Asia Minor. 02. Archaeology

Encyclopedia of the Bible and its Reception

II. 2. Archaeology

Asia Minor, Archaeology

This article will survey the beginnings of archaeology in Asia Minor. It will tell the story of Anatolian archaeology by describing the history of excavation at representative biblical sites and mentioning the significant personalities and discoveries associated with them. It will conclude with a discussion of the current state of archaeology in Turkey today.

1. Beginnings and First Travelers

The beginning of the scientific study of Asia Minor's ancient sites can be traced to the messianic and millenarian movements of 1666. Apocalyptic expectations among European Christians coupled with the announcement in Smyrna by Sabbatai Zevi that he was the Jewish messiah created great interest in the Seven Churches of Revelation. In 1667 P. Rycaut was appointed by the Levant Company as consul at Smyrna. Before his return to Turkey, the Royal Society asked Rycaut to "inquire after these excellent Works of Antiquity." Rycaut assured H. Oldenburg, the society's secretary, that he would be diligent to give him an account of the ruins of the Seven Churches of Asia. In the next two years Rycaut visited all of the sites, discovering the site of Thyatira at Akhisar in the process. His observations, published in 1678 at the command of the king, summarized the present state of the Seven Churches.

In 1670 T. Smith, the British chaplain at Constantinople, traveled in the Aegean, and eight years later published in Latin and English an account of his visit to the Seven Churches. Smith blamed the carelessness of the Greeks for the neglect of the ruins, while at the same time faulting western Christians for "either not caring or not daring to visit them." Smith commented on the

architectural remains and did pioneering epigraphic work by recording thirty-six inscriptions.

Smith's book created much interest among other scholars. One was E. Chishull, the chaplain of the Levant Company at Smyrna. His *Travels in Turkey* (1847) chronicled his visits to Ephesus and Smyrna. The French traveler J. P. de Tournefort published a two-volume work in 1718 called *Travel to Asia Minor*. The volume included a description of numerous biblical sites as well as gravures of selected sites. R. Pococke in 1739 traveled from Smyrna to Ankara, but his *A Description of the East* (1743-45) is largely concerned with regions of Anatolia previously unexplored by the British.

A number of other travelers visited Asia Minor during the intervening years. W. M. Leake in 1824 published his *Journal of a Tour in Asia Minor*. The focus of Leake's research was inner Asia Minor. During his stay in Smyrna F. V. J. Arundell, the chaplain to the British factory, collected many antiquities, coins, and manuscripts that were later sold to the British Museum. In 1826 Arundell made two journeys to the Seven Churches, publishing his notes in *A Visit to the Seven Churches of Asia* (1828). The volume also included over fifty inscriptions. Arundell was accompanied by a missionary named John Hartley, who in 1833 published his own account, *Researches in Greece and the Levant*.

After the 1833 Greek War of Independence, travel to Turkey was possible again, and in 1838 the English artist T. Allom visited the Seven Churches. A year later his *Constantinople and the Scenery of the Seven Churches of Asia Minor* appeared. Through Allom's art, the ancient sites of Asia Minor were brought to life visually for Europeans. Although the scenes are idealized, the gravures nevertheless show the biblical sites as they existed in the early 19th century.

Best known for his discoveries at Xanthus in Lycia, C. Fellows made four trips to Asia Minor between 1838 and 1844. In 1852 Fellows prepared a popular abridged version of his journals for publication. Fellows's published accounts of his travels and researches created even more interest in the antiquities of Asia Minor.

In 1869 A. Svoboda provided the earliest photographic record in his *The Seven Churches* with accompanying text. These photographs are historically and archaeologically significant because they show ruins that have either deteriorated further or else have disappeared today.

One of the most famous names associated with archaeology in Asia Minor is W.M. Ramsay, who made repeated visits beginning in 1880. His research resulted in the publication of two classics–-*The Historical Geography of Asia Minor* (1890) and *The Cities and Bishoprics of Phrygia* (1895). His journeys to Turkey continued until 1914. Ramsay's example of on-site research was soon followed by younger European scholars who began to take similar archaeological journeys through Asia Minor.

2. Archaeology at Select Biblical Sites

Assos

The Archaeological Institute of America sent J.T. Clarke and F.H. Bacon to Assos in 1880 to begin the AIA's first excavation. Their work continued until 1883, although it was fraught with leadership problems, lack of field experience, and ineptness in working with the Turkish authorities. Only thirteen out of fifty cases of excavated artifacts were allowed to be shipped to the Boston Museum of Fine Arts. In 1884 a change in Ottoman antiquities law prohibited all antiquities from leaving the empire. The publication of the site lingered for years. Finally Clarke's selective notes on the Athena temple

were published in 1898. In 1909 and 1921 Bacon published two volumes of *Investigations at Assos* with Clarke and German architect R. Koldewey. The books featured site plans drawn to careful scale, drawings of partial restorations of monuments, and site elevations. Bacon's drawings helped to stir American interest in excavating classical sites. Excavation at Assos stopped until 1981 when a Turkish team resumed excavations. A different Turkish team took over the excavations in 2005. Objects from Assos are displayed at the Louvre, the Boston Museum of Fine Arts, and the Istanbul Archaeology Museum.

Derbe

Derbe is one of the three unexcavated biblical sites with a tell (Turkish höyük) in Turkey. (Lystra and Colossae are the other two.) In 1888 Sterret, later followed by Ramsay, proposed that Derbe's location was southeast of Lystra at Gudelisin. However, epigraphic and numismatic evidence was lacking. In 1956 M. Balance discovered an inscription at Kerti Höyük northeast of Karaman that mentions Derbe. In 1967 B. Van Eldersen discovered another inscription nearby that names a bishop of Derbe named Michael. These important discoveries allowed the site of Derbe finally to be established. The two inscriptions are now displayed at the archeological museums in Konya and Karaman.

Ephesus

E. Falkener was the first archaeologist to work at Ephesus. In 1845 he attempted unsuccessfully to find the temple of Artemis. However, Falkener did identify many buildings and produced the first city plan. In 1863 J. T. Wood also began to search for the Artemisium. He also excavated at the odeion and the theater, where in 1866 he found the Salutaris inscription.

Wood used this inscription to lead him finally to the Artemisium, which he discovered on New Year's Eve 1869. Excavation was difficult because of the high water table and sickness. Wood abandoned his excavations in 1874, donating his meager finds to his sponsor, the British Museum. The Museum again sponsored an excavation at the Artemesium in 1904–5. This was led by D. G. Hogarth, who investigated the archaic phases of the shrine. Meanwhile, in 1893 O. Benndorf proposed to the Austrian Ministry of Culture that Ephesus become the target of an excavation project. C. Humann, the excavator of Pergamum, submitted a technical report supporting the excavation. In 1895 the Austrians under Benndorf's direction began their work at the Artemisium. In the next two decades excavations had begun at sixteen additional buildings. Preliminary reports by the excavation director began to be published in 1898, and in 1906 the first volume of the series Forschungen in Ephesus (FiE) was published. The Austrians have worked continuously at Ephesus for over a century, except for breaks surrounding the two world wars (1914-1926; 1939-1954). Three Roman copies of the cult statue of Artemis Ephesis were found ritually buried under the floor of the Prytaneum. The ongoing excavations in the terrace houses has provided important insights into how the city's rich and famous lived. Anastyloses has been accomplished at several places including the Celsus Library and the Pollio Fountain. Ephesus also proved to be a rich epigraphic source with over 3800 texts discovered. These have been published in the *Inschriften von Ephesos* (*IE*; 1979–1884), which forms a subset of the *Inschriften griechischer Städte aus Kleinasien* (IK). *IE* consists of eight volumes in nine parts plus a supplement. Finds from Ephesus are displayed at Istanbul Archaeology Museum, the Ephesus Museum in Vienna, and the archaeology museum in Selçuk.

Hattusha

In 1834 C. Texier discovered the ruins of Hattusha, believing it to be a Median city. W.J. Hamilton (1836), G. Perrot (1861), and K. Humann (1882) were among the many travelers to visit the site. In 1906 the Germans H. Winckler and T. Makridi recovered 2500 fragments of cuneiform tablets, which allowed its first identification as the Hittite capital Hattusha. The German Archaeological Excavation (DAI) initiated excavations in 1907; its work has continued to the present interrupted only by the two world wars. Large-scale excavations have cleared the remains of the royal citadel, the lower and upper cities, and the Great City. Limited excavations have occurred at the rock sanctuary of Yazılıkaya. In 1935 work began at the nearby Hittite site of Alacahöyük, the first excavation to be sponsored by the Türk Tarih Kurumu. The Turkish History Foundation, which received its initial mandate from Atatürk, has gone on to sponsor over fifty other excavations. Approximately 30,000 cuneiform tablets have been found at Hattusha. In 1915 B. Hrozny succeeded in deciphering the Hittite language. Museums at Boğazkale and Alacahöyük display finds as well as the Museum of Anatolian Civilizations in Ankara.

Laodicea

Laodicea was well-known to early travelers in Asia Minor. G. Weber conducted the first archaeological research at the site in 1883 and produced a city plan. In 1895 W.M. Ramsay conducted detailed research at the site. No further work was done until 1961-1963 when a French archaeological team from Quebec Laval University excavated at the nymphaeum. Included in their 1969 excavation report was a discussion of its inscriptions by the noted French epigrapher L. Robert. In 1997 T. Corsten published the first volume of Laodicea inscriptions for the IK series. Formal excavations were resumed

again in 2002 led by the archaeology department of Pamukkale University in nearby Denizli. Excavations have progressed rapidly along the Syrian street and north between the east and west theaters. A column fragment found in the nymphaeum displays the only known graffito of a menorah with a cross inscribed above it. The museum at Hierapolis displays finds from the site.

Perga

Perga was well known to travelers including Fellows who visited the site in 1840. Formal excavations did not begin, however, until 1946 when A. Mansel directed the work sponsored by the Türk Tarih Kurumu. He also excavated from 1953–1957 and 1967–1975. Restorations were completed at the southern gate and at the well-preserved stadium. A large Roman bath complex was also excavated. After Mansel's death, J. İnan directed the excavations. In 1935 İnan had become the first Turkish woman to train as an archaeologist in Germany. In her four decades as a professor at Istanbul University she trained hundreds of Turkish archeologists. She also helped to establish the archaeological museums at Antalya and Side. İnan's expertise in Roman statuary contributed to the conservation of numerous pieces found in the excavations. These are now displayed in the Antalya Museum. rWork in the monumental tombs of the west necropolis has unearthed two inscribed sherds (6th century BCE)–-one in Greek and the other in epichoric Pamphylian script. These show the coexistence of the two languages in archaic Perga. The Hellenistic city gate through which Paul walked has recently been restored.

Pergamum

Since Cyriacus of Ancona in the 15th century, Pergamum's remains have been described by travelers. From 1878–1886 C. Humann worked to expose

the frieze of the altar of Zeus that was built into the Byzantine city wall. With the permission of the Turkish authorities the sculptural fragments were shipped to Germany for later reconstruction. Under the auspices of the German Archaeological Institute (DAI), A. Conze directed the excavations during this period and unearthed much of the upper city. From 1900 through 1911 W. Dörpfeld, exposed monuments in the middle and lower city. T. Wiegand resumed the excavations in 1927, and his teams worked mainly on the arsenal, heroon, the Asclepium, and the Red Hall until 1936. From 1957–1968 E. Boehringer resumed work at the Asklepieion and attempted unsuccessfully to find the sanctuary of Athena Nikephoros in the lower city. W. Radt directed the excavations from 1971 to 2005. The Trajan temple on the acropolis was restored in the 1980s. Another focus was the city's residential quarter where a richly decorated mansion of the Hellenistic/Roman periods was discovered. This Building Z was opened to the public in 2004. The inscriptions of Pergamum, originally published by the DAI between 1896–1913, are now being republished and updated by Commission for Ancient History and Epigraphy. These are now available online at the DAI web site. The archaeology museum in Bergama and the Pergamon Museum in Berlin display finds from Pergamum.

Pisidian Antioch

Pisidian Antioch has drawn much attention from travelers and archaeologists. In his *Discoveries in Asia Minor* (1834) Arundell described the ruins accurately. J.R.S. Sterrett visited Pisidian Antioch on his two epigraphic journeys (1884,1885), copying over sixty new inscriptions. W. M. Ramsay first visited Pisidian Antioch in 1882. After his 1905 visit he published a complete description in *Cities of St. Paul*. In 1911 Ramsay, his wife, and W. M. Calder discovered the shrine of Men Askaenos on the peak of nearby

Karakuyu. Ramsay, Calder, and J.G.C. Anderson did a haphazard dig in the Men sanctuary during 1912 and 1913. After their funding ran out, the Ramsays excavated the propylon leading to the Augustan temple. They discovered and published fragments of the *Res Gestae*. Work was suspended during World War I, and it was not until 1924 that Ramsay and F.W. Kelsey of the University of Michigan received permission from the Turkish government to renew excavations. The Michigan expedition was led by D.M. Robinson. It greatly improved upon the initial efforts of Ramsay and his colleagues. Perhaps this was the reason behind the bitter dispute that occurred between Ramsay and Robinson. Ramsay worked there alone in 1925 and 1926, and after Kelsey's death in 1927 no further excavations by the University of Michigan were attempted. After Ramsay, there was no further archaeological work done in Pisidian Antioch. In the 1980s Turkish archaeologist Mehmet Taşlıalan began the extensive excavations that are seen today. Taşlıalan's research at the Augustan sanctuary confirmed the traditional view that it was an imperial cult temple and not a temple to an Anatolian deity. Ramsay's conjecture that the central church was built on the site of the synagogue where Paul preached has now been discredited. The museum in Yalvaç displays finds from the site.

Sardis

The first known map of Sardis was drawn in 1750 by G. B. Borra, a member of the Society of Dilettanti who was touring ancient ruins. In 1854 L. P. Spiegelthal, the Prussian consul in Smyrna, tunneled into a tumulus and discovered the burial chamber of the Lydian king Alyattes. The first excavations at Sardis were sponsored by Princeton University and led by H. C. Butler. The team worked from 1910-1914 and unearthed the temple of Artemis as well as over 1000 Lydian tombs. The work was suspended during

the war, and the American effort did not begin again until 1958. In cooperation with ASOR, Harvard and Cornell Universities fielded another expedition led by G.M.A. Hanfmann. Reconstruction of the Marble Court of the bath and gymnasium complex ran from 1964-1973. The largest synagogue in Asia Minor was discovered in the 1960s and subsequently restored. Investigations of the Lydian burial grounds at Bin Tepe were also conducted. From 1977–2008, the field director was C.H. Greenewalt, Jr. Recent excavations under the Greco-Roman theater have revealed several Lydian houses and their contents. Since 1958 over 11,000 objects have been inventoried by the Archaeological Exploration of Sardis. Some of these finds are displayed at the area museum in Manisa and at the Metropolitan Museum of Art in New York.

Tarsus

Excavation at Tarsus has been difficult because the modern city is built over the ancient one. Hetty Goldman excavated at Gözlükule from 1934–1939 and again in 1947–1948 under the sponsorship of Bryn Mawr University. It was on this mound that the pioneer Jewish female archaeologist found evidence of continuous settlement from the Neolithic period. Bryn Mawr resumed excavations at Gözlükule in 2007 in cooperation with Istanbul's Boğaziçi University. In 1993 a rescue excavation was begun in downtown Tarsus when a well-preserved section of colonnaded street with shops was discovered. In 2007 a section of Roman bridge that spanned the former course of the Cyndus River was discovered during renovations to the Makamı Şerif Mosque. Little restoration work has been done to the large, concrete temple called Donuktaş. North of Tarsus near the village of Sağlıklıköy is one of the best preserved sections of Roman road in Turkey. Finds are displayed at the archaeology museums in Tarsus and Adana.

3. Archaeology in Turkey Today

The General Directorate of Monuments and Museums currently administers over eighty museums in Turkey. This directorate likewise oversees the management of all archaeological sites in Turkey. The results of ongoing archaeological work are presented each May at the annual Symposium of Excavations, Surveys, and Archeometry sponsored by the Turkish Ministry of Culture. Since 1980 these findings have been published in a series of annual excavation reports (Kazı Sonuçları Toplantısı). In 1983 the publication of survey results (Araştırma Sonuçları Toplantısı) began, and in 1985 the archaeometry results (Arkeometri Sonuçları Toplantısı). In 1990 a fourth series was added dealing with museum recovery excavations (Müze Kurtarma Kazıları Semineri). The excavation reports are summarized and translated into English on a web site called "Current Archaeology in Turkey." The *American Journal of Archeology* annually publishes a summary of archaeological activity in Turkey. The journal *ANMED* annually publishes news of archaeology in the Mediterranean region. The TAY Project has inventoried all archaeological excavations in Turkey and has published a summary of these sites. Most archaeological excavations in Turkey now have their own websites.

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