

**EVALUATING THE CONSERVATION PROBLEMS  
OF TELLS IN ŞANLIURFA**

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## ABSTRACT

### EVALUATING THE CONSERVATION PROBLEMS OF TELLS IN ŞANLIURFA

Tells are special archaeological mound forms that provide an understanding of the history of settlement and the reciprocal interaction between humans and nature through the remains of settlements re-built in the same place. Since the tells represent the cultures of life and settlements of different periods, they should be conserved as a part of cultural heritage. However, studies in which the tells are defined as cultural heritage to be conserved are limited. Instead, these areas are considered as places to be excavated for obtaining information. The aim of this study is to understand the conservation problems of the tells through the tells in Şanlıurfa and to present conservation principles for these areas. The method of the study consists of literature review, archive survey for the tells in Şanlıurfa, and on-site examination of the selected tells via site survey. In this respect, the general characteristics, conservation problems, and potentials and values of Ayanlar Tell, Fıstıklı Tell, Gözeler Tell, Harran Tell, Kurban Tell, Sultantepe Tell, Yaylak Tell, Yeni Mahalle Tell and Zeytinli Bahçe Tell in Şanlıurfa are evaluated. The conservation problems and potentials of tells are different from each other depending on their intrinsic characteristics. As a result, general conservation approaches and principles are proposed in the light of defined and evaluated conservation problems and with the help of analyzing successfully preserved examples. It is concluded a comprehensive and holistic perspective should be established in the conservation of the tells, considering all historical layers, as well as the present-day traditional settlement layer.

## ÖZET

### ŞANLIURFA'DAKİ HÖYÜKLERİN KORUMA SORUNLARININ DEĞERLENDİRİLMESİ

Höyükler; aynı yerde tekrar tekrar inşa edilen yapıların ve yerleşik toplulukların kalıntılarının birikmesiyle görünürlük kazanmış, özel bir arkeolojik tepe biçimidir. Yerleşim tarihinin kronolojisini ve zaman içindeki değişimini sundukları için oldukça önemli ve korunması gereken miraslardır. Ancak, ulaşılan çalışmalar, genel olarak höyükleri tanımlama kaygısında olup, bu alanları kazılacak ve bilgiye ulaşılabilecek alan olarak görmektedir. Öte yandan höyüklerin, korunması gereken birer kültürel miras olarak tanımlandığı çalışmalar kısıtlıdır. Bu çalışmanın amacı, Şanlıurfa'da yer alan höyükler üzerinden höyüklerin koruma sorunlarını tespit etmek ve bu alanların nasıl korunması gerektiği konusunda ilkeler ortaya koymaktır. Çalışmanın yöntemi; literatür incelemesi, Şanlıurfa'daki höyüklere dair arşiv taraması, seçilen höyüklerin yerinde incelenmesi ve anket çalışmasıdır. Bu bağlamda, Şanlıurfa'da yer alan Ayanlar Höyük, Fıstıklı Höyük, Gözeler Höyük, Harran Höyük, Kurban Höyük, Sultantepe Höyüğü, Yaylak Höyük, Yeni Mahalle (Balıklıgöl) Höyüğü ve Zeytinli Bahçe Höyüğü'nün genel özellikleri, koruma problemleri ve mevcut potansiyelleri değerlendirilmiştir. Buna göre, incelenen höyüklerin mevcut durumu, koruma sorunları ve sahip olduğu potansiyeller birbirinden farklıdır. Höyüğün özellikleri, bulunduğu yere, üzerinde yaşayan toplumlara ve bu toplumların yaşam biçimine göre değişkenlik gösterir. Son olarak, tespit edilen koruma sorunlarına göre, höyüklerin ve arkeolojik alanların korunması açısından başarılı örneklerin karşılaştırılması sonucunda genel koruma yaklaşımları ve ilkeleri önerilmiştir. Höyüklerin korunmasında, günümüzdeki geleneksel yerleşim tabakası dahil tüm tabakaların göz önünde bulundurulduğu kapsamlı ve bütüncül bir bakış açısı oluşturulmalıdır. Sonuç olarak, ortaya konan koruma ilkeleri, tek bir sorunun çözümü değil, bütüncül bir koruma ve planlama yaklaşımının bir parçasıdır.

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## LIST OF ABBREVIATIONS

COE: Council of Europe (*Avrupa Konseyi*)

ICH: Intangible Cultural Heritage

ICOMOS: International Council on Monuments and Sites (*Uluslararası Anıtlar ve Sitler Konseyi*)

WHC: World Heritage Centre

# CHAPTER 1

## INTRODUCTION

Tells represent a settlement form with variable characteristics, formed as a result of the debris of sedentary societies in different geographies and at different times (Hofmann, 2012). It consists of the remains of a city or village that was re-built in the same place over hundreds or thousands of years (Hirst, 2019). Therefore, the formation of tells that exist today is not considered completed and the accumulation continues partially on them (Hofmann, 2012).

Tells have hosted overlapping settlements since the Neolithic Period. Thus, they provide information about the settlement culture, economy, belief systems, social life of the communities, or the technologies of earlier cultures (Özbey, 2010). Living cultures of different periods can be deciphered with the help of the exposed findings such as ceramics, storage cans, ornaments, religious materials, graves, dwelling types, settlement pattern, and food scraps (Özbey, 2010; Özdoğan, 2007). Due to their importance in shedding light on prehistoric cultures, their conservation is as much important as the conservation of archaeological findings.

### 1.1. Problem Definition

There has been various studies about tells. However, these studies are mainly conducted by archaeologists<sup>1</sup>. The studies of the discipline of architecture on the tells are limited compared to the archaeology discipline.<sup>2</sup>

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<sup>1</sup> Theses completed in Turkey between 1989-2021 were searched in the national thesis database with the keywords of tell and 354 theses were reached. The subjects of these theses and the disciplines to which the theses belong were examined. Accordingly, 197 out of 355 theses were studied by the discipline of archaeology. 47 out of 355 were completed as a result of the collaboration of the archaeology discipline with other disciplines such as anthropology,

The archaeologists mainly focus on the examination of settlement layers of a tell and the unearthed artifacts<sup>3</sup>. Additionally, the joint studies of the archaeology discipline with other disciplines such as anthropology, archaeometry, history, and/or museology are mainly focused on the descriptive analysis of tells and overlapping settlements. However, the conservation problems of tells are rarely taken into consideration.

As already mentioned, there are very few studies that focus on conservation of tells. The examples examined are the study of the discipline of architecture or the joint studies of the archaeology discipline with the departments of art history, tourism, archeometry, and museology. However, these studies are only related to the conservation and presentation of tells after they have been excavated.<sup>4</sup>

Şanlıurfa has been settled since prehistoric times and therefore there are numerous tells in this region (Figure 1.1). However, the studies on tells in the region are limited.<sup>5</sup> All of these few studies were conducted by archaeologists. There are no studies addressing the conservation condition or conservation problems of the tells.<sup>6</sup>

The main topics handled in these studies are the general description of tells, evaluation of the exposed artifacts, and architectural characteristics of unearthed settlement layers (Appendix A, Table A.1). There is a huge gap in this literature related to the conservation problems of tells.

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archaeometry, history, museology, and/or architecture. Of these, 20 were studied by history, 19 by anthropology, 16 by archaeometry, 13 by art history, 7 by architecture, and 35 by other departments such as fine arts, biology or geography (Ulusal Tez Merkezi, 2021).

<sup>2</sup> The 7 theses were studied by architects, and 1 thesis was studied by the joint work of the archaeologists, architects, and art historians of the 355 theses that were examined. Two out of 8 studies are related to the conservation of structures on a tell after excavation, and 6 of them are related to identification of a tell and the settlement layers of the tell (Ulusal Tez Merkezi, 2021).

<sup>3</sup> A total of 197 theses in the national thesis database were classified according to the way they handled tells. 84 out of the 197 studies were focused on examining the settlement layers or chronology of the tell, a society inhabited on the tell, or the surroundings for the tell. 72 out of them are related to the examination of artifacts such as ceramic or pottery unearthed. 19 out of them are related to the examination of structures and settlements in a tell. The subject of 18 out of them is to describe and evaluate a tell and the settlement in there. Only 4 out of these studies are related to the conservation and planning of tells (Ulusal Tez Merkezi, 2021).

<sup>4</sup> 9 out of 354 theses reached are related to conservation of tells. 4 out of them focus on the conservation of tells and arrangements of them for cultural tourism. 4 out of them focus on the conservation and planning process of an excavated tell. 1 out of them focus on the process from the identification of tells to their conservation.

<sup>5</sup> 16 out of the 354 theses completed on the tells are related to the tells in Şanlıurfa. 11 out of them were studied by the archaeology discipline and 5 out of them were studied by other disciplines (Ulusal Tez Merkezi, 2021).

<sup>6</sup> Theses prepared by the architecture discipline were searched with the keyword of Şanlıurfa. According to this, 39 theses completed between 1990-2021 are related to the examination and evaluation of a residential or monumental building or the examination of a certain area. A thesis on the tells in Şanlıurfa, prepared by the architectural conservation discipline, could not be found (Ulusal Tez Merkezi, 2021).

## 1.2. Aim of the Study

The aim of this study is to understand the conservation problems of the tells in Şanlıurfa and to present guidelines for their conservation. In this respect, the study aims to answer the following questions;

- What are the conservation problems of tells?
- What might be done for conservation of tells?

## 1.3. Method of the Thesis

A mixed research method is utilized in this study. This mixed research method is composed of literature review, archive study and field survey.

The literature review aimed to decipher three main points;

- Defining tells and conservation problems of tells,
- Defining Şanlıurfa and tells located in Şanlıurfa
- Understanding the proposed solutions for how tells are conserved in Turkey and in the world.

The literature review started with sources examining tells and their conservation problems. Within this scope, Hofmann, Moetz and Müller (Eds., 2012) is the main sources for understanding the general characteristics of tells, the relation of tells with their surroundings, and their conservation problems. Also, the published works of Mehmet Özdoğan<sup>7</sup> on tells have been very helpful for understanding the tells, the process of formation of tells, and the threats associated with these areas.

The articles of Hirst (2019), Steadmann (2000), and Rosenstock (2005) are very helpful for understanding the terminology regarding the tell, formation process of tells, and the tells in Turkey.

The literature review continued with research aimed to understand Şanlıurfa and the tells of Şanlıurfa. In this context, the book of Çelik (2008) is the major source. This book has also been very helpful to understand the historical and archaeological past of

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<sup>7</sup> See Özdoğan, 2006, 2007, 2012, 2015, 2018.

Şanlıurfa and to identify and understand the tells listed in Şanlıurfa until 2008. Other publications of Çelik<sup>8</sup> are also utilized for understanding the tell repertoire of Şanlıurfa.

Furthermore, Çambel and Braidwood (Eds., 1980) is also utilized for understanding the tells in general and the archaeological excavations of tells in Şanlıurfa.

In conclusion, while determining the general conservation principles, national and international conventions and charters, and recommendations regarding the archaeological heritage are the major sources.

Moreover, Harman Aslan (2016) is very helpful for the determining principal proposals to conserve the tells. With the help of this doctoral thesis, the principles for the conservation of the archaeological sites on which the settlement is continued on them have been obtained.

Archive survey aimed to identify the tells in Şanlıurfa. With this aim, the online archive of the Şanlıurfa Regional Council for Conservation of Cultural Property was researched and, information on a total of 303 tells, which have been registered or whose registration decision has been changed since 2013, was obtained. With the help of the available documents, the location of the tells, their registration degrees, and registration boundaries were determined. Although there were very limited information on the registration documents, they were very helpful for listing the tells and having information about their conservation conditions.

For the listed tells that information cannot be found through online archive, an archive survey was carried out in the Şanlıurfa Regional Council for Conservation of Cultural Property. Registration documents, some of which have old photographs are analyzed.

As stated in Chapter 1.4, 20 tells representing different conditions are selected as the case of this study. However, 2 of these 20 tells are excluded due to their locations being close to Syria border.

It was aimed to conduct field survey to remaining 18 tells. The aim of the field survey was to answer the following questions;

- What is the current condition of the tell?
- Has the registration decision been adhered to or has any changes been made on the tell?

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<sup>8</sup> See Çelik, 2000, 2008, 2011, 2014, 2016, 2017, 2019.

- What are the conservation problems of the tell?
- Are there traces of illegal excavation on the tell?
- What do the people living on the tell know or think about the place where they live?

The fieldwork took 4 weeks during April 2021. During the fieldwork, the examined tells were documented with photographs and the answers to the questions expressed above were obtained by analyzing the current situation. It was seen that 7 of the tells were still inhabited thus, oral survey was carried out in these tells.

Accordingly, three different surveys were prepared for people living in dwellings built with traditional materials, people living in dwellings built with modern materials, and people doing agriculture on the tell, and the questions were diversified in this context (Appendix B, Figure B.1, Figure B.2, Figure B.3).

An oral survey was conducted with a total of 58 people in 7 determined tells (Appendix C, Table C.1). 27 of these surveys were for traditional dwelling, 30 for modern dwelling, and 1 for agricultural activity.

In some villages, the village boundary extended the tells' outskirts. In these cases the surveys were conducted not with the entire village population, but with those whose dwellings are located on the tell (Table 1.1). Therefore, the number of people interviewed is limited compared to the village population.

Table 1.1. The table of surveys conducted with people living on the tells in Şanlıurfa.

District	Neighborhood	Tell	Population of District	Total Number of House	Number of House on The Tell	Number of People Surveyed on The Tell	Number of Survey People Living on The Tell And in a Traditional Building	Number of Survey For People Living on The Tell And in a Modern Building	Number of Survey For People Farming
Birecik	Meydan	Zeytinli Bahçe	22.919		4	3	0	3	0
Bozova	Yaylak	Yaylak	3.903		110	17	2	15	0
Eyyübiye	Gözeller	Gözeler	915	215	30	10	7	3	0
Eyyübiye	Vergili	Vergili	1.983	187	52	1	0	1	0
Harran	Çepkenli	Aydınlar (Gize)	634	160	40	5	5	0	0
Harran	Cumhuriyet	Harran	1.344	210	36	15	10	5	0
Karaköprü	Ayanlar	Ayanlar	125	104	14	7	3	3	1

As can be seen in the Table 1.1, although the certain number of houses in the districts with intense urbanization cannot be reached, the number of houses on the tell is quite limited compared to the population of the neighborhood. However, the number of people surveyed is limited as a result of the pandemic and/or the absence of local people in the village during the site survey.<sup>9</sup>

Consequently, all data and survey results obtained during the field survey carried out in 18 tells were evaluated, and it was understood that some of the surveyed tells represent similar characteristics. Therefore, 10 out of 18 tells that are Ayanlar Tell, Fıstıklı Tell, Gözeler Tell, Harran Tell, Kurban Tell, Sultantepe Tell, Titriş Tell, Yaylak Tell, Yeni Mahalle Tell, and Zeytinlibahçe Tell were selected and discussed in detail in Chapter 4. Although the current conditions of these 10 tells and their conservation problems are not completely different from each other, they represent the diversity stated in Chapter 1.4.1.

#### **1.4. Selection of the Case Study**

For being the place with the most and oldest tells on it, Şanlıurfa was decided as the case of the study. A total of 515 tells in 13 districts of Şanlıurfa were identified and examined. 307 of these are registered; other 208 tells are not registered or their registration decision could not found (Figure 1.1). These tells were listed in accordance with their districts (Figure 1.2). Although there are still many unexplored tells in Şanlıurfa (Çelik, 2008), the tells that are known through sources are included in this total of 515.

As seen in Figure 1.1, the tells in Şanlıurfa are densely located in the Harran and Suruç. These regions are fertile and suitable for agriculture. It is obvious that the search for fertile lands close to water sources encouraged the prehistoric people to settle in the plain of Harran and Suruç.

Particularly due to the presence of Karacadağ in the east of Siverek and Viranşehir districts, the climate is hotter and dryer than in the west of the city (Erinç, 1980). Therefore, there are fewer tells in this region due to the inadequacy of water

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<sup>9</sup> For further information, see Chapter 1.4.2



sources and relatively barren soil. There are almost no prehistoric settlements in the areas where water is scarce and the soil is arid.

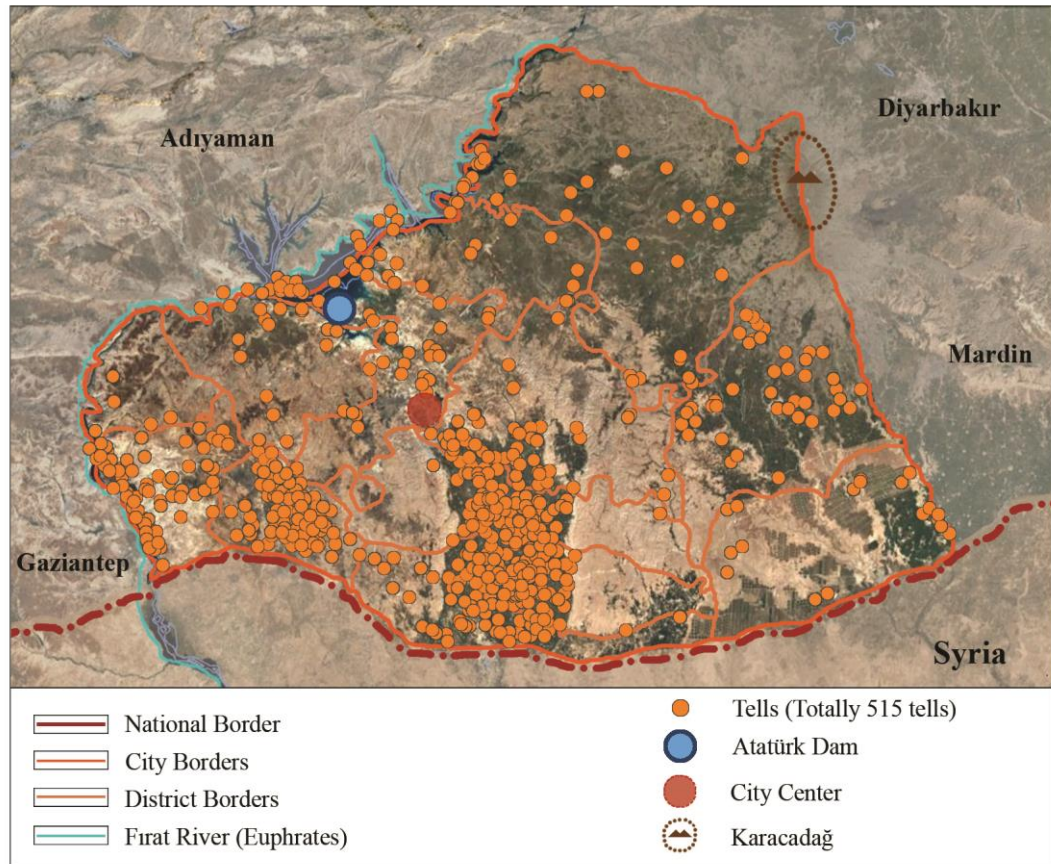


Figure 1.1. Total tells of Şanlıurfa.

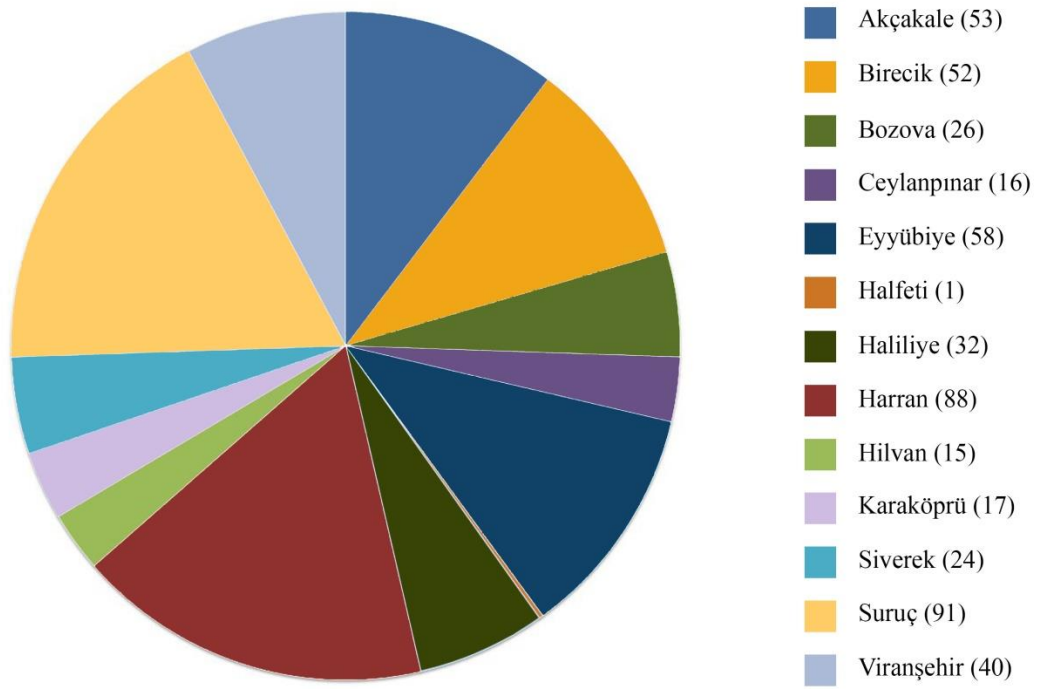


Figure 1.2. Distribution of the tells which are in Şanlıurfa according to districts.

The 515 tells identified within the scope of this study were classified and mapped according to some criteria which will be discussed in detail in the following (Figure 1.3). These tells are listed according to the districts where they are located and their locations in the district (i.e. village, town, agricultural land), their current status, and whether they have been registered or not (Appendix D, Table D.1).

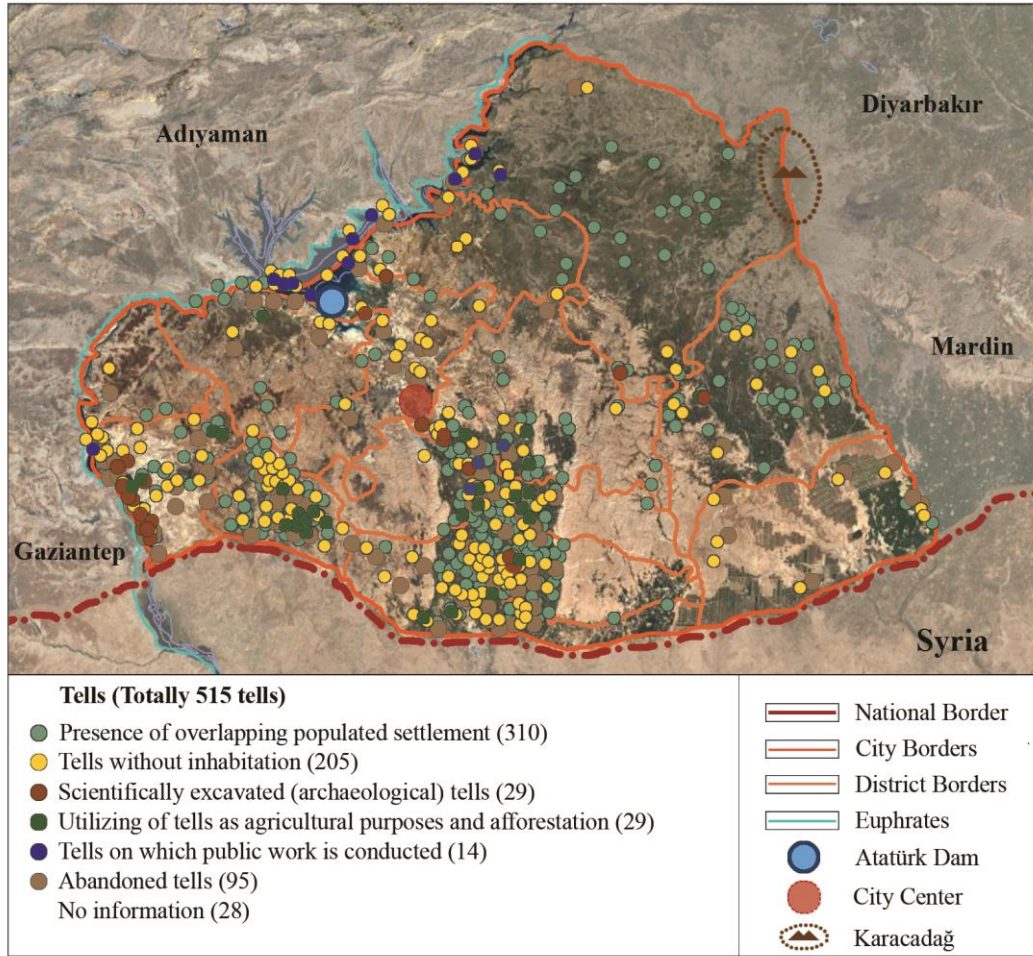
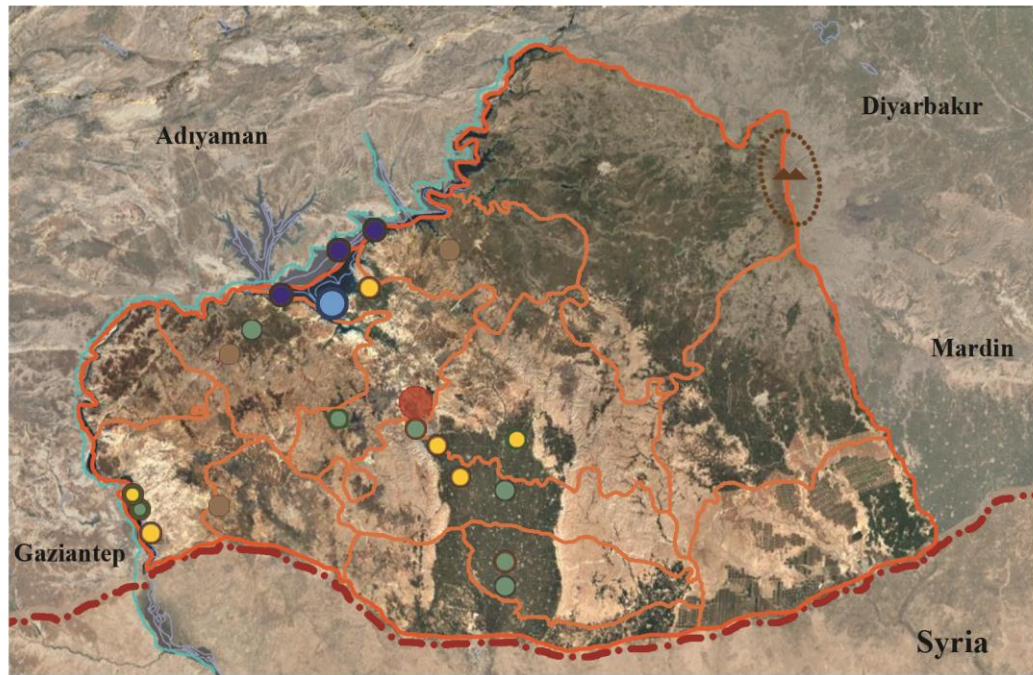


Figure 1.3. Tells in Şanlıurfa according to current condition.

At beginning of the study, it was aimed to select one region to carry out the field survey. Therefore, the tells in the Eyyübiye district of Şanlıurfa was focused. However, it was understood that the tells in Eyyübiye district do not represent all the selection criteria. Furthermore, a district with a reasonable number of tells that could be surveyed and where these tells represent all the criteria could not be found. For this reason, the study was conducted in whole Şanlıurfa city in order to discuss all the criteria and to provide original information that will enrich the content of this study. Thus, 18 tells thought to best represent the discussed criteria were selected from all the tells in Şanlıurfa (Figure 1.4).



**Tells which are selected (18 tells)**

- |  |                    |
|--|--------------------|
| ● Presence of overlapping populated settlement                         | ▬ National Border  |
| ● Tells which are no settlement on it                                  | ▬ City Borders     |
| ○ Scientifically (archaeological) excavated tells                      | ▬ District Borders |
| ● Tells which are settlement and archaeological research on it         | ▬ Euphrates        |
| ● Tells which are no settlement and archaeological research on it      | ● Atatürk Dam      |
| ● Tells which remain under dam water and archaeological research on it | ● City Center      |
| ● Abandoned places   | ⊙ Karacadağ        |
| Public works   |                    |
| ● Tells which remain under dam water                                   |                    |
| ○ Utilizing of tells as agricultural lands and afforestation fields    |                    |
| ● Tells which are settlement and agricultural area on it               |                    |
| ● Tells which are no settlement and agricultural area on it            |                    |

Figure 1.4. The 18 tells selected for field survey.

### 1.4.1. Selection Criteria

In order to evaluate the conservation problems of the tells in Şanlıurfa, the 515 tells identified were classified according to their current conditions. The following criteria were determined for the classification of the tells;

- Presence of overlapping populated settlement
  - Traditional settlement as latest strata of tells
  - Modern settlement as latest strata of tells

- Tells on which archaeological excavation have been conducted
- Tells utilized as agricultural lands and afforestation areas
- Tells on which public work is conducted

The explanation of each criterion and its significance in relation to conservation problems are clarified in the following.

#### **1.4.1.1. Presence of Overlapping Populated Settlement**

The continuation of life on the tell indicates that the tell formation is not completed. These kinds of tells are called *living tell* (Özdoğan, 2007). While there are only traditional buildings or only modern buildings on some tells today, there are also examples of two types of building together on it.

It is an important distinction whether the settlement is a rural settlement that provides the continuation of the formation of the tell or a modern settlement that damages the information on the tell. The impact of both situations on the tell is different and leads to different conservation problems. Therefore, the settlement on the tell should be divided into traditional and modern, and should be examined as separate conditions.

##### **1.4.1.1.1. Traditional Settlement as the Latest Strata of the Tells**

The traditional settlement on the tell is a layer of the existing tell that continues form. Traditional settlement means the place where the buildings are constructed with traditional materials and technique. Buildings built with sustainable and local materials, and the life that develops in and around these structures contribute to the formation of the tell.

However, the continuing traditional settlement on the tell causes a conservation problem that requires interdisciplinary discussion. According to archaeologists, the settlement on the tell should be removed and the tell should be excavated in order to

obtain information (Dönertaş, 2014). On the other hand, both the layers of the tell and the traditional architecture on it are important in terms of conservation discipline. In this case, removing the traditional settlement layer and excavating the tell damages the formation of the tell and creates a problem for the conservation of these sites.

For instance; Uluhan Tell, located in Haliliye district of Şanlıurfa, has been registered as a 2<sup>nd</sup> Degree Archaeological Site in accordance with the principle of continuity of life, since there is a settlement on it (T.R. Ministry of Culture and Tourism, 2015a). The traditional dwelling pattern located on the tell continues (Figure 1.5).

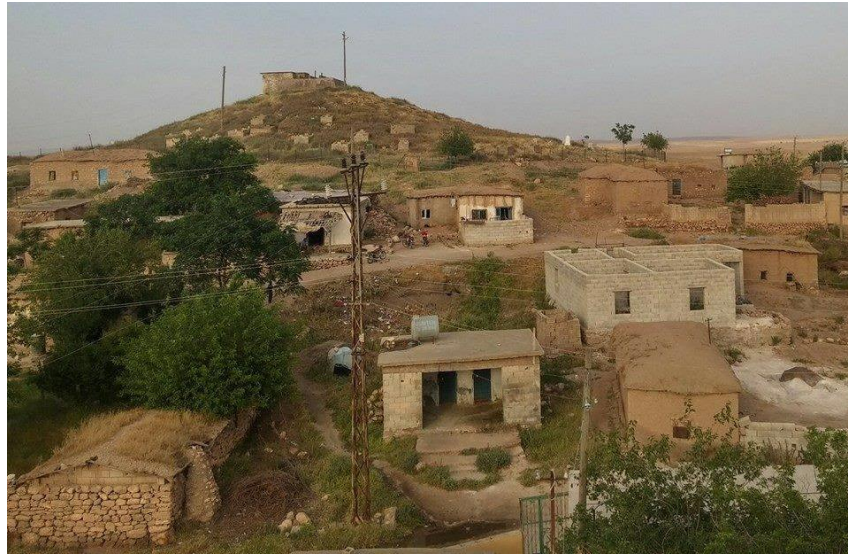


Figure 1.5. Uluhan Tell in Şanlıurfa in 2015.

(Source: Uluhan Köyü, 2015a)

#### **1.4.1.1.2. Modern Settlement as the Latest Strata of the Tells**

The fact that many of the needs of modern life cannot be met in traditional buildings is the main factor that has led people to live in modern buildings. Modern building means a building constructed with modern materials and technique,

mainly concrete in Şanlıurfa case. Furthermore, with the rapid and uncontrolled construction process, the number of modern structures on the tell is increasing rapidly.

The modern structures built on the tell, the infrastructure construction and the materials used cause serious destruction on the tell (Özdoğan, 2006). During all kinds of construction activities such as excavation or landscaping, the tell layers are excavated and the remains are removed from the area (Özdoğan, 2006). However, the change in lifestyle also threatens the area socio-culturally.

Toptepe Tell, which is the second largest tell in Marmara and located in the district of Marmaraeğlisi in Tekirdağ, is an example of this destruction. During the construction of a resort between 1987 and 1989, a large part of Toptepe Tell was completely destroyed (Özdoğan, 2006). Remains of an unknown culture were revealed during the salvage excavations on the remaining part (Özdoğan, 2006) (Figure 1.6).



Figure 1.6. The conversion of Toptepe Tell in between 1987-1989.

(Source: Özdoğan, 2006)

### 1.4.1.2. Tells on Which Archaeological Excavation is Conducted

According to the literature survey on the tell, the general method of archaeologists is the excavation of the settlement area after the ground survey (Çambel & Braidwood, 1980; Özdoğan, 2012). Ümit Serdaroğlu (2006), in one of his articles, states the following about the tell investigations; "...On the other hand, the answers of many things still lie under the ground, waiting to be explored and revealed. As new documents are found and evaluated, the links of the chain will be connected to each other, and there will be important developments in the way of reaching accurate and complete information." (p. 41)

However, the researches carried out to reach all these *answers lied under the ground* cause a new excavation on the tells and the deterioration of the upper layers.

Traditional methods used in archaeological research require physical intervention on the tell. In the examples of the tell examined, either certain parts of the tell were excavated up to the bedrock or a large area on the tell was excavated up to a certain level.

In the first method, all layers are revealed by cutting from the top of the tell to the determined depth in order to understand the stratification through the holes drilled on the tell (Dönertaş, 2014). Core drilling is a system that is generally used to obtain precise information with a high probability of finding archaeological information (Dönertaş, 2014). In the tells where this technique is applied, all settlements in a certain area are damaged.

However, as in the Titriş Tell excavation, the depth can be relatively low in the tells where excavations are carried out in larger areas (Nishimura, 2014). Nevertheless, at the end of the research conducted with both methods, the settlement areas were truncated or eroded (Hirst, 2019). These methods destroy the tell layers and damage the authentic form of the tell.

Some of the archaeological excavations on the tell are carried out as a part of the salvage excavation. The aim is to reach the information found in the tell layers before the tell is under dam water and to save as much artifacts as possible (Çambel & Braidwood, 1980). The remains, which are preserved under the ground and in unchanging conditions, are deteriorated as a result of the climate when they are revealed



by excavations (Kortanoğlu Savrum, 2012). Even though the excavations were conducted with the purpose of obtaining information, if the necessary protective measures are not taken, the information revealed will deteriorate over time (Kortanoğlu Savrum, 2012).

Değirmentepe Tell, located in Malatya, is one of the tells on which salvage excavations were carried out before it was remained under the water of Karakaya Dam (Esin, 2006) (Figure 1.6).

Ufuk Esin (2006) interpreted these salvage excavations as “By virtue of the projects, the rescue excavations in the dam areas became a kind of laboratory, school, where new archaeological methods were tried and which allowed many students to be educated.” (pp. 93-94)

As a result of the excavations on Değirmentepe Tell, the eleven different settlement layers and findings belonging to these layers were documented (Esin, 2006) (Figure 1.7).



Figure 1.7. Değirmentepe Tell  
before remaining under the dam water.

(Source: Esin, 2006)

However, after the excavations of tells, remaining under the dam water may cause irreparable deterioration. Since the building material is mostly adobe, the architectural elements are completely destroyed by water. While the soil layer on the tell acts as a protective cover for these architectural elements, this cover is removed as a result of the excavations. If the tells are remained untouched they can maintain their

continuity after the life of dam ends, but as a result of the excavations, they are completely destroyed by the water.

Both public works and salvage excavations create conservation problems. Obviously, it is better to learn about the previous settlements rather than the tell being completely destroyed by modern construction. Nevertheless, in both cases, the tell is not able to be preserved successfully.

### **1.4.1.3. Utilizing Tells as Agricultural Lands and Afforestation Areas**

As a result of tells are generally formed on lands close to water resources, they are very suitable areas for agriculture. Although dry farming is preferred in tells located in arid and semi-arid regions, irrigated farming is also preferred in some tells (Özdoğan, 2006). During both types of agriculture, the stratification of the tell is damaged as the "elevations" in the land are leveled. The increase in the use of these areas as agricultural land causes their deterioration (Menze et al., 2006).

For instance, in irrigated agriculture, the topography must be completely changed by leveling the area to be cultivated for irrigation (Özdoğan, 2006). In addition to land reclamation works, the machinery used for plowing the soil during agricultural activities and activities such as irrigation also damage the tell layers (Kortanoğlu Savrum, 2012).

Alaca/Tilkitepe Tell in Alaca Village of Erzurum is an example of such deterioration. The slope of the tell, which was 20 meters high, except for the northern slope, were levelled and utilized as an agricultural land (Çiğdem, 2003). Therefore, the tell appears like having two levels (Figure 1.8).

Afforestation works on the tells also damage the layers like agricultural activities. The roots of trees on the archaeological sites damage the area. The extent of the damage increases as the distance between tree roots and archaeological artifacts decreases (Caneva et al., 2013). Furthermore, since the roots of a tree grow as the tree grows, the damage increases as time goes on unless precautions are taken regarding the trees.

The main materials of architectural elements in the layers of a tell are stone, adobe or wood. All these materials deteriorate under pressure or when exposed to water. Tree roots damage the material in tells directly by penetrating into it, or indirectly by expanding or contracting the soil surrounding the structure as a result of the water it absorbs (Caneva et al., 2013) (Figure 1.9). Over time, these cracks expand and increase the destruction.



Figure 1.8. Alaca/Tilkitepe Tell, Erzurum.  
(Source: Türkiye Arkeolojik Yerleşmeleri, 2003)

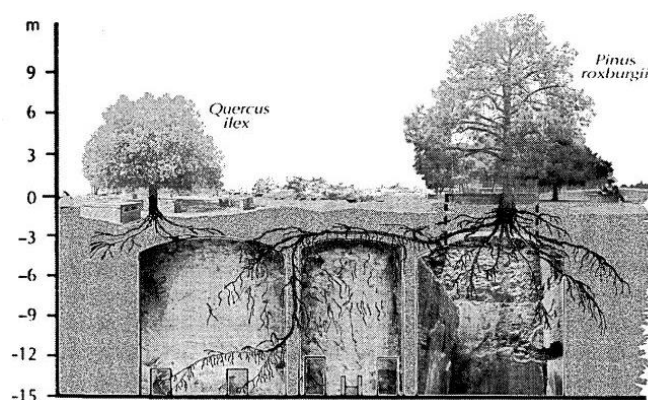


Figure 1.9. Effect of Chir pine roots (*Pinus roxburgii*) on archaeological structures under the ground.

(Source: Caneva et al., 2013)

Fıstıklı Höyük, located in the Birecik district of Şanlıurfa, is an example of a tell with afforestation on the archaeological site. The top of the tell, which covers an area of half a hectare and contains the traces of the Early Halaf Period settlement, is now covered with pistachio trees (Bernbeck et al., 2001; Çelik, 2008) (Figure 1.10).



Figure 1.10. Fıstıklı Tell in Birecik, Şanlıurfa (2021, April 20).

#### **1.4.1.4. Tells on Which Public Work is Conducted**

Some of the structures built to meet the needs of modern life are built on archaeological sites. The structures declared in this title are on a larger scale, not on a residential scale. Public works such as infrastructure or road works, dams and public buildings seriously damage tells, and remains which are under the ground (Menze et al., 2006; Duru, 2006; Özdoğan, 2006).

The first of the large-scale public works to seriously damage the tells are dams. Since access to natural resources was an important factor for settlement in prehistoric times, tells were formed near water resources. Therefore, the surroundings of the tells are considered suitable for the construction of dams today. However, with the construction of these structures, many tells are flooded and deteriorated.

Some public works can be prevented in order to conserve the archaeological sites through the registration decisions taken. However, during the construction of dam structures, the priority is not the conservation of archaeological sites, but the public works that benefit the society with many aspects (Özdoğan, 2006). In this case, since

the destruction of a tell is inevitable, salvage excavations are carried out and information that is under the ground are documented (Özdoğan, 2006). Thus, it is thought that some information was obtained before the tell was under the dam or destroyed by excavation.

Norşuntepe Tell, located in Elazığ, is one of the tells that remained under the waters of Keban Dam after the salvage excavation (Gladiss & Hauptmann, 1974; Özdoğan, 2018) (Figure 1.11).

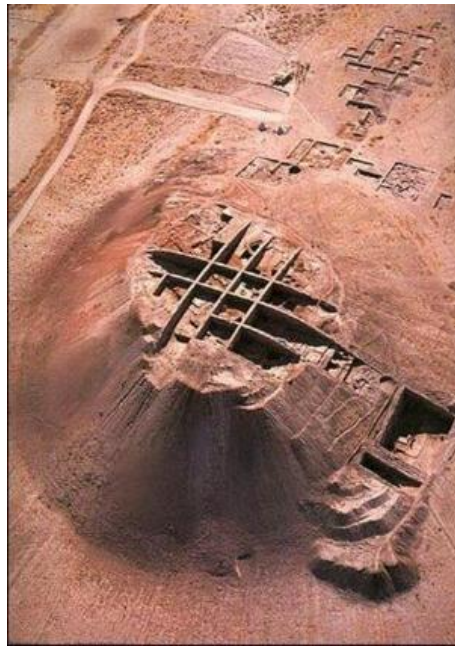


Figure 1.11. Norşuntepe Tell before remain under dam water, Elazığ.  
(Source: Gladiss & Hauptmann, 1974)

Many tells in Şanlıurfa are also under the water of Atatürk Dam. Hassek Höyük, Çavi Tarlası and Nevali Çori are examples of these tells. For instance, although Nevali Çori is an important settlement that contains information about the Early Neolithic Period (8600-8000 BC) and contributes to the understanding of Göbekli Tepe, today it is under the water of Atatürk Dam. After salvage excavations between 1983 and 1991, it was under water in 1992 without being fully documented (Akman, 2020). When the danger of under the dam water of the tell emerged in 1991, the stones belonging to the cult structure that were revealed during the excavations were moved to the Archaeology

Museum of Şanlıurfa, with the help of DSİ (State Hydraulic Works) and the contractor company, to be rebuilt and exhibited (Akman, 2020) (Figure 1.12).



Figure 1.12. The cult structure of Nevalı Çori, reconstructed by moving to the museum (2021, April 13).

In addition to the salvage excavations carried out in the tells located in Keban, Karakaya, or Atatürk reservoirs, there are also tells that have remained under dam water without being documented or whose traces have been completely destroyed (Özdoğan, 2006).

Some tells have been destroyed by use as filling material during public works such as road or building construction (Özdoğan, 2007). For instance, Tülintepe Tell in Elazığ was expropriated and excavated in 1966 and used as a filling material in railway construction (Özdoğan, 2007; Yalçın & Yalçın, 2009) (Figure 1.13). The swords that were revealed during the excavation and dated back to 4000 BC are exhibited in Elazığ Museum (Özdoğan, 2007; Yalçın & Yalçın, 2009).



Figure 1.13. Tülintepe Tell in Elazığ in 1966.

(Source: Yalçın & Yalçın, 2009)

#### **1.4.1.5. Abandoned Tells**

In some of the tells where there is no habitation, activities such as archaeological excavations, agriculture, or public works are carried out, while in some there are no traces of daily life. Within the scope of this study, such tells were defined as abandoned tells.

The absence of life on the tells or the absence of activities such as agriculture and public works is an important factor in preventing deterioration. On the other hand, awareness of these abandoned areas as cultural heritage is weak. Especially, the perception of these old settlements as a geographical formation rather than an archaeological site by the society creates another conservation problem.

The fact that the tells are perceived as a natural part of the landscape today results from mainly deficiency of conservation policy. Even if they are registered by the conservation council, the absence of a signboard indicating that these areas are archaeological sites or the absence of a conservation precaution might makes intervention and consequent deterioration possible in the long-term.

Battal Tell, located in the central district of Yozgat and outside the village, is an example of abandoned tells (Figure 1.14). The tell, located next to the Yozgat-Boğazlıyan highway, has not been examined except for the ground survey (Dokuzboy et al., 2019). As a result of the location of Battal Tell and without inhabitation on it, it was destroyed by illegal excavations (Dokuzboy et al., 2019).



Figure 1.14. Battal Tell, Yozgat, 2002.  
(Source: Türkiye Arkeolojik Yerleşmeleri, 2006)

### **1.4.2. Obstacles of the Case Study**

During this study, some obstacles were encountered while planning the field survey, targeting the number of people surveyed, and determining the tells to be studied.

Initially, it was deemed necessary to conduct a field study after reaching a certain stage in the thesis work. However, as a result of the pandemic caused by the COVID-19 virus, the field survey had to be extended one year. Furthermore, the pandemic also affected the approach of the local people during the survey study, negatively affecting the number of people surveyed.

Some problems encountered during the field survey also affected the number of people who could be interviewed for the survey. The first problem is that people living in villages work as seasonal workers in the city center or outside the city. This situation has seriously affected the current population of the villages. In addition, in some villages, the local people avoided answering questions about the place they lived on. The most obvious example of this situation has been through in Vergili Village. When the interviewing with people living on the tell was requested, only one person responded positively.

As a result of all these reasons, 58 people represents the maximum number that can be reached during the field survey. Although the low ratio of the number of people interviewed to the village population reduces the reliability of the information obtained, the results of the interviews were used in the study since they still gave information about tell and the settlements on it.



Another problem encountered during field study is the language problem. In some of the ongoing settlements on the tell, the local people speak Kurdish. Thus, it is necessary to know Kurdish in order to communicate. This problem was solved with the help of Kurdish-speaking friends. The language spoken in some settlements is Arabic. To solve this problem, the other people living in the village accompanied. Although the problem of speaking different languages in some regions was solved by getting help with translation, it blocked one-to-one communication with the local people.

In addition, the fact that some of tells in Şanlıurfa are located on the Syrian border created a security problem during the determination of the tells to be surveyed. The tells in Akçakale, Ceylanpınar and Suruç districts were not included in the scope of the field survey since the fact that the border areas are more difficult to access than the central districts and due to possible security problems that may occur in these areas. For the same reason, Akarçay Tepe and Üçtepe Tells, which were in the first 20 tells to be studied, could not be surveyed.

## **1.5. Structure of Thesis**

The thesis comprises five chapters. First chapter is the introduction and it includes problem definition, aim of the study, method of the thesis that consists of literature review, archive survey, and field survey, obstacles of the case study, and the thesis structure. In this chapter, how the concept of tell is discussed by different disciplines, and the effect of their current conditions on the conservation of the tells are determined. In this regard, the conservation problems of tells in Şanlıurfa is mentioned as the problem definition and the selection criteria for choosing Şanlıurfa as the study area is explained.

The second chapter includes the terminology of tells, the description of tells, the reasons behind stratification as the main character of tells.

The third chapter states the general characteristics of Şanlıurfa. This chapter consists of two subchapters. The first subchapter is on general features that consist of location, climate and fauna, landscape and topography. The second subchapter is on

historical background of Şanlıurfa that consists of prehistoric period, historic period, modern period, social and cultural characteristics, and economical characteristics.

After the theoretical research on tells and Şanlıurfa, the fourth chapter comprises the identification of the case studies. The ten tells that are Ayanlar Tell, Fıstıklı Tell, Gözeler Tell, Harran Tell, Kurban Tell, Sultantepe Tell, Tiriş Tell, Yaylak Tell, Yeni Mahalle Tell, and Zeytinlibahçe Tell analysed according to their current conditions. Subsequently, the general information, conservation problems, and potentials and values of these tells were identified in detail. In this process, the results of oral survey studies conducted in the seven tells contribute the content of this chapter.

The fifth chapter comprises evaluation of conservation problems of tells and principal proposals for the conservation of these archaeological sites. These conservation principles were determined as a result of the analysis of successfully conserved and managed tells and archaeological sites.

## CHAPTER 2

### GENERAL CHARACTERISTICS OF TELLS

In this chapter, different terminologies attributed to tells, the description of tell, the reasons of the stratification of tells, and the conservation problems are presented.

#### 2.1. Discussion of Terminology

Tells were formed as a result of societies adopting sedentary life (Wright, 1974). This special archaeological landform has been defined differently by every nation in the geographies where it exists. For instance; It is called *höyük* as a result of deriving from the root of “-üy” which means to heap up in Turkish (Rosenstock, 2005). The word *tepe* or *chogha* is used to express this archaeological form in Persian. However, this definition is used for tumuli and natural hills besides tells (Rosenstock, 2005). Sumerians use the word *dul* which means ruin (Wright, 1974). The Arabic term *tell* is associated with the word “to heap up” etymologically and it means “that will transform into a hill” (Rosenstock, 2005; Wright, 1974).

In the content of the studies related with the overlapping prehistorical settlement remains, different terminologies are encountered such as; *tell*, *mound*, or *settlement mound*. However, the term of *tell* is used more commonly in the field of archaeology (Steadman, 2000). In most of the sources used for this study, while the word *mound* is used as a general definition for hillocks, the term *tell* is used to express overlapping prehistorical settlement remains (Rosenstock, 2005). Consequently, the term *tell* is used (alternatively spelled tel, til, ortal) in this thesis, since this term best suits with the case studies.

## 2.2. Description of Tells

Tell is a special archaeological mound form that becomes visible by the accumulation of human-built remains for long periods of time (Figure 2.1) (Menze et al., 2006; Hirst, 2019). They can be seen in a wide geography from northwestern India to southwestern Europe (Hirst, 2019). They are also one of the most important archaeological evidence for Anatolian archaeology (Özdoğan, 2015).

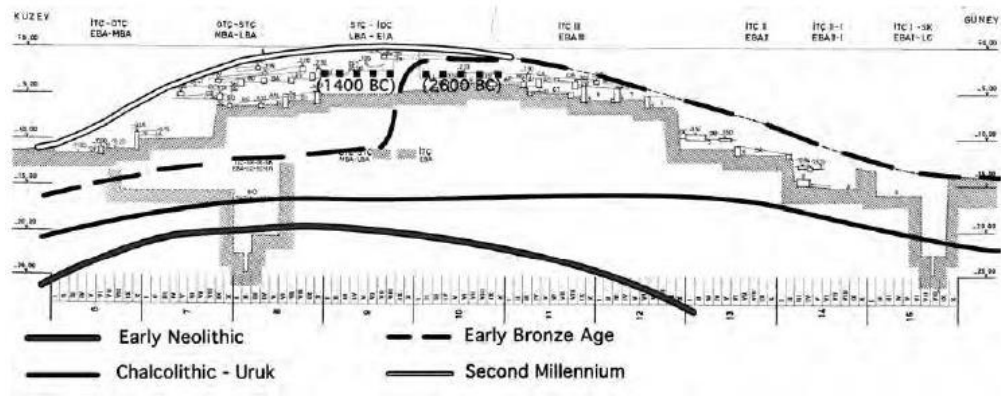


Figure 2.1. Tepecik Tell, Elazığ.

(Source: Özdoğan, 2012)

The diameters of tells change between 30 meters and 1 kilometer. They change in height from 1 meter to more than 43 meters (Hirst, 2019). There is an extensive variety in the formation and development of the tells (Özdoğan, 2012). Their sizes, shapes, and morphologies change over time like living organisms (Özdoğan, 2012). The existence of a tell somewhere sign that there is a settlement for a long time (Steadman, 2000). The complicated stratigraphy of tells and the remains of sequential settlement strata prove the long history of human settlement (Steadman, 2000). In this respect, these complicated landforms are archives of the past (Özdoğan, 2012).

In the Neolithic Period, it was passed to the sedentary life with man began to cultivate (Korucu, 2005). As the spread of agriculture necessitate permanent settlements, dwellings were built in areas deemed suitable for life. Building materials were picked from the environment and transported to the settlement area (Lubos et al., 2011). The materials used in the construction of dwellings changed according to the territory. For instance, the adobe and stone materials were used more in the hot and arid territories where timber is scarce (Hofmann, 2012). However, in that period, settlements were abandoned as a result of numerous reasons such as natural disasters, wars, and other similar things (Korucu, 2005). Buildings in abandoned areas were destroyed naturally or consciously or covered on them with soil over time. The communities which came to these areas afterward built the new buildings by using new materials or the building materials that existed in the area (Özbey, 2010).

The criteria of territories selected for settlement by societies were generally similar (Özdoğan, 2007). However, the territories which provide suitable conditions in the natural environment were limited (Özdoğan, 2007). Therefore, every community which came afterward preferred the settlement area used by the previous community. The debris consisted as a result of construction and daily life had begun to accumulate in the living area over time (Özdoğan, 2007). As a result of debris not being removed from the area, the ground filling became elevated increasingly (Özdoğan, 2007). Consequently, settlement strata were formed by the accumulation of debris that belongs to previous, current, and future communities. The occupation level grew gradually with stratigraphy which was formed over time (Hirst, 2019).

The stratigraphy rate of tells and thickness of strata change according to the amount of debris deposited in the area, social factors, the building density, and using building material (Hofmann, 2012; Özdoğan, 2007). The refuses, garbages, bones of dead animals, the debris by the renovation of buildings, and broken potteries caused rising the settlement filling every year (Özdoğan, 2007). While the debris of timber buildings is a few centimeters, the remains of adobe buildings measure with meter (Özdoğan, 2007). Therefore, the increase of building density or using adobe as building material rise the thickness of strata. The remains of stone and strong timber are less relatively as a result of reusing in the next buildings (Özdoğan, 2007). However, the type of building is another factor that affects the thickness of strata. The remains of a dwelling or hut are not the same as the remains of a complex building or a temple

(Özdoğan, 2007). Consequently, all of the factors that were mentioned affect the height of the tell.

The most of settlements had begun as villages in the Neolithic Period (8000-6000 BC) and continued to the Early Bronze Age (3000-1000 BC) (Hirst, 2019). Some tells reached the size of big city centers until the Bronze Age (Menze et al., 2006). There are fortification walls with the aim of defense and to prevent flooding at the around of some tells (Hirst, 2019). Some fortification walls were used to prevent erosion on tells that have a steep slope (Özdoğan, 2007). Thus, the settlement was restricted on the top of tell (Hirst, 2019).

As a result of the increase in the height of tells, arriving at the area is getting harder (Özbey, 2010). Therefore, modern settlements are moved to the flat area around the tell over time (Menze et al., 2006) (Figure 2.2).



Figure 2.2. Yukarı Deren Tell, Şanlıurfa. The village is located on the outskirts of the tell.

(Source: Türkiye Arkeolojik Yerleşmeleri, 2001)

The formation of tell result from demographic growth and/or demographic rebuilding at the regional level at the same time (Hofmann, 2012). In addition to the construction technique, materials, and architectural forms used, rapid population growth, complex social structure, lifestyles, and social differentiation that develops accordingly are also effective in the formation of the tell.

Tells are located in the Near and Middle East (Syria, Palestine, Jordan, Turkey, and Israel), the Arabian peninsula, Southwestern Europe (Greece, Bosnia, Serbia, Hungary, and Romania), North Africa, and Northwestern India (Menze et al., 2006;

Hirst, 2019). Certainly, there are the soil hillocks built by humans in different places of the world. However, these are constructed for tomb (tumulus) or religious functions (Figure 2.3). For instance; İnandıktepe Tell in the Eldivan district of Çankırı is not a settlement place, it is a cult center for religion aimed (Figure 2.4). Additionally, there are the hillocks that are built temporarily for defense aimed in specific places (Steadman, 2000).

Especially, tumuli and tells look like each other and it is hard to distinguish the difference between the two. However, there are obvious differences between them in terms of style of occurrence and process. Tumuli are built by heaping up the soil to symbolize a mausoleum in a short time. Hence they represent the one period (Özdoğan, 2007). However, the tells mentioned in the context of this thesis was occurred with accumulating of settlement remains in time and they represent more than one period.



Figure 2.3. Karnıyarık Tepe Tumulus,  
Manisa.  
(Source: Kültür Envanteri, 2021)



Figure 2.4. İnandıktepe Tell, Çankırı.  
(Source: Türkiye Arkeolojik Yerleşmeleri,  
2002)

Tells are the representatives of the earliest settlement systems as a result of formation in long years (Menze et al., 2006). As a result of archaeological research on these artificial hills, material, and chemical analyzes of the tell remains provide information about the emergence, development, and organization of the first complex human societies (Lubos et al., 2011). By virtue of researches on spatial formation, information about the change of a particular city over time can be obtained (Menze et al., 2006; Hirst, 2019). The layer thickness of the tell changes related to the building

density on the tell (Hofmann, 2012). The change of dwelling style can be observed with the phases of society made complicated gradually (Steadman, 2000).

According to archaeological remains, while the Neolithic Period buildings on the first layer have one floor and one room, some buildings that have multi-floor and multi-room near the one-room buildings in the Chalcolithic Age (Hirst, 2019). It was commented that the variety of the bigness and complicatedness of dwellings change according to differences in social status and economic situation. It was seen that while some buildings were used as storage, some dwellings shared the same wall and they were close to each other. The thinning of the building walls and the presence of small courtyards were found in the later houses. It also was found the samples of dwelling that the entry is provided from the roof. The settlement pattern could be reached as a result of finding streets that separate some dwellings (Hirst, 2019).

Consequently, tells are the settlement form that formed in different societies, geographic areas, and periods concurrently (Hofmann, 2012). Generally, they have very variable properties. Therefore, it is not correct to define the single type of tell (Hofmann, 2012).

### **2.3. The Reasons Behind Stratification as the Main Character of Tells**

Settlement areas that have features such as suitable climate conditions, the convenience of reaching natural resources, availability of building materials in the area, ease of defense, and visibility are limited in the natural environment (Özdoğan, 2007). Therefore, every new community has preferred settlement places that specified conditions over time. Thus, multi-layer tells were formed by re-settlement on the previous abandoned layers. The reasons for the overlapping of settlements can be detailed as follows;

Environmental changes and climate conditions are very effective to choose a settlement area (Hofmann, 2012). Many factors such as season conditions, the direction of the wind affect the choice of settlement area thereby formation of tell (Hofmann, 2012; Özdoğan, 2007).



Existing natural resources such as water resources or arable farmland are also effective to choose settlement areas (Özdoğan, 2012). Since it was difficult to reach natural resources such as water or food in the prehistoric period, societies occupied areas near the riversides and fertile lands (Özbey, 2010). The more limited the natural resources in an area, the higher the tell elevations is (Özdoğan, 2007). Therefore, the tells in arid and semi-arid territories such as Southeastern Anatolia and Syria are higher than in places that have a lot of water resources such as the Black Sea as a result of hard access to water resources (Özdoğan, 2007). For instance; while the heights of tells in Şanlıurfa are about 50-60 meters and they are distinguished in topography easily, the tells in Black Sea territory are seen slightly (Özdoğan, 2007).

The sustainability of materials existing in a current settlement such as stone, timber, or adobe made the next building construction easier (Menze et al., 2006). Thus, housing needs are met with less effort and in a shorter time (Özbey, 2010). In every period on the tell, daily life activities damage the previous layers but generally, these activities are not intentional (Özdoğan, 2012). Even though opening storage or refuse pits, quarrying of materials that were required for building construction, terracing, channeling, or excavation for treasure hunting damaged the formation of tell, these were made within the requirements of the daily living practices of the period, and these damages have never been as devastating as the damage done today (Özdoğan, 2012). The materials of the previous settlement layer could be stolen, reused for new building construction, or destroyed for cemetery construction (Hirst, 2019). The reusing of architectural elements is the most important factor which is affecting the height of the tell in a long time (Hofmann et al., 2012).

When settlements are overlapped it becomes elevated in time and creates hills in the topography. Additionally, the oldest inhabitants who lived in Mesopotamia preferred high settlement areas for defense, visibility, and especially to stay above annual flooding (Menze et al., 2006; Hirst, 2019). The living areas which stayed above are preferred as a result of controlling the area, getting defense easy, and being safe (Özdoğan, 2007). Thus, the previous settlement places are preferred every time. In this context, it can be described as a perpetual cycle.

## CHAPTER 3

### ŞANLIURFA: CHARACTERISTICS OF PLACE

In this chapter, general characteristics of Şanlıurfa is clarified. The historical background, climate, topography, flora, and cultural properties of the city are revealed as a background of information related to the tells.

#### 3.1. Location

Şanlıurfa is in the Southeastern of Turkey, between 36-38 north latitudes and 37-40 east longitudes (Figure 3.1). The city is neighbor to Mardin in the east, Gaziantep in the west, Adıyaman in the northwest, and Diyarbakır in the north. The south of the city is on the border of Syria.

The extinct Karacadağ volcano in the east of Şanlıurfa and the Euphrates River in the west form the natural borders (Sür, 1994). Şanlıurfa is adjacent to Diyarbakır with the border of Karacadağ, and to Gaziantep and Adıyaman with the Euphrates River.

The city consists of 13 districts (Figure 3.2). With the law numbered 6360, which entered into force on 12.11.2012, Merkez district of Şanlıurfa was divided into three districts, Eyyübiye, Haliliye, and Karaköprü, and municipalities were established with the same name (T.R. Official Gazette, 2012b). Thus, the districts of the city are respectively; Akçakale, Birecik, Bozova, Ceylanpınar, Eyyübiye, Halfeti, Haliliye, Harran, Hilvan, Karaköprü, Siverek, Suruç and Viranşehir. Akçakale, Birecik, Ceylanpınar, and Suruç districts are on Syria border.

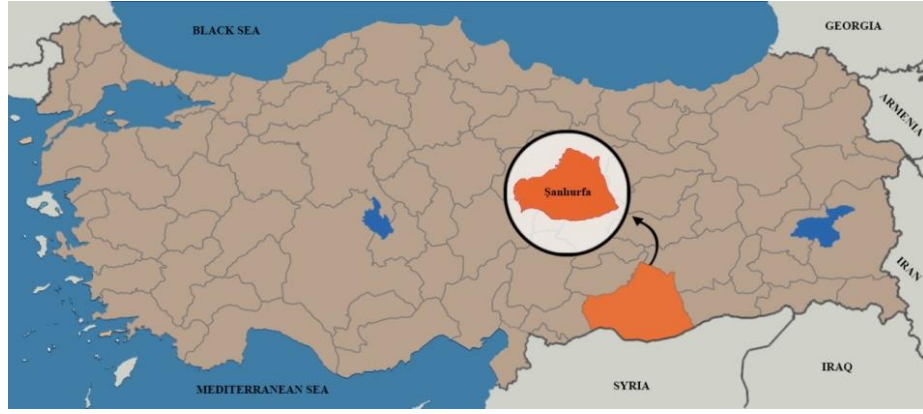


Figure 3.1. The location of Şanlıurfa in Turkey.

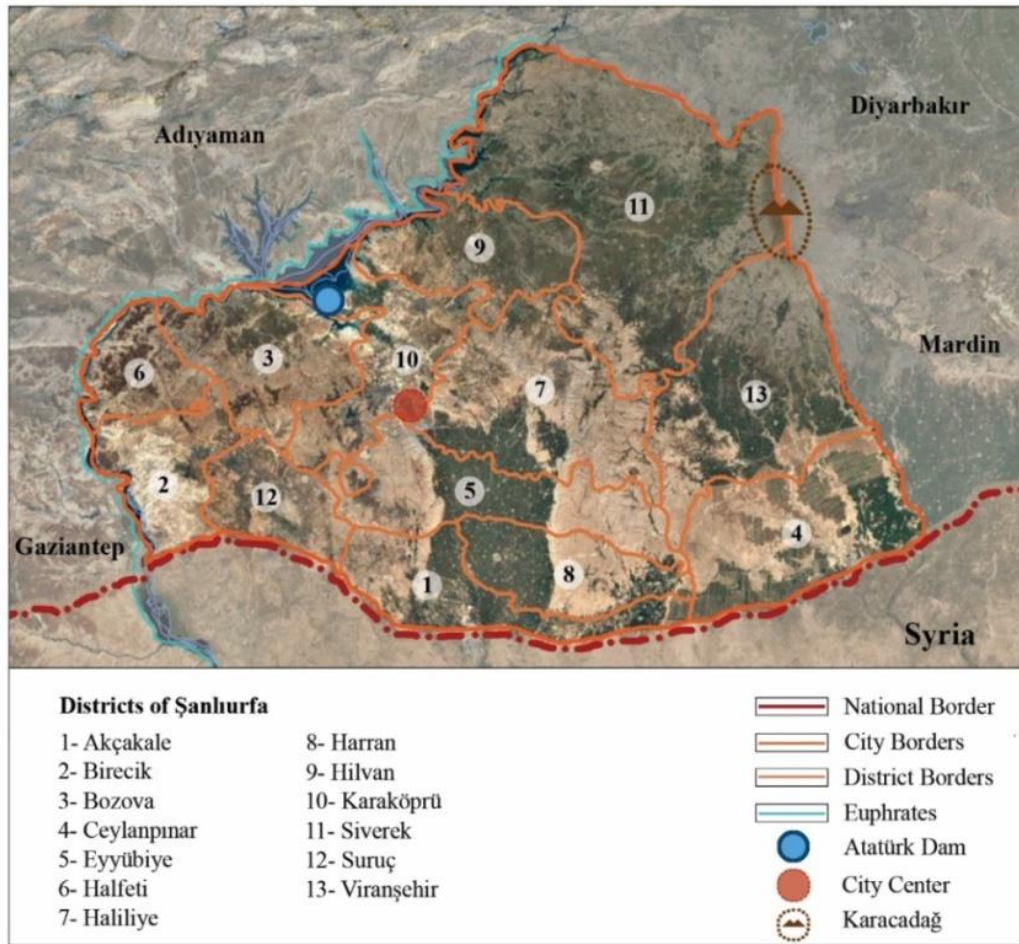


Figure 3.2. Borders of Şanlıurfa city and districts.

Şanlıurfa is located on both the migration routes of animals and the trade routes of people as a result of its location. Therefore, the region has been inhabited continuously since the early ages. Also, there has immense richness in terms of culture and economy (Çelik, 2008).

### 3.2. Climate and Flora

An extreme continental Mediterranean climate dominates in Southeastern Anatolia (Erinç, 1980). Especially in the west of the city, the general characteristics of the Mediterranean climate can be seen. While the summers are hot and dry, the winter seasons are rainy. The main reason for this is the hot and scorching winds blowing from the South (Çelik, 2008). The northwest and southwest winds are the dominant winds of the city (Akkoyunlu, 1988). The continental climate strengthens with the increase in altitude towards the east. The extreme continentally is a result of distance from the sea (Erinç, 1980). The annual temperature fluctuation is high and the relative humidity is low (Çelik, 2016; Erinç, 1980) (Figure 3.3). The temperature differences between night and day and summer and winter are high (Akkoyunlu, 1988).

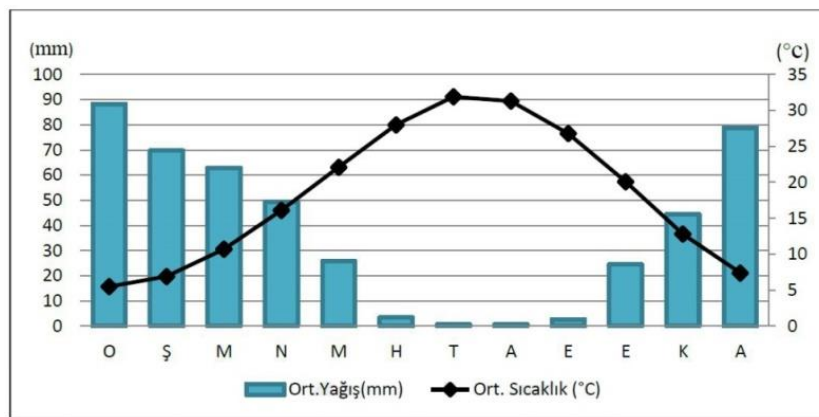


Figure 3.3. Average precipitation and temperature of Şanlıurfa (1929-2018).

(Source: Badıllı, 2020)

The summer months are very hot and severe drought occurs as a result. This problem causes a shortage both of drinking and irrigation water (Erinç, 1980). Since the city has no underground water resources, surface flow such as rivers and streams are very important for the continuation of life (Erinç, 1980).

The hot and dry climate in Şanlıurfa forced the inhabitants of the region to produce alternative solutions for sheltering. Vernacular domed houses of Harran, which provide natural air circulation, are an example of this situation (Özdeniz et al., 1998).

The flora of the region reflects the climatic characteristics (Erinç, 1980). It is one of the provinces where more than half of the year is arid or semi-arid and has the highest evaporation rate in Turkey (Çelik, 2008; Erinç, 1980). Although the flora varies according to climatic characteristics and regions, steppe dominates in the region. Steppes are more common in flat areas. Especially the southern foot of Karacadağ and the south of the city have a more arid, desert- steppe cover. Therefore, the settlements and agricultural areas in the south of Şanlıurfa are very distinguishable (Erinç, 1980). For instance, as a result of the abundant water supply in Ceylanpınar, the difference between the agricultural areas and the dry cover around it can be observed clearly (Erinç, 1980).

Despite the low annual precipitation average, Şanlıurfa has quite a fertile land. Especially the Harran Plain has been a suitable area for agriculture since prehistoric times as a result of its soil content (Creekmore III, 2018). Wheat, tobacco, and cotton are among the most grown agricultural products. Besides these, pistachio trees are also abundant in the city. Especially in the Birecik district, pistachio is grown on very large land.

Oak forests and bushes are seen in the Karacadağ region, as precipitation is higher as a result of the increase in altitude (Çelik, 2008). Şanlıurfa, with its 14.8 hectares of forest land, is the 4<sup>th</sup> poorest city in Turkey in terms of forests (Yanatma, 2019).

One of the most striking points about the flora of Şanlıurfa is the black rose, which can only be grown in Halfeti. The soil characteristics of the Halfeti region and the pH balance of its surface waters allow this rose species to be grown only in Halfeti (Evon, 2016).

### 3.3. Landscape and Topography

In Şanlıurfa, the altitude increases from the west to the east and from the south to the north. Therefore, plains, plateaus, and mountains are from the south to the north, respectively (Badıllı, 2020). 98.3% of the city is covered with plains and plateaus (Çelik, 2016). Starting from the foothills of Karacadağ, wide plateaus expand to the west and south of the city (Badıllı, 2020). These are Siverek-Viranşehir Plateau in the east, Bozova-Şanlıurfa Plateau in the north and Halfeti-Birecik Plateau in the west (Badıllı, 2020). Additionally, there is Harran Plain on the south of the city, Ceylanpınar Plain on the southeast, and Suruç Plain on the southwest. As all these plateaus and plains are very fertile, they have been used for agriculture since the Neolithic Period.

Şanlıurfa is in the region defined as *Fertile Crescent*<sup>10</sup> by James Henry Breasted (Menze et al., 2006) (Figure 3.4). The areas of this region, where the first effective farming was made, are very arable (Erinç, 1980). The plains in the districts of Harran, Suruç, and Ceylanpınar located in the south of the city are covered with fertile alluvial cover (Güzel, 2005). Depending on the existence of the relevant plains, the density of agricultural land and settlement also increases (Güzel, 2005).

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<sup>10</sup> Fertile Crescent: It is a crescent-shaped region in the Middle East that comprises present-day Iraq, Israel, Palestine, Syria, Lebanon, Egypt, and Jordan, as well as the southeastern border region of Turkey and the western borders of Iran (Breasted, as cited in Menze et al., 2006). This term was first used by the American Egyptologist and archaeologist James Henry Breasted.



Figure 3.4. Fertile Crescent.

(Source: Wikipedia, 2006)

The flat topography of Şanlıurfa is broken by tells (Steadman, 2000). The tells are easily distinguishable within the broad alluvial plain (Steadman, 2000).

The main water source of the city is the Euphrates River. Atatürk Dam is built on this river and creates a resource for irrigation of agricultural areas. The Euphrates River runs through the north, south, and west of the city.

There are also rivers on the border between Mardin and Şanlıurfa. There are Birika, Kayalı, Cırcıp, Kürşiran and Dardağan streams, which do not run along the entire border, some of which are in Mardin and some in Şanlıurfa.

Although Karacadağ covers a wide area on the Diyarbakır border, there are also a few streams on this borderline that do not run along the border. Mazikorusun, Dardağan and Şeyhgür streams and the Euphrates River in the north are the water resources on the border between Şanlıurfa and Diyarbakır (Figure 3.5).

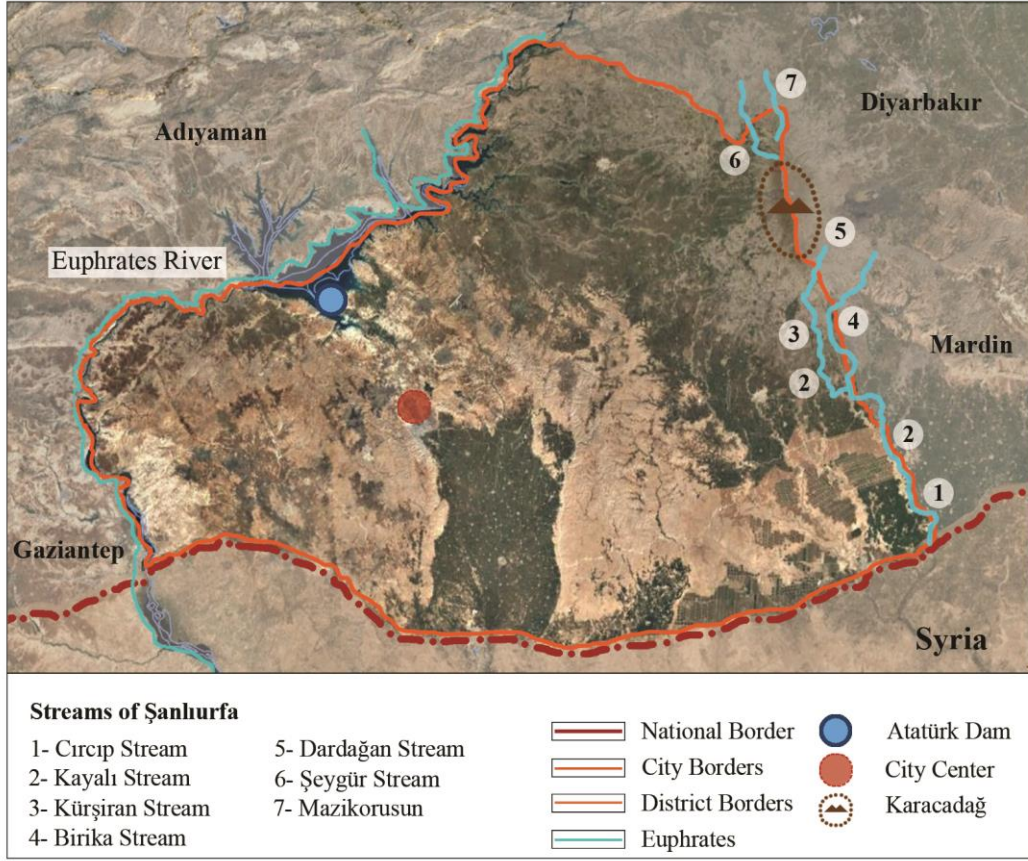


Figure 3.5. The river and streams on the border of Şanlıurfa.

The altitude of Şanlıurfa city center is 518 meters. The soil of areas below the elevation of 700-800 meters in the city is reddish-brown (Erinç, 1980). This soil type has low organic content, is rich in lime and potassium, has an average pH of around 8, and provides high yields when irrigated (Badıllı, 2020; Erinç, 1980). Especially in Ceylanpınar, Harran and Viranşehir plains, the reddish-brown soil is seen intensively (Badıllı, 2020). This soil type is particularly suitable for cereal production. The occupation of many civilizations settled in Urfa throughout history can be considered a result of its fertile land.



### **3.4. Historical Background of Şanlıurfa**

Şanlıurfa is a very important place in terms of archaeology and world heritage. Göbekli Tepe exhibited findings that would invalidate the previous assumptions regarding the transition to sedentary life. Due to the importance of Göbekli Tepe in understanding human prehistory, Şanlıurfa gained more importance.

Archaeological researches in Şanlıurfa revealed findings from different periods. Traces of Paleolithic, Mesolithic, Neolithic, Halaf, Chalcolithic, Ubeyd, Uruk periods, Bronze and Iron Ages, and Hellenistic, Roman, Byzantine, Islamic, and Ottoman periods were found, respectively (Çelik, 2008; Ekinçi & Paydaş, 2008).

The prehistoric and historic periods of the city with significant events are chronologically given in the following (Table 3.1):

Table 3.1. The chronology of archaeological period.

<b>Period and Subperiod</b>		<b>Date Range</b>
<b>The Prehistoric Period</b>	Palaeolithic Age	1,100,000 – 10,500 BC
	Early Palaeolithic	1,100,000 – 300,000 BC
	Middle Palaeolithic	300,000 – 40,000 BC
	Upper Palaeolithic	40,000 – 18,000 BC
	Epi-Palaeolithic (Mesolithic)	18,000 – 10,500 BC
	Neolithic Period	10,500 – 5,500 BC
	Pre-Pottery Neolithic	10,500 – 8,500 BC
	Pottery Neolithic	8,500 – 5,500 BC
	Chalcolithic Age	5,500 – 3,300 BC
	Early Chalcolithic	5,500 – 5,000 BC
	Middle Chalcolithic	5,000 – 4,500 BC
	The Halaf Period	5,600 – 4,800 BC
	Late Chalcolithic	4,500 – 3,300 BC
	Uruk Period	4,000 – 3,100 BC
	Bronze Age	3,300 – 1,100 BC
	Early Bronze Age	3,300 – 2,900 BC
	Middle Bronze Age	2,900 – 2,000 BC
	Late Bronze	2,000 – 1,100 BC
	Iron Age	1,100 - 330 BC
<b>The Historical Period</b>	Hellenistic Period	330 - 30 BC
	Roman Period	30 BC - AD 395
	Byzantine Period	395 - 639
	Islamic Period	639 - 1923
	Ottoman Period	1516 - 1923
	Modern Period	1923 - currency

(Source: Retrieved from the Archaeology Museum of Şanlıurfa)

### 3.4.1. Prehistoric Period

The Paleolithic Age, known as the time when humanity first emerged, is known as the period when people have not yet started production, but survived by hunting and gathering (Ekinici & Paydaş, 2008). Since production has not started, sedentary life was not adopted at that time. During the ground surveys carried out in the Birecik district of Şanlıurfa, many temporary campsites belonging to the Paleolithic Age were found (Çelik, 2008). In addition to these, tools that were found in Birecik are the first Paleolithic findings in Turkey (Ekinici & Paydaş, 2008).

The archaeological findings in Bozova also belongs to the Paleolithic Age, however, this area now remains under the Atatürk Dam water (Ekinici & Paydaş, 2008). The findings revealed in Şanlıurfa show that the city has been inhabited since the Paleolithic Age (Ekinici & Paydaş, 2008).

Traces of life in Anatolia were also found in the Epi-Palaeolithic Age, which states the transition period between the Paleolic Age and the Neolithic Period. Tool and animal bones belonging to the Epi-Palaeolithic (Mesolithic) Age, which represents just before the transition to food production, proved that a severe drought was gone through in Anatolia (Ekinici & Paydaş, 2008). As a result of the ground survey and archaeological excavation carried out in Şanlıurfa, artifacts belong to the Epi-Paleolithic Age were found in Söğüt Tarlası in Bozova (Ekinici & Paydaş, 2008).

The Neolithic Period is the period when people transitioned from hunter-gatherer to production, from nomadic life to sedentary life, when agriculture was discovered and animals were domesticated (Ekinici & Paydaş, 2008). Correspondingly, it is the period when the first permanent settlement and villages were established (Ekinici & Paydaş, 2008). This period, in which dwellings were constructed and pottery was used in daily life, is important as it gives information about the first settlements.

It is known that there was a settlement in Şanlıurfa during the Neolithic Period (Şahinalp, 2005). While in the early period of these settlements, a lifestyle based on a hunter-gatherer system was adopted, an agriculture-based economy was transferred in time (Çelik, 2019).

The region called Fertile Crescent, which includes Şanlıurfa, is the fertile land of the first great civilizations and the first effective farming area, especially since the

beginning of the Pottery Neolithic Period (Çelik, 2008). In this period, when sedentary life is transitioned with the beginning of agriculture, numerous villages were established in the Fertile Crescent region and thereby in Şanlıurfa (Çelik, 2008). Göbekli Tepe, Nevali Çori, Sefer Tepe, Karahan Tepe, Hamzan Tepe, Balıklıgöl Tell are among the earliest and most important settlements of this period in the region. Artifacts from the Neolithic Period, which were revealed during archaeological excavations, are exhibited in the Archaeology Museum of Şanlıurfa today (Figure 3.6, Figure 3.7).



Figure 3.6. Nevali Çori – The Neolithic Period (2021, April 13).



Figure 3.7. The animation of two dwellings belonging to the Pre-Pottery Neolithic Period in Akarçay Tepe (2021, April 13).

The first housing area of the city was established in the Neolithic Period, around Balıklıgöl, Urfa Castle, and Tıfındır Tepesi (Aydoğdu, 2019) (Figure 3.8, Figure 3.9). During this period, cult structures (temples) were built and these structures were

survived for about 1000 years. However, towards the end of 9000 BC, these structures were abandoned and covered with earth over time.



Figure 3.8. A view from Şanlıurfa Castle and Balıklıgöl (2021, April 11).



Figure 3.9. Engraving of Urfa Castle.

(Source: Gravürlerle Anadolu, 2016, as cited in Aydoğdu, 2019)

In the Chalcolithic Period, as agriculture and economy developed, settlements also became dense (Çelik, 2008). These settlements are usually small communities established on waterfronts (Çelik, 2008). The Late Chalcolithic Period in Southern Mesopotamia, which also includes Şanlıurfa, is called the Uruk Period (Can, 2019). In this period, since the Euphrates River was utilized for commercial purposes, traces of settlement were found on the riverside and on the Harran plain where agriculture was done (Can, 2019). Hasek Tell, Kurban Tell, and Lidar Tell are some of the tells inhabited during the Chalcolithic Period (Çal, 1993).

The severe drought was gone through in 4200-3000 BC caused the settlements to be moved towards the riverbed (Can, 2019). The inadequacy of underground water resources in Şanlıurfa necessitated migration in this period for farming (Can, 2019).

In the Early Bronze Age, the settlements became more dense and planned (Buğu, 2019). City-states and empires were established for the first time in this period (Buğu, 2019). Lidar Tell and Kurban Tell, which are under the Atatürk Dam water today, and Titriş Tell are the settlements of this period (Figure 3.10).

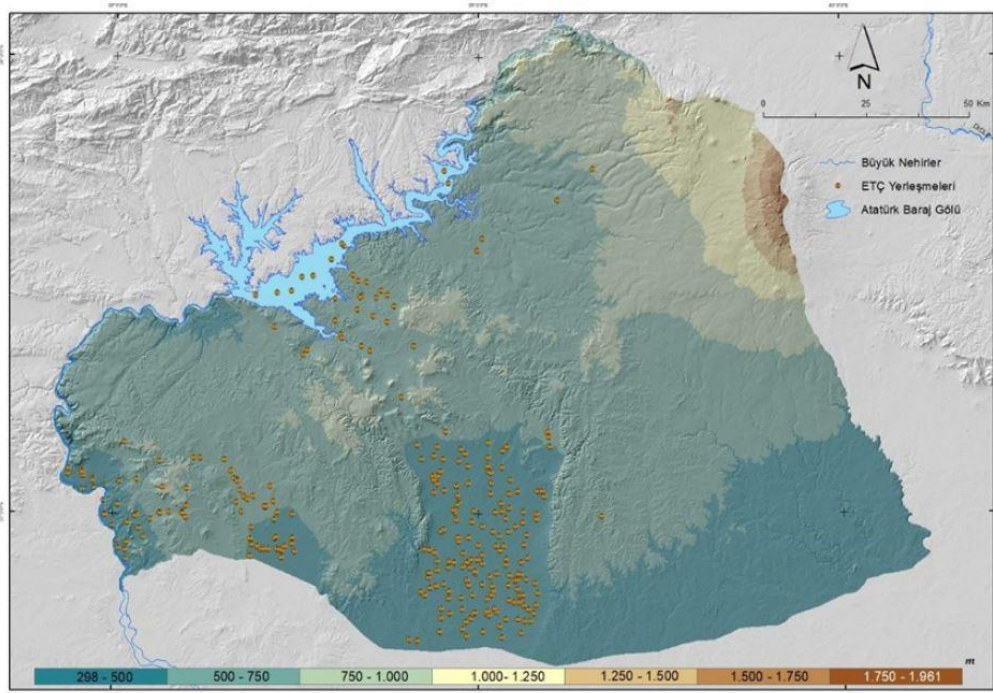


Figure 3.10. Settlement map of Şanlıurfa in Early Bronze Age.

(Source: Buğu, 2019)

Archaeozoology researches revealed that 89% of them in this period were domestic animals, thus it shows that animal husbandry had an important (Buğu, 2019). It was determined that sheep, goat, and cattle were among the most domesticated animals (Buğu, 2019).

### 3.4.2. Historic Period

Between 1000-310 BC, Şanlıurfa fell under the successive control of the Assyrians, Medes, and Persians, respectively (Kürkçüoğlu, 1998). There is no information about Urfa in the sources until that period (Çal, 1993). After the domination of the Seleucid Empire, Urfa is mentioned in the sources (Çal, 1993).

In the Hellenistic period, the region including the Southeast Anatolia region is called the Seleucid (*Seleukos*) region (Çelik, 2008). Şanlıurfa and its districts were also the land of the Seleucid Empire at that time. In 302 BC, Urfa was given the name Edessa, which means "having plenty of water" by Seleucus I Nicator (Kürkçüoğlu, 1998). During this period, Edessa (Şanlıurfa), Karrai (Harran), Makedonopolis (Birecik), and Anthemusia (Suruç) were important cities of the Seleucid Empire (Çelik, 2008). In the 2<sup>nd</sup> century BC, during the Seleucid period, the city was surrounded by fortification walls for defense (Aydoğdu, 2019).

With the decline of the Seleucid Empire, the Kingdom of Osroene was established by the Assyrians of Aramean origin in 132 BC (Çal, 1993; Çelik, 2008). Thus, the specific kingdom of Şanlıurfa was established for the first time. The Kingdom of Osroene is very important because it was the first state to accept Christianity in history (Cheetham, 1905). Edessa, the capital of the kingdom, is Şanlıurfa with its current name. It is said that the letter in which Jesus declared that he had blessed Urfa as a result of the attitude of the kingdom about Christianity was sent to King Abgar Ukkama (Kürkçüoğlu, 1998).

As a result of the wars between the Kingdom of Osroene and the Roman Empire, Edessa was occupied by the Roman Emperor Caracalla in 216 AD (Çal, 1993). Although the Sassanian Empire took Urfa from the Romans in 260, the Roman Empire succeeded in taking control of the city back (Kürkçüoğlu, 1998).

After the division of the Roman Empire into two, Urfa remained under the domination of the Byzantine (Eastern Roman) Empire (Kürkçüoğlu, 1998). Edessa (Şanlıurfa), which is stated to have been blessed by Jesus also had an important position in the Early Byzantine (330-717) period (Çelik, 2008).

The first Turkish invasion to Urfa in 396 was done by the Hun Empire (Kürkçüoğlu, 1998). During the invasions of the Hun Empire, Urfa was plundered and

churches and monasteries were demolished (Çal, 1993). After this period, although the Sasanians besieged Urfa many times between 502 and 628, they could not succeed (Kürkçüoğlu, 1998).

Urfa fell under control by the Islamic armies in 639 during the reign of Caliph Omar (Çelik, 2008; Kürkçüoğlu, 1998). With the irrigation canals opened in this period, the soil has been made even more fertile and economically high levels have been reached (Akkoyunlu, 1988; Çelik, 2008).

Şanlıurfa was also inhabited during the Umayyad period (Akkoyunlu, 1988; Ekinci, Paydaş, 2008). In 687, the Umayyads united Urfa, Harran and Samsat under one principality (Kürkçüoğlu, 1998). During the Marwan II period (744-750), Harran became the center of the Umayyads (Çelik, 2008). Harran Great Mosque, the oldest mosque of Islamic architecture in Turkey, whose ruins still exist on Harran Tell today, was constructed by the Umayyad Caliph Marwan II (Akkoyunlu, 1988).

After the Umayyads, the Abbasids, Hamdani, Numeyri and Marwanids dominated the region (Çelik, 2008; Kürkçüoğlu, 1998). Urfa, which fell under control Byzantine rule again in 1031, was taken by the Seljuks in 1087 (Kürkçüoğlu, 1998). After the First Crusades, first, the Zengids and then the Ayyubids dominated Urfa (Çal, 1993; Çelik, 2008). Urfa, which was conquered by the Ayyubids, has been the subject of wars between the Sultanate of Rum and the Ayyubid dynasty after that date (Kürkçüoğlu, 1998). Urfa Castle was also demolished during the Ayyubids reconquering the city from the Seljuks (Çal, 1993).

After the Battle of Köseadağ in 1243, Urfa came under Mongol rule and was exposed to plunder (Kürkçüoğlu, 1998). In 1272, the Mamluk Sultanate took Harran, Urfa and later Birecik from the Mongols (Çal, 1993; Kürkçüoğlu, 1998).

After all these wars, it is depicted that Urfa was in ruins in the 14<sup>th</sup> century and only the remains of the old buildings (Kürkçüoğlu, 1998).

The Akkoyunlu State established in 1403 conquered Urfa in the 15<sup>th</sup> century (Akkoyunlu, 1988). Meanwhile, Urfa Castle was captured by the Karakoyunlu for a short period, Akkoyunlu State took the castle back (Akkoyunlu, 1988). Urfa, which came under the domination of the Beylik of Dulkadir in 1504 and the Safavid dynasty in 1514, was added to the Ottoman land in a short time like 3 years (Akkoyunlu, 1988; Kürkçüoğlu, 1998).



### 3.4.2.1. Ottoman Period

As a result of the Ottoman victory in the Battle of Koçhisar (Dede Kargın) between the Ottoman Empire during the reign of Yavuz Sultan Selim and the Safavid Empire in 1516; Şanlıurfa, which was called Ruha then, was conquered by the Ottoman Empire in 1517 (Aydoğdu, 2019; Turan, 2005).

While the traditional settlement in the city wall continued, settlement and agricultural production started again in the villages that were completely destroyed during the Battle of Dede Kargın (Turan, 2005). Particularly, the Harran region was the most important region of the Ruha sanjak in that period (Turan, 2005). Due to its fertile land, it had a dense population according to the conditions of that period (Turan, 2005). Portuguese traveler Antonio Tenreiro, who came to Ruha in the 16<sup>th</sup> century, described Şanlıurfa in that period as follows (Özbaran, 1984);

...Urfa is an old city surrounded by a very old fortification wall, many parts of which have been destroyed. Judging by the damaged walls and fortifications, it seems that it is a big city. The land is plentiful in terms of provisions and is inhabited by Christians and Turkmens. In the city, there is a gentleman (governador), who is attached to the Diyarbakir province, appointed by the Sultan (p. 61).

During this period, there were settlements in the city center and villages of Şanlıurfa (Turan, 2005). While living in the city center continued in two-story traditional houses, in the villages, life continued in traditional houses single-story or domed and built with local materials.

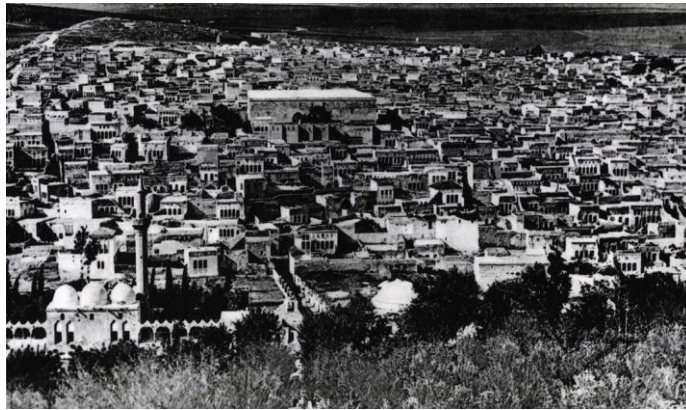


Figure 3.11. Şanlıurfa at the end of the 19<sup>th</sup> century.

(Source: Kürkçüoğlu, 1995)

### 3.5. Social, Cultural Characteristics

Şanlıurfa is a city rich in both natural and tangible and intangible cultural assets. There are many archaeological sites in the city. In addition, Şanlıurfa is considered sacred for many beliefs (Çelik, 2008). Harran University, the first university in the world, is also located here (Farac, as cited in Çelik, 2016). Therefore, it is a very important city in terms of culture.

Şanlıurfa, located in the Fertile Crescent, has been the transition and interaction area of many civilizations throughout history (Aydoğdu, 2019). Additionally, it is on the pilgrimage route of both Christians and Muslims (Yıldırım & Turan, 2012).

Since many states and principalities were founded on Şanlıurfa throughout history, there are many ancient cities in the city. According to the 2021 year-end statistics made by the General Directorate for Cultural Heritage and Museums, there are a total of 865 sites (archaeological, urban, historic, urban archaeological, and mixed sites) in the city (T.R. Ministry of Culture and Tourism, n.d.).

There are numerous significant archaeological sites, as stated in Chapter 3.4.1, dating back to the prehistoric period and survived. Additionally, the historical cultural heritage of Şanlıurfa is also of great importance. Harran Great Mosque and the Şuayb ancient city, which is of archaeological and religious importance and dates back to the 4th-5th centuries AD are examples of this (Akkoyunlu, 1988; Çelik, 2008) (Figure 3.12).

Şanlıurfa is considered a holy place for polytheistic religions. In the polytheistic period, the stars were worshiped in Urfa, thus the people of Urfa were considered the daughter of the reed goddess Ningal (Çal, 1993). Harran, the chief center of this belief, is accepted as the seat of the moon god Sin and his consort Ningal (Çal, 1993). Since the moon god Sin was accepted by the Assyrians and the Babylonian Empire, the moon god temple was destroyed by these empires as a result of wars and rebuilt in the same place (Çal, 1993). The cuneiform inscription of King Nabonidus (Nabû-na'id), which has remained from the Iron Age, is proof that the temple of Sin was built in Harran (Figure 3.13).



Figure 3.12. Şuayb Ancient City, Şanlıurfa.  
(Source: Şanlıurfa Metropolitan  
Municipality, 2017)



Figure 3.13. The cuineform inscription  
of King Nabonidus in the Archaeology  
Museum of Şanlıurfa (2021, April 13).

Şanlıurfa is also considered a holy city by three monotheistic religions, namely Judaism, Christianity, and Islam (Akkoyunlu, 1988; Çelik, 2008). It is thought that the prophet Abraham was born here, the prophets Lot, Ishaaq (Isaac), Ya'qub (Jacob), Yusuf (Joseph), Ayüb (Job), Elyesa (Elisha), Shu'ayb (Shuaib), and Moses lived in this region, and the Prophet Jesus blessed this city (Çelik, 2008). In the city, there are places considered sacred by three religions, numerous places of worship, and shrines considered important by society (Çelikten, 2020). For all these reasons, Şanlıurfa is known as the "City of Prophets".

The socio-cultural life in Şanlıurfa is affected by beliefs considerably (Çelikten, 2020). The intangible cultural heritage of the city has had an impact on its tangible cultural heritage. Balıklıgöl is the most popular example of this situation (Figure 3.14).

According to the belief, when the Prophet Abraham was to be cast into the massive fire from the Urfa Castle by the Sumerian King Nimrod, the flames transformed into the water and the wood into fish miraculously, and Halil-Ür Rahman Lake was formed (Yıldırım & Turan, 2012). It is believed that the other nearby body of water, the Aynzeliha Lake, was formed by the tears of Zeliha, who was the daughter of King Nimrod, after this event (Çelikten, 2020). According to this belief, it is accepted that both lakes are sacred, harming the fish in them will be disrespectful to this belief and the one who harms them will be cursed (Çelikten, 2020). These lakes, which were first accepted as sacred by the Jews, were later accepted as sacred by the Syrians and lastly by the Muslims (Şahinalp, 2013). Therefore, the two lakes and the fish in them

are conserved and are visited by local and foreign tourists every year (Çelikten, 2020; Yıldırım & Turan, 2012).

Şanlıurfa is extremely important worldwide in terms of its cultural heritage. Göbekli Tepe, where the oldest known megalithic structures of the world are located, was included in the UNESCO World Heritage Tentative List in 2011 and on the UNESCO World Heritage List in 2018 (WHC, 2020a) (Figure 3.15).

The domed houses in the Harran district of Şanlıurfa reflect important information about the period in which they were built in terms of architecture, socio-cultural structure, ecology, and materials. Harran and Şanlıurfa are included in the UNESCO World Heritage Tentative List in 2000 as they contain many examples of historical, religious, public, and civil architecture, and each reflects the best examples of traditional stone art (WHC, 2020b) (Figure 3.16).

Haleplibahçe Mosaics is one of the unique cultural heritages of Şanlıurfa. This mosaic, which was found by chance during the infrastructure works of the Haleplibahçe Urban Design Project, is the only mosaic example belonging to the 5th-6th centuries AD and where four Amazon queens are exhibited on the same panel (Eraslan, 2014) (Figure 3.17). It is thought that there are many undiscovered heritages in Şanlıurfa apart from what has been discovered so far.



Figure 3.14. Balıklıgöl in Şanlıurfa (2021, April 9).



Figure 3.15. Göbekli Tepe in Şanlıurfa (2021, April 10).



Figure 3.16. A view from Harran Settlement, Şanlıurfa.  
(Source: Başaran, 2011)



Figure 3.17. Haleplibahçe Mosaics, Şanlıurfa.  
(Source: Eraslan, 2014)

Şanlıurfa has much intangible cultural heritage as well as tangible cultural heritage. The Şanlıurfa Sıra Gecesi, which is kept alive by the local people, and the food such as raw meatballs (*çiğköfte*) and music culture unique to Şanlıurfa are examples of these. The Şanlıurfa Sıra Gecesi is inscribed on the UNESCO Representative List of the Intangible Cultural Heritage of Humanity in 2010 (ICH, 2020). The Şanlıurfa Sıra Gecesi event held in traditional Şanlıurfa houses, which have been restored and used for tourism purposes, has a great contribution to tourism (Şahinalp, 2013).

In the social structure of Şanlıurfa, there is the concept of the tribe still continues. During the Ottoman period, these tribes were given autonomy in their internal affairs (Akkoyunlu, 1988). In the Ottoman Period, the tribes, the majority of which were nomadic and some of them settled, formed an important part of the social structure (Turan, 2005). Although it is desired to take measures against this situation after the republic, the tribes still maintain their existence to a large extent today (Akkoyunlu, 1988).

Social structure can be described as a colorful mosaic as a result of people of different beliefs and ethnic origins living in this city (Şahinalp, 2005). As a result of this diversity, many traditions and different lifestyles were intertwined and increased the cultural richness of the city (Şahinalp, 2005). Therefore, Şanlıurfa has been the meeting point of civilizations from prehistory to the present (Çelik, 2008; Şahinalp, 2005).

### 3.6. Economical Characteristics

Agriculture and animal husbandry play an important role in the economy of Şanlıurfa. The presence of wide plains suitable for agriculture and the high fertility of the soil increase production (Çelik, 2008). Pistachios and peppers produced and sold by local people are the most important sources of income for rural areas.

While the sector that dominated the economy of the city until a certain period was agriculture, after a while the service and industrialization sector became more important (Şahinalp, 2005). With the effect of agricultural resources in the city, agricultural-based industrialization activities have increased (Şahinalp, 2005).

One of the important economic resources of Şanlıurfa is tourism. The city has an important tourism potential by virtue of its natural and cultural heritage (Aydoğdu, 2019). There are numerous archaeological sites in the city. In addition, many museums where the artifacts found in the excavations are exhibited also contribute to cultural tourism.

Beliefs and faith tourism, which developed accordingly, have also contributed to the economy of the city and its worldwide awareness. It is a very important city in terms of faith tourism, as many structures are belonging to polytheistic religions and Christianity apart from Islam (Aydoğdu, 2019). Until the First Gulf War in 1991, Şanlıurfa was a frequent destination for pilgrims (Şahinalp, 2013). People going on pilgrimages by road, coming to Şanlıurfa, visiting tourist places, and doing shopping contributed greatly to the economy of the city (Şahinalp, 2013). However, the prohibition of the high road during the pilgrimage together with the war caused economic damage to the city (Şahinalp, 2013).

With the inclusion of Şanlıurfa on the UNESCO World Heritage List, many investments have been made in the city, thus the city has gained an important position in terms of tourism potential (Aydoğdu, 2019). Every year, hundreds of tourists come to Şanlıurfa to see numerous places such as Balıklıgöl, Göbekli Tepe, the flooded Old Halfeti, and Haleplibahçe. This positively affects the economy of the city.

Finally, traditional places in the historical city center, where trade and small-scale productions continue, such as the Gümrük Inn, Hüseyiniye Bazaars, Kazzaz

Bazaar, Sipahi Bazaar, Bakırcılar Bazaar, Çulcu Bazaar, Kasap Bazaar contribute to the economy of the city (Aydođdu, 2019).

## CHAPTER 4

### CONSERVATION CONDITION OF TELLS IN ŞANLIURFA

In this chapter, the 10 case study tells are examined in detail in terms of general information, the current condition, the history of excavations if it has been subjected to any scientific excavation, conservation problems, and the potential and values (Figure 4.1).

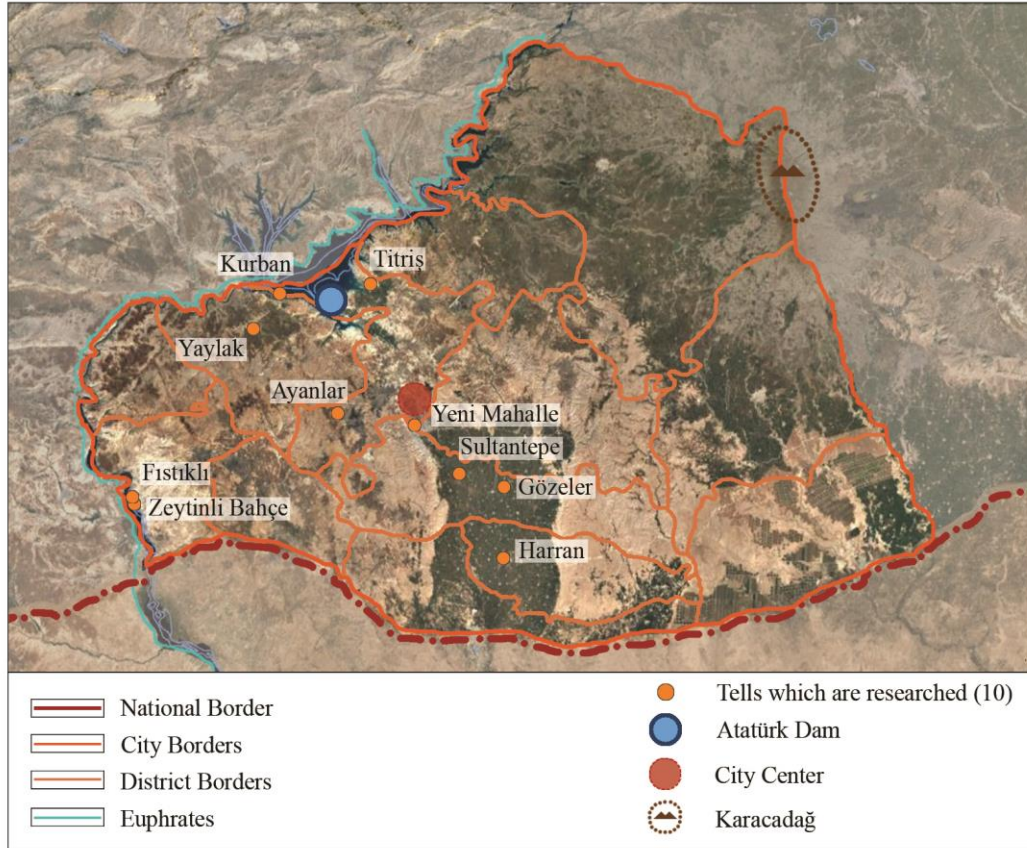


Figure 4.1. The location of 10 case study tells.



## 4. 1. Ayanlar Tell (Gre Hut)

Ayanlar Tell is located in Ayanlar Neighborhood of Karaköprü district of Şanlıurfa (Figure 4.2).

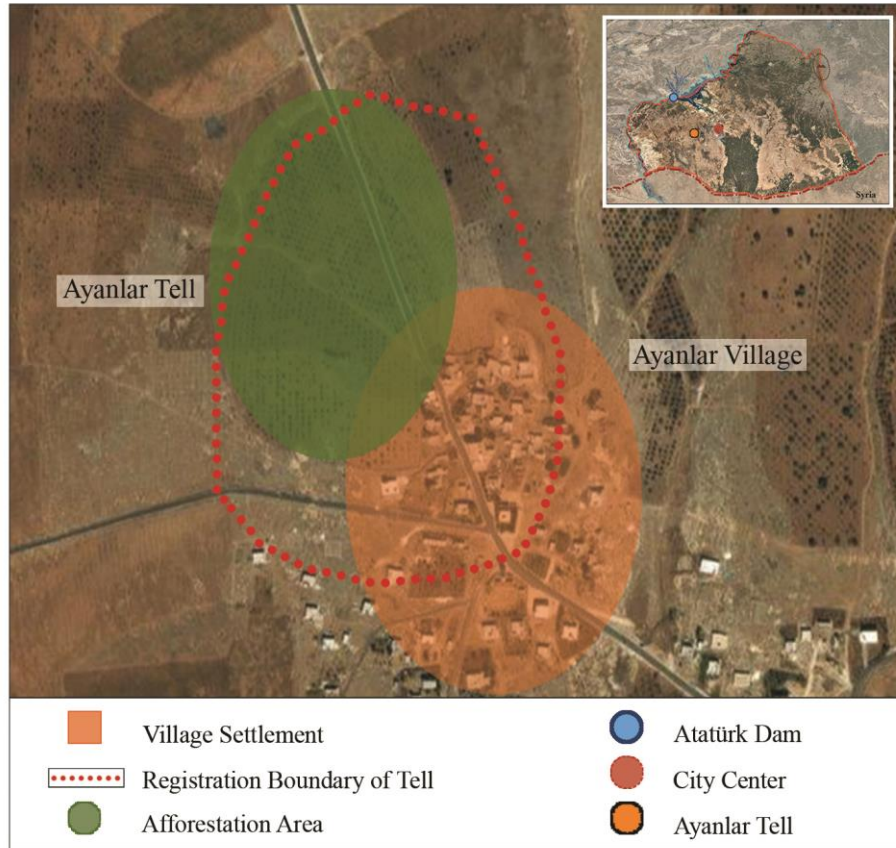


Figure 4.2. The location of Ayanlar Tell in Şanlıurfa.

### 4. 1. 1. General Information

Ayanlar Tell, also known as *Gre Hut*, was first discovered during a survey conducted in 2013 (Güler & Çelik, 2015). In 2019, it was registered as a 2<sup>nd</sup> Degree Archaeological Site by the Şanlıurfa Regional Council for Conservation of Cultural

Property, on the grounds of the principle of continuity of life, since there is a modern inhabited village on it (Appendix E, Figure E.1, Figure E.2) (T.R. Ministry of Culture and Tourism, 2019a).

There is an inhabitation in the southern and eastern parts of the tell. Traditional and modern buildings coexist in the village. The northern slope of the tell is used as an afforestation area for growing pistachio (Figure 4.3). The village road passing over the middle of the area divided the tell into two (Figure 4.4).



Figure 4.3. The north view of Ayanlar Tell (2021, April 12).

Figure 4.4. The road passing over Ayanlar Tell.

(Source: Çelik, 2017)

There are 104 houses in Ayanlar village and service spaces such as warehouses and barns associated with these houses. Recently, the number of modern houses has increased and the majority of houses are modern in the area. However, 14 of these modern and traditional houses are located on the tell.

Of the 7 people interviewed during the survey study, 4 live in traditional houses and 3 live in modern houses. The oral history surveys reveal that the traditional houses are 60 years old on average and they were built by the house owners. Local people provided the stone and soil from the area where dwellings were built; therefore, they used local and sustainable materials. Local materials are also used in the maintenance and repair of these houses. One of the village residents surveyed, when asked where the building material used for the repair of adobe plaster was supplied, emphasized the use of local materials by answering, "Here, right from the garden..." (G. Y., personal communication, 2021, April 12).

Houses built with modern materials, on the other hand, were built in place of traditional houses, but none of them were built recently. For instance, a modern house was built 20 years ago after the demolition of a pre-existing traditional house in the same place (R. Y., personal communication, 2021, April 12). Some of the people living in modern houses use traditional buildings as service spaces such as tandoor and warehouses (Figure 4.5).

Some of the local people live on agriculture. According to the information obtained during the survey study, the majority of the village population works outside the city as seasonal workers (S. Y., personal communication, 2021, April 12).

The family, which owns the land to the north of the tell and planted pistachio trees, has been continuing their agricultural activities in this area for more than 20 years (V. Y., personal communication, 2021, April 12). The land is plowed regularly every year and irrigated daily as a part of these agricultural activities (Figure 4.6).



Figure 4.5. A modern house constructed on Ayanlar Tell and traditional buildings used as barn and storage (2021, April 12).



Figure 4.6. The pistachio trees on Ayanlar Tell (2021, April 12).

The local people were asked whether archaeological artifacts were encountered during building constructions. It is learned that during the construction of houses and agricultural activities, pottery fragments, stone steles with a hollow in the middle, or archaeological fragments, which the local people call “pebbles” -presumed to be flint or obsidian- were found (V. Y., personal communication, 2021, April 12). While the

majority of them were delivered to the archaeologists, some of them are in the gardens of the houses where they are found (Figure 4.7).

During the field survey, a piece of stone is noticed which is unearthed during the construction excavations and used on the wall of a traditional warehouse building (Figure 4.8).



Figure 4.7. Archaeological findings found in Ayanlar Tell (2021, April 12).



Figure 4.8. A piece of stone used on the wall of a traditional warehouse building, Ayanlar Tell (2021, April 12).

According to written sources, Ayanlar Tell has a total area of 14 hectares and an elevation of 10 meters, with an area of 6,550 m<sup>2</sup> registered by the conservation council (Çelik, 2019; T.R. Ministry of Culture and Tourism, 2019a). Ayanlar Tell is the largest

tell from the Neolithic Period known in the west of Şanlıurfa and the third-largest settlement after Göbeklitepe and Karahan Tepe (Çelik, 2017). The tell contains a total of 6 hillocks on and it is known that there were settlements on each of them (Çelik, 2017) (Figure 4.9).

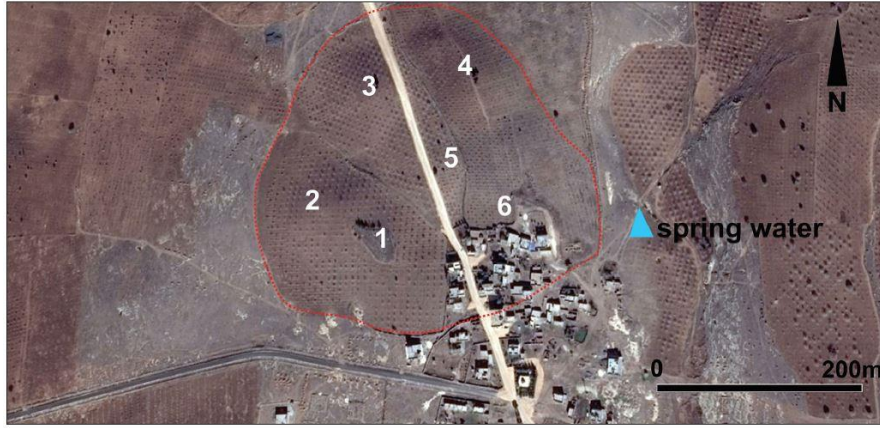


Figure 4.9. The six settlements which are located on Ayanlar Tell.

(Source: Çelik, 2017)

It is considered that the Karakoyun Stream, which was located to the east of Ayanlar Tell and flowed through a valley in the Neolithic Period, was a linking route between Yeni Mahalle (Balıklıgöl) Tell and Ayanlar Tell (Çelik, 2017).

During the surface surveys, artifacts belonging to the Early and Middle Byzantine Period, in addition to the Pottery Neolithic Period, were revealed (Güler & Çelik, 2015). However, traces of the early and middle Byzantine Period are in a limited area (Çelik, 2017). It is known that the settlement on the tell dated mainly to the Neolithic Period (Çelik, 2017).

A shaped stone, presumed that it was used as a door or window in the Neolithic Period, was unearthed on hill 1 of Ayanlar Tell (Çelik, 2017). This stone was found to be similar to those revealed in Göbeklitepe and Karahan Tepe (Güler & Çelik, 2015; Çelik, 2017). The plinth fragment with a hollow in the middle, known to have been built for pillars, indicates that there may be a cult center in the tell, as in Göbeklitepe or Karahan Tepe (Güler & Çelik, 2015; Çelik, 2019). Another finding that supports this

idea is the finding of a statue fragment resembling a head of a leopard, similar to those found in Göbeklitepe and Nevalı Çori (Çelik, 2017) (Figure 4.10).



Figure 4.10. Shaped stone and sculpture fragments unearthed at Ayanlar Tell  
(Source: Çelik, 2017)

According to the findings, the tell was dated to the early and middle Pre-Pottery Neolithic Period (Çelik, 2017). Although excavation work has not been carried out on the tell yet, it is thought to be a major center in the region during the Neolithic Period (Çelik, 2017).

#### 4. 1. 2. Conservation Problems

Modern houses on the tell creates a conservation problem. These houses pose a problem both for demolishing the traditional building for constructing a modern one, the materials used for its construction, and the construction process itself. The construction equipment used during the foundation excavations causes serious damage to the tell layers. Moreover, the building materials used are completely different from the traditional housing pattern on the tell and the houses of the previous layers. These non-local and non-sustainable materials are not compatible with the archaeological site in which they are located.

It is known that Ayanlar Tell have been inhabited since the Early Neolithic Period, and stone, soil and timber were the only materials used. Thus, modern structures in the existing settlement layer damage the visual integrity of the area (Figure 4.11). The existence of modern houses disrupts the harmony of the traditional settlement pattern. Furthermore, the village residents living in modern houses have abandoned the traditional houses and left these buildings idle. Some of the traditional buildings that remain idle are being demolished over time due to neglect. Therefore, the rural heritage fabric on the tell is disrupted.



Figure 4.11. Modern dwellings constructed on Ayanlar Tell (2021, April 12).

In addition, modern materials were used in the repair and maintenance of some traditional houses. The authentic characteristic of the traditional houses, which were in harmony with the pre-existing buildings, has been damaged (Figure 4.12, Figure 4.13).



Figure 4.12. A modern addition to a traditional building (left), and a traditional building plastered with cement (right) (2021, April 12).



Figure 4.13. A traditional dwelling plastered with cement (right), and an original traditional building used as a warehouse (left) (2021, April 12).

The afforestation activity carried out on the tell also poses a problem for the conservation of the tell layers. Since Ayanlar Tell, whose northern half is completely covered with pistachio trees, is regularly plowed, the extent of the destruction increases every year. The layers eroded by excavation deteriorate faster as they are irrigated every day.

One of the main conservation problems regarding Ayanlar Tell is that it has not been appreciated and protected, despite its heritage values. This is a common problem with the inhabitants of the tell and the institutions responsible for its conservation. None of the interviewees in this village knew that the place where they live is an archaeological site and a tell. Since the local people do not know the significance of their home place, they do not consider it as a place to be protected.

All the people surveyed oppose any archaeological excavation work that may be carried out on the site. Accordingly, it is thought that the settlement should be completely excavated and moved to another place for a possible excavation work. One of the village residents interviewed expressed his opinions on an excavation to be carried out in Ayanlar Tell: “They will demolish our house. How will we survive if they uproot our trees? They should not come, we do not want them. They do not even allow us to renovate our house.” (V. Y., personal communication, 2021, April 12).

#### **4. 1. 3. Potentials and Values**

Ayanlar Tell has been largely preserved, despite the existing conservation problems. The continuation of life on the tell in traditional dwellings contributes to the conservation and continuity of the formation of the tell.

According to the observations made during the field survey, people living in traditional houses continue traditional lifestyle. Village residents use local materials during the construction or maintenance-repair of these houses. One of the village residents stated that she repairs the roof of her house by pouring and compacting earth and salt every year (Z. Y., personal communication, 2021, April 14).



The fact that Ayanlar Tell has been inhabited since the Early Neolithic Period and that this settlement retains today proves the continuity of occupation. The tell is a living tell for about 12,000 years, and this increases the significance of the area.

Since no archaeological excavation was carried out on the tell, the layers are preserved. Moreover, the archaeological artifacts found during the surveys carried out without damaging the layers give information about the Neolithic Period and the Byzantine Period.

Although Ayanlar Tell does not have an elevation that can be easily noticed in the cultural landscape, it is extremely important as it is dated to the early Neolithic Period. In addition, the possibility of a cult center on the tell, as in Göbeklitepe, increases the significance of the tell.

## **4. 2. Fıstıklı Tell**

Fıstıklı Tell is located in the Meydan Neighborhood of the Birecik district of Şanlıurfa. It is east of the Euphrates River and approximately 100 meters north of the Zeytin Bahçe Tell (Figure 4.14).

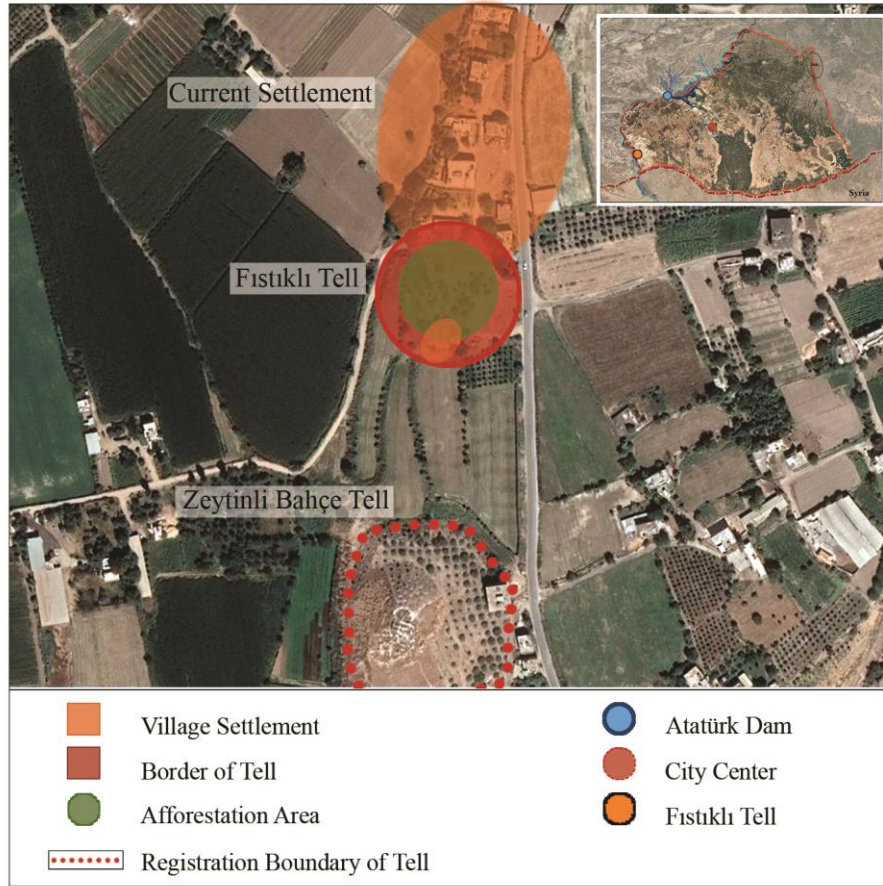


Figure 4.14. The location of Fıstıklı Tell in Şanlıurfa.

#### 4. 2. 1. General Information

Fıstıklı Tell is not registered. Although archaeological excavations were carried out on the tell and the Zeytinli Bahçe Tell just south of it was registered. As a result of the ground surveys and archaeological excavations, the information about the location and size of the tell has been obtained. The tell, which covers an area of approximately 0.5 hectares and had 7 meters height when it was discovered, has approximately 1 meter and is covered with pistachio trees (Gaborit, 2015b) (Figure 4.15).

The tell was first discovered during survey by Guillermo Algaze in 1994 (Çelik, 2008). During the ground surveys, findings belonging to the Halaf, Hellenistic, and Roman Period were found (Bernbeck & Pollock, 2003; Çelik, 2008). In 1998, traces

obtained during ground surveys and test excavations confirmed Algaze's assessment of the tell (Bernbeck & Pollock, 2003).

In the following years, the Middle East Technical University under the direction of Prof Numan Tuna launched archaeological excavations in the Carchemish Dam reservoir area, as a part of the TAÇDAM<sup>11</sup> project salvage excavations (Bernbeck & Pollock, 2003). In this context, excavation work was also carried out on Fıstıklı Tell<sup>12</sup> (Figure 4.16).



Figure 4.15. Western view of Fıstıklı Tell (2021, April 20).

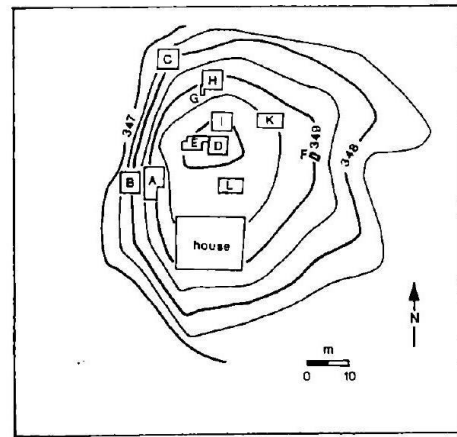


Figure 4.16. The trenches opened on the Fıstıklı Tell in 1999-2000. (Source: Bernbeck et al., 2003)

<sup>11</sup> The TAÇDAM Project: In 1966, under the leadership of Kemal Kurdaş, the former rector of the Middle East Technical University, 13 national and international teams, including academics from various universities and scientific institutions in Turkey, came together and established a research institute to undertake the Keban Project. Accordingly, before the Keban Dam, which was built on the Euphrates River, salvage excavations were planned in the areas that were planned to be flooded. After 1975, the scope of the project was expanded to include the Lower Euphrates basin. The work was begun with the name of the Keban Project in 1968, in 1982 TEKDAM (Historical Artifacts Recovery and Evaluation Research Center) was established, and finally, it was re-structured as TAÇDAM (Centre of Research and Assessment of Historical Environment) in 1995 (T.R. Official Gazette, 1995).

<sup>12</sup> Excavations on the tell were carried out in 1999-2000 by Susan Pollock and Reinhard Bernbeck of Binghamton University (Allen, 2019; Bernbeck & Pollock, 2003). Accordingly, excavations were carried out on the tell at 7 different areas in the first year and at 4 different areas in the second year (Bernbeck & Pollock, 2003). The structures revealed in the area as a result of the excavations were dated to the Early Halaf Period (Bernbeck & Pollock, 2003; Job, 2009). This period in Mesopotamia describes the transitional period between scattered agricultural villages to centralized state organization (Job, 2009). All these buildings were built with mud brick on a stone foundation, and their floors were made of compact and baked clay (Graves & Helwing, 2001). Color and texture differences were found on the mudbrick walls unearthed in some of the excavated areas. This shows that the building walls were repaired and reused (Graves & Helwing, 2001).

The results of excavation demonstrated that Fıstıklı Tell was inhabited between the Early Halaf Period and the Roman Period<sup>13</sup>.

#### **4. 2. 2. Conservation Problems**

The most important conservation problem regarding Fıstıklı Tell is that this area is not considered as an archaeological heritage by both the people living around it and the legal bodies responsible for heritage conservation. The most obvious factor in reaching this conclusion is the current condition of the tell and the fact that the tell has not been registered despite the excavations conducted on it. Since no inventory work was carried out on the tell, no measures were taken to protect the area.

The tell is perceived as a part of the natural landscape, since elevation of the tell is lower than the Zeytinli Bahçe Tell, 100 meters ahead, and there is no information board or sign around it. Therefore, it is utilized as an area to grow pistachio trees by the local people.

Pistachio trees have been planted on the tell since 2008. In the interview with the local people, it was learned that the soil is regularly plowed every year for the maintenance of the pistachio trees and the trees are watered for an average of 10-12 hours a day (K. S., personal communication, 2021 April 20). Accordingly, regular maintenance of the trees on the tell causes both the erosion of the soil by plowing and the faster deterioration of the eroded layers by watering.

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<sup>13</sup> According to the examinations on the tell, ceramic shards and architectural remains were found mainly belonging to the early, middle and late periods of the Halaf Period (Çelik, 2008). In addition, traces of the Late Hellenistic and Roman Period were found (Gaborit, 2015b; Graves & Helwing, 2001). During the excavations on the northern slope of the tell, an example of a mud-brick structure belonging to the Late Hellenistic Period was found (Gaborit, 2015b). In addition, it has been determined that the deep pits in the north and west of the area, which are estimated to have been built in the middle of the 2<sup>nd</sup>-3<sup>rd</sup> century AD, functioned as grain silos and were built at a depth to pierce the layers of the previous period (Gaborit, 2015b). According to the results of the excavations, Fıstıklı Tell was abandoned for a few thousand years after being inhabited in the early Halaf Period (Graves & Helwing, 2001). Afterward, in the period from the Late Hellenistic Age to the Roman Period, traces of settlement were found again, however, these traces mostly belong to the tombs (Bernbeck & Pollock, 2003; Graves & Helwing, 2001). As a result of the investigations, a necropolis was found on Fıstıklı Tell and 27 graves were excavated and examined (Gaborit, 2015b; Graves & Helwing, 2001).

There is no inhabitation on Fıstıklı Tell, but there is one modern house on the south of the tell (Figure 4.17). This house creates a physical disharmony with the setting. Furthermore, the foundation of this house also destroys the tell layers.



Figure 4.17. The pistachio trees on the Fıstıklı Tell (2021, April 20).

The excavations carried out on the tell and in 11 different areas caused the damage of the tell strata. This situation created a serious problem for the preservation of the tell layers. Additionally, the excavations also caused a decrease in the height of the tell and damaged its original appearance. Furthermore, no measures were taken to protect the area after the excavations. The layers of the tell are gradually deteriorating since the trenches left open after the excavation.

### **4. 2. 3. Potentials and Values**

The fact that there is no modern settlement layer on Fıstıklı Tell today is a positive aspect for the keeping the original characteristics of the tell. No foundation excavation is carried out and the integrity of the tell is relatively preserved.

Although the original form of the tell has been interfered as a result of archaeological excavations, it may prevent the possibility of illicit excavation as it will be perceived as a part of the natural landscape with its current appearance.

Although the excavations on the tell damaged the layers, the information revealed is very important in terms of many disciplines such as archaeology, architecture and archaeobotany. Fıstıklı Tell, which was an important place in the transition from scattered village settlements to centralize settlements, has been a very valuable source of information at a time when there was limited information about the Early Halaf Period (Bernbeck & Pollock, 2003).

### 4. 3. Gözeler Tell

Gözeler Tell is in the Gözeler village of Eyyübiye district of Şanlıurfa province. (Figure 4.18).

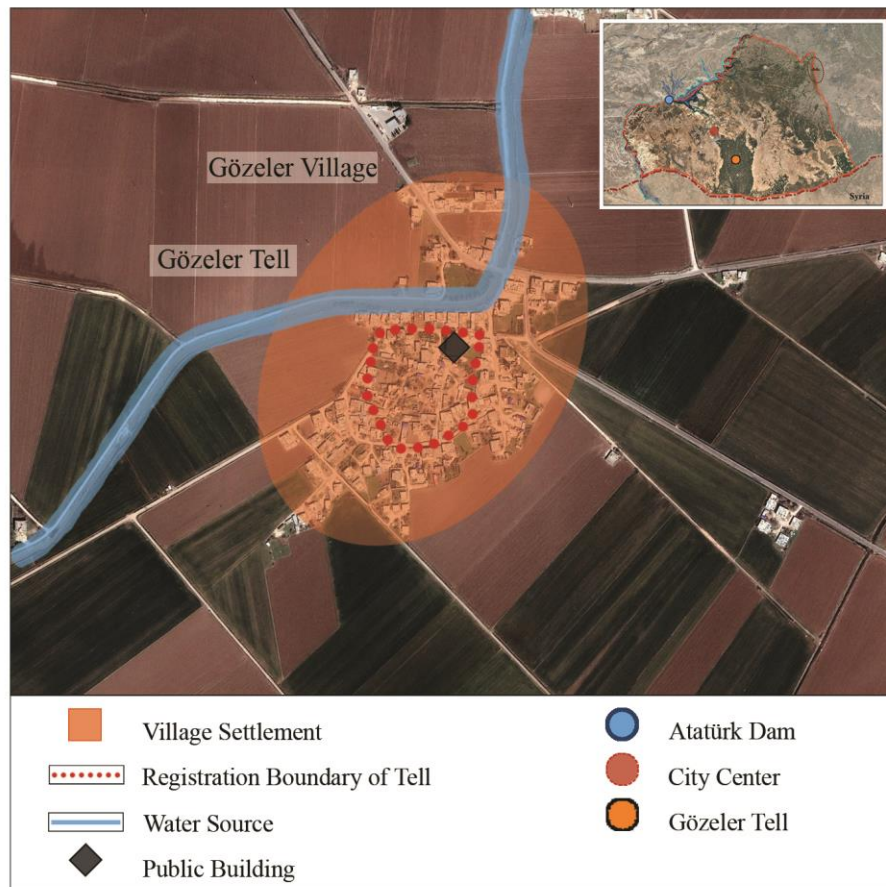


Figure 4.18. The location of Gözeler Tell in Eyyübiye, Şanlıurfa.

### 4. 3. 1. General Information

Gözeler Tell was first registered as a 1<sup>st</sup> Degree Archaeological Site by the Diyarbakır Regional Council for Conservation of Cultural and Natural Property in 1990 (Appendix E, Figure E.3) (T.R. Ministry of Culture and Tourism, 1990a). However, in 2015, the registration decision was changed as a 2<sup>nd</sup> Degree Archaeological Site by the Şanlıurfa Regional Council for Conservation of Cultural Property, on the grounds of the continuity of life, since there is a modern inhabited village on it (Appendix E, Figure E.4, Figure E.5) (T.R. Ministry of Culture and Tourism, 2015d).

A survey was conducted on the tell, however, no archaeological excavations were carried out. During the surveys, pieces of potteries belonging to the Early Bronze Age and circa 1000 BC were found (T.R. Ministry of Culture and Tourism, 2015d). Based on this information, it can be said that Gözeler Tell has been inhabited since the Early Bronze Age. Therefore, the tell is an 5000 years old archaeological site.

Gözeler village, which is located on a tell with an elevation of approximately 3 meters and a base diameter of 200 meters, has 30 houses and service spaces such as warehouses and barns associated with these houses. Traditional and modern buildings coexist together in the village (Figure 4.19). Although the number of modern houses has increased recently, the majority of settlement pattern consists of the traditional dwellings.



Figure 4.19. Gözeler Tell in Şanlıurfa (2021, April 14).

7 out of 10 people surveyed during the field survey live in traditional houses. The survey results revealed that the traditional houses were constructed about 60 years ago and were built by the locals living in them. Local people provided the stone and soil from the area where dwellings were built; thus they contribute to the formation of tell layers with the use of leftover building materials of the previous layers.

Additionally, there are also houses with reinforced concrete built in the last 10 years on the tell (Figure 4.20). These houses were built after the demolition of pre-existing traditional houses in the same place.

The type of the houses that the villagers live in is also related to their economic conditions. 6 out of 7 people interviewed stated that they live in traditional houses due to their pooreconomic conditions and they want to demolish these houses and construct modern houses instead.

The main source of income of the villagers is agriculture and animal husbandry. However, the village headman states that majority of villagers left the village to work as seasonal workers outside the city (M. K., personal communication, 2021, April 14).

The Gözeler Primary School is located within the registration boundary of the tell (Figure 4.21). The former director of the school stated that this modern school building was constructed in the place of a former school built with traditional materials and technic. The former school building was demolished in 2018 and rebuilt a new one constructed with modern materials (İ. C., personal communication, 2021, August 09). Accordingly, the previous school building was built with local and sustainable materials and was compatible with the traditional dwellings. However, the construction of a new building with modern materials in 2018 demonstrates that the registration decision of Şanlıurfa Regional Council for Conservation of Cultural Property in 2015 was not taken into consideration. Thus, it can be said that there is a miscommunication between government agencies. The Ministry of Culture and Tourism takes the registration decisions prohibiting construction, however, the Ministry of National Education did not comply with this decision.





Figure 4.20. A modern dwelling which is on Gözeler Tell (2021, April 14).



Figure 4.21. Northeastern view of Gözeler Tell (2021, April 14).

### 4. 3. 2. Conservation Problems

The most serious conservation problem of Gözeler Tell is the houses built with modern materials on the tell. Demolishing the traditional houses for the construction of modern buildings and the incompatibility of the new constructed modern building with traditional environment create problems.

In the process of constructing modern housing, deep foundation pits are dug and non-sustainable materials are used. These deep foundation pits irreversibly damage the tell strata.

On Gözeler Tell, which has been known to have been inhabited since the Early Bronze Age, only stone, mudbrick, and timber materials have been used until today, so the reinforced concrete structures in the existing settlement layer damage the visual integrity of the area.

In Gözeler Tell, the answers given by the people living in the houses built with traditional materials to the questions asked about their satisfaction with the houses they live in are similar to each other. The majority of them complain that the houses they live in are small and old. The fact that the problems encountered in traditional houses, such as being the toilet and bathroom outside the house, the necessity of periodical reapplication of adobe plaster, and roof drainage problem encourages villagers to construct modern buildings (Figure 4.22). Thus, the latest strata of the tell damages.



Figure 4.22. The traditional houses repaired with modern materials (2021, April 14).

In 5 of the 7 interviews with people living in traditional houses, the owners stated that they wanted to demolish their existing houses and build modern houses instead. These people do not think that their current houses are a rural architectural heritage, they think that they live in these houses due to their economic insufficiency.

On the other hand, people living in modern houses did not change or demolish the service spaces built with traditional materials around these houses. Thus, next to the modern houses, there are service spaces built with traditional materials that function as barns or warehouses today. Since only the comfort of the house they live in is important for the village residents and other spaces are ignored, there are different structures built with both traditional and modern materials.

The retaining of traditional life on the tell is necessary for the continuation of the tell formation. However, the site survey results reveal that the insufficient infrastructure and municipal services in the region make it difficult for the village life to continue. Local people stated that there are frequent power and water cuts, the telephone connecting is weak and the municipality did not carry out any work to fix them. For the interviewees, life in this village is not pleasing.

The common problem with the inhabitants of Gözeler Tell is that no one who lives here and is interviewed knows that the place they live in is an archaeological site and a tell. Since the local people do not know the importance of the place where they live, they do not think that it should be protected.

The survey study results revealed that there are two different views regarding a possible excavation carried out on the tell. In 8 out of 10 interviews, people oppose such works because they think they will be evacuated their homes due to archaeological excavation. They think that the settlement will have to be completely moved to another location for any possible excavation. It is thought that no study has been carried out to date and that such a study is not required.

According to the other 2 people, the archaeological excavation works may possibly provide services to the village. It is thought that the realization of this village by the administrators and other people with the help of the archaeological excavations will have a positive effect on the village.

The main concern for both views is not that the place where they live is an archaeological site. Village residents thought about how any intervention will affect their lives.

### **4. 3. 3. Potentials and Values**

The continuation of life on the tell mainly in traditional houses contributes to the continuity of the tell formation. The used local materials in the constructions, the traditional lifestyle and the resulting wastes are similar to the settlements that contributed to the formation of the tell in the past. Thus, the stratification process of the tell continues.

The fact that Gözeler Tell has been inhabited since the Early Bronze Age and that this settlement continues today proves the continuity of its use. The fact that the site is a tell that has been living for about 5000 years is very important.

In addition, since no archaeological excavations or agricultural activities were carried out on the tell, the strata of the tell were not damaged and were preserved without touching.

The pottery shards from the Early Bronze Age and 1000 BC found during the surveys are information about the artifacts from that period.

## 4. 4. Harran Tell

Harran Tell is located in the Harran district center of Şanlıurfa and today the settlement continues to the south of this tell (Figure 4.23).

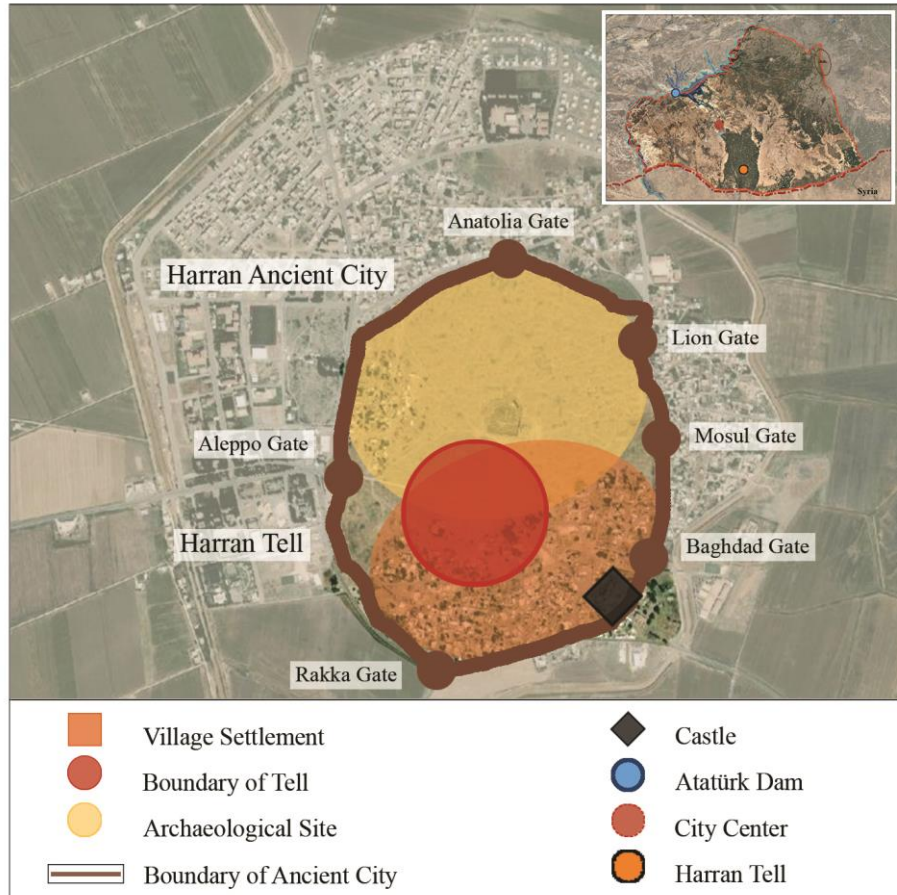


Figure 4.23. The location of Harran Tell in Şanlıurfa.

### 4. 4. 1. General Information

Harran, where tell is located, was a sub-district of the Akçakale district of Şanlıurfa. In 1979, the entire Harran Sub-district, including the Harran Tell, was

registered as an urban site by the Presidency of the High Council Of Immovable Antiquities And Monuments, in accordance with the Law No. 1710 (Appendix E, Figure E.6) (T.R. Ministry of Culture, 1979). According to the decision taken, Harran Tell was registered separately both as a tell and as an archaeological site together with its surroundings (Appendix E, Figure E.7, Figure E.8) (T.R. Ministry of Culture, 1979). This situation was expressed in the registration decision as "a second archaeological site within the archaeological site" (T.R. Ministry of Culture, 1979). In 1987, Harran is declared a district by itself; thus the tell is located in the center of this district (T.R. Official Gazette, 1987).

The conservation development plan for Harran was prepared for the first time in 1992 (Bozyaka Yetkin, 2019). Accordingly, the area where Harran Tell is located was declared an Urban Site, and new construction is not allowed to protect the existing fabric (Southern Anatolia Project, 2016) (Figure 4.24).

However, when the plan prepared in 1992 was deemed insufficient, Harran (Şanlıurfa) Additional, Revision Development Plan and Conservation Development Plan were prepared in 2014 (Bozyaka Yetkin, 2019). Thus, the area where Harran Tell is located has been declared an Urban Archaeological Site (Bozyaka Yetkin, 2019) (Figure 4.25).

The ancient city of Harran is located in the north of Balikh/Belih Stream, which is a tributary of the Euphrates River and connects to Syria's Belih River in the south (Buğu, 2019). Harran Tell is located in the ancient city of Harran, which also includes a castle, Harran Great Mosque and domed houses (Figure 4.26). The ancient city has 6 entrance gates and is surrounded by ancient fortifications. There is the Anatolia Gate in the north, the Lion Gate, the Mosul Gate and the Baghdad Gate in the east, the Rakka Gate in the south and the Aleppo Gate in the West (Yardımcı, 1984). In order to provide easy access to the settlement on the tell, road works were established.



Figure 4.24. The conservation development plan of Harran prepared in 1992. Harran Tell is highlighted red circle.  
(Source: Southern Anatolia Project, 2016)

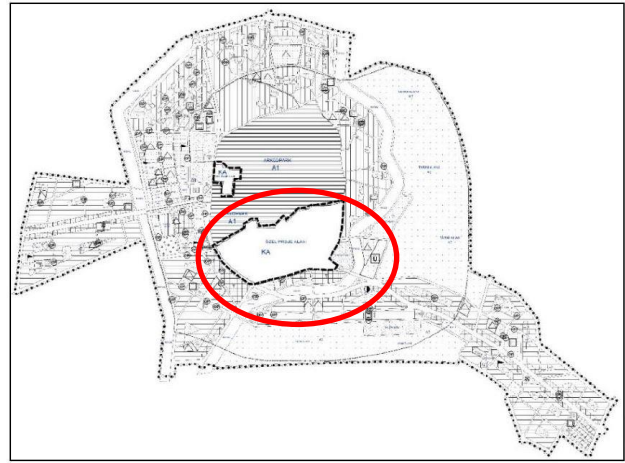


Figure 4.25. The revision conservation development plan of Harran prepared in 2014. Harran Tell is highlighted red circle.  
(Source: Bozyaka Yetkin, 2019)

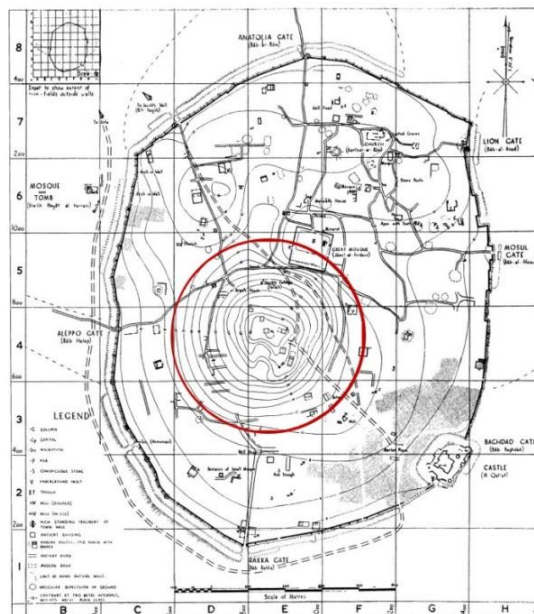


Figure 4.26. The ancient city of Harran. Harran Tell is highlighted red circle.  
(Source: Lloyd & Brice, 1951)

Previously, transportation from the city center to the tell was only possible through the Aleppo Gate in the west; today, it is also possible from the Raqqa Gate in the south and the Baghdad Gate in the southeast.

There is a castle in the southwest of the tell, next to the Baghdad Gate of the ancient city (Figure 4.27). The castle, which is mostly standing, is surrounded by wire fences as a conservation measure.



Figure 4.27. The castle in the northwestern of Harran Tell (2021, April 16).

The archaeological excavations were carried out on Harran Tell in different periods<sup>14</sup>. Therefore, the history of the settlement on the tell is known in more detail. (Figure 4.28, Figure 4.29).

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<sup>14</sup> The first excavations in the ancient city, where the first surveys were carried out in 1950 by the British archaeologist Seton Lloyd and the British geographer William Brice, were carried out by David Storm Rice in 1959 (Buğu, 2019). Afterward, during the survey conducted in the Harran plain by Nurettin Yardımcı between 1983 and 2003, Harran Tell was also researched (Creekmore III, 2018). Afterward, in 2014-2015, excavations continued in the north of Harran Tell under the direction of Professor Mehmet Önal (Mutlu, 2019). During the excavations conducted in 1983, two trenches were opened on the top and north of the tell and architectural ruins dated to the Islamic Period were examined (Yardımcı, 1984). A house with a brick foundation and mud-brick walls was found in a trench dug at the top of the tell (Yardımcı, 1984). In the second trench dug in the north of the tell, the layer just below the surface soil was reached (Yardımcı, 1984). The walls of the house were built with mud bricks of the same thickness on a brick foundation (Yardımcı, 1984). In 1986, the excavated area was expanded and dug deeper (Figure 4.45) (Yardımcı, 1987). The construction method and plan type of the houses in the lower strata and the houses revealed from the first layer are similar (Yardımcı, 1987).



Figure 4.28. The deep trench on  
Harran Tell in 1959.  
(Source: Mutlu, 2019)



Figure 4.29. A photo from excavation at Harran  
Tell in 2014-2015.  
(Source: Mutlu, 2019)

According to the surveys conducted, the settlement on Harran Tell continued uninterruptedly from 3000 BC to the 13<sup>th</sup> century AD (Yardımcı, 1984). Thus, the tell was inhabited in the Early Chalcolithic, Late Chalcolithic, Early Bronze Age, and Hellenistic, Roman, and Islamic Periods, respectively<sup>15</sup> (Creekmore III, 2018) (Figure 4.30).

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<sup>15</sup> Studies carried out by Andrew T. Creekmore III with reference to Nurettin Yardımcı demonstrate that the ancient city of Harran was surrounded by walls around 3000 BC, but the remains of this period were buried by later settlements (Creekmore III, 2018). The findings collected during the surveys date back until the Neolithic Period (Creekmore III, 2018). In addition, investigations revealed that the wide and fertile Harran plain was inhabited during the Late Chalcolithic Period (4000-3100 BC) (Can, 2019).



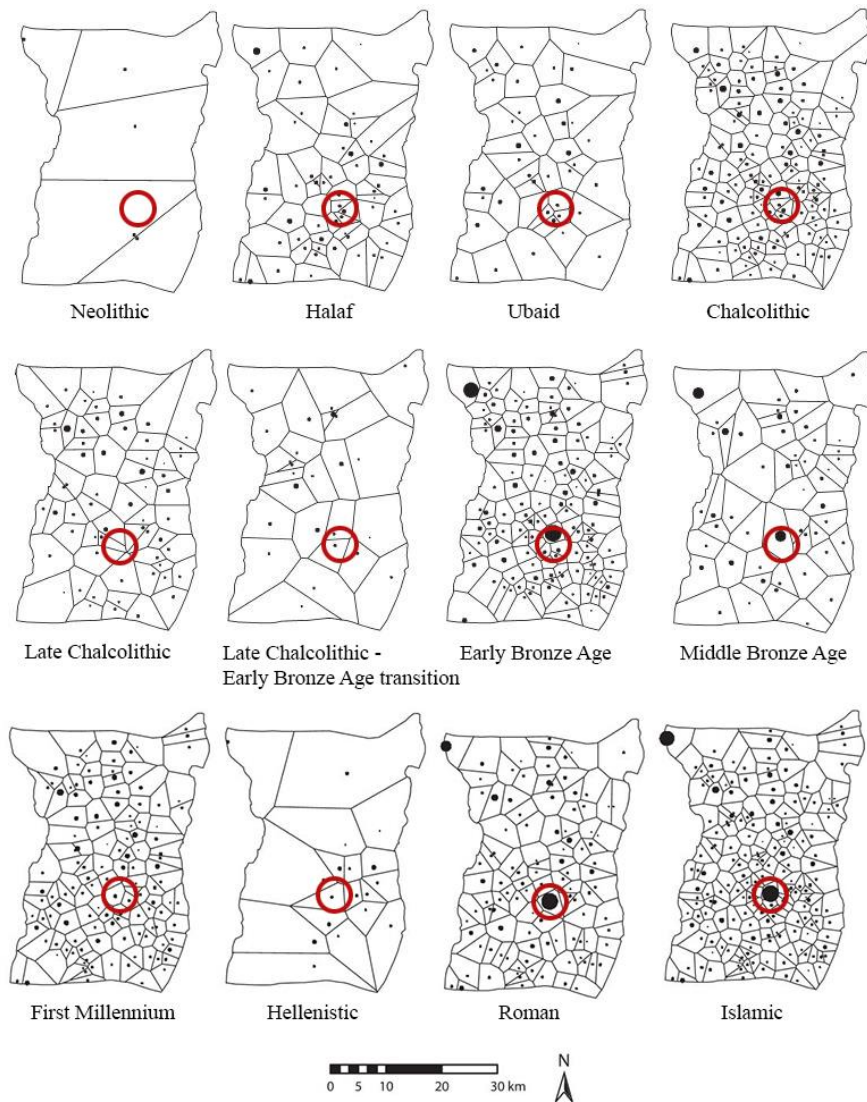


Figure 4.30. The Harran Plain according to archaeological periods. The dots express the settlements in the plain and Harran Tell is highlighted red circle.

(Source: Creekmore III, 2018)

During the archaeological excavations on the Harran Tell, many artifacts from different periods were revealed. These artifacts are exhibited in the Archaeology Museum of Şanlıurfa.

Today, houses built with traditional and modern materials coexist on the tell. In addition to traditional dwellings, there are also Harran vernacular domed houses. Although there are modern houses on the tell, the majority of settlement pattern consists of the traditional dwellings. (Figure 4.31).



Figure 4.31. Traditional, modern and domed vernacular house are together on the Harran Tell (2021, April 16).

One of the most significant features of the Harran Tell is that the domed houses, which are the continuation of a tradition of thousands of years, still exist today (Figure 4.32). In addition to the entire settlement, each of the domed houses is also registered separately. Since this type of dwelling is one-room and small compared to today's houses, residents of the settlements build traditional or modern houses next to their existing domed houses. Since the interior of the domed houses is cool as a result of the construction techniques, they are generally used as warehouses today (İ. H., personal communication, 2021, April 16). Some of them are used as kitchen serving the house in daily chores.



Figure 4.32. The vernacular domed houses on the Harran Tell (2021, April 16).

Of the 15 people interviewed during the field survey, 10 live in traditional dwellings next to their domed houses. The interviews with the inhabitants revealed that

the traditional houses were constructed 40-50 years ago by those who live in them today. The stone and soil as building materials were obtained from the surroundings of the house, thus, they used local and sustainable materials (M. C. E., personal communication, 2021, April 16). The soil excavated for foundation pit was also used as building material.

The houses built with modern materials were built on the stone foundation walls of the traditional dwellings existed before (Figure 4.33). Although the plan type and form of modern houses are similar to traditional dwellings, the utilized material is completely different.



Figure 4.33. Modern houses and garden wall built on traditional building remains (2021, April 16).

There is no agriculture on the tell, and the local people maintain their daily life mainly by animal husbandry (M. Y., personal communication, 2021, April 16). In addition, since the area they live in is a tourist attraction point, they earn money by working as local guides.

#### **4. 4. 2. Conservation Problems**

The most serious conservation problem associated with Harran Tell is the lack of awareness on cultural heritage. Although the tell is located in the ancient city of Harran and has heritage value, it is neither protected nor considered as valuable as the

architectural remains in the ancient city. Additionally, although Harran Tell has been registered with the ancient city and is included in the Harran Conservation Development Plan, it is not included in the excursion route (Southern Anatolia Project, 2016). Accordingly, the excavated area of Harran Tell (Figure 4.34), Sin Temple, Harran Great Mosque, ancient city walls, the castle in the southeast of the ancient city, and Harran domed houses are included in the management plan (Bozkaya Yetkin, 2019; Southern Anatolia Project, 2016). The area managed within the scope of the Harran Site Management Plan includes the northern part of the Harran Tell, which contains only the building remains that were unearthed after the excavation, and does not include the current settlement area. This arrangement causes Harran Tell not to be considered as a cultural heritage by the visitors and people living on the tell.



Figure 4.34. Architectural remains revealed after excavations in Harran Tell  
(Source: Southern Anatolia Project, 2016)

According to the result of the site survey, people living on the tell know that the area they live in is a historical site, however, they do not know that it is a tell and what a tell is. While the local people think that only the domed houses and the ruins to the north of the tell are significant, they do not consider the tell they live on as an area that should be protected. However, although they think the domed houses are important, they do nothing to preserve these structures or the area. For instance, while the homeowners were doing the maintenance and repair of the traditional dwellings they lived in, they neglect the domed houses, which they used as service places. Some of the domed houses, which were not regularly maintained and repaired, were demolished over time (Figure 4.35).

Domed houses are not preferred by the local people as houses, as they do not have the features to meet the needs of modern life. All homeowners, interviewed during the field survey and having domed local houses close to their houses, stated that they used these buildings as warehouses or barns. The narrative of H.E. is important to mention for reflecting the local's perception of domed houses. She says "We can't touch these houses, but we don't live in them either. They just stand in here." (H. E., personal communication, 2021, April 16). However, some homeowners had intervened to the domed houses in the garden of their house, damaging its authentic structure (Figure 4.36). Domed houses and traditional dwellings form the last layer of Harran Tell. Therefore, the lack of regular maintenance and repair of these houses and the modern interventions cause conservation problems for both the domed houses and the Harran Tell.



Figure 4.35. The remains of domed vernacular houses (2021, April 16).



Figure 4.36. Illegal ventilation interventions, shown in red circles, to dome of houses (2021, April 16).

Another conservation problem related to the Harran Tell is the houses built with modern materials. Although they are less in number compared to the number of traditional dwellings, they damage the tell in terms of construction technique and used materials. Some of residents built modern houses on the foundation walls of their traditional houses. Construction equipments used during the foundation excavations of modern buildings seriously damage the layers of tell. Furthermore, the materials used during the construction of the modern houses are incompatible with the traditional

characteristics of the tell. These non-local and unsustainable materials damage the visual integrity of the historical context.

The inhabitants mention the main problems of their traditional houses; deterioration of building materials, leaking of the roof, being small and old. Traditional house owners with such problems do not desire to live in their current houses. In 6 out of 10 surveys, people living in traditional houses either want to demolish their houses and build a new one instead or move to the city center. This situation poses a problem for the conservation of the last traditional layer of the tell.

People living in modern dwellings did not demolish the traditional houses or domed houses built around these dwellings and continued to use them as service places. Therefore, modern houses and traditional houses coexist on the tell. Keeping the traditional houses as service spaces is something positive, the visual harmony of the settlement is disturbed by modern houses.

The retaining of the traditional life on the tell is important for keeping the last strata alive. However, the insufficient infrastructure and municipal services in the region make it difficult for life on the tell to continue. Local residents stated that there were frequent power and water cuts, poor telephone connection and that the municipality did not control them or carry out any work to fix these problems (C. H., personal communication, April 16, 2021). In this case, although the people interviewed have attachments to the place they live, they strongly emphasize the difficulties of living in the village and state that they did not know how long they could continue to live in the village under these conditions.

Additionally, questions were asked to locals to understand their level of consciousness related with the heritage characteristics of the area. 8 out of 15 people surveyed consider that archaeological excavations on the tell are unnecessary. They think that the place that needs to be excavated is not the area they live in, but the archaeological site in the north<sup>16</sup>. The other group, on the other hand, considers archaeological excavation necessary on the site for better municipal services, however, they state that they do not understand the reason behind the listing of domed houses<sup>17</sup>. Both answers are in fact a testament to the lack of awareness of the local people about the heritage characteristics of the place where they live. Local people do not consider that it should be protected since they do not know the significance of the place where

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<sup>16</sup> (F. B., personal communication, April 16, 2021).

<sup>17</sup> (İ. H. & H. E., personal communication, April 16, 2021).

they live. Instead, they consider the possibility of different situations that have a positive impact on their daily lives.

Conservation problems on the tell are not only due to current factors. During the research carried out in 1983, the construction equipment caused destruction of the tell layers (Yardımcı, 1984). The trenches opened on the tell and the collapsed architectural elements during the excavation by the construction equipment damaged the layers of the tell and exposed them to further deterioration.

All the artifacts unearthed as a result of the excavations are exhibited in the archaeological site or some of them were moved to the museum. In both cases, since the excavated layers remain open without any protection measures, the deterioration of the layers after the excavation continues.

#### **4. 4. 3. Potentials and Values**

Harran Tell still preserves its original form today (Figure 4.37). The continuation of the traditional life on it and the absence of agriculture or public works are important.

In addition, since the tell is located in an ancient city and in the district center, it is a more controllable place against possible illicit interventions. Therefore, the location of the tell contributes to its conservation.



Figure 4.37. Harran Tell (2021, April 16).

Harran Tell has rarity value with its archaeological layers and the well preserved latest strata with a unique housing typology: domed houses. The domed houses and the houses built with traditional materials are compatible with the houses in the lower layers unearthed during the excavations of the tell in terms of construction technique and material use. The similarity of the settlement pattern and lifestyle between the last layer of the tell and the lower layers is very important for the continuation of the integrity between the layers and the conservation of the tell.

Regular maintenance and repair of traditional houses by the owners is an immense contribution to the preservation of the last layer on the tell. The site survey results show that, the people living in traditional houses regularly repair their roofs and walls with soil (Figure 4.38). The continuity of traditional maintenance methods is also important contributing to the document value of this site.



Figure 4.38. The traditional and dome of vernacular house which are plastered with adobe (2021, April 16).

The fact that agriculture and public works have not been carried out on the tell prevents both the damage to the layers and the decrease in the elevation of the tell. Thus, Harran Tell largely preserves its original form and elevation, despite the archaeological excavations and modern housing constructions on it.

Harran Tell has been inhabited since 3000 BC and has hosted many civilizations. The fact that it has been living for approximately 5000 years significantly increases its cultural heritage value.



Although the archaeological excavations carried out since 1983 have damaged the tell layers in some areas, the revealed structures and artifacts provide knowledge about the previous societies and their lifestyles.

#### 4. 5. Kurban Tell

Kurban Tell, located in the Çınarlı neighborhood of the Bozova district of Şanlıurfa, now remains under the water of Atatürk Dam (Figure 4.39).

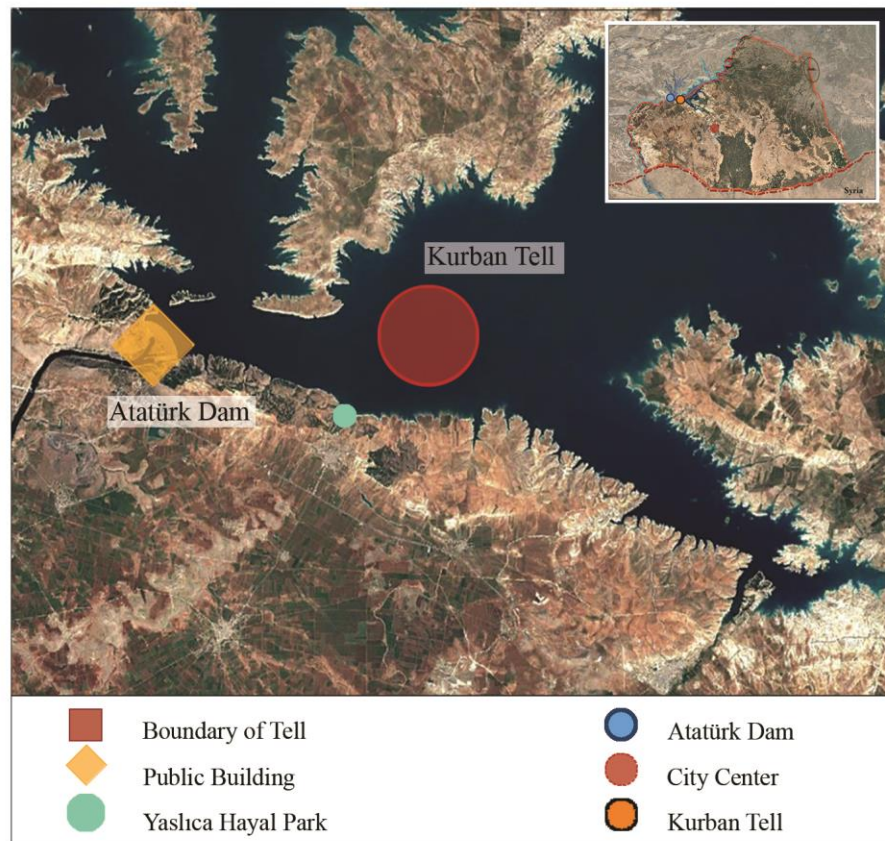


Figure 4.39. The location of Kurban Tell in Şanlıurfa.

#### 4. 5. 1. General Information

Kurban Tell, together with the Cümcüme Village and many other villages around, remained under dam water. Today, the closest settlement to the tell is Yashıca Village on the banks of the Euphrates River (Figure 4.40).

Kurban Tell was registered as a 1<sup>st</sup> Degree Archaeological Site by the Diyarbakır Regional Council for Conservation of Cultural and Natural Property in 1990 (Appendix E, Figure E.9, Figure E.10) (T.R. Ministry of Culture and Tourism, 1990b).



Figure 4.40. The location of Kurban Tell according to the registration decision. Kurban Tell is highlighted red circle.

(Source: T.R. Ministry of Culture and Tourism, 1990b)

There are two conical hills of different sizes in Kurban Tell, which has a surface area of approximately 7.5 hectares (Çelik, 2008) (Figure 4.41). The area to the north of the settlement is called the small tell, and the south is called the large tell (Çelik, 2008; Marfoe, 1982).

The first ground surveys on Kurban Tell were carried out in 1975 and 1977<sup>18</sup> (Çelik, 2008). During the surveys, findings belonging to the Chalcolithic Age, Bronze Age, Roman Period, and Byzantine Period were revealed (Çelik, 2008).

The first excavations on the tell were carried out directed by Leon Marfoe with the Chicago Euphrates Archaeological Project<sup>19</sup> between 1980-1984 as a joint work of the University of Chicago Oriental Institute and the Şanlıurfa Museum (Algaze et al., 1990).

The excavations, carried out in 1980, began at the large tell called Area A<sup>20</sup>, (Algaze et al., 1990; Marfoe, 1982). With this study, it was determined that there were settlement layers from the Middle / Late Chalcolithic Age to the Early Bronze Age and then in the Seljuk and Abbasid Periods (Marfoe, 1982; Mottram, 2013). Islamic Period settlement layer is also deciphered in the upper layers of the tell (Marfoe, 1982). Additionally, the settlement architecture which belonged to the EBA was understood<sup>21</sup> (Marfoe, 1982).

Excavations in both tells provide information about the chronology of the occupation (Algaze et al., 1990; Marfoe, 1982). Kurban Tell was inhabited from the Halaf period of the Chalcolithic Age to the Islamic Period (Marfoe, 1982; Mottram, 2013). However, for each period, it is uncertain whether the settlement progressed in sequence or parallel in the two tells (Marfoe, 1982).

While it is known that there was an urban settlement in Kurban Tell in the Early Bronze Age, the settlement was limited towards the Middle Bronze Age and indicated the characteristics of a town rather than a city (Buğu, 2019).

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<sup>18</sup> The first survey was carried out by Ümit Serdaroğlu in 1975 and the second one was carried out by Mehmet Özdoğan and his team in 1977 (Çelik, 2008).

<sup>19</sup> At the end of 1970, as a result of the announcement that two dams would be built on the Euphrates River, salvage excavations were planned in the archaeological areas remaining in the dam reservoir area. Within the scope of this project, managed by the University of Chicago Oriental Institute, salvage excavations were carried out in Kurban Tell, one of the areas under the threat of submersion. Kurban Tell is in an important position to understand the archaeological sequence in its region and its connection with the immediate environs. The aim of this project is to understand the archaeological sequence of both the tell and the region where it is located and to gather information about the Halaf Period, with the help of the excavations at Kurban Tell.

<sup>20</sup> Before the excavations, the settlement was divided into six different areas (A, B, C, D, E, G). Accordingly, Area A refers to the north side of the large tell facing the small tell. Areas D and C represent the top of the large and small tell respectively, while Area G is on the slope 70 meters east of the small tell. Areas E and B refer to the slope of the large tell. Additionally, Area E is the area to the west of the large tell with a possible passage (Algaze et al., 1990; Marfoe, 1982).

<sup>21</sup> Stone foundation walls and associated building surfaces dating to the EBA III period were unearthed during the excavation (Marfoe, 1982). It is thought that there is a total of 6 hectares of settlement area with two hills in the north and south and the saddle between them (Buğu, 2019). The building materials and building plans were generally understood (Marfoe, 1982).

During the excavations carried out between 1980 and 1984, a total area of 3000 m<sup>2</sup> was excavated (Çelik, 2008). During these excavations, many deep trenches were opened in both tells and reached natural soil<sup>22</sup> (Algaze et al., 1990; Mottram, 2013) (Figure 4.42).



Figure 4.41. The east view of Kurban Tell before excavations.  
(Source: T.R. Ministry of Culture and Tourism, 1990b)

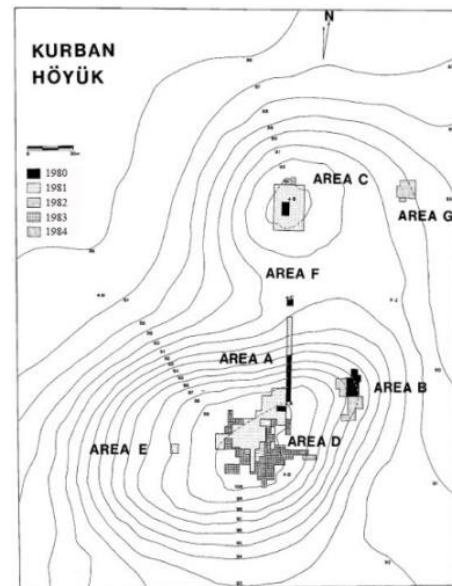


Figure 4.42. The excavation areas on Kurban Tell.  
(Source: Algaze et al., 1990)

The certain location and current condition of the tell, which was excavated in 1984, registered in 1990, and submerged in 1992, is unknown (Figure 4.43).

<sup>22</sup> The first excavation, carried out in 1980, was extended 60 meters horizontally and reached the slopes of the large tell. Afterward, in 1981, a second excavation was initiated by expanding the area at Kurban Tell near the Atatürk Dam (Marfoe, 1982). At the end of the year, a total of 1800 m<sup>2</sup> horizontal area was excavated (Marfoe, 1982). The main purpose of the excavations carried out in 1982 was to clarify the settlement history of the area. Therefore, deeper trenches were opened and it was aimed to find bigger buildings from the early periods (Marfoe, 1983).

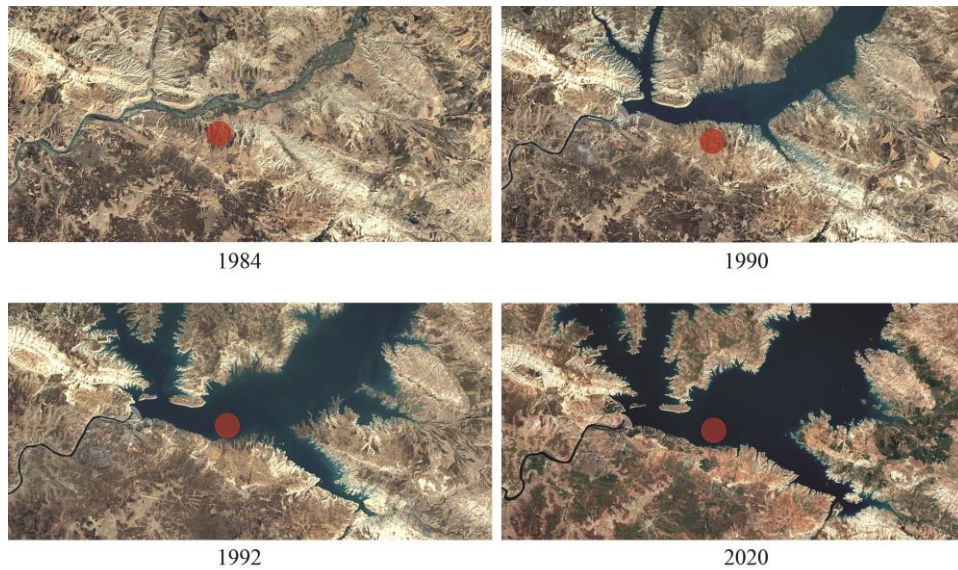


Figure 4.43. The aerial photos of Kurban Tell according to years.  
(Source: Google Earth, 1984; 1990; 1992; 2020)

#### 4. 5. 2. Conservation Problems

The most serious conservation problem for the Kurban Tell is being remained under dam waters. Furthermore, the tell was irreversibly damaged during the planning of the construction of the dam due to salvage excavation.

Firstly, salvage excavations were carried out on the Kurban Tell, as mentioned above, before it was submerged. The fact that the two hills of the tell were dug deep enough to reach the natural soil indicates that all the layers in the excavated areas, from the Islamic Period to the Halaf Period, were destroyed. However, the authentic form and height of the tell are destroyed during the excavation.

The tell strata, which were unearthed after the excavation, deteriorated further for being exposed to weather, while the flooding of this area further increased the destruction. If the tell had not been excavated, the Kurban Tell would have been relatively preserved when the Atatürk Dam completed its life and the water receded. However, the salvage excavation on the tell caused irreversible damage.

Although excavation carried out in archaeological sites requires comprehensive strategic planning and attention, since it was known that the Kurban Tell will be

submerged, numerous trenches were opened on the tell, and a wide area of 3000 m<sup>2</sup> was destroyed.

During the process of planning the Atatürk Dam, the priority was the construction of the dam and the preservation of the Kurban Tell, with the other tells in the reservoir area, was ignored. Moreover, according to the information in the registration document, the priority of conservation policies is not to protect a tell with a history of 8.500 years, but to reach the information in the strata.

### **4. 5. 3. Potentials and Values**

Kurban Tell is still significant tell despite all the damage it has exposed. The houses, pottery samples and other findings unearthed provide important information about the building materials, techniques used and life of 8500 years ago. Additionally, it was a key to understand the settlement history of the region and the transition between the Neolithic Period and the Chalcolithic Age in Upper Mesopotamia (Algaze et al., 1990).

### **4. 6. Sultantepe Tell**

Sultantepe Tell is located in the Sultantepe Neighborhood of the Eyyübiye district of Şanlıurfa. It is adjacent to the present-day settlement (Figure 4.44).

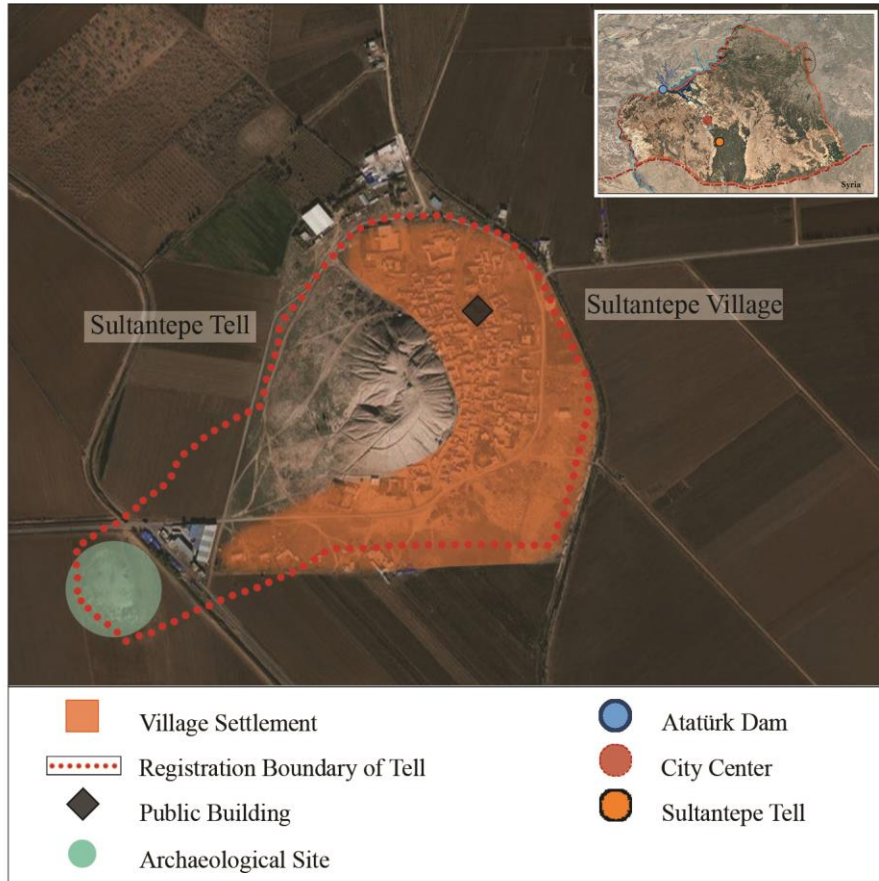


Figure 4.44. The location of Sultantepe Tell in Şanlıurfa.

#### 4. 6. 1. General Information

Sultantepe Tell was first registered as a 1<sup>st</sup> Degree Archaeological Site, together with its surroundings, by the Diyarbakir Regional Council for Conservation of Cultural and Natural Property in 1990 (Appendix E, Figure E.3, Figure E. 11) (T.R. Ministry of Culture and Tourism, 1990a). In 2011, with the decision of the Şanlıurfa Regional Council for Conservation of Cultural Property, the registration boundaries of the tell were changed while the registration degree remained the same (Figure 4.45, Figure E.12, Figure E.13) (T.R. Ministry of Culture and Tourism, 2011). The archaeological area to the southwest of the tell is a hill used as an arsenal called *Ekal Maşarti* during the Assyrian Period and is included within the registration boundaries (T.R. Ministry of Culture and Tourism, 2011).

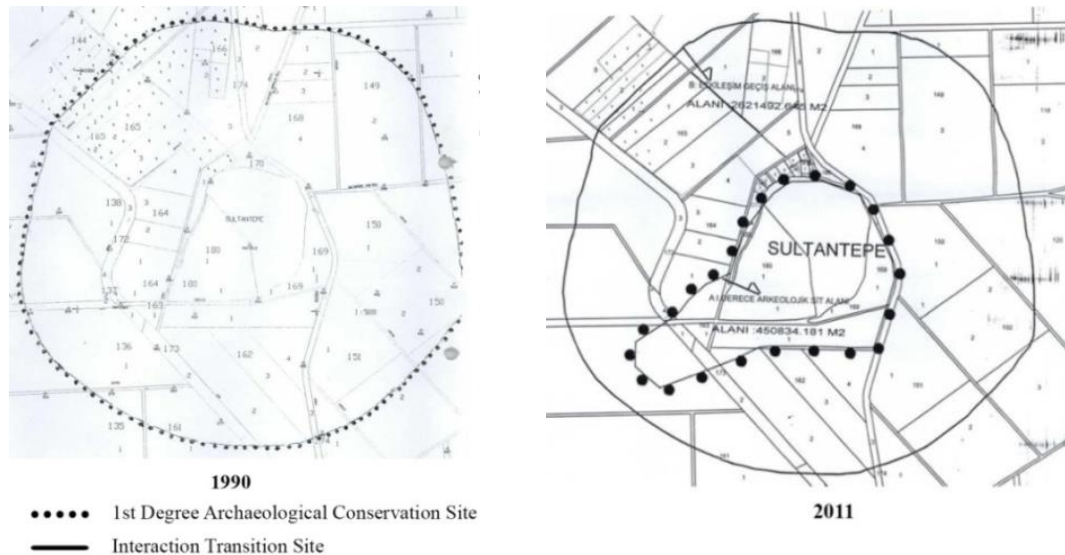


Figure 4.45. The registration boundary of Sultantepe Tell according to 1990 and 2011 years.

(Source: T.R. Ministry of Culture and Tourism, 1990a; 2011)

The tell, with a base diameter of approximately 550 meters and an elevation of 42 meters, is one of the largest tells in the Harran plain and is easily noticed in its surroundings (Çelik, 2008; Kozbe, 2018) (Figure 4.46). There is no inhabitation on the tell apart from a water tank built with modern materials. Village settlement begins at the point where the slopes of the tell end, in the north, east, and south of the tell. On the southwestern slope, the cemetery is located (Figure 4.47).



Figure 4.46. A view from Sultantepe village road (2021, April 14).



Figure 4.47. The southwestern view of Sultantepe Tell and the cemetery. (2021, April 14).



Sultantepe Tell was first researched by K. Kökten in 1946, and by A. Dönmez and W. Brice in 1947 (Çelik, 2008). Based on the pottery shards found during two surveys, it is understood that the tell was inhabited during the Late Halaf and Ubaid periods of the Chalcolic Age, and the Neo-Assyrian period, the Hellenistic Age, and the Roman Period (Çelik, 2008). Afterward, during the survey conducted by Nurettin Yardımcı, traces of the Early-Middle Bronze Age and Byzantine Period were also found (Çelik, 2008).

The archaeological excavations on the tell were conducted between 1951 and 1953 by Seton Lloyd and Nuri Gökçe, the then director of the Museum of Anatolian Civilizations<sup>23</sup> (Çelik, 2008; Lloyd & Gökçe, 1953) (Figure 4.48, Figure 4.49). Sultantepe Tell is one of the largest and most important settlements of the Neo-Assyrian Empire in Anatolia<sup>24</sup> (Kozbe, 2018). In 1951-1953, numerous trenches were opened on the tell, and settlement layers were unearthed<sup>25</sup> (Çelik, 2008; Lloyd & Gökçe, 1953).

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<sup>23</sup> In 1951, traces of settlements belonging to the Hellenistic and Roman periods were found in the upper layers of the tell, and from the late Assyrian period in the lower layers (Yıldırım, 2009). Remains of several public buildings from the Assyrian period were already unearthed in the northwest corner of the summit, before any excavation was carried out (Lloyd & Gökçe, 1953). During the excavations carried out between 1951-1952, the city walls, monumental entrance gate of the settlement, and huge basalt column-bases were found. They indicated that there was an Assyrian acropolis on the top of the tell (Kozbe, 2018; Lloyd & Gökçe, 1953). The information on the cuneiform tablets reached during the excavations also proved the existence of this acropolis (Lloyd & Gökçe, 1953). According to the historical researches, the Assyrian structures in Sultantepe were destroyed by the Babylonian Empire (Lloyd & Gökçe, 1953). The plans of the architectural structures belonging to the Assyrians, particularly on the top of the tell, were analyzed (Lloyd & Gökçe, 1953). However, the ruins on the slopes of the tell were destroyed by deep gullies that drained rain-water (Kozbe, 2018; Lloyd & Gökçe, 1953).

<sup>24</sup> According to the Assyrian tablets found on the tell dating to the late second millennium BC and early first millennium BC, it was understood that Sultantepe may have been an Assyrian town of *Huzirina/Hostrā* and that the tell had a big library during the Neo Assyrian Empire (7<sup>th</sup> -8<sup>th</sup> centuries BC) (Creekmore III, 2018; Yıldırım, 2009).

<sup>25</sup> Approximately 600 cuneiform tablets that belong to the Assyrian Period were unearthed in 1951-1953 as well as the buildings (Kozbe, 2018; Lloyd & Gökçe, 1953). According to the information on the tablets, the name of Sultantepe Tell at that time was *Huzirina* and it was a significant city for the Neo-Assyrian Empire (Yıldırım, 2009). Additionally, a stone stele with a crescent relief, belonging to the moon god Sin, who had a temple in Harran and was considered sacred by the Assyrians, was found in Sultantepe Tell (Çelik, 2008; Lloyd & Gökçe, 1953).

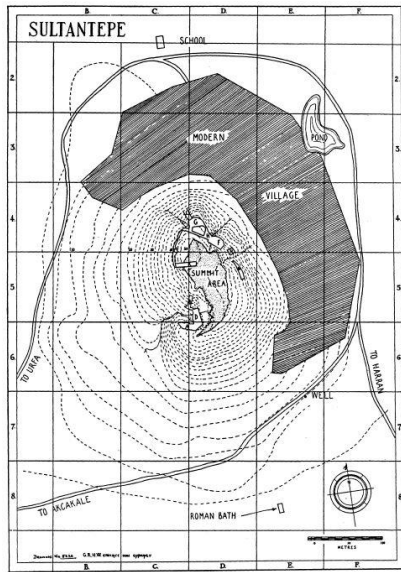


Figure 4.48. The excavation plan of Sultantepe Tell in 1951-1952.  
(Source: Lloyd & Gökçe, 1953)

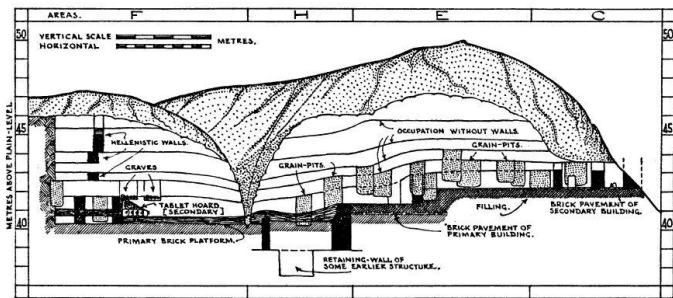


Figure 4.49. The section of Sultantepe Tell.  
(Source: Lloyd & Gökçe, 1953)

After the Assyrians, the tell settlement remained unoccupied during the Hellenistic Period. Traces of Hellenistic and Roman Period settlements were also found on the tell (Lloyd & Gökçe, 1953).

The cuneiform tablets, revealed in Sultantepe Tell, are exhibited in the Museum of Anatolian Civilizations and the Archaeology Museum of Şanlıurfa.

In 2011, an intensive survey was carried out on the tell by a team under the directorship of Prof Gülriz Kozbe. Based on the 6200 pottery shards gathered during these intensive surveys, it is thought that the tell was inhabited uninterruptedly from the Neolithic Period to the Islamic Period (Kozbe, 2018).

#### 4. 6. 2. Conservation Problems

The most conspicuous conservation problem related to Sultantepe Tell is erosion. Deep gullies, formed as a result of the erosion of the tell by the rain waters,

caused serious destruction in the layers. Even in the excavations carried out in 1951-1953, traces of this destruction were mentioned. Today, the effect of erosion on the tell has increased and the strata of tell are exposed (Figure 4.50). The tell layers, which do not have any protection measures on them, are deteriorating day by day by contact with rainwater and air.



Figure 4.50. The northwestern view of Sultantepe Tell (2021, April 14).

The traditional methods used in the archaeological excavations on the Sultantepe Tell have created serious problems for the conservation of the tell. Due to the trenches opened in the archaeological excavations, the layers of the tell were eroded and no measures were taken to protect the excavation areas afterward.

Another conservation problem is the illicit construction that does not comply with the registration decision of the tell. According to the registration decision, which was first determined in 1990, no construction was allowed on and around the tell, however, this decision was not adhered to (T.R. Ministry of Culture and Tourism, 1990a). According to the registration decision, which was revised in 2011, there should be no new construction on the top and slopes of the tell. However, during the field survey, it was observed that the decision was not adhered, and that there were buildings that were either newly constructed or under construction. The problem is not only that local people do not comply with the registration decision, but also the lack of control mechanism. Failure to intervene in illegal dwellings may cause the modern settlement to extend over the tell in the future. These structures, which were built with modern materials, also pose a threat to the conservation of the tell in terms of being

inharmonious with the setting and the destruction they cause during the construction of foundations. Excavations with construction machines destroy the tell strata.

During the research, the photos of Sultantepe Tell from 2018 were found and it was understood that the residential fabric built with traditional materials retained even up to that period (Figure 4.51). However, the rural settlement, which was in harmony with the previous settlement layers, had been demolished and the modern houses that are completely incompatible with the previous settlements were constructed (Figure 4.52).



Figure 4.51. Traditional housing pattern which was on the slope of Sultantepe Tell, 2018.

(Source: Kozbe, 2018)



Figure 4.52. The modern houses and the remains of traditional dwelling on the slope of Sultantepe Tell (2021, April 14).

Apart from the construction, the cemetery on the southwest slope of the tell also poses a threat to the tell. Each excavation carried out for the tombs damages the tell layers.

### **4. 6. 3. Potentials and Values**

Sultantepe Tell has preserved its authentic form as much as possible, as the absence of residential pattern and public buildings. Moreover, the fact that the existing modern settlement was located on the slopes of the tell, not on the top, ensured the preservation of the original form of the tell.

Although the excavations destroyed the tell layers, it did not change its form. Thus, the picturesque value of Sultantepe Tell within the cultural landscape is preserved. Since the tell is 42 meters above the plain level and there is no structure around it to prevent it from being seen, it can be easily noticed in the area.

The absence of agricultural activities on the tell is a positive aspect in terms of conserving its authenticity.

With the help of the excavations carried out, information about many different periods has been obtained. In particular, the settlement pattern of the period was understood by unearthing the acropolis and housing samples belonging to the Neo-Assyrian Empire period. With the help of the information obtained from the cuneiform tablets, information about the town life of that period was obtained by connecting with the Aşağı Yarımca Tell and Harran Tell.

Sultantepe Tell is extremely valuable as it is one of the few tells with cuneiform tablets on it. With the help of these tablets, significant information was obtained about the belief system, political issues, and lifestyle of the period. The tablets contain many literary texts, as well as the Babylonian epic of creation, *Enûma Eliš*, *Gilgamesh*, and *Irra* (Yıldırım, 2009). In this respect, it also gives information about many Anatolian civilizations apart from the Assyrians.

Considering the houses on the Sultantepe Tell, the oldest example of which belongs to the Neo-Assyrian period, it can be said that this tell has been living since the 7th century BC. In addition, pottery shards dating to the Neolithic Period found in the surveys indicate that the archaeological history of the tell dates back to earlier periods. This significantly increases the cultural heritage value of the tell.

#### **4. 7. Tiriş Tell**

Tiriş Tell is located next to the Bahçeli village of the Karaköprü district of Şanlıurfa (Figure 4.53).

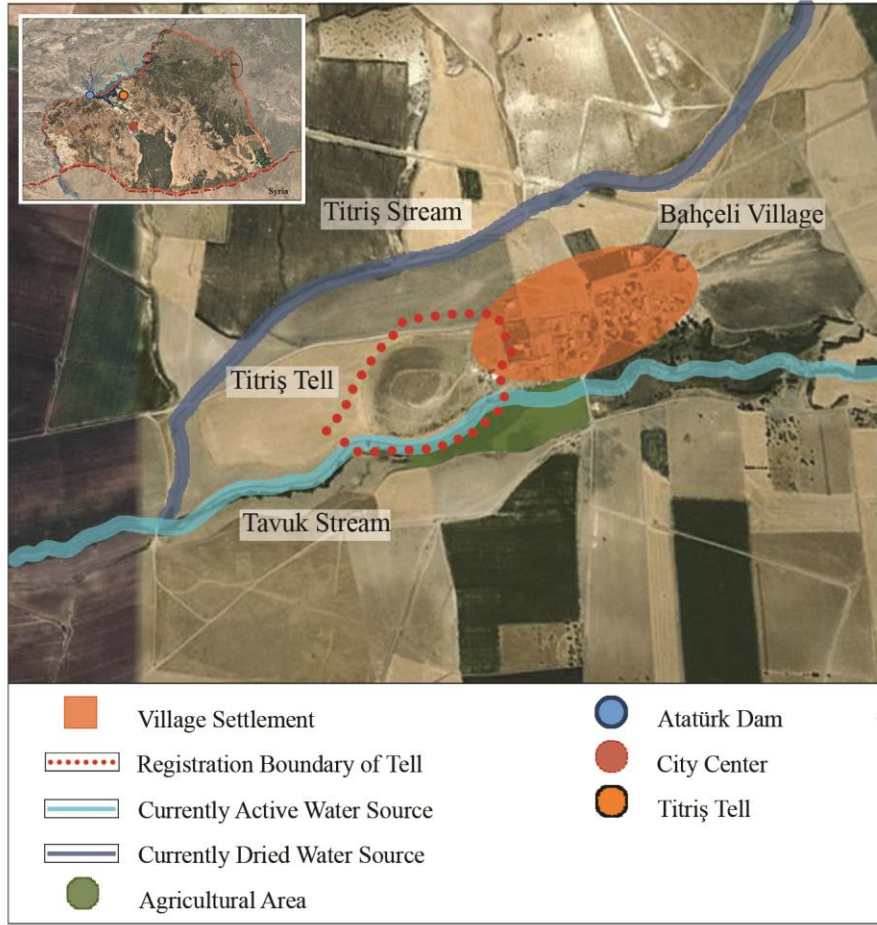


Figure 4.53. The current condition of Titiş Tell in Karaköprü, Şanlıurfa.

#### 4. 7. 1. General Information

Titiş Tell was registered as a 1<sup>st</sup> Degree Archaeological Site by the Şanlıurfa Regional Council for Conservation of Cultural and Natural Property in 2010 (Appendix E, Figure E.14, Figure E.15) (T.R. Ministry of Culture and Tourism, 2010).

There is no inhabitation on the tell, which is 22 meters high and has an area of approximately 8 hectares (T.R. Ministry of Culture and Tourism, 2010). Village settlement begins in the northeast skirts of the tell (Figure 4.54). The lands around the tell is utilized for agriculture except the village settlement.



Figure 4.54. Southeastern view of Titriş Tell and Bahçeli Village adjacent it (2021, April 19).

The first excavations in Titriş were carried out in the Necropolis area (T.R. Ministry of Culture and Tourism, 2010). Archaeological excavations were started in 1991 and continued until 1998<sup>26</sup> (Algaze & Mısır, 1993) (Figure 4.55, Figure 4.56). According to the excavation results, the first settlement on the tell started in the Early Bronze Age<sup>27</sup> (3100-2100 BC) (T.R. Ministry of Culture and Tourism, 2010).

Titriş Tell is one of the few cities among the Early Bronze Age examples in Anatolia and Northern Mesopotamia, showing the characteristics of a city and spreading over a wide area<sup>28</sup> (Buğu, 2019).

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<sup>26</sup> The first excavation work in Titriş Tell was initiated in 1991 by Adnan Mısır, the director of Archaeology Museum of Şanlıurfa at that time and the University of California (Algaze & Mısır, 1993). Excavations continued between 1991-1996 and 1998-1999 and trenches were opened in different places (Buğu, 2019; Nishimura, 2014). During the excavations carried out in the west of the Lower Town in 1999, it was seen that the first settlement of Titriş Tell was established in the EBA I period (3100-2800 BC) and to the west of the existing tell (Buğu, 2019). Titriş Tell became a small city center during the first settlement period (Nishimura, 2014). During the period of EBA II (2800-2400 BC), the city grew more, and two different centers, the Lower and the Outer Town, were established in this period (Buğu, 2019). This period is the peak of the settlement history of Titriş Tell and had a maximum settlement area of approximately 43 hectares (Nishimura, 2014). During this period, Titriş Tell became the focal point for political, administrative, and economic affairs (Nishimura, 2014). The biggest difference of the EBA III (2400-2100 BC) period from other periods was the reconstruction process (Buğu, 2019). However, during the EBA III period, as the settlement was largely abandoned, the city narrowed and the total occupation area decreased from 43 hectares to 35 hectares (Buğu, 2019; Nishimura, 2014). The construction had been moved from the city to the high tell and was limited to a certain area (Nishimura, 2014). Therefore, the density of settlement had increased (Buğu, 2019). At the end of that period, it is thought that a global climate change and the resulting drought caused the settlement to be abandoned completely (Buğu, 2019).

<sup>27</sup> Traces of settlement were found in all three periods of the Early Bronze Age (EBA I, EBA II, EBA III) (Buğu, 2019). It has been determined that the unearthed houses were built of mudbrick walls on stone foundations (Buğu, 2019; Nishimura, 2014). According to the excavation reports, stone, adobe, limestone and timber were generally used as building materials (Algaze & Mısır, 1993; Buğu, 2019).

<sup>28</sup> Titriş Tell is the capital of a city-state that developed along an important route between northern Mesopotamia and southwestern Anatolia (Algaze, Mısır 1993; Buğu, 2019).



Figure 4.55. Titriş Tell in Şanlıurfa in 1995.

(Source: Dorren, 1995)



Figure 4.56. Lower Town of Titriş Tell in Şanlıurfa in 1996.

(Source: Dorren, 1996)

During the excavations, two different centers discovered as the Lower Town and the Outer Town<sup>29</sup> (Nishimura, 2014) (Figure 4.57). The Lower Town in two parts lies to the east and west of the high tell, called the high mound, while the Outer Town extends northward from the high tell (Algaze & Mısır, 1993; Nishimura, 2014). The place called the high tell is the core of Titriş Tell, which is 22 meters high and has an area of 3 hectares, on which remains from the Early Bronze Age to the Seljuk Period are found (Algaze & Mısır, 1993; Çelik, 2008).

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<sup>29</sup> It is thought that there was a defensive moat or a linear fortification wall to the east of the settlement (Algaze & Mısır, 1993; Nishimura, 2014). The reason why this wall is only in the east can be explained by the fact that the north, south, and west sides are surrounded by a natural protection line with the help of Titriş Stream and Tavuk Stream (Nishimura, 2014).



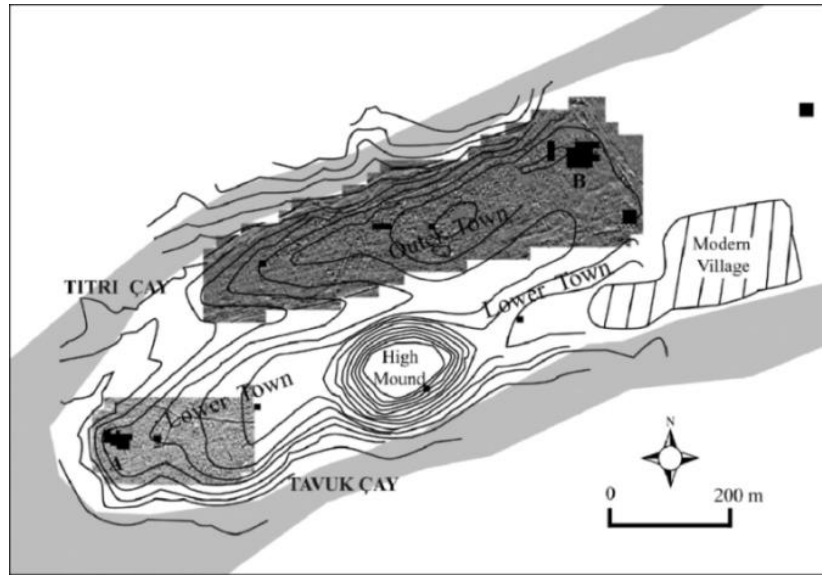


Figure 4.57. Site plan of Titriş Tell. Two areas which shown in black were excavated extensively.

(Source: Nishimura, 2014)

During the excavations carried out in 1991-1998, an area of approximately 2500 m<sup>2</sup> was unearthed. (Nishimura, 2014). As a result of the excavations carried out a settlement spread over an area of 35 hectares was unearthed<sup>30</sup> (Algaze & Mısır, 1993).

Salvage excavations have revealed that there are noticeable geographical differences between the present and the Early Bronze Age (Buğu,2019). According to the archaeological findings, Titriş Stream flows from the north of Titriş Tell, and Tavuk Stream from the South (Buğu,2019). However, Titriş Stream has dried up today, and the flowrate of Tavuk Stream is lower compared to the EBA I period (Figure 4.58).

<sup>30</sup> Afterwards, with the help of research carried out by Tonk Wilkinson, settlements belonging to the post-Seljuk Period were identified in an area of approximately 10 hectares in the north, south and east of the high tell, thus expanding the total settlement area (Algaze & Mısır, 1993).



Figure 4.58. Lower Town of Titriş Tell and Tavuk Stream.

(Source: Buđu, 2019)

Archaeological excavations on Titriş Tell provide information about the settlement and social life of the Early Bronze Age. Artifacts unearthed in these excavations are also exhibited in the Archaeology Museum of Şanlıurfa today.

#### **4. 7. 2. Conservation Problems**

The traditional methods used in the excavations created a serious problem for the conservation of the tell. The opening trenches and horizontal excavations of approximately 2500 m<sup>2</sup> caused serious damage to the tell layers and no precautions were taken to preserve the excavation areas afterward. The strata of the tell are gradually deteriorating as they come into contact with air and rain water due to the trenches that remain open.

The problem created by the archaeological excavations on the tell is not only physical damage. The methods used in the excavations demonstrate that the experts in the field do not consider the tells as an area that should be protected, but as a tool to gather information. This situation expresses the lack of perception of the tells as cultural heritage.

According to the 2010 registration decision, there should be no inhabitation on Titriş Tell, however, the village settlement is being moved towards the foothills of the tell day by day, since conservation measures are not taken on the tell. Today, the modern houses built illicitly on the Lower Town, west of the tell, contravene the

registration boundary of the tell (Figure 4.59). Furthermore, not intervening in these illicit houses may cause to spread the settlement over the tell in the future.

In addition, the foundation excavations carried out during the construction of these dwellings cause serious damage to the tell layers. The modern materials used in the construction of these houses are not compatible with the building materials of the ancient houses found in the lower layers of the tell and unearthed as a result of excavations.

One of the conservation problems related to Titriş Tell is the illegal excavations on its southwest slopes (Figure 4.60). This problem is the result of the fact that the people living around the tell do not define it as a heritage that should be protected, these illegal excavations are also the results of not taken necessary preservation precautions after the registration decision.



Figure 4.59. The modern settlement built on the Lower Town.  
(Source: Buğu, 2019)



Figure 4.60. Destruction observed on the southern of Titriş Tell (2021, April 12).

### 4. 7. 3. Potentials and Values

Titriş Tell has preserved its original characteristics to a great extent due to the absence of inhabitation and intervention. The fact that the archaeological excavations was carried out around the tell, but not on the top, ensured the preservation of the original physical character of the tell. Thus, the picturesque value of Titriş Tell in the cultural landscape is preserved (Figure 4.61). The tell can be easily distinguished in the area with the help of its height and the absence of any structure around it. Since no

public works or agriculture activities were carried out on it, the layers of the tell were not damaged and were preserved.



Figure 4.61. Current condition of Titriş Tell (2021, April 12).

Although protective measures were not taken after the excavation, the excavation area was covered with soil so that the contact of the lower layers with the weather was relatively blocked. Through the excavations, information about Early Bronze Age housing examples, materials used, and city life of that period was obtained. This information is important for understanding earlier cultures' architecture. The fact that Titriş Tell is the capital of a city-state providing the transition between northern Mesopotamia and southwestern Anatolia increases the archaeological importance of this.

#### **4. 8. Yaylak Tell**

Yaylak Tell is a tell located in the Yaylak neighborhood of the Bozova district of Şanlıurfa (Figure 4.62). According to the information gathered from the aerial photographs and the registration document, the water resource to the west of the tell is one of the branches of the Euphrates River and has dried up (Appendix E, Figure E.16) (T.R. Ministry of Culture and Tourism, 2005). Today, the name of the water resource on which a canal was built against floods could not be reached.

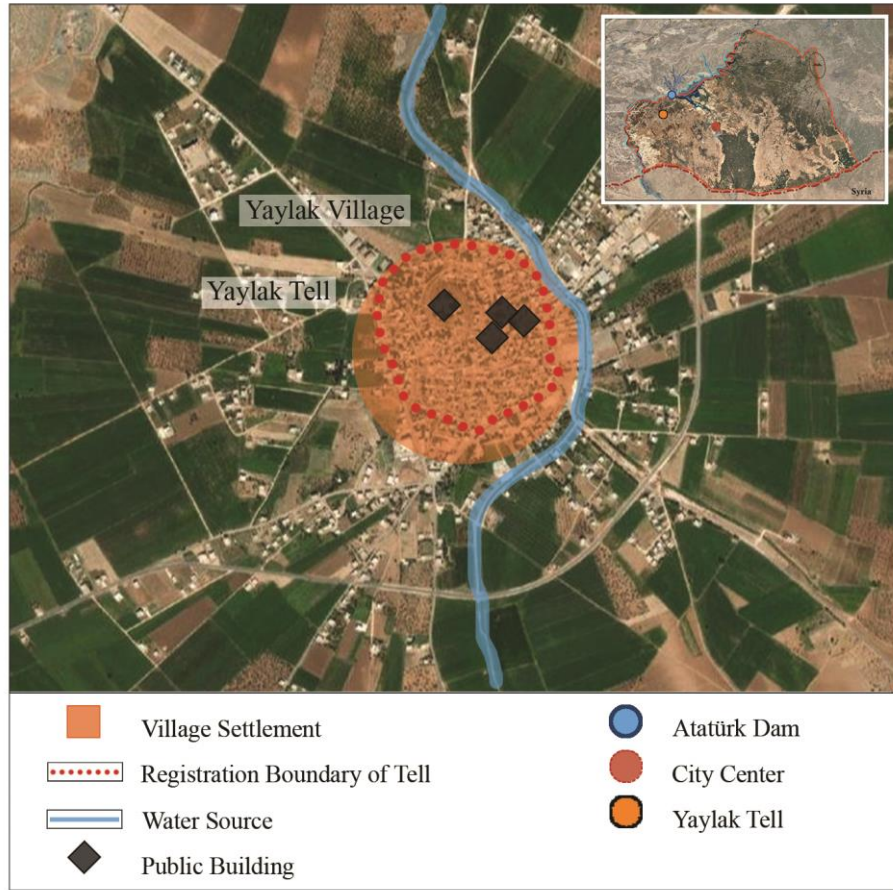


Figure 4.62. The location of Yaylak Tell in Bozova, Şanlıurfa.

#### 4. 8. 1. General Information

Yaylak Tell was first registered as a 1<sup>st</sup> Degree Archaeological Site by the Diyarbakır Regional Council for Conservation of Cultural and Natural Property in 2005 (Appendix E, Figure E.16) (T.R. Ministry of Culture and Tourism, 2005). However, in 2017, the registration decision was changed as 2<sup>nd</sup> and 3<sup>rd</sup> Degree Archaeological Site by the Şanlıurfa Regional Council for Conservation of Cultural Property, on the grounds of the continuity of life, since there is modern inhabited village on it (Appendix E, Figure E.17, Figure 4.63) (T.R. Ministry of Culture and Tourism, 2017b).

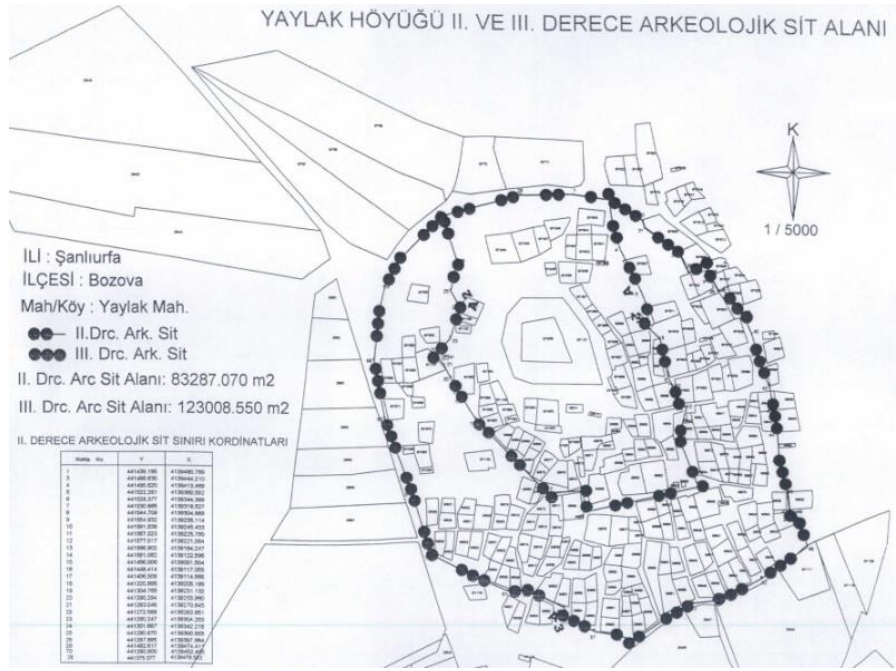


Figure 4.63. Registration boundary of Yaylak Tell in 2017.  
(Source: T.R. Ministry of Culture and Tourism, 2017b)

A ground survey was conducted on the tell, however, no archaeological excavations were carried out. During the surveys, pieces of pottery dating to 2000 BC were found (T.R. Ministry of Culture and Tourism, 2005).

On the top of the Yaylak Tell, the Yaylak Gendarmerie Station building is located (Figure 4.64). The settlement started on the foothills of the tell and spread towards the hill over time (Figure 4.65). There are a total of 110 houses and service spaces associated with these houses. Modern and traditional buildings coexist in the neighborhood. The settlement mainly consists of modern houses. Some of the modern houses are built on the ruins of traditional dwellings (Figure 4.66). Although there is no agricultural activity on the tell, animal husbandry continues.



Figure 4.64. Northeastern view of Yaylak Tell. Yaylak Gendarmerie Station building on the tell is highlighted red circle (2021, April 19).



Figure 4.65. Yaylak Tell, 2015.  
(Source: Yaylak Beldesi, 2015)



Figure 4.66. A modern dwelling built on the traditional dwelling (2021, April 19).

Of the 17 people surveyed during the field survey, 15 live in modern houses and 2 live in traditional dwellings. 14 of the 15 people living in modern houses are house owners and they stated that they demolished their traditional houses and built modern houses instead. Local people stated that they brought the modern construction materials from the city or district center, and they made it with the help of a foreman and with their own efforts. The new houses are commonly constructed over the foundations of demolished houses. When one of the village residents was interviewed whether any

archaeological remains or findings were found during the foundation excavation, it was learned that he did not find anything.<sup>31</sup>

In addition to the houses, there are also public buildings such as a gendarmerie station, a mosque with various additional buildings used for Quran education, and a special school for intellectually handicapped children on the tell (Figure 4.67). The gendarmerie station building existed before the registration decision<sup>32</sup>. The mosque was constructed in 2014, thus its construction is against the conservation decision. So there is again a lack of coordination between the public institutions. The Ministry of Culture takes the conservation decisions and expects the public to obey the rules (Figure 4.68).



Figure 4.67. A special school for intellectually handicapped children (2021, April 19).



Figure 4.68. A mosque built in 2014 (2021, April 19).

#### 4. 8. 2. Conservation Problems

Although there are many conservation problems of Yaylak Tell, the most serious one is that almost all of the structures on the tell are modern. Houses built using modern materials create problems in terms of building material, construction method and cultural heritage context.

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<sup>31</sup> He says “No, we haven't dug much anyway. We demolished the old house and we built on its ruins” (F. B., personal communication, 2021, August 9).

<sup>32</sup> The construction date of the special school is unknown.



While the building material used for the traditional houses is local and sustainable, the construction materials of modern houses do not provide integrity. Furthermore, the deep excavation of the foundations, the digging and leveling of the slope during the construction of modern houses and public buildings seriously damage the tell strata (Figure 4.69).



Figure 4.69. An excavation work conducted on Yaylak Tell for the construction of a modern house.

(Source: T.R. Ministry of Culture and Tourism, 2017b)

The common reason for all this destruction on the tell is the lack of awareness of the local people about the place where they live and about the tell. During the survey study, 17 people were asked whether they know that the hill they lived on is a tell, and what the tell is. None of the interviewees know neither their village is a tell nor what the tell is. Therefore, for the residents of the settlement, this is not a cultural heritage, but a place that needs to be changed and transformed to make it more modern.

Another problem is that the houses built on the tell do not comply with the registration decision. The first registration decision for Yaylak Tell was in 2005 and accordingly, new construction was not allowed after registration (T.R. Ministry of Culture and Tourism, 2005). Despite this, the registration decision was not complied with and the construction on the tell continued. Therefore, the registration decision was changed in 2017 and no construction was allowed since then. However, as a result of the deficiencies in the implementation and supervision of the decisions taken, public buildings were built on the tell as well as new modern houses. When the photographs of

the tell from 2005 and 2017 are compared, it is seen that the conservation measures taken are not complied to and the number of modern houses is increasing day by day (Figure 4.70, Figure 4.71).



Figure 4.70. Yaylak Tell in 2005.  
(Source: T.R. Ministry of Culture and  
Tourism, 2005)



Figure 4.71. Yaylak Tell in 2017.  
(Source: T.R. Ministry of Culture and  
Tourism, 2017b)

In addition, according to the determination by the Diyarbakır Regional Council for Conservation of Cultural and Natural Property in 2005, tunnels were opened from the foothills of the tell, and animals were fed in these cavities (T.R. Ministry of Culture and Tourism, 2005). As a result of these illegal interventions, the tell strata were destroyed.

### **4. 8. 3. Potentials and Values**

Yaylak Tell is an important tell due to the values it has despite the many destructions it has suffered. Based on the oldest findings on the tell, it can be said that the settlement has continued for about 4000 years on this place. The height of the tell, which is easily noticed when approaching, also proves the continuity of the settlement in this place (Figure 4.72).



Figure 4.72. Northeastern view of Yaylak Tell, 2005.  
(Source: T.R. Ministry of Culture and Tourism, 2005)

Ceramics dating back to 2000 BC, found during the survey on the tell, provide information about the artifacts from this period. In addition, the fact that no archaeological excavations and/or agricultural activities were carried out on the tell prevented further damage to the tell.

#### **4. 9. Yeni Mahalle (Balıklıgöl) Tell**

Yeni Mahalle Tell is located in the Eyyübiye district of Şanlıurfa, across Balıklıgöl and Urfa Castle (Figure 4.73).

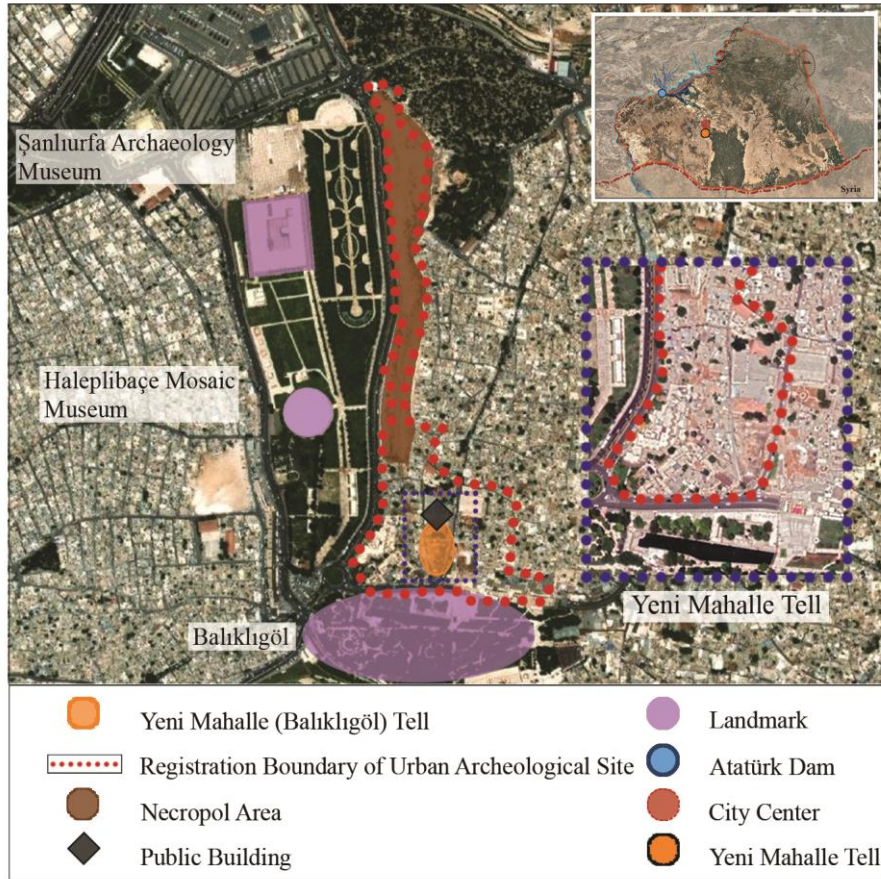


Figure 4.73. The location of Yeni Mahalle (Balıklıgöl) Tell in Şanlıurfa.

#### 4. 9. 1. General Information

The tell is located in the city center and at the southwest of the old city (Figure 4.74). To the west of the tell are the walls of the old city of Urfa (Figure 4.75). The older layer below the city walls and the relatively modern wall above it are also clearly visible.



Figure 4.74. The aerial photograph of Yeni Mahalle (Balıklıgöl) Tell, Şanlıurfa.

(Source: Çelik, 2014)



Figure 4.75. The fortification wall which belongs to the old city of Urfa on the west side of Yeni Mahalle Tell (2021, April 22).

Yeni Mahalle Tell was first declared as a 2<sup>nd</sup> Degree Archaeological Site in March 2008 by the Şanlıurfa Regional Council for Conservation of Cultural and Natural Property (Appendix E, Figure E.18) (T.R. Ministry of Culture and Tourism, 2008a). Meanwhile, the old city settlement to the north of the tell is registered as an Urban Site. In the same year, rock tombs, monumental structures, and examples of civil architecture were discovered outside the urban site boundaries and in the north of the old city

settlement. Therefore, in May 2008, the boundaries of the area including the tell were expanded and it was decided to register the entire area as an Urban Archaeological Site (Appendix E, Figure E.19, Figure E.20) (T.R. Ministry of Culture and Tourism, 2008b).

Today, there is Cumhuriyet Middle School to the north of the tell (Figure 4.76). Since the school came into operation in 1978, it is known that the school building was built before the registration decision was taken (Cumhuriyet Middle School, n.d.). Survey studies could not be conducted in the field since education was interrupted during the field survey due to the Covid-19 pandemic.



Figure 4.76. Northeastern view of Yeni Mahalle Tell and Cumhuriyet Middle School (2021, April 22).

The remains of the building on the south of the tell demonstrate that a building was built in this area before, and it was demolished later. In addition, the tell strata were cut to the south of the tell, and a reinforced concrete retaining wall was built in its place (Figure 4.77). The south of the top of the tell was left idle without any intervention after the structure on it has been collapsed (Figure 4.78).

The old city settlement of Şanlıurfa is located higher than the present settlement. For this reason, stairs connecting the two settlements were built today. One of these stairs connects Balıklı Göl Street and Güllü Street and was built to the south of Yeni Mahalle Tell (Figure 4.79).



Figure 4.77. The retaining wall adjacent to Yeni Mahalle Tell (2021, April 11).



Figure 4.78. The current condition of Yeni Mahalle Tell (2021, April 11).



Figure 4.79. The stairs constructed on the tell and connected two streets each other.  
(Source: Google Earth, 2021)

As the ground survey and excavations were carried out on the tell<sup>33</sup>, the settlement history of Yeni Mahalle Tell is known (Figure 4.80). However, due to the location of the tell in the city center, the studies were limited (Çelik, 2019) (Figure 4.81). It is known that the Yeni Mahalle Tell was inhabited since the Pre-Pottery

<sup>33</sup> Excavations on Yeni Mahalle Tell were initiated and progressed within the scope of a landscaping project. The Balıklıgöl Landscaping Work Project carried out in 1993, during the construction of Balıklı Göl Street and Vali Fuat Street, the south, and west of the tell were excavated and its elevation was lowered (Çelik, 2000; Çoksolmaz, 2011). During this excavation, a stratigraphic section with a height of 2 meters and a length of 70 meters was revealed (Çelik, 2000). While the majority of this section is dated to the Pre-Pottery Neolithic Period, the upper parts are dated to the Hellenistic, Roman, Byzantine, and Islamic Periods (Çelik, 2000). In 1997, the Archaeology Museum of Şanlıurfa and Harran University Archaeology Department carried out a joint study in an area (Çelik, 2000). In the examined section, 13 different settlement layers were reached and it was determined that all these strata belong to the early periods of the Pre-Pottery Neolithic Period (Çelik, 2019; Çoksolmaz, 2011).

Neolithic Period. However, the settlement on the tell was not uninterrupted. One of the remarkable points belongs to the excavations is that no traces of settlement dated to the Bronze Age were found in the tell (Çelik, 2000).

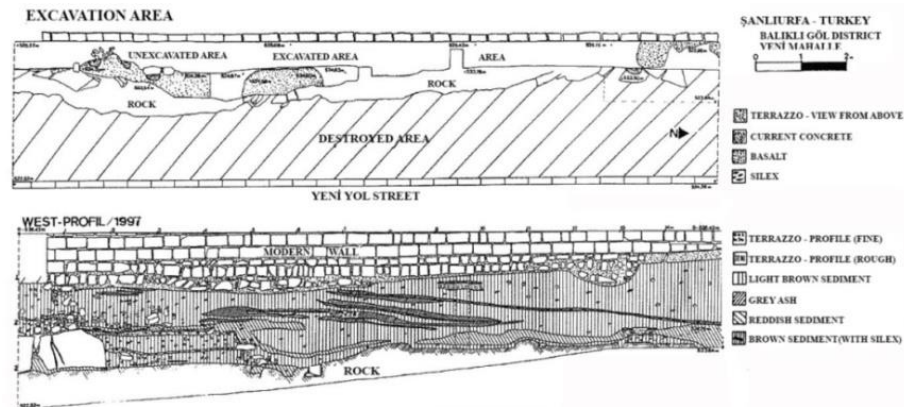


Figure 4.80. The western side of Yeni Mahalle Tell: Plan and section of the Neolithic profile.

(Source: Çelik, 2000)

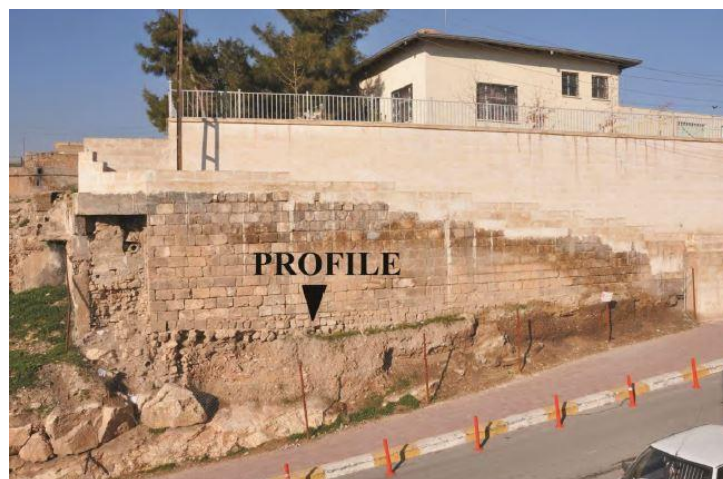


Figure 4.81. Yeni Mahalle Tell and the soil section which is studied on it.

(Source: Çelik, 2019)



According to the studies, the settlement was built on bedrock descending towards the north (Çoksolmaz, 2011). It is understood that the architectural structures of the Neolithic Period were round in plan and their floors were *terrazzo*<sup>34</sup> (Çelik, 2019). The 4 different terrazzo types unearthed are similar to those found in other Neolithic settlements such as Çayönü, Göbeklitepe, and Nevali Çori (Çelik, 2000).

It is estimated that with the transition from the hunter-gatherer life to sedentary life in which agriculture was carried out, the tells that were inhabited in the Neolithic Period, such as Yeni Mahalle Tell, were covered and the settlements were moved to places close to water sources (Çelik, 2019). Thus, the absence of settlement on the tell during the Bronze Age can be explained by the migration of communities to areas close to water sources.

In the Yeni Mahalle Tell, which was abandoned after the transition to agricultural production, resettlement was established in later periods. Traces of settlement in the section unearthed in 1993 also prove this opinion. There was also inhabitation on the tell in the 20<sup>th</sup> century<sup>35</sup> (Kürkçüoğlu, 1995) (Figure 4.82).

The male statue, found during the excavations, is exhibited in the Archaeology Museum of Şanlıurfa<sup>36</sup> (Figure 4.83).

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<sup>34</sup> Terrazzo: The floor formed by embedding small pieces of marble or hard stones into the mortar ground is called (Kortanoğlu, 2020). For the construction of the terrazzo floor, respectively, the base mortar is poured, the pieces of stone and marble are embedded in the mortar, and finally, when the mortar dries, the surface is smooth (Kortanoğlu Savrum, 2020). Since in the Neolithic Period, the lime mortar was used as a ground, and at that time transforming limestone into a product was required the special ability to, the material found is important.

<sup>35</sup> The settlement on the tell can be seen from a photograph from the 20th century. In addition, based on Bahattin Çelik's 2014 article, it is understood that there were single-story houses on the tell at that time (Çelik, 2014).

<sup>36</sup> During the landscaping work carried out in 1993, a 1.90-meter high limestone male statue known as the Urfa Man was found in the tell layer (Çelik, 2000). The statue found was compared with the statue unearthed in the Nevali Çori and was dated accordingly to the Pre-Pottery Neolithic Period (Çelik, 2000). In addition, there is a "T" shaped pillar symbol found in other Neolithic Period settlements on the strips on the neck of the statue (Çelik, 2014).



Figure 4.82. A historic building on the Yeni Mahalle Tell in 1925.  
(Source: Kürkçüoğlu, 1995)

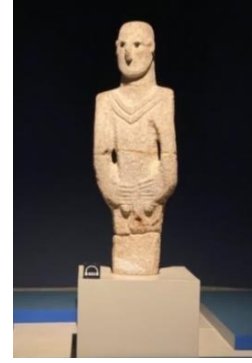


Figure 4.83. The Urfa statue in the Archaeology Museum of Şanlıurfa  
(2021, April 13).

#### 4. 9. 2. Conservation Problems

The first conservation problem that can be mentioned about the Yeni Mahalle Tell is that it was included in the landscaping project carried out in 1993 and was intervened in this context. Although the removal of the inharmonious structures built with modern materials on the tell contributed to its conservation, the fact that this intervention was made with construction machines destroyed the tell layers (Kürkçüoğlu, 1995) (Figure 4.84).

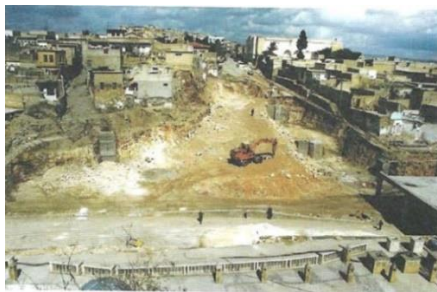


Figure 4.84. Demolishment of the modern buildings on the tell with construction machines in 1993.  
(Source: Çelik, 2011; Kürkçüoğlu, 1995)

Within the scope of the same project, during the construction of Balıklı Göl Street and Vali Fuat Street, the southern and eastern slopes of the tell were excavated and detached from the tell (Figure 4.85). During these excavations, the layers of the tell and the authentic form of the tell were irreversibly damaged. While the foothills of the tell should have risen with a natural slope starting from the ground elevation, today there are approximately 3 meters between the street elevation and the height of the tell. This obviously demonstrates the destruction of the tell. Afterward, the staircase providing the connection between the two streets required a new intervention. Furthermore, the modern material used for the stairs and paving stones on the ground also damages the visual integrity of the tell (Figure 4.86).



Figure 4.85. The eastern side of Yeni Mahalle Tell (2021, April 11).



Figure 4.86. The modern paving stones in front of Yeni Mahalle Tell.  
(Source: Google Earth, 2021)

The construction of Cumhuriyet Middle School which is inharmonious with the tell in terms of its scale and building material is also a problem for the conservation of the tell. The deep foundation pit dug for the foundation of the school building completely destroyed a certain part of the tell layer. The building is not being compatible with the historic integrity of the place.

Although the removal of the modern houses on the tell was a positive development for revealing the original appearance of the tell, no conservation measures were taken afterward. Therefore, the tell is vulnerable to possible destructions. Traces of illicit excavations observed on the south of the tell may be evidence of this conservation problem (Figure 4.87).



Figure 4.87. The trace of illicit excavation on the southern of the tell (2021, April 22).

Another conservation problem regarding the Yeni Mahalle Tell is the archaeological excavations that had been carried out on the tell. Comprehensive archaeological studies carried out with traditional methods on the section unearthed during the public works carried out on the tell increased the destruction of the tell layers. Since no measures were taken to protect the working areas after the research, the section gradually deteriorates by contact with weathering conditions.

Certainly, the main conservation problem is the lack of awareness of the tell as an archaeological heritage in the historical environment in which it is located. Although a survey study could not be conducted in this area as there is no inhabitation on the tell, it can be said that the people living around the tell are not aware of the heritage values of Yeni Mahalle Tell. Furthermore, the tell is not considered as an archaeological heritage by the experts of the field and the institutions responsible for its conservation. Although the fact that the tell is located in the old city center is a positive feature in terms of the integrity of the cultural landscape, the absence of a tangible heritage on the tell makes it difficult to perceive the tell as an archaeological site. While Balıklıgöl, Urfa Castle, traditional Urfa houses, and monumental structures around the tell are considered as cultural heritage by visitors or the people living in that area, Yeni Mahalle Tell seems an idle land within the historical environment. The absence of any protective precautions or informative boards around the tell also contributes to the conservation problem of the tell in a negative way.

### **4. 9. 3. Potentials and Values**

Yeni Mahalle Tell has great importance in terms of human history. Throughout the findings belonging to the Pre-Pottery Neolithic Period, which were revealed with the help of the excavations, invaluable information was gathered about the first settlements. The fact that these excavations are carried out without opening deep trenches is also a positive effect in terms of protecting the layers.

The layers of the tell were preserved as much as possible, since there was no modern residential settlement on it after 1993.

With the help of the tools made of flint, bone objects, and stone beads unearthed during the excavations, as well as plants such as wild pistachio and wild wheat, the lifestyles of the communities living in the Neolithic Period were understood. Additionally, the unearthed terrazzo layers and building remains ensured the understanding of the oldest architectural structures.

Yeni Mahalle Tell has great importance not only in terms of archaeology and architecture but also in many other fields such as zooarchaeology and archaeobotany, with the help of the findings unearthed. For instance; wild plant seeds and animal bones found in the tell layers has been the subject of scientific investigation conducted by various disciplines.

The tell, which has been inhabited since 11,000 BC and has hosted many civilizations, has come today with a relatively original form. Being a living tell for approximately 13,000 years significantly increases its cultural heritage values.

### **4. 10. Zeytinli Bahçe Tell**

Zeytinli Bahçe Tell is located in the Meydan neighborhood of the Birecik district of Şanlıurfa and adjacent to the present-day settlement (Figure 4.88). There are 4 modern houses on the tell within the registration boundary.

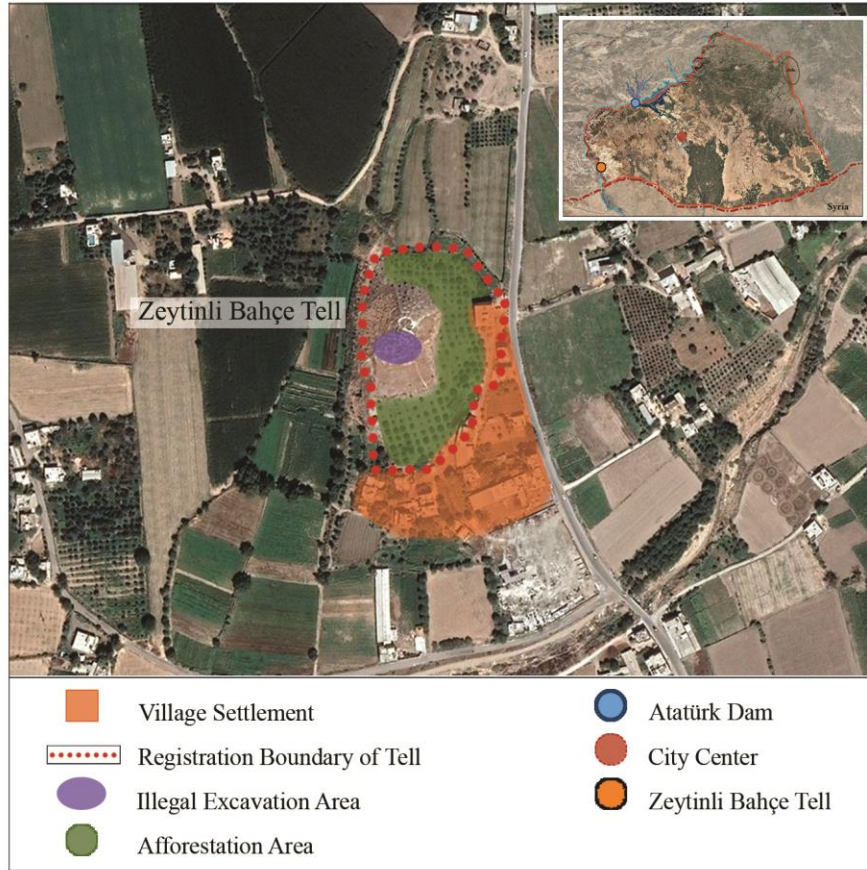


Figure 4.88. The location of Zeytinli Bahçe Tell in Birecik, Şanlıurfa.

#### 4. 10. 1. General Information

Zeytinli Bahçe Tell was first registered as a 1<sup>st</sup> Degree Archaeological Site by the Diyarbakır Regional Council for Conservation of Cultural and Natural Property in 1990 (Appendix E, Figure E.9, Figure E.21) (T.R. Ministry of Culture and Tourism, 1990b). However, in 2017, the registration decision was changed as a 2<sup>nd</sup> Degree Archaeological Site by the Şanlıurfa Regional Council for Conservation of Cultural Property, on the grounds of the principle of continuity of life, since there is a modern inhabited village on it (Appendix E, Figure E.22, Figure E.23) (T.R. Ministry of Culture and Tourism, 2017a).

Zeytinli Bahçe Tell is the largest tell in the Carchemish Dam salvage area, with a 31-metre-high conical tell and a large terrace of approximately 2.5 hectares surrounded of it (Çelik, 2008; Graves & Helwing, 2001) (Figure 4.89).



Figure 4.89. Northwestern view of Zeytinlibahçe Tell (2021, April 20).

The western side of the tell slopes steeply over about 14 meters. This slope is eroded due to severe erosion caused by the Euphrates River located to the west of the tell (Graves & Helwing, 2001; Restelli, 2006).

The tell was first identified by Guillermo Algaze, and surveys were conducted in 1989 and artifacts from the Chalcolithic Period, Early-Middle Bronze Age, Iron Age, Roman and Byzantine Periods were found (Çelik, 2008; Gaborit, 2015a). Afterward, archaeological excavations<sup>37</sup> were carried out on the tell in 1999 and 2000 (Gaborit, 2015a) (Figure 4.90). Thus, it is understood that there was an uninterrupted settlement on the tell from the Late Chalcolithic Age to the Middle Bronze Age<sup>38</sup> (Graves & Helwing, 2001; Restelli, 2006).

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<sup>37</sup> The salvage excavations, was initiated in 1999, were carried out by an Italian team directed by Marcella Frangipane (Restelli, 2006). The excavations carried out under the coordination of the TAÇDAM project mentioned before and in co-operation with the Archaeology Museum of Şanlıurfa. The excavations were financially supported by the Sapienza University of Rome and the Italian Ministry of Foreign Affairs (Restelli, 2006). According to the findings, the settlement in Zeytinli Bahçe Tell consists of two main phases (Restelli, 2006). The first is the late prehistoric phase (4000-2000 BC), from the Late Chalcolithic Age to the Middle Bronze Age, in which settlement is concentrated to the west of the tell. The second is the settlements located in the center, east, and north of the tell during the Roman (27 BC-AD 395) and Late Byzantine (1261-1453) periods (Retelli, 2006).

<sup>38</sup> However, a conical monument from a later period was found to the north of the tell (Graves & Helwing, 2001). During the excavations on the eroded western side, a sequence of building layers dating to the transition from the Late Chalcolithic Age to the EBA I period and structures belonging to the EBA I period were unearthed (Graves & Helwing, 2001). In another area, buildings dating to the EBA III period, three of which were built with mudbrick on a stone

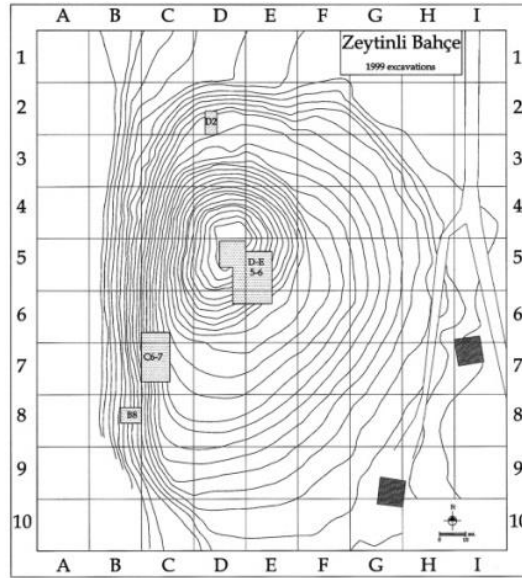


Figure 4.90. The location of excavation areas and the topographic map of Zeytinli Bahçe Tell.

(Source: Gaborit, 2015a)

Zeytinli Bahçe Tell was also inhabited in the middle (3400-3250 BC) and late (3250-3000 BC) phases of the Uruk Period and was one of the important ports for river trade in that period (Can, 2019).

Artifacts from the Chalcolithic Period, Bronze Age, and Roman Period unearthed during the archaeological excavations are exhibited in the Archaeology Museum of Şanlıurfa today.

#### 4. 10. 2. Conservation Problems

Despite the registration decision taken in 1990, 4 modern houses were built on the foothills of Zeytinli Bahçe Tell. The construction of these 4 houses had a negative

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foundation, and a structure possibly used as a service space and associated with other structures, were unearthed (Restelli, 2006). In another area, 3-meter-wide fortifications dating to the Middle Bronze Age and destroyed by fire were unearthed (Restelli, 2006). According to the comparison made on the structures dated to the EBA III and the Middle Bronze Age, the settlement on the tell in the Middle Bronze Age was smaller compared to the EBA period and was limited to the central and high tell area (Restelli, 2006).



impact on tell layers since deep foundation pits excavated by construction machines irreversibly damaged these layers.

While the structures on the tell, which was inhabited from the Late Chalcolithic Age to the Middle Ages, were built using stone, mudbrick, and timber materials, the building materials used for the construction of modern houses are both visually and architecturally incompatible with those earlier built forms of the tell.

The fact that there are no traditional dwellings on the tell and accordingly it is registered as a 1<sup>st</sup> Degree Archaeological Site in 1990 proves that the modern houses on the tell were built in the recent past. This is an indication of the deficiency of control of archaeological sites. No conservation measures are taken and there is a lack of monitoring after the registration decision.

Another important conservation problem of Zeytinli Bahçe Tell is that the area is utilized for agricultural purposes. People, who live at the foothills of the tell, grow pistachio in the large terrace areas of the tell (Figure 4.91). The tell layer is constantly being destroyed as residents have to regularly dig, plow and water the soil. Furthermore, the agricultural machinery used in the digging stage causes more serious destruction as it opens deeper channels on the tell compared to conventional agricultural tools.

Since no measures were taken after the registration and excavation work in Zeytinli Bahçe Tell, the tell is vulnerable to all types of threats. Traces of illicit excavations on the south of the high tell also prove this (Figure 4.92).



Figure 4.91. Pistachio trees on Zeytinli Bahçe Tell (2021, April 20).



Figure 4.92. The trace of illicit excavation on Zeytinli Bahçe Tell (2021, April 20).

The main conservation problem that causes the above-mentioned problems with Zeytinli Bahçe Tell is the lack of awareness about the site. A survey was conducted with the inhabitants of 3 of the 4 houses on the tell. None of the inhabitants interviewed knows that the area they live in is an archaeological site. They also do not know what a tell is. Therefore, none of the inhabitants considers that Zeytinli Bahçe Tell should be protected.

Archaeological excavations on the tell caused a serious problem for the preservation of the tell. Especially the trenches opened during the excavations, which were carried out in 1999 and 2000 and continued every year after, caused severe damage to the tell. The fact that no precaution is taken to protect the tell and the digged areas after the archaeological excavation causes the tell layers to deteriorate further.

#### **4. 10. 3. Potentials and Values**

The picturesque value of the tell is still preserved. Due to its conical form and height, the Zeytinli Bahçe Tell can be easily distinguished in the cultural landscape (Figure 4.93). The fact that no public works have been carried out on the tell is also a positive value for the conservation of the tell.



Figure 4.93. Zeytinli Bahçe Tell which consists of a conical tell and terrace (2021, April 20).

The authentic conical form and height of the tell has been preserved, since the existing modern houses are few in number and they are located on the terrace, not on the top of tell. According to the sources examined<sup>39</sup>, while the previous settlements were mostly located in the west of the tell, today's modern settlement is located in the east of the tell, slightly violating the registration boundary of the tell. Accordingly, it is positive for the conservation of the tell that the destructive effects are limited to a certain area within the registration boundary, and thus there are more undisturbed areas in the settlement layers.

With the help of the trenches opened for research purposes on the tell, important information about the settlements that existed from the Chalcolithic Period to the Byzantine Period was revealed. The artifacts found during the excavation and dating back to the Chalcolithic Age and Early Bronze Age provide important information about the past in terms of archaeology and architecture.

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<sup>39</sup> Restelli, 2006; Graves & Helwing, 2001.

## **CHAPTER 5**

### **GENERAL EVALUATION OF CONSERVATION PROBLEMS OF TELLS AND SUGGESTIONS FOR THEIR CONSERVATION**

In this chapter, the conservation problems of all studied tells are evaluated. General conservation principles for their conservation is proposed as a result of an analysis of successful conservation examples.

#### **5.1. Evaluation of the Conservation Problems of Tells**

The conservation problems of the case study tells were analyzed in detail in Chapter 4. It is deciphered that some problems are quite common for all the tells whereas some others are specific to certain tells (Table 5.1).

Table 5.1. Classification of tells investigated during the survey according to the conservation problems.

Conservation Problems of Tells						
Tell Name	Damaging effects of inhabitation	Damaging effects of archaeological excavations	Damaging effects of agricultural activities	Public works	Inadequacy of conservation policies	Lack of awareness of cultural heritage
Ayanlar Tell	✓		✓		✓	✓
Fıstıklı Tell		✓	✓		✓	✓
Gözeler Tell	✓			✓	✓	✓
Harran Tell	✓	✓			✓	✓
Kurban Tell		✓		✓	✓	✓
Sultantepe Tell		✓			✓	✓
Titriş Tell		✓			✓	✓
Yaylak Tell	✓			✓	✓	✓
Yeni Mahalle Tell	✓	✓		✓	✓	✓
Zeytinli Bahçe Tell	✓	✓			✓	✓

- **Damaging effects of inhabitation**

Tells are living and constantly evolving archaeological forms. While some of the tells are abandoned today, some of them are still inhabited. However, the continuation of inhabitation on the tell also creates different conservation problems. The decisive factor here is the construction method and building materials of the buildings on the tell.

Today, the process of urbanization and globalization causes rapid and uncontrolled construction in rural areas. As in the case of Gözeler Tell, the local people prefer to live in modern houses instead of traditional houses due to the sanitary and maintenance problems of traditional houses. Certainly, it is a reasonable demand for people to want to live in houses that are more comfortable, do not require frequent maintenance and repairs, or have a toilet or bath inside the dwelling. However, the uncontrolled construction of these dwellings on an archaeological site poses a threat to the settlement layers and cultural heritage underground.

The construction process of the modern building and the materials used are different from the previous settlement layers on the tell. This difference damages the visual and historical integrity of the tell. When the life of the building is completed, the fact that a new house cannot be built with the materials used before creates a problem for the continuity of the tell formation. Moreover, deep excavations with construction equipment during the foundation construction of these modern houses irreversibly destroy the tell layers.

On the other hand, as described in Chapter 2, the remains of the traditional settlement pattern provide the formation of tell layers. The existing traditional building pattern on the tell is a continuation of the previous settlements and forms the last layer of the tell. However, the difficulties encountered in the maintenance and repair of traditional houses, or the lack of comfort compared to modern houses cause local people to abandon traditional houses.

- **Damaging effects of archaeological excavations**

Archaeologists obtain knowledge on many subjects about the past, based on the remains found in the layers of the tell settlements. However, although the artifacts unearthed during the excavation reveal important information about the previous settlements, the methods used in these research irreversibly damage the tells.

As in the case of Titriş Tell, excavations carried out with traditional methods – deep-sounding works, trench opening, large surface excavations – cause serious damage to the tell layers. During the excavation, certain parts or all of the layers are damaged as a result of the physical intervention on the selected area on the tell.

If there is an ongoing settlement on the tell, another important problem comes forth. Sometimes the last settlement layer is seen as a problem that prevents archaeologists to expose underneath layers. The top layer is not considered as a rural heritage that contributes to the formation and continuation of the tell. There are various examples where the last layer is removed and the people living in this layer are relocated.

Although such an intervention was not encountered in the tells examined within the scope of the field survey, there are many examples of settlements evacuated before excavation in Turkey. As in the example of the Old Balat/Miletos Ancient City or Aphrodisias Ancient City/Geyre, the traditional settlement pattern in the area was

completely or partially removed in order to access the information in the lower layers through archaeological excavation (Harman Aslan, 2016).

Eskiyapar Tell in Çorum can be given as an example for the removal of the settlement on the tell during the archaeological excavation. The excavations carried out on the Eskiyapar Tell by the Museum of Anatolian Civilizations were continued in limited vacant spaces due to the existence of living spaces on the tell and expanded in the spaces of the expropriated houses (Dönertaş, 2014). After the first archaeological excavations initiated in 1968, the settlement on Eskiyapar Tell was evacuated between 1983 and 1984 and moved to its current location (Dönertaş, 2014) (Figure 5.1).

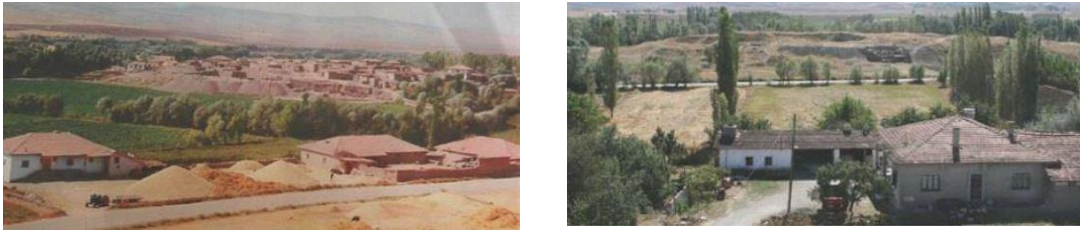


Figure 5.1. The before and after view of the removal of settlement on Eskiyapar Tell  
(Source: Dönertaş, 2014)

Although expropriations conducted within the scope of conservation works provide convenience for archaeological excavations, they create another conservation problem as they disrupt the rural heritage texture. The main issue that is ignored here is overlooking the last layer as a part of the tell. Therefore, removing the rural settlement on the tell actually means removing a layer of the tell completely. This situation is basically incompatible with modern conservation understanding.

According to the results of the survey studies, since the local people partially know the method followed in the archaeological excavation process, they think that a possible excavation to be carried out in the area where they live will force them to leave their places. The answers given to the questions about the archaeological excavations reveal this concern. According to 29 of the 58 responses, excavation means the demolition of houses and evacuation of the village. On the other hand, 13 interviewees consider archaeological excavation necessary on the site for better municipal services.

The physical destruction of the tells caused by the archaeological excavations directly affects the conservation of the tell in its original state. In addition, the methods used during the excavation and the approach followed towards the settlements on the tell show the lack of perceiving these areas as a cultural heritage.

- **Damaging effects of agricultural activities**

Most of the tells are located in rural areas. Therefore agriculture and afforestation activities are carried out on many tells. Agricultural activities in which the soil is plowed by hand or machine, followed by regular irrigation of the area, pose a threat to the tell layers (Figure 5.2). As in the case of Fıstıklı Tell, agricultural activities damage to the tell layers.



Figure 5.2. Yarımsu Tell and pistachio trees on it (2021, April 14).

Since the people living on the tell are not aware of the characteristics of the place, they dig and cultivate the soil with destructive methods. Additionally, the fact that the responsible bodies do not monitor the type of agriculture and the tools utilized for harvesting whether these are appropriate or not, gives serious damage to tell layers.



- **Public works**

The physical interventions applied on the tell increase with the activities of the public works. As in the case of Kurban Tell, the public works on the tell cause serious damage to these areas in different ways. The first of these is the dam construction.

It is a fact that dam structures are necessary for water and electricity needs, expansion of agricultural lands and economic development (Marchetti et al., 2019; Sarıyıldız et al., 2008). On the other hand, it causes the people living in the place where it was built to evacuate, destroying the traditional settlement pattern and the cultural heritage within its boundaries (Marchetti et al., 2019). This situation creates a problem not only in Turkey but also in other countries regarding the conservation of archaeological sites. The economy is the first factor to be considered during the construction of the dam, while the conservation of heritage sites is ignored (Marchetti et al., 2019).

The construction of a dam on the archaeological site is a process that should be carried out in cooperation with experts from many disciplines, from the project stage to the completion of the construction process. However, the priorities of the institutions and organizations responsible for the conservation of the archaeological site and the institutions that built the dam are different from each other and in many cases conflicting.

The process of construction of the Yortanlı Dam is an example of this problem. The salvage excavations initiated when İzmir No. 1 Regional Council for Conservation of Cultural and Natural Property detected Allianoi ancient city ruins and Necropolis in the part that will remain under the dam body (Sarıyıldız et al., 2008). During the studies, İzmir No. 1 Regional Council for Conservation of Cultural and Natural Property registered the area as a 1st Degree Archaeological Site and demanded that the area be removed from the reservoir boundaries. However, the request was not accepted by the State Hydraulic Works (DSİ) general directorate responsible for the construction of the dam, taking into account the economic factors (Sarıyıldız et al., 2008). This process can be a proof that the protection of archaeological sites is ignored during public works activities. It also indicates the lack of coordination between public institutions on the conservation of cultural heritage.

The Principle Decision of the Superior Council for the Conservation of Cultural and Natural Property, dated 4.10.2006 and numbered 717, on the Protection of

Immovable Cultural Heritage Affected by Dam Areas<sup>40</sup>, is the first step aimed at clarifying the protection of archaeological sites within the dam areas (Sarıyıldız et al., 2008). However, as can be seen in the examples of Allianoi Ancient City and Hasankeyf, the decision of principle cannot prevent the archaeological sites from being flooded today.

While the flooding of the tells with the construction of the dam creates a conservation problem for these archaeological sites, the salvage excavations carried out on the tell before it was flooded also cause a new problem.

Since the tells cannot be transported like a statue or a building to another place, it is inevitable that they will remain under the water once the construction of the dam is completed. In this case, if no intervention is made, the soil cover on the tell can protect the tell layers until the dam completes its life and the waters recede. However, not allowing the last soil layer on the tell to preserve the traces of settlement and conducting a salvage excavation increases the extent of the destruction as it will expose the tell layers.

In addition to dam construction, infrastructure, roadworks or public building construction are public works that damage the tell layers. These activities, carried out in order to provide the necessary service to the settlements, have partially or completely destroyed some of the archaeological heritages.

- **Inadequacy of conservation policies**

The tell is evaluated as an archaeological site within the conceptual framework of the conservation of cultural heritage<sup>41</sup>. In national and international regulations, planning and maintenance of archaeological sites that are part of cultural heritage have been set. However, these conventions, charters and regulations do not overlap with the methods applied during the conservation of the tells (Asrav, 2015).

The term of the site, which is used for archaeological areas including tells, emerged for the first time with the Law on Antiquities<sup>42</sup> No. 1710 adopted in Turkey in

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<sup>40</sup> The principle decision no: 717 was revised as the principle decision no: 765 in 2010 and was adopted as the principle decision no: 36 in 2012 (T.R. Official Gazette, 2006).

<sup>41</sup> In the national and international studies on the conservation of the cultural heritage, which were examined within the scope of this study, there was no study specially prepared for the tells.

<sup>42</sup> Law No. 1710 defines 'site' as: "Topographic regions that are works of nature or the joint work of nature with people, which should be conserved and evaluated in terms of their homogeneity and

1973 (Ahunbay, 2010; T.R. Official Gazette, 1973). Following this law, it was emphasized that the sites should be protected and the development plans should be changed when necessary (T.R. Official Gazette, 1973). However, these regulations were not implemented in practice as it should be.

There is no particular conservation decision or method regarding the conservation of tells in Turkey (Harman Aslan, 2016). Especially for living tells, preserving and sustaining multi-layered cultural heritage is an issue that needs to be considered in detail.

Since there is no definition of rural sites and no conservation principles for rural sites in the national legal regulations, areas with the characteristics of existing settlements are registered as urban sites (Harman Aslan, 2016). However, the expression in the definition of an urban site is not sufficient to protect the rural heritage that continues on the tell.

Convention for the Protection of the Architectural Heritage of Europe was adopted in Turkey in 1985 and ratified it in 1989 with Law No. 3534 (T.R. Official Gazette, 1989). According to the convention, building groups in rural areas were accepted as architectural heritage and it was accepted that buildings in rural areas should be protected and used within the framework of rural environment and lifestyle (COE, 1985). Subsequently, the European Landscape Convention was adopted in 2000 and was ratified in 2003 with Law No. 4881 (T.R. Official Gazette, 2003). According to this convention, rural areas should be considered and protected as part of human-nature interaction (COE, 2000). Although rural areas were stated as heritage that should be protected in both adopted international conventions, these areas are not protected with their authentic conditions.

The fact that rural areas and the rural settlement layers are not seen as cultural heritage causes the traditional settlement on the tell to be perceived as a threat. As a result of the lack of awareness of rural heritage, the layers underground are considered more important for the protection of the tells, which are the most obvious examples of the archaeological site-rural heritage association. Therefore, the life conditions of the local people living on the tell are restricted. The interviewed local people living on the tell complain about the inadequacy of infrastructure services and the inability to renovate their houses built with traditional materials. During a survey conducted in

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characteristics, historical, aesthetic, artistic, scientific, ecological, ethnographic, eternal, or legendary importance. ” (T.R. Official Gazette, 1973).

Ayanlar Tell, one of the residents stated that they could not renovate their houses due to the planned archaeological excavation (H. Y., personal communication, 2021, April 12). Consequently, the lack of conservation policies and unawareness of rural heritage prevent the tells from living and continuing of formation.

The primary work of the conservation council on the tells is to identify the tells and register them. As stated in Chapter 1.4, the registration decision was reached for 312 of the tells within the borders of Şanlıurfa identified within the scope of this study. However, it is not known whether the other 223 tells are registered or not, and also their registration degrees. Registering the tells is not enough to protect these areas. As a matter of fact, it is seen in the research that post-registration protection policies are insufficient.

The tells in Şanlıurfa were registered as 1st Degree, 2nd Degree, 3rd Degree or Urban Archaeological Sites, depending on whether there is a present-day inhabitation on them or according to the cultural and archaeological characteristics of the area. However, according to the tells examined during the literature review and field survey, effective success was not achieved during the registration decisions. During the field survey, it was observed that this decision has not complied with the tells on which new construction was not allowed after the registration decision.

For instance, Vergili Tell<sup>43</sup>, which was investigated during the field survey but not included in the scope of the study, was registered as a 1<sup>st</sup> Degree Archaeological Site in 2008, but the registration decision was changed to a 2<sup>nd</sup> Degree Archaeological Site in 2016 as a result of existing of inhabitation on it (T.R. Ministry of Culture and Tourism, 2016). According to the amended decision, there should not be any new construction on the tell, but during the field work, it was seen that modern housing constructions continued in violation of the registration decision (Figure 5.3).

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<sup>43</sup> Vergili Tell is investigated during the field survey but not included among case study tells.



Figure 5.3. The modern buildings constructed in violation of registration decision (2021, 14 April).

Moreover, apart from the illicit modern houses built by the local people, there are also public buildings such as schools and mosques that were built in violation of the registration decision on the tell. This problem arises from the lack of cooperation of public institutions.

On the other hand, the registration boundaries determined for the tell also pose a problem for the conservation of the tells. As understood in the registration decisions examined, the registration boundaries are generally limited to the foothills of the tell. However, the wide plateaus surrounding the tells were used for cultivation and agricultural production in ancient times. Therefore, listing the elevated part (the tell) is not enough for understanding the life and culture of earlier strata. The tells should be considered as a cultural landscape with its elevated part, which is the settlement itself, and the landscape around it as the cultivation and agricultural production space of the settlement.

- **Lack of awareness of cultural heritage**

The tells, due to their appearance, are hardly distinguished from natural hills. Therefore, their awareness as cultural heritage is less than other archaeological sites. No one interviewed during the site survey knew that they live on a tell and they even do not know what a tell is. Therefore, local people do not think that these areas are worth protecting. The greatest responsibility in this regard lies with the institutions responsible

for the protection of these areas. In order for the local people to consider that the tell they live on is a cultural heritage, they should be informed by the experts of the field.

However, experts and the policies followed for the conservation of the tells do not consider these areas as cultural heritage, but as a tool to reach information. Instead of preserving the tells with their authentic form, archaeological excavations were carried out. The definition used by Doğan Hasol to describe the tell is "a shallow earthen hill, under which remains of old buildings and ancient artifacts are found when excavated" is a proof of this understanding (Hasol, 1992, as cited in Yıldırım, 2010).

Public works such as road works or public building construction on the tell are also a result of the lack of awareness of the tell as a cultural heritage.

## **5.2. Suggestions for the Conservation of Tells**

Tells are very significant cultural heritages that present the chronology of the settlement history and its change over time. They are composed of layers belonging to different time periods, become a part of the cultural landscape by integrating with nature. Due to their significance, the conservation of tells is as much important as the conservation of other heritage sites.

The fact that many settlement layers were overlapped on the tell and each of them has archaeological, architectural or cultural significance further complicates the protection of these areas. In this context, the basic principle to be taken into account is that each settlement layer is worth preserving, considering the interrelationships of the settlement layers that make up the tell.

However, each tell has its own characteristics in terms of the settlement layers, current preservation condition, the existence of a living settlement on it. Thus, a possible conservation project should consider all the intrinsic characteristics of each tell and propose the right decision considering these characteristics. For each tell, the physical characteristics, the historical context, and, if any, the harmony with the traditional settlement layer on it must be conserved and retained.

### **5.2.1. Preserving the Latest Strata**

The tells consist of layers on top of each other due to their archaeological structure, so their formation continues as long as the re-settlement process continues. In this respect, there is a dynamic relationship between the tell and the current settlement layer above it. Therefore, the conservation of the settlement on the tell ensures the conservation of the tell. However, the settlement that will continue on the tell should be compatible with the previous settlements layers and should not damage them. Therefore, the current settlement pattern should primarily consist of houses built with traditional materials and construction techniques.

The traditional structure and the traditional lifestyle that developed along with it are compatible with the historical context of the previous settlements on the tell. Local people conserve and maintain the settlement's culture unique to the place where they live, by continuing their lives through the knowledge and experiences of the previous generation. The traditional lifestyle mentioned at this stage does not mean living completely away from modern life, but a life based on production, where the rural lifestyle is maintained and the local heritage, which is the result of the reciprocal interaction between human and nature, is preserved. Certainly, in present conditions, it is not appropriate to expect or demand that the local people can not take advantages of modern facilities. By increasing the comfort conditions of their houses, there will be no reason to demolish their original houses to construct modern ones instead.

The building remains, animal bones or waste accumulated through the rural lifestyle are similar to the societies that lived on the tell before. Therefore, the traditional building texture continuing on the tell is not a threat to the tell, on the contrary, it is the last layer that contributed to the formation of the tell. This sustainable and ecological lifestyle is part of the existing rural heritage and should be transferred to future generations without deterioration.

Understanding the problems of traditional settlements and proposing right solutions for sustainability of the latest strata with existing habitants contributes that conservation. The problems which were stated by 27 people who were interviewed during the survey and living in traditional houses, about their houses, are generally the problems caused by neglected and/or being old. The aforementioned problems do not

require the demolition of the traditional houses. Some of these houses can be made usable by simple repair. However, villagers do not know that the process about simple repair of their traditional houses located on the archaeological site<sup>44</sup>. People who want to repair their houses can apply to the Conservation Implementation and Inspection Offices in the province where they live (KUDEB) (T.R. Official Gazette, 2005a, Article 8).

On the other hand, if the traditional house on the tell requires restoration; the building survey, restitution and restoration project that are approved by the regional councils for conservation and relevant administration should be prepared and implemented (T.R. Official Gazette, 2005b, Article 4).

All these maintenance and repair processes require a certain amount of budget. For all these interventions, a budget should be allocated for the conservation of the tell areas by the public authorities and private initiatives of the local people should be encouraged (COE, 1985). Since the materials used in the construction of traditional houses are local and sustainable, they are more economical compared to the maintenance of a modern house. The budget to be allocated for the sustainability of the rural settlement can contribute to the conservation of the local culture and at the same time help the development of cultural tourism. As a matter of fact, the Conservation Implementation and Inspection Offices (KUDEB) arranges the financial supports to be provided by the relevant administrations to owners if the local people demand it (T.R. Official Gazette, 2005a, Article 7).

People who live in traditional house should be informed regarding these legal processes mentioned above. In the event that the existing problems in traditional houses are resolved and local people are encouraged to live in their existing houses, it will contribute to the protection of both the tells and the rural heritage on the tell.

It is necessary to protect the traditional settlement together with the rural environment around it and the lifestyle of the society living in it. It should be known that the traditional lifestyle is a part of the culture, experiences, and traditions of their communities from past generations to the present, and it should be ensured that the local people understand this. In this way, it can be ensured that future generations continue a similar lifestyle and that the tell formation is continued.

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<sup>44</sup> H. Y. who lives in Ayanlar Tell stated that “They do not allow renovations due to they will be excavated the site.”



Local people stated that they live in traditional houses due to economic hardship. Local people stated that they are not satisfied with living in the village due to the limited employment and education opportunities and the poor living conditions. In particular, economic hardships and the plan of people to migrate to the city center in the future cause them to neglect their traditional houses. In this case, the efforts to provide employment to the local people in the area where they live, make improvements in the field of education for children, and protect the rural heritage will contribute to the continuation of the rural settlement on the tell.

In addition to existing traditional houses, modern houses can be built to replace pre-existing and demolished traditional houses in the same place. However, the construction of new building depends on the registration decision of a tell. If a tell is registered as a 1<sup>st</sup> Degree or 2<sup>nd</sup> Degree Archaeological Site new building cannot be constructed on the area. Only the existing traditional houses can be repaired in certain condition as mentioned above.

On the other hand, new building can be constructed on the tell which is registered as a 3<sup>rd</sup> Degree Archaeological Site. Therefore, the registration decision of tells which are inhabited today should be reevaluated. The registration degrees of the tells, which have been excavated and whose study has been completed, can be changed and it can be allowed to built new structure on them.

However, traditional dwellings are not the only option for construction. As a result of the needs brought by modern life, the transition of life from traditional housing to modern housing can be expected. Therefore, new structures can be built in certain conditions with modern materials instead of the destroyed traditional houses. The main condition is that the foundation pit to be dug for the new building does not damage the lower layers. In addition, the construction system, material, height or plan design of these structures should be designed in such a way as to cause minimum damage to the physical and visual integrity of the tell.

In this regard, a design guide can be created for structures to be built on archaeological sites. Plan types compatible with the traditional settlement pattern can be suggested for the modern houses planned to be built on the tell. The foundation of the houses to be built should be dug controlled in a way that does not damage the tell layers. In addition, the building material used should be compatible with the traditional settlement pattern.

One of the important problems caused by the ongoing life on the archaeological site is the problem of infrastructure. The absence of any infrastructure activities in order not to damage the tell layers makes it difficult for inhabitation to continue. Instead, special solutions that will not damage the archaeological site can be offered for the infrastructure needs such as sewage, electricity, and water required by modern life.

In order for traditional life to continue on the tell, many experts from various disciplines besides the state, the regional and local authorities, and cultural institutions should come together with the people living on the tell and follow a common strategy (COE, 1985). As a result, although the local people do not have an expert opinion on the conservation of the archaeological site, they are the main factor of the implementation phase. As seen in the field survey, the lack of cooperation between the local people and the administrative units creates a problem for the conservation of the tells. In this context, although theoretically perfect plans emerged during the conservation of the tells, the success of their implementation is directly related to the consensus that will be formed with the local people. It is very important for the users of the area to participate in the conservation process, especially for the protection of these archaeological sites, where mutual interaction between humans and nature is intense.

### **5.2.2. Improving of the Conservation Policies About the Tells**

According to the legal regulations created for the protection of archaeological sites, the tells are in the background compared to the sites on which there is a tangible heritage. However, legal arrangements should be established to ensure that these settlement areas were inhabited in very different periods and therefore, taking into account their historical value, to conserve them in their authentic form. Accordingly, even if there is no tangible cultural heritage on the tells, they should be considered as a part of human-nature interaction and conservation policies should be arranged with this in mentality.

Initially, these fields should be listed comprehensively and accurately. All tells in Turkey should be registered, known to exist and this information should be accessible to all individuals. A cultural inventory list containing all the tells should be created and

updated (ICOMOS, 1964, Article 7). Not all tells are represented in Turkey's cultural inventory list. However, in order to explain that these tells are a heritage, an inventory list should be prepared as the international, national, and regional. By preparing maps showing the location and characteristics of the tells, awareness can be created for the residents of the region or for local and foreign tourists. In addition, the registration boundaries decided for the tells should not being determined from the point where the slopes of the tell ends, but should be expanded to include its surroundings. In order for the tell to be perceived in the cultural landscape, it must be protected together with its environments.

In addition, the tells that are registered should also be monitored after registration. The concept of inspection that is meant to be expressed here is not to isolate each tell from its environment by taking protective measures. In this context, the policies required protecting the inhabited tells (living tells) and the uninhabited or abandoned tells are not the same. Conservation decisions should be made by evaluating each tell in its own subjective circumstances.

The conservation decisions should ensure the protection of all the layers including the top layer. Thus, the tell and the traditional settlement that exists on it can be considered as a rural heritage constructed on the archaeological site. However, in order for the traditional settlement to be effectively conserved, rural buildings should be protected on a texture scale, not as a single structure. In this context, the development of a larger-scale conservation approach is important to protect the tell and the settlement above it, together with its surroundings.

On the other hand, if the last layer on the tell consists of modern structures, rapid urbanization and uncontrolled construction on the tell should be prevented. In this context, these areas should be periodically monitored for the protection of the tells on which new construction is not allowed and the applicability of the registration decision (COE, 1985). Considering the damage caused to the tell by the illegally built modern houses on the tell until now, removing these structures from the area will cause new destructions, and keeping them in their current form would be the most harmless method. However, the exterior designs of these structures should be redesigned to be appropriate with the historical context of the tell. In this regard, the design guide mentioned in Chapter 5.2.1 can be used.

The method to be followed for a tell on which there is no intervention has been made (abandoned) is different compared to living tells. These tells should be preserved

in their authentic form as part of the cultural landscape, by preventing physical threats such as illegal excavation or infrastructure work. In this context, not destroying the tell is also a part of the conservation policy.

The other issue that should be included in the scope of conservation is the agricultural activities carried out on the tell. In this context, existing agricultural activities should continue on a limited basis in order to sustain life based on production, but new agricultural activities should not be allowed. However, instead of plowing the soil with machinery during ongoing agricultural activities, conventional agricultural tools should be used and the depth to be excavated should be limited.

### **5.2.3. Choosing of Nondestructive Archaeological Research Methods**

According to archaeologists tells are a source of information where archaeological artifacts are hidden and these artifacts should be excavated. The pottery found in the layers, any war tools, or traces of settlement are of great importance for obtaining information about the past. However, at this stage, it is overlooked that the tells are not a means to reach information, but the information itself. Therefore, the heritage that should be preserved is not what was found during the excavation, but the entire tell. Another problem is the removal of the upper layers completely in order to reach a certain settlement layer or bedrock on the tell. However, since each layer of the tell contains information about a different period, all strata are important and should be preserved. In this regard, the understanding of "respect for the traces of all periods" in Article 11<sup>45</sup> of the Venice Charter can be adopted (ICOMOS, 1964).

Tells are archaeological hills that are formed over a long period of time and are constantly evolving (Hofmann, 2012). Therefore, each excavation on the tell damages the layers and the formation of the tell. The first method that can be followed at this

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<sup>45</sup> According to the Venice Charter, Article 11; "The valid contributions of all periods to the building of a monument must be respected, since unity of style is not the aim of a restoration. When a building includes the superimposed work of different periods, the revealing of the underlying state can only be justified in exceptional circumstances and when what is removed is of little interest and the material which is brought to light is of great historical, archaeological or aesthetic value, and its state of preservation good enough to justify the action. Evaluation of the importance of the elements involved and the decision as to what may be destroyed cannot rest solely on the individual in charge of the work." (ICOMOS, 1964).

point is to prefer non-destructive methods instead of traditional excavation methods. It is possible to have information about the tell without damaging the layers by using modern archaeological field investigation methods.

In the archaeological field investigations, the focus should be on the examinations made by using the technological methods and without damaging the site. For instance, today, in the tell surveys carried out for detection purposes, aerial photographs are taken and quickly analyzed together with geographic information systems (GIS) and information is obtained (Dönertaş, 2014). As a result of the high concentration of man-made materials found in the tell layers, there is a tone difference between the tell and its surroundings (Demir et al., 2006). This difference is due to the difference in temperature and humidity and is noticed during GIS analysis of aerial photographs (Demir et al., 2006). This method, used to determine the tells in a certain territory, is faster and more economical compared to ground survey (Dönertaş, 2014).

One of the non-destructive archaeological research methods that can be used in tell research is the shallow geophysical methods that can obtain high resolution images (Yalçiner et al., 2009). The most suitable among them is the Ground-Penetrating Radar (GPR)<sup>46</sup>, which is simple to use and can obtain quality information in a short time (Ahmad et al., 2020; Yalçiner et al., 2009). With the help of this method, it is possible to understand the location, form and partial size of the structures and settlement pattern under the ground without damaging the tell layers (Yalçiner et al., 2009).

In the ancient city of Nysa in the Sultanhisar district of Aydın, research was carried out with the ground-penetrating radar method and it was aimed to better understand the potential of the area (Yalçiner et al., 2009). Through this method, the topography, stratigraphy and main structures of the area were defined (Yalçiner et al., 2009) (Figure 5.4). Thus, settlements that could not be reached after archaeological excavations were identified.

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<sup>46</sup> The ground-penetrating radar (GPR) is a method of detecting objects underground through high-frequency electromagnetic (Yalçiner et al., 2009). An underground profile is constructed by transmitting and reflecting electromagnetic waves underground (Ahmad et al., 2020). The target of this research method is buried artifacts, tells, tombs, or tumuli.

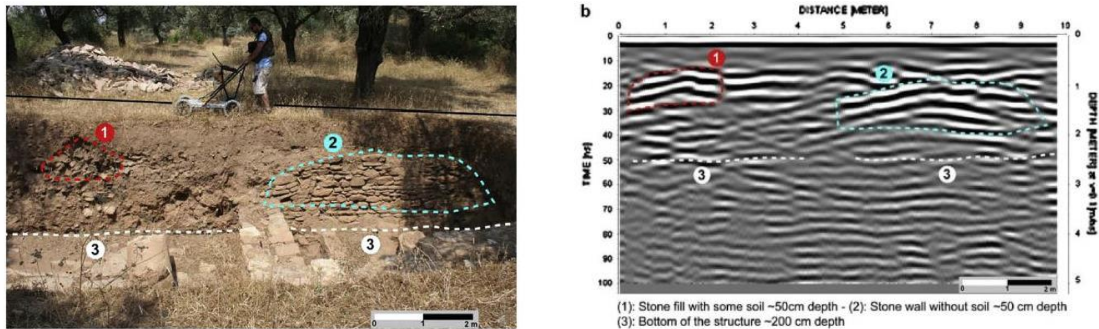


Figure 5.4. The GPR test results of Nysa ancient city.

(Source: Yalçiner et al., 2009)

A different non-destructive method is predictive modeling. The archaeological predictive modeling method is used to predict the existence of a probable archaeological site in a particular territory (Moon, 1993). In this way, predictive modeling of a large area can be made by utilizing various environmental variables (Kalaycı, 2006). Thus, the tells in the area can be detected. In addition, the type or quality of the settlement remains found in the tell and the conservation status of the layers are can be estimated (Kalaycı, 2006).

With the help of the non-destructive methods mentioned above, tells can be determined and mapped without any excavation work being carried out on them. In addition, archaeological findings in the locations and layers of these tells can be understood (Ahmad et al., 2020; Kalaycı, 2006; Yalçiner et al., 2009).

Archaeological excavation may be necessary where the information contained in the tell strata is of authentic value. In this case, a comprehensive planning should be done before excavation. Excavations should not be carried out without taking sufficient precautions to protect the layers to be uncovered after archaeological excavation from external conditions (COE, 1969, Article 3). Additionally, not all tells need to be excavated to gather information. One of the areas with similar information can be selected after evaluating the previously examined settlement layers. Thus, by creating archaeological reserves, tangible evidence should be left for future generations (COE, 1969, Article 2).

In particular, the archaeological excavations planned to be carried out on the tells on which the traditional settlement continues require a comprehensive preliminary

study. The council formed by experts from different disciplines should plan the excavation process by taking into account the views of the local people living on the tell. In this case, the idea of removing the settlement layer on the tell may be considered in order to reach the information on the layers. However, it should be considered that the traditional settlement on the tell is as important as the lower layers. Therefore, a preliminary determination should be made by non-destructive methods and the settlement layer on the tell should be preserved if the information to be obtained is not unique.

#### **5.2.4. Raising of Community Consciousness**

The conservation problems related to the tells examined in this study are mainly due to the lack of awareness of cultural heritage. These archaeological settlements are perceived as part of the natural landscape, as they do not contain visible physical remains that can be distinguished by everyone (Özdoğan, 2007). Therefore, understanding that the tells contain important information about human history and are worthy of preservation is the first stage in the conservation of these settlements.

In this regard, first of all, the public institutions responsible for protecting the cultural heritage and the experts should understand that the tells are a cultural heritage that must be conserved in their authentic form. Thus, awareness of the society and especially the local people living on the tell can be raised.

On the other hand, it should be known that not only the tells but also the rural settlement on them should be protected. The traditional settlement texture on the tell contributes to the formation and survival of the tell, as well as the building materials used depending on the geography, construction technique, and cultural characteristics of the people of that geography (Muşkara, 2017). However, the element that makes traditional buildings valuable is not only their structural features, but also the environment, the people living in them, and the lifestyle of these people.

In this context, it is an important factor for the protection of the tells that the local people living on the tell understand that the place they live in is a heritage that should be protected. As a result, local people are permanent users of the tell settlements,

who ensure the continuity of the settlement through their knowledge and experience. In this regard, educational actions can be conducted according to the awareness level of the society (COE, 1992). In particular, the younger generation should be made aware of the value of rural and archaeological heritage through modern communication and promotion techniques besides contemporary economic, social, and cultural activities (COE, 1985). Students living on the tell can be informed about what archeology is, why it is important or how the archaeological excavation process is progressing through their teachers or the excavation team working nearby.

The interest of the community and local people in the area can be increased by organizing activities on the site. In particular, local people can realize the value of the area they live in and protect their cultural heritage by participating in various events such as movie screenings. For instance, the *Sinemasal* Open-Air Cinema Festival organized in the ancient city of Dara in Mardin, on which the present settlement continues, aimed to draw attention to this archaeological site through (Harman Aslan, 2016) (Figure 5.5).



Figure 5.5. Cinema festival held in the ancient city of Dara.

(Source: Sinemasal, 2013; Harman Aslan, 2016)

In addition, in tells excavated on or around them, archaeologists, excavation team or the responsible institutions can meet with local people several times a year to describe the excavation process conducting. Thus, the inhabitants can be informed about why the excavation is carried out, their house will not be evacuated when a scientific



research is carried out in the area where the local people live, or how important the area they live in is.

### **5.2.5. Possible Solutions for Public Works**

Intervening in tells for any public works planned for the public benefit is destroying a heritage. In this context, development plans that may have negative effects on the tell should be modified (COE, 1992).

In this context, the road works to be carried out on the tell or the public buildings to be built should be compatible with the archaeological site. The roads on the tells should be compatible with the archaeological site in terms of materials and visual. In addition, the construction system, material, and height of public buildings should be designed in such a way as to cause minimum damage to the tell layers.

However, considering the contribution of the public works to be carried out on the tell to the country's economy, the understanding of protecting cultural heritage is occasionally neglected. According to the principle decision no. 36, which came into force in 2012, the priority decision is to re-plan the dam site outside the archaeological site (T.R. Official Gazette, 2012a). However, in real life, dam constructions, which often pose a threat to the protection of archaeological sites, can rarely be prevented as they are not formed by short-term planning like other public works and are on a larger scale (Marchetti et al., 2019). In this case, instead of conducting salvage excavations in all the tells that will remain under the dam water, it should be ensured that the tells are minimally damaged through protection measures.

First of all, determination and evaluation studies should be carried out on the tells in the reservoir area. During these studies, non-destructive research methods mentioned in Chapter 5.2.3 should be preferred instead of traditional archaeological methods. Thus, all the tells that are likely to be submerged by the reservoir water can be prevented from being destroyed by excavation.

In addition, when an archeologically unique tell is identified during the inventory, it should be considered as a reserved area instead of conducting salvage excavations on it. Thus, after an average of 50-120 years, when the life of the dams is

completed, future generations can explore these areas with more appropriate techniques (Marchetti et al., 2019).

However, the tells that are certain to be submerged under dam waters and on which salvage excavations are planned should also be protected against damage caused by water after excavation. For this, isolating archaeological sites within the dam area, with artificial fillings, in a dry area is a tell that can be followed (Sarıyıldız, et al., 2008). However, even with this method, retaining walls built to prevent dam water from leaking into the tell area can damage the tell area. Therefore, the suitable and economical solution is to cover the tells with soil up to a certain height. Thus, contact of dam waters with tell layers can be prevented.

### **5.2.6. Management and Planning of Tells as Archaeological Sites**

Most of the time, there are no easily recognizable monuments on the tell. Therefore, its planning and presentation are very important in order to understand this area and to define it as a cultural heritage. Opening the tells to the public by making the necessary area arrangements makes a great contribution to the perception of the tell and its surroundings as archaeological heritage (COE, 1992).

Information boards, booklets, and brochures should be designed considering the future of visitors of all age groups and all levels of education to these archaeological sites. In addition, models, 3D models, and animations can be presented to describe each settlement layer on the tell.

During the planning of the tells as an archaeological site, walking routes should be designed that will not damage the area. Urban furniture such as the lighting element, trash-can, bench within the boundaries of the tell area should be selected in accordance with the cultural texture of the tell, and thus visual harmony should be achieved in the area. In the examples where the traditional settlement continues on the tell, areas with rural structures reflecting the cultural, geographical, and economic characteristics of the region should be included in the walking route. Thus, while visiting the archaeological site, visitors can experience the traditional settlement and the traditions and lifestyles of the local people. Experiencing the ongoing agriculture, animal husbandry, construction,

or repair of houses with traditional materials in the rural area would enable visitors to understand the daily life of previous societies.

The traditional buildings on the tell that have lost their function or been abandoned can be re-functionalized during the archaeological site planning (COE, 1985). These buildings can be designed as a visitor center, museum, or pilot-house to understand traditional life. Thus, the rural heritage on the tell can be conserved by continuing to use it. Evaluating the living tells, as an open-air museum by planning with appropriate techniques will ensure that the tell is conserved in its current state.

Involving local people as tour guides or field workers in the scope of the site arrangement may contribute economically to the residents. Making cultural heritage a source of income can help local people appreciate the value of the tell and traditional life, as well as conserve the tell and the last traditional layer on it. As seen in Harran Tell, although the local people do not know what the tell is, they consider that it should be protected as they know that the ancient city and domed houses are a source of income through tourism.

In addition, samples from the tells on which archaeological excavations have been carried out can be selected and planned as an archaeological park. Thus, domestic and foreign tourists can understand the tell and evaluate it as a cultural heritage. Designing special areas that visitors may experience within these archaeological sites can increase visitation demand. Moreover, the income of the archaeological park can contribute financially to the maintenance of the tell areas.

The Archeopark, located in Brescia, Italy, can be a successful example of archaeological site planning. With the help of the workshop areas in this area, adults and especially children have the opportunity to explore the area personally (Yıldırım, 2010) (Figure 5.6). Visitors can visit models of prehistoric houses and participate in activities such as making war tools or clothing from animal skins (Archeopark , n.d.). In this way, they can not only visit the area but also have the opportunity to live.



Figure 5. 6. Archaeopark in Brescia, Italy.

(Source: Archeopark, n.d.)

There are also archaeological sites in Turkey where visitors can participate in experimental archaeological activities. One of them is Yeşilova Tell in İzmir. With the help of the Time Travel Project and the activities that attract the attention of children, it can be got an idea about previous settlements and lifestyles (Yeşilova Höyük, n.d.) (Figure 5.7).



Figure 5. 7. Time Travel Project at Yeşilova Tell.

(Source: Yeşilova Höyük, n.d.)

The most important point to be considered during the planning of the archaeological site for the tells is the inclusion of each layer of the tell in the site presentation. Thus, it can be conveyed to the visitors that this archaeological site contains more heritage than is seen above ground and is therefore valuable.

## CHAPTER 6

### CONCLUSION

This study was carried out to understand the general conservation problems and threats of the tells, to examine and evaluate the conservation status of the tells, and as a result, to present certain conservation principles. In this context, research and evaluations were made by concentrating on 10 selected case tells. As a result of the evaluations, general principles for the conservation of the tells were determined.

Since the tells are archaeological sites with a general definition, the tells on which traditional life continues (living tells) are also considered within the scope of the archaeological site-rural heritage association. Therefore, the conservation problems and basic conservation principles of tells mentioned in this study cover multi-layered archaeological sites, including tells.

The most important problem regarding the conservation of the tells is that the studies focusing on the conservation of the tells are very limited and the general conservation approach is to plan these areas as an archaeological sites after excavation. The holistic conservation of the tells as an archaeological site is not a highly debated issue neither at the international nor national level. However, the tell is not a heritage that should be excavated, but a legacy in itself with its authentic form, height, and appearance in the cultural landscape.

This study is a preliminary study that includes the general approach and principles regarding the protection of the tells with different conditions. Accordingly, the general principles set forth can be modified and developed according to the character of each tell and the current conservation problems. As a matter of fact, as explained in Chapter 4, the current situation, conservation problems and potentials of each tell are different from each other. The characteristics of the tell vary according to their location, the societies living on it, and the way of life of these societies.

The issue of how the tells should be conserved requires comprehensive research and an interdisciplinary study that should be evaluated from different perspectives. In

particular, the stage of determining the conservation principles is very complex for the tells, which are of great interest to archeology. In addition to the boundaries of the tell, its interaction with its surroundings and the current inhabitation on it should also be included in the evaluation phase. In this context, residents of the area should be included, as well as relevant institutions and experts, within the scope of conservation and planning.

In the process of conservation and management planning of the tells, it should be considered that each layer is related to each other and that these archaeological formations are formed as a result of the interaction of all these layers. Therefore, a comprehensive and holistic perspective should be established in the conservation of the tells, considering all layers, including the current traditional settlement layer.

Consequently, as explained in Chapter 5.1, a conservation issue related to tells can be the cause or consequence of each other. Therefore, the conservation principles put forward are not a solution to a single problem, but a part of a holistic conservation and planning approach. In this context, it aims to protect all tells with different characteristics through the conservation principles set forth within the scope of this study.

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## APPENDIX A

### LIST OF SOURCES ABOUT TELLS IN ŞANLIURFA

Table A.1. List of sources about tells in Şanlıurfa.

Name of Study / Date	Author(s)	Topic
Prehistoric Research in Southeastern Anatolia / 1980	H. Çambel, R. J. Braidwood, P. Benedict, S. Erinç, A. A. Gordus, D. Günay, A. J. Jelinek, B. Lawrence, M. Özdoğan, R. Whallon Jr., G. A. Wright	Evaluation of tells before and after excavation
Arkeolojide Urfa (Arkeolojik Araştırmalar Işığında Urfa) / 2008	B. Çelik	Description of tells
The Neolithic Period Survey in Şanlıurfa Region / 2015	B. Çelik, M. Güler	Description of tells
Kurban Höyük Excavations, 1981 / 1982	L. Marfoe	Excavation report
North Mesopotamian Urban Neighborhoods at Tiriş Höyük in The Third Millenium BC. / 2014	Y. Nishimura	Description of a tell
Anadolu'nun Belleği: Höyük / 2007	M. Özdoğan	Description of tells
Reading the Mounds: Problems, Alternative Trajectories and Biases / 2012	M. Özdoğan	Description of tells
Höyük - Höyükleşme ve Höyükleri Tanımak / 2015	M. Özdoğan	Evaluation of tells after excavation
Suruç Ovası (Şanlıurfa) 2004 Yılı Arkeolojik Kültür Varlıkları Envanteri ve Yüzey Araştırması / 2005	N. Yardımcı	Description of tells
Archaeology in Turkey: The Stone, Bronze, and Iron Ages, 1997-1999 / 2001	A. M. Greaves, B. Helwing	Evaluation of tells before excavation

(cont. on next page)

Table A.1. (cont.)

A new Pre-Pottery Neolithic site in Southeastern Turkey: Ayanlar Höyük (Gre Hut) / 2017	B. Çelik	Description of a tell
Pools and Pool Building Technique During Pre-Pottery Neolithic Period / 2016	B. Çelik	Description of settlement on a tell
Harald Hauptmann. April 19th, 1936 – August 2nd, 2018. Eminent Scholar and Good Friend. Reminiscences of a Life Devoted to Archaeology / 2018	M. Özdoğan	Evaluation of tells after excavation
An Archaeology of The Aesthetic: Examination of The Güzel Taş From Fıstıklı Höyük / 2009	J. L. Job	Evaluation of the archaeological artifacts in a tell
Context and contents: Distinguishing variation in archaeobotanical assemblage formation processes at Early Halaf Fıstıklı Höyük, Turkey / 2019	S. E. Allen	Evaluation of tells after excavation
The Biography of an Early Halaf Village: Fıstıklı Höyük 1999-2000 / 2003	S. E. Allen, A. Gabriela C. Gessner, S. K. Costello, R. Costello, M. Folee, M. Y. Gleba, M. Goodwin, S. Lepinski, C. Nakamura, S. Niebuhr	Description of a tell
Harran-1983 / 1984	N. Yardımcı	Excavation report
Hassek Höyük 1983 / 1984	M. R. B. Blancke	Excavation report
Çavi Tarlası / 1984	A. V. Wickede	Excavation report
1986 Yılı Hassek Höyük Kazıları	M. R. B. Blancke	Excavation report
1986 Dönemi Harran Kazı ve Restorasyon Çalışmaları / 1987	N. Yardımcı	Excavation report
Harran 2018 Yılı Çalışmaları / 2020	M. Önal	Excavation report
Landscape and Settlement in The Harran Plain, Turkey: The Context of Third Millenium Urbanization / 2018	A. T. Creekmore III	Description of tells
Harran ve Çevresi Arkeoloji / 2019	M. Önal, S. İ. Mutlu, S. Mutlu	Description of tells
Harran / 1951	Seton Lloyd and William Brice	Description of a tell
Interpreting The Late Neolithic of Upper Mesopotamia / 2013	O. P. Nieuwenhuys, R. Bernbeck, P. M. M. G. Akkermans, J. Rogasch	ation of tells after excavation
Kurban Höyük Excavations / 1983	Leon Marfoe	Excavation report
Sultantepe: Anglo-Turkish Joint Excavations, 1952 / 1953	Seton Lloyd, Nuri Gökçe	Evaluation of tells after excavation
Sultantepe Mound: An Assyrian City Shrouded in Mystery / 2018	Gülriiz Kozbe	Description of a tell
Buildings with Terrazzo Floor in Neolithic Period in Anatolia / 2020	Müğe Savrum Kortanoğlu	Evaluation of the archaeological artifacts in a tell
Hacınebi Excavations, 1992 / 1993	Gil J. Stein, Adnan Mısır	Excavation report
2000 Yılı Harran Kazıları / 2001	Nurettin Yardımcı	Excavation report

(cont. on next page)

Table A.1. (cont.)

Excavations At Tiriş Höyük, A Smail Mid-Late Third Millennium Urban Center in Southeastern Anatolia, 1992 / 1993	Guillermo Algaze, Adnan Mısır	Excavation report
Kazane Höyük, 1992 / 1993	Patricia Wattenmaker, Adnan Mısır	Excavation report
Archaeology in Anatolia / 1989	Machteld J. Mellink	Description of tells
Salvage Project of Archaeological Heritage of the Ilisu and Carchemish Dam Reservoirs Activities in 2001 / 2001	Numan Tuna, Jean Greenhalg, Jale Velibeyoğlu	Evaluation of tells after excavation
Akarçay Tepe Kazisi, 1999 / 2001	M. Arimura, Nur Balkan Atu, F. Borrell, E. Bucak, W. Cruells, G. Duru, A. Erim Özdoğan, J. Ibanez, O. Maede, Y. Miyakei, M. Moust, M. Özbaşaran	Evaluation of tells after excavation
Archaeology in Turkey, 2004-2005 / 2007	Bahadır Yildirim, Marie Henriette Gates	Description of tells
Aprovisionamiento y selección de las materias primas en el yacimiento neolítico de Akarçay Tepe (Turquía) VIIIº y VIIº milenio B.C / 2006	Ferran Borrell Tena, Miquel Morist Montana, Juan Ibanez Gonzalez	Description of a tell
The Roots of Land Arrangement in the Pre-Pottery Neolithic Age – The Akarçay Tepe Plaque C (Nizip Old City) / 2020	Ş. G. Eren, E. S. Arslan	Evaluation of tells after excavation
Şanlıurfa - Yeni Mahalle Höyüğü in the Light of Novel C14 Analysis / 2014	Bahattin Çelik	Evaluation of tells after excavation
2000 Yılı Mezraa-Teleilat Kazıları / 2001	Necmi Karul, Ahmet Ayhan, Mehmet Özdoğan	Evaluation of tells after excavation
The Local Late Chalcolithic (LC3) Occupation at Zeytinli Bahçe (Birecik, Şanlı-Urfa): The Ceramic Production / 2006	Francesca Balossi Restelli	Evaluation of tells after excavation
Yeni Bulgular Işığında Urfa'da Neolitik Dönem / 2019	B.Çelik	Description of tells
Excavations at Hacınebi Tepe in 1993 / 1994	Gil J. Stein, Adnan Mısır	Excavation report
Şanlıurfa Müzesi'nden Neolitik Döneme Ait Bir Grup Eser, 2013 / 2013	Müslüm Ercan, Bahattin Çelik	Evaluation of tells after excavation
Excavations At Fıstıklı Höyük, 2000 / 2001	R. Bernbeck, S. Pollock, E. Bucak	Excavation report
New Neolithic cult centres and domestic settlements in the light of Urfa Region Surveys / 2015	Bahattin Çelik	Description of tells
Another Volume of Sultantepe Tablets / 1967	Erica Reiner and M. Civil	Evaluation of tells after excavation

(cont. on next page)

Table A.1. (cont.)

Müze Şehir Urfa (Arkeolojik Kazılar Ve Yüzey Araştırmaları Işığında Urfa) / 2006	Abdullah Ekinci	Description of tells
Contextualizing Early Urbanization: Settlement Cores, Early States and Agropastoral Strategies in the Fertile Crescent During the Fourth and Third Millennia BC / 2014	T. J. Wilkinson, Graham Philip, J. Bradbury, R. Dunford, D. Donoghue, N. Galiatsatos, D. Lawrence, A. Ricci, S. L. Smith	Description of tells
Birecik-Suruç Türkiye Kültür Envanteri Pilot Bölge Çalışmaları / 2003	Nezih Başgelen	Description of tells
Gre Virike İskelet Kalıntılarının Paleontolojik Analizi / 2006	Gülfem Uysal	Evaluation of tells after excavation
48, I 1998 Neolithische Forschungen in Obermesopotamien Gürcütepe und Göbekli Tepe / 1998	Manuela Beile Bohn, Christoph Gerber, Michael G. F. Morsch, Klaus Schmidt	Description of tells
Salvage Excavations at Tilbes Höyük (Birecik, Urfa), 1998 / 1999	J. G. Fuensanta, M. S. Rotman, E. Bucak	Excavation report
The Harran Inscriptions of Nabonidus / 1958	C. J. Gadd	Description of a tell
The Structure of Upper Mesopotamian Cities: Insight from Fluxgate Gradiometer Survey at Kazane Höyük, Southeastern Turkey / 2010	Andy Creekmore	Evaluation of tells after excavation
Town And Country in Southern Anatolia Vol II: The Stratigraphic Sequence at Kurban Höyük / 1990	Guillermo Algaze, Mary A. Evins, Michael L. Ingraham, Leon Marfoe, K. Aslihan Yener	Evaluation of tells after excavation
Göbekli Tepe – the Stone Age Sanctuaries. New results of ongoing excavations with a special focus on sculptures and high reliefs / 2010	Klaus Schmidt	Description of a tell
1990 Yılı Şanlıurfa Nevali Çori Kazısı / 1992	Adnan Mısır	Excavation report
Çanak Çömleksiz Neolitik Çağ'da Güneydoğu Anadolu'da Din ve Sosyal Yapı / 2011	Serap Özdöl	Description of a tell
Suruç Ovası Yüzey Araştırması ve Arkeolojik Envanter Çalışması 2003 / 2004	Nurettin Yardımcı	Description of tells
Climatic change, environmental change, and social change at Early Bronze Age Titriş Höyük: Can correlation and causation be untangled? / 2003	Guillermo Algaze, Jennifer Pournelle	Description of a tell
An Early Neolithic Settlement in the Center of Şanlıurfa, Turkey / 2000	Bahattin Çelik	Description of a tell
The Distribution of Some Varieties of Early Pottery in South-East Turkey / 1949	Ahmet Dönmez and W. C. Brice	Evaluation of tells after excavation
Sultantepe. Part II. Post-Assyrian Pottery and Small Objects Found by the Anglo Turkish Joint Expedition in 1952 / 1954	Seton Lloyd	Evaluation of tells after excavation
Urfa'daki Taşınmaz Eski Eserler Hakkında Bir Ön Araştırma / 1993	Halil Çal	Description of tells

(cont. on next page)



Table A.1. (cont.)

The Halaf Settlement at Kazane Höyük Preliminary Report on the 1996 and 1997 Seasons / 1999	R. Bembeck, S. Pollock, C. Coursey	Description of a tell
Infant Burial Practices as Domestic Funerary Ritual at Early Bronze Age Titriş Höyük / 2018	Timothy Matney	Evaluation of tells after excavation
Titriş Höyük: An Early Bronze Age Urban Center in Southern Anatolia, 1993 / 1994	Guillermo Algaze, Adnan Mısır	Excavation report
Excavations at Titriş Höyük, Şanlıurfa Province: Preliminary Report for the 1998 Season / 1999	G. Algaze, T. Matney, S. A. Rosen, D. Erdal	Excavation report
Urban Development at Mid-Late Early Bronze Age Titris Hoyuk in Southeastern Anatolia / 1995	G. Algaze, T. Matney	Description of a tell
Two Structures from Mezraa Höyük Dating to the Second Half of the Third Millennium BC / 2016	Derya Yalçıklı	Evaluation of tells after excavation
An Archaeology of Categorization and Categories in Archeology / 2010	S. Pollock, R. Bembeck	Evaluation of tells after excavation
Şanlıurfa-Yeni Mahalle / 2011	Bahattin Çelik	Evaluation of tells after excavation

## **APPENDIX B**

### **SURVEY SHEET EXAMPLES**



**İYTE**  
**Mimarlık Fakültesi**  
**Mimari Restorasyon Bölümü**  
**Yüksek Lisans Programı**

Bu anket, İzmir Yüksek Teknoloji Enstitüsü, Mimarlık Fakültesi, Mimari Restorasyon Bölümü öğretim üyesi Dr. Öğr. Üyesi Fatma Nurşen KUL ÖZDEMİR tarafından yürütülen “Şanlıurfa’da Höyüklerin Güncel Koruma Durumlarının Değerlendirilmesi” başlıklı tez çalışması kapsamında yapılmaktadır. Anketin amacı, höyük üzerinde devam eden kırsal ya da modern yaşamın, tarım faaliyetlerinin işleyişi hakkında bilgi edinme ve bu faaliyetlerin höyüklere etkisini değerlendirmektir.

İletişim: Dr. Öğr. Üyesi Fatma Nurşen KUL ÖZDEMİR, [Redacted]

**HÖYÜK ÜZERİNDE VE GELENEKSEL YAPIDA YAŞAYAN KİŞİLER İÇİN**  
**ANKET**

Anket Tarihi:

Höyük Adı:

**Kişisel Bilgiler:**

İsim-Soyisim:	
Cinsiyet / Yaş:	Meslek:

**Sorular:**

+	1) Üzerinde yaşadığımız tepenin bir höyük olduğunu biliyor musunuz?
	2) Höyük nedir biliyor musunuz?
	3) Evinizin ne zaman yapıldığını biliyor musunuz?

Figure B.1.Oral survey sheet applied for people who live on the tell and in traditional dwelling.

(cont. on next page)

4) Evinizi kimin yaptığını biliyor musunuz?
5) Evinizi inşa ederken malzemeyi nereden temin ediyorsunuz?
6) Evin yapımı sırasında arkeolojik buluntuya (çanak/çömlek vs.) rastlandı mı? Eğer bu tür buluntular çıktı ise bunları ne yaptınız?
7) Evinizin memnun olmadığınız yönleri var mı?
8) Mutfak, banyo ve tuvalet ihtiyaçlarınızı karşılamak için yeterli mi?
9) Sizce eviniz yeterince büyük mü?
10) İnşaat malzemesinin kerpiç/taş olmasından kaynaklanan problemler var mı?
11) Mevcut koşullar düzeltildiğinde bu evde yaşamaya devam etmek ister misiniz? A) Bu evde yaşamaya devam etmek isterim B) Bu evi yıkıp yerine yenisini yapmak isterim C) Buradan taşınıp şehir merkezinde bir apartmanda yaşamak isterim
12) Evinizin bakım ve onarımını düzenli olarak yapıyor musunuz? Şimdiye kadar ne gibi onarımlar, değişiklikler yaptınız?
13) Bu köyde yaşamaktan memnun musunuz?
14) Memnun olunan özellikler nelerdir?
15) Memnun olunmayan özellikler nelerdir?
16) Köyünüzde herhangi bir arkeolojik kazı çalışması yürütüldü mü?
17) Arkeolojik kazı çalışması yürütüldü ise; a) Kazı yapılmadan önce size burada kazı yapılacağına ilişkin bilgi verildi mi? b) Kazı çalışmalarında ne yapıldığını biliyor musunuz?

Figure B.1. (cont.)

(cont. on next page)

- c) Sizce yapılan bu kazı çalışmalarını gerekli mi/önemli mi?
- d) Kazı çalışmalarını sizin yaşamınıza etkiliyor mu? Etkiliyorsa nasıl?

Katılımınız ve ilginiz için teşekkür ederiz.

Anketi Yapan: Delal AYNAS, [REDACTED]



**İYTE**  
**Mimarlık Fakültesi**  
**Mimari Restorasyon Bölümü**  
**Yüksek Lisans Programı**

Bu anket, İzmir Yüksek Teknoloji Enstitüsü, Mimarlık Fakültesi, Mimari Restorasyon Bölümü öğretim üyesi Dr. Öğr. Üyesi Fatma Nurşen KUL ÖZDEMİR tarafından yürütülen “Şanlıurfa’da Höyüklerin Güncel Koruma Durumlarının Değerlendirilmesi” başlıklı tez çalışması kapsamında yapılmaktadır. Anketin amacı, höyük üzerinde devam eden kırsal ya da modern yaşamın, tarım faaliyetlerinin işleyişi hakkında bilgi edinme ve bu faaliyetlerin höyüklere etkisini değerlendirmektir.

İletişim: Dr. Öğr. Üyesi Fatma Nurşen KUL ÖZDEMİR, [Redacted Contact Information]

**HÖYÜK ÜZERİNDE VE MODERN YAPIDA YAŞAYAN KİŞİLER İÇİN ANKET**

Anket Tarihi:

Höyük Adı:

**Kişisel Bilgiler:**

İsm-Şoyisim:	
Cinsiyet / Yaş:	Meslek:

**Sorular:**

+	1) Uzerinde yaşadığımız tepenin bir höyük olduğunu biliyor musunuz?
	2) Höyük nedir biliyor musunuz?
	3) Evinizin ne zaman yapıldığını biliyor musunuz?

1/2

Figure B.2. Oral survey sheet applied for people who live on the tell and in modern dwelling.

(cont. on next page)

4) Evinizi kimin yaptığını biliyor musunuz?
5) Evinizi inşa ederken malzemeyi nereden temin ediyorsunuz?
6) Evin yapımı sırasında arkeolojik buluntuya (çanak/çömlek vs.) rastlandı mı? Eğer bu tür buluntular çıktı ise bunları ne yaptınız?
7) Çevrenizde bulunan (Varsa) kırsal yapıları günlük ihtiyaçlarınız için kullanıyor musunuz? (Ahrır, depo vs.)
8) Köyünüzde herhangi bir arkeolojik kazı çalışması yürütüldü mü?
9) Arkeolojik kazı çalışma yürütüldü ise; a) Kazı yapılmadan önce size burada kazı yapılacağına ilişkin bilgi verildi mi? b) Kazı çalışmalarında ne yapıldığını biliyor musunuz? c) Sizce yapılan bu kazı çalışmaları gerekli mi/önemli mi? d) Kazı çalışmaları sizin yaşamınızı etkiliyor mu? Etkiliyorsa nasıl?

Katılımınız ve ilginiz için teşekkür ederiz.

Anketi yapan: Delal AYNAS, [Redacted]

Figure B.2. (cont.)



**İYTE**  
**Mimarlık Fakültesi**  
**Mimari Restorasyon Bölümü**  
**Yüksek Lisans Programı**

Bu anket, İzmir Yüksek Teknoloji Enstitüsü, Mimarlık Fakültesi, Mimari Restorasyon Bölümü öğretim üyesi Dr. Öğr. Üyesi Fatma Nurşen KUL ÖZDEMİR tarafından yürütülen “Şanlıurfa’da Höyüklerin Güncel Koruma Durumlarının Değerlendirilmesi” başlıklı tez çalışması kapsamında yapılmaktadır. Anketin amacı, höyük üzerinde devam eden kırsal ya da modern yaşamın, tarım faaliyetlerinin işleyişi hakkında bilgi edinme ve bu faaliyetlerin höyüklere etkisini değerlendirmektir.

İletişim: Dr. Öğr. Üyesi Fatma Nurşen KUL ÖZDEMİR, [Redacted Contact Information]

**HÖYÜK ÜZERİNDE TARIM YAPAN KİŞİLER İÇİN ANKET**

Anket Tarihi:

Höyük Adı:

**Kişisel Bilgiler:**

İsim-Soyisim:	
Cinsiyet / Yaş:	Meslek:

**Sorular:**

1) Üzerinde tarım yaptığımız tepenin bir höyük olduğunu biliyor musunuz?
2) Höyük nedir biliyor musunuz?

1/2

Figure B.3. Oral survey sheet applied for people who conduct agricultural activity on the tell.

(cont. on next page)



3) Ne tür tarımsal faaliyetler yapıyorsunuz? (Sulu tarım, kuru tarım, maki/meli tarım)
4) Toprağı sürdüğünüz sırada arkeolojik buluntuya (çanak/çömlek vs.) rastlandığı mı? Eğer bu tür buluntular çıktı ise bunları ne yaptınız?
5) Tarım yapmanız için herhangi bir izin gerekiyor mu?
6) Arazinizde herhangi bir arkeolojik kazı çalışması yürütüldü mü?
7) Arkeolojik kazı çalışması yürütüldü ise; a) Kazı yapılmadan önce size burada kazı yapılacağına ilişkin bilgi verildi mi? b) Kazı çalışmalarında ne yapıldığını biliyor musunuz? c) Sizce yapılan bu kazı çalışmaları gerekli mi/önemli mi? d) Kazı çalışmaları sizin yaşamınızı etkiliyor mu? Etkiliyorsa nasıl?

Katılmamız ve ilginiz için teşekkür ederiz.

Anketi yapan: Delal AYNAS, [REDACTED]

Figure B.3. (cont.)

## APPENDIX C

### LIST OF INTERVIEWEES

Table C.1. List of interviewees

TELL NAME	INTERVIEWER	GENDER	AGE	OCCUPATION	SURVEY TYPE
Ayanlar	Z. Y.	F	75	Housewife	Traditional
Ayanlar	H. Y.	F	70	Housewife	Traditional
Ayanlar	G. Y.	F	25	Housewife	Traditional
Ayanlar	R. Y.	F	60	Housewife	Modern
Ayanlar	S. Y.	F	18	Housewife	Modern
Ayanlar	H. Y.	M	65	Retired	Modern
Ayanlar	V. Y.	F	22	Farmer	Agriculture
Gözeler	M. K.	M	54	Village Headman	Traditional
Gözeler	M. A.	M	30	Farmer	Traditional
Gözeler	C. D.	F	27	Housewife	Traditional
Gözeler	F. Ç.	F	30	Housewife	Traditional
Gözeler	N. K.	F	22	Housewife	Traditional
Gözeler	A. Ç.	F	48	Housewife	Traditional
Gözeler	A. D.	M	49	Tradesman	Traditional
Gözeler	R. D.	F	35	Housewife	Modern
Gözeler	F. K.	F	30	Housewife	Modern
Gözeler	H. A.	F	21	Housewife	Modern
Vergili	F. Y.	F	36	Housewife	Modern
Harran	C. H.	F	38	Housewife	Traditional
Harran	İ. H.	M	56	Shepherd	Traditional
Harran	M. A.	M	25	Grocer	Traditional
Harran	H. E.	F	47	Housewife	Traditional
Harran	V. E.	F	40	Housewife	Traditional
Harran	H. Y.	M	47	Worker	Traditional

(cont. on next page)

Table C.1. (cont.)

Harran	M. Y.	M	22	Farmer	Traditional
Harran	H. Ş.	F	24	Housewife	Traditional
Harran	H. B.	F	47	Housewife	Traditional
Harran	M. C.	M	32	Driver	Modern
Harran	M. C. E.	M	36	Painter	Traditional
Harran	A. B.	F	19	Housewife	Modern
Harran	F. B.	F	34	Housewife	Modern
Harran	Ş. Ö.	F	27	Housewife	Modern
Harran	Z. B.	F	33	Housewife	Modern
Aydınlr Gize	İ. A.	M	54	Farmer	Traditional
Aydınlr Gize	H. A.	F	42	Housewife	Traditional
Aydınlr Gize	H. K.	M	65	Retired	Traditional
Aydınlr Gize	A. K.	F	34	Housewife	Traditional
Aydınlr Gize	S. Y.	M	50	Worker	Traditional
Yaylak	S. B.	M	19	Farm Worker	Modern
Yaylak	Z. M.	F	64	Housewife	Modern
Yaylak	E. M.	F	46	Housewife	Modern
Yaylak	A. D.	F	55	Housewife	Modern
Yaylak	A. D.	M	21	Unemployed	Modern
Yaylak	E. M.	M	35	Worker	Modern
Yaylak	Z. M.	M	51	Tradesman	Modern
Yaylak	A. M.	F	18	Housewife	Modern
Yaylak	S. M.	F	22	Housewife	Modern
Yaylak	F. B.	F	34	Housewife	Modern
Yaylak	Z. B.	F	45	Housewife	Modern
Yaylak	N. B.	F	31	Housewife	Modern
Yaylak	M. B.	M	75	Retired	Modern
Yaylak	G. M.	F	32	Housewife	Modern
Yaylak	O. M.	M	45	Grocer	Modern
Yaylak	D. H.	F	30	Housewife	Traditional
Yaylak	D. M.	F	37	Housewife	Traditional
Zeytinli Bahçe	E. K.	F	19	Housewife	Modern
Zeytinli Bahçe	M. A.	M	40	Farmer	Modern
Zeytinli Bahçe	A. A.	F	51	Housewife	Modern

## APPENDIX D

### LIST OF TELLS IN ŞANLIURFA ACCORDING TO THEIR CURRENT CONDITIONS

Table D.1. List of Tells in Şanlıurfa according to current condition

DISTRICT	TELL NAME	NEIGHBORHOOD / VILLAGE	PLACE	REGISTRATION	PHOTOGRAPH	LOCATION	HABITATION			AGRICULTURE	ARCHAEOLOGICAL EXVATION
							YES / NO	MODERN	TRADITIONAL		
Akçakale	Acıkuyu (Şelev) Höyüğü	Güneren	in Village	✓	x	✓	✓	✓	✓	x	x
Akçakale	Akçalı Höyüğü	Akçalı	in Village	x	x	✓	✓	✓	✓	x	x
Akçakale	Alıncık (Garra) Höyüğü	Alıncık	Out of Village	✓	x	✓	x	x	x	x	x
Akçakale	Aslantepe (Halava) Höyüğü	Güneren	Out of Village	✓	x	✓	x	x	x	x	x

(cont. on next page)

Table D.1. (cont.)

Akçakale	Aşağı Beğdeş (Aşağı Telfidan) Höyüğü	Aşağıbeydaş	in Village	✓	x	✓	✓	✓	✓	x	x
Akçakale	Aşağı Gülveren (Harap Selim) Höyüğü	Gülveren	in Village	✓	✓	✓	x	x	x	x	x
Akçakale	Aşağıderen Höyüğü	Aşağıderen	in Village	✓	x	✓	✓	✓	✓	x	x
Akçakale	Bilece (Cumanbey) Höyüğü	Bilece	Out of Village	x	x	✓	x	x	x	x	x
Akçakale	Bolatlar Höyüğü	Bolatlar	in Village	x	x	✓	x	x	x	x	x
Akçakale	Demirci (Birhasso) Höyüğü	Sevimli	in Village	✓	x	✓	x	x	x	x	x
Akçakale	Deniz Höyüğü	Deniz	Out of Village	✓	x	✓	✓	✓	✓	x	x
Akçakale	Donandı Mezarlığı Höyüğü	Donandı	in Village	x	x	✓	x	x	x		
Akçakale	Dorumali Höyüğü	Dorumali	in Village	✓	x	✓	✓	✓	✓	x	x
Akçakale	Ekinyazı (Birdedef) Höyüğü	Ekinyazı	in Village	✓	x	✓	✓	✓	✓	x	x
Akçakale	Elveren (Diyabe) Höyüğü	Aşağıbeğde	in Village	✓	x	✓	✓	✓	✓	x	x
Akçakale	Erdemler Höyüğü	Erdemler	in Village	x	x	✓	✓	✓	✓	x	x
Akçakale	Garparıcan Höyüğü	Arıcan	in Village	x	x	✓	✓	✓	✓	x	x
Akçakale	Geçittepe Höyüğü	Geçittepe	in Village	x	x	✓	✓	✓	✓	x	x
Akçakale	Güneren Höyüğü	Güneren	Out of Village	✓	x	✓	x	x	x	x	x

(cont. on next page)

Table D.1. (cont.)

Akçakale	Hacıekber Höyüğü	Aşağıbeğdeş	in Village	✓	x	✓	✓	✓	✓	x	x
Akçakale	Hoyun (Keçili Elihvan) Höyüğü	Keçili	in Village	x	x	✓	✓	✓	✓	x	x
Akçakale	İkizce Höyüğü	İkizce	in Village	✓	x	✓	x	x	x	✓	x
Akçakale	İlle Höyüğü	Öncül	Out of Village	x	x	✓	x	x	x	x	x
Akçakale	Kantara (Ginetra) Höyüğü	Yukarıbeydaş	in Village	✓	x	✓	✓	✓	✓	x	x
Akçakale	Karatepe (Tel Esvet) Höyüğü	Karatepe	in Village	x	x	✓	✓	✓	✓	x	x
Akçakale	Koruklu Tepesi Höyüğü	Koruklu	in Village	x	x	✓	x	x	x	x	x
Akçakale	Köseören Höyüğü	Köseören	in Village	x	x	✓	✓	✓	✓	x	x
Akçakale	Mahmut Gündoğan Tarlası	Kırıntılı	Out of Village	x	x	✓	x	x	x	✓	x
Akçakale	Mermer Höyüğü	Mermer	in Village	x	x	✓	✓	✓	✓	x	x
Akçakale	Mert Tepe Höyüğü	Bilece	Out of Village	✓	x	✓	✓	✓	x	x	x
Akçakale	Mırgebecchl Höyüğü	Akkeçi	Out of Village	✓	x	✓	x	x	x	x	x
Akçakale	Mil Höyüğü	Mil	Out of Village	✓	x	✓	x	x	x	x	x
Akçakale	Nimet Höyüğü	Nimet	Out of Village	✓	x	✓	x	x	x	x	x
Akçakale	Nusretiye Höyüğü	Nusretiye	in Village	x	x	✓	✓	✓	✓	x	x
Akçakale	Resmelzehap (Altın-tepe) Höyüğü	Öncül	in Village	✓	x	✓	✓	✓	✓	x	x

(cont. on next page)

Table D.1. (cont.)

Akçakale	Sağlam Havşane (Hırbet Setto) Höyüğü	Gülveren	Out of Village	✓	x	✓	x	x	x	x	x
Akçakale	Sakça Höyüğü	Sakça	in Village	x	x	✓	✓	✓	✓	x	x
Akçakale	Sevimli (Tayyibe) Höyüğü	Sevimli	in Village	✓	x	✓	✓	✓	✓	x	x
Akçakale	Şarki Hırhız At Höyüğü	Şarkıhırsızat	in Village	x	x	✓	✓	✓	✓	x	x
Akçakale	Salihler Höyüğü	Salihler	in Village	✓	x	✓	✓	✓	✓	✓	x
Akçakale	Şekertepe (Ha haveabuharra) Höyüğü	Onortak	in Village	✓	x	✓	x	x	x	x	x
Akçakale	Tatlıca Höyüğü	Tatlıca	in Village	✓	x	✓	x	x	x	x	x
Akçakale	Tilkili (Masavvah) Höyüğü	Sevimli	Out of Village	✓	x	✓	x	x	x	x	x
Akçakale	Tuzluca Höyüğü	Tuzluca	in Village	✓	x	✓	✓	✓	✓	x	x
Akçakale	Uğraklı Höyüğü	Uğraklı	in Village	✓	x	✓	✓	✓	✓	x	x
Akçakale	Yalınlı Höyüğü	Yalınlı	in Village	✓	x	✓	✓	✓	✓	x	x
Akçakale	Yeşerti Höyüğü	Yeşerti	in Village	x	x	✓	✓	✓	✓	x	x
Akçakale	Yıkık Höyüğü	Ayranlı	Out of Village	✓	x	✓	x	x	x	x	x
Akçakale	Yukarı Beğdeş Höyüğü	Yukarıbeydaş	in Village	x	x	✓	✓	✓	✓	x	x
Akçakale	Yukarı Cınpolat Höyüğü	Yukarıcınpolat	in Village	x	x	✓	✓	✓	✓	x	x

(cont. on next page)

Table D.1. (cont.)

Akçakale	Yukarı Deren Höyüğü	Yukarı Deren	in Village	x	x	✓	✓	✓	✓	x	x
Akçakale	Zorlu Höyüğü	Öncül	Out of Village	✓	x	✓	x	x	x	x	x
Akçakale	Zorlu Köşe Mevkii Höyüğü	Zorlu	Out of Village	✓	x	✓	x	x	x	x	x
Birecik	Akarçay Höyüğü	Akarçay	Out of Village	x	✓	✓	x	x	x	x	✓
Birecik	Akarçay Tepe (Cort) Höyüğü	Akarçay	in Village	✓	✓	✓	x	✓	x	x	✓
Birecik	Altınova Köyiçi Höyüğü	Altınova	in Village	x	x	✓	✓	✓	✓	x	x
Birecik	Arat Höyüğü	Almaşar	in Village	x	x	✓	✓	✓	✓	x	x
Birecik	Arsanlı Höyüğü	Arsanlı	in Village	✓	x	✓	x	x	x	x	x
Birecik	Aşağıeşme Höyüğü	Aşağıeşme		✓	x	x	x				
Birecik	Bentbahçesi Höyüğü	Bentbahçesi	in Village	x	x	✓	✓	✓	✓	x	✓
Birecik	Bilekli Höyüğü	Göktepe		x	x		x				
Birecik	Bozdere (Tilfar) Höyüğü	Bozdere	in Village	✓	x	✓	✓	✓	✓	x	x
Birecik	Böğürtlen Höyüğü	Böğürtlen	in Village	✓	x	✓	✓	✓	✓	x	x
Birecik	Caminin Fıstıklığı Höyüğü	Altınova	Out of Village	x	x	✓	x	x	x	x	x
Birecik	Cuma Tepesi	Altınova	Out of Village	x	x	✓	x	x	x	x	x
Birecik	Dalacak (Çepçepi) Höyüğü	Dalacak	in Village	✓	x	✓	✓	✓	✓	x	x

(cont. on next page)



Table D.1. (cont.)

Birecik	Değirmen Höyüğü	Çiçekalan	in Village	x	x	✓	✓	✓	✓	x	x
Birecik	Diktepe Höyüğü	Diktepe	in Village	x	x	✓	✓	✓	✓	x	x
Birecik	Divriği Höyüğü	Divriği	Out of Village	✓	x	✓	x	x	x	x	x
Birecik	Eriç Höyüğü	Mağaralı		✓	x	x	x				
Birecik	Eski Beyaz Harabe Höyük	Ekenek	Out of Village	x	x	✓	x	x	x	x	x
Birecik	Eski Çoğan Mevkii Höyüğü	Çoğan	in Village	x	x	✓	✓	✓	✓	x	x
Birecik	Fıstıklı Höyüğü	Meydan	Out of Village	x	✓	✓	✓	✓	x	✓	✓
Birecik	Gırlavik 1 Höyüğü	Güzelyurt	in Village	x	x	✓	x	x	x	x	x
Birecik	Gırlavik 2 Höyüğü	Güzelyurt	in Village	x	x	✓	x	x	x	x	x
Birecik	Gre Gavuran Höyüğü	Akarçay	Out of Village	x	x	✓	x	x	x	x	x
Birecik	Gre Hazne Höyüğü	Mezra	Out of Village	x	x	✓	x	x	x	x	x
Birecik	Gre Virike (Virik) Höyüğü	Akarçay	Out of Village	✓	x	✓	x	x	x	x	✓
Birecik	Hacınebi Höyüğü	Uğurcuk	Out of Village	✓	x	✓	x	x	x	x	✓
Birecik	Hanhöyüğü	Aslanlı	Out of Village	✓	x	✓	x				
Birecik	Harabebezikan Höyüğü	Akarçay	in Village	x	✓	✓	x	x	x	x	✓
Birecik	Haydarahmet Höyüğü	Haydarahmet	in Village	✓	✓	✓	✓	✓	✓	x	x

(cont. on next page)

Table D.1. (cont.)

Birecik	Kabir Höyük	Yılmaz	in Village	x	x	✓	x	x	x	x	x
Birecik	Karababa Höyüğü	Karababa	in Village	x	x	✓	x	x	x	x	x
Birecik	Karakız Höyüğü	Akarçay	Out of Village	x	x	✓	x	x	x	x	x
Birecik	Kısakuyu Höyüğü	Yuvacık	in Village	✓	x	✓	✓	✓	x	✓	x
Birecik	Kurucahöyük	Kurucahöyük	in Village	✓	x	✓	✓	✓	✓	x	x
Birecik	Küçük Kale Tepe Höyüğü	Çiçekalan	Out of Village	x	x	✓	x	x	x	x	x
Birecik	Mengelli Höyüğü	Mengelli	in Village	x	x	✓	✓	✓	✓	x	x
Birecik	Mezraa Höyüğü	Mezra	Out of Village	x	✓	✓	x	x	x	x	✓
Birecik	Mezra Teilat Höyüğü	Mezra	in Village	x	✓	✓	x	x	x	x	✓
Birecik	Sınır Tepesi	Arslanlı	Out of Village	x	x	✓	x	x	x	x	x
Birecik	Söğürtlen Höyüğü	Söğürtlen	in Village	x	x	✓	✓	✓	✓	x	x
Birecik	Surtepe Höyüğü	Surtepe	in Village	✓	✓	✓	✓	✓	✓	x	✓
Birecik	Şavi Höyüğü	Akarçay	Out of Village	✓	x	✓	x	x	x	x	✓
Birecik	Tel Adıl Höyüğü	Çiçekalan		✓	x	✓	x				
Birecik	Tilbeş Höyük	Keskince	Under Water	x	x	✓	x	x	x	x	✓
Birecik	Tilmusa Höyüğü	Keskince	in Village	x	✓	✓	✓	✓	✓	x	x

(cont. on next page)

Table D.1. (cont.)

Birecik	Tilobur Höyük	Geçittepe	Out of Village	x	x	✓	x	x	x	x	x
Birecik	Tilvez Höyüğü	Meteler	Out of Village	x	x	✓	x	x	x	x	x
Birecik	Viran Harabeler Höyüğü	Doruçak	Out of Village	x	x	✓	x	x	x	x	x
Birecik	Yuvacık Höyüğü	Yuvacık	in Village	✓	✓	✓	✓	✓	✓	✓	x
Birecik	Zeytinli Bahçe Höyüğü	Meydan	in Village	✓	✓	✓	✓	✓	✓	✓	✓
Birecik	Ziyaret Höyüğü	Ziyaret		✓	x	x	✓				
Bozova	Arıkök Höyüğü	Arıkök	in Village	✓	✓	✓	✓	✓	✓	x	x
Bozova	Baltaş Höyüğü	Baltaş	in Village	x	x	✓	✓	✓	✓	x	x
Bozova	Boztepe Höyüğü	Boztepe	in Village	✓	✓	✓	✓	✓	✓	x	x
Bozova	Budaklı Höyüğü	Budaklı	in Village	✓	✓	✓	✓	✓	✓	x	x
Bozova	Büyükhan Höyüğü	Büyükhan	in Village	✓	x	✓	✓	✓	✓	x	x
Bozova	Değirmentepe Höyüğü	Gölbaşı	Out of Village	x	x	✓	x	x	x	x	x
Bozova	Dutluca Höyüğü	Dutluca	Out of Village	✓	x	✓	x	x	x	x	x
Bozova	Dutluca Merkez Höyüğü	Dutluca	in Village	✓	x	✓	✓	✓	✓	x	x
Bozova	Eskin Höyüğü	Eskin	in Village	✓	x	✓	✓	✓	✓	x	x
Bozova	Geçitbaşı (Arapkantara) Höyüğü	Geçitbaşı	Under Water	x	x	✓	x	x	x	x	x

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Table D.1. (cont.)

Bozova	Hacılar Höyüğü	Hacılar	Out of Village	✓	x	✓	x	x	x	x	x
Bozova	Höyük Mevkii	İğdeli	Out of Village	x	x	✓	x	x	x	x	x
Bozova	Irmakboyu Höyüğü	Irmakboyu	in Village	✓	✓	✓	✓	✓	✓	x	x
Bozova	İncirliktepe Höyüğü	Geçitbaşı	Out of Village	x	x	✓	x	x	x	x	x
Bozova	Karmitli Höyüğü	Dutluca	Under Water	x	x	✓	x	x	x	x	x
Bozova	Koçtarlası Höyüğü	Çınarlı	Out of Village	x	x	✓	x	x	x	x	x
Bozova	Kumartepe Höyüğü	Dutluca	Under Water	x	x	✓	x	x	x	x	x
Bozova	Kurban Höyük	Çınarlı	Under Water	✓	✓	✓	x	x	x	x	✓
Bozova	Lidar Höyük	Dikili	Under Water	✓	x	✓	x	x	x	x	✓
Bozova	Ortatepe Höyüğü	Ortatepe	in Village	✓	x	✓	✓	✓	✓	x	x
Bozova	Özgören Höyüğü	Özgören	in Village	x	x	✓	✓	✓	✓	x	x
Bozova	Söğüt Tarlası Höyüğü		Out of Village	x	✓	x	x	x	x	✓	✓
Bozova	Şaşkan Höyük	İğdeli	Under Water	x	x	✓	x	x	x	x	✓
Bozova	Tatar Höyük	Tatar Höyük	Out of Village	✓	x	✓	x	x	x	x	✓
Bozova	Yaslıca Höyüğü	Yaslıca	Out of Village	x	x	✓	x	x	x	x	x
Bozova	Yaylak Höyük	Yaylak	in Village	✓	✓	✓	✓	✓	✓	✓	x

(cont. on next page)

Table D.1. (cont.)

Bozova	Yeşiltepe Höyüğü	Gölbaşı	Out of Village	✓	x	✓	x				
Ceylanpınar	Aksoy Tepe Höyüğü	Merkez		✓	x	x	✓				
Ceylanpınar	Büyük Kepez Höyüğü	Merkez		✓	x	x	x				
Ceylanpınar	Ege Tepe Höyüğü	Merkez		✓	x	x	✓				
Ceylanpınar	Gir Höyüğü	Muratlı	Out of Village	x	x	✓	x	x	x	x	x
Ceylanpınar	Gümüşsu 4 Höyüğü	Gümüşsuyu	Out of Village	✓	x	✓	x	x	x	x	x
Ceylanpınar	Gürgür Baba Tepesi Höyüğü	TİGEM		✓	x	x	x				
Ceylanpınar	Harbi Tepe Höyüğü	Merkez		✓	x	x	✓				
Ceylanpınar	Helleobello (Yukarı Taşalak)	Muratlı	in Village	x	x	✓	✓	✓	✓	x	x
Ceylanpınar	Horsmiran Höyüğü	Gümüşsuyu	Out of Village	✓	x	✓	x	x	x	x	x
Ceylanpınar	Kartal Höyüğü	Beyazkule	in Village	x	x	✓	✓	✓	✓	x	x
Ceylanpınar	Saraççeşme (Aynsirecke) Höyüğü	Muratlı	Out of Village	✓	x	✓	x	x	x	x	x
Ceylanpınar	Sorkah Höyüğü	Beyazkule	TİGEM Land	x	x	✓	x	x	x	x	x
Ceylanpınar	Tel Hemo Höyüğü	Telhamut	Out of Village	✓	x	✓	x	x	x	x	x
Ceylanpınar	Yalçinkaya Höyüğü	Yalçinkaya	TİGEM Land	✓	✓	✓	x	x	x	x	x
Ceylanpınar	Yeşiltepe Höyüğü	Yeşiltepe	in Village	x	x	✓	✓	✓	✓	x	x

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Table D.1. (cont.)

Ceylanpınar	Yılan Harabesi Höyüğü	Gümüşsuyu	Out of Village	✓	x	✓	x	x	x	x	x	x
Eyyübiye	Abdullah Özkan Tarlası Höyüğü	Turluk	Out of Village	x	x	✓	x	x	x	✓	x	x
Eyyübiye	Akdilek (Tel Mihriz) Höyüğü	Akdilek	in Village	✓	✓	✓	✓	✓	✓	x	x	x
Eyyübiye	Ambartepe Höyüğü	Ambartepe	in Village	x	x	✓	x	x	x	x	x	x
Eyyübiye	Aşağıyazıcı Höyük	Aşağıyazıcı	in Village	✓	x	✓	✓	✓	✓	x	x	x
Eyyübiye	Seksen ören Höyüğü	Seksenören	in Village	x	x	✓	✓	✓	✓	x	x	x
Eyyübiye	Bakırtaş (Şıhrıh) Höyüğü	Bakırtaş	in Village	x	x	✓	✓	✓	✓	x	x	x
Eyyübiye	Bakışlar Höyüğü	Bakışlar	in Village	✓	x	✓	x	x	x	x	x	x
Eyyübiye	Battal (Mezarlıktepe) Höyüğü	Başören	in Village	✓	x	✓	✓	✓	✓	✓	x	x
Eyyübiye	Başören (Kırmızı Tepe) Höyüğü	Başören	in Village	x	x	✓	✓	✓	✓	x	x	x
Eyyübiye	Başgöze Höyüğü	Turluk	in Village	x	x	✓	✓	✓	✓	x	x	x
Eyyübiye	Bulduk Höyüğü	Bulduk	in Village	x	x	✓	✓	✓	✓	x	x	x
Eyyübiye	Buğdaykurusu Höyüğü	Vergili	in Village	✓	x	✓	x	x	x	x	x	x
Eyyübiye	Çamurlu Tepe Höyüğü	Çamurlu	in Village	✓	x	✓	✓	✓	✓	x	x	x
Eyyübiye	Çiftlik Höyüğü	Başgöze	Out of Village	✓	x	✓	x	x	x	x	x	x
Eyyübiye	Çiftlik Tepe Höyüğü	Turluk	Out of Village	x	x	✓	x	x	x	x	x	x

(cont. on next page)

Table D.1. (cont.)

Eyyübiye	Elhan Höyüğü	Kab	Out of Village	x	x	✓	x	x	x	x	x
Eyyübiye	Edelyi (Delye) Höyüğü	Görenler	Out of Village	x	x	✓	x	x	x	x	x
Eyyübiye	Eski Sumatar Höyüğü	Yediyol	in Village	✓	x	✓	✓	✓	✓	x	x
Eyyübiye	Gelincik (Açmalı) Höyüğü	Açmalı	in Village	x	x	✓	✓	✓	✓	x	x
Eyyübiye	Görenler (Tel Avar) Höyüğü	Görenler	in Village	x	x	✓	x	x	x	✓	x
Eyyübiye	Gözeler Höyüğü	Gözeler	in Village	✓	✓	✓	✓	✓	✓	x	x
Eyyübiye	Günbalı Höyüğü	Günbalı	in Village	x	x	✓	✓	✓	✓	x	x
Eyyübiye	Güngören Höyüğü	Güngören	in Village	✓	x	✓	✓	✓	✓	x	x
Eyyübiye	Hancıgaz Höyüğü	Hancıgaz	in Village	x	x	✓	✓	✓	✓	x	x
Eyyübiye	Harbi Koşa Höyük			x	x	x	x				
Eyyübiye	Ziyaret Tepe Höyüğü	Horoz	in Village	x	x	✓	x	x	x	x	x
Eyyübiye	İkizce Höyüğü	İkizce	in Village	x	x	✓	x	x	x	x	x
Eyyübiye	Kazıklı Höyüğü	Seksenören	Out of Village	✓	x	✓	✓	✓	✓	✓	x
Eyyübiye	Keserdede Höyüğü	Keserdede	in Village	x	x	✓	✓	✓	✓	x	x
Eyyübiye	Köprülük Höyüğü	Köprülük	in Village	x	x	✓	✓	✓	✓	x	x
Eyyübiye	Kurucuk Höyüğü	Kurucuk	in Village	x	x	✓	✓	✓	✓	x	x

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Table D.1. (cont.)

Eyyübiye	Kubacık Höyüğü	Kubacık	in Village	✓	x	✓	x	x	x	x	x	x
Eyyübiye	Küçük Keçikıran Höyüğü	Keçikıran	in Village	✓	x	✓	x	x	x	x	x	x
Eyyübiye	Külünçe (Omurca) Höyüğü	Külünçe	in Village	x	x	✓	✓	✓	✓	x	x	x
Eyyübiye	Küpelî Höyüğü	Küpelî	Out of Village	✓	x	✓	✓	✓	✓	x	x	x
Eyyübiye	Ozanlar Höyüğü	Ozanlar	Out of Village	✓	x	✓	✓	✓	✓	✓	✓	x
Eyyübiye	Öğrenci Höyüğü	Öğrenci	Out of Village	✓	x	x	x					x
Eyyübiye	Özlü Höyüğü	Özlü	in Village	x	x	✓	✓	✓	✓	x	x	x
Eyyübiye	Selman Höyüğü	Selman	in Village	✓	x	✓	✓	✓	✓	x	x	x
Eyyübiye	Sultantepe Höyüğü	Sultantepe	in Village	✓	✓	✓	x	x	x	x	x	✓
Eyyübiye	Taşbasan Höyüğü	Köprülük	in Village	✓	x	✓	✓	✓	✓	x	x	x
Eyyübiye	Taşlıca Höyüğü	Taşlıca	Out of Village	✓	x	✓	x	x	x	x	x	x
Eyyübiye	Taşlıca 2 Höyüğü	Taşlıca	in Village	x	x	✓	✓	✓	✓	x	x	x
Eyyübiye	Tepedağ Höyüğü	Kab	Out of Village	✓	x	✓	x	x	x	x	x	x
Eyyübiye	Tokoğlu (Mızıyet) Höyüğü	Turluk	in Village	✓	x	✓	✓	✓	✓	x	x	x
Eyyübiye	Toruç Höyük	Yediyol	Out of Village	x	x	✓	x	x	x	x	x	x
Eyyübiye	Turluk (Bozik) Höyüğü	Turluk	in Village	✓	x	✓	✓	✓	✓	x	x	x

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Table D.1. (cont.)

Eyyübiye	Tuzluca (Şoraca/Şorluca) Höyüğü	Tuzluca	in Village	x	x	✓	✓	✓	✓	x	x
Eyyübiye	Ulucanlar Höyüğü	Ulucanlar	in Village	x	x	✓	✓	✓	✓	x	x
Eyyübiye	Uluköy (Yunus Çıberli) Höyüğü	Uluköy	in Village	✓	x	✓	✓	✓	✓	x	x
Eyyübiye	Umuroba (Mehmet Direk Tarlası) Höyüğü	Umuroba	Out of Village	✓	x	✓	x	x	x	x	x
Eyyübiye	Üzerlik Höyüğü	Üzerlik	in Village	✓	x	✓	✓	✓	✓	✓	x
Eyyübiye	Vergili Höyüğü	Vergili	in Village	✓	✓	✓	✓	✓	✓	✓	x
Eyyübiye	Yamaçaltı (Tel Bağdat) Höyüğü	Yamaçaltı	in Village	x	x	✓	✓	✓	✓	✓	x
Eyyübiye	Yediyol (Esmer Hamar) Höyüğü	Yediyol	in Village	✓	x	✓	✓	✓	✓	x	x
Eyyübiye	Yeni Mahalle (Balıklıgöl)	Yeni Mahallesi	City center	✓	✓	✓	✓	✓	x	x	✓
Eyyübiye	Yukarıyazıcı Höyük	Yukarıyazıcı	in Village	✓	✓	✓	✓	✓	✓	x	x
Eyyübiye	Zibe Hamavi Tarlası Höyüğü	Güngören	Out of Village	✓	x	✓	x	x	x	x	x
Halfeti	Höyüktepe Höyüğü	Seldek	Out of Village	✓	x	✓	x	x	x	x	x
Haliliye	Altıntepe Höyüğü	Altıntepe	in Village	x	x	✓	✓	✓	✓	✓	x
Haliliye	Anaz Höyüğü	Anaz	in Village	✓	x	✓	✓	✓	✓	x	x
Haliliye	Aşağı Şeyek Höyüğü	Sefalı	in Village	x	x	✓	✓	✓	✓	x	✓
Haliliye	Balıca Höyüğü	Balıca	in Village	x	x	✓	✓	✓	✓	x	x

(cont. on next page)

Table D.1. (cont.)

Haliliye	Boydere Höyüğü	Boydere	in Village	x	x	✓	✓	✓	✓	x	x
Haliliye	Çanakçı Höyüğü	Çanakçı	in Village	x	x	✓	✓	✓	✓	x	x
Haliliye	Diphisar Höyüğü	Diphisar		✓	x	x	x				
Haliliye	Doğramacı (Neccar) Höyüğü	Havşanlı	Out of Village	✓	x	✓	✓	✓	✓	x	x
Haliliye	Eğerkıran Höyüğü	Eğerkıran	Out of Village	✓	x	✓	x	x	x	x	x
Haliliye	Emirler Höyüğü	Emirler	in Village	x	x	✓	✓	✓	✓	x	x
Haliliye	Göktepe Höyüğü	Göktepe	in Village	✓	x	✓	✓	✓	✓	x	x
Haliliye	Gülveren Höyüğü	Gülveren	Out of Village	x	x	✓	x	x	x	x	x
Haliliye	Gürcütepe Höyüğü	Konuklu	Out of Village	✓	✓	✓	✓	✓	x	x	✓
Haliliye	Gürpınar Höyüğü	Gürpınar	in Village	x	x	✓	✓	✓	✓	x	x
Haliliye	Güvenli (Davudi) Höyüğü	Güvenli	in Village	✓	x	✓	✓	✓	✓	x	x
Haliliye	Güzelköy (Teybe Curuk) Höyüğü	Güzelköy	in Village	✓	x	✓	✓	✓	✓	x	x
Halfeti	Höyüktepe Höyüğü	Seldek	Out of Village	✓	x	✓	x	x	x	x	x
Haliliye	Karatepe Höyüğü	Karatepe	in Village	x	x	✓	✓	✓	✓	x	x
Haliliye	Kaynaklı Höyüğü	Kaynaklı	in Village	x	x	✓	✓	✓	✓	x	x
Haliliye	Kazane Höyük	Konuklu	Out of Village	x	✓	✓	x	x	x	x	✓

(cont. on next page)

Table D.1. (cont.)

Haliliye	Kepirli Höyüğü	Kepirli	in Village	✓	x	✓	✓	✓	✓	x	x
Haliliye	Kıyas Höyüğü	Kıyas	in Village	x	x	✓	✓	✓	✓	x	x
Haliliye	Kız Tepesi Höyüğü	Kıyas	Out of Village	x	x	✓	x	x	x	x	x
Haliliye	Mamuca Höyüğü	Mamuca	in Village	✓	x	✓	✓	✓	✓	x	x
Haliliye	Mercihan Höyüğü	Çamlidere	in Village	✓	x	✓	✓	✓	✓	x	x
Haliliye	Tapan Höyüğü	Gümüştaş	Out of Village	✓	x	✓	x	x	x	x	x
Haliliye	Tepedibi (Boztepe ) Höyüğü	Tepedibi	in Village	x	x	✓	✓	✓	✓	x	x
Haliliye	Ulubağ Höyüğü	Ulubağ	in Village	x	x	✓	x	x	x	x	x
Haliliye	Uluhan Höyüğü	Uluhan	in Village	✓	✓	✓	✓	✓	✓	x	x
Haliliye	Üçkuyu Höyüğü	Üçkuyu	in Village	✓	x	✓	✓	✓	✓	x	x
Haliliye	Yarımsu (Şıh Hattap Köyü) Höyüğü	Yarımsu	Out of Village	✓	x	✓	x	x	x	✓	x
Haliliye	Yazılı Kavak (Taşlık Tepe) Höyüğü	Yazılıkavak	in Village	x	x	✓	x	x	x	x	x
Haliliye	Yeniköy Höyüğü	Yeniköy	in Village	x	x	✓	✓	✓	✓	x	x
Harran	Ağcıl Höyüğü	Ağcıl	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Aklar Höyüğü	Aklar	in Village	x	x	✓	✓	✓	✓	x	x
Harran	Algı (Braburgeç) Höyüğü	Aslankuyusu	in Village	✓	x	✓	✓	✓	✓	x	x

(cont. on next page)

Table D.1. (cont.)

Harran	Altılı (Haracel Cayş) Höyüğü	Aslankuyusu	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Andaç (Hora) Höyüğü	Aslankuyusu	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Aralı (Şemsettin) Höyüğü	Meydankapı	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Arayt Höyüğü	Minare	Out of Village	✓	x	✓	x	x	x	x	x
Harran	Arıklı (Tilkicik) Höyüğü	İmambakır	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Aşağı Yarımca Höyüğü	Aşağı Yarımca	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Avlak Höyüğü	Avlak	in Village	x	x	✓	✓	✓	✓	x	x
Harran	Aydınlar Gize Höyüğü	Çepkenli	in Village	✓	✓	x	✓	✓	✓	x	x
Harran	Bağra (Müreycip) Höyüğü	Uluağaç	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Balkat (Tel Hadar) Höyüğü	Balkat	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Balkır (Bagiye) Höyüğü	Balkır	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Bellitaş Höyüğü	Bellitaş	in Village	✓	✓	✓	✓	✓	✓	x	x
Harran	Bozyazı Höyüğü	Bozyazı	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Buğdaytepe Höyüğü	Buğdaytepe	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Buldum Höyüğü	Buldum	in Village	x	x	✓	✓	✓	✓	x	x
Harran	Bulgurlu (Medin Tül Far) Höyüğü	Sugeldi	in Village	✓	x	✓	✓	✓	✓	x	x

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Table D.1. (cont.)

Harran	Bükdere Höyüğü	Bükdere	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Büyük Hedbe Höyüğü	Küplüce	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Cepkenli Höyüğü	Cepkenli		✓			x				
Harran	Coşanlar Höyüğü	Arın	Out of Village	✓	x	✓	x	x	x	x	x
Harran	Çağbaşı Höyüğü	Çağbaşı	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Çatalhurma Höyüğü	Çatalhurma	Out of Village	✓	x	✓	x	x	x	x	x
Harran	Çemre (Duran) Höyüğü	Duran	in Village	x	✓	✓	✓	✓	✓	x	x
Harran	Çolpan Höyüğü	Çolpan	in Village	x	x	✓	x	x	x	x	x
Harran	Damlasu Höyüğü	Damlasu		✓			x				
Harran	Darıca Höyüğü	Yayvandaruk	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Doruç Höyüğü	Doruç	in Village	✓	✓	✓	✓	✓	✓	x	x
Harran	Durdular (Zübbelcahş) Höyüğü	Çatalhurma		x			x				
Harran	Erdem (Masture) Höyüğü	Yukarıyaknyol	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Ersun Mevkii Mehmet Özyavuz Tarlası	Toytepe	Out of Village	x	x	✓	x	x	x	x	x
Harran	Eski Harran Höyüğü	Eski Harran	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Evciler Höyüğü	Aslankuyusu	in Village	✓	x	✓	✓	✓	✓	x	x

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Table D.1. (cont.)

Harran	Gettaş Höyüğü	Çepkenli	in Village	x	x	✓	✓	✓	✓	x	x
Harran	Giyimli Höyüğü	Giyimli	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Gögeç Höyüğü	Gögeç		✓			x				
Harran	Gözele Höyüğü	Tahılalan	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Gürgelen Höyüğü	Gürgelen	Out of Village	x	x	✓	x	x	x	x	x
Harran	Harran Höyüğü	Harran	District center	✓	✓	✓	✓	✓	✓	x	✓
Harran	İmambakır Höyüğü	İmambakır	in Village	x	x	✓	✓	✓	✓	x	x
Harran	Kayaca Höyüğü	Aslankuyusu	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Kılıçlı (Tel Seyf) Höyüğü	Kılıçlı	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Kırmıtlı Höyüğü	Kırmıtlı	in Village	✓	x	✓	✓				
Harran	Konaga Höyüğü	Sütlüce	Out of Village	✓	x	✓	x	x	x	x	x
Harran	Kökenli Höyüğü	Kökenli	in Village	x	x	✓	✓	✓	✓	x	x
Harran	Kubiye Höyüğü	Yukarıyakınyol	Out of Village	x	x	✓	x	x	x	x	x
Harran	Kuruyer (Humeyre) Höyüğü	Kuruyer	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Küçük Hedbe Höyüğü	Küplüce	Out of Village	✓	x	✓	x	x	x	x	x
Harran	Matha Mehmet Özyavuz Tarlası	Toytepe	Out of Village	x	x	✓	x	x	x	✓	x

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Table D.1. (cont.)

Harran	Meydankapı Höyüğü	Meydankapı	in Village	x	x	✓	x	x	x	x	x
Harran	Minare Höyüğü	Minare	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Oğlaklı (Ebu Hamiş) Höyüğü	Çepkenli	Out of Village	x	x	✓	x	x	x	x	x
Harran	Öncüler (Gayde) Höyüğü	Öncüler	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Örtülü Höyüğü	Minare	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Parapara Höyüğü	Parapara	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Seferköy Höyüğü	Seferköy	in Village	✓	✓	x	✓	✓	✓	x	x
Harran	Selalmaz Höyüğü	Selalmaz	in Village	x	x	✓	✓	✓	✓	x	x
Harran	Serince (Serince) Höyüğü	Serince	in Village	✓	x	✓	x	x	x	x	x
Harran	Sıralı Höyüğü	Sıralı	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Sugeldi (Tel Faniş) Höyüğü	Sugeldi	Out of Village	✓	x	✓	x	x	x	x	x
Harran	Suvacık (Savacık) Höyüğü	Savacık	in Village	✓	x	✓	✓	✓	✓	x	x
Harran	Sütlüce (Tel Halip) Höyüğü	Sütlüce	in Village	✓	x	✓	x	x	x	x	x
Harran	Sütlüce Kuzey (Rasm) Höyüğü	Sütlüce	Out of Village	✓	x	✓	x	x	x	x	x
Harran	Şahinalan Höyüğü	Şahinalan	in Village	x	x	✓	✓	✓	✓	x	x
Harran	Şeyhnebi Höyüğü	Uluağaç	in Village	✓	x	✓	✓	✓	✓	x	x

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Table D.1. (cont.)

Harran	Şükürali Höyüğü	Şükürali	in Village	✓	x	✓	x	x	x	x	x	x
Harran	Tahılalan (Maruda) Höyüğü	Tahılalan	Out of Village	x	x	✓	x	x	x	x	x	x
Harran	Tantana Höyüğü	Tantana	in Village	✓	x	✓	✓	✓	✓	✓	x	x
Harran	Tekneli Höyüğü	Tekneli	in Village	✓	x	✓	✓	✓	✓	✓	x	x
Harran	Tel İdris Höyüğü	Merkez	Out of Village	✓	x	✓	x	x	x	x	x	✓
Harran	Tel Magrum Höyüğü	Merkez	Out of Village	✓	x	✓	x	x	x	x	x	x
Harran	Tel Mahruk Höyüğü	Merkez	Out of Village	✓	x	✓	x	x	x	x	x	x
Harran	Toytepe Höyüğü	Toytepe		x			x					
Harran	Tozluca Höyüğü	Tozluca	in Village	✓	x	✓	✓	✓	✓	✓	x	x
Harran	Umeyr (Rasm el Umeyr) Höyük	Uzunyol	Out of Village	✓	x	✓	x	x	x	x	x	x
Harran	Umutlu (Bir Abo) Höyüğü	Yukarıyakinyol	in Village	✓	x	✓	✓	✓	✓	✓	x	x
Harran	Uzuntepe (Resm-el Tuale) Höyüğü	Yukarıyakinyol	in Village	✓	x	✓	✓	✓	✓	✓	x	x
Harran	Uzunyol (Köran) Höyüğü	Uzunyol	in Village	✓	x	✓	x	x	x	x	x	x
Harran	Varlıalan Höyüğü	Varlıalan	in Village	x	x	✓	✓	✓	✓	✓	x	x
Harran	Yardımlı Höyüğü	Yardımlı	in Village	✓	x	✓	✓	✓	✓	✓	x	x
Harran	Yayvandaruk Höyüğü	Yayvandaruk	in Village	✓	✓	✓	✓	✓	✓	✓	x	x

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Table D.1. (cont.)

Harran	Yolgider Höyüğü	Yolgider	Out of Village	✓	x	✓	x	x	x	x	x	x
Harran	Yukarı Yarımca Höyüğü	Yukarı Yarımca	in Village	✓	x	✓	✓	✓	✓	✓	x	x
Harran	Yünlüce (Tel Ganem) Höyüğü	Yayvandaruk	in Village	✓	x	✓	✓	✓	✓	✓	x	x
Harran	Zurgan (Rasm el Zurgan) Höyük	Uzunyol	Out of Village	x	x	✓	x	x	x	x	x	x
Hilvan	Aslanlı Höyüğü	Aslanlı	in Village	✓	x	✓	✓	✓	✓	✓	x	x
Hilvan	Bozik Höyüğü	Karapınar	Out of Village	x	x	✓	x	x	x	x	x	x
Hilvan	Burhan Höyük	Geçitağzı	Under Water	x	x	x	x	x	x	x	x	x
Hilvan	Çekiş Sırtı Höyüğü	Hoşin	Out of Village	x	x	x	x	x	x	x	x	x
Hilvan	Demirtepe Höyüğü	Kocabey	Out of Village	x	x	✓	x	x	x	x	x	x
Hilvan	Faik Höyüğü	Faik	in Village	✓	x	✓	✓	✓	✓	✓	x	x
Hilvan	Göktepe Höyüğü	Göktepe	in Village	✓	x	✓	✓	✓	✓	✓	x	x
Hilvan	Kavalık Höyüğü	Kavalık	in Village	✓	x	✓	✓	✓	✓	x	x	x
Hilvan	Keluşk Höyüğü	Geçitağzı	Out of Village	x	x	✓	x	x	x	x	x	x
Hilvan	Kırbaşı Garoz Höyüğü	Kırbaşı	Out of Village	✓	x	✓	x	x	x	x	x	x
Hilvan	Kuskunlu Höyüğü	Kuskunlu	in Village	✓	x	✓	✓	✓	✓	✓	x	x
Hilvan	Nevali Çori	Gülüşağı	Under Water	✓	✓	✓	x	x	x	x	x	✓

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Table D.1. (cont.)

Hilvan	Tilbey Höyüğü	Doğrullar	in Village	✓	x	✓	✓	✓	✓	x	x
Hilvan	Tutumlu (Arabuk) Höyüğü	Tutumlu	in Village	✓	✓	✓	✓	✓	✓	x	x
Hilvan	Yakinyurt höyüğü	Yakinyurt	in Village	✓	x	✓	✓	✓	✓	x	x
Hilvan	Yuvacalı Höyüğü	Yuvacalı	in Village	✓	x	✓	✓	✓	✓	x	x
Karaköprü	Akçahisar Höyüğü	Büyükördek	Out of Village	x	x	✓	x	x	x	x	x
Karaköprü	Ayanlar Höyüğü	Ayanlar	in Village	✓	✓	✓	✓	✓	✓	x	x
Karaköprü	Bakoğlu Tepesi Höyüğü	Yarıntepe	Out of Village	✓	x	✓	x	x	x	x	x
Karaköprü	Bedri İbo Tepe	Aşağıçiftlik	Out of Village	x	x	✓	x	x	x	x	x
Karaköprü	Bölücek (Tezharap) Höyüğü	Bölücek	in Village	✓	x	✓	✓	✓	✓	x	x
Karaköprü	Büyük Tülmen Höyük	Tülmen	in Village	x	✓	✓	✓	✓	✓	x	x
Karaköprü	Estağfurullah Höyüğü	Estağfurullah	in Village	x	x	✓	✓	✓	✓	x	x
Karaköprü	Halil Ali Tepe	Aşağıçiftlik	Out of Village	x	x	✓	x	x	x	x	x
Karaköprü	Karaharabe Höyüğü	Kızlar	Out of Village	x	x	✓	x	x	x	x	x
Karaköprü	Kızılburç Höyüğü	Kızılburç	Out of Village	✓	x	x	x	x	x	x	x
Karaköprü	Kızlar (Küzler Tepe) Höyüğü	Kızlar	Out of Village	x	x	✓	x	x	x	x	x
Karaköprü	Resulyan Höyüğü	Hamurkesen	Out of Village	x	x	✓	x	x	x	x	x

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Table D.1. (cont.)

Karaköprü	Sancak Höyüğü	Sancak	in Village	✓	x	✓	✓	✓	✓	x	x
Karaköprü	Titriş Höyük	Bahçeli	Out of Village	✓	✓	✓	x	x	x	x	✓
Karaköprü	U 51/5	Korukezen	Out of Village	x	x	✓	x	x	x	x	x
Karaköprü	U 51/6			x	x	x	x				
Karaköprü	Yukarı Çiftlik Höyüğü	Aşağıçiftlik	in Village	✓	x	✓	✓	✓	✓	x	x
Siverek	Aşağı Oylum (Aşağı Parapara) Höyüğü	Aşağıoylum	in Village	x	x	✓	x	x	x	x	x
Siverek	Aşağıkaracaören Höyüğü	Aşağıkaracaören	Out of Village	✓	x	✓	x	x	x	x	x
Siverek	Cinhisar Höyüğü	Gülpınar	in Village	✓	x	✓	✓	✓	✓	x	x
Siverek	Çavi Tarlası	Çaylarbaşı	Under Water	x	x	✓	x	x	x	x	✓
Siverek	Çeltök Höyüğü	Kavalık	in Village	x	x	✓	✓	✓	✓	x	x
Siverek	Direkli Höyüğü	Direkli	in Village	✓	x	✓	✓	✓	✓	x	x
Siverek	Dönemeç (Araptul) Höyüğü	Dönemeç	in Village	✓	x	✓	✓	✓	✓	x	x
Siverek	Güvenli Höyüğü	Güvenli	in Village	✓	x	✓	✓	✓	✓	x	x
Siverek	Haçgöz Höyüğü	Batı	in Village	x	x	✓	✓	✓	✓	x	x
Siverek	Hassek Höyük	Yukarı Tillakin	Under Water	x	x	✓	x	x	x	x	✓
Siverek	Kapıkaya Höyüğü	Kapıkaya	Out of Village	✓	x	✓	x	x	x	x	x

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Table D.1. (cont.)

Siverek	Karacadağ Höyüğü	Karacadağ	in Village	✓	x	✓	✓	✓	✓	x	x
Siverek	Karakoyun Höyüğü	Karakoyun	in Village	x	x	✓	✓	✓	✓	x	x
Siverek	Kaynakbaşı Höyüğü	Gülpınar	in Village	✓	x	✓	✓	✓	✓	x	x
Siverek	Keş Höyüğü	Keş	in Village	✓	x	✓	✓	✓	✓	x	x
Siverek	Küçük Çatlı Höyüğü	Çatlı	in Village	✓	x	✓	✓	✓	✓	x	x
Siverek	Ortanca (Gırbelik) Höyüğü	Ortanca	in Village	✓	✓	✓	✓	✓	✓	x	x
Siverek	Sabanlı (Uzuncuk) Höyüğü	Sabanlı	in Village	✓	x	✓	✓	✓	✓	x	x
Siverek	Sarıdam Höyüğü	Sarıdam	in Village	✓	x	✓	✓	✓	✓	x	x
Siverek	Siverek Höyük	Haliliye	District center	x	✓	✓	✓	✓	✓	x	x
Siverek	Taşlı Höyüğü	Taşlı	in Village	✓	x	✓	✓	✓	✓	x	x
Siverek	T11 Bağdat Höyüğü	Gerçek		x		x	x				
Siverek	Uzunziyaret Höyüğü	Uzunziyaret	in Village	✓	x	✓	✓	✓	✓	x	x
Siverek	Yeşilçat (Hoşgöz) Höyüğü	Şekerli	in Village	✓	x	✓	✓	✓	✓	x	x
Siverek	Yoğunca Höyüğü	Yoğunca	Out of Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Akdoğa Höyüğü	Bilge	in Village	x	✓	x	✓	✓	✓	x	x
Suruç	Akören Höyüğü	Akören	Out of Village	x	x	✓	x	x	x	x	x

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Table D.1. (cont.)

Suruç	Alanyurt (Zehvan) Höyüğü	Alanyurt	in Village	x	x	✓	✓	✓	✓	x	x
Suruç	Aligör Höyüğü	Aligör	in Village	✓	x	x	✓	x	✓	x	x
Suruç	Aşağı Bostancı Höyüğü	Aşağıbostancı	in Village	x	✓	✓	✓	✓	✓	x	x
Suruç	Aşağıkarmcalı Höyüğü	Aşağıkarmcalı	in Village	✓	✓	✓	✓	✓	✓	x	x
Suruç	Aşağıparapara (Aşağı Oylum) Höyüğü	Aşağı Oylum	in Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Aybastı Höyüğü	Aybastı	in Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Balaban (Balabankölik) Höyüğü	Balaban	in Village	x	x	✓	✓	✓	✓	x	x
Suruç	Bayık Höyüğü	Boztepe	in Village	x	x	✓	✓	✓	✓	x	x
Suruç	Beyaz Höyük	Topçular	Out of Village	✓	x	✓	x	x	x	x	x
Suruç	Bilekli Höyüğü	Kurutepe	in Village	x	x	✓	✓	✓	✓	x	x
Suruç	Binatlı Höyüğü	Binatlı	in Village	x	x	✓	✓	✓	✓	x	x
Suruç	Boztepe Höyüğü	Boztepe	in Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Büyükkendirci Höyüğü	Mürşitpınar	in Village	✓	x	x	✓	✓	✓	x	x
Suruç	Çaykara (Masara) Höyüğü	Çaykara	in Village	x	x	x	✓	✓	✓	x	x
Suruç	Çört Höyüğü	Yazı	Out of Village	x	x	✓	x	x	x	✓	x
Suruç	Daban Höyüğü	Aşağıkarmcalı	in Village	✓	x	✓	x	x	x	x	x

(cont. on next page)

Table D.1. (cont.)

Suruç	Dağgören Höyüğü	Örgütlü	in Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Derviş Hammaç Tarlası Höyüğü	Saygın	in Village	x	x	✓	x	x	x	✓	x
Suruç	Dimin Höyük	Büyükziyaret	Out of Village	x	x	✓	x	x	x	✓	x
Suruç	Dumlukuyu Höyüğü	Dumlukuyu	in Village	x	x	✓	✓	✓	✓	x	x
Suruç	Durre Höyüğü	Bilge		✓	x	x	x				
Suruç	Eğrice Höyüğü	Çanakçı	in Village	x	x	✓	✓	✓	✓	x	x
Suruç	Garaç Höyüğü	Günebakan	Out of Village	x	x	✓	x	x	x	x	x
Suruç	Girik Höyüğü	Aşağı Oylum	Out of Village	x	x	✓	x	x	x	x	x
Suruç	Gökkan Höyüğü	Mollahamza	in Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Göleç Höyüğü	Göleç	in Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Günebakan Höyüğü	Günebakan	in Village	✓	✓	✓	✓	✓	✓	x	x
Suruç	Hamigelo Çortuk Höyüğü	Karahöyük	Out of Village	x	x	✓	x	x	x	x	x
Suruç	Haraban Höyüğü	Karadut	in Village	x	x	✓	x	x	x	x	x
Suruç	Haramsör Höyüğü	Bilge	Out of Village	✓	x	✓	x	x	x	x	x
Suruç	Harapsor Höyüğü	Yazı	in Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Harmanalan Höyüğü	Harmanalan	in Village	x	x	✓	✓	✓	✓	x	x

(cont. on next page)

Table D.1. (cont.)

Suruç	Hicek (Höyükyanı) Höyüğü	Höyükyanı	in Village	✓	x	✓	✓	✓	✓	✓	x	x
Suruç	İmece (Sumak) Höyüğü	Karadut	in Village	✓	x	✓	✓	✓	✓	✓	x	x
Suruç	İzci Höyüğü	Kesmecik	in Village	x	x	✓	✓	✓	✓	✓	x	x
Suruç	Kapucu 1 Höyüğü	Kapucu	in Village	x	x	✓	✓	✓	✓	✓	x	x
Suruç	Kapucu 2 Höyüğü	Kapucu	Out of Village	x	x	✓	x	x	x	x	x	x
Suruç	Karadut Höyüğü	Karadut	Out of Village	✓	x	✓	x	x	x	x	x	x
Suruç	Karahöyük Höyüğü	Karahöyük	in Village	✓	x	✓	✓	✓	✓	✓	x	x
Suruç	Karaköy Höyüğü	Karaköy	in Village	✓	x	✓	✓	✓	✓	✓	x	x
Suruç	Kaynakça Höyüğü	Köseler	in Village	x	x	✓	✓	✓	✓	✓	x	x
Suruç	Kırıkhan Höyüğü	Saygın	in Village	x	x	✓	✓	✓	✓	✓	x	x
Suruç	Kızıl Höyüğü	Kızılhöyük	in Village	✓	x	✓	✓	✓	✓	✓	x	x
Suruç	Kovalı Höyüğü	Uysallı	Out of Village	x	x	✓	x	x	x	x	x	x
Suruç	Köshan 1 Höyüğü	Köseler	Out of Village	x	x	✓	x	x	x	x	x	x
Suruç	Köshan 2 Höyüğü	Köseler	in Village	x	x	✓	✓	✓	✓	✓	x	x
Suruç	Kurutepe Höyüğü	Kurutepe	in Village	x	x	✓	✓	✓	✓	✓	x	x
Suruç	Küçükkızkapan Höyüğü	Mollahamza	Out of Village	x	x	✓	x	x	x	x	✓	x

(cont. on next page)

Table D.1. (cont.)

Suruç	Küçükova Höyüğü	Küçük Ova	in Village	x	x	✓	✓	✓	✓	x	x
Suruç	Küçük Tokçalı Höyüğü	Kurutepe	in Village	x	x	✓	✓	✓	✓	x	x
Suruç	Külekli Höyüğü	Kurutepe	in Village	x	x	✓	✓	✓	✓	x	x
Suruç	Mahmut Demir Tarlası Höyüğü	Özgören	in Village	x	x	✓	x	x	x	✓	x
Suruç	Mert İsmail Höyüğü	Mert İsmail	in Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Mollahamza Höyüğü	Mollahamza	in Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Oymaklı (Bulgan) Höyüğü	Oymaklı	in Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Ölçektepe Höyüğü	Ölçektepe	in Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Özgören Höyüğü	Özgören	in Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Özlüce (Kastonik) Höyüğü	Özlüce	in Village	x	x	✓	✓	✓	✓	x	x
Suruç	Sağlar Höyüğü	Özlüce	in Village	x	x	✓	✓	✓	✓	x	x
Suruç	Saygın Höyüğü	Saygın	Out of Village	✓	x	✓	x	x	x	x	x
Suruç	Şamanhöyük	Özgören		✓	x	x	✓				
Suruç	Taşlıhöyük Höyüğü	Taşlıhöyük	in Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Tavşan Höyüğü	Tavşan	in Village	x	✓	✓	✓	✓	✓	x	x
Suruç	Tokçalı Höyüğü	Tokçalı	in Village	x	x	✓	✓	✓	✓	x	x

(cont. on next page)



Table D.1. (cont.)

Suruç	Tırkak (Üveyik) Höyüğü	Höyükyanı	in Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Tilantar (Küçükköprü) Höyüğü	Küçükköprü	in Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Tilverdan Höyüğü	Karaca	in Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Tilveser 1 Höyüğü	Üvecik	in Village	x	x	✓	✓	✓	✓	x	x
Suruç	Tilveser 2 Höyüğü	Üvecik	Out of Village	x	x	✓	x	x	x	✓	x
Suruç	Tilveser 3 Höyüğü	Üvecik	Out of Village	x	x	✓	x	x	x	✓	x
Suruç	Tilveser 4 Höyüğü	Üvecik	Out of Village	x	x	✓	x	x	x	✓	x
Suruç	Toptepe Höyüğü	Taşlıhöyük	Out of Village	x	x	✓	x	x	x	x	x
Suruç	Tül Haram Höyüğü	Kara	Out of Village	✓	x	✓	x	x	x	x	x
Suruç	Uysallı Höyüğü	Uysallı	in Village	x	x	✓	✓	✓	✓	x	x
Suruç	Uzunhıdır Höyüğü	Mollahamza	in Village	x	x	✓	✓	✓	✓	x	x
Suruç	Üçkanlar Höyüğü	Karadut		✓	x	x	x	x	x	x	x
Suruç	Üçpınar Höyüğü	Üçpınar	Out of Village	✓	x	✓	x	x	x	x	x
Suruç	Üçtepe (Segir) Höyükleri	Örgütlü	Out of Village	✓	x	✓	x	x	x	x	x
Suruç	Yalınca (Tilal) Höyüğü	Yalınca	in Village	✓	x	x	✓	✓	✓	x	x
Suruç	Yanaloba (Zeveşkar) Höyüğü	Yanaloba	in Village	x	x	✓	✓	✓	✓	x	x

(cont. on next page)

Table D.1. (cont.)

Suruç	Yatırtepe (Tepelimizar) Höyüğü	Yatırtepe	in Village	✓	✓	✓	✓	✓	✓	x	x
Suruç	Yaylatepe Höyüğü	Yaylatepe	Out of Village	✓	x	✓	x	x	x	x	x
Suruç	Yıldız Höyüğü	Yıldız	in Village	x	x	✓	✓	✓	✓	x	x
Suruç	Yörecik Höyüğü	Yörecik	in Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Yukarı Bostancı Höyüğü	Ezgil	in Village	x	x	✓	✓	✓	✓	x	x
Suruç	Yukarıparapara (Yukarı Oylum) Höyüğü	Aşağı Oylum	in Village	✓	x	✓	✓	✓	✓	x	x
Suruç	Yurtçiçeği Höyüğü	Yurtçiçeği	Out of Village	✓	x	✓	x	x	x	x	x
Suruç	Zeki Höyüğü	Üvecik	in Village	x	x	x	✓	✓	✓	x	x
Suruç	Ziyaret Höyüğü	Dumlukuyu		✓	x	x	x				
Viranşehir	Alakonak Höyüğü	Alakonak	in Village	✓	✓	✓	✓	✓	✓	x	x
Viranşehir	Altınbaşak Höyüğü	Altınbaşak	in Village	✓	x	✓	✓	✓	✓	x	x
Viranşehir	Aşağıkoşanlar (Aşağımozik) Höyüğü	Diñçkök	in Village	✓	x	✓	x	x	x	x	x
Viranşehir	Baluca Höyüğü	Burç	in Village	✓		✓	✓	✓	✓	x	x
Viranşehir	Başaran (Hello bello) Höyüğü	Başaran	in Village	✓	x	✓	✓	✓	✓	x	x
Viranşehir	Büyükmutlu Höyüğü	Büyükmutlu	Out of Village	✓	x	✓	x	x	x	x	x
Viranşehir	Çamurlu Höyüğü	Çamurlu	in Village	✓	x	✓	✓	✓	✓	x	x

(cont. on next page)

Table D.1. (cont.)

Viranşehir	Danki (Darık) Höyüğü	Çamurlu	in Village	✓	x	✓	x	x	x	x	x	x
Viranşehir	Darik Höyüğü	Eskikale	in Village	✓	x	✓	✓	✓	✓	x	x	x
Viranşehir	Dirgen (Köri) Höyüğü	Altınbaşak	Out of Village	✓	x	✓	x	x	x	x	x	x
Viranşehir	Elgün Höyüğü	Elgün	in Village	✓	x	✓	✓	✓	✓	x	x	x
Viranşehir	Eskikale Höyüğü	Eskikale	in Village	✓	x	✓	✓	✓	✓	x	x	x
Viranşehir	Eyyüpnebi Höyüğü	Eyyüpnebi	in Village	✓	x	✓	✓	✓	✓	x	x	x
Viranşehir	Gönüllü Höyüğü	Yolbilen	in Village	✓	x	✓	✓	✓	✓	x	x	x
Viranşehir	Gre Sirt Höyüğü	Kımaltepe	in Village	x	x	✓	✓	✓	✓	x	x	x
Viranşehir	Güleryüz Höyüğü	Güleryüz	in Village	✓	x	✓	✓	✓	✓	x	x	x
Viranşehir	Güzlek (Ernabi) Höyüğü	Güzlek	in Village	✓	x	✓	✓	✓	✓	x	x	x
Viranşehir	Karaharabe Höyüğü	Kırbalı	Out of Village	✓	x	✓	x	x	x	x	x	x
Viranşehir	Karakuzu (Karakuziye) Höyüğü	Karakuzu	in Village	✓	x	✓	✓	✓	✓	x	x	x
Viranşehir	Karataş Höyüğü	Yolbilen	in Village	✓	x	x	✓	✓	✓	x	x	x
Viranşehir	Karatepe Höyüğü	Ayaklı	in Village	✓	x	✓	✓	✓	✓	x	x	x
Viranşehir	Kele Höyüğü	German	in Village	x	x	✓	✓	✓	✓	x	x	x
Viranşehir	Kımaltepe (Tell Hınne) Höyüğü	Kımaltepe	in Village	✓	x	✓	✓	✓	✓	x	x	x

(cont. on next page)

Table D.1. (cont.)

Viranşehir	Kırlık (Gavurhori) Höyüğü	Kırbalı	in Village	✓	x	✓	✓	✓	✓	✓	✓
Viranşehir	Kızbeyi (Kızbegi) Höyüğü	Kırbalı	in Village	✓	x	✓	✓	x	x	x	x
Viranşehir	Konakyeri (Tılcafer) Höyüğü	Konakyeri	in Village	✓	x	✓	✓	✓	✓	x	x
Viranşehir	Kucak Höyüğü	Kucak	in Village	✓	x	✓	✓	✓	✓	x	x
Viranşehir	Oğlakçı Höyüğü	Oğlakçı	in Village	✓	x	✓	✓	✓	✓	x	x
Viranşehir	Pamukluk Höyüğü	Eyyüpnebi	Out of Village	✓	x	✓	✓	✓	✓	x	x
Viranşehir	Tatlısöz Höyüğü	Eşkin	Out of Village	✓	x	x	x	x	x	x	x
Viranşehir	Tell Said Höyüğü	Karataş	in Village	x	x	✓	✓	✓	✓	x	x
Viranşehir	Tepedüzü Höyüğü	Tepedüzü	Out of Village	✓	x	✓	✓	✓	✓	x	x
Viranşehir	Tepeyolu Höyüğü	Diñçök	in Village	✓	x	✓	✓	✓	✓	x	x
Viranşehir	Tullik Höyüğü	Adaköy	in Village	✓	x	x	x	x	x	x	x
Viranşehir	Yaban Höyüğü	Yaban	in Village	✓	x	✓	✓	✓	✓	x	x
Viranşehir	Yeşildurak Höyüğü	Yeşildurak	in Village	✓	x	✓	✓	✓	✓	x	x
Viranşehir	Yukarı Sulutepe Höyüğü	Kurtuluş	in Village	✓	x	✓	✓	✓	✓	x	x
Viranşehir	Yukarıdilimli Höyüğü	Yukarıdilimli	in Village	✓	x	✓	x	x	x	x	x
Viranşehir	Zorava Höyüğü	Çamurlu		✓	x	✓	x	x	x	x	x

(cont. on next page)

## **APPENDIX E**

### **ARCHIVE DOCUMENTS**

T.C.  
KÜLTÜR VE TURİZM BAKANLIĞI  
ŞANLIURFA KÜLTÜR VARLIKLARINI KORUMA BÖLGE KURULU  
KARAR

Toplantı Tarihi ve No : 20.12.2019 - 291  
Karar Tarihi ve No : 20.12.2019 - 5197

Toplantı Yeri  
ŞANLIURFA

Şanlıurfa ili, Karaköprü ilçesi, Ayanlar Mahallesi sınırları içerisinde yer alan, Müdürlüğümüz uzmanlarınca tespiti yapılan Ayanlar Höyüğü'nün tescil edilmesine ilişkin Kurulumuz Müdürlüğü uzmanlarının 16.12.2019 tarihli raporu okundu. Şanlıurfa Valiliği Çevre ve Şehircilik İl Müdürlüğü'nün 22.10.2019 tarih ve 14862 sayılı, Şanlıurfa Büyükşehir Belediye Başkanlığı İmar ve Şehircilik Dairesi Başkanlığı'nın (KUDEM) 15.10.2019 tarih ve 14162 sayılı, Karayolları 9. Bölge Müdürlüğü'nün 06.11.2019 tarih ve 299536 sayılı kurum görüşü yazıları, Konunun dosyası, 1/1000 ölçekli öneri sit alanı haritası, tescil fişi, fotoğraflar, bilgi ve belgeler incelendi. Yapılan görüşmeler sonucunda:

Şanlıurfa ili, Karaköprü ilçesi, Ayanlar Mahallesi sınırları içerisinde yer alan Ayanlar Höyüğü'nün 2863 sayılı Yasa kapsamında korunması gerekli taşınmaz kültür varlığı özelliği göstermesi, üzerinde mahalle yerleşimi bulunduğundan yaşamın devamlılığı ilkesi gereğince ekli 1/1000 ölçekli koordinatlı haritada sınırları gösterildiği şekilde II. Derece Arkeolojik Sit Alanı olarak tesciline, Kültür ve Tabiat Varlıklarını Koruma Yüksek Kurulu'nun 05.11.1999/658 sayılı ilke kararı doğrultusunda:

**Ayanlar Höyüğü II. Derece Arkeolojik Sit Alanı koruma ve kullanma koşullarının:**

- Bilimsel çalışmalar dışında aynen korunacak bir sit alanıdır.
  - Kesinlikle hiçbir yapılaşmaya izin verilemez.
  - Tescilsiz yapıların basit onarımları yürürlükteki ilke kararı doğrultusunda yapılabilir.
  - Resmi ve özel kuruluşlarca zorunlu durumlarda yapılacak alt yapı uygulamaları müze müdürlüğünün ve varsa kazı başkanının görüşü alınarak Kurulumuzca değerlendirilir.
  - Yeni tarımsal alanlar açılmaz. Mevcut ağaçlardan ürün alınabilir. Sınırlı mevsimlik tarımsal faaliyetlere devam edilebilir.
  - Taş, toprak, kum vb. alınmasına, kireç, taş, tuğla, mermer, kum, maden vb. ocakların açılmasına, toprak, çürüf, çöp, çöp, çöp, çöp, çöp ve benzeri malzeme dökülmesine izin verilemez.
  - Parsellere ilişkin tevhit ve ifraz işlemleri, taşınmaz kültür varlıklarının mahiyetine tesir etmeyecek şekilde Kurulumuzdan izin almak koşuluyla yapılabilir.
- Şeklinde yedi madde olarak belirlenmesine karar verildi.

ASLI GİBİDİR

Ramazan BAYHAN  
Müdür

BAŞKAN  
Mehmet ÖNAL  
(BULUNMADI)

BAŞKAN YARDIMCISI  
Mustafa Fuad BALIKÇI  
(İMZA)

ÜYE  
Ahmet Cihat KÜRKCÜOĞLU  
(İMZA)

ÜYE  
Ayşe Gül GÜZEL  
(İMZA)

ÜYE  
Cemal KAYNAK  
(İMZA)

ÜYE  
Fatma Şebnem  
KULOĞLU YÜKSEL  
(İMZA)

ÜYE  
Bahaddin ÇİFTÇİ  
Şanlıurfa Büyükşehir Belediye  
Başkanlığı Temsilcisi  
(İMZA)

ÜYE  
Celal ULUDAĞ  
Şanlıurfa Müze Müdürü  
(İMZA)

ÜYE  
Ömer ÇELİK  
Karaköprü Belediye Başkanlığı  
Temsilcisi  
(İMZA)

Figure E.1. Ayanlar Tell registration decision dated 2019 (Page 1).

(Source: T.R. Ministry of Culture and Tourism, 2019a)

AVRUPA KONSEYİ	DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ	D.K.V.K.K.	Sit	ENVANTER NO	1341
TÜRKİYE	KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ			HARİTA NO	
İLİ: ŞANLIURFA	İLÇESİ: KARAKÖPRÜ	MAHALLE - KÖY: AYANLAR MAHALLESİ	VEYA MEVKİ:	PAFTA:	ADA: PARSEL:
ADI: AYANLAR HÖYÜĞÜ					
<p><b>GENEL TANIM:</b> Şanlıurfa ili, Karaköprü ilçesi, Ayanlar mahallesi sınırları içerisinde bulunmaktadır. Höyük üzerinde ve eteklerinde yapılan incelemede; Neolitik Dönemden başlayan Kalkolitik, Tunç Çağı, ve Roma Dönemine kadar süren bir stratigrafi gözlemlenmiştir. Tipik seramik formları olarak yatay ve dikey kulplu kaplar omurgalı ve kaideli ya da kaidesiz yatay ilmik kulplu kâseler boyunlu çömlekler, gaga ağızlı testiler parlak kırmızı veya kahverengi astarlı seramikler yivli ve geometrik desenli gövde ve kaide kısımları tamamen parçalanmış kırık durumda seramikler bulunmaktadır. Ayrıca Höyük üzerinde iki kenarı işlenmiş çakmaktaşıdan yapılmış yonga ve dilgilerde bulunmaktadır.</p>					
<p><b>ŞİMDİKİ TEHLİKELER:</b> İnsan ve doğal faktörler.</p>					
<p><b>ŞİMDİKİ DURUM:</b> Höyük üzerinde mahalle yerleşimi bulunmakta olup, tarımsal faaliyet yapıldığı görülmektedir.</p>					
<p><b>SİT POTANSİYELİ:</b> II. Derece Arkeolojik Sit.</p>				<p><b>KORUMA DERECESİ</b></p> <p><b>HAZIRLAYAN:</b> Ali UYGUN Uzman Metin ÇETİNER Sanat Tarihçisi Müfit GENÇ Harita Mühendisi</p>	
<p><b>ŞİMDİKİ KORUMA:</b> Yok</p>					
<p><b>ÖNERİLEN KORUMA:</b> Höyük ve çevresinin tel örgü sistemi ile çevrilmesi gerekmektedir.</p>					
<p><b>YAYIN DİZİSİ:</b></p>					
<p><b>GÖZLEMLER:</b> Mahalle yerleşimi bulunan höyük ve çevresine yönelik güvenlik tedbirlerinin alınması gerekmektedir.</p>				<p><b>KORUMA KURULU KARARLARI:</b> Şanlıurfa Kültür Varlıklarını Koruma Bölge Kurulu'nun 20.12.2019 tarih ve 5197 sayılı karar ekidir.</p>	
				<p><b>KONTROL EDEN:</b> Ramazan BAYLAN Müdür V.</p>	

**HARİTALAR, FOTOĞRAFLAR:**

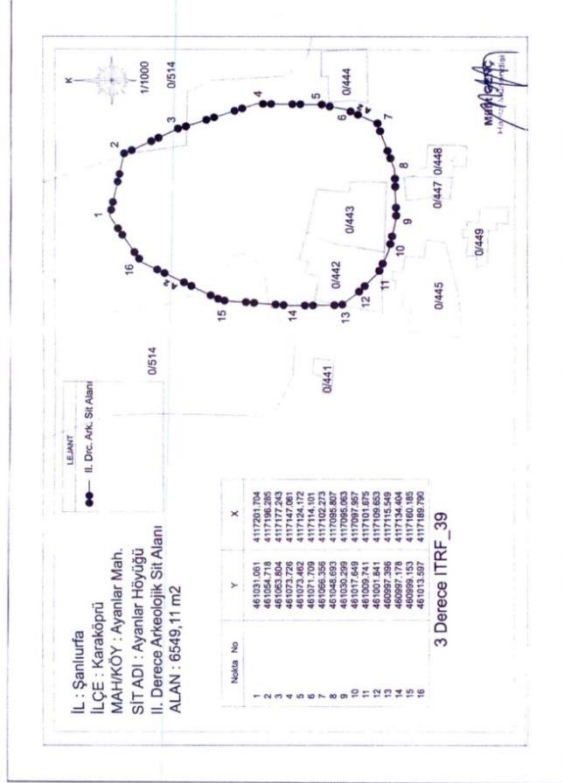


Figure E.2. Ayanlar Tell registration decision dated 2019 (Page 2).

(Source: T.R. Ministry of Culture and Tourism, 2019a)

T. C.  
KÜLTÜR VE TURİZM BAKANLIĞI  
DİYARBAKIR KÜLTÜR VE TABİAT VARLIKLARINI  
KORUMA KURULU

KARAR

Toplantı Tarihi ve No. : 8.2.1990-50  
Karar Tarihi ve No. : 8.2.1990-372

Toplantı yeri :  
DİYARBAKIR

Şanlıurfa ili, Harran ovasında bulunan höyüklerin tesciline ilişkin; Dr.Nurrettin Yardımcı'nın 26.10.1989 tarihli dilekçesi ve ekleri(Höyüklerin yerlerini gösterir liste,Höyüklerin pafta üzerindeki yerleri),okundu incelendi,yapılan görüşmeler sonunda;

Harran ovasında bulunan Höyüklerle ilişkin;ilgi yazının ekindeki belgelerde isim ve yerleri belirtilen 92 adet Höyüğün,1.derece Arkeolojik Sit olarak tescilinin uygun olduğuna karar verildi(olumlu)

B A Ş K A N  
Prof.Dr.Erol TUGAL

BAŞKAN YARDIMCISI  
Yrd.Doç.Dr.Zülcüf GÜNELİ

Ü Y E  
Doç.Dr.Günkut AKIN

Ü Y E  
Necdet İNAL

Ü Y E  
Ülker ARDIÇOĞLU

Ü Y E  
Mehmet ÖZYAVUZ  
Harran Belediye Başkanı



Figure E.3. The registration decision No. 372 which belongs to Gözeler Tell and Sultantepe Tell.

(Source: T.R. Ministry of Culture and Tourism, 1990a)



T.C.  
KÜLTÜR VE TURİZM BAKANLIĞI  
ŞANLIURFA KÜLTÜR VARLIKLARINI KORUMA BÖLGE KURULU  
KARAR

Toplantı Tarihi ve No: 02.10.2015-142  
Karar Tarihi ve No: 02.10.2015-1759

Toplantı Yeri  
ŞANLIURFA

Şanlıurfa ili, Eyyübiye ilçesi, Gözeler Mahallesi'nde bulunan, Diyarbakır Kültür ve Tabiat Varlıklarını Koruma Kurulu'nun 08.02.1990/372 sayılı kararı ile koordinatsız 1/25000 ölçekli haritada 1. Derece Arkeolojik Sit Alanı olarak tescil edilen, Gözeler Höyüğü'nün sit alanı derecesi ve sınırları ile koruma esasları ve kullanma koşullarının belirlenmesi gerektiğine ilişkin Şanlıurfa Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu uzmanlarının hazırladığı 22.09.2015 tarihli tespit rapor okundu. Konunun dosyası, bilgi ve belgeler incelendi. Yapılan görüşmeler sonucunda:

Şanlıurfa ili, Eyyübiye ilçesi, Gözeler Mahallesi'nde bulunan Gözeler Höyüğü'nün sit alanı sınırlarının ekli 1/5000 ölçekli koordinatlı haritada gösterildiği şekliyle uygun olduğuna, höyük sınırları içerisinde köy yerleşimi bulunması nedeni ile; yaşamın devamlılığı ilkesi dikkate alınarak höyük sit alanı derecesinin II. Derece Arkeolojik Sit Alanı olarak değiştirilmesine;

**Gözeler Höyüğü II. Derece Arkeolojik Sit Alanı Koruma Kullanma Koşulları'nın:**

1. Bilimsel çalışmalar dışında aynen korunacak sit alanıdır.
  2. Hiçbir yapılaşmaya izin verilemez.
  3. Günümüzde kullanılmakta olan tescilsiz yapıların hasat onarımları yürürlükteki ilke kararı doğrultusunda yapılabilir.
  4. Resmî ve özel kuruluşlarca zorunlu durumlarda yapılacak alt yapı uygulamaları. Müze müdürlüğünün ve varsa kazı başkanının görüşü alındıktan sonra Kurulumuzca değerlendirilir.
  5. Toprağın sürülmesine dayanan tarımsal faaliyet yapılamaz. Ağaçlandırmaya gidilemez. Yalnızca mevcut ağaçlardan ürün alınabilir.
  6. Taş, toprak, kum vb. alınmaz. Kireç, taş, tuğla, mermer, kum, maden vb. ocakları açılmaz. Toprak, cüruf, çöp, sanayi atığı ve benzeri malzeme dökülemez.
  7. Parsellere ilişkin tevhit ve ifraz işlemleri, taşınmaz kültür varlıklarına zarar vermesine tesir etmeyecek şekilde Kurulumuzdan izin almak koşuluyla yapılabilir
- şeklinde yedi madde olarak belirlenmesine karar verildi.

BAŞKAN  
Yrd. Doç. Dr.  
Muhammed AYDOĞAN  
(BULUNMADI)

BAŞKAN YARDIMCISI  
Tahsin Cengiz KAMAN  
(İMZA)

ÜYE  
Prof. Dr.  
Mehmet ÖNAL  
(İMZA)

ÜYE  
Yrd. Doç. Dr. Ahmet Cihat  
KÜRKÇÜOĞLU  
(İMZA)

ÜYE  
Yrd. Doç. Dr.  
Ayşe Gül GÜZEL  
(BULUNMADI)

ÜYE  
Mustafa Fuad BALIKÇI  
(İMZA)

ÜYE  
Seyfettin GENCER  
Şanlıurfa Büyükşehir Belediye  
Başkanlığı Temsilcisi  
(İMZA)

ÜYE  
Mehmet Reşit KIRIŞÇIOĞULLARI  
Eyyübiye Belediye Başkanlığı  
Temsilcisi  
(İMZA)

ÜYE  
Celal ULUDAĞ  
Şanlıurfa Müze Müdürlüğü  
Temsilcisi  
(İMZA)

Figure E. 4. Gözeler Tell registration decision dated 2015 (Page1).

(Source: T.R. Ministry of Culture and Tourism, 2015d)

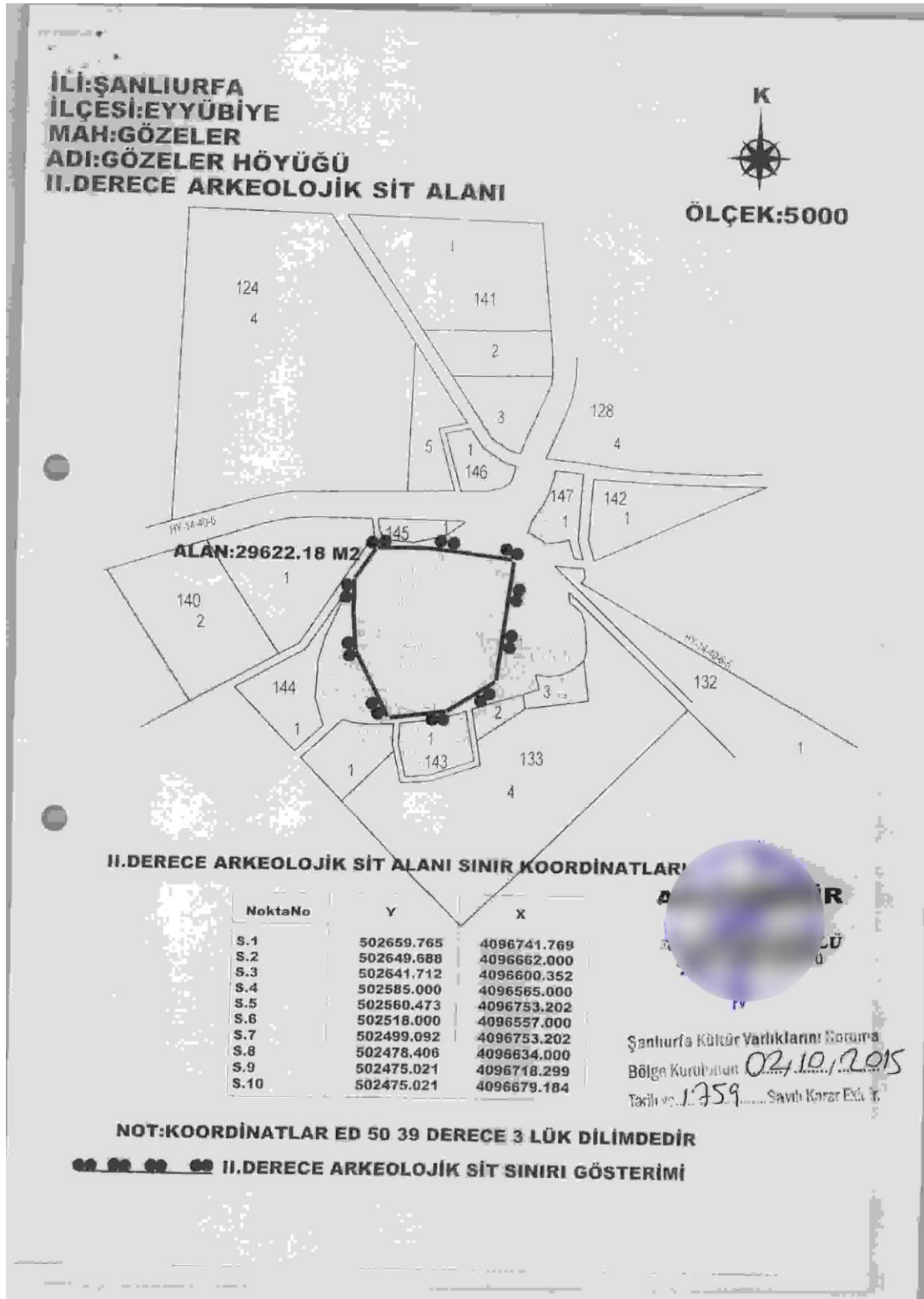


Figure E.5. Gözeler Tell registration decision dated 2015 (Page2).

(Source: T.R. Ministry of Culture and Tourism, 2015d)

T. C.  
KÜLTÜR BAKANLIĞI  
GAYRİMENKUL ESERLER ve ANITLAR  
YÜKSEK KURULU BAŞKANLIĞI

K A R A R

Toplantı No. ve Tarihi : 302,9.3.1979  
Karar No. ve Tarihi : A-1605,10.3.1979

Toplantı yeri :

B U R S A

Urfa ili, Harran Bucağında Tarihi sur içinde Hazineye ait 373 No lu parselde izinsiz olarak yapılan 2 yapının Eski Eser alanı içinde olduğunu içeren ve sur çevresinde bulunan Eski Eserlerin tescilini isteyen Kültür Bakanlığı Eski Eserler ve Müzeler Genel Müdürlüğü'nün 25.1.1979 gün, 477.2(63)-1713 sayılı yazısı okundu, ekleri incelendi, yapılan müzakeresi sonunda:

Urfa ili, Harran Bucağında Tarihi şehir suru korunması gerekli eski eser olup 1710-5805 sayılı yasalar uyarınca tescil edilmesine, Tarihi sur içinde izinsiz olarak 373 No lu Hazineye ait parsel üzerinde yapılan 2 evin, Eski Eserin görünümünü olumsuz yönden etkileyeceğinden yıktırılmasına, söz konusu sur içinde Ekim, Dikim yapıma 1710 sayılı yasa gereğince yerel idarelerce engel olunmasına, Tarihi kalenin ilgili kuruluş Eski Eserler ve Müzeler Genel Müdürlüğü uzmanlarınca tekniğine uygun hazırlanacak onarım projesinin Kurulumuz onayından sonra onarılmasının tavsiye edilmesine,

Ayrıca, sur çevresinde ve içinde bulunan:

- 1) Şeyh Hayati Harrani Türbesi, Camisi ve yanındaki Mezarlığı'nın (sınırlarının belirtilerek),
- 2) Harran Bucağı Ulu Camisinin
- 3) Yüzey buluntularından Asur - Osmanlı çağı arasındaki uygarlıkları içeren Harran Höyüğü'nün,

Korunmaları gerekli Eski Eser ve Arkeolojik alan olarak 1710 - 5805 sayılı yasalar uyarınca tek tek tescil edilmelerine, Harran Höyüğü'nün, koruma surlunun eteklerinden 25 m. uzakta olarak saptanmasına,

./..

Figure E.6. Harran Tell registration decision dated 1979 (Page 1).

(Source: T.R. Ministry of Culture and Tourism, 1979)

T. C.  
KÜLTÜR BAKANLIĞI  
GAYRİMENKUL ESERLER ve ANITLAR  
YÜKSEK KURULU BAŞKANLIĞI

K A R A R

Toplantı No, ve Tarihi : 302,9.3.1979  
Karar No. ve Tarihi : A-1605,1023.1979

Toplantı yeri :

B U R S A

Höyükten toprak alımına, ekim, dikim ve yapım yapılmasına yerel idarelerce engel olunmasına, kurtarma kazısının yapılmasının zorunlu olduğuna,

4) Gerek mimarisi (Emevi - Osmanlı), gerekse halkın ziyaretine ilgi göstermesi bakımından cami ve türbenin ilgili kuruluş Vakıflar Genel Müdürlüğüne tekniğine uygun hazırlanacak onarım projesinin Kurulumuz onayından sonra onarılmasının tavsiye edilmesine,

5) Gerek sivil, gerekse yerel mimari (Arı kovanı Evler) örneklerini içeren Harran Bucağının tümüyle korunması gerekli kentsel sit olarak 1710 - 5805 sayılı yasalar uyarınca tescil edilmesine, sit sınırları içinde yapılacak her türlü yapım işlemleri (yapı, kanal, yol v.d.) için Kurulumuzdan izin alınmasının zorunlu olduğuna,

Bu çok önemli ve ilginç kentsel sit içinde, Kültür, İmar ve İskân, Turizm Tanıtma, Yerel Yönetim Bakanlıkları (Belediye) İller Bankası uzmanlarının yapacakları ortak çalışma ve düzenlemelerle koruma amaçlı imar planı yapılmasına, Tarihi kentsel sit Harran Bucağının Turizme yararlı bir duruma getirilmesine ve yapılan işlerden Kurulumuzda da bilgi verilmesinin uygun olduğuna karar verildi.

Prof. ORHAN ALSAÇ  
BAŞKAN

BAŞKANVEKİLİ

Üye Akozan (Feridun) Bulunmadı	Üye Münir Bulunmadı	Üye Akurgal (Ekrem) Bulunmadı	Üye Alkım (Bahadır)	Üye Alsaç (Orhan)
Üye Serdaroğlu (Ümit)	Üye Eyice (Semavi) Bulunmadı	Üye Kırzioğlu (Fahrettin) Bulunmadı	Üye Kuban (Doğan) Bulunmadı	Üye Kuran (Aptullah) Bulunmadı
Üye Bilir (Remin) Bulunmadı	Üye Ögel (Semra) Bulunmadı	Üye Söylemezoğlu (H. Kemali)	Üye Tayla (Hüsrev)	Üye Tandoğan (Rifat)
Üye Kültür Müsteşarı Şerafettin Turan	Üye Vakıflar Genel Müdürü Ünver (Fuat)	Üye Eski Eserler ve Müzeler Genel Müdürü Arkeolog Aykut Özet	Üye Turizm Genel Müdürü V. Ümer Faruk Seve	Üye Planlama ve İmar Genel Müdürü Orhan Eronat Bulunmadı
Üye Erder (Cevat)				

20.3.1979:1117K

Figure E.7. Harran Tell registration decision dated 1979 (Page 2).

(Source: T.R. Ministry of Culture and Tourism, 1979)

AVRUPA KONSEYİ	DOĞAL VE KÜLTÜREL VARLIĞINI KORUMA ENVANTERİ	D.V.K.E.	SİT	ENVANTER NO : 63-01-T(02)-6
TÜRKİYE	ESKİ ESERLER VE MÜZELER GENEL MÜDÜRLÜĞÜ			HARİTA NO : 68
İlçe : Urfa	İLÇESİ : Akçakale	MARHALLE, KÖY VEYA MEYDAN : Harran Bucağı	KADASTRO PAFTA ADA :	PANSEL :
ADI : Harran Höyüğü	GENEL TANIM : Harran Höyüğü antik Harran Ören yerinin ortasına yakın bir yerdedir. Harran Köyüne gelen yol höyüğün üzerinde geçmektedir. Höyük, arkeolojik sit alanının içinde ikinci bir sit alanı oluşturulmaktadır. Yüksekliği yigirmi çapı üç yüz metredir. Kuzey-batı yönünde eğim çok diğer taraflarda daha azdır. Höyükte şimdiki dek prehistorik bir kasa ve ya araştırma yapılmadığından, hakkında yeterli bir bilgiye sahip değiliz. Höyük üzerinde yapılan yüzey üstü araştırmada bulunan keramik parçaları Asur, Klasik, Hellenistik, Roma, Bizans, Selçuk ve diğer İslami beyliklerin yerleşim çağını göstermektedir. Daha sonra Osmanlı Çağı gelin.			
1940 Yıllarında Urfa'nın bir kasası olan Harran Bucağı, o zamandan kalma bazı yapılar höyüğün üzerinde bulunmaktadır. Bunlar karakol binası ve ordaki erler için yapılmış tesislerdir. Bu yapıların mimari tekniği Harranın arı kovana tipindeki evlerine benzemektedir.				
ŞİMDİKİ TEHLİKELER :	Höyüğün üzerindeki karakol binası ve bununla ilgili yapıların boşaltılması, güney yamacındaki kaçak yapılacak yapıların önlenmesi.			
ŞİMDİKİ DURUM :	Höyüğe ulaşım durumu iyi, şimdilik bir tahribatla karşı karşıya değildir.			
SİT POTANSİYELİ :	Höyükte turistik bir tesis yoktur, bununla ilgili bir tahribata rastlanmaz. Ziyaretçi sayısı çoktur.		KORUMA DERESESİ : Orta	
ŞİMDİKİ KORUMA :	SİT şimdilik Harran Ören Yeri beklileri tarafından korunmaktadır.		HAZIRLAYANLAR : Mahmut Arslan / Urfa Müzesi Asis. Cihat Kürkçüoğlu Urfa Müzesi Asis.	
ÖNERİLEN KORUMA :	Sitin üzerindeki yapıları boşaltmak ve bunları ortadan kaldırmak, sitin güney ve doğu kesimlerini dikenli tülle çevirmek.		KONTROL EDEN : Osman Çaman / Müze Ad. / 9 / 1 / 1979	
YAYIN DİZİNİ :	Yok		G. M. E. E. A. Y. K. KARARLARI NO : / / 19	
GÖZLEMLER :	Daha önceleri köy yolunun yapımında höyük tahrip edilmiş sonra müzece bu durum engellenmiştir. Karakol binasının höyüğün üzerinde oluşu nedeniyle ziyaretçiler bu kesime yanamazlar.		REVİZYON G. M. E. E. A. Y. K. DİYAR : / / 19	

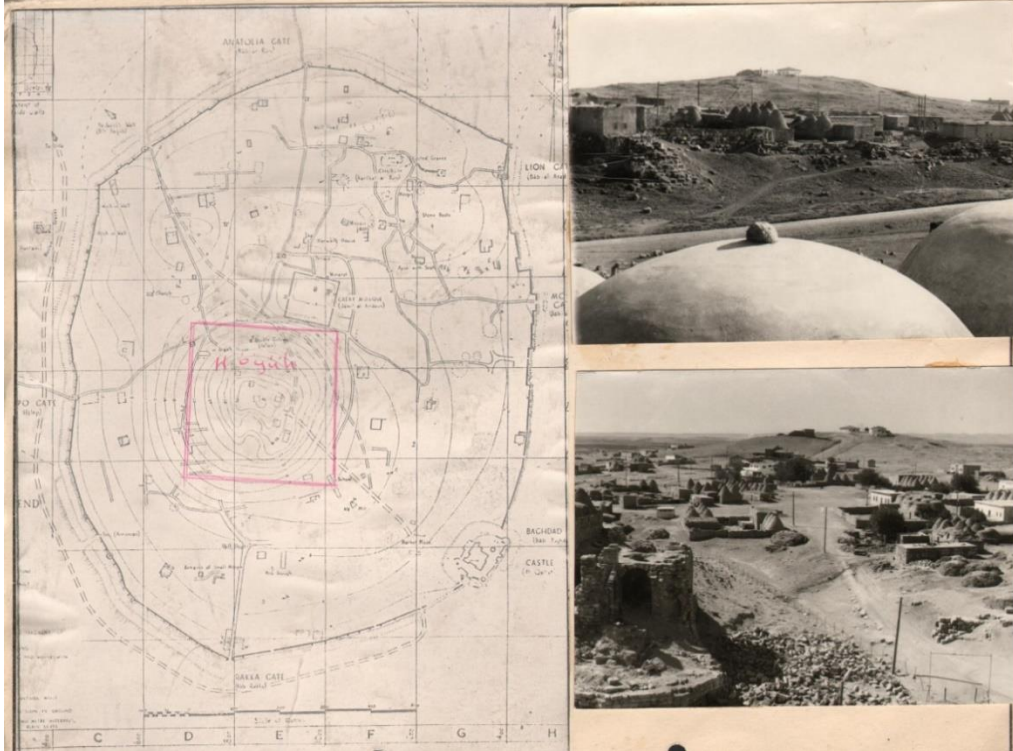


Figure E.8. Harran Tell registration decision dated 1979 (Page 3).

(Source: T.R. Ministry of Culture and Tourism, 1979)

**T. C.**  
**KÜLTÜR VE TURİZM BAKANLIĞI**  
**DIYARBAKIR KÜLTÜR VE TABİAT VARLIKLARINI**  
**KORUMA KURULU**

**K A R A R**

Toplantı Tarihi ve No. : 10.2.1990-52  
Karar Tarihi ve No. : 10.2.1990-388

Toplantı yeri :  
DİYARBAKIR

GAP kapsamındaki Taşınmaz Kültür ve Tabiat Varlıklarına ilişkin; Kültür ve Tabiat Varlıklarını Koruma Genel Müdürlüğü'nün 19.12.1989 gün ve 212 sayılı yazısı ve ekleri(95 adet tespit fişi(GAP kapsamı içinde kalan) 6 adet tespit fişi(GAP kapsamı dışında kalan), 4 adet rapor, 1 adet fotoğraf fişi)okundu, incelendi yapılan görüşmeler sonunda;

a) Kültür ve Tabiat Varlıklarını Koruma Genel Müdürlüğü'nün 19.12.1989 gün ve 212 sayılı yazısı ve ekindeki 102 adet tespiti yapılmış Taşınmaz Kültür Varlığının tescilinin uygun olduğuna;

b) Baraj gölü suyunun altında kalma ihtimali olan bütün höyüklerde su altında kalma önceliklerine göre, kurtarma kazılarının ivedilikle yapılmasına; Höyük dışındaki Taşınmaz Kültür Varlıklarının ise, ayrıntılı fotoğraflarıyla beraber rölövelerinin çıkarılmasına; belge niteliği taşıyabilecek elemanların kaya kabartmalarının ve kitabelerinin bütün teknolojik imkanlar kullanılarak sökülüp koruma altına alınmasına, sökülmesi mümkün olmayanların ise, mülajlarının çıkarılmasına;

c) Su altında kalacak Taşınmaz Kültür Varlıklarının, elde edilecek tüm belgeleriyle beraber tanıtılmasının yapılması amacıyla, gerekli çalışmalarda bulunulmasının uygun olacağına karar verildi. (olumlu)

**B A Ş K A N**  
Prof.Dr.Erol TUGAL

**BASKAN YARDIMCISI**  
Yrd.Doç.Dr.Zülküf GÜNELİ

**Ü Y E**  
Doç.Dr.Günkut AKIN

**Ü Y E**  
Necdet İNAL

**Ü Y E**  
Ulker ARDIÇOĞLU

ASLI GİTİRİLDİ

Perhiz Akın  
Bölge Müdürü

ASLI GİTİRİLDİ

Figure E.9. The registration decision No. 388 which belongs to Kurban Tell and Zeytinli Bahçe Tell.

(Source: T.R. Ministry of Culture and Tourism, 1990b)

AVRUPA KONSEYİ	DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ	DKVKE	10
<b>TÜRKİYE</b>	ESKİ ESERLER VE MUZELER GENEL MÜDÜRLÜĞÜ	<b>Sit</b>	ENVANTER NO. : 54
İLİ : ŞANLIURFA	İLÇESİ : BOZOVA	MAHALLE KÖY VEYA MEVKİİ : CUMCİME KÖYÜ	HARİTA NO. : URFA-1340 (1/100000)
ADI : KURBAN HÖYÜK		KADASTRO PAFTA	ADA : PARSEL
GENEL TANIM : Cumcime Köyü'nün 2250m. batısında, Fırat kıyısının 100 m. kadar güneyinde orta boy bir höyüktür. 350x240 m. genişliğinde, 10-12 m. yüksekliğindedir. Yayvan ve basıktır. Yüzeyle yapılan araştırmada kalkolitik, ilk tunç çağı, orta-son tunç çağı, klasik çağ ve klasik sonrası çağlara ait çanak-çömlek parçalarına rastlanmıştır.			
ŞİMDİKİ TEHLİKELER : Atatürk Barajı altında kalacak olması			
ŞİMDİKİ DURUM : Çok az bir süre Amerikan kazı heyeti tarafından kurtarma kazısı yapılmıştır.			
SIT POTANSİYELİ :			
KORUMA DERECESELİ : 1			
HAZIRLAYANLAR : 15/10/1989			
Ayten METİNER -Sanat Tarihçesi			
İşıl ABABAY -Arkeolog			
Songül CEYLAN -Sanat Tarihi			
M. Alci İŞİN -Arkeolog			
KONTROL EDEN : / /19			
G. M. E. E. A. Y. K. KARARLARI			
NO. : / /19			
/ /19			
YAYIN DİZİST : Mehmet ÖZDOĞAN, Aşağı Fırat Havzası 1977 Yüzeyle Araştırmaları			
GÖZLEMLER : İlk Tunç Çağı sonları ile Orta Tunç Çağında burada büyük bir yerleşmenin bulunduğu anlaşılmaktadır.			
REVİZYON			
G. M. E. E. A. Y. K. ONAYI : / /19			
HARİTALAR, FOTOGRAFLAR :			

Figure E.10. The attachment of decision No. 388 which belongs to Kurban Tell.

(Source: T.R. Ministry of Culture and Tourism, 1990b)

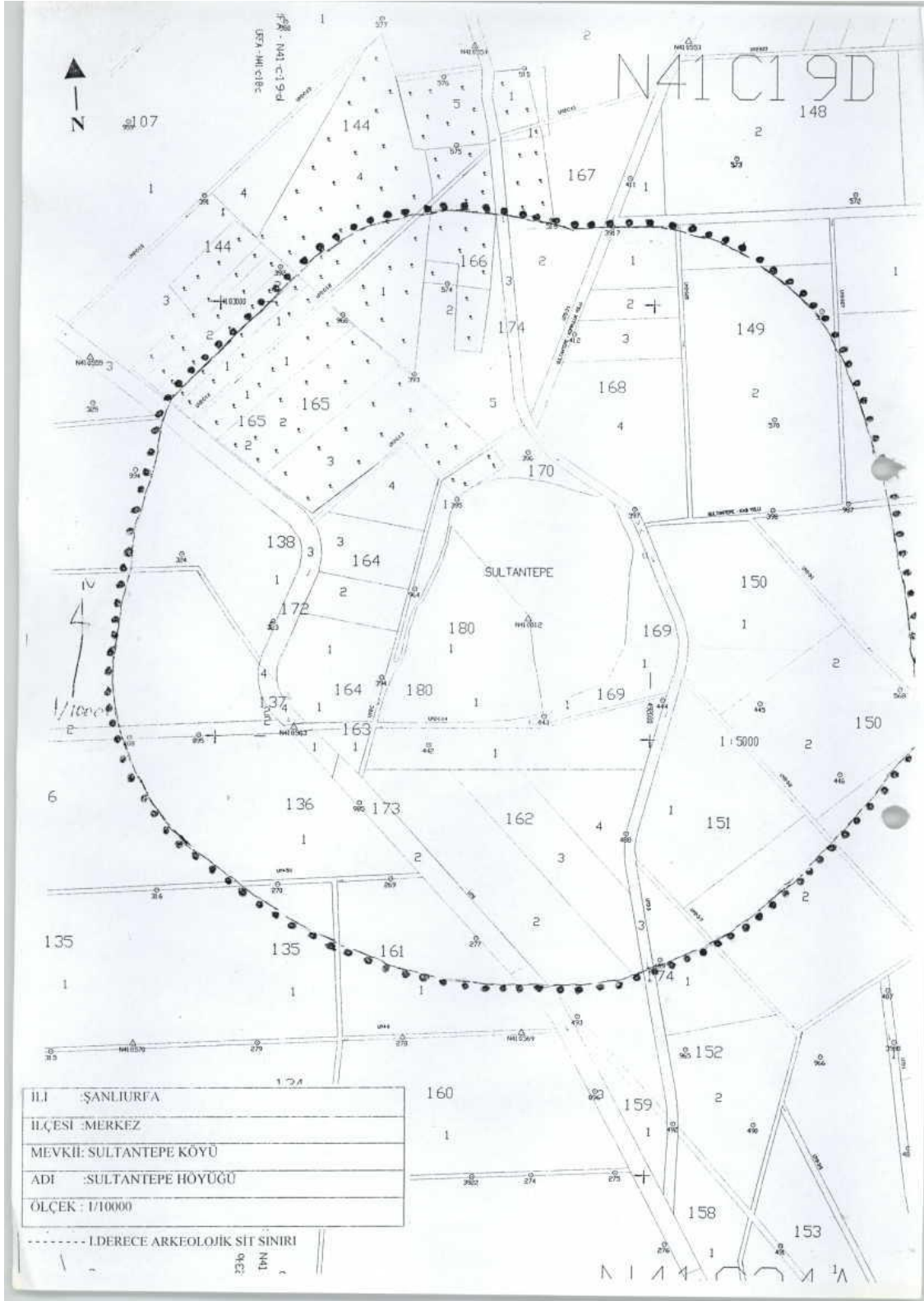


Figure E.11. The attachment of decision No. 372 which belongs to Sultantepe Tell.

(Source: T.R. Ministry of Culture and Tourism, 1990a)



T.C.  
KÜLTÜR VE TURİZM BAKANLIĞI  
ŞANLIURFA KÜLTÜR VARLIKLARINI KORUMA BÖLGE KURULU  
KARAR

Toplantı Tarihi ve No: 20.12.2011-12  
Karar Tarihi ve No : 20.12.2011- 103

Toplantı Yeri  
HARRAN

Şanlıurfa ili, Merkez, Sultantepe Köyünde yer alan 170 ada 5 numaralı parsel üzerinde, arkeolojik sit alanı sınırları içerisinde fabrika inşa edildiğine ilişkin Kültür Varlıkları ve Müzeler Genel Müdürlüğü'nün 31.10.2011 tarih ve 221845 sayılı yazısı ve eki şikayet e-maili, Şanlıurfa Valiliği İl Özel İdaresi'nin 09.12.2011 tarih ve 15525 sayılı yazısı ve ekleri, Şanlıurfa İl Kültür ve Turizm Müdürlüğü'nün 01.12.2011 tarih ve 2567 sayılı yazısı ve ekleri, Diyarbakır Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu'nun 08.02.1990 tarih ve 372 sayılı kararı, Şanlıurfa Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu'nun 28.05.2008 tarih ve 647 sayılı kararı, Şanlıurfa Kültür Varlıklarını Koruma Bölge Kurulu Müdürlüğü uzmanlarının 13.12.2011 tarihli raporu okundu. Konuya ilişkin, tescil fişi, harita, bilgi ve belgeler incelendi. Yapılan görüşmeler sonucunda:

Şanlıurfa ili, Merkez, Sultantepe Köyünde yer alan Sultantepe Höyüğü'nün Diyarbakır Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu'nun 08.02.1990 tarih ve 372 sayılı kararı ile I. derece arkeolojik sit alanı olarak tescil edildiği, Şanlıurfa Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu'nun 28.05.2008 tarih ve 647 sayılı kararı ile de I. Derece arkeolojik sit alanı haritasının uygun görüldüğü Sultantepe Höyüğü ve çevresinde Bakanlığımızın izniyle yapılan yüzey araştırması sonucu Ege Üniversitesi Arkeoloji Bölümünden Sultantepe Araştırma Başkanı Prof. Dr. Gülriz KOZBE ve Bakanlık temsilcisi, Şanlıurfa Müze Müdürlüğü uzmanlarından Uzman (Arkeolog) Nedim DERVIŞOĞLU'nun birlikte hazırlamış oldukları 24.11.2011 tarihli rapor ve eki öneri sit alanı değişikliği haritası incelenmiştir.

Şanlıurfa ili, Merkez, Sultantepe Köyünde yer alan tescilli Sultantepe Höyüğü'ne ilişkin 2863 sayılı Yasa kapsamında yeniden hazırlanan ekli 1/10000 ölçekli haritada sınırları koordinatlarıyla belirtildiği şekli ile; "I. Derece Arkeolojik Sit Alanı" olarak tescilinin devamına; I. Derece Arkeolojik Sit Alanı olarak belirlenen alan etrafında sınırları ekli haritada gösterilen alanın "Etkileşim Geçiş Alanı" olarak belirlenmesine,

Şanlıurfa ili, Merkez, Sultantepe Köyünde yer alan ve yeni belirlenen sit sınırlarına göre "Etkileşim Geçiş Alanında" kalan izinsiz uygulama hakkında 2863 sayılı Yasa'nın 9. Maddesine muhalefetten aynı yasanın 65. maddesi gereğince yasal işlem yapılmasına,

karar verildi.

BAŞKAN  
Yrd. Doç. Dr.  
Muhammed AYDOĞAN  
(İMZA)



BAŞKAN YARDIMCISI  
Tahsin Cengiz KAMAN  
(İMZA)

ÜYE  
Doç. Dr.  
Mehmet ÖNAL  
(İMZA)

ÜYE  
Yrd. Doç. Dr.  
Ahmet Cihat KÜRKCÜOĞLU  
(İMZA)

ÜYE  
Müslüm Cengizhan AKALIN  
(İMZA)

ÜYE  
Yrd. Doç. Dr. Ayşe Gül GÜZEL  
(BULUNMADI)

ÜYE  
Gülây BEYAZGÜL  
Şanlıurfa Valilik Temsilcisi  
(İMZA)

ÜYE  
Müslüm ERCAN  
Şanlıurfa Müze Müdürlüğü  
Temsilcisi  
(İMZA)

Figure E. 12 Sultantepe Tell registration decision dated 2011 (Page 1).

(Source: T.R. Ministry of Culture and Tourism, 2011)

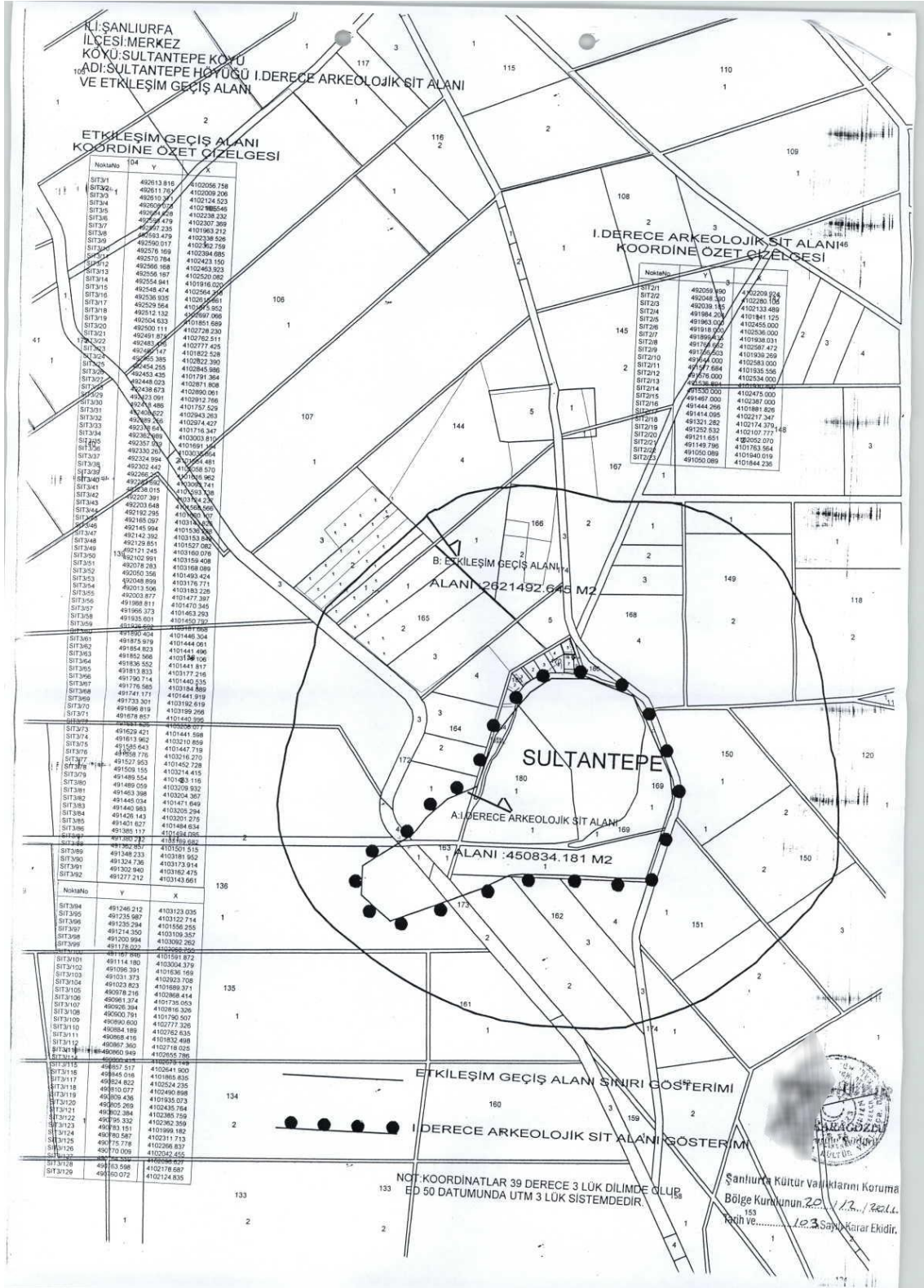


Figure E.13. Sultantepe Tell registration decision dated 2011 (Page 2).

(Source: T.R. Ministry of Culture and Tourism, 2011)

T.C.  
KÜLTÜR VE TURİZM BAKANLIĞI  
ŞANLIURFA KÜLTÜR ve TABİAT VARLIKLARINI KORUMA BÖLGE KURULU  
KARAR

Toplantı Tarihi ve No: 30.03.2010 - 87  
Karar Tarihi ve No : 30.03.2010 - 1104

Toplantı Yeri  
ŞANLIURFA

Şanlıurfa ili, Merkez, Bahçeli köyünde bulunan Tiriş Höyüğü'nün tescil edilmesine ilişkin Şanlıurfa Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu Müdürlüğü Raportörlerinin 24.03.2010 tarihli raporu, tescil fişi, öneri sit alanını gösteren 1/5000 ölçekli harita, konuya ilişkin fotoğraflar, bilgi ve belgeler incelendi. Yapılan görüşmeler sonucunda;

Şanlıurfa ili, Merkez, Bahçeli köyünde bulunan Tiriş Höyüğü'nün 2863 sayılı yasa kapsamında korunması gerekli taşınmaz kültür varlığı özelliği göstermesinden dolayı, 1/5000 ölçekli haritada sınırları koordinatlarıyla gösterildiği şekli ile I. Derece Arkeolojik Sit Alanı olarak tescil edilmesine karar verildi.



BAŞKAN  
Yrd. Doç. Dr. Muhammed  
AYDOĞAN  
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BAŞKAN YARDIMCISI  
Yrd. Doç. Dr. Ayşe Gül GÜZEL  
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Doç. Dr. Mehmet ÖNAL  
(İMZA)

ÜYE  
Yrd. Doç. Dr. A. Cihat  
KÜRKÇÜOĞLU  
(İMZA)

ÜYE  
Müslüm C. AKALIN  
(İMZA)

ÜYE  
Şeyhmus DİNÇEL  
(İMZA)

ÜYE  
Yusuf İzzettin TURNALAR  
(İMZA)

ÜYE  
Sebahat GEVRİ  
Şanlıurfa Valilik Temsilcisi  
(İMZA)

ÜYE  
Müslüm ERCAN  
Şanlıurfa Müze Müd.Temsilcisi  
(İMZA)

Figure E.14. Tiriş Tell registration decision dated 2010 (Page 1).

(Source: T.R. Ministry of Culture and Tourism, 2010)

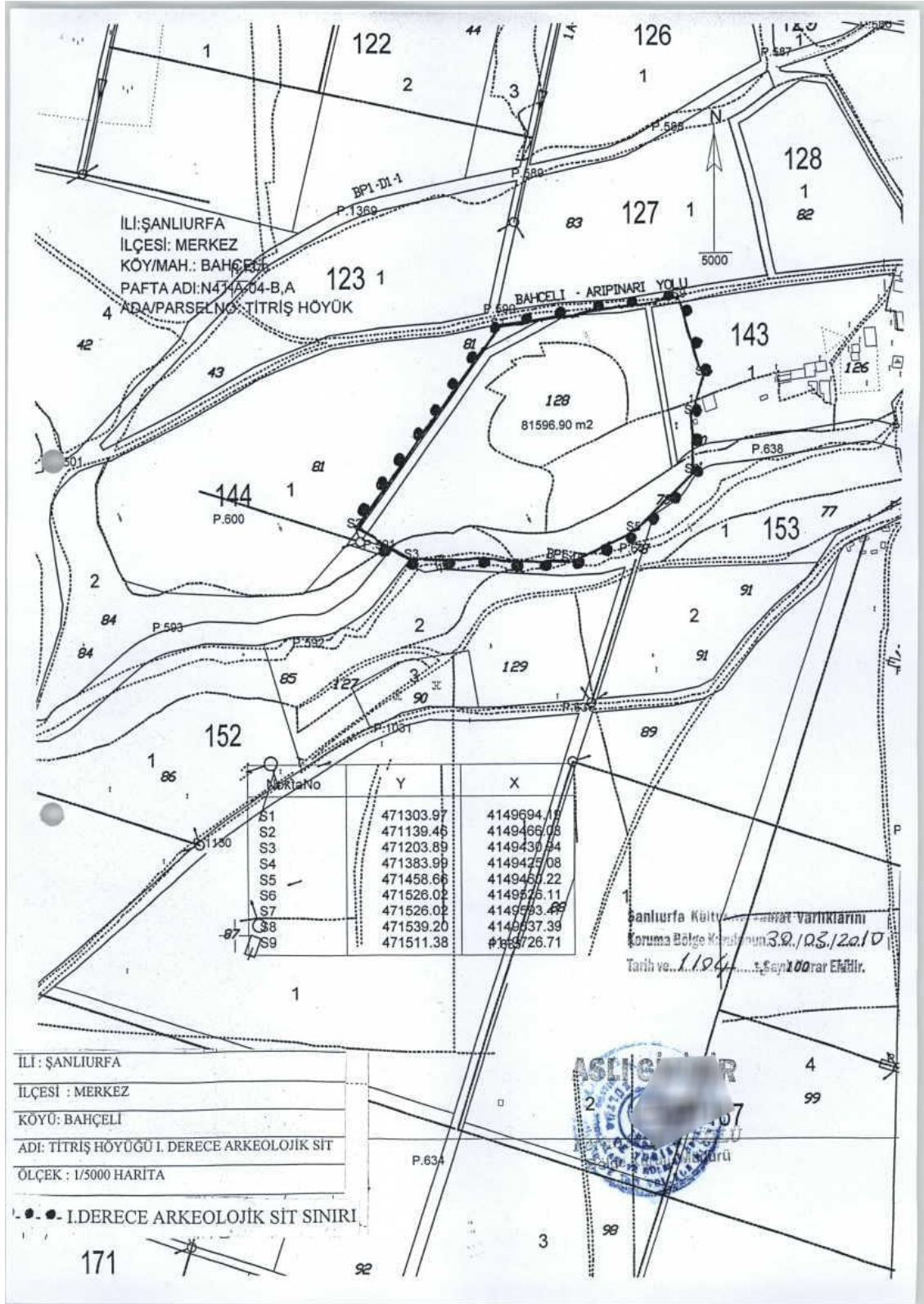


Figure E.15. Titiş Tell registration decision dated 2010 (Page 2).

(Source: T.R. Ministry of Culture and Tourism, 2010)

AVRUPA KONSEYİ	DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ	DKVK	SİT	ENVANTER NO. : 25
TÜRKİYE	ESKİ ESELER VE MÜZELER GENEL MÜDÜRLÜĞÜ			HARİTA NO. :
İLİ : ŞANLIURFA	İLÇESİ : BOZOVA	MAHALLE KÖY VEYA MEVKİİ : YAYLAK BALDESİ	KADASTRO PAFTA ADA :	PARSEL
ADI : YAYLAK BELDESİ HÖYÜĞÜ				
<p><b>GENEL TANIM</b> : Yaylak Beldesinin orta kısmında yükselen Höyük çok fazla bir yükseltiye sahip değildir.Günümüzde Höyüğün üst kısmında Yaylak Jandarma Karakol binası bulunmaktadır.Höyüğün batı kısmında bulunana toprak bir yoldan ulaşılan binanın etrafı tel örgü ile çevrilmiştir.Bu durum Höyüğün tamamen yapılaşmasını önlemiştir.Höyüğün üst ve eteklerinde yapılan yüzey yüzey araştırmalarında M.Ö:2 bin yıldan kalma sirsiz kaba bol miktarda seramik buluntusuna rastlanmıştır.Höyün etek kısımlarında yapılaşma mevcuttur.etek kısımlarındaki toprak alınarak ve buraların düzleştirilmesi sağlanarak yeni konatlar için yer hazırlanmıştır.Bunun yanısıra yine Höyüğün eteklerinde iç kısımlara doğru tünellerin açıldığı ve oyukların içerisinde hayvan beslendiği tespit edilmiştir.Höyüğe büyük zarar veren budurumun önüne geçmek için gvrekli tedbirlerin ivedi olarak alınması gerekmektedir.Bunun yanısıra günümüzde kullanılmakta olan karakol binasının Höyün tepe noktasında olması dolaylıda olsa Höyüğün yapılaşma ile tamamen konatlarla kaplanmasının önüne geçmiştir.</p>				
<p><b>ŞİMDİKİ TEHLİKELER</b> :Höyün eteklerinde açılan tünellerin engellenmesi gerekmektedir.Bunun yanında yine Höyüğün eteklerinde yapılan kazıların ve yeni konut yapımının önüne geçilmesi gerekmektedir.</p>				
<p><b>ŞİMDİKİ DURUM</b> :Günümüzde Höyüğün üst kısmında Yaylak Jandarma Karakol binası bulunmaktadır.</p>				
<p><b>SİT POTANSİYELİ</b> : Höyüğün üst kısmında ve etrafında yapılan yüzey araştırmalarında bol miktarda seramik parçasına rastlanmıştır.Bu durumda bölgenin sit potansiyeli açısından zengin olduğunu bize göstermektedir.</p>				
<p><b>ŞİMDİKİ KORUMA</b> :Günümüzde Höyüğün üst kısmında jandarma karakol binasının bulunmasından dolayı özellikle Höyüğün üst kısımları korunmuştur.</p>				
<p><b>ÖNERİLEN KORUMA</b> : Şöz konusu Höyüğün sınırlarını net olarak belirlenmesi ve bu alan içerisinde kesinlikle yapılaşmaya izin verilmemesi gerekmektedir.</p>				
<p><b>YAYIN DİZİSTİ</b> :</p>				
<p><b>GOZLEMLER</b> :</p>				
<p><b>KORUMA DERECESTİ</b> : 25/02/2005</p>				
<p><b>HAZIRLAYANLAR</b> : / /19 Yusuf ÇORBACIOĞLU (Arkeolog) Fehmi SUSAM(Harita Mühendisi)</p>				
<p><b>KONTROL EDEN</b> : /19 G. M. E. E. A. Y. K. ONAYI : / /19 NO. : Müdü / /19</p>				
<p><b>REVİZYON</b> G. M. E. E. A. Y. K. ONAYI : / /19</p>				

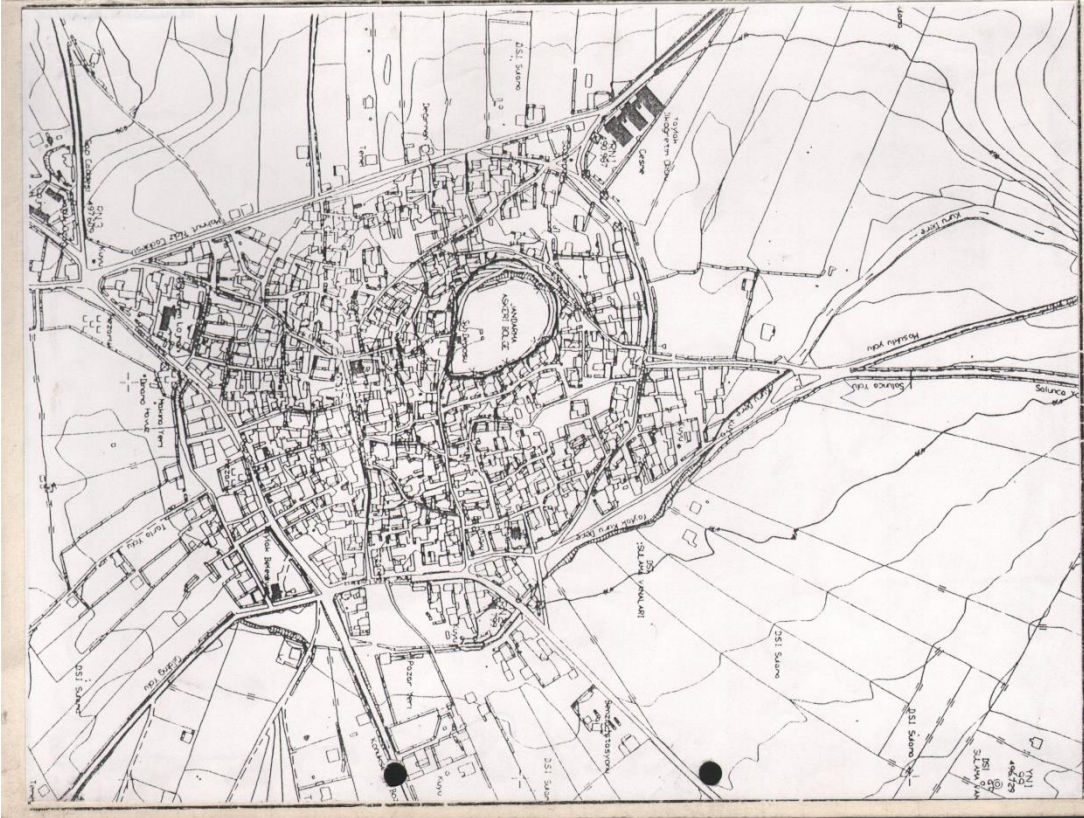


Figure E.16. Yaylak Tell registration decision dated 2005.

(Source: T.R. Ministry of Culture and Tourism, 2005)

T.C.  
KÜLTÜR VE TURİZM BAKANLIĞI  
ŞANLIURFA KÜLTÜR VARLIKLARINI KORUMA BÖLGE KURULU  
KARAR

Toplantı Tarihi ve No : 22.05.2017 - 190  
Karar Tarihi ve No : 22.05.2017 - 2584

Toplantı Yeri  
ŞANLIURFA

Şanlıurfa ili, Bozova ilçesi, Yaylak Mahallesi sınırları içinde bulunan Diyarbakır Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu'nun 30.03.2005/219 sayılı kararı ile I. Derece Arkeolojik Sit Alanı olarak tescilli Yaylak Höyüğü'nün sit alanı sınırlarının, derecesinin değiştirilmesi ve koruma kullanma koşullarının belirlenmesine yönelik Kurulumuzun 19.04.2017/2544 sayılı kararı, Kurulumuz Müdürlüğü uzmanlarının 18.05.2017 tarihli raporu okundu. Konunun dosyası, öneri 1/5000 ölçekli sit alanı haritası, öneri tescil fişi, fotoğraflar, bilgi ve belgeler incelendi. Kurulumuz üyelerince yerinde yapılan inceleme ve değerlendirmeler sonucunda:

Şanlıurfa ili, Bozova ilçesi, Yaylak Mahallesinde yer alan, Diyarbakır Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu'nun 30.03.2005/219 sayılı kararı ile I. Derece Arkeolojik Sit Alanı olarak tescilli Yaylak Höyüğü'nün;

Üzerinde günümüz yerleşimi bulunduğundan ekli 1/5000 ölçekli haritada sınırları koordinatları ile gösterildiği şekilde II. Derece Arkeolojik Sit Alanı ve III. Derece Arkeolojik Sit Alanı olarak değiştirilerek tescilinin devamına;

**Yaylak Höyüğü II. Derece Arkeolojik Sit Alanı Koruma ve Kullanma Koşullarının:**

- 1 Bilimsel çalışmalar dışında aynen korunacak bir sit alanıdır.
  - 2 Kesinlikle hiçbir yapılaşmaya izin verilemez.
  - 3 Günümüzde kullanılmakta olan tescilsiz yapıların basit onarımları yirürlükteki ilke kararı doğrultusunda yapılabilir.
  - 4 Resmî ve özel kuruluşlarca zorunlu durumlarda yapılacak alt yapı uygulamaları, müze müdürlüğünün ve varsa kazı başkanının görüşü alınarak, Kurulumuzca değerlendirilir.
  - 5 Taş, toprak, kum vb. alınmasına, kireç, taş, tuğla, mermer, kum, maden vb. ocakların açılmasına, toprak, çürük, çöp, sanayi atığı ve benzeri malzeme dökülmesine izin verilemez.
  - 6 Parsellere ilişkin tevhit ve ifraz işlemleri, taşınmaz kültür varlıklarının mahiyetine tesir etmeyecek şekilde Kurulumuzdan izin almak koşuluyla yapılabilir.
- şeklinde 6 madde olarak belirlenmesine;

**Yaylak Höyüğü III. Derece Arkeolojik Sit Alanı Geçiş Dönemi Yapılanma Koşulları'nın:**

2863 sayılı Kültür ve Tabiat Varlıklarını Koruma Kanunu'nun 17. Maddesi gereği, mevcut imar planının uygulanmasının durdurulmasına, Koruma Amaçlı İmar Planının 3 yıl içerisinde yapılarak Kurulumuza sunulmasına; koruma amaçlı imar planı yapılıncaya kadar geçiş dönemi yapılaşma koşullarının: Kültür ve Tabiat Varlıklarını Koruma Yüksek Kurulu'nun 05.11.1999/658 sayılı İlke Kararı'nın 3. Maddesinde belirtilen hususların geçerli olduğuna, karar verildi.

ASİR  
Ferha GÖZLÜ  
Bölge Müdürü

BAŞKAN  
Doç. Dr.  
Muhammed AYDOĞAN  
(BULUNMADI)

BAŞKAN YARDIMCISI  
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Mehmet ÖNAL  
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ÜYE  
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Yrd. Doç. Dr.  
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ÜYE  
Mustafa Fuad BALIKÇI  
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ÜYE  
Nuriye GÜRKAN  
(İMZA)

ÜYE  
Yrd. Doç. Dr. Fatma  
Şebnem KULOĞLU  
YÜKSEL  
(İMZA)

ÜYE  
Seyfettin GENCER  
Şanlıurfa Büyükşehir Belediye  
Başkanlığı Temsilcisi  
(İMZA)

ÜYE  
İlhan ZİRO  
Bozova Belediye Başkanlığı  
Temsilcisi  
(İMZA)

ÜYE  
Celal ULUDAĞ  
Şanlıurfa Müze Müdürlüğü Temsilcisi  
(İMZA)

Figure E.17. Yaylak Tell registration decision dated 2017.

(Source: T.R. Ministry of Culture and Tourism, 2017b)

T.C.  
KÜLTÜR VE TURİZM BAKANLIĞI  
ŞANLIURFA KÜLTÜR VE TABİAT VARLIKLARINI  
KORUMA BÖLGE KURULU  
KARAR

Toplantı Tarihi ve No : 20.03.2008-46  
Karar Tarihi ve No : 20.03.2008-600

Toplantı Yeri  
ŞANLIURFA

Şanlıurfa ili, Merkez, Yeni Yol Mahallesi tapunun pafta 53, ada 505, parsel 2 de kayıtlı, Kentsel Sit Alanı dışında bulunan, Mülkiyeti Vakıflar Genel Müdürlüğüne ait, Kültür ve Tabiat Varlıkları Anıtlar Yüksek Kurulunun 02.07.1987 gün ve 3453 sayılı kararı ile tescilinin devamına karar verilen Selahaddin Eyyubi Camii'nin, revizyon restorasyon projesinin kurulumuzda değerlendirilmesine ilişkin, Şanlıurfa Vakıflar Bölge Müdürlüğü'nün 04.03.2008 gün ve 641 sayılı yazısı, 18.09.2008 gün ve 485 sayılı Şanlıurfa Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu Kararı, raportör raporu, revizyon projesi, Şanlıurfa Müzesi arkeologlarından Hamza GÜLLÜCE, Harran Üniversitesi Fen Edebiyat Fakültesi Arkeoloji ve Sanat Tarihi Bölümü Araştırma Görevlisi Bahattin Çelik'in 23.05.1997 tarihli raporu ve konuya ilişkin bilgi, belgeler incelendi. Yapılan görüşmeler sonucunda;

- Şanlıurfa ili, Merkez, Yeni Yol Mahallesi tapunun pafta 53, ada 505, parsel 2 de kayıtlı, Mülkiyeti Vakıflar Genel Müdürlüğüne ait, tescilli Selahaddin Eyyubi Camii'ne ilişkin önerilen revizyon restorasyon projesinin, Şanlıurfa koruma amaçlı imar planı hükümlerinde 'tescilli anıtsal yapılar için kat ilavesi ve yeni kütle ilavesi yapılamaz' hükmü gereğince uygun olmadığına,

- Ekli 1/1000 haritada belirtilen alanın Cilalı Taş Devrine ait Höyük barındırdığı için **II. Derece Arkeolojik Sit Alanı** olarak tesciline karar verildi.



BAŞKAN  
Y.İzzettin TURNALAR  
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BAŞKAN YARDIMCISI  
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ÜYE  
Doç. Dr. Berrin ALPER  
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ÜYE  
Yrd. Doç. Dr. Ahmet Cihat  
KÜRKÇÜOĞLU  
(İMZA)

ÜYE  
Yrd. Doç. Dr. Bahattin ÇELİK  
(İMZA)

ÜYE  
Kazım KARABULUT  
(İMZA)

ÜYE  
Arif ÇELİK  
Şanlıurfa Vakıflar Bölge Müd Tem  
(İMZA)

ÜYE  
İbrahim GÜLLÜOĞLU  
Şanlıurfa Belediye Temsilcisi  
(İMZA)

Figure E.18. Yeni Mahalle Tell registration decision dated 2008.

(Source: T.R. Ministry of Culture and Tourism, 2008a)

T.C.  
KÜLTÜR VE TURİZM BAKANLIĞI  
ŞANLIURFA KÜLTÜR VE TABİAT VARLIKLARINI  
KORUMA BÖLGE KURULU  
KARAR

Toplantı Tarihi ve No :29.05.2008- 51  
Karar Tarihi ve No :29.05.2008- 653

Toplantı Yeri  
ŞANLIURFA

Şanlıurfa İli, Merkez, Yeniyoğ Mahallesi sınırları içerisinde, Balıklıgöl bölgesinin kuzey kesiminin, Şanlıurfa Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu tarafından 20.03.2008 tarih ve 600 sayılı kararı ile II. Derece Arkeolojik Sit ilan edilen alanın sınırlarının tekrar irdelenmesini talep eden Şanlıurfa Belediyesi, Plan ve Proje Müdürlüğü'nün 15.04.2008 tarih ve 02388 sayılı ilgi yazısı, Yeni Mahalle, Halepli Caddesi üzerinde, sit sınırlarının dışında tespit edilen kaya mezarlarına ilişkin Şanlıurfa Belediyesi, Plan ve Proje Müdürlüğü'nün 21.04.2008 tarih ve 02560 sayılı ilgi yazısı ve ekleri, Şanlıurfa Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu Müdürlüğü raportörlerinin söz konusu alanlara yönelik 26.05.2008 tarihli raportör raporu, Şanlıurfa Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu'nun 20.03.2008 tarih ve 600 sayılı kararı, 1/2000 ölçekli öneri sit alanı haritası, eki tescil fişi, fotoğraflar ve konuya ilişkin bilgi, belgeler incelendi. Yapılan görüşmeler sonunda;

Şanlıurfa İli, Merkez, Yeniyoğ Mahallesi sınırları içerisinde, Balıklıgöl bölgesinin kuzey kesiminin, Şanlıurfa Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu tarafından 20.03.2008 tarih ve 600 sayılı kararı ile II. Derece Arkeolojik Sit ilan edilen alanda tescilli anıtsal ve sivil mimarlık örneği yapıların bulunması sebebiyle ekli haritada sınırları belirtilen alanın genişletilerek Kentsel Arkeolojik Sit Alanı olarak dönüştürülmesinin uygun olduğuna, ayrıca alanda bulunan korunması gerekli kültür varlığı olarak tescile değer sivil mimarlık örnekleri ile kaya mezarlarının tespiti yapılarak kurulumuza sunulmasına karar verildi.



BAŞKAN  
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ÜYE  
Doç. Dr. Berrin ALPER  
(İMZA)

ÜYE  
Yrd. Doç. Dr. Ahmet Cihat KÜRKÇÜOĞLU  
(İMZA)

ÜYE  
Yrd. Doç. Dr. Bahattin ÇELİK  
(İMZA)

ÜYE  
Kazım KARABULUT  
(BULUNMADI)

ÜYE  
Yrd. Doç. Dr. Erdal ESER  
(BULUNMADI)

ÜYE  
İbrahim GÜLLÜOĞLU  
Şanlıurfa Belediye Temsilcisi  
(İMZA)

Figure E.19. Yeni Mahalle District registration decision dated 2008 (Page 1).

(Source: T.R. Ministry of Culture and Tourism, 2008b)



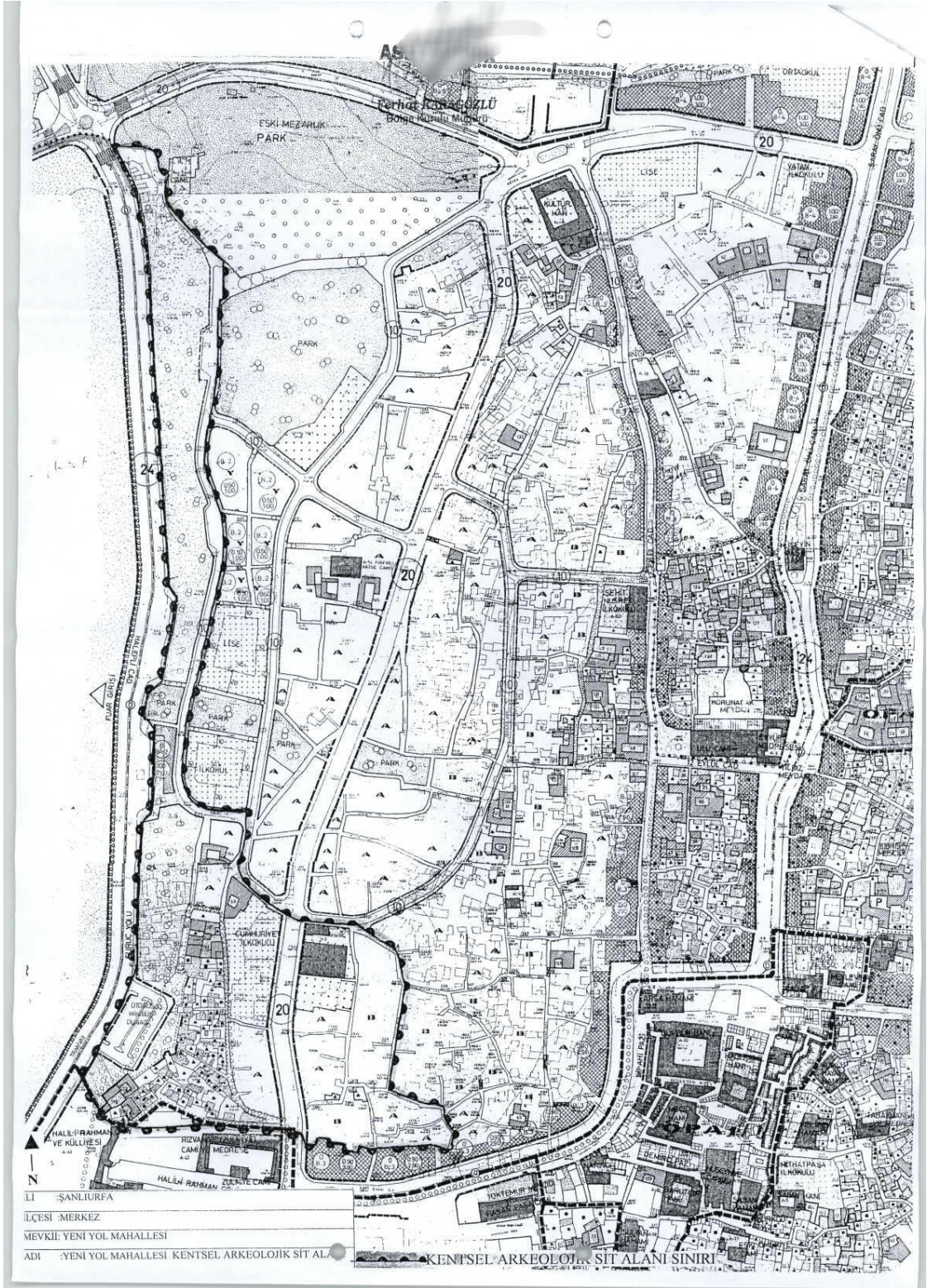


Figure E.20. Yeni Mahalle District registration decision dated 2008 (Page 2).

(Source: T.R. Ministry of Culture and Tourism, 2008b)

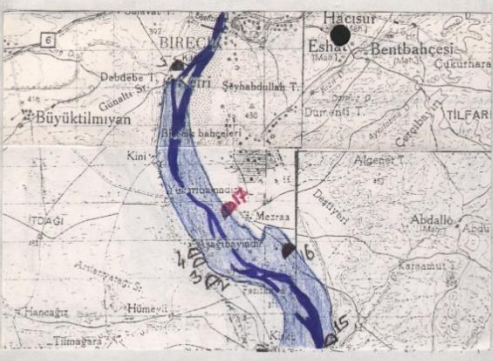

AVRUPA KONSEYİ	DOĞAL VE KÜLTÜREL VARLIKLARI KORUMA ENVANTRİ	DKVKE	59
<b>TÜRKİYE</b>	ESKİ ESERLER VE MÜZELER GENEL MÜDÜRLÜĞÜ	<b>SİT</b>	ENVANTER NO.: 17
İLİ : ŞANLIURFA	İLÇESİ : BİRECİK	MAHALLE KÖY VEYA MEVKİ : MEZRA KÖYÜ	HARİTA NO. : URFA-035 (1/100000)
ADI : ZEYTİNLİ BAHÇE HÖYÜK		KADASTRO PAFTA	ADA : PARSEL
<b>GENEL TANIM :</b> Birecik'ten 5km. uzaklıkta, Mezra Köyünün girişinde ,Birecik-Mezra stabilize yolunun hemen kenarında yer alır.Batısında Fırat'ın alüvyon ovası ve daha ilerde Fırat bulunmaktadır.Çevrenin en büyük höyüğüdür.Büyük bir tepe kısmı ve geniş bir terası vardır.Terasla birlikte yaklaşık 350m. uzunluğunda, 40m. yüksekliğindedir.Terasın doğu kesiminde yapılan konutlar ve defineci çukurları höyükte tahribata neden olmuştur. Yüzeide Kalkolitik, İlk Tunç, Orta Tunç, Demir Çağı, Roma, Bizans ve İslami Dönem keramik parçalarına rastlanmıştır.			
<b>SİMDİKİ TEHLİKELER :</b> Kargamış Baraj gölü höyüğün eteklerine kadar yükselecektir. Ayrıca yapılan tarım höyüğün tabakalarına zarar verecek niteliktedir.			
<b>SİMDİKİ DURUM :</b> İnsan eliyle yapılan tahribat fazladır.			
<b>SİT POTANSİYELİ :</b> Bölgenin en büyük ve önemli höyüklerinden biridir.			
<b>SİMDİKİ KORUMA :</b> Korumasız ve tescilsizdir.			
<b>ÖNERİLEN KORUMA :</b> Bilimsel kazısının biran önce başlatılması.			
<b>YAYIN DİZİSİ :</b>			
<b>ÖZLEMLER :</b> Çok büyük olan bu höyükte ancak çok büyük bir ekiple kazı yapılabilir.Kazı yapılmadığı takdirde bugünkü şekliyle korunmalıdır.			
		<b>KORUMA DERECESESİ :</b> 1	
		<b>HAZIRLAYANLAR :</b> 15/10/1989 İşıl ABABAY ,Arkeolog Songül CEYLAN, Sanat Tarihcisi M. Akif İŞİN ,Arkeolog Ayten METİNER, Sanat Tarihcisi	
		<b>KONTROL EDEN :</b> / /19	
		<b>G. M. E. E. A. Y. K. KARARLARI</b> NO. : / /19 / /19	
		<b>REVİZYON</b> G. M. E. E. A. Y. K. ONAYI : / /19	
<b>HARİTALAR, FOTOĞRAFLAR :</b>			
			

Figure E.21. The attachment of decision No. 388 which belongs to Zeytinli Bahçe Tell.

(Source: T.R. Ministry of Culture and Tourism, 1990b)

T.C.  
KÜLTÜR VE TURİZM BAKANLIĞI  
ŞANLIURFA KÜLTÜR VARLIKLARINI KORUMA BÖLGE KURULU  
KARAR

Toplantı Tarihi ve No :21.02.2017-181  
Karar Tarihi ve No :21.02.2017- 2399

Toplantı Yeri  
ŞANLIURFA

Şanlıurfa ili, Birecik ilçesi, Meydan Mahallesi'nde bulunan 2863 sayılı Yasa kapsamında I. Derece Arkeolojik Sit Alanı olarak tescilli Zeytinli Bahçe Höyüğü'nün sit alanı sınırlarının belirlenmesi ve koruma kullanma koşullarının belirlenmesine ilişkin Kurulumuz Müdürlüğü uzmanlarının 16.02.2017 tarihli raporu, Diyarbakır Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu'nun 10.02.1990/388 sayılı tescil kararı okundu. Konunun dosyası, 1/5000 ölçekli öneri sit alanı haritası, tescil fişi, fotoğraflar, bilgi ve belgeler incelendi. Yapılan görüşmeler sonucunda:

Şanlıurfa ili, Birecik ilçesi, Meydan Mahallesi'nde bulunan, Diyarbakır Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu'nun 10.02.1990/388 sayılı kararı ile I.Derece Arkeolojik Sit Alanı olan Zeytinli Bahçe Höyüğü'nün tescilinin devamına, üzerinde günümüz yerleşimi olduğundan yaşamın devamlılığı ilkesi gereğince sit alanı derecesinin II. Derece olarak değiştirilmesine ve sit alanı sınırlarının ekli 1/5000 ölçekli koordinatlı haritasında gösterildiği şekliyle uygun olduğuna;

**Zeytinli Bahçe Höyüğü II. Derece Arkeolojik Sit Alanı Koruma Kullanma Koşullarının:**

1. Bilimsel çalışmalar dışında aynen korunacak sit alanıdır.
  2. Kesinlikle hiçbir yapılaşmaya izin verilemez.
  3. Günümüzde kullanılmakta olan tescilsiz yapıların basit onarımları yürürlükteki ilke kararı doğrultusunda yapılabilir.
  4. Resmî ve özel kuruluşlarca zorunlu durumlarda yapılacak alt yapı uygulamaları: Müze müdürlüğünün ve varsa kazı başkanının görüşü alındıktan sonra Kurulumuzca değerlendirilir.
  5. Toprağın sürülmesine dayanan tarımsal faaliyetler kesinlikle yasaktır. Ağaçlandırmaya gidilemez. Yalnızca mevcut ağaçlardan ürün alınabilir.
  6. Taş, toprak, kum vb. alınmaz. Kireç, taş, tuğla, mermer, kum, maden vb. ocakları açılmaz. Toprak, çürüf, çöp, sanayi atığı ve benzeri malzeme dökülemez.
  7. Parsellere ilişkin tevhit ve ifraz işlemleri, taşınmaz kültür varlıklarının mahiyetine tesir etmeyecek şekilde Kurulumuzdan izin almak koşuluyla yapılabilir.
- şeklinde yedi madde olarak belirlenmesine karar verildi.

ASI

Ferha  
Bölge Kurulu

GÖZLÜ  
Müdürü

BAŞKAN  
Doç. Dr.  
Muhammed AYDOĞAN  
(İMZA)

BAŞKAN YARDIMCISI  
Prof. Dr.  
Mehmet ÖNAL  
(İMZA)

ÜYE  
Dr. Ahmet Cihat  
KÜRKCÜOĞLU  
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ÜYE  
Yrd. Doç. Dr.  
Ayşe Gül GÜZEL  
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ÜYE  
Mustafa Fuad BALIKÇI  
(İMZA)

ÜYE  
Nuriye GÜRKAN  
(İMZA)

ÜYE  
Muhammed Osman KAZAZ  
Şanlıurfa Büyükşehir Belediye  
Başkanlığı Temsilcisi  
(İMZA)

ÜYE  
Celal ULUDAĞ  
Şanlıurfa Müze Müdürlüğü Temsilcisi  
(İMZA)

ÜYE  
Birecik Belediye Başkanlığı Temsilcisi  
(BULUNMADI)

Figure E.22. Zeytinli Bahçe Tell registration decision dated 2017 (Page 1).

(Source: T.R. Ministry of Culture and Tourism, 2017a)

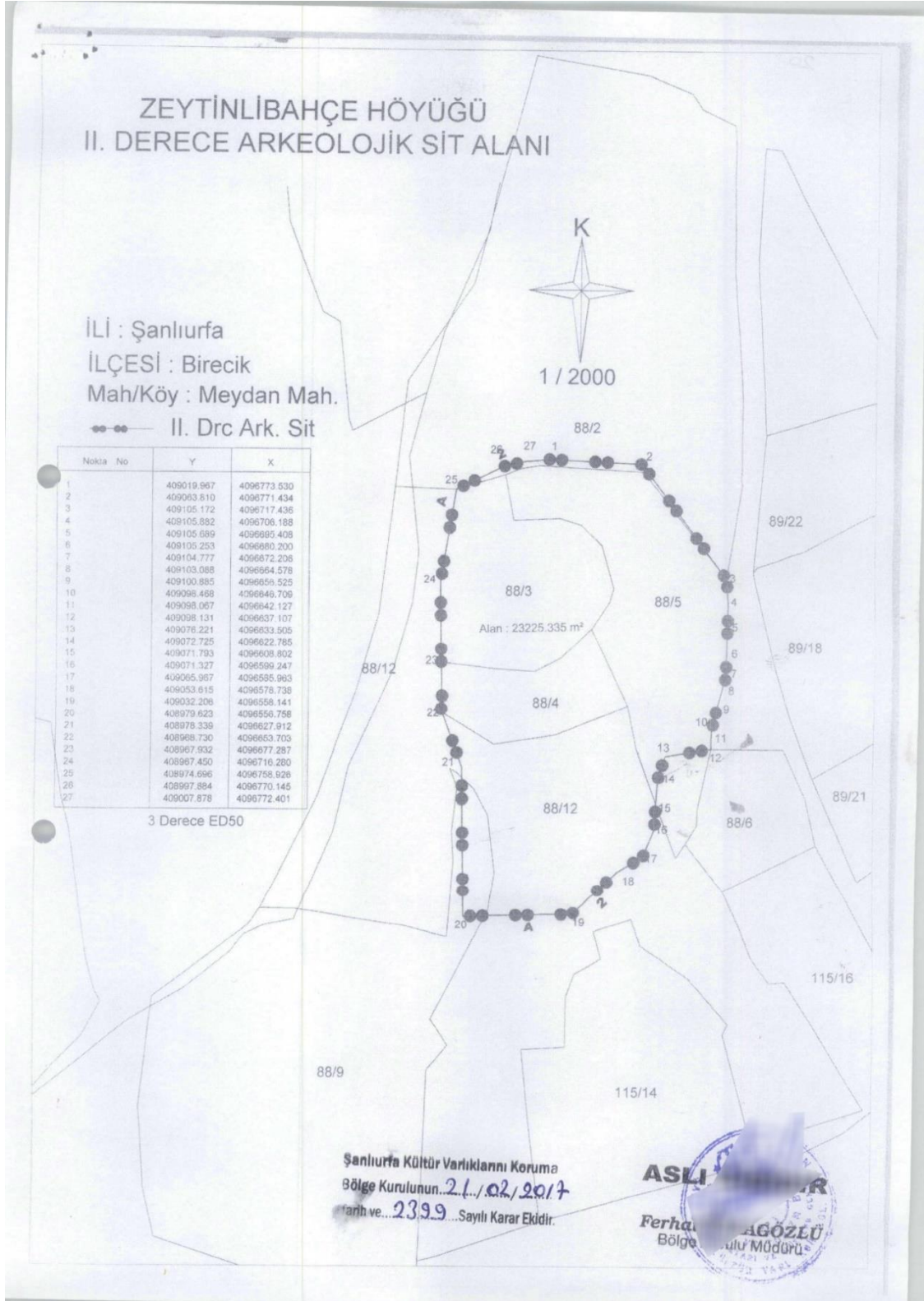


Figure E.23. Zeytinli Bahçe Tell registration decision dated 2017 (Page 2).