ARCHAEOLOGICAL INTERPRETATION AND PRESENTATION OF THE PILGRIMAGE SITE OF PISIDIAN ANTIOCH (YALVAÇ)

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ABSTRACT

ARCHAEOLOGICAL INTERPRETATION AND PRESENTATION OF THE PILGRIMAGE SITE OF PISIDIAN ANTIOCH (YALVAÇ)

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Increasing public awareness towards cultural heritage sites is one of the main factors positively affecting conservation of cultural heritage sites and their recognition by larger audiences. There are two main factors to be considered in promoting the awareness of the general public towards cultural heritage sites: the understanding of the physical, social and historical characteristics of these sites, and the level of interaction between heritage sites and their users (local people, visitors, and other target groups). In this context, the recognition and understanding of archaeological sites by the general public is particularly challenging due to a lack of elementary knowledge about the historical periods archaeological sites belong in, and the poor visual impact of some archaeological sites that are in a ruinous state. Taking into consideration the relationship between public awareness and (sustainable) conservation, this study aims to seek for effective methods of interpretation and presentation to promote general public awareness towards archaeological sites by focusing, in particular, on the interpretation and presentation methods targeting the cognitive abilities of people and their interaction with archaeological sites.

As can be observed at a number of other archaeological sites in Turkey (and elsewhere), Pisidian Antioch has lost its physical integrity to a great extent, and has

not been adopted and appreciated by the public, especially by local residents. However, as far as the geographical, physical, social and historical characteristics of the site are concerned, Pisidian Antioch differs from its contemporaries. As a city founded in the Hellenistic period and later colonized by the Romans, Pisidian Antioch is a significant example, reflecting the features of Hellenistic town planning and Roman building techniques and materials. More importantly, the existence of a Latin copy of the renowned *Res Gestae Divi Augusti*, as well as the location and role of the site through the missionary itineraries of St. Paul, have made this site internationally significant. These features bestow an outstanding character to Pisidian Antioch, reflecting both the power of the imperial cult of the Roman Empire and the spiritual and religious importance of a pilgrimage site. Even today, the site protects its character as a place of pilgrimage. In addition to these characteristics, the landscape in which the archaeological site is located includes other heritage places, such as the sanctuary of Mên and the modern town of Yalvaç: these sites are both historically and physically connected to Pisidian Antioch. This coexistence offers a historical continuity throughout this wide, open landscape.

Despite these characteristics giving Pisidian Antioch significant and international importance, the archaeological site has yet to receive the recognition it merits from wider audiences, especially the local residents of Yalvaç. In this context, this study investigates the values and opportunities offered by the site, as well as the threats to its survival and (sustainable) conservation, in an attempt to offer proposals for a better interpretation and presentation of Pisidian Antioch in its current physical and social context, and foster wider recognition of this unique archaeological site.

Keywords: Pisidian Antioch (Yalvaç), archaeological sites, public awareness, interpretation, presentation

ÖZ

HAC MERKEZİ PİSİDİA ANTİOKHEİA'SININ (YALVAÇ) ARKEOLOJİK YORUM VE SUNUMU

Gökcü, Merve
Yüksek Lisans, Kültürel Mirası Koruma
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Kültürel miras alanlarının korunabilmesini ve toplum tarafından benimsenip sahip çıkılmasını sağlayabilecek en önemli faktörlerden biri, kültürel miras alanlarına yönelik toplumsal farkındalığın arttırılmasıdır. Toplumlarda kültürel miras alanlarına yönelik farkındalığı arttıran iki önemli unsur bulunmaktadır: alanların fiziksel, sosyal ve tarihi özelliklerin iyi anlaşılması ve kullanıcı ve ziyaretçilerin alanla etkileşim kurabilmelerinin sağlanması. Bu iki unsur dikkate alındığında, özellikle arkeolojik alanlara yönelik farkındalığın yeterli düzeyde olmadığı gözlemlenmektedir. Gerek arkeolojik alanların temsil ettiği tarihi dönem(ler) hakkındaki yetersiz bilgi, gerekse özellikle yıkıntı halinde bulunan bazı arkeolojik alanların ziyaretçiyi etkileyecek görsel etkiden yoksun olması ve bu nedenle yeterli bilgi aktaramaması nedeniyle, arkeolojik alanların geniş toplum kitleleri tarafından anlaşılmasında ve benimsenmesinde zorluklar ortaya çıkmaktadır. Bu çalışmanın amacı, farkındalık ve (sürdürülebilir) koruma arasındaki ilişkiyi temel alarak, arkeolojik alanlara yönelik farkındalığı etkin bir biçimde oluşturma yöntemlerini araştırmaktır. Bu bağlamda, bu çalışma, kişilerin bilişsel algılama yeteneklerini ve alanla kurdukları etkileşimleri temel alan yorum ve sunum yöntemlerine odaklanmıştır.

Türkiye'deki bir çok başka arkeolojik alanda da gözlemlenebileceği gibi, Pisidia Antiokheia'sı da bugün fiziksel bütünlüğünü büyük ölçüde kaybetmiş ve yerel halk

tarafından tam olarak benimsenip, sahiplenlenilememiştir. Oysa kent, coğrafi, tarihi, fiziksel ve sosyal özellikleri bakımından çağdaşlarından ayrışır. Hellenistik dönemde kurulan, Roma döneminde ise kolonileşen kent, Hellenistik dönem kent planlaması ve Roma dönemi yapım teknikleri gibi önemli özelliklere sahiptir. Daha da önemlisi, *Res Gestae Divi Augusti* yazıtının Latince bir kopyasının burada bulunmuş olması ve kentin Aziz Paulus'un misyonerlik faaliyetleri kapsamındaki yeri ve önemi, Pisidia Antiokheia'sını dünyaca ünlü bir arkeolojik alan haline dönüştürmektedir. Nitekim, bir zamanlar Roma imparatorluk kültünü barındırmış olan antik kent, aynı zamanda Erken Hıristiyanlık dönemi ve sonrasındaki dini ve ruhani önemi nedeniyle, bugün de Hırıstiyanlar için bir hac merkezi olma rolünü sürdürmektedir. Bu özelliklerinin yanı sıra, alanın içinde bulunduğu kırsal peyzaj, Mên Tapınağı ve Yalvaç kasabası gibi başka kültürel miras alanlarını da kapsamaktadır. Farklı miras alanlarının oluşturduğu bu fiziksel ve sosyal bütünlük aynı zamanda tarihi bir süreklilik oluşturmaktadır.

Tüm bu özelliklerine rağmen, antik kent uzunca bir süre göz ardı edilmiş, yerel halk tarafından fazla benimsenmemiş ve hak ettiği değeri henüz bulamamıştır. Bu çerçeve içerisinde, bu çalışma Pisidia Antiokheia'sının sunduğu değerleri, fırsatları ve alanın korunmasına yönelik tehditleri incelemiş ve alanın fiziksel ve sosyal çevresi içerisinde sürdürülebilir olarak korunabilmesi doğrultusunda önemli bir basamak olarak arkeolojik alana yönelik farkındalığın artırılması amacıyla, alanının yeniden yorum ve sunumuna yönelik prensip ve öneriler geliştirmiştir.

Anahtar Kelimeler: Pisidia Antiokheia'sı (Yalvaç), arkaeolojik alanlar, toplumsal farkındalık, yorum, sunum

To my beloved family

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LIST OF ABBREVIATIONS

ABBREVIATIONS

AR: Augmented Reality

HGM: General Directorate of Mapping (Harita Genel Müdürlüğü)

ICOMOS: International Council on Monuments and Sites

UNESCO: United Nations Educational, Scientific and Cultural Organization

VR: Virtual Reality

CHAPTER 1

INTRODUCTION

"An awareness of the past is a characteristic that is unique to *Homo Sapiens*".[1]

The past and present complement each other and form a continuous timeline. Due to this continuity, the past is used as a tool that makes the present meaningful and explains how physical and social environments are shaped through time and reached their present state. Therefore comprehension of the past is necessary for our understanding of the present.[2] However, the relationship between past and present is complicated and not linear. Sometimes the past and present can intermingle and constitute a complex relationship that reflects on physical and social environments. For instance, history and oral heritage can lead to the creation of traditions in some societies, and the past can become "a living component of present-day life.[3] Therefore, the way societies and individuals interact with the past, and the result of this interaction on the physical and social characteristics of places can differ. However, despite the differences in reasons for interaction with the past, one of the major driven forces is the concept of identity or identification.[4]

Identification and cultural heritage are closely related.[5] When people start to identify themselves with cultural heritage, they recognize its importance and start to appreciate it. Considering that the tendency for protection starts with caring, appreciation of cultural heritage can be considered as a starting point for conservation. The relationship between appreciation and cultural heritage is also described by Cesare Brandi as: "…what is essential for the work of art is its recognition as a work of art.

[1] Cleere 1989: 5.
[2] Özdoğan 2006a: 66.
[3] Cleere 1989: 6.
[4] Cleere 1989: 6.
[5] For more information, see Howard 2003: 147-185.

At this act of recognition, the link between restoration and work of art begins".[6] As a result, the strong connection between identification and appreciation can be considered as a milestone for the conservation of cultural heritage.

At cultural heritage sites, identification leads to the creation of a sense of place – place attachment. Therefore, it can be said that the level of physical or mental interaction with cultural heritage is the main determinant factor for identification, because the increase in the level of interaction can lead to the attribution of more meanings to these places, and eventually the understanding of them.[7] For instance, people easily identify themselves with cultural heritage sites if they are part of "national history which is commonly taught in schools and used for political propaganda," or they are part of everyday life.[8] However, sites outside this spectrum are commonly misunderstood by local people and less appreciated by the general public, specifically by less educated people.[9] As a result, without understanding, identification with cultural heritage sites and their appreciation cannot occur.

It can be said therefore that understanding, identification and appreciation construct a chain of terms leading to the conservation of cultural heritage. Accordingly, an understanding of cultural heritage sites is the key point leading to identification with these places, and identification with a place can lead to appreciation, with which conservation starts. However, the starting point of this chain is not understanding: it is answering the question of *how* the understanding of cultural heritage sites occurs. An answer is given by Freeman Tilden as: "Through interpretation, understanding; through understanding; appreciation; through appreciation, protection".[10]

Interpretation is defined by Tilden as "the revelation of a larger truth that lies behind any statement of fact".[11] Therefore, "interpretation of heritage means revealing its

[6] Brandi 2005: 47.
[7] This understanding can differ from individual to global scale, as individuals and nations construct meanings according to their own mindsets.
[8] Orbaşlı 2002: 72.
[9] Serin 2008: 217.
[10] Tilden 1957: 38.
[11] Tilden 1957: 38.

significance and meaning".[12] Considering the definition of interpretation, its main aim can be defined as providing an understanding of cultural heritage and raising society's awareness. For this, it uses different methods – ranging from physical applications to social activities such as installations located in and outside the site, publications, educational programs, activities for the community, ongoing research, and training.[13]

1.1. Problem Definition and Criteria for the Selection of the Study Area

Interpretation is a necessity for comprehending cultural heritage, especially archaeological sites, for two main reasons. One is the lack of knowledge on the history of the pre-Islamic period and the concept of conservation: most archaeological excavations in Turkey focus on Greek and Roman sites.[14] These historical periods are not taught in detail in schools, and they are not mostly associated with daily life. Therefore people have little experience and knowledge regarding archaeological sites that belong to these periods. Moreover, the conservation of cultural heritage is not accepted as part of cultural identity. Rather, it is perceived as a tool that increases tourism activities, or should be applied because foreign agents somehow intervene.[15]

The second reason is the level of visual impact, which plays an important role in understanding. Most archaeological sites have little or no visual impact compared to other buildings and building groups belonging to the same period and currently used.[16] Lack of visual impact is an important problem, especially for prehistoric sites.[17]

As a result, lack of understanding is one of the main reasons behind these problems mentioned above, and jeopardizes the conservation processes of archaeological sites.[18] Therefore, the creation of a better understanding of archaeological sites is a necessity

[12] Serin 2008: 217.
[13] ICOMOS 2008b.
[14] Özdoğan 2006b: 33.
[15] Özdoğan 2006a: 62.
[16] Serin 2008: 211.
[17] Doughty and Orbaşlı 2007: 52.
[18] For a more detailed description of the conservation problems regarding the archaeological sites in Turkey, see Serin 2008: 219-220, with its bibliography.

to provide sustainability in conservation. Hence, interpretation and presentation of archaeological sites can help to increase better appreciation of archaeological sites.

There are many archaeological sites in Turkey internationally known, but they so far have not received the appreciation deserved. Pisidian Antioch is one of these. The site is located in the northern part of ancient Pisidia, in southern Asia Minor. Within the territory of Pisidian Antioch, there is also another archaeological site and a modern settlement. The modern town of Yalvaç is sited next to Pisidian Antioch, and it was founded by the people who migrated from Pisidian Antioch.[19] The other archaeological site, the sanctuary of Mên Askeonos, is located on a hill, locally known as Karakuyu. This hill is situated on the south-eastern part of Pisidian Antioch and Yalvaç, and is 3.5 km away from them (Figure 1.1). It was constructed at the same time as Pisidian Antioch was founded, and it was a religious center in Pisidia.[20] The sanctuary of Mên was used for religious purposes by the inhabitants of Pisidian Antioch and the region. Therefore, there is a connection with Pisidian Antioch and the Sanctuary. This ancient site and sacred site connection can also be seen in other parts of Asia Minor, such as Miletus-Didyma, Xanthos-Letoon.

Although this site has little visual impact, it is internationally known for two reasons. One is the presence of the inscription of the *Res Gestae Divi Augusti*. As described by Mommsen, it is "the Queen of Inscriptions," explaining the achievements of Augustus and his foundation of the Roman Empire.[21] The original inscription was placed in the mausoleum of Augustus in Rome (Figure 1.2-3), however today only three copies survive in Asia Minor. These copies are found in Ankyra (Ankara) (Figure 1.4), Apollonia (Uluborlu), and Pisidian Antioch (Yalvaç) (Figure 1.5).[22]

[19] Özhanlı 2013b: 165.
[20] Mitchell 1995: 9.
[21] Mommsen 1883: 247.
[22] Güven 1998: 30-32.



Figure 1.1. Pisidian Antioch, the sanctuary of Mên and its temple (https://www.aktuelarkeoloji.com.tr/pisidia-antiokheiasi-men-tapinagi-ve-kutsal-alani, access date: 18.10.2019)



Figure 1.2. Rome, Museum of Ara Pacis, 2017



Figure 1.3. Rome, Museum of Ara Pacis, the east elevation of the building where the inscription of *Res Gestae* is displayed (Ufuk Serin 2010)



Figure 1.4. Ankara, the temple of Augustus, 2019



Figure 1.5. Pisidian Antioch, the Platea Tiberia, steps where the propylon bearing the inscription of *Res Gestae* were once located, 2017

Another important characteristic of the site is the presence of the church of St. Paul (Figure 1.6). It was one of the two churches in Asia Minor specifically dated to the 4th century CE, thanks to an inscription founded on its floor.[23] In addition, the church is considered to be constructed on the ruins of the synagogue where St. Paul preached to the gentiles in the 1st century CE.[24]

Despite its importance, the site as a whole is not widely known and appreciated by the general public, especially local people. The interviews carried out at the site show that some residents of Yalvaç know little of the importance of the site, or of the scientific researches carried out at the site. Additionally, most of the visitors are foreigners, indicating the lack of recognition of the site by 'local' tourists. Therefore the proper interpretation and presentation of this complex site is important and needed to ensure its conservation. For this aim, challenges related to the interpretation and presentation of Pisidian Antioch are examined, and attempts to develop new principles and proposals towards this aim are outlined in this thesis.

[23] Mitchell and Waelkens 1998: 213.
[24] Taşlıalan 1997: 240.



Figure 1.6. Pisidian Antioch, the church of St. Paul (*Pisidia Antiokheia* 2018: 26)

1.2. Aim and Scope of the Thesis

As indicated above, the drawbacks of understanding archaeological sites, their acceptance as part of local heritage, can lead to the neglect of archaeological sites and create conservation issues. Pisidian Antioch one of these archaeological sites – long neglected and underappreciated. The aim of this thesis, therefore, is the reinterpretation and representation of Pisidian Antioch and its surroundings to raise awareness and increase its understanding, especially by local people. In this sense, this study seeks to provide basic principles and guidelines regarding the site to ensure the sustainability of its conservation.

Within this framework, this study intends to prepare a plan for the interpretation and presentation of Pisidian Antioch. To achieve this two main prerequisites should be understood. The first is the comprehension of the characteristics of the archaeological site and its environs, and the evaluation of their values, threats, and potentials. Therefore, to provide an accurate evaluation of Pisidian Antioch and its characteristics – geographical, natural, economic, social, and physical – are examined. The second prerequisite is apprehending the theoretical framework regarding the interpretation and presentation of archaeological sites. Thus, the concept of interpretation and

presentation, the main considerations regarding the implementation of these concepts in archaeological sites, and the many practical issues, must be understood before preparation of any actual interpretation plan.

1.3. Methodology and Structure of the Thesis

Regarding the aim and scope of this study, it is structured around three main phases. First, the necessary data are collected in two different categories to provide a general framework for the thesis. The first category of data collection relates to the conceptual background regarding the interpretation and presentation of archaeological sites. From this, the information related to the characteristics of Pisidian Antioch and its environs must be gathered. The second phase includes analyzing these two separate datasets and revealing site-specific values, threats, and opportunities. Following this, the principles and proposals are provided according to the outcomes of the first two phases: the collection of data and their analysis.

The conceptual framework of interpretation and presentation of archaeological sites is explained in Chapter 2. Term definition and how the context of these terms evolved in time are looked at first, and their methods are examined to provide a background for understanding the position of archaeological sites within these subjects. The principal published works consulted during this study, that contributed information on the concept of interpretation, included Freeman Tilden's *Interpreting Our Heritage* (1957), Sam Ham's *Environmental Interpretation* (1992), and *Interpretation for the 21st Century: Fifteen Guiding Principles for Interpreting Nature and Culture* (1992) by Larry Back and Ted Cable. Other important source material derived from the ICOMOS 'Charter for the Interpretation and Presentation of Cultural Heritage' (2008), and studies providing information on interpretation of archaeological data, such as *Re-constructing Archaeology* (1987) by Michael Shanks and Christopher Tilley, and *Reading the Past: Current Approaches to Interpretation in Archaeology* (2003) by Ian Hodder and Scott Hutson. Following this, presentation methods and examples of the implementation of these methods are researched: these include

important sites such as Termessos in Turkey, Caesarea Maritima in Israel, Mystras from Greece, Agrigento and Ostia Antica in Italy, Xanten in Germany, and Benedictine Abbey in Ename, Belgium. The selection criteria for these sites provide all the examples of various different presentation methods – ranging from minimum to maximum interventions.

After drawing a general conceptual framework, the international charters and documents, and national legal legislations, are reviewed to understand the concept of interpretation and presentation from an international perspective and to provide a national legal framework. While explaining international charters and documents, the main emphasis is put on the ones directly or indirectly related to archaeological sites and the subject of interpretation and presentation. In addition, the major legal instruments are consulted; these include: the Law no 2863 on the Conservation of Cultural and Natural Property,[25] the Amendment Law no. 5226,[26] as well as specifications such as the Principle Act no. 658,[27] 'Regulations on the Procedures and Principles to be Followed in the Arrangement, Restoration and Conservation of Projects and Applications in the Archaeological Excavations and Excavation Sites',[28] and 'General Technical Specifications of Environmental Design Projects',[29] and 'Regulations Concerning Entrance to Historic Sites and Information and Instruction Panels',[30] etc.

[25] *2863 Sayılı Kültür ve Tabiat Varlıklarını Koruma Kanunu* (T.C. Resmî Gazete 23.07.1983-18113).
[26] *5226 Sayılı Kültür ve Tabiat Varlıklarını Koruma Kanunu ile Çeşitli Kanunlarda Değişiklik Yapılması Hakkındaki Kanun* (T.C. Resmî Gazete 14.07.2004-25535).
[27] *(658 No'lu İlke Kararı) Arkeolojik Sitler, Koruma ve Kullanma Koşulları*, Kültür ve Turizm Bakanlığı 1999, retrieved from: https://teftis.ktb.gov.tr/yazdir?E68F0A9617A6EF7118FB41AF2872FC0C, access date: 24.11.2019.
[28] *Arkeolojik Kazılarda ve Kazı Alanlarında Yapılacak Düzenleme, Restorasyon ve Konservasyon Proje ve Uygulamalarında Uyulacak Usul ve Esaslara İlişkin Yönerge*. Kültür ve Turizm Bakanlığı 2005, retrieved from: https://teftis.ktb.gov.tr/TR-14728/arkeolojik-kazilarda-ve-kazi-alanlarinda-yapilacak-duze-.html, access date: 24.11.2019.
[29] *Çevre Düzenleme Projesi Genel Teknik Şartnamesi*. Kültür ve Turizm Bakanlığı (1) n.d. retrieved from: https://teftis.ktb.gov.tr/Eklenti/62852,cevre-duzenleme-projesi-genel-teknik-sartnamesipdf.pdf?0, access date: 24.11.2019.
[30] *Müze ve Ören Yerleri Giriş, Bilgilendirme ve Yönlendirme Tabelalarına İlişkin Yönerge.* Kültür ve Turizm Bakanlığı 2007, retrieved from: https://teftis.ktb.gov.tr/TR-14761/muze-ve-oren-yerleri-giris-bilgilendirme-ve-yonlendirme-.html, access date: 24.11.2019.

After analyzing the conceptual framework, the characteristics of Pisidian Antioch and its environs are explained according to the information collected with the literature survey, site survey and archival researches. Chapter 3 consists of two sections. In the first, the geographical characteristics and historical development of the archaeological site are examined. The main literary sources used for this chapter are *Pisidian Antioch: The Site and Its Monuments* (1998) by Stephen Mitchell and Marc Waelkens, W. M. Ramsay's *The Cities of St. Paul: Their Influence on His Life and Thought: The Cities of Asia Minor* (1907), and various excavation reports. The second section investigates the physical, characteristics of the sanctuary of Mên, Pisidian Antioch and Yalvaç; the current situation of archaeological remnants and the socio-economic features of Yalvaç are also analyzed. In doing so, in addition to the literary sources mentioned above, documents giving information on the existing situation, e.g. statistics for tourism and economic activities, and future plans for the site and its environment, e.g. the regional development plans and tourism plans provided by the governmental organizations (e.g. the Ministry of Environment and Urbanization and the Ministry of Culture and Tourism[31]) are investigated. In addition, official documents from the Municipality of Yalvaç and the Antalya Regional Conservation Council of Cultural Properties,[32] and the General Directorate of Mapping[33] are consulted. Further research material includes conservation council decisions, cadastral maps, 1st and 3rd degree archaeological site areas, aerial photographs of 1960 and 2015, and site surveys.

Three site surveys were made – from 2016 to 2019 – to understand the physical and social characteristics of the archaeological sites and their surroundings. In this sense, Pisidian Antioch and Yalvaç were examined in terms of their interpretation and presentation situation through visual observations and photographs. Personal interviews were carried out in 2019 with local individuals (Appendix G): the watchman of the archaeological site; Mehmet Özhanlı, head of the excavation team; and Abdülbari Yıldız, head of the Museum of Yalvaç. In addition, approximately 20

[31] Çevre ve Şehircilik Bakanlığı; Kültür ve Turizm Bakanlığı.
[32] Antalya Kültür Varlıklarını Koruma Kurulu.
[33] Harita Genel Müdürlüğü.

people were talked to within a day of field survey. Therefore, rather than as accurate statistical information, the interviews provided an additional information source, to help understand the current situation of the site, the attitudes of locals towards the archaeological site, touristic activities in and around the site, and scientific researches conducted within the site.

After gathering all the information, the results are evaluated to understand the current situation of the site in Chapter 4. Accordingly, the accessibility of the site and its surroundings, the socio-cultural features of Yalvaç, touristic activities, studies concerning the conservation of Pisidian Antioch and Yalvaç are examined. After that, current interpretation and presentation approaches of Pisidian Antioch and Yalvaç Museum are examined according to the outcomes of Chapter 2. In addition, the most important characteristics of Pisidian Antioch and its surroundings, i.e. as a pilgrimage site and associated with the *Res Gestae*, are also examined separately, in an attempt to learn how these characteristics can be used in any future proposals. To this end the interpretation and presentation of the *Res Gestae* in different geographical contexts, and the potential of Yalvaç in terms of faith tourism, are both studied. Then comes a review and analysis to provide a theoretical framework for the value assessment of the site. According to this framework, an assessment regarding the significance of the site and its values, threats, and opportunities are defined.[34] The studies in Chapter 4 give a platform for providing principles and proposals regarding the interpretation and presentation of Pisidian Antioch, and Chapter 5 focuses on the development of these principles and proposals in the hope of generating better understanding and appreciation.

[34] The classification system of values proposed by Fielden and Jokilehto (1998) constituted the basis of the value assessment for Pisidian Antioch, as their study has also been used as the basis of the operational guidelines for World Heritage Sites.

CHAPTER 2

INTERPRETATION AND PRESENTATION OF ARCHAEOLOGICAL SITES

2.1. Theoretical Background

Interpretation is an important term for the conservation and management of cultural heritage sites. Interpretation aims to make cultural heritage sites understandable to the public. As indicated in Chapter 1, increasing awareness of cultural heritage, with the help of interpretation, results in the appreciation of sites and consequently leads to their protection. A full comprehension of heritage sites is possible by heritage interpretation which reveals the importance of sites, objects or traditions and explains their values by using different communicative methods.[35] In order to do this, i.e. reveal the importance of sites and their values and explain them accurately, what the site actually is, what forms it (location, sense of place and locale), what gives a character to any place (*genius loci*, see below), and other concepts, e.g. authenticity, integrity and historical timeline, should all be understood.

Place is defined by Christopher Tilley as a "context for human experience, constructed in movement, memory, encounter and association".[36] Therefore, it depends on people; it is constructed by human beings and it is shaped, developed, changed and destroyed throughout time due to their social, economic and cultural activities. People attribute new meanings to places they live in according to these cultural activities and this is called sense of place.[37] Therefore, a place consists of three factors: "location, locale, and sense of place".[38] These three components coming together give a specific

[35] Silberman 2013: 21.
[36] Tilley 1994: 15.
[37] Adams 2013: 46.
[38] Rodman 1992: 643.

character, or essence, to a place and is commonly known as 'the spirit of place', i.e. *genius loci*.[39]

Genius Loci is a continuously changing process,[40] reflecting the evolution of a site, built on complex relations of the three features mentioned above. As Keith Basso points out: "…places and their meanings are continually woven into the fabric of social life, anchoring it to features of landscape and blanketing it with layers of significance that few can fail to appreciate".[41] Therefore appreciation of the place occurs when people understand this specific relation.

Place with its social and physical characteristics, and their interaction over time, forms a meaningful whole. This meaningful whole is also known as historical integrity.[42] Therefore the understanding of place and its surroundings require understanding of "their totality as a coherent whole whose balance and specific nature depend on the fusion of the parts of which it is composed…"[43]

Apart from its physical and social characteristics, that form an entity, place is also bound to time. Although it changes, develops and falls apart, it always continues. Therefore, understanding place also requires understanding its historical timeline (*Tempo Storico*).[44] According to Feilden and Jokilehto, there are three phases in a place's historical timeline: creation, present time, and the time between these two phases.[45]

When all these aspects mentioned above come together, they form the 'authenticity' of a place. Authenticity is defined as being original or genuine; it might refer to authenticity of material, historical timeline, or stratification in cultural heritage sites.[46]

---

[39] Norberg-Schulz 1980: 18. 'Spirit of the Place' is also defined in the Quebec Declaration as "the tangible and the intangible elements, that is to say the physical and the spiritual elements that give meaning, value, emotion and mystery to place." (ICOMOS 2008a: 2).
[40] Norberg-Schulz 1980: 14.
[41] Basso 1996: 57.
[42] Feilden and Jokilehto 1998: 15.
[43] UNESCO 1976, General Principle No: 3.
[44] Brandi 2005: 61-64.
[45] Feilden and Jokilehto 1998: 16.
[46] Feilden and Jokilehto 1998: 17.

It is an "essential qualifying factor concerning values" and "recognition of authenticity" plays an important role in conservation and interpretation of cultural heritage.[47]

As indicated earlier, understanding a place is key to revealing its importance and values to the public in an effective way. Therefore, these terms and aspects related to place should be considered in interpretation and presentation processes.

2.1.1. Definition and Historical Development of the Concept of Interpretation

> "I'll interpret the rocks, learn the language of flood, storm and the avalanche. I'll acquaint myself with the glaciers and wild gardens, and get as near to the heart of the world as I can".[48]

As quoted above, the interpretation is firstly used as an 'individual learning process' by John Muir.[49] The term started to evolve after the foundation of the United States (US) National Park Services. The first applications regarding the interpretation, such as interpretive lectures, guided hikes, publications and exhibits, were at Yosemite, Yellowstone, and Mesa Verde National Parks.[50] Afterwards, Enos Mills initiated a certification system for nature guides, also named as 'Trail School'.[51] He also published a book regarding the interpretation of natural parks, *Adventures of a Natures Guide* (1920). Although he did not make a specific definition of what interpretation is, he did reveal the main purpose of the interpreter, which is "to illuminate and reveal the alluring world outdoors by introducing determining influences and the respondent tendencies".[52]

[47] ICOMOS 1994: 3; Petzet 2009: 41.
[48] Wolfe 1978: 144.
[49] John Muir was a naturalist who dedicated his life to environmental protection in America in the 1900s. He published several books on the preservation of the natural environment and founded The Sierra Club. He also played an important part in the foundation of Natural Parks, e.g. Yosmite, the Grand Canyon, Sequoia, Mount Rainier, and the Petrified Forest (Sierra Club n.d. retrieved from: https://vault.sierraclub.org/john_muir_exhibit/life/muir_biography.aspx, access date: 24.11.2019).
[50] Mackintosh 1986: 12-13.
[51] Derde and Thorsten n.d.: 11.
[52] Mills 1920: 194.

Although there were some applications regarding natural parks, the definition and principles regarding interpretation was first made by Freeman Tilden in 1957. In his book, *Interpreting Our Environment* (1957), he explains interpretation as "the revelation of a larger truth that lies behind any statement of fact" and added that it is an "educational activity which aims to reveal meanings and relationships through the use of original objects, by firsthand experience, and illustrative media, rather than simply to communicate factual information".[53]

He also defined six main principles of interpretation as:

> "Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitors will be sterile.
>
> Information, as such, is not Interpretation. Interpretation is revelation based upon information. But they are entirely different things. However, all interpretation includes information.
>
> Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical or architectural. Any art is in some degree teachable.
>
> The chief aim of Interpretation is not instruction, but provocation.
>
> Interpretation should aim to present a whole rather than a part, and must address itself to the whole man rather than any phase.
>
> Interpretation addressed to children (say, up to the age of twelve) should not be a dilution of the presentation to adults, but should follow a fundamentally different approach. To be at its best it will require a separate program".[54]

After Tilden, Grant Sharpe also studied on interpretation. He defined interpretation as "the communication link between the visitor and the (park) resources." In addition, he explains the aim of this communication is to raise the awareness of visitors as part of a well-planned management program directed by an agency.[55]

[53] Tilden 1957: 8.
[54] Tilden 1957: 9.
[55] Sharpe 1976: 10.

Similar to Sharpe, Sam Ham also defines interpretation as communication and translation, i.e. "translating the technical language of a natural science or related field into terms and ideas that people who aren't scientists can readily understand".[56] He explains the main objectives of interpretation as raising awareness of visitors as part of any management program directed by an agency, and he defined four main principles in interpretation:

"Interpretation is pleasurable."

According to this principle, interpretation should be entertaining. The most effective way is sustaining the interest of an audience by using different communication approaches.

"Interpretation is relevant."

According to this principle, interpretation should be meaningful and personal. In other words, the audience should be able to relate to the interpreted information so that information can create a meaningful whole in the audience's mind.

"Interpretation is organized."

According to this principle, interpretation should be easily followed by the audience. In other words, the audience should not pay too much attention to the interpreted information.

"Interpretation has a theme."

According to this principle, the message to be conveyed during the interpretation should be based on a theme.[57]

After Ham and Sharpe, Larry Beck and Ted Cable studied interpretation. Differing from Ham and Sharpe, who see interpretation as communication, Beck and Cable consider it to be an educational activity. They published a book, *Interpretation for the 21st Century: Fifteen Guiding Principles for Interpreting Nature and Culture*, in 1998. In this book, the approaches of Mills and Tilden to interpretation were considered as similar and valuable, but time has passed so new principles should be defined

[56] Ham 1992: 3.
[57] Ham 1992: 3-24.

according to the changes and developments in the field of interpretation. Therefore, they revised Tilden's principles and proposed a further 15 of their own:

> "1. To spark an interest, interpreters must relate the subject to the lives of visitors.
>
> 2. The purpose of interpretation goes beyond providing information to reveal deeper meaning and truth.
>
> 3. The interpretive presentation as a work of art should be designed as a story that informs, entertains, and enlightens.
>
> 4. The purpose of the interpretive story is to inspire and to provoke people to broaden their horizons.
>
> 5. Interpretation should present a complete theme or thesis and address the whole person.
>
> 6. Interpretation for children, teenagers, and seniors when these comprise uniform groups should follow fundamentally different approaches.
>
> 7. Every place has a history. Interpreters can bring the past alive to make the present more enjoyable and the future more meaningful.
>
> 8. High technology can reveal the world in exciting new ways. However, incorporating this technology into the interpretive program must be done with foresight and care.
>
> 9. Interpreters must concern themselves with the quantity and quality (selection and accuracy) of information presented. Focused, well-researched interpretation will be more powerful than a longer discourse.
>
> 10. Before applying the arts in interpretation, the interpreter must be familiar with basic communication techniques. Quality interpretation depends on the interpreter's knowledge and skills, which should be developed continually.
>
> 11. Interpretive writing should address what readers would like to know, with the authority of wisdom and the humility and care that comes with it.
>
> 12. The overall interpretive program must be capable of attracting support financial, volunteer, political, administrative, and whatever support is needed for the program to flourish.

13. Interpretation should instill in people the ability, and the desire, to sense the beauty in their surroundings, to provide spiritual uplift and to encourage resource preservation.

14. Interpreters can promote optimal experiences through intentional and thoughtful program and facility design.

15. Passion is the essential ingredient for powerful and effective interpretation passion for the resource and for those people who come to be inspired by the same".[58]

Another definition of interpretation was made in the 'Charter for the Interpretation and Presentation of Cultural Heritage Sites' (also known as the Ename Charter), by ICOMOS in 2008:

> "The full range of potential activities intended to heighten public awareness and enhance understanding of cultural heritage sites. These can include print and electronic publications, public lectures, on-site and directly related off-site installations, educational programs, community activities, and ongoing research, training, and evaluation of the interpretation process itself".[59]

The charter also defines seven principles related to the application of interpretation, with concern for later changes through the field of study:

> "Principle 1: Access and Understanding
>
> Principle 2: Information Sources
>
> Principle 3: Attention to Setting and Context
>
> Principle 4: Preservation of Authenticity
>
> Principle 5: Planning for Sustainability
>
> Principle 6: Concern for Inclusiveness
>
> Principle 7: Importance of Research, Training, and Evaluation".[60]

As indicated above, all the definitions provided by scholars focus on the fact that interpretation is a communication and educational activity. According to this, it

[58] Beck and Cable 1998: 10-11.
[59] ICOMOS 2008b: 4.
[60] ICOMOS 2008b: 5.

involves all acts and activities aimed at encouraging communication between the visitor and the site to make what is not self-expressive more understandable, and to close the gap between past and present for the sake of conservation. The principles provided by Tilden, Beck and Cable focus on what are the guidelines to be followed in interpretation in general, while Ham focuses on how to create better communication. His suggestions mainly relate to the interpreters and physical applications, such as forming a theme, etc. Similar to Ham, Sharpe also searches for ways to create better communication between visitors and sites. However, he understands the term of interpretation as part of a management plan rather than mere efforts of the interpreters. These scholars follow the same method: an interpreter explains non-self-expressive subjects to a viewer via a medium. However, they do not consider interpretation as an ongoing process that needs to be planned, evaluated regularly and revised if necessary. Since the interpretive programs are mostly related to interpreters, these scholars also omit the audience and how these interpretations will be sustained in the future; these omissions are taken into consideration in the Ename Charter, and its principles specifically define the need for integration, sustainability and inclusion.

2.1.2. Methods of Interpretation

With the principles defined, the scholars examined what interpretation should include to make it successful. However, these principles do not define how the implementation of interpretation should be conducted. In this part, the implementation methods of interpretation will be investigated.

In practice, there are two main approaches to the implementation of interpretation: communications theory (i.e. constructivist or cognitive approach) and hermeneutics (Figure 2.1).[61]

[61] Silberman 2013: 24.

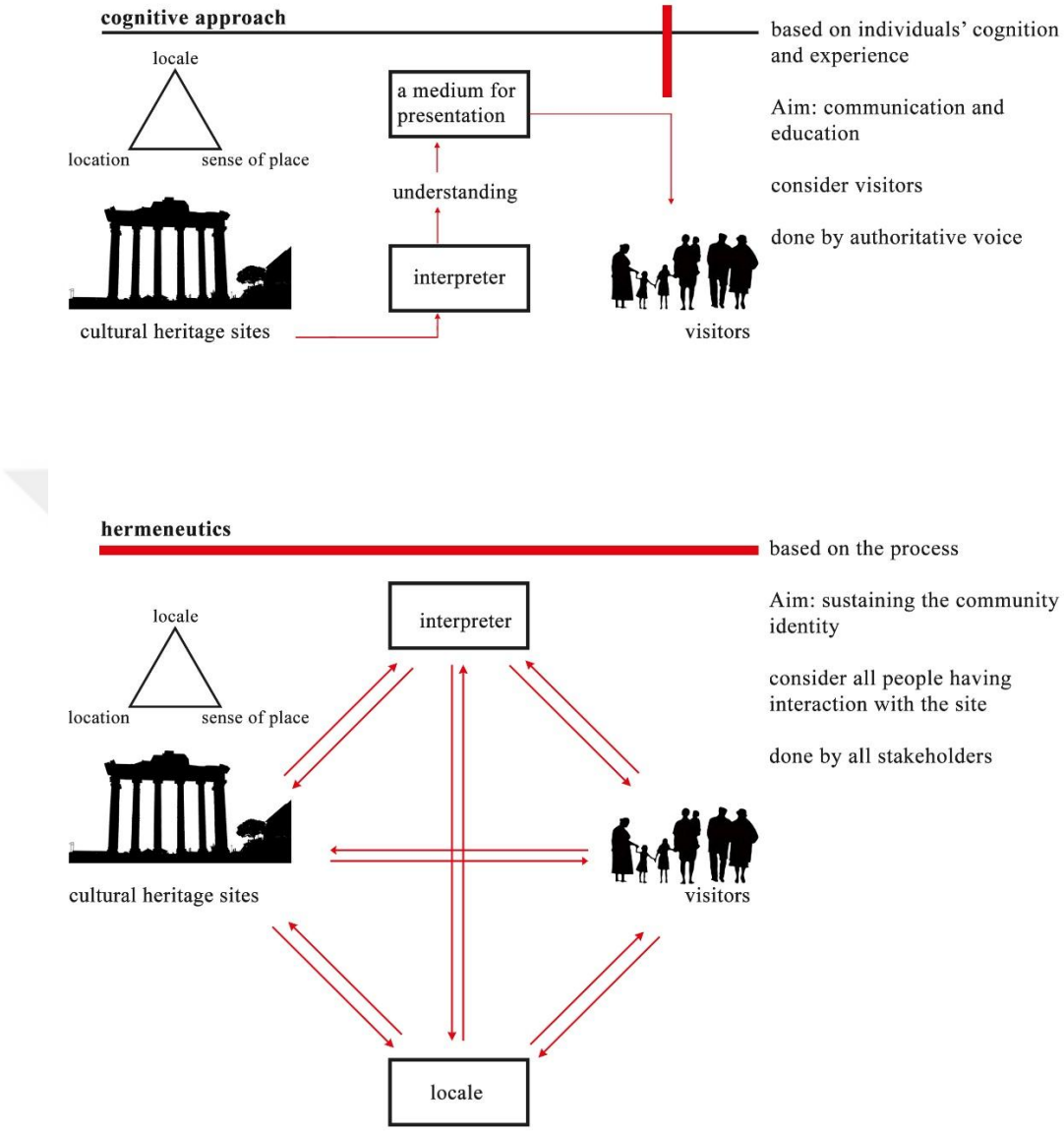


Figure 2.1. Methods of interpretation

In the process of learning, people tend to internalize information selectively and they select the information significant to them. Therefore, "Learning is the most effective

when there is ‘a cognitive dissonance”.[62] Thus cognitive approach aims to make the information more understandable to visitors by focusing on the individuals’ “personality and experience”.[63] In other words, cognitive approach searches for ways to increase the understanding of visitors and explain why the site is important by using the construction of information process of the visitors. Therefore, it has a message to convey to the visitors and searches for ways to construct meanings in the minds of visitors.

Creating personally relevant interpretations for the visitor is key to communication theory, because we are more likely to understand and remember what is interpreted if it is personally relevant.[64] This kind of interpretation requires interpreters, as the main actors, who understand the object to be interpreted and explain it to visitors. Explanation can be done by interpreters personally or by using a medium, and its main aim is to transmit the importance of the particular example of heritage and its values to visitors. Therefore, it is a form of one-way communication, in which the ideology of interpreter as an authoritative voice is reflected to the visitor, who is the receiver via a medium.[65]

Concerning the ‘personality and experience’ of individuals as the main target of any cognitive approach, the level of interpretation is reduced to an individual level and this turns interpretation into a “traditional monologual approach: a unidirectional presentation of carefully selected and arranged information derived from an expert source, meant to be accepted by the public as authoritative”.[66] The traditional ‘monologual’ approach, focusing on the cognitive abilities of visitors, creates some challenges in the interpretation process, although it is a good way to teach people about a site and its values. Firstly, this approach focuses mainly on visitors, reducing the meaning of sites into merely tourist attraction points. However, as indicated earlier,

[62] Copeland 2004: 132.
[63] Silberman 2013: 22.
[64] Ham 2009: 51.
[65] Ablett and Dyer 2009: 214.
[66] Silberman 2013: 22-24.

the sites are, in a way, living organisms that are "constantly recreated by communities and groups in response to their environment, their interaction with nature and their history", and this in turn "provides them a sense of identity and continuity".[67] Considering cultural heritage sites as only 'tourist attractions' will resulted in a lack of interest from local residents. This creates two main problems: the lack of interaction between sites and people will eventually reduce the production of new meanings; and the local population will feel in some way excluded since they will consider the interpretive projects as "an outside imposition": this will lead to heritage alienation.[68]

A second method is to use hermeneutics in the interpretation of cultural heritage. Hermeneutics is defined as "the science of interpretation" which "involves understanding the world not as a physical system, but as an object of human thought and action".[69] Friedrich Schleiermacher also defines it as "the art of understanding".[70] He goes on to define the "hermeneutic circle" as the main feature of human understanding. According to this hermeneutic circle, "knowledge is always in an apparent circle, that each particular can only be understood via the general".[71] As a result, understanding something as a whole requires understanding what constitutes this whole.

The nature of the hermeneutics, therefore, rejects the idea of a 'one-way' communication that dictates what is interpreted to the visitor. In the interpretation field, it corresponds to two different interpretation processes according to Neil Silberman.[72] One of these is related to interpreters: they try to understand visitors, their personal experiences and background, so that whatever they interpreted can be understood by the visitors. The second is related to visitors: they need to actively participate in the interpretation process by interpreting what is interpreted by the interpreters. This creates a reflexivity between interpreters and visitors. In other

[67] UNESCO 2003: 2.
[68] Silberman 2006: 29.
[69] Hodder and Hutson 2003: 195.
[70] Schleiermacher 1998: 3.
[71] Schleiermacher 1998: 231.
[72] Silberman 2013: 24.

words, both visitor and interpreter actively participate in the interpretive process. As a result, the difference between the interpreter as sender, and visitor as receiver, becomes blurred. In this respect, the role of interpreter shifts from authoritative storyteller to moderator, and the interpretive process turns into a communication that is based on dialogue rather than monologue.[73]

Different to the cognitive approach, the principle of hermeneutics also considers locals during the interpretation process. The visitors and locals become part of any interpretation process, and it turns into a "public activity" rather than an educational one. In addition, communication based on dialogue as a public activity creates "evolving community identity" during the interpretation.[74] Another difference between cognitive approach and hermeneutics is the duration of the interpretive process. In a cognitive approach, interpretation and information formation process is a one-time thing. Visitors come to the site, understand the interpretive information and leave. However, in hermeneutics, visitors and interpreters are all part of the interpretive process.

It can be said that there are two main approaches to the interpretation of archaeological sites. The cognitive approach focuses on how to explain the features of the site to visitors by taking into consideration their background and experiences. Hermeneutics, on the other hand, searches for an understanding of the current features, values and importance of cultural heritage sites, together with its users, while trying to form new meanings and values. These two approaches complement each other to create a continuous process of constructing meaning in people's minds; therefore, they should be considered together while planning the interpretation process.

2.1.3. Interpretation as Part of Visitor Management Processes

The interpretation process is an integral part of the visitor management plan. Visitor management is related to how sites and people interact, so it aims to ensure

[73] Ablett and Dyer 2009: 222; Silberman 2013: 30.
[74] Silberman 2013: 25-30.

conservation of the sites while increasing visitor experience.[75] It also helps to control tourist impact and channel tourism in the site's benefit. To achieve these objectives, visitor management and the interpretation of archaeological sites should be accessible (physically and intellectually) and sustainable.[76]

The relationship between sustainability and interpretation is defined by Silberman as:

> "In an era when public culture budgets are shrinking and cultural institutions of all kinds are being forced to become self-sustaining, the choice of site interpretation methods and technologies is often determined by their ability to stimulate local economic development…"[77]

This is especially important for those sites located outside popular international and national touristic itineraries, because whatever the amount of investment made in terms of interpretation it will not help to increase the number of visitors in the long term.[78]

The relationship between users and resources should be understood and balanced in order to create sustainable interpretation. One of the key elements in sustainability is understanding "the site itself, its locality and expected/anticipated visitor profile".[79] Another is understanding how to use the archaeological sites as an economic resource, and how this resource impact on local people.[80] In other words, the inclusion of locals in the interpretation process is one of the key factors to the create sustainable interpretation, whereby local communities can become "guardians of the sites" and "enables them to reap benefits from tourism activity that takes place there".[81]

[75] McArthur and Hall 1993: 242.
[76] Doughty and Orbaşlı 2007: 44; ICOMOS 2008b. Accessibility is a question that can be answered by presentation methods; for detailed information on presentation methods, see below, part 2.1.5.
[77] Silberman 2006: 29.
[78] Silberman 2007: 187-189.
[79] Doughty and Orbaşlı 2007: 44.
[80] Grimwade and Carter 2000: 36.
[81] Yunis 2006: 175.

Economic gain from tourism can increase environmental appreciation of local communities and affects their social and cultural environment (Figure 2.2).[82]

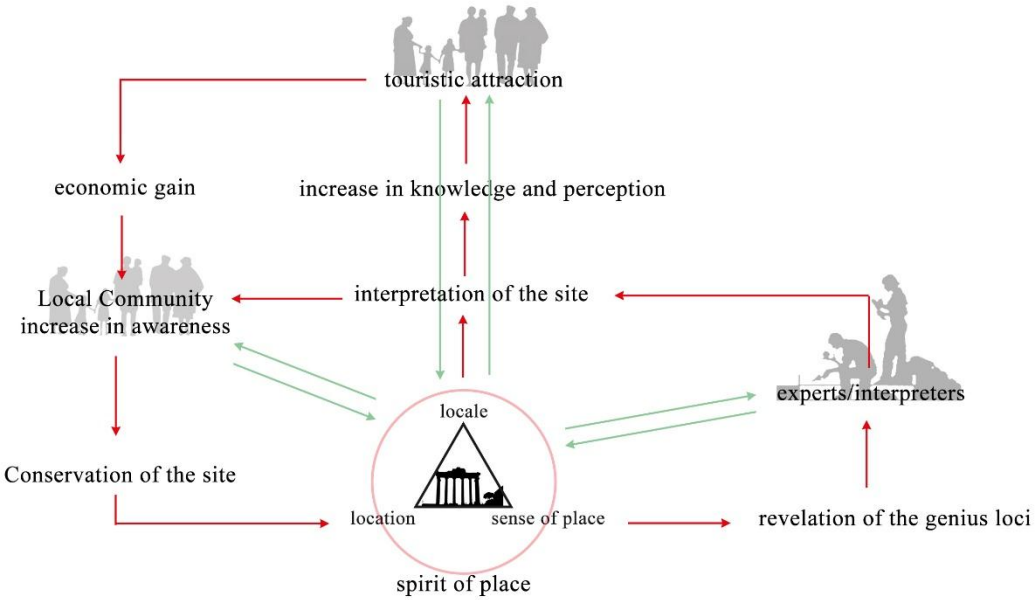


Figure 2.2. The process showing the relationship between conservation and interpretation

Opening a site to visitors, and its presentation, should be made in a controlled way so as not to jeopardize the conservation of archaeological site.[83] Some considerations regarding controlled visiting need to be investigated, i.e. the capacity, and balancing economic gain to the investment made in the presentation methods.

Capacity is defined as "a measure of the tolerance of a site or building to tourist activity and the limit beyond which an area may suffer from adverse impacts of tourism".[84] Therefore the number of visitors will have an impact on the visitor experience, and it can also lead to an "undesirable social change". As a result, the

[82] Pearce 1990, as cited in Grimwade and Carter 2000: 36.
[83] Touristic activities at archaeological sites can lead to serious conservation problems (Palumbo 2002: 6), the marginalization of local communication (Yunis 2006: 176), a loss of values and authenticity.
[84] Middleton and Hawkings 1998: 239.

number of visitors should be controlled, and which visitor groups should be targeted in related marketing strategies should be decided.[85] Besides controlling visitor numbers, the investment in interpretive infrastructure should also be controlled.[86] There should be a balance between the investment and economic gain, and the decisions concerning the interpretive structure should include maintenance, proper staffing and security. Size, scale, intrusiveness and appropriate technology are the main objectives that should be considered when taking decisions on interpretive infrastructure.[87]

2.1.4. Interpretation of Archaeological Sites

As indicated earlier, interpretation requires an in-depth understanding of how 'place' is formed, as well as its characteristics. As Matero indicates, archaeological sites should be considered as "cultural landscapes with phenomenological and ecological approach". [88] Therefore, interpretation of archaeological sites should also consider the formation of this landscape and its characteristics. In addition, archaeological sites also provide scientific information and change the historical facts due to the new findings during excavations. Interpretation is also used when collecting this scientific data and turning it into meaningful information. As a result, there are two different interpretation processes in terms of archaeological sites; one is used for the collecting scientific information and the other for presenting the collection of scientific information and the archaeological site to the public.

As an archaeological approach, interpretation is defined by different scholars, each emphasizing how to form a connection between the past and present. In this sense, archaeology can be seen as "a performance and transformative endeavor, a

[85] Doghty and Orbaşlı 2007: 45.
[86] Interpretive infrastructure is defined as "physical installations, facilities, and areas at, or connected with a cultural heritage site that may be specifically utilized for the purposes of interpretation and presentation including those supporting interpretation via new and existing technologies": ICOMOS: 2008b: 4.
[87] Silberman and Collebaut 2009: 45.
[88] Matero 2006: 62.

transformation of the past in terms of the present",[89] and its role is to "facilitate the involvement of the past in a multicultural present".[90] Therefore archaeologists may be seen as "interpreters between past and present, between different perspectives on the past, and between the specific and the general".[91]

Bearing this in mind, interpretation can be defined by scholars of archaeology as "translation", "an active intervention engaging in a critical process of theoretical labour relating the past and present" and "a perceived gap between the known and the unknown, which is to be bridged somehow."[92] Therefore, to understand the past and turn it into information which can be used today requires understanding the material evidence as well as understanding the social, cultural and other characteristics that affected social life as a whole in the past.[93]

To understand interpretation in terms of archaeological sites and how it should be conducted, its characteristics are also defined by Hodder and Shanks as "meaning, dialogue, uncertainty, exploration and making connections, judgement, and performance".[94] Accordingly, interpretation is understanding the meaning of the 'interpreted'. It should be based on a dialogue between the object and interpreter and it is a learning experience.[95] Interpretation is also uncertain because there can be no definitive interpretation and it is always open to challenge and change; it helps to make different connections with different meanings. Since interpretation of the past is also related to the interpreter, it is multiple, and can change according to which theory or idea is chosen by the interpreter to explain the past.[96] Therefore, interpretation is based

[89] Shanks and Tilley 1987: 103-104.
[90] Hodder 1991: 15.
[91] Hodder 1991: 15.
[92] Hodder 1991: 15; Shanks and Tilley 1987: 103; Hodder and Shanks 1995: 6.
[93] Shanks and Tilley 1987: 104.
[94] Hodder and Shanks 1995: 6-7.
[95] This interrelationship between object and subject, and how it affects the interpretation process are also emphasized by Shanks and Tilley 1987: 110-112.
[96] Shanks and Tilley 1987: 109.

on judgement and choice; it is related to understanding the significance of the interpreted object. Lastly, interpretation is critical.[97]

These definitions and characteristics mentioned above create a foundation for archaeological interpretation. This is the first step into archaeological interpretation and presentation of archaeological sites as indicated earlier, and it provides information on the physical characteristics of archaeological sites. The second step includes understanding the archaeological site as 'place'.

In the second step, the social, economic, cultural and physical characteristics of archaeological sites and their surroundings should be examined. The aim of this examination is the understanding of any archaeological site, with its physical and socio-cultural context, to reveal its significance and values. To understand the socio-cultural context, the different types of users (visitors, experts, locals, authorities) and their interaction with the site should be examined. This requires understanding the culture, i.e. those current traditions, myths and behaviors having a correlation with the site. Moreover, understanding the users, their interactions, and what they wish to get from the interpretation is also important to create a sustainable interpretive process. Apart from the socio-cultural context, understanding the physical context is also necessary to reveal the significance of place and its values. Understanding the physical context requires a deep comprehension of the integrity of archaeological sites and how this may have changed throughout their historical timelines.

To sum up, there are two interpretation processes (Figure 2.1). One provides scientific information while the other uses this information, together with the socio-cultural characteristics of archaeological sites, to determine their significance and values. Therefore, these processes help understanding the *genius loci* of archaeological sites, while creating a self-sustained interpretive process that contributes to community identity in the light of principles, methods and suitable approaches.

[97] Hodder and Shanks 1995: 6-7.

2.1.5. Presentation Methods

Many archaeological sites have lost their "three dimensionality" due to the decay caused by nature or humans over centuries. This leads to problems in the understanding of archaeological sites by non-experts, especially at prehistoric sites.[98] To make the interpreted sites more understandable – and enhance visitor experience and make the visit more meaningful – various presentation methods are used.[99] In this section, certain types of presentation methods are examined, together with related examples.

In the light of cognitive approach and hermeneutics, it can be said that there are three main presentation methods for interpretation: information, exhibition, and participation (Table 2.1).[100] This in turn can be managed in three ways: the didactic approach, which is giving information while exhibiting the site to visitors; the inclusion of visitors to the learning process (defined as the "event-based approach"); and the concept of 'living museums'.[101]

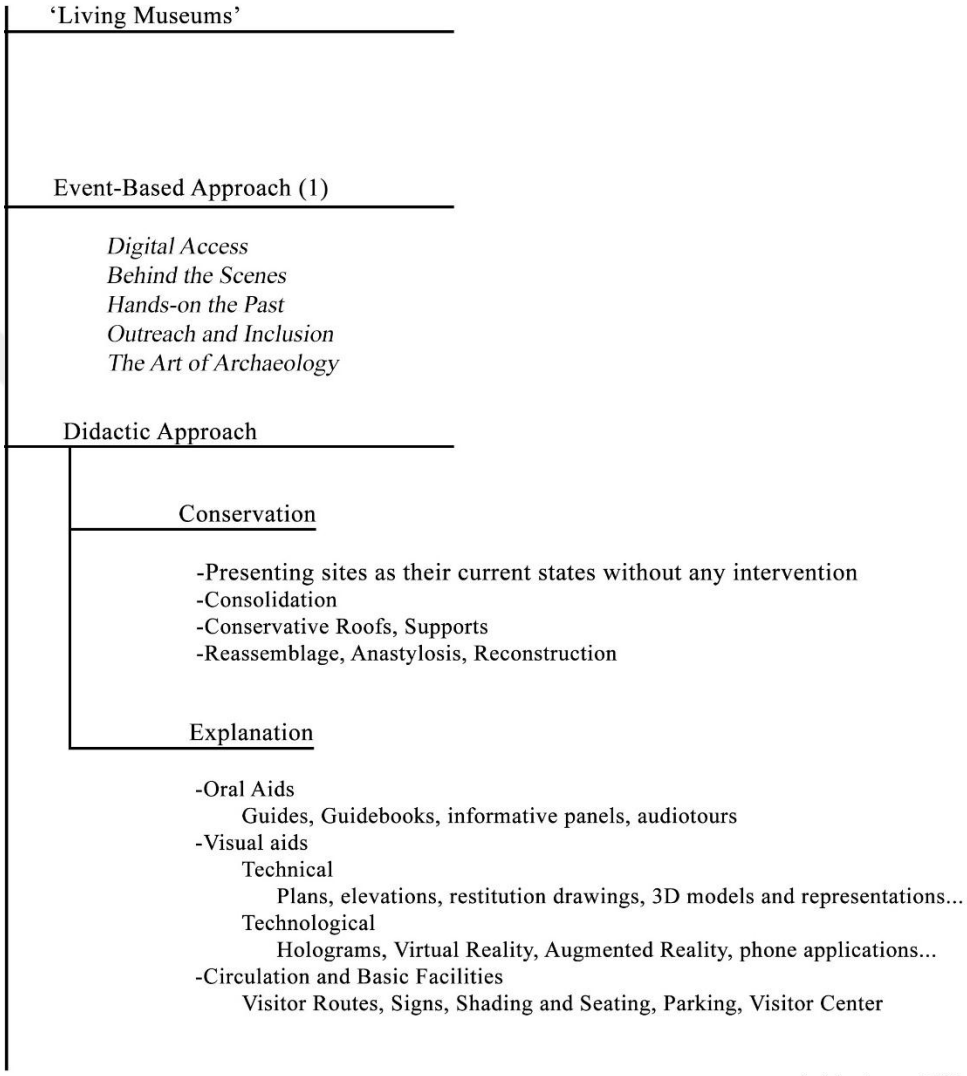
The didactic approach focuses on the archaeological site and its physical display designed by an expert with the help of a presentation medium. The latter benefit from all the details of the cognitive approach and focus on the perception of visitors to the sites. The interpreter is in full control of the information used in the interpretation as well as interpretive medium.

Designing the flow of people on the site, according to the accessibility of areas and on-site interventions, while protecting the site from possible damage, and ensuring the safety of visitors and providing basic facilities for them, are the aims of this method.

[98] Stanley Price 1994: 284.
[99] Stanley Price 1994: 284; Sivan 1997: 51. Presentation is defined by ICOMOS (2008b: 4) as "the carefully planned communication of interpretive content through the arrangement of interpretive information, physical access and interpretive infrastructure at a cultural heritage site".
[100] Stanley Price 1994: 288.
[101] Murigi 2018. For more information on this subject and how it is applied to archaeological sites, see Jakobsen and Barrow 2015.

Therefore two important factors are paramount in this type of presentation: conservation and explanation.

Table 2.1. Presentation Methods



In conservation works, according to the rate of intervention from maximum to minimum, there are multiple ways to represent the site – from total reconstruction to

backfilling of the excavated area or leaving sites as they are.[102] All the conservation methods applied at the site have a direct influence on its presentation.[103] These are, in order of visual impact on the site: leaving sites as they are, consolidation, structural stabilization, protective shelters, and various 'completion', i.e. *anastylosis*, reassembling, reversible reconstruction, and reconstruction.[104]

The explanatory work is done to navigate people in and around the site, while providing information on what is being seen by using different media, informative aids and basic facilities for visitors.[105] The informative aids, such as guides, guidebooks, signs, panels, etc., are designed with the help of audio-visual media. These can be divided into sub-categories: technical and technological. Technical media include diaromas, multi-media presentations, 2D drawings (plans, elevations, etc.) and 3D representations (drawings, models, etc.); while technological media include Virtual Reality (VR) and Augmented Reality (AR) applications.[106] The cost of technological media is the highest when it is compared with the technical media.

Termessos (Figure 2.3), as one of the archaeological sites in Turkey, is presented very much as it is – with minimum intervention. It is a Pisidian city, located in northern Antalya, situated on Mt Güllük. Although the area was designated as a National Park in 1970, no conservation or restoration works have been carried out at the archaeological site.[107] As a result, only a limited number of panels have been provided to inform visitors who to the archaeological site and park.

[102] Stanley Price 1994: 288.
[103] Matero 2006: 55; Matero 2010. For more information on the relationship between conservation and interpretation, see: Matero 2008.
[104] For detailed information on completion works, see Schmidt 1997. For more information on protective shelters, see Aslan *et al.* 2018. These presentation methods can also be considered as interventions so they should follow the principles defined by international charters. For more information on the principles related to structural restoration, see ICOMOS 2003. For more information on the principles related to completion works, see ICOMOS 1964; ICOMOS 1990.
[105] Doughty and Orbaşlı 2007, 47-51.
[106] Sivan 1997: 51-59. For more information on how VR and AR technologies are used at archaeological sites and their extent, see Unger and Kvetina 2017.
[107] Sayan and Atık 2011: 68.



Figure 2.3. Termessos
(https://www.sabah.com.tr/galeri/turkiye/iskenderin-alamadigi-termessos-ziyaretcilerini-buyuluyor/2, access date: 28.08.2019)

Another example is Mystras, in southern Greece, near the modern city of Sparta. It was founded in the 13th century and continued to be occupied until the beginning of the 19th century. The site is located on a hill overlooking modern Sparta (Figure 2.4). Mystras influenced late- and post-Byzantine art, as can be seen in the monuments located in its surrounding region; it was a political, religious and cultural center, and its fortifications, civic and religious structures can still be visited.[108]

Due to its characteristics and influence, Mystras was designated as a World Heritage Site in 1989,[109] and it is presented to visitors via several interpretation and presentation

[108] UNESCO World Heritage Center (1) n.d. retrieved from: https://whc.unesco.org/en/list/511/, access date: 29.11.2019. For more information on the interpretation and presentation of Byzantine heritage, see Hetemoğlu 2019.
[109] UNESCO World Heritage Center (1) n.d. retrieved from: https://whc.unesco.org/en/list/511/, access date: 05.10.2019.

techniques – very much like Pisidian Antioch, although there is no integrated approach as such for its interpretation and presentation.[110]

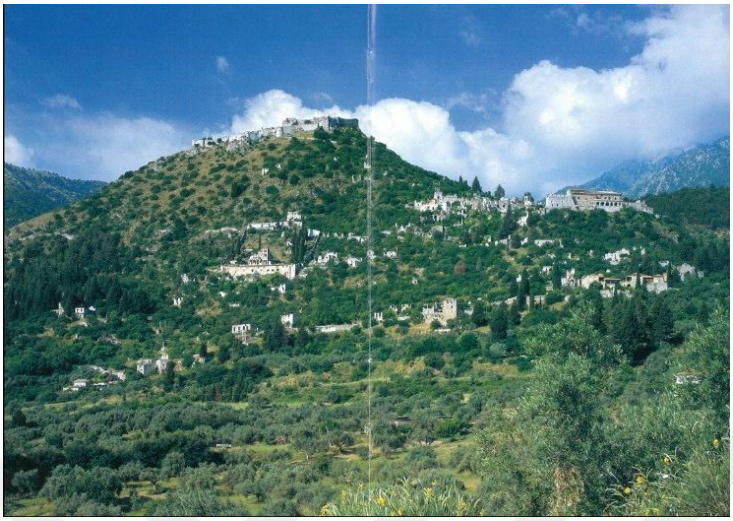


Figure 2.4. Mystras (Acheimastou-Potamianou 2003: 12-13)

Accordingly, some interventions for the sake of conservation and presentation were implemented at Mystras, together with a suggested route directed by signboards and information panels. The current state of the site and these interventions help visitors to understand their visit better. Due to its well-preserved state of conservation, most of the architectural monuments are presented with minimum intervention (Figure 2.5), while some of the important religious structures, such as the church of St. George (Figure 2.6), have been restored.[111]

In addition to these applications, there are also explanations and orientation panels. These have been designed in such a way that visitors from different age groups, professions, and levels of education can understand them very easily, as they give information on the general layout of a general feature and how it relates to the site overall. For instance, one of the panels gives information on the determinant factors

[110] For more information on the interpretation of Mystras, see Kourelis 2011-12: 318-323.
[111] *Travel and Discover* 2017, retrieved from: https://www.youtube.com/watch?v=7On65upZtdw&t=624s, access date: 05.10.2019.

for the selection of a site in the past, and why Mystras was founded on this specific location (Figure 2.7). The explanations in the panels use everyday language and terms, with minimal architectural and archaeological terminology. This helps visitors to form a framework in their minds and more easily relate this framework to the physical layout. In addition, there are exhibitions and installations inside the site, usually related to Byzantine art, and these help raise awareness of the archaeological site and the Byzantine era (Figure 2.8).

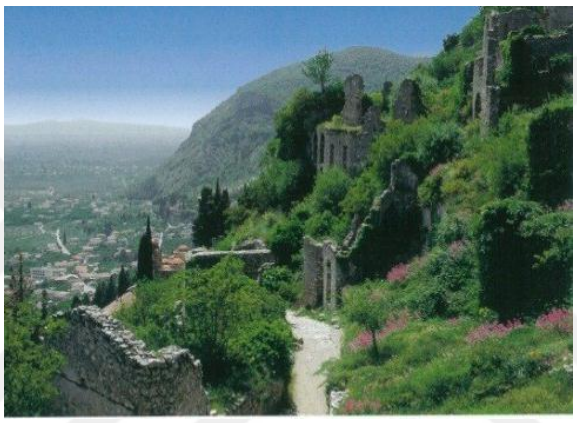


Figure 2.5. Mystras, examples of domestic architecture (Acheimastou-Potamianou 2003: 116)



Figure 2.6. Mystras, the church of St. George (Acheimastou-Potamianou 2003: 98)

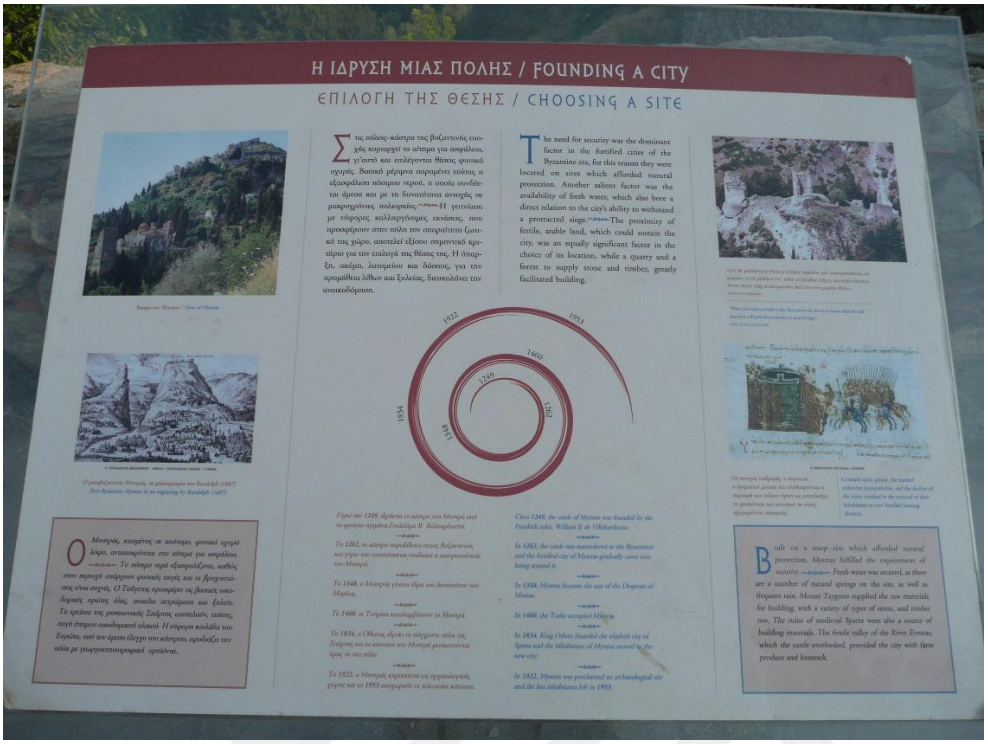


Figure 2.7. Mystras, a thematic information panel (Ufuk Serin 2010)



Figure 2.8. Mystras, the courtyard of the Metropolis, an exhibition on Byzantine art (https://marsmarskou.wixsite.com/soloexhibition2016/mystras-2017, access date: 30.09.2019)

Ostia Antica is another example that employs different methods of presentation. This important site is located approximately 30 km from Rome, formerly at the mouth of the Tiber in antiquity. It was, thus, a harbor city that supplied Rome itself.[112]

Today, the site serves its visitors as an archaeological park (Figure 2.9) and provides them with many facilities, e.g. information panels, signs and basic facilities (cafe, shaded areas, etc.) (Figure 2.10). The information panels include visual and textual information to assist interpretation of the remains (Figure 2.11). In addition, the visitor route is planned in five different ways, each showing on the plan and offering several choices to the visitors (Figure 2.12), including one for the disabled (Figure 2.13).



Figure 2.9. Ostia Antica, the panel at the entrance explaining the history of the archaeological park, 2018

[112] OSTIA n.d. retrieved from: https://www.ostia-antica.org/intro.htm#1, access date: 18.08.2019.



Figure 2.10. Ostia Antica, the panel at the entrance explaining the history of the archaeological park, 2018



Figure 2.11. Ostia Antica, the panel at the entrance explaining the history of the archaeological park, 2018

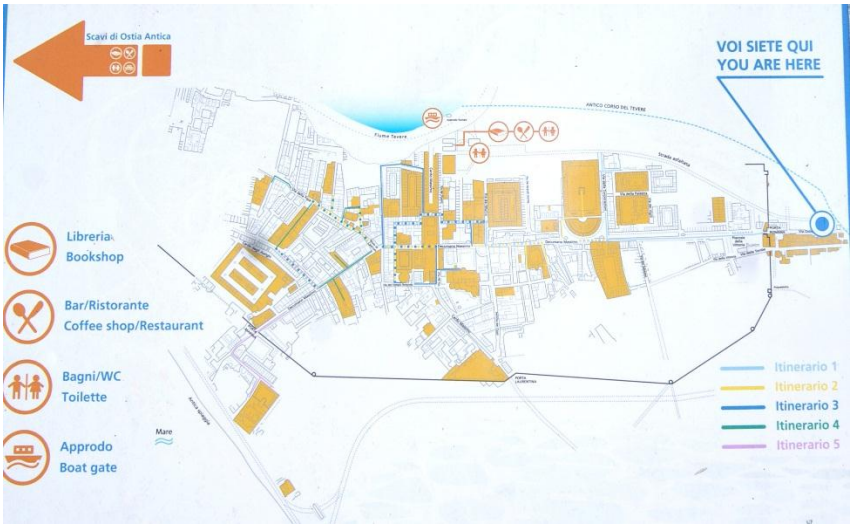


Figure 2.12. Ostia Antica, information panel showing different itineraries, 2018



Figure 2.13. Ostia Antica, information panel showing the route for disabled visitors, 2018

In terms of conservation, many methods have been utilized at the site in a harmonious way to protect it, as well as to make it as accessible as possible to visitors.[113] These methods include: consolidation, reconstruction, reassembly, and *anastylosis* (Figure 2.14).

A second example that serves its visitors as an archaeological park is Caesarea Maritima, some 40 kms from Tel Aviv (Figure 2.15). The history of its archaeological

[113] OSTIA n.d. retrieved from: https://www.ostiaantica.org/dict/topics/excavations/excavations17.htm, access date: 18.08.2019.

remnants dates from the Hellenistic period, however, it gained its real importance in Roman times when it was used as a port.[114]



Figure 2.14. Ostia Antica, different conservation applications at the site, 2018

Like Ostia Antica, this site also employs informative aids in a very effective way. In addition to providing didactic information panels (Figure 2.16), different visual methods are used to describe the function of the building remnants to make the information memorable (Figure 2.17). Secondly, several routes with different themes have been plotted to make the site attractive to all types, and the varied interests, of visitors.[115] Although non-destructive, renewable methods are used for the information panels, visitor routes, etc., one monument has been reconstructed to reuse the ancient building as a visitor center (Figure 2.18). This was an interpretative decision with a definite impact on the understanding of the three dimensionality of the site. The

[114] Patrich 2011: 1.
[115] *Hiking and Touring Trails* n.d. retrieved from: https://caesarea.com/en/home/tourism-and-leisure/harbor/attractions-and-leisure/hiking-and-touring-trails, access date: 01.10.2019.

consequences of this decision can be debated in terms of site conservation as Caesarea Maritima is a living landscape, together with its archaeological remnants.[116] The site is often used for daily purposes or recreational events (Figure 2.19).



Figure 2.15. Caesarea Maritima, view of the ancient city from the harbor (http://www.jeremydehut.com/caesarea-maritima, access date: 29.09.2019)



Figure 2.16. Caesarea Maritima, replica of an inscribed stone with information panel (http://www.jeremydehut.com/caesarea-maritima/, access date: 29.09.2019)

[116] Cultural landscape is divided into three main subcategories by the UNESCO World Heritage Convention (2008: 86). One of these involves organically evolved cultural landscapes that are 'relic' and 'continuing' landscapes. In continuing landscapes, the coexistence of the physical and social dimensions of the landscape results in new meanings, and still continues, while in relic landscapes the only thing visible is the material form produced in the past due to this coexistence. In this site, the relic landscape is embedded into contemporary social life, and this coexistence creates a living landscape with its combination of physical dimension in the past and social dimension in the present.



Figure 2.17. Caesarea Maritima, replica of an inscribed stone with information panel (http://www.jeremydehut.com/caesarea-maritima/, access date: 29.09.2019)



Figure 2.18. Caesarea Maritima, the visitor center, the exterior (left) and the interior (right) (https://www.timesofisrael.com/caesarea-opens-new-nis-80-million-visitor-center-in-reconstructed-vaults/, access date: 29.09.2019; https://caesarea.com/en/home/tourism-and-leisure/harbor/time-travel/the-caesarea-experiencehttps://leonmauldin.blog/2018/06/20/pauls-military-escort-from-jerusalem-to-caesarea-via-antipatris/, access date: 29.09.2019)



Figure 2.19. Caesarea Maritima, a living archaeological site also used for a variety of activities (Ufuk Serin 2017: 77)

As indicated in the previous examples, interpretive decisions have a huge impact on the implementations undergone at heritage sites for the sake of protection and presentation. Accordingly, the first two examples presented above, Mystras and Ostia Antica, provide maximum information by consolidation and works of restoration or anastylosis. The third example, Caesarea Maritima, uses the same methods as Mystras and Ostia Antica while totally reconstructing some of the structures according to the needs of the site – in this case the provision of a visitor center. By contrast, the next example, the archaeological park at Xanten, eastern Germany, uses partial and total reconstructions as its method of presentation.

Xanten is a small town in east Germany, near the Dutch border. Founded in the 1st century BCE, the city was under Roman control and one of the most important in the Germanic provinces; it acquired the title *Colonia* – like Pisidian Antioch – and was renamed as Colonia Ulpia Traiana (Figure 2.20).[117]

[117] *Archaeological Park Xanten: Roman City* n.d. retrieved from: https://apx.lvr.de/en/roemische_stadt/roemische_stadt.html, access date: 30.09.2019.



Figure 2.20. Xanten, reconstruction of the city in Roman times (H. Stelter)
(https://apx.lvr.de/en/roemische_stadt/roemische_stadt.html, access date: 30.09.2019)

Today, Xanten is an archaeological park and it uses reconstructive techniques in its presentation as its main interpretation option; therefore most of the buildings have been partially or fully restored (Figure 2.21).[118] Some of these reconstructions are presented as they might have been, while others are currently used for several other purposes, e.g. the bath building is reconstructed to serve as a museum (Figure 2.22), there is a reconstruction of a house used as a hotel, and a restaurant that is also used for exhibitions. The amphitheater has been partially reconstructed, and festivals are held there (Figure 2.23). In addition to the reconstruction of the architectural remnants, several themed pavilions have been constructed within the archaeological site, or in the reconstructed buildings, to explain some of the specific details to visitors in a better way. For example, one of the pavilions presents ancient construction techniques and is located within the archaeological site; another has to do with gladiators and is sited in the amphitheater (Figure 2.24). Similar presentation techniques are used in these pavilions, e.g. the reconstruction of an ancient wall showing how it would have looked

[118] An 'archaeological park' is defined as "a not-for-profit expression of cultural value with a focus on visitors, that includes communication to high museological standards." (McManus 1999: 59).

during construction, and multimedia technologies (films, etc.) giving information on the lives of gladiators.[119]



Figure 2.21. Xanten, reconstruction of the Harbour Temple (by H. Stelter) (https://apx.lvr.de/en/lvr_archaeologischer_park/rekonstruktionsbauten/hafentempel/hafentempel.html, access date: 30.09.2019)



Figure 2.22. Xanten, the Römer Museum (https://www.ruhrgebiet-industriekultur.de/archaeologischer-park-xanten.html, access date: 30.09.2019)

[119] *Archaeological Park Xanten: Themed Pavilions* n.d. retrieved from: https://apx.lvr.de/en/lvr_archaeologischer_park/themenpavillons_und_ausstellungen/themenpavillons_und_ausstellungen.html, access date: 30.09.2019.



Figure 2.23. Xanten, Amphitheater (https://apx.lvr.de/en/lvr_archaeologischer_park/rekonstruktionsbauten/amphitheater/amphitheater.html, access date: 30.09.2019)



Figure 2.24. Xanten, the themed pavilion presenting construction techniques (https://apx.lvr.de/en/lvr_archaeologischer_park/themenpavillons_und_ausstellungen/bauen_und_technik/bauen_und_technik.html, access date: 30.09.2019)

In addition, rather than considering the archaeological site as something to be visited and seen, it can be comprehended as a living place, serving several purposes for different types of users. To achieve such a living space, some activities are arranged deliberately to extend the duration of time spent by visitors. Social events, festivals,

educational activities (e.g. workshops, exhibitions, seminars, etc.) are organized within the archaeological site.[120] In addition, visitors can also spend time inside the archaeological park just strolling, enjoying a picnic, or eating in the restaurants.

There is one further site, Benedictine Abbey of Ename in Belgium, that uses VR technologies in an extensive way to increase visitor experience levels (Figure 2.25). This site is located approximately 20 km from Ghent and its history dates to the Medieval times.[121]



Figure 2.25. Benedictine Abbey of Ename, aerial view
(https://enameabbey.wordpress.com/, access date: 01.10.2019)

Since the archaeological remains are not readily understandable, a new project called Ename974 was initiated to make the site comprehensible, and VR applications at the site, and in the newly founded museum, were established. In particular, the TimeScope projects are of substantial interest. The first TimeScope prototype focuses on showing

[120] *Archaeological Park Xanten: Special Events* n.d. retrieved from: https://apx.lvr.de/en/lvr_archaeologischer_park/veranstaltungen_im_park/veranstaltungen_im_park.html, access date: 30.09.2019.
[121] Plentickx *et al.* 2000: 45.

the 3D image of the main church on its exposed foundations (Figure 2.26), while the second prototype shows the St. Laurentius Church and the progress of the excavation and conservation works regarding it.[122]



Figure 2.26. Ename, the heritage center and the project of TimeScope (top) (by Veerle Delange); how the TimeScope works as a system (bottom)
(https://enameabbey.wordpress.com/about/, access date: 01.10.2019;
https://enameabbey.wordpress.com, access date: 01.10.2019)

[122] Plentickx *et al.* 2000: 46.



Figure 2.27. Ename, the museum and the project of TimeLine (by Daniel Plentickx) (https://enameabbey.wordpress.com/2019/03/02/1000-years-of-history-in-one-view/, access date: 01.10.2019)

In addition to the applications inside the archaeological site, the VR technologies were also used within the provincial museum at Ename. There is also an interactive exhibition called 'TimeLine' in the museum, showing the historical timeline of the area via reconstructions, and the visitor can touch this installation and choose different presentative media (Figure 2.27).[123]

In the examples of Ename and Xanten, there is a strong connection between the museum and archaeological site, with these two features considered together in the interpretive process and complementing each other. Therefore, it can be said that interpreting the archaeological site is as important as interpreting the museum, deciding its location, and arranging the artifacts within the museum according to the interpretive decisions. One example providing this connection is the relationship between the 'Valley of Temples' at Agrigento (Akragas) and the Regional Archaeological Museum 'Pietro Griffo'.

[123] Plentickx *et al.* 2000: 47.

The ancient city of Akragas was founded in the 6th century BCE by Greek colonists and it was one of the important Mediterranean cities during the Hellenistic period in Italy. This importance can be seen in the physical layout, with its Doric temples (Figure 2.28): the archaeological complex was inscribed as a World Heritage Site in 1997.[124]

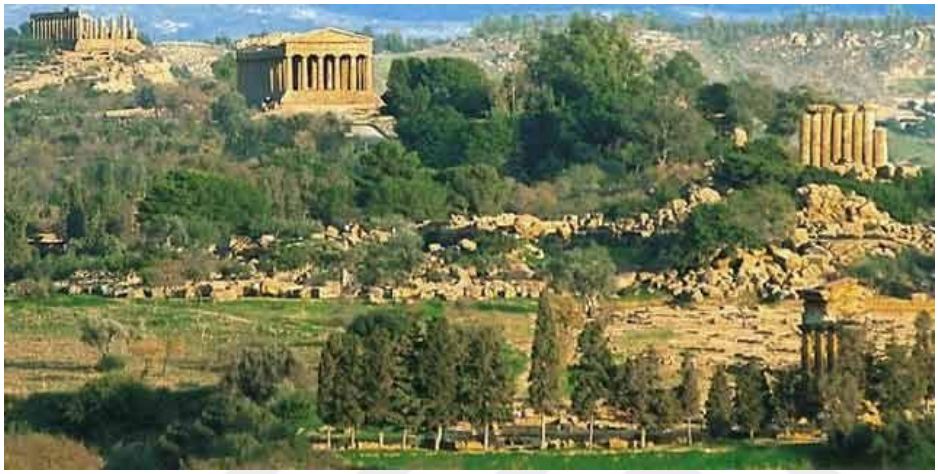


Figure 2.28. Agrigento, the 'Valley of the Temples'
(https://www.touring-italy.net/tours/tour-details.php?recordid=158, access date: 01.10.2019)

The Regional Archaeological Museum 'Pietro Griffo' was constructed to exhibit the edifices from mostly the Valley of Temples and the surrounding archaeological sites. It was designed by Franco Minissi and constructed in the 1960s (Figure 2.29-30). The two-storey building includes the restored remains of the cloister of the Convent of St. Nicholas, and new structures, and it was built on the site of the upper agora of the Hellenistic-Roman settlement (Figure 2.31). The site of the museum looks down on the temples, in a planned attempt to form a connection with the archaeological site. This idea was also reflected in the design principle and the opening areas of the museum provide a panoramic view. In addition, the spaces were designed with each structure in mind; for instance, while the height of the building was kept as low as possible, a two-storey structure with a gallery opening was erected to provide the

[124] UNESCO World Heritage Centre (2) n.d. retrieved from: https://whc.unesco.org/en/list/831/, access date: 06.10.2019.

necessary height for the presentation of the *telamon* – a statue from the Temple of Olympian Zeus (Figure 2.32).[125]



Figure 2.29. Agrigento, the Regional Archaeological Museum 'Pietro Griffo', as seen from the south (http://www.guidaturisticaagrigento.it/museo_it.php, access date: 01.10.2019)



Figure 2.30. Agrigento, the Regional Archaeological Museum 'Pietro Griffo' (view from the courtyard) (http://www.teleradiosciacca.it/festeggiati-cinquantanni-del-museo-archeologico-di-agrigento/access, date: 01.10.2019)

[125] Archeological Museum 'Pietro Griffo' n.d. retrieved from: https://www.lavalledeitempli.it/en/itineraries/temples-valley/archeological-museum/, access date: 06.10.2019; *Sistema Archivistico Nazionale* n.d. retrieved from: http://www.atlantearchitetture.beniculturali.it/museo-archeologico/, access date: 06.10.2019.

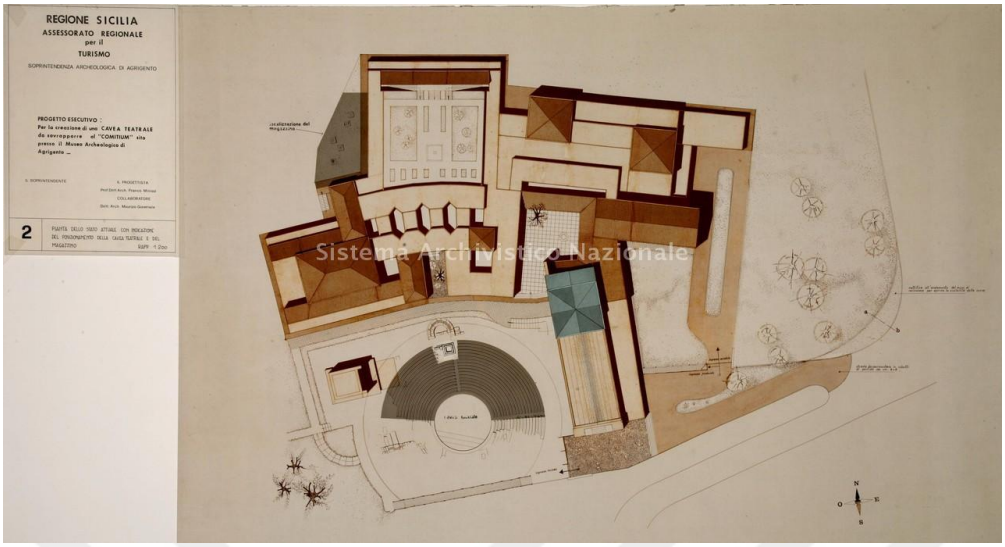


Figure 2.31. Agrigento, the Regional Archaeological Museum 'Pietro Griffo', plan drawing by Franco Minissi (http://www.architetti.san.beniculturali.it/web/architetti/progetti/scheda-progetti?p_p_id=56_INSTANCE_hIz4&articleId=16612&p_p_lifecycle=1&p_p_state=normal&groupId=10304&viewMode=normal, access date: 11.10.2019)



Figure 2.32. Agrigento, the Regional Archaeological Museum 'Pietro Griffo', the room dedicated to the *telamon* and the model of the temple the *telamon* is associated with (https://www.uncoveredsicily.com/media/k2/galleries/32/Archaeological_museum_Agrigento_4.JPG, access date: 11.10.2019)

Apart from providing sufficient space for the constructions, the exhibition area focuses on two subjects: ancient Agrigento, and the archaeological sites located in the surrounding. These themes are categorized in chronological and topographical order.[126]

As a result, it can be said that the archaeological site and the museum complement each other and provide a better understanding of the site and its history to visitors. Designing an effective museum, therefore, requires careful siting and deciding on how the edifices will be exhibited: the museum should serve the archaeological site and explain it the best way by using proper presentation techniques.

The second method of presentation is the 'exhibition', i.e. "event-based experience".[127] Of key importance is the widest possible inclusion of visitors and locals in the process of archaeological excavation, by showing how the scientific work is done and how it is helpful to the site. The aim is to optimize the information gathering process of both visitors and locals in terms of the archaeological site. Therefore, instead of reading panels and moving around the site to get information, as in the first type of presentation, visitors are actively involved in the process of information gathering.

There are various ways to provide this inclusion at archaeological sites. Although Merriman defines how to involve the public to this process for museums, sub-headings proposed by the scholar can also be used at archaeological sites as well: these are "Digital Access, behind the scenes, hands-on the past, outreach and inclusion, the art of archaeology".[128]

'Digital Access' is the presentation of archaeological sites, objects and museums by using digital media to reach wider audiences; it is also used in the creation of virtual

[126] Archeological Museum 'Pietro Griffo' n.d. retrieved from: https://www.lavalledeitempli.it/en/itineraries/temples-valley/archeological-museum/, access date: 06.10.2019.
[127] Mackay 2006: 132.
[128] Merriman 2004, 85-108.

information, videos, etc.[129] Good examples of this kind of presentation method are the websites of Çatalhöyük and Gordion: they both include information on the archaeological site, as well as on its history and socio-cultural environment. Such applications also give information on excavation, publications, conservation works and bibliography regarding the sites. Moreover, they provide visual information, such as photographs, illustrations and 3D reconstructions (Figure 2.33).

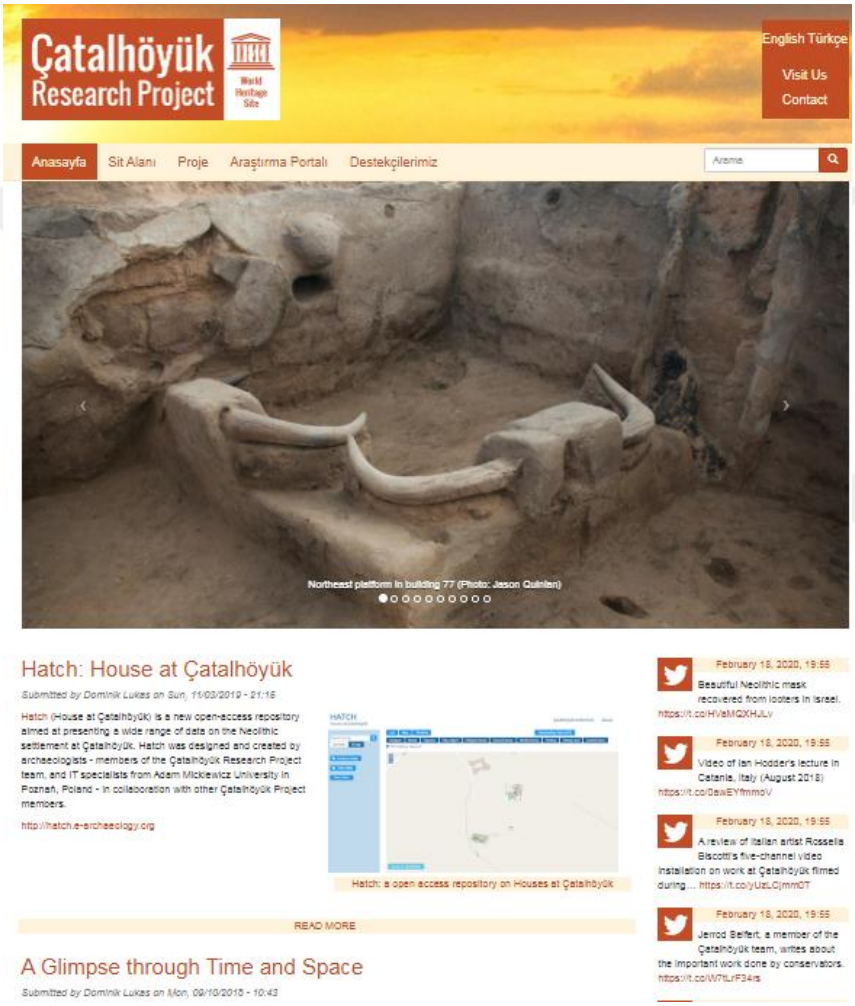


Figure 2.33. The Çatalhöyük website
(http://www.catalhoyuk.com/tr, access date: 18.02.2020)

[129] Merriman 2004: 90.

‘Behind the scenes’ is a presentation method aimed at making visitors understand how scientific studies are conducted at archaeological sites and museums.[130] This presentation method is important in closing the gap between scientists and visitors, and helping them understand the other’s perspective regarding the relevant archaeological site.

‘Hands-on the past’ is a presentation method targeted at helping visitors come to grips with scientific studies: visitors come to ‘discovery centers’ or archaeological sites, conduct a staged excavation, categorize the finds, and try to interpret what they have found.[131] This kind of experience is also put on at some archaeological sites in Turkey. One of these is at Nysa on the Meander, where events are programed for young people, especially within the vicinity. At these events for children, the excavation team prepares a staged excavation area and get them to excavate scenarios that replicate the actual archaeological findings at the main site; the children are then asked to deliver these findings to museums (Figure 2.34).[132]



Figure 2.34. Nysa on the Meander, activities organized for children (https://kvmgm.ktb.gov.tr/TR-215870/aydin-muzesi-egitim-faaliyetleri.html, access date: 18.08.2019)

[130] Merriman 2004: 92.
[131] Merriman 2004: 93.
[132] This information is collected from the presentation of the head of the excavation team, Hakan Öztaner, at a panel discussion called ‘archaeology and cultural heritage’ on 11.12.2018.

‘Outreach and inclusion’ is a presentation method aimed at informing a wider audience by exhibiting archaeological objects, or presentations, at other locations where people can spend more time with them.[133] In this way members of the public are prompted to think about their history and archaeology. This presentation method has the added benefit of attracting visitors to the actual sites or museums where the objects came from.[134]

‘The art of archaeology’ refers to the use of collections of archaeological material especially by modern artists in an attempt to find more creative and imaginative presentation methods, or run events (such as workshops on past production methods), art installations, and cultural activities (e.g. singing, poetry, dance, etc.).[135]

A good example of this type of experience at archaeological sites can be shown from Pergamon, a town in Turkey that has been occupied since the Hellenistic period. ‘Depo Pergamon’ is a project that consists of a series of workshops used as ‘capacity building tools’. The project is aimed at those who interact differently with Pergamon, i.e. professionals in the field of heritage and children living in the town.[136] The workshops for children (Figure 2.35) involved theaters and mask-making, interactive book reading, gamification and walking. For instance, they made ceramic theater masks that were later displayed in the Pergamon museum.[137]

The third method of presentation is the concept of ‘living museums’. In this form of presentation, experimental centers and open-air museums are created in order to help visitors become part of the created historical environment. These centers include reconstructions, demonstrations of social life, and workshops (including historical crafts and the process of realizing archaeological excavations).[138] Sagnlandet Lejre in

[133] Merriman 2004: 94-95.
[134] Keily 2008: 31. For considerations on this presentation method, see Keily 2008.
[135] Merriman 2004: 98-100.
[136] ‘Building capacity’ is a term referring to the increase in appreciation of a common heritage by communities having different perspectives on that heritage: Binan and Okyay 2019.
[137] Binan and Okyay 2019.
[138] Paardekooper 2009: 66; Busuttil 2008-2009: 63. For considerations on this issue, see Busuttil 2008; Ucko 2000.

Denmark (Figure 2.36) and the Jorvik Viking Centre in England (Figure 2.37-38) are examples of this type of presentation.[139]



Figure 2.35. Depo Pergamon, photographs of the workshops for children (Binan and Okyay, 2019: Picture 5)



Figure 2.36. Lejre, Sanglandet Lejre Museum (https://discoverdk.com/activities/sagnlandet-lejrehtt, access date: 18.08.2019)

[139] For more information on Sagnlandet Lejre, see https://www.sagnlandet.dk/en//, access date: 24.08.2019; For more information on the Jorvik Viking Centre, see https://www.jorvikvikingcentre.co.uk/#aoW2VdLhli8i6GgH.97, access date: 24.08.2019.



Figure 2.37. York, the Jorvik Viking Center
(https://www.yorkshire.com/view/attractions/york/jorvik-viking-centre-157988, access date: 18.08.2019)



Figure 2.38. York, the Jorvik Viking Center
(https://www.yorkshire.com/view/attractions/york/jorvik-viking-centre-157988, access date: 18.08.2019)

To sum up, there are three main presentation methods: information, exhibition, and participation. From information to participation, the level of inclusion increases. All the methods should be assessed during the presentation of archaeological sites in order to upgrade "an excavated site into an active, dynamic cultural institution within a living community".[140] However, which presentation methods to use will depend on how best to highlight the importance and values of any archaeological site. It will also depend on management goals and what is the planned objective of any interpretation program.

2.2. International Charters, Documents and National Legal Regulations Concerning the Interpretation and Presentation of Archaeological Sites

2.2.1. International Charters and Documents

There are two main international institutions of relevance to our analysis, UNESCO and ICOMOS, providing principles and charters concerning heritage conservation. UNESCO is one of the suborganizations of the United Nations. Its World Heritage Convention aims to protect cultural heritage sites through the World Heritage List and supports the countries economically and intellectually to ensure conservation of listed cultural heritage sites. The decisions taken within UNESCO are binding for country members of UNESCO. ICOMOS is a non-governmental organization that helps UNESCO by "providing scientific and professional assistance.[141] Accordingly, it publishes documents such as charters, declarations to provide regulations, principles, and methods to be applied at heritage sites to ensure the conservation. These two organizations also prepare charters and principles regarding the conservation of archaeological sites, and the interpretation and presentation of cultural heritage sites.
In what follows, the documents provided mainly by these two organizations will be examined chronologically to understand the international context of the interpretation and presentation of archaeological sites.

[140] Silberman and Collebaut 2006: 45.
[141] For more information, see: https://www.icomos.org/en/icomos-and-world-heritage/the-worl-heritage-convention-4, access date: 27.02.2018.

To begin with, there are two important documents published by UNESCO and Council of Europe pertinent to this study: the World Heritage Convention (1972), and the European Convention on the Protection of the Archaeological Heritage (1992). The World Heritage Convention set a series of objectives, i.e. providing a well-functioning system (such as the World Heritage List) and ensuring it is constantly improving; enhancing the role of communities in the application of World Heritage Convention; and increasing public awareness through communication. The ultimate aim is to ensure the conservation of the natural and cultural heritage.[142] The second significant document published was the European Convention on the Protection of the Archaeological Heritage (also known as the Valetta Convention, 1992). This defines the archaeological heritage, how to gather scientific knowledge at archaeological sites, and how to conserve them. Article 9 deals with interpretation and presentation issues and sets objectives for them: conducting 'educational actions' by "developing awareness in public opinion of the value of the archaeological heritage for understanding the past and the threats to this heritage"; and "promoting public access… and encourage [displays] to the public".[143]

In addition to the UNESCO documents, there are also several published by ICOMOS: these provide guidelines and methods concerning the conservation of cultural heritage. The first Charter published concerning the conservation of cultural heritage was the 'Athens Charter for the Restoration of Historic Monuments' (1931). It gave information on the principles and specific technical considerations regarding the conservation of archaeological sites. According to these principles, conservation undertaken at archaeological sites should be 'honest'. *Anastylosis* is allowed if possible, but new materials used in such projects should be recognizable. If the excavated ruins are impossible to conserve, they should be reburied. The Charter also places an emphasis on education and how only this can guarantee the conservation of cultural heritage in the long term.[144]

[142] UNESCO World Heritage Center 2008: 7.
[143] Council of Europe 1992: 5.
[144] ICOMOS 1931.

The second instrument is the 'Second International Congress of Architects and Technicians of Historic monuments' (also known as the Venice Charter, 1964), in which the concept of conservation is extended from the monumental scale to urban and rural settings (Article 1). It also sets principles in Article 15 on the conservation of ruins, the extent of reconstructions and the definition of anastylosis (and in which circumstances the anastylosis of a remnant would be acceptable).[145]

In 1990, a specific Charter on archaeological sites was published by ICOMOS – the 'Charter for the Protection and Management of Archaeological Sites', setting principles related to different aspects of archaeological heritage management, including the responsibilities of authorities, and principles on the process of excavation, conservation, presentation and maintenance. Article 4 states that the protection of archaeological heritage should be based on knowledge and 'the general survey of archaeological resources' is the main information source for archaeological sites.

Article 7 affirms that;

> "The presentation of the archaeological heritage to the general public is an essential method of promoting an understanding of the origins and development of modern societies. At the same time, it is the most important means of promoting an understanding of the need for its protection.
> Presentation and information should be conceived as a popular interpretation of the current state of knowledge, and it must therefore be revised frequently. It should take account of multifaceted approaches to an understanding of the past".[146]

As indicated earlier, and also emphasized by Article 7, protection and presentation are closely related. As a result, information for protection also forms a basis for interpretation and presentation studies at archaeological sites. In addition, interpretation and presentation are also seen as a process that needs to be managed and revised regularly. Like the Venice and Athens charters, Article 7 also gives information on reconstructions: they should be based on knowledge and interpretation while preserving the archaeological evidence.

[145] ICOMOS 1964.
[146] ICOMOS 1990: 4-5.

Interpretation and presentation form a dialogue between cultural heritage and its users. Who is the targeted audience and how to form a connection between cultural heritage sites and their audiences are the main questions to be answered during the interpretation process. These questions are also closely related to tourism at cultural heritage sites. Understanding the relationship between cultural heritage sites and tourism, managing this relationship to gain benefits for the sake of conservation are issues to be solved. In 1999, the International Cultural Tourism Charter was published to answer these questions and formulate these issues.[147] Accordingly, it set out principles concerning how tourism and visitor experience should be managed for the sake of host communities. Principle 1 states that: "The natural and cultural heritage is a material and spiritual resource, providing a narrative historical development". Therefore, these places are of cultural significance and the values and interpretation programs should express these values to the host community and the visitor with the help of suitable media. These programs should be developed in a sustainable way (Principle 2) and therefore be considered together with the relevant management plans, and monitored and evaluated regularly. As this process is closely related to the host community, the latter should be included during conservation and tourism planning (Principle 4). These plans should aim to maximize benefits to the host community.

All the charters and documents mentioned above also emphasize the importance of public communication and its influence on conservation; however, they do not specifically define principles and methods on the subject. The most important document, the 'Charter for the Interpretation and Presentation of Cultural Heritage Sites' (also known as the Ename Charter), to consider the principles of interpretation and presentation was first published in 2002, and revised in 2008. This Charter considers that interpretation is a part of the conservation process and that it enhances public appreciation. Accordingly, it provides definitions of interpretation and

[147] ICOMOS 1999b.

presentation, and lays down seven principles on technical issues and professional considerations on these two themes:

"Principle 1: Access and Understanding"

The first principle emphasizes that interpretation should be accessible by all, physically and intellectually, while building a dialectic relationship between the site and those interacting with it; to build a dialectic relationship the information and physical environment should be accessible to all. To achieve this, their background, age, the way they interact with the site, and their physical abilities, should all be considered. For instance, local people and visitors should be considered differently during interpretation as their ways of interaction, and duration, will be different. In addition, children and the disabled should also be considered during the interpretation process. The ultimate aim in this relationship is to increase awareness for the sake of conservation and appreciation. Therefore, accessibility should be increased but it should not jeopardize the conservation of the site.

"Principle 2: Information Sources"

The second principle emphasizes that interpretation should be based on knowledge coming from scientific and scholarly methods, as well as oral information – traditions, myths, legends and stories, etc. The collection of this information over the centuries forms values and significance, which are the main assets to be interpreted and presented to the audience.

"Principle 3: Attention to Setting and Context"[148]

The third principle emphasizes that the cultural heritage consists of tangible and intangible values, and these are related to the context of cultural heritage: in other words, a cultural heritage site consists of natural, social, and physical contexts and settings. The interaction of these components over time result in the emergence of

[148] The importance of setting and context in cultural heritage sites is also emphasized in the Xi'an Declaration issued by ICOMOS in 2005.

intangible and tangible values, and all these features and values form the cultural heritage – therefore all need to be considered in the process of interpretation.

"Principle 4: Preservation of Authenticity"[149]

The fourth principle emphasizes that interpretation should convey the importance of the site and its values, i.e. its authenticity, to visitors: interpretation and presentation decisions should be taken so that they preserve this authenticity.

"Principle 5: Planning for Sustainability"

Each decision taken for interpretation and presentation has an impact on the management and conservation of the cultural heritage site. For instance, decisions regarding which interpretive medium will be used, how much of the total budget will be spent, and how many people will use it, are the main questions to do with interpretive programs. (Data, such as time duration and economic resources, are provided by the management plans.) The impact of these decisions will eventually influence the conservation process, therefore they should be balanced according to the data of these three processes to provide sustainability.

"Principle 6: Concern for Inclusiveness"

This principle emphasizes the inclusion of all stakeholders in the interpretation process. This is crucial for the sustainability of any interpretive program, and also important in terms of the information gathering process concerning cultural heritage sites.

"Principle 7: Research, Training, and Evaluation"

This principle emphasizes the changes in cultural heritage sites and the concept of interpretation, and how to adapt them within the interpretive programs. Each interpretive program should be monitored and evaluated regularly. Decisions

[149] The Nara Document defines authenticity as the "essential qualifying factor concerning values": ICOMOS 1994: 3.

regarding interpretation should be taken so as to absorb change easily. Scientific, technological, educational changes should also be followed, and interpretive programs should be revised accordingly.

A further document issued by ICOMOS, in 2008, and closely related to interpretation is the 'Quebec Declaration on the Preservation of the Spirit of Place'. In this declaration, "Spirit of Place is defined as the tangible (buildings, sites, landscaped, routes, objects) and the intangible elements (memories, narratives, written documents, rituals, festivals, traditional knowledge, values, textures, colors, odors, etc.), that is to say the physical and the spiritual elements that give meaning, value, emotion and mystery to place".[150] Moreover, it is a continuous process that changes over time, and evolves according to the needs of the communities, their culture and memories. The declaration indicates that the 'spirit of place' of cultural heritage sites should be protected through communication, as it is closely related to individuals.

The Quebec Declaration is in line with the third and fourth principles of the Ename Charter: they both aim to protect 'spirit of place'. It is also related to Ename's seventh principle, because it strives to enhance communication among all stakeholders in the interpretive process to ensure the sustainability. It also promotes the inclusion of the local community. As with Ename's seventh principle, the Quebec Declaration also supports communication and inclusion as ways of protecting spirit of place.[151]

Lastly, 2017 saw the publication of the 'Salalah Guidelines for the Management of Public Archaeological Sites', providing strategies for the management of archaeological sites open to the public and defining the process of management planning as related to interpretive programs. According to this, the overall management plan has ten main components:

> "Inventory and evaluation of resources"

[150] ICOMOS 2008: 2.
[151] Sustainability, communication and inclusion are also the subjects emphasized in the Paris Declaration issued by ICOMOS in 2011.

To form a sustainable management plan, the first step is identified as making an inventory of the natural resources, cultural resources, traditional use areas and infrastructure. These inventories should be evaluated to understand the values, threats and potential regarding archaeological sites.

"Establishing site boundaries and management zones"

After preparing the above inventory and its evaluation, the site boundaries, buffer zones and management zones should be determined, while considering the effective management of them and the costs. These considerations are important to provide effective management and administration, as well as maximize visitor enjoyment.

"Environmental impact assessment"

An assessment should be made of how decisions taken during the management process will affect the quality of the environment, and any economic consequences of environmental impact.

"Monitoring plan"

The plan and its applicability should be monitored regularly.

"Archaeological research plan"

This plan is important to arrange the distribution of resources (e.g. archaeological research, human activities and natural processes).

"Interpretive plan"

"An interpretive plan should be prepared that identifies the interpretive themes and sub-themes that best serve the didactic function of the site. The plan should be updated at least every five years."

"Management facilities"

"Management facilities include the structures, utilities, and equipment necessary for the sustainable management of the archaeological site. Those necessary to ensure the

retention of the site's integrity, authenticity, and characteristics relating to its importance should be identified; further, the requirements for these facilities should be identified."

"Staffing plan"

This plan includes the number of professionals, their skills, and how these professionals will be coordinated within the archaeological site.

"Community engagement plan"

This plan includes the involvement of stakeholders and how it will be coordinated.

"General management plan"

The combination of all these plans mentioned above will provide the necessary information for a general management plan. It should include: "framework, structure, system, policies, and actions that should be taken to ensure sustainable management. For each action, benchmarks, schedules, indicators, and budgets should be established".[152]

As indicated by these ten steps, management includes the full understanding of archaeological sites, and controlling economic, social and physical factors over a specified period. As previously mentioned, interpretation, conservation and management are three inseparable processes that need to be considered as a whole. In that sense, the Salalah Guidelines include interpretation as part of the management process, whereas it does not consider conservation issues. There is also no information on the distribution of resources and how site conservation should be managed. This might create issues regarding the sustainability of the process.

[152] ICOMOS 2017: 7.

2.2.2. National Legal Regulations

The first legislation, also known as *Asar-ı Atika Nizamnamesi*, on the conservation of cultural heritage, was published under the rule of the Ottoman Empire in 1869 as a result of the institutionalization process during the *Tanzimat* period.[153] It mostly relates to archaeological sites, and concerns the necessity of obtaining permissions for excavation of archaeological sites and the prohibition of taking archaeological finds abroad. Following the first *Asar-ı Atika Nizamnamesi*, legislations changed and developed according to evolving circumstances.[154] From this period until 1973, legislation concerning conservation was mainly focused on artefacts. The conservation of sites was officially legalized in 1973 by the Law no. 1710. According to this, the definitions of conservation field, and archaeological, natural and cultural sites were defined for the first time. According to Article 1, archaeological sites are defined as any location including the remains of ancient civilizations and cities, whether on the surface or underground, or underwater.[155] Although these definitions were legalized, no information was provided on how these sites were to be conserved. This information was specified with additional information on the conservation of cultural heritage within the Law no. 2863, issued in 1983 and revised in 1987 and 2004.

The Law no. 2863[156] is still the main law regulating the conservation of cultural heritage, although later additions and alterations are provided by the Law no. 3386 and 5226. With the changes in the Law no. 5226, terms such as conservation development plan, management plan, nexus point, participatory area management and environmental design project, are all defined for the first time.[157] Defining the

[153] Güçhan and Kurul 2009: 21-23.
[154] There were four *Asar-I Atıka Nizamnamesi* published during the Ottoman period. Each of these regulations extended the definition and principles of conservation practice, and they formed a basis for the Turkish legislative framework: Güçhan and Kurul 2009: 23-24. For detailed information on the laws and their influence on conservation practice in Turkey, see Güçhan and Kurul 2009.
[155] T.C. Resmî Gazete 25.04.1973-14527.
[156] T.C. Resmî Gazete 23.07.1983-18113.
[157] T.C. Resmî Gazete 14.07.2004-25535.

environmental design project is important for the interpretation and presentation of archaeological sites. According to the Law, an environmental design project is defined as those plans prepared for archaeological heritage sites open to the public. It aims to solve the problems of archaeological heritage sites, regarding current use and visitor circulation, with the help of contemporary technological presentation methods, while protecting the archaeological potential of the site and making it widely known.[158]

In addition to the Law no. 2863, there are further specifications regarding the interpretation and presentation of archaeological sites. The first is the Principle Act no. 658, published in 1999.[159] This defines the protection and land use terms of archaeological sites, with reference to a grading system: archaeological sites are classified in three degrees.

The first-degree archaeological sites will be conserved exactly, and only scientific excavations can be conducted. There can be arrangements made in terms of visitor routes or the construction of basic facilities with the permission of the related Council of the Conservation of Cultural Heritage. However, new constructions, afforestation, and agricultural or mining activities are forbidden, while any new infrastructure projects require the permission of the related Councils of the Conservation of Cultural Heritage.

Second-degree archaeological sites should be conserved exactly, and only scientific excavations can be conducted. Different than first-degree sites, any simple repairs to buildings on these sites are to be done in consultation with the Council.

Third-degree archaeological sites are allowed to build new constructions on condition that they take account of conservation and use decisions. The only forbidden activity is mining. It therefore has no legally serious impact on the conservation of archaeological heritage.

[158] T.C. Resmî Gazete 23.07.1983-18113 (Article 3 paragraph 8).
[159] Kültür ve Turizm Bakanlığı 1999, retrieved from https://teftis.ktb.gov.tr/TR-14329/658-nolu-ilke-karari-arkeolojik-sitler-koruma-ve-kullan-.html, access date: 01.12.2019.

As well as the Principle Act no. 658, another Act no. 681 defines the protection and land use terms of urban archaeological areas, their conservation specifications, and conservation terms of buildings located in urban archaeological sites and their conservation.[160] According to the Principle Act no. 681, the conservation of urban archaeological sites should depend on conservation plans. During the preparation of these plans, archaeological values and inventory studies should be conducted. New functions should be compatible with the area. Moreover, infrastructure construction and the restoration of buildings should be approved by the Council, while basic repairs can be done according to the principles.

The second specification related to the interpretation and presentation of archaeological sites is the document 'Regulations on the Procedures and Principles to be Followed in the Arrangement, Restoration and Conservation Project and Applications in the Archaeological Excavations and Excavation Sites'[161] This gives information on technical and professional details, and the methods of restoration and conservation at archaeological sites.[162] Additionally, Article 30-31 gives information on how environmental design projects should be prepared and who are the responsible bodies for applying them at archaeological sites.

The third specification is the 'General Technical Specifications of Environmental Design Project'.[163] This document gives information on the aims and content of the environmental design project. According to the specifications, the goals of the project are:

[160] *(681 No'lu İlke Kararı) Kentsel Sitler, Koruma ve Kullanma Koşulları*. Kültür ve Turizm Bakanlığı 2017, retrieved from: https://teftis.ktb.gov.tr/TR-174602/681-nolu-ilke-karari-kentsel-sitler-koruma-ve-kullanma-.html, access date: 01.12.2019.

[161] Kültür ve Turizm Bakanlığı 2005, retrieved from https://teftis.ktb.gov.tr/TR-14728/arkeolojik-kazilarda-ve-kazi-alanlarinda-yapilacak-duze-.html, access date: 01.12.2019.

[162] For detailed principles on 'reintegration' at archaeological sites, see the Principle Act no. 26, '*Taşınmaz Kültür Varlıklarında Yapılacak Tamamlamalara İlişkin İlke Kararları'*: Kültür ve Turizm Bakanlığı 2012.

[163] Kültür ve Turizm Bakanlığı (1) n.d. retrieved from https://teftis.ktb.gov.tr/Eklenti/62852,cevre-duzenleme-projesi-genel-teknik-sartnamesipdf.pdf?0, access date: 01.12.2019.

- The project should be applicable and suitable to the current legislation. Moreover, it should respect natural, cultural, social, economic aesthetic characteristics, and it should protect the authenticity.
- The plan should consider the scientific information gathered from excavations, the ownership status of the site, and the suggestions of the head of the excavation team.
- There should be a balance between the use of the site and conservation. The plan should be sustainable and respect the ecological features.
- The project area should be integrated with its surroundings.
- The infrastructure should be adequate and effective.

A further document affecting the interpretation and presentation of archaeological sites is the 'Regulation Concerning Entrance to Historic Sites and Information and Instruction Panels' of 2005.[164] This document standardizes information panels at heritage sites to avoid unsightly appearance and gives specific details on the location, size, materials, fonts, and the contents of panels (e.g. entrance, directory, explanation and warning and advice panels) (Figure 2.39).

2.3. Interim Evaluations

Understanding the theoretical and practical basis of interpretation and presentation of archaeological sites is the main aim of this chapter: fundamental information is provided, while formulating principles and proposals regarding the interpretation and presentation of Pisidian Antioch.

Theoretical considerations in this chapter focus on understanding interpretation, its theoretical development, how it relates to management and finance, and how these considerations affect the interpretation of archaeological sites. In addition, the

[164] Kültür ve Turizm Bakanlığı 2007, retrieved from https://teftis.ktb.gov.tr/TR-14761/muze-ve-oren-yerleri-giris-bilgilendirme-ve-yonlendirme-.html, access date: 01.12.2019.

examination of different presentation methods, together with examples from different countries, gives insights into how the theory turns into reality.

As a result of these examinations, it can be said that interpretation and presentation activities focus on five keyword groups – 'whole-part', 'moment-process', 'inclusive-exclusive', 'personal-cumulative', and 'inside-outside'. These keyword groups provide guidelines for three main elements: an in-depth understanding of a place; its interpretation; and its transmission by proper interpretation media or presentation methods.

As one of the principles of interpretation mentioned by Tilden, the focus should be on presenting the 'whole'.[165] However, to understand the whole, its parts should be analyzed in detail, and the information of the parts should support the definition of the whole. For cultural heritage sites, the interpretation of the *genius loci* and presenting it is the key focus of interpretation. To do this, what forms a place, and its constituents should be analyzed to understand the *genius loci*. In addition, a place changes in time and evolves. In this sense, the historical timeline of the place, and particular moments in its historical timeline that add value need to be examined in order to understand any change. In this way, understanding change and the process-moment relationship of the place can help its interpretation, and reveal its values, its *genius loci*, in a better way.

As mentioned above, the first two keyword groups give reference to understanding the place formation process. After understanding the place, its formation process, and its *genius loci*, interpretation decisions should consider how to explain them in the best possible way. In this context, all the keyword groups help define the chief aim of the interpretation of the place. Afterwards there are two main questions to be answered, according to the aim of the interpretation: How the relationship between part and whole, moment and process will be presented and in what order? What are the characteristics of the place, or the historical events that took place in it, that will be highlighted? The answers will provide guidelines for any decisions on the proper

[165] Tilden 1957: 8.

presentation methods to be used, their location (inside-outside), and its objective (personal-cumulative). Moreover, the level of integration with the interpretation process (inclusive-exclusive) should be decided according to the aim of the interpretation.

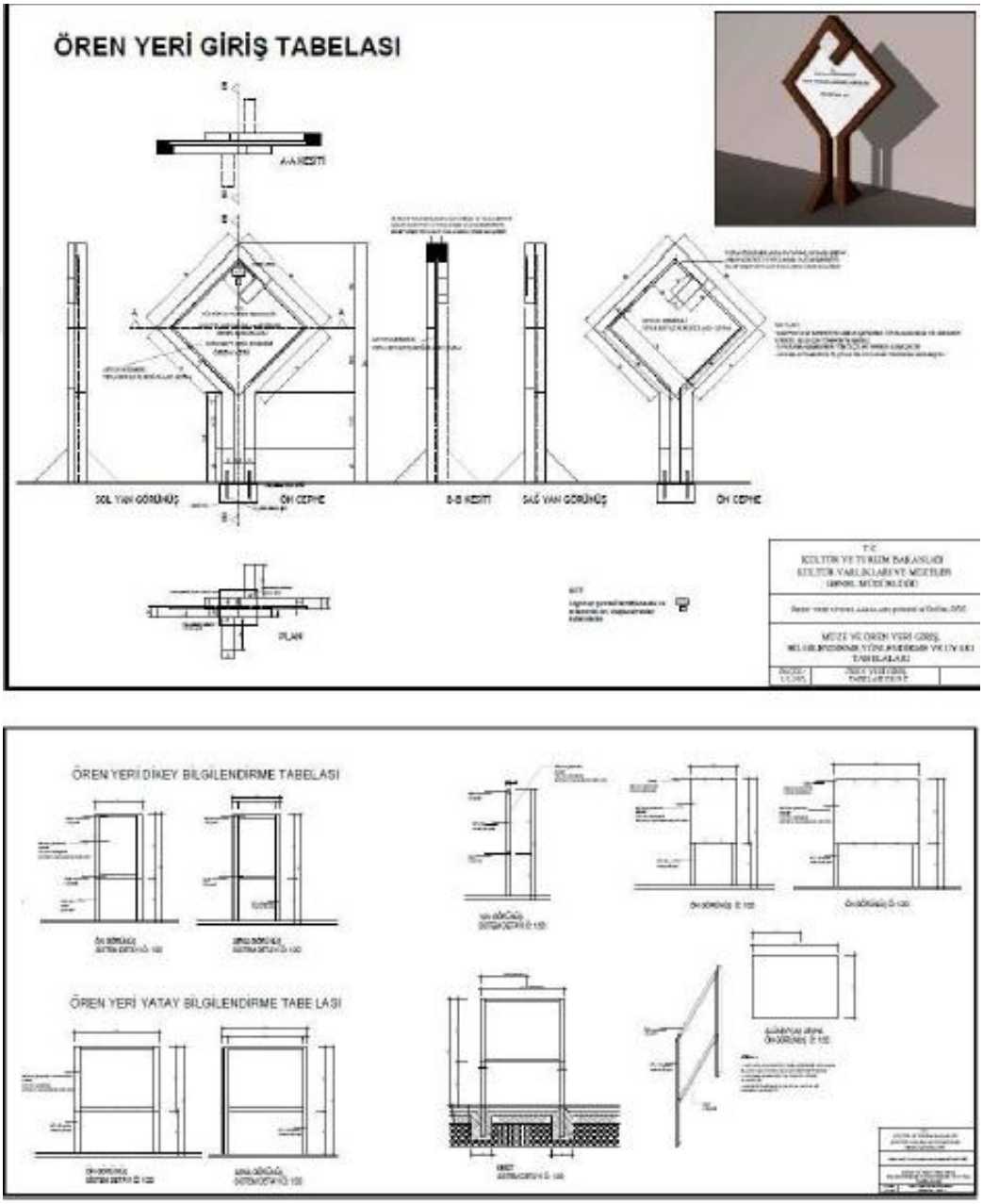


Figure 2.39. The entrance board and signboards according to the regulation (Kültür ve Turizm Bakanlığı, 2005)

In terms of these theoretical developments and the keywords mentioned above, there are certain main objectives that each interpretation should have. The main aim of these objectives is to provide physical and intellectual accessibility of the interpreted environment and the sustainability of the interpretation process. To achieve this goal, the local inhabitants should be included in the interpretation process. Also, different users and their interactions with archaeological sites should also be considered. In addition to social interaction, each interpretive process should be site-specific, as each site has its own *genius loci*, values, problems, and potentials. Therefore, standard applications should be avoided as much as possible – e.g. the case of standard entrance and information panels provided by the 'Regulation Concerning Entrance to Historic Sites and Information and Instruction Panels'. Otherwise archaeological sites run the risk of turning into examples of mass production.

To sum up, the place formation process of archaeological sites should be understood in a detailed way so as to reveal their values properly during the interpretation process. In this sense, interpretation and presentation of archaeological sites should also regard the keywords mentioned above in order to understand the values of archaeological sites and make these values understandable by all people. Moreover, the chief aim in their interpretation and presentation should be increasing physical and intellectual accessibility and providing their sustainability. Although the chief aim remains the same in every interpretive process, each site has its own characteristics and values that need to be emphasized in any interpretive process. Therefore, the interpretive decisions and presentation methods should be site-specific and thus reveal the significance of the site in the optimum way.

As a result of the outcomes of this chapter, Pisidian Antioch and its environs will be studied in Chapter 3 to help us understand the spirit of the place, its characteristics, its values, potentials, and any threats to it. The keyword groups mentioned above will form a basis while examining the site. The evaluation of the site and proposals for its

interpretation will be studied in Chapter 4. For this, the Ename Charter will form the basis for this study, as it is internationally accepted and provides the latest information on the subject.

CHAPTER 3

GEOGRAPHICAL, HISTORICAL AND ARCHAEOLOGICAL CHARACTERISTICS OF PISIDIAN ANTIOCH

As stated in Chapter 1, interpretation and presentation of cultural heritage requires in-depth understanding of each of the characteristics of cultural heritage in order to understand is as a whole. Therefore, in this chapter the physical characteristics of Pisidian Antioch and its environs will be examined. In this context, the chapter consists of three parts. One is understanding the site's geographical characteristics and the influence of these features on daily life in the past and present. The second part examines the historical development of the site and the important events that differentiate the site and make it unique. The third part examines the archaeological remnants and tries to give hints to the current state of the site and its surroundings.

3.1. Geographical Characteristics

Pisidia refers to a geographical area located in the southern part of Asia Minor.[166] It had borders with Caria to the west, Lycia to the southwest, Phrygia to the north, Pamphylia to the south, and Isaura and Lycaonia to the southeast (Figure 3.1).[167] Although the exact boundaries of Pisidia cannot be determined, the southern and northern parts of the region were naturally separated from Pamphylia and Phrygia by the Taurus mountains to the south and the Sultan mountains to the north.

[166] Since Pisidia did not become a Roman province until the period of Diocletian, this should be considered as the name of a geographical location: Bracke 1993: 15.
[167] Cramer 1832: 288.

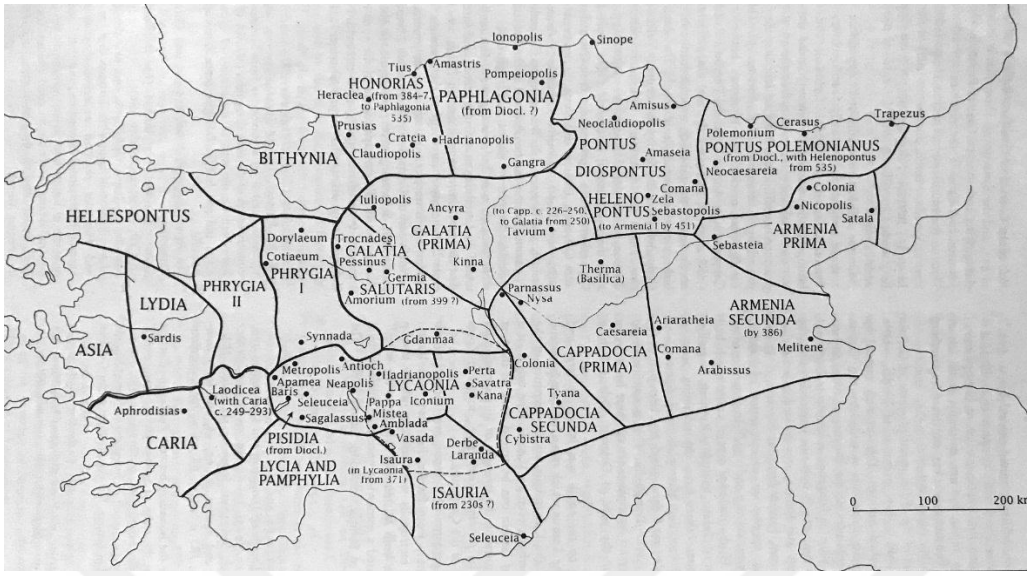


Figure 3.1. Provinces of Asia Minor (Mitchell 1995: 162)

The geography of Pisidia is rather difficult for everyday habitation because of the high altitudes of the surrounding mountains. In spite of these geographical characteristics, there are rivers and lakes providing a good water supply to the region. The main rivers are the Aksu (Kestros), Köprüçay (Eurymedon), and Manavgat Çayı (Melas). These rivers become the major water sources for some ancient cities, e.g. Sagalassos, Tymbriada, and Cremna.[168] Besides the rivers, there are several lakes in Pisidia; in fact the region is known today as the Lake District or 'Göller Bölgesi'. The main lakes of the region are Burdur (Askania), Eğirdir (Limnai), and Beyşehir (Karalis).[169]

These geographical characteristics of the site affected the foundation of the cities and construction of the routes, as well as socio-economic activities; these features, especially the Taurus Mountain range, separate the region into different sections. The ancient cities (also the modern ones) were settled on the foothills of these mountains. For example, the western part of the region is divided by Mt Akdağ where the ancient

[168] Özden 2007: 3.

[169] There are also other lakes in the region, i.e. Salda, Akşehir, Kovada, Çavuşlu, and Gölcük. Some of these lakes, such as Salda, Kovada, Beyşehir and Gölcük, and their surroundings, have been designated 'Natural Parks' or 'National Parks' due to their natural values.

city of Sagalassos is located, while Mt Barla rises on the north side of Lake Eğirdir, where the ancient city of Parlais was founded. Similarly, Pisidian Antioch (together with Neapolis, Philomelion, Tyrion and Laodicea Catacecaumene) is situated on the foothills of the Sultan Mountains (Figure 3.2).[170]

Apart from the influence of the locations of the settlements, the physical characteristics of Pisidia also affected the communication network. The existence of enclosed alluvial canyons in between the mountain ranges allowed for networks of paths that made communication easier. However, the transversal routes connecting these valleys with their neighbors create difficulties in communication. In addition, the roads passing north-south direction had to be narrow, stepped and non-vehicular.[171]

The main communication route of Pisidia, the *Via Sebaste*, was constructed during the 1st century CE by Augustus.[172] This route followed the existing communication link used by Hellenistic armies, which was probably itself a long-existing series of natural tracks. Accordingly, the route connected the coast with the inner part of Pisidia. It presumably started from Perge, then reached Pisidian Antioch by passing through Comama and Apollonia. After that, it turned around western Pisidia, connecting Neapolis and the Orondian tribal centre at Pappa-Tiberiopolis, before reaching to the colonies of Lycaonia (Figure 3.2).[173]

Apart from the location of the cities, the geographical characteristics also affected the socio-economic activities of the region. The Pisidians were involved in animal husbandry and agriculture because of their fertile land and abundant water sources. Cicero (*Div.*1,42) mentions that the Pisidians, like Arabs, Cilicians and Phrygians, were nomads, moving from mountains to plains according to the seasons. This nomadic culture, also known as 'Yörüklük', still continues in this part of Turkey;

[170] Özden 2007: 3.
[171] French 1992: 167-168.
[172] Magie 1950: 463; French 1992: 170.
[173] Talloen 2015: 19.

likewise, animal husbandry is still a common economic activity in the region. Apart from animal husbandry, the Pisidians were also engaged in agriculture.

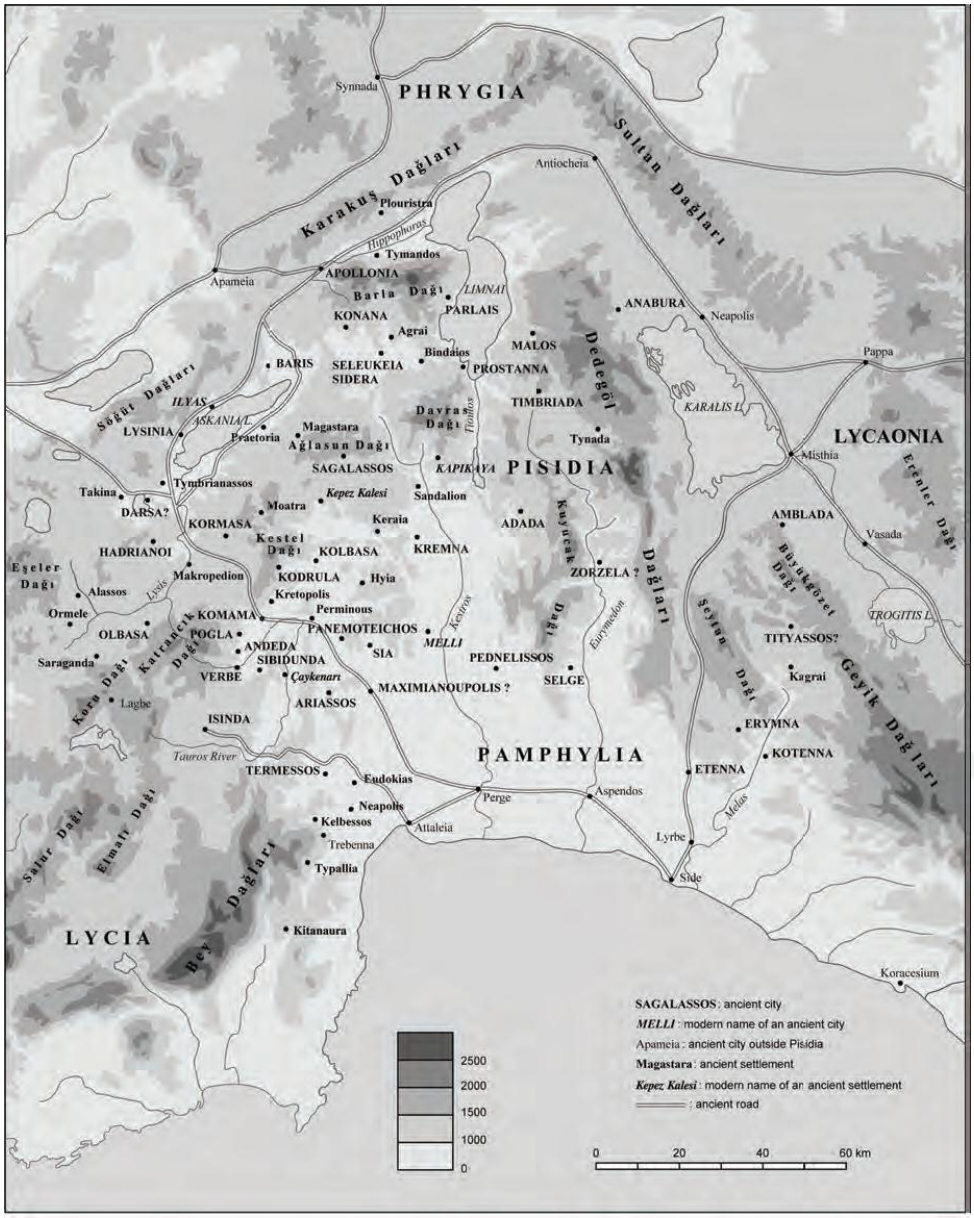


Figure 3.2. Southern Asia Minor, Pisidia, its cities and roads (Talloen 2015: XIX)

Strabo (12.7.1.) mentions that the region was famous for its agricultural products, especially olive cultivation and its vineyards.[174] It can be said that the tradition of cultivating the land has not changed since antiquity. Agricultural activities still constitute one of the main economic resources of the region today. For instance, Lake Eğirdir and its surroundings are renowned for apple trees, and grapes are still grown, especially in the western part of the region.[175] Moreover, the city of Isparta is also renowned for its rose and lavender cultivation.[176]

Today, Pisidia includes the modern cities of Isparta, Burdur, and the northern part of Antalya. The archaeological site of Pisidian Antioch is located in northern Pisidia. Pisidian Antioch now falls within the borders of the modern city Isparta, which is separated from its neighbors (Antalya to the south, Burdur to the west, and Afyonkarahisar to the north) by the mountains surrounding the city. Administratively, it is divided into 13 districts, each district with its own municipality. Pisidian Antioch is within the boundaries of the Yalvaç municipality, one of the districts on the northern side of Isparta, bordering Afyonkarahisar and Konya (Figure 3.3).

Accessibility to the archaeological site and Yalvaç is relatively easy, although they are not directly on the main roads. There are two main highways, D-650 and D-300, connecting Yalvaç and Pisidian Antioch to Isparta, Konya, Afyonkarahisar and Antalya (Table 3.1). It is also possible to reach Yalvaç and Pisidian Antioch by train, and there are airports at Isparta and Konya.

[174] Strabo (12. 7. 2.) also mentions that the city of Amblada was very famous for its wines and medical products.
[175] The production of grapes is mostly an agricultural activity. They are sold mostly as they are, or as dried fruit, although the industrialization of grapes has recently started in the region. A wine production factory has recently started in Senirkent.
[176] Nowadays, these agricultural activities are turned into festivals and touristic events, especially during the harvest season.

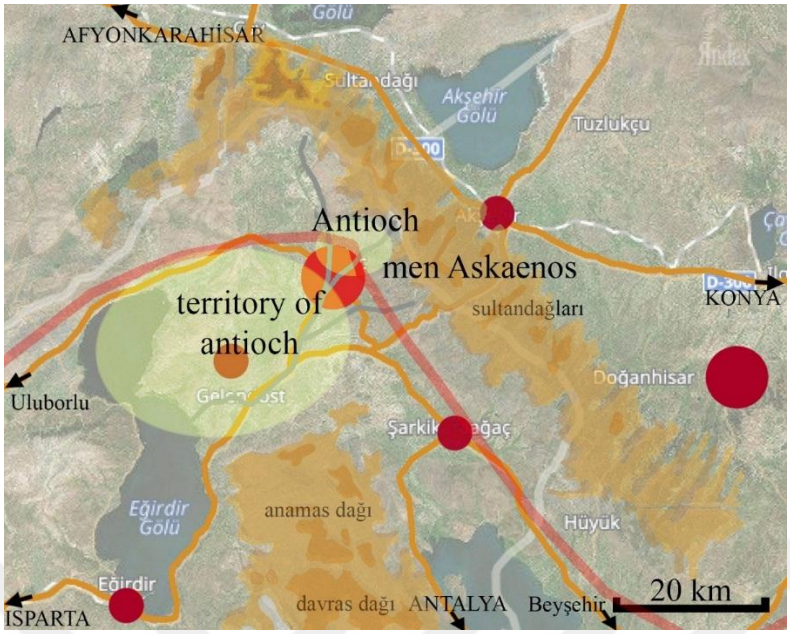


Figure 3.3. Pisidian Antioch, the geographical boundaries and historical territory of the site (from Yandex maps, as developed by the author)

Table 3.1. The distances between Yalvaç and its neighboring cities

Cities	Isparta	Antalya	Afyonkarahisar	Konya
Distance (km)	107	204	95	155

Pisidian Antioch is located in the western part of Yalvaç. The archaeological site and Yalvaç itself are next to each other and the only thing physically separating them is the existence of a road. Geographically, the modern town of Yalvaç and Pisidian Antioch is surrounded by natural elements that form a boundary between other towns and cities such as Şarkikaraağaç and Konya. The Sultan Mountains surround the ancient city and Yalvaç to the north and northeast, and cut connections with Konya. The River Anthios (Yalvaç Çayı) passes through the village of Hisarardı that now occupies the western part of the ancient city. This village was also used as a residential

area by aristocracy in antiquity.[177] After passing through the village, the river turns around the ancient city from the south, going through the modern town and reaching the extension of Lake Eğirdir on the eastern part of the town. These natural surroundings were obviously also appreciated over the millennia, as these physical borders also delineated the city's territory in antiquity (Figure 3.4).[178]

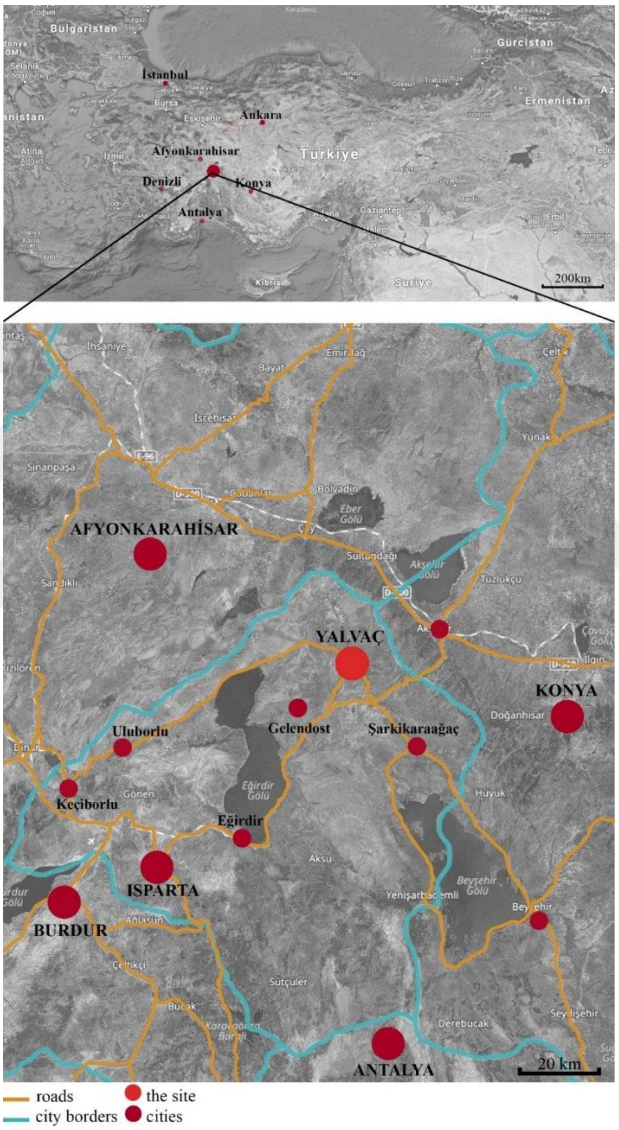


Figure 3.4. Yalvaç, the location of the town (from Yandex maps, as developed by the author)

[177] This information was provided by Mehmet Özhanlı, currently responsible for excavations at the Pisidian Antioch excavations, during a personal interview conducted by the author on 25.03.2019.
[178] Ramsay 1907: 252.

Pisidian Antioch is situated on a hill, 120 m above sea level, on the eastern section of Yalvaç. There is a level difference of 15-60 m between the western and eastern parts of the ancient city, and a steep slope on the southern and eastern parts of the archaeological site.[179] This slope gets sharper, especially to the south, and turns into a canyon where the River Anthios runs. Conversely, there is a gradual slope on the west side of the archaeological site, which connects the hill to the plateau; this gradual slope forms a natural entrance to the site, which was also used as the main entrance to the ancient city.

3.2. History and Primary Sources

The plentiful water sources and fertile land led to continuous inhabitation of Pisidia. The earliest archaeological evidence in terms of the inhabitation of the region dates to the Paleolithic. Although few traces from that period actually survive, some can be seen in the caves located in the territory of Antalya, Öküzini, situated within the territory of Termessos, and the Karain cave, situated closer to Ağlasun and Baradız near Isparta. The first settlements started to appear in the Neolithic all over Turkey, including Pisidia. The Neolithic settlements in Pisidia are: at Hacılar and Kuruçay, located on the southwestern part of what later was to become Sagalassian territory; Bademağacı in the later territory of Ariassos; and Höyücek, within the borders of Bucak.[180] Apart from Neolithic settlements, there are also remains at sites such as Uylupınar and Düver, and the archaeological remnants of watch towers, grave stelae, grave mounds (*tumuli*) and rock tombs in the region that date to the Iron Age (Figure 3.5).[181]

[179] Taşlıalan 2001: 133.
[180] Talloen 2015: 21.
[181] Dökü 2018: 144-150. One of the rock tombs is situated to the southwest of the village of Aşağıtırtar, 30 kms from Yalvaç and very close to Lake Limnai. The tomb is stylistically similar to Phrygian rock tombs and is dated roughly between the 6th-8th centuries CE: Fiedler and Taşlıalan 2002: 97-111.



Figure 3.5. Rock-cut tombs near Yalvaç (Fiedler and Taşlıalan 2002: 103)

Ancient sources mention Pisidia as an ethnic group or as a region. The first ancient source referring to the Pisidians was Xenophon (*HG*. 3.1.13), who notes that the land was invaded. The names of the cities in Pisidia and the social characteristics of Pisidians are also revealed in the ancient sources. Strabo (12.7.2) quotes some Pisidian cities from Artemidoros. According to him, these were: Selge, Sagalassos, Pednelissus, Adada, Tymbriada, Cremna, Tityassos, Amblada, Anabura, Sinda, Ariassos, Tarbassos, and Termessos. In addition to the names of cities, Strabo (12.7.3) also describes Pisidians as being a barbarous nation, trained in piracy, living as tribes and governed by tyrants.[182]

After Pisidia became a part of the Macedonian empire around 333 BCE, a new satrapy, including Caria, Lycia and Pisidia, was founded. It was controlled by Antigonos Monophthalmos until the death of Alexander the Great in 323 BCE. After his death, Asia Minor became 'the scene of the struggle for the throne' and the Macedonian

[182] This is also supported by other ancient sources. For example, Xenophon (*HG*. 3.1.13) mentions that Pisidians, together with Mysians, were ravaging the lands of the Greeks. Similarly, Arrianus (*An.* 1.24*)* also describes the people of Selge as barbarians and the descendants of Pisidians

empire was divided between Alexander's successors – Antigonos, Lysimachus, Seleucus, and Ptolemy. Pisidia remained under the rule of Antigonos until his defeat by a coalition force, established by Lysimachus, Seleucus and Ptolemy, at the Battle of Ipsus in 301 BCE; this resulted in the division of Pisidia between Seleucus and Ptolemy.[183] The inconsistency in the region, and constant threat by Pisidian tribes and Homanadenses during this period, led to the foundations of new colonies to ensure the security of the region.[184] Similarly, the Seleucids founded colonies at strategic locations to provide security in the region against attacks by eastern Pisidian tribes and Homanadenses, and to protect the main routes connecting the Aegean coast with Syria[185] (Figure 3.6). Pisidian Antioch was one of these latter colonies, founded in the 3rd century BCE.[186] Geographically, it was on the borders of Seleucid lands so as to protect it from Phrygians.[187] Strabo (12.8.14) also emphasizes this feature of the city by defining it as 'the Antiocheia near Pisidia'.

[183] Talloen 2015: 27. For detailed information on the Hellenization process in Pisidia, see Mitchell 1991; Kosmetatou 1997.

[184] During this period, whoever ruled over the region founded their colonies – new cities – in strategic locations to guarantee the security of the areas they controlled. For example, Antigonos Monopthalmos (or Nearchos the Cretan) founded the Kretopolis (Talloen 2015: 27), and the Ptolemaic dynasty founded at least two colonies – Ptolemais and Arsinoe (Kosmetatou 1997: 18).

[185] Ramsay 1926: 111; Mitchell and Waelkens 1998: 5. Although ensuring the security of the route by founding new cities is a geographically accurate assumption, there is no archaeological or epigraphic evidence supporting this idea: Mitchell and Waelkens 1998: 6.

[186] Laodicea on the Lycus, Hierapolis, Antioch on the Meander, Apamea, Apollonia, Seleucia and Laodicea Catacecaumene were the other colonies founded by the Seleucid Dynasty in this period: Mitchell and Waelkens 1998: 5. There are contradictory ideas on the existence of a pre-Hellenistic settlement on the same location of Pisidian Antioch. Ramsay (1907: 247) suggested that there was no settlement on the same location in the pre-Hellenistic period since Strabo did not mention any race beside Greeks. However, Özhanlı (2013b: 156-7) claims the opposite, but it cannot be proved as there is not sufficient evidence to understand whether the pre-Hellenistic period has been revealed due to the lack of excavation. In addition to the question of the existence of a settlement dating back to the pre-Hellenistic period, there is also debate on which Seleucid king founded the city. While Ramsay (1907: 257) and Robinson (1924: 435) suggests that the colony was established by Seleucus I Nicator, others reject this idea (Cohen 1995: 279) and indicate that it was founded by Antiochus I or II, as its foundation follows the same pattern as Antiochia in Persis: Mitchell and Waelkens 1998: 6.

[187] Ramsay 1907: 253-4; Özhanlı 2013: 157.



Figure 3.6. Asia Minor, the colonies founded by the Seleucid Dynasty in the region

Pisidia continued to be under the rule of the Seleucids until the Treaty of Apameia in 189 BCE. Then, it was controlled by the Pergamene kings, and remained as such until the death of Attalos III in 133 BCE. After his death, the kingdom was 'bequeathed' to the Roman Empire.[188]

Before the establishment of the Seleucid colony, the lands of Pisidian Antioch were already considered as sacred; there was a famous sanctuary of Mên there accepted as a pilgrimage center in Pisidia and its surrounding regions.[189] It was Strabo (12.8.14) who described the sanctuary as a priesthood of Mên Askaênos before its abolishment

[188] Vanhavarbeke and Waelkens 2005: 51. For detailed information on political borders, provinces, and who ruled the region in the name of the Romans during the period between 133 BCE and 1st century CE, and how these political changes affected the region, see Vanhavarbeke and Waelkens 2005; Talloen 2015.

[189] Özhanlı 2018: 93. There were two temples in and around Pisidia: Anderson, 1913: 268. This interpretation relied on Strabo's (12.3.31) mention of the temple. Anderson (1913: 268) also suggested that the other temple was pre-Hellenic, although he (1913: 268) also suggested that the sanctuary of Mên was constructed at the same time as Pisidian Antioch was founded. Moreover, according to Özhanlı (2018: 93), the history of the region would be older than the Hellenistic period.

with the death of the Galatian king, Amyntas in 25 BCE.[190] The history of Pisidian Antioch has similarities to that of the region. After its foundation in the 3rd century BCE, the colony stayed under the control of the Seleucids until 189 BCE. Then the city was ruled by the Pergamene kingdom until 133 BCE. From that date until 39 BC, Pisidian Antioch remained 'a self-governing sovereign state, maintaining the Hellenic system of autonomy and education in the borderland of Phrygia and the free but barbarous Pisidian mountain tribes' while it was ruled over by the Galatians from 39 to 25 BCE.[191] After this date the Romans held sway in the city. According to Ramsay, these significant political changes in the region did not affect the city and its Hellenistic character until 25 BCE.[192] However, when the Empire became dominant in the region, the Hellenistic culture and physical environment was influenced accordingly; the region began to be Romanized and social life and the physical environment changed.

There is not much information on the social life and material evidence of the Hellenistic period in Pisidian Antioch.[193] The only certain information on the social life of the city is where its original settlers come from – according to Strabo (12.8.14), they came from Magnesia on the Meander. Apart from these latter Greeks, it is also known that there were Phrygians and Jews living in Pisidian Antioch. The Seleucid kings favored Jewish settlers and located them in all the cities they established, and Pisidian Antioch was no exception.[194] Therefore, it can be said that the city itself was a truly Hellenized settlement in administrative and linguistic terms, while Phrygian culture and its administrative system were more dominant in the countryside.[195]

[190] Ramsay (1918: 111) claimed that Muslim monks and devotees settled the area during the Turkish domination, although archaeological evidence proves that the area was abandoned between 363-391 CE: Özhanlı 2018: 94.
[191] Ramsay 1907: 265-268.
[192] Ramsay 1907: 265-268.
[193] The cities in the region should be investigated to understand social life and its influence on the physical environment in Hellenistic Pisidia. For more information on this issue, see Vanhaverbeke and Waelkens 2005.
[194] Ramsay 1965: 190. This argument is supported by a letter sent by Antiochus III to Zeuxis, the governor of Lydia, as Flavius Josephus indicated: *AJ*, 12.3. Özhanlı (2009: 157) claims that Jewish settlers living in Pisidian Antioch were brought from Babylon.
[195] Ramsay 1900: 200.

After the foundation of the province of Galatia by the Romans in 25 BCE, there were two main political approaches to maintaining Roman authority while ensuring the Romanization of the territory:[196] the foundation of Latin speaking colonies; and the construction of new roads.[197]

In Pisidia, Aquilius oversaw the construction of two roads in the regio in 6 BCE:[198] the 'Republican Road' from Pergamon to Side; and the *Via Sebaste* from Perge (or Attalia) to Colonia Antiochia and beyond (to Colonia Iconium and presumably Lystra) – and as a branch-road (perhaps) separately to Coloniae, Cremna and Olbasa.[199] Pisidian Antioch was the *caput viarum* (head of the road) of *Via Sebaste* and was referred to as *Ius Italicum*.[200]

There were six colonies founded or re-established as Roman colonies in Pisidia (Figure 3.7).[201] Pisidian Antioch, together with other five colonies (Cremna, Olbasa, Comama, Parlais, and Lystra) were established as garrison cities to ensure the safety of the region.[202] They were all thus founded for military purposes and connected with a military road to 'the military center, *Colonia Antiocheia Pisidae*'.[203]

The main aim in colonizing Pisidian Antioch was to create in effect a new Rome in Pisidia.[204] As Güven also points out "…Antioch in Pisidia, having received *ius italicum* and become a *colonia* of Latin residents, was a simulacrum of Rome, likewise boasting seven hills".[205] Hence, for this purpose, there were significant changes considering the social, economic, political, and physical features of the city after the city became a Roman colony.

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[196] Ramsay 1916: 87.
[197] Magie 1950: 463. These roads were used not only for sustaining the security of the region but also for improving communication and trade: French 1992: 171.
[198] Magie 1950: 463.
[199] French 1992: 171.
[200] Ramsay 1916: 87; Talloen 2015: 36; Güven 1998: 33.
[201] It is certain that Pisidian Antioch, Cremna and Parlais at least were Hellenistic *poleis* before being colonized by the Romans: Magie 1950: 464.
[202] Mitchell 1976: 298. Plinius (*Nat.* 5,24) indicated that Pisidan Antioch was a colony of Caesarea.
[203] Ramsay 1890: 391.
[204] Levick 1967: 78.
[205] Güven 1998: 33.



Figure 3.7. Asia Minor, the cities colonized during the Early Roman Period in the region

The first change was to rename the city *Colonia Caesarea Antiocheia*; the second was in terms of the socio-economic life. There were new settlers – Roman veterans drawn from Legions V and VII.[206] The previous inhabitants were called *incolae*, or 'resident foreigners' as Rubin defines it.[207] The colonization process and existence of Roman veterans triggered alterations in the social rights of the society. The former inhabitants were allowed to live in the city, although they had limited social rights and status compared to the new inhabitants (the *colonae*). For example, *incolae* were not allowed to be part of the governing body.[208] This administrative segregation continued until the beginning of the 3rd century CE, when the right to be a Roman citizen was given

[206] Mitchell and Waelkens 1998: 8; Mitchell 1976: 307. Legion VII was permanently settled near Pisidian Antioch until 7 CE, when it was transferred to the Balkans: Mitchell and Waelkens 1998: 8.
[207] There were already native Phrygians, Jews and Greeks living in the city: Ramsay 1907: 259. Rubin 2011: 33.
[208] Ramsay 1926: 173.

to all freemen in the Empire.[209] Moreover, this segregation could also be traced in daily life, i.e. in the linguistic and cultural characteristics of Pisidian Antioch.[210]

The third change was to the actual appearance of Pisidian Antioch: there was a construction boom in the Julio-Claudian period. New buildings which represented Imperial power were constructed and the older buildings renovated to provide necessary space for changing needs.[211] Construction of new squares, such as the square in front of the nymphaeum and the square of Augustus were completed in this period.[212] Especially, the construction of the square of Augustus, the square of Tiberius and the Propylon form a transition between two public squares and mark 'the special relationship between Antioch and the first imperial dynasty'.[213] This link was also strengthened by the implementation of the *Res Gestae* on the Propylon, the inscription describing how the Roman Empire had been founded and the achievements of Augustus in his own words.[214] As Güven puts it, "the *Res Gestae* inscription serves a function beyond that of the written word with extraordinary power and lucidity. It becomes a textual monument in the service of imperial ideology… *Res Gestae* was an instrument of memory intended for universal presentation" (Figure 3.8).[215]

Apart from monumental structures, it is also known that the city was divided into *vici*.[216] Their names, *Venerius, Velabrus, Tuscus, Cermalus, Salutaris, Aedilicius, and Patricius,* reflect the direct or indirect influence of Rome and Roman traditions.[217]

The intention of making the city 'a new Rome' can also be traced by social successes in the Roman period. For example, in the 1st century CE, Pisidian Antioch was 'the

[209] Cassius Dio, *Historia Romana*, 78. 9. 4.
[210] Ramsay 1911: 107; Ramsay 1924: 173.
[211] For example, the street layout was reshaped in the city to allow for squares: Ossi and Harrington 2011: 18.
[212] Ossi and Harrington 2011: 18.
[213] The Propylon and Temple of Augustus were constructed together and finished during the last quarter of the 1st century BCE: Drew-Bear 1995: 14. Mitchell and Waelkens 1998: 14.
[214] Güven 1998: 30.
[215] Güven 1998: 30-31.
[216] There were 12 districts in the city inspired by Rome (Mitchell and Waelkens 1998: 8), and Yalvaç had the exact same number of districts: Ramsay 1907: 251.
[217] Mitchell and Waelkens 1998: 8.

only Pisidian colony that sent representatives to the Senate'.[218] Moreover, some of the colonists joined the military.



Figure 3.8. Museum of Yalvaç, remnants of the propylon bearing the fragments of the *Res Gestae*, 2018

These social, economic, and political developments in the city led to the adornment of Pisidian Antioch with new monuments representing the Imperial cult. Therefore, at the end of the Julio-Claudian period, the city was an imperial city.[219]

In the 2nd century CE there were also political changes. In the reign of Severus, the city gained the title *Socio Romanorum* and became autonomous. Moreover, once again, there were physical changes within the city; there were new constructions during the reign of Hadrian, such as the city gate in the west and the bath building.[220] Apart from new buildings, there were also refurbishments of the street layout and aqueducts, and expansion of the infrastructure.[221]

[218] Levick 1958: 74; Mitchell and Waelkens 1998: 10.
[219] Mitchell and Waelkens 1998: 11.
[220] Mitchell and Waelkens 1998: 14; Ossi and Harrington 2011: 21.
[221] Ossi and Harrington 2011: 21. Following the excavations of 2013, the function of this building was debated. As noted in the excavation report, and as stated in the excavation report, the basement of this building was not used as bath: Özhanlı 2013a: 18.

Besides these changes in the 2nd century CE, culturally speaking, public interest shifted from political and military issues to more intellectual areas, such as philosophy. According to Mitchell and Waelkens, the presence of several renowned philosophers,[222] and growing interest in intellectual topics, might have represented the main reasons for the development of religious thought and practices – with the most important incident supporting this idea being the visits of St. Paul.[223]

As Mitchell and Waelkens note: "Antioch was the first city in the Roman world where Christian missionaries chose to evangelize the gentile as well as Jewish community".[224] As indicated by Taşlıalan, St. Paul conducted four missionary journeys to spread Christianity and three of these passed through Pisidia, each including Pisidian Antioch.[225] There were several reasons for including Pisidian Antioch in his itinerary; the most important was to meet Sergius Paulus, who was a member of an influential family of Pisidian Antioch for many years.[226] As a result, it can be said that Pisidian Antioch had been an important site for Christianity since the 1st century CE.

At the beginning of the 3rd century CE, under the rule of Diocletian, new political provinces formed as part of the regionalization process in Asia Minor.[227] Pisidia was among these provinces, with Pisidian Antioch being the metropolis.[228] Similar to the Augustan period, there were also considerable transformations in the social and physical characteristics of Pisidian Antioch, with massive changes in terms of new constructions and renovations:[229] for example there were renovation projects around the theater, in association with the changes taking place in cultural activities inside the

[222] These renowned philosophers from Pisidian Antioch were Tiberius Claudius Paullinus, Asclepieium of Pergamon and Livius Marcellus: Mitchell and Waelkens 1998: 11.
[223] Mitchell and Waelkens 1998: 11.
[224] Mitchell and Waelkens 1998: 11.
[225] Taşlıalan 1991: 36. For details of these itineraries, see below, pp. 135-137.
[226] Ramsay 1892: 60- 66. Another reason was that St. Paul fell ill and needed a mild place in the mountains to recover, e.g. Pisidian Antioch: Ramsay 1898: 92-93.
[227] This process led to the emergence of local styles, especially the churches: Niewöhner 2017: 50.
[228] Ramsay 1907: 264; Mitchell and Waelkens 1998: 12.
[229] Drew-Bear 1995: 15.

city.[230] These changes also led to increase in population. As Mitchell and Waelkens note, during this century the population of the city reached its highest number, indicating the popularity of the place as provincial capital.[231]

The alterations in the social and religious life triggered the construction of churches in and around the city, starting from the 4th century CE, and indicating the gradual increase in the importance of Christianity.[232] During excavations, five of these churches were brought to light: one is located in the sacred precincts of the Mên Askaênos, and the other four within the city walls.[233]

The Arab raids started to threaten the region from the 7th century CE. However, Pisidian Antioch was not affected by these attacks until 713, when the city was finally besieged and captured.[234] What happened to Pisidian Antioch, and exactly when Yalvaç was founded, is not clear. Considering the limited information on the issue, after the 8th century CE the site was gradually abandoned and the citizens started to settle on the plain of Yalvaç, founding the contemporary town. Ramsay notes that this period lasted approximately two centuries; the city was also inhabited during the Turkish period in the 14th century, when the town of Yalvaç became one of the great cities of Hamidoğulları.[235] However, the latest archaeological dating evidence found at the site belongs to the 11th century.[236]

3.3. Travelers and Scholars in Pisidian Antioch in Modern Times: A History of Research and Excavations

The rediscovery of Pisidian Antioch and a growing interest among scholars started in the 19th century, especially with the journey of the English traveler Francis Vyvyan Jago Arundell. He published his observations on the places he visited in his

[230] Mallampati and Demirer 2011: 65.
[231] Mitchell and Waelkens 1998: 217.
[232] Mitchell and Waelkens 1998: 14.
[233] Ossi and Harrington 2011: 22; Özhanlı 2017: 95-99.
[234] Ramsay 1924: 175.
[235] Ramsay 1926: 113.
[236] Özhanlı 2012: 89.

Discoveries in Asia Minor: including a description of the ruins of several ancient cities and especially Pisidian Antioch (1834). He was also the first to produce a rough plan of the site and take measurements of the monuments, together with sketches (Figure 3.9).[237] He also described his initial observations when approaching the city for the first time in his book: "The view, when near the aqueduct, was enchanting, and well entitled to its rank of capital of the province of Pisidia".[238]

Following Arundell was William John Hamilton, who published his journey in two volumes entitled *Researches in Asia Minor, Pontus, and Armenia* (1842), in which he mentioned Pisidian Antioch. Similar to Arundell, he also described the remnants of the buildings, although his descriptions do not include as much detail and he avoid repeating Arundell overly. In addition, he also copied some inscriptions in Yalvaç and the surrounding villages.[239]

Another important traveler was Léon de Laborde, who visited the site during a trip he made in 1826/27.[240] He published his observations in *Voyage de L'Asie Mineure* (1838). The detailed information he gives on the fortification walls and in his illustrations of the Temple of Augustus and the aqueducts differentiates his work from previous travelers whose works focus more on the description of the architectural remnants.[241]

[237] Arundell 1834: 356-357.
[238] Arundell 1834: 269-270.
[239] Hamilton 1842: 472-474.
[240] Mitchell and Waelkens (1998: 23) indicate that according to Laborde's description, the fortification walls were more intact, and visible in 1826.
[241] Mitchell and Waelkens 1998: 23.

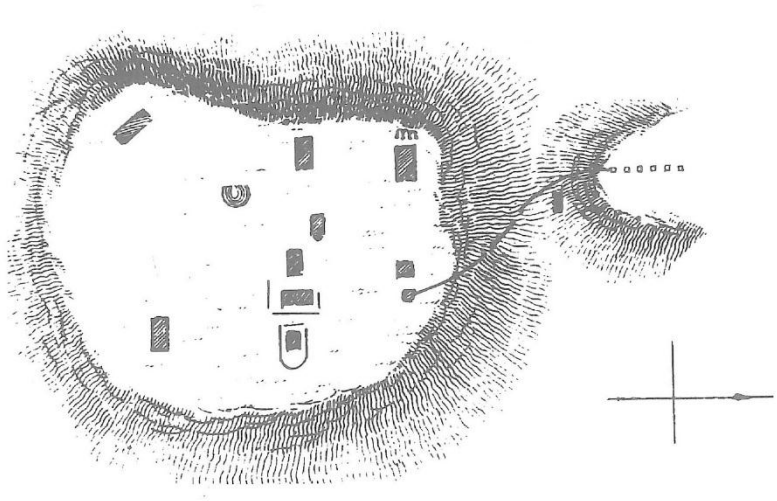


Figure 3.9. Pisidian Antioch, the site plan drawn by Francis Vyvyan Jago Arundell (1834: 271)

Apart from these travelers, who made Pisidian Antioch known publicly, there were other scholar-explorers who studied the site in the 19th century. Some copied the inscriptions, while others focused more on the archaeological features. The Russian explorer Pierre de Tchihatcheff, and the German geographer Carl Ritter, studied the archaeological characteristics of the site, although they did not add much to the work of Arundell and Hamilton. Similarly, Georg Weber also worked on the site, especially the aqueducts, and provided a plan of the Temple of Augustus and the portico surrounding it, along with rough measurements (Figure 3.10).[242]

Mention should also be made of Otto Friedrich von Richter, who visited Yalvaç in 1816 and copied the ancient fragments and the early Latin gravestone linked to the 'veterans of Legio V Gallica'.[243] Unfortunately, he died prematurely and his journal was published in 1822 by his friend Johann Ewers, and his unfinished works on the fragments and inscriptions were completed and published in 1830 by Johann Valentin Francke, who also provided additional information and comments on the inscriptions

[242] Mitchell and Waelkens 1998: 22.
[243] Mitchell and Waelkens 1998: 23.

copied by von Richter.[244] Another scholar who also studied the archaeological sites and inscriptions of Yalvaç and the surrounding villages was John Robert Sitlington Sterrett, who studies were published in *The Wolfe Expedition to Asia Minor* (1888).

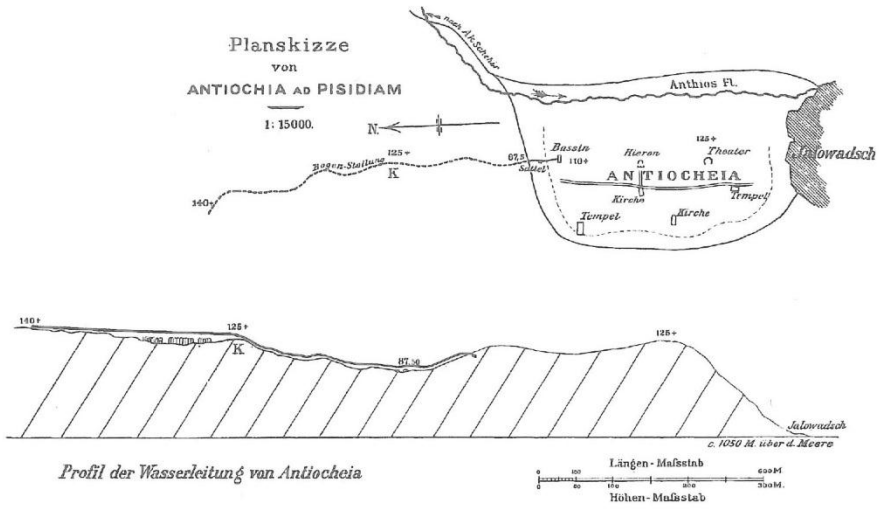


Figure 3.10. Pisidian Antioch, plan and section drawn by Georg Weber (Mitchell and Waelkens 1998: 25)

Apart from these travelers and scholars, one of the most prominent scholar to study the site was Sir William Mitchell Ramsay. He first visited Pisidian Antioch in the 1880s and 90s during a journey that took in the site and its surrounding district. However, his publication regarding this journey did not include much information on Pisidian Antioch and its remains, or even its inscriptions.[245] Ramsay's initial thoughts reflecting his observations of another journey he made in 1905 were published in his book, *The Cities of St. Paul: Their Influence on His Life and Thought* (1907). In this he provides detailed information on the history of the site and its socio-cultural features, such as the spoken language, ethnicity, and religion, although he provides no

[244] Mitchell and Waelkens 1998: 24.
[245] Mitchell and Waelkens 1998: 24.

specific details on the buildings. Ramsay later revisited the site with William Musgrave Calder and Margaret Masson Hardie in 1911, and this time they studied the sanctuary of Mên Askaênos and the 'sacred way' that connected it to Pisidian Antioch.[246]

Besides his contribution to the history of the site, Ramsay was also the first scholar who initiated systematic archaeological excavations at the site – in 1912 and 1913 (Figure 3.11). The first excavations were to begin in the sanctuary of Mên and were conducted by Ramsay, Calder, and John George Clark Anderson, with the help of Edward Royal Stoever from Princeton University, who had also worked at the Sardis excavations.[247] In 1913, the excavation area was shifted towards the Temple of Augustus and continued in 1914 with Ramsay's efforts. In this year, the steps of the Propylon and the fragments of *Res Gestae* were found.[248]

The site was left until 1924, when Ramsay returned with Francis Willey Kelsey from the University of Michigan.[249] During the expedition, the Platea Tiberia, the Propylon, and the central church were excavated and the site plan and reconstruction drawings prepared by Woodbridge.[250] The expedition did not continue, although Ramsay took over the excavation by himself from 1925 to 1927.[251]

Until the 1960s the site remained forgotten by scholars, with interest in it only rising again through the work of Barbara Levick on the inscriptions found in and around the site. Her studies were published in different articles and in her book, *Roman Colonies in Southern Asia Minor* (1967), based on her Ph.D. Dissertation. In addition to Levick, other scholars also studied the site and the building remnants in the 1960s and 70s.

[246] Mitchell and Waelkens 1998: 26-27.
[247] Mitchell and Waelkens 1998: 27.
[248] For the initial report of this excavation, including more on the history of the city in the Roman period and descriptions of inscriptions mainly focusing on the ones relating to *Res Gestae*: Ramsay 1916.
[249] The Michigan expedition included experts such as the archaeologists David Moore Robinson, Enoch Peterson, a photographer, George Robert Swain, and architects James Woodbridge, Horace Colby, and Hussein Shefik Feizy.
[250] First, the preliminary report was published in 1924 by Robinson. The architectural fragments and Woodbridge's studies, as well as Swain's photographs, were published later: Robinson 1926.
[251] Mitchell and Waelkens 1998: 30.

For instance, Michael Ballance and Alfred Frazer provided a 'plane-table plan of the city' in 1962, while others focused more on the Temple of Augustus and the sanctuary of Mên, e.g. Eugene Numa Lane, Klaus Tuchelt, and Jeanne and Louis Robert.[252] Lane studied the sanctuary of Mên in 1961, while Tuchelt looked at the architectural features of the Temple of Augustus and the portico surrounding it in 1976.[253] In addition to Tuchelt, Roberts also visited the Temple of Augustus and published his photographs of it, together with observations on the site and its geographical location in the early 1960s.[254]



Figure 3.11. Pisidian Antioch, the Temple of Augustus (top) and the aqueduct (below), in the old photographs by G. R. Swain on behalf of the Michigan Expedition, 1924 (http://exhibitions.kelsey.lsa.umich.edu/antioch/A2/1900s-images/antioch1900simages.html, access date: 14.03.2017)

[252] Mitchell and Waelkens 1998: 32.
[253] Although Lane made no new comments, he published four new pictures of the area: Mitchell and Waelkens 1998: 32.
[254] Mitchell and Waelkens 1998: 32.

In the 1990s, the archaeological survey restarted. Ismail Karamut from Konya Museum studied the sanctuary of Mên and the sculpture fragments found during the excavations by Ramsay between 1912-1914.[255] In 1991, Mehmet Taşlıalan, who was the director of the Museum of Yalvaç at that time, initiated rescue excavations and continued until 1999. He started excavations in the bath complex, the shops located on the north side of the Platea Tiberia, and part of the *Decumanus Maximus* leading to the theater, and the church of St. Paul.[256] The excavations focused the following year on the Platea Tiberia, the Platea Augusta, and the Propylon leading to the square. He provided a detailed report on the Temple of Augustus, the portico surrounding the temple and the Propylon, with their measurements, architectural orders, plans and reconstruction drawings.[257] In the following year, the studies mainly concerned the *Decumanus Maximus* and its intersection with the theater. Taşlıalan provided a revised plan of the city and the *Decumanus Maximus*.[258] There was no excavation on the site in 1994, but in 1995 the main excavation area was the church of St. Paul and its courtyards surrounding the north and east side of the church, and the mosaics and inscriptions related to the date, and a plan of the church was documented.[259] Over the following years, from 1996 to 1999, the excavations were periodically shifted from the church of St. Paul to the theater,[260] fountains,[261] west gate,[262] and fortifications.[263] During these excavations, Taşlıalan provided historical information on the buildings as well as the location of the entrances and detailed information on the fragments of architectural sculpture, together with photographs and measured drawings of the theater, nymphaeum, and the aqueduct.

[255] Mitchell and Waelkens 1998: 32.
[256] Taşlıalan 1994: 263-269.
[257] Taşlıalan 1995: 246-265.
[258] Taşlıalan 1997: 288-294.
[259] Taşlıalan 1997: 222-243.
[260] Taşlıalan 1998: 323-356.
[261] Taşlıalan 1999: 21-40.
[262] Taşlıalan 2000: 7-18.
[263] Taşlıalan 2001: 133-148.

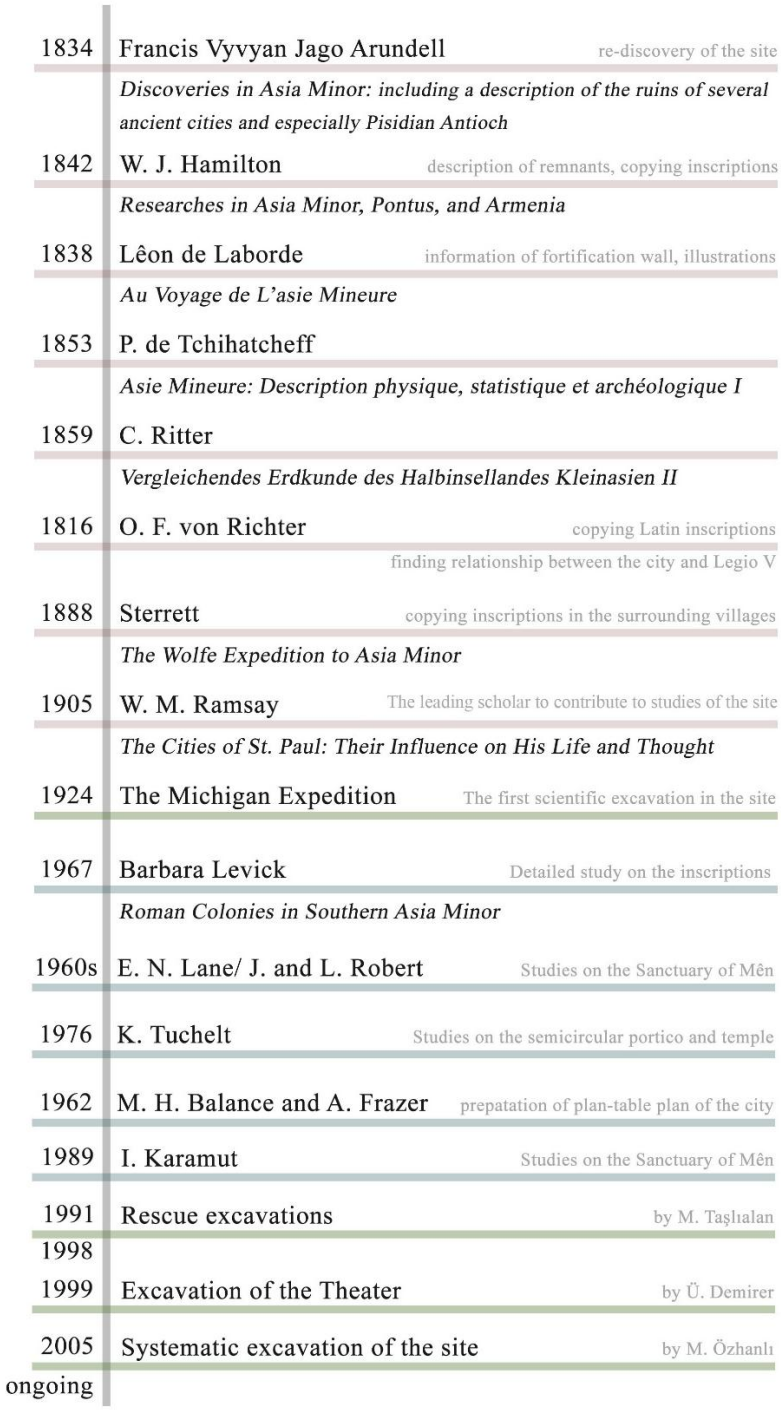


Figure 3.12. Chronological order of the studies concerning Pisidian Antioch

After Taşlıalan, Ünal Demirer led the excavation of the site between 2002-2004. Although he excavated the theater in 2003, his relevant studies have never been published.[264] It was also in this year that Pisidian Antioch was declared a 1st degree archaeological site (Appendix A).

The area was also excavated by Ali Harmankaya and Şahin Gümüşlü in 2005, and, after a year gap in 2006, systematic excavations restarted in 2007 under the direction of Mehmet Özhanlı and have continued up to the present day.[265] Studies included the monumental buildings, especially the theater, the church of St. Paul and the squares. These further studies of Pisidian Antioch have revealed the close connection of the site with the sanctuary of Mên, and, indeed, the sanctuary was also granted 1st degree archaeological site status in 2010 (Appendix B).[266] In 2011, a new church dated to the 6th century was found on the north side of the Platea Augusta by the excavation team, and has been named the church of the Aedilicus Hill.[267]

Unfortunately, there is limited information on the conservation works carried out at the site. Before 2007 there is no information on how conservation of the architectural remnants brought to light by the excavations was carried out. However, after that date we start to have information on the documentation of the excavated areas and the conservation of the archaeological remnants from the excavation reports, e.g. on the mosaics in the street in the southwestern part of the theater, carried out in 2009.[268] In addition, the documentation of the archaeological remnants was enhanced by the preparation of a digitalized version of the city plan in 2011.[269]

Since 2007, Ph.D. and Master's degree students have carried out studies on the site and published their dissertations, which have generally focused on the archaeological

[264] Mallampati and Demirer 2011: 61.
[265] Harmankaya and Gümüş 2006: 147-152.
[266] For detailed information on the status of 1st and 3rd degree archaeological sites, see below, chapter 4, part 4.1.3.
[267] Özhanlı 2017: 97; Özhanlı 2018: 23.
[268] Özhanlı 2010: 84.
[269] Özhanlı 2012: 91.

finds, such as pottery and coins, while some of them have addressed topics related to the architectural features of the monuments.[270]

3.4. Archaeological and Settlement Characteristics of Pisidian Antioch and Yalvaç

Interpretation and presentation require an holistic understanding of the site and the components forming the whole complex. To this end, each component of the site and the places contextually related to it (i.e. the sanctuary of Mên and Yalvaç) will be examined in the order of their construction date, starting from the Hellenistic period.

3.4.1. The Archaeological Site

As indicated in the history of Pisidian Antioch, the process of Romanization affected the physical appearance of the Hellenistic city, the Roman city being constructed on top of the Hellenistic remains.[271] The residual elements, therefore, are only limited, e.g. the sanctuary of Mên, the city layout, and a few fragments of walls found in and around the Platea Tiberia dating from the Hellenistic period.

Among the archaeological remains of this period is a series of wall fragments on "the edge of the side street running south from the Platea Tiberia", and first excavated by Taşlıalan in 1996.[272] The wall is dated to the Hellenistic period by Mitchell and Waelkens, based of its similarity to the walls of Syrian Antioch in terms of construction techniques.[273] The dating of the wall was confirmed when the area was excavated by Özhanlı in 2011 and 2012, when he found wall paintings which could be precisely dated to the Hellenistic period.[274]

Further evidence is provided by the city layout itself. The city has a "Hippodamian" plan, such as found at Miletus, Priene, Hierapolis in Phrygia, and Antioch-on-the-Orontes. This distinctive grid-based plan is a characteristic feature of Seleucid

[270] These dissertations include: Taşlıalan 1993; Demirer 2004; Şen 2012; Özarslan 2012.
[271] Ossi and Harrington 2011: 15-16.
[272] Mitchell and Waelkens 1998: 99.
[273] Mitchell and Waelkens 1998: 99.
[274] Özhanlı 2013a: 90.

cities.[275] Pisidian Antioch has two main streets, *Cardo Maximus and Decumanus Maximus* (named as such since the Roman period), constituting the main arteries of the city.

The third evidence is the sanctuary of Mên itself, which is located on a hill (Kara Kuyu) on the south-east side of the city, 3.5 km from Pisidian Antioch, with a clear view of the Yalvaç plain.[276] It was a priesthood,[277] a religious center in Pisidia and was constructed together with the foundation of the city to fulfill the religious needs of the region, and it continued to be used until the 4th century.[278] There was a path connecting the sanctuary to Pisidian Antioch and this "sacred way" was adorned with dedications to Mên, carved into the rocks.[279]

The sanctuary of Mên was a complex for both religious and recreational activities. A set of buildings served these social functions: the Temple of Mên Askaênos, a small temple, five multi-room buildings, 13 single-room buildings, and the remnants of a building that have been interpreted differently as a theater or stadium,[280] and which were located mainly around the temple and along the sacred way (Figure 3.12). These structures can be analyzed within different groups, one incorporating the religious buildings.

[275] Ossi and Harrington 2011: 15-16. The unexcavated parts also follow the same street pattern, according to the magnetometry survey: Taşlıalan *et al.* 2003.
[276] Worshipping the 'Phrygian Lunar deity, Mên' as a common religious feature in western Asia Minor: Hiesinger 1967: 303. The Roman Empire recognized its spiritual importance and the cult was deliberately favored to form a connection between the local people and Italian colonists in Asia Minor: Lane 1975: 239.
[277] As Strabo (12.3.31) indicates, there were two priesthoods as such in Pisidia. One of them is the sanctuary of Mên and another also in the territory of Pisidian Antioch. Although its exact location is not certain, Ramsay claimed that the other site was located some 25 km from Pisidian Antioch, to the northwest and near the modern village of Sağır: as cited in Mitchell 1995: 9.
[278] Anderson 1913: 268; Özhanlı 2018: 94. On the other hand, Özhanlı (2018: 93) claims that the area was already accepted as a pilgrimage center in Pisidia and its surrounding regions.
[279] Ramsay 1911: 123; Hardie 1912: 18. This 'sacred way forms a physical and spiritual connection with Pisidian Antioch and the sanctuary of Mên and the road was endowed with dedicatory stelae. This type of connection between ancient cities and religious sites can also be seen at some other cities in Anatolia, such as Xanthos-Letoon, Hattusha-Yazılıkaya, Miletus-Didyma, Stratonikeia-Lagina: Özhanlı 2013b: 162.
[280] Mitchell and Waelkens (1998: 37) define it as stadium, while Raff (2011: 131) indicates that this building might be either a theater or odeion.

The first religious building is the Temple of Mên Askaênos, which suits well with the features of a classical Greek temple, the Ionic peripteral order, constructed in the Hellenistic period (Figure 3.13).[281] There is another, smaller, temple in the northwestern part of the sanctuary. These two temples were built during the 2nd century BCE by the Magnesians, the original settlers of Pisidian Antioch, and the architecture of the smaller temple was influenced by the Temple of Zeus Sosipolis at Magnesia.[282] As well as these temples, there is also a church in the north-eastern part of the site on the sacred way. This church is the first visible structure as one comes to the site from Pisidian Antioch, via the sacred way, and was possibly built at a time when the sanctuary was no longer in use.[283] It was a basilical plan with a nave and two aisle and a narthex (Figure 3.14). There was a transept between the apse and the nave. Thanks to the evidence found at the site, the construction date of the church was attributed to the 5th century CE.[284]

In addition to the religious buildings, other buildings with different functions were erected on the site to serve the needs of those living there permanently, or visiting the site for a certain period. Among these is the theater (or stadium), which was used for "athletic, dramatic and musical competitions".[285] The other structures included a variety of smaller buildings, possibly used for the daily needs of the priests and the dining features of Greek festivals. They also could have provided accommodation for any visitors spending the night in the area.[286]

[281] Mitchell and Waelkens 1998: 50.
[282] Mitchell and Waelkens 1998: 67.
[283] Ramsay (1911: 111) indicated that there was also a monastery attached to the southern side of the church, but Mitchell and Waelkens (1998: 206) suggested there was insufficient archaeological evidence to prove Ramsay's idea.
[284] Mitchell and Waelkens 1998: 201-206.
[285] Raff 2011: 142-43.
[286] Mitchell and Waelkens 1998: 73-83.

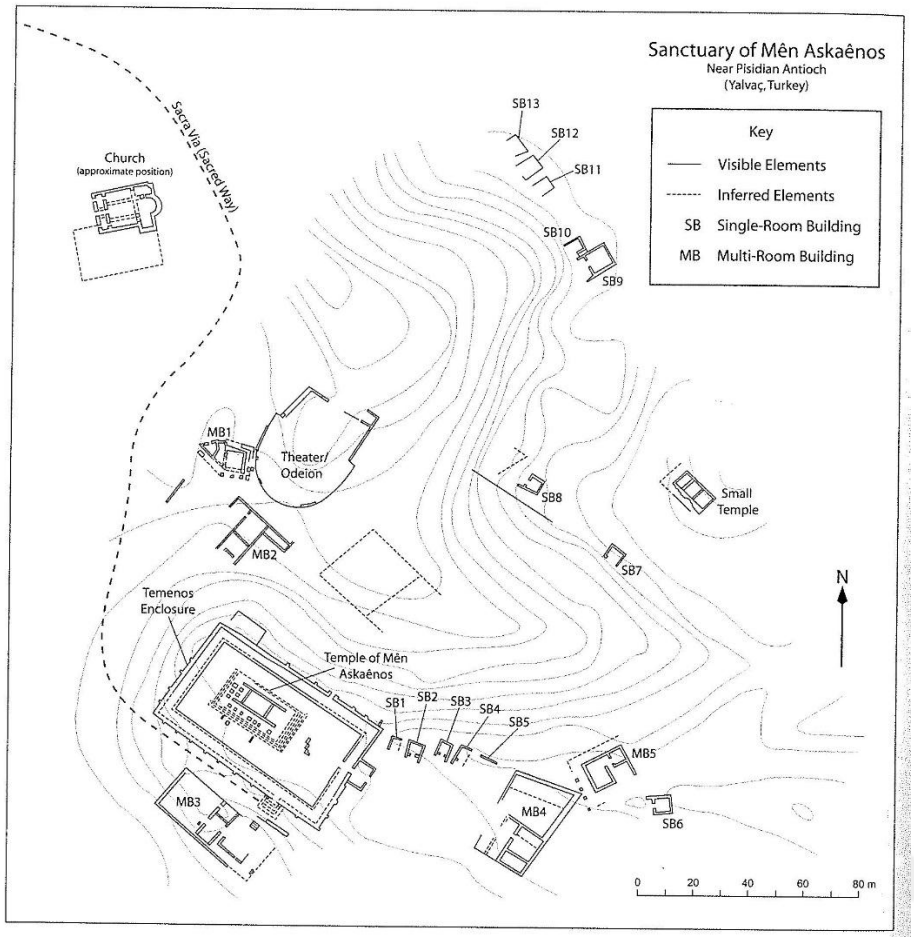


Figure 3.13. Pisidian Antioch, the sanctuary of Mên (Ossi and Raff 2011: 132)

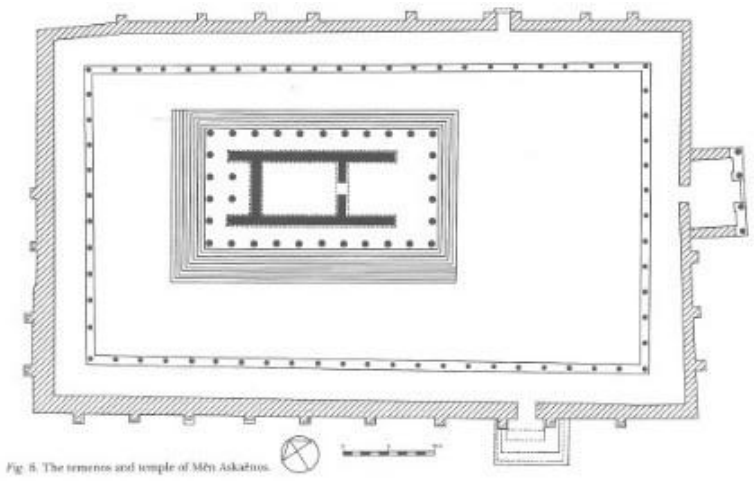


Figure 3.14. Pisidian Antioch, the main temple built within the sanctuary of Mên (Mitchell and Waelkens 1993: 40)

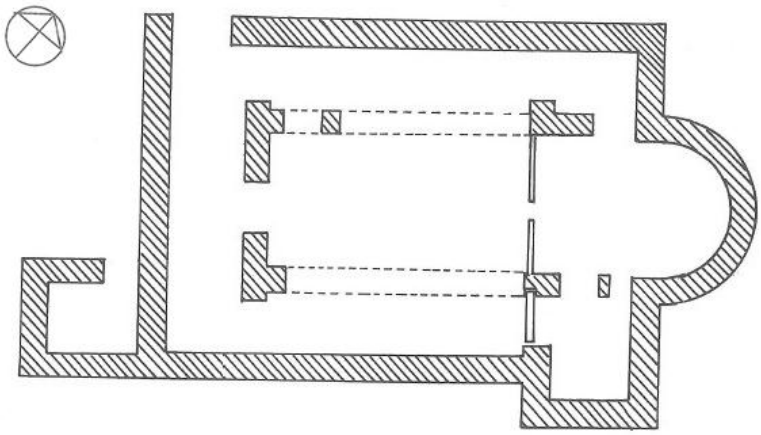


Figure 3.15. Pisidian Antioch, the sanctuary of Mên, the church built within the sanctuary of Mên (Mitchell and Waelkens 1993: 202)

The Layout of the City

As indicated earlier, Pisidian Antioch is situated on a hill, some 120 m above sea level, on the eastern section of Yalvaç. There is a level difference of 15-60 m between the western and eastern parts of the ancient city.[287] The archaeological site has a steep slope on the north, south and east sides, while there is a gradual slope on the west. The steep slope provides protection to the city, while it was also strengthened with the fortification wall that encloses the city.[288]

Five gates to the site have been found so far (Figure 3.16), one being the main entrance, located on the west side of the city, endowed with the arch of Hadrian. In addition to this, there are various gates, two to the south, one to the south-west, and

[287] Taşlıalan 2001: 133.

[288] Mitchell and Waelkens 1998: 94. Although the construction date of the fortification wall is not precise, it should be constructed during the Late Roman period, as there is no evidence to show that it was constructed before: Mitchell and Waelkens 1998: 94. Differently, Taşlıalan (2001: 143) suggests that it was built in the Hellenistic period and extended during Roman times; it was reduced in the Byzantine period to increase the defense of the city and took on its last form in the 10th century.

one to the north. The one on the south was directly located at the end of the Cardo Maximus.[289] The exact location of the other gates is not precisely known.

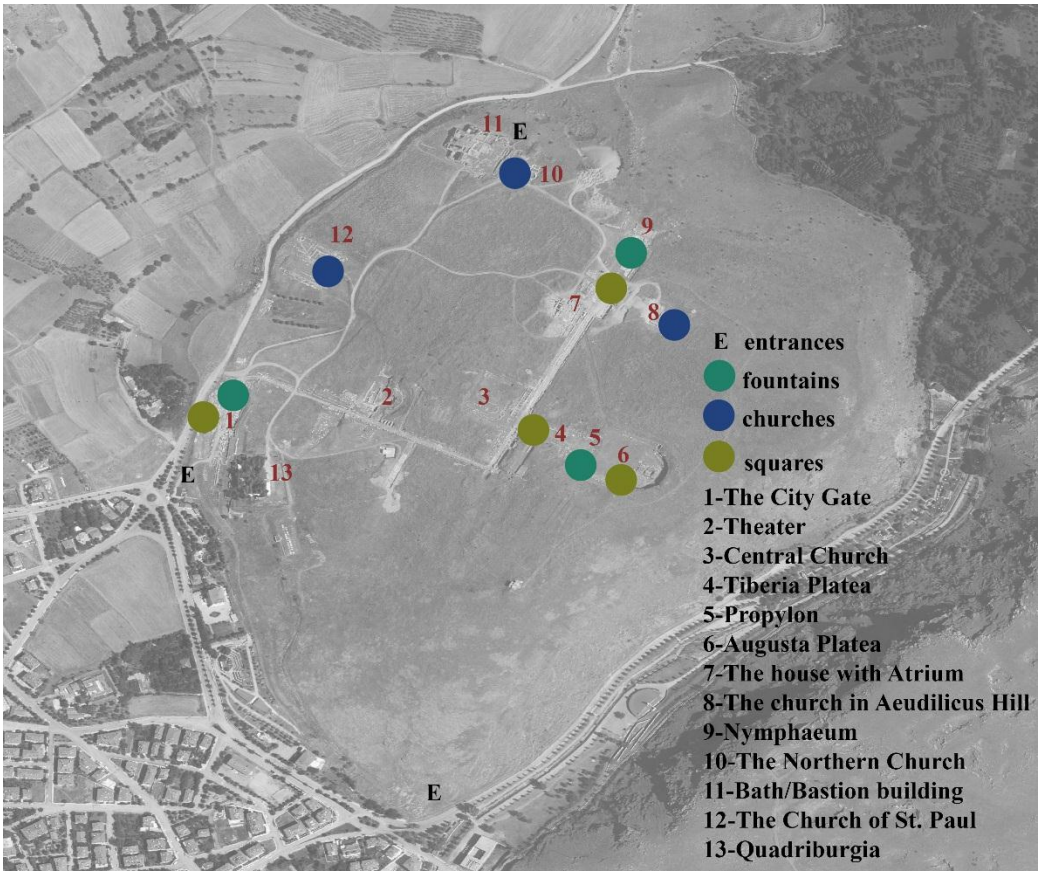


Figure 3.16. Pisidian Antioch, entrances to the site and its monuments (HGM)

Information on the extra mural buildings of Pisidian Antioch is quite scanty, except for the aqueducts and the stadium. In addition to these, there is an area which is considered part of the necropolis; it is located in the south-western part of the archaeological site, at Kızılca Mahallesi.[290]

[289] Taşlıalan 2001: 140-141.
[290] This information was provided by Abdülbari Yıldız (currently responsible for theYalvaç museum) during a personal interview conducted by the author on 23.03.2019. The area was designated as a 1st degree archaeological site by the Antalya Regional Conservation Council in 2016 (Appendix C).

The city has Hippodamian plan, and the buildings are located between the streets intersecting each other at 90º (Figure 3.17).[291] There are two main streets – *Cardo Maximus and Decumanus Maximus. Cardo Maximus* run north/north-east to south/south-west, while *Decumanus Maximus* cuts the *Cardo Maximus* at 90º. It starts from the square located next to the main gate and goes to the south of Platea Tiberia where the *Cardo* and *Decumanus Maximus* intersect.[292]

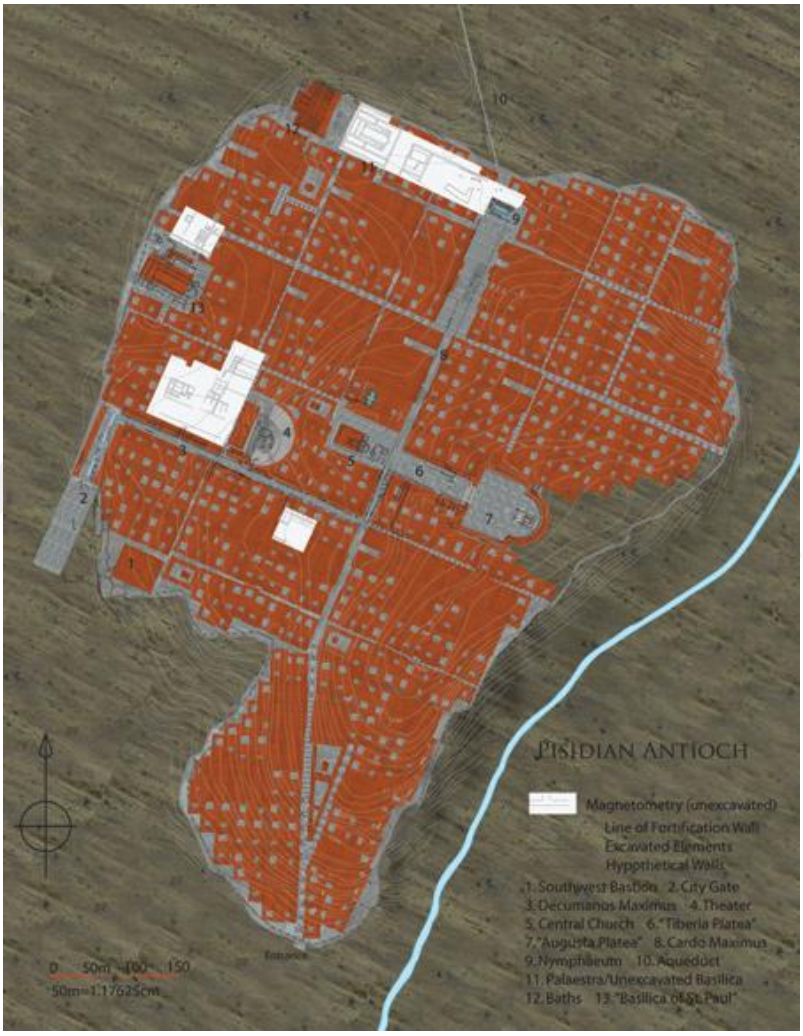


Figure 3.17. Pisidian Antioch, the reconstruction of the plan layout (http://exhibitions.kelsey.lsa.umich.edu/antioch/A2/antiochplan.html, access date: 14.03.2017)

[291] Özhanlı 2013b: 46.
[292] Mitchell and Waelkens 1998: 100.

These two streets, with their monumental buildings and squares, were the main axes of Pisidian Antioch (Figure 3.18). The monumental buildings were mainly constructed on these two main axes, and most buildings also follow the layout of the *insulae*, with the exception of the theater. In addition to monumental buildings, some streets are enlarged and evolve into squares, harmoniously fitted with the layout of the city. These squares are the Platea Tiberia and Platea Augusta and the square in front of the Nymphaeum.[293] These squares were used for economic, social, and religious activities.

The Theater

As one of the foremost public buildings of Pisidian Antioch, the theater was constructed in the Hellenistic period,[294] although its precise date of construction is uncertain (Figure 3.19).[295] It is situated at the northern part of the *Decumanus Maximus*, in the city center.[296] The theater is constructed in harmony with the topography and plan layout, and occupies the area of almost two *insulae* in the city.[297] It is surrounded by streets on the eastern and southern sides, while the other public buildings are located on the north and east. There is a central church to the west that occupies the site of the Temple of Dionysus,[298] while on the east side there is a square used as the forum.[299] There are two entrances to the theater – on the south and north sides.[300]

[293] The term 'platea' refers to an enlarged street in antiquity – these were mainly colonnaded and had shops on both sides: Mitchell and Waelkens, 1998: 101.
[294] Taşlıalan 1997: 338.
[295]Mallampati and Demirer 2007: 62. Differently, Mallampati and Demirer (2011: 64) suggest that the theater was constructed in the 1st century CE due to the information gathered in his excavation in 2003. They supported their idea based on Owen's paper on the infrastructure of the city, its dating and the water system, a cistern or a waterhouse, implicated later with the theater. For further discussion, see Mallampati and Demirer 2011; Owens 2000.
[296] Mitchell and Waelkens 1998: 106.
[297] Taşlıalan 1997: 324.
[298] Taşlıalan 1997: 324.
[299] Mitchell and Waelkens 1998: 109.
[300] Mitchell and Waelkens 1998: 106.



Figure 3.18. Pisidian Antioch, site plan, current situation

(http://exhibitions.kelsey.lsa.umich.edu/antioch/A2/antiochplan.html, access date: 14.03.2017)



Figure 3.19. Pisidian Antioch, theater, as seen from the west, 2017

Over the centuries, the theater underwent four renovations, according to the needs of the time, as these constructions were significant for demonstrating the hierarchical and social importance of the city, while improving social and political relations between the citizens (Figure 3.20).[301] The theater was first enlarged in the 2nd century CE.[302] Although it fitted well with the plan layout in the Hellenistic period, the enlargement of the theater required an architectural solution. As a result, the *cavea* has been enlarged over the street using vaults (Figure 3.21).[303] The presence of a vaulted street underneath the *cavea* is a unique architectural feature that shares no similarity with any other theater structures in Asia Minor.[304] Its final state after the enlargement made it bigger than the theaters in the leading cities of Pisidia, such as Sagalassos, Termessos, and Selge, while it could be compared with the theater of Aspendos in

[301] Mallampati and Demirer 2011: 74.
[302] Mallampati and Demirer 2011: 64.
[303] To enlarge the *cavea*, the original street *(Decumanus Maximus)* was narrowed by 5 m to shorten the span passed by the vaults, which were supported with buttresses: Mitchell and Waelkens 1998: 107.
[304] Taşlıalan 1991: 27.

Pamphylia in terms of dimensions.[305] On the street level there are two-storey shops, together with the entrance of the theater (Figure 3.22).[306] Thus the vaulted street represented a social gathering space where people could shop, talk or play games while waiting to enter the theater.[307]

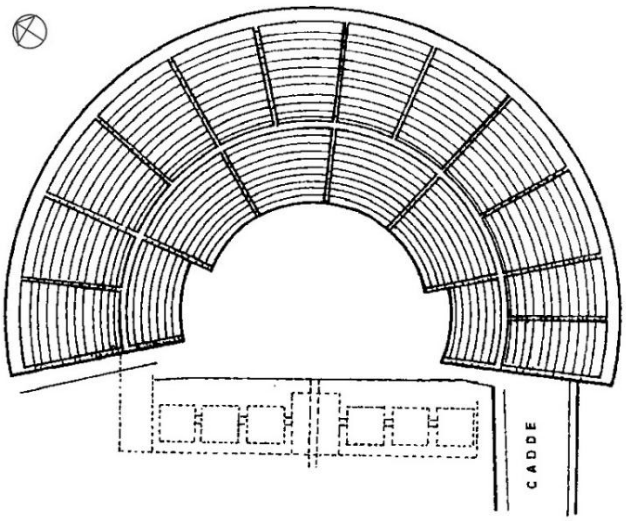


Figure 3.20. Pisidian Antioch, theater, plan drawing (Taşlıalan 1997: 241)



Figure 3.21. Pisidian Antioch, *vouissoirs* of the vaulted street, 2017

[305] Mitchell and Waelkens 1998: 106.
[306] Taşlıalan 1997: 337.
[307] Taşlıalan 1997: 331.



Figure 3.22. Pisidian Antioch, entrance to the theater and the shops, 2017

The theater underwent a second major transformation when the city became the metropolis of the newly founded province of Pisidia at the beginning of the 4th century CE. As can be understood by an inscription on the arch leading to the street beneath the theater, Diogenes, the new governor, donated financial support for the restoration of the theater in this period.[308] During this time, the stage and orchestra were converted into an arena. In the late 4th century CE a chapel was constructed on the site of the theater,[309] and Taşlıalan suggests that it underwent some further transformation in the 5th and 6th centuries CE, and it might be used as "an open-air church" when the city was a significant bishopric center.[310] Converting the theater into an open-air church might have been done to honor St. Thekla, who had been tortured in the theater when she came to the city with St. Paul.[311]

[308] Mallampati and Demirer 2011: 74.
[309] Mallampati and Demirer 2011: 64.
[310] Taşlıalan 1997: 338.
[311] For the story of St. Thekla, see Eyice 2000: 131-142.

The City Gate (The Arch of Hadrian)

As the first monument people encountered when entering the city, the monumental city gate was constructed in 129 CE and dedicated to Hadrian to honor his visit of the same year (Figure 3.23).[312] The arch, located at the west entrance of the city, became a landmark, defining the access to the city and the square next to it (Figure 3.24). It is a free-standing arch construction, having four piers arranged on top of four pilasters; each pier has niches on each side of the arch for statues (Figure 3.25). These piers have Corinthian pilaster capitals supporting the architrave and archivolts. The decoration of the architrave and the panels between the arches decoration show similarities with the Augustan propylon.[313]



Figure 3.23. Pisidian Antioch, entrance to the theater and the shops, 2017

[312] Bryne 2000: 188.
[313] Mitchell and Waelkens 1998: 97.

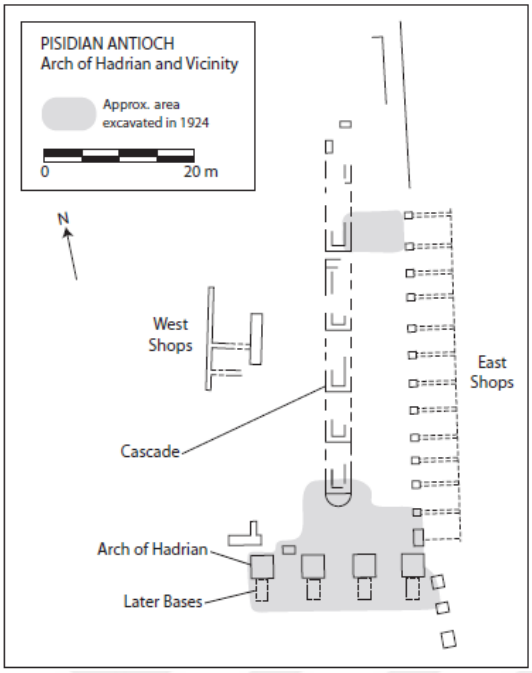


Figure 3.24. Pisidian Antioch, plan of the Hadrian's Arch and the square next to it (Ossi 2009: 314)

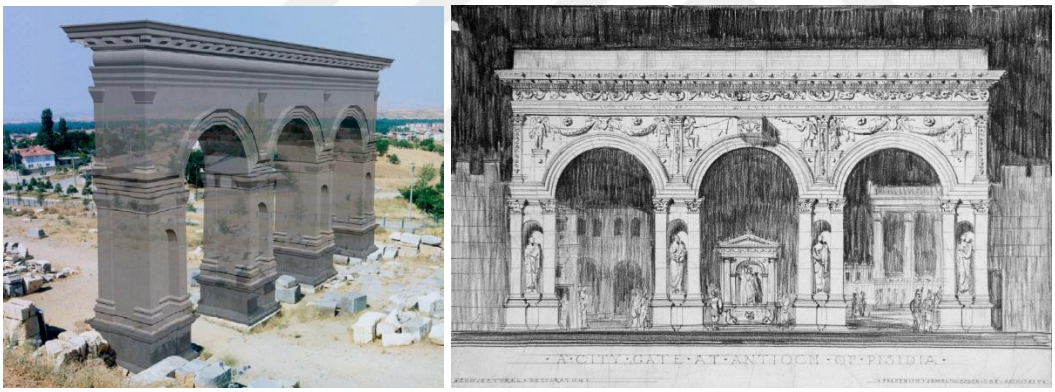


Figure 3.25. Pisidian Antioch, the 3D model (right) (Ossi 2009: 316), and reconstruction drawing by James Woodbridge (left), Kelsey Museum Archives (https://quod.lib.umich.edu/b/bulletinfront/0054307.0016.101/--architectural-reconstruction-drawings-of-pisidian-antioch?rgn=main;view=fulltext, access date: 22.02.2017)

The arch was constructed as part of an extensive renovation plan of the west entrance that was also used during the Hellenistic period. During this renovation, the roadway, which was equal in dimension with the width of the arches, the water channel in the middle of the roadway, and the shops aligned on either side, were all constructed

together with the city gate.[314] Therefore, as mentioned earlier, it is a landmark defining the entrance to the city and the square next to it, and "a locally-inspired monument with a particular emphasis on the relatively recent colonial past of the city".[315]

Water Supply System and Nymphaeum

The water distribution system was constructed during the Augustan period as "an integral part of a program of development, implemented when the colony was founded".[316] The water was brought from the spring of Suçıkan, through the underground tunnels and the aqueducts.[317] After that the water reached the nympaheum and was distributed to the fountains scattered around the city via an hydraulic system (Figure 3.26).[318] Being part of the same building program, especially the nymphaeum and the square in front of it, these fountains were usually positioned inside the main squares of the city, such as the square of Tiberius, the square next to the arch of Hadrian.[319] So far, only three fountains were revealed and the nymphaeum, the fountain in the Platea Tiberia and the fountain next to the Hadrian's Arch.

The most important fountain is the nymphaeum, located at the north end of the *Decumanus Maximus*, where the street extends and turns into a possibly civic square (Figure 3.27) used in the Roman period, as at Syrian Apamea and Gerasa in the Decapolis.[320] The enlarged part of the street is equal to the width of the nymphaeum, and they are thought to be part of the same building program and constructed at the same time. The nymphaeum has a U-shaped plan rooted in the Hellenistic period

[314] Ossi 2009: 181-82.
[315] Ossi 2009: 145.
[316] Owens 2000: 320.
[317] Mitchell and Waelkens 1998: 177.
[318] This hydraulic system was mainly made of stone and lead. The natural topography was the main determinant as to the distribution of water to the eastern part of the city. On the other hand, a pressured water distribution system was used for the western part of the city, which includes buildings located on a higher level than the nymphaeum, such as the Platea Tiberia and the Platea Augusta: Owens 2000: 316-18.
[319] Ossi and Harrington 2011: 18.
[320] Mitchell and Waelkens 1998: 101.

(Figure 3.28).[321] Although there is little information on the ornamentation of the elevation and the height of the building, it was "an empathic punctuation mark in the articulation of the city's public buildings", as with the Hadrianic nymphaeum at Sagalassos (Figure 3.29).[322]



Figure 3.26. Pisidian Antioch, aqueduct on the north side of the site (left), 2017; the channel located in the square where the main fountain is located (right), 2018



Figure 3.27. Pisidian Antioch, the square in the southern part of the nymphaeum, 2017

[321] Since it was the main building that managed water into the city and its distribution, there is discussion on the existence or not of a structure for storage at the back of the nymphaeum. Owen (2000: 270) mentions that there is no archaeological evidence for such, and in fact no storage would be required due to the constant flow of water. However Taşlıalan (1998: 22) mentions in his report that there are remnants of a building which looks like a cistern on the northeast side of the nymphaeum.
[322] Mitchell and Waelkens 1998: 197.



Figure 3.28. Pisidian Antioch, the nymphaeum, 2018



Figure 3.29. Sagalassos, the Hadrianic nymphaeum (Gizem Altuğ 2018)

The second fountain is the water channel near the arch of Hadrian (Figure 3.30). It is the first thing to be seen on entering the city gate, situated in the middle of the roadway. Except for the foundation of the basin, no information is to be had regarding the superstructure of this fountain.[323]

[323] Although there is no information on the superstructure, there are some estimations regarding the superstructure thanks to the comparative studies. Therefore, Owens (2000: 319) suggests that there should be a fountain house where the main road starts, according to a similar water channel system in Perge.



Figure 3.30. Pisidian Antioch, fountain near the arch of Hadrian, 2018

The final fountain complex is comprised of the four small fountains situated at the beginning of the propylon. They provided water for both religious and daily purposes for the Platea Tiberia and the Platea Augusta.[324]

The water system in the city demonstrates an elaborate Roman building program, as Owens indicates:

> "The water installations of Pisidian Antioch represent state-of-art technology in which neither expense nor effort was spared to supply the city with water… The water installations of Antioch emphasize more generally that water was not only an essential commodity for the continuance of urban life, but also played a crucial role in both the planning and aesthetics of the ancient city".[325]

[324] Ossi and Harrington 2011: 19.
[325] Owens 2000: 320.

Imperial Sanctuary

The Imperial Sanctuary is one of the most significant building complexes and it distinguishes Pisidian Antioch from its contemporaries. Although its exact date is unknown, this complex was the part of the same building plan and constructed during the Augustan-Tiberian period.[326] The building complex (Figure 3.31) consists of the Platea Tiberia and the Platea Augusta, as well as the propylon located between these two squares, and it also defines the entrance to the Platea Augusta (Figure 3.32).

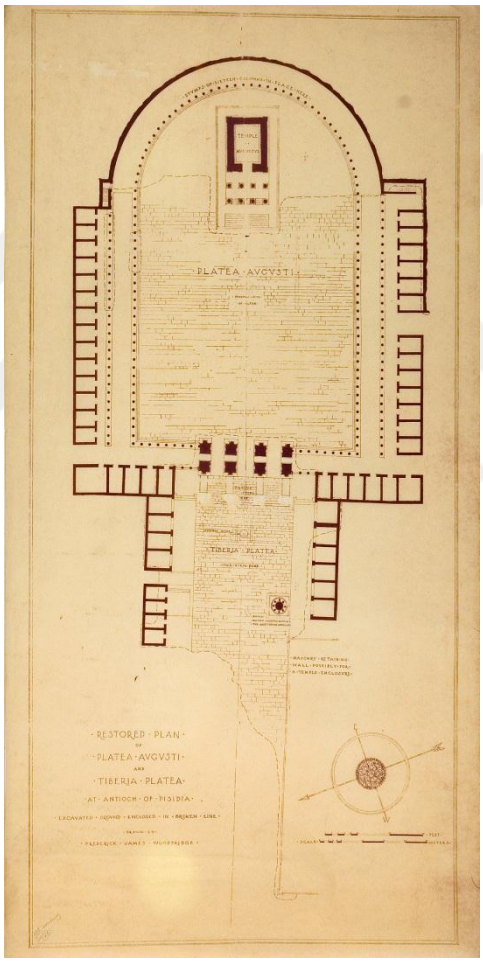


Figure 3.31. Pisidian Antioch, plan of the Imperial Sanctuary, by James Woodbridge 1924 (http://exhibitions.kelsey.lsa.umich.edu/antioch/A2/antiochwoodbridge.html, access date: 14.03.2017)

[326] Drew-Bear 1995: 14; Mitchell and Waelkens 1998: 166.



Figure 3.32. Pisidian Antioch, 3D model of the Imperial Sanctuary prepared by M. J. Harrington (http://exhibitions.kelsey.lsa.umich.edu/antioch/A2/3Dimages/3dimages-11.html, access date: 14.03.2017)

Platea Tiberia

The sanctuary is approached only via the Platea Tiberia, i.e. the square of Tiberius, where the *Cardo Maximus* extends and turns into a square that might have functioned much like a Roman forum (Figure 3.33).[327] There were shops aligned on the north side of the Platea Tiberia that were used for recreational or economic activities.[328] In addition to the shops, there was a "tholos" in the southern part of the square that was probably dedicated to Caracalla.[329] At the east end of the square there were stairs adorned with symmetrical fountains and leading to the propylon (Figure 3.34).[330] Robinson pointed out that the square was continuously used, starting from the 1st to the 8th centuries CE.[331]

[327] Rubin 2011: 41.
[328] Robinson 1924: 440; Mitchell and Waelkens 1998: 149.
[329] Mitchell and Waelkens 1998: 149.
[330] Mitchell and Waelkens 1998: 151.
[331] As cited in Rubin 2011: 41. Further evidence is the construction of Byzantine houses from Roman fragments in the Platea Tiberia: Robinson 1924: 442.



Figure 3.33. Pisidian Antioch, view of the Platea Tiberia from the Platea Augusta, 2017



Figure 3.34. Pisidian Antioch, view of the Platea Tiberia from the Platea Augusta, 2017

Platea Augusta

The second building related to the complex is the Platea Augusta (Figure 3.35). It is located on the highest point of Pisidian Antioch, deliberately chosen to make the temple visible from all directions.[332] The hill where this square is located has a view of the plateau situated on the west – where the modern town of Yalvaç now is.[333] Its position on the east side of the propylon defines the entrance to the square.



Figure 3.35. Pisidian Antioch, the Platea Augusta, 2017

The square consisted of a temple in the middle of the portico that surrounded the square (Figure 3.36). The temple, dedicated to the Imperial cult, was axially aligned in the middle of the semi-circular portico; it was a Corinthian prostyle temple (Figure 3.37).[334] The podium of the temple was carved from the bedrock and decorated and covered with marble. According to Taşlıalan, the temple consists of a *naos* and a *pronaos* which have same depth size. The columns in the *pronaos* had ionic bases and Corinthian capitals. There was no *opisthodomos*. In addition to the *pronaos* and *naos*, there was also a room beneath the *naos*. This room was covered with a vault that also formed the floor of the *cella*. According to Taşlıalan, it was constructed to protect the

[332] Mitchell and Waelkens 1998: 164.
[333] Mitchell (1995: 105) points out that the temple could be seen from miles away by travelers approaching the site from the west in antiquity.
[334] Mitchell (1995: 105) indicates that the temple, which unites all the three Greek orders within one design, is "a characteristic example of Roman Imperial symbolism".

sacred site of the Mother Goddess, as it pointed towards the west, as at other such temples, e.g. Kybele at Pessinus and the Temples of Artemis in Sardis and Ephesus.[335]



Figure 3.36. Pisidian Antioch, the Platea Augusta, 2017

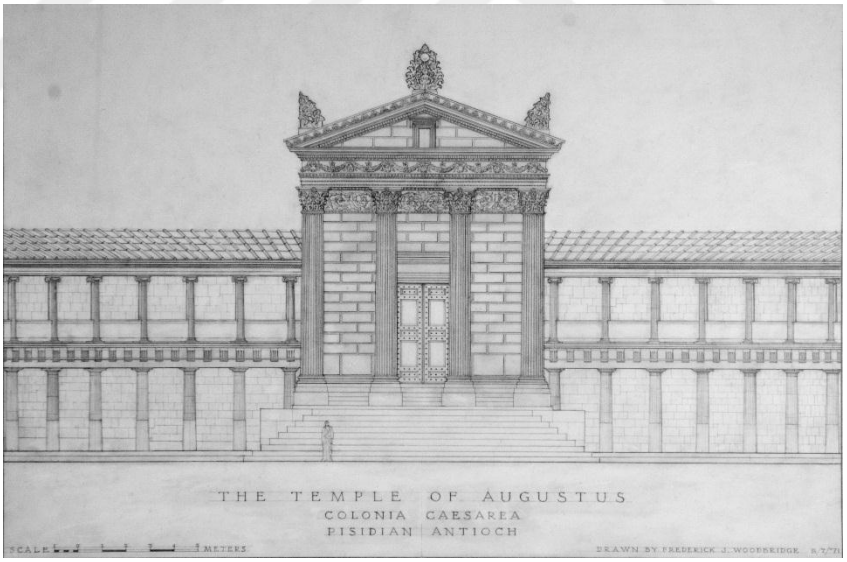


Figure 3.37. Pisidian Antioch, restitution drawing of the Temple of Augustus by James Woodbridge, 1924
(http://exhibitions.kelsey.lsa.umich.edu/antioch/A2/antiochwoodbridge.html, access date: 14.03.2017)

[335] Taşlıalan 1994: 246-49.

As indicated earlier, the portico surrounded the square and was semi-circular and two-storeyed at the east section, while the rest was one-storeyed and rectangular. On the west, the portico abuted the propylon. The semi-circular portico was partially carved out of the bedrock and had Doric columns on the ground floor and Ionic on the first floor.[336] Although semi-circular porticoes were typical elements of Roman architecture, this was the first example constructed as such in Asia Minor.[337]

Apart from its architectural importance, the Platea Augusta was a socially significant space in the city. It was used for several purposes and by all citizens. Religious celebrations took place there, as well as "gladiatorial games, animal sacrifices and public unveilings of the emperor's portrait known as "the Imperial mysteries".[338] The portico protected people from the weather during celebrations. In addition, the area was used as temporary lodgings for people coming from the countryside who had no place to stay during ceremonies.[339] The wealthy families of the city also used the portico to display their wealth and for dedications to the Empire, erecting statues of themselves and the emperor of the day. It can be said, therefore, that it was a socially equal place where everyone from the city and the countryside might use it for several different purposes. Rubin states that this was deliberately done to maintain peace within the society and reduce the possibility of uprisings by the locals.[340]

Propylon

The second building of the Imperial Sanctuary is the propylon (Figure 3.38). As indicated earlier, it is a transition element between the Platea Tiberia and Platea Augusta. It is located at the beginning of the stairs at the east end of the Platea Tiberia. It was "a grandiose, triple-arched gateway, lavishly decorated with sculptures which alluded to imperial victories".[341]

[336] Taşlıalan 1994: 250.
[337] Tuchelt 1983: 509-11.
[338] Rubin 2011: 34.
[339] Rubin 2011: 46-47.
[340] Rubin 211, 46-47.
[341] Mitchell and Waelkens 1998: 146.



Figure 3.38. Pisidian Antioch, restitution drawing of the propylon by Woodbridge, 1924 (left) and 3D model of the propylon prepared by M. J. Harrington (right) (http://exhibitions.kelsey.lsa.umich.edu/antioch/A2/antiochwoodbridge.html and http://exhibitions.kelsey.lsa.umich.edu/antioch/A2/antioch3dimages.html, access date: 14.03.2017)

Although its sole purpose was to serve as a transition element separating the two squares, its function and meaning were greater than that; bearing the inscription of *Res Gestae*, this monument was in honor of Augustus – the founder of the colony.[342]

Res Gestae Divi Augusti

As "the greatest rhetorician of antiquity," Augustus used visual and verbal communication methods, i.e. physical environment and inscriptions, to convey his messages to the public.[343] He used the physical environment to help with this, especially in Rome,[344] and his building program there included the completion of constructions begun by Julius Ceaser, as well as erecting new buildings, such as the Temple of Apollo, the Forum of Augustus, the *Ara Pacis*, and his mausoleum (Figure 3.39).[345] Among them, his mausoleum (Figure 3.40) combines visual and verbal communication methods, assisted by the *Res Gestae Divi Augusti*. This inscription

[342] Güven 1998: 30; Ossi 2009: 104. The exact location of the inscription is unknown: Ramsay 1916: 108.
[343] Kennedy 1972: 378; Lamp 2009: 3-4.
[344] Favro 1996: 141. One of the reasons for this was defined by Favro (1996: 7) as the capability of ancient people to read messages embedded in the physical environment.
[345] Yegül and Favro 2019: 202-211.

also gives information on "the political ideology of the Augustan era," and played an important role "in forming history through the creation of an imperial image".[346]



Figure 3.39. Rome, the northern section of Campus Martius (Coarelli 2007: 297)

[346] Cooley 2009: 'Queen of Inscriptions', paragraph 3; Güven 1998: 30.

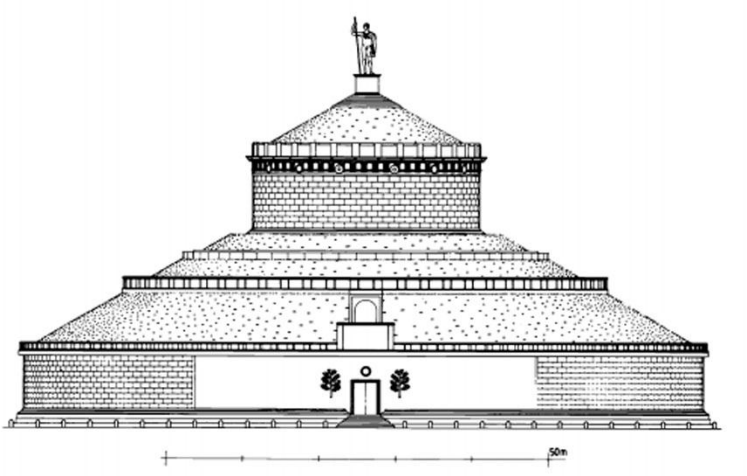


Figure 3.40. Rome, the Mausoleum of Augustus, reconstruction drawing by H. von Hesberg (Zanker 1988: 74)

Res Gestae Divi Augusti (Appendix D) is a text which is a "catalogue of achievements of the Divine Augustus".[347] The text was studied first in detail by Theodore Mommsen, who described it as the "Queen of Inscriptions".[348]

As Güven points out, the evidence concerning the placement of the original inscription on the mausoleum of Augustus in Rome is vague.[349] The only information comes from Suetenius (*Aug*. 101.4), who indicated that the original text was intended to be inscribed on bronze tablets and set up at the entrance of Augustus' mausoleum by Augustus himself (Figure 3.41). However, although Strabo (5.3.8) describes the mausoleum in a detailed way, has left us no information on the inscription.[350] Therefore, today our knowledge of the *Res Gestae* comes not from the original

[347] Güven 1998: 30.
[348] Mommsen 1883: 247.
[349] Güven 1998: 31.
[350] Unlike Güven, Gordon (1968: 128) considers that the inscribed tablets were taken from the mausoleum and reused, since bronze was a very valuable metal that was extensively reused in antiquity, considering that only a small number of inscriptions written on bronze tablets in Roman times have survived. Despite the existence of different theories on what happened to the original inscription, it is lost.

inscription but from three other copies, all of which are in Galatian cities: Ankyra, Pisidian Antioch and Apollonia. Güven indicates that the only copies of the *Res Gestae* found in the remote outposts of the Roman Empire were results of the establishment of the Imperial cult in order to gain control over the region and the loyalty of the local residents.[351] This policy of the Empire brought enormous changes in "the material conditions and patterns of behavior which henceforth were to dominate provincial life".[352] Considering the impact of the Imperial cult and the *Res Gestae* on the cities, the inscription should be considered as "an image of imperial propaganda" and it should be evaluated together with its architectural context.[353]

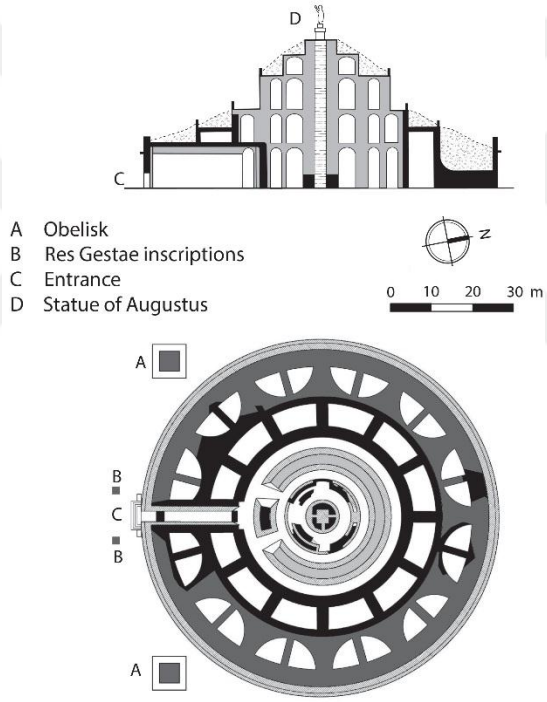


Figure 3.41. Rome, the Mausoleum of Augustus, plan and section by Anthony Caldwell and Diane Favro (Yegül and Favro 2019: 211)

[351] Güven 1998: 32-33.
[352] Mitchell 1995: 117.
[353] Güven 1998: 30-33; Serin 2018: 357.

Information on the copy at Apollonia (modern Uluborlu) is limited. It was in Greek and carved on a monumental base bearing five statues of members of the imperial family – Augustus, Livia, Tiberius, Germanicus, and Drusus (Figure 3.42).[354]

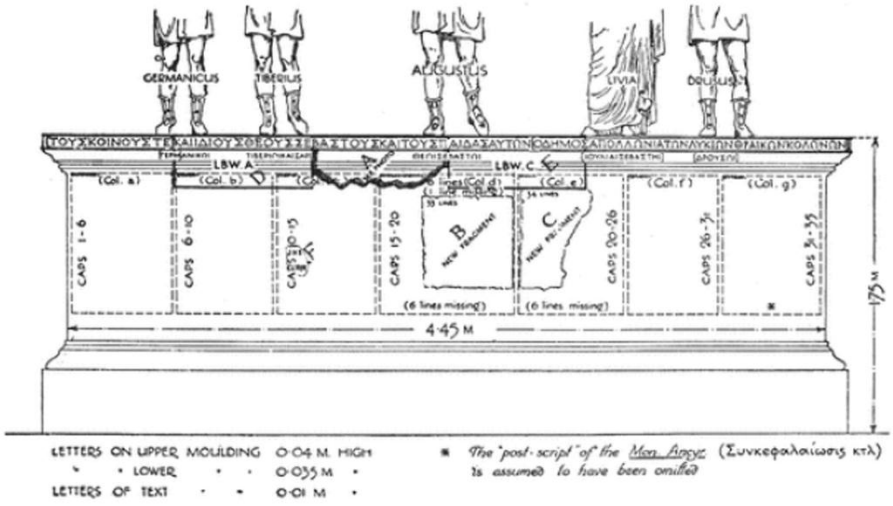


Figure 3.42. Apollonia, the monumental base bearing the inscription (Buckler 1933: fig. 17)

The copy in Ankyra (modern Ankara) was inscribed on the walls of the Temple of Augustus, which became an important sacred place for Pagans, Christians and Muslims over the centuries (Figure 3.43).[355] As the only classical building, it dominated its surroundings in the early years of the city. The temple was deliberately chosen to show the inscription as confirmation of the "apotheosis of the ruler".[356] Today, the copy in Ankara is the only surviving and bilingual (Greek and Latin) version of the *Res Gestae*.[357] The Greek version (Figure 3.44) was inscribed on the

[354] Güven 1998: 33. Cooley (2009: 'Apollonia' para. 2) mentions that the monumental character of the inscription might be the result of local decisions taken by "the emperor loving élites" having a feeling of rivalry to Pisidian Antioch.
[355] Serin 2018: 335.
[356] Cooley 2009: 'Ankyra' para. 5.
[357] The reason of its bilingual character is defined by Güven (1998: 34) as the social character of the city having mixed population of Celts, Greeks and Romans at that time and the need for addressing them equally.

exterior face of the south *cella* wall, while the Latin version was inscribed on the interior face of the *anta* walls (Figure 3.45).[358]



Figure 3.43. Ankara, Temple of Augustus, 2019



Figure 3.44. Ankara, Temple of Augustus, the south *cella* wall, 2019

[358] Serin 2018: 340.

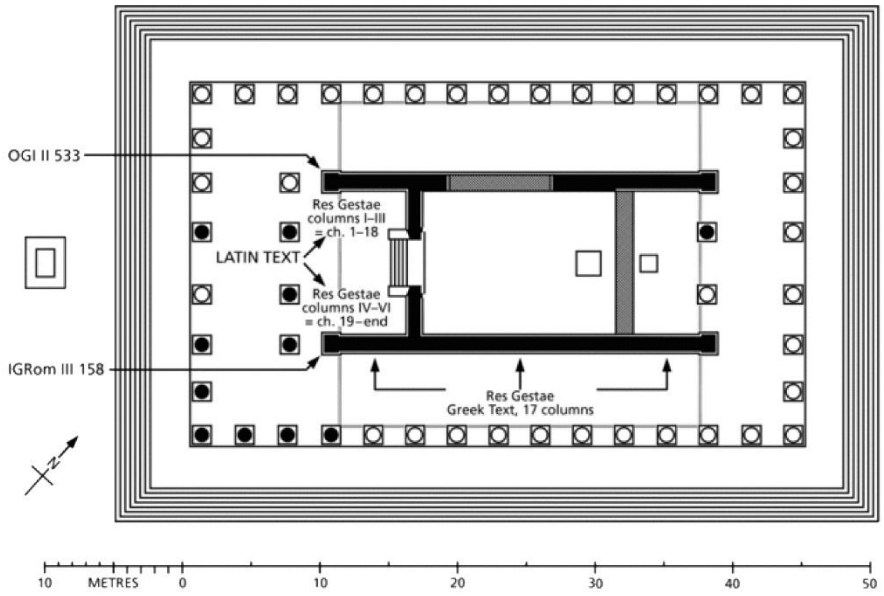


Figure 3.45. Ankara, Temple of Augustus, plan and the location of the inscriptions (Cooley 2009: fig. 3 [after Schede and Schulz 1937: 9])

The copy in Pisidian Antioch, and its architectural context, was used to confirm the presence of Romans in the city, located in the remote lands of the Empire.[359] The copy of the *Res Gestae* was probably inscribed in the inner faces of the propylon (Figure 3.46), a transitional element connecting the Tiberia Platea and Augusta Platea via a monumental staircase (Figure 3.47).[360] Similar to other monuments constructed during Augustus' reign, visual and verbal rhetoric elements were extensively used in this propylon as well. Therefore the visual depictions and the existence of the inscription emphasize the Roman presence in the city.[361] Güven describes the role of the *Res Gestae* on this emphasis as: "No other 'text' could proclaim with such force the central position that emperor worship held in city life and urban landscape". [362]

[359] Güven 1998: 33.
[360] Cooley 2009: 'Antioch near Pisidia' para. 2.
[361] For the visual depictions on the propylon, see Robinson 1926.
[362] Güven 1998: 34.



Figure 3.46. Pisidian Antioch, propylon, collage based on the restitution drawing by James Woodbridge and a photograph of 2017

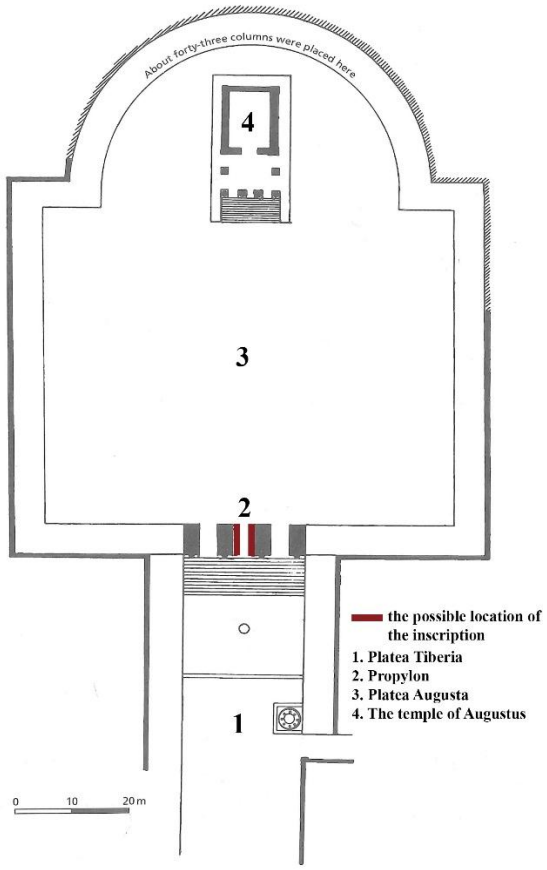


Figure 3.47. Pisidian Antioch, the propylon and location of the *Res Gestae* (after Mitchell and Waelkens 1998: 153)

Summing up, it can be said that the two squares, their components, and the gate, should be considered together and interpreted accordingly, as these places were designed together and formed part of the rituals practiced. The way these spaces were constructed shows a gradual transition that leads to a sacred space or experience. Therefore, it would not be wrong to say that the vivid image of a street with a monumental building and the permanent sound of fountains and running water accompanying the social activities of the citizens, made the Platea Tiberia, together with the sanctuary and religious events of the Platea Augusta, displayed the very heart of the ancient city.

Churches

As indicated earlier, Pisidian Antioch was among the cities St. Paul visited during his itineraries and one of the first cities chosen to be evangelized. St. Paul conducted four missionary journeys and three of them included Pisidian Antioch.[363]

The first was in 63-64 CE with St. Barnabas. They started their journey from Seleucia and went to Salamis in Cyprus.[364] From there they followed the road to Paphos in Cyprus and from their across to Attalia, Perge, and Pisidian Antioch. Paul preached to the Jewish inhabitants living in the city and invited them to convert to Christianity;[365] this occurred in the synagogue on the first Sabbath day after their arrival.[366] Paul then moved on to preach overs the region that Pisidian Antioch administratively controlled.[367] On his second journey, Paul traveled through Cilicia and reached southern Galatia, this time with Silas and Timothy. He did not preach in Pisidian Antioch, Iconium and Lystra as he was considered as being hostile towards these cities. After passing through south Galatia, the trio went to Bithynia, Mysia and Troas,

[363] Mitchell and Waelkens 1998: 11; Taşlıalan 1991: 36.
[364] *Ac.* 13:4. For the english translation of Bible, *The New Jerusalem Bible Pocket Edition* (1990) is used.
[365] *Ac.* 13:14.
[366] *Ac.* 13:13-15; Ac. 13:49; Ramsay 1898: 99.
[367] There were also some regions in the southern Galatia reached by him on this occasion. The Phrygian region was one; Pisidian Antioch was the military and administrative center of this region.

before sailing to Macedonia.[368] On his third journey, Paul started from Syrian Antioch and followed the same path, i.e. passing through the Cilician Gates to reach Derbe, Lystra, Iconium, and Pisidian Antioch. After visiting these cities, he went on to Apameia, Colossae and Laodiceia, eventually arriving at Ephesus (Figure 3.48).[369]



Figure 3.48. The itineraries of St. Paul, map by J. Wooldridge (https://commons.wikimedia.org/wiki/File:Map13.jpg, access date: 14.08.2019)

As St. Paul visited Pisidian Antioch and preached there, Pisidian Antioch is considered one of the more important cities for Christianity, a pilgrimage site. After Christianity spread in the city, its social life and physical layout started to change. One of the indications of this change was the construction of new churches in and around the city. So far there have been five churches found during excavations. Four were located within the fortification walls while one was found within the sanctuary of Mên. The churches found within the boundaries of the fortification wall can be discussed in chronological order.

[368] Ramsay 1892: 74-76.
[369] Ramsay 1892: 92-94.

Taşlıalan notes that a church was constructed on the site of the ruined synagogue to honor the memory of St. Paul.[370] Today, the remnants of the church of St. Paul (Figure 3.49) are thought to be the church built on the site of the synagogue. Therefore, the first and earliest church constructed at the site was the church of St. Paul, located in the eastern part of the city, close to the fortification walls.



Figure 3.49. Pisidian Antioch, church of St. Paul, as seen from the south, 2018

The church has a basilical plan with a nave and two aisles, preceded by a double narthex divided by an internal colonnade on the west (Figure 3.50).[371] The nave is divided by aisles with a stylobate and hexagonal column bases with 13 columns on each side. There were different entrances to the church from different sides; two on the south; three on the north; and three on the west side. The entrances on the north led to a paved courtyard surrounded by an L-shaped portico. There was also a room in the middle of the courtyard, in front of the entrance, and this is interpreted as a baptistery by Taşlıalan. Today, only a section of a wall on the southwest side is *in*

[370] Taşlıalan 1997: 240.
[371] Taşlıalan 1997: 225; Mitchell and Waelkens 1998: 215.

situ.[372] There were also other structures, including a rectangular cistern, on the south side adjoining the church (Figure 3.51).[373]



Figure 3.50. Pisidian Antioch, church of St. Paul, as seen from the west (top); view of the apsis (below), 2018

[372] Taşlıalan 1997: 223-235; Mitchell and Waelkens 1998: 214-217.
[373] Mitchell and Waelkens 1998: 217.

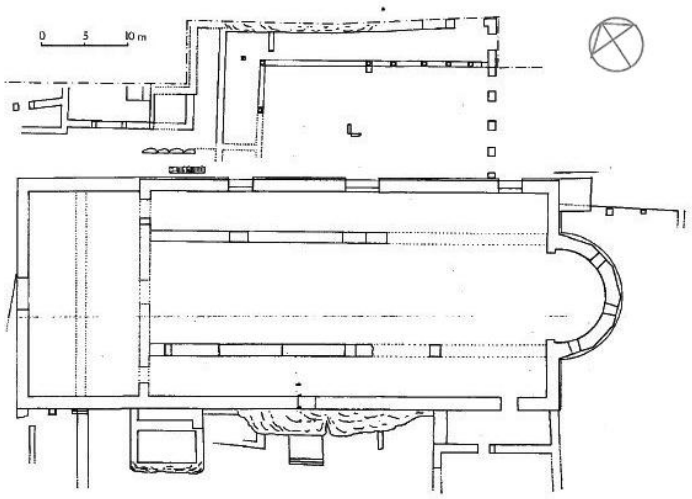


Figure 3.51. Pisidian Antioch, church of St. Paul, plan (Taşlıalan 1997: 241)

The floor of the church was covered with mosaics (*opus alexandrinum*) and there were four Greek inscriptions in the center. One of the inscriptions gave reference to Optimus, the representative bishop of the city in the Council of Constantinople in 381 (Figure 3.52). Thanks to this inscription, the church is precisely dated to the 4th century and is one of only two churches that can be precisely dated to that century in all Asia Minor.[374] In addition to its rarity in terms of its construction date, the church of St. Paul is also important for being the seat of metropolitan bishop at Antioch, the most senior ecclesiastical official in the province of Pisidia. It is also the largest church so far recorded in Pisidia.[375]

[374] Taşlıalan 1997: 229-231; Mitchell and Waelkens 1998: 213. The other church is the church of St. Babylas at Daphne: Mitchell and Waelkens 1998: 217.
[375] Mitchell and Waelkens 1998: 217.



Figure 3.52. Pisidian Antioch, mosaic inscription found in the church (*Pisidia Antiokheia* 2018: 26)

The next church to be found in Pisidian Antioch was the central church (Figure 3.53). This was located in the city center, on the west side of the *Cardo Maximus*, opposite the Platea Tiberia. It was first excavated by Robinson, who defined it as a Byzantian church with a Latin cross plan.[376] However, later excavations proved that the central church had also a basilical plan, with one nave and two aisles, which was constructed during the 5th century (Figure 3.54).[377] Its location (in front of the Platea Tiberia) indicates that this area continued to be an essential public space also in later periods.

There are two other churches, the "northern" church and the church on the Aeudilicus Hill, both found during excavations and both dated to the 6th century CE.[378] As the name suggests, the northern church[379] is located in the northern part of the city, near the nymphaeum; it also has basilical plan with three naves (Figure 3.55). The church on the Aeudilicus Hill is located on the north side of the Imperial Sanctuary, to the east of *Cardo Maximus*, where the nymphaeum is to be found. The church was originally connected to *Cardo Maximus* by a narrow street, with each side of the street

[376] Robinson 1924: 443.
[377] Taşlıalan 1991: 47; Özhanlı 2013: 19.
[378] Harmankaya and Gümüş 2006: 149; Özhanlı 2017: 97; Özhanlı 2018: 23.
[379] Data on this 'northern' church is rather limited.

being used for burials in later periods. Two graves were also found on the northern side of the church next to the outer wall of the nave. The church has a cruciform plan with three naves, three apses and a narthex (Figure 3.56); it was constructed from stone masonry, using small pieces of marble from Imperial times and rubble (Figure 3.57). The church was used until the 12th century.[380]



Figure 3.53. Pisidian Antioch, the central church, 2017

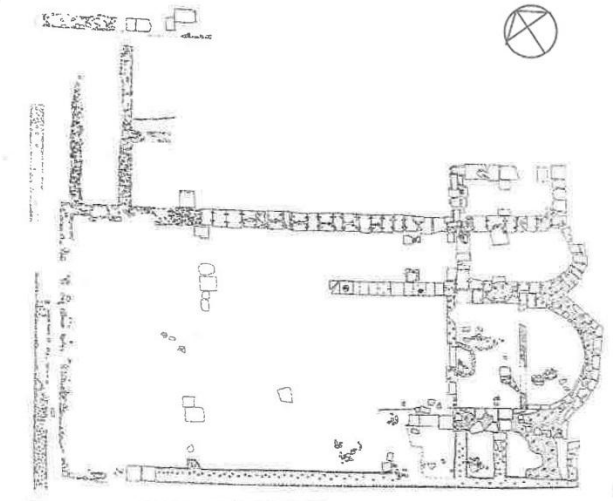


Figure 3.54. Pisidian Antioch, the central church, plan (Özhanlı 2013: 19)

[380] Özhanlı 2017: 95-97.



Figure 3.55. Pisidian Antioch, the ‘northern’ church, aerial view (*Pisidia Antiokheia* 2018: 23)

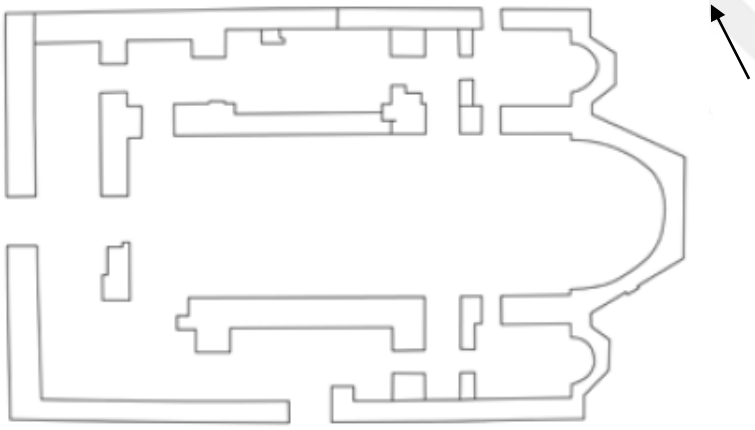


Figure 3.56. Pisidian Antioch, the church on the Aedilicus Hill, plan (Özhanlı 2017: 95)



Figure 3.57. Pisidian Antioch, the church on the Aedilicus Hill, as seen from the east (Özhanlı 2017: 98)

The Bath Building

The so-called "bath building" is located to the northwest of the city (Figure 3.58). It is surrounded by the fortification wall to the north and west, with the church to the east. Data on the bath building are limited and its function has been debated (Figure 3.59). According to Taşlıalan, the building is dated to the 1st century BCE or 1st century CE.[381] The common assumption considering the function of the building was that it was a bath complex, because of the firm finds of pipes bringing water to the building from the nymphaeum.[382] However, recent excavations have led to new questions about its function. Accordingly, the remnants previously identified as belonging to a bath complex are now thought to be the foundations of a structure built to take advantage of the gradient at this part of the city.[383]

[381] Taşlıalan 1994: 267.
[382] Harmankaya and Gümüş 2006: 147; Mitchell and Waelkens 1998: 199.
[383] Özhanlı 2013a: 19.



Figure 3.58. Pisidian Antioch, the so-called ‘bath building’ from the east, 2017



Figure 3.59. Pisidian Antioch, the so-called ‘bath building’, aerial view (*Pisidia Antiokheia* 2018: 24)

Other Structures

Apart from the buildings mentioned above, and now subjected to detailed studies by scholars, several other structures have been excavated recently. The first is the stadium, located beyond the fortification wall in the northwest part of the city (Figure 3.60). Taşlıalan, who attributes its construction to the Hellenistic period, has provided approximations of its dimensions;[384] Further results are awaited from the excavations. Another building is the *quadriburgia* recently discovered by GPR survey and suggested as a Late Roman structure from the period of Diocletian. The area is a military one with towers and other buildings for soldiers.[385]



Figure 3.60. Pisidian Antioch, stadium (*Pisidia Antiokheia* 2018: 27)

There is also a structure to the northwest of the central church that might have been used as a *bouleuterion* and later converted into a small reservoir for distributing water to the city.[386]

Another building to the west of the square in front of the nymphaeum was excavated by Mehmet Özhanlı and defined as a house with an atrium (Figure 3.61). Its entrance

[384] Taşlıalan 1991: 33.
[385] Balkaya *et al.* 2018: 298.
[386] Özhanlı 2011: 82-92.

was located between the shops to the east of the square, south of the nymphaeum. This house has several rooms with different functions, e.g. a small bath unit, cistern, and storage room.[387]



Figure 3.61. Pisidian Antioch, the house with an atrium, aerial view (Pisidia Antiokheia 2018: 27)

3.4.2. The Present-day Town of Yalvaç

As indicated earlier, the modern town of Yalvaç is historically, socially, and geographically connected to Pisidian Antioch; this area was also used in antiquity as a rural settlement and become permanent after the 11th century.[388] During the 14th century, Yalvaç was to become one of the largest of Hamidoğulları's cities. Ramsay interpreted from its layout that the town shrank in size during the 19th century, with the settlement area now being located next to the archaeological site and mainly denser to the north (Figure 3.55).[389] From the maps of the 1960s, Yalvaç began to expand

[387] Özhanlı, as cited in *Pisidia Antiokheia* 2018: 16-17.
[388] This information is provided by Mehmet Özhanlı, currently responsible for the Pisidian Antioch excavations, during a personal interview conducted by the author on 25.03.2019.
[389] Ramsay 1926: 110.

southwards in a limited way and today the development of the town continues to the south (Figure 3.56). This development can also be traced by the differences in the types of building structures and their distribution within Yalvaç (Appendix E). Accordingly, the traditional structures were mainly located on the northern side of the town while there are new structures to the south. Moreover, the monumental structures from the Seljukid and Ottoman periods were located to the north, in the *mahalle* of Pazar. This district was also the center of the city, where specific markets for the shops of traditional handcrafts, such as *Abacılar, Terziler, Tabakcılar, Leblebiciler, Yemeniciler* were located.

A number of buildings were constructed in the city and the materials of ancient buildings have been reused as spolia in the new constructions (Figure 3.57). These physical traces of the old city can be followed through the modern town even today. One of the outstanding examples using spolia in Yalvaç is the Devlethan Mosque (Figure 3.58), built in 1563, located in the city center, across Çınaraltı, the main square of the city (Figure 3.59).[390] Other materials taken from the site and reused in the town can be detected in several individual houses, and any inscribed stones found have been studied by scholars such as Levick, Sterret and Ramsay over the centuries; some of the inscriptions give specific details on the history of Pisidian Antioch.[391] Since the town has been continuously occupied, it has a valuable architectural context in terms of later periods. There are public buildings as well as traditional houses (and modern structures) belonging to the Republican period. The traditional houses are mainly located in the historical districts of Yalvaç, as at Kaş and Görgü (Figure 3.57).[392] These districts represent organic plan layouts, shaped around a mosque, which is a typical feature of old Turkish cities.[393] Besides the civic architecture, there are also public buildings, e.g. the mosques and a bath building in the town. In addition, the town also

[390] Sami 2012: 206.
[391] For some of the published inscriptions found in Yalvaç, see Levick 1967.
[392] For the architectural characteristics of the traditional houses in Yalvaç, see Karpuz 1998; Akkan 2005.
[393] Karpuz 1998: 213.

has a leather factory and chimneys from the Republican period (Figure 3.66).[394] As a result, Pisidian Antioch and Yalvaç are a continuous whole from the ancient period to contemporary times.

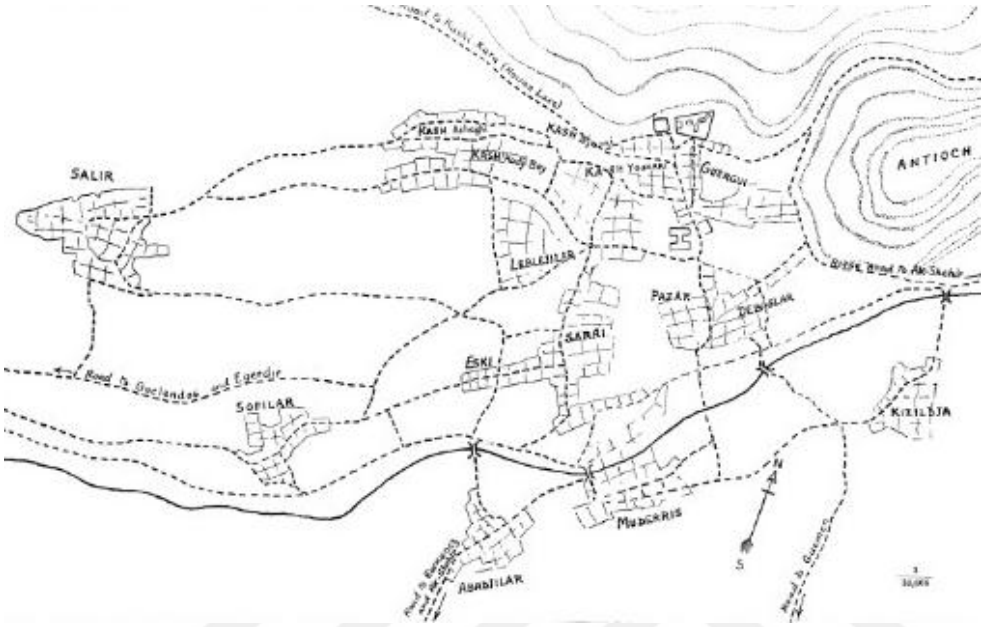


Figure 3.62. Yalvaç, distribution of districts in the 1920s (Ramsay 1926: 101)



Figure 3.63. Yalvaç in 1960 (HGM)

[394] For more information on the historical buildings of Yalvaç, see Isparta Valiliği 2010: 225- 351.



Figure 3.64. Yalvaç, Kaş District, *spolia* used in the construction of village houses, 2019



Figure 3.65. Yalvaç, Devlethan Mosque, 2018

The historical and spatial characteristics of the town, together with its intangible values, e.g. its handcrafts, myths, traditions and local food, all add value to the town.[395] The municipality also recognizes these values and the need to protect them. For instance, it has joined organizations such as the Union of Historical Towns[396] and Cittaslow,[397] and tries to increase the awareness of the town and Pisidian Antioch. Moreover, it arranges social events and assists several studies on the values of the site.[398] It has also prepared a conservation plan in 2019, according to which there are 30 conservation areas (Appendix F) within the borders of the town.[399] This plan provides decisions on three main subjects: historical buildings within the area under protection; construction of new buildings within the conservation area; and new buildings to be constructed in adjacent areas.[400]

[395] For more information on intangible values of the site, see below, Chapter 4, part 4.1.2.

[396] Tarihi Kentler Birliği. This is an organization aimed at the collaboration of municipalities of historical towns to ensure the protection of natural, cultural and historical heritage in these towns: Union of Historical Towns (n.d.), retrieved from: http://www.tarihikentlerbirligi.org/english/, access date: 21.12.2019.

[397] Modern living standards focus on consumption-oriented societies and lead to an increase in the pace of life. In this sense, designing the cities according to these standards has resulted in unsustainable developments – such as air pollution, 'junk food', and traffic problems. Cittaslow is a movement that strives to combat these issues and supports sustainable, productive towns, where people enjoy more 'civilized' living conditions: Cittaslow Türkiye (n.d.), retrieved from: https://cittaslowturkiye.org/#uluslararasi, access date: 21.12.2019. Apart from Yalvaç, there are 17 towns which are part of the Cittaslow movement in Turkey – Akyaka, Eğirdir, Gökçeada, Gerze, Göynük, Halfeti, Mudurnu, Perşembe, Şavşat, Seferihisar, Taraklı, Uzundere, Vize, and Yenipazar: Cittaslow Türkiye: Şehirler (n.d.), retrieved from https://cittaslowturkiye.org/#uluslararasi, access date: 21.12.2019. There are many studies on the impact of this movement on Yalvaç and tourism. For more information, see Çolak 2019; Özmen and Can 2017; Kılınç *et al*. 2019.

[398] These studies focus on publications, media, and events to increase knowledge of the site; for more information, see Yavuz 2015; Öncü 2013.

[399] These conservation areas are defined by the Antalya Regional Conservation Council of Cultural Properties according to decision No. 537 of 16.04.2012: *Yalvaç Koruma Alanları Uygulama İmar Planı ve 1/1000 Ölçekli Uygulama İmar Planı Değişikliği Raporu* 2017: 33.

[400]Municipality of Yalvaç 2017: 4.

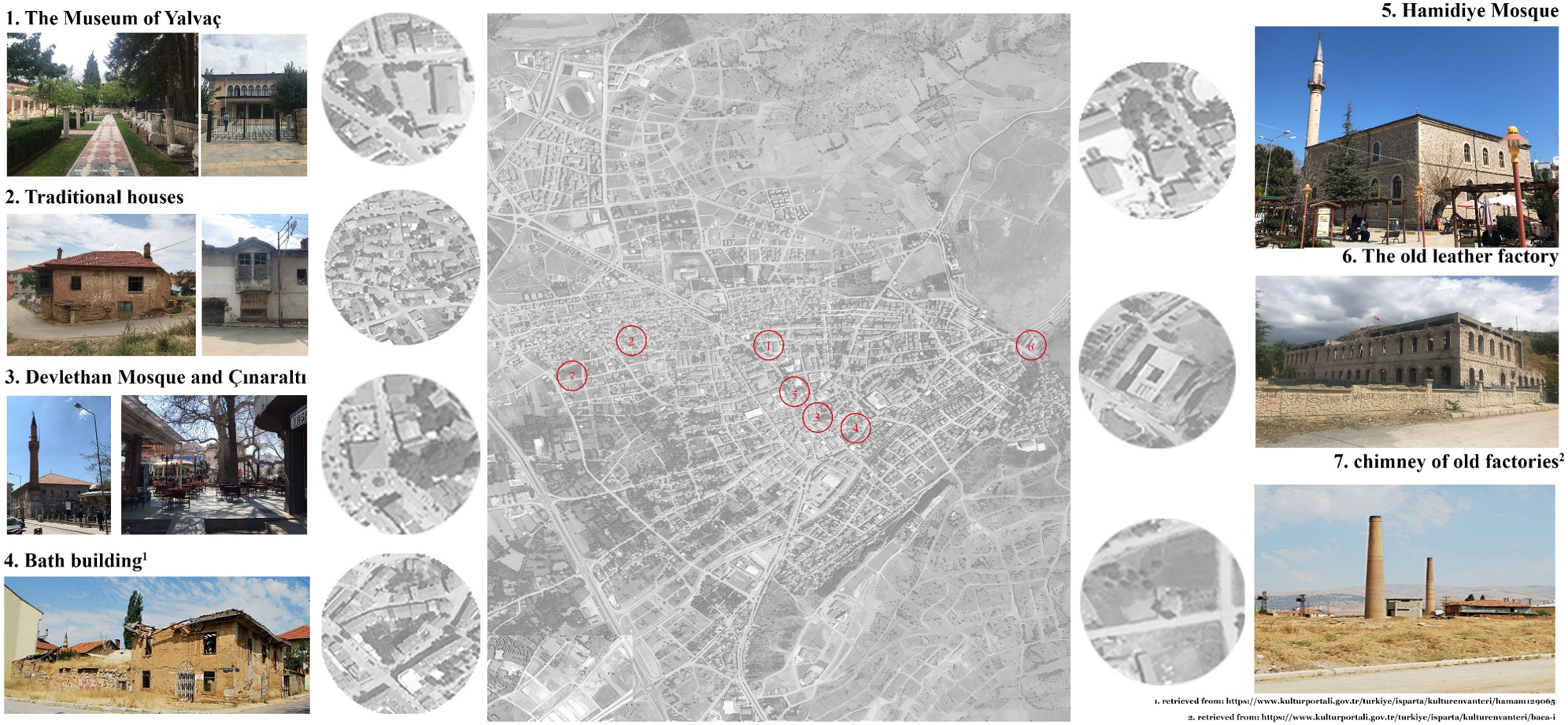


Figure 3.66. Yalvaç and its historically important buildings



Figure 3.67. Yalvaç, the main square (Çınaraltı), 2018

3.4.3. The Museum of Yalvaç

The archaeological finds from in and around Yalvaç are exhibited today in Yalvaç's museum (Figure 3.60). Although constructed in 1966, the finds have only been exhibited since 2000.[401] The decorative stones and mosaics belonging to the Roman period are arranged (Figure 3.61) around the outside of the museum, while inside there are four sections: Prehistoric, Classical, Ethnographic material (Figure 3.62), and associations to St. Paul (Figure 3.63). However, the main exhibited findings belong to Pisidian Antioch and the sanctuary of Mên, e.g. fragments from the *Res Gestae* and dedicated statues and figurines (Figure 3.64).

[401] Kültür ve Turizm Bakanlığı (3) (n.d.), retrieved from: https://isparta.ktb.gov.tr/TR-70959/yalvac-muzesi.html, access date: 10.08.2019.



Figure 3.68. Yalvaç, Çarşı District, Yalvaç Museum, 2019

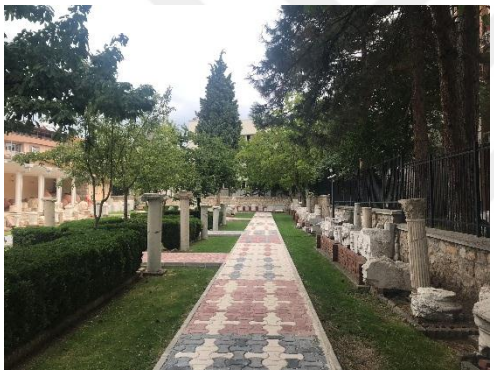




Figure 3.69. Yalvaç Museum, exterior exhibits, 2019

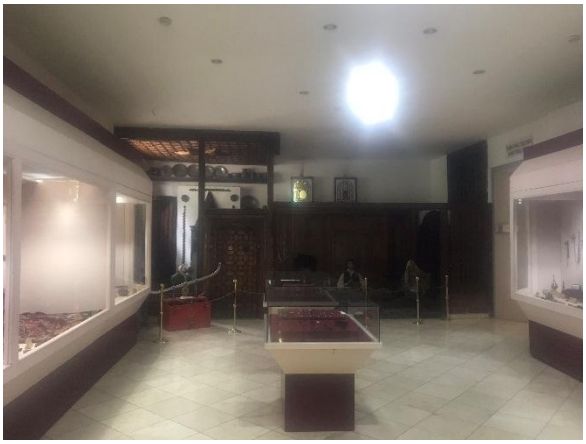


Figure 3.70. Yalvaç Museum, the ethnography section, 2019

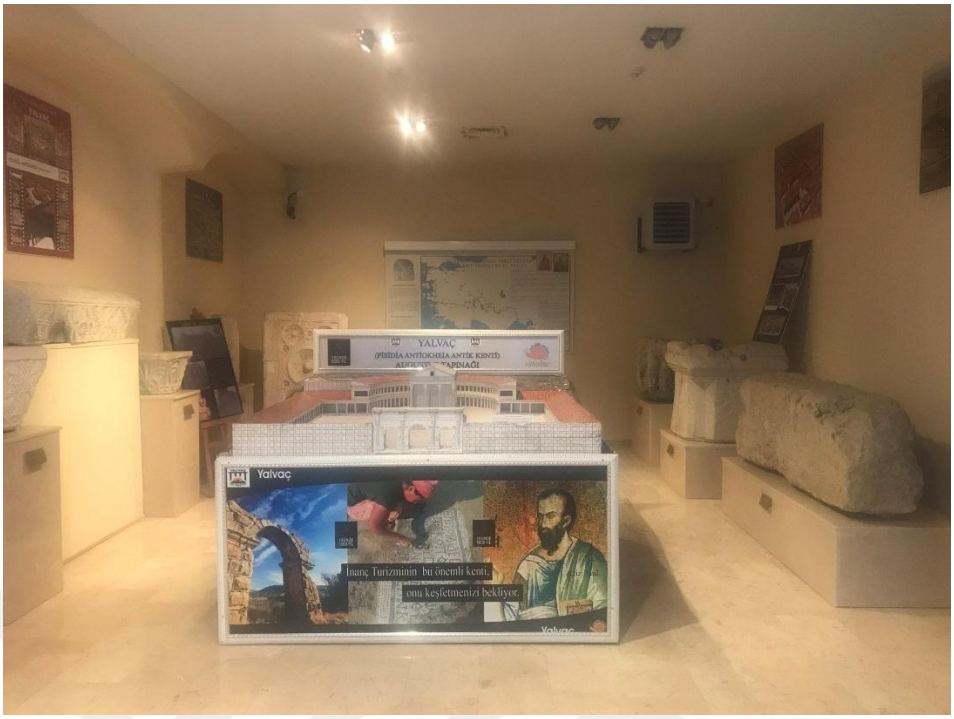


Figure 3.71. Yalvaç Museum, display of the remnants in association with St. Paul, 2019



Figure 3.72. Yalvaç Museum, Classical antiquities on display, 2019

3.5. Interim Evaluations

This chapter has looked at characteristics enabling us to understand the significance of the site and detect its tangible and intangible values, setting a basis for suggestions regarding the interpretation and presentation of the archaeological site. To this end, the history of Pisidian Antioch and the characteristics of the archaeological site, together with its surroundings, are examined.

There are two main characteristics of Pisidian Antioch that differentiate the city from its contemporaries and give it special importance: the *Res Gestae* inscription, and the church linked to St. Paul. The *Res Gestae* provides archaeological evidence and information on the history of the Roman Empire; the church linked to St. Paul provides invaluable architectural evidence of 4th century churches. Of course, the historical events associated with the church make it one of the most significant sites for Christianity.

In addition to these two characteristics, the history and physical features of the site create connections with other cities and locations. These connections form a physical and intellectual network, to differing degrees, which should be highlighted. For instance, the *Res Gestae* inscription forms a connection between Roma and two other Galatian cities: Ancyra and Apollonia. It also forms a connection with the Imperial Sanctuary.

The other example is the church linked to St. Paul, and the route followed by the Apostle forms a connection with the other cities he visited. All these cities are significant for Christianity and form a network much revered by today's pilgrims and recreational walkers. Moreover, the cities colonized by the Roman Empire in the 1st century CE also form a connection. These three examples create, in turn, networks on a larger scale that concern the whole region.

There are also other connections within the territory of Pisidian Antioch forms a landscape from antiquity till today (Figure 3.73). The village of Hisarardı, used as a residential area by the aristocracy in Antiquity, was located on the east side of Pisidian

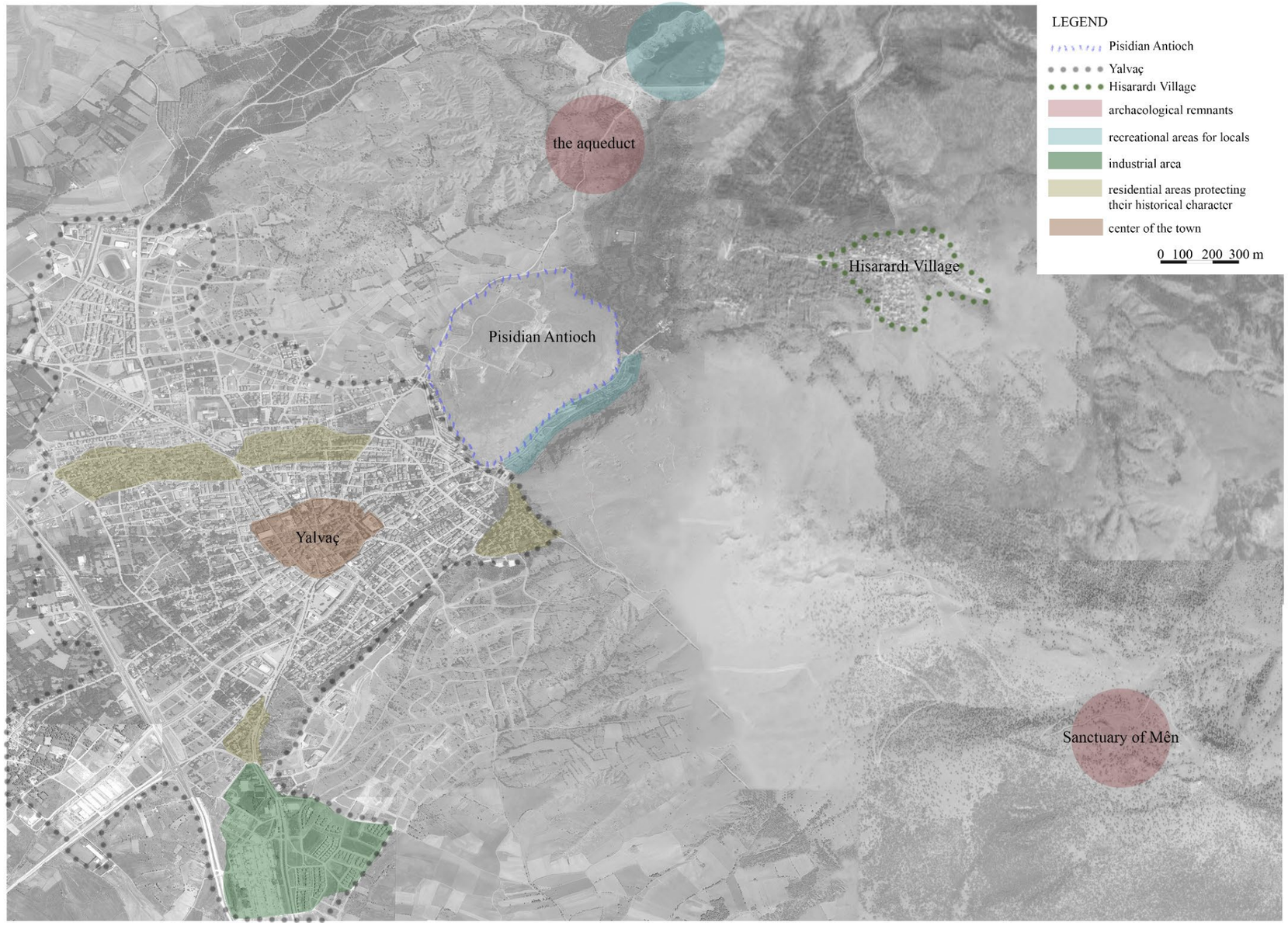


Figure 3.73. Pisidian Antioch and its surroundings (developed by the author on the base map by HGM)

Antioch.[402] The sanctuary of Mên is located on a hill on the southern side of the archaeological site, while Yalvaç is located on its west side. All these sites have strong connections with each other. For instance, Yalvaç has both a physical and cultural relationship with Pisidian Antioch, while also being emphasized the integration of different religions in one location. The relationship with the sanctuary of Mên, on the other hand, has continued since Pisidian Antioch was founded. Their coexistence with the sense of the surroundings, and natural elements (mountains, plains and rivers), makes for a rich cultural backdrop, with dramatic, picturesque views. Therefore this "coexistence", in the widest sense, and the possibility of the integration of these two places physically and socially (e.g. the spolia, the museum, and the existing social interplays) should be considered as a network that can be highlighted during any interpretation.

[402] For more information on Hisarardı village and its socio-cultural characteristics, see: Kaya 2017.

CHAPTER 4

EVALUATION OF PISIDIAN ANTIOCH AND YALVAÇ

In the previous chapter, the geographical features of Pisidian Antioch, its history and physical layout of the archaeological site and its surroundings are examined. According to this, the site has two distinctive characters in terms of Roman history and Christianity, and these characteristics make the site unique. In this chapter, the main aim is the evaluation of the site and detection of its values, problems and threats to it. Therefore, this section focuses on two main parts: understanding the current situation of the site; and its evaluation. In the first, ways for the interpretation of the characteristics of the site and its current situation will be examined, to provide information for a better evaluation of the site. As a result, the first part will examine three main subjects: interpretation of the *Res Gestae* in Rome and Ankyra; faith tourism in Turkey and its relationship with Pisidian Antioch; and the present situation of the site, i.e. its accessibility, interpretation and presentation situation, current conservation status, and the socio-economic features of Yalvaç. After examination of these features, the values and potentials of the site, and the threats to it, will be examined in order to provide proposals for the interpretation and presentation of Pisidian Antioch and its environs.

4.1. Evaluation of the Current Situation

4.1.1. Accessibility

The site is accessible by using the secondary roads coming from Eğirdir or Uluborlu, which are connected to the main highway (D-650) on the east. Alternatively, the site is also accessible by a secondary road connecting the site to the main highway (D-300), which extends to Afyonkarahisar and Konya. Although the site is not situated on the main highways, it is easily accessible by private vehicles. Nevertheless, there

are limited alternatives in terms of public transportation. The most frequent links are the buses to Isparta, which constitute the main transportation facility for the residents of Yalvaç. There are also other buses connecting Yalvaç to larger cities, such as Ankara and Antalya, but only one or two of them run daily.

Yalvaç is also accessible using the airport located between Isparta and Burdur: it is 100 km from Yalvaç and there are only shuttle buses in terms of public transportation that link the airport to the city centers of Burdur and Isparta. Therefore, considering all the alternative public transport facilities, whatever means is chosen, people have to take buses from Isparta to reach Yalvaç. Considering the frequency of the buses, this creates problems for those wishing to visit the archaeological site.

The physical integration of Yalvaç and Pisidian Antioch is mentioned in earlier chapters, and getting from one to the other now is no longer difficult. However, the other sites around Pisidian Antioch, such as the village of Hisarardı village and the sanctuary of Mên, are more challenging to visit. Hisarardı is linked via a narrow dirt road hardly wide enough for two cars to pass. The sanctuary of Mên can be reached on foot or by car, although the way is neither easy nor particularly comfortable. Despite the ease of getting to the site, there is no parking for vehicles. Since the road leading to the Pisidian Antioch is wide enough for two cars to pass, visitors currently use the road near the entrance of the archaeological site for parking.

Inside the archeological site accessibility is problematic. Considering the topography, there is a level difference between the east and west sectors. This level difference creates problems for those with mobility problems and the elderly. Unfortunately, this was not taken into account when the visitor route at the archaeological site was planned initially (Figure 4.1). In addition, there is no area set aside to sit and rest and, considering the size of the site, the lack of such facilities is a drawback, especially for those with children, the elderly, and those with special needs.



Figure 4.1. Pisidian Antioch, entrance to the site, with steps designed for visitors, 2019

4.1.2. Socio-economic Features of Yalvaç

In the previous chapters, the importance of the integration of local residents and their contribution to the process of interpretation is emphasized. Therefore, understanding the social-cultural and economic characteristics of the town is crucial before taking any decisions to do with the town and its population when it comes to proposing suggestions for the integration of local people in the interpretation process. Therefore, this section will investigate these characteristics so as to be able to evaluate the relationships between the archaeological site and town accurately.

According to *Batı Akdeniz Kalkınma Ajansı*, the population of Yalvaç is approximately 47,600, and the numbers have been gradually decreasing since the 1980s.[403] The main reasons behind this migration from the town are the economic

[403] Batı Akdeniz Kalkınma Ajansı 2014a: 2-31.

situation, the search for better living standards, and the lack of educational opportunities in the town. This migration has become almost irreversible now, especially if young people continue to leave the town for schooling and training.[404] Besides this migration, the population of the town also changes according to the seasons: students studying at the *Yalvaç Meslek Yüksekokulu* come during the school term times, while seasonal workers come during the summer.[405]

The economy of the town mostly relies on agriculture and animal husbandry. According to the Isparta Directorate of Provincial Agriculture and Forestry (Isparta İl Tarım ve Orman Müdürlüğü) approximately one in four in the town are involved in agriculture.[406] The agricultural products of the town are mainly fruit (apricots, apples and grapes predominantly), crops and vegetables. These agricultural products differentiate the town from the south of Isparta, where roses and lavender are the main products. In recent years, agricultural activities, especially rose and lavender growing, have become an important source of touristic activities, especially at harvesting festivals. Many people visit the city of Isparta and Burdur to attend these festivals and visit cultural heritage sites. During harvesting seasons, tour companies provide trips to several destinations, e.g. Lake Eğirdir, Lake Salda, the archaeological museums at Burdur and Sagalassos, etc. Despite the importance of Yalvaç, and its closeness to Eğirdir, Yalvaç is overlooked.[407]

Apart from agriculture, Yalvaç is relatively important for animal husbandry, and this represents one of the most common economic activities in Yalvaç compared to other districts.[408] This statistic probably relates to the local leather industry, with the city

[404] Çetin 2003: 18.
[405] Çetin 2003: 18.
[406] Isparta Directorate of Provincial Agriculture and Forestry n.d.
[407] There are also other festivals that include Yalvaç and other districts of Isparta, but they do not attract much attention from the residents of other cities – unlike the rose and lavender festivals. For more information on these festivals, see Göde and Yiğit 2017.
[408] Batı Akdeniz Kalkınma Ajansı 2014b: 43-48.

center and Yalvaç featuring as leading districts for the production of leather.[409] Leather is mainly produced in *Tabakhane* Avenue, in a newly constructed, small industrial area, located in the southern part of the city. It is produced by both traditional handcrafting and modern techniques. However, the traditional production techniques are gradually decreasing.[410]

Apart from leather production, there are other traditional handcrafting techniques that are on the point of extinction it seems. These include the manufacture of felt, saddlery, carriage equipment, carpet making, copper-work, and certain weaving techniques.[411] This local craftsmanship were part of the *Ahi* tradition, with specific market buildings in the city center: these employ only craftsmen and some, happily, still remain.

These traditional production techniques were, and are, an important part of life and represent the culture of Yalvaç. As well as features of the local economy, there are also other activities representing the culture of Yalvaç. For example, bread-making is a communal activity in the town, shaping the city's layout with the ovens that were used by the women of the districts.[412]

4.1.3. Interpretation and Presentation Approaches

In this section, the current interpretation and presentation approaches of the archaeological site and the museum of Yalvaç will be examined, based on the theoretical framework outlined in Chapter 2. In addition, the interpretation and presentation of the *Res Gestae* in Rome, Ankara, and Pisidian Antioch will also be

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[409] Batı Akdeniz Kalkınma Ajansı 2014a: 33. Özhanlı (as cited in Güler 2015: 60) claims that the production of leather in Yalvaç was an ancient practice and the leather factory was located where the old tannery was in antiquity.

[410] *CNNTürk* 2019, retrieved from https://www.youtube.com/watch?v=WTSHrIu5PZA, access date: 21.12.2019

[411] Güler 2015: 21-23; *CNNTürk* 2019, retrieved from https://www.youtube.com/watch?v=WTSHrIu5PZA, access date: 21.12.2019. For weaving techniques, see Yılmaz and Çatalkaya 2011; Kılıçarslan and Etikan 2018; Kılıçarslan and Etikan 2015.

[412] *CNNTürk* 2019, retrieved from https://www.youtube.com/watch?v=WTSHrIu5PZA, access date: 21.12.2019; Göde 2017. There are also other examples of traditions, and local stories and people who shape daily life in Yalvaç and add even more value to it. Of course, the extent of the latter is too great to include within this present study. For more information on these issues, see Tütüncü 1978; Göde 1997.

examined, in an attempt to understand different approaches to, and perspectives on, the same inscription in different locations – where the physical conditions of the inscriptions differ and historical backgrounds change. In this way, evaluation of the current interpretive approaches will form a basis for the determination of their values, potential, and threats to them – as well as providing proposals at the end.

4.1.3.1. Pisidian Antioch

As previously mentioned, the archaeological site is under the control of the Ministry of Culture and Tourism, and is excavated by Süleyman Demirel University based in Isparta. The site interpretation and presentation strategy is arranged to provide brief information to visitors. Accordingly, the strategy begins by defining the way to the site, and accessibility is advertised by the direction signs erected on the highways. The brown direction signs, used to indicate the location of heritage sites nationwide, show the way to Pisidian Antioch: they clearly locate Pisidian Antioch and lead people to the site (Figure 4.2).



Figure 4.2. An example of a brown direction sign near Denizli
(https://www.yoldakiizler.com/egeakdeniz/afrodisias-yoldan-cikartan-sehir/, access date: 11.10.2019)

The archaeological site is enclosed by fences to ensure its protection (Figure 4.3). There is a single entrance, which is emphasized by the site's signboards. One of these signboards is located near the entrance itself, and another positioned over the gate (Figure, 4.4). The former is an example of the standard application used by the Ministry of Culture and Tourism at archaeological sites (Figure 2.38).



Figure 4.3. Pisidian Antioch, the fences around the site, 2018



Figure 4.4. Pisidian Antioch, information panel prepared according to the 'Regulations Concerning Entrance to Historic Sites and Information and Instruction Panels' (left); the entrance gate to the archaeological site (right), 2018

After entering the site, a resting area with seating and a ticket office welcome the visitor (Figure 4.5).[413] (There is also, oddly, an unused metal detector that makes people curious and question its necessity.) In addition there is also a small information board with a map of the ancient city and explaining the history of the site in Turkish and English. As well as this information panel, the museum prepared a set of booklets explaining Pisidian Antioch, its monuments, the sanctuary of Mên, the Devlethan Mosque, and tales relating to gladiators and the archaeological site (Appendix H). However, the contents of these booklets mainly focus on the archaeological and architectural features of the site, while ignoring their relationships with social life through history. Moreover, visual aids only cover the current situation of these buildings. Therefore, reading these texts does not tend to help visitors imagine or think about the social life and appearance of these places across time.



Figure 4.5. Pisidian Antioch, ticket office and rest area, 2018

The main route is primarily designed to use the ancient street layout, and visitors, on the whole, follow this on the original pavements. The route turns into an earth path in places where the original pavement no longer survives (Figure 4.7). Near the bath building and the church of St. Paul, the path confusingly divides, with no signage.

[413] Visitors have to pay to visit the site, although the amount is quite low.

ST.PAUL CHURCH (GREAT BASILICA)

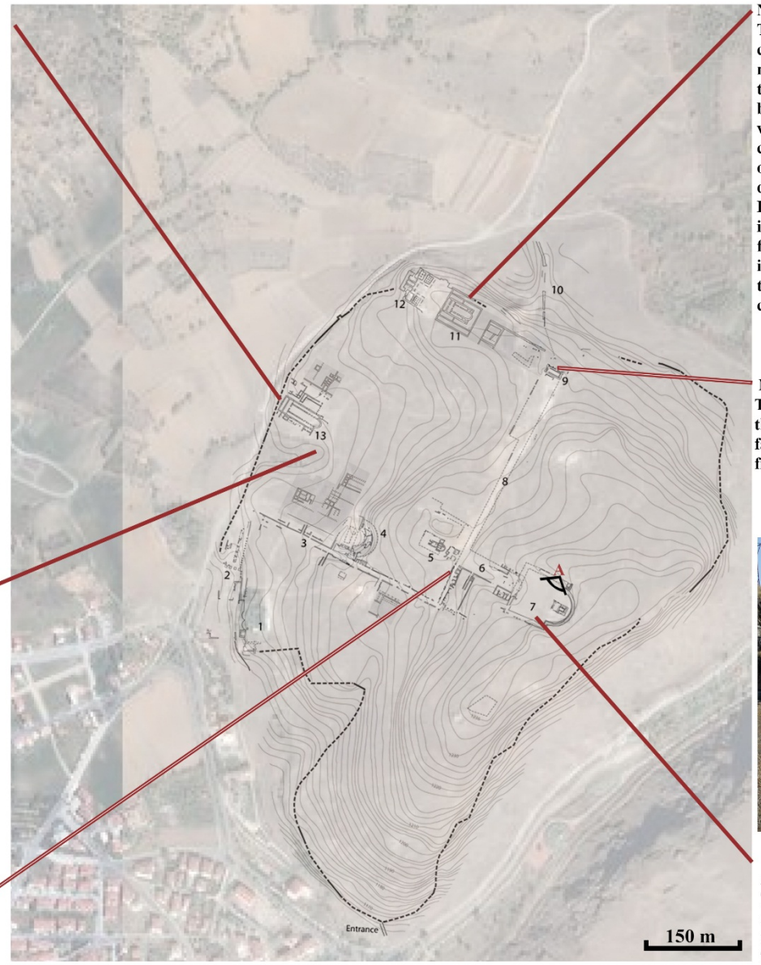
The building reflects all the elements of basilical plan and consists of three naves and a semicircular apse. The exterior surfaceof the apse is encircled with a hexagonal wall. The apse has a diameter of 10.80 m and a depth of 9.20 m. The central nace is seperated from the narrow naves ont he sides by two rows of columns each having 13 columns and these columns rest on hexagonal base. The 27x13m narthex(entrance) on the west of the building, which measures 70x27m, lies in the east-west direction.

The ground of the central nave is composed of red, yellow, white, and black tesserae and is covered with a mosaic decorated with geometric and floral motifs. The name of Archbishop Optimus, represented Antiocheia in the Council of Constantinople in 381 AD and one of the founders of Orthodoxy takes place in an inscription on the mosaic in front of the apse. This name forms a basis for dating the building construction to the late 4th century AD. This date is the beginning date for the monumental churches in Anatolia. Great Basilica of Antiocheia is one of the two earliest examples of Early Christianity churches. The church visible today is the 5th-6th century AD church, which was restored in the late 4th century AD and placed on the 1st floor of the church of Optimus.

St.Paul, regarded as the most famous and efficient missionary of Early Christianity together with St. Pierre, had three visits to Antiocheia between the years 46-62 AD and preached in the synagogue under the foundations ot the current church. He announced Christianity to the world from here. In his preach in the synagogue on the Sabbath, he read texts from Holy Law and writings of the prophet. This is considered as St.Paul's first preach as a missionary.











NORTHERN CHURCH

The basilical plan is on east-west direction and measures 42.00 x 23.50 m icluding the narthex. The church is divided into three naves, and the side naves 4.05 m and the central nace is 10.10 m wide. The main apse is triple facade on the exterior, and semicircle on the interior. The structure is damaged to the level of stylobat. The most intact part is the main apse. In theconstruction of the church, collected blocks are used as wll as local grey stones. The brick paved ground in the north nave is partly, and a very small part of the mosaic floor in the south nave is conserved. The superstructure of the church cannot be determined. In addition to the door giving access from the north, there is another door obtaining passage from the south nave to the apse. In the west of the church, the narthex that is disassembled to the level of foundation and annexed spaces take place.

In the church at least two phases are determined. The annexes built in the north of the church indicate the 2nd phse. However, the column capitals must have been carried to the Northern Church from another building. The church is smaller than Great Basilica in terms of dimensions; however, it is larger than the Central Church. When the construction date of the other two churches, the date of the column capitals, and the architecture of Early Christianity in Antiocheia are considered, the construction date of the Northern Church is the late 6th century AD the earliest.

NYMPHEUM (FOUNTAIN)

The building is a wide "U" shape. It was built to collect water brought by aqueduct and distribute it throughout the city. The building includes a reservoir measuring 27x3 m, ornamented 9m high faccade, and a pool of 27x7 m and 1.5m deep. The monumental fountain (Nymphеum) is dated to the first half of the 1st century AD when city became the capital city and names as Colonia Caesarea.



AUGUSTUS TEMPLE

The temple is built on the sacred area that is located at the highest point of the city after Emperor Augustus and dedicated to him. The foundation of the building is carved from the natural rock. The temple rests on a 2.50 m podium and is accessed from the west facade through a flight of stairs with twelve steps.

The podium of the temple measures 26m x 15m. The construction is a prostylos with four columns in front and Corinthian capitals are used. The antae of the pronaos are not in the form of wall and there is a column at each side. The pronaos is 7.70m long. The cella measures 12.00m x 10.10m and is nearly a square in form. The thickness of the cella walls changes between 1.10m andd 0.7m. The cella wall is encircled by a frieze of scrolled leafs. A garland frieze measuring 0.50m x 10m, which is supported with bucrania, lies over the three-fascia architrave resting on the columns. In the pediment, the geison is plain; the sigma is decorated with palmette motifs and in the central part, there is a window surrounded with egg and bead rows (epiphany). Between the scrolls of the apex actoterium Nike; on the sides acanthus leaves are depicted in high relief.

Behind the temple, there is a two-storey gallery formed by carving the natural rock in semi-circular shape. Doric columns are used in the downstairs while Ionic columns are used in the upper floor. In front of the temple, an area named after the Emperor and measuring 63m x 85m is created. The foundaitons of the porticos taking place in the north and south of the area and approximately 5 m wide can be partially traced. The finds from the inscriptions and decorative works of the structure indicate that the contruction activities continued in the period spanning from the time of Roman Emperor Tiberius to the time of Claudius.

Figure 4.6. Pisidian Antioch, some examples of the information panels and their contents



Figure 4.7. Pisidian Antioch, the beginning of the *Cardo Maximus* and the visitor path, 2018

The visitor route then mainly follows the *Cardo and Decumanus Maximus*, and the remnants of the buildings can be seen along the way (Figure 4.8). Each building is proceeded by an information panel (Figure 4.6), providing a history and basic information (construction date, approximate size and general architectural details). Although these boards give detailed information on the history and architectural characteristics of the buildings, they are challenging in terms of content and legibility. Firstly, they do not provide much in the way of information on the meaning and significance of the buildings, focusing more on the dimensions – information loaded with dimensions and technical terms will confuse the majority of visitors. Second, the information panels usually lack graphic representations, i.e. three-dimensional views of the buildings, two-dimensional technical drawings (plans and elevations), etc.

As indicated earlier, the general signage at the entrance, as well as the information panels located around the archaeological site itself, are the typical applications specified by the Ministry of Culture and Tourism. However, these panels do not emphasize the importance of the site in terms of its content and design. Their location sometimes disturbs the view and the color scheme is also inharmonious; the signs are so reflective on sunny days that the texts are hard to read.

Apart from the building remains, architectural and sculpted elements are also on display at the site, e.g. the stone platforms next to the arch of Hadrian and the theater. On the platform next to the arch of Hadrian (Figure 4.8), fragments of architectural sculpture are on display, giving an idea of the façade of the arch, while the platform next to the theater includes an inscription originally located at the entrance, on the arch leading to the vaulted street (Figure 4.9). These masonry fragments give valuable information on the relevant buildings, inspire, and trigger visitor imagination.



Figure 4.8. Pisidian Antioch, the arch of Hadrian, stone platform, 2018



Figure 4.9. Pisidian Antioch, architectural elements on display near the theater, 2018

Some protective covering has been installed at specific locations; these shelters affect the overall appearance of the site, even from quite a distance: one covers the Hellenistic wall remnants near the square of Tiberius; another protects the rooms of the 'House with Atrium'; and a further one shields a section of the church of St. Paul (north side of the apse) (Figure 4.10).



Figure 4.10. Pisidian Antioch and the protective shelter covering the 'House with an Atrium', 2018

As previously mentioned, the site is currently being excavated. The excavation house is located inside the archaeological site, over the remains of the *quadriburgia* (Figure 4.11).[414] This creates problem in terms of accessibility and conservation, and means that the area where the excavation site is located cannot be reached by visitors.

Overall, it can be said that there are presentation problems that affect visitor understanding of the site (Figure 4.12); it is clear that these arrangements were not considered in terms of an initial presentation project: they are more likely to have been created according to ad hoc decision needs at different times. The major presentation

[414] Özhanlı (as cited in Negiz 2017: 163) states that the excavation team consists of approximately 65 people, together with the workers; it can be estimated that the excavation house serves for ca. 30 people.

issues, such as visitor route, the information panels, etc., should be reconsidered in terms of new interpretive approaches at the site.



Figure 4.11. Pisidian Antioch, the excavation house, 2017

4.1.3.2. The Museum of Yalvaç

As indicated earlier, the museum is located in the Çarşı District and was constructed in 1966 (Figure 3.60). There are exhibits both inside and outside the museum. Stone pieces and mosaics, mostly collected from Pisidian Antioch, and belonging to the Roman period, are exhibited outside, while the more delicate and smaller pieces are displayed in four different rooms (Neolithic period, Classical period, the Ethnography Room, and the St. Paul Room), mainly arranged in chronological order.

On the outside, the stones are placed around a pathway but have no descriptive texts (Figure 4.13). In this sense, visitors receive no information, although these stones shed light on Roman life in Pisidian Antioch. For instance, a stone with a depiction of captured Pisidian is part of the propylon and tells a story as a whole (Figure 4.14).[415]

[415] For information on this stone fragment, see Robinson 1926.

FENCES





ENTRANCE



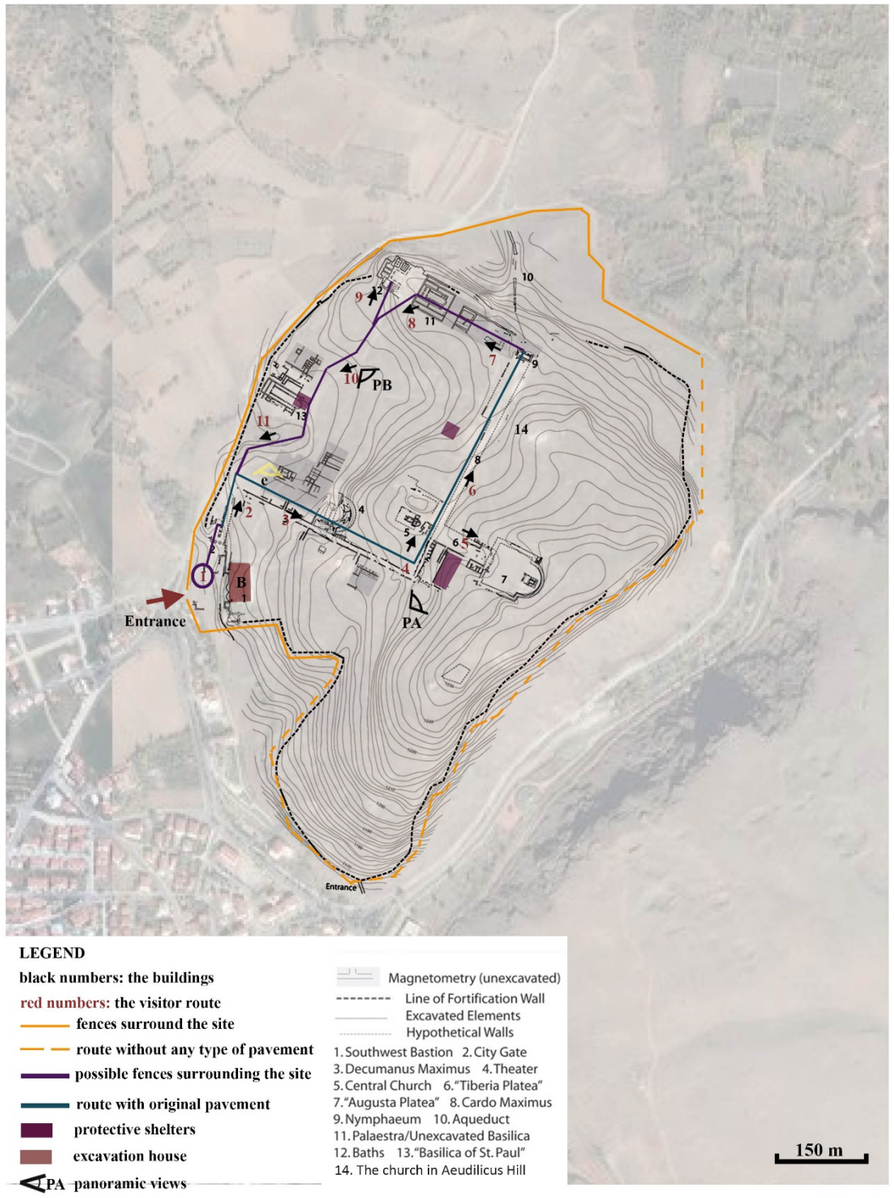
TICKET OFFICE AND ENTRANCE TO THE SITE





EXCAVATION HOUSE





PAVEMENT TYPES





PROTECTIVE SHELTERS



PA



PB

Figure 4.12. Pisidian Antioch, Interpretation issues relating to the site (from Google Earth, as developed by the author)

Moreover, the location of these stones seems to follow no pattern or order, looking like they were simply arranged to fill an available space (Figure 4.15). As well as this lack of interpretation and presentation methods, the conservation of these stones is also an issue in the museum. In their present state, the stones are constantly exposed to atmospheric conditions, which will accelerate their weathering.



Figure 4.13. Yalvaç Museum, outside exhibition area, 2019

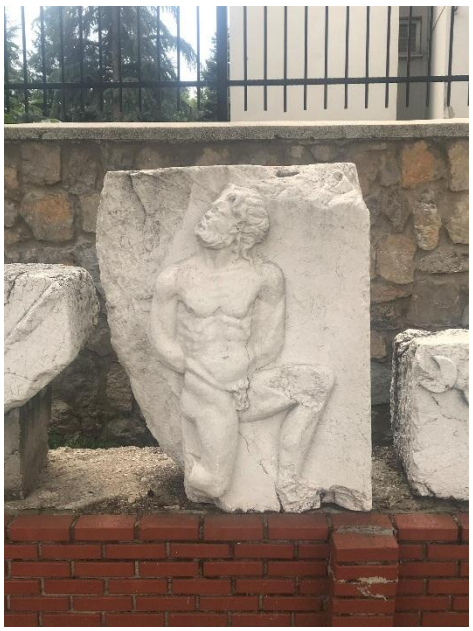


Figure 4.14. Yalvaç Museum, stone block depicting a captured Pisidian, 2019



Figure 4.15. Yalvaç Museum, stone elements exhibited outside, 2019

On the inside, the exhibition is more systematic, and the exhibited pieces have some information on what they are, and their dates (Figure 4.16). However, these explanations are not comprehensive, and do not help connections form between the visitor's imagination and the site's history. The overall effect, alas, is rather monotonous – based on observing, not understanding.

All rooms have this kind of approach to the presentation. For instance, the *Res Gestae* inscription is exhibited in the museum, but the only explanation given is its name, date and its content (Figure 3.71). Likewise, the ethnography room gives no information about the rich traditions, myths, or the craftsmen of Yalvaç. Similarly, the St. Paul Room has a small number of exhibited pieces and some of them are out of context (Figure 4.17-18).[416] For instance, a model of the Imperial Sanctuary is placed in the center of the room (Figure 3.70).

[416] It is known that there are many pieces belong to the Roman and Byzantine period are found in and around the site but await in the storerooms of the Yalvaç Museum. For the pieces from the Roman period, see Robinson 1924; 1926. For the pieces belong to the Byzantine period, see Ruggieri 2004, 2005, and 2006.



Figure 4.16. Yalvaç Museum, St. Paul Room, a stone inscription on display, with its explanation 2019



Figure 4.17. Yalvaç Museum, St. Paul Room, pieces of architectural sculpture with little explanation, 2019

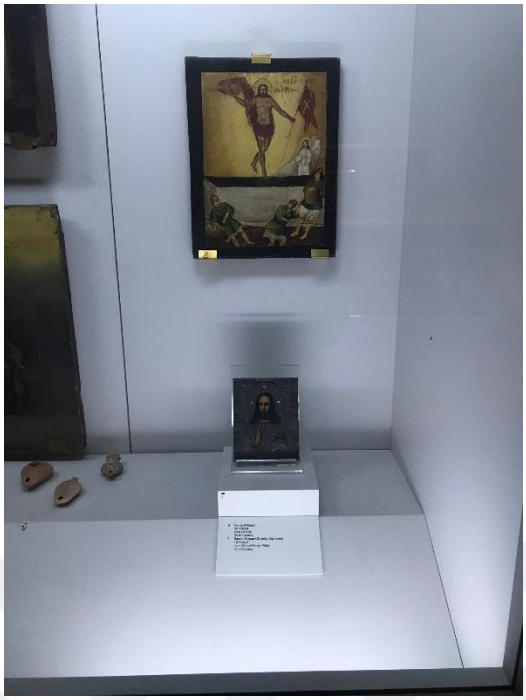


Figure 4.18. Yalvaç Museum, St. Paul Room, pieces from different periods on display, 2019

As a result, the lack of interpretation reduces somewhat the importance of the exhibits within the museum and makes them less legible. Therefore a visit to the museum becomes rather a monotonous experience for three reasons: the disregarding of the rich cultural background and historical material; the confusing grouping of the exhibits; and a general lack of explanation. Moreover there is insufficient space to present properly the contents of the rooms and the contexts are occasionally mixed, as in the case of St. Paul Room. Thus a comprehensive re-interpretation of the museum and presentation of the exhibits are necessary to provide a better experience for visitors.

To sum up, Pisidian Antioch and the Yalvaç Museum are open to visitors and an educated eye can learn many things. However, these sites should also be meaningful to all, both intellectually and physically. Although they are open sites, they do not present fully the remains and exhibits that represent the rich culture and history of Pisidian Antioch. On the one hand, the limited interpretative methods used at these

places fully focus on cognitive methods and disregard hermeneutics. The targeted audience is primarily visitors from outside, while local residents are somewhat neglected. The interviews conducted with locals, and the data obtained on the awareness of students about Yalvaç and Pisidian Antioch, clearly show that they are not included in any interpretive process, and are not even informed about studies conducted within Pisidian Antioch itself.[417] On the other hand, the targeted audience also does not fully appreciate the importance of these two sites, as the presentation methods are poor. In this sense it can be said that the full potential of cognitive methods is not well enough exploited to attract the attention of the targeted audience, while hermeneutics are not considered at all in terms of the presentation of either Pisidian Antioch or the Yalvaç Museum.

4.1.3.3. The *Res Gestae* in Context: Its Interpretation and Presentation in Different Geographical Locations

As indicated in Chapter 3, Augustus was the greatest rhetorician of its time and used both the *Res Gestae Divi Augusti* itself and the physical environment where the inscription was placed as 'Imperial propaganda.' In this sense, Augustus can also be considered a good 'interpreter', understanding himself how the empire was founded and deliberately siting this interpretive text to convey his message to his people in Rome and Galatia. Today, the text is considered as the 'Queen of Inscriptions' and what the text represented was continuously interpreted and used as a tool for propaganda. In this part, how the text is interpreted and represented in Rome, Ankyra, and Pisidian Antioch will be examined to show three different methods of how to present the original lost text, an intact copy, and a fragmental copy.

In Rome the *Res Gestae Divi Augusti* and the area of *Campus Martius*, which includes buildings constructed by Augustus, were considered together and reinterpreted together with *Ara Pacis* on two occasions (Figure 4.19).[418] In the period of Benito

[417] For these statistics, see below, Chapter 4 part 4.1.5.
[418] The *Ara Pacis* (Peace Altar) is a monument commissioned by the Senate to celebrate the *Pax Romana*. It was built in *Campus Martius* (Field of Mars) in Rome: Pérez 2015: 27-28.

Mussolini, the imperial image of Emperor Augustus was used as an 'emblem' to enhance Italian identity.[419] In this context, the pieces of *Ara Pacis* were taken down and relocated in front of the Mausoleum of Augustus inside a pavilion (Figure 4.20). On the wall of the pavilion facing towards the mausoleum the *Res Gestae* were inscribed (Figure 4.21).

In 1996 the construction of a new museum was begun in an attempt to solve the conservation problems affecting the *Ara Pacis* and improve the modern city's image. Richard Meier was commissioned to design the new building (Figure 4.22). Historical references and representations were used in the building and the altar's conservation issues were resolved with technical solutions. The architect ensured that the inscription from the pavilion was retained.[420]



Figure 4.19. Rome, the *Ara Pacis* in the museum (Ufuk Serin 2010)

[419] Pérez 2015: 30.
[420] Strazzulla 2009.



Figure 4.20. Rome, Ara Pacis Museum and the mausoleum of Augustus in the 1960s, aerial view by Riccardo Bianchini, 2019: fig. 7 (https://www.inexhibit.com/mymuseum/ara-pacis-museum-rome-richard-meier/, access date: 28.12.2019)



Figure 4.21. Rome, Ara Pacis Museum, by Vittorio Ballio Morpurgo, 1938 (https://www.khanacademy.org/humanities/ancient-art-civilizations/roman/early-empire/a/ara-pacis, access date: 28.12.2019)

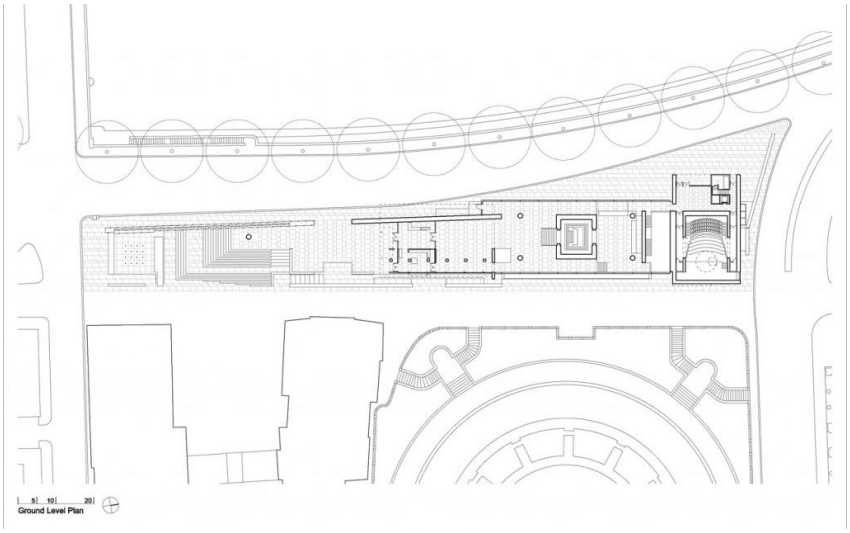


Figure 4.22. Rome, Ara Pacis Museum, ground floor plan (Richard Meier and Partners) (https://www.richardmeier.com/?projects=ara-pacis-museum-2, access date: 28.12.2019)

The full text of *Res Gestae* on the exterior can be read while walking inside, and the exhibition also focuses on the copies – their locations and contents (Figure 4.23). In this sense the relationship between the inscription, its physical layout, and its connection with the remoter lands of the empire, are all reinterpreted and represented to visitors to the *Res Gestae* in Rome.

As mentioned earlier, the copy in Ankyra is the only surviving copy that is nearly intact. The copy was carved on the walls of the temple dedicated to Rome and Augustus.[421] It was located on the acropolis of Ankyra and probably construction started between 15 and 5 BCE and ended before the death of Augustus.[422] The innovative construction style of the temple and the imperial festivals were new to the Galatians and left an effective impression on them.[423] In this context, the temple was at the heart of the city where public life and social gathering occurred.[424] The

[421] Güven 1998.
[422] Akurgal 1990: 18; Kadıoğlu *et al*. 2011: 97. For the most recent and comprehensive source for the temple of Augustus, see Botteri *et al.* 2018.
[423] Kadıoğlu *et al*. 2011: 97-98.
[424] Kadıoğlu *et al*. 2011: 96.

inscription was therefore deliberately carved on the pronaos of this temple as a later addition (Figure 4.24). Considering its size, shape, and color, the inscription was legible for anyone passing through the portico.[425] The temple and its environs have been continuously used for religious purposes since then (Figure 4.25).[426] The temple was first converted into a church,[427] then a mosque adjacent to the temple was constructed in the 15th century.[428]

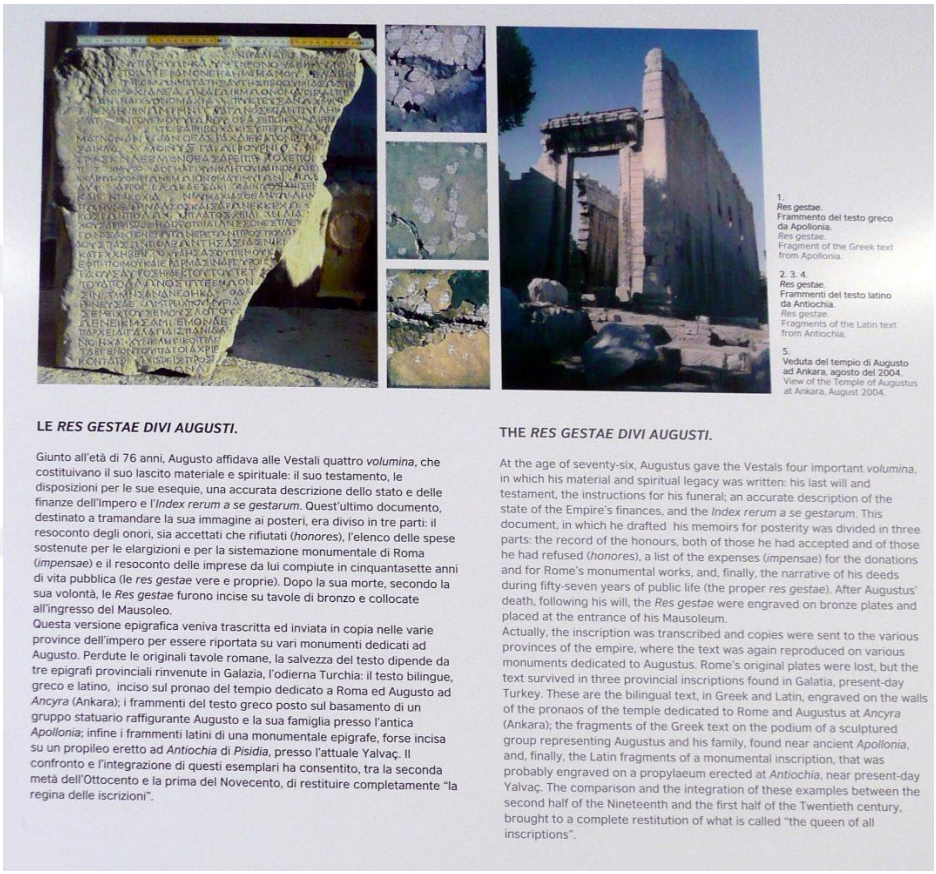


Figure 4.23. Rome, Museum of Ara Pacis, an information panel on copies of the *Res Gestae* (Ufuk Serin 2010)

[425] Kadıoğlu *et al*. 2011: 96.
[426] For more information on the transformation of the church and its surroundings, see Serin 2018.
[427] Serin 2018: 343.
[428] Serin 2018: 368.

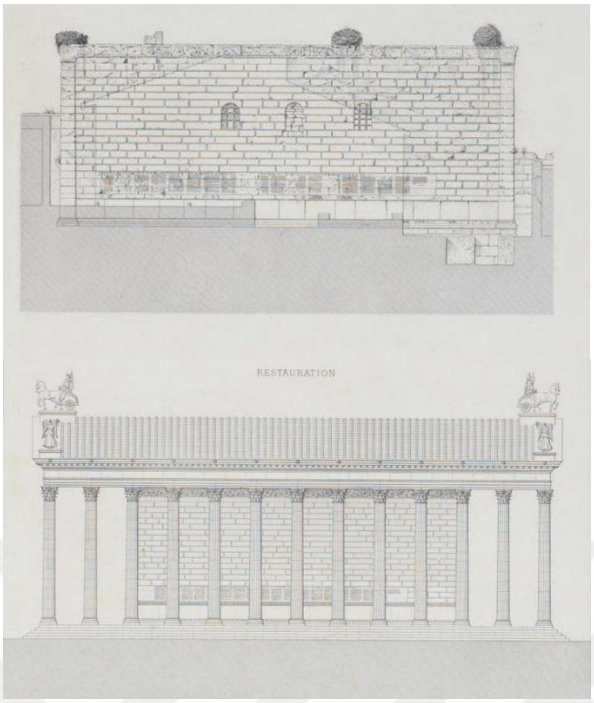


Figure 4.24. Ankyra, the temple of Augustus, south *cella* wall with the inscription (Perrot *et al.* 1862, pl. 23)

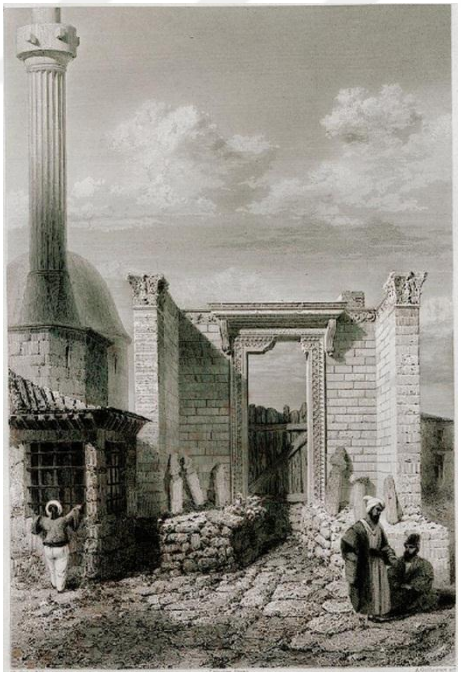


Figure 4.25. Ankara, an engraving of the temple of Augustus (Texier 1839: pl. 64)

Unlike in Rome, political propaganda did not become part of the interpretation method. Following the rediscovery of the inscription, the first excavation took place in the late 19th century. Then the area began to be used as "an open-air *antiquarium*," and it stayed as such until 1938 (Figure 4.26).[429] From the 1940s houses and burials were allowed around the temple site (Figure 4.27).[430] In the 1990s a new project, the Ulus project, ensured its protection and enable it to function better. For this a new square was constructed around the Temple of Augustus. However, the project was canceled in 2006 and the municipality of Ankara applied a new renovation project.[431] This new interpretation process only focused on one feature of the site and emphasized it in such a way that its other characteristics, and the coexistence of different architectural styles over the centuries, were disregarded. In this context, the interpretive decisions created new focal points in the area and thus isolated the temple and overshadowed by the mosque.[432] Today, only an information panel explains the importance of the monument, and many people pass by without even noticing it (Figure 4.28).



Figure 4.26. Ankara, the temple of Augustus used as an *antiquarium* (Serin 2018: 370 [Ankara Posta Kartları ve Belge Fotoğrafları Arşivi 1994: no. 11-04])

[429] Serin 2018: 369.
[430] Serin 2018: 371.
[431] Serin 2018: 374. For more information on the urban conservation project in the area, see Bademli 1992.
[432] Serin 2018: 376.



Figure 4.27. Ankara, the square of Hacı Bayram Veli in the 1960s (Anonym) (Kadıoğlu *et al*. 2011: 78)



Figure 4.28. Ankara, information panel of the temple of Augustus, 2019

As a result, it can be said that the importance of the temple of Augustus and the inscription is not fully represented although the inscription is fully intact. Similarly, lost in its monumentality, the presentation of the copy of the inscription in Pisidian Antioch is also not well exploited. On the one hand there is no trace of physical evidence considering the inscription on the site, and no presentation technique indicates its existence and importance. Conversely, the fragments of the *Res Gestae*

found at Pisidian Antioch and Apollonia are presented in the Museum of Yalvaç. The fragments occupy a corner of the Classical room with only limited explanation of what they are and from where they come. These explanations, however, do provide some information on the inscription and its architectural context, but they do not inspire visitors in any way that could represent Tilden's key principles of interpretation, i.e. any correlation between other sites and the museum of *Ara Pacis* in Rome seems missing.

All in all, as the 'Queen of Inscriptions', the *Res Gestae* shed light on its period and should be considered together with its architectural context. In Rome the importance of the text is appreciated and its relationship to modern times is assessed; the copies in Galatian cities, however, are poorly interpreted and presented. Lack of interpretation and presentation also create a lack of understanding regarding the inscription and related archaeological sites. The inscription, therefore, and how it can be interpreted and embedded in modern life in these Galatian cities should be reconsidered.

4.1.4. Conservation Status of Pisidian Antioch and Yalvaç

In this section, the conservation status of archaeological sites and conservation plan of Yalvaç will be investigated in an attempt to detect the influence of these plans on the interpretation process.

Pisidian Antioch and its environs have a different conservation status. As previously mentioned, the archaeological site and the sanctuary of Mên are 1st-degree archaeological sites, while the eastern and northern parts of the archaeological site are classified as 3rd-degree archaeological sites. In addition, there is an urban archaeological site adjacent to the eastern side of the 1st-degree archaeological site of the sanctuary of Mên (Figure 4.29).

Pisidian Antioch was originally declared a 1st-degree archaeological site by the Antalya Regional Conservation Council in 2003. The same council also defined the boundaries of the 3rd-degree site (Decision no. 5861). Later, the boundaries of the 1st-

and 3rd-degree archaeological sites were revised in 2014 (Decision no. 2393) (Appendix A). In addition, the sanctuary of Mên and its surroundings were also declared as a 1st-degree site in 2010 by the Antalya Regional Conservation Council (Decision no. 4316) (Appendix B). The urban archaeological site was classified as a necropolis and taken under protection in 2016 by the same council (Decision no. 5519) (Appendix C).

Apart from the designations of the 1st- and 3rd-degree archaeological sites, the town of Yalvaç itself mainly protects its historical identity via its monumental buildings and traditional houses. It also includes contemporary public buildings representing the architectural characteristics of the town in this period. In this respect, a conservation plan of the site was prepared in 2019. As indicated earlier, 30 conservation areas have been designated by the Antalya Regional Conservation Council and they usually correspond to specific historical monuments, i.e. the Hamidiye Mosque, Devlethan Mosque, traditional urban fabric, etc. The conservation plan (Appendix D) provides three types of decisions regarding the conservation of historic buildings in these conservation areas, and new building construction decisions in and around them (Figure 4.3). In this sense, despite considerations in terms of the construction of new buildings, and their main spatial characteristics (i.e. height, façade, etc.), the conservation plan mainly disregards the historical layout of the town and makes no conservation decisions regarding traditional houses.[433] Giving a legal conservation status to several areas within the town makes providing a holistic approach to Yalvaç difficult. These regions therefore are not considered as a whole, yet the same decisions apply to each site ignoring their different characteristics.

[433] For more information on the conservation plan, see Appendix G; *Yalvaç Koruma Alanları 1/5000 Ölçekli Nazım İmar Planı ve 1/1000 Ölçekli Uygulama İmar Planı Değişikliği Araştırma Raporu* 2017.

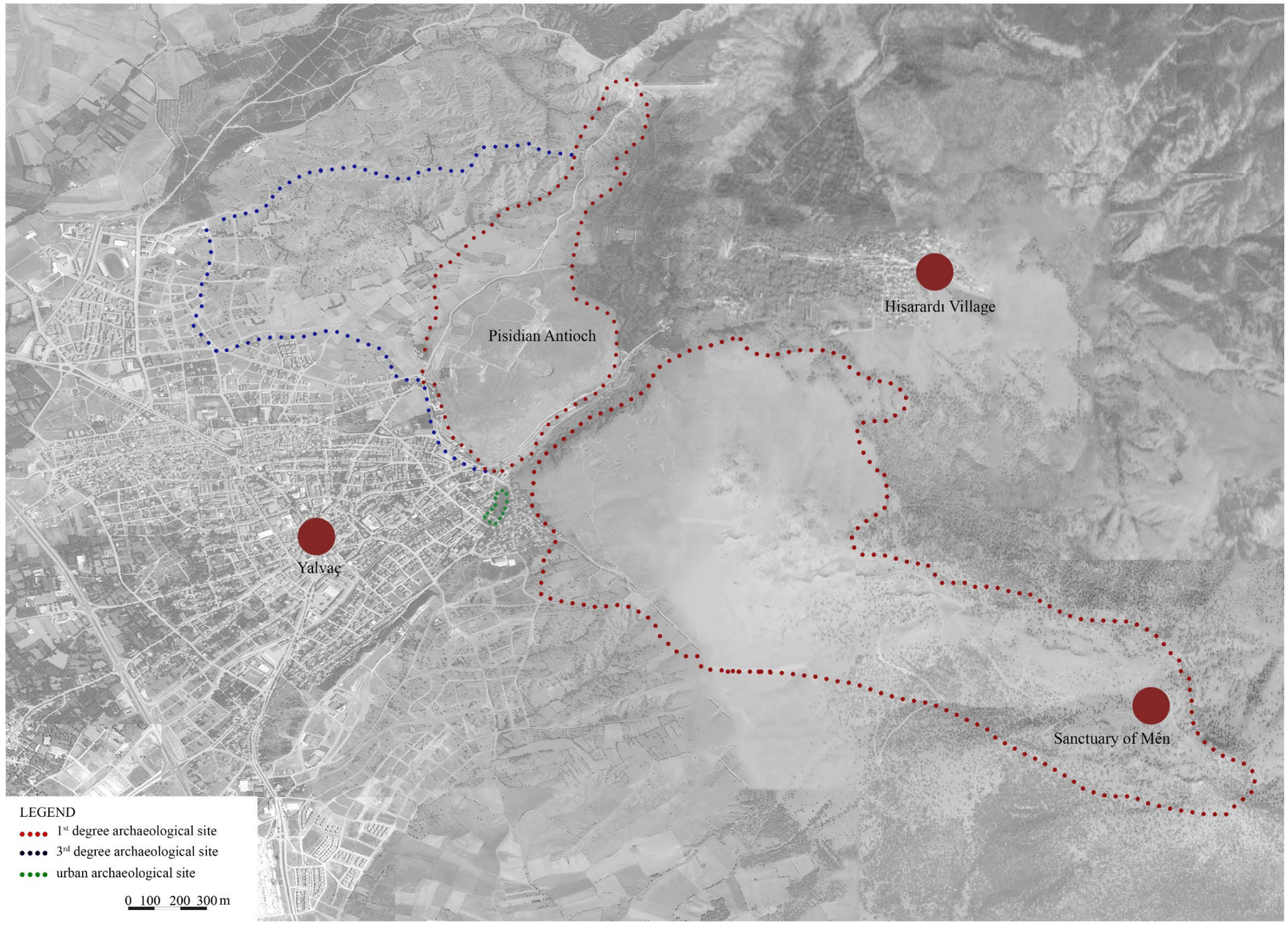


Figure 4.29. Archaeological Site Boundaries (base map by HGM, as developed by the author)

As a result, it can be said that archaeological sites and different areas in Yalvaç are, indeed, legally protected. However, despite their historical characteristics and coexistence, in effect they are protected separately. One reason for this is the differences in their conservation status, as the responsible body for awarding each status type differs. Another reason for this division is the lack of a management plan. However, for whatever reason, this separation, the coexistence of the site and the archaeological site, and their interactions over the centuries, has created a physical, social and historic relationship between them. Therefore, an holistic approach towards the interpretation of these three sites is needed, and this can also stimulate the conservation of the archaeological sites and the town at the same time.

4.2. Evaluation of Pisidian Antioch/Yalvaç in Terms of Current and Future Tourism Opportunities

Considering the characteristics of Pisidian Antioch and its surroundings, and the contribution of tourism to the sustainability of cultural heritage sites, an examination of the current situation and future possibilities of tourism at the site and its surroundings is needed. Therefore in the following section the role of Pisidian Antioch and Yalvaç in 'Tourism Strategy of Turkey - 2023', the current statistics of touristic visitation and opinions of residents on tourism in and around Pisidian Antioch will be examined. Additionally, the potential of 'faith tourism' in Turkey and the place of Yalvaç in these possibilities will be studied to build on proposals for touristic activities in and around the site.

4.2.1. Pisidian Antioch and Yalvaç within the Context of 'Tourism Strategy of Turkey – 2023'

The 'Region of Lakes', including Yalvaç, has been declared as an 'Eco-Tourism Development Area', according to 'Tourism Strategy of Turkey – 2023',[434] a report published by the Ministry of Culture and Tourism.[435] Ecotourism is defined as

[434] *Türkiye Turizm Stratejisi 2023*.
[435] Ministry of Culture and Tourism 2007: 30.

'responsible travel to natural areas that conserves the environment and improves the well-being of the local people'.[436] The focus, therefore, is mainly on sustainable solutions while promoting the characteristics of nature, and highlighting these characteristics by providing basic facilities, i.e. proper camping areas and encouraging different activities – hiking, climbing, trekking, photography, to name but a few. To achieve these goals, a new 'master plan' providing suggestions for the promotion of ecotourism in and around Isparta has been published by the 6th Directorate of Regional Agriculture and Forestry. According to this, the territory of Yalvaç, including Pisidian Antioch, is considered as a potential area for activities such as photography tours, and tracing the itinerary of St. Paul in this region and its religious and historical importance. For the latter, the importance of walking trails, especially for foreign tourists, is emphasized.[437] In this way, the plan considers the features related to the apostle's journey and the archaeological sites involved, from the point of view of 'faith tourism', and make proposals on promotion and new investment, e.g. camping areas, bed-and-breakfast accommodation in the region, etc.[438]

Briefly, the future predictions and proposals regarding touristic activities by 'Tourism Strategy of Turkey – 2023' mainly focus on the natural and religious characteristics of Yalvaç, in an attempt to form a touristic network around the region. The following section analyzes the number of likely visitors, their contribution to local residents, and reactions to these touristic activities in an attempt to understand the scale of the contribution Yalvaç and Pisidian Antioch can offer this tourist network in today's circumstances.

The archaeological site can be considered presently as an open-air museum. According to statistics from the Ministry of Culture and Tourism (Table 4.1), the number of tourists visiting the site has been relatively stable, with the exception of

[436] The International Ecotourism Society 2015.
[437] The route starts from Aspendos (or Perge) and ends at Pisidian Antioch; it takes approximately 14 days: Isparta Directorate of Provincial Culture and Tourism (n.d.).
[438] Ministry of Agriculture and Forestry, VI. Regional Directorate (n.d.): 84-85.

2016 and 2017, when the rates dropped drastically.[439] The majority of tourists coming to Pisidian Antioch are foreigners, visiting the site on tours arranged by travel agencies, mainly from Antalya. The tours take place usually during summer months, between 15th of May and 15th of September.[440] According to interviews with local residents (guards) working at the archaeological site, the foreign tourists coming to the site in summer are usually Europeans, with visitors from the Far East (particularly South Koreans) preferring to visit in November.

Table 4.1. Numbers of visitors to Yalvaç Museum and Pisidian Antioch between 2011-2015 (Negiz 2017: 159)

Yıllar	2011		2012		2013		2014		2015	
	Yerli	Yabancı	Yerli	Yabancı	Yerli	Yabancı	Yerli	Yabancı	Yerli	Yabancı
Yalvaç Müzesi	10.690	294	11.017	372	10.765	919	9.705	645	9.250	773
Pisidia Antiokheia Ören Yeri	7.277	11.265	5.888	11.431	6.712	12.353	6.914	12.881	8.004	9.964

Although the archaeological site and the Yalvaç Museum are closely linked, the numbers of visitors visiting the museum is rather low compared to the archaeological site. In contrast to the visitor profile at the archaeological site, the numbers of local people visiting the museum are higher than those for foreign tourists.

Given the steadiness of the number of visitors and the support of government for ecotourism in the region, there is a potential for growth in tourism. However, this potential does not appear to have much effect on the local economy. Initiatives to turn this potential into benefits are restricted. One such initiative is related to the provision of accommodation facilities. Tourists coming to the archaeological sites mostly stay in the more popular towns, such as Eğirdir, and do not overnight in Yalvaç. There are only two hotels in the town.[441] In an attempt to generate additional income, a group of

[439] Negiz 2017: 159; Döner Sermaye İşletmesi Merkez Müdürlüğü (n.d.).
[440] Negiz 2017: 159.
[441] Isparta Valiliği n.d.

women residents also started a project to sell local products to tourists coming to Pisidian Antioch. This, however, came to nothing, probably because of the lack of support by the legal authorities.[442]

The main reasons behind the limited influence of tourism on the local economy might relate to two factors: a lack of interest on the part of local residents for the archaeological site; and the related scientific studies ongoing, and/or the problem of cooperation between local people and administrative bodies, e.g. the Ministry of Culture and Tourism, the Municipality of Yalvaç, and Süleyman Demirel University.

There are broadly two different perspectives on these touristic activities and scientific researches at Yalvaç. Some locals consider them remote, as the site and its tourism have to do with a different religion to which they cannot identify. This helps explain, according to Mehmet Özhanlı, why they do not embrace the archaeological site as part of their own heritage.[443] This creates a lack of enthusiasm when it comes to promoting the touristic activities at the archaeological site. On the other hand, others consider the site and the existence of tourists as commercial opportunities. As mentioned above, some groups have tried to generate income for themselves, but so far these efforts have failed.[444] As indicated by an interviewee, this might be due to the lack of support by local authorities or lack of organization among participants of the projects. However, some locals are still willing to provide local products to benefit more financially from tourism (Appendix G).

Similarly, a lack of interest in Pisidian Antioch, Yalvaç, their tangible and intangible values and touristic activities in and around these sites is also common among university students at *Yalvaç Meslek Yüksekokulu*. According to the study, about half of the students visit the archaeological site and the Museum of Yalvaç, while most

[442] This information is provided by one of the initiators of this project during a personal interview conducted by the author on 20.08.2019. For more on these interviews, see Appendix G.
[443] As cited in Negiz, 2017: 162. Similar information was also provided by some local residents during personal interviews conducted by the author on 20.08.2019. For more on these interviews, see Appendix G.
[444] For reasons that could not be identified with certainty during site surveys conducted by the author.

seem unaware of the traditional houses and handcrafting techniques.[445] Similarly, most local residents are also to an extent ignorant about Pisidian Antioch according to the interviews. This state of affairs might be related to the lack of interaction between the excavation team and the residents of Yalvaç. For instance, all those interviewed, except for those working at the archaeological site, say that they have little knowledge of the scientific studies conducted within the site, while all say that the excavation team does not inform residents about the scientific process or discoveries. Therefore, as a natural reaction, less informed locals show minimal interest in the archaeological site and attention to the outcomes of the studies.

Forming a relationship between the excavation team and locals can help increase the interest of locals towards the archaeological site, touristic activities, and scientific studies. For instance, similar efforts by the archaeological team at Iasos have helped create local awareness of the archaeological heritage. The excavation team there constantly informs the local population of the activities arranged at the archaeological site and museum. This situation helps locals learn historical facts and appreciate them.[446] Similarly at Sagalassos the relationship between locals and the excavation team over the years has led to local awareness. There are also studies and courses conducted by initiatives of the Sagalassos excavation team and its foundation, aiming to increase the knowledge of traditional construction and handcrafting techniques.[447] In addition to these examples, the event-based approaches mentioned in Chapter 2 can also be used to inform local residents. These kinds of activities, methods and relationships between excavation teams and residents provide a better understanding of archaeological sites and scientific studies, while also generating income locally. Residents soon start to feel a sense of belonging to these sites and embrace them as

[445] Deniztaş 2019: 26-27.
[446] Yeşilbağ 2019: 175.
[447] The author participated in courses on traditional construction techniques in 2017. For more information on the studies of the Sagalassos Foundation, see http://www.sagalassosvakfi.org/suren-projelerimiz/, access date 29.12.2019.

their heritage, while also benefitting financially from the contribution of touristic activities in their towns.

4.2.2. The Place of Pisidian Antioch in Faith Tourism

> "It is the tourists who are the main modern pilgrims, carrying guidebooks as devotional texts".[448]

In this section, religious tourism, its existing situation and future potential in Turkey will be examined. The potential of faith tourism in terms of Pisidian Antioch, which is an important pilgrimage site for Christians, will all also be explored to help a better interpretation of the site.

The tourism industry has been steadily growing for decades, and statistics show that the total numbers of tourist arrivals across the world reached 1.4 billion in 2018.[449] This growth emphasizes the unique characteristics of tourist destinations to differentiate themselves from other destinations.[450] Culture plays an important role in eliminating this struggle of touristic destinations and help to create a 'symbolic economy' when it is considered that the total rate of cultural tourism is 27 percent of all touristic activities in the world together with visiting friends and health tourism.[451]

Religious tourism, a subgroup of cultural tourism, provides specific advantages to pilgrimage sites and helps increase their sustainability.[452] Visiting sacred places and walking pilgrimage routes was, and is, a popular activity for believers. Since it involves large groups of people, these activities have led to the construction of new religious buildings and shrines, as well as the infrastructure required and other structures, e.g. roads, boats, bridges, hospitals, cemeteries, defenses, etc.[453] As a result, the routes and sacred places provide their own physical environs, which stimulate

[448] Horne 1984: 10.
[449] United Nations World Tourism Organization 2019: 2.
[450] Okumuş *et al.* 2012: 639. For more information on the methods of site differentiation, see Richards and Wilson, 2006.
[451] Richards and Wilson 2006: 1209; United Nations World Tourism Organization 2019: 7.
[452] For the classification of tourism types and religious tourism, see Rinschede 1992.
[453] Stopford 1994: 59.

further visits. Nowadays, in addition to religious purposes, visitors also come to these places for recreational, sporting, and cultural purposes.[454] Considering all the statistics and motivations to visit sacred sites, and follow the routes to them, the main considerations of religious tourism would seem to be:

- The unique character of sacred places and their associated routes are the main factors behind tourist destinations.
- Even if sites are not located on the main tourist routes, they are places people want to visit. This helps to provide a steady number of visitors, even for those sites off main tourist routes.
- Visitors to sacred places and routes tend to also seek out surrounding sites of cultural importance.[455] This in turn increases revenues and benefits the region more widely.

Religious Tourism in Turkey

Turkey is one of the more popular tourist destinations today, and each year the numbers of visitors increase.[456] However, tourism mainly focus on coastal regions (Bodrum, Antalya, Istanbul, Side, Kemer, Alanya, Marmaris, Fethiye, etc.) and this creates issues in terms of seasonality and low occupancy rates.[457] To solve these problems, the Ministry of Culture and Tourism has put forward alternative tourism strategies, including tourism development regions, themed 'corridors', and eco-tourism.[458]

One such initiative, religious tourism, provides an important source of alternative tourism in Turkey, a country that has witnessed different religious groups, e.g. Judaism, Christianity and Islam, over the centuries; indeed, some Bible stories are

[454] For instance, as well as following the 'Way of St. James' for religious motives, many trace the route for recreational, sporting, or cultural reasons: Lopez *et al.* 2017: 229-230.
[455] Türker 2016: 153.
[456] Türkiye İstatistik Kurumu 2014: 10-11.
[457] Okumuş and Karamustafa 2005: 945.
[458] One of these themed 'corridors' focuses on religious tourism involving Şanlıurfa, Hatay, Gaziantep, and Mardin: Ministry of Culture and Tourism 2007: 32.

directly linked to Anatolia. This heritage has been recognized by the Turkish Ministry of Culture and Tourism, which has conducted several studies on the topic. One of these studies, conducted in 1993, sought to prepare a list of important religious sites of significance to Abrahamic religions. Accordingly, buildings of potential religious interest for tourists were classified, highlighting 167 associated with Islam, 129 with Christianity, and 20 with Judaism (Figure 4.30).[459]

Islamic sites included mosques, madrasas, tombs and mausoleums (e.g. Mevlana at Konya and the Selimiye Mosque at Edirne), centers such as Şanlıurfa, and sacred sites such as Mt. Ararat.[460] Sites of special significance for Judaism included Mardin, Mt. Ararat, and synagogues in, e.g., İstanbul, Ankara, Edirne and Manisa.[461] Several sites linked to Christianity were listed – Hatay-Merkez: St. Peter's Cave Church, Mersin-Tarsus: St. Paul's Museum, İzmir-Selçuk: House of the Virgin Mary, Antalya-Demre: St. Nicholas Church, Bursa-İznik: Hagia Sophia Church, Manisa-Sardis: Synagouge, Manisa-Akşehir: Alaşehir Church, Manisa-Akhisar: Akhisar Church, Isparta-Yalvaç: Pisidian Antioch, Nevşehir-Derinkuyu: Orthodox Church, Denizli-Pamukkale: Laodikea.[462] In addition, those cities visited by St. Paul and the seven 'Churches of Revelation' (Pergamon, Sardis, Ephesus, Philadelphia, Thyatira, Laodicea) are also considered as sacred places for Christianity (Figure 4.31).[463]

As indicated above, Turkey has many sacred sites that provide a rich resource for religious tourism. However, the statistics (Table 4.2) show that this potential has not been exploited well, as only a very small number of international visitors (0.2-0.5%) come to Turkey for religious motives.[464]

[459] Türker 2016: 156.
[460] Türker 2016: 156.
[461] Türker 2016: 157. For the list of religious sites in each province, see Kültür ve Turizm Bakanlığı (4) n.d. retrieved from: https://yigm.ktb.gov.tr/TR-9952/inanc-turizmi-ve-illerde-yer-alan-onemli-eserler.html, access date: 04.01.2020.
[462] Kültür ve Turizm Bakanlığı (3) (n.d.) retrieved from https://yigm.ktb.gov.tr/TR-10173/inanc-turizmi.html, access date: 04.01.2020.
[463] Egresi *et al*. 2012: 71-77.
[464] Türker 2016: 154.

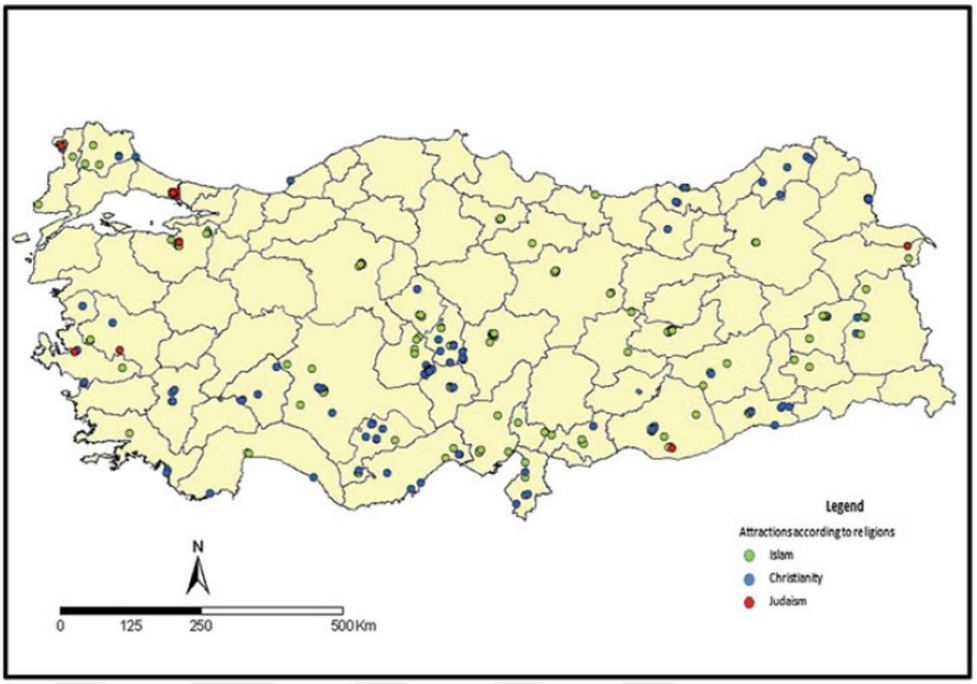


Figure 4.30. Map showing the distribution of religious sites in Turkey (Okuyucu and Somuncu 2013: 633)

Table 4.2. Numbers of religious visitors to Turkey between the years of 2001-2005 (Türker 2016: 154)

Years	Number of Religious Visitors	%	Total Visitors
2001	30,962	0.3	11,276,529
2005	112,308	0.4	24,124,504
2010	114,340	0.3	33,027,941
2014	83,179	0.2	41,415,070

According to Türker, the limited number of tourists mainly focus on the most well-known destinations – İstanbul, Ephesus, the 'St. Paul Trail' and the seven 'Churches of Revelation'.[465] These are seen as significant sites Christians want to visit. In addition to Türker's findings, the tours run by tourist agencies to the seven churches

[465] Türker 2016: 158.

mainly focus on the cities located in western coastal cities also having religious importance.[466]

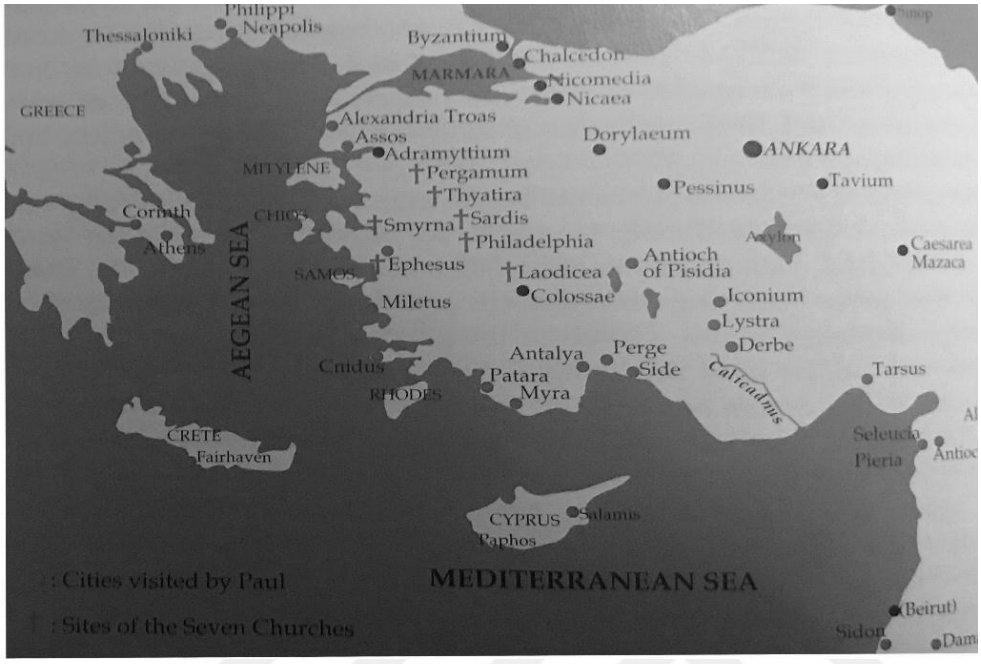


Figure 4.31. Map of Turkey showing the important religious sites for Christianity (Edmonds 1998: 62)

As indicated earlier, tourist activities in Pisidian Antioch are quite limited and mainly seasonal, with foreign tourists coming to take part in religious events (Figure 5.4). Those who walk the St. Paul's Trail also tend to visit Pisidian Antioch. However, despite these activities, it can be seen that the religious character of Pisidian Antioch does not seem to have been exploited well enough to increase interest in the site, as reflected by the numbers of visitors and lack of tours. In particular, visitor numbers to Pisidian Antioch are low when compared to the number of tourists coming to Turkey overall (see Tables 4.1. and 4.2). Moreover, it seems that only tours related to the St. Paul's Trail (and certain other tours to biblical sites) include Yalvaç and Pisidian Antioch in their programs. Despite the historical and religious significance of Pisidian

[466] Kunt and Meydan-Uygur 2018: 43-44.

Antioch, tour agencies mainly do not include it in their programs. The main reasons behind this are: the lack of knowledge of foreign tour companies about the site, time restraints, and the lack of restoration work at Pisidian Antioch itself.[467]

Many destinations provide potential for religious tourism in Turkey, however statistics show that visiting Turkey for religious purposes is not usually the main reason. Visiting religious site comes lower down the priorities of tourists, with most content to visit the most famous religious monuments in the course of their movements along the main touristic routes. The sites outside this spectrum, e.g. Pisidian Antioch, thus remains poorly visited minimum when compared to the total number of tourists visiting Turkey. However, despite this, Pisidian Antioch remains an important pilgrimage site.

Thus, pilgrimage sites have their own unique history and features that need to be interpreted as fully as possible and presented to visitors in such way as to raise public awareness of the character of the site.

4.3. Assessment of the Current Situation in Pisidian Antioch

The historical and architectural characteristics of the site and its present situation have been assessed in the previous chapter. In this chapter, the values and potentials of, and threats to, the site will be examined in an attempt to find suitable ways to interpret them and reveal the authenticity of the site. The value-based approach, which is used to form a solid foundation for future conservation studies, will be taken as the basis of this assessment.[468] This approach is a significant step in terms of conservation, due to its impact on the future decisions taken.[469] In other words, after understanding and explaining the importance of heritage resources, the value-based assessment is used

[467] This information is provided by Hanry Leylek (Dr. in Christian archaeology) who previously worked in faith tourism sector, during a personal interview conducted by the author in 11.01.2020.
[468] Fielden and Jokilehto 1998: 6.
[469] Mason 2002: 5.

to answer questions such as why and how to conserve them; it also helps to establish logical objectives for their conservation and management.

The value assessment has been used in the field of conservation field since the 20th century, and the values have been classified since then.[470] The first scholar to refer to the values of heritage resources was Alois Reigl, and his classification system focused on the values of the monuments subjected to restoration.[471]

The idea of value and its extent has evolved because of the developments in the area of conservation. Unlike the 20th century, today conservation is not just perceived as the restoration of buildings. Instead, it is viewed as a combination of personal or/and collective relations between the physical environment and human beings.[472] In this sense, the conservation of the values attached to the physical environment, i.e. myths, traditions, stories, feelings and memories, is considered equally as important as the conservation of the built environment. The change in our concept of conservation has affected value-based assessment and its classification. In this sense, the values focus more on social, cultural and economic features of heritage resources, as well as building-related ones, as emphasized by Reigl.[473] Today, one of the most commonly used value classification systems is that of Bernard Feilden and Jukka Jokilehto; and their study also provides operational guidelines for World Heritage sites. Accordingly, their value assessment system will be taken as the basis for this study.

[470] Reigl (1982) was the first scholar to refer to values, and the Burra Charter (1999a) was the first document to mention value.
[471] His value system included age, historical, commemorative, use and newness values.
[472] Avrami 2009: 178.
[473] For different value assessment classifications used by scholars, see e.g. Lipe 1984; Frey 1997; Fielden and Jokilehto 1998; Mason 2002. For value classifications by different institutions, see for instance English Heritage 1997 and ICOMOS 1998.

4.3.1. Values

Cultural Values

- **Identity Value**

- Considering that Pisidian Antioch was one of the cities St. Paul visited on his travels, the city is considered a sacred place for Christianity.

- As one of the cities colonized by Romans in the 1st century, Pisidian Antioch represented the power of the Empire and the Imperial cult.

-Yalvaç is a typical example of an old Turkish town and it mostly protects this identity.

- **Historical Value**

- Pisidian Antioch and its surroundings were consistently occupied since the Paleolithic period and ruled over by different kingdoms. The traces of each period can be detected in and around the site.

- The remnants of the *Res Gestae* found on the propylon located at the entrance of the Imperial Sanctuary has shed light on the history of the Roman Empire.

- The site is one of the significant cities in terms of the history of Christianity.

- The site was a well-developed city in terms of cultural and political issues. It was the only Pisidian colony that sent representatives to the Senate, and many philosophers came from there, e.g. Tiberius Claudius Paullinus, Asclepieium of Pergamon, and Livius Marcellus.

- **Religious/Sacred Value**

- The site and its environs were considered sacred for both pagans and Christians. Its religious importance started in the Hellenistic period with the sanctuary of Mên, which was one of the major religious centers of Hellenistic Pisidia.

- After the 1st century, the area gained more importance when St. Paul came to the city: Pisidian Antioch was one of the first cities St. Paul tried to convert. Thus the site and its surroundings have been considered as places of pilgrimage from Hellenistic times.

- The church of St. Paul is still used for religious ceremonies (Figure 5.4).

- **Spiritual Value**

- There are further stories of saints, besides St. Paul and St. Barnabas, such as the account of St. Thekla and her torture inside the theater. These stories add spiritual value to the site.

- **Archaeological and Architectural Value**

- A specific relationship exists between Pisidian Antioch and the sanctuary of Mên. The latter served as a religious complex to the wider region as well as Pisidian Antioch.

- The city has some features that date to the Hellenistic Period, e.g. its Hippodamian plan layout; the sanctuary of Mên Askênos also shows certain characteristics of Hellenistic temples.

- The squares, with their fountains and shops, provide information on civic life in antiquity.

- Although not visible today, the *cavea* that extended over the street is a unique architectural feature in terms of the theaters of Asia Minor.

- The theater is the largest among Pisidian cities. In addition, according to the changes undergone at Pisidian Antioch over time – the alterations and additions – provide archaeological evidence of the physical and social development of the city.

- The Temple of Augustus is a typical Roman example.

- The mosaic floor found in the church of St. Paul is an example of *opus alexandrium*; it is an important architectural feature that has shed light on the history of its period thanks to the inscriptions on it.

- The aqueduct (Figure 4.32) and water distribution system are elaborate and well-integrated within the city's layout. In addition, the aqueduct is the only structure that still presents an idea of its original appearance via its remains.



Figure 4.32. Pisidian Antioch, the Roman aqueduct, 2019

- The spolia used in the historical buildings inside the modern town shed light on the history of the archaeological sites, while emphasizing the continuity of the process. The most outstanding example of a building to use spolia is the Devlethan Mosque, located in the city center.

- **Landscape/Agricultural Value**

- The site is located on a hill looking over the plain and the modern town of Yalvaç. The landscape of the city and its environs, with its combination of modern

town, fields and distant mountains, provides a dramatic and memorable view (Figure 4.33-35)



Figure 4.33. Pisidian Antioch within the surrounding landscape, 2017



Figure 4.34. Pisidian Antioch, eastern section of the archaeological site within the landscape, 2017



Figure 4.35. Pisidian Antioch, the Roman aqueduct with view of the Sultan Mountains, 2019

- The cultivation of grape and olive trees was a significant activity in ancient Pisidia. Today the region is still important for its agricultural activities, especially the cultivation of grapes, roses, and lavender.

- **Rarity Value**

- The church of St. Paul is precisely dated to the 4th century by an inscription: it is one of only four known examples that can be dated thus with certainty.

- The *Res Gestae* inscription in Pisidian Antioch is one of only three existing copies so far found.

- The semi-circular portico carved from the bedrock of the Imperial Sanctuary is the only example in Asia Minor.

- The presence of a vaulted street underneath the *cavea* is a unique architectural feature that shares no similarity with any other theater in Asia Minor.

Contemporary Socio-Economic Values

- **Economic Value**

- Agricultural activities provide one of the main sources of income in Isparta; they also have touristic values, especially during the harvesting season, e.g. there are such events as harvest festivals that add economic value to the region.

- Pisidian Antioch is targeted to visitors and, as such, provides limited economic income to local residents.

- Excavations generate a source of income for the local labor force.

-The traditional craftsmen and production techniques provide a source of income for local residents.

- **Educational Value**

- The excavations at Pisidian Antioch and the sanctuary of Mên are being carried out by a team from Suleyman Demirel University. The information gathered from the site, and its publication, provide educational value.

- The typical plan layout and the architectural remains *in situ* are informative in terms of architectural characteristics and the construction techniques of various periods. Therefore, they provide information for students and others interested in the past.

- **Documentary Value**

- By explaining the achievements of Augustus, the *Res Gestae* provides information on the history of its period.

- As the inscription on the mosaic floor of the church of St. Paul gives information on the history of the city, it has a documentary value.

- The spolia with inscriptions shed light on the history of Pisidian Antioch and the individuals who lived in and around the site.

- **Social Value**

- Several events are organized in the region, e.g. trekking, swimming, and hunting, for the local population and tourists. The religious ceremonies at the site are also important in terms of social value.

- Yalvaç has a rich source of stories, myths and traditions which are still an important part of daily life.

4.3.2. Threats and Weaknesses

- **Weaknesses**

- Although the archaeological site can easily be reached by private cars using main roads (D-650 and D-300), there are limited options regarding the public transportation system. In addition, although Pisidian Antioch is reachable with ease, access to the sanctuary of Mên is problematic, as the site is not widely known and far from Pisidian Antioch; in addition the road leading to it is neglected, and is unsuitable for ordinary cars, or pedestrians.

- Since Yalvaç expanded into the archaeological site, they are located next to each other. This connectivity represents some problems in terms of the integrity of Pisidian Antioch with its environs. For instance, the existence of buildings of various heights and the roofs of some buildings in Yalvaç disrupt the view and appreciation of the landscape (Figure 4.36).

- The archaeological site and its surroundings do not have a proper management plan. Therefore, there is no holistic approach to the excavation of the site, the conservation of the excavated areas, or the interpretation and presentation of these areas to visitors. In addition, there are limited economic resources to carry out scientific studies in and around the site. The lack of a management plan leads to the

distribution of this income in an imbalanced way, which creates problems for the conservation of the excavated areas and interpretation of the site.



Figure 4.36. Pisidian Antioch, silhouette interrupted by the buildings' rooflines, 2017

- The lack of an environmental design project leads to problems in interpretation and presentation of the archaeological site in an holistic way. The paths within the site are misleading and create confusion in the minds of visitors due to their surfaces and the limited number of signboards along them. For instance, at some points the paths divide and no signboards are there to assist. A major issue is the lack of accessibility for the elderly and those with mobility problems. There are no resting areas once you are inside the site itself, and the elderly especially find the experience difficult.

- The location of the information panels is unsystematic, and their size and contents are not optimized. The information panels overstress the technical data and include no visual aids. In their current state they prevent visitors from understanding the area effectively.

- **Threats**

- Allowing the construction of new buildings in close proximity to the archaeological site creates problems of conservation and loss of information. In particular, the buildings located next to the borders of the 1st degree archaeological site constitute a threat to the archaeological site visually.

- Archaeological monuments are fragile heritage sites. New constructions are not allowed to be built on 1st degree archaeological sites for their obvious protection. The siting of the excavation house inside the archaeological area, and over the foundations of an ancient building, poses a threat. For example, those working or staying in the excavation house require electricity, water and the means of waste disposal, which both require extensive infrastructure. In addition, these buildings also put additional pressures on the archaeological remains beneath them. It may be considered, therefore, that the existence of the excavation house may well cause actual damage to the archaeology around and below it.

- As indicated earlier, the local residents are unaware of the studies carried out at the site. This impacts negatively on their attitudes towards the archaeological site and the research being undertaking there. This attitude in turn poses a threat both to the continuation of the research and to conservation activities at the site.

- Traditional production techniques and craftsmen are on the point of possible extinction, and the local economy will suffer more. The low impact of tourism and the drying up of economic resources is leading to the migration of local residents to other cities, never to return.

4.3.3. Opportunities

- In the previous chapters, it has been shown that the site and its surroundings have always been connected to neighboring cities for several reasons, e.g. and religion and culture. For example, Pisidian Antioch, together with Antioch on the Meander, Laodicea on the Lycus, Apamea, Seleucia, and Laodicea Catacecaumene, was

founded in the Hellenistic period by Seleucids to protect their borders from threats coming from the Phrygians. It was one of the colonized cities during Roman times and among those cities visited by St. Paul. These common historical happenings provide a connection among these cities. Recently, these kinds of connections are being turned into tourist routes (e.g. the Lycian Road) and provide opportunities for sportive activities and the discovery of sites offering glimpses into the natural and cultural heritage. Religious routes in particular are being used to connect sites of spiritual importance – as is already common in Europe, e.g. the Way of St. Francis in Italy (Figure 4.37), and that of St. James in Spain.[474] The common link is the combination of natural and cultural heritage sites along a single route, and they provide connections within a common theme, i.e. locations related to a single religious figure or group. In turn, these routes increase the accessibility and familiarity of natural and cultural sites. It seems Pisidian Antioch is not currently on a tourist route, or close to a major tourist venue, and thus becoming part of one of these thematic networks, as it well deserves to be, will provide opportunities for tourism, encouraging more visitors to relatively remote sites, such as Pisidian Antioch.

- The site is one of the important cities in Christianity as a result of St. Paul's visit. The historical events that took place in the city have made it a pilgrimage site, and Christians hold religious ceremonies there today. Already a major pilgrimage site, there are many opportunities to increase faith tourism further in the region.

- Yalvaç needs to be considered as a continuation of the archaeological site itself. Its physical features, such as the use of spolia and its museum, provide a wider context to the archaeological site and its surroundings. The coexistence of the archaeological site and the town should provide a better understanding of the archaeological site in a wider context. In this sense, the physical closeness of Yalvaç and Pisidian Antioch can be turned into an opportunity, rather than posing a threat.

[474] La Via Di Francesco n.d.; Camino de Santiago n.d.



Figure 4.37. Map of the St. Francis Way
(https://www.viadifrancesco.it/en/, access date: 12.11.2019)

- The ongoing excavations provide information on the cultural, social and physical characteristics of the site and its environs. This scientific information and future discoveries should lead to a better appreciation of the site if properly managed. It has also potential in terms of scientific purposes, as more students or scholars should seek to study the site and its characteristics due to the increasing amount of information revealed.

- The site contains architectural features representing different religions. These includes the sanctuary of Mên and the Imperial Sanctuary, representing pagan rituals and traditions, while the churches represent the Christian culture. Although these characteristics and their coexistence are not unique to this site, they make it of genuine significance. These characteristics of Pisidian Antioch should inspire social events, such as religious ceremonies and festivals, as well as recreational activities, e.g. trekking routes on religious themes. The site contains real potential for the development of religious tourism.

- The present numbers of tourists are not enough to provide economic support to the archaeological site and Yalvaç. Increases in the number of tourists should create an economic benefit to the local population and lead to increased appreciation in the archaeological site. This might in turn be considered as a threat to the conservation of the archaeological site, however. Paradoxically, the limited number of tourists helps the protection the identity of the site. Controlling tourism in the region, and the number of visitors, can be looked at as one way of protecting the site.

- The designation of the area as an eco-tourism development area provides an opportunity for an increase in the number of events that could take place at the site, and in the economic support given to the monuments, or individuals, by the government in the future. These specific events will help increase the knowledge of the area and increase its recognition. One example is the festival at harvest time which take place close to the town; and if such events are considered well, Yalvaç and Pisidian Antioch could be integrated in some way. In addition, being a member of 'Cittaslow', Yalvaç can add value to these events by providing local produce.

To sum up, the main aim of this chapter has been to provide an understanding of Yalvaç and Pisidian Antioch, and their values as a whole. This requires an understanding of the archaeological site and its environs, encompassing its social, natural and economic contexts, rather than just focusing on the archaeological site itself. As a result of these examinations, the significance of the place can be revealed. Accordingly, the site has tangible and intangible values that differentiate it from other archaeological sites in the region. The most important features of the site are that it was both an important religious center for Christianity and an Imperial colony. The existence of the *Res Gestae* and the Church of St. Paul are physical indications of these characteristics. These two distinctive attributes, together with the other values mentioned, help form the identity of this place and represent the main sources for the interpretation and presentation of Pisidian Antioch.

CHAPTER 5

CONCLUSION AND PROPOSALS FOR THE ARCHAEOLOGICAL INTERPRETATION AND PRESENTATION OF THE PILGRIMAGE SITE OF PISIDIAN ANTIOCH (YALVAÇ)

5.1. Concluding Remarks

In the previous chapters we investigated how effective interpretation and presentation of archaeological sites could be managed. To this end, definitions of interpretation and presentation, with their development over time, and relationships to visitor management at cultural heritage sites, were examined. Encompassing this, the methods of interpretation and presentation and how these methods affect the interpretation of archaeological sites were studied.

As can be seen in the studies mentioned above, these terms have been in focus since the 19th century and have provided a theoretical framework for the implementation of interpretation and presentation strategies at cultural heritage sites. Accordingly, the main aim of interpretation is ensuring the conservation of cultural heritage sites by enhancing public awareness in a sustainable way. To achieve this, the principles of interpretation and presentation are defined by various international charters, documents, scholars, and the relevant experts. Despite many variations in these principles there some common prerequisites that interpretation should provide. These prerequisites are:

- Interpretation should be an integral part of management plans. These should be considered and planned together.
- Interpretation should be sustainable in physical, economic, and social terms. Physical sustainability can be provided by taking care of the authenticity and

integrity of cultural heritage sites, as emphasized by the third and fourth principles of the Ename Charter. In order to create economic sustainability, interpretation should consider the economic circumstances of cultural heritage sites and provide methods within the limitations of these circumstances.

- The participation of local communities in the interpretation process should be encouraged and supported. Increasing participation helps create local attachment and identification with the place, which leads to the wider embracement of the heritage. That helps create sustainable interpretive programs and increase the information on heritage.
- Interpretation should be up to date. It should consider all new information gathered regarding the site, and the media used for presentation should be updated periodically. For instance, information panels, booklets, or a website should be revised when discoveries are made to change the accepted information regarding the heritage. It should also benefit from the current technological developments and modern tools to enhance understanding. Therefore, interpretive programs should be monitored and evaluated regularly.
- Interpretation and presentation should not be considered just as a tool to be implemented within the boundaries of a site**.**

The theoretical framework and prerequisites lead to different methods of hermeneutics and cognitive approach that are used in the realization of interpretation. As mentioned earlier, all the principles and methods are necessary to create a 'well-functioning' interpretation and presentation of cultural heritage sites. In this case, the term well-functioning refers to the creation of a better understanding of archaeological heritage towards a better appreciation of it, which results in protection. After an analysis of different scholars' points of view, principles and methods, it can be assumed that there are three main objectives that should be fulfilled to achieve expected results in the interpretation processes and presentation. These main objectives should include the principles by Freeman Tilden and the Ename Charter, whilst also taking into

consideration keywords such as 'whole-part,' 'moment-process,' 'inclusive-exclusive,' 'personal-cumulative,' and 'inside-outside.' These objectives are:

- Interpretation is about understanding a system (whole-part)

A cultural heritage site is a system that works as a whole with its various constituents. Additionally, cultural heritage sites are also part of others, such as a route, a physical or social connection with other sites, historical events binding places together, etc. Therefore, interpretation requires an understanding of cultural heritage sites as a whole, as well as understanding the connection with their surroundings and other places. To do this, the parts which form the whole, i.e. the physical, social and economic characteristics of a site, its integrity, authenticity, and values, intangible as well as tangible, should all be examined, as all these parts form the whole – the site and the spirit of the place, which should be the essence of interpretation.

- Interpretation is about understanding the continuity of the process of a system (moment-process)

This objective is related to the understanding of a cultural heritage site, together with its historical timeline (*Tempo Storico*).[475] In other words, understanding the site should cover the 'process', which is the continuity of the site from its foundation until the present day, and specific moments which form the process. Therefore, it should focus on the time the site was founded until today, i.e. the place-formation process, as well as on the events and moments that differentiate this site from others. Understanding the process and moments helps to reveal all the values that belong to the different periods. In addition to the revelation of values, a full understanding also helps detect the problems occurring during different periods and gives hints as to how to solve any problems in interpretation to create sustainable conservation of the site.

[475] Brandi, 2005: 61-64.

- Interpretation is about proposing other systems that explain the former system with the help of presentation in the best possible way (inclusive-exclusive, personal-cumulative, moment-process, inside-outside, etc.).

After understanding the system, its whole-part, process-moment relation, and detecting values, problems, and potentials of a site, interpretation includes proposing other systems, with the help of conservation and management plans. Such a system could be the provision of the 'story' of the site to its users, by using proper interpretive media. Therefore, the proposal of other systems should regard all the principles and prerequisites mentioned above, like the level of participation, selection of proper presentation methods for different kinds of users, and the location of interpretive media, i.e. inside or outside the site. Presentation can be defined as 'binding agent' used to form a connection between the interpreted environment and people. In this sense, it includes all kinds of socio-cultural activities and physical interventions to the site, as well as arrangements of the physical environment with the help of audio-visual media and it can be located in and around the site.

5.2. Proposals for the Archaeological Interpretation and Presentation of the Pilgrimage Site of Pisidian Antioch

Pisidian Antioch has important characteristics that differentiate it from other archaeological sites. However, it needs to be acknowledged that it has not as yet received its deserved recognition and appreciation by the general public. For instance, although it is physically and socially connected with Yalvaç, it is not well known and appreciated, especially by the local people, and its remote location from the main touristic destinations negatively affects its recognition. Due to these reasons, the appreciation of the site is a challenging issue which could eventually lead to conservation problems for the site. Therefore, a comprehensive interpretation plan and application of suitable presentation methods in and around the site are necessary to provide the sustainability of this site.

At present, there are only limited presentation attempts at Pisidian Antioch. These, it seems, are not the results of any intellectual interpretive approach and are limited within the boundaries of the archaeological site. This creates problems of understanding the broader context of the site and appreciation of it as a whole. Therefore, the main aim should be to enhance a better interpretation and presentation of Pisidian Antioch by considering the site and its components in a wider context and offer proposals that form a basis for future implementations. The main strategy for providing these proposals is to emphasize the values of the site, while eliminating the problems of, and threats to the site, by creating both a physical and intellectual connection with the site(s) and the community and visitors. Therefore, the proposals are organized into three main steps in order to provide a comprehensive approach to the interpretation of the site. These steps need to be arranged in a way to cover all the cognitive processes of individuals, i.e. starting before the visit and continuing after leaving. These two former steps, before and during visits to the site, need to be looked at in accordance with the principles of the Ename Charter, which provides internationally accepted and up-to-date principles on the interpretation and presentation of cultural heritage sites (Figure 5.1).

A. Access and Understanding

This part of the planning includes increasing the accessibility of the site, both intellectually and physically. As indicated earlier, the site is not easily accessible, being off the main touristic routes. Although this situation limits the number of tourists visiting the site, it also protects the site from rapid decay due to excessive touristic activities. As a result, the interpretation of the site should consider all the possible touristic activities that can take place in and around the site, and provide a range of events that will balance the number of tourist and touristic activities in a way that does not negatively affect the conservation of the site. In this sense, the proposals focus on increasing the connections of the site with its surroundings, so that the number of visits can be increased in a controlled way.

A. Access and Understanding	**1.** Creation of new connections A new trail can be designed for the collonised cities in Roman period. **2.** Promotion of the existing connections The importance of the city in terms of Christianity should be emphasized. The trail of St. Paul should be promoted. The room of St.Paul in the museum should be rearranged. The church of St. Paul should be represented with more effective tools. The connection between the cities which the inscription of *Res Gestae* should be promoted. A new trail can be designed. This connection should be emphasized with the presentation methods in the site and museum. New studies, workshops and seminars should be arranged to increase the intellectual accessibility to the subject. Exhibitions inside and outside the site considering Pisidian Antioch and its culture can be arranged. **3.** Enhancing the physical and intellectual accessibility **4.** Construction of a new visitor center **5.** Arrangement of the visiting hours and a schedule of events
B. Information Sources	**1.** Increasing the visual impact of the archaeological site **2.** Improvement of the exhibitions in the Museum of Yalvaç **3.** Enriching the content of the booklets **4.** Rearrangement of the information panels
C. Context and Setting	**1.** Improvement of the existing connections between Pisidian Antioch and its surroundings
D. Authenticity	**1.** Using noninvasive presentation methods
E. Sustainability	**1.** Participation of the locals to the interpretation process **2.** Preparation of visitor management and orientation plans **3.** Providing the physical sustainability of the site
F. Inclusiveness	**1.** Participation of stakeholders to the interpretation process
G. Research, Training and Evaluation	**1.** Periodical monitoring of the interpretation of the site and its rearrangement **2.** Supporting scientific studies

Figure 5.1. Proposals for the interpretation of Pisidian Antioch

A.1. Creation of New Connections

- Considering that the archaeological site of Pisidian Antioch is not on the touristic routes and is not easily accessible, new connections with the related sites need to be formed to make the site intellectually and physically more accessible. The promotion of new connections will help increase the site's awareness. For instance, a new touristic route, including the colonies of the Roman Empire, i.e. Cremna, Olbasa, Comama, Parlais, and Lystra, in the region (Figure 3.7), or the cities founded by the Seleucid Dynasty (Figure 3.6), can be created.

A.2. Promotion of the existing connections

- Considering the fact that existing connections in and around the site, such as the inscription of *Res Gestae*, the itineraries of St. Paul, the relationship of Pisidian Antioch and the sanctuary of Mên and Yalvaç, are not widely known and appreciated: they should be emphasized inside and outside the site to highlight the values differentiating Pisidian Antioch from other archaeological sites. The connection of these sites physically and socially over the centuries, together with their natural characteristics, provides a whole – a single 'landscape'. This coexistence should be emphasized during interpretation processes and a living landscape should be created – as happens at Caesarea Maritima. These three sites, therefore, should be connected physically and socially. To achieve these interpretive processes in a better way, several themes have been identified, including: the '*Res Gestae Divi Augusti*: a history-changing inscription'; following 'In the footsteps of St. Paul'; and the 'Source of life: water'. These themes can be used to explain these site-specific values with the help proper presentation techniques. For example, modern information panels should classify the data relating to the site and present them under these themes, as at the site of Mystras in the Greek Peloponnese (Figure 5.2). Moreover, these themes can also be used for social-cultural events –

seminars, workshops, and exhibitions that can be arranged within the site or outside it.

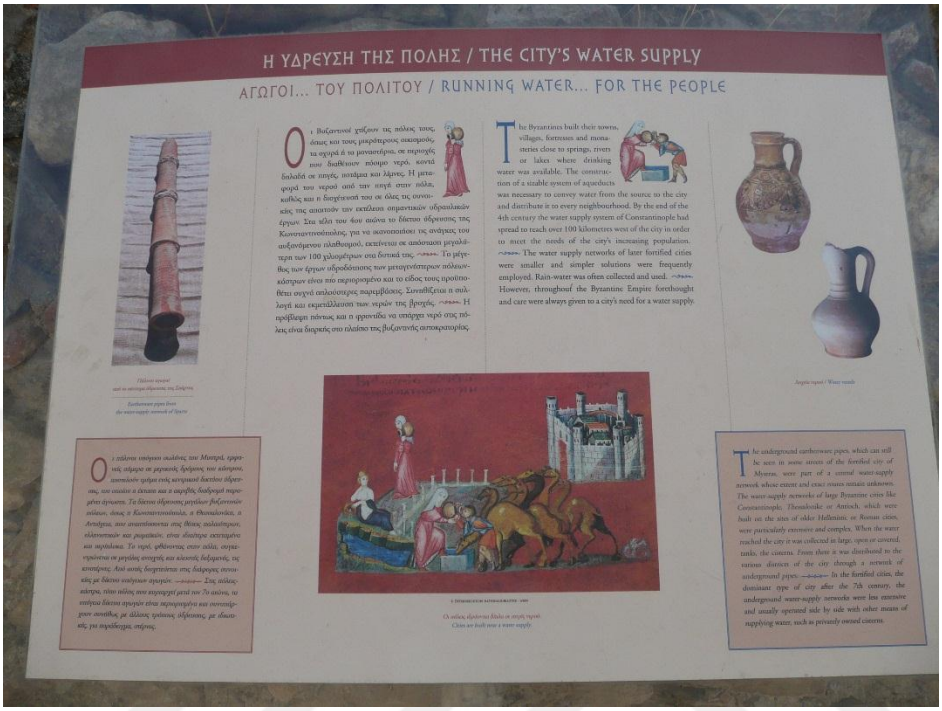


Figure 5.2. Mystras, an information panel with the theme 'The City's Water Supply' (Ufuk Serin 2010)

Exemplary Themes:

***Res Gestae Divi Augusti*: 'the Queen of Inscriptions'**

As mentioned earlier, the *Res Gestae Divi Augusti* is an inscription presenting "a catalog of the achievements of Augustus".[476] The original inscription was located at the entrance to the Mausoleum of Augustus. Our information on the inscriptions comes from three copies of it, all of which are in Galatia. Their existence in remote locations of the Roman Empire emphasizes the power of the Imperial Cult in local cities. The three cities in Galatia – Pisidian Antioch (Yalvaç), Ankyra (modern

[476] Güven 1998: 31.

Ankara), and Apollonia (modern Uluborlu) – had strong connections with Rome and each, as evidenced by the existence of this surviving inscription at Yalvaç. This connection should be part of interpretive themes and strategies, and should be emphasized in and around all three sites.

- Social activities and events, such as seminars, workshops and conferences, could be initiated, all raising consciousness of the connections between these sites and the *Res Gestae*. Each event could be organized in Rome, Ankara, Uluborlu and Yalvaç, based on different subjects related to the *Res Gestae*; representations of the physical environment and literature can be examined in each city in the light of the famous inscription. These conferences and seminars could be international, so that the awareness of these archaeological sites and the *Res Gestae* can increase internationally.

- Documentary series could be made regarding the inscription and its physical and social context in antiquity. Each episode could introduce different contexts and cities.

- In addition, specific exhibitions and/or installations can be arranged inside the Imperial Sanctuary or in the visitor center. These will explain the importance of the city, the Emperor Augustus, and relationships with the inscription (i.e. why copies of the *Res Gestae* were inscribed in the city, their content and importance). The relationship between these cities and the inscription, the physical and social contexts, should also be included in these events. While arranging such an exhibition, different presentation techniques should be used. For instance, models, as in the case of Agrigento, can be used to explain the physical context of these cities (Figure 5.3). Virtual Reality techniques, as at the Benedictine Abbey of Ename, can be implemented within this exhibition, and actual finds and artefacts can be displayed with their detailed explanations.

- This specific exhibition and the Imperial Sanctuary should form a dedicated route, themed as, i.e., the '*Res Gestae Divi Augusti*: A history-changing

inscription'. New signboards and information panels should be designed along this route (Figure 5.12).



Figure 5.3. Agrigento, model of a temple made for children located next to the existing remnants of a temple (Ufuk Serin 2016)

'In the Footsteps of St. Paul'

As indicated earlier, the itineraries of St. Paul make Pisidian Antioch a significant place in the history of Christianity. On his missionary journeys, St. Paul passed through Pisidian Antioch. The site is thus venerated as a place of pilgrimage. People come as groups for religious purposes, and ceremonies take place in the church of St. Paul (Figure 5.4). Pilgrimage and tourism are closely related subjects, with tens of thousands of people visiting biblical sites and walking along the pilgrimage routes.[477]

[477] The reasons behind walking these routes can be recreational, sportive or cultural. However, despite a variety of reasons that have recently changed the content of these activities, the main aim behind it is still religious and spiritual: Lopez *et al.* 2017: 229-230.

These routes and sites are well-known – Rome, Aachen, Jerusalem,[478] and the European pilgrimage routes such as 'the Way of St. James' (Figure 5.5). However, despite the importance of the site, the number of tourists visiting Pisidian Antioch is limited. Therefore, new investments can be made to increase knowledge of Pisidian Antioch as an important pilgrimage city and promote religious activities.[479]

- Nowadays, the route followed during his journey is used as a trekking path called 'The trail of St. Paul' which is the second longest route in Turkey after the Lycian route, and it starts with Perge or Aspendos and ends with Pisidian Antioch (Figure 5.6).[480] Therefore, advertisements should be planned to increase awareness regarding St. Paul's route, and the necessary infrastructure should be constructed. For instance, a project can be prepared to make it one of the routes designated as a 'European Cultural Route' by the Council of Europe. Being a part of this program will help raise awareness, while also providing much-needed funds for some of these sites.[481]

- In addition, Yalvaç should participate more in religious tourism, and new tours involving other sacred places of importance for different religions should be planned.

- The site and museum of Yalvaç only provide now relatively poor information on the site and its religious importance. The room dedicated to St. Paul in the Yalvaç museum (Figure 3.63) should be rearranged using modern presentation methods: it should include the itineraries of St. Paul, his sermon in the church of St. Paul, and actual finds from the site.

[478] Stopford 1994: 57-58.
[479] Similar initiatives in Turkey are supported by UNDP (United Nations Development Programme) and Ministry of Culture and Tourism, as in the case of the 'St. Paul Trail's Project' in Troas: Boz 2018: 76-78.
[480] Clow and Richardson 2005: 5. The route starts at Perge or Aspendos, and these two different routes connect at Adada, an archaeological site in Pisidia. After Adada the route merges into one.
[481] For more information on European Cultural Route, see: https://pjp-eu.coe.int/en/web/cultural-routes-and-regional-development/home, access date: 01.01.2020.



Figure 5.4. Pisidian Antioch, the church of St. Paul, a religious ceremony taking place in the church (https://www.baba32.com/foto/2917383/yalvacta-yunanlilar-ayin-yapti (access date: 01.11.2019))

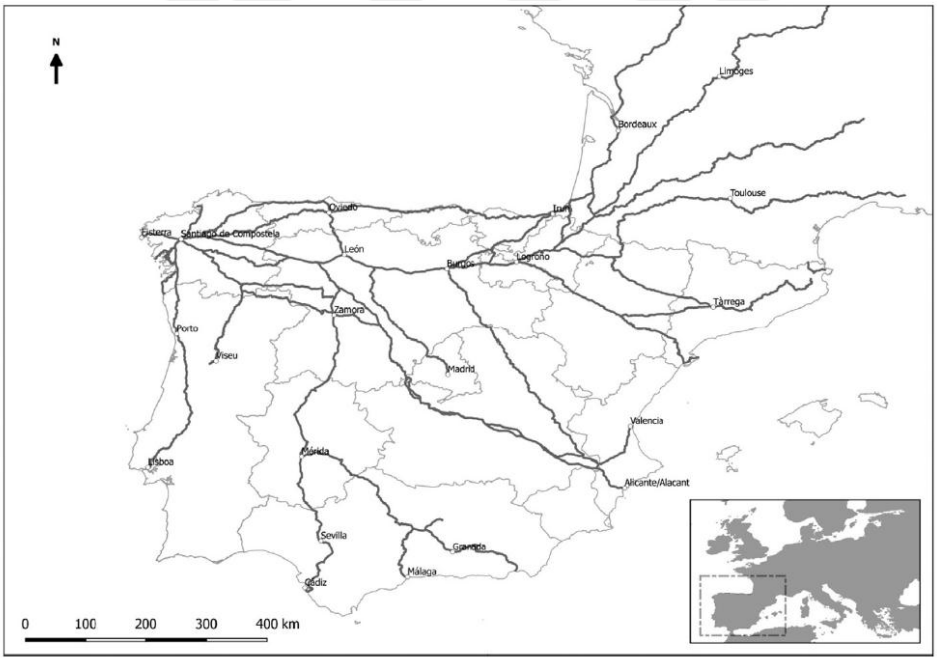


Figure 5.5. 'The Way of St. James' (Lopez *et al.* 2017: 231)



Adada



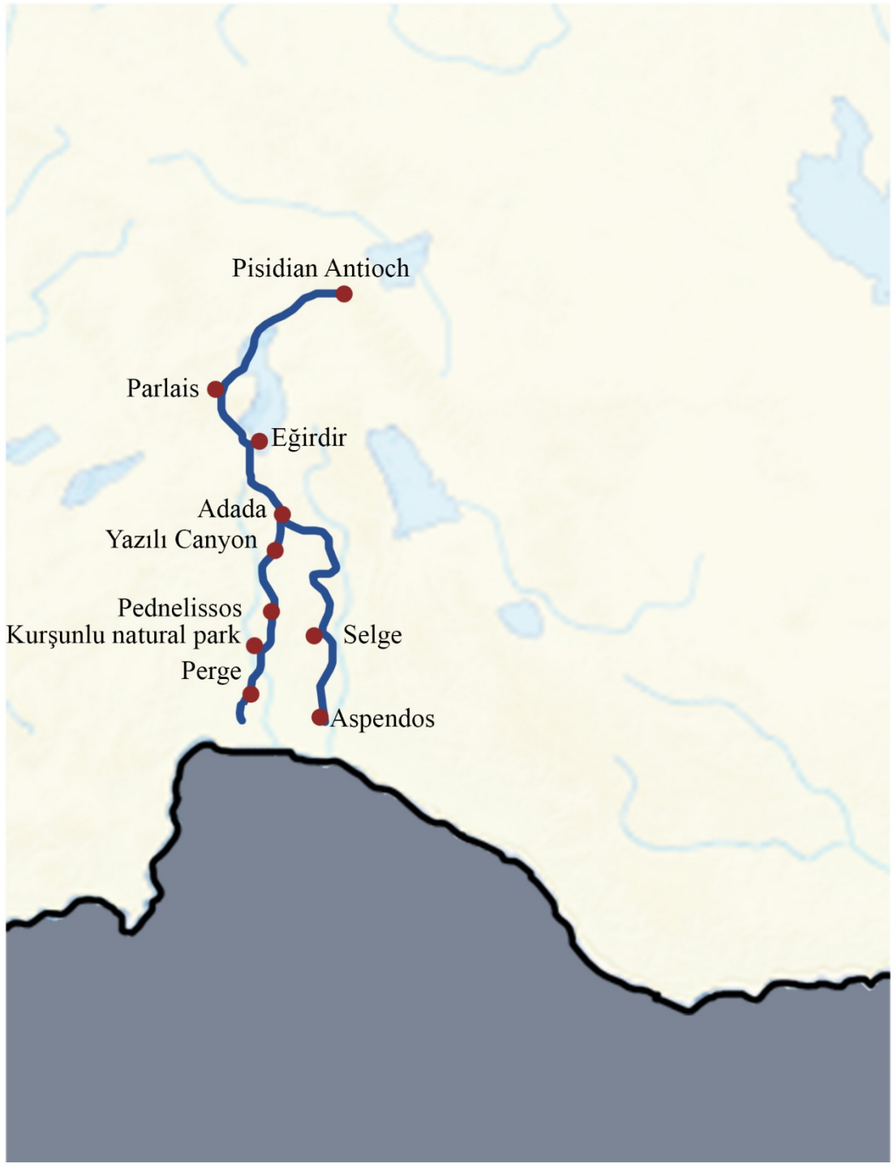
Yazılı Canyon



Kurşunlu Waterfall



Perge





Pisidian Antioch



Eğirdir



Selge



Aspendos

All the photos are from: https://www.kulturportali.gov.tr/ (access date: 03.11.2019)

Figure 5.6. The trail of St. paul

- As at Xanten, a room or a pavilion inside the visitor center, or on the site, can be arranged to give necessary information on the church of St. Paul and its importance. Virtual Reality (VR) technologies can be used to show the appearance of the church in history, and the activities that took place in and around it. In addition, videos showing the rituals taking place in the church, passages from the Bible, etc., can be arranged to show the religious importance of the church.

- The new information panels at the site emphasizing its religious importance should be arranged within the theme: 'In the Footsteps of St. Paul' (Figure 5.12).

Source of Life: Water

- As mentioned earlier, Pisidian Antioch was blessed with an elaborate water-distribution system, and the aqueduct is the only building giving a real clue to the three-dimensional character of the archaeological site. Therefore, a route can be arranged to start from the aqueducts, following the important water sources within the site and ending at the rest area located next to the River Yalvaç. This route explains the story of water, starting from its journey to the city and its distribution through it, including panoramic views of the Yalvaç Plain (Figure 5.8) and the village of Hisarardı (Figure 5.7).

A. 3. Enhancing Physical and Intellectual Accessibility

- All applications in and around the site should be compatible with 'Universal Design Principles'.[482]

[482] For the principles of Universal Design, see http://universaldesign.ie/What-is-Universal-Design/The-7-Principles/, access date: 01.01.2020.



Figure 5.7. Yalvaç, view of the Hisarardı village, 2018



Figure 5.8. Yalvaç, western section of Yalvaç within the landscape, 2018

- The archaeological site is not accessible for disabled people, as mentioned earlier. Therefore, a specific itinerary should be designed within the archaeological site, as has been done at Ostia Antica.[483]

[483] For examples of effective disabled access to archaeological sites, see Martin 1999; Picone 2013; Sørmoen 2009.

- There are some real problems along the visitor route, i.e. the earth paths and misleading directions – due to the lack of signboards as mentioned earlier. Therefore, the visitor route should be effectively rearranged. The earth paths can be resurfaced, as at Kanytelis (Figure 5.9).



Figure 5.9. Kanytelis, recently designed pathway for visitors (Ufuk Serin 2018)

- As Tilden indicates in one of his principles,[484] interpretations aimed at children should follow a different approach. Information panels for them should be different and arranged in such a way as to attract their attention. The Archaeological Museum of Thessaloniki provides an excellent example (Figure 5.10).

[484] Tilden 1957: 8.



Figure 5.10. Thessaloniki, the Archaeological Museum, information panels designed for children (Ufuk Serin 2018)

A. 4. Construction of a New Visitor Center

A new visitor center can be designed to provide sufficient space for exhibitions and social events for the interpretation and presentation of Pisidian Antioch. This building can be constructed in the old building of the leather factory, located in the southern part of the ancient city. Considering the limited exhibition and information on the remnants of the Imperial Sanctuary and the Church of St. Paul, this building can include specific rooms exhibiting these remains.[485] In addition, a library and seminar rooms can be designed within this visitor center to increase the accessibility of the information regarding the site. For instance, seminar rooms can be used to inform the general public, especially local residents, about the site and studies conducted within the site. Moreover, this visitor center can also serve as an institute that supports studies on Pisidian Antioch, Pisidia, and the management, presentation, and interpretation of the region.

A.5. Visiting Hours and Schedule of Events

As indicated earlier, religious ceremonies take place today in the Church of St. Paul. One of the main aims of interpretation is the creation of a living landscape where social activities (events, exhibitions, children's festivals, etc.) also take place within the site. Such events and ceremonies should be arranged so that visitors who only wish to see the monument are able to visit the site without disruption.

As mentioned earlier, most of the buildings in Pisidian Antioch have lost their integrity, so only their foundations can be seen today. Therefore, using the proper information sources in an effective way becomes important to make the site legible and accessible for both professional and non-professional visitors. However, the information sources used for the interpretation and presentation are very limited and challenging, although Pisidian Antioch is presented to the visitors to a certain extent.

[485] For instance, the extensive remains from the Byzantine period are found in and around the site, but much more is in the storerooms of the Yalvaç Museum. For more information on this material, see: Ruggieri 2004; 2005 and 2006. These remains should be evaluated and exhibited to visitors in a more effective way.

For example, no visual information is given via explanation boards, while the information texts contain specific technical details, which make them difficult to follow for those with limited amounts of (pre)information. Nevertheless, there is a vast amount of visual material regarding the site, such as photographs, 2D drawings, and 3D models, and written information – such as excavation reports, scholarly works on the history of the site, and its current situation. Therefore, the interpretation and presentation of the site should be enriched with the help of these information sources.

B.1. Increasing the Visual Impact of the Archaeological site

- Considering the lack of visual impact of the site, VR installations, such as the TimeLine and TimeScope made for the Benedictine Abbey of Ename, 3D models (i.e. as at Agrigento) can be incorporated within the site, the Yalvaç museum, or at the visitor center, which is suggested to enhance visual understanding generally.

B.2. Improvement of the Exhibitions in the Yalvaç Museum

- Most of the important pieces found at Pisidian Antioch and the sanctuary of Mên are exhibited in the Museum of Yalvaç. However, the explanation of the exhibited artifacts on display and their organization is not understandable. Therefore the exhibition within the Museum of Yalvaç should be reconsidered and enriched. For instance, audio-visuals, Virtual Reality (VR) and Augmented Reality (AR) technologies can also be used in the museum to show the historical context of these artifacts, their location at the real site, and how they were used. Implementation of new technologies and the inclusion of new exhibitions on Pisidian Antioch can help improve the connection between the archaeological site and the museum.

B.3. Enriching the content of the booklets

- The content of the booklets (Appendix H) provided by the Museum of Yalvaç should be enriched and enlarged. Those characteristics of the site that

differentiate it from its contemporaries and other Roman sites should be emphasized. For example, a booklet giving information on the religious importance of the site and the Church of St. Paul should be printed.

B.4. Rearrangement of the information panels

- As noted earlier, the information boards and their contents should be reconsidered. Visual aids, such as 2D drawings and 3D models, should be included in the content of information boards. Moreover, the contents should not include information on the history, construction date, and technical details with numerical data, but should focus rather on specific themes to trigger the interest of the visitors – as at Mystras, mentioned earlier – and make them better relate to the site. Information panels, including some specific themes, are shown in Figures 5.11-12.

C. Context and Setting

As indicated earlier, the physical and intellectual context of cultural heritage sites should be considered as a whole, while examining its constituents separately and interpreting them to understand the whole. Each site has this type of part-whole relationship which needs to be considered during the interpretation. Similarly, Pisidian Antioch has this type of relationship with its surrounding landscape. Considering the continuity of the historical timeline, nearby locations, such as the sanctuary of Mên and Yalvaç, constitute physically and socially an integral part of Pisidian Antioch. A combination of these locales forms a whole that should be considered during the process of interpretation. Therefore, linking these sites to each other should enhance both of them – physically and intellectually. The emergence of new connections among these sites can lead to a better understanding of the context as a whole.

C.1. Improvement to the Existing Connections between Pisidian Antioch and its Surroundings

- To improve the physical connection of Pisidian Antioch with the sanctuary of Mên and Yalvaç, new visitor routes and signboards should be designed. As at the sites of Caesarea Maritima and Ostia Antica, different conceptual trails can be designed to connect these sites.

- In addition to the itinerary of St. Paul, under the theme 'In the Footsteps of St. Paul', a new route could be designed to considering the three main places – Pisidian Antioch, the sanctuary of Mên, and Yalvaç (Figure 5.14); this should encapsulate the historical timeline of the principal regional religions: Paganism, Christianity, and Islam respectively. It would thus start with the sanctuary of Mên and continue to Pisidian Antioch. What would amount in effect to a 'sacred way' can be used to connect these two sites. After Pisidian Antioch, the route would extend to Yalvaç and the spectacular Devlethan Mosque (in particular), which is physically connected with Pisidian Antioch through the use of spolia removed from the archaeological site.

- New events, exhibitions, seminars and workshops in association with this connection can be arranged to increase local awareness of these three places. For instance, several pavilions (like the one at Xanten), indicating the physical and social connections between these sites could be designed. These pavilions could be located at Pisidian Antioch, in the center of Yalvaç, or in remote locations – such as the centers of nearby cities, e.g. Isparta, Burdur, Konya, and Antalya. Moreover, the unused traditional houses located in the Kaş district could be used for this purpose. Erecting pavilions can help raise awareness of those living in nearby cities and also increase the number of tourists. Specific emphasis on the connection between Yalvaç and Pisidian Antioch will greatly enhance resident appreciation of the sites.

D. Authenticity

D. 1. Using Non-invasive Presentation Methods

- The site, together with its surroundings has witnessed changes due to conservation interventions, such as consolidation, protective shelters on site for the sake of conservation or presentation. These have a direct impact on the understanding of the site as well as its authenticity. Therefore, each conservation and presentation initiative, and its effects on the authenticity of the site, should be reconsidered during the process of interpretation. The interventions, which will largely affect the authenticity of the site, should be minimum, renewable, non-invasive and compatible with the existing structure.[486] Hence, any interventions that might negatively influence the authenticity, such as complete reconstructions, should be avoided. Considering the technological advancements in presentation methods, application of technological methods is less destructive, while also helping to maintain authenticity; the Benedictine Abbey of Ename is a good example of this. Therefore, these technologies can be applied to the site, the museum, and the visitor center for visualization projects.

E. Sustainability

The main purpose of interpretation is providing the sustainability of cultural heritage sites. Therefore, all decisions concerning the interpretation of Pisidian Antioch should ensure the social, economic, and physical sustainability of the site and its surroundings.

E. 1. Participation of Locals in the Interpretation Process

- The participation of local people in the interpretation process is one of the crucial factors for the sustainability of cultural heritage sites. As noted earlier, since the residents of Yalvaç are not always aware of the scientific studies

[486] Stanley-Price 2003: 285.

concerning the site, some do not appreciate these studies – or even the touristic events. Therefore, the inclusion of the local population is a necessity if Pisidian Antioch is to benefit from the promotion of awareness and create an appreciation of the site. Local residents should engage with Pisidian Antioch and the excavation team in such a way as to increase knowledge of the site and any scientific studies in progress. In this way it will help create a sense of place and belonging to Pisidian Antioch. Interaction with the excavation team and archaeological site, as happens at Sagalassos and Iasos, is also a necessity for Pisidian Antioch. Therefore, as mentioned earlier, workshops, like those run at Xanten, Nysa on the Meander, and Pergamon, can be arranged to include local people. For instance, workshops regarding ancient ceramic techniques, handcraft, and ancient recipes can readily be organized. In addition, information regarding the studies conducted within site is currently not shared with the local people by the experts. This lack of knowledge could be remedied by providing seminars. The Yalvaç Museum, the proposed visitor center, and various public spaces in Yalvaç could be used for these kinds of events.

- Some events, like staged excavations, competitions, or theatrical shows related to historical events, can be arranged for children to increase their knowledge of the archaeological site. Some good examples of this are festivals and activities organized for the children of Nysa on the Meander and Pergamon.

- As tourists visiting Pisidian Antioch do not usually visit Yalvaç, tourism activities create little in the way of positive effects on the local economy. This is one of the reasons why some of the local people of Yalvaç are unable to identify themselves with the ancient site and lack a sense of belonging. Therefore, increasing the visibility and appreciation of Yalvaç should provide better economic opportunities for residents, leading to a better appreciation of Pisidian Antioch by locals.

E.2. Preparation of Visitor Management and Orientation Plans

- The relationship between tourism and Pisidian Antioch should be investigated. Predictions of tourist capacity and the scale of economic resources that need to be invested in interpretive media can provide the data required to make better decisions during the process of interpretation. Therefore, visitor orientation and management plans should be prepared to predict tourist capacity and the size of economic investments in interpretive media.

E.3. Providing Physical Sustainability of the Site

- The location of the excavation house poses a threat to the remnants of the archaeological site: ideally, it should be located outside it. A new excavation house could be located near the visitor center, which is proposed to function as an institute for scientific studies on the archaeological site and the region.

F. Inclusiveness

F.1. Participation of stakeholders in the interpretation process

- Understanding archaeological data and interpreting it requires the involvement of different disciplines: archaeologists, architects, heritage interpreters, anthropologists, etc. Different perspectives enrich the interpretation of archaeological data; therefore, a specific team, including different experts on archaeology and heritage interpretation, should be built to provide better interpretation and presentation of archaeological data to the public. In this way, the new information gathered from the excavations can be monitored and embedded into the interpretation process regularly.

- Local and central administrative bodies are part of the interpretive process. Their contribution can help the organization of the interpretation process and can increase the success rate. For this, regular meetings, including administrative bodies, locals and experts, should be organized. In this way, all

stakeholders can be informed about the scientific studies and discoveries within the site; they can then also be included in the interpretation process.

G. Research, Training, and Evaluation

The presence of the excavation team and scientific studies concerning the archaeological site provide necessary information for the dissemination of the significance of the site. These studies form a basis for the interpretation of the site.

G.1. Periodical Monitoring of the Interpretation of the Site and Its Rearrangement

- As such studies proceed, new data will emerge to do with the archaeological site that may change the known facts. Therefore, the interpretation of the site should be monitored periodically to provide updated information regarding it.

G.2. Supporting Scientific Studies

- Scientific studies should be supported and enriched with the inclusion of different disciplines, such as archaeology, architecture. This will help to provide different perspectives concerning the interpretation of archaeological data and their presentation.

- The visitor routes and excavations should not impede each other. Experiencing the archaeological excavations on site can be informative for visitors; but it can negatively affect the process of excavation. Therefore, the level of interaction between experts and visitors should be arranged in such a way that 'visitors can learn while experts can work' – with no disruption to either. Thus suggested visitor routes should be based taking into account the excavations taking place in previous seasons (Figure 5.14); in this way, and according to the needs of the excavators, the visitor route can be changed and rearranged periodically.

Beyond the Site

As the last phase of the interpretation and presentation of Pisidian Antioch and its environs, 'Beyond the Site' deals with what visitor should remember after they have left the site. As is well known, any information related to people's interests and experiences, or triggers their curiosity, is more likely to be remembered. Hence, forming a connection between archaeological sites and the individual's mind is one of the fundamentals of interpretation and presentation. In this sense, interpretation and presentation of Pisidian Antioch should aim to form a connection between past and present, in order to show the historical and contemporary context of the site and its values. This connection is attempted by understanding the characteristics of the site and its environs, and interpreting and presenting them to visitors with the help of physical applications and socio-cultural events. Two key 'souvenirs' should leave with each visitor to the site: one involves the site's historical and current characteristics within the wider context of Pisidian Antioch; and the other is why the site is important and valuable. The name of the game is to provide insights into the subject of archaeological sites, in our case specifically Pisidian Antioch, and their importance, and to increase recognition. Forming a relationship between individuals and archaeological sites via appreciation is necessary for our understanding of why such sites need to be conserved.

5.3. Challenges and Future Research

This study aims to study the interpretation and presentation of archaeological sites, since the lack of proper understanding of archaeological sites can lead to problems in their conservation. In this study, interpretation and presentation are considered as an important phase of any management plan, thus their relationship with the local economy and the participation of residents are also investigated. According to this approach, two main interpretative methods were described: cognitive and hermeneutics, and various different presentation techniques are analyzed according to these methods.

Through these analyses, resident participation and their importance in the overall interpretation and conservation of cultural heritage sites are emphasized throughout the study. On account of its importance, one of the main challenges of this study was to provide proposals vis-à-vis local participation in the interpretive process. Moreover, the proposals mainly focused on the physical dimensions of the site and cognitive interpretation methods, while hermeneutics are rarely mentioned. The main reason behind this result was the limited information collected on the social dimension of Yalvaç. Social interviews done at the site during the site survey were used as an additional information source, but they yielded no statistical data. Another reason is that proposals on public participation require a long-term and multidisciplinary study of the site and its surroundings, and this situation goes beyond the scope of this thesis. Despite these limitations, this study attempts to provide an initiation for a better interpretation and presentation of Pisidian Antioch. In future research, accurate information regarding the social dimension of the site should be collected and the content of this thesis can be extended with multidisciplinary studies.

RES GESTAE DIVI AUGUSTI: ‘Yazıtların Kraliçesi’
RES GESTAE DIVI AUGUSTI: ‘the Queen of Inscriptions’

On dokuz yaşında , şahsi kararımla ve özel harcamalarda bulunarak bir ordu kurdum. Bu orduyla, zorba partinin boyunduruğu altında ezilen devleti özgürlüğe kavuşturdum... Bu hizmetimden dolayı Senato kararıyla bana Augustus ünvanı verildi. On üçüncü konsüllüğüm zamanında, Roma senatosu, atlı sınıfı ve halkın tamamı, beni vatanın babası *(Pater patriae)* olarak selamladı... (*Res Gestae,* 1:1; 34:2; 35:1)

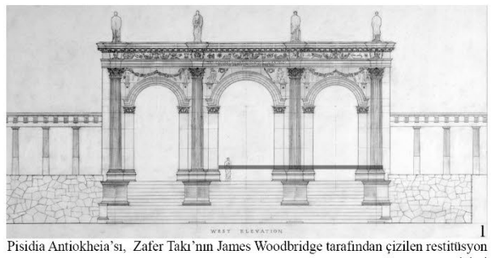
At the age of nineteen on my own responsibility and at my own expense I raised an army, with which I successfully championed the liberty of the republic when it was opressed by the tyranny of a faction...For this servive of mine I was named Augustus by decree of the senate...35. In my thirteenth consulship the senate, the equestrian and the whole people of Rome gave me the title of Father of my Country (*Pater Patriae)*...(*Res Gestae,* 1:1; 34:2; 35:1)

Res Gestae Divi Augusti kutsal Augustus’un başarılarının kataloğu olan bir metindir. Özgün yazıt Agustus’un isteği üzerine bronz tabletlere işlenip anıtmezarında sergilenmiştir. Ancak günümüzde yazıta dair bilgi özgününden değil, bir Roma eyaleti olan Galatia’da bulunan üç kopyasından gelmektedir. Bu kopyaların yerleştirildiği yerler, bölgenin kontrolünü sağlamak ve yerel halkın sadakatini kazanmak amacıyla İmparatorluk kültünün bölgede kurulabilmesi için bilinçli olarak seçilmiştir.

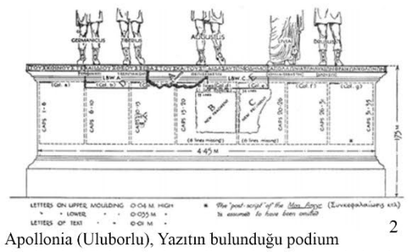
Günümüzde, *Res Gestae*’nin kopyaları Latince ve Yunanca olarak Augustus Tapınağı’nın duvarlarına yazılmış olarak Ankara’da (*Monumentum Ancyranum*), Yunanca olarak bir podyuma yazılmış olarak Uluborlu’da (Apollonia) ve Latince olarak Augustus tapınağı’nın girişini tanımlayan zafer takının iç duvarlarında yazılmış olarak Yalvaç’ta (Pisidia Antiokheia’sı, *Monumentum Antiochenum*) bulunmaktadır. Yazıtın bugüne kadar en iyi korunabilmiş en iyi kopyası Ankara’da bulunmakta, Pisidia Antiokheia’sındaki diğer kopyanın parçaları ise Yalvaç Müzesi’nde sergilenmektedir.

The Res Gestae Divi Augusti is a text cataloguing the achievements of the ‘Divine Augustus’. The original inscription was said to have been inscribed on bronze tablets and displayed in the Mausoleum of Augustus. Today’s information on the Res Gestae comes from three copies, all of which are in Galatia, their locations deliberately chosen to emphasize the establishment of the Imperial cult, so to ensure control over the region and the loyalty of the local populations.

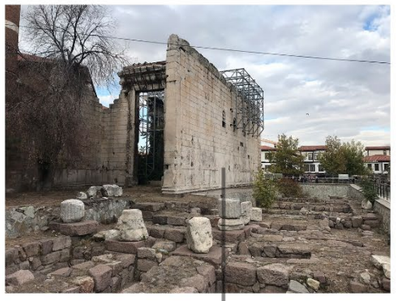
Three copies are located in Ankyra, Apollonia and Pisidian Antioch. The one was inscribed in Latin and Greek on the podium of the Temple of Augustus at Apollonia (modern Uluborlu). The other one from Pisidian Antioch was inscribed in Latin on the inner walls of the propylon leading to the Square of Augustus. Its fragments now displayed in the Museum of Yalvaç. The other was inscribed in Latin and Greek on the walls of Momentum Ancyranum in Ankara and is now on display.



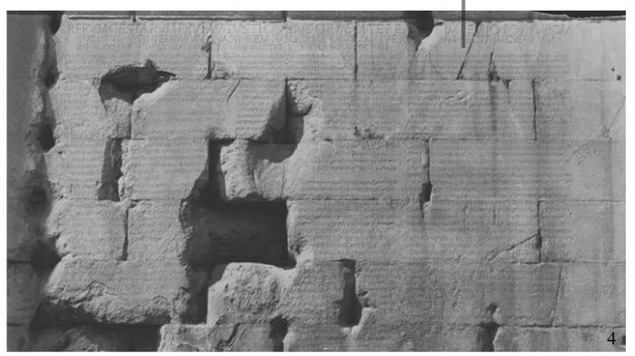
1
Pisidia Antiokheia’sı, Zafer Takı’nın James Woodbridge tarafından çizilen restitüsyon çizimi
Pisidian Antioch, the reconstruction drawing of the propylon by James Woodbrige



2
Apollonia (Uluborlu), Yazıtın bulunduğu podium
Apollonia (Uluborlu), the podium where the inscription is located



3
Roma, Ara Pacis Müzesi, *Res Gestae* yazıtının kopyası
Rome, Museum of Ara Pacis, exhibition of the copy of the *Res Gestae*


4
Ankyra (Ankara), LatinceYazıtın olduğu güneydoğu cephesi
Ankyra (Ankara), a part of the Latin inscription on the southeast elevation

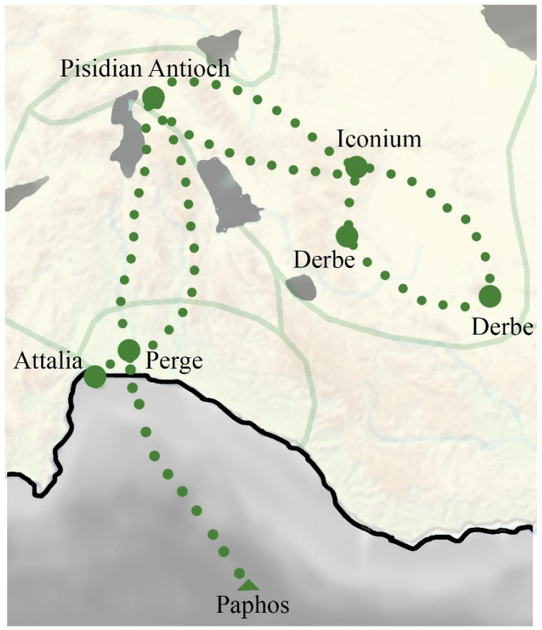

5
Rome, Vatican Museums, the Augustus of Prima Porta

Image Sources:
1.Pisidian Antioch, restitution drawing of the propylon by Woodbridge, 1924 (left) (http://exhibitions.kelsey.lsa.umich.edu/antioch/A2/antioch woodbridge.html, access date: 14.03.2017)
2.Monumenta Asiae Minoris Antiqua (Cooley, 2009: fig. 7)
3. Ufuk Serin 2010
4.Cooley, 2009: fig.4
5.http://www.vatican-patrons.org/focus-on-the-augustus-of-prima-porta-2546, access date: 07.11.2019

Figure 5.11. Information panel designed for the Theme ‘*Res Gestae Divi Augusti*: The Queen of Inscriptions’

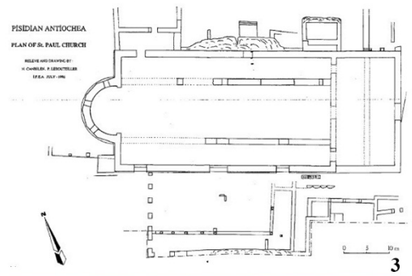
AZİZ PAULUS'UN İZİNDE
IN THE FOOTSTEPS OF SAINT PAUL

"Yeryüzünün dört bucağına kurtuluş götürmen için seni uluslara ışık yaptım." (Elçilerin İşleri, 13:47)
"I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth." (*Ac.*13:47)

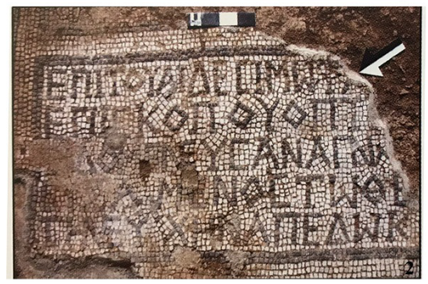


"Onlar Perge'den yollarına devam ederek Pisidya sınırındaki Antakya'ya geçtiler. Şabat Günü havraya girip oturdular. Kutsal Yasa ve peygamberlerin yazıları okunduktan sonra, havranın yöneticileri onlara, "Kardeşler, halka verecek bir öğüdünüz varsa buyurun, konuşun" diye haber yolladılar. Pavlus ayağa kalktı, eliyle bir işaret yaparak, "Ey İsrailliler ve Tanrı'dan korkan yabancılar, dinleyin" dedi." (Elçilerin İşleri, 13: 14-16).
From Perga they went on to Pisidian Antioch. On the Sabbath they (St. Paul and Barnabas) entered the synagogue and sat down. After the reading from the Law and the Prophets, the leaders of the Synagogue sent word to them, saying, "Brothers, if you have a word of exhortation for the people, please speak." Standing up, Paul mentioned with his hand and said: "Fellow Israelites and you Gentiles who worship God, listen to me!" (*Ac.*13: 14-16).

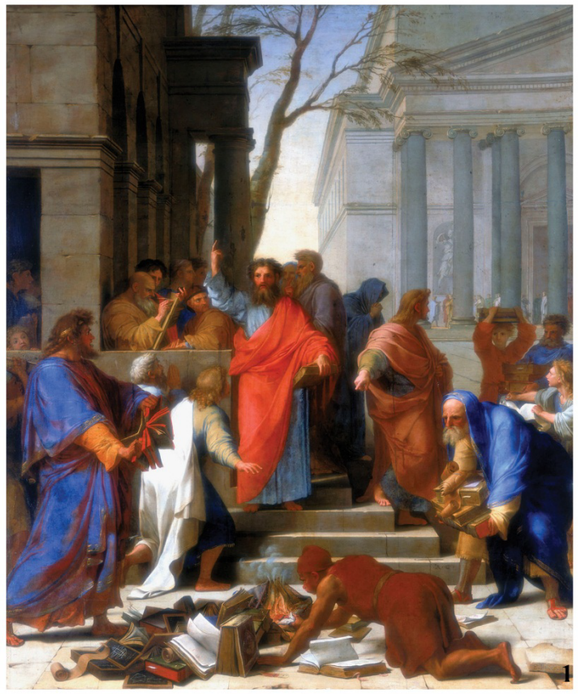
Aziz Paulus kilisesi'nin, Aziz Paulus'un anısını onurlandırmak için, konuşma yaptığı sinagogun kalıntılarının üstüne inşa edildiği düşünülmektedir. Kilise döşemesinde bulunan bir yazıt ile dördüncü yüzyıla tarihlenen bu kilise, Anadolu'da bu tarihte yapıldığı düşünülen az sayıda kiliseden biridir.
It is claimed that the church of St. Paul is constructed on the ruins of the ancient synagogue to honor the memory of the great Apostle. The church is precisely dated to the 4th century thanks to its inscribed mosaic floor – making it one of the only two churches that can be accurately dated to this period in Asia Minor.



3


2

Yazıtın bulunduğu mozaik döşeme. (Yazıt kenti 381 yılında İstanbul Meclisi'nde Pisidia Antiokheia'sını temsil eden piskopos Optimus'a referans vermektedir.)
The inscribed mosaic floor, giving reference to bishop Optimus who represented Pisidian Antioch at the Council of Constantinople in 381


1

Paris, Louvre Müzesi, Aziz Paulus'un Efes'teki Vaazı isimli resim, Eustache Le Sueur
Paris, Louvre Museum, the Sermon of St. Paul at Ephesus, the painting by Eustache Le Sueur"

Image Sources: 1.Sueur (https://en.muzeo.com/art-print/la-predication-de-saint-paul-a-ephese/eustache-le-sueur-0)
2. excavation archives, retrieved from "Pisidia Antiokheia", 2018: 26
3. Taşlıalan, 1997: 241

Hristiyanlıkta İsa'dan sonraki en önemli figür Aziz Paulus'dur. Tarsus'ta doğan Aziz Paulus, hayatını hristiyanlığı yaymaya adamıştır. Misyonerlik amacıyla dört yolculuk gerçekleştirmiş, bu yolculukların çoğunda Küçük Asya ve Yunanistan'da bulunan kentleri gezip, putperestlerle konuşmuştur.
İlk yolculuğunda Aziz Barnabas ile birlikte Pisidia Antiokheia'sından geçmişlerdir. Kente vardıklarında da buradaki putperestlere konuşma yapan Aziz Paulus, onları hristiyanlığa çağırmıştır. Bu tarihi olayla birlikte kent hristiyanlık için önem kazanmıştır.

Saint Paul is one of the most important figures in Christianity. One of the twelve Apostles, he was born in Tarsus, Asia Minor, and dedicated his life to the spread of the Christian faith. To achieve his aim, he conducted four missionary journeys, mostly in Asia Minor and Greece. On his first journey, Paul travelled with Barnabas and passed through Pisidian Antioch. When they reached the city Paul delivered his famous 'message of exhortation' in the synagogue, ensuring the city would thereafter be associated with his mission to spread the teachings of Jesus, putting Pisidian Antioch firmly on the theological map as one of the most important cities in Christianity.

Figure 5.12. Information panel designed for the Theme 'In the footsteps of St. Paul

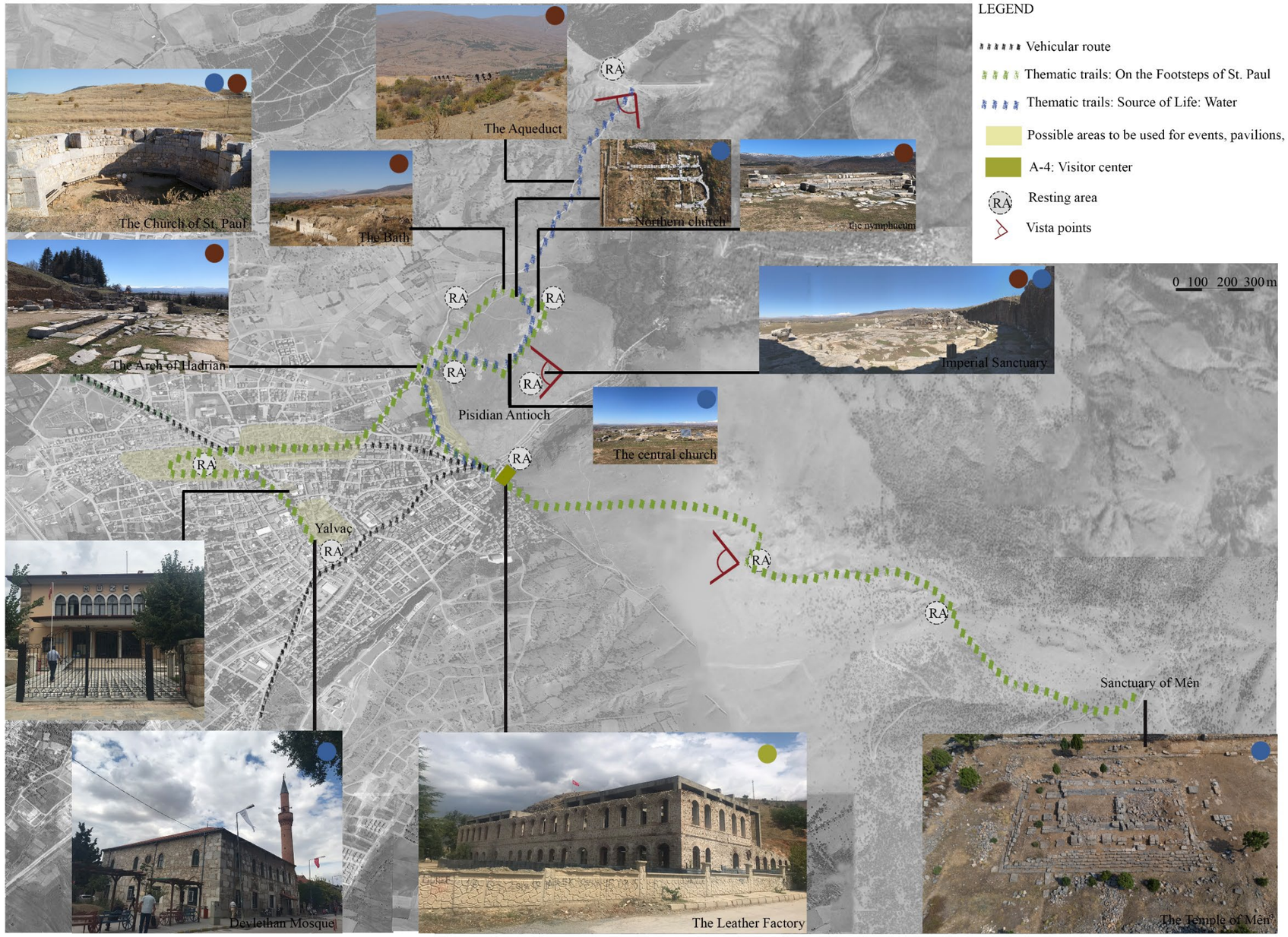


Image Sources
1.*Pisidia Antiokheia* 2018: 23
2. https://www.aktuelarkeoloji.com.tr/pisidia-antiokheiasi-men-tapinagi-ve-kutsal-alani, acces date: 05.09.2019

Figure 5.14. The proposed thematic routes in and around the site

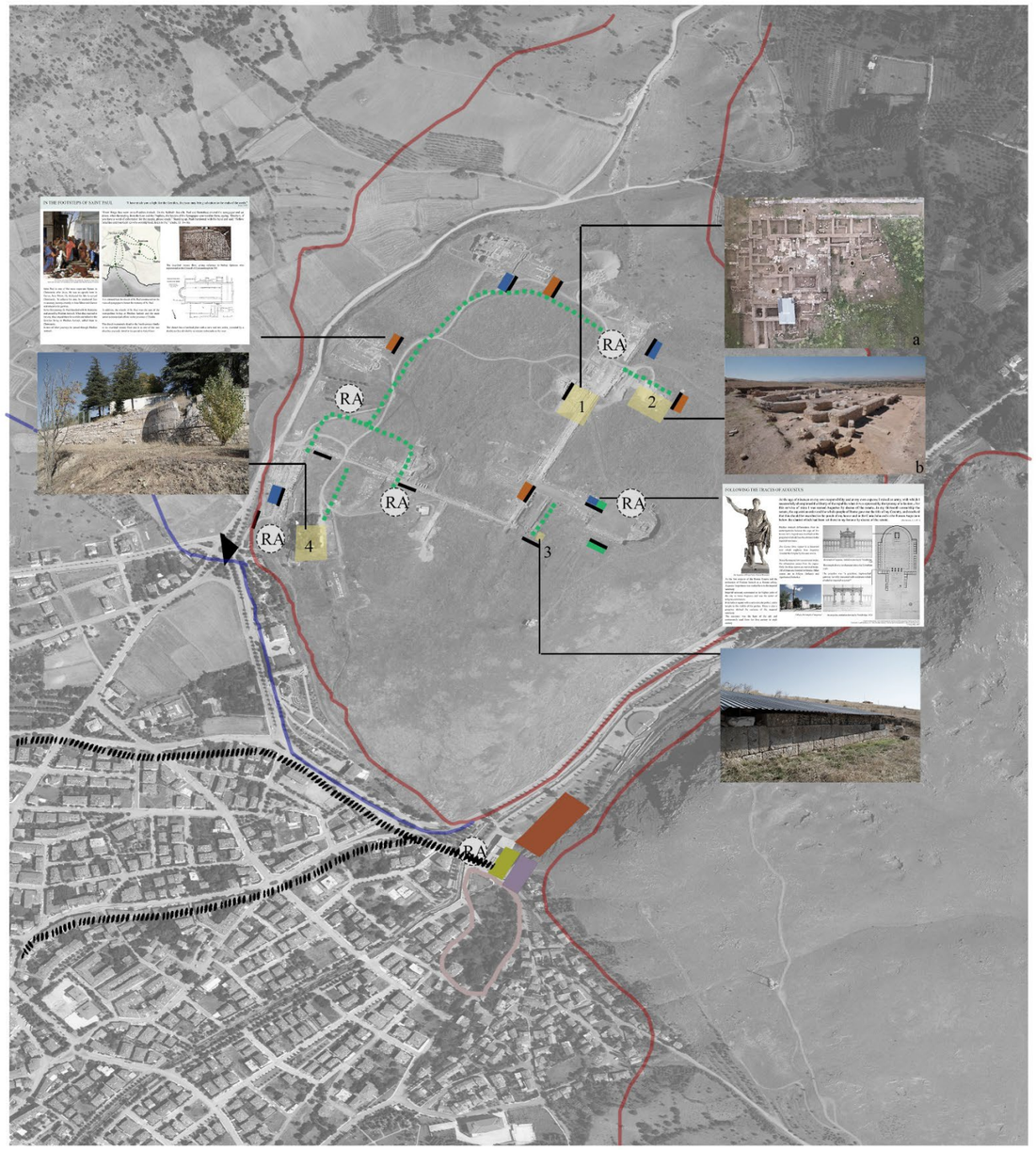


Figure 5.15. Proposals regarding the site and its environs

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[487] As for the ancient sources, the abbreviations for the Greek authors and their works are from *A Greek English Lexicon* (compiled by H. G. Liddell and R. Scott) *with a revised supplement*, Oxford 1996; those for the Latin authors and works are from *Thesaurus Lingua Latinae. Index Librorum Scriptorum Inscriptionum*, Leipzig 1990, as far as comprised therein.

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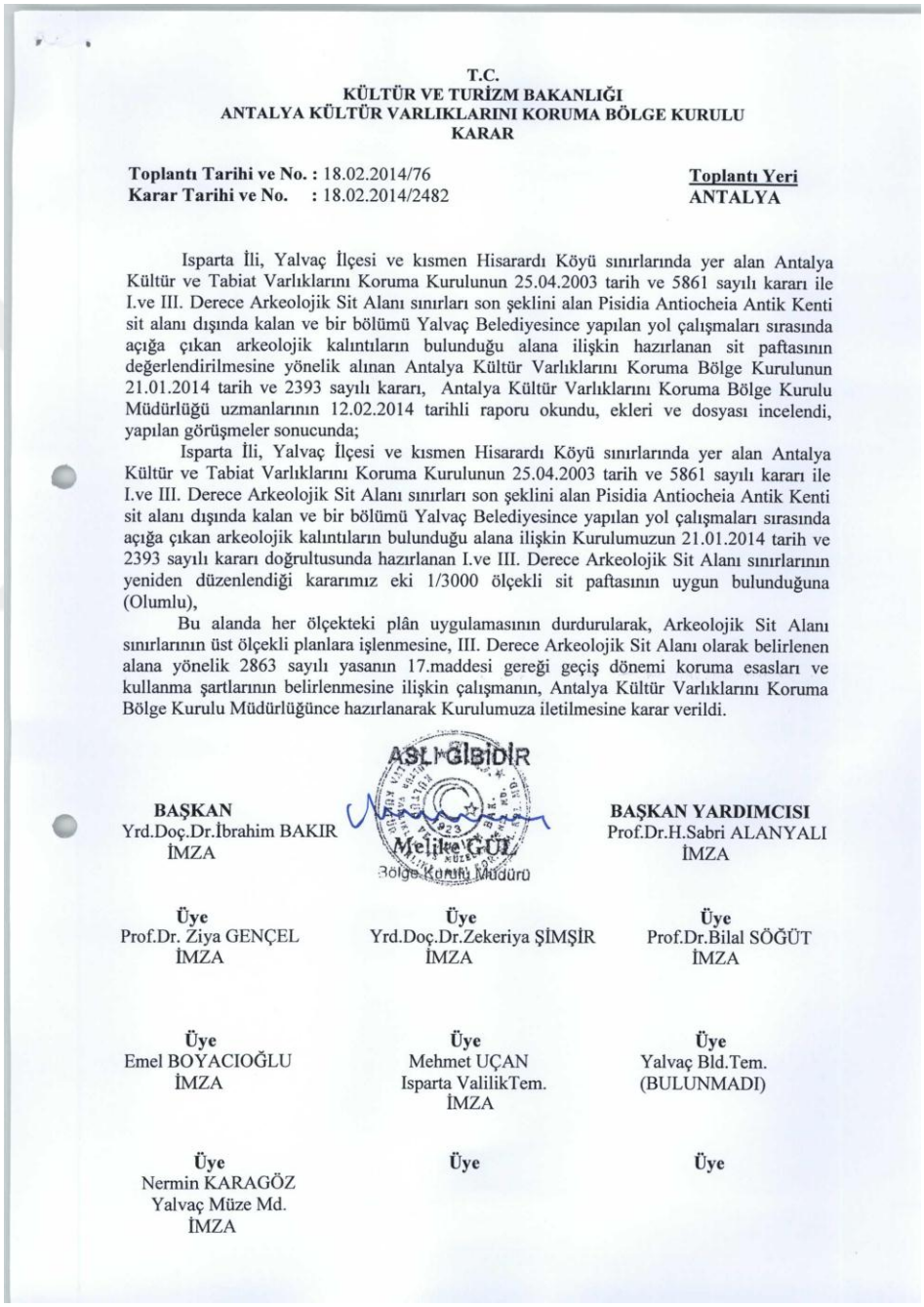
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APPENDICES

A. Official Decision Concerning the Boundaries of the Conservation Area of Pisidian Antioch



T.C.
KÜLTÜR VE TURİZM BAKANLIĞI
ANTALYA KÜLTÜR VARLIKLARINI KORUMA BÖLGE KURULU
KARAR

Toplantı Tarihi ve No. : 18.02.2014/76
Karar Tarihi ve No. : 18.02.2014/2482

Toplantı Yeri
ANTALYA

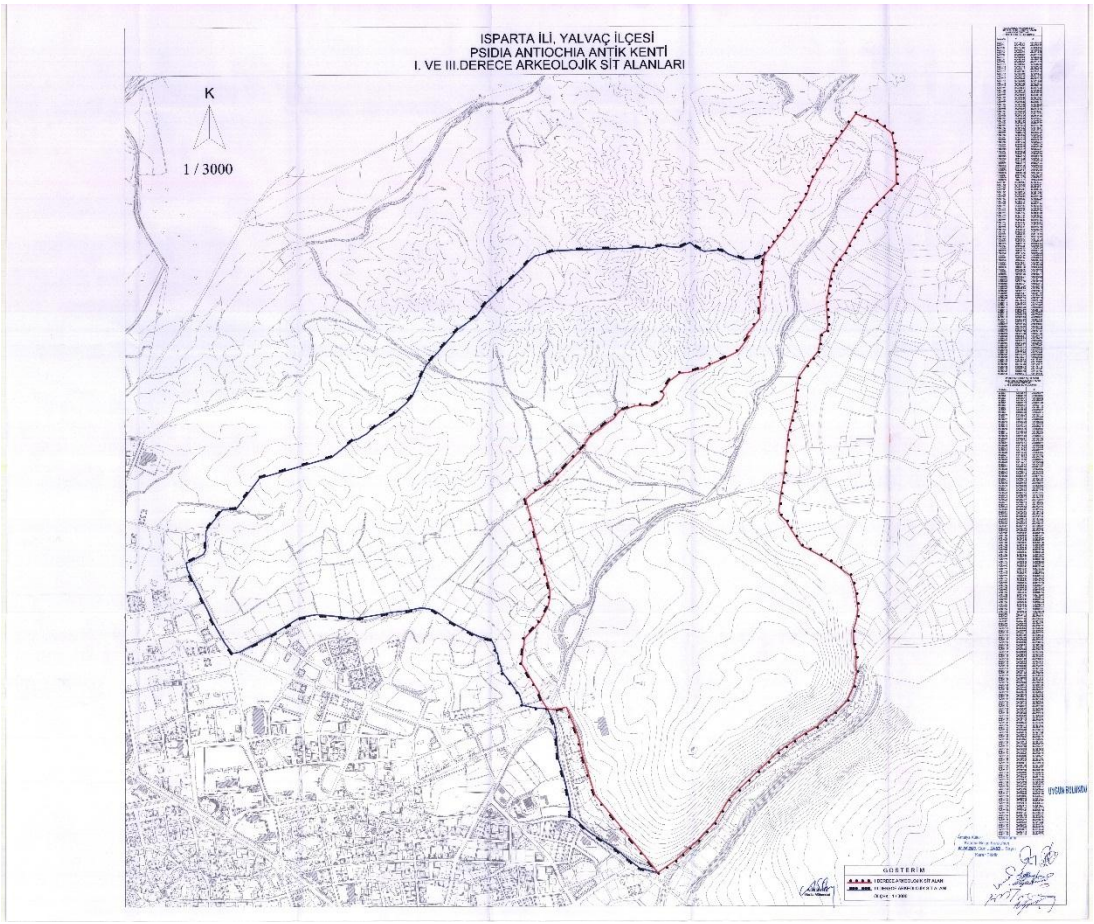
Isparta İli, Yalvaç İlçesi ve kısmen Hisarardı Köyü sınırlarında yer alan Antalya Kültür ve Tabiat Varlıklarını Koruma Kurulunun 25.04.2003 tarih ve 5861 sayılı kararı ile I.ve III. Derece Arkeolojik Sit Alanı sınırları son şeklini alan Pisidia Antiocheia Antik Kenti sit alanı dışında kalan ve bir bölümü Yalvaç Belediyesince yapılan yol çalışmaları sırasında açığa çıkan arkeolojik kalıntıların bulunduğu alana ilişkin hazırlanan sit paftasının değerlendirilmesine yönelik alınan Antalya Kültür Varlıklarını Koruma Bölge Kurulunun 21.01.2014 tarih ve 2393 sayılı kararı, Antalya Kültür Varlıklarını Koruma Bölge Kurulu Müdürlüğü uzmanlarının 12.02.2014 tarihli raporu okundu, ekleri ve dosyası incelendi, yapılan görüşmeler sonucunda;

Isparta İli, Yalvaç İlçesi ve kısmen Hisarardı Köyü sınırlarında yer alan Antalya Kültür ve Tabiat Varlıklarını Koruma Kurulunun 25.04.2003 tarih ve 5861 sayılı kararı ile I.ve III. Derece Arkeolojik Sit Alanı sınırları son şeklini alan Pisidia Antiocheia Antik Kenti sit alanı dışında kalan ve bir bölümü Yalvaç Belediyesince yapılan yol çalışmaları sırasında açığa çıkan arkeolojik kalıntıların bulunduğu alana ilişkin Kurulumuzun 21.01.2014 tarih ve 2393 sayılı kararı doğrultusunda hazırlanan I.ve III. Derece Arkeolojik Sit Alanı sınırlarının yeniden düzenlendiği kararımız eki 1/3000 ölçekli sit paftasının uygun bulunduğuna (Olumlu),

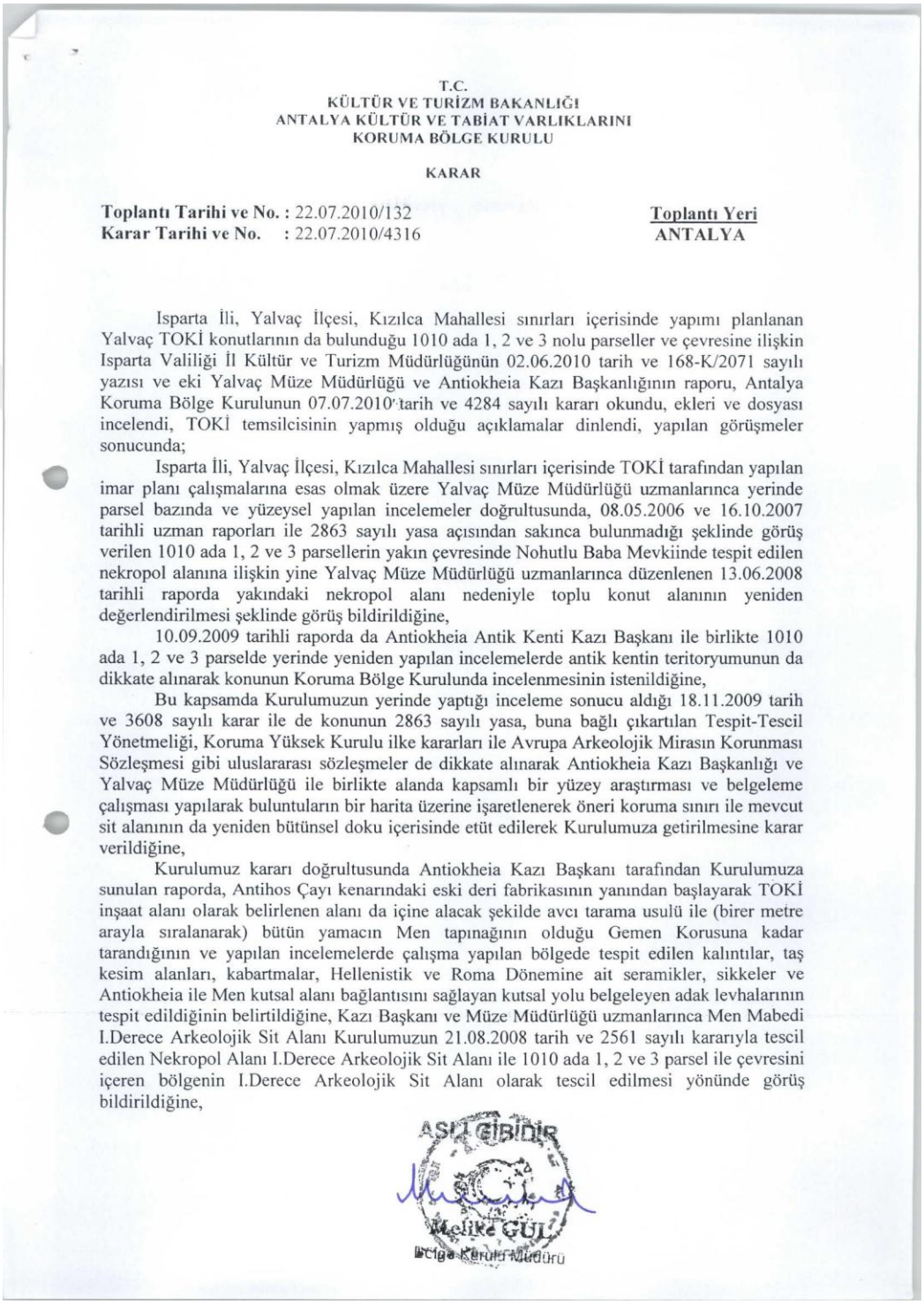
Bu alanda her ölçekteki plân uygulamasının durdurularak, Arkeolojik Sit Alanı sınırlarının üst ölçekli planlara işlenmesine, III. Derece Arkeolojik Sit Alanı olarak belirlenen alana yönelik 2863 sayılı yasanın 17.maddesi gereği geçiş dönemi koruma esasları ve kullanma şartlarının belirlenmesine ilişkin çalışmanın, Antalya Kültür Varlıklarını Koruma Bölge Kurulu Müdürlüğünce hazırlanarak Kurulumuza iletilmesine karar verildi.

ASLI GİBİDİR
Melike GÜL
Bölge Kurulu Müdürü

BAŞKAN Yrd.Doç.Dr.İbrahim BAKIR İMZA		**BAŞKAN YARDIMCISI** Prof.Dr.H.Sabri ALANYALI İMZA
Üye Prof.Dr. Ziya GENÇEL İMZA	**Üye** Yrd.Doç.Dr.Zekeriya ŞİMŞİR İMZA	**Üye** Prof.Dr.Bilal SÖĞÜT İMZA
Üye Emel BOYACIOĞLU İMZA	**Üye** Mehmet UÇAN Isparta ValilikTem. İMZA	**Üye** Yalvaç Bld.Tem. (BULUNMADI)
Üye Nermin KARAGÖZ Yalvaç Müze Md. İMZA	**Üye**	**Üye**


ISPARTA İLİ, YALVAÇ İLÇESİ
PSIDIA ANTIOCHIA ANTİK KENTİ
I. VE III.DERECE ARKEOLOJİK SİT ALANLARI
K
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GÖSTERİM

B. Official Decision Concerning the Boundaries of the Conservation Area of Sanctuary of Mên



T.C.
KÜLTÜR VE TURİZM BAKANLIĞI
ANTALYA KÜLTÜR VE TABİAT VARLIKLARINI
KORUMA BÖLGE KURULU

KARAR

Toplantı Tarihi ve No. : 22.07.2010/132
Karar Tarihi ve No. : 22.07.2010/4316

Toplantı Yeri
ANTALYA

Isparta İli, Yalvaç İlçesi, Kızılca Mahallesi sınırları içerisinde yapımı planlanan Yalvaç TOKİ konutlarının da bulunduğu 1010 ada 1, 2 ve 3 nolu parseller ve çevresine ilişkin Isparta Valiliği İl Kültür ve Turizm Müdürlüğünün 02.06.2010 tarih ve 168-K/2071 sayılı yazısı ve eki Yalvaç Müze Müdürlüğü ve Antiokheia Kazı Başkanlığının raporu, Antalya Koruma Bölge Kurulunun 07.07.2010 tarih ve 4284 sayılı kararı okundu, ekleri ve dosyası incelendi, TOKİ temsilcisinin yapmış olduğu açıklamalar dinlendi, yapılan görüşmeler sonucunda;

Isparta İli, Yalvaç İlçesi, Kızılca Mahallesi sınırları içerisinde TOKİ tarafından yapılan imar planı çalışmalarına esas olmak üzere Yalvaç Müze Müdürlüğü uzmanlarınca yerinde parsel bazında ve yüzeysel yapılan incelemeler doğrultusunda, 08.05.2006 ve 16.10.2007 tarihli uzman raporları ile 2863 sayılı yasa açısından sakınca bulunmadığı şeklinde görüş verilen 1010 ada 1, 2 ve 3 parsellerin yakın çevresinde Nohutlu Baba Mevkiinde tespit edilen nekropol alanına ilişkin yine Yalvaç Müze Müdürlüğü uzmanlarınca düzenlenen 13.06.2008 tarihli raporda yakındaki nekropol alanı nedeniyle toplu konut alanının yeniden değerlendirilmesi şeklinde görüş bildirildiğine,

10.09.2009 tarihli raporda da Antiokheia Antik Kenti Kazı Başkanı ile birlikte 1010 ada 1, 2 ve 3 parselde yerinde yeniden yapılan incelemelerde antik kentin teritoryumunun da dikkate alınarak konunun Koruma Bölge Kurulunda incelenmesinin istenildiğine,

Bu kapsamda Kurulumuzun yerinde yaptığı inceleme sonucu aldığı 18.11.2009 tarih ve 3608 sayılı karar ile de konunun 2863 sayılı yasa, buna bağlı çıkartılan Tespit-Tescil Yönetmeliği, Koruma Yüksek Kurulu ilke kararları ile Avrupa Arkeolojik Mirasın Korunması Sözleşmesi gibi uluslararası sözleşmeler de dikkate alınarak Antiokheia Kazı Başkanlığı ve Yalvaç Müze Müdürlüğü ile birlikte alanda kapsamlı bir yüzey araştırması ve belgeleme çalışması yapılarak buluntuların bir harita üzerine işaretlenerek öneri koruma sınırı ile mevcut sit alanının da yeniden bütünsel doku içerisinde etüt edilerek Kurulumuza getirilmesine karar verildiğine,

Kurulumuz kararı doğrultusunda Antiokheia Kazı Başkanı tarafından Kurulumuza sunulan raporda, Antihos Çayı kenarındaki eski deri fabrikasının yanından başlayarak TOKİ inşaat alanı olarak belirlenen alanı da içine alacak şekilde avcı tarama usulü ile (birer metre arayla sıralanarak) bütün yamacın Men tapınağının olduğu Gemen Korusuna kadar tarandığının ve yapılan incelemelerde çalışma yapılan bölgede tespit edilen kalıntılar, taş kesim alanları, kabartmalar, Hellenistik ve Roma Dönemine ait seramikler, sikkeler ve Antiokheia ile Men kutsal alanı bağlantısını sağlayan kutsal yolu belgeleyen adak levhalarının tespit edildiğinin belirtildiğine, Kazı Başkanı ve Müze Müdürlüğü uzmanlarınca Men Mabedi I.Derece Arkeolojik Sit Alanı Kurulumuzun 21.08.2008 tarih ve 2561 sayılı kararıyla tescil edilen Nekropol Alanı I.Derece Arkeolojik Sit Alanı ile 1010 ada 1, 2 ve 3 parsel ile çevresini içeren bölgenin I.Derece Arkeolojik Sit Alanı olarak tescil edilmesi yönünde görüş bildirildiğine,

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T.C.
KÜLTÜR VE TURİZM BAKANLIĞI
ANTALYA KÜLTÜR VE TABİAT VARLIKLARINI
KORUMA BÖLGE KURULU

KARAR

Toplantı Tarihi ve No. : 22.07.2010/132
Karar Tarihi ve No. : 22.07.2010/4316

Toplantı Yeri
ANTALYA

-2-

Kurulumuza sunulan belgeler ve öneriler doğrultusunda konu değerlendirildiğinde, Anadolu'da Yazılıkaya-Boğazköy ve Didyma-Milet gibi çok az sayıda örneği bulunan antik kent-kutsal alan bağlantısı içerisindeki Antiokheia Antik Kenti ile Men kutsal alanı arasındaki bölgeyi de kapsayacak şekilde alan bütünlüğü içerisinde Kazı Başkanının raporunda da belirtilen bilimsel veriler ve güncel koruma kriterleri göz önüne alınarak Men Mabedi ve Kutsal Alanı ile Antiokheia Antik Kenti Nekropol Alanı I.Derece Arkeolojik Sit Alanının bir bütün olarak değerlendirilerek Yalvaç Müze Müdürlüğü ve Antiokheia Kazı Başkanlığınca ortak yapılan çalışma sonucu 1/10.000 ölçekli haritasında önerilen I.Derece Arkeolojik Sit Alanı sınırlarının uygun bulunduğuna (Olumlu) karar verildi.

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Dr.Zekeriya ŞİMŞİR
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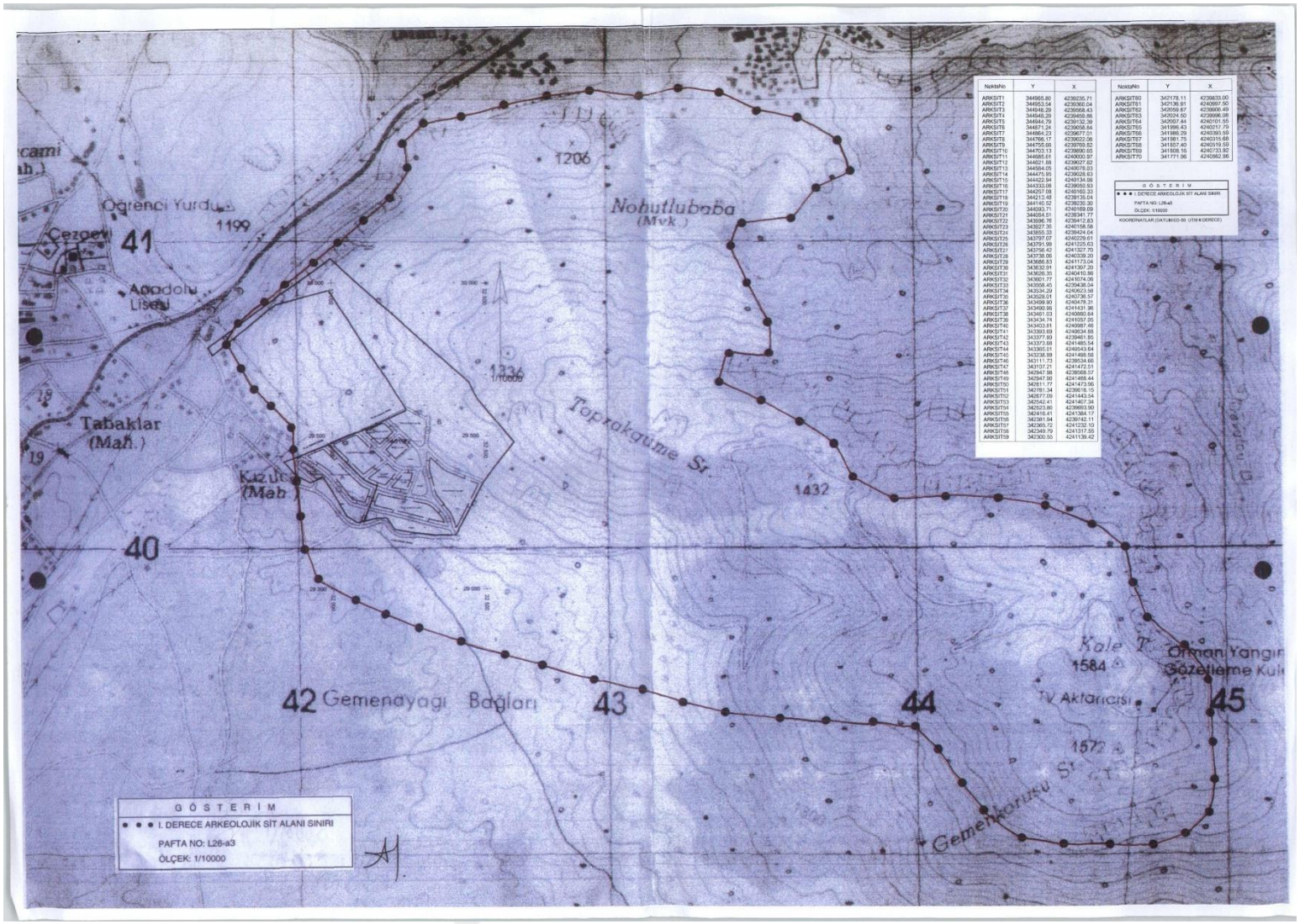
Üye
Mim.H.Bülent BAYKAL
İMZA

Üye
Tekin BAYRAM
Yalvaç Bld.Bşk.
İMZA

Üye
Özgür ÇOMAK
Yalvaç Müze Md.V.
İMZA

Üye

Üye

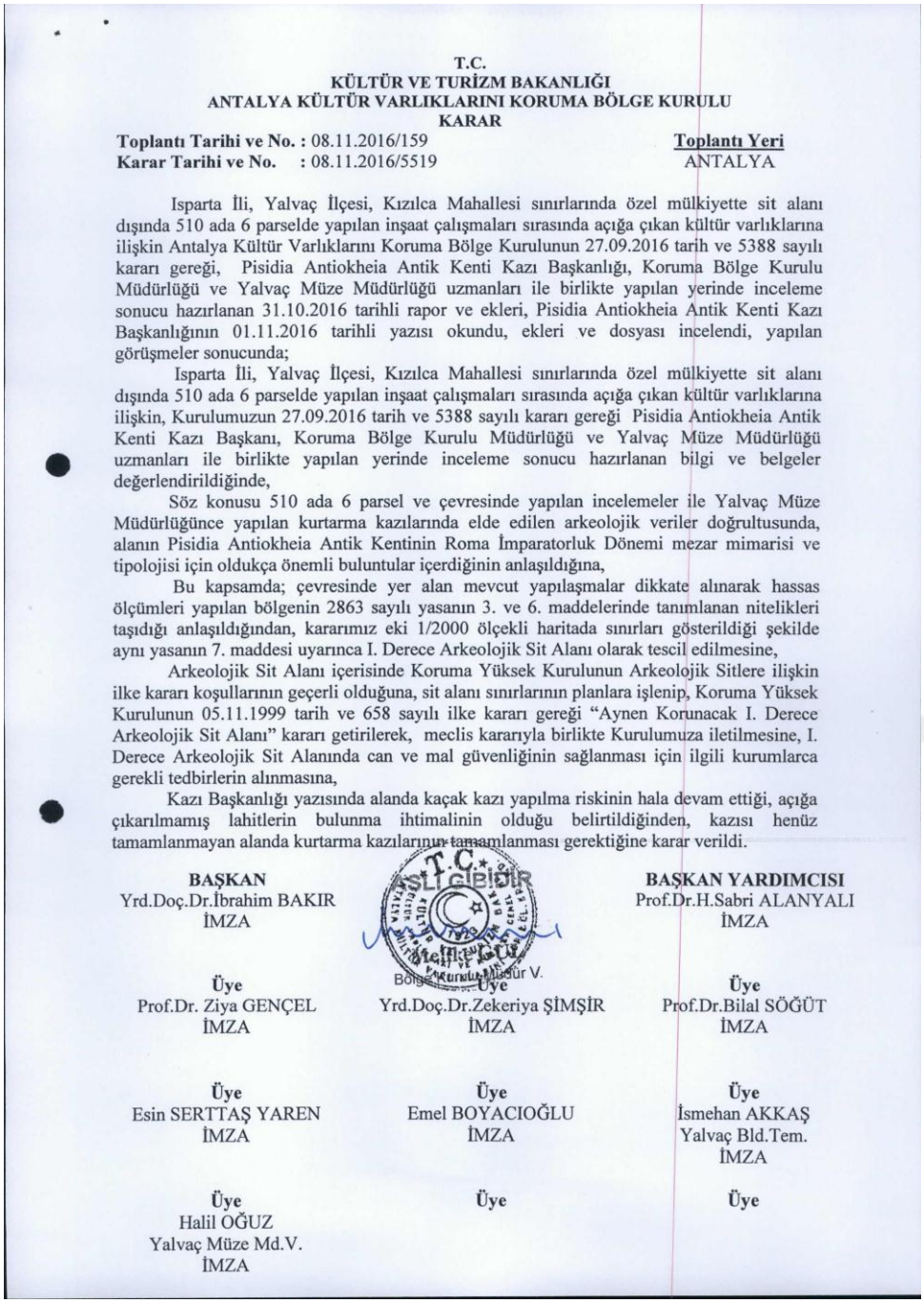


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ARKSIT5	344844.79	4239132.39
ARKSIT6	344671.24	4239058.84
ARKSIT7	344864.23	4239677.01
ARKSIT8	344766.17	4239022.06
ARKSIT9	344755.69	4239769.52
ARKSIT10	344703.13	4239890.65
ARKSIT11	344695.61	4240000.97
ARKSIT12	344621.68	4239027.62
ARKSIT13	344594.05	4240078.03
ARKSIT14	344475.95	4239029.63
ARKSIT15	344422.94	4240134.08
ARKSIT16	344333.08	4239050.93
ARKSIT17	344297.08	4240160.33
ARKSIT18	344213.48	4239135.04
ARKSIT19	344140.52	4239230.30
ARKSIT20	344093.71	4240169.09
ARKSIT21	344084.61	4239341.77
ARKSIT22	343996.76	4239412.83
ARKSIT23	343837.35	4240158.56
ARKSIT24	343855.33	4239424.04
ARKSIT25	343797.07	4240229.61
ARKSIT26	343791.99	4241225.63
ARKSIT27	343756.42	4241327.70
ARKSIT28	343738.06	4240339.20
ARKSIT29	343686.53	4241173.04
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ARKSIT35	343528.01	4240736.57
ARKSIT36	343499.90	4240479.31
ARKSIT37	343490.99	4241431.96
ARKSIT38	343461.03	4240860.64
ARKSIT39	343434.74	4241057.25
ARKSIT40	343403.81	4240987.46
ARKSIT41	343393.69	4240834.88
ARKSIT42	343377.80	4239461.85
ARKSIT43	343373.68	4241485.54
ARKSIT44	343365.01	4240543.64
ARKSIT45	343238.99	4241468.56
ARKSIT46	343111.73	4239534.66
ARKSIT47	343107.21	4241472.51
ARKSIT48	342947.98	4239568.57
ARKSIT49	342947.90	4241468.44
ARKSIT50	342811.77	4241473.06
ARKSIT51	342781.34	4239618.15
ARKSIT52	342677.09	4241443.54
ARKSIT53	342542.41	4241407.34
ARKSIT54	342523.80	4239693.90
ARKSIT55	342416.41	4241384.17
ARKSIT56	342381.94	4239742.11
ARKSIT57	342365.72	4241232.10
ARKSIT58	342349.79	4241317.55
ARKSIT59	342300.55	4241139.42

NoktaNo	Y	X
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ARKSIT62	342059.67	4239696.49
ARKSIT63	342024.50	4239996.08
ARKSIT64	342007.44	4240161.55
ARKSIT65	341996.43	4240217.79
ARKSIT66	341988.29	4240360.59
ARKSIT67	341981.75	4240315.68
ARKSIT68	341957.40	4240219.59
ARKSIT69	341808.16	4240733.80
ARKSIT70	341771.96	4240962.96

GÖSTERİM
I. DERECE ARKEOLOJİK SİT ALANI SINIRI
PAFTA NO: L26-a3
ÖLÇEK: 1/10000
KOORDİNATLAR (DATUM:ED-50 UTM-6 DERECE)

C. Official Decision Concerning the Boundaries of the Urban Conservation Area in the District of Kızılca



T.C.
KÜLTÜR VE TURİZM BAKANLIĞI
ANTALYA KÜLTÜR VARLIKLARINI KORUMA BÖLGE KURULU
KARAR

Toplantı Tarihi ve No. : 08.11.2016/159 — **Toplantı Yeri** ANTALYA
Karar Tarihi ve No. : 08.11.2016/5519

Isparta İli, Yalvaç İlçesi, Kızılca Mahallesi sınırlarında özel mülkiyette sit alanı dışında 510 ada 6 parselde yapılan inşaat çalışmaları sırasında açığa çıkan kültür varlıklarına ilişkin Antalya Kültür Varlıklarını Koruma Bölge Kurulunun 27.09.2016 tarih ve 5388 sayılı kararı gereği, Pisidia Antiokheia Antik Kenti Kazı Başkanlığı, Koruma Bölge Kurulu Müdürlüğü ve Yalvaç Müze Müdürlüğü uzmanları ile birlikte yapılan yerinde inceleme sonucu hazırlanan 31.10.2016 tarihli rapor ve ekleri, Pisidia Antiokheia Antik Kenti Kazı Başkanlığının 01.11.2016 tarihli yazısı okundu, ekleri ve dosyası incelendi, yapılan görüşmeler sonucunda;

Isparta İli, Yalvaç İlçesi, Kızılca Mahallesi sınırlarında özel mülkiyette sit alanı dışında 510 ada 6 parselde yapılan inşaat çalışmaları sırasında açığa çıkan kültür varlıklarına ilişkin, Kurulumuzun 27.09.2016 tarih ve 5388 sayılı kararı gereği Pisidia Antiokheia Antik Kenti Kazı Başkanı, Koruma Bölge Kurulu Müdürlüğü ve Yalvaç Müze Müdürlüğü uzmanları ile birlikte yapılan yerinde inceleme sonucu hazırlanan bilgi ve belgeler değerlendirildiğinde,

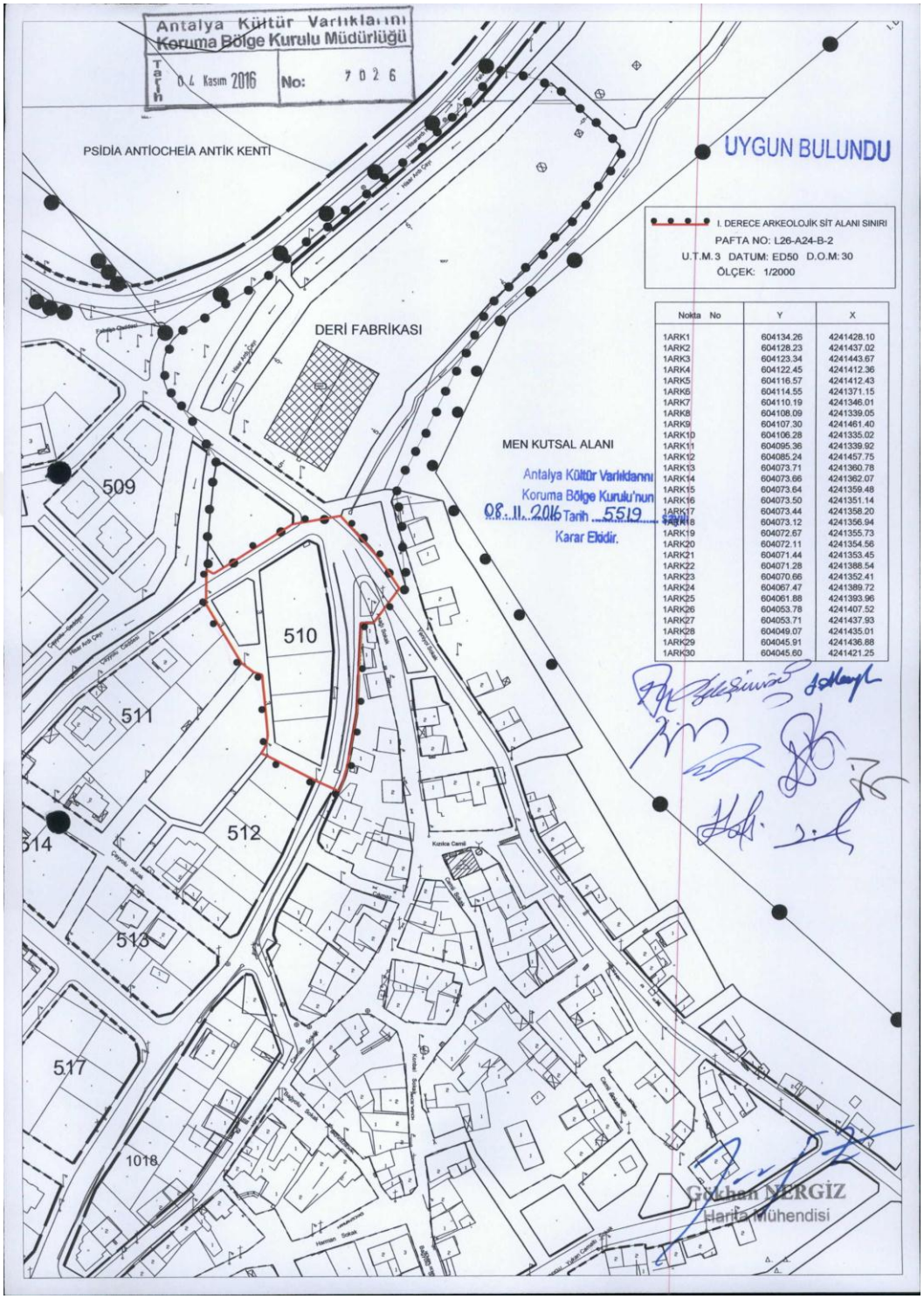
Söz konusu 510 ada 6 parsel ve çevresinde yapılan incelemeler ile Yalvaç Müze Müdürlüğünce yapılan kurtarma kazılarında elde edilen arkeolojik veriler doğrultusunda, alanın Pisidia Antiokheia Antik Kentinin Roma İmparatorluk Dönemi mezar mimarisi ve tipolojisi için oldukça önemli buluntular içerdiğinin anlaşıldığına,

Bu kapsamda; çevresinde yer alan mevcut yapılaşmalar dikkate alınarak hassas ölçümleri yapılan bölgenin 2863 sayılı yasanın 3. ve 6. maddelerinde tanımlanan nitelikleri taşıdığı anlaşıldığından, kararımız eki 1/2000 ölçekli haritada sınırları gösterildiği şekilde aynı yasanın 7. maddesi uyarınca I. Derece Arkeolojik Sit Alanı olarak tescil edilmesine,

Arkeolojik Sit Alanı içerisinde Koruma Yüksek Kurulunun Arkeolojik Sitlere ilişkin ilke kararı koşullarının geçerli olduğuna, sit alanı sınırlarının planlara işlenip, Koruma Yüksek Kurulunun 05.11.1999 tarih ve 658 sayılı ilke kararı gereği "Aynen Korunacak I. Derece Arkeolojik Sit Alanı" kararı getirilerek, meclis kararıyla birlikte Kurulumuza iletilmesine, I. Derece Arkeolojik Sit Alanında can ve mal güvenliğinin sağlanması için ilgili kurumlarca gerekli tedbirlerin alınmasına,

Kazı Başkanlığı yazısında alanda kaçak kazı yapılma riskinin hala devam ettiği, açığa çıkarılmamış lahitlerin bulunma ihtimalinin olduğu belirtildiğinden, kazısı henüz tamamlanmayan alanda kurtarma kazılarının tamamlanması gerektiğine karar verildi.

BAŞKAN Yrd.Doç.Dr.İbrahim BAKIR İMZA		**BAŞKAN YARDIMCISI** Prof.Dr.H.Sabri ALANYALI İMZA
Üye Prof.Dr. Ziya GENÇEL İMZA	**Üye** Yrd.Doç.Dr.Zekeriya ŞİMŞİR İMZA	**Üye** Prof.Dr.Bilal SÖĞÜT İMZA
Üye Esin SERTTAŞ YAREN İMZA	**Üye** Emel BOYACIOĞLU İMZA	**Üye** İsmehan AKKAŞ Yalvaç Bld.Tem. İMZA
Üye Halil OĞUZ Yalvaç Müze Md.V. İMZA	**Üye**	**Üye**



Nokta No	Y	X
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1ARK3	604123.34	4241443.67
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1ARK7	604110.19	4241346.01
1ARK8	604108.09	4241339.05
1ARK9	604107.30	4241461.40
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1ARK13	604073.71	4241360.78
1ARK14	604073.66	4241362.07
1ARK15	604073.64	4241359.48
1ARK16	604073.50	4241351.14
1ARK17	604073.44	4241358.20
1ARK18	604073.12	4241356.94
1ARK19	604072.67	4241355.73
1ARK20	604072.11	4241354.56
1ARK21	604071.44	4241353.45
1ARK22	604071.28	4241388.54
1ARK23	604070.66	4241352.41
1ARK24	604067.47	4241389.72
1ARK25	604061.88	4241393.96
1ARK26	604053.78	4241407.52
1ARK27	604053.71	4241437.93
1ARK28	604049.07	4241435.01
1ARK29	604045.91	4241436.88
1ARK30	604045.60	4241421.25

D. English Translation of the Complete Text of the *Res Gestae Divi Augusti* (Brunt and Moore 1967)

1. At the age of nineteen on my own responsibility and at my own expense I raised an army, with which I successfully championed the liberty of the republic when it was oppressed by the tyranny of a function. **2** On that account the senate passed decrees in my honour enrolling me in its order in the consulship of Gaius Pansa and Aulus Hirtius, assigning me the right to give my opinion among the consular and giving me *imperium*. **3** It ordered me as a propraetor to provide in concert with the consuls that the republic should come to no harm. **4** In the same year, when both consuls had fallen in battle, the people appointed me consul and triumvir for the organization of the republic.

2. I drove into exile the murderers of my father, avenging their crime through tribunals established by law; and afterwards, when they made war on the republic, I twice defeated them in the battle.

3. I undertook many civil and foreign wars by land and sea throughout the world, and as victor I spared the lives of all citizens who asked for mercy. **2** When foreign peoples could safely be pardoned I preferred to preserve rather than to exterminate them. **3** The Roma citizens who took the soldier's oath of obedience to me numbered about 500,000. I settled rather more than 300,000 of these in colonies or sent them back to their home towns after their period of service; to all these I assigned lands or gave money as rewards for their military service. **4** I captured six hundred ships, not counting ships smaller than triremes.

4. I celebrated two ovations and three curule triumphs and I was twenty-one times saluted as *imperator*. The senate decreed still more triumphs to me, all of which I declined. I laid the bay leaves with which my *fasces* were wreathed in the Capitol after fulfilling all the vows which I had made in each war. **2** On fifty-five occasions the senate decreed that thanksgiving should be offered to be immortal gods on account of the successes on land and sea gained by me or

by my legates acting under my auspices. The days on which thanksgivings were offered in accordance with decrees of the senate numbered eight hundred and ninety. **3** In my triumphs nine kings or children of kings were led before my chariot. 4 At the time of writing I have been consul thirteen times and am in the thirty-seventh year of tribunician power.

5. The dictatorship was offered to me by both senate and people in my absence and when I was at Rome in the consulship of Marcus Marcellus and Lucius Arruntius, but I refused it. **2** I did not decline in the great dearth of corn to undertake the charge of the corn-supply, which I so administered that within a few days I delivered the whole city from apprehension and immediate danger at my own cost and by my own efforts. **3** At that time the consulship was also offered to me, to be held each year for the rest of my life, and I refused it.

6. In the consulship of Marcus Vinicius and Quintus Lucretius, and afterwards in that of Publius and Gnaeus Lentulus, and thirdly in that of Paullus Fabius Maximus and Quintus Tubero, the senate and people of Rome agreed that I should be appointed supervisor of laws and morals without a colleague and with supreme power, but I would not accept any office inconsistent with the custom of our ancestors. **2** The measures that the senate then desired me to take I carried out in virtue of my tribunician power. On five occasions, of my own initiative, I asked for and received from the senate a colleague in that power.

7. I was triumvir for the organization of the republic for ten consecutive years. **2** Up to the day of writing I have been *princeps senatus* for forty years. **3** I am *pontifex, augur, quindecimvir sacris faciundis, septemvir epulonum, frater arvalis, sodalist Titius, fetialis.*

8. In my fifth consulship I increased the number of patricians on the instructions of the people and the senate. **2** I revised the roll of the senate three times. In my sixth consulship with Marcus Agrippa as colleague, I carried out a census of the people, and I performed a *lustrum* after a lapse of forty-two years; at that *lustrum* 4,063,000 Roman citizens were registered. **3** Then a second time I

performed a *lustrum* with consular *imperium* and without a colleague, in the consulship of Gaius Censorinus and Gaius Asinius; at that lustrum 4,233,000 citizens were registered. **4** Thirdly I performed a *lustrum* with consular *imperium*, with Tiberius Caesar, my son, as colleague, in the consulship of Sextus Pompeius and Sextus Appuleius; at that lustrum 4,937,000 citizens were registered. **5** By new laws passed on my proposal I brought back into use many exemplary practices of our ancestors which were disappearing in our time, and in many ways I myself transmitted exemplary practices so posterity for their imitation.

9. The senate decreed that vows should be undertaken every fifth year by the consuls and priests for my health. In fulfilment of these vows games have frequently been celebrated in my lifetime, sometimes by the four most distinguished colleges of priests, sometimes by the consuls. **2** Moreover, all the citizens, individually and on behalf of their towns, have unanimously and continuously offered prayers at all the *pulvinaria* for my health.

10. My name was inserted in the hymn of the Salii by a decree of the senate, and it was enacted by law that my person should be inviolable for ever and that I should hold the tribunician power for the duration of my life. **2** I declined to be made *pontifex maximus* in the place of my colleague who was still alive, when the people offered me this priesthood which my father was held. Some years later, after the death of the man who had taken the opportunity of civil disturbance to seize it for himself, I received this priesthood, in the consulship of Publius Sulpicius and Gaius Valgius, and such a concourse poured in from the whole of Italy to my election as has never been recorded at Rome before that time.

11. The senate consecrated the altar of Fortuna Redux before the temples of Honour and Virtue at the Porta Capena in honour of my return, and it ordered that the *pontifices* and Vestal virgins should make an annual sacrifice there on the anniversary of my return to the city from Syria in the consulship of Quintos

Lucretius and Marcus Vinicius, and it named the day the Augustalia from my *cognomen*.

12. In accordance with the will of the senate some of the praetors and tribunes of the plebs with the consul Quintus Lucretius and the leading men were sent to Campania to meet me, an honour that up to the present day has been decreed to no one besides myself. **2** On my return from Spain and Gaul in the consulship of Tiberius Nero and Publius Quintilius after successfully arranging affairs in those provinces, the senate resolved that an altar of the Augustan Peace should be consecrated next to the Campus Martius in honour of my return, and ordered that the magistrates and priests and Vestal virgins should perform an annual sacrifice there.

13. It was the will of our ancestors that the gateway of Janus Quirinus should be shut when victories had secured peace by land and sea throughout the whole empire of the Roman people; from the foundation of the city down to my birth, tradition records that it was shut only twice, but while I was the leading citizen the senate resolved that it should be shut on three occasions.

14. My sons, Gaius and Lucius Caesar, of whom Fortune bereaved me in their youth, were for my honour designated as consuls by the senate and people of Rome when they were fourteen, with the provision that they should enter on that magistracy after the lapse of five years. And the senate decreed that from the day when they were led into the forum they should take part in the councils of sate. **2** Furthermore each of them was presented with silver shields and spears by the whole body of *equites Romani* and hailed as *princeps iuventutis*.

15. To each member of the Roman plebs I paid under my father's will 300 sesterces, and in my own name I gave them 400 each from the booty of war in my fifth consulship, and once again in my tenth consulship I paid out 400 sesterces as a largesse to each man from my own patrimony, and in my eleventh consulship I bought grain with my own money and distributed twelve rations apiece, and in the twelfth year of my tribunician power I gave every man 400 sesterces for the third time. These largesses of mine never reached

fewer than 250,000 persons. **2** In the eighteenth year of my tribunician power and my twelfth consulship I gave 240 sesterces apiece to 320,000 members of the urban plebs. **3** In my fifth consulship I gave 1,000 sesterces out of booty to every one of the colonists drawn from my soldiers; about 120,000 men in the colonies received this largesse at the time of my triumph. **4** In my thirteenth consulship I gave 60 *denarii* apiece to the plebs who were then in receipt of public grain; they comprised a few more than 200,000 persons.

16. I paid cash to the towns for the lands that I assigned to soldiers in my fourth consulship, and later in the consulship of Marcus Crassus and Gnaeus Lentulus. The sum amounted to about 600,000,000 sesterces paid for lands in Italy, and about 260,000,000 disbursed for provincial lands. Of all those who founded military colonies in Italy or the provinces I was the first and only one to have done this in the recollection of my contemporaries. **2** Later, in the consulships of Tiberius Nero and Gnaeus Piso, of Gaius Antistius and Decimus Laelius, of Gaius Calvisius and Lucius Pasienus, of Lucius Lentulus and Marcus Messalla and of Lucius Caninius and Quintus Fabricius I paid monetary rewards to soldiers whom I settled in their home towns after completion of their service, and on this account I expended about 400,000,000 sesterces.

17. Four times I assisted the treasury with my own money, so that I transferred to the administrators of the treasury 150,000,000 sesterces. 2 In the consulship of Marcus Lepidus and Lucius Arruntius, when the military treasury was founded by my advice for the purpose of paying rewards to soldiers who had served for twenty years or more, I transferred to it from my own patrimony 170,000,000 sesterces.

18. From the consulship of Gnaeus and Publius Lentulus onwards, whenever the taxes did not suffice, I made distributions of grain and money from my own granary and patrimony, sometimes to 100,000 persons, sometimes to many more.

19. I built the Senate House, and the Chalcidium adjacent to it, the temple of Apollo on the Palatine with its porticoes, the temple of the divine Julius, the Lupercal, the portico at the Flaminian circus, which I permitted to bear the name of the portico of Octavius after the man who erected the previous portico o the same site, a *pulvinar* at the Circus Maximus, the temples on the Capitol of Jupiter Feretrius and Jupiter the Thunderer, the temple of Quirius, the temples of Minevra and Queen Juno and Jupiter Libertas on the Aventine, the temple of the Lares at the top of the Sacred Way, the temple of the Di Penates in the Velia, the temple of Youth, and the temple of the Great Mother on the Palatine.

20. I restored the Capitol and the theater of Pompey, both works at great expense without inscribing my own name on either. **2** I restored the channels of the aqueducts, which in several places were falling into disrepair through age, and I brought water from a new spring into the aqueduct called Marcia, doubling the supply. **3** I completed the Forum Julium and the basilica between the temples of Castor and Saturn, works begun and almost finished by my father, and when that same basilica was destroyed by fire, I began to rebuild it on an enlarged site, to be dedicated in the name of my sons, and in case I do not complete it in my life time, I have given orders that it should be completed by my heirs. **4** In my sixth consulship I restored eighty-two temples of the gods in the city on the authority of the senate, neglecting none that required restoration at that time. **5** In my seventh consulship I restored the Via Flaminia from the city as far as Rimini, together with all bridges except the Mulvian and the Minucian.

21. I built the temple of Mars the Avenger and the Forum Augustum on private ground from the proceeds of booty. I built the theatre adjacent to the temple of Apollo on ground in large part bought from private owners, and provided that it should be called after Marcus Marcellus, my son-in-law. **2** From the proceeds of booty I dedicated gifts in the Capitol and in the temples of the divine Julius, of Apollo, of Vesta and of Mars the Avenger; this cost me about

100,000,000 sesterces. **3** In my fifth consulship I remitted 35,000 lb. of *aurum coronarium* contributed by the *municipia* and colonies of Italy to my triumphs, and later, whenever I was acclaimed imperator, I refused the *aurum coronarium* which the *municipia* and colonies continued to vote with the same good will as before.

22. I gave three gladiatorial games in my own name and five in that of my sons or grandsons; at these games some 10,000 men took part in combat. Twice in my own name and a third time in that of my grandson I presented to the people displays by athletes summoned from all parts. **2** I produced shows in my own name four times and in place of other magistrates twenty-three times. On behalf of the college of *quindecimviri*, as its president, with Marcus Agrippa as colleague, I produced the Secular Games in the consulship of Gaius Furnius and Gaius Silanus. In my thirteenth consulship I was the first to produce the games of Mars, which thereafter in each succeeding year have been produced by the consuls in accordance with a decree of the senate and by statute. **3** I gave beast-hunts of African beasts in my own name or n that of my sons and grandsons in the circus or forum or amphitheatre on twenty-six occasions, on which about 3,500 beasts were destroyed.

23. I produced a naval battle as a show for the people at the place across the Tiber now occupied by the grove of the Caesars, where a site 1,800 feet long and 1,200 broad was excavated. There thirty beaked triremes or biremes and still more smaller vessels were joined in battle. About 3,000 men, besides the rowers, fought in these fleets.

24. After my victory, I replaced in the temples of all the cities of the province of Asia the ornaments which my late adversary, after despoiling the temples, had taken into his private possession. **2** Some eighty silver statues of me, on foot, on horse and in chariots, had been set up in Rome; I myself removed them, and with the money that they realized I set golden offerings in the temple of Apollo, in my own name and in the names of those who had honoured me with the statues.

25. I made the sea peaceful and freed it of pirates. In that war I captured about 30,000 slaves who had escaped from their masters and taken up arms against the republic, and I handed them over to their masters for punishment. **2** The whole of Italy of its own free will swore allegiance to me and demanded me as the leader in the war in which I was victorious at Actium. The Gallic and Spanish provinces, Africa, Sicily and Sardinia swore the same oath of allegiance. **3** More than seven hundred senators served undr my standards at that time, including eighty-three who previously or subsequently (down to the time of writing) were appointed consuls, and about one hundred and seventy who were appointed priests.

26. I extended the territory of all those provinces of the Roman people on whose borders lay peoples not subject to our government. **2** I brought peace to the Gallic and Spanish provinces as well as to Germany, throughout the area bordering on the Ocean from Cadiz to the mouth of the Elbe. **3** I secured the pacification of the Alps from the district nearest the Adriatic to the Tuscan sea, yet without waging an unjust war on my people. **4** My fleet sailed through the Ocean eastwards from the mouth of the Rhine to the territory of the Cimbri, a country which no Roman had visited before either by land or sea, and the Cimbri, Charydes, Semnones and other German peoples of that region sent ambassadors and sought my friendship and that of the Roman people. **5** At my command and under my auspices two armies were led almost at the same time into Ethiopia and Arabia Felix; vast enemy forces of both peoples were cut down in battle and many towns captured. Ethiopia was penetrated as far as the town of Nabata, which adjoins Meroë; in Arabia the army advanced into the territory of the Sabaeans to the town of Mariba.

27. I added Egypt to the empire of the Roman people. **2** Greater Armenia I might have made a province after its king, Artexes had been killed, but I preferred, following the model set by our ancestors, to hand over that kingdom to Tigranes, son of King Artavasdes and grandson of King Tigranes; Tiberius Nero, who was then my stepson, carried this out. When the same people later

rebelled and went to war, I subdued them through the agency of my son Gaius and handed them over to be ruled by King Ariobarzanes, son of Artabazus King of the Medes, and after his death to his son Artavasdes. When he was killed, I sent Tigranes, a scion of the royal Armenian house, to that kingdom. **3** I recovered all the provinces beyond the Adriatic sea towards the east, together with Cyrene, the greater part of them being then occupied by kings. I had previously recovered Sicily and Sardinia which had been seized in the slave war.

28. I founded colonies of soldiers in Africa, Sicily, Macedonia, both Spanish provinces, chaea, Asia, Syria, Gallia Narbonensis and Psidia. **2** Italy too has twenty-eight colonies founded by my authority, which were densely populated in my lifetime.

29. By victories over enemies I recovered in Spain and in Gaul, and from the Dalmatians several standards lost by other commanders. **2** I compelled the Parthians to restore to me the spoils and standards of three Roman armies and to ask as suppliants for the friendship of the roman people. Those standards I deposited in the innermost shrine of the temple of Mars the Avenger.

30. The Pannonian peoples, whom the army of the Roman people never approached before I was the leading citizen, were conquered through the agency of Tiberius Nero, who was then my stepson and legate; I brought them into the empire of the Roman people, and extended the frontier of Illyricum to the banks of the Danube. **2** When an army of Dacians crossed the Danube, it was defeated and routed under my auspices, and later my army crossed the Danube and compelled the Dacian peoples to submit to the commands of the roman people.

31. Embassies from kings in India were frequently sent to me; never before had they been seen with any Roman commander. **2** The Bastarnae, Scythians and the kings of the Sarmatians on either side of the river Don, and the kings of the Albanians and the Iberians and the Medes sent embassies to seek our friendship.

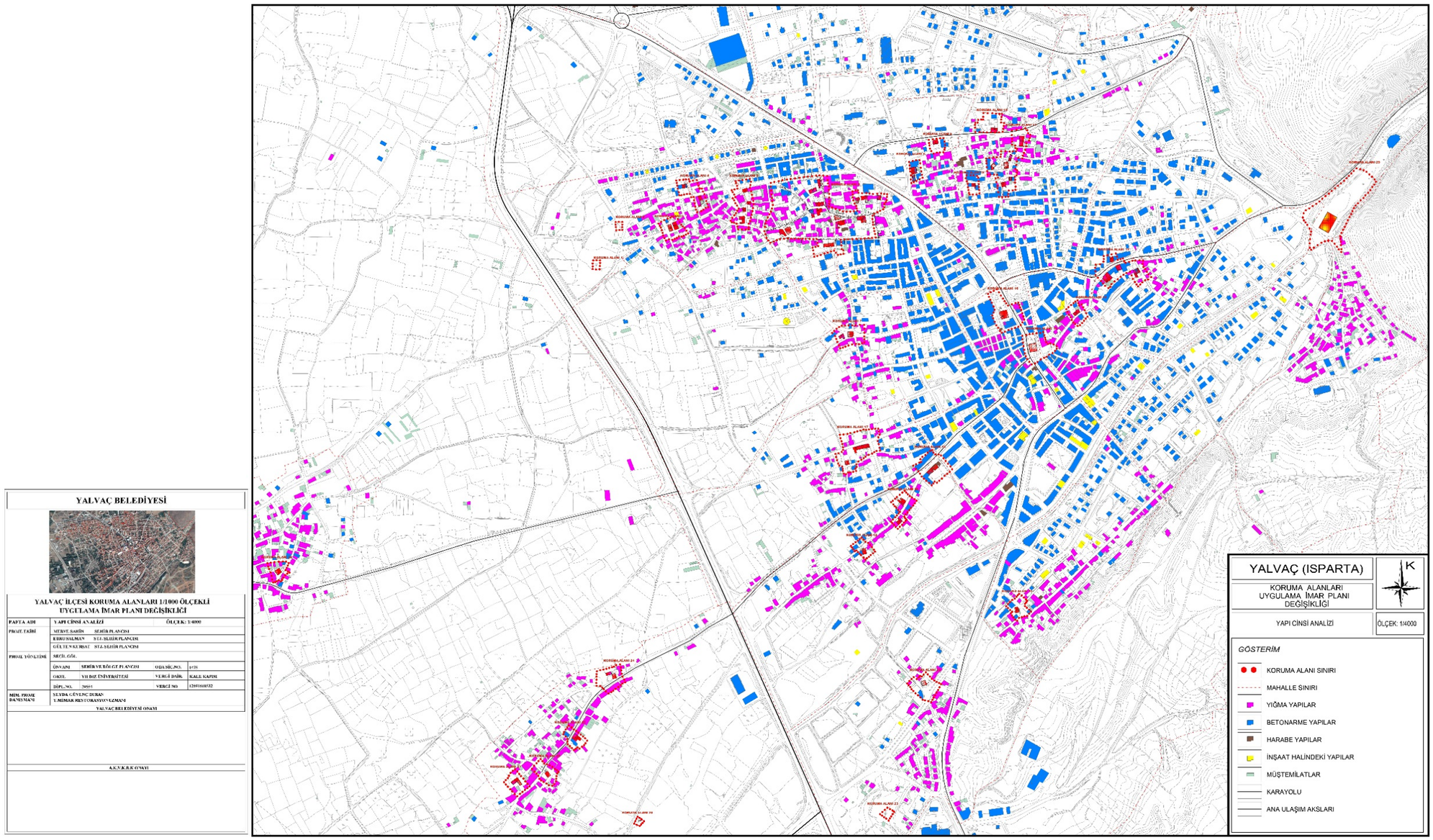
32. The following kings sought refuge with me as suppliants: Tiridates, King of Parthia, and later Phraates son of King Phraates; Artavasdes, King of Medes; Artaxares, King of the Adiabeni; Dumnobellaunus and Tincommius, Kings of the Britons; Maelo, King of the Sugambri;…rus, King of the Marcomanni and Suebi. **2** Phraates, son of Orodes, King of Parthia, sent all his sons and grandsons to me in Italy, not that he had been overcome in war, but because he sought our friendship by pledging his children. **3** While I was the leading citizen very many other peoples have experienced the good faith of the Roman people which had never previously exchanged embassies or had friendly relations with the Roman people.

33. The Parthian and Median peoples sent to me ambassadors of their nobility who sought and received kings from me, for the Parthians Vonones, son of King Phraates, grandson of King Orodes, and for the Medes, Ariobarzanes, son of King Artavasdes, grandson of King Ariobarzanes.

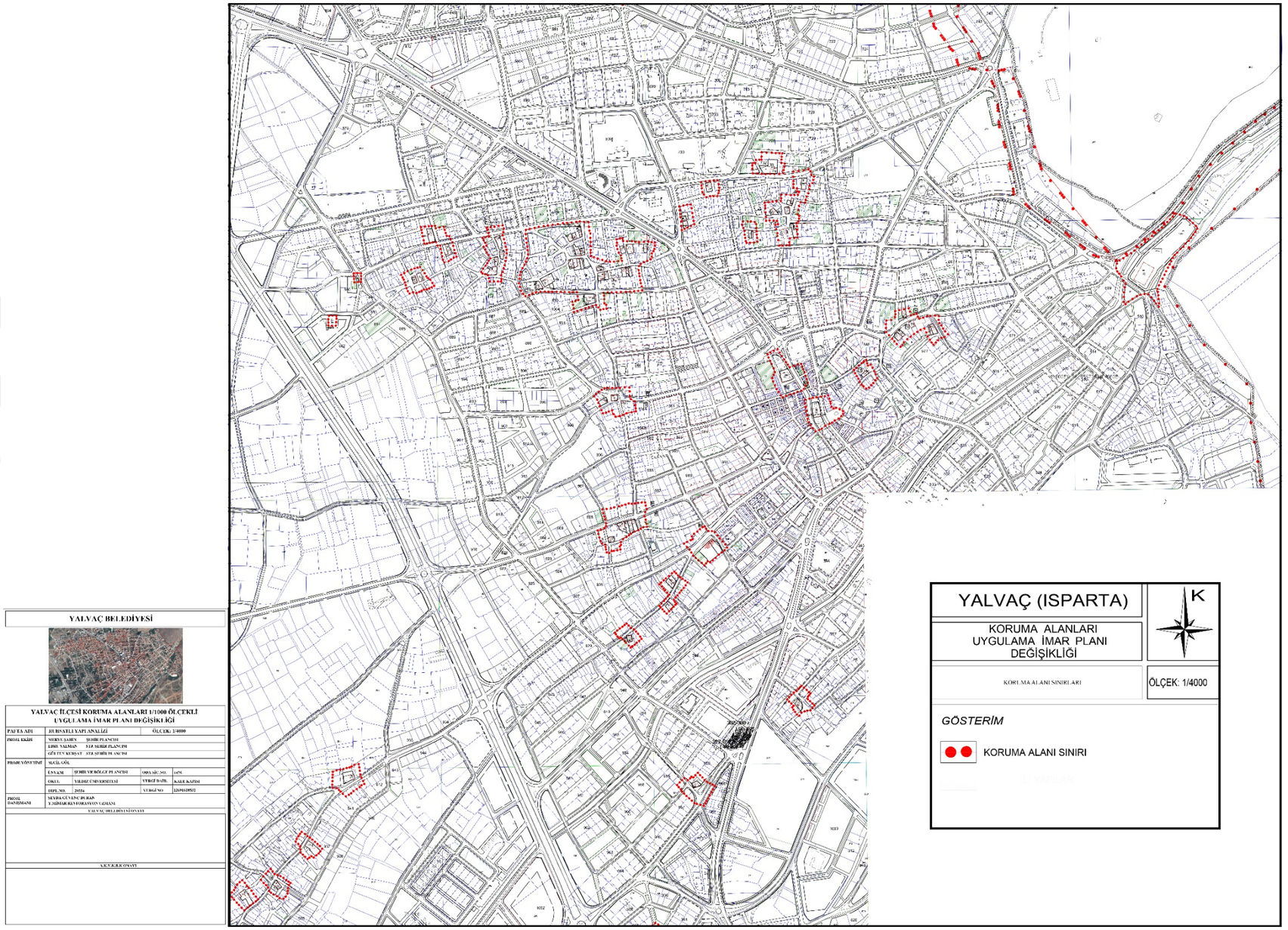
34. In my sixth and seventh consulships, after I had extinguished civil wars, and at a time when with universal content I was in complete control of affairs, I transferred the republic from my power to the dominion of the senate and people of Rome. **2** For this service of mine I was named Augustus by decree of the senate, and the door-posts of my house were publicly wreathed with bay leaves and a civic crown was fixed over my door and a golden shield was set in the Curia Julia, which, as attested by the inscription thereon, was given me by the senate and people of Rome on account of my courage, clemency, justice and piety. **3** After this time excelled all in influence, although I possessed no more official power than others who were my colleagues in the several magistracies.

35. In my thirteenth consulship the senate, the equestrian and the whole people of Rome gave me the title of Father of my Country, and resolved that this should be inscribed in the porch of my house and in the Curia Julia and in the Forum Augustum below the chariot which had been set there in my honour by decree of the senate. **2** At the time of writing I am in my seventy-sixth year.

G. Map Showing the 'Analysis of Building Types'



F. Map Showing the Conservation Areas in Yalvaç



G. A Sample of Interviews Done on the Site

Orta Doğu Teknik Üniversitesi — Hazırlayan: Merve Gökcü

Kültürel Mirası Koruma Programı — Danışman: Doç. Dr. Ufuk Serin

PİSİDİA ANTİOKHEİA – YALVAÇ

SOSYAL ANKER

Aktör Grubu: A. Kullanıcı: Esnaf – Turist- Yalvaçlı

B. Karar Verici (Kurum adı ve Görevi)

C. Öğrenci

D. Uzman (Plancı, Mimar, Arkeolog, vs.)

Cinsiyeti: K/E Yaş Aralığı:

Eğitim Düzeyi: Ortaokul/ Lise/ Üniversite

1. Arkeolojik alan ile ilgili ne düşünüyorsunuz? Sizin için değerli mi? Ne açıdan değerli? (Politik, Bilimsel, Artistik, Ruhani, Hobi, vs.)
2. Hiç arkeolojik alanı ziyaret ettiniz mi?
3. Arkeolojik alanda yapılan kazılar ile ilgili ne düşünüyorsunuz?
4. Kazı ekibi sizi yapılan çalışmalar hakkında bilgilendirecek etkinlikler yapıyor mu? Evet ise, ne gibi etkinlikler yapıyor?
5. Arkeolojik alanda yapılan çalışmaların size/ Yalvaç'a katkısı olacağını düşünüyor musunuz? (pansiyonculuk, kazıda çalışmak, v.s.) 1'den 10'a kadar sıralarsanız kaç verirsiniz?
6. Arkeolojik alana gelen turistler hakkında ne düşünüyorsunuz?
7. Turistlerin Yalvaç'a katkı sağladığını düşünüyor musunuz? Evet ise, ne gibi katkılar?
8. Yalvaç Müzesi hakkında ne düşünüyorsunuz?
9. Hiç müzeyi ziyaret ettiniz mi?
10. Müzenin Yalvaç'a olan katkısını 1'den 10'a kadar değerlendirseydiniz kaç verirdiniz?

H. Cover Pages of the Booklets Published by the Museum of Yalvaç

