floor plans of the buildings. However, it can still be difficult for visitors and even for experts to fully comprehend the remains as representing buildings and spaces, which, in their original condition, may have reached up to two stories high.

In addition to the difficulties which mud brick architecture poses in terms of interpretation, there is the critical first step of conservation which must be completed before any presentation efforts can be executed. The various methods and practices that have been used at sites in Turkey tend to utilize a few basic processes: erecting a protective structure over the remains, consolidation and direct application to or covering of the wall with appropriate materials (capping) (Severson 1999: 2). The first method of adding a superstructure prevents the majority of weathering affects and deterioration of the remains. The second method is often used to correct previous damage to the remains and in some cases act as a preventative method to prevent further deterioration. The last method of capping or bracing architecture is also used to correct and cover previous damage, and may overlap with some reconstruction projects.

4.4.1 Protective Structures

To complement consolidation practices or as a preemptive measure, most managers choose the preliminary step of constructing a protective structure over the exposed remains. This can be considered a preventative method as it can cover a large portion of the remains and immediately protects the remains from severe weather conditions. These structures can also be seen as facilitating the presentation of sites as Restelli

notes in the discussion on the structure at Arslantepe: "The shelter, in fact, as well as protecting the mud brick structures, creates and organizes the space, the volume in which the ancient ruins are found and conducts the site-seer into a journey through the past" (Restelli in Ahunbay and Izmirligil 2002: 48). This aspect nevertheless remains secondary to the main purpose of protecting the remains from natural processes.

A protective structure has been planned for the site of Alalakh which will cover the main area of the mound excavated by Woolley (Maner 2010a; Appendix B). There is currently a structure in the same area (Photo 5); however, it does not cover as large an area as the new structure proposes. Both structures are open around the base allowing maximum ventilation for archaeologists at work and for visitors. The new, proposed structure is a white, tensile structure, which will allow more light into the space while maintaining a weatherproof environment (Figure 4 and Figure 5).

Photo 5 The current protective structure at Alalakh
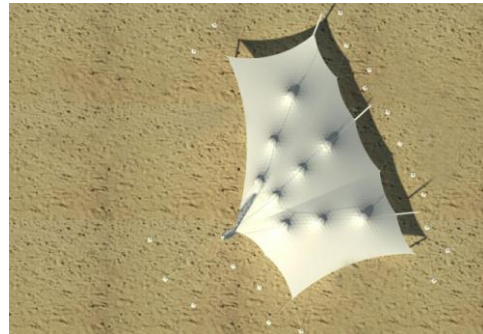
Figure 4 Detail of Proposal for New Tensile Structure at Alalakh (Maner 2011)
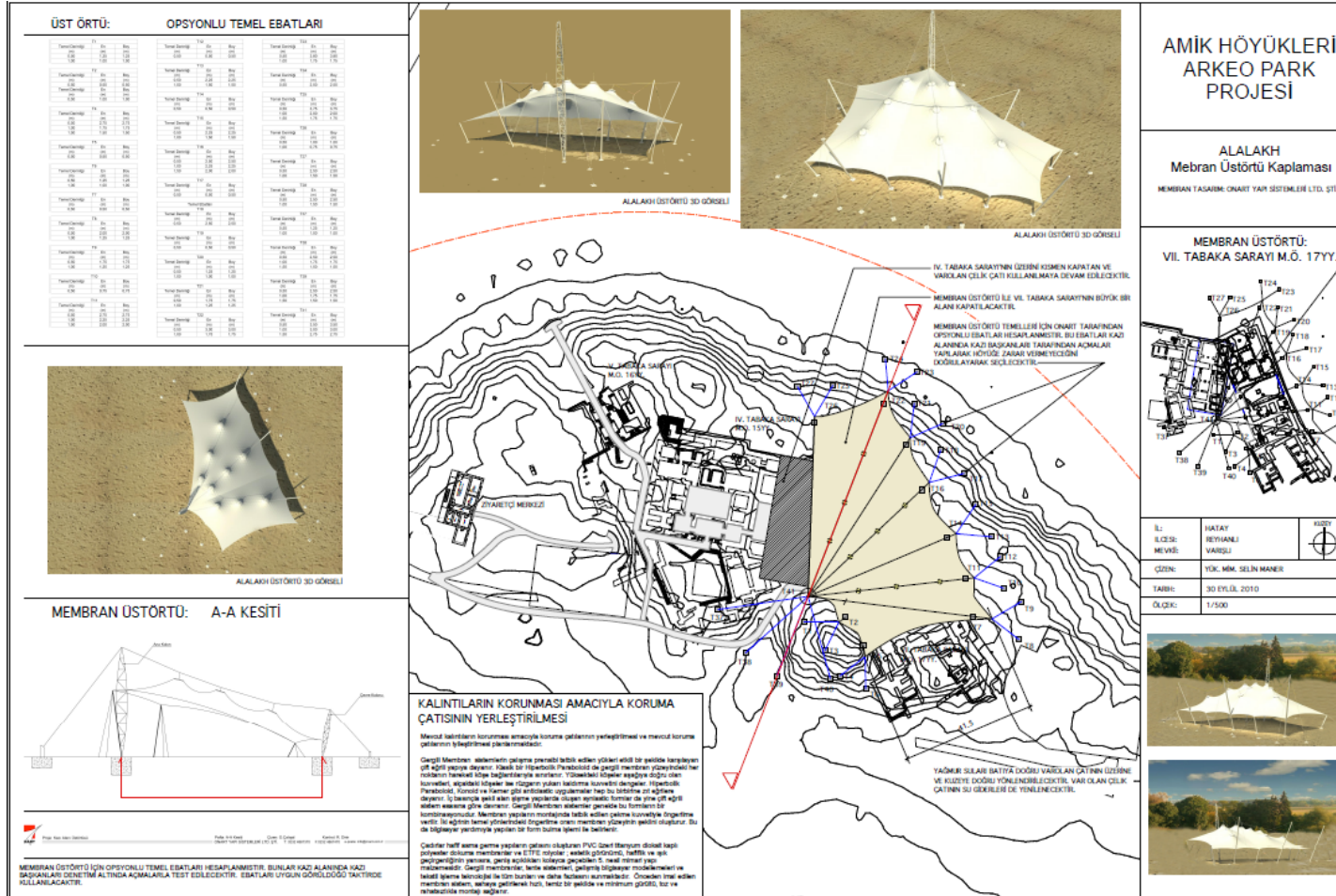
Figure 5 Proposal for Tensile Structure at Alalakh (Maner 2010a; Appendix B)

While the plans for the structure at Alalakh are still under discussion, it is useful to consider other examples of structures at sites in Turkey. Some of the examples of structures on which there is a good deal of literature published, include the structures at the sites of Çatalhöyük, Arslantepe, Zeugma, Bergama and Ephesus. The physical structures at these sites provide an interesting debate about aesthetic values versus practical values that arise in the planning process as well as highlight the success to which the structures protect the remains which will be discussed in the subsequent examples. And while some buildings may be successful architecturally, the conservators may have differing viewpoints on its success in terms of the affects they have on the in situ remains. As in all cases, all possible perspectives and opinions must be consulted when creating permanent, invasive projects on the archaeological site.

To begin, there is the example of the two protective structures constructed at the Neolithic site of *Çatalhöyük*. The first structure encountered on the mound and more visible from the entry gate is newer and from the outside takes on an elongated dome shape (Photo 6 and Photo 7). The wooden structure is covered with a white, translucent super-structure, the bottom of which is left open to allow the circulation of air for the archaeologists and visitors during the summer months. The covering also allows sufficient light to filter in while blocking the heat of the direct sun.

Photo 6 First Structure Seen at Çatalhöyük

Photo 7 Inside First Structure at Çatalhöyük

The second, older structure which is built out of a metal infrastructure and metal outer paneling is not as efficiently constructed as the first (Photo 8 and Photo 9). This structure is similar to the roofed structure at Alalakh (Photo 5) except that the Çatalhöyük structure is enclosed along the sides with metal panels which are then removable and cater to air-circulation in the hot summer months of excavation. However, the roof and remaining wall structures are not as translucent or as porous as the newer structure and thus prevent the cooler atmosphere appreciated by the working archaeologists and the tourists.

Photo 8 Second Structure at Çatalhöyük

Photo 9 Inside Second Structure at Çatalhöyük

Yet, both structures achieve the foremost reason for building such structures, i.e. protecting the site from severe weathering. These structures also work together with other consolidation projects (Atalay, et al. in Turkish Academy of Sciences 2010: 158). All conservation and related projects should be considered in relation to one another and how they may enhance or threaten another aspect of managing and presenting the site.

In terms of protecting all aspects of the remains, the location of the foundations must also be carefully planned and excavated so as to prevent the destruction of important remains; depending on the design of the structure and the location of important remains, certain designs are more appropriate for certain sites.

There are various methods of anchoring a structure, though at many sites this includes having to excavate small areas throughout the site. These excavated post holes are then filled in with cement and serve as the anchors for the poles or posts which form the structure and hold up the roof (such as those for the metal roofing currently at Alalakh). Any method which requires digging into the ground for the purposes of constructing a modern building can threaten the architecture and artifacts which remain under ground in the vicinity of the excavated areas. When planning and designing a protective structure over excavated remains the most minimal and least invasive approach should always be elected as the preferred option.

For instance, the structure at **Arslantepe** (Photo 10 and Photo 11) was designed with this issue specifically in mind. Rather than building an extensive infrastructure and digging into the ground, thereby compromising the ancient remains, two alternative methods were used. Firstly, low adobe walls were built on

Photo 10 Underneath the protective structure at Arslantepe
(Courtesy of Ben Classz Coockson)

Photo 11 Adobe blocks and metal harnesses supporting the structure at Arslantepe
(Courtesy of Ben Classz Coockson)

top of the ground in which the bases of the posts were then placed in order to stabilize the structure. The other method which was used was the installation of a "light and thin metallic harness around the walls" (Restelli in Ahunbay and Izmirligil 2002: 48). These harnesses allowed the posts, which were located on top of ancient

remains, to be stabilized and anchored without additional construction into the ground.[22]

The last aspect that should be considered is the aesthetic of such structures, very much a subjective argument, depending on personal tastes as much as it may depend on financial availability. The more structural and functional metal structures used to be more popular, most likely due to its feasibility, functionality and lower costs of material and labor. The more recent trend of airy, translucent, white structures reflects a certain post-modern design trend of elegance and minimal, physical interference. They are more successful in blending into the line of the landscape but not always necessarily with the aesthetic appearance of the site. The newer structure at Çatalhöyük reflects a certain degree of this thought; its elongated dome shape reflects the physical landscape of the mound. However, its color makes it stand out against the green and brown environment.

One of the newer examples of a type of structure is the one recently constructed at the Roman site of **Zeugma** near Gaziantep (Photo 12 and Photo 13). This structure follows the form of the stepped landscape of the remains in a structured form similar to the older metal structures. However, the walls of the building, which are composed of a metal mesh, allow the circulation of air and maintain a visual connection with the outside landscape. Even though the landscape of Zeugma has been significantly altered due to the flooding of the local valley, this sustained, visual connection with the outdoors is important in allowing the visitors to understand the original context of the remains. These remains were never originally

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[22] Presumably, the harnesses do not apply dangerous pressure on the remains nor cause any permanent damage.

surrounded by a large superstructure rather they were located amongst the natural environment and landscape, open to the air.

Photo 12 Structure at Zeugma

Photo 13 Inside the Structure at Zeugma

On the other hand, the structure at the Roman site of ***Bergama*** along the Aegean coast of Turkey was designed to reflect the original size and space of the building it is protecting (Bachman 2009). In this case, the structure is only protecting one specific Roman building rather than a neighborhood or large grouping of houses like at Zeugma or even the Terrace Houses at Ephesus. The exterior of the Building Zau (Photo 14) was purposely designed to continue the original line of the ancient building while allowing for complete distinction between the old remains and new renovations. The indoor path through the remains was also purposely designed to follow the original layout of the ancient rooms while still preserving the ancient mosaics by being placed above the actual floor level (Photo 15) (Bachman in

Photo 14 Structure over Building Zau at Bergama (Bachmann 2009)

Photo 15 Pathway through the inside of Building Zau, over the Mosaic floor at Bergama (Bachmann 2009)

Ahunbay and Izmirligil, eds. 2002: 42; Bachman 2009). However, as efficiently designed as the structure is, it has also been criticized by conservators because of the open-air nature of the structure which in this case threatens the conservation of the in situ mosaics (Kökten 2009).

Similar to the objectives, environment and in situ mosaic remains at Bergama and Zeugma, is the last example of the protective structure constructed at the Roman site of Ephesus, located along the Aegean coast of Turkey. The design and the decision process, also cited in Bachman's article (Bachman in Ahunbay and Izmirligil, eds. 2002: 41), exemplifies the many different aspects and choices involved in the construction of a protective structure. For instance, when the necessity of a roof structure was first identified and discussed in 1969-1970, a design was conceived that reflected the volume and natural light of the original Roman houses of antiquity (Krinzinger in Ahunbay and Izmirligil, eds. 2002: 37). While this design may have achieved an authentic reconstruction of the spatial and visual experience, it was nevertheless deemed inappropriate, due to construction techniques with reinforced concrete, aesthetic concerns and climatic concerns regarding conservation of the in situ remains; the construction was halted in 1986 and the discussion continued (Krinzinger in Ahunbay and Izmirligil, eds. 2002: 37). Over the following decades other designs and issues were considered; and in 1995, the final round and the beginning of the design process for the complex that now stands at Ephesus was initiated. The design of this complex was defined by a few, new goals, one of which was the "achievement of the necessary climatic conditions for the optimum protection of the ancient building, and an exact balance in humidity and temperature" (Krinzinger in Ahunbay and Izmirligil, eds. 2002: 37-38). Modern and

durable materials were selected which are extensively detailed in Krinzinger's article; needless to say there was no use of reinforced concrete. Rather, materials such as stainless steel for the structure, polycarbonate for the ventilated shades and a textile membrane as the roof element were utilized.

Figure 6 Inside the Terrace Houses Complex at Ephesus (Krinzinger in Ahunbay and Izmirligil, eds. 2002: 37)

Figure 7 General View of the Terrace House Complex at Ephesus (Krinzinger in Ahunbay and Izmirligil, eds. 2002: 3

Due to the steep slope of the terrain on which the remains are located at Ephesus, comparable to the topography of Zeugma, this complex had other aesthetic and conceptual concerns, in addition to the conservation concerns of the in situ remains. Krinzinger uses the Venice Charter in this 2002 article to distinguish between the two approaches towards erecting a structure over architectural remains. The first is a historically and technically accurate reconstruction of the remains while the second is a modern construction, easily distinguished from the ancient remains (Krinzinger in Ahunbay and Izmirligil, eds. 2002: 39). The managers at Ephesus chose the second approach in order create a "modern functional building of singular, aesthetic value, which respects the integrity of the rural setting of the ruins. The structure leaves every possible view and spatial succession intact and does no compete with the existing ancient structures, enhancing them instead through contrast" (Ibid: 39).

These examples then provide the multiple perspectives, concerns and aesthetic preferences which contribute to the design objectives and outcomes of planned structures. Depending on the type of remains, whether it was originally one structure or multiple structures, the size of the area in question, the material, the accessibility, and so on, the most appropriate design may be different from ones used by other excavations. A balance should also be achieved between presentation and conservation of the remains. If the goal of the structure was purely conservation-based it would be a much different structure than one that was also meant to accommodate visitors through providing adequate accessibility and views of the remains. Finally, the aesthetic of the chosen structure must also be considered from the exterior, in addition to the visual presentation of the remains inside, and the affect it has on the general experience and view of the surrounding landscape and any remains that are not included in the indoor presentation.

* * *

In a discussion with Selin Maner, the architect for Alalakh, the choice for a large, white, organically shaped structure (which is planned to be replicated at the neighboring site of Tell Tayinat) was partly supported by a plan to visually tie the two sites together in the landscape (Maner 2010b). Due to the eventual plan for the ASAP Project, which currently focuses on presenting these two specific sites in conjunction, the architect thought it would be beneficial to have a striking piece of architecture not only delineating the site on the mound but also visually relating the two sites through one identifiable structure. While on the road driving to the mounds, or visiting on one mound, it would become easier to pinpoint the location of the next site through the shared architectural feature. This perspective of wanting

the new, modern, superstructure to stand out in the landscape is contrary to the perspective that a new structure should attempt to reflect the landscape and to highlight the ancient architecture rather than emphasizing the new addition. If plans progress on the proposed structure the argument for its design should be strengthened in preparation for critique or, if the opportunity for a renewal of the design arises, this aesthetic and theoretical argument should be reconsidered in terms of what aspects and features of the site should be visually emphasized on the mound.

* * *

Another important aspect to consider is the constant upkeep and conservation which the modern structures require. As Ian Hodder recently made note of in a conference key-note speech, he fears that the modern structures that are being added to our heritage sites, while they may be preserving the remains, are also creating a burden for future generations (Hodder 2011). Seeking financial support for the upkeep of these facilities may serve to distract the attention and funds from the upkeep, conservation and research of the remains themselves. What is the point of creating a shelter to protect 4,000 year old remains if in ten years the modern shelter will have to be repaired, holes and leaks will need to be fixed and basic renovations need to be made while the excavations and presentation of the ancient remains continue? Whatever decisions are made for the benefit of the present, planning and considerations for the future must always be kept in mind.

4.4.2 Consolidation, Direct Application and Other Conservation Methods

Until a more extensive protective structure can be built at the site of Alalakh, however, other methods of conservation must be considered. Any planned conservation practices should be executed at the site both as corrective and preventative measures. Currently there is no on-site, conservation plan at Alalakh, long-term or short-term; however, with the recently awarded grant from the Kaplan Fund, a conservation specialist will be brought in this coming season for both Tell Atchana and Tell Tayinat and will prepare an official conservation plan to be implemented within the coming year.

In 2011 Murat Akar, the field director, and Michel Roggenbucke, the head conservator, devised a temporary solution in order to prevent further damage to Woolley's Level VII Palace at the northwestern side of Area 1. The excavation of Trench 33.32, although located in the empty courtyard of Woolley's Level VII Palace remains, unfortunately negatively affected the structural stability of the remaining wall along the western side of the trench. Akar and Roggenbucke, along with the consultation of local experts, decided to erect a plastered mud brick wall, using mud bricks created for experimental and restoration purposes in 2008 (Photo 16 - Photo 20). The construction of a new wall along the ancient remains was designed to support and stabilize the ancient remains, preventing further deterioration. Though this method was not considered a final application, this new mud brick wall will at least serve as a temporary solution until the fate of Trench 33.32 has been decided and a more viable option can be devised.

Photo 16 Before and After of the Restoration Project (Murat Akar)

Photo 17 Preparing the mud and straw mixture

Photo 18 Laying the new mud brick wall

Photo 19 Phase of Wall Construction (Courtesy Murat Akar)

Photo 20 Plastering Phase of the Mud Brick Wall (Courtesy Murat Akar)

In addition to the erection of protective structures, there are often more immediate needs and methods for conserving and treating in situ architectural remains. Consolidation, being one such method of conservation, can be defined as a means of strengthening or reinforcing architectural elements. There are various methods which are used to consolidate remains, all of which depend on the state of the walls and the preferences or experience of the conservator or director. This lack of standardized methods or agreement on best practices is commented on by Marcella Frangipane in her article on presenting the mud brick structures at Arslantepe.

> The many studies, trials and conferences on this issue, as we all know, have failed to produce any certain results and standards, with the result that every archaeologist who has faced the problem of preserving mud brick architectures in the Near East have each adopted their own solutions, creating a jungle of widely differing procedures.
>
> Frangipane in Turkish Academy of Sciences 2010: 203

One conclusion that can be drawn from the ambiguous nature of this topic is the awareness that the best methods have not yet been found and thus any actions taken should be reversible, allowing for future advancements to replace previous, outdated methods.

Intervention and consolidation methods are usually undertaken only when there are substantial cracks or physical threats to the structural integrity of the wall. This can be solved in one of two ways: by creating external structures designed to push and hold the structure together, preventing it from collapsing further (Atalay, et al. in Turkish Academy of Sciences 2010: 157), or by physically inserting some type of material into the crack. There are multiple aspects which both support and argue against such methods. First of all, the addition of similar materials directly onto the architecture runs the risk of threatening the structural integrity and sustainability of

the original fabric. Yet in cases where it is necessary to support an ancient wall or to cover it in order to prevent further deterioration it may be more preferable to use authentic materials and methods as oppose to a modern contraption that looks drastically out of place. Also, authentic materials and methods may be a more financially viable and available choice since they include natural materials found in the local environment. Thus, capping and similar methods of applying authentic materials is sometimes chosen as the best choice for conservation in many cases; yet all options should be considered and the pros and cons should be weighed in terms of conservation results, sustainability, cost, availability and its affect on the final presentation of the architecture.

The second method of direct intervention is conducted with either a modern substance, designed to bond the cracking segments, or by using natural and original materials, authentic to the original building. The conservation program at Çatalhöyük, which was begun in 1990s and led by Frank Matero from the University of Pennsylvania, demonstrates the first method of adding synthetic materials to the remains and attests to its success as well as to other aspects which factor into the sustainability of conservation efforts.

> [Matero's] treatment consists of injection with synthetic polymer and crack-filling with a range of mortar mixes. Testament to the success of his technique is the survival of Building 5, which has now been exposed for ten years when it was expected to last perhaps four to five years at the most (Pye 2006).
> Atalay, et al. in Turkish Academy of Sciences 2010: 158

Because these methods are usually site specific and only applied in times of need, it is likely that the application will continue to be necessary as long as the mud brick structures are exposed and more are being excavated every season. Thus, the other form of conservation, the construction of protective structures, becomes a necessity

in order to limit the deterioration of the structures and to minimize the need for more invasive methods.

While conservation efforts may protect the remains from weathering and natural deterioration, these methods do not, however, necessarily prevent deterioration caused by humans. Structures may be successful in visually defining a space and delineating the boundaries of a protected zone; however, if a visitor wants they can trespass the boundary easily.[23]

* * *

An alternative method, bridging the gap between direct application and a protective structure, was implemented by Giorgio Buccellati at the site of Tell Mozan, ancient Urkesh,[24] a Bronze Age site located directly across the border from Alalakh, in northeastern Syria. Similar to the Bronze Age structures in this part of the world, especially comparable to the architecture at Alalakh, the structures of Urkesh are constructed of mud brick. Due to the fragility of the remains Buccellati, under the supervision of the site conservator, made a unique attempt to conserve the remains as the remains were excavated rather than waiting until after the structure had been completely unearthed and identified (Buccellati 2006b in Agnew and Bridgeland 2006: 155).

Rather than constructing one large roof over the entire site, Buccellati and his team chose to construct temporary structures over each individual section of the exposed walls (Figure 8). "The system consists of a metal structure that closely

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[23] Even a small rope or taped line on a floor can prevent visitors in a museum from getting to close to a work of art even though they are physically able, yet it still creates a mental boundary between the visitor and the object.

[24] Giorgio Buccellati was awarded the Site Conservation Award by the American Institute of Archaeology in 2011 for his work at Urkesh (Archaeological Institute of America 2012).

78

follows the outline but not the top profile of the walls and of a tightly fitting canvas cover, tailor-made by a local ten maker" (Buccellati 2006a in Agnew and Bridgeland 2006: 75). This method had various benefits, the first and foremost being its ease of removal and reversibility (Ibid: 75). There was no permanent impact on the structure and due to the placement of the structure around the remains there was no interference with the structural integrity of the remains. Similar to a larger protective roof which would cover a more general area of remains, these structures succeeded in protecting the remains from deterioration due to weathering effects.

Figure 8 Detail of the protective structure over the remains at Tell Mozan/Urkesh (Buccellati 2006a in Agnew and Bridgeland 2006: 76)

Figure 9 Covered Remains and Colored Distinctions at Tell Mozan/Urkesh (Buccellati 2006a in Agnew and Bridgeland 2006: 76)

The other main benefit which Buccellati outlines in his articles on the conservation method at Urkesh is how it aids the presentation and interpretation of the excavated spaces. "A major benefit of our protective system has been the sharper definition of architectural spaces and volumes – the goal of all architectural restoration" (Ibid: 77). As oppose to the example from Bergama where the protective structure reconstructed the original spaces, the structures at Urkesh reconstruct, or rather replicate, only the excavated walls. The audience is easily able to distinguish

the excavated walls and thereby the floor plan of the palace structure at Urkesh, however it does not attempt to illustrate the entire, original volume of the palace.

Another action taken that contributed to the understanding of the excavated spaces was the painting of the canvas tents, using a different color to distinguish the different usages of the excavated structures (Figure 9) (Buccellati 2006a in Agnew and Bridgeland 2006: 79). As Buccellati notes, this was originally done for purely aesthetic reasons since the plain canvas was looking ragged. Though, as of 2006, "the jury is out on this approach. Aesthetically opinions are divided between those who prefer the uniform light brown earth tone over the brilliant colors that identify functional areas. Also, it remains to be seen how the paint will resist the winter rains and the harsh summer sun" (Ibid: 79).

As far as a successful conservation method in terms of preventative measures, feasibility and ease of reversibility, the example from Tell Mozan is extremely important. Buccellati, as the director and an archaeologist, has recognized the importance of conserving the unearthed remains during the excavation process and the consultation of conservation professionals. Though it may not be the best solution for the long-term presentation of the site, the team at Urkesh has found an easy, cheap, reversible and visually understandable method of preserving and presenting the ancient site while allowing for the continuation of scientific investigations (Ibid: 79).

* * *

While the example from Tell Mozan may not be directly applicable to the situation at Alalakh, the main themes Buccellati sets out should be used as objectives for any planned restoration projects at Alalakh, i.e. reversibility and coordination with

conservation professionals. No long-term conservation plan has been defined yet for Alalakh and the execution of the planned protective structure will presumably minimize further damage of Woolley's remains. As was briefly mentioned earlier, as of 2012, the Kaplan Fund has awarded a grant to be used for conservation methods at Tell Atchana and Tell Tayinat, as part of the ASAP Project. A conservation expert will be visiting the sites during the summer season of 2012 and will then prepare a site conservation plan.

Other options that have been discussed for the conservation of Alalakh include the back-filling of new trenches, leaving only Woolley's remains to be viewed. Another option is the capping of mud brick walls or stone foundations, which would serve to protect the remaining walls from further deterioration. However, the capping of walls can often cross the line into reconstruction if there is a desire to raise the height of the remains in order to facilitate a clearer perception of the original structure. If this is the case at any point in the future conservation scheme at Alalakh, then it should be kept in mind, as a very minimum, to use images from Woolley's excavation so that no wall is reconstructed beyond what survived into the modern-day. However, taking into account the definitions of restoration versus reconstruction as defined in the introduction to this thesis, reconstruction means the addition of new material (Section 1.4). So, unless there are original materials and anastylosis can be performed, any physical addition to the remains with a view beyond pure conservation goals, must be considered a reconstruction project and therefore be open to criticism and debate from experts as to its objective and contribution to the preservation and presentation of the site in question.

4.4.3 Experimental Archaeology

Experimental archaeology, especially in regards to conservation with authentic materials and reconstruction projects, is an integral aspect of excavations and research. It is a method of actively understanding, documenting and testing hypotheses and processes discovered during excavations. Examples include the re-creation of ancient boats, sailing such boats across the Mediterranean to well-known, ancient port towns (see Katzev 2007), as well as the smelting of tin to replicate the processes of prehistoric production (see Earl and Yener 1995). Architectural reconstruction projects are one form of experimental archaeology utilized by site managers for various reasons.[25] Not only does the process of building yield important results concerning ancient construction methods but the continued use and testing of the building's attributes provide measurable results that can be compared and used to support findings from the field excavations.

In order to uphold recognized standards for future experimental projects and to maintain a thorough context in which to present the past projects at Alalakh, an understanding of the international discussion is crucial, especially focusing on reconstruction projects. There are many debates and discussions surrounding best practices and methods for experimental reconstruction projects. The main issues have been recognized and a viewpoint has been taken by the international bodies as stated in the Venice Charter (1964) and the updated ICOMOS Declaration on the Protection of Archaeological Sites (1990). These two declarations reinforce the same point on reconstruction projects, that the least invasive methods should always be

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[25] It should be kept in mind that there is a significant difference between reconstruction projects executed for experimental purposes and reconstruction projects executed simply for aesthetic purposes.

considered the most optimal option and that new additions should always be recognizable and distinguishable from the original material (Venice Charter 1967: Article 9 and 12; ICOMOS 1990: Article 7). However, the changes and development of the international standing on the subject can be observed since the 1990 Declaration provides a larger recognition of the benefits of reconstruction as opposed to the bare minimum approved in the Venice Charter. Yet, differing interpretations of these declarations still remain due to particular circumstances and thus there continues to be a wide debate on appropriate methods and approaches to reconstructions at archaeological sites. While some archaeologists may argue for minimal reconstruction projects at sites,[26] in Turkey there remains an open discussion and various examples which differ greatly in their goals and reasons, thus making it difficult to claim one, clear side of the debate.

<p style="text-align:center">* * *</p>

Since the 2007 Season there have been various reconstruction and experimental archaeology projects executed at Alalakh with the assistance of knowledgeable and enthusiastic participants from the research team and the local community. Within the confines of the dig house compound, located down the road from the mound, Alalakh team members and trained craftsmen and women from the local communities built a wattle and daub structure, a roofed *tandır* (tandoor) and a domed pottery kiln (see Section 4.4.3.1). In 2008 mud bricks were produced and a mud brick building was built near the site in order to test the effects that fire has on the structure and on its contents. The results were then documented, recorded and are accessible on the website (www.alalakh.org). Future projects on-site are being

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[26] See Marchetti, Nicolo. 2008b:12.

considered and include the restoration of the Level VII and IV palace structures excavated by Woolley (www.Alalakh.org/mudbricks2008.asp) as well as a possible reconstruction project of a Bronze Age structure located next to the remains. These experimental projects are a unique aspect of the research done at Alalakh and should be put forth as an integral part of defining the ancient and modern significance of the site.

<center>* * *</center>

The understanding of past processes and methods reached through experimental, architectural reconstruction projects not only benefits the archaeological experts but also the visitors. The ability and opportunity to see and experience ancient structures in their original form and size is much more effective at conveying the original, impressive weight of a Bronze Age capital because it can often be extremely difficult for viewers to understand what a few, shallow mud brick wall remains are meant to represent. The reconstruction of such buildings allows the viewers to have a firsthand account of the space of a monumental palace and city settlement within the landscape. In order to contextualize the projects at Alalakh it is useful to examine examples of other reconstruction projects that were executed for experimental archaeological purposes (among other reasons) from comparable sites in Turkey.

Firstly, there is the reconstruction of the city walls at **Hattuša** (Figure 10),[27] directly east of the modern-day capital of Ankara. This archaeological site was

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[27] The information regarding the reconstruction project at Hattuša has been extensively published and articulated by the excavation director Dr. Jürgen Seeher after the completion of the construction. This book provides a great deal of information that would otherwise have been impossible had only an article in a journal been published on the subject. Seeher's *A Mud brick City Wall at Hattuša: Diary of a Reconstruction* was published in 2007 and similar publications should be encouraged so that the discussion regarding reconstruction processes may be shared in a wider and more public forum, and not just among the experts but by all interested parties.

identified as the capital of the Hittite empire, dating to the second millennium B.C., during the late Bronze Age (Seeher 2007: 9), which is contemporary to the later levels at Alalakh. The citadel is completely encircled by an impressive circuit of city walls which are among the first architectural remains seen by approaching visitors due to their prominent position on the mound as well as their relatively well preserved state at certain sections. These walls, like similar Bronze Age structures in Anatolia and at Alalakh, were constructed from mud brick with stone foundations and timber frame working. The project at Hattuša consisted of reconstructing a small section of the nine kilometer long circuit wall. Practical factors played a role in deciding where exactly to build the new wall; for instance, the site was chosen where there would be easy access for the workmen and materials as well as being placed in a prime viewing location for visitors (Seeher 2007: 26).

Figure 10 Reconstructed Citadel Walls at Hattuşa

The foremost reason for choosing to reconstruct part of the wall, as oppose to another structure, was that there is extensive documentation and evidence of how Hittite and Bronze Age towers looked from miniature ceramic statues (Seeher 2007: 23). Other types of reconstructed structures, such as residential buildings, would be based on more hypothetical assumptions and would require inferences on their form.

85

The tower and defense wall could also be fully understood from the exterior and does not require entry into the interior in order to be comprehensible (Seeher 2007: 17). Limiting access to the interior increases the protection of the building from overuse and deterioration caused by tourists.

The reconstruction project executed by the German Archaeological Institute had multiple goals, some reflecting the pursuits stated in the international declarations, seeking visual as well as experimental archaeological results. However, there are also aspects of this particular reconstruction project which negates and opposes other parts of the 1990 Declaration, such as advising against building directly on original remains which endangers the preservation of the in situ remains. The choices made at Hattuša show the innate contradiction with international standards which may occur in such processes of reconstruction.

Most of the construction followed ancient methods and used material from original sources such as local loam. The attention to original details and fabric contributes to the experimental aspect of such projects. There were of course times where modern additions and methods were incorporated, due to practical purposes such as conservation efforts and sustainability goals; the important point however is to recognize such additions (Seeher 2007: 63). Like the project at Alalakh, the creation of mud bricks and the construction of the building with authentic materials and tools at Hattuša, facilitated the goal of scientific research through experimental archaeology. This method allowed archaeologists to understand more fully the processes and adaptations which the original builders would have been faced with in the Bronze Age while constructing the original citadel wall.

It is also beneficial and important to show how such interpretations were reached. This is achieved through the presentation of the processes along with the final product either through publication, information panels, brochures or on-site presentation. This latter method was employed at the Bronze Age site of Hattuša by leaving a part of the restored socle bare (Seeher 2007: 59). Providing visual access to the process of reconstruction by actually showing the interior of the wall delivers more information to the viewer than the finished product is able to communicate on its own. It is essential to include this type of information when presenting reconstructed structures, so that the viewer fully understands that the structure is an interpretation of the original remains and how the archaeologists and experts arrived at such a conclusion.

However, an aspect of the city wall reconstruction at Hattuša that is a cause for debate and should be considered in terms of planning reconstruction projects at Alalakh, is the fact that the reconstruction was done on the original site and directly on top of the original remains (Marchetti 2008b: 13). An initial reaction to this aspect may be a concern for the protection of the remains. Reconstructed towers and walls can put extreme strain on the stone foundations which have not been required to endure such stability and weight for the past 4,000 years. This is a structural threat to the ancient, original foundations, threatening their integrity as well as their sustainability. Another aspect which may cause some apprehension is the concern for continued scientific excavations of the walls. With reconstructions directly on top of the original remains, the ability to excavate or reanalyze the original materials is impossible because of their inaccessibility. However, others may claim that because the reconstruction was only executed on a very small portion of the walls, a majority

of the remains are left untouched and in their original condition. This argument can underscore any concern there may be for irreversibility or unfeasibility for further scientific research and excavation of the original remains.[28]

A second comparable example is the reconstruction of a small, Neolithic residential structure at the site of ***Çatalhöyük***, in the southeast region of Konya (Figure 11); the planning of which began in 1997. The two goals parallel those of the reconstruction project at Hattuša and potential projects at Alalakh, including both experimental, scientific testing of how ancient mud brick structures were constructed as well as increasing the understanding and sparking the interest in potential visitors (Stevanović 2009 in Tringham and Stevanović: 2-3).

Figure 11 Experimental Mud Brick House at Çatalhöyük
(Çatal Höyük 2004: 21)

Much of the process was similar to the process followed at Hattuša, such as mud brick creation and building techniques; however, the experimental use and research, similar to the past projects at Alalakh, did not end with the completed

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[28] However, besides a mention of the dimensions being "securely determined by the *in situ* remains" (Seeher 2007: 59), Seeher does not mention the affects or care taken towards the original remains which presumably remain under the reconstructed walls. The publication covers a great deal in detail but it would have strengthened the success of the project by recognizing opposing viewpoints.

construction. Members of the team at Çatalhöyük continued using and testing attributes of the house after its construction. For example, the ovens were fired in order to test the ability of the house to hold and fumigate the heat and smoke which would be produced from constant cooking. Another example was the testing of natural light throughout the day and seasons, in order to understand the day-to-day practices of the household members (Stevanović in Tringham and Stevanović 2009: 3). This type of testing went far beyond the simple understanding of building techniques because it also allowed for the archaeologists to test the effects of daily activities and the practical issues that would arise in living and working in such spaces.

All in all, the experimental reconstruction of the house at Çatalhöyük answered many questions, allowing the archaeologists to have a stronger grasp of the processes and labor required. The project also contributed to the creation of more questions; because by having unexpected, final appearances or by not providing clear answers, it encouraged the archaeologists to search for new answers in their excavations of the ancient remains on the mound.

Finally, an aspect which was a part of the project at Hattuša and is an attested priority and advocated in all projects at Çatalhöyük is the importance of involving the community. This was done not only to use their local knowledge of mud brick building but also to share with them and fuel their interest in the history of their Neolithic neighbors. Involving the community in experimental projects can also develop the ethnographical aspects of experimental archaeological projects. While these projects are a reconstruction of past processes, avoiding modern materials and methods, the projects are nevertheless being constructed in the present by people

living in the present. Especially in certain regions of Turkey, many of the modern, local architecture and building practices still resemble the ancient structures and methods. Mud brick buildings and ovens remain a dominant feature in the Anatolian landscape and there are still residents of local villages with knowledge of how to construct and use these types of structures. Through the analysis and reconstruction of such traditional methods the archaeologists may then be better able to determine how the ancient people constructed their structures.

The successes and criticism of the projects at these two sites along with the international discussion must be addressed in the planning of future experimental projects at Alalakh. The experiments which have already been completed should be published so that they can be set forth as examples for other archaeological projects in Turkey; the findings and conclusions reached from the experiments at Alalakh can contribute to the understandings of Bronze Age civilizations in Anatolia and the Near East. This unique aspect of the current excavations has also utilized local community members' expertise and thus facilitated a more dynamic interaction between community members and the research team. These projects and the involvement of the local residents should be done not only to use their knowledge of local practices but also to share with them and fuel their interest in the history of their ancient neighbors and to allow them to contribute to an active dialogue. With a deeper understanding and awareness of the international discussion and standards, these projects will establish Alalakh as an exemplary site accepted by experts of various fields, including archaeology, architecture, conservation and heritage management.

4.4.3.1 Experiments at Alalakh

The following experiments have been executed over the past four seasons. Each project has been extensively explained on the website, though thorough summaries, including images and diagrams, should also be included in this management plan, written by those who designed and executed the projects. By providing explanations in this forum, readers and managers may contextualize the projects in the overall planning process at Alalakh, and how future projects can be integrated with conservation and presentation objectives.

Exp. 1 Making Mud Bricks (2008)

Exp. 2 Mud Brick House (2008)

Exp. 3 Effects of fire on a mud brick structure (2008)

Exp. 4 Tandır (Oven) (2008)

Exp. 5 Testing local ceramic ware and temper (2008)

Exp. 6 Replication of a Late Bronze Age Kiln (2009)

Prospective Projects

A plan for future research goals and prospective experimental projects should be made. These may include new projects instigated by recent excavation results and research questions or the continuation of previous experiments in order to retest alternate situations.

4.4.4 Maintenance

*1.5 Maintenance means the continuous protective care of the fabric and setting of a place,
and is to be distinguished from repair. Repair involves restoration or reconstruction*
Burra Charter, Australia ICOMOS, 1999: Article 1.5

The nature of the pebble-path (see Maner 2010a; Appendix B) should prevent overgrowth of plants and thus protect the accessibility of the site for visitors. The addition of a protective structure over Area 1 will significantly aid in preventing the site from overgrowth in the spring season by blocking the sun and water from infiltrating the excavated spaces. Until these facilities are installed temporary measures should be found to preserve the site as well as methods for preserving the remains that will not be covered by the protective structure.

In line with the conservation plan, a monitoring schedule should be established and adhered to in order to track the improvements as well as to identify any unforeseen gaps that may exist in the planning and management of the site. Tools such as Geographical Information Systems [GIS] or the installation of Quick Response [QR] Codes or bar codes on in situ architecture may be valuable for such a purpose, as they are also been used for conservation monitoring and inventory in museums (Torun 2011; Holbrook 2011). The use of these tools allow an individual to monitor the site and then to assess the results later in the laboratory.

4.4.5 Conservation Plan

A conservation plan is a plan for the active conservation of a heritage place, and has three main elements: a statement of significance, a conservation policy, and a strategy for implementation

<div align="right">Pearson and Sullivan 1995: 130</div>

Concerning conservation practices, what should remain a priority in the planning process is the issue of reversibility. Whatever method is chosen to prevent further deterioration, these plans should take into consideration all possible benefits and threats to the ancient remains. The fact that best practices for mud brick conservation has yet to be found must also be kept in mind during the planning process (Frangipane in Turkish Academy of Sciences 2010: 203). Therefore, with ongoing excavations and plans to permanently put the site on display, a thought-out, methodical conservation plan should be created in consultation with professional conservators and prioritized which will not only fix current issues and prevent further deterioration, but will also take into account future threats which may be incurred. This will be executed during the 2012 excavation season due to the recent conservation grant from the Kaplan Fund.

5 Amuq Settlements Archaeological Park

5.1 Vision and Objectives

The Amuq Settlements Archaeological Park [ASAP] Project [*Amik Höyükleri Arkeo Parkı*] was initiated in 2002 due to an effort to officially designate the excavation projects at Tell Atchana and Tell Tayinat so that they would be legally protected as one Turkish project, as oppose to their current status as one foreign excavation and one Turkish excavation.[29] By including both sites under one Turkish-run designation, this would ensure the protection and sustainability of the excavations at both sites and make approval from the Ministry for development projects easier to attain. While this initial reason for the project was legally directed, the project has a wider potential which should be recognized and utilized, benefitting past and present excavations, local communities, visiting public and the development of Hatay's cultural identity.

In antiquity, as today, empires and cities did not develop in isolation from their neighbors; instead their culture developed due to the vast interactions they had with other civilizations, through politics, economy, arts and people. Therefore the development of the ASAP is important because it will recognize and connect the importance of neighboring sites as oppose to creating a project that focuses attention solely on one site. This Group Value must be presented to the visiting public in orde

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[29] The differences in application procedure can be seen within the Turkish Legislature Resmi Gazete Sayısı: 18485: Madde 6. http://teftis.kulturturizm.gov.tr/belge/1-41687/kultur-ve-tabiat-varliklariyla-ilgili-olarak-yapilacak-.html

to facilitate a comprehensive understanding of the area and its development in ancient times.

The short-term plan for the ASAP Project focuses on connecting the mounds of Tell Atchana and Tell Tayinat that have integrated ancient histories and present evidence of two, subsequent capital kingdoms in the Amuq Valley during the Bronze and Iron Ages. Suggestions for the incorporation of all of the mounds and other historical sites in the Amuq Valley into a long-term plan for the Amuq Valley Archaeological Park are also briefly addressed in this section as well as recommendations for integrating the ASAP into the general development scheme for the presentation of Hatay's cultural heritage.

5.2 Archaeological Parks

Firstly, it is necessary to briefly explore and discuss the usage and application of the term 'Archaeological Park,' which remains a debatable topic in the field of site management in Turkey. Most site managers who use the label for their sites have a specific reason for its application; however, there is yet to be an official, legal or nation-wide attempt to standardize the term. The other, often used term is 'Open Air Museum;'[30] and then the last category includes the sites which are open to the public but lack any additional, specific label or distinction.

The aspect that differentiates these two specific labels is the usage of the word 'park' as oppose to 'museum.' While most usages and definitions of 'park' bring to mind a natural and public usage, the following definition provides the most

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[30] The discussion on defining Open-air museums is similarly underdeveloped and problematic in terms of typologies used at archaeological sites in Turkey. However, one international view on the origin of this concept is attributed to Scandinavia by Blockley (in Stone and Planel 1999: 19).

general application of the word, recognizing its more general application to different types of areas and facilities:

> Park **:** an area designed for a specified type of use (as industrial, commercial, or residential use) <amusement *parks*>
>
> <div align="right">Merriam and Webster</div>

One possible distinction in the usage of these terms appears to be that the term 'Archaeological Park' seems to be used more often for sites which are still being or were recently excavated whereas 'Open Air Museum' is more often used for sites which are no longer being excavated and set up specifically for its final presentation such as Karatepe and Yesemek in Southern Turkey. An additional element then that would distinguish an Archaeologically-themed park from an outdoor museum is the inference and expectation of the public's active involvement in the viewing and presentation of the site. The usage of the term 'park' in the case of the natural parks in the United States, is meant to identify the space as being an area specifically set aside for and usage by the public. At Alalakh and Tayinat, the expectation and usage of the term 'park' is meant to express the fact that visitors will be able to view the archaeologists at work and to see the process, rather than just view single objects or spaces set up to be viewed such as is the case at the two previously mentioned Open Air Museums.

Another way in which Archaeological Parks may be defined in this argument is as sites which seek to connect the archaeological remains to the surrounding environment and setting. Whether this connection is achieved physically by creating paths through the natural environment or symbolically by creating social development and education programs which engage the local community, in either

case these efforts seek to expand the boundaries of the archaeological remains into the modern landscape and to foster a dialogue with the local, modern community. Archaeological Parks may then be created when this connection to a greater landscape, beyond the physical and legal boundaries of an archaeological site is desired such as a need to connect multiple sites which share a geographical proximity as well as historical and cultural ties and relationships.

Previously discussed in Section 1.5.2, the term has been researched and various other perspectives have been claimed. Within Turkey, Bayraktar and Kubat used the term to assess two, urban archaeological sites in Istanbul from the perspective of urban and landscape architecture studies. As part of this analysis, they cited the research by Mary Kwas in the United States and the definition of specific components including education, recreation and tourism. While the first and third component may be considered to be included in most developed and opened public archaeological sites, the second, recreation, links the term more closely to its inclusion of the term: *park*. A Bayraktar and Kubat's comparison posits the archaeological park against urban parks, rather than archaeological sites and thus the distinctions made are not as applicable in this discussion. Also, the use of the term in the United States, as presented in one public forum focused on the topic by the Arkansas Archaeological Survey, simply defines an Archaeological Park as "an archaeological site that has been preserved and opened to the public" (Arkansas Archaeological Survey 2011). Applied to the situation in Turkey, archaeological sites that have been preserved and opened to the public have not, to this date, been automatically defined as an Archaeological Park and therefore the question remains as to what exactly has spurred this new application of the term and what, if anything,

sets a designated Archaeological Park apart from an undesignated site or some of the Open-Air museums?

In order to begin assessing the use and application of the term a brief introduction to relevant sites in Turkey may serve as an initial framework in which to contextualize the ongoing discussion. The first Archaeological Park in Turkey was designed by the French planner Henri Prost in 1947 for the presentation of a part of the historic peninsula of Istanbul (Prost 1996 and Altınyıldız 2007: 292) (Figure 12).[31] In 1953 and 1956 this archaeological park was officially defined as the tip of the peninsula, now one of the four sections which constitute the World Heritage site of the Historic Peninsula of Istanbul, declared in 1985 (UNESCO WHC 2012). The most recent proposal for the presentation and conservation of this part of the historic city as an Archaeological Park can be seen in the construction and presentation panels set up for tourists at currently inaccessible areas, such as the excavation of the Byzantine Palace, and around Sultanahmet Square (Onur 2011).

**Figure 12 Plan by Proust for the Istanbul Archaeological Park
(Cité de l'architecture et du patrimoine)**

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[31] Also referenced in the Istanbul Management Plan Onur 2011: 27 and Prost 1996.

Recently, in an effort to make sites accessible to the public, many excavations have been defining and presenting their site as an archaeological park, (in addition to those sites being presented as open-air museums[32]). One of the most recent and publicized sites was the opening of the Tilmen Höyük Archaeological and Environmental Park, a Bronze Age site located in Southeastern Turkey near Gaziantep, under the direction of the Italian archaeologist Nicolo Marchetti. At this site, along with a nearby site, Taşlı Geçit Höyük, also directed by Marchetti, significant steps have been made towards creating a site geared towards visitors.

Paths and didactic panels have been set up at Tilmen Höyük that offer the visitors both a tour of the archaeological remains as well as a tour of the surrounding natural environment and thereby creating an Archaeological *and* Environmental Park (Photo 21). This action most directly addresses the issue of an Archaeological Park's requirement of connecting the ancient remains to the surrounding landscape. Marchetti, himself, made note of this dual objective within the development process, "[…] the interaction with local Authorities has been particularly fruitful, allowing us to integrate scientific needs for public presentation with traditional usage of the site by hikers, hunters, fishermen, shepherds, etc., thus contributing to keeping it as a living place without changing it into an open-air vitrine" (Marchetti 2008b: 13). However, other aspects have also been added which take both sites beyond a simple understanding of its historical and scientific importance. For example, at Taşlı Geçit Höyük, the entrance is designated by a modern art sculpture[33] (Photo 22) which

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[32] Such as Catalhoyuk and Zeugma. Troy, on the other hand, is already part of the Troy National Park (which also lends itself well towards including an already existing buffer zone).

[33] For a further discussion on the integration of contemporary art practices and heritage sites see the web site and research by Ian Russell, the current curator of the David Winton Bell Gallery and a Fellow of the John Nicholas Brown Center for Public Humanities and Cultural Heritage at Brown University in Providence, Rhode Island. http://ianaldenrussell.com/. See also the recently developed

encourages an alternative interpretation of the site and the landscape. Finally, benches at both sites reflect the most literal use of a park, i.e. a quiet place to visit, sit and enjoy being outdoors (Photo 23 and Photo 24).

Another unique case is the currently under-development project at Tarsus-Gözlükule. Plans for creating an Archaeological Park are being developed by Boğaziçi University for this site in southern Turkey. In this case, the unique aspect which follows the second argument of what makes a site an archaeological park, is that it will be linked to an information and study center at Halet Çambel's house in Arnavutköy in Istanbul. This pairing of two, disconnected spaces, geographically speaking, successfully broadens the boundaries of the ancient site physically and conceptually by tying it back to the actual research being done in the off-season in Istanbul.

Taking the Archaeological Park label one step further, the term **Arkeopark,** coming into fashion most recently, can be considered to some degree a bilingual term, bridging the gap between English and Turkish terminology and spelling, thus avoiding any need for further translation of names. However, this term is also being used to refer to more diverse projects, veering the focus away from solely the archaeological and scientific pursuits. Küçükyalı, a Byzantine monastery site currently being excavated by Dr. Alessandra Ricci of Koç University, is located in a crowded urban setting on the Asian side of Istanbul. This site is a notable example of an Arkeopark in an urban setting because of how it has created a legitimate green space

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International Collaborative project: *Urban Cultural Heritage and Creative Practice*. http://urbanheritages.wordpress.com/about/events/winter-2012-providence/

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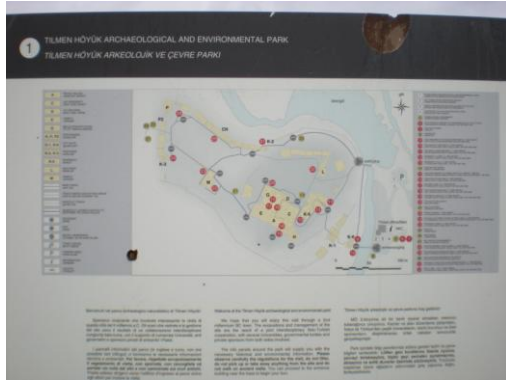
Photo 21 Introductory Panel at Tilmen Höyük Archaeological and Environmental Park

Photo 22 Artistic Entrance to Taşlı Geçit Höyük, *Abandoned at the Foot of the Giant Lies Unfulfilled the Dream of Dawn* **by the collective Chiara Castria, Luciano Cuccui and Elena Rosa (Chiara Castria 2011)**

Photo 23 Bench at Tilmen Höyük

Photo 24 Bench at Taşlı Geçit Höyük

for the local community and has founded a community center (Küçükyalı Arkeopark), going above and beyond its role as an archaeological excavation (see also Section 7).

While these examples are located in Turkey, many of the site managers or planners have come from international backgrounds and therefore the distinction and usage of the Archaeological Park label in the Turkish context, remains somewhat problematic. This discussion continues to be inconclusive and various perspectives continue to exist. As projects are managed and developed for public presentation in Turkey, further research, analyses and debates would be fruitful in delineating the exact objective and usage of defining a site as an Archaeological Park as oppose to an Open Air Museum or the simple lack of a defined label. There remains to be no distinction within the legal framework published by the Ministry, though as more sites are defined with such labels this may be a welcome development in the legislation. Until that point, continued research into international usage of the term may assist in the development of the term within Turkey.

* * *

As the Amuq Settlements Archaeological Park is developed and organized, consideration of how these examples of archaeological parks have been managed and developed should be incorporated so that the ASAP Project may contribute effectively to a constructive definition and usage of the term in Turkey since there is currently no legal framework for these various designations in the current legislation of the Ministry of Culture and Tourism in Turkey. The connection of multiple sites, physically and conceptually, should be exercised in an organized and clear way that enables the understanding of the history and development of the Amuq Valley. The

102

project should also consider how it can not only connect the ancient sites in the landscape but also how in can reach out to connect the many communities that exist today in the Amuq Valley whose lives are continuing the ancient legacy.

5.3 Identification and Description

5.3.1 Location

In the extreme NW. of Syria, occupying the greater part of the Turkish province of the Hatay, lies the Am[u]q plain. It is a wide and flat alluvial area measuring about thirty miles in either direction, separated only by a line of low hills from the great plateau which stretches past Aleppo to the river Euphrates; on the south it is bounded by a tangle of broken hills, on the west by the lofty range of the Amanus mountains whose further flanks drop precipitously to the Med[i]terranean, and on the north by the snow-clad peaks of Anti-Taurus. From the east the little river Afrin and from the north the Kara-su run into the plain and help to fill the marshes and the lake that form its centre; from the south the river Orontes, whose source is in the southern Lebanon, flows through an amazingly tortuous channel and turning westwards at what since Crusading times at least has been called the 'Iron Bridge' [Demir köprüsü] enters the valley in which the followers of Alexander built the famous city of Antioch, and then, bursting through the chain of the Amanus, wanders again across the alluvial plain of its own making to the sea.

<div align="right">Woolley 1953: 17</div>

This self-contained hollow land was, from the point of view of commerce, the meeting-place of the Great Powers. One could go northwards up the Kara-Su valley to Marash and the Hittite country; eastwards, only forty miles away across open country, lay Aleppo, and thence the roads led by the Euphrates to Babylon or, crossing the great river at Carchemish, to Ninevah and Asshur, or again, by a NE. branch, to Lake Van and the land of the first workers of iron. Southwards from the plain the caravan-routes passed through Syria by way of Hama (or Hamath) and Homs and so to Damascus or across the length of Palestine to Egypt. Last but not least important was the way of the sea. An easy pass along the Orontes valley led through the mountains to the shore of the Mediterranean where the river's winding mouth made one of the few harbours on this rocky and inhospitable coast, a sheltered roadstead amply sufficient for the little ships of the ancient world; further to the north the less easy but better-known Beilan Pass brings one to the great land-locked Gulf of Alexandretta where again there is good anchorage for ships and in addition a track skirting the sea northwards whereby one can reach the wide and fertile plain of Cilicia.

<div align="right">Woolley 1953: 19-20</div>

5.3.2 Amuq Valley Regional Project [AVRP]

Initiated by James Henry Breasted of the Oriental Institute of Chicago University in the 1931 and originally identified as the Syrian-Hittite Expedition, this survey project was then continued by Robert and Linda Braidwood after the first season (Braidwood and Braidwood 1960: vii). This expedition was initiated in order to
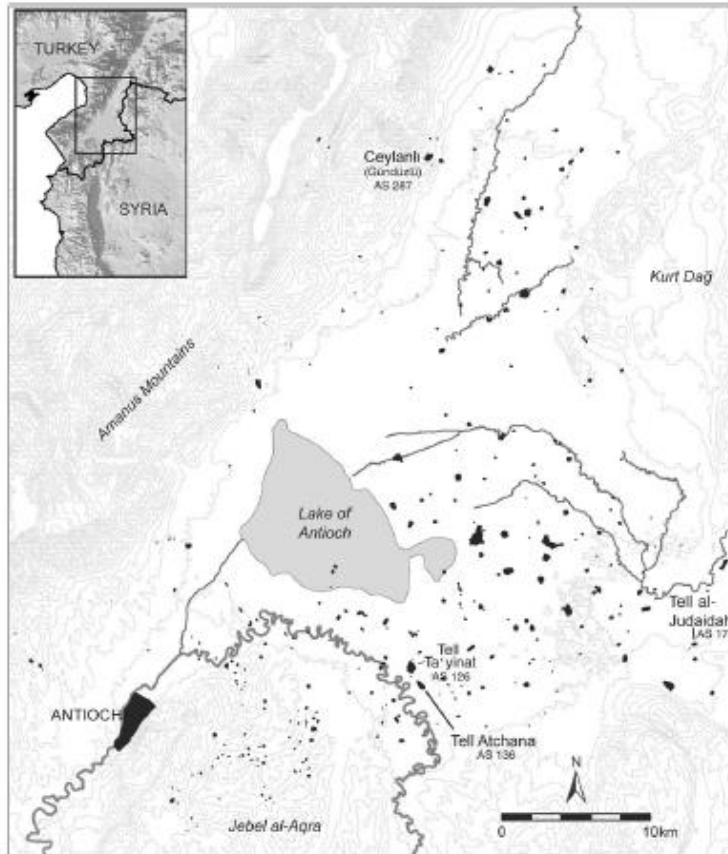
**Figure 13 Distribution of Archaeological Sites in the Amuq Valley
and Immediate Surrounding Areas (Yener, ed. 2005:47)**
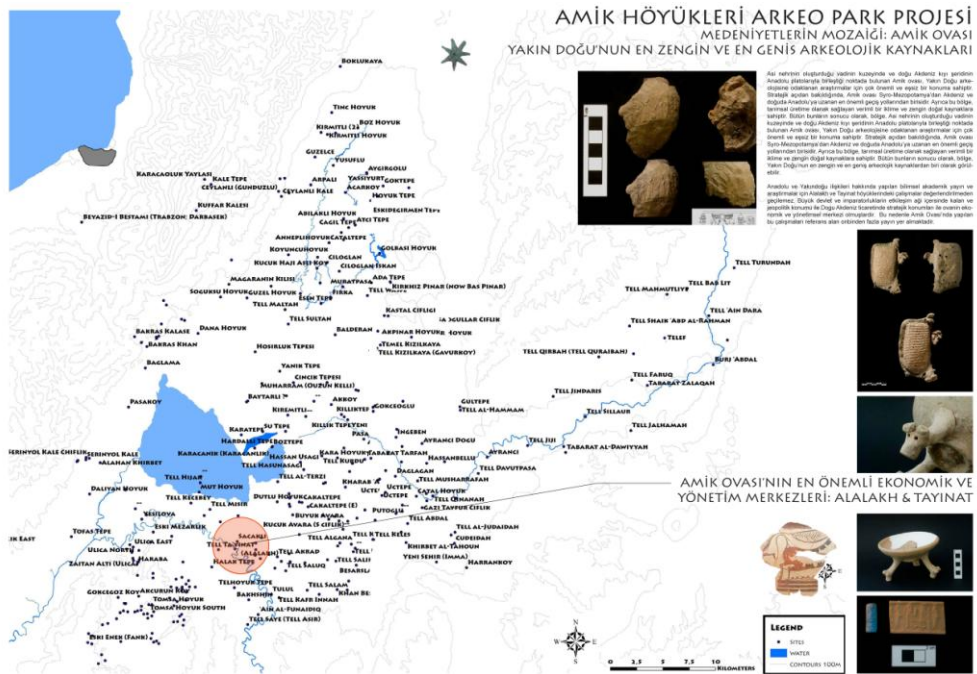
**Figure 14 Sites in the Amuq Valley as presented in the Proposal by Architect Selin Maner
(Maner 2010a; Appendix B)**

identify those mounds in the area that represented the architectural and cultural evidence of the Hittite kingdoms during the first millennium B.C. (Braidwood and Braidwood 1960: 1). The project was renewed along with new goals and modern methodologies in 1995 by the Oriental Institute and is currently under the jurisdiction of Aslıhan Yener, Koç University, and directed by Lynn Schwartz Dodd, University of Southern California.[34]

5.3.3 Archaeological Sites in the Amuq Valley

Though there are currently only two ongoing excavations located in the Amuq Valley (outside the city-limits of Antakya), prior excavations and any future, planned excavations may be considered in the eventual inclusion and long-term plan for the presentation of the Amuq Settlements Archaeological Park. Though there may not be any viewable remains for visitors or excavation process to witness, the information collected from these sites as well as the excavation history of the Amuq Valley should be included within the exhibits presented in the Woolley Center and other, future developed research centers as part of the ASAP. The main archaeological sites (specifically identified *höyükleri* or mounds formed from settlement accretions) that have been and/or are currently being excavated are presented in the following table.

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[34] Amuq Regional Projects, Alalakh, www.alalakh.org; Amuq Regional Projects, Oriental Institute, oi.chicago.edu.

Site	Historic Period	Dates of Excavation
Tell Atchana	Bronze Age (2300 - 1200 BC)	1938-1949 Sir Leonard Woolley 2003-present University of Chicago, Mustafa Kemal University, Koç University
Tell Tayinat	Early Bronze Age (3000-2000 BC) Iron Age (1250-550 BC)	1935-1938 University of Chicago 2002 - present: University of Toronto
Tell Kurdu	Early Chalcolithic (6th-5th Millennium)	1938 Robert Braidwood - University of Chicago 1996-2000 Aslıhan Yener - University of Chicago 2001 – present Rana Özbal - Koç University, Fokke Gerritsen – Netherlands Institute
Tell Judaidah		University of Chicago
Tell Al Mina	Bronze Age	Sir Leonard Woolley
Tell esh Sheikh	Late Neolithic – Chalcolithic	British Institute Sir Leonard Woolley
Tabara al Akrad	Neolithic – Chalcolithic	British Institute Sir Leonard Woolley
Chatal Hoyuk	Early 1st Millennium	University of Chicago

5.4 Tell Tayinat

Tell Tayinat is a low-lying site located in the Amuq Valley, 45 kilometers from Antakya and just north of the site of Tell Atchana (Map 7 and Map 8). The site was originally excavated by Robert Braidwood in 1938 during the first phase of the Amuq Valley Regional Project by the Oriental Institute at the University of Chicago. The site is currently being excavated by Tim Harrison, a professor at the University of Toronto in Canada (Map 9). The excavations have uncovered remains dating to the Early Bronze Age and the Iron Age.

As part of the initial planning phase for the Amuq Settlements Archaeological Park Project, Tell Tayinat will be developed in coordination with the development at Tell Atchana. The architect for the project, Selin Maner, has included plans for Tayinat in the overall proposal for the project which was submitted to the Adana Committee Board in 2010 and approved in October 2011. Mainly focusing on the design and construction of the protective structure, the plan will also include visitor paths, didactic panels, viewing platforms and vantage points, all comparable to those planned for Alalakh. The other aspect being considered and planned for Tell Tayinat is the acquisition of the farmhouse located at the edge of the mound for the development of accommodations and research facilities for the excavation team.

Map 7 Modern boundary of the Hatay Province and the Republic of Turkey and the location of Antakya, Aleppo (both in blue) and Tell Tayinat (green).

Map 8 Location of Tell Tayinat
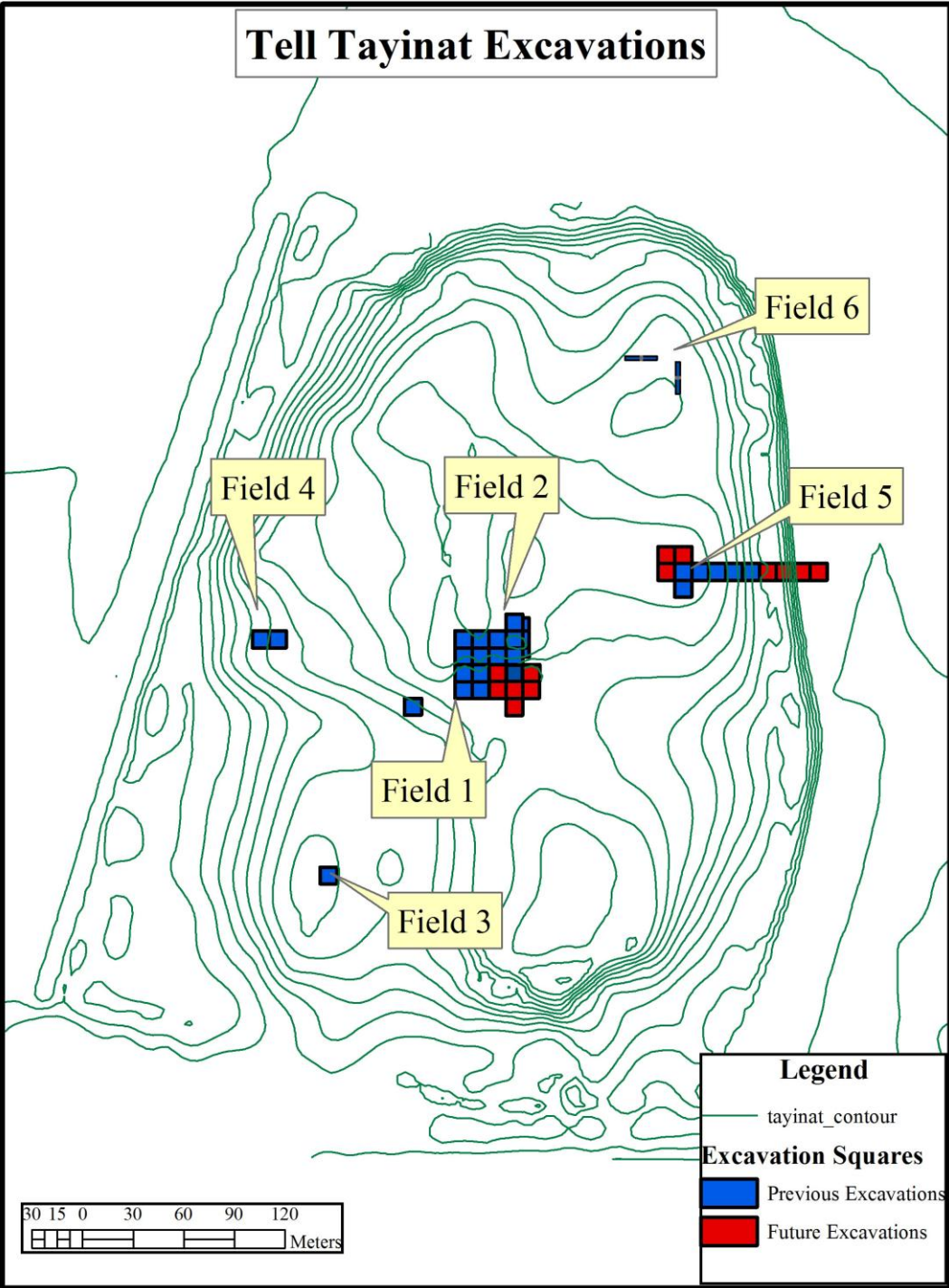
Map 9 Excavations at Tell Tayinat, Steve Batiuk

5.5 Planning and Management

5.5.1 Branding

In order that the Amuq Settlements Archaeological Park Project can be understood as one cohesive project, a branding strategy should be devised and approved by all participating projects and stakeholders. This branding scheme should include coordination on the design of all visitor management facilities including the design of paths, information panels and additional signage. As was mentioned earlier, corresponding designs for the protective structures at Tell Tayinat and Tell Atchana will assist in creating a visual connection between the sites for visitors on their way or from the perspective of the adjacent site. By also agreeing on a corresponding design scheme for signage, either through the physical construction, material, color or font, the conception of one overall management scheme will be achieved and the audience will more easily understand the modern and thereby the ancient connection between the sites.

5.5.2 Research Projects

Additional projects should be encouraged and displayed at corresponding visitor centers that look beyond the immediate excavation sites and look towards creating a more general, regional project. One example is Stephen Batiuk's research on the ancient vinescape of the Amuq Valley (*Ancient Viticultural Landscapes: The Case for the Early Transcaucasian Culture).*[35] His research focuses on the Early Transcaucasian Cultural group who had migrated to the Amuq Valley during the Early Bronze Age

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[35] As presented in the *Of Vines and Wines* Symposium at Koç University's Research Center for Anatolian Civilizations, 3 December, 2011.

period and settled on the slopes of the Amanus Mountains, at the outskirts of the main settlements during that period. An exhibit of Batiuk's research may provide an alternative perspective of the Bronze Age culture in the Amuq Valley, allowing public users to understand the local, cultural environment of Alalakh, beyond the boundaries of the mound.

5.5.3 Programming

Programs involving the community and with coordination from local authorities such as the Hatay Archaeological Museum should be designed to maximize the awareness of the ASAP and to encourage its use and integration in the development of Hatay's cultural programming.

5.5.4 Vision

The final aspect to consider for the development of the Amuq Settlements Archaeological Park is the concept of the site-visit within the general framework of touristic opportunities in the Hatay region. A great deal of important historic sites are located in this province and the local Governorship's Office of Culture and Tourism has developed extensive schemes and publications promoting trips to the numerous sites, including the Habib Neccar Mosque, the St. Pierre Church, the ancient Roman fortification of Antioch, the Mediterranean coastal region at Samandağ, thermal spas, environmental and recreational treks, regional cuisine, the Hatay Archaeological Museum and so forth. Within this general tourism structure the Amuq Valley and a visit to the ASAP should be integrated as an additional tourism concept and presented as a half-day option by visiting the two current, ongoing excavations at

Tell Atchana and Tell Tayinat, located only 20 kilometers from downtown Antakya where most tourists would be based. It is also 17 kilometers from a major resort and spa hotel, the Güngör Ottoman Palace (http://www.antakyaottomanpalace.com/) and thereby provides a close cultural tourism option for visitors at this hotel. And as current, political issues are resolved and the road linking Antakya to Aleppo continues to be developed, the ASAP, represented at Tell Tayinat and Tell Atchana, and situated directly along this main thoroughfare, should be promoted as a viable option for both long-term and short-term, passing-by visitors in the area.

It may also be noted that this existing road can be conceptualized as a cultural route, providing another way in which these ancient sites may be integrated into a general, existing framework for tourism opportunities. This route is currently the established route being used by modern Christian pilgrims travelling from Antioch (Antakya) to Jerusalem. This road has great potential for being conceptualized as a larger, more established and promoted cultural route. This route will also include the currently under-construction Hatay Archaeological Museum, located at the outskirts of modern Antakya, and the under-construction, Hilton Hotel located farther down the road, which will include a presentation of the recently uncovered mosaics from ancient on the grounds, and then arrives at Tell Tayinat and Tell Atchana before crossing the border into Syria. Therefore, by assisting and encouraging the establishment and promotion of this route through the Amuq Valley, the development of Tell Tayinat and Tell Atchana may be incorporated into this more regional tourism concept of presenting a historic, cultural route,. Examples of other cultural routes previously and currently being developed in Turkey may assist in the development of this route; these may include routes such as the Evliya

Celebi Route, The Lycian Trail and other routes developed by the Cultural Routes in Turkey Organization.

Also, to increase awareness and visibility, exhibits should be developed at the new Hatay Archaeological Museum to assist in the concept of the Amuq Valley identity, in addition to the exhibition of specific sites in isolation. This can also be achieved through a didactic panel that addresses the historical concept of the Amuq Valley through the identified settlements (*höyükleri*) so that museum visitors are introduced to the subject and may be interested in continuing their visit to the actual sites and to the ASAP.[36]

5.5.5 Funding

The funding for this project has not been finalized yet, though applications have been organized and submitted. Further organization for proposals should be developed, addressing overall management issues and specific projects such as the information and research centers, conservation methods and on-site presentation facilities.

5.5.6 Short-term and Long-term Plans

A short-term plan should be developed which clearly outlines the priority for specific projects. This plan will also assist in the application of available funds. After an initial plan is developed, further long-term goals and objectives should be identified and clearly outlined in a 5, 10, 15 and 20 year intervals.

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[36] For a recent, constructive discussion on the current status and proposals for a new museological approach to the exhibit presentation at the Hatay Archaeological Museum see Gül Bulut's Master's Thesis: 2010. *Enhancing the museum experience: The case of the Hatay Archaeological museum.*

6 Visitor Management

6.1 Accessibility

6.1.1 Location and Transportation

The site of Alalakh is located 20 kilometers from downtown Antakya and 40 kilometers from the Hatay Airport. From this airport there are available flights to Istanbul, Ankara and Izmir, as well as International flights to Syria and Cyprus. There is dolmuş service between Antakya and Reyhanlı that runs approximately every fifteen minutes until six in the evening and passes the turn-off to the mound. From this stop there is a relatively short walk to the site, taking approximately fifteen minutes.

The most convenient method of reaching the site is by personal car or taxi service. There are plans for a parking lot to be constructed next to the mound (see Maner 2010a and Appendix B). The main road that passes the mound is currently under construction and is being expanded into a main thoroughfare connecting Antakya with Aleppo in Syria.[37]

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[37] Visa restrictions have recently been lifted for Turkish and Syrian citizens seeking to cross the border, encouraging international interactions and tourism in the area. However, due to the recent uprising and political issues in Syria, there has been a severe drop in the tourism potential between Turkish and Syrian residents crossing the border. The influx of refugee camps is also another consideration that should be incorporated into the future, hopefully short-term, planning process of the development of Alalakh and the ASAP Project.

A.1 – ROAD SIGNS

Road signs for **Alalakh** should be refurbished on both sides of the road for drivers coming from the direction of Syria to Antakya, East to West, and from Antakya to Syria, West to East (Photo 25 and Photo 26). Signs, again facing both directions, should also be installed at the entrance road up to the site of Tell Tayinat. The previous road sign had been taken down during road construction while another has been blocked from view by overgrown shrubbery. These signs should be refurbished and re-erected to ensure a clear direction and entry for visitors, while following national, traffic regulations, which determine the design of the road signs. This visual connection will contribute to the creation and identification of a cohesive Archaeological Park connecting the two sites across the road.

If possible, an additional sign should be designed to designate Alalakh, and Tayinat, as specific cultural sites which are part of the ASAP. This sign can be included in the general branding scheme for the development of the ASAP, as discussed in Section 5.5.1.

Photo 25 Road sign on road from Antakya to Reyhanlı

Photo 26 View showing distance to mound from sign

115

Information panels and arrow signs are set up throughout the archaeological sites of Troy and Tilmen Höyük in order to direct the visitors through the site in an orderly fashion, as well as to create a narrative (Photo 27 and Photo 28). While the arrow signs do not deliver any additional, educational information to the visitor, their main role is to correctly guide the visitors through the remains. At some sites, directional signage is incorporated into the information panels through small maps with assigned numbers and directions. However, the arrows at Troy are completely separated from the information panels and are instead paired with trash bins, which contribute to the practicality and efficiency of the signposts. Another reason that arrows are used, as opposed to relying solely on the information panels to guide the visitors, may be due to the size of Troy. At a large site without a clearly defined, natural path, numerous information panels would be required to ensure there was enough directional signage to successfully guide visitors around the remains.

Photo 27 Arrow Sign and Trash Cans at Troy

Photo 28 Arrow signs at Tilmen Höyük

Simple *arrow signs* pointing out the basic direction to the entrance of the site should be added to the development scheme of the ASAP. This is especially

116

important at the site of Tayinat, where the path is currently difficult to clearly distinguish and mainly because the excavations are located behind the large factory building at the front of the mound (Figure 15). These arrow signs can also be used to designate the location of the paths leading down into Area 1 (Photo 29) and the path leading to Area 2-4 (Photo 30 and Photo 31).

Figure 15 Factory Building on the site of Tayinat (in circle) with parking area on right and excavation area on left (Photo Courtesy Murat Akar)

Photo 29 Path to Area 1

Photo 30 Paths to Area 2 and 3

Photo 31 Path to Area 4

It is also recommended to **refurbish the main entrance roads** leading up to both Tayinat and Alalakh (see earlier Figure 15, Figure 16 and Photo 32). Even if the parking lot is located off the mound, a safe and clean path leading to Woolley's House and Area 1 at Alalakh would enhance the ease of traversing the road. It is currently very uneven and rocky. Also, the construction of the additional visitor path leading from the parking lot to the Woolley Dig House (Figure 16) will provide a more accessible entry up the hill, and into the site.

Figure 16 Design by Selin Maner
with location of driveway and planned parking lot designated by author

Photo 32 Driveway leading up to the Mound and Woolley's Dig House

6.1.2 Handicap Accessibility

In order to maintain accepted standards and to maximize accessibility, attention should be given to creating a handicap accessible site where possible. This will ensure the inclusion of all types of visitors and thus avoid the exclusion of certain members of tours or curious travelers. The previously mentioned recommendation for renovating the entry paths and roads leading to the main areas will also greatly increase the accessibility of the site for all visitors. Further considerations should be made during the process of planning and developing the site for tourists.

6.1.3 Safety

Some basic safety precautions should be taken at the site before the site is open and presented to visitors. One example is the erection of **fences** or **barriers** at the edge of extremely deep trenches such as 32.57 located in the courtyard of the Level IV palace (Photo 33). Other areas that may be considered as potentially dangerous areas for wandering visitors are the vantage areas overlooking Woolley's sounding area (Photo 34) and Trench 33.32 (Photo 35 and Photo 36). Some of the areas may be protected simply through the placement of viewing platforms which will provide accessibility while also protecting the visitor from falling into the trench (Maner 2010a and Figure 17).

Photo 33 Trench 32.57

**Photo 34 Woolley's Sounding Area
(Photo courtesy Murat Akar)**

**Photo 35 Vantage point overlooking
Trench 33.32**

**Photo 36 Vantage point overlooking
Trench 33.32**
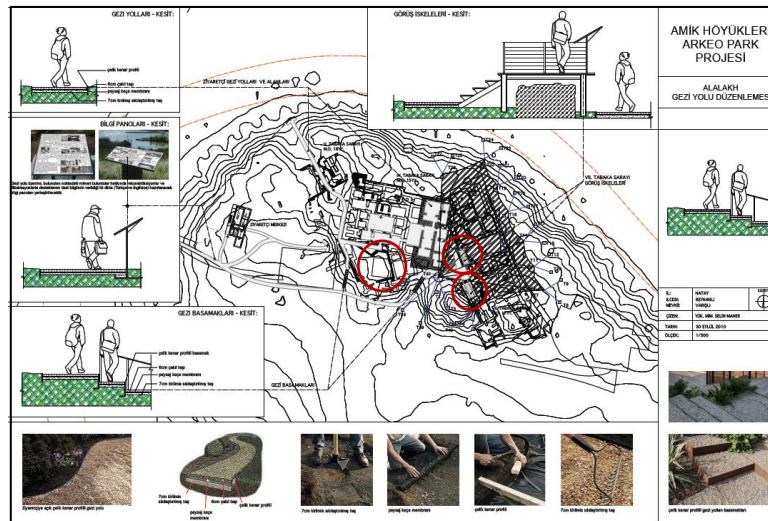
**Figure 17 Design of Pathways and Vantage Point Structures (Görüş İskeleleri) with added emphasis
on discussed trenches and treacherous areas by author**

6.2 Visitor Facilities at Alalakh

As plans progress for the development of Alalakh and the creation of the Amuq Settlements Archaeological Park, one of the main features that will identify the site as being for the public, rather than solely for use by the archaeologists, are the additions of **paths, information panels, viewing platforms and vantage points.**[38] The addition and integration of such features is essential in putting a site on display for visitors and creating a complete narrative to be physically, intellectually and conceptually experienced.

The importance of allowing a visitor to experience the site on an intimate level is crucial to the engagement of the viewer and may contribute to the site's development. Visiting a site that is actively being excavated is an especially unique experience for the non-expert visitor. When visiting during the excavation season they have the opportunity to view the archaeologists at work, digging and uncovering potential treasures. This experience adds to the understanding of how the information presented in the exhibits and panels has been gathered and interpreted. This aspect is important because it can often be hard to understand how a row of mud bricks can translate into the information one reads on the information panels. However, by witnessing how the archaeologists carefully dig section by section and record every level and find, the methodology and process becomes more comprehensible[39] and contributes to the overall narrative.

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[38] The layout of the paths and their construction was included in the 2010 proposal created by the project architect, Selin Maner, and approved by the Ministry and the Adana Cultural Heritage Commission in 2011 (see Appendix B-3 and further discussion in Section 6.4.1).

[39] This process may also be elucidated in Woolley's Dig House where an explanation of archaeological methods may be included in the exhibits; relevant proposals and recommendations will be discussed in more detail in Section 6.5.5.

And by gaining a deeper understanding of the site and methods, the user may develop an invested interest which will then contribute to the success of the site. For instance, when visitors have a successful experience they develop a personal connection to the site and may either return again, recommend the visit to others or join in campaigns to preserve the site in the future. These are all essential objectives to develop and will help to secure the future of the site. Additionally, while enhancing the visitors experience on site, site management practices also aid in protecting the site by creating barriers between the visitors and the remains.[40]

Recent efforts to present sites more efficiently to the public have produced numerous examples of different methods and practices of facilitating the visitor's experience. These various methods have both practical and theoretical aspects which rely on interpretive methods, especially focusing on how to present a site and its history in a clear and concise method, while recognizing the visitors' preconceptions which they inevitably bring with them, which is addressed in the following section.

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[40] See further discussion of this juxtaposition in Section 6.4.1.

6.3 Defining the Targeted Audience

Before finalizing plans for presentation methods or choosing which information to present at Alalakh it is important to define exactly who the targeted audience is so that appropriate options are considered. "Each group of people have their own demands from the presentation. Before the preparation of presentation, the target audience and their interests should be carefully defined" (Başağaç 2005: 21). The targeted audience may consist of various groups, each with their own expectations and needs, all of which should be addressed to as high a standard as possible. By ensuring the inclusion of all interested parties the site maintains its communication with the public audience and does not exclude stakeholders' needs.

The team at Çatalhöyük did extensive research on how the public receives, interacts and interprets presented information. They incorporated the idea that visitors will bring their own "cultural backgrounds, learning styles, and personal idiosyncrasies" (Shane and Küçük in Hodder 2000: 194) to the site and use them to understand and interpret the site. Another key aspect which the planners of the visitor centre note in the article is that the environment and setting of the exhibit play a key role in understanding the information, whether it is presented in a gallery, a historic building or rather outdoors at an archaeological excavation (Ibid.: 194). The information presented must be exhibited in such a way that will take the identity of the visitor and the setting into consideration, integrate them and allow them to play a significant role. Yet, while the designers have a say on creating a specific setting for the exhibit, they do not have control over the identity and preconceptions of the visitor. And thus, one step that should be taken is identifying the target audience.

When identifying the target audience, it is not only paying tourists arriving on buses, school children on fieldtrips or visiting scholars, but also the groups which you want to encourage to use the space, especially those who work at the site and live down the road all year round. These are the groups with the most intimate understanding and relationship with the site as well as being year-round users of the site, they are able to present a unique perspective on the role of the site in its present-day community.

Alalakh is currently not open to the public though there are a small percentage of visitors. When the site is developed and opened, a focused effort will have to be made in order to increase the awareness for tourism potential. Presumably tourists would either be directed here as part of a group tour or are interested and self-motivating enough to make their way to the site of Alalakh on their own. Due to the semi-remote nature of Alalakh's location, a certain amount of effort is required from the visitor and therefore, if there are non-local visitors, it may be assumed that they may be highly educated individuals who base their vacations and touristic trips on cultural highlights rather than purely sea, sand and sun tourism (see also Section 5.5.4).

The definition of targeted audiences must also be defined in terms of international, national and local audience groups. The understanding of the different makeup of the audience members is an essential aspect to consider, not only for language consideration but also to understand the reason behind the visitors' choice to visit Alalakh. For example, are they visiting to understand the ancient civilizations that once lived where they live today, to better understand the presentation of

nationalistic heritage or because they are interested in a global, shared heritage of the world?

<div style="background-color:#8b2e2e; color:white; padding:10px;">

Proposals for Targeted Audience

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TA.1 – VISITOR SURVEY

In order to identify and define the Targeted Audience, the initiation of a brief **visitor survey** is recommended as the site is opened to public users. This would allow the managers at Alalakh to understand and identify the current audience. Gaps may then be identified and measures can be taken in order to remedy any misrepresentation. Knowing from where visitors have traveled, how they heard about the site and what their personal backgrounds are will show the type of audience Alalakh attracts. Once Alalakh and the ASAP are developed further, the surveys should continue to be provided as a type of **response card** – to get feedback about the developments. A **guestbook** should also be available as a secondary method of tracking the visitors.

6.4 Outdoor Visitor Facilities

6.4.1 Visitors' Path

Walkways and ***viewing platforms*** are added to an archaeological site, along with information panels, partly in order to control the visitors, by keeping them within a set boundary and discouraging wandering, while also helping to create a narrative. Viewing platforms especially keep visitors off excavated remains and above the archaeologists at work while giving the visitors unequaled accessibility to the site by affording a more comprehensive view of the site as well as providing excellent locations for information panels. A narrative is then created with the integration of the information panels along designated walkways and on viewing platforms. Visitors are simultaneously controlled and given extraordinary access to the mounds, remains and ongoing excavations.

The proposed and approved visitors' path designed by Selin Maner around the excavations at Alalakh follows the already established route around the remains excavated by Woolley and the currently excavated trenches (Photo 37 and Photo 38; Maner 2010a; Appendix B). In Maner's plan, the path will be designated by a natural, pebble-paved path, laid over a landscape pad and with side edges structured by a metal border; all of which will be situated into the ground so as not to obstruct the line of the natural landscape nor cause any possible danger of tripping and falling (Figure 18). Where entry into trenches and excavated areas is not possible, viewing platforms will be setup so as to allow maximum visual accessibility, over trenches such as 33.32 (Figure 18).

Photo 37 Current state of an established route down into the site

Photo 38 Current state of pathway leading to the vantage point towards Tell Tayinat
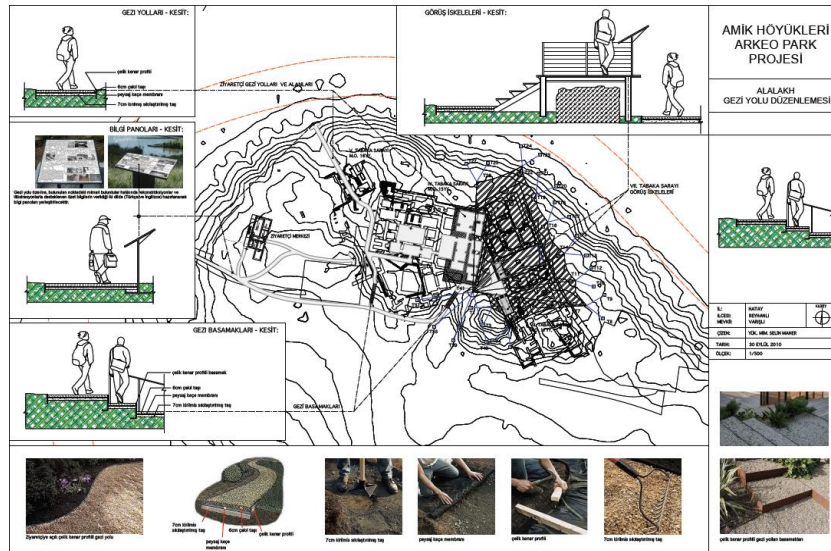
Figure 18 Proposed plan for viewing platforms and location of path (Maner 2010a)

* * *

While the project at Alalakh has been designed and planned it is useful to consider comparable projects from other sites in Turkey in order to keep in mind the various aspects which should be integrated into all parts of the process and possible additions to the current plan. For instance, at the Neolithic site of **Çatalhöyük**, the set-up of paths differs between the outdoor and indoor spaces. The location of the path between the two shelters at Çatalhöyük is temporary and is changed every

127

season so as not to permanently damage the mound (Hodder 2010). However, inside the shelters there are expertly constructed, permanent paths that go above the trenches, giving visual access to the remains and to the ongoing work of the archaeologists. Along these paths and at advantageous vantage spots there are information panels which explain how each trench corresponds to the location of one household space (Photo 39 and Photo 40). [41]

Photo 39 Path over the Remains inside the structure at Çatalhöyük

Photo 40 Natural Path between the structures at Çatalhöyük

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[41] A unique aspect of the architecture which has been studied at Çatalhöyük is that entry into the houses was most likely gained from the rooftops due to their extreme proximity of construction and lack of doorways and streets. Therefore, by allowing visitors to walk on paths over the living households is, in this case, the most authentic experience of the space, albeit missing the actual roofs.

The walkway in the second structure does not go through the space as in the first; rather it provides two viewing platforms. One is located at the top of the incline within the structure and the second is located along the side of the structure which provides a view at a closer level with the archaeologists. The combination of the two locations of platforms and viewing platforms allows the visitors exceptional, visual access to the site.

At the heavily visited site of **Troy,** the visitor paths through the site vary depending on the location and the remains. In some areas there are simple, wooden constructed paths, usually where a more elevated path above the remains is required (Photo 41). However, around other remains and through the surrounding landscape there are simple, natural and earthen paths (Photo 42). The chosen path through the site, following the architectural layout when possible, assists in developing the narrative chosen by the managers to share with the visitors.

Photo 41 Constructed, wooden path over remains at Troy

Photo 42 Natural path between the remains at Troy

As of 2002, the additions which were made at the Roman site of **Sagalassos** included, "An information panel at the entrance and brochures in several languages offer the visitors three recommended tours. The latter follow as much as possible the original layout of the streets," (Waelkens, et al. in Ahunbay and Izmirligil 2002: 67). The fact that there are different options of tours recognizes the difference in the

interest and endurance levels among visitors. Also, paths that follow the layout of the ancient cityscape, increases the understanding of the space by the visitor. By walking through the ancient streets the visitor is better able to understand that it was indeed a street and creates an experience which emphasizes the authenticity of the space. If instead the visitor was directed to walk over and across spaces that would have once been filled with walls or buildings it becomes more difficult for him/her to understand how the space would have been used in antiquity. Whenever possible, the walkways should follow the ancient paths, through the streets, doorways, hallways and squares in order to reconstruct the ancient, spatial experience.

How the path was setup and the spots chosen for the information panels is one of the unique and more successful aspects of the planning at **Tilmen Höyük**. Due to its creation as an Archaeological *and* Environmental park, there are multiple tour options, allowing the visitor to choose how much or how little of the mound environment to explore and what type of information the visitor is particularly interested in, whether it is archaeological or environmentally related.

<center>* * *</center>

For the presentation of Areas 2-4 at Alalakh, outside of Area 1, this example from Tilmen Höyük should be consulted. The presentation of these additional areas requires visitors who are intrepid enough to walk around a greater portion of the mound and therefore the paths to these areas could be presented as an additional route for visitors. As the multiple path options are presented at Tilmen, offering a more environmental trek, an extensive tour of the lower town or a shorter option through the main remains on the top of the mound, so too could different paths be offered through the various areas at Alalakh.

<center>130</center>

Finally, even though the visitor path at Alalakh has been designed, as plans progress for the information panels, deliberation should continue so that the panels and paths work together to create a cohesive narrative. Additionally, as the design for the Protective Structure over Area 1 is developed, finalized and funded, how the paths outside the protected areas versus inside the structure interact may be reexamined, using the examples from both Troy and Çatalhöyük. Where continued excavations are underway it may be practical to limit the visitors to viewing platforms rather than create extensive paths going through the excavations. In areas where excavations may be initiated one day, the paths through these areas then should be of a reversible and adaptable nature. The safety issue must also be kept in mind during the implementation of the visitor paths, especially where the steep, downhill entries into Area 1 are located.

Proposals for Outdoor Visitor Facilities

VP.1 – DESIRE-PATHS

One important addition to make to the current layout and plan of the path is to consider all possible **desire-paths** that have been created and therefore should be addressed. A desire-path is a path that has been created over time, not by any official designation, but rather by individuals who collectively create a new path simply by walking over the most convenient route between point A and point B.

An area where this would apply at Alalakh is at the south side of the mud brick structure that is currently covered by the existing, metal-roof structure (Map 10 and Map 11). Visitors are allowed to meander through most of the rooms under this

structure; however, there is only one official entry into the space along the western side (Photo 43). Nevertheless, this has not prevented people from finding alternate entry and exit points due to the sake of convenience. The two main desire-paths are located along the south side of the structure, where the mud brick wall continues but at a lower level than the majority of the surrounding walls (Map 10 and Map 11). This point affords easy access to the space but not without damage to the remains. Often, people will step on the low wall to gain entry, rather than over the remains, because, even though it is at a low level, the wall has a fairly wide berth that requires extra effort to cross. This has led to serious damage and deterioration of the wall (Photo 44).

In the proposed and approved plan by Maner the accessible path for visitors allows complete access to the interior of the mud brick structure, with the entry point along the western side. There is also a path which comes down past the trenches and heads to a viewing platform over 33.32 on the eastern side (Map 10 and Map 11). However, there is no current, simple connection between the two spaces, except for the previously discussed desire-path. To facilitate this connection, while protecting the remains, a **small wooden bridge** over the mud brick wall in question would be a beneficial addition to the current design. This would be designed in coordination with the path and using the same model as the viewing platforms (see Appendix B or Figure 15). Following this suggestion, a thorough exploration of the entire path system and any possible desire-path connections should be identified and assessed as to possible solutions to maximize preservation at the same time as accessibility.

Photo 43 Current Entry into Protected Remains

Photo 44 Image of the location of the desire path entry into the level IV remains
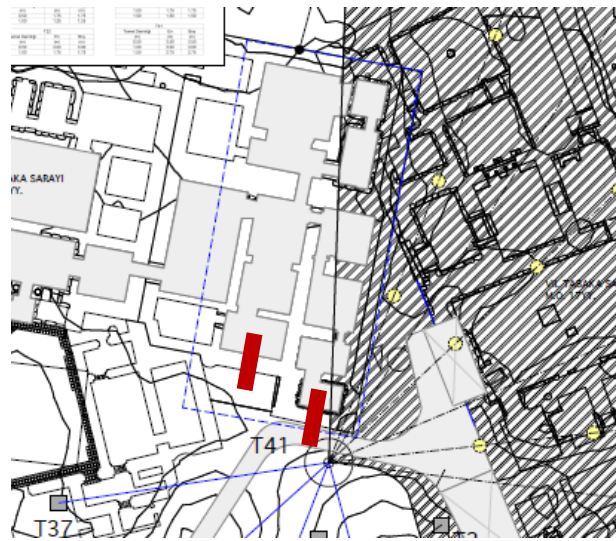
Map 10 Close-up of location for proposed desire-path locations
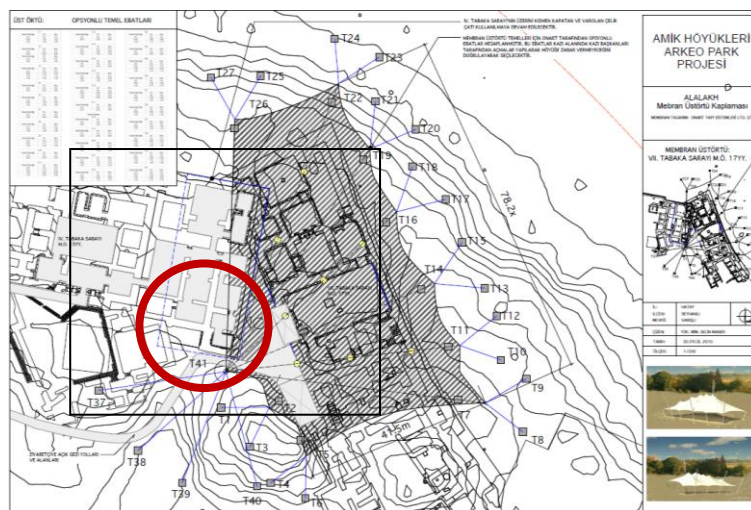
Map 11 Proposal by Selin Maner for accessible areas and protective structures with designation of desire-path area added by author

133

Benches are an important addition to paths through historic landmarks. Like museums, visitors are easily exhausted by walking, looking and thinking. If a site manager wants the viewer to absorb the landscape and to truly take the time to consider what they are looking at, their physical needs must be attended to. It may take only a minute to read the interesting bits or to look at the pictures on an information panel; yet, to actually contemplate and approximate an interpretation of the information presented, more time must be taken. These seating accommodations should be placed at optimal viewing locations and where there is also shade. This second point is important if the majority of visitors are expected to visit during the summer season when the average temperature of the Hatay province can reach extreme levels. The cool shade will further the enjoyment and comfort of the visitors' experience (Appendix D).

Another benefit of adding purposeful seating accommodations is that it will prevent visitors from sitting on ancient walls and damaging the remains. People will find ways to sit and walk if they need to and therefore these actions must be premeditated by the site manager and placed under consideration when arranging the presentation and accommodations. Information panels or guides may be included next to or with the benches so as to maximize the intake of information.

VP.3 – PICNIC TABLES

Another preventative measure, as well as one which will contribute to the overall enjoyment factor of the visitor's experience, would be the placement of **picnic tables** outside of the designated, fenced-off area. This will encourage the continued usage of the area by locals for a social gathering area. "The picnic […] has been the chosen way to spend a spring or summer's day for many centuries. In Turkey the art of picnicking has become a way of life" (Akatay 2011). These tables should be put in a pleasant, shady area to ensure pleasure and enjoyment. This addition will also help control the current situation of visiting picnickers who may be involuntarily causing damage to the site due to their activities and attempts to enjoy the space on a social level.

The land surrounding the mound of Alalakh is farmland and the central squares in the villages are neither heavily shaded nor grassy, therefore the extensive shade and natural habitat of the mound presents an enjoyable place for families and friends to gather away from home and work. In this sense, Alalakh may consider its usage specifically as a *park*, comparable to the efforts by the archaeologists at **Küçükyalı** who present their site as a much-desired and appreciated green space in the middle of the urban environment (Küçükyalı Arkeopark). This gesture of welcoming the local community to continue using the space of the mound will be greatly appreciated (Appendix D). Controlling the placement of the tables allows the site managers to protect the site without having to build more extreme security amenities.

6.4.2 Vantage Points

A vantage point is an additional feature that may be included at archaeological sites.[42] This is usually a type of viewing platform but instead of providing a view of the site itself, it instead directs the gaze of the visitor toward other sites in the landscape. This allows a connection to be made between the site and other ancient sites in the distance with which it may have had cultural interactions, or geographical features, which would have affected the lifestyle of the ancient civilization. Contextualizing the ancient remains and locating the site within the landscape is an important part of developing a narrative for visitors.

A viewing platform will be setup at the northern most point of the mound (Map 12) which will provide a sightline between Alalakh and the neighboring mound of Tell Tayinat creating a vantage point. This visual connection will contribute to the conceptual and historical connection between the two mounds, allowing the visitors to understand the relationship between the sites. This sightline will also contribute to the understanding of the modern relationship between the sites and to the objectives of the ASAP Project. To clearly emphasize the importance and unique value of Alalakh it is important to emphasize its role within the wider context and landscape. The panel at this platform should explain the connection between the sites and the ancient geographical context of the landscape during the Bronze and Iron Ages, with the Orontes running around the northern side of the mound (Figure 19). It may also highlight the cultural interactions between the sites. A companion panel should then be placed at the site of Tayinat, facing the mound of Alalakh to replicate this

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[42] This feature is comparable to a "view corridor," as termed in the Management Plan of Troy.

Map 12 Detail of Proposal for visitors path by Selin Maner with added emphasis on location of vantage point and view towards Tell Tayinat added by Author
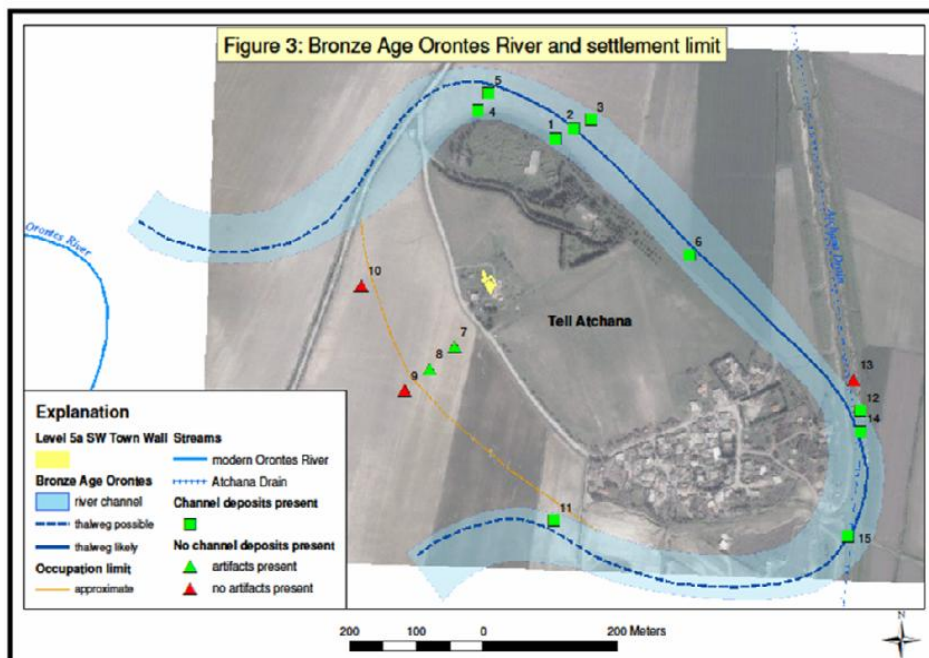
Figure 19 Proposed Route of the Orontes River during the Bronze and Iron Age, D. Ryter (Yener in Yener, ed. In prep.)

information from the corresponding perspective of the Early Bronze Age and Iron Age capital.

* * *

Viewing platforms along the visitor's path is one of the additional visitors' facilities at Troy and give a comprehensive view of the site and the surrounding landscape (Photo 45 and Photo 46). In addition to pointing out areas in the immediate landscape, some of the panels indicate sites which could be seen on the horizon on a clear day from certain spots, as far as the islands across the border in Greece. For a visitor who had been to one of the identified sites, such as the Greek island of Samothrace, it is a unique connection between past and present experiences in addition to the visual link with the distant landscape.

Photo 45 Viewing Platform at Troy

Photo 46 View of Surrounding Landscape at Troy

This link between the physical remains of ancient Troy and the surrounding landscape is also significant due to the site's literary history. In Homer's *Iliad* there are various events which take place near and around the ancient walls of Troy, thus the visual connections with relevant sites allow the viewer to locate the specific literary, debatably historic, events in the present landscape and physically relate it to the ancient remains. This action enables the viewers to better understand the ancient history of the site and expands the boundaries of ancient Troy, encompassing not

only the remains within the defined city but with the features in the landscape which would have affected and shaped the actions of the ancient city.

Vantage point panels are also able to show how geographic features have changed throughout time. During the Bronze Age the sea was much closer to the city limits of Troy but over time the mouth of the river silted up and the location of the coast is now much further from the ancient city. And because the literary background alludes to the Greek army encamped along the coast, it is important for the viewers to understand the geographic changes in order to link the literary setting to the reality of the landscape.

While there may not be a famous, literary account which would construct the background of visitors at Alalakh, the same type of changes in the geographic features of the landscape occurred in the centuries since the Bronze Age. The original course of the Orontes River around the mound of Alalakh would have affected the lifestyle, actions and cultural interactions of the ancient civilization. By providing information to this affect, through text and visual reconstructions, the viewers are able to understand both the ancient landscape as well as the structure of Alalakh's culture, even though the present landscape has dramatically altered.

At the Classical and Roman site of Sagalassos vantage points have also been added, "At 'strategic' locations offering good views, non-corrosive table-shaped panels with 3-D reconstructions of the panorama at those specific locations in antiquity, have been placed" (Waelkens, et al. in Ahunbay and Izmirligil 2002: 67). These points locate the site in the landscape and presumably identify relevant features that played a role in the development of the community at Sagalassos in antiquity.

However, connections with the landscape are not always immediately clear and depend on a clear vista and the viewer's understanding of cardinal directions. One solution that may help with clearly defining such vistas is a visual map of the horizon on the panel, pointing out the relevant locations, features, etc. with numbers, arrows and labels. Rather than simply alluding to the spots within the text, a replica of what can actually be seen is much more useful and easier to then apply to the reading of the actual vista.

Examples of this type of panel can be found at historic sites in Istanbul where the access to a view is the highlight of the site, such as the view from the Galata Tower (Photo 47). While the building itself is a historic monument, its use as a watchtower affords it a spectacular view of the immediate city landscape as well as the distant view of the historic peninsula and the more remote Princes Islands in the Marmara Sea. Therefore the main reason tourists now visit the tower and pay the entrance fee is for the view. To enhance the understanding of that view the site managers have installed information panels, which illustrate and label each noteworthy building along each section of the view (Photo 48). As the visitors circumambulate the lofty path they can follow each panel and are able to identify all the historic sites and mosques they visited that morning in the distance.

Photo 47 Actual Vista from the Galata Tower   **Photo 48 Vista Panel at the Galata Tower**

Taking this example into consideration, the panel at the vantage point looking towards Tayinat (Photo 49), and vice versa (Photo 50), should be designed so that it includes both textual and visual explanations. The addition of an illustrated landscape to the panel can show not only the immediate mound of Tayinat, but also the location of the Orontes River in antiquity and other locations of natural and historic sites which may be not be clearly visible to the naked eye. The simple indication of where these related sites were once located would give a better idea to the reader so that they may contextualize Alalakh within the landscape.

Photo 50 View of Alalakh from Tayinat

Photo 49 View of Tayinat from Tell Atchana

6.4.3 Information Panels

At critical and convenient stops along the designated path at Alalakh ***information panels*** will be erected which will allow for visitors' intake of information as they walk around the site. Information presented in the indoor exhibits in the visitor center is important, but the presentation of information on-site is essential in translating and communicating the information in a more relatable method because visitors can apply the information directly to the remains in front of them. Specific details given in an exhibit may be difficult to recall by a visitor an hour later when they are physically on the site and looking directly at the remains. The hands-on, on-site, personal interaction with the space by walking up steps, through ancient hallways and courtyards conveys a deeper understanding of how people built and lived in these spaces four thousand years ago. The physical action of moving, touching and breathing in the smells of the spaces more easily communicates an authentic concept than can words and pictures in a book or exhibit. The ruins and the ongoing excavations become a living museum which needs informative labels just as any object in an exhibit needs. However, the way this information is presented and the specific information chosen must be considered somewhat differently than the labels in a museum, because the experience and the method of interpretation differ.

> […] to balance this growing trend of seeing archaeological sites as predominantly outdoor museums, shaped by current museological attitudes and methods of display, it would be useful to approach them instead as cultural landscapes with phenomenological and ecological concerns. A more balanced combination of approaches could also meditate the often difficult but powerful overlay of subsequent histories visible on archaeological sites including destruction, reuse, and even past interpretations.
>
> Matero in Agnew and Bridgeland 2006: 55

Even without other, further interventions, a panel describing the basic background of the site is often one of the first, or only, additions made. There is an introductory panel at Alalakh but is out of date and therefore needs to be replaced (Photo 51). Once a site has been identified as a historical and therefore protected site, information panels are one of the easiest and most affordable methods of adding a feature in order to facilitate the interaction with visitors at the site. This is also crucial in demarcating a site in the landscape which may have been abandoned by scientific research, academics or archaeologists. An information panel, even with out-of-date information or historical, grammatical or translation mistakes, identifies a site as being important and recognizes that its history should be shared with the adventurous and inquisitive souls who make the trek (Photo 52).

Photo 51 Current Information Panel on site

Photo 52 The panel at the rock cut monastery of St. Nicholas in Thrace

The most recent trend of dynamic and interactive presentations and exhibits has been stimulated by postmodern ideas of allowing the reader to interpret information rather than being lectured to by static text. These ideas are often translated into multimedia presentations; however, the addition of technology does not need to be considered a requirement. Various other methods exist in which to engage the viewer, through simply asking questions or leaving an interpretation open-ended or by hands-on activities. All possible methods and solutions for

engaging viewers intellectually and physically should be considered when planning the outdoor panels and indoor exhibits at Alalakh.

While in the end the placement and writing of information panels should be considered differently from those in a museum exhibit, in the absence of more developed literature or guides about presenting information specifically at an archaeological site, the extensive literature and research available on writing and preparing labels for museums may provide a useful context and background from which to develop panels specifically for the presentation of archaeological remains on-site. Some of the most extensive research that has been done on the topic has been written by Beverly Serrell, a museum practitioner. Her 1996 publication covers many of the approaches and methods of conceptualizing, writing and presenting exhibit labels and was an attempt to revise and update her previous assumptions and suggestions published in 1983. Another aspect of her research includes the surveying and studying of what type of visitors visit heritage sites, what their expectations are and how they experience an exhibit. This book is extremely comprehensive in its discussion on conceptual topics as well as the practical aspects of writing and manufacturing the labels, including fonts, color, size, images and arrangement.

A more conceptual approach has been provided by Louise Ravelli in a recent publication from 2006. Ravelli, a linguistics professor from Australia, discusses the theoretical aspects of meaning-making through text and images within the context of museum exhibits. This perspective is important in order to more thoroughly understand the approach and process of interpretation by the visitor as well as the process of presenting information by the expert. Language and linguistic studies is an extensive field that encompasses semiotics and reception theory, i.e. understanding

how people will read texts as well as 'read' exhibits or experiences as a 'texts,' thereby creating, inferring and applying their own meanings. This process is critical in the creation of presenting cultural spaces as texts and with the addition of informational texts. Thus, guides such as Ravelli's which specifically applies these methodologies to the creation of museum exhibits is constructive in applying an appropriate framework and approach for the creation and installation of labels at an archaeological site.

<p style="text-align:center">* * *</p>

In addition to practical and theoretical guides on the creation of information panels and labels for museum exhibits, other existing examples of information panels at sites in Turkey, including assessments of the final products as well as published discussions on the exact process and approach, may be useful in the future approach taken at Alalakh and for the Amuq Settlements Archaeological Park. Especially since the information panels at Alalakh have not yet been designed nor has the location of the panels along the paths been chosen, these aspects may be framed and contextualized by the prior research and practical examples.

For instance, the improvements made at the Bronze Age site of **Arslantepe** are the most recent examples of visitor management practices. While much has been written on the preparation of didactic labels and panels, as previously discussed, the example at Arslantepe provides a contemporary, archaeological excavation, comparable to Alalakh in terms of environment, history and physical architecture, and their exact approach to the development of the site.

The publication on these features shows a perspective on design issues as well as the unique steps the archaeologists took to diversify their team members.

Oftentimes archaeologists take the responsibility of the entire management and development project on themselves, but in many cases, different types of experts are also brought in as consultants or to manage specific projects. In the case of Arslantepe, the team consulted Semiotic scientists from Palermo University (Frangipane 2010: 207). These experts were able to approach the design and framework in which to contextualize the information differently than an archaeologist would; the main difference being the semiotic experts' theoretical background and understanding of how an audience interacts with and interprets historical sites. Working together, the multi-disciplinary team was able to develop a more thought-out process of presentation using the archaeologists' goals within the context of semiotics. "The key concept on which Semioticians have focused is one of 'experience.'" (Mangano in Turkish Academy of Sciences 2010: 208). Thus, the explanatory panels are just one aspect of the "single, meaningful structure" (Ibid: 208).

The informative text on the panels at Arslantepe is arranged similarly to the setup found on newspapers: there is a headline followed by the lead (Mangano in Turkish Academy of Sciences 2010: 210). These shorter bits of text are then followed by the full, detailed text. The addition of the lead can "encourage people to read the full text" or at least "give them the indispensable information to understand further panels and to follow the story without reading the full text" (Ibid: 210). Giving multiple levels of information allows the reader, at the very minimum, to understand the basic definition of the presented section through the primary headline and the short lead text. If the visitor desires he/she may then continue on and read the whole

146

text. It is important in creating panels to keep in mind not only the limited patience of some visitors but also the potential level of interest.

Additionally, the language used on the panels is only part of how to draw a reader in; the visual setup is also important. Most visitors will avoid texts which look long and are printed in small print, even if the text is written in the most elementary of styles. Giving the reader layered steps of information recognizes the reluctance towards oversaturation of information yet it also ensures at least a basic understanding of the presented information, facilitating the understanding of following panels. It is the integration and development of modern and traditional methods which is the stated goal of the team at Arslantepe and which adds to the success of the presentation and interpretation (Frangipane in Turkish Academy of Sciences 2010: 207).

Also, in terms of *where* the information panels are located and set up in relation to the site and the architectural remains, the design of the visitor path at Arslantepe is again a useful example. Due to the semiotic approach taken, the decisions were made in order "to enable space […] to produce meanings again, giving back sense to its articulation (Greimas 1990). The visiting route in this way becomes a transformative path for the visitor, who not only changes his knowledge of the past, but also, in a deeper perspective, perceives substantial links with it and transforms his or her approach to the present" (Mangano in Turkish Academy of Sciences 2010: 208). The path through a site may often be based on the physical layout of the landscape and the location of the remains or trenches, yet the narrative can be constructed through the exact placement of the panels. The panels at Arslantepe have been set up thus:

Three principal informative areas have been planned: one at the beginning of the visit, immediately after the entrance to the site, in order to introduce the broader historical context in which the facts narrated in the palace have to be included; the second before the actual entrance to the palace, in order to tell the story of its birth, general characteristics and historical significance; and the third in a wide internal courtyard which is the heart of the palace's activity. The latter will show the way of functioning of the main and various activities performed in the public buildings and the procedures of their archaeological reconstruction.

Mangano in Turkish Academy of Sciences 2010: 209

The placements of these three information areas indicate the critical points within the site as well as developing the narrative as the visitor progresses through the site and into the palace. Similar to the text on the panels, there is a gradual process in slowly delivering the information to the visitors as their attention and interest grow and get drawn in to the history and life of the ancient civilization that once inhabited the mound. By giving the visitor necessary information, each panel also "tries to anticipate information, putting the visitor in the condition to correctly interpret the findings once he or she come into contact with them" (Mangano in Turkish Academy of Sciences 2010: 209).

By providing an alternative perspective to the creation and design of the visitor management features at Arslantepe, the team has managed to create a space in which visitors can interact, understand, interpret and experience the ancient site. These additions will most likely be successful in the future in developing a dialogue between the archaeologists, the visitors and the physical remains. It is this modern understanding of how the visitors approach and use ancient spaces that should be taken as a recommendation for planning at Alalakh.

Similar to the improvements made at Arslantepe, the additions at the Roman site of **Sagalassos** are also recent and thus their final success is still to be determined. Before its new arrangement and added facilities, the site of Sagalassos

was being presented to visitors solely through tour guides. These guides were trained members of the excavation crew who took the "visitor around for free, so that they receive correct and updated information, and at the same time cause no damage to the site and do not disturb the archaeologists and members of the other discipline involved" (Waelkens, et al. in Ahunbay and Izmirligil 2002: 67-68).[43] However, as beneficial as it may be to have willing and available people to take visitors on a tour of the site, the negative side is that they are only there during the excavation season and there is no one to facilitate the understanding and interpretation of the site for the visitor in the off-season. Therefore, while the tours should certainly be sustained and available whenever possible, the permanent addition of visitor management facilities ensures that the dialogue and presentation continues throughout the year.

A preliminary installation of information panels have been placed throughout Sagalassos with some additional features meant to enhance the experience while also experimenting with new technology for presentation at the archaeological site.[44] An addition that has been implemented, originating from the experience of the tour guides, was a panel that specifically addressed frequently asked questions, in the simplified and direct language of a tour guide, avoiding the jargon found in an advanced history book and using personal pronouns (Torun 2011b). This language directly addresses the reader by using "you" and contextualizes the space through which the visitor is passing. By using such language and by specifically answering the

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[43] This reinforces the point that by providing the visitors with guidance (whether a person or a designed path) it not only facilitates their experience of the site but also protects the site.

[44] In 2002 there was a project planned as part of the European Epoch Project to provide, with special glasses, 3-D images of virtually reconstructed buildings through the site (Waelkens, et al. in Ahunbay and Izmirligil 2002: 68). There has also been recent discussion about Sagalassos being a part of a new, experimental project to test the use of QR codes for use in conservation, archiving, as well as allowing visitors to interact and access more information through smart phones (Torun 2011).

frequently asked questions, visitors in the off-season may have a much more successful experience, comparable to one they would have had with a live tour guide.

Also, because many of these panels are still in their preliminary, testing stages, as well as the fact that the excavations are ongoing, the team at Sagalassos choose the cheap and temporary options for information panels since the information available is likely to change or added to (Torun 2011b). Additionally, while testing the success of different methods of presenting information and the reception of the information by visitors, it is practical to keep the costs to a minimum, saving for when the final product can be designed and agreed upon by all interested bodies.

All information presented should be easy to relate to such as those presented at Sagalassos in which the frequently asked questions are directly answered. Their proposal for information panels written in the simplified and direct language of a tour guide also makes the experience more personable and enjoyable for the visitor. The uniqueness of visiting a site should be highlighted and enhanced, emphasizing the physical interaction of the viewer with the remains within the landscape. This experience should not, on the other hand, be equated with reading a text book which can be done in the comfort of a silent library.

Another example of information panels at a recently established site for the public are the panels at **_Tilmen Höyük_** which are well-designed, aesthetically and professionally (Photo 53). All the panels are bi-lingual, written in Turkish and English, except for the introductory panel at the entrance which is written in both languages as well as in Italian, the latter being the language of the excavation team. The information provided in the text however is complex and detailed. The images

on the panel (which may be the first and only information a tired or unengaged visitor may pay attention to) were confusing at first because there were no captions directly underneath (Photo 54). Also, the fact that images were used from other, comparable sites that were discussed in the text, increased potential confusion because a non-expert visitor, without reading the text and without accompanying captions, would assume the images were from the Tilmen excavations.

Photo 53 Information Panel at Tilmen Höyük

Photo 54 Panel at Tilmen Höyük showing images from Alalakh

Marchetti's planning at the related, and relatively nearby site, of **Taşlı Geçit Höyük** lacks the more in-depth and obvious attention to detail, which is present at Tilmen, most likely due to publicity obligations (Benmayor 2010).[45] The information panels have the same design and layout as those at Tilmen Höyük. The panels are printed in color but they were already showing signs of fading and deterioration due to weathering just months after the public opening. This choice in design may have been due to a compromise between the cheaper and temporary option, allowing for possible additions or editing, and the desire to create a more permanent, visually dynamic and aesthetically pleasing presentation of the information in the future (Photo 55 and Photo 56).

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[45] As of December, 2010, there were many spelling errors and quick-fix stickers to cover up mistakes on the information panels at Taşlı Geçit.

151

Photo 55 Info Panel with typos at Taşlı Geçit Höyük

Photo 56 Info Panel with Stickered Correction at Taşlı Geçit Höyük

One aspect of the panels at these two sites, which differed and thus brought up a unique choice that may not be immediately considered, was the height of the panels. At Tilmen they were placed at waist height (Photo 57), which tends to be the standard at most heritage sites. However, at Taşlı the panels were placed low, close to ground level (Photo 58). A reason for this may be because there are open trenches at Taşlı, still in the process of being excavated, whereas at Tilmen the remains are completely excavated and open and there are no specifically delineated, deep, square trenches. Thus the shallow arrangement of the info panels at Taşlı directs the gaze of the visitor downward towards the subterranean remains.

Photo 57 Placement of panels at Tilmen Höyük

Photo 58 Placement of panels at Taşlı Geçit Höyük

152

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The areas outside Area 1 at Alalakh have been excavated for multiple seasons and the information delivered through these trenches is significant in constructing the identity of Ancient Alalakh because it encompasses the day-to-day spaces, such as the workshops, entry gates and private homes in contrast to the palatial spaces on exhibit in Area 1. The example of lower-placed panels from Taşlı Geçit can be used in this instance for the display of open, deep trenches. Depending on the presented space in question, it makes sense to use the exact placement of the panel to bring attention to its location or characteristics, (keeping in mind accessibility needs by visitors who may have difficulty reading text at a distance and children). Information panels should not be assumed to fall within certain standard designs; they should be seen only as a tool in which to present information in an outdoor space. There are no enforced guidelines for where they should be, how they should be constructed, etc. and therefore the inclusion of a trial period for information panels is crucial before final decisions are made.[46]

The panels at the Neolithic site of ***Çatalhöyük*** are set up inside the protective structures at the specific viewing platforms. All the text is bilingual and is interspersed with reconstructed drawings which illustrate the text and the remains which lie below the visitor (Photo 59). In some of the trenches specific finds and the spots where they were found are numerically designated and then defined on the information panel. This type of information panel gives a more specified and focused type of information as compared to information panels which give the entire history

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[46] Except the requirements made by the Ministry, but their enforcement of such guidelines is inde-terminable. (http://teftis.kulturturizm.gov.tr/belge/1-71763/muze-ve-oren-yerleri-giris-bilgilendirme-ve-yonlendirme-.html?vurgu=tabela).

of the site. By discussing one particular object which was found in the archaeological context on view, it provides the viewer with more tangible and a more manageable amount of information.

Another way in which the visitor and the information at Çatalhöyük are directed is that there are specified trenches which are used to present information to the visitors. Excavations are continuous under both structures and thus the information is also continuously changing. In order to provide an accurate account, and to insure that the panels do not have to be changed every season, a few trenches have been left at a specific phase and put on display specifically for visitors. This is also the case in certain areas where the infrastructure of the bulk and architecture is too unstable to continue excavating to a deeper level, thus providing finished spaces which are used as presentation trenches.

Photo 59 Info Panel for Trench at Çatalhöyük

Photo 60 Placement of Mural Panel at Çatalhöyük

A final type of panel that is used at Çatalhöyük is in place of a mural. Due to the fragile nature of the original mural and the need to remove it to continue excavation, the team erected a simple panel illustrating the mural on wooden stilts in the exact location where the original mural was found (Photo 60). By no means was any effort made to create an authentic reconstruction with mud brick architecture, plaster or paint, rather, it was only created to signify to the visitor that this was the

original location of the mural and to give a basic idea of the context of the excavated space.

<p style="text-align:center">* * *</p>

While planning for the presentation of information in an outdoor setting, a few practical considerations must be kept in mind. One of the most important is the sustainability of such an addition, mainly taking into account weathering effects. At many sites managers and designers chose elaborate, colorful displays, in order to visually engage the viewer. However, this method may often lead to faded and unreadable information panels a few years after installation. And in turn this leads to further, unexpected expenses in the future when funds may no longer be available. To curtail this problem, it is recommended to choose a less elaborate design and one more appropriate for the outdoors. One such choice may be a metal panel, either engraved or cast in relief. This will avoid discoloration and the deterioration of any laminated surface. Options must be looked into and funding must be considered. However, the sustainability of metal panels may be unfortunate if in later years a necessity arises to change the information on the panel; the difficulty of adaptation is much greater than for a laminated panel. It is recommended, depending on the priority level, to either choose to create temporary, cheaper panels to suffice for the time being or to choose only a few, permanent panels to be placed the most important spots on the site. These would both cut costs for the preliminary stages and could ensure the avoidance of expensive, permanent mistakes. Prioritizing sustainability in the present will prevent unforeseen circumstances from disrupting future, planned changes.

When the design and placement of the information panels are being considered, the prior research and practical examples set at these previously discussed sites in Turkey should be kept in mind. First of all, the placement of the panels will directly influence the narrative created, in addition to the influence which the text will have. The idea of multi-level delivery of information is effective in this respect because this technique creates and builds up the narrative as the viewer progresses through the site. The placement of the information panels throughout the site, along with the text and images must be comprehensively planned in order to contribute to and to develop the overall narrative. Each panel should not be planned individually to only provide information about one space, but instead, the information needs to be integrated, so that each panel works together and supports the next panel along the path so in the end they create one narrative.

On the panels themselves it is also important to progressively build up the information through main titles, leads and followed by more descriptive text. This method ensures that the viewer will have the necessary information as they continue on, no matter what the weather is like nor the exhaustion level of the viewer. Another aspect to keep in mind is in terms of the images, which must be relevant and well explained through accompanying captions.

Finally, addressing the more practical requirements, the information panels at Alalakh, in addition to the information presented in the Woolley Center, must be at least bi-lingual, English and Turkish. A consideration for future planning should include pamphlets and/or audio guides with information in additional languages such as Arabic, French or German. This information must be closely checked by experts and proofread by native speakers to avoid embarrassing and amusing grammatical

and spelling mistakes. These unfortunate and common errors significantly decrease the professional quality and standard of the site and its employees.

<div align="center">* * *</div>

Approval has been given for the implementation of the path and the subsequent addition of information panels for Area 1(Appendix B) however the physical designs of the panels and specific information were not included in the proposal. The first step must be to decide where and how many panels are necessary. At the initial phase only the most crucial places and information should be confirmed. As the site and planning progresses more panels may be added where necessity dictates or new information has been unearthed. Once the locations have been finalized, the second step must be to decide on what information should be presented and, finally, how that information is presented aesthetically and physically.

These panels should be planned, first, for the display of Woolley's remains in Area 1. Secondly, panels explaining the currently excavated trenches in Area 1 should be planned, focusing on how they relate to Woolley's remains and the new information they have unearthed. Finally, panels, along with an extended path, should be planned for the presentation of the lower town areas, Areas 2, 3 and 4. Because these spaces are still being researched and excavated the panels in this case should focus not only on how they relate to the remains in Area 1 but also what new information and research questions inspired and are being created from the study of these trenches. These areas and trenches, still undergoing investigation, may be kept for a later stage of implementation when the information has been fully collected and completed, though, a couple, brief panels, explaining the current excavations, would be advantageous in elaborating the current status of Alalakh.

The following proposals provide specific suggestions for the design and placement of the information panels.

IP.1 – INTRODUCTORY PANEL:

TRANSPARENT PANEL CREATING A NON-VIRTUAL AUGMENTED REALITY

The first panel planned for Alalakh should replace the current, introductory panel that now stands on the site which is located a short distance from the rear of Woolley's house and provides a panoramic view of the entire site (Photo 51). This position is ideal in giving a general overview of the site and indicating the layout of the visible remains. However, due to a new trench in the 2011 Season, which was placed directly between Woolley Dig House and the info panel, this old location has now been cut off and is no longer accessible (Photo 61). A new location for an introductory panel must be found which also will provide a panoramic view of the Area 1.

Photo 61 Location of Trench blocking the access to the old Information Panel

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In order to maximize the understanding of this introductory, comprehensive information panel a non-digital version of an *Augmented Reality* panel is suggested.[47]

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[47] As referred to in a recent thesis by Nick Krabbenhoeft (2011).

Augmented reality panels are often referred to in a virtual setting such as at the medieval site of Cluny in France. In order to reconstruct and communicate the original structures that once stood in this city such as the church and monastery, the managers of Cluny have created multiple areas around the remains where there are augmented reality panels (Figure 20). These are movable computer screens set up at such a position that they allow optimal vantage of a virtually reconstructed city and buildings. For example, within the remains of the monastery a visitor is able to direct the augmented reality screen at the missing section of the building and view the building as in its original state. On some panels around the remains and from viewpoints above the city, the time period could also be controlled by the visitor so that they could see the city developing and the buildings constructed throughout the city's historic past (Pere 2009; Pere 2010). This technique has also been installed at the medieval site of ENAME in Belgium (Ename 974) (Figure 21).

Figure 20 Augmented Reality at the Cluny Abbey, France (LayarNews http://blog.ipidee.com/2010/09/abbey-of-cluny-in-augmented-15th.html)

Figure 21 Virtual Reality Set-up at Ename 974 Belgium (Ename 974: Archaeological Park: TimeScope 1 Concept)

In the absence of significant funding for such digital installations and upkeep at Alalakh, it is recommended to design and install a *non-virtual* Augmented Reality panel in Area 1. This panel will include an illustrated reconstruction of the Level 4 palace area, including figures, such as people or even elephants, in order to give

animated life to the space. This simple line drawing can then be printed on a glass, acrylic or plastic panel and placed in such a location and at such an angle that the reconstruction will match the remains and landscape seen behind the panel at a distance. In a sense this will provide a 'window into the past,' by looking out over the mound. Photo 62 shows the available perspective at which a refined version of the proposed reconstruction drawing of Level IV Palace from Woolley's publications (Figure 22) could be applied and presented on a non-virtual augmented reality panel.
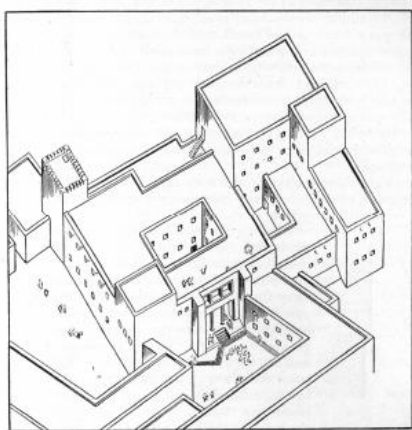
Figure 22 Restored Elevation of Level IV Palace (Woolley 1953: 109; Woolley 1955: 117)

Photo 62 Perspective on mound from which to view Woolley's Level IV Palace Remains

In order for the presentation of Woolley's remains to be distinguished from the current excavations it is suggested to use color coding and/or tailored designs for the information panels so that the two phases of excavation and remains are easily understood by the visitors. This will also help the understanding of the actual buildings that do remain and how they relate to each other. These designations can then be shown easily on the introductory map through the color coding designations and contribute to the distinction of multiple path options. The examples of color coding from Tell Mozan and the multiple path options from Tilmen Höyük discussed earlier should be considered in this case.

Map 13 Proposal for designated spaces and paths – Current Excavations (Red), Woolley Excavations (Blue) and location of the Woolley Dig House (Green)[48]
Following existing routes, Maner's 2010 Proposal and excavation maps by Murat Akar

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[48] The used colors are meant only to distinguish the discussed designations and are not meant to provide proposals for the actual, on-site color coding.

161

Contrary to the display of the currently excavated trenches in Area 1, the display of Woolley's remains are a more permanent fixture of Alalakh and therefore the design of the didactic panels can be executed with a firm view towards permanency. Using the example of the approach taken at Arslantepe and following the methodology designed by museum practitioners such as Beverly Serrell, the design and layout of the panels should be planned in a method that builds up the information provided to the audience. However, distinctions should be made between the different structures and levels which Woolley's remains represent.

- Level V Palace

- Level IV Palace

- Level VII Palace

- Sounding / Temple

Within these differing areas, the panels should be designed in order to maximize the understanding of the different areas and if relevant, how they relate to the other excavated areas (see Map 14). This number of panels for each area should also depend on the amount of space and remains which represents each area. In cases, such as the sounding, only one panel is necessary while in other areas, multiple panels and levels of information are necessary in order to cover the amount of information and space available.
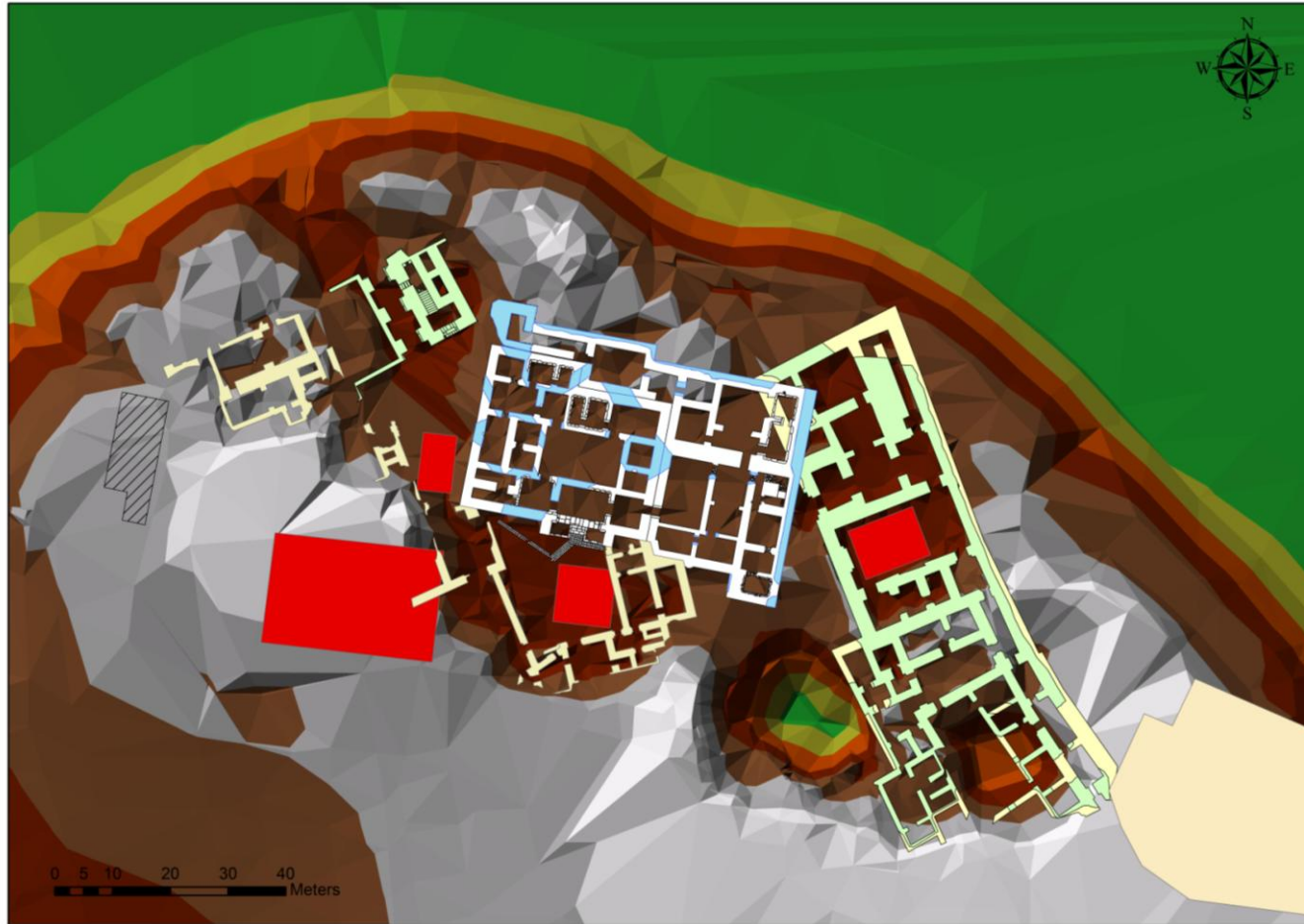
Map 14 Visible, excavated remains from Woolley's excavations (Blue, Yellow and Green) and newly excavated trenches (Red)

IP.4 – AREA 1 INFORMATION PANELS: CURRENT EXCAVATIONS

In Area 1 [the upper town which includes Woolley's remains and a good deal of the current excavations] there should be separate panels for each trench that has been undergoing excavations for multiple seasons (Map 14). Depending on the long-term plan for the presentation of the new excavations, especially as regards any plans for reburial, the installation of didactic panels should be designed in a way that balances the temporality of information from the ongoing excavations and the desire to create a sustainable space with permanent fixtures. The location and structure of the panels should therefore be designed and planned with a view to permanency while the informative section of each panel should be designed with a view towards a more temporary usage.

If the fate of the current trenches in Area 1 cannot be confirmed then at least one information panel should be set up that gives an overview of the current excavations in Area 1, including the original objectives and a general summary of findings, especially in how the investigations were related to the excavated remains by Woolley. In order for the audience to have a positive experience at Alalakh and to clearly understand the history of the site as discovered by Woolley and by the current excavations; this distinction must be made clear.

Even if these areas are eventually reburied or refilled then panels should still be erected to explain and signify the excavations that did take place and the information gathered from that area on the mound.

For the additional Areas outside of Area 1, Area Information Panels written by the current excavators giving a general overview of the areas, future and past objectives, research questions and significant finds are recommended. These areas on the lower slope of the mound (past the fence) can be introduced to the visitors through a comprehensive map of the entire mound at the entrance with each area designated.

The excavators from each area should assist in the writing of each information panel due to their personal involvement and understanding of the area, while edited by one individual so that the panels retain one voice. They are the best equipped to present the area, their findings and any possible interpretations. Being done in a collaborative method certifies the inclusion of all thoughts and ideas, rather than one, personal interpretation of the excavators' work. Each group of excavators should be given certain guidelines and basic information to include as well as suggestions for how and to whom to aim their discussion, including:

- Introduction to the Area

- Hypothesized knowledge from before excavations begun

- Research Questions and Objectives for excavating in that Area

- Spaces and Objects found during excavations

- Research Questions formulated during and after the most recent excavation season

However, no final conclusions should be included since these Areas are still being excavated.

These panels should be translated and provided in both Turkish and English. This plan may also be included into the initial Phases of the project since it does not

require a great deal of expense or effort. Only three extra panels are required and no added designated paths are required. These will be an optional space for curious visitors as well as visually identifying the different areas on the mound by placing permanent panels. Though, because of the temporary nature of the information it is recommended to choose a cheaper option for the panels so that they may be easily replaced or moved as the information is adapted to new finds. However, while temporary, they do need to be stable enough to endure thievery, vandalism or severe weather since these areas are not within the guarded, fenced-off boundary. The design of these panels should be large and colorful so that they may be easily seen and identifiable in the landscape from a distance. This is important since this side of the mound is not as clearly defined nor are there visual, above-ground remains as there are in Area 1.

The Designated Areas include:

     Area 2: Domestic Quarters

     Area 3: Necropolis

     Area 4: Fortress or Large Estate

**Figure 23 Image mapping out the designated excavation spaces and the proposed locations
for information panels in the Lower Town
(Courtesy Murat Akar with added emphasis on Areas 2, 3 and 4 by author)**
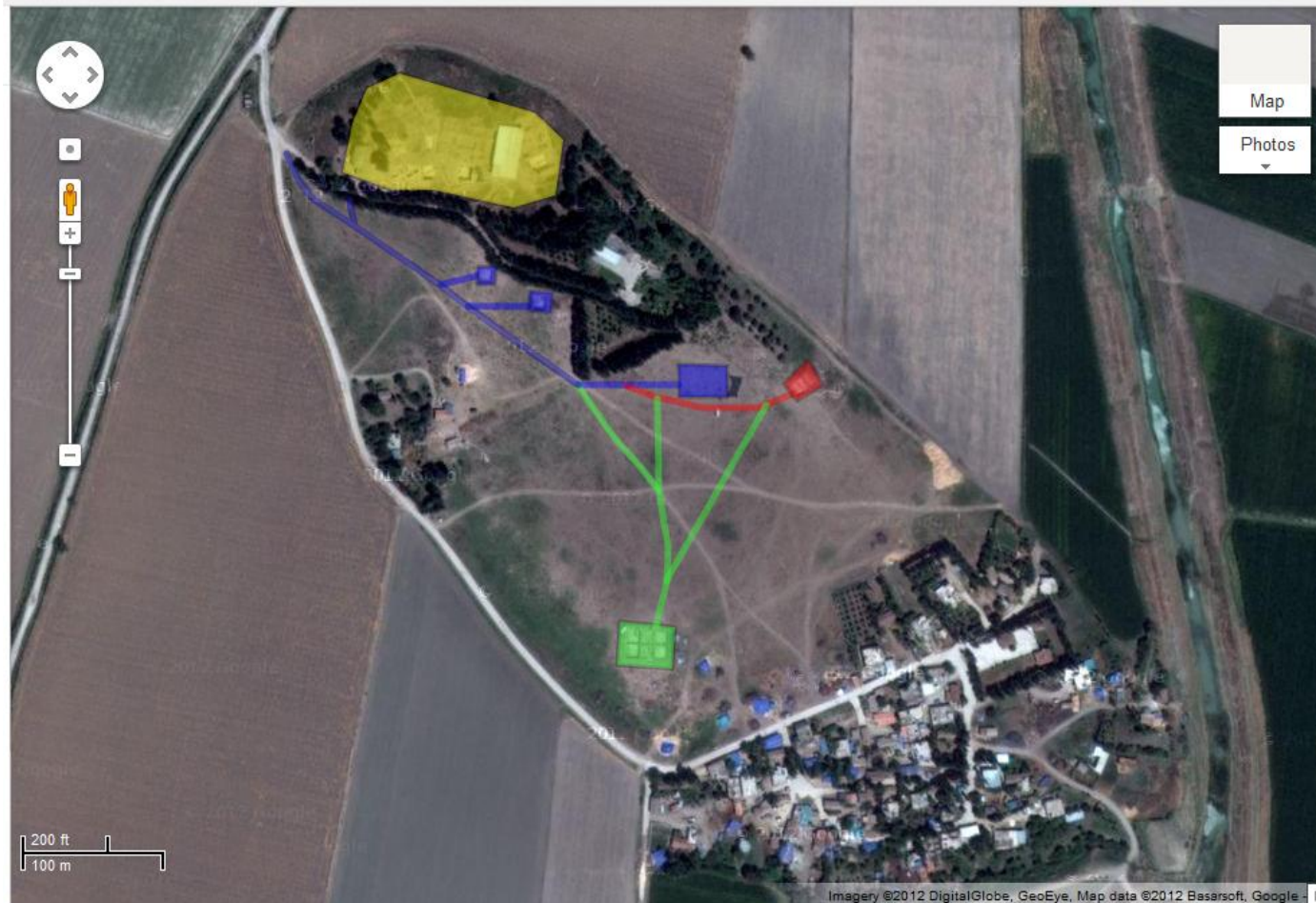
Figure 24 Location of pedestrian routes leading to Areas 2 (Blue), 3 (Red) and 4 (Green) with Area 1 (Yellow)

<u>IP.7 – MISCELLANEOUS ADDITIONS:</u>

<u>AUDIO GUIDE:</u>

An audio guide should be made available for visitors which would serve two purposes. First, to allow the information provided on the panels in Turkish and English, to also be available in other languages such as Arabic, French and German. The second benefit of providing an audio guide is that is allows for a deeper level of information to be provided to interested audience members. With an interactive audio guide a visitor can choose to hear more detailed information which provides extended information from that which is provided on the panels. These audio guides may be presented through provided audio devices, cell phones or smart phones and signified by numbers or QR codes on the information panels which can refer the visitor to the additional information.

<u>ACTIVITY PACK FOR CHILDREN</u>

An activity pack should be designed in order to engage visiting students and children and facilitate their interaction and understanding of the excavated spaces on-site. These should also be available in multiple languages in order to increase the accessibility. For the development of this project an education expert should be consulted or a student interested in developing education projects for archaeological and historical sites. In order to test different options, children from the local communities should be consulted for their input and to assist in developing the relationship between the project and the local communities.

6.4.4 Summary of Proposed Outdoor Facilities at Alalakh

- <u>Introductory Panel</u>: Introduces the site to visitors

- <u>Augmented Reality Panel</u>: Overview of Level IV Palace area and introduction to Area 1 remains

- <u>Site Map Panel</u> introducing the different path options in Area 1 and the Lower Town

- <u>Panels defining the different areas of **Woolley's Remains** in Area 1</u>:

    - Level IV Palace

    - Level V Palace

    - Level VII Palace

    - Sounding / Temple

- <u>Panels defining the **newly excavated trench areas** in Area 1</u>:

    - 32.57: Palace Courtyard

    - 32.33: Palace Kitchens

    - 32.42: Stratigraphic Trench

    - Iron Age Area

- <u>Panels defining the new excavations of the **Lower Town**</u>:

    - Area 2: Domestic Quarters

    - Area 3: Cemetery

    - Area 4: Fortress or Large Estate

- <u>Vantage Panel</u> defining the relationship with **Tell Tayinat** and the **surrounding environment** as it was in the Bronze Age

- <u>Vantage Panel</u> defining the role of Alalakh as it relates to the **Amuq Settlements Archaeological Park**

- Addition of **Desire Paths** to layout of the Visitor Path

- Viewing Platform over **Trench 32.33 (Maner 2010a)**

- Viewing Platform over **Sounding (Maner 2010a)**

- Audio Guide providing information in more languages as well as more levels of information for curious audience

- Activity Guide for Children

- Benches

- Picnic Tables

- Fences

Photo 63 Woolley's Dig House on the site

6.5 Woolley's Dig House

The final type of visitor management facility is a Visitors', Learning or Information Center, (the label depends on the exact usage and definition desired). The main usage and purpose of such a structure is to provide a designated space in which to present additional information including an ability to facilitate interactive exhibits, all of which is done in order to enhance the experience and interpretation of the site. These centers add a great deal to the visitors' understanding of the site and are much appreciated by the user when executed successfully. The proposed visitor facility at Alalakh presents a unique opportunity to create a new type and usage of such a facility.

6.5.1 A Didactic Center at Alalakh

The proposed building for use as a didactic center at Alalakh is Woolley's original dig house from the 1930s (Photo 63). The location of the building on the mound, next to the remains, provides a fortunate opportunity for adequately adapting the site for visitors and for the maximum display of information on-site (Figure 25 and Figure 26). Due to its legal designation as a First Degree Archaeological Site surrounded

172
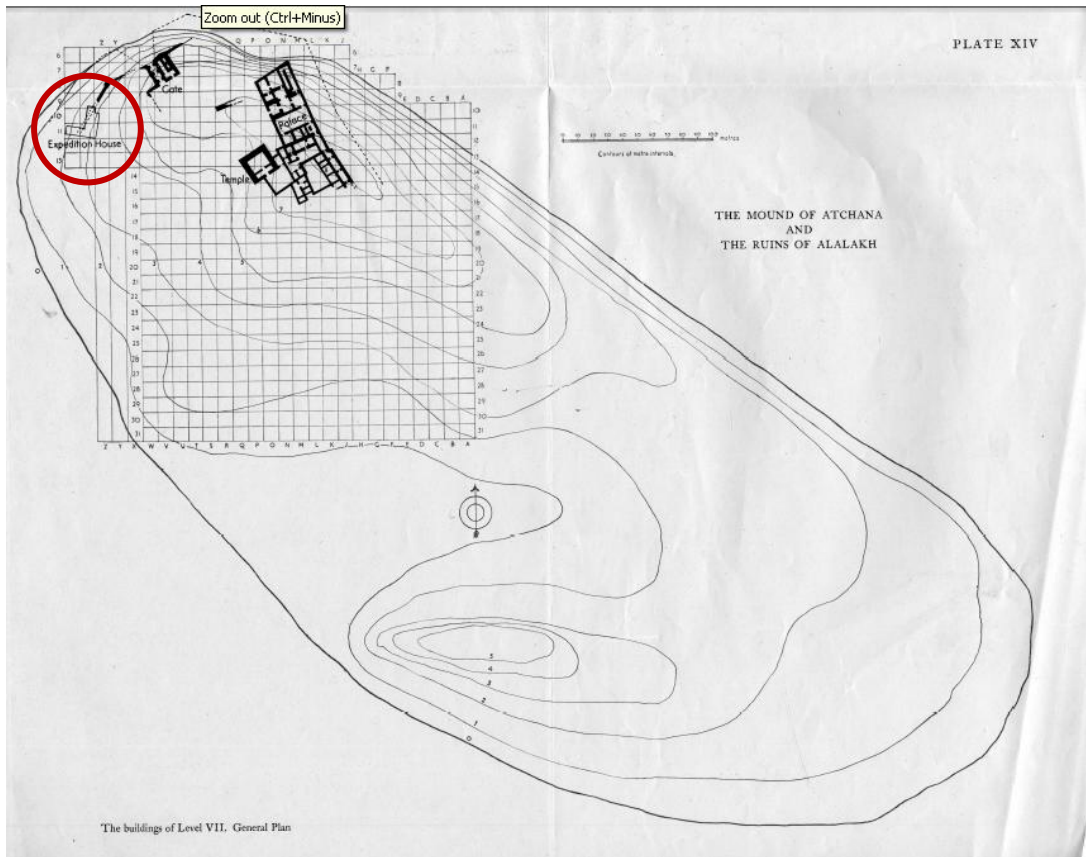
Figure 25 Plan from Woolley's Excavation with location of Expedition House designated by author (Woolley 1955)

Figure 26 Location of Woolley's dig house at the Northern end of the mound (Photo courtesy of Murat Akar)

by a Third Degree buffer zone, no new building is allowed; even restoration of the current buildings on the site must be approved by the ministry (as was previously discussed in Section 4.3.3). Since the building already exists on-site and was designated a historical heritage building by the Adana Cultural Heritage Commission in 2002, it provides a structure that may be used in providing an informational space for visitors. Building off-site often leads to issues concerned with acquiring land from neighboring landowners, especially when expropriation by the government is required, which is currently the case for the proposed parking lot and toilet facilities which are planned for an adjacent space on privately owned land (Appendix B).

One of the most challenging aspects of creating an information center for an archaeological excavation is that it must complement the actual site rather than compete with the remains outside. The exhibition space should also be as authentic as possible to the content and information being presented so as to maximize the understanding by the viewer. When applying a museological approach to an on-site information center, Charles Saumarez Smith's statement should be adhered to, "There is and ought to be a symbiotic relationship between a building and its contents, which needs to be recognized and articulated" (Smith in Vergo 1989: 18).

The proposed solution to this challenge at Alalakh is to create a type of Woolley Center or a Woolley Museum (Maner 2010a: Proposal Draft), since the building was originally home to the excavation of Sir Leonard Woolley. It would also be an appropriate usage of the building to focus the interior presentations on the history of the excavations, the region and the field of archaeology, rather than solely presenting the ancient history of Alalakh, which will be the main theme of the outdoor exhibit on-site. This approach will make use of this unique space which

174

represents a great deal of the authentic value and the rich modern history of Alalakh/Tell Atchana.

The project allows for the complete restoration of the building and reuse of the space as an informational center with exhibit space, bathroom facilities, watchman residence, storage and tea house (Alalakh.org). Preliminary planning has begun, but only as far as the restoration requirements for the structural aspects of the architecture (Appendix C). No official designs or plans have been proposed or approved for the interior design or the contents of the exhibits. However, during the planning process for developing Alalakh and creating the ASAP, ideas have been briefly discussed and will help guide the process once funding has been found and the restoration project has been initiated.

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As the planning for the information center at Alalakh develops further, it is useful to consider information centers from other sites in Turkey so as to examine the examples that have been set at comparable sites open to the public. Not all these examples are ideal, nevertheless, by also examining unsuccessful aspects, recommendations for the optimal development of the Woolley Dig House as an informational Center can be narrowed down. However, there are unfortunately few examples of established centers that are available for consideration. While there are numerous publications on conservation efforts, there are fewer on specifically visitor management facilities. The other issue contributing to the lack of comparable examples is the accessibility of such facilities, for instance on visiting the site of Tilmen Höyük during the Fall of 2010, the Visitors' Center was not open and there

was no one present to open it. However, the two examples that can be discussed at more length here are the current and planned centers at Troy and Çatalhöyük.

The current facility at **Troy** is comparable to what is provided at most sites in Turkey. It is a basic building with information panels describing the broad history of the site. However, the weaknesses and faults of the previous facility have been explicitly denounced in the management plan which comments on the "visual clutter and disorganization" of the arrangement as well as stating that the "chaotic hodge-podge of graphic and other information contained there is also not in line with the quality of the professionally and scientifically designed informational signage" (Riordan 2009: 10). The managers of Troy recognize the inability of the current facility to not only present the information coherently but also to engage the visitors and to facilitate an understanding and interpretation of the site.

As a result, the current facility at Troy has been deemed inadequate and a design contest for a new facility was initiated to replace the structure in 2010. The proposed plan is, however, a proposal for an on-site museum rather than simply a new and improved Information or Visitors center. This plan differs drastically from the previous facility not only by providing more professionally designed exhibits but also by exhibiting real objects. [49] There are four goals and objectives outlined in the plan: "1) the relationship between the architectural expression and the landscape, 2) a special programmatic relationship to ongoing archaeological research at Troy, 3)

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[49] Rather than working with the museum and tour companies to facilitate and encourage a continuation of the visit from the site to the museum in Çanakkale, located approximately forty minutes away, this new proposal instead suggests a complete bypass of the already available museum and instead proposes for money, time and effort to be put into the construction of a new, 'on-site' museum. Objects then from the excavation depot, which were not required to be handed over to the museum, presumably due to their lower quality and incompleteness, will be put on exhibit for the visitors.

176

potentials for community outreach, and 4) the impact of a new museum on site planning and management" (Riordan 2009: 65). These proposed objectives address many of the pertinent issues, which are relevant to the development at other sites including Çatalhöyük and Alalakh.

Addressing the second objective, another usage of the facilities, which will be greatly welcomed and respected by other excavations, is the addition of conservation and restoration laboratory facilities in the museum complex at Troy. Such lab facilities are few and far between in Turkey and therefore would provide infinite educational and scientific benefits to the excavations; facilities are currently available at the excavation compound of the Alalakh excavations, located in Tayfursökmen. Also, the current proposal for the development at Tayinat, as part of the ASAP Project, includes the buying of the farmhouse located next to the mound which would then be renovated and developed into research facilities (Appendix B).

The third objective, concerning community outreach, is especially relevant for this discussion due to its impact on the sustainability of the site as well as how it relates to programs currently underway at Çatalhöyük and the opportunity to create such programs at Alalakh. While there may be many benefits it is always important to maintain working relations with and sensitivity towards the local communities. The question remains though whether there are benefits for the Troy's local community in Tevfikiye, through job opportunities, skills development or community programs. The latter is mentioned in the management plan (Riordan 2009: 67), yet it will be interesting to see what type of programs are created, to what degree they enlist the voice of the local community and what priority the planning of these programs will become in the final management of the new museum.

177

The facility at **Çatalhöyük** has been specifically designated as a Visitor Centre and is in addition to the experimental house previously discussed in Section 4.4.3. While the facility at Çatalhöyük is certainly not comparable in size nor scope to the planned project at Troy, there is still a great deal which can be discussed concerning what is expected at visitor centers as well as what opportunities there are for creating new and innovative programs to engage and communicate with visitors.[50]

In accordance with most of the projects at Çatalhöyük, which are fueled by Ian Hodder's views on post-processualism, the Visitor Centre focuses on a dynamic, inter-disciplinary and multi-vocal perspective on interpretation and presentation of information. This is especially present in the process of developing the Visitor Centre and the creation of programs for the public (Shane and Küçük in Hodder 2000: 193). The solution found at Çatalhöyük was to present multiple types of exhibits ranging from maps, exhibits on old and new excavations, multimedia videos, interactive computer programs, reconstructed murals to replica objects. Spaces were also included for public stakeholders to create and to present their own exhibits.

One unsuccessful aspect of this plan, as stated in the management plan written four years after Shane and Küçük's article, was that "this piecemeal, individual approach has led to an incoherent display and lack of an overall interpretive style" (Çatalhöyük 2004: 29). This aspect highlights one of the

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[50] The management plan for Çatalhöyük is currently undergoing its five-year renewal as well as being prepared for the nomination for World Heritage status by Hodder and the Ministry of Culture and Tourism. This renewal will most likely influence the current state of the visitors centre in addition to the overall management of the site. There may even be plans to update the visitor centre into an on-site museum, possibly comparable to the one being planned at Troy, including "the full artefact collection, an admission fee and visitor facilities" (Çatalhöyük M.P 2004: 56). This plan is most likely due to the pressures on the project by the Ministry as well as efforts to create significant representation and state-of-the-art facilities at the World Heritage sites in Turkey, though it will remain to be seen if it is included or promoted in the new management plan and nomination.

unfortunate aspects of multi-vocal projects; when site managers begin allowing too many voices and opinions to interpret a site, they risk losing a coherent understanding and presentation of the research of the site and excavations.

However, there are certainly strong, positive aspects to this multi-vocal approach as well. Through the community outreach project at Çatalhöyük, led by Ayfer Bartu, an anthropologist from Boğaziçi University, an exhibit was created that presented an interpretation of the role of the site in the present day; how it is used by the local community and not by the academics and scientists. This exhibit facilitated a discussion between the site and the residents of the local village as well as sharing this discussion with the international group of tourists who come to visit the site (see also Section 7). This sharing of exhibit space, as well as the dialogue that is created is an important aspect to maintain when presenting the site and should be prioritized throughout the planning process at Alalakh.

Finally, it should also be remembered that the presentation of the site is not limited to the confines of a visitor centre, information center or even to the boundaries of the mound. Through public programs and interactive exhibits, the audience will bring in their own ideas and take away a new perspective to share with others and to interpret new sites. Only so much can be managed and directed, the best method is to "remain '…always momentary, fluid and flexible' (Hodder 1997)" (Shane and Küçük in Hodder 2000: 193) as well as 'reflexive' in the method of presenting and sharing information, keeping in mind that some level of coherence is also necessary in order to maintain a cohesive site.

6.5.2 Restoration Plan

As can be seen from the included photos (Photo 64,

Photo 65 and Photo 66), to make Woolley's dig house functional as a safe and secure building, serious renovation and restoration actions must be taken as soon as possible. Restoration plans have been discussed and are currently under the jurisdiction of the Governor of Hatay's office (see Appendix C for Restoration Plans by Architect Mine Temiz). The general approval to restore the building has been approved and the project is now pending funding. Throughout this process, the definition of Restoration as set forth in the Venice Charter (see Section 1.4) should be adhered to due to the building's identification as a historic structure and the desire to maintain an international standard throughout the project.

Photo 64 Woolley's Dig House, front, current state as of 2010

Photo 65 Woolley's Dig House, Back, current state as of 2010

Photo 66 Most Recent State of the Woolley Dig House, February 2012 (Courtesy of Berati Sönmez)

180

None of the physical layout will be altered from the original design; only the infrastructure will be fixed and strengthened. The back rooms on the ground floor will continue to be used as private space for the archaeologists as a depot. There will also be facilities for the site guard. The front rooms and the first floor will be designated as public space for exhibits. The physical and aesthetic appearance of the building should not be altered from the evidence that exists of its original state. The evidence, that does exist, dates to 1968 (Photo 67). Without earlier evidence, this image should remain as the basis of how the building should be restored and presented.

Photo 67 Woolley's Dig House in 1968
(Photo courtesy of Dominique Collon)

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A Restoration Plan, comparable to a Conservation Plan, should be developed and included in this general Management Plan so that the schedule for implementation can be integrated into the planning process of the other projects, especially as concerns the development of the exhibitions to be presented inside the space.

6.5.3 Authenticity

The existence of Woolley's Dig House adds to the *Authenticity* value of Alalakh. Authenticity, as defined and discussed in Section 3.4.1, is a value not easily acquired; it cannot be created, rather it can only be encouraged and preserved. In order to communicate a thorough vision of Alalakh effectively, authenticity is useful in transmitting a comprehensible experience and allows a deeper understanding of the space that is being visited and discovered. This value establishes the site as a living space which is used now and was used a hundred years ago.

Comparable to the benefits gained by experiencing ruins on-site, in the context of the landscape, is the experience of visiting an eighty-year-old building and reading exhibits about the man who had originally built the building. Woolley's Dig House also provides a facility that allows an inclusive presentation of Alalakh, delivering a clear story of its ancient and its twentieth century history. This authentic experience is preferable to a newly built structure, which would house a static display of posters and out-of-context replicas.

The interior spaces should also maintain an aesthetic degree of authenticity. Since the building was originally a dig house inhabited by a famous British archaeologist in the early twentieth century, the entire environment should be created in order to convey this information. As Shane and Küçük mentioned in their research on the way people experience cultural spaces; it is not only what information is presented but also the setting in which the information is presented (Shane and Küçük in Hodder 2000: 194). The information presented outdoors, on-site already has this degree of authenticity because there are real remains; in order to complement that experience this authenticity should be continued indoors.

6.5.4 Spirit of Place

The preservation of the *Spirit of Place* (as discussed in Section 3.5) should also be included in the planning process for the Woolley Dig House, both in the structural restoration of the building and in the development of the usage of the building, through exhibits, facilities, storage and programs.

6.5.6 Non-Public Space

The section of the restored Woolley Dig House that is designated for non-public usage should be defined and planned. Any area that is designated specifically for the usage as a depot area should meet all requirements and standards for storage of artifacts and archives.

Figure 27 Map of Woolley Dig House with Non-Public Spaces Designated for Depot and the Guards House (Yener and Harrison 2010: Appendix B)

6.5.5 Exhibition Space

The exhibition space in Woolley's Dig House will be located in the front section of the ground floor and on the entire first floor (Map 15 and Map 16). The spaces should be designed with a view towards creating a narrative which leads the viewer

183

through the building and exhibits and continues into the tour of the remains on-site. To build this narrative each exhibition space should be developed with specific themes in mind that contribute to explaining the ancient and modern history of Alalakh.

In addition to maintaining a simple, sustainable aesthetic that is affordable and easily maintained, while also clearly communicating important information to visitors, new methods of presenting information should also be taken advantage of, including digital and mixed media presentations. One solution may be to blend the two differing methods in order to create an exciting, informative and engaging presentation for visitors while in the spirit of the early twentieth century building and original usage. Digital screens hidden in a wooden table may be one example of how to mask the twenty-first century techniques within the veneer of early twentieth century aesthetics.[51]

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[51] Examples can be seen from the following exhibits and museums:
MTE Studios, a science and technology museum in Saudi Arabia:
http://www.youtube.com/watch?v=D3If2G488zM
Los Angeles Museum of the Holocaust: http://www.youtube.com/watch?v=opFXmTnOViE
Wisconsin Veterans Museum: http://www.youtube.com/watch?v=bdQVizHzr-M

WOOLEY KAZI EVI RÖLÖVE PROJESI
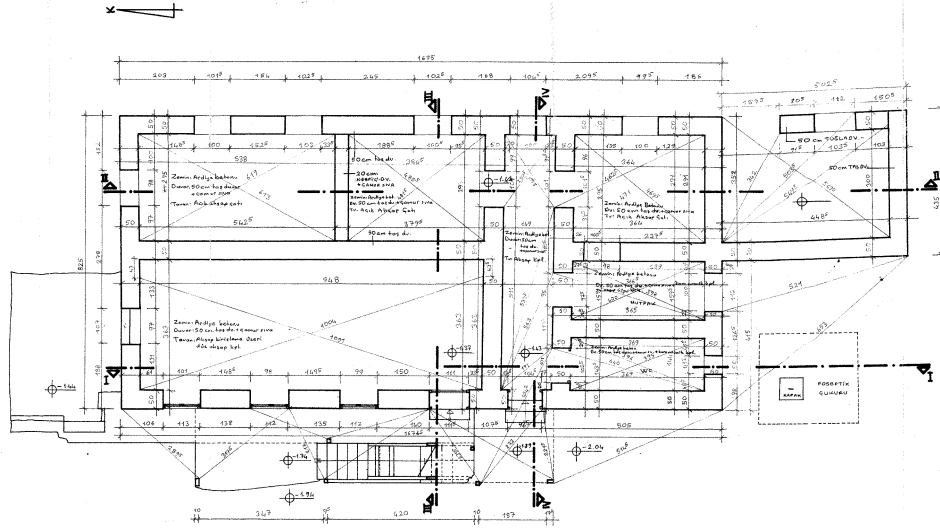
MIMAR F. MINE TEMIZ

ZEMIN KAT PLANI Ö:1/50

Map 15 Floor Plan for Woolley's Dig House, Ground Floor
(Architect Mine Temiz)

WOOLEY KAZI EVI RÖLÖVE PROJESI
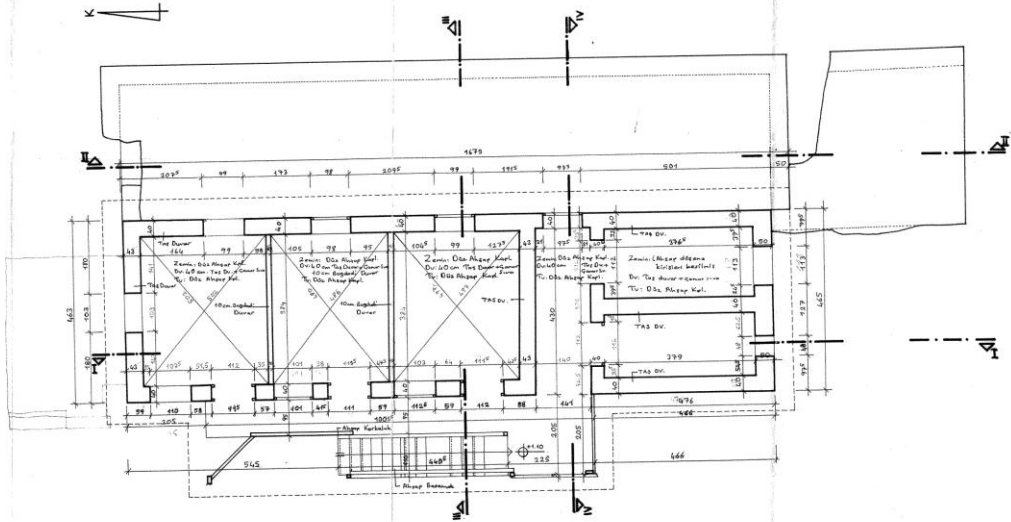
MIMAR F. MINE TEMIZ

BIRINCI KAT PLANI Ö:1/50

Map 16 Floor Plan for Woolley's Dig House, First Floor
(Architect Mine Temiz)

185

The following exhibit themes should be included in the development of Woolley's Dig House as an informational center. The order of themes should be designed in coordination with the available space in the building and with a view towards building up a narrative for the viewer. The themes are then followed by suggestions for specific presentations and exhibitions, some based on existing projects and data while others are proposals for possible projects and exhibits.

- **The Building**

  i. Presentation of the history of Woolley's Dig House and the process of Restoration

- **Archaeology**

  i. Presentation of stratigraphy and how civilizations are built up and form mounds

  ii. Presentation of archaeological methods of digging and interpreting remains

  iii. Presentation of how other expertise work at the site such as animal, human bone analyses, botanical remains, ceramics, metal, small finds

  iv. Presentation of the tools of archaeologists[52]

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[52] An example of this type of exhibit is found in the newly restored Neues Museum on Museum Island in Berlin where there is an introductory exhibit room presenting the history of archaeologists through not only the objects they found, but also through their personal notebooks and tools (http://www.neues-museum.de/)

- **Alalakh**

    i.   Presentation introducing the ancient history of Alalakh: This should only be a brief introduction to the space which ties in to the indoor exhibits and encourages the exploration of the remains outdoor and the further information panels.

    ii.   Idrimi Video, created by Ankara Bilkent University undergraduate students, Sezen Kayhan and Ayhan Sahin, as part of a EU Funded world cultural heritage project (www.alalakh.org)

    iii.   Available reconstructions of ancient Alalakh: 3D models or digital models

    iv.   Interactive presentation of available objects

    v.   Interactive presentation of Alalakh objects housed off-site in museums, in the Antakya Archaeological Museum or the British Museum in London

- **Current Excavations**

    i.   Presentation of the history and objectives of the current excavations

    ii.   Presentation of current research projects

    iii.   Presentation of Experimental Archaeological Projects

    iv.   Computer available with the archives for further research

- **Sir Leonard Woolley**

i. Presentation of Woolley's Career

ii. Presentation of Woolley at Alalakh

iii. Study Table and/or Woolley's Drawing Drawers displaying pieces of real pottery and other artifacts which can be handled by the viewers

iv. Study space for research

v. Presentation of Woolley's archives from other museums and institutions, including any existing objects, publications, images, documents and journals

vi. Oral history of villager who, when young, served tea to Woolley's excavation team. If this is not possible then oral history from relatives' perspectives may be included.

vii. Exhibition concerning the legendary wall with signatures of archaeologists and Agatha Christie

- **Local Community**

i. Presentation of the local communities, Past and Present History, especially in relation to Woolley's excavation

ii. Presentation of the local community ethnographic research project, interviews and feedback

iii. Presentations developed by the local communities on themes that relate to the project at Alalakh or the ASAP, in coordination with team members from Alalakh

iv. Available photos, video or recordings

- **Archaeological Settlements Archaeological Park**

i. Presentation introducing the ASAP Project

ii. Presentation contextualizing Alalakh with the landscape of the Amuq Valley

- **Miscellaneous Additions**

i. Publications available for Sale

ii. Mailing List signup and Guestbook

Proposals for specific exhibition designs:

The following includes proposals for the design and creation of specific presentations and exhibits.

WDH.1 – TOUCH SCREEN STUDY TABLE

In order to integrate new technologies into the veneer of a historic building and to make use of exhibits designed to engage and allow the viewer to interact with the information in a hands-on manner, one proposal for an exhibit is to install a touch-screen, interactive table, a type of exhibit used in various museum exhibits around the world. The physicality and aesthetics of this table should be designed to blend into the interior décor.

WDH.2 – Ceramic Sherd Puzzle Activity

In order to illustrate the process of finding sherds in a trench and then reconstructing them for conservation and study purposes there may be a hands-on activity center where visitors are able to touch and reconstruct different pots.

WDH.23 – Objects presented in Woolley's Drawing Bureau

Reuse or reconstruct the original drawers found in Woolley's Dig House and fill with actual study material which could be under glass or remain open to be touched by the users.

WDH.4 – Outdoor Presentation of Amuq Settlements Project

The presentation of the ASAP Project should be installed outdoors, next to Woolley's Dig House, with a view towards the relevant landscape.

Photo 68 Surrounding Landscape from in front of the Woolley Dig House

In order to involve the local community and students, projects should be designed with the coordination of the teachers and excavation members. The projects should be designed in order to facilitate the students' understanding of the archaeological process and the interpretations that are reached about the ancient communities. This project, like those at Çatalhöyük, should be given space in the Visitors' Center to be displayed and shared. This will aid in facilitating the role of the community in the project and their perspective towards the project (see also Section 7).

One possible project that could be developed would begin with asking the questions: "If someone was digging up your village in 4,000 years what object do you want them to find?" and "What does that object represent about you and your life?" This question would make students think about the archaeological process and finds from a more personal level. For after being shown the objects that were found from 4,000 years ago and told what those objects say about the people who lived in these spaces 4,000 years ago, the students should pick something from their lives that they think is representative of them, their family, something from their daily lives. Then have them write a short essay from the point of view of an archaeologist 4,000 years into the future answering the basic questions about the object in order to understand the individual who owned it. Detailed archaeological illustrations complete with exact measurements, and photos of the objects would then accompany the essays. The images, including a photo of the object with the student, and the essay should be displayed in the community area of the WDH. This specific exhibit should be designed and installed by the students themselves.

7 Public Programs

The final element which must be included in the management planning for Alalakh and the development of the Amuq Settlements Archaeological Park is the creation of programming. Programs may serve several purposes and take on a variety of forms, including: meetings, tours, exhibits, outreach events, educational activities, sustainability projects, the development of community centers and so forth. At the very minimum, programs should be considered as a forum in which a dialogue can be cultivated amongst experts, non-experts, public visitors, local community, children and student groups. This type of planning also assists in developing a more permanent relationship between the project and the community.

> Although it is easier for the archaeological heritage manager to build a single solid reconstruction or create a permanent exhibition which will need little maintenance and management, what the community really wants is changing activities, workshops and programmes of events to encourage them to repeat their visit.
>
> Blockley in Stone and Planel, eds. 1999: 27

In order to affectively develop community-based programs, an appropriate approach may be considered primarily in terms of administering a value-led method of management (as discussed in Section 1.5). In this case, referring to the values the local community can contribute that must be recognized, maintained, preserved and provided an active role throughout the planning process. "Communities have different pasts, or differing perceptions of what happened in the past. These variations should be taken into account in developing a public outreach programme" (McManamon and Hatton, eds. 2000: 12).

Within the field of heritage studies and amongst cultural heritage experts, the development of specifically *community*-oriented programs has become one of the most

important issues and factors in the development and presentation of a heritage site, including museums. The many aspects and issues of this topic have been extensively researched and discussed, especially in regards to the fundamental, problematic issues of defining what and who the community is and what role they do or should play in heritage and archaeology (Merriman 2004; Shackel 2004; Smith 2006; Smith and Waterton 2009).

In their 2009 publication, Smith and Waterton acknowledged this debate and challenged the comfortable position taken by many of the administrative players in the creation of programming for the public. These authors claim that though the necessity of such programs has been acknowledged by most managers, they have nevertheless maintained an authoritative voice in the process and therefore have not allowed the value and voice of the local communities to play an equal part in the process. Rather, Smith and Waterton insist on the understanding that "heritage professionals are a community group themselves" (Smith and Waterton 2009: 143). In other words, the heritage professional, the archaeologist, the historian and the curator should each be understood as just another community in the process and whose voice should be considered on par with the voice and authority of the local community. While the issue remains problematic with reference to authority, legitimacy and identity (Ibid: 138), the main conclusion Smith and Waterton draw is that the *process* and the *dialogue,* created through the development and planning of programs, are the most important aspects of any type of community-based participation program, with an emphasis on *negotiation* rather than *consultation* (Ibid: 115-116; 139-140).

Many methods may still lead to the debatable issues of recognition and authorization and thus final products may still continue to be criticized or fall short of certain experts' standards. Yet, at the very minimum, programs conceptualized as preserving the values imbedded in the site by the community will assist in developing a more active role for users and the local community. Involving public users through programs, meetings, tours and discussions assists the manager in defining and recognizing the inherent values that lay outside the immediate academic sphere of the project. And by taking into account the perspective framed by these ongoing debates within heritage studies, a more sympathetic approach and socially-responsible method may facilitate more successful and sustainable outcomes towards the preservation of these values. It must also be remembered to consider the context of the communities and any existing dissonance (Smith and Waterton 2009: 141). In the case of Alalakh, the communities are not an indigenous population with a hereditary claim on the ancient remains; rather, the dissonance lies in the authoritative claim on the land itself by the archaeological excavations. However this authority, gained from its value as an established archaeological site since it was first excavated a century ago, can be used to negotiate the recognition of the modern-day values of the site as it exists today, in addition to preserving the historical and academic values embedded in the archaeological remains.

Though this dissonance does exist, Alalakh, nevertheless, has exceptional opportunities for the development of community-based programs due to its relationship with the two local communities who have participated in the excavations from the beginning; Tayfursökmen and Varışlı (as discussed in Section 4.3.3). Members from these communities have proved interested and excited about aspects

of the project at Alalakh and this relationship and interaction should be developed further through the implementation of programs designed for the community members, including adults, students and children. These types of programs contribute to the success and protection of the site through promoting a sense of interest through multiple visits, pride, ownership and understanding of the local, ancient history as well as helping to develop usable skills and education. And as plans for the ASAP Project progress, these programs and initiatives should be developed in coordination with the participating excavation projects, the Hatay Archaeological Museum as well as other interested communities in the Amuq Valley.

One important, already established aspect of the Alalakh Excavations, which has utilized local community members' expertise and thus facilitated a dynamic interaction between community members and the research team, includes the numerous experimental archaeology projects (discussed earlier in Section 4.4.3). These projects and the involvement of the local residents should be continued not only to use their local knowledge of mud brick building and other traditional methods and crafts, but also to share with them and fuel their interest in the history of their ancient neighbors and to allow them to participate in an active dialogue with the archaeologists.

To this date, a few other, purposeful initiatives towards community outreach have been taken by the team members at Alalakh. First, in order to extend the awareness of the excavations at Alalakh and the general archaeological projects ongoing in Amuq Valley, the director of the excavations at Alalakh, Dr. Aslıhan Yener has been "giving public lectures in Antakya since 1995 to educate the public about their cultural heritage and to prevent the destruction of sites" (Yener 2011:

195

Personal Interview). This type of awareness program should be continued and integrated into the overall planning for the development of Alalakh and the ASAP Project.

Another step towards community outreach was taken during the 2011 Excavation Season when it became apparent that more active planning was needed in order to integrate the local communities into the planning process. It was recognized that the members of the community who participated in the excavation project had never been given an official tour of the site and therefore it was decided to organize two mound tours as a preliminary and immediately available choice, one for the women from Tayfursökmen and one for the excavation workmen from both Tayfursökmen and Varışlı. Interest was first garnered amongst the participants; fortunately, the plan was extremely well-received, by both the women and the workmen. In fact, it was discovered by the organizers that the women had recently requested such an activity earlier in the season.

Before the tours were conducted brief questionnaires and feedback cards were written by Lillian Caldwell and Emily Arauz and translated into Turkish by Sim Belik. The questions were written in order to gather basic information about the background of the families living in the village, the relationship of the individuals with the excavation project and their understanding and perspective on the history of the site and the archaeological process (see Appendix D-1).

The invitation for the women's tour was first extended to the women who worked at the excavation compound as pottery and bone washers, cooks and the zooarchaeology assistant, totaling five women. These women were then asked to extend the invite to other women and daughters from Tayfursökmen who were

196

interested in attending. On the day of the mound tour approximately fifteen women and children attended. The program was organized so that the first thirty minutes were spent at the compound during which tea and cookies were provided and two of the Turkish researchers, Müge Bulu and Gonca Dardeniz, graduate students from Koç University in Istanbul, facilitated the pre-tour questionnaire process in Turkish (Photo 69 and Photo 70) (see Appendix D-2).

Photo 69 Tea Time and Questionnaire before the Bayanlar Mound Tour

Photo 70 Müge Bulu facilitating the Questionnaire Process

After the questionnaires were completed the participants were driven to the mound down the road. The Director, Aslıhan Yener, introduced the history of Alalakh and the excavations, and then led the tour through Area 1, followed by Area 4 in the lower town (Photo 71). One of the student archaeologists, Lillian Caldwell, continued the tour in Area 2 while Müge Bulu provided the Turkish translation (Photo 72). After the tour, an informal feedback session was held to gather any suggestions or comments on the tour (see Appendix D-3).

Photo 71 Alalakh Director Aslıhan Yener introducing the site to the women

Photo 72 Müge Bulu and Lily Green explaining a trench in Area 2

The second tour was organized specifically for the workmen from the excavations at Alalakh and was scheduled outside of the working hours. The tour was not mandatory and was attended on a purely voluntary basis. Though many of the workmen had been excavating at Alalakh since the initiation of the current excavation, this was the first official tour organized and led by the archaeologists to give them a comprehensive overview of the history of Alalakh and the excavations. Approximately nineteen workmen attended the tour (out of approximately fifty-sixty total workmen), from both the village of Tayfursökmen and Varışlı (Photo 73).[53] Again the tour was preceded by a half hour for tea and cookies and the completion of questionnaire forms, this time assisted by one of the Turkish assistant archaeologists, Gökhan Maskar, an undergraduate student from the Mustafa Kemal University in Antakya (Photo 74) (Appendix D-4).

One of the senior, Turkish archaeologists, Nurettin Bataray, a graduate student from On Sekiz Mart University in Çanakkale, led the tour through Area 1 (Photo 75). The tour then continued into Area 2, again led by Lillian Caldwell. However, some of the workmen who were currently located in this area also volunteered to give the explanation of the findings from their specific trench (Photo 76). This was a welcomed modification of the tour since it was evident that the workmen were ready and excited to share the information they had helped excavate that season.

Later in the season response cards were circulated and filled out by the participants in order to get feedback on the tour (see Appendix D-5). From these

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[53] It was of some concern since transportation was not being provided that there would be fewer workmen from the village of Tayfursökmen due to it being at a farther distance from the mound.

response cards, the informal suggestions collected after the women's tour and the observed, positive and enthusiastic attitude during the tours, the programs were considered very well received. During the tour for the women, it was even suggested by the participants themselves that a future tour and trip be planned to the Hatay Archaeological Museum in Antakya in order to see the actual objects on display from the Alalakh excavations. Also, the affirmative suggestions received concerning the development of the site and the creation of an Archaeological Park suggested that the project would be welcomed and eagerly utilized by the local community members. This initial dialogue with the community should be made a permanent fixture in the seasonal events as well as developed further and expanded so that they may become more integral actors in the process.

Photo 73 Group photo of attendees at the mound tour for the workers

Photo 74 Gökhan Maskar assisting in the questionnaire process

Photo 75 Nurettin Bataray explaining Trench 32.57 in Area 1

Photo 76 One of the Workmen explaining the trench he assisted in excavating to the tour

Since, as was mentioned earlier, some of the workmen have been working at the site from the beginning of the excavations, the amount of knowledge they have gained is in some cases more than that of the student archaeologists in training. In the course of future planning it is recommended to recognize and utilize this interest and level of knowledge within the planning process. Interested workmen should be given the opportunity not only for consultation on the process as a stakeholder but should also be asked to contribute ideas for the integration and presentation of the historical information and the archaeological process, thereby approaching *negotiation*. These men are also important individuals in terms of bridging the gap between the archaeologists and the local community members. In addition to the perspective that the archaeologists may be able to present to the local community, it would also be an interesting and productive dynamic to have the senior workmen also present their perspective on the project to their fellow communities.

<div align="center">* * *</div>

Further planning is necessary for Alalakh and thus this discussion may turn once again to examples of recent community outreach programs at other sites. Throughout many of the previously cited examples from reconstruction projects to visitor centers exhibits, the theme of community involvement has been present. And while there are many international sites which have developed community programs (for examples refer to the case studies provided in Smith and Waterton's 2009 discussion), for the sake of this argument, a few brief, recent examples from sites in Turkey and nearby that have prioritized community outreach programs and have published specifically on the topic, will be discussed including Tell Mozan, Çatalhöyük, Küçükyalı, Sagalassos and Kerkenes.

First, even without more established programs, the step of simply recognizing the integral role which the local workers play and making them more active participants in the archaeological process is an important first step that establishes a relationship between the excavation team and the local community. This method of initial integration was utilized at the archaeological site of Tell Mozan, situated across the border in Syria. The director of the excavations, Giorgio Buccellati, himself, has noted the importance of these steps towards community outreach which were taken at his site:

> But another very important channel of communication has been the talks we give in more or less formal settings. We begin with our own workmen, who number up to two hundred in some seasons: we give general overviews with slides and now computers, but we also give, to the crews of the individual excavation units, periodic assessments of the goals, the progress, the strategy. We provide them with handouts that spell out dates and names. Our workmen and other local collaborators, who are all from neighboring villages and towns, come back with their own families and friends and begin to explain not just about walls and buildings but about events and history. We also give more formal presentations in the local towns, whether in cultural centers or schools, […]
>
> Buccellati 2006b in Agnew and Bridgelend 2006: 155

Though these steps taken at Tell Mozan, while permanent, include only the basic step of lectures and tours, this is nevertheless a useful part of a longer process that must be undertaken in order to expand the impact and understanding of the archaeological site. However, once this step has been taken, a project then calls for more developed programs to be initiated in collaboration with the local communities in order to build this relationship and to realize a sustainable impact, economically, socially and culturally.

The example from Çatalhöyük, which has been extensively cited in this thesis due to the comprehensive and multi-vocal approach taken towards the archaeological research project as well as their many publications on site management issues,

provides another case in this respect. Though the project has been criticized by some commentators for placing more weight on the role of the archaeologists' voice versus the voice of the minority groups in the interpretation process (Smith and Waterton 2009: 87-89),[54] the example may still be considered here in terms of the original objectives of the programs. The criticism may then be used as the other side of the argument, providing a more inclusive method of understanding the full debate.

So, in addition to developing the dialogue between the experts and the local community through public slideshows of images of the excavation and the workers (which allowed those who did not work at the site to be introduced to what the workers were required to do and how essential a role they played in the excavation and research project (Bartu in Hodder, ed. 2000: 101-109)), a more interactive project was developed in 1998 by Ayfer Bartu, the resident Anthropologist at Çatalhöyük and professor at Boğaziçi University, with the women who performed various jobs at the site. The first step of the process was to initiate a dialogue along with tour around the site and the surrounding landscape, led by both Bartu and the women. Through these tours Bartu was able to share not only the important aspects of the site from the archaeologists' point of view but also to hear what topics and aspects of the site interested the women. For example, they were particularly interested in the plants which grew on the mound and for which there were various medicinal and practical purposes which had been part of the villagers' practices for years. Then, in order to create an exhibit for the visitor centre, Bartu had given the women cameras and instructed them to take pictures of the spots, objects and plants that interested them around the site. Afterwards they prepared an exhibit of their images and narratives

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[54] Refer also to Atalay 2007, Meskell 2005, and Rountree 2007.

about the site which was then presented in the visitors' centre (Bartu in Hodder, ed. 2000: 106-108).

The more recent approach and methods used at Çatalhöyük have included a summer school program for students, ongoing since 2002, and a Community-Based Research Project [CBRP] (Çatalhöyük Research Project 2008-2011). This latter project, initiated in 2006 by Sonya Atalay, a professor of Anthropology at Indiana University, began by conducting extensive interviews with the local community members. These interviews were continued along with the initiation of annual meetings with the women and men from Küçükköy (the local village) which provided a forum in which local residents could discuss future events and development and tourism plans for Çatalhöyük. In addition to these forums for discussion, one of the main, on-site events that has been developed as part of the CBRP is the annual Küçükköy-Çatalhöyük Festival. This festival (attended by about 300 people in 2011) provided food, tours of the site, live music, dancing, children-led tours of the laboratory facilities and a short theater performance by the local children (Çatalhöyük Research Project 2011: 159-161).

These recent activities and programs at Çatalhöyük provide examples of active planning to include the local community in the development of an archaeological site. The fact that there is a dedicated team for the educational project and for the CBRP within the general Çatalhöyük Research Project, makes a great difference in the attention paid toward including the local communities in the planning process. However, it is still to be concluded as to the effect these programs will have on the communities' interest and involvement. Discussions concerning the development of a community organization have taken place (Çatalhöyük Research

Project 2011: 159) but a final outcome or any concrete steps taken towards advancing the discussion into a project has yet to be declared by the team members.

As for the previously mentioned criticism of the community-based projects at Çatalhöyük, citing the presence of the authoritative voice of the archaeologists, the one aspect that appears to be the most successful and absent of an authoritative voice was the objective of Bartu's project in 2000. In that case the project leader allowed the participants to define their own interests and theme for the exhibit. On the other hand, the recent projects are more dependent on the interest of the community members being archaeologically-based, or at least related to the development of tourism in the area. While Atalay recognizes the difference in the interest and self-defined role of the non-descendent population of Çatalhöyük, versus that of indigenous populations in North America (Atalay 2007:10), the CBRP programs do not yet appear to have significantly moved towards an effort to recognize the non-archaeologically related values of the site. So while the criticism of Bartu's project was based on the temporary presentation of the final exhibit (Rountree 2007: 20), the original objective and context for the exhibit was more successful in allowing the voice of the local women to gain parity with that of the archaeologists' voice. It will prove interesting to follow how the current CBRP at Çatalhöyük develops and whether or not the new project manages to gain more parity for the voice of the local community members through more active programming.

Another example of community development and outreach programs comes from the urban, Byzantine Archaeological site of Küçükyalı in Istanbul, directed by Dr. Alessandra Ricci of Koç University. As was previously discussed in Section 5.2,

204

the site of Kucukyali has been designated by Dr. Ricci as an Arkeopark. As part of this initiative and in order to ingratiate the project and the site to the local community much emphasis has been placed on the site's role as a 'park' in addition to the development of a *community* center next door to the site. In addition to the accessibility of the site as a public green space and the use of it for cultural events such as concerts, there have also been specific development and education programs. These projects included a "sensorial program for visually impaired elementary school students," a Literacy program for elderly women and an educational program for the local school entitled: "the school adopts a monument" (Küçükyalı Arkeopark 2012). These projects aid in developing a more community-based role for the excavation project and team members and extend the significance and usage of the site beyond its historical and scientific values.

The next example of community outreach comes from the programs which were created at the Roman site of Sagalassos where a comprehensive and collaborative approach has been taken towards the development of sustainable community involvement. Due to the rather remote location of the site, team members realized early on that more active planning was necessary in order to integrate the local community and the archaeological project. One of the defined objectives was to increase awareness amongst the residents of Ağlasun while the other objective was to extend visitors' stays beyond the archaeological site and to create a reason and facilities for them to also visit the nearby town of Ağlasun, thereby providing more economic benefits for the community through increased tourism opportunities (Torun, et al. 2009).

Through cooperation between the Sagalassos Archaeology Research Project and the Burdur Museum, the Community Archaeology Project was created in 2009 and began by conducting interviews with individuals and families in Ağlasun in order to "determine local knowledge of the site and attitudes towards archaeology" (Torun, et al. 2009). During the 2009 season, the Community Archaeology Project also conducted educational tours for members of the local community and visitor surveys at the site to expand the methods of user feedback on the site and the region (Ibid.).

The other, innovative step taken at Sagalassos was the initiation and creation of a non-governmental organization [NGO]. In 2008 Ebru Torun and Göze Uner, from the Sagalassos Archaeological Research project, in coordination with Prof. Dr. Salih Ceylan, a professor from the local vocational school, devised a project that was then funded by the World Bank in 2009 to "begin a heritage education program for youth aged 15-24 in the Ağlasun area" (Torun, et al. 2009; Sagalasun). By 2010 this NGO, named Sagalasun, had official status that allowed them to begin applying for funds, involve more members and sell local handicrafts (Torun, et al. 2010a). The most sustainable aspect of this project was that it was designed so that "older students who have been through the initial phase of the program will in turn teach younger students about archaeology and heritage" (Torun, et al. 2009).

In coordination with the newly founded NGO, the Sagalassos Archaeological Research Project started the Sagaleri Heritage Center in the fall of 2009 (Torun, et al. 2010a). This gallery was set up in Ağlasun in order to provide a place in town for exhibits and information about Sagalassos as well as information about the region, including other historical and environmental sites and available accommodations (Shoup 2011). This gallery also provided a space in which to share the more recent

206

history of the area by exhibiting traditional objects from the vocational school and selling local handicrafts and food products (Torun, et al. 2010).

These programs, in addition to other methods of developing tourism infrastructure in the region through the organization of accommodation and by working with eco-oriented guides and tour companies, have shown how the Community Archaeology Project and other team members of Sagalassos have taken "a more active role in promoting archaeological tourism and in finding a role for Sagalassos in the local community" (Torun, et al. 2010b). This particular example shows the depth to which an excavation project can work with the local community in order to create a sustainable impact. Though this is a relatively recent example, the initiatives, foresight and extent of efforts should be used as examples for the development planning at Alalakh and the ASAP Project.

The final example of community-oriented programs is the creation of the Kerkenes Eco-Centre. The project was started by Francoise Summers, professor of architecture at Middle East Technical University in Ankara and co-director, with Geoffrey Summers, of the archaeological excavations at the Iron Age site of Kerkenes, located in central Anatolia. In order to expand the research and impact of the archaeological research being done at the site of Kerkenes, Francoise Summers established the Eco-Center in 2002 with support from the Australian Embassy Direct Aid Program and developed it in cooperation with ŞAH-DER (the Şahmuratlı Village Association), founded in 2003, in order "promote sustainability through environmental studies" (Kerkenes Eco-Center). In this way, similar to the inclusion of an Environmental Park aspect at Tilmen Hoyuk and the eco-tours at Sagalassos, this project strived to expand the values and usage of the archaeological site to

encompass more ecological concerns and an understanding of the surrounding environment. Two of the defined objectives of the project which address how the project is meant to have an impact specifically on the local community include:

- To act as a dynamic experimental base for testing designs, materials and activities sustainable for viable and sustainable village life.
- To encourage village development and income generating activities that might halt and even reverse migration from rural areas to the cities.

Kerkenes Eco-Center and Environmental Studies: *Mission*

There is no expectation in this example by the archaeologists that the villagers have an invested interest or concern in the archaeological aspect of the site, as was present in the recent programs at Çatalhöyük. Rather, Summers has focused on the modern, environmental situation and on finding ways to educate university students and the local village communities in more fully, sustainable methods of living and working.[55] In addition to visiting the archaeological site, visitors to Kerkenes can also visit the eco-center where they can "see local organic gardens with drip irrigation, taste solar cooked meals and select small packets of dried mushrooms, onions or other products to take home" (Summers and Summers, eds. 2011: 13).

This last example then shows an innovative and involved way of integrating the local community, similar to Sagalassos, as well as how they have sought to create sustainability programs concerned specifically with the modernization of village life. This project has distinct research objective and separate funds from the associated archaeological excavation project. The excavation however, served as the original platform from which the site managers became familiar and interacted with the local community groups and during which they became aware of the need for the

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[55] This case may in fact be considered the most proper application of the frequently used term of *sustainability*.

208

institution of additional programs and research projects concerned with the development of eco-friendly and sustainable methods for improving village life in Turkey.

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Though many more examples remain, the ones provided here are just meant to give a brief summary and taste of the variety of projects and approaches that are taken towards the development of community-based participatory programs currently operating in Turkey. Some are successful, some still relatively new, while others may remain open to criticism. The final conclusion to draw from this discussion is the value of focusing on the creation of an open and active dialogue with the local community. And the one essential guideline for the development of such projects is that they should be designed in collaboration *with* the community, not designed *for* their participation. The local residents themselves should shape and define the role they will play in the planning process. This will facilitate more parity between the voice of the archaeologists, the heritage professionals and the local communities. Though the authority may come from the archaeological value of the site and related tourism potential, nevertheless the methods and approaches taken towards community-based programs should be shaped by the defined interest, objectives and values created by the local community and should not be constrained by archaeological-related themes. This more inclusive framework will diminish the authoritative voice of the archaeologist in the planning process and will facilitate a more sensitive and sustainable future for the development of the heritage site.

Though differences remain between the situation at Alalakh and some of these other sites, for example there are limited resources for eco-tourism at Tell

Atchana as compared to Sagalassos, the active interaction with the local communities should be considered the main conclusion taken from these examples. As has been discussed earlier, the role of the two communities in the Alalakh Excavations provides countless opportunities to develop programs and to create a sustainable impact on the region. The dialogue between the team members and local participants was briefly initiated during the 2011 Season but a more active discussion must be created in the coming seasons. In order to encourage the residents to define their own role in the future development process and to recognize the values held by community members, interviews, meetings, programs and projects must be developed.

Thus, in addition to continuing the new tradition of mound tours as well as community talks by Dr. Yener in Antakya further ideas for the integration of the local community and for creating a sustainable relationship and impact on the communities at Tell Atchana and Tell Tayinat should be negotiated over the coming seasons. It is also recommended to encourage and support student archaeologists from the Mustafa Kemal University in Antakya to develop programs to be executed in the off-season. Through active cooperation between the team members at Alalakh, local community members as well as other local bodies, such as the Hatay Archaeology Museum and the local Culture and Tourism Office in Antakya, a more sustainable approach towards year-round community outreach may be achieved for the development of Alalakh and the Amuq Settlements Archaeological Park Project. Through a more holistic and long-term approach sustainable skills may be taught and problems such as the land-right issues in Varışlı may be more efficiently addressed and solved.

Plans or proposals for future outreach projects, locally-oriented as well as events directed at non-local visitors should be developed and listed in this section. As meetings, tours and interviews are conducted the results and ideas that are discussed should be recorded, planned and developed so that a methodical and holistic approach may be taken towards the integration of the public users and the archaeological research conducted at Alalakh, Tell Tayinat and in the future course of the Amuq Settlements Archaeological Park Project.

First Stage Assessment Programs:

- Continue Seasonal Mound tours for workers

- Continued Lectures in Antakya by Director Aslıhan Yener

- Stakeholder meetings for Tell Atchana and Tell Tayinat

- Interviews with community members and families

Preliminary Proposals for Community Outreach Programs:

- Family Days and/or Nights at the site

- Open House of the Mound, Excavations, Research Facilities

- Oral History Project of Local Communities

- Tours and organized activities for students

- Development of a community center

- Exhibit participation for the Woolley Dig House Center

- Adult Education Programs

- Development of merchandise and local handicrafts

- Presentation and lectures from other examples of community projects

8 Action Plan

8.1 Assessment

Once a management plan has been updated with pertinent information, meetings should be scheduled in order to discuss and assess the plans and management methods which the MP puts forth. These meetings should be organized for and attended by all stakeholders, including the archaeologists, researchers, students, government officials, museum representatives, *muhtars*, interested excavation participants and designated representatives from the local communities. Town hall meetings should also be organized in order to share the development project and plans with the local community and to provide a forum in which they can voice suggestions, questions or concerns.

8.2 Priorities

As was mentioned earlier, the first priority must be the conservation of the site, including the archaeological remains and the restoration of Woolley's Dig House. Without the immediate protection of these architectural spaces there will be no facilities available for developmental purposes. Once funding is found, these projects should be executed immediately. In terms of the ancient remains, the most urgent concerns should be addressed immediately and, concurrently, a conservation plan should be prepared that prioritizes all the present conservation issues at the site as well as plans for future, preventative methods. This conservation plan and

procedures should also reinforce and support the concerns and plans for the eventual presentation of the site.

During the Assessment Process, priorities for the development project should be defined and agreed upon by the stakeholders. This process will allow for concerns outside of the immediate goals of the development project to be adequately addressed. While each specific group may have different objectives, and therefore different priorities for the project, a consensus should be reached that achieves a compromise amongst all the groups. Priorities may also be determined by the availability and the defined allocation of funds.

8.3 Budget

A budget should be outlined for the current excavations and all aspects of the planned project and facilities for the development of Tell Atchana, Tell Tayinat and the Amuq Settlements Archaeological Park. The current budget should be included in the MP for stakeholders to review and assess as well as for any groups or individuals interested in funding certain aspects of the project. Some of the projects and aspects that should be specifically covered include:

- Excavations
- Research
- Restoration of Woolley's Dig House
- Information Panels
- Visitor Paths

- Protective Structure
- Accessibility Facilities
- Exhibits in the WDH
- Programs
- ASAP Branding and Development

8.4 Implementation Program

- **Immediate (2012 Season):**

  - Continuation of current scientific excavations and research conducted at and about the site.

  - Formation of a Conservation Plan

  - Continuation of community-based programs and initiation of meetings concerning land concerns in Varışlı

  - Design, Placement, Application for Approval and Installation of 3 Information Panels each, at Alalakh and Tell Tayinat

- **Short Term, One Year:**

  - Application for funding

  - Restoration of the Woolley Dig House

  - Preparation of a Management Plan for Alalakh

  - Phase 1 of Archaeological Park: Initial Planning and Preparation for the Archaeological Park in coordination with the team and stakeholders at Tell Tayinat

- **Medium Term, Five years:**

  - Implementation of the Conservation Plan

  - Continuation of current scientific excavations and research conducted at and about the site.

  - Continuation of community-based programs

214

- Organize town hall meetings

- Phase 2 of Archaeological Park: Development of the information facilities and accessibility facilities at Tell Atchana and Tell Tayinat.

- Reassessment, Monitoring and Review of the Management Plan

- **Long Term, Ten years:**

- Continuation of current scientific excavations and research conducted at and about the site.

- Continued development, review and updating of the exhibits in the Woolley Dig House, according to new finds, information and access to technology and funds

- Addition of Information panels on-site depending on newly excavated areas and information.

- Development and implementation of educational programs for local children and the hiring of an education expert

- Phase 3 of Archaeological Park: Development of Programs, Funding and Marketing Strategies within the Hatay Province and in line with the developed Tourism Scheme of the local Ministry of Culture and Tourism Office

- Reassessment, Monitoring and Review of the Management Plan and the Conservation Plan

8.5 Project Summary

In order to organize and implement these recommended and necessary actions, separate project packages should be developed. Project Packages are an essential addition to a management plan in order to emphasize the role of a management plans as a 'strategic plan.' These packages are meant to detail the exact steps and objectives of the project as well as who is responsible for the implementation of the project, who may provide additional resources including knowledge, support or approval as well as outlining the schedule and expectations. Examples of such project packages can be found in the management plans prepared by the Ministry of Culture and Tourism, such as the most recent one, the Istanbul Historic Peninsula Site Management Plan; the project packages can be found in Section 3: "Istanbul Historic Peninsula Site Management Plan Projects / Project Packages" (207).

Two of the plans that may be detailed in this fashion include the plan to extend the Buffer Zone and the plan to manage and solve the Land Right issues of the Varışlı Village located on the mound. The first step for both these projects should be to identify the responsible institutions for each project. In the case of the Buffer Zone project, the institution will most likely be the office which can actually approve and implement the extension. The other institutions that would provide the skills, knowledge and consultation on the project should then also be listed and contacted regarding their input and responsibilities. These groups would include the two excavation teams, any local, governmental bodies and the land owners whose plots will be affected.

As for the project package concerning the land right issues for the village of Varışlı, the excavation team at Alalakh and the governing official of the village, the *Muhtar*, as well as any other local governing bodies should all be responsible for the implementation of the project. However, a more senior government office will be responsible for approving the project and implementing any changes or providing land deeds. Who is responsible for the budget must then be decided by these responsible bodies; the cost of the project will most likely have to be shared by the various parties.

9 Conclusion

This preliminary study towards a management plan for the archaeological site and current excavations at Tell Atchana/ancient Alalakh has attempted to present a holistic picture of the current situation. Through the initial presentation of the significance and values of the site, the necessity for conservation and presentation methods is made clear. And with the application and thorough understanding of the cultural heritage, conservation, preservation and museological frameworks, in addition to the archaeological perspective, a comprehensive and successful approach may be administered to the future development and presentation of the site. A balanced approach towards site management must be sustained throughout this process and the development of a management plan, as defined by Giorgio Buccellati: "Suitably balanced site management plan that integrates the four main objectives, conservation, research, education and public visitation." (Buccellati in Agnew and Bridgeland, eds. 2003:149)

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Some of the themes may now be concluded from the various, discussed examples, perspectives, approaches, research and methodologies and should continue to be applied in the continued process of development at Alalakh and the Amuq Settlements Archaeological Park Project. First, similar to archaeological methodology, the *context* must be fully realized, understood and preserved. That is, the context of the in situ remains, the indoor exhibits, the surrounding landscape, the participating local communities, any dissonance amongst the community, the

government or the research project. Sites, people and information do not exist in isolation and their meanings may be influenced, defined and shaped by their surroundings. This dependent relationship must be realized and appreciated by the site manager so that the information retains its original context and values.

In terms of identifying values, the site manager must also recognize that different groups and people will have *differing perspectives* and therefore create and identify *differing values* for objects, information, remains, spaces, sites, landscapes or communities. One voice may not claim an authoritative role in assigning the values of a site; rather, all existing and possible values attributed to the place must be prioritized equally in the planning process so as to preserve the site as it truly exists. While the site has gained authority through its historic heritage, the modern values of the site must also be recognized.

And finally, harkening back to Smith and Waterton's assessment of community based programs, the *dialogue* and *process* of planning becomes one of the most productive and important aspects of managing a site; not only in terms of including the local community but also in terms of assessing all aspects of the heritage site. The creation of a management plan in this sense, contributes most to the development of the site through the extensive and comprehensive process of identification, assessment, negotiation, discussion, suggestions, collaboration, monitoring and proposal of future schemes. The process of creating a dialogue amongst stakeholders and site managers contributes to a more developed, comprehensive and inclusive approach that should never be considered fully finished. Even if there is a final, legally approved management plan, the plan remains

to be implemented which may lead to unforeseeable issues, concerns or benefits that in turn may necessitate continued negotiation and monitoring.

While there are many other conclusions to be drawn, these defined themes and objectives (the context, differing perspectives and values, the dialogue and the process) should be considered fundamental keys in realizing a successful and balanced approach towards the development of Alalakh and the ASAP project. With these concepts in mind, the planning for this project will be more aptly prepared for any future concerns or successes due to its holistic and bottom-up approach towards the preservation and presentation of this cultural heritage landmark.

<p style="text-align:center">* * *</p>

This coming, 2012 Season provides an optimal opportunity for implementing many of the proposals as well as the application for funding for future projects and objectives. Though without funding, a dialogue may still be developed between the research team at Tell Atchana and Tell Tayinat in order to coordinate planning approaches and to share and brainstorm ideas for other possible programs, events, exhibits and presentation schemes. The dialogue with the local community at Tell Atchana should also be cultivated and continued, expanding upon the 2011 Season surveys and mound tours. Through the organization of more tours and additional events the relationship may grow and contribute to the development of Alalakh. And with a view towards the development of the Amuq Settlements Archaeological Park Project, surveys, tours and events should also be organized through the project at Tell Tayinat in consultation with the team members, project managers, stakeholders and the communities participating in those excavations.

The other important development that will be accomplished this coming season is the attendance of a professional conservator, funded by the recent grant from the Kaplan Fund. During two visits over the course of the summer, the conservator will assess the situation at both Tell Atchana and Tell Tayinat and will propose a plan and proposals for the implementation of a conservation program. Though this plan will need to be approved by the local committee boards in Antakya before any actions may be taken on site, this will nevertheless be an important step in creating a longer-term vision for the preservation of the sites and will contribute to the continued and future planning for development and presentation efforts for the ASAP Project.

The last aspect that will be implemented this coming season is the beginning stage of conceptualizing, creating, designing and testing information panels for installation at both Tell Atchana and Tell Tayinat. Three panels have been requested for each site and thus will provide an initial understanding as to the presentation and interpretation of the two sites. And since these panels will be designed in synchronization with one another, the beginning phases of branding and conceptualizing the identity of the Amuq Settlements Archaeological Park will then be initiated and assist in defining future development objectives for the Project.

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Finally, to conclude, a multi-angled perspective needs to be maintained throughout the process, including the archaeologists, the conservators, visitors, the local communities, excavation participants, heritage experts, local and national governmental offices, among others. The values of the site must be recognized and presented as it exists today in addition to presenting the interpretation of the past. By

221

incorporating these modern values, the development of Alalakh/Tell Atchana, Tell Tayinat and the Amuq Settlements Archaeological Park can contribute to the identity and value of the modern communities, which in turn makes up the contemporary, cultural landscape of the Amuq Valley.

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Appendices

A. Laws and Legislation – see Digital Appendix

A-1 No. 2863 Legislation for the Conservation of Cultural and Natural Property. Ministry of Culture and Tourism, Turkey. [ENGLISH]

A-2 2863 Sayili Kültür ve Tabiat Varlıklarını Koruma Kanunu. Kültür ve Turizm Bakanlığı, Türkiye. [TÜRKÇE]

B. Amuq Settlements Archaeological Park Project – see Digital Appendix

B-1 Prof. Dr. Aslıhan Yener and Prof. Dr. Tim Harrison's Proposal

B-2 Designs by Architect Selin Maner

- Amik Höyükleri Arkeopark Projesi

- Alalakh & Tayinat Merkezleri

- Alalakh Vaziyet Planı_500

- Alalakh Ust Ortu_200

- Alalakh Ust Ortu_500

- Alalakh Gezi Yolları_500 plus detail

B-3 Approval Documents

C. Woolley's Dig House – see Digital Appendix

C-1 Restoration Plans by Architect Mine Temiz

- Çatı Açılımları

- Kesitler

- Kat Planları

- Görünüşler

- Vaziyet Planı

D. 2011 Mound Tour Survey

D-1   Original English Questions

D-2   Bayanlar Anket Cevapları – see Digital Appendix

D-3   Bayanlar Turdan Sonra Cevapları

D-4   İşçiler Anket Cevapları – see Digital Appendix

D-5   İşçiler Turdan Sonra Yanıtları – see Digital Appendix

E. Alalakh Selected Bibliography – see Digital Appendix

Appendix D: 2011 Mound Tour

D-1 Original Questions in English

- Questionnaire for the women

- Questionnaire for the male workers

- After Tour Surveys for the male workers

Questionnaire for pre-tour çay and bisküviler zamanı

<u>BAYANLAR</u>

1. Where do you live?

2. How long have you lived here?

3. How long has your family lived here?

4. How long have you worked for the Alalakh Excavations?

5. Why have you chosen to work for Alalakh?

    a. If a returnee, why have you chosen to return to work at these

       excavations?

6. Do you enjoy working for the Alalakh Excavations?

7. Do you work anywhere else? If so, where?

8. What do you know about Ancient Alalakh?

9. What do we do with the archaeological material?

10. Have you ever visited the site on your own? If so, why?

11. Have you ever visited the Antakya Museum?

Questionnaire for pre-tour çay and bisküviler zamanı

<u>WORKERS</u>

1. Where do you live?

2. How long have you lived here?

3. How long has your family lived here?

4. How long have you worked for the Alalakh Excavations?

    a. Have you ever worked for the Tell Tayınat Excavations?

5. Why have you chosen to work for Alalakh?

    a. If a returnee, why have you chosen to return to work at these excavations?

    b. If no longer working here, why have you chosen not to return to work here?

6. Do you enjoy working for the Alalakh Excavations?

7. Do you work anywhere else? If so, where?

8. What do you know about Ancient Alalakh?

9. What do you know about archaeological methods?

10. Have you ever visited the site on your own? If so, why?

11. Have you ever visited the Antakya Museum?

After Tour Response Cards for Workers

- What do you know about Ancient Alalakh?

- Has your impression of archaeology changed?

- Is there anything we can do or add to the site so that you would be interested in returning to the site on your own? And so that you would be interested in bringing your family and friends to share the experience?

- Was this tour helpful? Informative? Enjoyable?

- Would you be interested in more tours in future seasons?

- Any other comments or suggestions?

Çok teşekkür ederiz!

D-3 Turdan Sonra Cevapları: Bayanlar

Turler düzenlenir –

Oturma yeri

Yürüyüş

Spor alanı

Banklar

İnsanlar gelir, ilgisini çektin

Gazete ve dergilerde yayınlansın

Tabelalarda yazı olsun anlatsın

  - Sarayda her odaya, orada cıkarların fotoları

Gezme, oturma yeri

Çocuk parkı – aile getir, piknik yapar