

**INTEGRATION OF URBAN ARCHAEOLOGICAL RESOURCES TO
EVERYDAY LIFE IN THE HISTORIC CITY CENTERS TARRAGONA,
VERONA AND TARSUS**

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ABSTRACT

INTEGRATION OF URBAN ARCHAEOLOGICAL RESOURCES TO EVERYDAY LIFE IN THE HISTORIC CITY CENTERS TARRAGONA, VERONA AND TARSUS

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The recent developments in urban conservation and urban archaeology have given considerable importance to the presentation of urban archaeological remains to the public in order to raise public awareness for conservation. Parallel to this, in the last decade, urban planners have begun to seek for alternatives for creating sustainable places with the emphasis on sustainable urban development. These two goals of different disciplines meet themselves in the integration of urban archaeological remains to modern town and to modern life in historic town centers.

In this context, this thesis aims to discuss how these urban archaeological resources can be integrated to everyday life in historic town centers. This is achieved by investigating two successful European cases Tarragona and Verona, and then discussing their possible contributions to a Turkish case Tarsus.

Keywords: Urban archaeological resource, urban conservation, urban planning, integration, everyday life

ÖZ

KENTSEL ARKEOLOJİK KAYNAKLARIN TARİHİ KENT MERKEZLERİ TARRAGONA, VERONA VE TARSUS'TA GÜNLÜK HAYATLA BÜTÜNLEŞMESİ

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Kentsel koruma ve kentsel arkeolojideki son gelişmeler, korumaya yönelik toplumsal bilinci artırmak amaçlı olarak kentsel arkeolojik kalıntıların halka sunulmasına önemli derecede vurgu yapmaktadır. Buna paralel olarak son on yılda sürdürülebilir kentsel gelişim vurgusu ile şehir plancıları sürdürülebilir mekan yaratmanın alternatiflerini aramaya başlamıştır. Farklı disiplinlerin bu iki amacı, tarihi kent merkezlerinde kentsel arkeolojik kalıntıların çağdaş kent ve çağdaş kent yaşamı ile bütünleşmesinde buluşmuştur.

Bu bağlamda bu tez, tarihi kent merkezlerinde kentsel arkeolojik kaynakların günlük yaşama nasıl katılabileceğini tartışmayı amaçlamaktadır. Bu amaç, iki başarılı Avrupa örneği Tarragona ve Verona'nın incelenmesi, ve sonrasında bu örneklerin Tarsus'a ne katabileceğini tartışmakla ulaşılmıştır.

Anahtar Kelimeler: Kentsel arkeolojik kaynak, kentsel koruma, kent planlaması, bütünleşme, günlük yaşam

To My Family

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CHAPTER 1

INTRODUCTION

1.1. Preamble

“Historic city centers are made up of a web of buildings and streets from different periods that create various cultural and urban strata. Over the centuries, they have finely honed their urban character and now offer quality urban culture.” (Cohen 2001, 11)

Most of the historic towns have witnessed several epochs resulting in their historical stratification. “Every creative epoch introduces new elements into the traditional townscape, which ... make their contribution to the morphological plurality of the urban composition”. (Papageorgiou 1971, 76) However, especially for the last three decades, this stratification faces the risk of vanishing because of modern development throughout the world. Urban conservation, urban archaeology and recently urban planning try to meet on keeping a balance on continuity and change. Continuity can be interpreted as ‘keeping a balance’ between the old and the new. This ‘balance’ should be the interaction of the new element with the old one whereas destruction or ignorance interrupts this interaction. By maintaining the continuity and creating an interaction between different historic strata, a new whole forms. With this new whole keeping its continuity, historical stratification continues to exist and to form.

For the continuity of this valuable historical stratification, it is often highlighted in the recent international documents on conservation and archaeology –both rural and urban- that only by promoting the public awareness the protection of the cultural heritage can be guaranteed. In the same documents, it is also highlighted that public awareness will evolve through the presentation and accessibility of the cultural heritage. In this point, therefore, integration of the urban archaeological heritage to everyday life appears as an important factor in creating public awareness for its conservation.

On the other hand, apart from the goals of conservation, in the field of urban design the use of archaeological heritage in urban space can meet the goals of planning. In accord with the transferred concept of sustainability from the field of ecology to urban planning, several principles of urban space design have gained more emphasis such as the promotion of

creating safe, accessible, well-designed, locally distinctive, rich, vital environments. Since the existence of urban archaeological remains in urban space creates potentialities for the realization of these goals, their integration into modern town and city life is an important ingredient of urban planning process in historic cities.

As it is seen from both points of view, from the point of conservation and from the point of urban planning, although with different aims, integration of the heritage into the living city and city life is important and necessary. However, especially in Turkey, due to lack of awareness of the potentials that historical stratification and archaeological remains carry, and – therefore- due to lack of knowledge and creativeness that how their integration into a living city could be accomplished, these stratified sites constitute problem areas in the urban context. When archaeological remains are not well integrated into the modern city and city life, they become lost in their surrounding -decreasing the quality of the urban space- and they are left to decay. In contrast to this incompetence, by approaching the archaeological remains as resources in urban planning, these problem areas would turn to opportunity areas. In this thesis, therefore, effective integration of urban archaeological resources to everyday life is discussed since it constitutes a complementary part of conservation of the heritage and sustainable urban development in historic cities.

Archaeological remains are considered as 'heritage' in much of the literature and practice of heritage. Due to its nature, the concept of "urban archaeological heritage" falls within the scope of urban conservation, urban archaeology and urban planning. (Figure 1.1). Since urban archaeological heritage exists within the urban context and the adjective 'urban' brings social, economical, political, visual and physical dimensions, it falls within the scope of urban planning; since it belongs to history, it has scientific value and it falls within the scope of archaeology; and since it is a supporter of continuity of the townscape and thus interpreted as cultural heritage, it falls within the scope of urban conservation.

Erder (1975, 1999)¹ argues that the bases of conservation movement go back to Roman times; thus, in fact the concept has evolved through centuries and the acceleration in the development of the movement and change in the context occurred following the Second World War. Conservation aroused with the emphasis on the single building, however, in the 20th century its scope extended to cover architectural, archaeological, urban, natural heritage within their wider social and economical environment. In this perspective, the emphasis on urban conservation increased considerably after the 1970s. Parallel to these developments

¹ Cevat Erder, in "Tarihi Çevre Bilinci" (ODTU Mimarlık Fakültesi Yayınları, Ankara, 1975) and in "Tarihi Çevre Kaygısı Tarihine Giriş" (ODTU Mimarlık Fakültesi Yayınları, Ankara, 1999) investigates the roots of the conscious of conservation.

in the post-war period, urban archaeology developed as a separate discipline than conservation; however, they soon became interlocked due to the changed context of conservation.

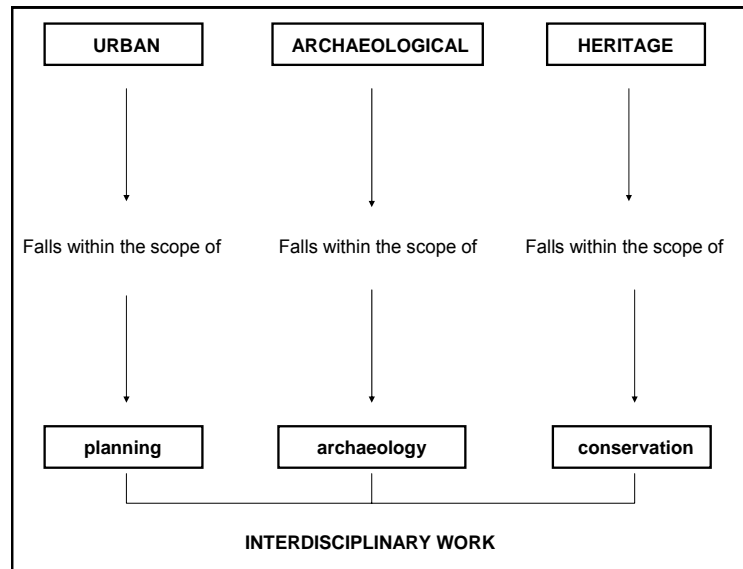


Figure 1.1 The disciplines related to urban archaeological heritage

As noted by Cohen (2001), urban culture is the result of human development and urban conservation is concerned with the promotion of urban life characterized by a strong sense of continuity. This necessitates the evaluation of historic buildings and archaeological sites in their specific urban settings. Therefore, when integration of urban archaeological resources to everyday life in historic city centers is the main issue, the primary integration must take place between these three fields. In order to integrate the remains into the city life, there must be an interconnected work between the fields of urban archaeology, urban conservation and planning.

1.2. Objectives of the Thesis

The main aim of the thesis is to investigate how urban archaeological resources can be integrated into modern city and city life. It is necessary to highlight that the aim is different from archaeological heritage management. In the perspective of the main aim, there are four objectives of the thesis, these are:

- To show why urban archaeological heritage should be taken as resources from the point of urban planning;
- To show the benefits of the integration of these resources to everyday life;

- To develop criteria for the effective integration of these resources to daily life by observing two successful European cases, which have taken important steps in their urban archaeology and in integrating their archaeological resources to their present –day city life;
- To discuss the deficiencies of Turkey on the case Tarsus, which is a rich Turkish town in terms of archaeological potential but which also has no interventions related to integration yet.

1.3. The Content & Method of the Thesis and Selection of the Cases

The method to realize the objectives of the thesis is the investigation of two successful European cases Tarragona (Spain) and Verona (Italy) possessing different approaches, conservation policies, control mechanism and legislation system; and discussing the possible contributions of these cases to Turkey on the Turkish case Tarsus.

Urban archaeology developed in Europe approximately in the same decades in different countries; therefore, there may be different approaches on the subject. Spain and Italy are two of the countries with different legislative frameworks, which make researches and studies on urban archaeology for a long period of time. The ‘success’ of the cases Tarragona and Verona can be explained by subjective personal observations and several given emphasis to these cases in the literature and practice of heritage. Both cities are nominated as World Heritage Cities due to their preserved Roman structure and both are among the successful examples regarding urban archaeological interventions emphasized in the Report on the Situation of Urban Archaeology in Europe (1999). Personal observations on these cities also supported and confirmed their choice as successful cases when compared to other personally observed European towns.

The entry of Tarragona into the list of World Heritage dates back to year 2000 and its nomination covers the archaeological ensemble of Tárraco. In the report of the World Heritage Advisory Body (UNESCO 1997), the brief description of the city by ICOMOS is as:

Tárraco (modern Tarragona) was a major administrative and mercantile city in Roman Spain and the center of the Imperial cult for all the Iberian provinces. It was endowed with many fine buildings, and parts of these have been revealed in a series of exceptional excavations. Although most of the remains are fragmentary, many preserved beneath more recent buildings, they present a vivid picture of the grandeur of this Roman provincial city. (UNESCO 1997, 144)

ICOMOS further indicates that “the surviving remains are remarkable in that they illustrate the entire history of the town in antiquity, ...; in this they are rivaled only by Rome itself.” (ibid.) In the same report, in the part of Justification by State Party, it is mentioned that:

The authenticity of the excavated sites is total. ... The remains of ancient structures incorporated in later buildings are also authentic, even though they are fragmentary and the current use of the buildings of which they form a part is different from the original function. (ibid. 143)

The city “has retained its typically Roman structure, with a forum, circus and walls blending in successfully with a modern social and urban fabric”. (Spanish Ministry of Culture 1999, 203) The major streets of the present-day city, Major Street and *Rambla Vella* (main boulevard of the town), superimpose with the ceremonial route and ancient Major Street of the Roman town Tàrraco. Spanish Ministry of Culture (1999) emphasizes the success of Tarragona in the application of solutions regarding its significant archaeological substrata. Moreover, Rodríguez Temiño (2004) notes the special position of Tarragona regarding its urban archaeology in his recently published book ‘Arqueología Urbana en España’ (Urban Archaeology in Spain). Francesco Fazzio (2004), in his article ‘Archaeology and Urban Planning’ discusses master plans and archaeology as an input in Italian towns, and he further emphasizes the success of Tarragona, a Spanish town, in giving “ ‘daily’ uses to archaeological areas or structures when these uses are allowed” regarding their conservation state or their urban and social role. (Fazzio 2004, 59-62)

The inscription of the Historic Center of Verona as a World Heritage Site also dates back to the year 2000. In the report of the World Heritage Advisory Body (UNESCO 1999), in the part of Justification by State Party, it is mentioned that “the historic center of Verona reflects a remarkable amount of authenticity, and in particular in its original urban conception as a Roman city.” In the same report, in the evaluation part by ICOMOS, it is indicated that:

The historic city of Verona is an outstanding example of military defensive architecture and shows continuity in its historical stratification from antiquity to the present day. ... Verona is one of the major historic centers in Italy and in the Mediterranean. Based on a Roman grid plan, still reflected in the urban tissue, it has an important concentration of ancient monuments and historic structures from antiquity up to modern times. (UNESCO 1999, 99)

Verona is inscribed on the World Heritage List on the basis of ‘criteria ii’ and ‘criteria iv’. ‘Criteria ii’ is worth emphasizing for the purpose of the thesis: “In its urban structure and its architecture, Verona is an outstanding example of a town that has developed progressively

and uninterruptedly over two thousand years, incorporating artistic elements of the highest quality from each succeeding period.” (ibid. 103)

As in the case of Tarragona, the major streets of the present-day Verona, *Corso Porta Borsari* (Boulevard of the Borsari Gate), *Via Cappello* (Capello Street) and *Via Leoni* (Lions Street), superimpose with the *cardo* and *decumanus* of the Roman military town. In the part of Italy written by Piera Melli (1999) in the Report on the Situation of Urban Archaeology in Europe, Verona is emphasized as one of the examples regarding the successful integration of its archaeological remains into its modern townscape.

In addition to these emphases, since both cities are World Heritage Cities, they are obliged to fulfill the requirements of the World Heritage Convention and therefore they have special plans for the conservation and presentation of their precious heritage.

The selection of Tarsus as a case from Turkey is based on its rich but unconsidered archaeological potential. At the moment, the site of the Well of St. Paul is among the candidates for the World Heritage List and there are significant aboveground archaeological remains or excavated sites in the town center. However, there is no work or thought on their integration to the life of the city yet. Compared to Tarragona and Verona, Tarsus is at the backstage in terms of its urban archaeological approaches and of its planning process which does not take into consideration integrating its archaeological remains into the modern townscape and city life. If the historic center of Tarsus is conserved and presented in an appropriate manner, the town would be of precious value in terms of its historical stratification. Therefore, Tarsus is seen as a convenient Turkish example for discussing the deficiencies and obstacles in Turkey and for brainstorming what could be done in Tarsus in its future urban studies.

The thesis consists of five chapters. After the introduction chapter, the second chapter deals with the conceptual framework. The third chapter deals with the issues of integration. The fourth chapter discusses the criteria developed in the third chapter on case studies, evaluates them and proposes possible guidelines for the case of Tarsus. The last chapter comprises the conclusions of the thesis.

In order to discuss the issue of integration of urban archaeological resources to everyday life, it is helpful to give first a short historical background on urban archaeology and the parallel developments in the field of conservation regarding the emphasis on integration, and thus on planning, public awareness and presentation. Then, recent trends on the approaches to heritage, conservation and urban archaeology are given. Finally commonly

used concepts of 'heritage' and 'resource' are evaluated from the point of urban planning. In this part, research is based on the literature of conservation and the newly forming literature of urban archaeology.

The third chapter mainly discusses the issues of integration. In this part, questions such as:

- "What is meant by integration of urban archaeological resources to everyday life?";
- "Why integration is important?";
- "What supports integration?";
- "What impedes integration?";
- "What can the criteria for effective integration be?"

are answered.

For the part of 'developing criteria for effective integration', it is important to indicate that the developed criteria are mainly based on personal observations in Tarragona. After the investigation period of one week in the town, personal observations in the historic center at different times of the day and personal communications with the administrative and local people resulted in criteria for 'effective integration of urban archaeological remains into everyday life'. The developed criteria are then widened and supported by the literature of conservation and urban planning in the thesis in order to explain what is meant by each one. In this perspective, it is necessary to highlight that the personal observations in the city of Tarragona constitute the main input for the development of the thesis while personal observations in Verona stand as secondary one. The grading between two cases, Tarragona and Verona, is due to the difference in the density of the integration projects in the two town centers. It is also important to indicate that the criteria developed for the purpose of the thesis by investigating Tarragona and Verona may vary or extend when different towns are also taken into consideration.

In the fourth chapter, the issues of integration and the developed criteria are investigated on the selected case studies. The chapter consists of five parts. In the parts of the case of Tarragona, the case of Verona and the case of Tarsus, development of urban archaeology in each county (Spain, Italy and Turkey) and works of urban archaeology and related interventions in each city are given. For the case of Tarsus, a more comprehensive discussion takes place which includes examples of integration or non-integration in several towns in Turkey. Here the main aim is to show the position of Tarsus in the framework of general approaches in Turkey. In the fourth part, integration issues of the urban

archaeological resources to everyday life are discussed on Tarragona and Verona regarding the criteria. Since the scope of urban archaeology is very wide in terms of epochs, the strata of antiquity will be focused on the case studies in order to limit the content of the thesis. Another limitation is the location of the resources; urban archaeological resources located not at the margins but at the center of the cities will be taken into consideration. The last part of the Chapter investigates the case of Tarsus in the light of the developed criteria and evaluates it.

Researches are supported by different sources for each case. For the case of Tarragona, there is a wide range of them. For the part of 'Urban Archaeology in Spain' there are two main sources used in the thesis, the first one is Temiño's (2004) recently published book on urban archaeology in Spain.² The book is considered to be a comprehensive compilation of the works on urban archaeology in Spain in the literature. The second one is the part of Spain written by the Spanish Ministry of Culture (1999) in the Report on the Situation of Urban Archaeology in Europe.³ The sources used for urban archaeology and integration works in Tarragona are:

- Articles, publications and posters on urban archaeology in Tarragona,
- Documents on the history of Tarragona,
- Documents on urban planning in Tarragona,
- Documents, brochures and news on the daily life in Tarragona,
- Personal communication and tours with the administrative persons from History Museum of Tarragona (a museum bound to the Municipality of Tarragona) and from Archaeology Service of Generalitat of Catalonia (archaeology department of the Catalan autonomous government in Tarragona),
- Web pages presenting Tarragona, prepared by several public institutions,
- Personal dialogs with the public,
- Published city maps,
- Postcards and individually taken photographs,
- Personal experiences in the historic center at different times of the day.

For the case of Verona, there are limited sources compared to Tarragona. For the part of 'Urban Archaeology in Italy', three sources in English could be found, these are the part of Italy by P. Melli (1999) in the Report on the Situation of Urban Archaeology in Europe, the

² Temiño, R. (2004) *Arqueología Urbana en España*, Ariel Patrimonio, Barcelona, 404 pages

³ Report on the Situation of Urban Archaeology in Europe (1999) Council of Europe

article 'Italy' by B. D'Agostino translated by Henry Cleere (1984) in his edited book 'Approaches to the Archaeological Heritage', and the article 'Archaeology and Urban Planning' by F. Fazzio (2004). The sources used for urban archaeology and integration works in Verona are;

- Publications and documents on archaeology and archaeological interventions in Verona,
- Personal communication and tours with the administrative persons from Superintendent for Archaeological Properties of Veneto (State institution) and from Archaeology Museum of Verona,
- Web pages on Verona prepared by several public and private institutions,
- Published city maps and the photograph of the exhibited city map in the town center,
- Individually taken photographs,
- Personal experiences on the daily life in Verona, in the historic center at different times of the day.

For the case of Tarsus, there are very limited resources; this is due to insufficient research on Tarsus in the literature and difficulties in reaching the necessary information in the Municipality of Tarsus. Since there is no document discussing the integration works in Turkey yet, the sources for the part discussing the situation in Turkey consist of media news in the internet, examples from the presentations of the works of SAYKA⁴ and several books and articles on conservation in Turkey. The sources used for Tarsus are:

- Books and brochures on the history and historic monuments of Tarsus,
- Personal communication with the archaeologists directing excavations in the center of Tarsus, responsible persons in Conservation Committee of Adana Region, and the specialists working for SAYKA,
- 1982 Development Plan of the city,
- Individually taken photographs,
- Personal observations in the city.

In the conclusion chapter, the outcomes of the thesis are discussed.

⁴ Construction, Architecture, Engineering, Consulting, Trade Ltd. Co. SAYKA

CHAPTER 2

GENERAL LOOK AT CONSERVATION, URBAN ARCHAEOLOGY AND URBAN PLANNING

2.1. The Development of the Concept of Urban Archaeology and Changing Scope of Conservation in the 20th century

Erder (1975, 1999) indicates that historically, the origin of the idea of 'conservation' dates back to the Roman times. Acceleration in conservation occurred in the post Napoleon-European period with the search for national identities, and in the post-war period with the works of renewal. In 1931, the first International Conference for the Protection and Conservation of Artistic and Historical Monuments was held in Athens resulting in the Charter of Athens⁵ focused on single monuments. Between the years 1939-45, the Second World War took place causing historic architecture to be exposed to gigantic destruction. Due to the destruction of European town centers during the War by aerial bombardment, post-war period was a moment of urban renovation; however, little attention was given to subjects related to historical heritage and especially to archaeology. Moreover, the legislation in the field of heritage was still focused on the concept of the single 'monument'; it was not covering the protection of urban groups yet. At these moments, each intervention to archaeological sites was preceded by arduous discussions between the promoters and the archaeologists. The realized archaeological interventions before the construction works of new buildings or infrastructure lacked any kind of planning. This obliged the archaeological works to go along with the rate of the construction although they were seen as authentic disasters. Temiño (2004, 52-3) indicates that the birth of urban excavations as obstacles in the way of urban progress took place in this phase. In history, excavations in Rome in the 16th century, amateur recordings of archaeological data found during construction works in Medieval London and excavations in Oslo in the 1870s can be counted as the beginning of urban archaeology (Sarfati & Melli 1999); however, systematic urban archaeological studies began in the 20th century after World War II as a result of these discussions.

With the discovery of the archaeological heritage after the war, questions on the origin of European towns and their historical continuity aroused and as a result, interest in the

⁵ 1933 Charter of Athens written by Le Corbusier

archaeological studies in towns increased. (Bilgin 1996, 9) Sarfatij and Melli (1999) mention that post-war archaeology had two important themes. Firstly, in the 1930s the emphasis of archaeology shifted from buried monuments to buried settlements (settlement archaeology). The new emphasis of 'settlement' in archaeology contributed to the development of 'urban archaeology' as a separate discipline. The second theme of post-war archaeology concerned the study of the principal buildings because of war damage. Buildings such as cathedrals, large churches, bishops' and royal palaces, which under normal circumstances were inaccessible for archaeological investigations, suddenly became available for archaeological studies. Investigations were extensive in the most damaged towns in Germany, Poland and the southern part of Soviet Union. (Sarfatij & Melli 1999, 22)

Parallel to these developments, two important steps were taken related to cultural heritage which created positive outcomes for urban archaeology in its perception as a base for the collective memory of European towns. In 1954, in the Hague Convention by European Council, 'European Cultural Heritage' was defined for the first time. In the same year, European Cultural Convention was opened to signature by the Council of Europe. The Convention states that each contracting party should take measures to safeguard common cultural heritage of Europe and should ensure access to them. In 1956, Recommendation on International Principles Applicable to Archaeological Excavations was introduced by UNESCO. It set general principles for the protection of the archaeological heritage and emphasized that access to the excavated sites should be facilitated for the education of the public.

Destruction caused by the World War II gave rise to the birth of modern urban archaeology; however, the major development of urban archaeology began due to a second destruction: the emergence of development schemes in the inner cities. These development movements, which began in the 1960s and continuing although have decreased, suddenly became widespread throughout Europe. They mostly affected UK, Benelux countries, Scandinavian countries and France which did not suffer war damage. (Sarfatij & Melli 1999, 25) The most important task of English archaeology in the 1960s was the destruction of urban archaeological levels on the way to development. Urban archaeology, as a concept, developed as a result of the studies in London and Winchester and from UK it was spread first to France, then to other European countries and to the world. (Temiño 2004, 73) The major theme of all the archaeological projects was to understand the development of the town as a multi-layered settlement. The point of view towards urban archaeology was in the respect of 'archaeology in towns'. Urban archaeology was not yet seen as a part of general planning; it only included rescue excavations before destruction. (Sarfatij & Melli 1999; Temiño 2004)

In those years, Venice Charter (International Charter for Conservation) was introduced resulting from the Second International Meeting of Architects and Technicians of Historic Monuments, held in 1964. The Charter was supposed to update The Charter of Athens and it "has become a fundamental reference for conservation policies throughout the world." (Jokilehto 1998) The Charter predicted archaeological excavations to be carried out prior to intervention by specialists and proposed the maintenance of the ruins. (art.15) Congress in Venice recommended the foundation of an international body to co-ordinate conservation activities throughout the world. As a result, ICOMOS (International Council on Monuments and Sites) was founded in 1965. After the congress in Venice, both UNESCO and ICOMOS have taken the initiative at national and international levels to provide guidelines in the field of conservation.

The first European Convention on the Protection of Archaeological Heritage was prepared by the Council of Europe in 1969. The main objective of this convention was to prevent illegal excavations, to set a common attitude towards the management of archaeological excavations and to improve the market of archaeological objects. It did not yet emphasize the need of a general planning process. Following the European Convention, World Heritage Convention by UNESCO, regarding recommendations on the national protection of cultural and natural heritage was introduced in 1972. According to the Convention, a World Heritage Site must have adequate measures of conservation. (Feilden & Jokilehto 1993, 6) "To ensure that effective and active measures are taken for the protection, conservation and presentation" of the heritage sites, each State Party is committed to adopt policies to give the cultural heritage a function in the life of the community; to integrate the protection of that heritage into comprehensive planning programs; to set up services for the protection, conservation and presentation of that heritage; and to take appropriate legal, scientific, technical, administrative and financial measures to identify, protect, conserve, present and rehabilitate that heritage. (World Heritage Convention 1972) By this way, the importance of the presentation of the cultural heritage to the public and its integration into modern life was emphasized.

In the 1970s the threat caused by modern urban development in the town centers was continuing to grow. The first work oriented to this threat came from UK, which was experiencing the fastest development in urban archaeology, and a report on archaeology and planning in historic towns of England, Wales and Scotland, titled 'The Erosion of History' was prepared. Soon after, the year of 1975 was designated as 'European Architectural Heritage Year' by the Council of Europe. In this framework, as a part of the European Architectural Heritage Year, an international conference was organized in Oxford dedicated to the archaeology of towns, and the decisions taken here related to urban archaeology were

presented in the conference of European Architectural Heritage Year in Amsterdam. In Amsterdam Declaration in 1975 the necessity of town and country planning was mentioned for the first time. Consequently, urban archaeology began to be used in the international platform as a concept introducing the participation of archaeologists into the planning process. (Sarfatij & Melli 1999, 27-8; Temiño 2004, 52-4; Bilgin 1996, 12)

After the Declaration of Amsterdam, conservation movement continued to take important steps with an increased emphasis on urban conservation, and international meetings were held related to archaeology and planning. UNESCO Conference of Nairobi was held in 1976 on safeguarding and contemporary role of historic areas. In the conference, the importance of the planning process for the conservation of historic urban areas as a part of daily environment was emphasized. In 1984, The Colloquy on Archaeology and Planning was organized in Florence by the Council of Europe. In the conclusions of the Colloquy, it was stated that:

- archaeology should be integrated into the planning process at all stages,
- development plan should be changed in order to avoid disturbing the archaeological remain,
- “If the archaeological remains are to be considered worthy of preservation, special attention should be paid to their interpretation with regard to the local community and environment; in most cases the archaeological, architectural and environmental elements will comprise a single unit.” (Conclusions of the Colloquy on Archaeology and Planning 1984, art. 5.2.4)

In 1987, Charter for the Conservation of Historic Towns and Urban Areas (known as the Washington Charter) was prepared by ICOMOS as a guide for urban conservation. In the Charter, it is stated that “knowledge of the history of a historic town or urban area should be expanded through archaeological investigation and appropriate presentation of archaeological findings.” (art.11) In 1989, Council of Europe introduced Recommendation No. R (89) 5 Concerning the Protection and Enhancement of the Archaeological Heritage in the Context of Town and Country Planning Operations. It is one of the initiators of the revision of the European Convention on the Protection of the Archaeological Heritage of 1969.

In the 1980s and the 1990s, the concern on the continual history of towns increased due to the rapid socio-economic change in many towns throughout the world; and in parallel with this change, urban archaeology, which was considered as ‘archaeology in towns’ in the 1970s, began to be handled as ‘archaeology of urban life’ rather than ‘archaeology in towns’.

This new treatment motivated urban archaeology to become an interdisciplinary field. (Bilgin 1996, 13) In 1990, Charter for the Protection and Management of the Archaeological Heritage was prepared by ICOMOS. The Charter underlies the necessity of integrated protection policies of archaeology and town planning, and of public participation as an important dimension in the conservation of the remains. It further emphasizes that the presentation of the archaeological heritage to the public is an essential method for explaining its importance and needs for its protection. Soon after the Charter of ICOMOS, the Council of Europe noticed the necessity that the legislation of the conservation of archaeological heritage should be handled together with the legislation of city and regional planning. In this way, the concept of 'integrated conservation' gained importance. According to Feilden and Jokilehto (1993, 80) "Integrated conservation implies reconciling conservation requirements and town planning objectives, i.e., considering the values and interests of the existing historic fabric as equal in status to other factors in the general planning process." Regarding to this new emphasis, the Council revised the European Convention on the Protection of Archaeological Heritage in 1992 and opened it to signature in Valletta. The points stressed on urban archaeology and urban planning in the revised convention are expressed below:

- Archaeological heritage is a source for European collective memory and it can contribute to town identity. (Preamble and art. 1)
- As circumstances demand, archaeological remains should be conserved in situ. (art. 4.ii and art. 5.iv)
- Archaeologists should participate in planning policies and these policies should consider the protection and enhancement of archaeological sites. (art. 5.i)
- Development projects should be modified in order to prevent adverse effects on the archaeological heritage. (art. 5.ii.a)
- Educational actions should be undertaken in order to explain the public and the developers why archaeological heritage should be preserved. (art. 9.i)
- Public access to the archaeological heritage should be promoted. (art. 9.ii)

Besides the articles of the convention, the European Plan for Archaeology, which consisted of a series of pilot projects, was accepted in the meetings held in Valletta. The first project was a campaign themed 'Bronze Age' and its objective was to create public awareness towards the archaeological heritage. The campaign and its effects were compiled in a report in 1996. The second project was related to the use of ancient theatres for contemporary performances and shows. In 1997, the project resulted in the Verona Charter on the Use of Ancient Places of Performance. (European Cultural Heritage 2002, 52) Most of the ancient structures have lost their original function in the present day; therefore, they cannot

continue to fulfill the purpose of their construction. However, ancient places of theatres, amphitheatres and circuses are among the rare ancient structures which can continue to serve their original function. The Verona Charter states that the “conservation of ancient places of performance is meaningful only if it gives the general public access to this heritage” (art.3.i) and “subject to restrictions due to safety factors or maintenance requirements, public access to ancient places of performance must be promoted by offering visitors aids to understanding and interpretation” (art.3.ii). Another pilot project decided by the Council was the preparation of a report on the situation of urban archaeology. This report titled as ‘Report on the Situation of Urban Archaeology in Europe’ was published in 1999.

More recently, Ename Charter on the interpretation of the cultural heritage sites, which is directly related to the evaluation of heritage sites in the modern life, and the APPEAR Guide, which is foreseen to be a practical guide for enhancing the values of urban archaeological sites, are being worked on by ICOMOS and the European Commission.

2.2. Approaches to Urban Archaeological Heritage: Definition and New Understanding in the 2000s

As presented in the previous part, in the last few decades through the meetings, conferences, and charters, the scope of heritage continued to extend. Heritage today covers every kind of tangible or intangible evidence giving information on the past lives. The extension in the scope of heritage is explained by ICOMOS in 2003 as:

From isolated objects, the notion of cultural heritage has grown and expanded to relate more to that of a ‘cultural environment or ecosystem’ in which individual components like buildings, archaeological sites or even entire ensembles like neighborhoods, regional communication systems, agricultural or industrial landscapes, have a role that we challenge ourselves to understand and foster. (Bumbaru 2003, 1)

Besides the extension in the definition of the heritage, in the 1990s, the historical process of conservation reached to the concept of sustainability of cultural heritage and “conservation centered discourse (was) replaced by a sustainability centered one.” (Tekeli 2004, 65-66)

The concept of ‘sustainability’ gained particular importance with emphasis on environment and ecology after the 1970s. The first conference on human environment was held in Stockholm in 1972. In 1987, The United Nations World Commission on Environment prepared Brundtland report which defined ‘sustainable development’ as:

The ability of humanity to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs. Sustainable development is not a fixed state of harmony, but rather a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development and institutional changes are made consistent with future as well as present needs. (UN Brundtland report 1987, cited in Jokilehto 2001, 5)

According to this definition, Tekeli (2004, 66) describes sustainability as an intergenerational equity concept. With the Earth Summit on the environment and development held in Rio de Janeiro in 1992 and Habitat II held in Istanbul in 1996, sustainability became an international principle. The report of the United Nations Conference on Human Settlements (Habitat II) emphasized the need to achieve sustainable settlements. Under this theme, paragraph of the report related to conservation of the historical and cultural heritage stated:

Historical places, objects and manifestations of cultural, scientific, symbolic, spiritual and religious value are expressions of the culture, identity and religious beliefs of societies. Their role and importance, particularly in the light of the need for cultural identity and continuity in a rapidly changing world, need to be promoted. Buildings, spaces and landscapes charged with spiritual and religious value represent an important element of stable and human social life and community pride. Conservation, rehabilitation and culturally sensitive adaptive reuse of urban, rural and architectural heritage are also in accordance with the sustainable use of natural and man-made resources. Access to culture and the cultural dimension of development is of the utmost importance and all people should be able to benefit from such access. (Cited in European Cultural Heritage 2002, 89)

As a result of the growing emphasis given to 'culture' in development, sustainability concept extended to the cultural area and the concept of cultural sustainable development was introduced. Cultural sustainable development is defined by Jokilehto (2001) as "development that is shaped by –and takes into account its impact on– the shared ideas, beliefs, and values as well as the intellectual, moral, and aesthetic standards of a community." (Jokilehto 2001, 6)

According to Tekeli (2004), sustainability does not directly refer to conservation and it will gain special meaning in the field of cultural heritage. He argues that for the transfer of the concept of sustainability from the field of ecology to the field of cultural heritage, firstly the concept of 'cultural environment' should be introduced. In the international documents, it is usually defined as "the sum of architectural heritage, archaeological heritage, intangible heritage, etc." (Tekeli 2004, 66) In this perspective, the concept is in relation with the concept of urban conservation and for some scholars of conservation, all activities in the field of

conservation are sustainable since the scope and the approach of conservation is sustainable. (Marco & Torre 2004)

Regarding conservation, European Council prepared the Guiding Principles for Sustainable Spatial Development of the European Continent for the need to establish a European methodology concerning heritage management in a framework of sustainable development. The guidance stated that sustainable development has three main principles: economic development, social balance and protection of the environment including the cultural and natural heritage. The guidance has the following key issues concerning sustainable development and the heritage:

1. The sustainability concept is based on the capacity for the cultural and natural heritage to adapt itself to the current needs and requests (through the adaptation of structures and functions), without creating long periods of inactivity or obsolescence, and without having actions susceptible of destabilizing its environment.
2. Sustainable development implies the implementation of a prudent management policy on the cultural and natural heritage in order to hand it down to future generations with all its beauty, authenticity and diversity. Very strict protection measures could never have a significant impact. The ideal for sustainable development must inspire a more creative attitude, capable of handing down to future generations a heritage enriched by contemporary work.
3. In this sense, the conservation of heritage can no longer be considered on its own as an objective in itself. It now defines itself as an essential tool for making concrete the global objective of sustainable development of society, at the economic, social and environmental level. (European Cultural Heritage 2002, 90)

According to Tekeli (2004), there are three reasons behind the advocacy of the sustainable cultural environment, the first reason is related with the loss of knowledge, the second reason is related with human rights and the right to live in dignity, and the third reason depends on cultural tourism. (Tekeli 2004, 66-7) The arguments on the loss of knowledge are mainly related with the archaeological heritage since it is the most fragile kind of heritage. The recent trend in protection is that "every trace of cultural heritage is worth recording without being selective, highlighting conservation by documentation as a major component of rescue archaeology". (Tuna 2004, 63) Any changes in land on an archaeological site have the potential of damaging the archaeological evidence. Once they have been damaged, these resources can never be re-created and therefore the specific knowledge that they carry is also gone forever. Sustainability necessitates the salvage of the knowledge in every case. The technology of archaeological excavations may also have

essential role in the loss of knowledge since the amount of information gained from excavations increases as the technology improves. In this perspective next generations will have the chance to gain knowledge with lesser loss as a result of the improved technology compared to present-day; therefore sustainability necessitates the reservation of specific areas for future excavations. (Tekeli 2004, 66-7; Council of Europe 1992a, 1992b) These arguments have considerable place in the Valletta Convention (the revised European Convention on the Protection of the Archaeological Heritage) and Planning Policy Guidance 16 of England, which is the best known and in effect guidance on archaeology and planning in Europe. The Valletta Convention and PPG 16 declare that threat to the existing archaeological evidence from development must be mitigated where possible by rearranging the design to reduce the damage to a minimum. They both recommend the protection of the archaeological heritage in situ whenever this is possible. Where destruction cannot be prevented, the resource as a last chance can be preserved by documentation. The type of protection is decided after the assessment process regarding the significance and character of the remains. The Valletta Convention further emphasizes the importance of archaeological reserve areas. These issues currently constitute the subject of archaeological heritage management which can be defined as a branch of the cultural heritage or cultural resource management. Basic principles of the heritage management in much of the literature are, as given by Carman⁶ (2002, 22), as the following:

- The heritage is finite and non-renewable.
- It is a matter of public concern.
- It is governed by legislation.
- It cannot all be preserved and so must be assessed for its value.

Following these principles, key practices of the heritage management defined by Carman (2002, 23) are:

- Inventory
- Evaluation
- Preservation/Conservation
- Rescue Archaeology
- Presentation

⁶ John Carman is an Affiliated Lecturer in the Department of Archaeology at the University of Cambridge and he is the author of a number of texts in the field of archaeological heritage management. His book *Archaeology and Heritage* is an approachable introduction to the subject and it comprises a survey of current approaches to theorizing archaeological practice. (cited from the backcover of the book) It is one of the major books on archaeological heritage management.

In the perspective of these principles, archaeological heritage management plan together with urban conservation plans has considerable importance in urban archaeological sites. In 2000's urban archaeology is approached in the international platform as 'archaeology of urban settings' and as a separate discipline than archaeology. It can be defined as "the research into the gradual development of the town in order to achieve a full understanding of its historical development to form a framework for the dynamic integration of its past with its future."(Altınöz 1998, 100)Therefore,urban archaeology can be perceived as the study of the growth and development of cities, and thus it intends to understand the 'historical time line'⁷. Historical time line exhibits all the levels of the city including the 'modern'. Therefore, the scope of urban archaeology comprises not a specific period but all periods. Historic cities do not gain their significant positions only because they house monumental structures, also because they are the links between the history and present-time via the effect of the ancient road plans and buildings to the modern townscape. (Wainwright 1999, 230) Therefore, the knowledge on the historic city is not only gained by rescue excavations and limited drillings, but also by the road structure of the living historic tissue, by historic buildings, used or unused wall traces, etc. (Tuna 2000, 10) Archaeological land divisions have a unique system and have influence on local patterns. (Cohen 2001, 37) This urban pattern maintained by the historic buildings can be the aboveground traces of the underground archaeological fill; in addition, the present-day road structure, the positions of the buildings and property lines reflect the diffusion of the underground archaeological remains. (Tuna 2003, 89) In this perspective, 'urban archaeological sites' are part of the town's collective memory (as the development of urban archaeology in Europe already bases on) and therefore urban conservation plans should base on archaeological heritage management in historic town centers. The main way of inserting archaeological data into the development or conservation plans is the preparation of archaeological potentiality maps. These maps are produced with the purpose of direct use in urban planning; by this way it is possible to articulate procedures specific to different occasions regarding new archaeological discoveries. (Fazzio 2004, 60)

The previous politics on urban archaeology was either to prefer the excavation of the urban archaeological site to bring the ancient city into light by destroying the living historic city, or to prefer the survival of the living historic city. (Papageorgiou 1971) However, with the destruction of the historic building stock, underground archaeological remains are also destructed. With the concept of sustainability, this preference is replaced by the creation of archaeological reserve areas. In urban archaeological areas, there can be archaeological interventions at the sites towards bringing a few important ancient structures or previously

⁷ 'Historical Time Line' is a concept by M.B. Feilden, and J. Jokilehto; see Management Guidelines for World Cultural Heritage Sites (ICCROM, 1993)

opened sites into light, answering an important scientific or archaeological problem or towards the threat to remains by development or other factors. (ibid. 11; Council of Europe 1992b) Following these excavations or discoveries, integration of these urban archaeological remains to everyday life gains importance in order to promote access to the remains and to present them to the public regarding their conservation and in order to create sustainable urban spaces.

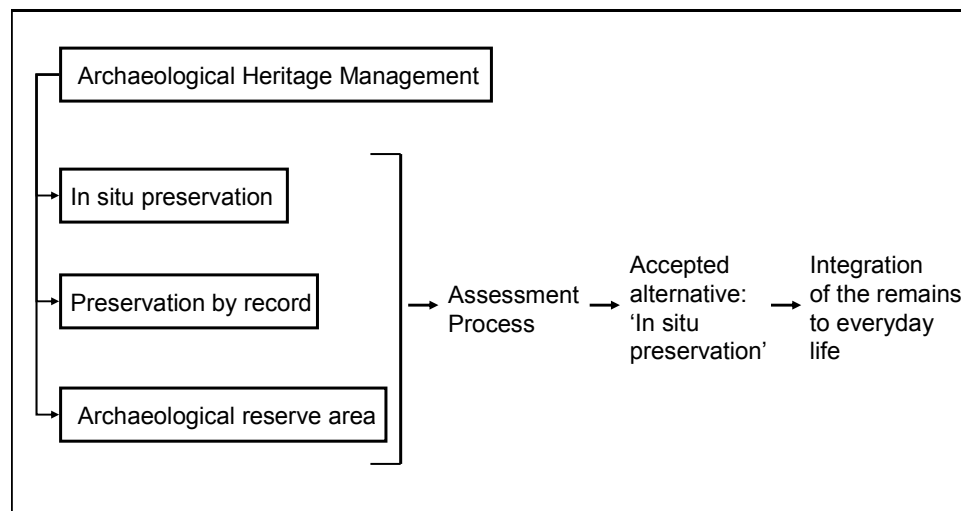


Figure 2.1 The process prior to integration

2.3. From Urban Planning point of view, “Urban Archaeological Heritage” or “Urban Archaeological Resources”?

In the literature of heritage, there is a set of terms used to describe the surviving ancient materials or any trace from the past. Among them the most common ones are ‘cultural heritage’, ‘cultural resource’, ‘cultural property’, ‘archaeological heritage’ and ‘archaeological resource’. ‘Cultural heritage’ as emphasized by Feilden and Jokilehto (1993, 11) contains “all signs that document the activities and achievements of human being over time.” ‘Cultural resource’ is a term mainly used by the American archaeologists (Cleere 1989, 4-5) and it “may be thought of as containers of information, or potential information, about past human activities”. (Fowler 1982, 19, cited in Carman 2002, 14) The term ‘archaeological heritage’ as defined by ICAHM (ICOMOS International Committee for Archaeological Heritage Management) refers to “all remains and object and any other traces of mankind from past epochs which can illustrate the history of mankind and its relation to the natural environment on land or under water.” (Carman 2002, 14) ‘The archaeological resource’ defined by McGimsey and Davis (1977) applies to “all evidences of past human occupation, which can

be used to reconstruct the lifeways of past peoples.” (McGimsey & Davis 1977, 109, cited in Carman 2002, 16) All these terms, more or less, apply to the same qualities; therefore, it is difficult to make a strict separation between them. Moreover, the concept of the ‘cultural heritage or resource’ should in every aspect include the ‘archaeological heritage or resource’. However, when urban archaeological remains are considered from viewpoint of urban planning, it may need to make a separation in their perceptions as ‘heritage’ or as ‘resource’ since the consequences of the two different perceptions may vary.

Heritage is related with the general public and thus has a dynamic role in the urban context. However, the progress which will transform it into a dynamic scheme is perceiving it as a resource in urban planning. Resource in general can be defined as something for use in order to get benefit. Only in certain circumstances the public or an individual already feels a sense of ownership for the remains and thus expects the planner to present his heritage to the rest of the public and to himself. Therefore, it may be concluded that there are two relations between heritage and resource regarding planning. In the first relation, it is assumed that a non-valued archaeological remain is found and treated as a record. Then it is handled as an urban resource and evaluated in an appropriate manner by the planner; after the planning process, it becomes ready for attracting the attention of the public and thus it turns to heritage as a public concern. In the second relation, it is assumed that an archaeological remain with precious value for the society is found - it would be seen as heritage by the society from the initial moment it is announced- and firstly treated as a record in order to gain information. In this case, urban planner already has the heritage as urban resource. The important point here is, in both cases, whether they are perceived as heritage or not, urban archaeological remains constitute ‘urban resources’ for the urban planner in order to get benefit of them. Figure 2.2 shows this twofold relation.

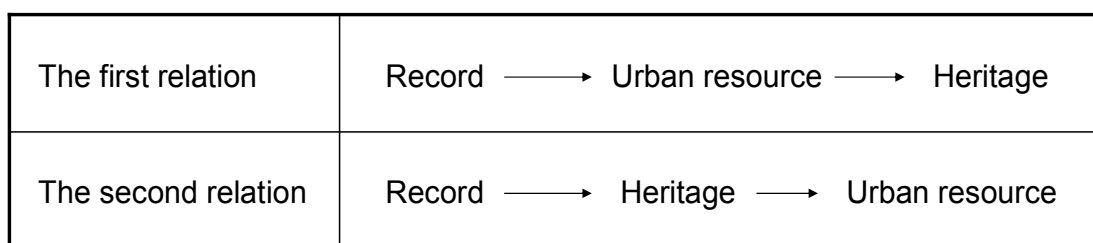


Figure 2.2 Relations between the heritage and the resource regarding urban planner

From which points of view these remains constitute resources? One is accepting them as ‘heritage resources’ as Jokilehto. According to Jokilehto (1998), cultural heritage constitute heritage resources and they are one of the most important non-renewable and irreplaceable resources of the world since they are unique in relation to historical time line. In the view of

Jokilehto, the heritage can be understood as a resource for cultural identity and continuity. In another article, Jokilehto (2001) mentions the resource capitals as identified by the World Bank, these are: natural resource, manufacture resource, human resource, and social resource. He adds to these capitals the cultural heritage since it can also be interpreted “as a great potential offering new alternatives for the future”. (Jokilehto 2001, 8)

Urban archaeological remains are also resources for architects and city planners in the creation of new designs. Several works of the famous Italian architect Andrea Bruno⁸ and the new design created in Sagunto Theatre by Giorgio Grassi base on this perception. Crotti, Infussi and Ischia are also Italian architects and city planners supporting this perception in their articles:

... This is the new purpose that we can attribute to urban archaeology – a means of looking through the eyes of a conscious contemporaneous world, which draws history into the present as the building material of design. On a second level, its purpose is to inquire into the settlement morphologies, taken as materialized diagrams of the mechanism of the urban production and reproduction, far more complex far-reaching, in order to decipher what Thom called ‘the enigma of the form’. And thirdly, it is a means for following the path of the structural modifications carried out on the settlement patterns, in order to grasp the profound essence that gives rise to the morpho-genetic matrix that involves preceding structure patterns within the most recent arrangements, without ever repeating them. (Crotti 1987, 37, cited in Bilgin 1996, 21)

... In this case, the role of the project cannot be limited to the display of the various objects deposited on the territory, but must attribute a new significance to the finds, selecting amongst them what must and can be revealed. This raises bigger questions which involve the meaning, the role and the function that objects from the past play in the construction of an attitude towards history which every collective spirit built in each period, and therefore the new sense which concepts such as memory, relationship and transformation might play. (Infussi & Ischia 1987, 9, cited in Bilgin 1996, 22)

In the Charter on the Use of Ancient Places of Performance, places of performance are handled both as a resource and a focus of local development “so they act as major tourist attractions generating economic spin-off for the towns and regions concerned” and it is added in the Charter that “the use of the heritage of performance sites should be viewed as part of a process of sustainable development”. (art. 5.i)

⁸ One of the important works of Andrea Bruno will be presented in the scope of the integration issues of urban archaeological resources to modern town in Tarragona in Chapter 4

When an urban archaeological remain is found, it will firstly be treated as a record (if it is not destructed without recording). After this process, there are several choices related to urban planning. (Figure 2.3) The first one is the destruction of the remain through preservation by documentation. In this case, a valuable resource is gone forever and therefore an urban chance is also lost. In the second choice, the remain can be moved which will result in the limited integration of the remain because of the authentic loss and created isolation from its surrounding, and therefore it will also result in a lost urban chance. The third choice is preserving the remain in situ with no interventions for its integration into the modern town and life. In this case the resource is not lost but also it is not used. It is also important to highlight that if no measures for its conservation are taken, the resource will be lost due to decaying. If too much preservation effort is undertaken, there again appears the possibility of isolation of the remain from its found context that is the urban one. In these kinds of situations the sites of these resources mostly turn to problem areas in the urban context. The fourth choice is integrating the remain into modern town and life. In this case the resource is benefited and thus, if effectively integrated, the process results in local urban quality and sustainable urban development.

Consequently, from urban planning point of view, via the perception of urban archaeological remains as resources, they will:

- contribute to the maintenance of continuity of the town and to the creation of a local cultural identity,
- offer new opportunities of creativity in architecture and in urban design,
- attract investment to the town,
- have potential to convert problematic urban areas into places with identity,
- play role in town center revitalization and generation,
- have the potential to improve the local urban quality.

In a more comprehensive view, urban archaeological remains are resources for sustainable urban development in historic cities.

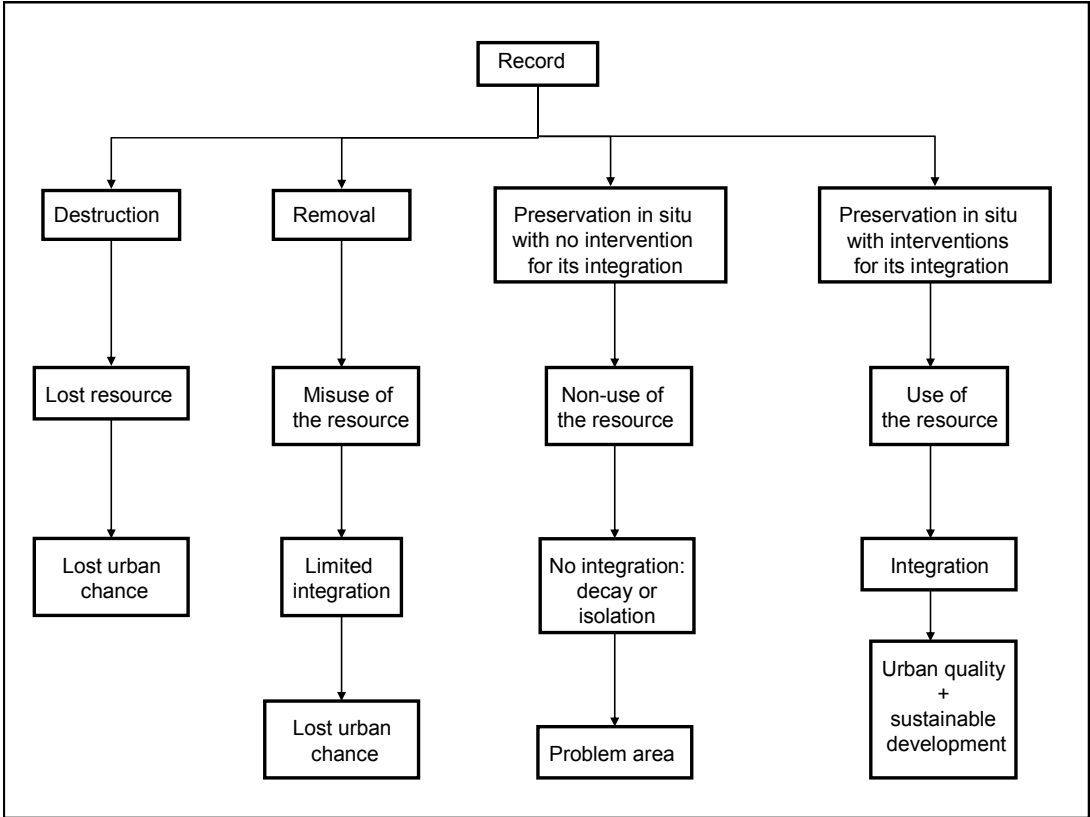


Figure 2.3 The choices regarding urban archaeological remains and their consequences in the urban planning process

CHAPTER 3

ISSUES OF INTEGRATION OF URBAN ARCHAEOLOGICAL RESOURCES TO EVERYDAY LIFE IN THE HISTORIC CITY CENTERS

3.1. What is meant by 'Integration of Urban Archaeological Resources to Everyday Life'?

As it is mentioned in the previous chapters, with the increased emphasis on urban archaeological remains in the literature and practice of heritage, terms of their evaluation in the urban context related to their functions and meanings in contemporary urban life have also arisen. The most commonly used terms for their evaluation in the urban context in the recent international documents, charters, conferences and development plans (especially in UK) are accessibility, cohabitation, enhancement, exploitation, incorporation, integration, interpretation, presentation and preservation in situ. These terms may be defined as the following in the thesis when their general usages in the mentioned documents are considered:

- **Accessibility:** Availability of the remains for being reached.
- **Cohabitation:** Living or existing together of the remains with the new urban elements.
- **Enhancement:** Improvement in value, desirability or attractiveness of the remains.
- **Exploitation:** The utilization of the remains.
- **Incorporation:** Combination of the remains with other elements thoroughly to form a consistent whole.
- **Integration:** Working together of the remains with the context they belong to.
- **Interpretation:** An instance of artistic interpreting in the remains' performance or adaptation. In the ICOMOS Ename Charter for the Interpretation of Cultural Heritage Sites it is considered to be "the carefully planned public explanation or discussion of a cultural heritage site, encompassing its full significance, multiple meanings and values."
- **Presentation:** The manner in which the remains are laid out, or presented.
- **Preservation in Situ:** Protection of the remains in their setting.

Some of the citations referring to these concepts are as follows.

ICOMOS Ename Charter directly focuses on the evaluation of cultural heritage sites in the modern life and it uses the concept of **interpretation**:

Interpretation is considered to be the carefully planned public explanation or discussion of a cultural heritage site, encompassing its full significance, multiple meanings and values. Interpretive infrastructure refers to all physical installations connected with the interpretation. (ICOMOS Ename Charter 2004)

In principle 3 of the Charter, it is emphasized that interpretation of cultural heritage sites should relate to their wider social, cultural, historical and natural contexts and settings. We can describe it as the integration of the cultural heritage.

In 'Urban Planning, Conservation and Preservation' Cohen (2001) uses the term of **integration** for historic elements:

If historical elements are not correctly **integrated** in daily life, the entire (urban) process will fail and urban centers will continue to empty: the past will simply become both a cultural stumbling block and burdensome to the public. (Cohen 2001, 8)

The European Commission's work plan for the key action 'City of Tomorrow and Cultural Heritage' makes research proposals regarding European cultural heritage aiming at: improving damage assessment on cultural heritage; developing innovative conservation strategies; and fostering **integration** of cultural heritage in the urban setting.⁹ In the 'Workshop 1' of the SUI project (*Sustainable Development of Urban Historical Areas through an Active Integration within Towns*)¹⁰ in the scope of the key action, "**Integrating Cultural Heritage into the Living City**" is accepted as the title. There is no particular emphasis on the archaeological remains in the Workshop; cultural heritage is handled in total. However, the APPEAR Project, which is in the scope of the same key action, has its particular emphasis on archaeological remains in the urban context.

In the position paper of the APPEAR Project (*Accessibility Projects, Sustainable Preservation and Enhancement of Urban Subsoil Archaeological Remains*)¹¹, under the title

⁹ Further information is available at <<http://www.cordis.lu/eesd/ka4/home.html>>

¹⁰ The SUI project is supported by the EU Program 'Energy, Environment and Sustainable Development, Key Action 4: The City of Tomorrow and Cultural Heritage, Theme 4.2.3: Foster Integration of Cultural Heritage in the Urban Setting.'

¹¹ APPEAR is a European Commission funded project within the framework of the programme 'Energy, Environment and Sustainable Development, key action 4: The City of

of ‘**enhancement** of archaeological remains in an urban context’, several terms are expressed:

In an urban setting the **enhancement** and **presentation** of archaeological sites to the public requires expertise from stakeholders coming from diverse backgrounds and working in different fields. The European research project APPEAR focuses on this issue through the innovative concept of accessibility project. Under this project the actions related to the architectural and urban **integration, enhancement** and **exploitation** of sites must be undertaken in a concerted manner and in conformity with the demands of preservation and scientific use of remains.¹²

The term ‘**accessibility** project’, refers to all actions which, together with the progress of the research, aim to **conserve, integrate, enhance** and **exploit** urban subsoil archaeological remains in a sustainable way so as to make them available to the population. The act of displaying the remains, that is making them visible, attractive and understandable in a manner compatible with their preservation and their usefulness to research, is the meaning that should be given to ‘**accessibility**’. (Teller & Warnotte 2003, 5)

Several terms are used in the European Code of Good Practice, Archaeology and the Urban Project:

The conservation and **presentation** of archaeological remains is also part of the approach to urban organization: through innovative planning and architectural solutions, their functional or symbolic reuse can play a part in contemporary design. ... Be aware of the possibility of displaying important structural remains **in situ** and that, given they can be sympathetically **incorporated** into the new works, they could add value to the project.¹³

In the Code, assisting in **integrating** important structural remains in the development is described as one of the main role of archaeologists in urban planning.

Barruol (1984) uses the term **integration** for urban archaeological remains:

Although their **integration** is generally a costly and onerous operation, it is now regarded as necessary not only by those responsible at all levels for the heritage, but also by a public which is becoming increasingly alive to conservation and the **presentation** of evidence from the past. **Integrated** remains ... help to give the town its personality and its identity. (Barruol, 1984)

Tomorrow and Cultural Heritage, Theme 4.2.3: Foster Integration of Cultural Heritage in the Urban Setting.’

¹² Cited from <<http://www.international.icomos.org/appear.htm>>, viewed 08 August 2005

¹³ <http://www.coe.int/T/E/Cultural_Cooperation/Heritage/Resources/CodeArcheo.asp>, European Code of Good Practice ‘Archaeology and the Urban Project’ (2000), viewed 08 August 2005

Papageorgiou (1995) also uses the term **integration**:

The problem of **integrating** the urban heritage in the complex townscape and the variety of functions of today's city life has not up until now been sufficiently investigated. There has been little interdisciplinary research in this field; the connections and interdependent relations among the study of ancient settlements, archaeological investigations, the tasks of contemporary town planning and dealing with tourism, as well as the cultural reevaluation of the ancient heritage are very rarely examined.¹⁴

The term '**Cohabitation**' is a concept proposed by Gönül Tankut¹⁵. **Cohabitation**, as was usually stated by her, means the living togetherness of the contemporary urban environment and the archaeological resources. She also used the verb "bütünleşmek" in Turkish, which can match with "to integrate" in English: during the next 30 years after the increased emphasis on urban archaeology, the conscious of integration of politics and strategies of land use planning and **integration** of archaeological sites above and underground into the city has arisen. Here the main issue should not be just to conserve the archaeological remains in the urban context, but to catch the old city in the contemporary one. **Integration** should be considered in two phases. The first one is the integration of archaeological sites to the physical urban environment with their integration to planning studies. The second one is the integration of archaeological sites with the citizens. In this phase, accessibility gains importance. However, while these urban services are offered to the public, it must be considered with great care that the authenticity of the archaeological sites and their surroundings should be maintained; pollution and mismanaged tourism should be prevented. Urban archaeology is an urban fact; therefore archaeological sites should be converted from static urban objects to a dynamic datum. It is necessary for urban archaeology to be integrated to the town, to participate to the city life, to contribute to the urban datum and to be appropriated and acquired by the citizens. (Tankut 1992, 19-24)

Tuna (1999) in the 'Report on the Situation of Urban Archaeology in Europe', in the part of Turkey emphasizes the need to **integrate** archaeological remains into daily life:

Urban archaeology in situ qualifies as a good aid for completing the mosaic of our knowledge about the historical past of our cities which might lead to in promoting the historical maps of archaeological periods. In the present situation, the archaeological heritage, particularly excavated lots within the

¹⁴ Cited from <<http://ccat.sas.upenn.edu/bmcr/1996/96.02.07.html>>, Papageorgiou, A., The Ancient Heritage and the Historic Cityscape in a Modern Metropolis, Athens: The Archaeological Society at Athens Library, no. 140, 1995, viewed 08 August 2005

¹⁵ Gönül Tankut was a professor of Urban Planning specialized in the field of conservation at Middle East Technical University (METU), Turkey

urban fabric, is not accessible. Therefore, such places where citizens could find an opportunity to come into contact with their urban past, promoting a city's identity, need to be **integrated** into present day city life. (Tuna 1999, 227)

Horler (1975) uses the term of **incorporation** referring to ancient monuments:

We must therefore fight with every means in our power to achieve a balance between the economic and technical expansion of our age and the moral, spiritual and cultural development of man. Of decisive importance among these means are the preservation of man's cultural heritage –of which monuments are an important part- and its **incorporation** into life. The protection of monuments must be viewed, not as something which concerns the past but as something which belongs to the future, and the ancient centers which fulfill a fundamental human need must be made a **integral** part of man's environment. (Horler 1975)

Jokilehto (1998) uses the terms **presentation** and **interpretation** in his article Management and Presentation of Cultural Heritage Sites:

In all cases, conservation and restoration should be based on a clear definition of the character and significance of the heritage resource and its setting. Such a statement should be the starting point for a critical process aimed at cultivating an appreciation of the heritage as an **integral** part of present-day society and the development of a framework for establishing management objectives, and preparing **presentation** and **interpretation** policies..... In the case of ruins of cultural significance, the purpose is to guarantee their protection against weathering, and to define an appropriate policy of **presentation** to the public. (Jokilehto 1998, 1-2)

Since sites and monuments cannot be moved without losing some of their identity (Carman 2002, 35), in some resources, the subject is handled as **preservation in situ** related to its authenticity, such as in the Operational Guidelines of the World Heritage Convention.

Authenticity in setting is reflected in the relationship between the resource and its physical context. This includes landscape and townscape values, and also the relationship of man-made constructions to their environmental context. ... A ruined monument has usually acquired specific cultural values and has become part of its setting in the ruined form. This is especially true when the ruin has gained special significance as part of a later creation. (Feilden & Jokilehto 1993, 73)

In the Management Guidelines for World Heritage Sites, it is recommended that, if it is applicable, a heritage resource should be allowed to continue to serve its traditional function; however, if the continuity of the function is not possible, the resource should be adapted to

serve an appropriate use that acknowledges its values. The assessment of the resources should consider their cultural values and the likelihood of achieving the appropriate **conservation, integration** and **enhancement** of these values in the larger socio-economic context. (ibid. 60)

In relation to urban areas, conservation is part of an integrated approach to management. The primary aim of conservation is to preserve the authenticity and **integrity** of the cultural resource. (ibid. 62)

A site in ruins can be as a construction that has lost so much of its original form and substance that its potential unity as a functional structural form is also gone. The ruined state, however, may possess significance and represent specific cultural values. ... The primary purpose of the treatment of World Heritage ruins is to safeguard the historic substance and **present** it to the public. (ibid. 65)

As cited above, the terms of integration, enhancement, conservation, presentation and preservation in situ are used for the evaluation of archaeological resources in the Management Guidelines for World Heritage Sites.

Urban experiences have economical, social, political, cultural, educational, physical, spatial, visual and aesthetic dimensions. Referring to these dimensions all the observed terms more or less describe the same type of interventions concerning the relationship between the contemporary urban life and the ancient remains in the urban setting. However, through the viewpoint of urban planning, it should be better to use the term 'integration' since integration is a process of working together. In this perspective it should cover accessibility to the remains, their cohabitation, enhancement, exploitation, incorporation to other structures whenever necessary, interpretation, presentation to the public and preservation in situ, and therefore, the term 'integration' is accepted as the focus of the thesis.

The above listed terms refer to urban archaeological resources regarding urban experiences. As Papageorgiou (1971) says, the townscape provides the framework of urban experiences. Thus, the elements of the townscape, streets, public open spaces, monuments, public buildings, commercial buildings, residential buildings, parks, they all constitute a part of the daily life. Therefore, integration of urban archaeological resources to everyday life includes the possibilities of their integration to each of these elements. Remains may be used as different resources with different purposes in each integration project. Urban planners seek to use urban resources for the community and with their integration they can form a whole and create a better environment in the city.

3.2. The Importance of ‘Integration of Urban Archaeological Resources to Everyday Life’

“Integrating cultural heritage into a living city, unanimously stressed the importance of safeguarding cultural heritage, as it is a crucial factor for sustainability, social cohesion and cultural harmony in the development of European cities.” (Rutkauskas 2002, 1)

As Rutkauskas (2002) indicates in the framework of the SUIT Project Workshop ‘Integrating Cultural Heritage into the Living City’, integration of heritage to the town and contemporary urban life is particularly perceived as an important input in sustainability and conservation of the heritage in the 2000s. In the ICOMOS Ename Charter (2004) on the interpretation of the cultural heritage, it is highlighted that “cultural heritage sites are places and sources of learning and reflection about the past, as well as valuable resources for sustainable community development.” Sustainability is also among the objectives of the Charter, it “seeks to establish professional and ethical principles of public heritage interpretation in order to contribute to the sustainable conservation of cultural heritage sites, enhance the quality of life of the host community, and foster their productive engagement with the interpretation process.” (ICOMOS Ename Charter 2004) In the introduction Chapter of the thesis, it was stated that integration of urban archaeological resources to everyday life is important from points of both conservation and urban planning regarding its contributions to the protection of the heritage and to creating sustainable urban spaces. In the cited objective of the Ename Charter, ‘enhance the quality of life of the host community’ can be interpreted as one of the major goals of planning and thus planning and conservation are interrelated exhibiting the importance of the integration. In the light of this interrelation, it can be concluded that in conformity with the concept of sustainable development, integration of urban archaeological resources to everyday life can:¹⁶

- contribute to urban vitality (create liveliness);
- contribute to local economy at night and day;
- contribute to urban viability (ability to live);
- exhibit ‘historical time line’;
- maintain authenticity of the city;
- contribute to the identity of the town (forms a point of strength);
- contribute to enhancement of social life;
- create enjoyment for local people;
- create a sense of place (converts space to place);

¹⁶ Based on the personal observations in the town of Tarragona for the purpose of the thesis

- create touristic interest;
- create a sense of ownership;
- provide more security;
- contribute to aesthetic value of the town;
- contribute to education.

The listed qualities may also be supported by an experimentation took place among a number of Italian Municipalities in order to implement community design for sustainable development with the promotion of the Town Planning Institute and the World Wildlife Found. In the scope of the experimentation, the communities expressed the sustainable needs about the use of the space. These needs were “meeting points for young and old people, security, green areas, services, and functionality of open spaces and surrounding buildings. “ (Marco and Torre, 2004)

A considerable part of the design solutions for these needs were offered as follows: (ibid.)

1. The individuation of an organic system of open spaces characterized by different functions, but at the same time with a central role given to the historic piazza;
2. The localization of main urban functions and services to increase the attractiveness of the quarter and to favor social mix;
3. The creation of a nodal point in the square, as a center for all pedestrian paths, and the flexible use of spaces;
4. ...
5. The creation of security, by changing a neglected space to a new reference point for the city;
6. The support to socialization;
7. The creation of a piazza for children, a piazza for all people and a piazza for old people;
8. ...
9. The increase of accessibility;
10. The activation of economic processes. (ibid.)

Although the experimentation does not have any emphasis on urban conservation, the same design solutions are also valid for historic city centers and they can be matched with the listed qualities that integration of archaeological remains to modern town offers.

Archaeological layers reveal the causes and origins of a dominant geometry (Cohen 2001, 99) in the historic center and they show “how previous generations made adaptations to the urban framework” (ibid. 117); therefore, they are the part of the town’s collective memory. They must be integrated into present-day life of people in order to conserve them and get benefit of them, and this fact establishes the base for the importance of their integration.

3.3. The Impeding Factors for the 'Integration of Urban Archaeological Resources to Everyday Life'

3.3.1. Isolation

We need to know whether monuments must be isolated from present-day life, or whether, on the contrary, they must be brought as close to it as possible. ... The reply we can make to the question depends primarily on the place historical monuments occupy in the life of man, the manner in which man wishes to fit them into his daily surroundings. .. one opinion is unanimous: to ensure the preservation of ancient monuments and groups of buildings and their incorporation into contemporary life, one must contrive to find ways of revitalizing them in such a manner that they have an active part to play in that life. (Horler 1975)

Isolation of the archaeological remains from the living environment surrounding them can be seen as a major factor which impedes the survival of their life in the present-day city. In this way, the remains cannot be integrated into everyday life of people. One reason for this is perceiving them as sublime objects when their conservation is perceived as a tool for nationalistic ideologies. When they are conserved in isolated islands, they cannot contribute to urban life by becoming mere static landmarks. This may be considered as the continuity of emphasizing power by means of urban design throughout the urban history.

Another reason for the isolation of these resources from their surrounding may be monumental thinking. Carman (2002), states that in fact 'monument' is not an archaeological but a legal category. However this legal concept leads to monumental thinking. (Carman 2002, 46-50) The disadvantage of monumental thinking is seeing the past as composed of monuments and making the objects static landmarks since the aim of the monument is not to be given a modern functionality: "...the purpose of a monument is generally to be simply a monument from –or to- the past, rather than to have a modern function". (ibid. 47 and 165)

The assessment of the remains for their archaeological significance may be another impeding factor for their integration. Cleere (1984) states that everything from the past cannot be preserved and therefore a choice should be made for what to preserve. The choice is made after the remains are assessed according to their archaeological values. (Cleere 1984, 127) When the remains in the urban context are subject to an election according to these values, the protected ones have a tendency to become the static symbols of the past since they are the only survived ones. In this point the remains may be isolated from their surrounding by means of the assessment process.

There are some other treatments towards archaeological resources which may also result in their isolation. These are the great archaeological parks (e.g. Rome, figure 3.1) and unnecessary or over-musealization (e.g. Saragossa, figure 3.2) of the archaeological remains in the center of historic cities. When looked at the present spatial consequences of the implementations realized by Mussolini, it can be said that the center of Rome is a vast archaeological site or an archaeological park. In the case of Rome, there are many types of integration of archaeological resources into the city life (Figure 3.1.b); however, by designing urban archaeological sites as vast archaeological parks in the center of historic cities, considerable part of the remains become isolated from mix-use, flowing in emptiness (it may be green or sole emptiness). In order for a historic town center to live or to survive, one of the most important points should be the maintenance of its mix-use character. Archaeological parks in the center also reduce the feeling of safety of the citizens since they have the potential to accommodate crime in the night by becoming 'no man's land'.



Figure 3.1 a. View from the center of Rome

b. An example of integration of the archaeological remains into daily life from Rome; the Roman Colosseum is a place where taking wedding photographs is preferred by the public



Figure 3.2 a. Plaza of the Cathedral in the center of Saragossa

b. Museum of the Roman Forum beneath the Plaza of the Cathedral

Over-musealization also isolates the remains from their surrounding by restricting the local people's accessibility and by prohibiting them from life since museums have certain visiting hours and have certain places usually cut from the living environment. Petzet (1995) argues that "the preparation of an unused monument for museum purposes already signifies an immense loss of authenticity as compared to a monument that is in the mainstream of life." Most of the urban archaeological sites in the center of Saragossa are musealized which resulted in their isolation from the city life itself. (Figure 3.2)

Consequently, urban archaeological resources, when protected as 'frozen' or 'isolated' remains, become static landmarks or mere symbols of the past and lose their vitality. By this negative consequence, they directly become unavailable to contribute to everyday life of people; and thus the city loses from its local urban quality.

3.3.2. Public Ignorance

Preservation efforts should be made in a climate of participation, proving to ourselves that we are not merely preserving stones, but concentrating on daily life. Once people understand the positive impact projects can have on their daily lives, they are normally happy to encourage and participate in conservation. (Cohen 2001, 39)

Besides the exclusion of urban archaeological resources from life by their isolation, when looked towards the urban environments, it is seen that considerable part of these resources is left to decay. This is due to urban speculation and pressure of modern development especially on historic city centers, insufficient legal instruments, unplanned urban development, financial difficulties, etc. The total of these reasons can be gathered in the title of 'public ignorance' since ignorance of the archaeological resources can be seen as the main reason that is acting in the background. Public ignorance impedes the conservation of the remains and converts the sites of urban archaeological resources into problem areas of the city. As it is stated in the previous parts of the thesis, integration today is perceived as one of the significant interventions in promoting the protection of the remains since it creates public awareness by supporting accessibility and presentation. However, the integration of these resources into daily life need close co-operation between archaeologists, architects, urban planners, administrators, and the public. Then, public ignorance may contain all of the following actors:

- Related government/ministry
- Related municipality/municipalities
- Other related local authorities

- NGOs
- Scholars/researchers
- Investors
- Property owners
- Citizens/public

Generally speaking, especially in Turkey as a developing country, citizens do not have interest in the field of conservation because of lack of awareness about their town's history and continuity. As individuals, each person is tended to concern with his own economic power and therefore each person perceives his living place in terms of its economic potential. While doing this, urban archaeological resources are not seen as a part of that economic potential. Ignorance here may be due to the failure to understand the functional values of these resources.

Horler (1975) emphasizes that there is also the extremist attitude which goes so far as to treat archaeological resources as obstacles to life. In this view, the resources constitute the main obstacles to valuable architectural projects and therefore they should be relegated within a few museum districts. (Horler 1975) This can neither be seen as isolation nor ignorance but as a perception of the archaeological resources as nuisance.

Besides 'lack of awareness' as the main reason of the public ignorance, monumental thinking may also negatively affect the destiny of the resources by contributing to their ignorance. That is, assessment procedures may result in protecting the remains which are more monumental in volume and meaning. Although this kind of assessment process is no longer valid in the recent international documents, in this situation, archaeological resources with no monumental character are left to decay or destruction.

As it is seen, the failure to understand the importance and cultural and functional values of the urban archaeological resources is not only peculiar to the citizens. Whenever there is the loss of these resources, this can be their destruction or decay; there is the total public ignorance. In ICOMOS Ename Charter (2004), it is stated that:

Interpretation should be aimed at enhancing the understanding by the public, both of the significance of the cultural heritage site and the need for its conservation... The involvement of local communities and all stakeholders in heritage interpretation programmes should be facilitated and encouraged. ..The efforts and interests of property owners, governmental authorities, site managers, scholars, tourism operators, private investors, and relevant communities in a cultural heritage site must be taken into

account in the development of its interpretive program, for the balanced and mutual benefit of all. (ICOMOS Ename Charter 2004)

In order for such an interpretive program to be undertaken, 'somebody' has to 'push the button'. However, who will be the 'somebody' to attract the attention to these resources? This may change from case to case, but in general for such an attraction to take place, the first requirement is the concern of the administrative people and the administrative institutions such as the related ministries or municipalities on the subject. Ministries, municipalities, NGOs and scholars represent the more educated part of the public; therefore, initial attempt for increasing the awareness of the archaeological resources of the town may take place by interrelations between them. Later attempt may be the education of the rest of the public with the help of interconnected works of scholars, ministries, municipalities and NGOs. These works will include the integration of the resources into modern town and life by supporting access to the remains and by presenting and explaining them to the public. The possible diffusion of public awareness is shown in Figure 3.3. Here, through the encouragement of the investors and private owners by the local authorities and other related institutions, a process for the 'creation or formation of the place' will begin. The product of this process, which is a working place, will result in public awareness and this will lead to the conservation of the whole site. This diffusion also has a feedback that when the society understands the possible benefits of conservation, it will begin to encourage the authorities for new opportunities.

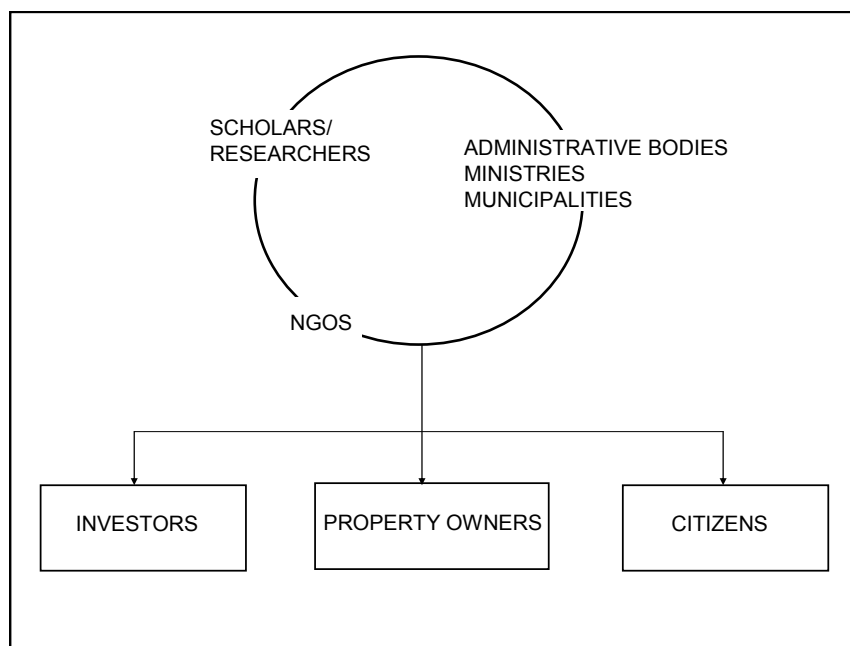


Figure 3.3 The diffusion of awareness among the public actors

3.4. The Development of Criteria for Effective Integration

Developing criteria for effective integration of urban archaeological resources to everyday life is in fact a difficult task since every historic town has its own values, character and identity, in other words each town has its own *genius loci*. Although its difficulty, it will be helpful to try to discuss the possible qualities that can be looked for in general. Developed criteria in this part mainly base on the observations in the towns of Tarragona and secondarily Verona as it is indicated in the introduction chapter. It is necessary to clarify once more that as the cases increase in number, new criteria can emerge depending on new observations.

Prior to the integration process, the necessity of the phase of scientific researches should be emphasized. Scientific researches include background information, field survey and protection measures in the scope of a general archaeological heritage management plan. In order for an integration process to take place, archaeological researches and related conservation works of the site should have to be totally or partly completed depending upon the situation. Study of urban archaeology of the city will offer opportunities to understand the formation of the town and thus will enable the planner to create new wholes while maintaining the continuity of the town. "As long as the whole is identified, and its structure is clear, decisions will be carried out more quickly and clearly. The new can accommodate itself in a well-identified and structured past." (Cohen 2001, 17) Therefore, an archaeological map of the city showing the historically stratified levels stands as an important and necessary means/tool in a planner's hand in order to take more comprehensible decisions and to create a vision for the whole city. These maps can be prepared by means of the urban archaeological database of the city. Afterwards, the urban archaeological potentiality of the town is determined. Depending on the situation and significance of the archaeological evidence, the remain can be preserved in situ or by documentation, or the entire site can be remained as an archaeological reserve area for the future. Here the important point is that whether found aboveground or excavated, urban archaeological remains should be preserved in situ as soon as it is possible since they can contribute to present urban life. Once preservation in situ is determined as a result of the assessment process, the issues of its integration to present urban life appear.

As emphasized in Chapter 2, integration of the urban archaeological resources to daily life has considerable importance in terms of urban conservation and planning. Therefore, integration can be considered in several aspects, these are social integrity, economic integrity, functional integrity, aesthetic or visual integrity, physical integrity, etc. Regarding these aspects, the criteria for the effective integration may be considered in two conditions: the first one is the physical integration of the resources which contributes to the

morphological plurality of the town and thus to the life of the community; and the second one is the integration of the resources related to the values regarding sustainability in historic town centers. Here it is necessary to explain that physical integration forms the basis for integration related to sustainability and therefore they are not two different categories competing with each other, they are rather complementary. The motive behind the classification is to facilitate their investigation on case studies.

Physical integration of the resources into the town can be investigated as horizontal integration and vertical integration. The need to differentiate physical integration in two types aroused from the distinct features of the integration projects observed in Tarragona and Verona. Horizontal integration can be perceived as the existence of the diffusion of integrated archaeological resources in the town center. It can be observed clearly in the center of Tarragona and it is shown in the next chapter. Because of its diffusion, horizontal integration has significant contribution to contemporary space formation. Space is the essential feature of urban planning and “urbanism can be defined as the relationship between public spaces”. (Cohen 2001, 81) In ‘Site Planning’ Lynch (1971) refers to space, focal points and transitions as the aspects of good urban design. He describes the space as the visually bounded three-dimensional place. Focal points are the centers of visual experiences or activity in a space, and transitions are the interconnections between spaces. (Lynch 1971). Horizontal integration is a supporting factor of transitions. By contributing meaning to spaces and constituting focal points, urban archaeological remain sites have potential to form a network of spaces in the town center which give way to transitions. In this type of integration archaeological map of the city is a priceless input since it reveals the pre-patterns of the city, gives opportunities for the exhibition of the superimposed layers; and therefore helps to determine opportunity areas for integration.

Whereas horizontal integration is independent of the topography and is more related with the spatial diffusion of the resources in the city, vertical integration is ‘piecemeal’ or ‘to the point’ and is necessarily related with the topography of the setting. The type of integration reveals the stratified layers in a meaningful way. It can be clearly observed in the center of Verona and it is shown in Chapter 4.

In the end of the part ‘The Importance of Integration of Urban Archaeological Resources to Everyday Life’ contributions of ‘the integration of urban archaeological resources to everyday life’ to sustainability were listed. Each of these contributions can be attributed as a value created by the integration itself in the way to sustainable development. Feilden and Jokilehto (1993) indicate in the Management Guidelines for World Cultural Heritage Sites that a cultural heritage resource has intrinsic and extrinsic values. “The intrinsic values of a cultural

resource refer to the material, workmanship, design and the setting of the historic monument or site". (Feilden & Jokilehto 1993, 14) On the other hand, values associated with the heritage are usually extrinsic to the resource itself. Feilden and Jokilehto investigate the extrinsic values in two different titles: cultural values, and contemporary socio-economic values. Cultural values are classified as identity value, relative artistic or technical value, and rarity value while contemporary socio-economic values are identified as economic value, functional value, educational value and political value. (ibid. 14-21) Since 'values provided by the integration' should be used for the purpose of the thesis, they will be different from but related with the values defined by Feilden and Jokilehto. When discussing the condition for the integration of the resources in conformity with the concept of sustainability, the best way is to take the integration values as the criteria. However, the values may all contribute to the existence of another value and they all work interlocked. Therefore, the most accompanying ones will be unified in order to facilitate their investigation on the case studies. The values that may stand as the criteria for the effective integration regarding sustainability are as the following:

- Contribution to urban vitality & viability and contribution to local economy at night and day
- Potential of exhibiting "historical time line", maintaining authenticity of the city and contribution to the identity of the town
- Creation of a sense of place
- Contribution to the enhancement of social life and creation of enjoyment for local people
- Potential to create a sense of ownership and to provide more security
- Creation of touristic interest
- Contribution to the aesthetic view and value of the town
- Contribution to education

Contribution to urban vitality & viability and contribution to local economy at night and day:

"Vitality is reflected in how busy a centre is at different times and in different parts." (URBED 1994) Urban vitality describes the raw energy of the city, while urban "viability describes the successful harnessing and focusing of this energy to create sustainable positive outcomes." (RICS Foundation 2004, 14) There are three main conditions for vitality; these are activity, transactions and diversity. Activity is the fundamental basis for vitality and therefore urban vitality requires people. Pedestrian numbers and flows are important indicators in vitality since they provide the basis for city life. (ibid. 12-3) Activity in city life means something is

going on. (Montgomery 1995, 104) However, for vitality to exist, exchanges should accompany activity. These can take several forms:

Economic transactions provide the financial foundation for the city, and also form the principal motive for many visitors to enter a particular part of the city. Social transactions, on the other hand, include the creation of relationships, networks and the exchange of information and ideas, and are becoming increasingly valued in the city. (RICS Foundation 2004, 13)

The final condition for vitality is diversity which can be explained as the existence of several facilities and services. The variety should extend temporally as well as physically which is in close connection with the concept of the 24 hour city and the evening economy. (ibid. and Montgomery 1995)

Landry (2000) notes that urban vitality can be looked at four dimensions: economic vitality, social vitality, cultural vitality and environmental vitality.

- *Economic vitality*: Property markets, the retail and service sectors have roles in economic vitality providing activity. (RICS Foundation 2004, 14)
- *Social vitality*: "Social dynamics are becoming increasingly valuable as urban resources with creativity and information becoming major commodities. They are also important for developing quality of life for those living in the city. (ibid.)
- *Cultural vitality*: Cultural vitality is related to common values. In the creation of local distinctiveness, development and maintenance of an identity for the residents and visitors are crucial. (ibid.)
- *Environmental vitality*: Environmental vitality is related to ecological sustainability and design effectiveness. (Landry 2000)

Since economics encourages the best allocation of resources to fit a wide range of needs, the economic value may not be restricted to a financial value. In terms of cultural heritage, economic value may be understood as a value generated by the heritage resource or by conservation action. Economic values have four potential sources of revenue: tourism, commerce, use and amenities. (Feilden & Jokilehto 1993, 19)

Rutkauskas (2002) notes that conservation of unique historic environments supports the economic vitality and competitiveness of cities. According to the Management Guidelines for World Cultural Heritage Sites, in a historic town, archaeological potential embodies historic values and a well-maintained historic urban centre is intimate, human in scale and often rich in diverse activities such as residential use, special public functions, services, shopping and entertainment. (Feilden & Jokilehto 1993, 77)

Since the places where urban archaeological remains are effectively integrated into modern town and life provide and support activities, transactions and diversity, these places contribute to urban vitality and urban viability in every dimension.

Table 3.1 Urban vitality matrix¹⁷

<i>Indicators of vitality</i>				
	Urban vitality	Activity	Transactions	Diversity
T y p e s o f v i t a l i t y	<i>Economic</i>	Investment into an area, demand for property and employment levels	Retail activity and use of payable facilities	Variety in housing, shops and services
	<i>Social</i>	People using the outdoor public realm to pass through and stop in	Interaction and communication between people	Individual diversity among the users of the city facilitated
	<i>Cultural</i>	Cultural events and the production of locally specific artefacts	Taking part in forms of cultural expression (including decision making and creative activities)	Plural identities within the city tolerated and respected, and expressed in a variety of ways
	<i>Environmental</i>	Ecological sustainability (eg low levels of pollution, sustainable waste disposal, low congestion) Design effectiveness (eg. clear legibility, effective linkages, good lighting)		

¹⁷ RICS Foundation, 2004, Figure 1, p. 15

Potential of exhibiting “historical time line”, maintaining the authenticity of the city and contribution to the identity of the town

The environment in which people are living is the base for their cultural identity and therefore contributions of all the periods to the character of a town should be respected. (ICOMOS Ename Charter 2004) According to Feilden and Jokilehto, “the relationship of a heritage resource, ... or an historic town to time and history may be broken down into three phases”:
(Feilden & Jokilehto 1993, 16)

- The first phase, which resulted in the creation of the object;
- The second phase, which extends from the end of the creation phase to the present time; and
- The third phase, which is associated with the perception of the monument in our consciousness at the present time (ibid.)

Feilden and Jokilehto define the sequence of these phases as the ‘historical time line’ of the resource. Since historical time line is “a product of the specific cultural, social, economic and political conditions of the phases that contributed to its creation and evolution”, each heritage resource or historic town is unique in relation to historical time line (ibid.) and “this historical stratigraphy ... constitutes the basis for its conservation.” (ibid. 77)

The value of an historic town is embodied in the material testimony of its stones and its structures, and often lies beneath their visible surface. This historical stratigraphy –the evidence and marks brought by changes in use over time, as well as the connections and continuity that make an individual building part of the urban context- constitutes the basis for establishing the criteria for its conservation. (ibid.)

Historical time line is in strong relevance with authenticity. When the subject of conservation is the whole town, authenticity in design in strong relation with the *genius loci* of the town gains emphasis. In this manner, the overall town plan, the texture and scale of the city, its multi-functionality, the design of individual buildings and their relation with each other and with their setting, traditional colors should all be respected for continuity. (ibid.78)

Identity value is one of the cultural values of the heritage resource defined by Feilden and Jokilehto. It is related with the “emotional ties of society to specific objects or sites” (ibid. 18) and local distinctiveness. Maintaining the historic identity of a town keeps the emotional ties of the community and its being distinct from other towns forms its own character. “Citizens who know the history of the place will enjoy the rich feeling of participating in its history, and a sense of continuity and identity.” (ibid. 77)

Consequently, urban archaeological resources constitute an important input in the memory and identity of the town and if they are integrated they have the potential to exhibit historical time line of the town with all its authenticity in an excellent way.

Contribution to creating a sense of place

Space can be defined as the three-dimensional places which are visually bounded and in which physical environment can be experienced. (Hudacsko 1999) Space is a cultural and social phenomenon. Space, which is appreciated with the community's common social and cultural meaning, turns to place, which has a special identity. A place is attributed experiences and emotions. Tuan describes place as the humanized space, that is, a place has meaning, value, identity and uniqueness for the people living there. (Tuan 1997; Lynch 1961) For Feilden and Jokilehto (1993), a compatible use of a historic building or an area creates functional value and this value converts a space to a place. In a ruined structure, although the original functional value is lost, a new one can be found as a venue for activities. (Feilden & Jokilehto 1993, 19)

'Sense of place' is one of many characteristics associated with the local identity and *genius loci*. (Yan 1995) According to Lynch (1981), sense depends on spatial form and quality as well as culture and experience. Referring to the sense of place and time, Lynch proposes that a site should contain traces of its past form and use. "Sense of place helps to protect the region's cultural heritage and promote cultural awareness and strong kinship ties." (Yan 1995)

Urban archaeological remains constitute valuable resources for the conversion of a space to place and thus they create a sense of place. In this perspective, "continuity of the identity and culture is supported by the physical environment, or vice versa, the physical environment is supported by the continuity of identity and culture." (Bilgin 1996)

Contribution to the enhancement of social life and creation of enjoyment for local people

Enhancement of the social environment and enjoyment of local people are strongly related with 'sense of place'. "Social value is about the connections formed between a community and the places within its locality. The social value of a place refers to the historical, cultural, physical, aesthetic, natural and/or economic qualities that have meaning within the everyday lives of community members." (Lloyd & Auld 2003, 342) According to the socio-economic values attributed to heritage resources, the social value of a heritage resource "involves

contemporary social interaction in the community, and plays a role in establishing social and cultural identity.” (Feilden & Jokilehto 1993, 20)

Cities that enhance quality of life are ones in which people can interact with each other. (Lloyd & Auld 2003, 343) Places are these interaction points since they are the host of activities. Gehl (1987), in his book ‘Life Between Buildings’ divides outdoor activities in public spaces into three categories: necessary activities, which occur compulsorily; optional activities, which occur if wish, time and place make it possible; and social activities, which depend on the existence of others in public spaces. From Gehl's book, it can be concluded that good design leads to outdoor space quality resulting in peoples’ stay in the space; the stay leads to activity resulting in contact between people and this motivates the inspiration for life.

Places gaining their meaning from urban archaeological resources represent a good example for spaces where social interaction takes place. It is the rich cultural life that attracts people to these places because they are rich in human experience.

Contribution to the security in the historic town center

Jane Jacobs and Oscar Newman have realized significant researches on the security of the living environment in the urban planning literature. They both observed city life and design and suggested reasons why certain areas are safer. The most important point in both of their observations was the existence of ‘eyes’ in the space for its security. For Newman (1972), this control on the space is the ‘surveillance’. In his widely used concept ‘defensible space’, belonging, surveillance and identification are the most important emphasis. Belonging relates to horizontal and vertical enclosure and boundary, surveillance relates to sight opportunities, and identification relates to socialization opportunities. By means of their existence, a person feels responsibility for others and feels other’s responsibility for him; people feel responsibility for the space; and identification becomes easier. (Newman 1972) Jacobs (1961), in addition to surveillance, concentrates on the mix-use of the areas and on the concept of twenty-four hour centers to create safe spaces. Tuan (1997) in ‘Space and Place’ uses the dialectic ‘Space is freedom, place is security’. “Space lies open....space and freedom are a threat.... Compared to space, place is a calm center of established values”. (Tuan 1997, 54)

The sustainability of public and private buildings and the security of public spaces strongly influence the well being of citizens and thus the social structure of society. It is therefore necessary to ensure that all aspects of

sustainability –socio-economic, cultural and environmental- are taken into account in the development of the living environment.¹⁸

Since integrated sites of urban archaeological resources create a sense of place, a sense of ownership and serve as places of social interaction at night and day, they are under the control of the public, which results in more secure and safer places compared to other parts of the town center.

Contribution to tourism with positive outcomes

Archaeological sites inside or near urban centers are very much connected with the overall functioning of the city. In most cases, the local communities having such sites enjoy, directly or indirectly, economic benefits, usually from tourism and supply of goods. (MIO-ECSD 2001)

The tourism is now part of world culture and international economy. Some visitors are interested in their cultural heritage, others in the archaeology or architecture. Tourism should improve the quality of life of the local people without compromising the local culture. (Feilden & Jokilehto 1993, 97)

However, it is necessary to point out that, carrying capacity is also important when tourism is the main issue. Carrying capacity should be taken into consideration while tourism gains importance. Carrying capacity is related to the capacity of the physical environment; existing infrastructure, establishments and facilities; protection against various forms of pollution; socio-cultural, economic and demographic issues. (MIO-ECSD 2001)

Contribution to the aesthetic view of the town

“Aesthetic qualities exist for human pleasure”. (Cohen 2001, 63) As mentioned by Jokilehto, historic centers are human in scale and they are intimate places. Integrated remains, together with the human scale and intimate atmosphere of the historic center contribute to the aesthetic view of the town. The visual plurality can show itself in the urban tissue, in the incorporation of the remains to later buildings, in the streets, in the public squares as meaningful focal points, etc. “The correlation between the cultural events and ancient buildings can deepen the community’s aesthetic, cultural and ethical effect.” (MIO-ECSD 2001)

¹⁸ 21 Key Messages for the 21st Century from the Architects’ Council of Europe, Architecture and Quality of Life; Belgium, 2004; also available at <www.ace-cae.org>

Contribution to education

According to the European Code of Good Practice planners should take steps to explain to the public and developers why urban archaeological heritage is important and why money should be spent on preserving and investigating it. (Council of Europe 2000) The educational value of a heritage resource includes its potential for cultural tourism, and the awareness of culture and history that it promotes as a means of integrating historic resources in present-day life. (Feilden & Jokilehto, 1993, 20)

Integration of the urban archaeological resources to everyday life has two effects on education; one is educating the people that have insufficient consciousness about their value. The other one is responding to their curiosity:

The discovery of archaeological remains in towns soon aroused the curiosity and the attention of the population. Since the 1960s, this meant that archaeologists had to open sites to the public during excavation through guided tours. In real terms, the enhancement of archaeological sites is merely an extension and endorsement of this spontaneous practice which appears to answer a popular request by the general public. (Teller & Warnotte 2003)

In this thesis, all the listed and observed values, which derived by the observations mainly in Tarragona and provided by the integration of urban archaeological resources to everyday life, are seen as essential in formulating the level of effective integration regarding sustainable development. As a consequence of the discussion, two types of main criteria for effective integration are determined. (Figure 3.4) The situation of the combination of horizontal integration and vertical integration of the resources in the town center that is the physical integration constitute the first criteria for effective integration. The second one bases on physical integration and it is the situation of existence of the integration related to the values regarding sustainable development.

As mentioned in the previous parts, integration of urban archaeological resources to modern town and life can take place in everywhere and in every element of the townscape. These can be covered spaces such as residential buildings, commercial buildings, cultural or multi-functional buildings through infill designs in the historic center, or it can be open spaces such as public squares, public routes, small archaeological parks, etc.

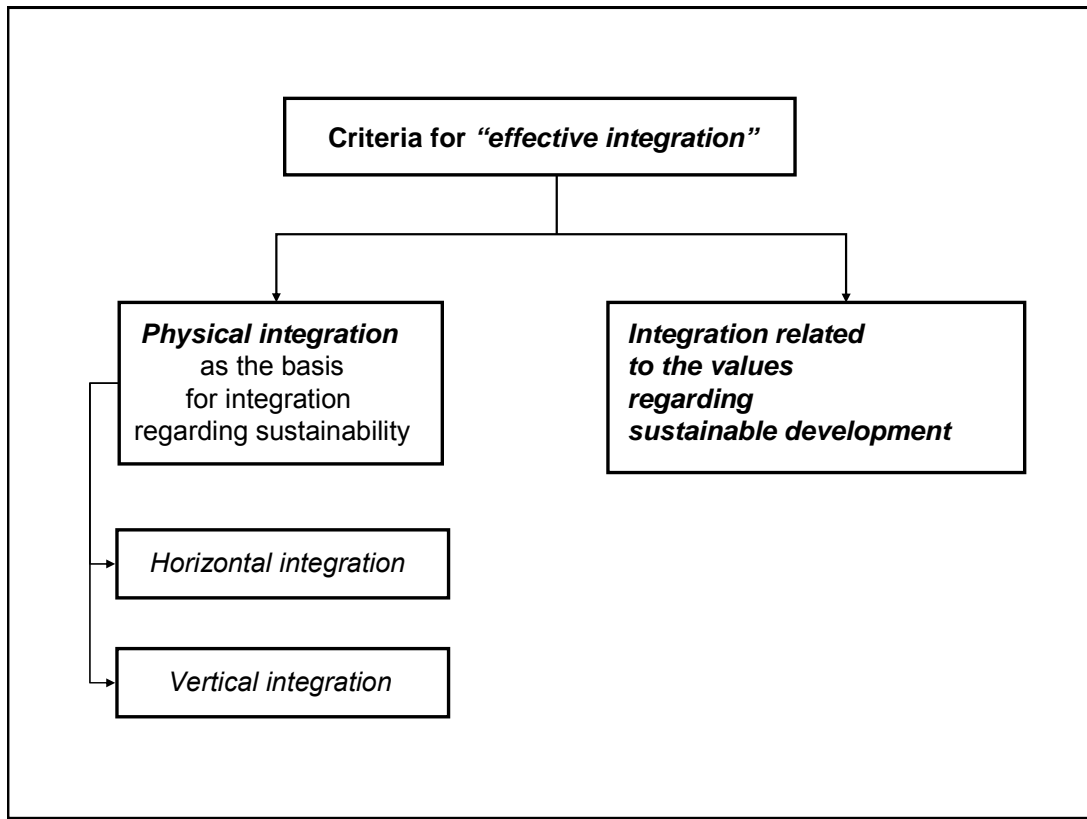


Figure 3.4 Criteria for effective integration of urban archaeological resources to everyday life

CHAPTER 4

CASE STUDIES:

TARRAGONA (SPAIN), VERONA (ITALY) AND TARSUS (TURKEY)

4.1. The Case of Tarragona in Spain

4.1.1. Urban Archaeology in Spain

It is indicated by Temiño (2004, 27) that unlike the Second World War, Spanish Civil War was not characterized by the massive destruction of the towns because of aerial bombardment. Therefore, in Spain, there did not appear great occasions for carrying archaeological explorations with the buildings renewed or erected like in war-damaged cities of Europe. From the end of the 1950s till the 1970s, urban renovation in Spain accelerated as an effect of economic development as in the rest of Europe; however, it is noted by Temiño (2004, 32) that Spanish cultural administration could not stand oppositely to the destruction of the archaeological heritage. The intents of the official archaeology, which consists of the responsible ministries and the most famous university professors, for modernization could only serve to show the obsolescence of the process. As an example Temiño (2004, 48-50) gives the colloquium 'Archaeology of modern towns superimposed with antique ones'¹⁹ organized by the Ministry of Culture and the Institution Catholic Fernando. He states that the colloquium seemed to look back, remaining as an outline of what had been done until that day. In a contrasting way with this colloquium, he mentions to another conference, 'First Conference on Urban Archaeology'. It was held in the same year in the same town, and was much more concerned with the new equipments of urban archaeology. A young generation of archaeologists participated in the conference, and the perception of urban archaeology was much more connected with the experiences of European towns which were leaders in this process. As a consequence of these developments, it can be said that, modern urban archaeology in Spain began at the end of the second half of the 1980s, favored by the change in generation and by the development of the autonomous process.

¹⁹ Arqueología de las Ciudades Modernas Superpuestas a las Antiguas

It is mentioned by Spanish Ministry of Culture (1999) and Temiño (2004) that with the transfer of the responsibilities in the protection of historical and archaeological heritage from the state to the Autonomous Communities, a peak in the conservation occurred since decision-makers were brought closer to the problems of the city. Municipal services of archaeology were created, or rather renovated, which worked in close collaboration with the autonomous governments. In this way, the technical, political and social attitudes were unified in many of the Spanish towns both on a municipal and autonomous level. (Temiño 2004, 50-1; Spanish Ministry of Culture 1999, 201)

During this early period of urban archaeology in Spain, in the second half of the 1980s, the eyes of the Spanish archaeologists were focused on Tarragona, where the works of TED'A (*Taller-Escuela d'Arqueologia*), Archaeology Workshop School bounded to the Municipality of Tarragona in collaboration with the Catalan Autonomous Government, were of particular importance since it established high standards of quality in planning of the archaeological works, methodology and investigation. The abundant scientific and popular production of TED'A contributed to its fame inside and outside of the national borders in a short period of time. (Temiño 2004, 103-4; Spanish Ministry of Culture 1999, 203)

In Spain, the legislative framework for urban archaeology is provided by the Spanish Laws on Town Planning and Local and Regional Planning (Royal Decree – RDL 1/1992) and by National Historic Heritage Law (L 16/1985) They both “regulate protection measures but they also define the channels to be used and combine with other regulations on the heritage passed by the Autonomous Communities under the general state legal system”. (Spanish Ministry of Culture 1999, 206) Municipalities are obliged to prepare and implement special protection plans for their archaeological heritage in their urban planning processes.

Today, Spain has a tendency towards perceiving urban archaeology as a social need and as a living component of the modern cities. It is stated by Spanish Ministry of Culture (1999, 201) that urban archaeology cannot be isolated from city life and should not be monopolized by the heritage policy. It is further emphasized that since urban fabric is dynamic, urban archaeological heritage should also be adapted to this dynamism and isolation of archaeology stems from “a failure to integrate it into the urban fabric, in spite of the preservation work”. (Spanish Ministry of Culture 1999, 201) Although in some cases urban archaeology still operates as rescue excavations or as field archaeology, with the increased interest of the public the situation has been changing. The latest tendency towards the integration of urban archaeological heritage into modern towns -varying from fragmentary examples such as in Barcelona to more comprehensive ones such as in Tarragona- can be observed in many of the Spanish towns under different autonomous responsibilities.

4.1.2. City of Tarragona

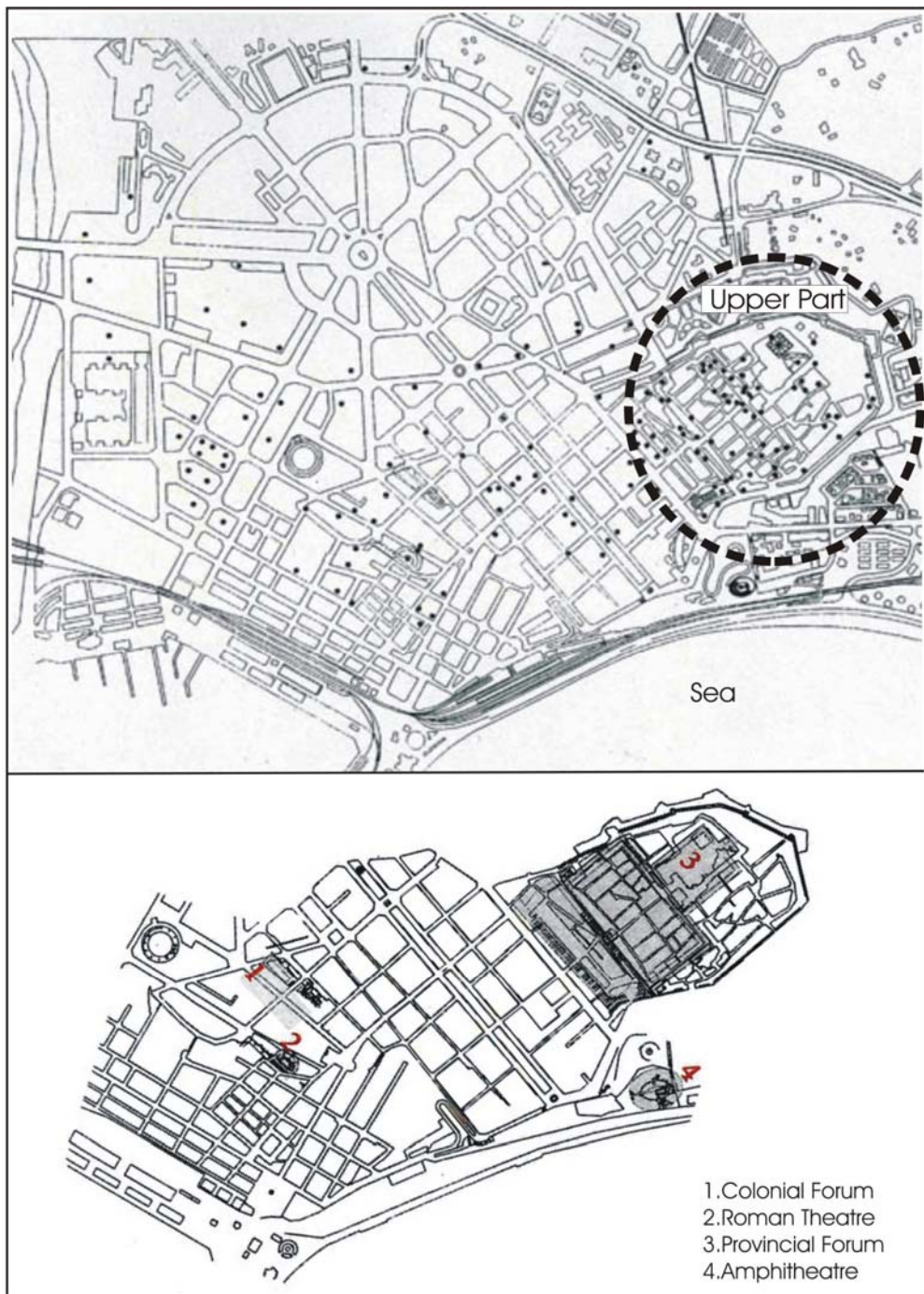


Figure 4.1 a. Map of Tarragona showing the Upper Part and excavation sites²⁰
b. Locations and forms of the urban archaeological resources in the town center²¹

²⁰ The black dots represent the exact locations of the excavations. Base map is taken from Miro i Alaix 1997, Figure 1, p.93

In 2000, thirteen monuments of Tàrraco were nominated by the World Heritage Committee of UNESCO. (Masgoret 2004, 1) The city of today's Tarragona is a consequence of the urban development of Tàrraco, the capital of *Tarraconensis*, the first Roman settlement on the Iberian Peninsula and the last Hispanic capital occupied by Germanic tribes. (Masgoret 2004, 1; Digivision 2003, plate 1; UNESCO 1997, 141)

Tarragona has two geographical elements that motivated the establishment of Tàrraco, these are the sea and the hill on which it settled. These two elements resulted in an urban duality continuing from the ancient times to the present day of the city. As it is shown in the Figure 4.1, the hill, which the city first had settled, has been called as the 'Upper Part' for centuries. In ancient times, the upper part was the military, political, administrative and religious centre of the city (seat of the Provincial Council) whereas the lower part around the port was the area of dwellings and maritime activity. (PGO 1984, 59-60; Solé Macias 1999; Digivision 2003, plate 2) Today, this duality shows itself in the historic/modern distinctiveness; the upper part of the city maintains its historical character while the lower part houses the modern city, although the modern part is also occupied by subsoil archaeological remains.

In the Upper Part, the original Roman town walls are still standing. In the report of Advisory Body Evaluation of the World Heritage (UNESCO 1997), it is expressed that the ancient walls are "one of the most important symbols of the town, defining its form from antiquity up to the 19th century." (UNESCO 1997) In Digivision's poster (2003, plate 4) it is indicated that the name 'Major Street' has been known since the 13th century and it was the ancient ceremonial route and it is the main spine of the historical center today. Throughout the history, the street has always been the location for many civic and religious ceremonies. At the end of the route, there was a temple dedicated to emperor worship, of which remains are inside the Cathedral today. Figure 4.2 shows partially the ancient and present-day towns. The street at the intersection line of the two parts of the historic town belonging to different epochs is the Major Road ending in the ancient temple in Roman times and in Cathedral in present day.

The Circus of Tàrraco was the public venue where the chariot races took place. (Digivision 2003, plate 8) The structure was incorporated to the vaults of the medieval buildings which led to its preservation until present-day. Today it can be observed inside medieval and modern buildings.

²¹ Ruiz De Arbulo & Aquilué & Dupré & Massó 1999, p.76

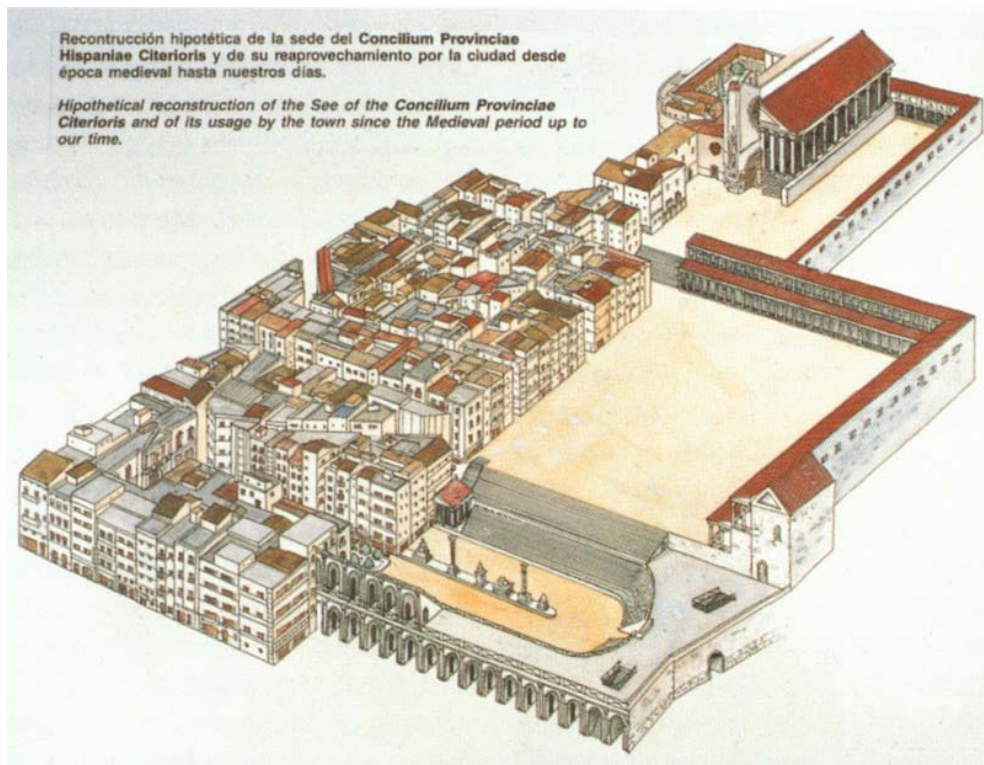


Figure 4.2 Hypothetical reconstruction of the seat of Provincial Council (Upper Part) and of its usage by the town since the medieval period up to present-day²²



Figure 4.3 Reconstruction of the seat of Provincial Council in today's Tarragona²³

²² Ruiz De Arbuló, J., Aquilué, X.; Dupré, X.; Massó, J. 1999, p.76

²³ Digivision 2003, plate 2

4.1.3. Urban Archaeology and Related Interventions in Tarragona

The archaeological heritage of Tarragona is protected by several designations under Spanish Law No 16/1985 on the Spanish Historic Heritage, and Catalan Law No 9/1993 on the Catalan Cultural Heritage. The first designation 'Historic ensemble' covers the historic center of Tarragona in 1966. (UNESCO 1997, 143)

The ownership of the archaeological remains in Tarragona may belong to the public and private institutions or to individuals. The responsibility for the protection and management of the remains and sites are shared between the Generalitat of Catalonia (Institution of the Autonomous Government), which has overall responsibility, and the Municipality of Tarragona, which manage certain monuments. It is stated in the documents on Tarragona that urban archaeology in Tarragona can be divided in several periods depending on the institution carried out the work. Between 1982 and 1986 the responsibility belonged to the autonomous administration. The phase of TED'A followed it between 1986 and 1989, which turned out to be a point of reference in urban archaeology in the entire Spain. TED'A was a Workshop School for Archaeology set up by the Municipality. After the period of TED'A, CAUT (Tarragona Urban Archaeology Center) -as a successor of TED'A- was established in 1990 as a municipal service. However, in a short period of time CAUT disappeared. This situation turned the responsibility back to the services of the Generalitat, which worked in connection with the Archaeological Laboratory of the Rovira i Virgili University of Tarragona (LAUT). (Temiño 2004, 103; UNESCO 1997, 143; Miró 1997, 72-4; Ruiz de Arbulo 1999) Today, archaeological interventions are carried out under the cooperation of these institutions. After CAUT, the Municipality followed a new formula in relation to the archaeological heritage and as a result History Museum of Tarragona was established by a convention between the Department of Culture of Generalitat and the Municipality. (Ruiz de Arbulo y Mar 1999) Today it controls the archaeological remains which are in the ownership of the municipality. In urban planning, whenever an individual development project will take place, the property owner or the contractor has to receive permission from the Municipality, in order to take a decision Municipality consults with the Generalitat. The two institutions meet once in every month for these purposes. However, Mrs.Teresa Miró from the Archaeology Service of the Generalitat expresses that in most cases the projects are implemented without any permission, this is due to the deficiencies in the related legislation. She indicates that although there is no adequate legal framework and control, the

archaeological heritage continues to be conserved through their integration into the city. This is due to the improved social sanction regarding the heritage of the city.²⁴

The project of TED'A that began in 1987 directed the recovery of the *cabecera* of the roman circus and the amphitheater, and it also acted in diverse urban excavations by the request of the Municipality. The finance was carried by the Ministry of Works (INEM), European Social Fund, proper local administration (Ruiz de Arbulo y Mar 1999; Temiño 2004) and the sponsorship of Repsol. (Miró 1997, 77; Miró n.d.b; Masgoret 2004)

The last twenty years of urban archaeology in Tarragona has not resulted in establishing a particular team dedicated to the investigation and management of archaeological heritage although Tarragona was one of the European towns which most insisted on doing that. One of the greatest aspirations of urban archaeology in Tarragona is the necessity for the coordination of a general project (Miró 1997; Ruiz de Arbulo y Mar 1999; Temiño 2004), which articulates the distinct involvements in management, investigation, intervention and diffusion of the archaeological heritage of the city. (Temiño 2004, 106)

Plans related to the archaeological heritage

The protection of the archaeological heritage of Tarragona was quite guaranteed with 'the declaration of historic ensemble' in 1966. PGOU (General Urban Management Plan) of 1973 limited its protection with the catalogued monuments, although as Temiño (2004) indicates the declaration of the historic ensemble uses more extended territories. Therefore, special plans, PEPA and PEP, accompanied the development of the general plan and its revision in 1984 for the protection of the areas with outstanding archaeological value.

The PEPA, Special Plan for the Higher Part (*Plan Especial de la Part Alta*) (Figure 4.4) is developed in the framework of the General Plan of 1973. The objectives of the plan as emphasized by Miró (n.d.a) are:²⁵

- a. To reorganize the area that is directly affected
- b. To rehabilitate the conditions of the residential buildings
- c. To ensure the continuity and to improve the urban and architectonic characteristics
- d. To respect cultural values, especially archaeological and historical elements, to plan the reutilization of the structures and integration of the remains into the urban landscape

²⁴ Personal Communication with Teresa Miró i Alaix from Archaeology Service of Generalitat of Catalonia, July, 2004

²⁵ Trans. Açalya Alpan

- e. To realize concrete operations of rehabilitation
- f. To regulate the conditions for new buildings
- g. To ensure the continuity of the actual residents in the Upper Part

PEPA consolidated a procedure of relations between the archaeological interventions and the urban warrant, extending the case of archaeological integrations once the excavation is completed. When the related excavations were completed, the administration could expropriate the remains and the effected plots, transfer the remains, accept their destruction, or suppose their conservation. When the process of expropriation was not preceded and the traces were going to be protected in situ, a detailed study was formulated with the purpose of their conservation in private usage. (Miró n.d.a; Temiño 2004, 169) In PGO (1984) it is further emphasized that the Upper Part was totally occupied by buildings. Therefore PEPA proposed to vacate some parts of the inner city but at the same time to maintain the collective memory of the citizens. PEPA also planned a series of interventions focused on the protection of the archaeological and the historical heritage. The first one of these interventions is the *Plan Especial Pilats* (PEP).

PEP was prepared by the Municipality in collaboration with the Generalitat and it concerned the conservation of the Roman Circus and the urban sector in which it located. (Figure 4.4) The PEP divided its field of application into two zones. The first zone included an important group of immovable archaeological monuments and the proposal for this zone pretended to change the physiognomy of the entire sector. It was aimed to set free the head of the Circus from medieval and modern buildings that were covering it. The means were dedicated to the acquisition and posterior demolition of the buildings (Hotel Bea in 1982, Coliseum Cinema and two residential buildings in 1983, Cesar Cinema in 1990 and Penedés Garage in 1995). In the second zone, the replacement of the traditional houses was restricted, only the restoration of the facades and the modernization of the interiors were permitted. PEP focused more on the direct intervention on the archaeological structures with a monumental character with an object of reintegrating them into the city. (Miró n.d.a; Miró n.d.b; Temiño 2004, 168-9)

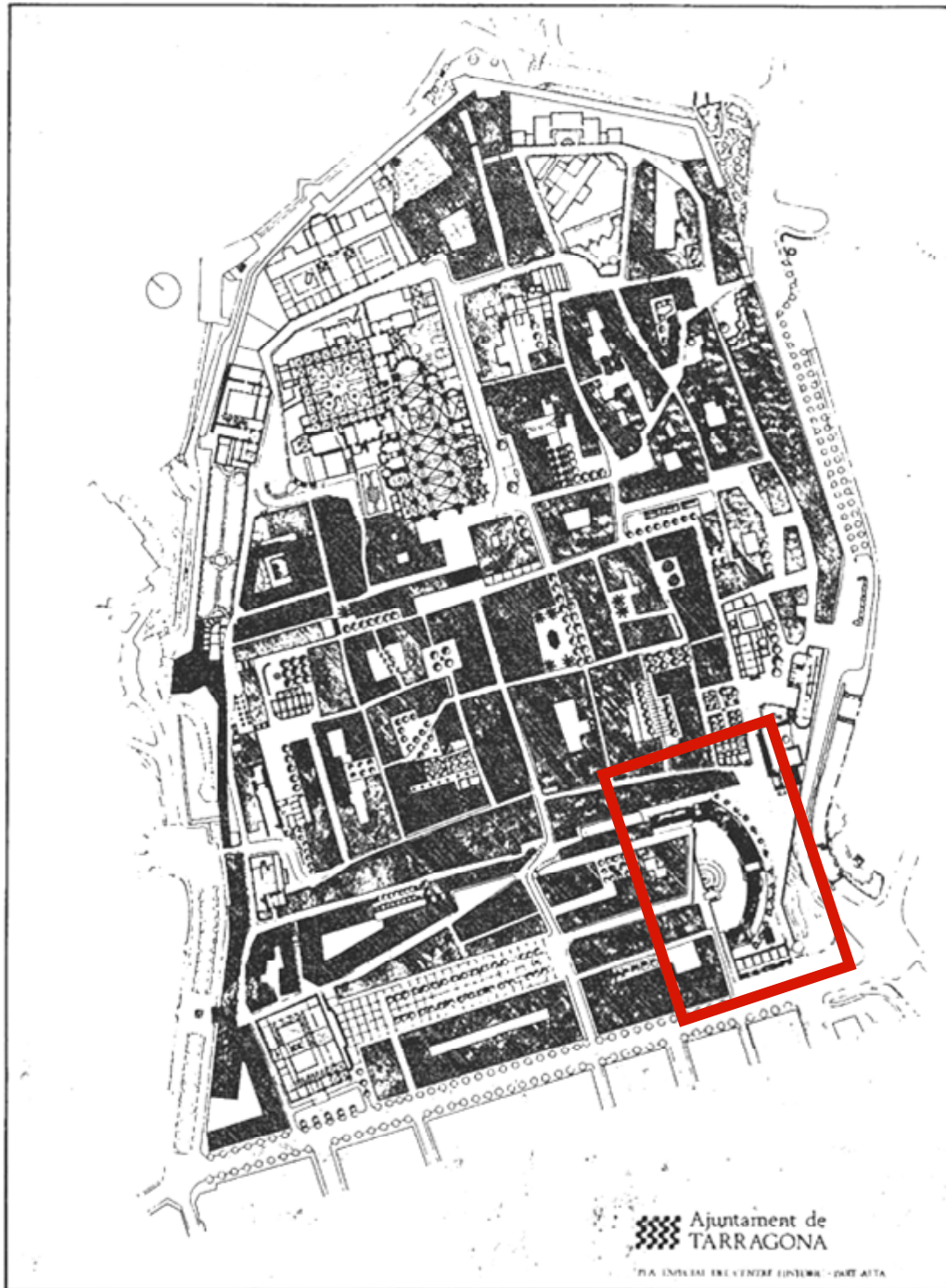


Figure 4.4 Special Plan for the Higher Part (*Plan Especial de la Part Alta*)²⁶
 The red border shows the location of the head of the Roman Circus²⁷

²⁶ Base map: PGO 1984, p. 61

²⁷ The area was totally occupied by buildings, at the moment, most of them have been expropriated and demolished in order to achieve the view in the plan

4.2. The Case of Verona in Italy

4.2.1. Urban Archaeology in Italy

Many of the Italian towns are inherited from Romans which on some occasions settled on older settlements from prehistoric times. Medieval time constructions contributed to the protection of this superimposition by becoming a part of that stratification. However, it is mentioned by Melli (1999, 133) that the Italian urban development policy in the 1930s, the demand for modern services and post-war reconstructions became a growing threat for the protection of this historical stratification and urban identity. Moreover, the focus of archaeological research until the 1960s was on rural archaeology outside the modern towns. Researches in modern towns were more concentrated on individual monuments and therefore these areas were isolated from the “living urban environment to which they belonged”. Melli (ibid.) expresses that situation was the same for Rome, which is the most famous town in Italy in terms of its archaeological value.

Temíño (2004, 207) and Melli (ibid.) indicate that in the 1970s, the purposes, methods and aims of archaeological research in Italy were re-evaluated in relation to experiences from abroad, especially from England. The Rapallo meeting on archaeology and planning in towns held in 1978 was the first chance for Italy to discuss urban archaeology as an interdisciplinary field and the importance of archaeological study of the towns for the continuity of life, of the rescue of archaeology from its isolation and of making it a part of urban policies were recognized. In 1972, the responsibility of town planning in Italy was distributed to the regions and in the last fifteen years, the staff in Archaeological Offices of Superintendent (*Soprintendenza*) (regional State institutions for the protection of the archaeological heritage) in towns and plans for urban archaeological activities increased in number. Melli (1999) and Temíño (2004) express that Lombardy was one of the first regions which realized these works and they were presented at an exhibition entitled ‘Urban Archaeology in Lombardy’ in 1986. In 1989, the Municipal Archaeological and Ethnological Museum of Modena and the Emilia-Romagna Archaeological Office produced an archaeological map which was adopted as a part of the new urban development plan by the municipality. (Melli 1999, 135) As a result of the raised awareness, local authorities carried excavations in Florence, Milan, Naples, Rome, Verona, Bologna, Ferrara and Aosta. Previous piecemeal researches in Rome were replaced by researches based on international standards with the help of specific legislation. (Melli 1999, 133-5; Temíño 2004, 209-212)

However, it is argued by Melli (1999) that in general Italy is still practicing *ad-hoc* archaeology. That is, whenever a site is discovered, the construction works stop and negotiations begin on the suitability of an archaeological excavation in the site of the construction work in progress. The deadlines are obligatory in these excavations. (Melli 1999, 140) This deficiency is related with the lack of archaeological knowledge in urban contexts; however, as Fazio (2004) emphasizes, procedures would be clearer if development plans base on urban archaeological risk assessment maps or urban archaeological potentiality maps. He expresses that in Emilia-Romagna region, these maps are ordinary procedures in many cities and development plans produce regulations for different areas as they are designated in the maps. (Fazio 2004, 60)

For the development of a public awareness for the archaeological remains, several exhibitions took place in recent years. Melli (1999) notes that towns at which efforts for public awareness gained success have the most intense and successful activities of conservation and planning. In these towns, the public realized that archaeological remains constitute part of their historic identity and town's collective memory. However, it is also mentioned by Melli that in cases of in situ conservation, it is still too often faced with urban archaeological areas turned into waste ground. Nevertheless, in some cases, "remains of monuments have been appropriately and harmoniously integrated into modern townscapes, as the restored *Porta Leoni* in Verona and the excavated remains of the Roman Theatre in Bologna." (Melli 1999, 139-141)

The protection of archaeological heritage in Italy is controlled by Law No. 1089 of 1939. The law covers artistic, historical, archaeological, and ethnographic materials. According to the law, every subsoil material is State property. However, the situation differs for aboveground surviving archaeological remains found before 1939. In these cases, the remains are protected by means of designation of *vincolo*. "*Vincolo* restricts the power of the owner to dispose of the object and makes it possible for legal protection to be fully deployed in respect of it". (D'Agostino 1984, 75-6)²⁸

In Italy, supervision of the archaeological, architectural, artistic and historic heritage is under the responsibility of the Ministry for the Cultural and Environmental Property. Supervision is practiced by the ministerial bodies, *Soprintendenza* (Superintendent) in each region, national institutes such as the Institute of Cataloguing and Documentation, and the Institute of Restoration. However, it is mentioned by D'Agostino (1984) and Melli (1999) that none of

²⁸ Trans. Henry Cleere

these bodies coordinate urban archaeology and it is practiced in an unorganized manner. (D'Agostino 1984, 77; Melli 1999, 136-7)

4.2.2. City of Verona

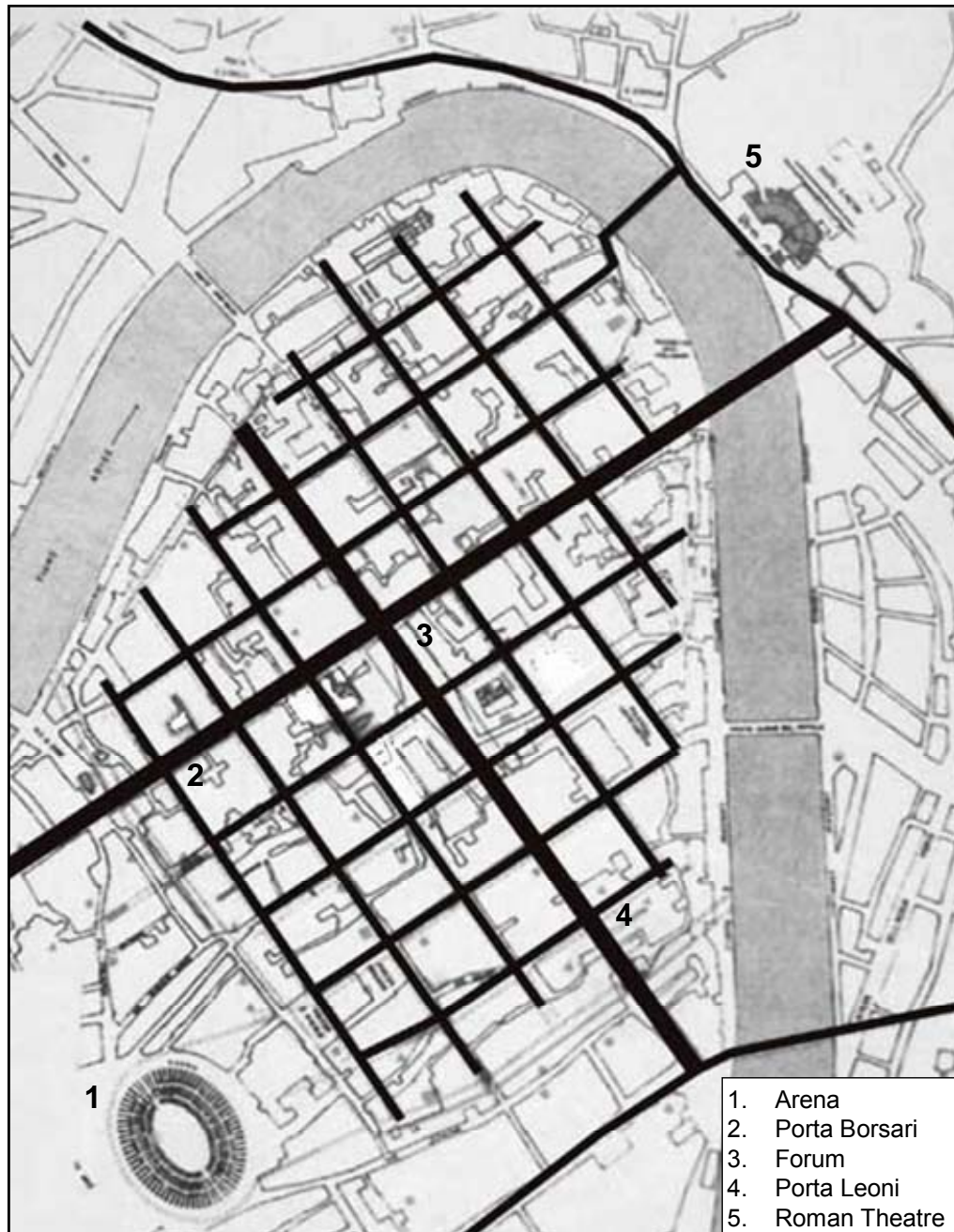


Figure 4.5 The superimposition of City of Verona with the Roman City²⁹

²⁹ Base map is a black and white version of the photograph of the Verona city map exhibited in the town taken by Açalya Alpan

Verona was an important Roman military town. The city of Verona is situated in northern Italy at the foot of Monte Lessini on the River Adige. It was founded by ancient tribes and in the 1st century B.C. it became a Roman colony. The construction of the Roman settlement began in the second half of the 1st century B.C. The town was built as a grid-iron plan, it had *decumanus* and *cardo*, and it was surrounded by defensive walls with two gates which are *Porta Leoni* and *Porta Borsari*. (Figure 4.5) With the growing importance of the city, new structures such as the Roman theatre, amphitheatre and the *Ponte Pietra* (Stone Bridge) were constructed.

In the report of the Advisory Body Evaluation of UNESCO (1999), it is noted that in the northern part of Italy, Verona is one of the richest cities in its Roman remains. The directions of the *decumanus* and *cardo* are still used as the major streets of the town. *Porta Borsari* (Borsari Gate), where *decumanus* begins from, still stands in the main boulevard of the city. Today, half of *Porta Leoni* (Lions Gate) survives in the *Via Leoni* (Lions Street) and it is attached to a later building. The Roman theatre was excavated in the middle of the 19th century by demolishing the houses covering it and it was restored for the use for spectacles. The amphitheatre arena is the second largest after the Coliseum in Rome and it is regularly used for opera performances. (UNESCO 1999, 101)

4.2.3. Urban Archaeology and Related Interventions in Verona

Manasse (1993) indicates that in Verona, the reconstruction projects due to war damage did not allow a radical change in the historical formation of the city. The renewal projects were directed towards technological public and private services such as the infrastructure of gas, water, light, television cables and the construction of elevators. From the 1970s, numerous traces of the Roman past were discovered in the city during the works of these technological infrastructures. As Manasse mentions, the *Soprintendenza* (Superintendent), with unfortunate exceptions, has always practiced politics to leave the remains in situ whether they were/are found in public or private property. When valorization takes place, not only works of musealization and restoration but also the possibilities for public use of the archaeological sites are taken into consideration. (Manasse 1993, 49-50; the Superintendent 2004, pers. comm., 4-6 October)

In Verona, listed buildings and monuments are protected under the national Law No 1089/1939 for the Protection of Artistic and Historic Properties. Several public and private institutions own the archaeological properties in Verona in the framework of the related legislation and regulations. There is also the local legislation no 33/1991 related to the implementation of the general management plan of the Verona which sets detailed norms for

the protection of the historic area. Urban Master Plan of Verona was prepared in 1975 and a revised master plan was adopted in 1998, which is in accordance with the regional planning legislation of 1984. The report of the Advisory Body Evaluation of UNESCO (1999) indicates that the new plan has given particular attention to the conservation of the historic town.

There are several examples in Verona which are important in terms of solutions related with the co-existence of ancient structures and the present environment. However, it is necessary to mention that there could be obtained no information whether these interventions were accomplished under the vision of a general plan or not.

The first example is *Porta Leoni* (Lions Gate). (Figure 4.6) The first intervention for *Porta Leoni* was the restoration of its northern façade in 1959. In 1974, during the infrastructure works of collector in *Via Leoni* (Lions Street), the western body of the gate was brought to light. Therefore, the next intervention to *Porta Leoni* involved the problem of connecting its remains, those of its ancient northern facade, to the much more fragmentary remainders of the western body, which were recovered as a result of the occasional excavation in 1974. The excavation subsequently widened towards south, discovering part of the town-walls. Manasse (1993) from the Superintendent mentions that because of the historical importance of the finding, the Superintendent wanted to preserve the remains in situ and in sight. One of the first proposals was closing *Via Leoni*, one of the major roads of the historic center, to traffic by reserving it only for pedestrians. However, Manasse stresses that this led to a disagreement between the Commune of Verona and the Veronese public opinion. In 1976, the architect Libero Cecchini was charged by the Superintendent in order to work on an agreed project, which will give a decorous order to the site and will recover the unity of the monumental complex. The area subject to the project was about 800m². (Manasse 1993) Among five proposals elaborated from the architect, the Superintendent chose the one that proposed the complete covering of the remains and their adaptation particularly to *Via Leoni* (Lions Street). For the infrastructure project to be implemented, an agreement with the Commune of Verona was committed for the removal of the tubes. (ibid. 50-2; Il Marmo in Architettura 1985, 48-9)

The second example is the *domus* in *Piazza Nogara*. (Figure 4.7) The *domus* in the Nogara Square was brought to light in 1976 in occasion of the restructuring works of the former palace of Forti as the seat of the Popular Bank of Verona. In the excavations 3.50 meters below the street surface, a Roman house of approximately 400 m² of surface was discovered. The finding was attributed special importance; therefore, engineer Alessandro Pole was charged to modify the initial project. As a result, a radical change took place in the

volume of the usable area. The Roman house was occupying 1/3 of the surface area resulting in 1/3 reduction on the surface of the bank activity.

For the space corresponding to the *domus*, an independent access was created from the bank building. Finally, the first flat, particularly the zone of the excavation, was destined to bank uses connected with the national and foreign tourism (foreign exchange office, tourist services etc), introducing a motivation for the public attention towards the archaeological zone. Carlo Scarpa designed an attractive staircase for accessing and enjoying the excavation site. (Figure 4.8.a) (Magagnato 1985; Manasse 1993, 53-4) In the first flat of the bank, two large holes were opened for direct sight to the remains from the lounge. (Figure 4.27.a) One of these holes, with a stained-glass window, allows view to the *domus* from the street. (Figure 4.8.b)

Another example of the valorization of the archaeological remains is the case of boutique Fuxia. (Figure 4.9) In 1985, during the restoration works of the interior part of a fifteenth century small building in the *Piazza Erbe* 21, archaeological remains were found while emptying two small cellars. Manasse (1993) defines this as a precious discovery since the finding was of considerable importance for the knowledge of the topography of the Roman town and of the width of the ancient Forum. Superintendent wanted the remains to be left in sight and the architects Paolo Zoppi and Massimo Barba used the roman paving as a flat. Restoration and integration works have been performed with great care respecting the manufacture. (Manasse 1993, 54-6)

The fourth example is the archaeological area known as the Scavi Scaligeri. The site is near *Piazza Erbe* and the remains in the site date from Roman times up to the 14th century. Before the excavations, until the end of the 1970s, the building in the site was used as Veronese law courts. After the excavations, there had been negotiations between the Commune of Verona and the Superintendent for the future use of the site since the ownership of the remains belonged to Superintendent while the ownership of the site belonged to the Commune. Both institutions wanted to exhibit the remains to the public; however, the Commune's preference was towards a usage such as an exhibition or a cultural center whereas the Superintendent's preference was towards establishment of an archaeological museum. As a result of the negotiations, it was decided to design the site as an exhibition center which was always in sight and accessible by the public. Today, together with the archaeological remains, the complex houses the temporary exhibitions held by the Scavi Scaligeri International Center of Photography. (Figure 4.10) (Comune di Verona 2003; Superintendent 2004, pers. comm., 4-5 October; Mrs. Margherita Bolla, the director of the Archaeology Museum of Verona 2004, pers. comm., 4 October)

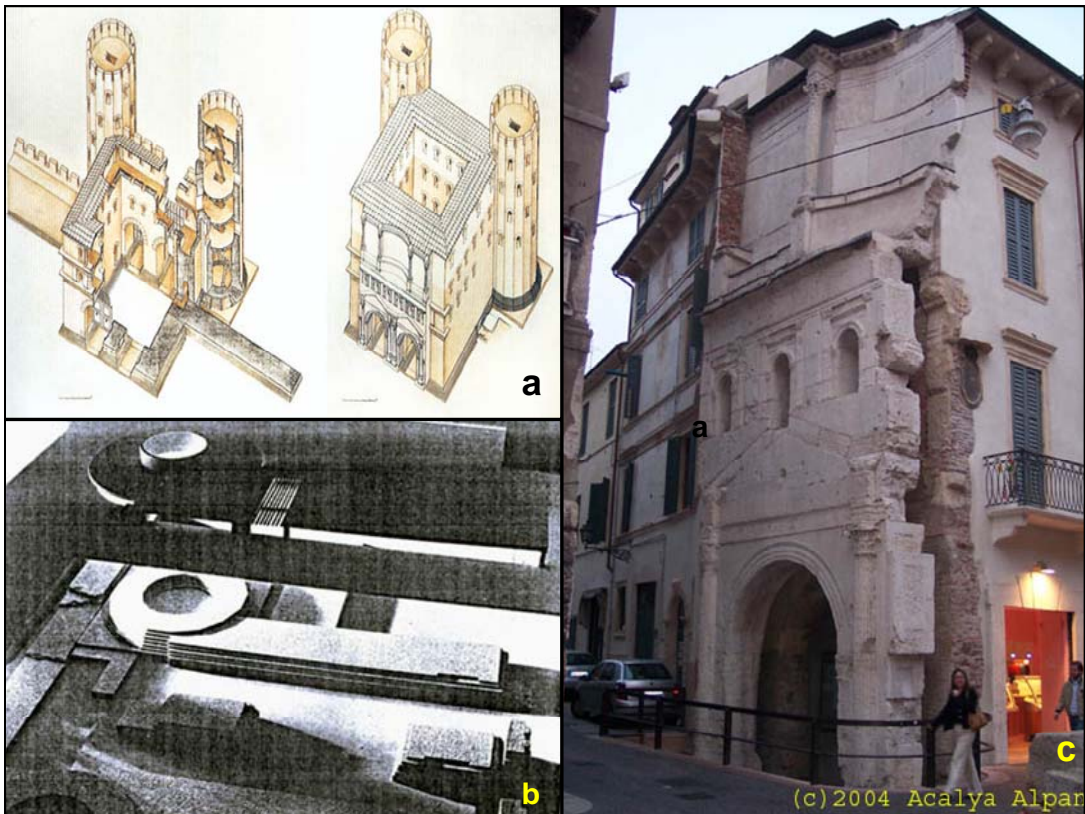


Figure 4.6 a. Reconstruction of *Porta Leoni*³⁰

b. Project of the Architect Libero Cecchini for the remains of *Porta Leoni* and Lions Street³¹

c. *Porta Leoni* today, it is attached to a later building

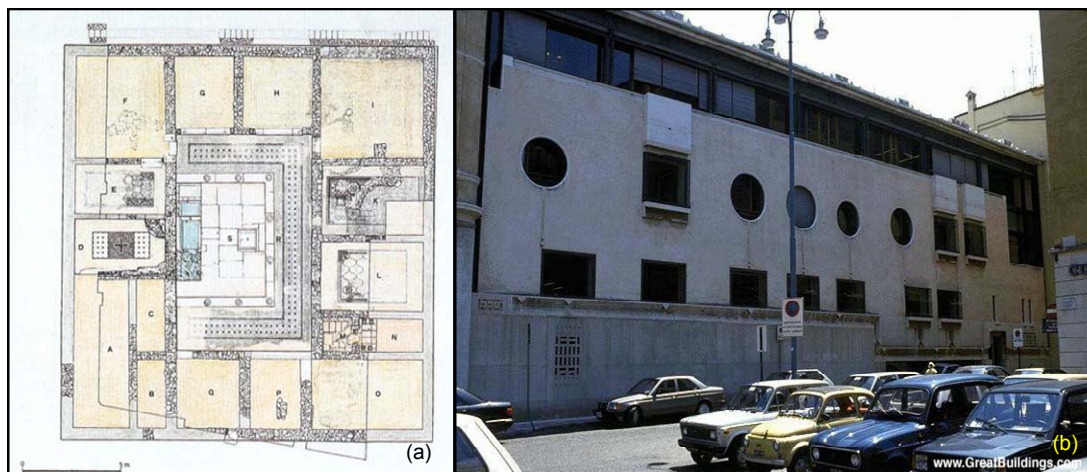


Figure 4.7 a. The *Domus* in *Piazza Nogara*³²

b. Constructed building of Popular Bank of Verona³³

³⁰ Bolla 2000, figure 33 and 34, p. 38

³¹ Il Marmo in Architettura 1985, p.48

³² Bolla 2000, figure 60, p. 61



Figure 4.8 a. Staircase by Carlo Scarpa and remains of the *domus*
 b. *Domus* seen from the street



Figure 4.9 a. A view from the interior space of the boutique Fuxia
 b. Boutique Fuxia from *Piazza Erbe*



Figure 4.10 a. Plan of the Scavi Scaligeri showing the archaeological remains
 b. A view from the interior space of the Center

³³ Taken from www.GreatBuildings.com

Besides the mentioned interventions, there are a few more which are less easily accessible by the public. These are: Villa of Valdonega, remains of the walls in Arvedi Palace, *domus* and walls of the S. Cosimo street, structures under Hotel Victoria (Adua Street), remains of the Capitolium under Maffei Palace (*Piazza Erbe*) (Figure 4.34), traces of the podium under the alley in S. Marco (Figure 4.27.c), remains of the podium and hinge of the forum in *Piazza Erbe* 27 and the area under the former Giudiziari Palace. Manasse stresses that in a great part of these interventions, the integration and exploitation of the remains was seen as the best solution by the restorers and the architects except the case of the former Giudiziari Palace. (Manasse 1993, 55-6)

4.3. The Case of Tarsus in Turkey

4.3.1. Urban Archaeology in Turkey

Since Turkey did not join the Second World War, town centers in Turkey were not exposed to gigantic destruction by the bombardment. Therefore, the concept of urban archaeology has not evolved in Turkey through practices as it occurred in Europe.

Because of its strategic location Turkey has been settled by many civilizations from the Neolithic and early Chalcolithic Ages to the Islamic period. As a result of this continuous settlement in Anatolia, most towns in Turkey are multi-layered towns. (Tuna 1999, 217-9) However, in the 1970s, increased immigration from rural to urban areas and the following development pressure on historic sites threatened this stratification. The first Turkish conservation act, Act No 1710 (Law for Ancient Monuments) was introduced in 1973 with the concept of site conservation. Regarding its year, it can be said that Turkey was one of the first countries in Europe to argue on site conservation in the legislation system; however, later developments could not catch the speed of the developments in Europe. In 1983, Act No 1710 was replaced by the Act No 2863³⁴ 'The Act for Conservation of Cultural and Natural Entities'. With this act, a conservation system in Turkey was established. According to the new law, The High Council for Preservation of Cultural and Natural Entities and Regional Conservation Councils were the responsible bodies for the conservation of the heritage, and it was necessary to prepare special plans for historic towns called as Development Plans for Conservation (*Koruma Amaçlı İmar Planı*). The responsibility of the High Council is to set general principles for the conservation of the heritage while Regional Conservation Councils prepare inventories of the cultural heritage, designate 'conservation

³⁴ It was revised by the Act No 3386 of 1987

areas³⁵ and 'sites'³⁶, and take decisions in practice in the cities under their regional control. There are four major types of 'sites' according to the law, these are: archaeological site, urban site, historic site, and natural site. Apart from these types, there are some other types such as urban archaeological site, rural site or complex site. When an area is designated as a 'site' by the Regional Conservation Council, the procedures of the urban development plan are no longer valid in the borders of the conservation site. The next step for these sites is the preparation of a Development Plan for Conservation.

With the Act 2863 and High Council Principle Decision No 594, archaeological sites were divided into three categories depending on the possible interventions in each one. That is, the categorization does not base on certain values of the site. In the 1st degree archaeological sites no interventions except scientific studies are permitted and existing buildings in these sites are to be demolished. In the 2nd degree archaeological sites new construction is forbidden while scientific excavations and the repairs of the existing buildings can take place under the control of the local museum. The future of the archaeological remains in these sites is determined by the Regional Conservation Councils. In the 3rd degree archaeological sites, all the permissions about usage and new construction belong to the Conservation Councils. The foundation excavations of new buildings in these sites must be done under the control of the local museum and if archaeological evidence is to be found the Conservation Council has to decide for the future of the site.

Although there have been undertaken excavations around monumental buildings, rescue excavations before new constructions and drillings by museums in historic town centers since the Early Republic period (Belge 2004, 48), the concept of 'urban archaeological site' only could enter the legal framework in 1993 with the Higher Council Principle Decision No 338 (revised in 2005). Urban archaeological site stands for conservation areas which cover both archaeological sites and historic urban tissues and need special plans for its conservation. The Principle Decision No 658 revised in 2005 states the need for planning activities that base on a comprehensive archaeological inventory in the usage of scientific methods for bringing the archaeological values out, for their restoration and presentation. Without the approval of these plans, no interventions in the plot scale can be carried out. It is further stated in the Principle Decision that the type of the new functions should be harmonious with the site, infrastructure projects should respect the cultural strata, and solutions should be created for the protection and interpretation of the existing and potential

³⁵ In Turkish legislation, 'conservation area' is used to express 'buffer zones'

³⁶ In Turkish legislation, 'site' is used to express 'conservation area'

archaeological remains.³⁷ In the Act No 5226, interpretation is defined as the display, arrangement, usage and presentation with scientific methods of the cultural and natural entities. (art.3.6) However, in Turkey, it is hardly possible to carry out these interventions since the necessary surveys have not been completed yet. This deficiency can be considered as a result of the current approaches to the archaeological researches. Tuna (1999, 219-20) observes three types of archaeological research in Turkey, of which considerable part is undertaken by academic agencies. The first type seeks for all the aspects of an ancient site; the second type studies all the aspects of archaeological matters with non-destructive methods; and the third type is the rescue excavations mostly undertaken by local museums. Rescue excavations in Turkey have to be completed usually in 3 or 4 months with scarce resources.

As a result, it can be concluded that there is a raising tendency for interpreting the urban archaeological sites in their urban context in Turkish legislation via Principle Decision 658/2005. Moreover, in 2005 with the Act No 5226 (revision of Act No 2863) the concept of 'management area' was introduced. In the scope of this new concept, the establishment of special councils in the related municipal bodies is obliged. In this way, the responsibility of conservation decentralized to local authorities in collaboration with the Regional Councils. However, in spite of these positive improvements in the system, it seems that it will take a long time for urban archaeological remains to be integrated into everyday life. It will be discussed in the Conclusion Chapter.

4.3.2. A Look towards Interventions related to the Integration of Urban Archaeological Resources to Modern Town and Life in Turkey

Urban archaeological practices and projects in Turkey can be evaluated as contradictory processes regarding the changes in their situations through the time. Leading projects which are hoped to gain success may no longer be valid, unwillingly destroy the archaeological resources and lose the chance for their integration, they may no longer continue due to several reasons such as the change in the local or national administrations, or they may be ignored by the public authorities. For these reasons, it is difficult to say that the importance of urban archaeology has gained its place in Turkey. It indicates that the awareness of the academicians and some agencies are insufficient inputs in the process. Although this is the urban fact in the entire Turkey, some towns have better chances compared to other towns in terms of urban archaeological practices and related integration works. However, it is also

³⁷ <http://www.kulturturizm.gov.tr/portal/bakanlik_tr.asp?belgeno=57871>, viewed 15 August 2005

necessary to mention that the situation can differ in the same town depending upon different circumstances and periods of time.

Istanbul is one of the most important cities not only in Turkey but also in the world in terms of its archaeological potential due to its strategic location throughout the history and the Historic Peninsula has a status of World Heritage Site. In the Historical Peninsula of İstanbul, the first implementation regarding the mitigation of the archaeological losses during the construction of the İstanbul underground tube passageway took place in 2000. Tuna (2000, 13) notes that the implementation covered the environmental impact assessment in the Historic Peninsula and the preference of choosing the least destructive way. However, many problems in deciding the routes of the underground train were confronted with due to archaeological discoveries during the implementation of the project. In the Turkish media (Radikal 2003, 14 August), news was published related to the negotiations between the Municipality and the Conservation Council and it was stated that the Underground of Athens was shown as an example by the Municipality for the implemented solutions regarding the co-existence of archaeology and urban development. However no integrations could be realized during the implementation of the project and as Tuna (2003, 90-2) indicates salvage excavations were undertaken during the construction works of the Şehzadebaşı station.

At the moment (2005), İstanbul has a more difficult task. The construction of the Marmaray underground tunnel has been progressing with great difficulties due to abundant archaeological discoveries. In most places, the foundation excavations are stopped by the Conservation Council and salvage excavations are being undertaken. (NTVMSNBC 2005, 1 January) With these developments, the Underground passageway of Athens is once more highlighted as an example to related solutions. For the Yenikapı Station (Figure 4.11) the president of the İstanbul Municipality and the president of İstanbul Archaeology Museum have initiated works for the integration of the archaeological remains into the construction of the station.³⁸ If it can be managed, the outcomes of the work would be observed probably in a few months.

³⁸ <<http://www.arkitera.com/news.php?action=displayNewsItem&ID=4248>>, viewed 10 September 2005



Figure 4.11 Archaeological excavations in Yenikapı³⁹



Figure 4.12 Agora and its Environs in İzmir⁴⁰

In Turkey as it is mentioned the compilation of inventories is not a dynamic process by the Ministry of Culture. For its improvement, Tuna (1999, 220) notes that the Ministry has chosen the Province of İzmir as the pilot area for managing a database system in GIS for archaeological sites. However, in great contrast with this advantageous development, the Roman monumental street and other remains discovered during the excavations of the İzmir underground train was destroyed without documentation through the decisions of the İzmir Conservation Council. In Turkish media (Hürriyet 1998, 12 January) it was indicated that the Minister of Culture proposed a ten days' break in the construction works for investigating the archaeological discoveries; however, in the news it was expressed that he was answered

³⁹ <http://www.arkitera.com>, viewed 5 September 2005

⁴⁰ Source unknown

shortly by the president of the İzmir Municipality that ten days break would result in economic lost. In the case of İzmir, the ancient remains could have been integrated into the city in order to contribute to the collective memory of the town. Although these negative examples, İzmir is still hoped to be a successful example in its future urban archaeological studies and related integration works. Recently in the Turkish media, the interest of the İzmir Municipality for its archaeological resources has been emphasized for several times. One positive development is the Conservation-Development-Vitalization Project of Agora and its Environs. (Figure 4.12) The main purposes of the project are the conservation of the Agora and its integration into everyday life. In the framework of the project, the buildings disturbing the agora and have no historical character will be expropriated and will be demolished. Moreover, the unification of the Agora conservation area with the Roman theatre, Kadifekale and the Stadium, Konak Square, the site of the hotels, Basmane (main train station) and Kültürpark (Culturepark) is one of the future goals of the project in order to create a meaningful network of spaces in the center of İzmir. (İİKTMABB 2005)

Ankara is among the richest cities of Turkey with its archaeological potential. By means of the discovered evidences around the Mound of Hacıbayram, it is known that the foundation of the city dates back to Phrygians. The city also has Byzantium, Roman, Seljuk, Ottoman and Republic periods. However, through its history in the post-republic period, the development of the capital city and the conservation of archaeological environment in the historic center were handled as separate processes; and therefore, the archaeological fact of the town could not contribute to town identity. In *Ankara Arkeoloji Master Planı* (Archaeological Master Plan of Ankara) the enhancement of the archaeological resources regarding politics of conservation and usage in the scope of urban planning was studied for the first time in Turkey. The plan was one of the projects of the Ministry of Culture in order to create a database of previous researches and local museums' interventions. In the Plan, it was tried to bring new possibilities for the contribution of the archaeological evidences to their meaning and use in the culture of the city. However, because of the insufficient and limited knowledge, decisions related to conservation and use could not be taken in the Plan; therefore, it was concluded with the general politics for the area and with the proposal of the preparation of a more comprehensive archaeological database. (Tuna 1999, 221; Ortadoğu Teknik Üniversitesi AGÜDOS 1994). A few years after the preparation of the Master Plan, the historic center of Ankara confronted with a problem related to the construction of a shopping center and the discovered Roman street and shop remains during the excavation works of the foundation of the center. The Conservation Council decided to integrate the remains into the structure of the new building. However, archaeological excavations continued in order to discover the lower strata and this led to the destruction of the Roman strata leaving only rests of the Roman road. In addition to this disadvantage, the design of

the building could not successfully incorporate the archaeological remains in itself. Today, it can be said that the intervention stands on the one hand as a positive development in its tendency to integrate the archaeological resources into the modern town, on the other hand as one of the worst examples of how an integration project could be done. Apart from the case of the shopping center, Ankara has other remains waiting for their integration such as the ancient Roman Theatre near the Ankara Citadel. It was discovered during the construction works of a public building and was designated as a 1st degree archaeological site. However, as the years passed no excavation and design project for its environs were undertaken; as a result the site has rather turned to a waste land disturbing its environment. In 2005, a bigger threat was faced in Ankara which is the cancellation of the Development Plan for the Conservation of historic center of Ankara by the Ankara Municipality in order to develop the center in a more modern way.

Side stands as a different case. It is a small coastal town, which is among the places that are preferred by the tourists, at the south of Turkey. The tourism in Side began in the 1960s and the related development projects negatively affected the archaeological heritage of the city. As a result of these developments, the sites of the Theatre, Grand Bath, Port Bath and the Temple of Apollon have turned to 'rescued blocks' in the urban context. (Madran & Özgönül 2005, 30) The interest of the Side Municipality and the Ministry of Culture initiated works for the rearrangement of the entrance site of the city which superimposed with the ancient city. The project proposed the unification of the Nyphaeum with the Side Museum, the Theatre, and the present-day entrance to the town via *Portikli Yol*.

Before the implementation of the project, the citizens and largely the tourists used to walk in the vehicle street in order to access to the city entrance. During the excavation works, the remains of the ancient city were discovered beneath the garden walls of the hotels surrounding the vehicle street. It is expressed by SAYKA (2005, pers. comm. 20 September), that the specialists wanted the owners of the hotels to move their garden walls a few meters inside their properties in order to design the street as a pedestrian way passing through the discovered archaeological remains. The proposal feared the hotel owners since they had questions about the tourist density after the implementation of the project. The result was positive for everyone. In contrast to the fears of the hotel owners, the public and the tourists began to use the new pedestrian way in a happy atmosphere.⁴¹ Figure 4.14.a shows the site of the street before the project when the archaeological remains were only a nuisance, Figure 4.14.b shows the site after the implementation of the project. Figure 4.14.c shows the prior misuse of the archaeological remains by the public, in this case, the ancient

⁴¹ Personal observation, 2005

wall has been cut in order to construct stairs. In the scope of the project, these examples were rehabilitated with great care. Other interventions related with the archaeological remains of the town included the restoration of the Grand Bath and the Port Bath (Figure 4.14.d). The restoration of both of the monuments has been completed and at the moment the structures are waiting for to be given a compatible use in the present-day life.

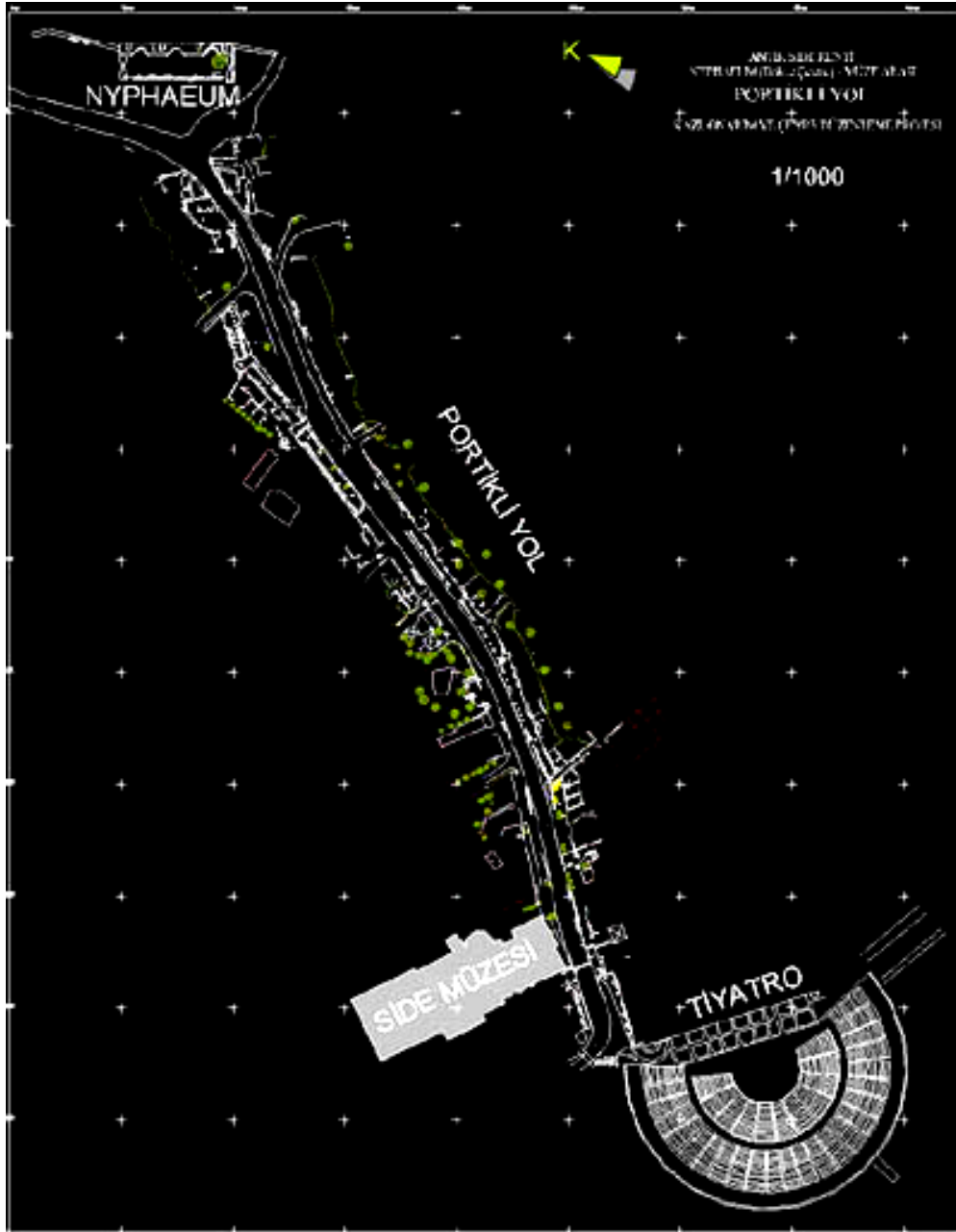


Figure 4.13 The Project of *Portikli Yol*⁴²

⁴² Image provided by SAYKA, 2005

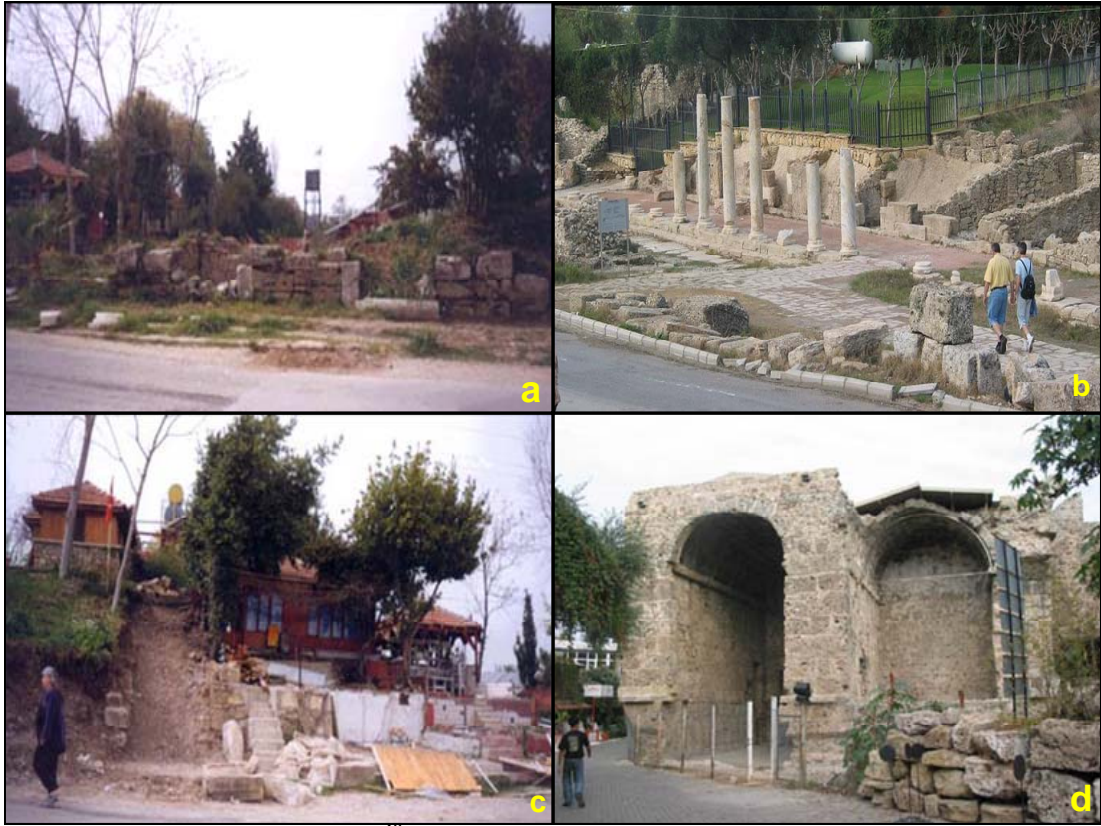


Figure 4.14⁴³ a. A view of the site before the project
 b. *Portikli Yol* after the project has been implemented
 c. Unconscious use of the remains by the public
 d. Port Bath waiting for its integration to the town

As it is seen, urban archaeology in Turkey is still tended to be perceived as rescue excavations rather than as a tool in understanding the formation and the continuity of the city. This failure also affects the projects of integration. Except some cases, rescue excavations conclude with the decision of the destruction of the remains, or even rescue excavations cannot take place. However, in rare cases, there may be prepared long term projects for the integration of the remains to city life such as the *Portikli Yol* Project in Side. The situation depends on the view of the local authorities, economic dimensions, the need for urgent decisions, etc. The situation in Turkey will be evaluated in detail in the Conclusion Chapter of the thesis.

⁴³ Images are provided by SAYKA, 2005

4.3.3. City of Tarsus

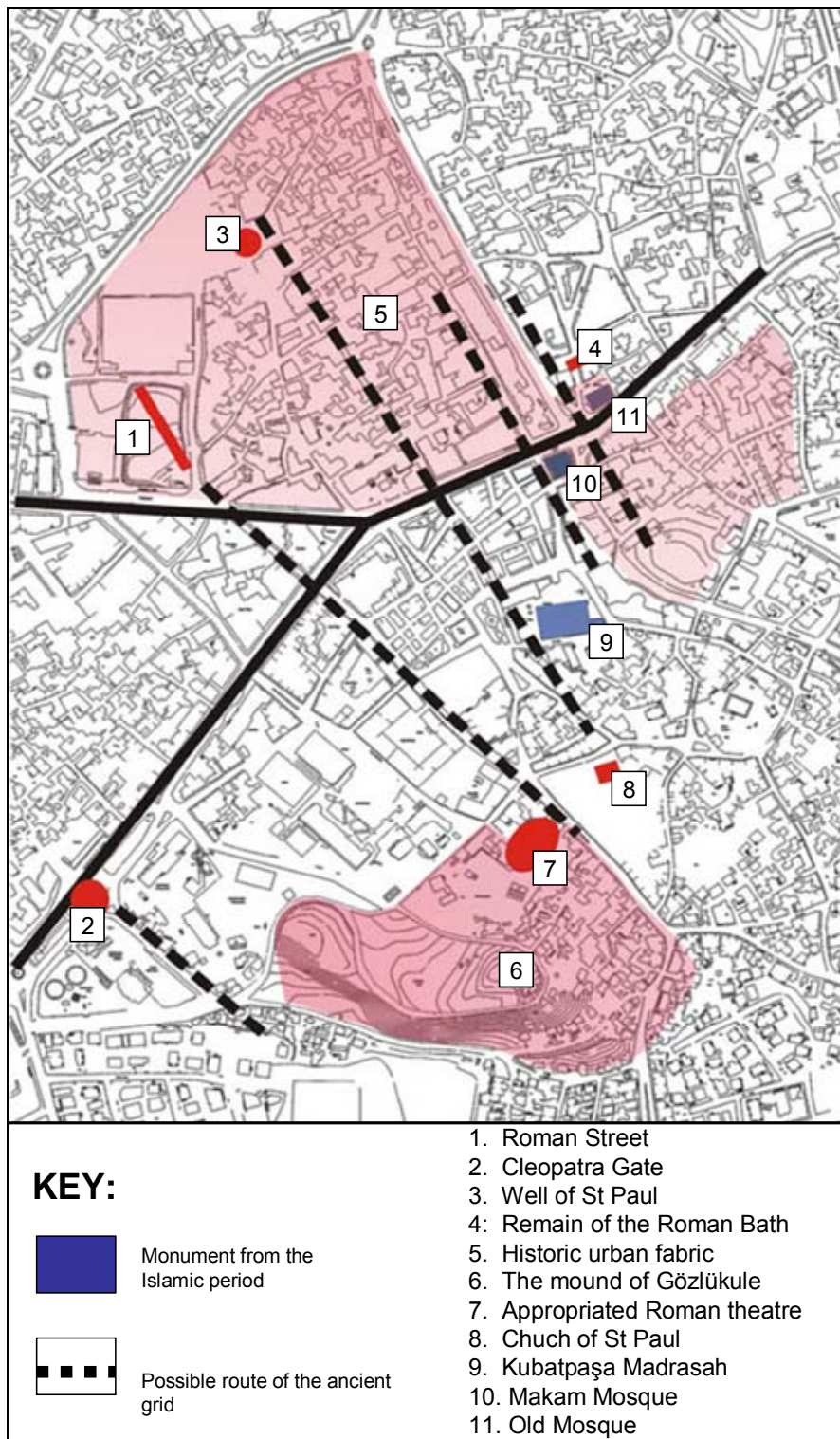


Figure 4.15 City of Tarsus⁴⁴

⁴⁴ Base Map: 1982 Development Plan of Tarsus

Zoroğlu (1995, 9) indicates that Tarsus is one of the rarest towns in Anatolia which has been settled continuously from the Neolithic Period to present-day and which has kept its original name for 2500 years.

There are several legends on the foundation of the city; the most widespread of them is the foundation of the town by Assyrian King Sardanapal. The town had several periods under the ruling of different civilizations such as Assyrians, Alexander the Great, Egyptians and Romans. When Cilicia, the region surrounding Tarsus became a Roman province in 66 B.C., Tarsus was designated as its center. The river of Kydnos (River of Tarsus), which has a role in the selection of the site for settling, was flowing through the town giving ships way to reach the town. It is indicated in the documents on Tarsus that the Roman commander Marcus Antonious and Egypt Queen Cleopatra arrived Tarsus by this way. Tarsus is also important for being the home town of Saint Paul, who is one of the most well-known promoters of Christianity. After Romans, Tarsus had been under the ruling of Arabs and Byzantium. In 1516, it was occupied by Ottomans. (Zoroğlu 1995; report of 1982 Development Plan)

Tarsus is a sacred town both for Muslims and Christians. There are many celestial memorials for Muslims such as the tomb of Prophet Daniel in Makam Mosque. Christians visit the site of the Well of Saint Paul for the aim of pilgrimage. The site of the Well of St. Paul is one of the candidates for the World Heritage List.

The town has a few visible archaeological remains in the center, these are: the Cleopatra Gate, the last remain from the walls of the city, it is said that Cleopatra had entered the town from this gate when she had come to the town; Well of St. Paul of which water is said to be healing; the part of Roman Bath near the Old Mosque which is said to be a former Armenian church; and the columned Roman Street which was discovered in 1993 under the former Republic Square. In addition, the Mound of Gözlükule hides all the historic periods of the city and the Roman theatre is appropriated to be located on the northeastern part of the mound.

There is no adequate research on the urban development history of Tarsus yet. However, when the existing archaeological evidences and the routes of the Islamic Period monuments are taken into consideration, it can be appropriated that the plan of ancient Tarsus was designed as a grid. The present-day road structure of the historic town may be a distorted version of the original grid. The dashed lines in the Figure 4.15 superimpose with the secondary routes of the present-day city and in the Figure they represent the possible routes of the grid.

After the Republic Period, in the 1950s, due to rapid development of the industrial sector in the Mersin-Adana region, Tarsus began to house immigrants from rural parts resulting in difficulties in the conservation of its historic tissue.

4.3.4. Urban Archaeology and related Interventions in Tarsus

Tarsus is one of the typical multi-layered towns in Turkey. The town is at the very beginning of its historical awareness and it is experiencing field archaeology in its town center rather than carrying urban archaeological practice. As in many Turkish towns, there is no completed inventory for Tarsus yet. This results in insufficient or misleading conservation policies.

In 1991, Development Plan for Conservation for the historic part of the city was prepared by ITU (İstanbul Technical University), which was charged by the Municipality of Tarsus. In 1993, the former Cumhuriyet Square where once housed ceremonies was excavated in order to construct a multi-storey garage under the control of the Tarsus museum. In the preliminary excavation, archaeological remains were found, as a result of this discovery Regional Conservation Council of Adana decided to stop the construction. The site was designated as 1st degree archaeological site –formerly it was under the designation of urban site- and it was excluded from the Conservation Plan of 1991. Excavations were directed by Prof. Dr. Levent Zoroğlu under the sponsorship of Berdan Textile and they revealed a precious and well-preserved columned Roman street seven meters in wide. (Figure 4.16) Restoration works followed the excavations in 1997 and a team from İstanbul Technical University was established for the conservation works. Today, a considerable part of the area has been excavated. (Regional Conservation Council of Adana 2004, pers. comm., 22 October; BERDAN n.d.)

Other archaeological investigations in Tarsus also continue in piecemeal projects. Roman Bath is one of them. The remaining part of the Roman Bath was formerly used as the walls of kiosks or small shops which did not respect the conservation of the archaeological remain. These disturbing kiosks (Figure 4.17.b) were expropriated and demolished by the Tarsus Municipality and the area's environmental design was completed by closing the site to the vehicle traffic. However, the archaeological remain needed an urgent conservation project. On one of the busiest streets of the town, it was standing as a ruin disturbing its environmental quality. Therefore excavations were started by the Tarsus Museum in order to gain the rest of the Roman Bath to the city. (BERDAN 2004, 4-5) These excavations are still being undertaken.

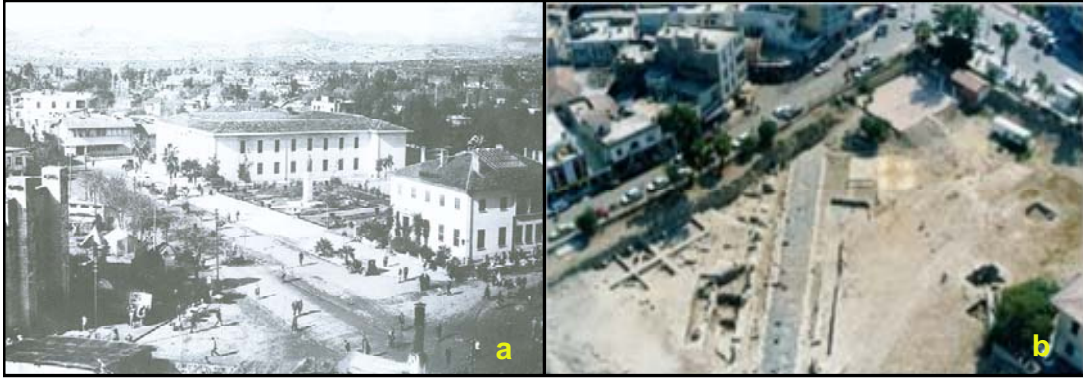


Figure 4.16 a. Former Cumhuriyet Square⁴⁵
 b. Roman road in the Cumhuriyet Square⁴⁶



Figure 4.17 a. The remain of the Roman Bath in an old photograph⁴⁷
 b. The view of the remain before excavations started⁴⁸
 c. View of the site of the Bath remain during excavations

The Mound of Gözlükule is near the Tarsus American College Building. Today it seems more like a little grove. In the years 1937-39, the mound was excavated by Americans, today only their drilling holes can be observed. In 1947-49 excavations continued for a short time. In the northeast slope of the mound there is the Roman theatre, today its remains exist in the

⁴⁵ Calender of Tarsus 2004, İşiaçıklar Züccaciye

⁴⁶ BERDAN n.d.

⁴⁷ Photograph provided by SAYKA, original resource unknown

⁴⁸ Source unknown

garden of the Misak-I Milli Primary School. It is appropriated that its stones were used in the construction of other building in the near surrounding. (Zoroğlu 1995, 42)

In the beginning of the 1990s, Ministry of Culture initiated a series of rehabilitation projects for the streets with preserved traditional tissue throughout Turkey. The 37th and 42nd streets of the historic center of Tarsus were selected for the rehabilitation project by the Ministry. The works were undertaken between 1998-2004. The project in Tarsus formerly included the rehabilitation of the facades of the traditional houses and it was undertaken by SAYKA. Depending on the proposals of SAYKA, the project was extended to include environmental design of the Well of St Paul, Cesmeli Meydan (Square with a Fountain) and the inner restorations and reutilizations of the traditional houses. Well of St Paul was formerly in the garden of traditional houses. When they were demolished, the well was discovered and from the historical documents it was understood that it was the Well of St Paul. The site was designed to serve the pilgrims coming to Tarsus for seeing the Well. (Figure 4.18) The site is neighbored by a mosque, SAYKA proposed the inclusion of the site of the Mosque to the environmental design of St Paul; however it was not accepted by the Municipality. (SAYKA 2004-2005, pers. comm., 18 October, 17 September)

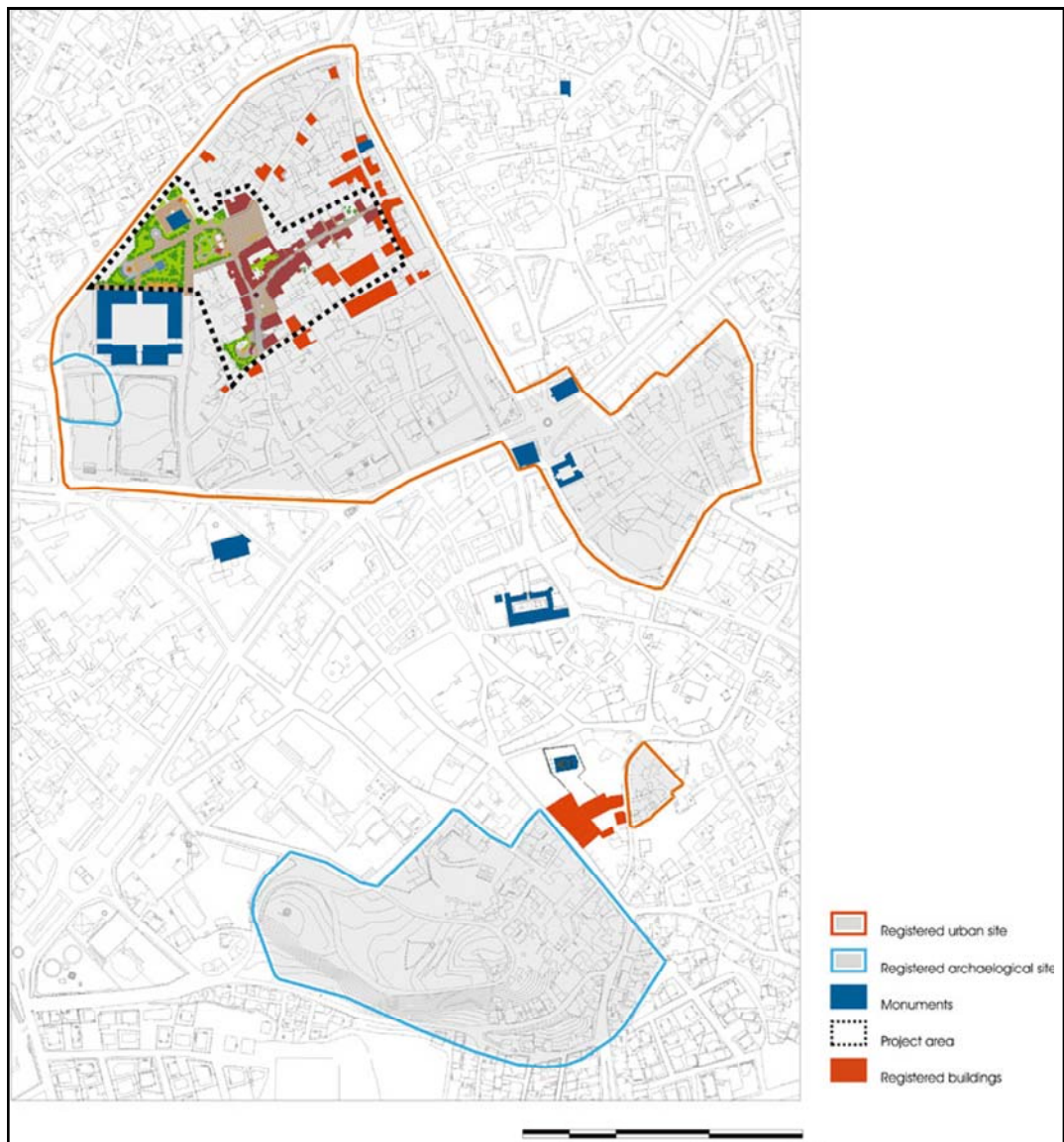


Figure 4.18 Conservation sites in Tarsus and the project of SAYKA for the surrounding of Well St Paul⁴⁹

4.4. Issues of Integration in Tarragona and Verona

Isolation

One of the most important problems of historic cities is the abandonment of the historic center by the residences and its transformation into a tourist and institutional space. This transformation results in the loss of great part of urban activity limiting it in office or museum hours. One positive possible solution to this problem comes from Tarragona, which stands

⁴⁹ Image provided by SAYKA

offensively to isolation and over-musealization of the archaeological remains of the city. In Tarragona the solution was achieved by the concept of 'museum-city', that is, the musealization of certain spaces for presenting the public how the town looked like in the ancient period and the integration of the rest in public and private life of the city. (Masgoret 2004, 3) Luís Piñol Masgoret, the Director of the History Museum of Tarragona, indicated that their wish is not isolating the remains by making them static objects, but turning them dynamic objects in the life of the town. In this manner, the remains are considered as one of the most important resources of the town. The archaeological heritage is of great importance; for instance, as emphasized by Masgoret, the industry cannot be trusted as a resource since in any time it can move to another place in the world where the circumstances are better. However, the cultural heritage of the town belongs to the city itself, therefore it constitutes the most significant resource of the city and it should be maintained and integrated with great care.⁵⁰ According to the Spanish archaeologists, exhibiting the remains by their incorporation to later buildings is the best way of explaining them to the public.⁵¹ In this way, the remains are integrated inside the restaurants, shops, buildings of business or commerce; or into public routes and public squares, that is they are integrated into everyday life. All these interventions are to the advantage of their conservation, diffusion and economic benefits. (Masgoret 2004, 3)

Anti-isolation carried out in Tarragona is also visible in the case of Verona. The Commune of Verona has followed the same concept 'museum-city' for the interventions in Verona. Museum-city stands for the capability of the entire city in exhibiting its history. The Commune prefers that the public can experience the remains outside the borders of the museums whether they are above or underground. Through this perspective, the remains are maintained and integrated into city life without isolation or over-musealization.

Physical Integration

The conservation and valorization of the archaeological traces discovered in excavations is one of the key arguments for the archaeological heritage in Tarragona. Piecemeal interventions or interventions in the framework of special plans or pilot programs have directed the excavations, restorations and exhibitions in partial or total of the monuments of the roman city. Although it is not under an overall management plan, the cultural and archaeological heritage of the city is integrated in the proper urban development. However,

⁵⁰ Information gained by the personal communication with Luis Pinol Masgoret, Director of the History Museum of Tarragona, July, 2004

⁵¹ Information gained by the personal communication with Teresa Miró i Alaix from Archaeology Service of Generalitat of Catalonia, July, 2004

every part of the city could not benefit from the valorization works; the upper part of the city, which has attracted the investigators and cultural administration most, has benefited most. (Temiño 2004, 302) Therefore, for the time being, only in the upper part of Tarragona the horizontal integration of urban archaeological resources is exhibited in an excellent way.



Figure 4.19 Superimposition of Tàrraco with the Upper Part of Tarragona⁵²

In the upper part, integrations are diffused in an evident way through the historic center. (Figure 4.19) In this part, many of the public plazas and squares gain their meaning from the existence of archaeological remains or their exhibition of historical time line. The plaza where the Municipality stands, *Plaça de la Font* (figure 4.20), is superimposing with the lower part of the arena of the Circus. The Plaza is surrounded by private uses which contain archaeological remains in their buildings. The ancient ceremonial route superimposes with the Major Street of the Historic Center which combines the main boulevard of the town *Rambla Vella* to the Cathedral via *Plaça de la Font* and *Plaça dels Sedassos*. In the *Plaça dels Sedassos*, a few residential building was expropriated and demolished for museum purposes. The other route beginning from the *Rambla Vella* in front of the Circus Museum combines *Baixada Peixeteria* (Figure 4.30), the place where the rests of the Roman Circus can be observed, with the Cathedral via *Plaça del Rei* and *Plaça del Forum*. Southern part of *Plaça del Rei* is enclosed by the Roman remains and the tower which also constitute the entrance of the Archaeology Museum. *Plaça del Forum* (Figure 4.32) is the former Imperial

⁵² ibid. Backpage of plate 3

Forum and it contains traces from its former function in the middle and at the edges of the plaza. *Plaça del Forum* orients people to the *Plaça Santiago Rusinol* and *Pla de la Seu*, which are the plazas of the Cathedral or of the former Roman temple. Via *Plaça Santiago Rusinol* the north-western side of the town walls is reached where the *Plaça St. Joan* stands. Roads continuing from the *Plaça St. Joan* and continuing from the Major Street meet in *Plaça Pallol*, which contains one of the buildings of the Municipality belonging to Roman times. Via *Plaça Pallol*, *Portal del Roser*, the north-west gate of the town walls is accessed. The other public places or squares shown with red in the schematic demonstration are in general located in the middle of housing groups between the streets; it means that they are more in the form of street courtyards open to the public. The yellow circles in the Figure 4.20 represent integrated remains into the townscape, whereas the yellow arrows stand for the epigraphic rests. There are three areas in the Upper Part which are subject to musealization. In choosing the location of the museums, their contribution to public place and public route formation are also taken into consideration. The observed museums in the center of Tarragona are not cut from the surrounding living environment, therefore limited musealization projects do not result in isolation. In 1987, Andrea Bruno has prepared a project for the unification of the Roman Circus to the Amphitheatre. With the project of Bruno, Upper Part will be linked with the sea via the Amphitheatre and by this way a new public route will be established. (Figure 4.22) As clearly shown in the Figure 4.20 archaeological remains have an important role in describing the public squares and plazas whether they are on the main routes or on more quiet parts, and through them a network of places is established which has an important role in the morphology of the town. The integrated remains in the closed structures such as buildings support these place formation by enclosing them or by identifying the main routes.

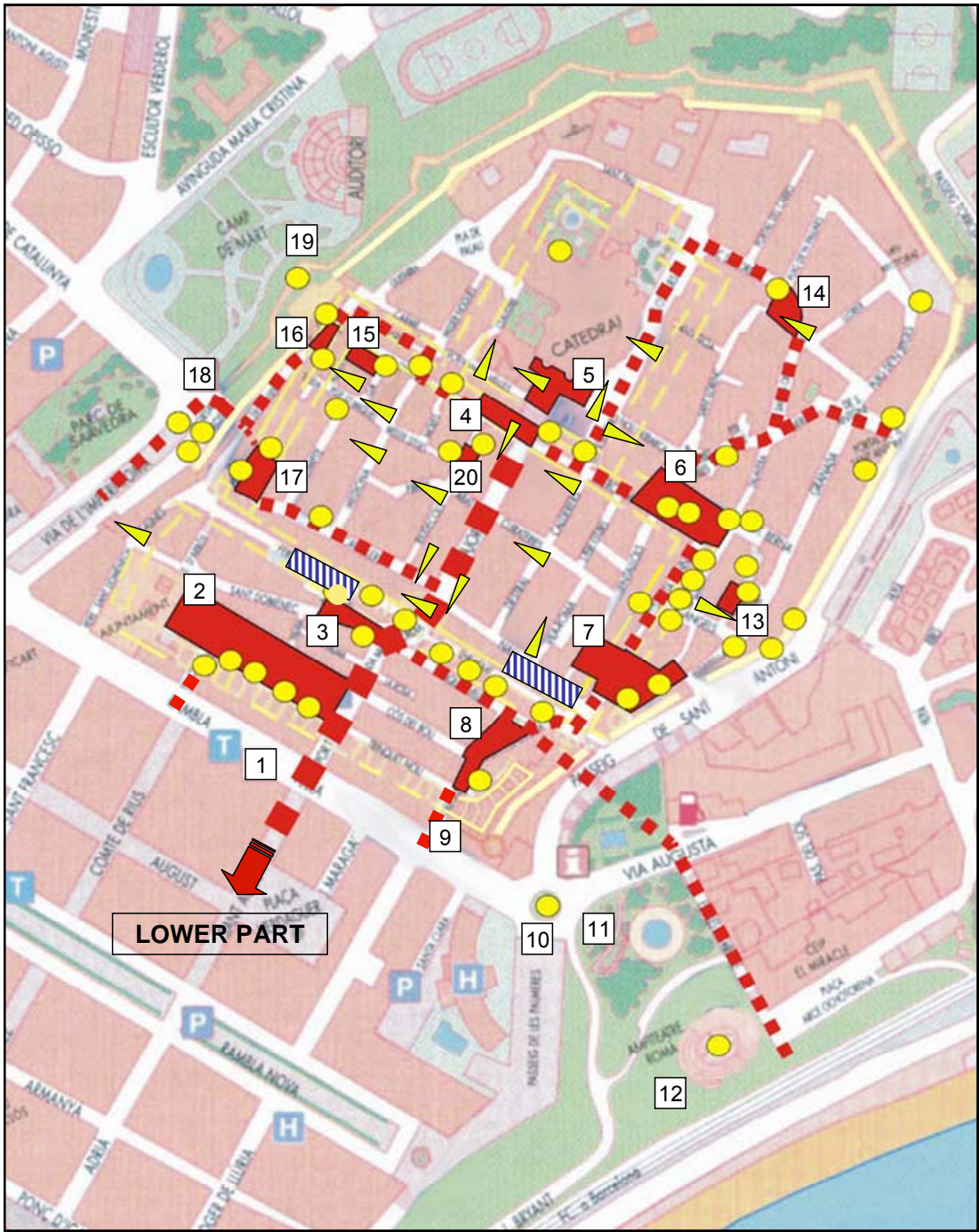


Figure 4.20 Schematic demonstration of the horizontal integration in the historic center of Tarragona

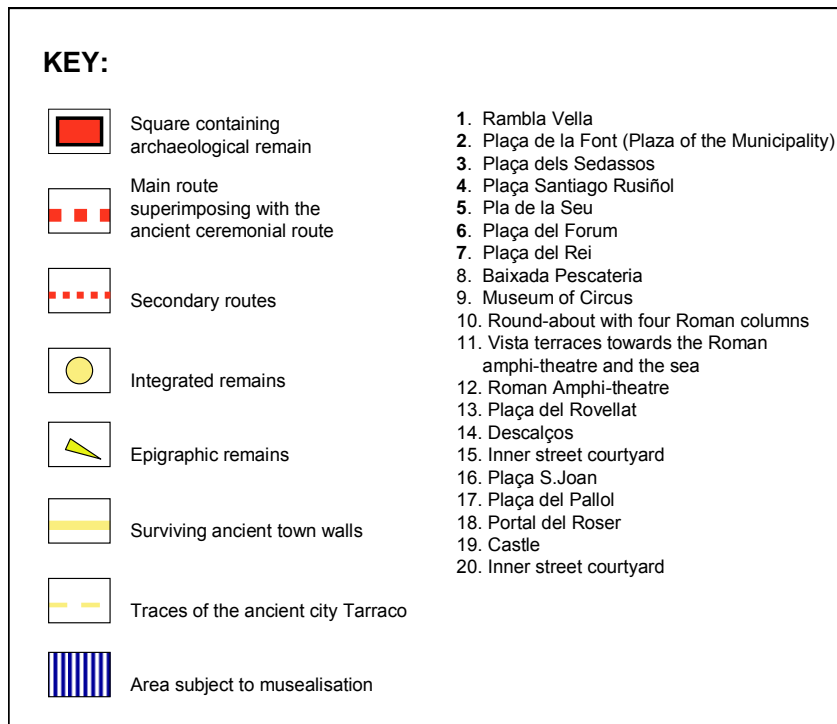


Figure 4.21 Key for the Figure 4.20



Figure 4.22 Project of Andrea Bruno for Tarragona⁵³

⁵³ Mastropietro 1996, pp.124-25

Horizontal integration that is excellently observed in the upper part of Tarragona will be exported to the lower part with the creation of new routes connecting the Colonial Forum and the Roman Theatre to the Public Baths and the Port which are lately discovered and to the basilica and roman villa conserved inside of the commercial complex EROSKI. (Masgoret 2004, 3)

In Verona, the level of horizontal integration is less evident compared to Tarragona. (Figure 4.23) In Verona *Piazza Bra* which contains the great Roman Arena and *Piazza delle Erbe* which superimposes with the former Roman Forum constitute the main plazas of the city. Four more places support horizontal integration in establishing a network of places identified with its Roman remains: these are the corner where *Porta Borsari* (Borsari Gate) stands, *Piazza Viviani* and *Cortile del Tribunale* which contain Scavi Scaligeri International Center of Photography (Scavi Archeologici dei Palazzi Scaligeri) in the underground, the part of the Lions street where *Porta Leoni* (Lions Gate) and its remains stand, and the front and south-east side of the Roman Theatre where the *Ponte Pietra* (Stone Bridge) ends and houses exhibiting roman remains stand. In Verona, Borsari Street, which superimposes with the Roman *decumano*, Cappello Street, which superimposes with the Roman *cardo*, and Mazzini Street, which superimposes with a roman street and combines *Piazza Bra* and *Piazza Erbe*, constitute the main routes in the historic core. In this manner identified sets of places connected to each other establish a meaningful whole in the historic core of Verona.

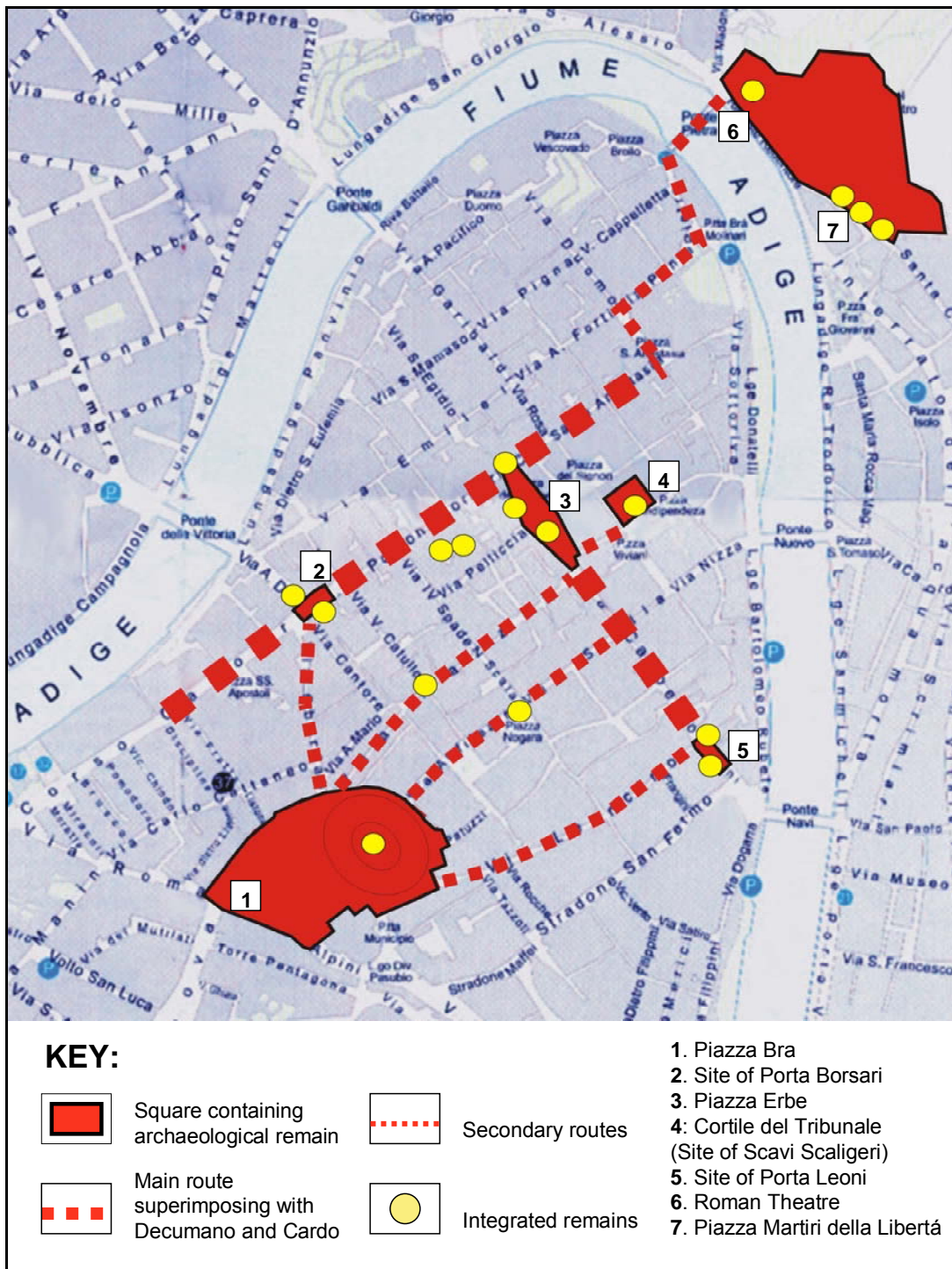


Figure 4.23 Schematic demonstration of the horizontal integration in the historic center of Verona

According to Papageorgiou, population density cannot be a characteristic feature of historic centers, but the town's visual density plays an important role which he calls as 'visual density of urbanization'. Therefore, it is an important feature in the conservation of the townscape. In

the historic centers, when an archaeological remain is discovered, its site can be designed as a small square or a park positively contributing to the townscape where it is suitable. However, if the empty plots disturb the visual density, then it is necessary to erect new buildings (Papageorgiou 1971, 94), this implementation is called as 'infill design'. Infill designs should be in harmony regarding mass and volume and façade features with the character of the historic center without copying the traditional houses. In Tarragona, many parts of the historic center cover archaeological remains, and it is not possible to integrate all these in squares. As it is mentioned above, the solution is developed with infill designs with the integration of the remains inside the buildings. (Figure 4.24)



Figure 4.24 Empty plot in Tarragona waiting for its infill design

Vertical integrations are in the form of total incorporation of the remains to the modern buildings in Tarragona. The remains exist in the second floor of the buildings in some cases. Figure 4.25.a is one of the many examples of vertical integration in a bar; 4.25.b shows vertical integration of the remains with their incorporation to the walls of the recent buildings in the streetscape; 4.25.c shows the modern buildings built on the archaeological town walls with medieval time additions; and 4.25.d shows vertical integration up to the second floor of a restaurant in *Plaça de la Font*. (Figure 4.25)



Figure 4.25 Examples of vertical integration in Tarragona

Another example for vertical integration in Tarragona is the integrated archaeological site under the commercial complex EROSKI. During the construction works of the complex, remains of a roman villa was found, after the negotiations, the remains were integrated in the parking floor of the complex. The remains are opened to public visit in the base floor. (Figure 4.26)



Figure 4.26 Remains of a villa integrated in the parking floor of the commercial complex EROSKI



Figure 4.27 Integration of remains to the base floors of the buildings in Verona

In Verona, due to the topographic features two types of vertical integration is observed, the first one is the integration of the remains into the base floors of the buildings. (Figure 4.27) The integration of the *domus* in the Popular Bank of Verona, the remains in *Piazza Erbe* 21 the boutique Fuxia, in Restaurant 12 in S. Marco, in the decoration shop Alternative in *Piazzatta Tiraboseo*, under the houses near the theatre, and in Hotel Victoria are the best examples for this kind. Figure 4.27.a shows the solutions developed for the integration of the roman villa to the bank. 4.27.b shows a part from the downstairs of the shop Alternative, the goods are exhibited inside a Roman arch. 4.27.c is a view from the wine storage floor of Restaurant 12 in S. Marco. 4.27.d. is a view from the downstairs of the boutique Fuxia in *Piazza Erbe*, the floor and the side walls of the room are Roman remains. In the basement of Hotel Victoria, a small museum can be visited with some remains of a Roman wall and mosaic fragments from the same era.

The second type of vertical integration in Verona is exhibiting the underground remains by opening holes covered with glass or nothing towards over ground. (Figure 4.28) There are three main examples in the city for this type. These are the integration of the remains in Scavi Scaligeri International Center of Photography to the over ground street and square and the integration of the *Porta Leoni* and rests of the gate to the public street *Via Leoni*.



Figure 4.28 Vertical integration of the remains in the Scavi Scaligeri

Integration related to the values regarding sustainability

The physical integration makes the archaeological remain a part of the townscape, “the integration of an individual archaeological monument that is situated in a historic milieu poses no special problems provided its present functions, or its symbolic significance, or both of these together, enable it to play an essential role as part of the townscape and of the

urban composition.” (Papageorgiou 1971, 99) Because of its strong relationship with the historic townscape, the physical integration forms the basis for the integration related to the values regarding sustainability, which is directly related with the regeneration of the historic town centers. In this urban conservation perspective Tarragona seems to be the best example in integrating its archaeological remains into its city life regarding sustainability. In the city, archaeological excavations, necessary demolitions of the buildings with no architectural value and infill designs are undertaken without damaging the historic townscape while creating new spaces for present visual and functional pleasures.

Horizontal integration in the Tarragona creates a network of spaces as discussed above. This network is formed by the spaces which are turned to places with the help of the archaeological resources. The best examples to these spaces with a sense of place are the *Plaça de la Font* (the plaza in front of the Municipality) which overlies the ancient Circus; and the *Plaça del Forum*, which overlies the ancient Forum.

After the Circus was abandoned, its arena continued its public use by becoming a large public square. In the 14th century the present-day streets were formed and most of the arena became occupied by buildings, only the area known as *Plaça de la Font* today was left for public use. The pavement of the present-day plaza is about 2.5 meters above the Roman arena. (Digivision 2003, plate 1) For the integration of the complex into the everyday life several policies were followed. The first one is the symbolic musealization of only the head of Circus. For the implementation, six houses which were not designated as historic were expropriated and then destructed in order to bring the head part to the light. The last building to be destructed could not be expropriated for many years because of financial difficulties. However, an interesting solution to integrate the building to the complex was found by the History Museum of Tarragona, which is the usage of the side wall of the building as a great presentation and information board. Today the complex is integrated into the street life in the *Baixada Peixeteria* although the project of the architect Andrea Bruno has not been completed yet. (Figure 4.29) Papageorgiou mentions that “buildings of little or no architectural value which are situated in historic centers may .. be demolished in order to create new perspective views of the general townscape ... in order to create new views from points within the urban cluster of the principal features of the surrounding landscape.” (Papageorgiou 1971, 159) The corner where the Museum of Circus stands today forms an entrance to the historic upper part from the coast. With the demolition of the buildings covering the head of Circus, a new perspective was created in the historic townscape.

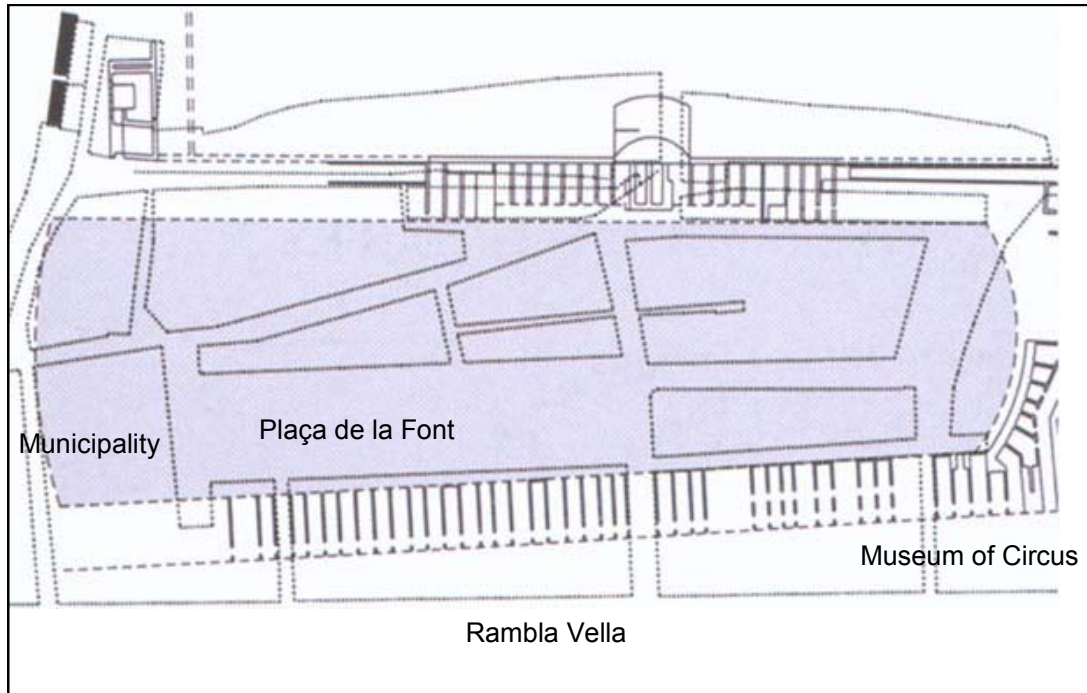


Figure 4.29 The superimposition of the Circus with the modern city



Figure 4.30 The Museum of Circus and the integration of the head of the Circus to the town



Figure 4.31 a. *Plaça de la Font*
 b. Taverna Bar in *Plaça de la Font*
 c. Shop in Santa Anna
 d. Bar in Santa Anna



Figure 4.32 *Plaça del Forum*

The second implementation can be counted as the integration works in the *Plaça de la Font*. Masgoret emphasizes that at the beginning of the implementations of integration of the archaeological remains to the life, the public was not willing to participate in. However, with the motivation of the local administration, a few investors constructed restaurants, cafes or shops by integrating these remains into the buildings. The result was very satisfactory, it was observed that the residents and tourists began to prefer to come and eat, talk and enjoy in these places. This preference of the public resulted in the awareness of the owners, investors, and in more general the public in total; and private investments continued voluntarily. (Figure 4.31) Figure 4.31.a shows *Plaça de la Font* with the Municipality at the background. 4.31.b is a view from one of the restaurants in the plaza with archaeological remains integrated inside the buildings. 4.31.c and 4.31.d are views from a shop and a restaurant on the way to *Plaça del Forum* from *Plaça de la Font*. *Plaça del Forum* is another similar successful example in this progress and in the creation of a sense of place. (Figure 4.32)

In Verona, *Piazza Erbe*, the site of *Porta Borsari* and the site of *Porta Leoni* are similar to *Plaça de la Font* and *Plaça del Forum* in Tarragona. Figure 4.33.a shows the ancient Forum beneath the surface of the plaza, 4.33.b shows the superimposition of the forum and the plaza and 4.33.c shows *Piazza Erbe*'s present-day view.

Maffeine Palace stands confronting the plaza such as the Municipality in Tarragona. The Palace houses the remains of the ancient palace inside it. (Figure 4.34) The site of *Porta Leoni* in Lions Street is another successful integration area. The hole which exhibits the rests of the Gate is in the centre of the street. With its special design it does not block the passage and it reveals the historic time of the town. The discovery of the rest of *Porta Leoni* at first was not welcomed with pleasure by the public since the owners of the shops in Lions Street was afraid of the inevitable damage of the excavations to the street life and trade. However, the archaeological zone in the surface of the street was such re-arranged that it revitalized the place by making it not only a point of tourist attraction but also a meeting place for the citizens of Verona. (Nella Ricerca di Verona Romana 1985, 48-49)

Piazza Erbe, *Piazza Bra*, the sites of *Porta Leoni* and *Porta Borsari* also continue their lives during night. Since they attract people with their sense of place, natural surveillance appears in these places which results in safer spaces. The same feature shows itself in Tarragona in *Plaça de la Font*, *Plaça del Forum* and other small squares with integrated archaeological remains.

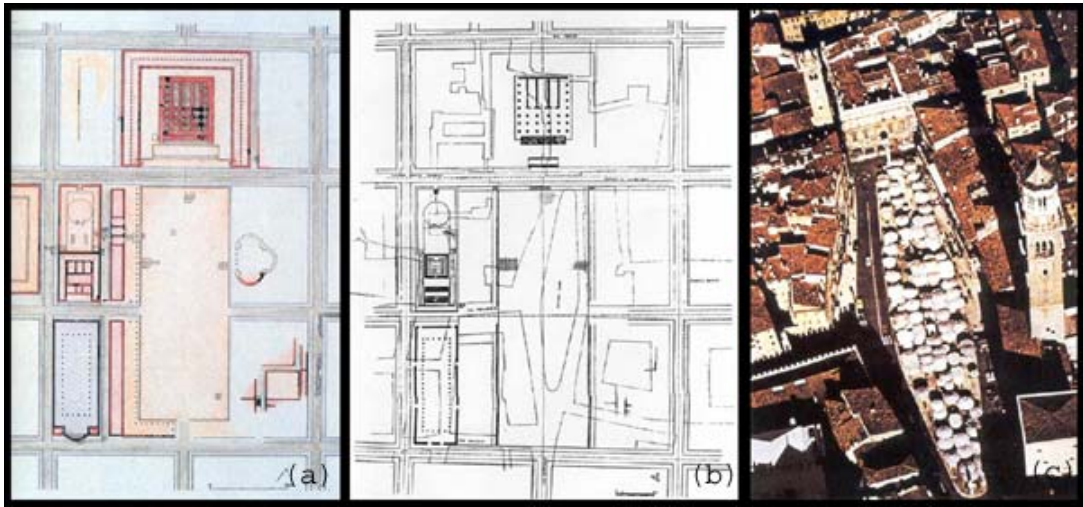


Figure 4.33 a. Roman Forum under *Piazza Erbe*⁵⁴
 b. The superimposition of the Forum with *Piazza Erbe*⁵⁵
 c. Present-day *Piazza Erbe*⁵⁶



Figure 4.34 Outside and inside of Maffei Palace

⁵⁴ Bolla 2000, Figure 38, p. 41

⁵⁵ Manasse 1990, Figure 1, p. 45

⁵⁶ Bolla 2000, Figure 36, p.40



Figure 4.35 Lions Street and the rests of *Porta Leoni*



Figure 4.36 a. Boulevard of the *Porta Borsari* at night
 b. Cafes and restaurants in the foot of the *Porta Borsari* at night



Figure 4.37 a. Concert at the Castle in Tarragona
 b. Roman Arena being prepared for opera performance in Verona

Urban archaeological remains, which are well-preserved and hardly can be physically integrated to their surrounding such as theatres, arenas and amphitheatres, can also be integrated to everyday life by using their places for cultural performances. In Tarragona, regular concerts are organized by the History Museum of Tarragona at the castle near the *Portal del Roser* (Figure 4.37.a). Moreover, the Municipality of Tarragona organizes festivals in several historical places of the town such as the amphitheatre, *Plaça de Forum*, etc. In 2002, Festival called as *Tárraco Viva* (Living Tárraco) was organized by the History Museum and it exhibited the Roman way of living in Tárraco to the public with the help of theatre actors. In the amphitheatre, these actors acted as gladiators. The Municipality keeps organizing these kinds of festivals and concerts, through them the public is educated and public awareness has arisen. In Verona, with the Charter of Verona mentioned in Chapter 2, the Roman Arena is used for regular opera performances. This results in the integration of the Arena to everyday life of people and also in the urban vitality in *Piazza Bra* (Figure 4.37.b).

The urban spaces in Tarragona and Verona meet the values regarding sustainability. A created place with the help of the integration of urban archaeological resources has all the mentioned values regarding sustainability listed in Chapter 3. The implementations in the sites regarded the archaeological remains as resources; and their integration resulted in their conservation, in their consideration by the public, and in economic and social benefits. The integration processes did more than contributions to the sole exhibition of historic time line; they vitalized the day and night economy in both cities and contributed to urban vitality and viability in every way. It can be said that both town centers live 24 hours. Because a sense of place was felt for these places by the general public, they were converted into places of social interaction which leads to the enhancement of social life. The tourist number in both cities has arisen and not only tourists but the local people are also enjoying these places; that is these places are preferred not only by tourists but also by the local people for staying or doing outdoor activities. Moreover the sites became more authentic. According to UNESCO, in Tarragona “The authenticity of the excavated sites is total”. “The remains of ancient structures incorporated in later buildings are also authentic, even though they are fragmentary and the current use of the buildings of which they form a part is different from the original function.” (UNESCO 1999, 143) Through the integration projects, the public is educated and, as mentioned, by creating a sense of place the security in the town centers has arisen. In the light of these consequences, it is clear that in both cities, the developed criteria for effective integration are totally observed.

4.5. Issues of Integration in Tarsus

Isolation

In the case of Tarsus, one of the most important aboveground remains of the city, the Cleopatra Gate, was isolated from its surrounding. Compared to present-day, in the past the Gate had a more intimate relationship with its surrounding and the public experiencing it. (Figure 4.38) In the photographs probably taken at the beginning of the 1900s, it is seen that the Gate maintained its function as a structure giving way to access until the construction of the boulevard surrounding it today. When its present day situation is observed, it seems to be a reminiscent of the Arc of Triumph in Paris. However the Arc in Paris is great in dimensions and it was already constructed for the monumental purposes. Today, the Cleopatra Gate welcomes the vehicles in its relegated space. Although pedestrian pass below its arc is permitted, just a few pedestrians would pass under it while crossing the boulevard. In this manner, relegated in a roundabout, the Gate became a static sight landmark of the town surrounded by the modern development. There is no information about the isolation of the Cleopatra Gate in the reports of the recent development plans of the town. Probably during the modernization period of the town after the 1950s, the Gate was intentionally or non-intentionally isolated by the road enlargement projects. Although there seems no alternative for the Cleopatra Gate anymore, other remains in Tarsus still have the potential to become urban resources.

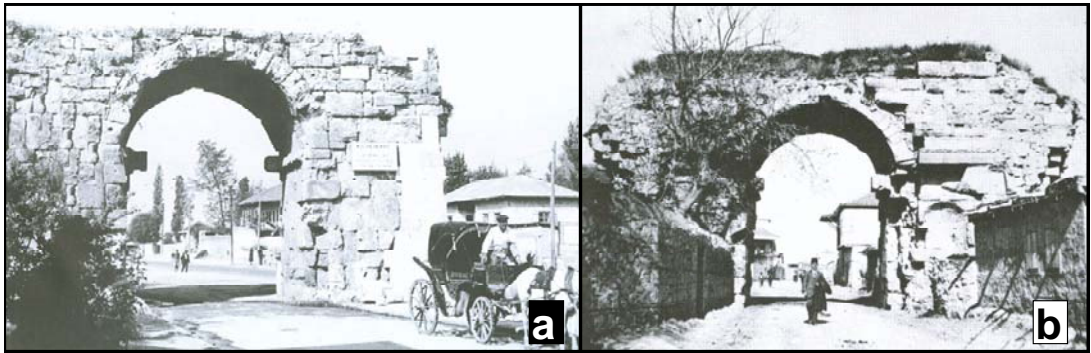


Figure 4.38 The Cleopatra Gate in a more intimate relation with its surrounding and the public then present-day⁵⁷

⁵⁷ a. Calender of Tarsus 2004, İşiaçıklar Züccaciye
b. Zoroğlu, 1995: Figure 13 , p. 32



Figure 4.39 The isolated view of the Cleopatra Gate from its surrounding

Physical integration

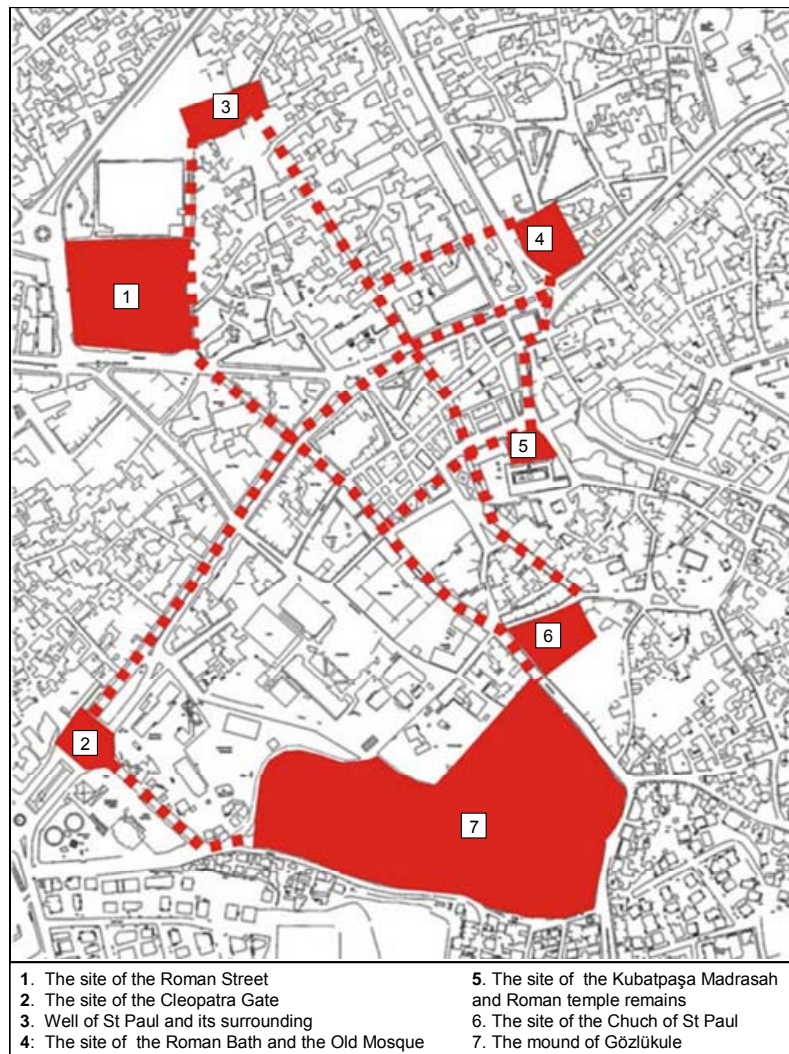


Figure 4.40 Potentiality of horizontal integration in Tarsus

In Tarsus, it is hardly possible to observe physical integration since the archaeological investigations in the town are at their beginning. Among the interventions, only the restoration and integration design of the St. Paul Well to its surrounding is completed. If the site of the Roman Street, Kubatpaşa Madrasah, St Paul Church, Mound of Gözlükule, Roman Bath, and the Cleopatra Gate are integrated into the townscape, a network of urban spaces creating meaningful pedestrian routes can be established. The possible network is shown in Figure 4.40. The public routes of Tarsus are more disorganized compared to Tarragona and Verona; this is due to different development patterns of the city in the Roman and Ottoman periods since their type of laws regarding development.

In Tarsus, the most potential area for vertical integration is the site of the Mound of Gözlükule. Its archaeological investigation has not been completed yet. However, when it will be completed in the future, its integration has the chance of exhibiting all the stratified layers of the city of Tarsus. There is also another observation related to vertical integration in Tarsus which is the building of the Mufti (*Müftülük*) near Ulu Mosque. During the construction works of the building, the remains of an appraised roman temple were found. However, the construction was completed without making any integration works. Some part of the found columns was put later in front of the completed building in order to emphasize the archaeological character of the site. (Figure 4.43.b) In this manner however, one of the great possibilities for vertical integration in Tarsus was missed.

When current known archaeological potential of Tarsus is taken into consideration, some possible projects for physical integration and integration regarding the values of sustainability can be proposed. The first proposal refers to the sites of the Roman Street and the Well of St. Paul. (Figure 4.41) In the Figure 4.41, in the plan, the yellow line is the border of the archaeological site which includes the Roman Street. The blue masses are the public buildings surrounding the archaeological site. The dashed red line shows the retail shops bordering the eastern side of the archaeological site. The orange lines show the streets of 37 and 42 which were subject to the street rehabilitation project by the Ministry of Culture. In the northern side, the Well of St. Paul is located and its urban design project has been completed taking into account the pilgrims visiting the site. In the present situation, the Roman Street and its surrounding constitute a potential area for integration such as *Plaça de la Font* in Tarragona or *Piazza Erbe* in Verona. Contextually the archaeological site is neighbored by a revitalized traditional townscape (37. and 42. Streets) and a World Heritage Site candidate (Well of St. Paul); and it is surrounded by public buildings and retail shops. All these urban elements should work together in order to integrate the archaeological site. Depending upon the conservation measures, part of the archaeological site may be opened to few new constructions.

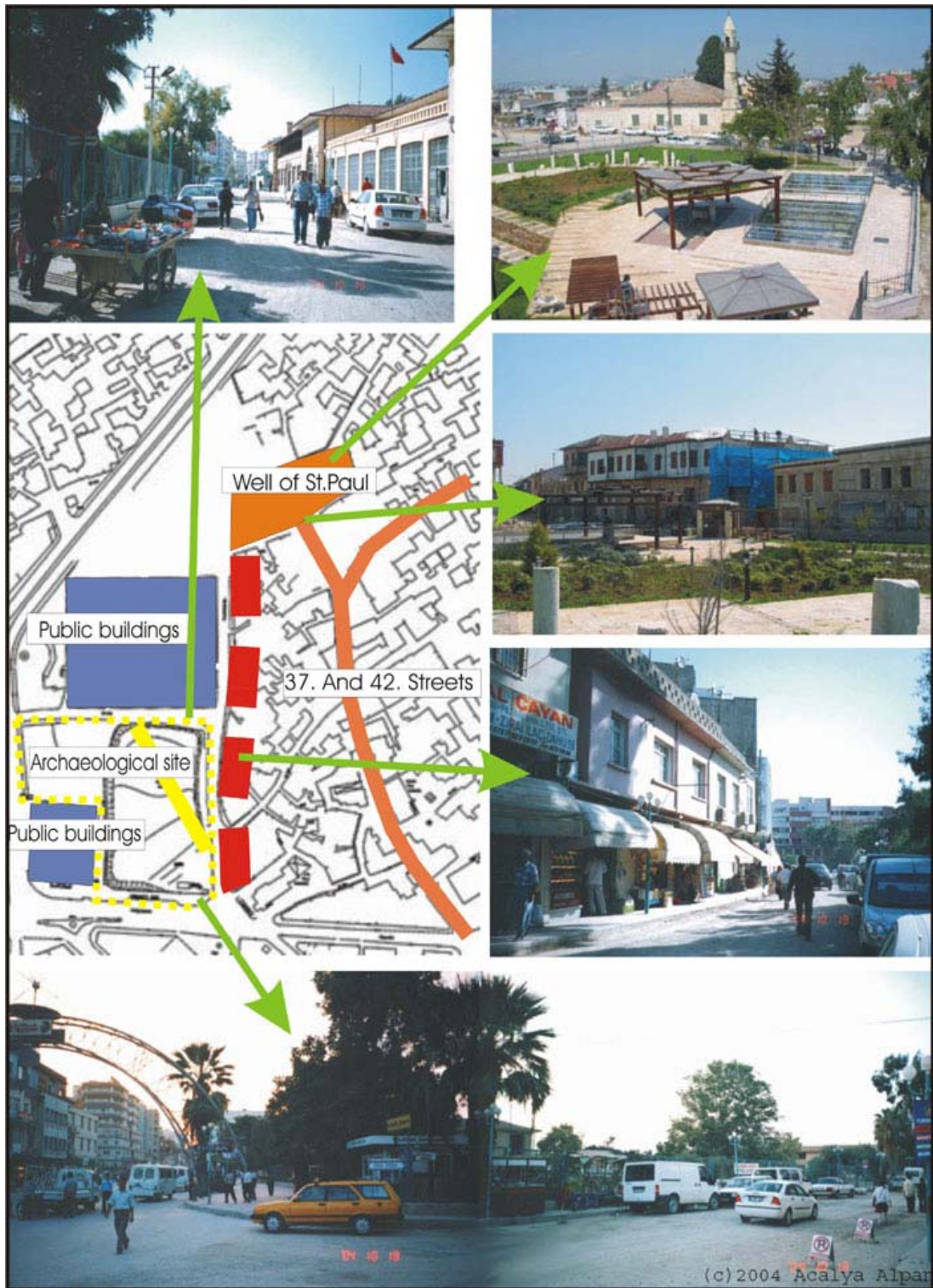


Figure 4.41 The site of the Roman Street and Well of St. Paul

A link between the site of the Roman Street and the Well of St. Paul should be established through the retail shops with their encouragement and participation in the integration

process. Some of these shops can be turned to restaurants and cafes which are in visual contact with the archaeological site. The retail shops can also link the site to the major road of the modern town. This implementation can result in a public route that is complementary to the public routes of the 37. and 42. Streets. The surrounding public buildings should also refer to the Roman Street. A necessary requirement for achieving this is the regulation of the vehicle traffic and parking lots. If possible, the site should be prohibited for parking. With the help of these interventions for integration, the whole area would be revitalized and this would result in local urban quality.



Figure 4.42 The site of the Roman Bath



Figure 4.43 a. The courtyard of the Church of St. Paul

b. The roman columns in front of the building of the Mufti near the Kubatpaşa Madrasah

Another opportunity area is the site of the Roman Bath. (Figure 4.42) The Bath remains are surrounded by traditional or 2-3 storey more modern houses, and by the Old Mosque. In Figure 4.42 the blue mass is the Old Mosque, the orange mass is an aesthetically high quality traditional building. Yellow lines refer to the two remaining arcs of the Bath complex which permit the pedestrian passage. As it is seen in the photographs in Figure 4.42 the site is invaded by parking vehicles and by signboards, and the current urban space has no urban quality. Here, some of the traditional houses may work related to the Bath remains, such as restaurants, cafes or other public functions such as cultural centers. The urban design of the area should also consider the existence of the Old Mosque; and policies related to the street furniture specific for the site in order to prevent undesirable visual effects and policies related to the car parking and vehicle traffic should be implemented. The site is a valuable area for exhibiting the historical time line of Tarsus.

Church of St. Paul is already restored by SAYKA and the restoration works also included its environmental design. (Figure 4.43.a) Archaeological remains that were found in the surrounding area were incorporated into the courtyard of the Church. In this way, a small archaeological park was created by SAYKA. The surrounding of the church also exhibits the archaeological remains discovered in the site. However, the successful project would stand as piecemeal if not future urban design projects for relating the site to the Mound of Gözlükule are carried out.

The site of the Kubatpaşa Madrasah houses significant mosques and other Islamic period buildings. The foundation excavations revealed the archaeological potential of the site although it was not taken into consideration by the public actors. The chance for vertical integration in the building of the Mufti (*Müftülük Binası*) has been lost. When new buildings are erected, these kinds of chances for integration should not be neglected and a comprehensive urban design project which interlinks the public buildings and the archaeological remains should be implemented. This would result in identified public places and thus in local urban quality.

As a consequence, although Tarsus has lost several significant urban chances, it also accomplished several successes (Well of St. Paul and Courtyard of St. Paul Church) and it still has a great potentiality for integrating its known and unknown archaeological resources to everyday life and for increasing its local urban quality.

CHAPTER 5

As it was indicated in the introduction Chapter, different countries have –even different regions and towns may have- different legislation systems, control mechanisms, ownership patterns, administrative structures and different approaches and policies on urban archaeology and planning. Therefore, it may be misleading to expect the exact implementation of one project realized in one country in another country, region or town. Legislation system can include laws which may permit the extensive use of the archaeological remains or it can restrict or prohibit it. Different ownership patterns may lead to different types of design solutions. If the rich archaeological potential of the town is already known with rich aboveground remains and appreciated, then usually the approach of the local authorities may have significant role in decision making. The approach of local authorities can influence the approach of stakeholders, private owners, investors and the public. If the local authority promotes the integration of the town's urban archaeological remains into the city life, then it would try to explain the rest of the public why the issue is important and how the public or investors can get benefit. This case was investigated in Tarragona; the city administration benefited of its urban archaeological remains in town center revitalization by encouraging the owners, investors and the public. However, although the archaeological potential is appropriated, when the remains are found during the construction works, the type of the administrative structure or control mechanism plays a role in the destiny of the remains since in most time, the situation needs an urgent decision, which cannot wait for the bureaucracy. This case was investigated in Verona; the type of the administrative structure and control mechanism in most time led to the integration of its urban archaeological remains to modern Verona and its city life.

In the light of this general conclusion, this Chapter will be handled in three parts. The first part will exhibit the results of several urban space formation alternatives on the urban design of the town, investigated in Chapter 4. The second part will include conclusions on Tarsus, and the last part will evaluate the situation in Turkey.

5.1. Conclusions regarding Design Solutions

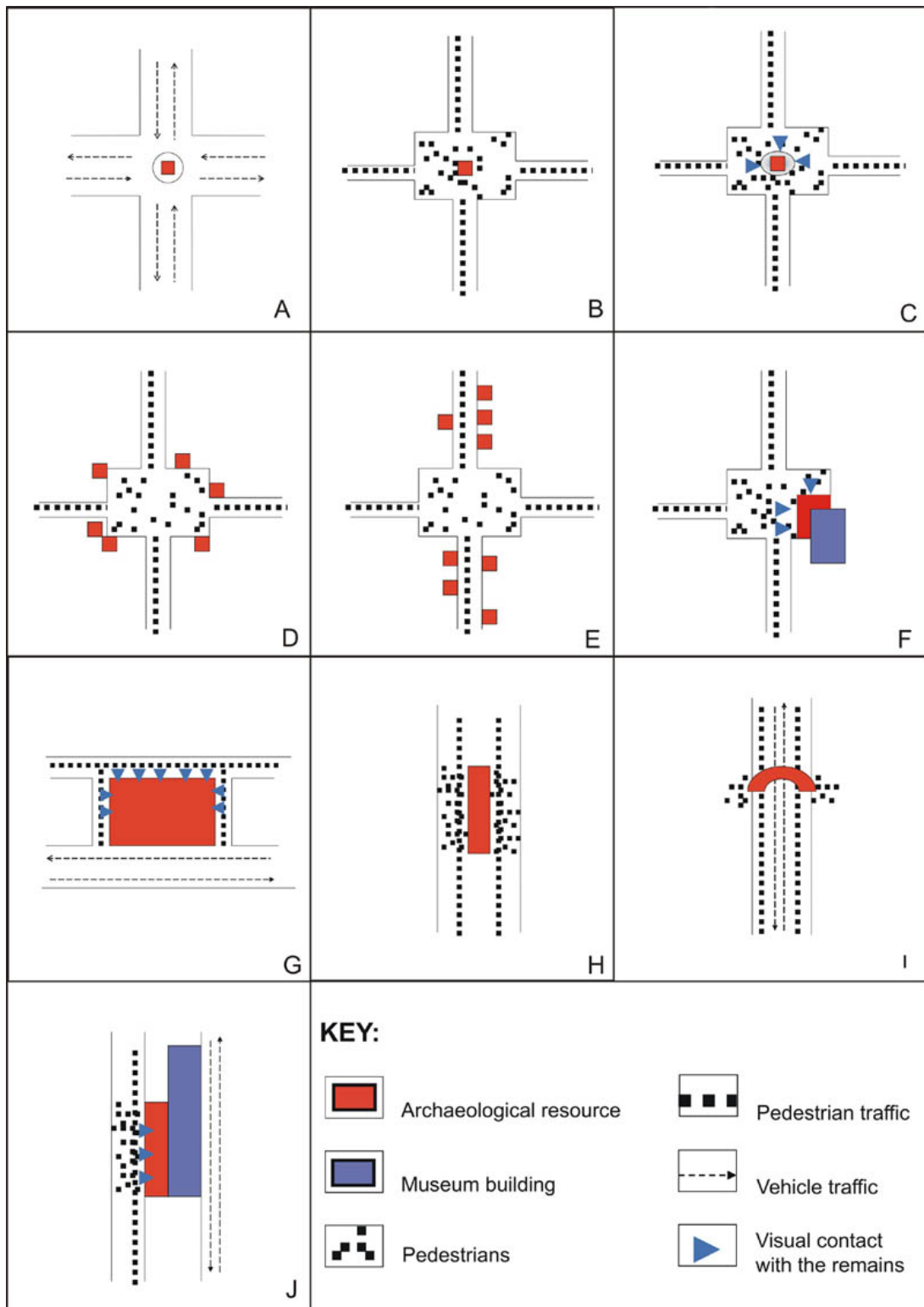


Figure 5.1 Different design alternatives

As it is emphasized in the thesis, the problem of urban archaeological sites and remains regarding urban design mainly base on whether an interaction between the remains and the modern town and life is established or they are isolated from city life so as to work as separate urban units. This is related with static or dynamic conservation. Urban archaeological remains, when conserved as static objects or static symbols of the past, they cannot contribute to everyday life. This can be observed in Figure 5.1.A. Here the urban archaeological resource is relegated in a roundabout and vehicle traffic surrounds it. This type of design isolates it from life. Therefore, these remains should be converted into dynamic objects. This dynamism can be achieved by perceiving the remains as 'urban resources' in the planning process. When effectively integrated to everyday life, these resources create identified public places by converting a space to a place. When this transformation cannot be accomplished, urban archaeological sites turn to waste lands or problem areas in the urban context. However, when integration takes place, these 'created' places, which have an identity, establish an urban network through the transitions between them. In Figure 5.1.B, a public place is created by the integration of an archaeological resource into the square as a focal point. The public can experience the remains in close contact. Figure 5.1.C exhibits the same alternative with a topographical difference. The level of the remain may be lower than the level of the plaza. In this case, the public can have a visual contact with the remain. When there is no archaeological remain in the plaza, they may exist inside the buildings surrounding the plaza. (Figure 5.1.D) In this case the public place is created by the integration of the urban archaeological remains into public buildings such as restaurants, cafes, shops, cultural centers, etc. Figure 5.1.E exhibits a similar approach. In this case, there are no archaeological remains in the plaza and also in its surrounding but in the buildings bordering the streets that give access to the plaza. Here, a pedestrian route is established by the buildings bordering the streets, which include urban archaeological remains in their structure, since the public would prefer to walk on these streets. The existence of these natural pedestrian routes leads to place formation in the plaza that is in the intersection point of these routes.

As it was emphasized before, over-musealization may result in isolation. Suitable design solutions for museum places would be as the ones shown in Figure 5.1.F and 5.1.J. Here, part of the immovable urban archaeological resources is exhibited inside the borders of the museum but outside the museum buildings. By this way, the public can get benefit of these remains by having a direct visual contact.

If the excavation of the site is not yet completed, a visual contact with the site can be established. In this case if the topographically upper level of the urban site is reserved for the

pedestrians and places are designed for their staying, the public would enjoy the remains even if the excavation still continues. (Figure 5.1.G).

The remains may also be integrated into a pedestrian street. (Figure 5.1.H) In this case the exact site of the archaeological area becomes an attracting point for the public. Figure 5.1.I exhibits a similar alternative. This is mostly valid for ancient arches or gates. If the arch or the gate is located in a vehicle street, then the foot of the remains would turn to attraction points and may be occupied by public uses.

5.2. Conclusions Regarding Tarsus

As it was indicated, the Conservation Plan of Tarsus dates back to 1991 and no later revision was made. When the Roman Street was discovered in 1993, its site was designated as a 1st degree archaeological site. With this designation, it was excluded from the Conservation Plan. The excavation of the site is still being continued and according to the related institutions, a proper integration project would have to wait for its completion. However, archaeological excavation is a long-term process and the Conservation Plan has been on progress for fourteen years. When the Plan will have been completed, it will give no reference to the precious archaeological site that neighbors it.

The implementation for the Roman Bath is also considered piecemeal in the urban context. It does not refer to the surrounding traditional or small scale housing and the traces of several cultures such as the Old Mosque. The site of the Cleopatra Gate is surrounded by low quality modern buildings; however, at least it still can be linked to the Mound of Gözlükule and to the Church of St.Paul.

For future design alternatives to be created for these sites, firstly an archaeological management plan including the database and designation of archaeological potential areas for Tarsus should be prepared. Scientific studies and conservation works within the scope of the archaeological management plan should be completed and a vision for the whole town, which does not exclude the fact of its urban archaeological resources, should be created. Urban conservation process in Tarsus should proceed in accordance with the town's urban archaeological management plan and therefore, Conservation Plan of Tarsus (Koruma Amaçlı İmar Planı) of 1991 should be revised.

The public would understand the value of their urban archaeological resources and appreciate the interventions through their integration to everyday life. This could only be

possible with the works related to raising the conscious and awareness of the public, which will be carried by a responsible institution such as the Municipality of Tarsus.

5.3. Outcomes of the Thesis

The recent trend in the international platform is towards perceiving urban archaeology as the archaeology of urban life and it has considerable importance in the continuity of the town and the collective memory. In Turkey, urban archaeology has still not gained the internationally tended view; it is rather archaeology in towns or just rescue archeology. The main aim of the urban excavations in general is understanding the excavated structure; there is no motivation for understanding the development and continuity of the town yet.

As it is indicated, countries have their own legislation, control mechanism, ownership pattern, vision, approaches and cultural structure. This difference reflects itself to the integration of urban archaeological remains to everyday life. As it was clearly presented in the thesis, among the three countries investigated, Spain has the most flexible policies towards the use of the archaeological heritage in modern life of people. Compared to Spanish experience, Italian examples stand as more restricted ones. However, in Turkey, the situation is somewhat more complex. Current approaches and current legislative system and control mechanism result in three alternatives: one is the mere preservation of the urban archaeological heritage with its isolation from people and from the surrounding life, the second one is leaving the urban archaeological heritage to the death through its decay and the third one is its destruction.

An important problem is related to the designation areas in the Turkish legislative system. The categorization of the conservation sites does not base on scientific studies or on the values and context of the archaeological remain or site. The categorization is made according to the intervention types and therefore, designations can be modified as a result of the urban pressure or speculation. If the categorization is made according to the attributes and values of the archaeological site, these difficulties would come to an end. 1st degree archaeological site designation prohibits every kind of activity except scientific ones. No construction can take place in these sites. However, when an archaeological site in the center of a town is designated as a 1st degree archaeological site, it loses its chance for its integration from the initial moment. Designation decisions should take into account the context of the site. 1st degree archaeological site designation isolates the archaeological site from its urban context and urban life.

In a designated archaeological site, all construction excavations must be carried out under the control of the local museum. However, in Turkey, many archaeologically potential urban areas are not subject to any type of designation because of lack of inventory. In these cases the foundation excavations for new constructions are undertaken without any control. Because of the public ignorance, in most time the archaeological remains are destructed without informing the local museum. In Law No 5226, there is the concept of 'conservation area' which is equal to the 'buffer zone'. However, this concept cannot be a satisfactory factor for the integration process. In this case, neighboring urban plots or blocks may work as separate urban units.

The locality of the administrative institutions is also an important factor in the integration process. Both countries, Spain and Italy work on national, regional and local levels regarding the protection of the archaeological heritage and its interpretation. In Spain, the state, region and local authorities work separately –the regions and the local authorities are obliged to obey the national legislation-. That is regional bodies are autonomous. In Italy, regional authorities are the institutions of the state. However, it is important to emphasize that the offices of these regional institutions are located in the cities of which they are responsible. The unit of Generalitat of Catalonia responsible of Tarragona is located in Tarragona. It is the same in Italy, the unit of the regional Superintendent responsible of Verona is located in Verona. Therefore the personnel working in these institutions are specialized in the cities which they are located and only responsible of. This results in their wider chance in making day to day observations and in participating decision making process in the needed time. When subjects of interpretation of the urban archaeological remains arise, they can negotiate with the local authorities efficiently. However in Turkey, Regional Conservation Councils are responsible of 5-6 towns with limited personnel. Since they are responsible of several cities at the same time, their seat is located in one of these towns. As an example, the seat of the Conservation Council of Adana Region that is responsible of Tarsus is located in Adana. Therefore the personnel cannot be specialized in and they cannot be interested in all the problems since the distance to the related town creates problems in communication and in observation. In order to take efficient and on time decisions, the related specialists should be closer to their responsibility sites. All these deficiencies negatively affect the integration process.

Lastly, although the legislative system of Turkey indirectly limits the chances for integration, there are still several alternatives. When an urban archaeological site is discovered during foundation excavations or in other way, the stakeholder of the project, this can be municipality or a private investor, may prepare a project which integrates the archaeological resources into the project by a modification in the project. In this case, the Conservation

Council evaluates the project and approves or refuses it. However, in Turkey, in most cases there come no suggestions from the stakeholders and chances for integration are lost because of lack of any proposals for the site.

Consequently, legislative system and laws can directly or indirectly impede the integration of urban archaeological resources to everyday life; however there are still chances and alternatives if a comprehensive view to these remains and urban sites can be achieved. Law No 5226 promotes the establishment of control offices in the Municipal bodies; it would be a positive development; however this also necessitates educated personal on the subject. If this chance would be benefited well, the rich urban archaeological sites of Turkey would be integrated to modern towns and modern life resulting in the conservation of the rich archaeological potential and in an increasing urban quality in Turkish cities on the way to sustainable urban development.

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