

AENEAS IN THE TROAS AND LATIUM REGIONS

Mythology and Archaeology

“On the Steps of Aeneas: a common cultural heritage between Italy and Turkey” was funded by the European Union in collaboration with the Turkish Ministry of Tourism and Culture.

The project, developed by the Aeneas Route Association, in partnership with the Sapienza University of Rome and the Municipality of Edremit (Türkiye), as part of the Common Cultural Heritage between the European Union and Turkey (IPA-II), constitutes one of the many international collaboration activities promoted and coordinated by the Association.

In the belief that culture plays a fundamental role in promoting dialogue and cooperation, it integrates two main objectives: the dialogue between civil society and institutions and the enhancement of a common European culture. The project activities include the creation of an interactive digital platform called ARISTE (Aeneas Route Information System for Tourism and Education) on the theme of the journey of the Trojan hero.

One of the main components of the project was the International Conference held in Edremit (Turkey) on October 26, 2021, “Aeneas in the Troad and Lazio: mythology and archeology”: the proceedings are published in this volume. The summary of the conference results will be also available in an informative form through the ARISTE platform for dissemination to a larger audience and to schools.



The Conference participants at Troy excavation

ISBN 978-88-31442-14-5



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“Grant Scheme for Common Cultural Heritage:
Preservation and Dialogue between Turkey and the UE-II (CCH-II)”
(TR2016/DG/03/A2-03-EuropeAid/167523/ID/ACT/TR)
“On the Steps of Aeneas: A Common Cultural Heritage
Between Italy and Turkey”

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edited by Sandra Gatti



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“On the Steps of Aeneas: A Common Cultural Heritage Between Italy and Türkiye”

Aeneas in the Troas and Latium Regions: Mythology and Archaeology

Proceedings of the International Symposium
Edremit, 26 October 2021

Project Coordinator: arch. Giovanni Cafiero

Project Assistant: dott.ssa Elisa Falcini

dott.ssa Sandra Ottaviani

Proceedings Editor: dott.ssa Sandra Gatti

PONTE
SISTO

Published by: Edizioni Ponte Sisto – Roma (Italy)
Roma, June 2022

ISBN 978-88-31442-14-5

Following the certification of the Aeneas Route as Cultural Route of the Council of Europe, the Aeneas Route Association promoted the project ‘On the Steps of Aeneas: A Common Cultural Heritage Between Italy and Türkiye’, in partnership with Edremit Municipality and Sapienza University of Rome. This project seeks to promote and further develop common cultural heritage activities jointly implemented by Turkish and EU Institutions. The overall objective of this grant scheme is to further improve civil society dialogue through culture, arts and cultural heritage as well as international cooperation for cultural heritage and to promote cultural values and assets in Türkiye.

This publication was produced with the financial support of the European Union. Its contents are the sole responsibility of Aeneas’ Route Association and do not necessarily reflect the views of the European Union.

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Rüstem Aslan

HOW TROY BECAME THE MOTHER CITY OF ROME

Abstract

Troy is one of the most famous and most important cities of the prehistoric world.

The Archaeological Site of Troy has 4,000 years of history. Its extensive remains are the most significant and substantial evidence of the first contact between the civilizations of Anatolia and the burgeoning Mediterranean world. Excavations started more than a century ago and established a chronology that is fundamental to the understanding of this seminal period of the Ancient World and its cultural development. Moreover, the siege of Troy by Mycenaean warriors from Greece in the 13th century B.C., immortalized by Homer in the Iliad during the 8th century B.C. , has inspired great artists throughout the world ever since.

Troy is located on the mound of Hisarlık, which overlooks the plain along the Turkish Aegean coast, 4.8 km from the southern entrance to the Dardanelles. The famous archaeologist Heinrich Schliemann undertook the first excavations at the site in 1870, and those excavations could be considered the starting point of prehistoric archaeology and its public recognition. Research and excavations conducted in Troy and in the Troas region reveal that the region has been inhabited for 8,000 years.

Forty excavation campaigns, spread over the past 150 years, have revealed many features from all the periods of occupation in the citadel and the lower town. These include several sections of the defensive walls around the citadel, live gates, a paved stone ramp, and the lower portions of five defensive bastions. Those archaeological remains date for the most part from Troy II and VI; however, a section of the earliest wall (Troy I) survives near the south gate of the first defences. In the last 15 years, it has become clear that a Lower City exists south of the mound in all prehistoric periods and extended to about 40 ha in the Late Bronze Age. Several monuments, including the temple of Athena and the recently excavated sanctuary, are part of the Greek and Roman city of Ilion, at the site of Troy. The Roman urban organization is reflected by two major public buildings

on the edge of the agora (central market place), the odeion (concert hall) and the nearby bouleuterion (council house).

The surrounding landscape contains many important archaeological and historical sites, including prehistoric settlements and cemeteries, Hellenistic burial mounds, monumental tumuli, Greek and Roman settlements, Roman and Ottoman bridges and numerous monuments of the Battle of Gallipoli. Because of this reason, the antique city of Troy and the surrounding landscape were inscribed as a “Troy National Historical Park” in 1996 from responsible institutions of the Turkish Republic.

The archaeological site of Troy is of immense significance in the understanding of the development of European civilization at a critical stage in its early development. It documents an uninterrupted settlement sequence over more than 3,000 years and bears witness to the success of civilisations. The role of Troy is of particular importance in documenting the relations between Anatolia, the Aegean, and the Balkans, given its location at a point where the three cultures met. Because of all these reasons, Troy was added to the UNESCO World Heritage list in 1998. Twenty years after the UNESCO admission, with the contribution of the Çanakkale Governorship, the Ministry of Culture and Tourism of the Turkish Republic declared 2018 as the “Year of Troy”. The highlight of the Year of Troy was the opening of the Troy Museum in the summer of 2018.

Keywords: Troy, Research History, Excavation Results, Sacred City, Aeneas, the Mother City of Rome

Geographical Location

The Trojan ruins are located at the western end of Anatolia, at the southern entrance of the Çanakkale Bogazi. The region, which was called Troas in ancient times, is now defined as the Biga Peninsula. The region is located at the crossing of East Mediterranean, Aegean and Marmara seas and Asia and European continents (Fig. 1). The ancient city is located at the foot of a plateau between the valleys of the Karamenderes (in the ancient times name Skamandros) and Dümrek (a.Simois) rivers, 6 km from the Aegean Sea coast and 4.5 km from the Çanakkale Bogazi coast, and has a strategic importance since the 3rd millennium BC¹. For this reason, this place has been inhabited since prehistoric periods and has witnessed many wars due to its importance.

¹ KAYAN, ÖNER, VARDAR 2003.



Fig. 1 - The geopolitical position of Troy controlling two continents (Europe and Asia) and two seas (and Aegean and Black Sea) has been going on for thousands of years

Cultural Features: Homer and Epics

Paris, the son of Priamos, the king of Troy, chooses Aphrodite, the goddess who promised her the most beautiful woman in the world in a beauty contest. Thus, a long process of wars and deaths begins. After the beauty contest, the Trojan prince Paris kidnapped beautiful Helena, the wife of Menelaus, king of Sparta in the Greek homeland, and took her to Troy. Thereupon, the kings of the Greek homeland (Achaean) surrounded Troy with their allied forces of 1000 ships. The 10-year siege ends with a ploy by the Achaeans. The Achaeans hide their ships behind Tenedos

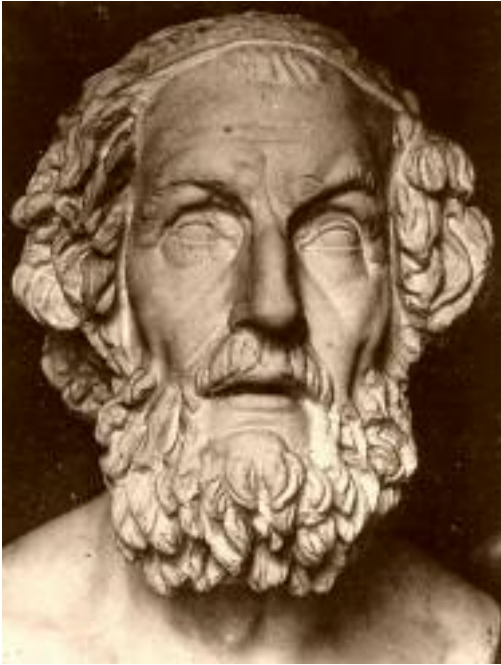


Fig. 2 - A copy of the bust of the poet Homer dated 2th century BC who is believed to have lived during the 8th century BC depicted as blind

(Bozcaada) to give the impression that they have given up the war and are returning; they leave the wooden horse, the idea of Odysseus, the smartest soldier of the Achaeans, in front of the citadel of Troy. The Trojans accept the wooden horse as a gift to the gods and take it into the city. Achaean soldiers coming out of the horse at night open the gates of the city for the soldiers waiting outside. Thus, Troy is conquered. The rich and powerful Troy is burned to the ground; the city is destroyed. The Greeks win a great victory; however, the Achaean soldiers wander the seas for ten years on their journey to return to their homeland. Thus ends the age of heroism with a great war².

Ancient historians dated the Trojan War between 1250 and 1135 BC. However, experts have identified many elements in the epic that are considered to go back to the 2nd millennium BC. In fact, the most important event in this whole process is that the poet Homer, who is considered to have been born in Smyrna (İzmir), brought together the events related to the Trojan War in the 730s BC and wrote the story of the city of Troy / Ilion as the Iliad (Fig. 2). However, Homer does not tell all of the events related to the Trojan War in the Iliad Epic. For example, the story of the Trojan Horse is not included in the Iliad. In the second epic Odyssey, which is attributed to Homer and accepted to be written about twenty years after the Iliad, the events after the Trojan War and the adventures of Achaean soldiers returning to their homeland are told. We understand from the Trojan Horse and other battle scenes on the Mykonos vase

² LATACZ 2004.



Fig. 3 - The oldest representation of the Trojan horse depicted on a vase discovered in Mykonos and dated 670 BC

dating back to 670 BC that these and similar details of the epic were up-to-date in the Aegean world at that time (Fig. 3). Other stories about the Trojan War were constantly covered by authors in the following centuries. The most important of these is the Roman poet Vergilius. With his epic of Aeneas (c. 30-19 BC), a lineage relationship is established between the Romans and the Trojans, and this situation is intensively processed especially from the Middle Ages.

After Homer, the Iliad is constantly copied and passed down from generation to generation. The oldest and best preserved copy in which the epic is conveyed as a whole is a copy of the 10th century in Istanbul. The Iliad Epic was first published in Florence in 1488. Especially after this date, it is constantly processed and becomes the

most important basic work of European culture and literature. However, questions such as whether the events in the epics are real or not; whether a city called Troy exists or not have been of interest to researchers for centuries³.

Troy and the Hittite Empire

The documents in the Hittite Empire, which started the written history of Anatolia, reveal that political conflicts similar to today are constantly being made on the western and eastern borders. In this sense, Trojan and Hittite relations are like a history lesson. The only time the Trojan kingdom, which held control in a part of Western Anatolia, lived in peace was when it lived in peace with the Hittites, an Anatolian superpower. Troy, which is an Anatolian city in terms of material cultural finds (pottery, architecture, belief system, etc.), has been included in Anatolia for thousands of years in terms of political geography with its relations with the Hittites⁴. Research on Troy's relations with the Hittites and the name of Troy in the Hittite texts goes back to the first quarter of the 20th century. Especially while drawing the map of the Hittite culture geography, the name *Wilusa* came to the fore in localization problems. The name *Wilusa* was first mentioned in the Hittite texts as the Great King Tudhalija I (1420-1400 BC). In this text, the name of *Wilusa* is also mentioned while describing Tudhalija's "military campaign against the *Arzawa* countries" in detail. *Wilusa* was mentioned for the first time with the name of Tudhalija I. During the Hattushili period (1565-1540 BC), it should have been in contact with the "Arzawa Countries" that clashed with the Hittites. After reading this text, the researchers tried to determine the location of "*Arzawa Countries*". For the first time in the 1950s, these "Arzawa Countries" were settled in Western Anatolia and shortly afterwards it was placed by Garstang and O.R. Gruney between the Great Menderes Valley to the south and the Hermos Valley to the north, which is more precisely the regional capital of *Apasas* (it is now accepted that this name is the same as the late Greek Ephesus). This localization was independently finalized in 1997 by Frank

³ ASLAN 2011.

⁴ KORFMANN 1997.

Starke (Germany) and David Hawkins (London-UK)⁵. Thus, a definitive answer could be given to the whereabouts of *Wilusa*, which was discussed for many years. In the text in which Tudhalija I describes his military campaign, he states that after conquering the Arwaza Country and its neighbors, while returning to Hattusa, he surrounded and “neutralized” other enemy countries who declared war. He writes that while returning to Hattusa, he took some large cattle with him along with the people he had taken captive. Tudhalija I defined this event as “the destruction of *Assuwa* countries” while returning to his country. Experts *point* out the similarity of *Assuwa* to *Aswia* / *Asia* in Greek, the ancient name of *Assos* in present-day Asia and southern Troas. However, this issue is highly controversial. There are nearly twenty names among the “countries” that declare war on Knowhalija I. These names were considered to be large and small management centers in the *Assuwa* region. The last two of these names are “*Wilusija country*” (a version of *Wilusa*) and “*Taruisa country*”. The linguists Emil Forrer and Paul Kretschmer, suggested that *Wilusija* / *Wilusa*, 700 years after Tudhalija’s expedition, was the same place as the *Ilios* in the *Iliad* Epic of Homer in 730s BC and before *Wilios*; furthermore, *Taruisa* (pronounced as *Truwisa* according to the Hittite language rules), Homer’s epics, *Troy* (written in the Ionian dialect as *Troi*) originated from *Trowija* or *Trowisa* in Hittite and explained the same place. As mentioned above, Garstang and Gurney accepted that these suggestions were correct in their study in 1959. According to the results obtained by different disciplines (hittitology, archaeology, mycology, etc.) in the last decade, the names *Ilios* and *Troi*, in the epics of Homer, the last representative of the Bronze Age verbal tradition, are based on the historical facts of Anatolia in the 2nd millennium. The role of *Wilusa* in the history of the Hittites is known since 1907, published in 1920 and interpreted in 1922-24⁶. This treaty was signed in 1280 BC by the Great Hittite King II. It was built between Muwattali (1290-1272 BC) and Alak-sandros, the king of *Wilusa*. Its content also sheds light on the history of Hittite-*Wilusa* relations. Somewhere in the treaty are the following: “..In the past, my predecessor, the labarna, had taken over the entire *Arzawa* country and the entire *Wilusa* country politically. Therefore the country of *Arzawa* later

⁵ STARKE 1997.

⁶ BECKMAN 1999.

declared war; nevertheless I know that this event goes back a long way and that no king of the country of Hattusa was defeated in front of the country of Wilusa. Nevertheless, although Wilusa was defeated in the land of Hattusa, they used to be friends with the kings of the land of Hattusa and regularly sent mutual envoys". In this text, which is a twenty-one paragraph, it is also stated that the king of Wilusa, known as *Alaksandu* 23 times, is the successor of Kukkuni. This king of Wilusa, Kukkuni, is *Muwattali's* grandfather, the Great King I. He is a friend of the Suppiliu (1355-1320 BC) and they sent mutual ambassadors. Suppiluliuma I was also the Grand King of the Hittites, Tudhalija (1420-1400 BC). About him, it is mentioned that "Wilusa country was a friend to him too and he would send messengers to him regularly". If this text of the Treaty of Alexandros was written in 1280 BC, the friendship relations between the kingdom of Hattusa and the country of Wilusa date back to 140 years before the treaty was made. Indeed, these relations go even further because the labarna, which is the *title* of honoring the treaty, points to the period before 1600 BC in the Hittite history. At the time of the signing of the Treaty of Alaksandros, the treaties with the country of Wilusa had a history of 320 years, at least in terms of the Hittites⁷. With the reading of the tablets in the Hittite archives, we see that the kings in Hattusa, the capital of the Hittite Empire, want to control all the countries in Southern and Western Anatolia with war or treaties. Although they largely achieved these goals, kings in Western Anatolia resisted. As such, the king sent a commander and took control of the situation and restored his authority. In this context, many kingdoms in Western Anatolia are mentioned. Wilusija, the Land of Wilusa, is one of them. Beyond these kingdoms in the west, there is also Ahhija, or Ahhijawa Empire, in the overseas region. It is understood from the writings that the king of this empire is an important man and is kept at the same level as the Great Hittite King. For many years, researchers have identified the name *Ahhijawa* with the Greek name *Akhai(w)oi*. Homer often used the name *Akhaioi* to describe the Greeks. According to this, Ahhijawa, the Greek Empire, could possibly be the Great Mycenaean Empire. Although problematic in grammar terms, the vast majority of researchers now believe in Ahhijawa-Akhai(w)oi identity. In the 2nd millennium BC, it seems almost impossible to have another overseas empire except for the Mycenaeans in

⁷ BECKMAN 1999.

the west and southwest. What is not certain is whether the center of this Empire is on islands such as Rhodes or on the Greek mainland, Mycenaean or Theben.

In 1280 BC, according to the treaty made between Wilusa / Ilios / Troy king Alaksandu and Hittite king II. Muwattalli, what Alaksandu should do is different from the principal cities in Western Anatolia and Northern Syria. With this treaty, Wilusa became a Hittite vassal (principal) city and joined the Hittite Empire. Wilusa's participation in the empire actually meant that she transferred certain rights in state law, especially her authority in foreign policy, to the empire. Wilusa's position within the empire was defined by his inclusion in the union of the "Arzawa countries". Thus, a double loyalty and cooperation relationship occurred both against the empire and the king, and against the neighboring "Arzawa countries", and especially against the king of Mira. The relationship of loyalty and cooperation in question was not limited to contributing to the protection of the empire inward and outward by allocating military unity and chariots; it also had to demonstrate an independent and responsible behaviour for the good of the empire and other states when their internal security was at stake. But at the same time Wilusa's accession to the Hittite Empire provided Wilusa with protection from the outside and stability from the inside. A few years after this treaty, the famous Battle of Kadesh between the Hittite king Muwattalli and King of Egypt II, ends in favor of the Hittites. In the Egyptian inscriptions, he mentions the city of Dardany-Dardanos (settlement in the Troas region, which is the main city of Troy according to mythology), which fought with 25 chariots besides the Hittites in this war. In accordance with his treaty, the kingdom of Troy fought in favor of Anatolia in the war that we will define as the Anatolian-Egyptian war⁸.

Research Date

The city of Troy, which is the subject of the epic of Homer, is located on the Asian coast of the Dardanelles Strait opposite the Gallipoli Peninsula (Fig. 4). From the 8th century BC, the inhabitants of the classical Ilion city, which is located at the westernmost part of a plateau about 5 km from the sea,

⁸ LATACZ 2004.



Fig. 4 - The lowland of Troy, the entrance of the Dardanelles (Çanakkale Boğazı), Gökçeada island and Semadirek island are visible in the landscape



Fig. 5 - Since the excavations started in 1870, the location of the city of Troy has been accepted to be in Ballıdağ, near to the village of Pınarbaşı. (Picture W. Gell 1801)

believed that the city they lived in was Troy. This city was destroyed by a violent earthquake in the 500s BC and then abandoned. However, the name of Troy continues to be mentioned in that region. Medieval travelers visiting the region believe they have seen the ruins of Troy in different places along the coast. However, 17th century travelers are more critical about where Troy is located. Others begin research, claiming that Troy is inland. The first determination of the location of Troy is made by the topographer Jean-Baptiste Lechevalier during the research carried out by the French in the northeastern Aegean in 1784. In the results of this research, it is claimed that the ancient settlement on Ballıdağ hill above the village of Pınarbaşı, where the Trojan Plain is located, is located about 15 km to the east of Hisarlık Hill (Troy) (Fig. 5). Lechevalier, the river flowing under this hill overlooking the Troy Plain, the islands and the Dardanelles, Skamandros; Simois and the four tumuli (tomb hill) on the hill are seen as the tombs of the heroes in the stream formed by the Kırkközler water source. Thus, the events described in the Iliad Epic are proved by topography. This theory is accepted for about 100 years (Fig. 6). But in later research, engineer Franz Kauffer discovered in 1793 a new settlement closer to the sea, which the Turks called Hisarlık / Asarlık Tepe⁹. After examining the coins and inscriptions on this hill, minerologist

⁹ ASLAN 2014.



Fig. 6 - The location of the hill of Hisarlik (Troy) has been detected for the first time during the researches conducted in 1793 (Picture C. Gouffier 1822)

Daniel Clark from Cambridge University found out in 1801 that this was the classical city of İlion. After this determination, it is accepted that Hisarlık Tepe was in the classical city of İlion and Homer's Troy was in Ballıdağ in Pınarbaşı (Fig. 7). Despite this, some researchers argue that this view cannot be correct with their critical approach. British Charles Maclaren, with his article published for the first time in 1820, argues that the water flowing under the Pınarbaşı village cannot be the Scamandres that Homer mentioned in the Iliad; in Homer's narratives; Troy / İlion is described as between two rivers and therefore Troy can only be on Hisarlık Hill. With this view, the classical period İlion and Homer's Troy were placed in the same place. Already in Homer's epics, the city is defined by two names, namely both Troy and İlion. Maclaren further developed this view and published it as a detailed book in 1863¹⁰. Frank Calvert (1828-1908), one of the Calvert family living in Çanakkale, who was aware of Maclaren's views, excavated the land they purchased in Hisarlık Tepe in 1863 and 1865. The results of the Calvert excavations, which show a very different and ancient stratification, support Maclaren's views, but Calvert does not have the money to make wider and more extensive excavations. Frank Calvert, director of the British Museum at the time, writes a letter to Ch. Newton, stating that Hisarlık Tepe may be Troy and if he is helped, he can prove it with extensive excavations.

¹⁰ EASTON 1991.



Fig. 7 - Since 19th Century, the archaeological site of Troy is excavated with the most innovative technologies (Photo: excavation archive Dörpfeld 1893)

However, it does not receive a positive response. In such a critical period, the roads of the German Heinrich Schliemann (1822-1890) and Frank Calvert, who have a large fortune, intersect in Çanakkale¹¹.

Excavation History

Schliemann, who was aware of the thesis of H. Maclaren about Hisarlık/Troya, excavated in the site of Ballıdağ in Pınarbaşı for a few weeks to find Troy in 1868. However, the data obtained does not convince him. When they

¹¹ HEUCK ALLEN 1999.



Fig. 8 - The findings discovered during the Schliemann excavation period gave rise to numerous debates. In the picture we can see Schliemann, Calvert and Hamdi Bey (the first of the line seated) during a meeting on 1890

miss the boat going to Athens through Çanakkale, they have to stay in Çanakkale for two days and thus meet F. Calvert, who tells Schliemann about Hisarlık Hill and its excavations. He mentions McLaren's thesis and publications on Troy (Fig. 8). Believe it or not, Schliemann decides to dig on Hisarlık Hill. Schliemann, who presented his Greek and Troas trips to the University of Rostock (Germany) as a doctoral study in 1869, writes in his thesis that he discovered Troy himself and the thesis is accepted. Schliemann, a doctoral historian-archaeologist, came to the region in 1870 to excavate this time, a year after his trip to Troas. Excavations start at Hisarlık Tepe, but they are stopped both because they do not have permission and upon the complaint of the landowner. At the end of the long efforts, Schliemann excavations, whose death lasted until 1890 (1871-73; 1878-9; 1882; 1890), started in 1871. Schliemann's treasure find, which he found in 1873 and called the "Priamos Treasure" with a dating error of about 1200 years, had a great impact on the world at that time. Schliemann first smuggled these treasures to Athens and then to Germany. After the Second World War, the treasure artifacts taken to Russia as the spoils of war are still exhibited at the Pushkin Museum in Moscow¹².

¹² EASTON 1994.

After Schliemann's death, the excavations were carried out by his friend architect Wilhelm Dörpfeld (1853-1940) in 1893-94. After a long break, from 1932 to 1938, American archaeologist Carl W. Blegen (1887-1971) re-excavations were carried out in Troy. Blegen laid the foundations of modern Trojan-based Aegean archaeology with his publications in the following years. After a fifty-year break the ongoing new period excavations were carried out by Manfred Osman Korfmann from the University of Tübingen until his death in 2005. Since 2013 excavations in Troy have been carried out on behalf of the Ministry of Culture and Tourism by Prof. Dr. Rüstem Aslan.

Remains in the Trojan Plateau

Its strategically important location, where two continents (Europe and Asia) and two large seas (Aegean and Black Sea) intersect, has enabled Troy to see continuous settlement for 3 thousand years. Here, as in many regions of Anatolia, largely adobe was used in the construction of house walls. In the excavations, many destruction layers indicating fire, war and depletion were detected. During the reconstruction of a collapsed structure, due to the fact that the adobe is not suitable for reuse due to its easy distribution, the old layers were corrected and new buildings were built on it. As a result, an artificial hill, a tumulus, has been formed, which is rising gradually and exceeds 16 meters¹³. In the excavations carried out so far, ten different main settlements (cities) from the bottom to the top and the construction phase on the faces were determined (Fig. 9). The settlement by the sea in the early stages, after the alluviums carried by two rivers (Karamenderes-Dümrek Stream), the Trojan Plain is filled and the city loses its geopolitical importance after the Last Bronze Age, also called the Homeric Troy. However, from the 8th century BC, Homer gained a sacred place due to his epics (Fig. 10). The lower seven settlements of Troy (Troy I-Troy VII, from the First Bronze Age to the Early Iron Age) consisted of more than fifty building phase remains. Above this is the ruins of the ancient Greek (Troy VIII) and Roman city (Troy IX) Ilion, and at the top is the settlement of the Byzantine Period (Troy X) (Fig. 11).

Although the settlement of the Trojan I (2290-2550 BC) period has a village character, it has a strong defense system that has been repaired several times.

¹³ KORFMANN 2013.

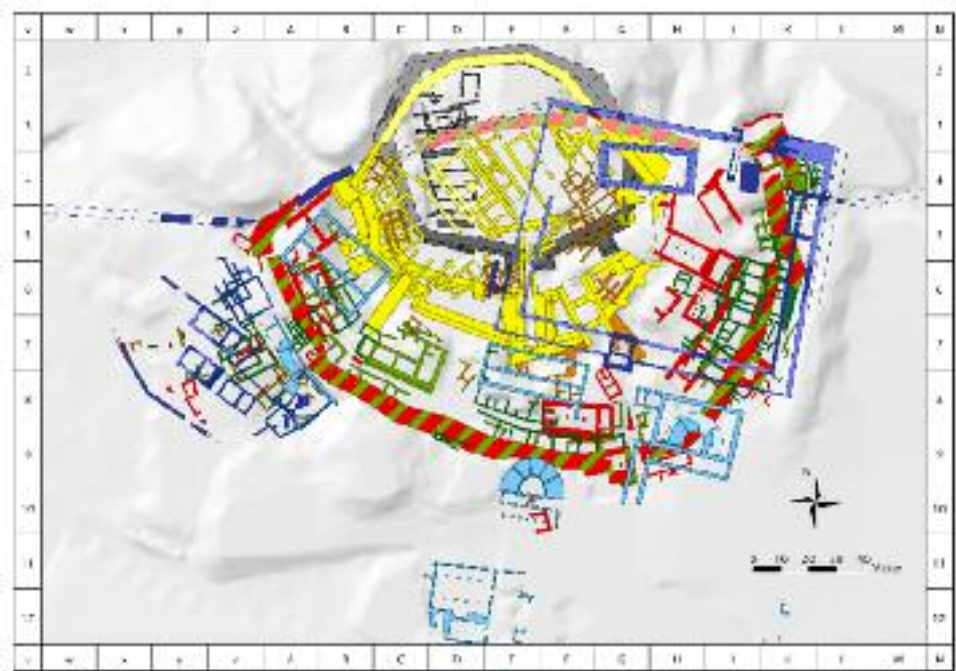


Fig. 9 - The urban plan relative to the centuries III B.C to the 500 AD and houses with different architectural styles



Fig. 10 - During the Roman time, Troy became a place of worship with several temples, altars and other buildings of cult (Reconstruction: C. Haussner)



Fig. 11 - Nine different reconstructions of the city of Troy (C. Haussner)



Fig. 12 - Today it is possible to observe the damages caused by Schliemann during his excavations (cut excavation of Schliemann)

It consists of rectangular adjacent houses made of stone foundation and adobe wall (Fig. 12). A more magnificent citadel settlement was built in Troy II (2550-2250 BC). It gains a rich urban character with a gene ramp and tall slaves. Many large “megaron” (rectangular planned structure with entrance

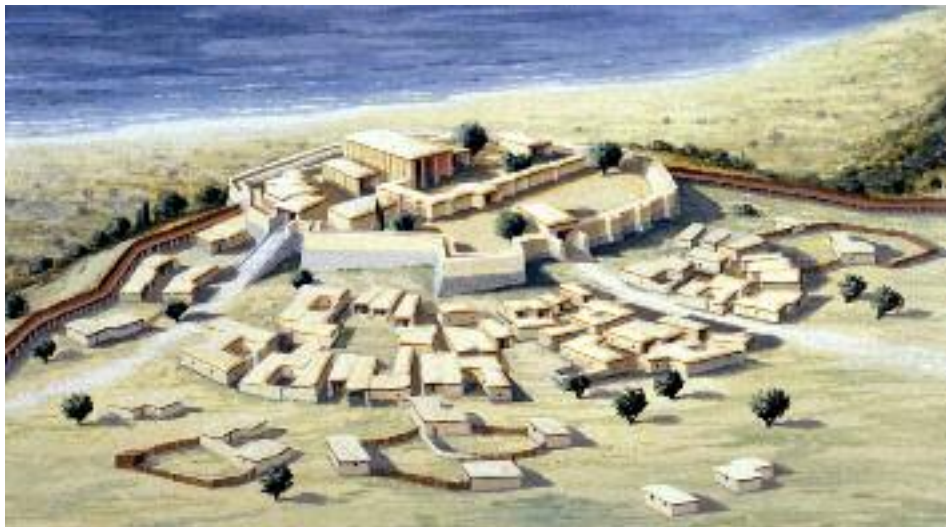


Fig. 13a - Since 2500 BC the findings of the city of Troy and the architectural structures of the city became one of the most important centres of the Aegean regions



Fig. 13b - The walls of the citadel of Troy II and the ramp entrance of the city are the most impressive remains for the visitors



Fig. 14 - The north side of the citadel and the entrance of the city belonging to Troy VI, which is believed to be the Troy of Homer, represent the most magnificent remains of the Aegean regions.

and main space) emerge for the first time in this period. The use of the fast potter's wheel is also seen in this phase. Along with the treasures that Schliemann found and missed in 1873, all 23 treasure finds emerged from these city stages. There are many archaeological finds pointing to trade with distant regions. Three major fire damage was detected in this settlement phase. Again, in this period, a lower city settlement emerged for the first time outside the citadel (Fig. 13a-b). The period of Troy III (2250-2200 BC) has common characteristics with Troy II. In this period, the houses were built more adjacent to each other. At the end of this period, there were data indicating that eastern living conditions became difficult. This settlement also ended with a big fire. The settlement of the Trojan IV/V period (2200-1730 BC) is also defined as an Anatolian settlement. It is understood from the sudden increase in the prey rate in nutrition that the living conditions changed in the early stages of this settlement phase (Troy IV). This period ends with a big fire in the city. The Trojan VI period settlement (1730- 1300 BC) is called the Homeric Troy (Ilion/Wilusa) (Fig.14). In this period, magnificent citadel and palace buildings are built, whose ruins can still be



Fig. 15a - Reconstructions of the Troy of Homer (1700-1200 BC)



Fig. 15b - South entrance of Troy VI, the paved road and the steles before the door of the citadel



Fig. 16 - The worship area on the east side of the citadel of Troy was in use from 8th century BC to 5th century AD

seen. Again in this period, the lower city is surrounded by a defensive ditch and a defensive wall. In this period, which is called the Last Bronze Age with its city finds and architecture, it has an important trade establishment between the Hittite in Anatolia and the Mycenaean Empire in Greece (Fig. 15a-b). The settlement of the period of Troy VII-a (1300-1180 BC) was established after the reconstruction of the city destroyed by the earthquake. In this period, the citadel wall is strengthened with towers. The city, which is estimated to have about 6000 inhabitants, was destroyed by a catastrophe that marked the war in the 1180s BC (Trojan War?). In the period of Troy VII b1 (1180-1130 BC), which is called the transition phase to the next Iron Age, there is a great collapse in the character of both architecture and pottery, although there is no great cultural change. In the Trojan VIIb2 settlement (1130-950 BC), which is the continuation of this period, some new cultural elements from the Northeast Balkans and the Western Black Sea emerge. This period is now considered as the beginning of the Iron Age. After this period, which was destroyed by a fire, a void (Dark Ages) continued from 950 BC to 720 BC. The settlement in Troy during the VIII period (720-85 BC) is known as the Archaic and Hellenistic Trojan Period. In this period, the Greeks, who visited Hisarlık Hill, accepted this place as the sacred city of Troy (İlion) by Homer and transformed the settlement into a rich city with temples and sacred areas (Fig. 16). This sacred character of the city of Troy/İlion reaches its peak especially in

the Roman Period called Troy IX (85 BC - 500 AD). Many Roman commanders visit the city. Especially Emperor Augustus' visit to Troy in the 20 BC was a turning point for the city. During this period, many buildings such as the magnificent Athena Temple and the Great Theatre were built.

In fact, the Roman Empire has accepted Troy as its origin since the 3rd century BC. The reason is that Venus/Aphrodite, who was the mother of Aeneas, the great surviving hero of the Trojans, and made him flee to Italy and settle there as the ancestor of the Romans, was also the goddess of Caesar, who influenced politics between 60-44 BC. Although there is no concrete proof of this belief, the gens Iulia, founded by Caesar, claimed that they were descended from Ilius (or Iulus), the son of Aeneas, to consolidate their ideology of reign. Some time before he was killed, Caesar was preparing a great expedition to follow in the footsteps of Alexander the Great and defeat the Parthians. According to some historians, he planned to move the capital of the new empire to the old homeland of Troy; however, this plan ended with his death. These plans had an anchor point; the city had already been established in a very convenient place for transportation between the East and the West, the Mediterranean and the Black Sea. His successor, Augustus (30 BC), was also confronted with such ideas and was warned by the Roman poet Horatius: 'As long as the sea flutters between Rome and Ilion, the Roman reign will endure'. Emperor Augustus also supported Troy/Ilion, the province of his ancestors. With the Aeneas Epic written by Augustus' poet Vergilius, he took the fictitious (quite) fiction of history to literature and legitimized this event in a sense. The history of Roman city formation, which was also associated with a new epic (Vergilius/ Aeneas Epic) after Augustus' visit to Troy, is accepted as an official view without being discussed as an imperial ideology.

In the later period, the city was completely destroyed after two major earthquakes that occurred consecutively by the 500s AD¹⁴. For the first time since these earthquakes, there is a trace of resettlement in the 12th century AD. The settlement of Troy X (12 AD-13th century) ends at the end of the 14th century after the region fell into the hands of the Ottomans. Although it is not completely forgotten that Troy is in this region, its exact location is gradually forgotten¹⁵.

¹⁴ ROSE 2014.

¹⁵ KOREMANN 2013.

The Lost Treasure: 'Treasures of Priamos'

Many things have been written about the treasures, which are the most important works from Troy, within 130 years after their discovery. Many people did not believe in Schliemann, considering that he sometimes contradicted him in his writings. However as a result of Prof. Korfmann's studies, it was determined that Treasure A, which is called the 'Priamos Treasure', was located just in front of the Trojan II walls and at the same level as the visible upper part of the wall wall (Fig. 17). The treasure is in a stone structure, a kind of stone chest. Schliemann, when he discovered the treasure on 31 May 1873, was not yet aware of the wall there, and therefore believed at the time that it belonged to a large and multi-room "palace of Priamos" he had found¹⁶. Schliemann tried not to tell or even completely hide the location - and perhaps the history - of the A treasure, especially against Emin Bey, the representative of the Ottoman Empire. In addition, although he stated in his publications that he was with his wife



Fig. 17 - The place in the citadel, belonging to Troy II, where Schliemann found in 1874 the remains he stole

¹⁶ EASTON 2002.



Fig. 18 - The firsts released pictures of the remains found by Schliemann he incorrectly believed it was the "Treasure of Priamos"

Sophia when he found the treasure, it was determined by the researchers that this was not true.

According to our information today, the treasure was located in an old tower from the Trojan II period (2500 BC), and it was then completely knitted during the construction of the stone ramp. Schliemann made a mistake of 1250 years by thinking of the city of Troy II as the Troy / Ilios of Homer he was looking for because of the fire layer and the stone ramp he accepted as the "Skaia Gate". Schliemann realized his mistake in the last year of his life, in 1890¹⁷.

¹⁷ EASTON 2002.

Schliemann first took the treasure to Greece and then to Germany. The Ottoman Empire put Schliemann on trial and in the hearing held in Paris, the court sentenced Schliemann to heavy fines. Although the Ottoman Empire tried to take back the treasures for quite a long time¹⁸, it was closed with a compensation of 50.000 gold francs when it came to the opinion that it could not take back the works (Fig. 18). After the Second World War, a large part of treasure in Germany was smuggled to St. Petersburg and Moscow. The "Treasure of Troy", a large part of which is exhibited in Moscow Pushkin Museum, is now distributed in nine different museums in seven different cities of the world. As a result of the intensive efforts of the Ministry of Culture and Tourism, some treasure finds that were smuggled from Troy were brought from America to Turkey in 2012.

Sacred Trojan: Travellers, Soldiers, Politicians

After the Trojan settlement was burned down in 1180 BC, the city was not settled for a long time. Starting from the 8th century BC, the Greeks established trade colony settlements in distant regions with the revitalized trade relations in the entire Mediterranean Region. In these periods, they come to Hisarlık Tepe (Troy/Ilion), where the ruins of the Late Bronze Age can be seen, and accept this place as a sacred settlement¹⁹. After this period, Troy becomes a place where East and West unite, integrate and especially conflict in political and military sense. For this reason, many important soldiers and politicians in history have visited Troy. The city of Troy was visited by several kings such as Kserkes of Persia in 480 BC, Alexander the Great in 334 BC and other Roman Emperors like Augustus. During their visits the all offered sacrifices on behalf of heroes (Fig. 19-20). In 1462, Fatih Sultan Mehmed visited Troy and mentioned the importance of the city in history. We know the visit of Sultan Mehmet the Conqueror to Troy from his book on the expeditions of the Conqueror by his historian Imbrozlu (Gökçeada) and historian Kritovulos. Kritovulos, like other historians, participated in the expeditions of Mehmed the Conqueror and wrote a book on this subject. In the work written by Kritovulos,

¹⁸ ASLAN, SÖNMEZ 2012.

¹⁹ WOOD 1985.



Fig. 19 - The statue of Hadrian found during the excavations works in 1995



Fig. 20 - The statue of Augustus found during the excavation works in 1995

the original of which is still preserved in Topkapı Palace, the visit of Mehmet the Conqueror to Troy in 1462 is described as follows.

'He himself crossed Hellespont with his army, crossed the little Phrygia and arrived in Ilion. He observed the ruins and traces of the old city of Troy, the scope and advantages of its surroundings, as well as its convenient connection to land and sea. In addition, Achilles, one of the heroes, listened to the stories of Aias and others on their graves. He praised them and congratulated them on having a poet like Homer to remind them of their great work. People shake their heads at him and say, "God has given me the right to avenge this city and its people after all these years".'

The basis of Mehmet the Conqueror's visit to Troy is the idea of Turks returning to their old homeland after a long time, based on a historical origin in the East-West conflict at that time. Thus, Fatih revealed that he valued the past cultures of the Anatolian lands as an Ottoman ruler²⁰. Historians state that Fatih understands Greek very well. We know that he

²⁰ ASLAN 2013.

also brought copies of the Byzantine period manuscripts to the palace in the palace library in the period before him. It is also known that at the time of Fatih's Lesbos expedition, about a decade after the conquest of Istanbul, a copy of the Iliad was prepared for the palace library by Johannes Dokeianos, a very famous copyist and writer at that time. For this reason, it is impossible to evaluate the words of Fatih in Troy as the flattery of the palace historian Kritovulos. Because in Montaigne, Sultan Mehmet the Conqueror in a letter to Pius, he mentions that the Italians expressed their strange hostility. According to Fatih, *he came from a common origin with the Italians (referring to Vergilius' Aeneas epic)*, the Turks, that is, the Trojans, and Fatih conquered Istanbul and avenged the spilled blood of both the Italians Hector.

Protecting and Telling Troy

Perspectives and thoughts on the preservation and presentation of archaeological ruins and artefacts have changed since the excavations initiated by F. Calvert in Troy in 1863. Nowadays, there is a mutual interaction between tourism and archaeology that affects and changes each other. However, in this interaction it is certain that their artefacts are faced with destruction. Cultural and historical monuments have to be protected and explored with public support and some laws. Beyond this, the main goal is to present the remains uncovered by archaeological excavation in an understandable way without deteriorating their essence (Venice Convention). For whatever reason, there are not many places in Turkey today where remains are preserved and presented to visitors in an understandable way in a modern sense. In 1988, BC in the Trojan excavations restarted by Korfmann, the priority was to present the remains excavated as a result of old and new excavations to the visitors by preserving them in an "ideal" way²¹.

Between 1988-1991, efforts were focused primarily on the protection of the remains excavated during the Schliemann period (Fig. 21-22-23). In this context, first of all, measures were taken to clean the "Schliemann Rift" and to protect the house foundations of the Trojan I period. The eastern profile of the north-south opening, which collapsed continuously

²¹ ASLAN 2011.



Fig. 21 - The structure of a palace belonging to Troy VI discovered in 1893 during the excavations conducted by Dörpfeld



Fig. 22 - The structure of a palace of Troy VI in 1987



Fig. 23 - The structure of a palace of Troy VI after the excavation works in 2015

with the rains, was supported by a mudbrick wall. Thus, the collapse of the Trojan II period megaron structures in the upper layers with the profile was prevented. At the same time, the direction of the visitor path through the Trojan II ramp was changed. (Fig. 24-25-26). The new visitor road, which was directed over the citadelwalls of Troy I and II, was reconstructed as wood. Thus, those who visited Troy were partially prevented from walking on the prehistoric walls of the mound and destroying it. Later, information boards in three languages (Turkish, English, German) were placed at the navigation points on the visitor's road, enabling visitors to better understand the pattern. After the Blegen excavations, a conservation and restoration concept covering the whole site was worked on after these "urgent importance" in the site, which turned into a ruin from neglect and indifference (Fig. 27-28-29). For this purpose, all myrmarian remains in the site were documented in a three-dimensional manner. The elusive architectural layers and



Fig. 24 - The entrance ramp of Troy II during the excavation works conducted by Schliemann in 1873



Fig. 25 - The entrance ramp of Troy II in 1887



Fig. 26 - The entrance ramp of Troy II after the excavation works in 2015

phases in Troy were redrawn as “models”. In this context, the 1:200 scale plan of the Trojan fortress was first produced, and then the lower city and the protection area around it were processed into a 1:500 scale plan. With these relic models, the protection and presentation of architectural remains in the whole area, filling of some regions with soil, visitor paths and other measures to be taken are embedded on the plan as a whole.

The closure of the walls, which are not of much importance in the history and chronology of the archaeology, was also carried out in this context in order to transfer them to future generations without destroying them. In addition to these measures, some arrangements were made with the other museum didactic approach in Troy. The archaeological, historical and tursitic importance of the 12 x 12 km area around the site increased due to the fact that it was declared as the Historical National Park of Troy in 1996 and was subsequently included in the UNESCO World Cultural Heritage List in 1998. However, the main problem of its location is that its



Fig. 27 - The north walls and the entrance of the city after the excavation works of Dörpfeld in 1893

ruins, dating from the 3rd thousand BC to the 5th century AD, are not very impressive for tourists compared to other archaeological sites. For this reason, the wooden walkway, orientation signs and picture and re-constructed information boards prepared in three languages during Korfmann studies caused this perception to change positively²². The Trojan Museum of Troy, which was opened by the Ministry of Culture and Tourism in 2018, ensures that the finds are presented in a whole concept and positively and permanently affects the perception of Troy and its landscape.

World Cultural Heritage and Troy

Troy is the place where the Trojan War described in the Iliad Epic of Homer, believed to have lived in the 8th century BC; that the poet Homer has an international fame for centuries with the Iliad and

²² ASLAN 2011.



Fig. 28 - The north walls and the entrance of the city of Troy VI in 1987

Odysseia Epics; around 10 km around the archaeological site, the settlements and ruins related to the history and epics of Troy (Patroclus, Achilles, Ajax and the other tumuli (artificial grave hills) dedicated to war heroes) were included in the UNESCO World Cultural Heritage List in 1998 due to the fact that the Iliad epic, described by the events



Fig. 29 - The north walls and the entrance of the city of Troy VI after the excavation works in 2015



Fig. 30 - The magnificent fortification walls of the Troy of Homer (Troy VI)

in the Trojan and Trojan Historical National Park area, affected European art, culture and science from the Middle Ages to the present day and was the first prehistoric excavation of the prehistoric period (Fig. 30).

Due to all these features, the ancient city of Troy is visited by nearly one million people every year. The Trojan Museum, built by the Ministry of Culture and Tourism, was opened in 2018, thus increasing the recognition and importance of Troy in the international arena.

Rüstem Aslan
Director at Troy (UNESCO) Excavations
Çanakkale Onsekiz Mart University

rustemaslan@comu.edu.tr

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