

THE ROLE OF CULTURAL ROUTE PLANNING IN CULTURAL HERITAGE CONSERVATION
THE CASE OF CENTRAL LYCIA

A THESIS SUBMITTED TO
THE GRADUATE SCHOOL OF NATURAL AND APPLIED SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY

BY

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IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF SCIENCE IN RESTORATION
IN
ARCHITECTURE

SEPTEMBER 2011

Approval of the thesis:

**THE ROLE OF CULTURAL ROUTE PLANNING IN CULTURAL HERITAGE CONSERVATION
THE CASE OF CENTRAL LYCIA**

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ABSTRACT

THE ROLE OF CULTURAL ROUTE PLANNING IN CULTURAL HERITAGE CONSERVATION THE CASE OF CENTRAL LYCIA

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September 2011, 214 pages

The main subject of the thesis is planning “cultural routes” as a method for conservation of cultural and natural heritage areas at regional scale. Defining a framework of conceptual principles which should be considered in spatial planning of cultural routes and regional networks constitutes the major aim of the thesis. Within the scope of the study, a new developing concept recently, cultural routes are discussed as a tool for sustaining historic and local values of rural and archaeological landscapes.

In this respect, the study is structured in two main parts. Firstly, conceptual background on the issue is discussed as the development of cultural route concept, definitions declared by international organizations working on the issue and principles of route planning. Secondly, based on the conceptual research, basic concepts and principles for route planning process is discussed through a case study.

The case study for the thesis is selected as the Kaş- Kekova region in Antalya, known as the Central Lycia in antiquity. Depending on the assessment of region’s cultural landscape, the study is resulted by description of a spatial and conceptual framework for planning of a cultural route network in the region.

Through areas rich in cultural and natural heritage, planning routes and networks at regional scale could be used as an effective tool for presenting and sustaining multivalent character of the place, and leading economic sectors which have effect on heritage.

Keywords: Cultural routes, Long-distance trails, Route planning, Cultural landscape, Central Lycia

ÖZ

KÜLTÜREL MİRAS KORUMASINDA KÜLTÜREL ROTA PLANLAMASININ ROLÜ MERKEZİ LİKYA ÖRNEĞİ

Karataş, Esra

Yüksek Lisans, Restorasyon, Mimarlık Bölümü

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Eylül 2011, 214 sayfa

Tezin ana konusu bölgesel ölçekli kültürel ve doğal miras alanlarında bir koruma ve sunum yöntemi olarak kültürel rotaların planlanmasıdır. Kültürel rotalar ve bunlardan oluşan bölgesel ağların mekansal açıdan planlanmasında göz önünde bulundurulması gereken bir kavramsal ilkeler bütünü geliştirmek tezin ana hedefi olarak belirlenmiştir.

Çalışma kapsamında, günümüzde yeni gelişmekte olan bir kavram olarak kültürel rotaların, kırsal ve arkeolojik peyzaj alanlarının sahip olduğu tarihsel ve yerel değerlerinin sürdürülmesi konusunda bir araç olarak kullanılabileceği tartışılmıştır.

Bu bağlamda, çalışma iki ana bölüm üzerinden yürütülmüştür. Öncelikle kültürel rota kavramının gelişmesi, konuyla ilgili çalışan uluslararası kuruluşların geliştirdiği tanımlar ve rota planlamasına yönelik kavramsal bir altyapı çalışması yapılmıştır. Sonrasında ise, bu kavramsal çalışmayı temel alarak, bir örnek bölge üzerinden kültürel rota planlamasına temel oluşturabilecek kavram ve ilkeler tartışılmıştır.

Tezde örnek çalışma alanı olarak Kaş- Kekova bölgesi, antik dönemdeki adıyla Merkezi Likya bölgesi seçilmiştir. Çalışma, bu alanın sahip olduğu kültürel peyzajın değerlendirilmesi ve buna bağlı olarak olası bir kültürel rotalar ağının, ne şekilde

planlanabileceđi ile ilgili mekansal ve kavramsal bir çerçeve geliştirilmesiyle sonuçlanmıştır.

Kültürel ve doğal miras açısından zengin alanlarda, bölgesel ölçekli rotaların ve ağların planlanması, bu alanların sahip olduđu değerlerin sunulması ve sürdürülebilirliklerinin sağlanması ile etkili sektörlerin yönlendirilmesinde önemli bir araç olarak kullanılabilir.

Anahtar Kelimeler: Kültürel rota, Uzun mesafeli yürüyüş rotaları, Rota planlaması, Kültürel peyzaj, Merkezi Likya

To my family...

ACKNOWLEDGEMENTS

I express my deepest gratitude to my supervisor Dr. Nimet Özgönül and co-supervisor Assoc. Prof. Dr. Çağatay Keskinok for their guidance, advice and criticism throughout the research. I am also grateful to Assoc. Prof. Dr. Emre Madran, Dr. Fuat Gökçe and Assist. Prof. Dr. Güliz Bilgin Altınöz for their constructive comments and suggestions through the whole period of my study. Furthermore, Prof. Dr. Cevat Erder and Dr. Yusuf Örnek are acknowledged for their criticisms and support.

I express my sincere thanks to Prof. Dr. Cevdet Bayburtluoğlu for sharing his valuable knowledge and experience on Lycia. Kate Clow is gratefully acknowledged for sharing her ideas and for her friendly conversations about the Lycian Way.

I would also like to thank Sertaç Akar for his great hospitality and assistance during my site survey. My sincere thanks to people of Boğazcık, Kılınçlı and Çevreli villages who were very kind and helpful at any time I was on site.

Finally, I owe special thanks to my parents, Sevim and Binali Karataş for their support, generosity and endless patience. Barış Şiri deserves the greatest thanks for his endless support throughout my study, especially during the site surveys and walking the route.

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CHAPTER 1

INTRODUCTION

1.1. DEFINITION OF THE PROBLEM

A new developing concept recently, *cultural routes*, represent a different physical character and meaning than an individual monument, a historic site or a natural landscape. They can be defined as a system constituted by various individual historic and/or natural assets, as it is stated in the ICOMOS Charter on Cultural Routes, 2008.

The consideration of cultural routes as a new concept or category does not conflict nor overlap with other categories or types of cultural properties — monuments, cities, cultural landscapes, industrial heritage, etc.— that may exist within the orbit of a given Cultural Route. It simply includes them within *a joint system* which enhances their significance.

Today, route-based tourism and promotional activities, usually developed within the framework of a historical subject, are gradually becoming common both in Turkey and other countries. Mostly related to cultural tourism and outdoor activities, this new trend can be applied by revaluation of roads which were used in history, such as the Route of Evliya Çelebi and the Silk Road. Besides, more common in Turkey lately, touristic routes are established by connecting cultural heritage elements with a virtual link or traceable historic road pieces, within a thematic framework, like the Lycian, Phrygian and Hittite Ways.

Particularly, when a cultural route is considered, there occurs a synthesis including more than one monument, historic place and/or natural site with a continuous route linking them, whether it was used in the past or not. As a matter of course, presence of present day's elements is inevitable in this synthesis. Therefore, involving various components of history, nature and present date, this system eventually brings forward the necessity of a different planning and conservation approach, than those for an individual site.

Although there are examples of routes developed in Turkey today, it is clear that the most common sense of route establishment is to advertise of a historical theme and to promote touristic activities. Thus, route planning efforts naturally result in creation of new areas for touristic entertainment. However, in addition to this popular intention, the role of cultural routes is not acknowledged from the viewpoint of heritage conservation. By their context and connecting character, cultural routes actually serve for aims of conservation, from the point of understanding, interpretation and presentation of a region of cultural significance.

The common approach in cultural route planning, which is limited to tourism and so consumption, prevents the conservation of single elements along a route and a cultural landscape in general, to be the primary purpose of route planning. Nevertheless, the priority of route planning is to assure sustainability, understanding and interpretation of the elements and the landscape within their historical and current context. Moreover, tourism is expected to be utilized as a tool that serves this purpose.

Depending on a given historical context and physical environment, cultural routes can be established both at continental, regional and site scales. In both cases, cultural routes possess a potential for revaluation of landscapes, the evolved environments through the interaction of man and nature in time. Since landscapes are created by human activities, they bear a wide range of material evidence of this activity from the oldest historical layer to present date. Enhancement and assuring sustainability of this evidence require a broad assessment process, which eventually could lead us to describe a cultural trails system, generated as a driver for aims of preservation of the heritage.

1.2. AIM AND SCOPE

The thesis aims to develop a framework of principles for route planning through landscapes of cultural significance. The discussion is based on a case, coastal part of the Central Lycia, known as Kaş- Kekova Region today, which possesses a rich landscape in terms of the substantial evidence of historical periods and relationship with today's rural character, and bears a variety that can be utilized by a trail system. Considering route planning as a tool for enhancement of a region's cultural heritage, the thesis puts forward the principles which depend on the main concepts derived from the landscape assessment.

The main concern of the thesis is to reveal the role of cultural route planning in heritage conservation by deriving concepts and principles for route establishment that serve for the aims of conservation. Thus, the issue is approached by understanding and assessing a cultural landscape, rather than analyzing the historic, economic and social aspects of the region and its components in detail. In other words, it is expected to understand vertical and horizontal relations of physical environment belonging to historical character of Lycia as a whole, and to search how a trail system could be integrated to this whole of relations for encouraging preservation and sustainability of the place.

It is a fact that cultural routes can be applied to regions which are constituted by a wide range of values regarding history, nature, archaeology, social structure, ecology, economy and so on. However, due to main concern of the thesis, the subject is handled with spatial aspects of the landscape, and so identification of concepts and principles is discussed regarding the space in particular.

Furthermore, as introducing the problem as a cultural issue, i.e. cultural routes, cultural landscapes, cultural heritage etc., the study focuses on the spatial characteristics of the culture, i.e. tangible heritage, out of a series of aspects like traditions, food, music, arts and so on, i.e. intangible heritage, due to limitations of time, existing literature, contributing disciplines and context of the thesis.

1.3. METHODOLOGY OF THE STUDY

The framework of the study is constituted of conceptual research of cultural routes, characterisation of the Lycia region, the Central Lycia littoral in particular, assessment of the landscape, and finally development of a conceptual framework of principles for cultural route planning in the region.

As a conceptual background for the study, existing approaches and definitions of international organizations, i.e. ICOMOS International Committee on Cultural Routes, European Institute of Cultural Routes and UNESCO, are reviewed as a beginning to discussion. In the scope of conceptual background, a wide range of cultural route and long-distance trail examples from different countries are examined in terms of their context, theme and stakeholders. Consequently, the concept of *cultural route* is redefined regarding limitations of existing definitions and with respect to categorisation of selected examples.

After the conceptual research, Lycia region is characterised with identification of its components, both historical, natural, contemporary and administrative ones. A brief look is taken on geography and history of the region, and general characteristics of both historical and contemporary settlements, with a literature review. Subsequently, the long-distance trail "*The Lycian Way*" is described with general features, as a trail utilized in the region for tourism purposes.

For understanding the region and evaluation of the current touristic route, two field studies carried out. The 1st field study was defined as observing the present situation of town centers and major historical places throughout the whole Teke Peninsula. The 2nd field study was carried out along the Lycian Way for 10 days. To the west of the peninsula, 6 stages of the Lycian Way was walked from Fethiye to Xanthos, and to the south 6 stages were walked from Kaş to Demre. Photographing, taking notes regarding the trail's relationship with historical and contemporary elements of the landscape and interviewing with trail users in possible cases formed the field study method on the route.

Due to scope of the study and restrictions such as time, sources and contributing disciplines, detailed analysis and evaluations are carried out on a specified area in the Lycia Peninsula and with respect to aim of the thesis, principles for route planning are determined as a conceptual framework for this area. The Central Lycia coast, known as Kaş- Kekova Region today, where the distinctive Lycian character is possible to be followed easily, is defined as the sub-region for the study.

With the 3rd field survey in Kaş- Kekova region, current condition of the archaeological sites, historical and contemporary settlements are evaluated to reveal the pattern of the cultural landscape throughout the region. In accordance with the scope of the study, examined villages are selected rather according to their relation with archaeological sites, so that historical identity is sustained and to understand present spatial layout of the region. Whereas, all archaeological sites in Central Lycia littoral, i.e. ancient cities mentioned by the related literature, are examined on-site as long as they could be accessed.

The method of the field study carried out for gathering information about villages is formed by filling field survey sheets, interviewing and photo shooting. Field survey sheets, applied in 9 villages, were prepared in two forms, "*rural settlement pattern-survey sheet*" and "*rural settlement pattern- interview sheet*". Main focus of the village surveys is to assess the rural landscape of Central Lycia by analyzing main features of vernacular patterns, architecture and relationship with archaeological landscape.

Similarly, information about archaeological sites' current situation is gathered with on-site study. The field survey was carried out by filling of "*archaeological site- survey forms*" and photo shooting. Survey forms, filled out in 13 archaeological sites, were prepared to gather information about context of the site, situation of research and conservation, and legible edifices.¹

¹ For survey form examples see APPENDIX B.

CHAPTER 2

CONCEPTUAL BACKGROUND ON CULTURAL ROUTES

Heritage:

- The evidence of the past, such as historical sites, considered as the inheritance of present-day society.²
- A country's heritage is all the qualities, traditions or features of life there that have continued over many years and have been passed on from one generation to another.³

Route / Trail:

- The choice of roads taken to get to a place.⁴
- A way from one place to another.⁵

Today there are descriptions of international organizations regarding transportation corridors, whether historical or not, which have cultural and natural heritage elements along and also used as long-distance trails today. However, these descriptions usually named as cultural routes are limited to define other similar examples. Consequently, making a broader description including both examples defined by these organizations and excluded ones, because they bear the historic and natural heritage elements over a cultural landscape, arises as a necessity.

Relevant to above-mentioned corridors, the concept of heritage can be discussed in two headings namely *cultural heritage* and *natural heritage*. These concepts are defined in the UNESCO Convention Concerning the Protection of the World Cultural and Natural Heritage in 1972, as following⁶;

² <http://www.collinslanguage.com> (Last accessed on 20.04.2010)

³ Collins Cobuild Dictionary, Glasgow, 2001.

⁴ <http://www.collinslanguage.com> (Last accessed on 20.04.2010)

⁵ Collins Cobuild Dictionary, Glasgow, 2001.

⁶ Some of the major international documents regarding the preservation of cultural and natural heritage are examined, however a clear definition of these concepts is obtained from the UNESCO Convention, 1972.

“cultural heritage”:

- monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;
- groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;
- sites: works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.

“natural heritage”:

- natural features consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view;
- geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation;
- natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty.

In addition to definitions above, The Burra Charter (1999) relates the heritage with the concept of *cultural significance*, which is declared as “aesthetic, historic, scientific, social or spiritual value for past, present or future generations”. It is stated that the term is synonymous with heritage significance.⁷

As the first step of background research on cultural routes, development of the concept is summarized by giving chronological information about international approach, works and definitions of related institutions. Secondly, it is studied how to classify different types of routes based on existing examples from different countries, and a brief conceptual framework for description and planning of cultural routes is given. Finally, an evaluation of the conceptual framework is done and a definition of *cultural route*, which is accepted within the rest of the study, is developed according to the objectives and the case of this thesis.

⁷ Burra Charter, ICOMOS, 1999 (Article 1, Definitions, 1.2)

According to the main concern of the thesis, it is appropriate to discuss the concept of cultural routes with relevance to the regional cultural corridors including more than one urban, archaeological and/or natural sites, rather than local routes at urban scale, in contemporary towns or archaeological sites. For this purpose, conceptual research is done based on regional examples and international institutions, which study and define the issue at regional scale.

2.1. DEVELOPMENT OF THE CONCEPT

Today, there are three main international institutions, namely UNESCO, ICOMOS and Council of Europe, which are dealing with the concept of cultural routes. (Table 1) As the first effort, the “*heritage route*” concept was studied and mentioned by the experts in Spain. After the Pilgrim’s Route to Santiago de Compostela in Spain was listed as a world heritage by the UNESCO World Heritage Committee in 1993, experts discussed the subject of “*cultural routes*” in the meeting of World Heritage Committee in Madrid, 1994. As a result of this meeting the first document, that the concept was discussed, was submitted to UNESCO.⁸

After the experts’ meeting in 1994, in Madrid, the “European Institute of Cultural Routes” was created by the proposals of Council of Europe and the Grand Duchy of Luxembourg (Ministry of Culture, Higher Education and Research) after a political agreement signed in 1997. Main goal of the institution was to implement the cultural routes program of the Council of Europe, which was started in 1987 with “The Pathways to Santiago de Compostela” and contains approximately 30 of European cultural routes today. Key objectives of European Cultural Routes Program are listed as;

- to raise awareness of a European cultural identity and European citizenship, based on a set of shared values given tangible form by means of cultural routes retracing the history of the influences, exchanges and developments which have shaped European cultures;

⁸“*Routes As Part of Our Cultural Heritage, Report on The Meeting of Experts, Unesco World Heritage Committee, Madrid, 1994*” from <http://whc.unesco.org/archive/routes94.htm> (Last accessed 01.05.2010)

- to promote intercultural and interreligious dialogue through a better understanding of European history;
- to safeguard and enhance the cultural and natural heritage as a means of improving the quality of life and as a source of social, economic and cultural development;
- to give pride of place to cultural tourism, with a view to sustainable development.⁹

Another institution, entitled “International Committee on Cultural Routes (ICCR)” (Comité Internacional de Itinerarios Culturales, CIIC), was established in 1998 with attempts of a group of ICOMOS members from different regions of the world. The main objective of the ICOMOS International Committee on Cultural Routes is declared as;

...to promote, consistent with the aims of ICOMOS international cooperation, the identification, study and enhancement of cultural routes and their significance in relation to their main value as a whole, and in connection with the protection, maintenance and conservation of their monuments, groups of buildings, archaeological remains, cultural landscapes and sites, as they are connected through cultural values and historical links.¹⁰

In 2005, *cultural routes* were described as one of the four specific heritage categories defined in the Operational Guidelines for the Implementation of the World Heritage Convention, UNESCO. In addition to three newly-defined categories, namely cultural landscapes, historic towns and heritage canals, *heritage routes* were also added to the document with the definition accepted in Madrid meeting, 1994.

Beginning with the establishment of the ICCR, a set of meetings and conferences were held to develop a definition and methodology regarding cultural itineraries.¹¹ In 2008, the ICOMOS Charter on Cultural Routes was developed by the Committee. The main objectives of the Charter are defined as to establish the basic principles and methods of

⁹ http://www.coe.int/t/dg4/cultureheritage/culture/Routes/default_en.asp (Last accessed 01.05.2010)

¹⁰ http://www.icomos-ciic.org/INDEX_ingl.htm (Last accessed 01.05.2010)

¹¹ Other meetings of the ICCR were held in Canary (1998), Tenerife (1998), Ibiza (1999), Guanajuato (1999) and Pamplona (2001), and further reports on conclusions of these meetings can be obtained from: http://www.icomos-ciic.org/INDEX_ingl.htm (Last accessed 01.05.2010)

research specific to cultural routes, to define basic guidelines for their use, and to set the basic mechanisms for the development of knowledge about their evaluation, protection, preservation, management and conservation.¹²

Table 1. Development of the Concept Referring to International Organizations

1984	Recommendation 987 of Council of Europe invited all member states to encourage the launching of European Cultural Routes Program.
1987	The program of the first European Cultural Route was launched with “The Pathways to Santiago de Compostela”, which has since then been extended to the ensemble of the Pilgrimage Ways in Europe.
1994	The first meeting on the issue, “Cultural Routes as a Part of Our Cultural Heritage” was held in Madrid with attendance of representatives from UNESCO and ICOMOS.
1997	The European Institute of Cultural Routes was established by the Council of Europe.
1998	A group of ICOMOS members established the International Committee on Cultural Routes, ICCR (Comité Internacional de Itinerarios Culturales, CIIC) . The Committee of Ministers adopted the Resolution 98(4) on the Cultural Routes of the Council of Europe.
2002	A web portal entitled “Cultural Routes and Landscapes, A Common Heritage” was prepared by the European Institute of Cultural Routes. (http://www.culture-routes.lu)
2005	Cultural routes were described as one of the four heritage categories defined in the Operational Guidelines for the Implementation of the World Heritage Convention, UNESCO.
2008	ICOMOS Charter on Cultural Routes was published by the ICCR.

¹² The ICOMOS Charter on Cultural Routes, 2008.

In Turkey, the Ministry of Culture and Tourism, local governments and non-governmental organizations working on cultural and natural heritage, and outdoor activities can be listed as the main institutions that could work on cultural route concept, and planning and implementation processes. For instance, the route concept is mentioned within the scope of the “Turkey Tourism Strategy 2023” report, published by the Ministry of Culture and Tourism, in 2007.¹³ In the report, 7 thematic “*tourism development corridors*” are proposed to be implemented over the country for 2023. The main strategy here is declared as “*development of a specified route by renovating its natural and cultural pattern, and by depending on specific themes, for the aims of tourism*”. The proposed corridors, regions and themes are namely;

1. ***The Olive Corridor***: Through south of the Marmara Region, i.e. Bursa, Balıkesir and Çanakkale; a destination of health and gastronomy
2. ***The Winter Corridor***: Through northeast Anatolia, i.e. Erzincan, Erzurum, Kars, Ağrı and Ardahan; winter, cultural and thermal tourism
3. ***The Religious Tourism Corridor***: Through southern Anatolia, i.e. Tarsus, Hatay, Gaziantep, Şanlıurfa and Mardin; religious and cultural tourism
4. ***The Silk Road Tourism Corridor***: Through Adapazarı, Bolu and Ankara; cultural tourism and eco-tourism
5. ***The Western Blacksea Coastal Corridor***: Through İstanbul and Sinop; an internal corridor serving metropolises like Ankara and İstanbul
6. ***The Uplands (Yayla) Corridor***: Through the eastern Blacksea Region, i.e. from Samsun to Artvin; nature tourism and eco-tourism
7. ***The Thracian Cultural Corridor***: Through Edirne, Tekirdağ, Kırklareli; cultural tourism and eco-tourism

Administrative structure for these tourism development corridors is proposed to be managed by “*infrastructure associations*”. These bodies for each corridor are expected to be constituted by public institutions, local governments and representatives of

¹³ <http://www.kultur.gov.tr/TR/belge/1-61449/turizm-stratejisi-2023.html> (Last accessed on 01.10.2011)

private sector. However, the only focus of this corridors proposal seems to be shaped by tourism purposes. Increase in accommodation facilities – sometimes by restoration of historic buildings –, and improvement of tourism types are the major concerns of tourism development corridors.

Apart from this attempt of the Turkish Ministry, other routes developed by local governments and/or tourism entrepreneurs have been becoming common in the country. Some examples of cultural routes in Turkey can be listed as; the Lycian Way, the St. Paul Trail, the Hittite Way, the Phrygian Way, the Route of Evliya Çelebi, the Route of Abraham at southeastern Anatolia, and the Independence Way from İnebolu to Kastamonu.

However, neither the Ministry's proposal nor other route projects focus on the role of route planning in heritage conservation. Although, these attempts can be criticized in a positive way in terms of their intention to improve tourism sector, to enhance advertising and to encourage outdoor activities, the priority is expected to base on conservation of assets, that these route projects depend on and gain their significance from. Therefore, a common framework of criteria and principles, regarding the interpretation, presentation and preservation of heritage, need to be developed in order to lead route planning, in addition to common approach in Turkey, which is usually limited to way-marking. Besides, a committee working on the cultural route concept and controlling route projects can be established under the rule of the Ministry of Culture and Tourism.

2.2. DEFINITIONS

The first definition of a heritage route was developed at the meeting of UNESCO and ICOMOS experts in 1994, Madrid. The concept was introduced as a heritage route is based on the continuity in space and time that can be explained by dynamics of movement. Furthermore, it refers to a whole and highlights exchanges and dialogue between regions and countries. According to the report prepared after this meeting;

A heritage route is composed of tangible elements of which the cultural significance comes from exchanges and a multi-dimensional dialogue across countries or regions, and that illustrate the interaction of movement, along the route, in space and time.¹⁴

Today, the ICOMOS- ICCR describes a “*cultural route*” by depending on definitions declared in 1994, by the Madrid meeting. The ICCR defines the concept within a framework of different criteria, such as context, content, cross-cultural significance, dynamic character and setting.¹⁵ Cultural itineraries, which are fulfilling the Committee’s criteria, are described as cultural routes, while other routes are accepted as areas of cultural landscape or routes used for touristic activities.

Cultural routes are not simple ways of communication and transport which may include cultural properties and connect different peoples, but special historic phenomena that cannot be created by applying one’s imagination and will to the establishment of a set of associated cultural assets that happen to possess features in common.¹⁶

According to definition of the Committee, *transportation corridors* that had been used for a specific purpose in a period of history and also have both tangible and intangible cultural heritage elements today, can be described as “*cultural routes*”. The main point in this definition is that the mentioned route had its own dynamics in the past and witnessed to social, cultural, economic and politic exchanges with continual movements between regions. A “*cultural route*” is stated in the ICOMOS Charter on Cultural Routes, 2008 as;

¹⁴ Routes As Part of Our Cultural Heritage, Report on The Meeting of Experts, Unesco World Heritage Committee, Madrid, 1994.

¹⁵ The ICOMOS Charter on Cultural Routes, 2008.

¹⁶ *ibid.*

Any route of communication, be it land, water, or some other type, which is physically delimited and is also characterized by having its own specific dynamic and historic functionality to serve a specific and well-determined purpose, which must fulfill the following conditions:

- a) It must arise from and reflect interactive movements of people as well as multi-dimensional, continuous, and reciprocal exchanges of goods, ideas, knowledge and values between peoples, countries, regions or continents over significant periods of time;
- b) It must have thereby promoted a cross-fertilization of the affected cultures in space and time, as reflected both in their tangible and intangible heritage;
- c) It must have integrated into a dynamic system the historic relations and cultural properties associated with its existence.”¹⁷

On the other hand, the Council of Europe defines a cultural route that can be eligible for the European Cultural Routes Program, by different criteria. Here, the main concern is that the route's theme should represent European values in first place and should give rise to long-term projects of research, conservation, cultural tourism and sustainable development. Differently from the ICOMOS Committee, the European Institute of Cultural Routes looks for projects that a route may follow a historic line or may be newly created for touristic purposes. Within the operational framework of the European Cultural Routes Program, four major criteria that proposed routes must satisfy are listed as;

- be centred on a theme representative of European values and common to several European countries;
- follow a historical route or (in the case of cultural tourism) a newly created route;
- give rise to long-term multilateral co-operation projects in priority areas (scientific research; heritage conservation and enhancement; cultural and educational exchanges among young Europeans; contemporary cultural and artistic practices; cultural tourism and sustainable development);
- be managed by one or more independent, organised networks (in the form of an association or a federation of associations).¹⁸

¹⁷ *ibid.*

¹⁸ http://www.coe.int/t/dg4/cultureheritage/culture/Routes/default_en.asp

(Last accessed 01.05.2010) Further information about eligibility criteria of cultural routes can be obtained from “Resolution on the Cultural Routes of the Council of Europe, 10 October 2007.

Opposite to international organizations' works, there is not an organization working on the concept of heritage routes and not a national approach defined by the legislation in Turkey. Although there are arrangements in the legislation regarding to conservation and management of buildings and sites of historical importance, there are not any legal instruments for conservation of historical transportation corridors, i.e. cultural routes and for description of new trails, which bear more than one cultural and/or natural sites along.

Up to this point, two major definitions of cultural routes and approaches of two international organizations were introduced. The first one, ICOMOS- ICCR describes a cultural route according to criteria such as "use in history", "own dynamics" and "mobility of the itinerary". In addition to this, the second organization, CE- European Institute of Cultural Routes defines a cultural route with more emphasis on route's potential of representing the European heritage and contributing to regional and local development.

However, these descriptions exclude routes that are defined for regions rich in cultural and natural values and have potential for contributing to conservation practices and regional development. Although *cultural route* definition of European Institute of Cultural Routes fulfills these conditions, a regional itinerary apart from Europe and representing a different culture could be designed and described as a cultural route as well, in accordance with context of cultural heritage it bears. Therefore, for a broader perspective to the topic, the cultural route concept discussed by international organizations should be considered with other types of trails.

Regarding this confliction, a research is done study within the scope of the thesis. Depending on the research and evaluation related to cultural route practices and examples from different countries, a "***cultural route***" can be defined as; a regional, national or continental scaled transportation corridor, whether created today artificially and intended for promotion of tourism, preservation and development, or used in a period of history and reused today, both have cultural and/or natural heritage elements along, which gains its significance with presence of this heritage. This definition of cultural route is accepted for the discussion of route planning through the thesis.

2.3. CLASSIFICATION OF CULTURAL ROUTES

The classification of cultural routes is developed by examination of trail examples from different countries. Depending on the basic features of selected examples, like theme, function, context and content, a classification including historic roads and newly created trails, is developed.¹⁹

With respect to their thematic aspects, cultural routes existing today can be analyzed in two groups; (A) transportation corridors used in a period of history for a specific purpose and (B) itineraries which do not belong to past with its physical presence, but defined today by revaluation of cultural heritage and natural landscape along them. Below main characteristics of these two major groups and their sub-groups are summarized and each sub-group is described with selected examples. (Table 2)

As mentioned before, cultural routes in the first group **(A)** are called as *cultural routes* by international organizations working on the issue like ICOMOS International Committee on Cultural Routes. The basis for this definition is the regular use of the itinerary in the past, its own dynamics and its being the scene for exchanges between regions or countries as a result of its use by populations. **(A.1)** Migration routes like the Santiago de Compostela, which had been provided mass population movements in history and trade routes like the Silk Road, which had resulted in social, cultural and economic exchanges can be addressed in this group. For example, as a route passing through Egypt, Israel and Lebanon, *Via Maris* (i.e. The Route along the Sea) had been used by the kings of ancient times for commercial purposes. Thus, it ensured a regular social and economic interaction between Africa and Middle East.²⁰ According to conditions of this group, *Via Maris* is described as a cultural route due to its own internal dynamics and the continuity in space and time. (Figure 1)

¹⁹ See APPENDIX B for selection of examples and a list of studied trails.

²⁰ <http://www.ulai.org.il/SpecialprojectsIFOCC.htm> (Last accessed on 28.04.2010)



Figure 2. Map of Evliya Çelebi Way – TURKEY
 (<http://cultureroutesinturkey.com/c/evliya-celebi-way/> Last accessed on 09.10.2011)

The main characteristic of the second group (**B**) is that the route was not existed in the past and defined today by the use of cultural heritage and natural landscape in a specific region. The main objective of this regional route description is to promote tourism sector, to preserve the cultural and natural heritage and to ensure sustainable regional development. Travel roads defined by linking towns or castles, which belong to a specific region and a specific period of history, with a virtual or real route can be addressed under this group. At this point, different from the first group it is the fact that the route was not used in the past whether it is virtual or real.

The routes in the second group (B) can be classified in three subgroups according to their content such as historical and/or natural values. The first subgroup includes historical routes defined for revaluation and preservation of historical heritage, improvement of cultural tourism and ensuring local and regional development. (**B.1**)

Main elements that make up the route can be both tangible like buildings and/or sites of historical importance, and intangible like customs representing the culture of the region. The route is the result of linking tangible elements, buildings and/or sites, with a virtual or real connection.

Transromanica: The Romanesque Routes of European Heritage can be considered as an explanatory example for this group, due to the main idea that the project is based on. Transromanica project was developed as a part of the Central European CrossCulTour Project. The project is based upon the common heritage of Europe belonging to the Romanesque Period between 950-1250 and represents the late Roman and early Christian architecture of Europe. The project, that primary objectives are stated as ensuring sustainable regional development and promotion of cultural tourism, was approved as a Major European Cultural Route by the Council of Europe in 2007.²² The route forms a network made up by linking cultural monuments, sites and roads of historic significance under a specific theme like the Romanesque architecture in different regions of participating countries, which are Germany, Austria, Italy and Slovenia. Main historic elements on the network are historic towns, castle complexes and monumental buildings like cathedrals, monasteries, palaces and churches.²³

Routes which include both historical buildings/sites and natural areas constitute the second subgroup. **(B.2)** These routes are defined by the use of historical sites belonging to a specific culture on a specific region and also by the use of natural landscape, generally within the scope of a theme. Existence of natural areas that usually has a wider share when compared to historical places, also provides the opportunity for doing outdoor sports along the route. Therefore, not only observing the historical traces, but also observing the nature gives these kinds of routes the character of being *long-distance trails*.²⁴ In this case, if the appropriate management decisions are taken, there

²² <http://www.transromanica.com/en/major-cultural-routes/> (Last accessed 06.05.2010)

²³ http://www.coe.int/t/dg4/cultureheritage/culture/Routes/transromanica_en.asp (Last accessed 06.05.2010)

²⁴ **Long-distance trails** (or long-distance tracks, paths, footpaths or greenways) are the longer recreational right-of-way routes mainly through rural areas, used for non-motorised recreational travelling (walking, backpacking, cycling or horse riding). (http://en.wikipedia.org/wiki/Long-distance_trail. Last accessed 03.06.2010)

occurs a potential for development of different tourism types in addition to cultural tourism and for conservation of both cultural and natural heritage.

The Route of Don Quixote in Spain is an example for this group, because of the project's theme and content of the routes network. It is designed based upon a literary character of Cervantes and forms a network of several historic places and natural areas throughout the Castilla- La Mancha region in Spain. The route was approved as a Cultural Route of the Council of Europe in 2007.²⁵ It includes not only elements of cultural heritage of Spain like castles, towns, town squares and the famous windmills of Don Quixote, but also natural values like several lakes throughout the region. (Figure 3)



Figure 3. Windmills and Rudiera Lakes on the Route of Don Quixote - SPAIN
(Route Brochure)

The last subgroup includes routes, which can be called directly as long-distance trails, are defined by firstly the use of natural areas. **(B.3)** Main characteristic of these regional routes are that they include alternative walking paths crossing natural beauty and are used for outdoor sports like trekking, mountaineering, canoeing, rafting and cycling. In this case, existence of these kinds of natural routes gives the opportunity for development of nature tourism and its types in the region at first. For instance, as one of the earliest examples and a well-known long-distance track, Appalachian Trail was defined by a system of national parks and forests in 1937 and was designated as a National Scenic Trail in 1968. The trail crosses 14 states of the eastern USA with over a distance of 2100 miles and houses a wide range of plant and animal species at various sites.²⁶ (Figure 4) A comprehensive plan for the protection, development, management

²⁵ http://www.coe.int/t/dg4/cultureheritage/culture/Routes/quixote_en.asp (Last accessed 06.05.2010)

²⁶ <http://www.appalachiantrail.org/site/> (Last accessed 03.06.2010)

and use of the trail was completed in 1981 by the National Parks Service. According to the comprehensive plan report, providing a framework for development and management of the Trail and its immediate environs is the major objective of the plan.²⁷

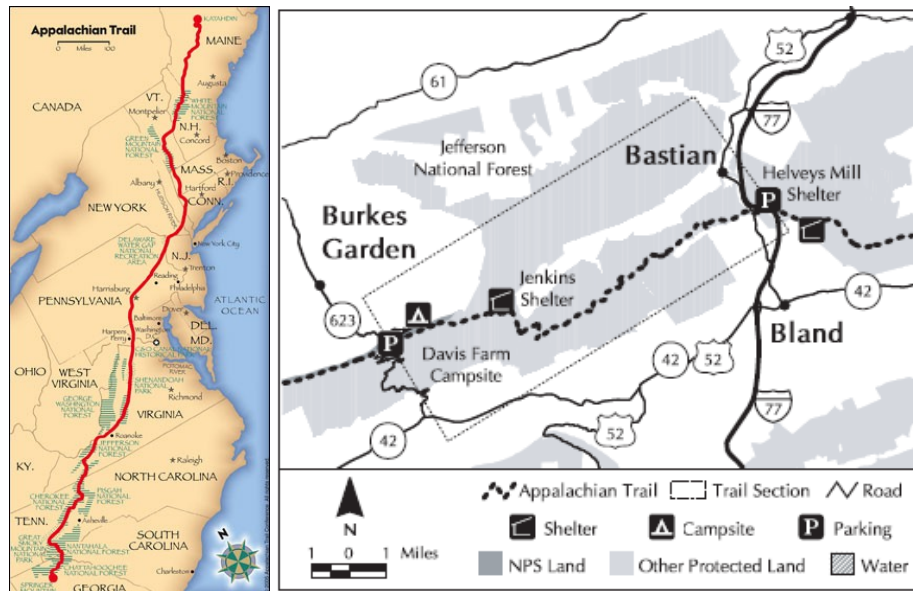


Figure 4. Appalachian National Scenic Trail – USA
 Left: overall map, Right: guide map of a trail section
 (<http://www.appalachiantrail.org/site/>, Last accessed 03.06.2010)

²⁷ Comprehensive Plan for the Protection, Management, Development and Use of the Appalachian National Scenic Trail, prepared by Appalachian Trail Project Office, National Park Service, 1981.

Table 2. Classification of cultural routes

CULTURAL ROUTES					
A.			B.		
ROUTES USED FOR A SPECIFIC PURPOSE IN A PERIOD OF HISTORY			ROUTES DEFINED TODAY WITH THE USE OF CULTURAL HERITAGE AND LANDSCAPE AND INTENDED FOR:		
			<ul style="list-style-type: none"> PROMOTION OF TOURISM ACTIVITIES, ENSURING SUSTAINABLE DEVELOPMENT, PRESERVATION OF CULTURAL AND NATURAL HERITAGE. 		
Types	A.1	A.2	B.1	B.2	B.3
		<ul style="list-style-type: none"> TRADE ROUTES PILGRIMAGE ROUTES MIGRATION ROUTES MILITARY ROUTES 	<ul style="list-style-type: none"> ROUTES OF PERSONS WHO HAVE PLAYED AN IMPORTANT ROLE IN HISTORY 	<ul style="list-style-type: none"> HISTORICAL ROUTES 	<ul style="list-style-type: none"> HISTORICAL AND NATURAL ROUTES
General Characteristics	<ul style="list-style-type: none"> Regularly used in a period of history; <ul style="list-style-type: none"> cultural exchanges and journeys; population movements; continuity in space and time The route has its own dynamic and historic functionality, that there is a well defined purpose for the use of the route. Both tangible and intangible elements exist. <p>★ ★★</p>	<ul style="list-style-type: none"> Only physical roads for travelling for a specific purpose like discoveries, invasions etc. There is not mobility of population and cultural exchange during a period of history. <p>★★</p>	<ul style="list-style-type: none"> Made-up today; Defined by using historical and cultural heritage/ material by thematically relating them with a real or ideal link. Not a regularly used route in a period of history <p>★★</p>	<ul style="list-style-type: none"> Made-up today; defined by using both historical and natural elements of a geography by thematically relating them with a real or ideal link. Offers both observing historical and natural elements, also doing outdoor sports (trekking, mountaineering etc.) <p>★★</p>	<ul style="list-style-type: none"> The specific purpose is doing outdoor sports like; <ul style="list-style-type: none"> trekking, mountaineering, cycling, horse riding, canoeing etc.
Examples	<p>Ex:</p> <ul style="list-style-type: none"> Silk Road Spice Road The Santiago de Compostela Pilgrim Routes Via Maris (i.e. The Route Along The Sea) The Independence Way (i.e. İstiklal Yolu) 	<p>Ex:</p> <ul style="list-style-type: none"> Abraham's Route Evliya Çelebi's Way St. Paul Trail Route of the Alexander the Great Routes of 19th cent. travellers 	<p>Ex:</p> <ul style="list-style-type: none"> European Route of Industrial Heritage (ERIH) European Route of Brick Gothic The Mozart Route Transromaica 100 Routes of Istanbul 	<p>Ex:</p> <ul style="list-style-type: none"> The Lycian Way The Don Quijote's Route The Hittite Way The Phrygian Way 	<p>Ex:</p> <ul style="list-style-type: none"> European Long Distance Cycle Trails Appalachian National Scenic Trail Yenice Forests Trails
<p>★ Complies with the definition of ICOMOS International Scientific Committee on Cultural Routes (ICCR), ICOMOS Charter on Cultural Routes, 2008</p> <p>★★ Complies with the definition of European Institute of Cultural Routes, in case the route represents the European cultural values.</p> <p>→ For further information on given route examples, see APPENDIX A.</p>					

2.4. CULTURAL ROUTE PLANNING

The essence of a route is that it is a selected journey or progression among a series of elements. It is a strategy for an objective or series of objectives. The route is a course of action, not one immediate and isolated activity.

(Moulin and Boniface, 2001)

In relation to definitions of international organizations, cultural routes can be accepted as linking tools of heritage through areas at different scales, consisting evidences regarding historical associations of human activity and nature. In this manner, *cultural landscapes* emerge as bases for cultural routes, i.e. trails and networks. Therefore, the concept of cultural landscape and rationales for describing cultural routes depending on a significant landscape's characteristics are reviewed as a beginning to the discussion.

A cultural landscape is defined as the result of a cultural evolution of, or in the land. Here, land is basically nature, and culture is a basic and unique human peculiarity. (Haber, 2005) As stated by the European Landscape Convention of European Council, 2000, "*landscape*" means an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors.²⁸ In addition, "cultural landscapes" are defined as representing the combined work of man and nature, and categorized as follows;

- *"The clearly defined landscape*: designed and created intentionally by man. This embraces garden and parkland landscapes constructed for aesthetic reasons which are often (but not always) associated with religious or other monumental buildings and ensembles.
- *The organically evolved landscape*: This results from an initial social, economic, administrative, and/or religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes reflect that process of evolution in their form and component features.

²⁸ Council of Europe, European Landscape Convention, 2000.

- *a relict (or fossil) landscape*: one in which an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form.
- *a continuing landscape*: one which retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress. At the same time it exhibits significant material evidence of its evolution over time.
- *The associative cultural landscape*: justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent.”²⁹

A place, which witnessed to human activities and development throughout the history and bear traces of it at present, and whose nature affected these activities with its opportunities and restrictions, can be described as a cultural landscape. Within this scope, cultural trail description could be an effective tool in interpretation, preservation and presentation of these landscapes which possess elements of cultural and natural heritage at the same time and bear a multivalent character.

Rationales for creating a cultural route and network today, or for revitalizing a historic route and/or routes system are discussed by basically searching an answer to the question “*why and how cultural route network would be an appropriate tool for preserving and assuring the sustainability of the heritage?*”. Here, in accordance with the study’s main concern, the issue is discussed in a spatial manner and with respect to conservation of cultural heritage.

A route, i.e. trail, is defined as representing a method of linkage for presenting and promoting heritage with some shared characteristics. Moreover, a network serves as a co-operative link between organizations and individuals involved in the establishment and maintenance of heritage routes. (Moulin and Boniface, 2001) In addition, in heritage promotion point of view, the main aspect of cultural routes and networks is that they serve as launchers of interpretation and conservation practices regarding the heritage at

²⁹ “Guidelines on the Inscription of Specific Types of Properties on the World Heritage List”, Operational Guidelines for the Implementation of the World Heritage Convention, Annex 3. UNESCO World Heritage Center, 2005.

various scales, especially regional. Connecting characteristics of trails distinguish them from other known methods of heritage interpretation and presentation. Since they can be practiced as linking up mechanisms for a cultural landscape and its spatial components in particular, they exceed single site preservation approaches necessarily.

According to Hayes and MacLeod (2008), trails are flexible and multi-faceted products and their benefits have been categorised as social and physical, environmental and cultural, and economic. Similarly, Moulin and Boniface (2001) introduces the routes and networks as mechanisms for utilising heritage for the direct aims of conservation, cultural preservation and tourism, and for the additional objective of socio-economic development. Their capacities are classified as: to allow flexibility of modes of use and a degree of complexity of use, and to encourage co-operation and adequate communication among the necessary range of participants and stakeholders.

When considered from the visitor experience point of view, heritage trails can be defined as means of organising the experience by providing a purposeful, interpreted route that can be followed by foot, by car, bicycle or horseback and that draws on the natural or cultural heritage of an area. (Hayes and MacLeod, 2008) Here, the trails serve as not only practices of observing the nature, but also devices for experiencing the cultural, historic, social, archaeological and so on aspects of a whole landscape, with respect to an assigned theme to the place.

Considering the classification of cultural routes and a review of the related literature, a framework of trail purposes can be outlined. Major purposes of trails and networks can be summarised in terms of planners' point of view, who establish and maintain the trails system, and users', who experience the trail with differing objectives and obtain varied outcomes.³⁰ (Table 3)

³⁰ Here, the phrase of "*planner*" is used for the creator of a cultural route and may refer to various stakeholders such as administrative bodies, non-governmental organizations and professionals related to culture, history, planning, conservation etc., rather than referring to one academic discipline.

For planners, promotion of tourism sector and increase of activities can be a main objective in creation of a trail. By development of trail tourism on an area, many sub-sectors like eco-tourism, cultural tourism and nature tourism could be supported and enhanced as well. With respect to tourism developments, improvement of regional development would be another goal for the creators of a cultural route, especially for the ones working on rural landscapes. Raise of awareness at local level and partnership between administrative districts would be achieved by development of a trail network program on a region, rich of cultural and natural resources. Moreover, trails could be designed to promote conservation objectives regarding cultural and natural heritage of a place and a region.

When considered from the user’s point of view, main purposes of a trail can be stated as recreational ones at first. Mostly constituted by outdoor activities such as walking, cycling and hiking, recreational purposes for experiencing a trail can be chosen by users who concern in sports and health issues. Secondly, observing nature and cultural assets would be the purpose of trail experiencing. Here, specific areas of interest for nature, like bird-watching, wildlife observation or nature photography, and for culture and history, like observing archaeological sites, experiencing traditional ways of life or seeing other places of historic interest can be key drivers for trail purposes. Finally, some users could have academic purposes like research and education on a specific issue, like research on botany or vernacular architecture where the trail passes by.

Table 3. Main Purposes of Trails

For Planners / Administrative Bodies	For Users
▪ Promotion of tourism	▪ Recreation
▪ Improvement of regional development	▪ Nature observation
▪ Conservation of cultural heritage	▪ Cultural observation
▪ Conservation of natural resources	▪ Academic research and education

Representing systems of various heritage elements beared by multivalent landscapes, planning of cultural trails and networks is a process, which is constituted by consecutive stages, and usually differ from planning for single historic and natural sites. Whether existed and used during a period of history or is intended to be created today, planning process of a cultural route could be mainly constituted by two phases, firstly identification and assessment of landscape, and secondly description of a trail, other than later stages of any conservation planning and management process.³¹ (Table 4)

Table 4. Preliminary Stages of Trail Planning

<ul style="list-style-type: none"> ▪ Understanding the Landscape 	<ul style="list-style-type: none"> ▪ Inventory
	<ul style="list-style-type: none"> ▪ Landscape assessment
<ul style="list-style-type: none"> ▪ Describing the Trail 	<ul style="list-style-type: none"> ▪ Interpretation theme and topics
	<ul style="list-style-type: none"> ▪ Trail design

Regarding the regional scale and multivariant structure of routes, planning process inherently involves various participant actors from central to local levels, and from governmental to non-governmental bodies. Thus, collaboration of different administrative districts, such as provinces and townships, is one of the major factors that progress the route planning process.

2.4.1. Landscape Assessment

In order to set a cultural trail network, landscape needs to be understood in terms of its components, both spatial, social and economic, and their associations. In other words, characteristics of the place in past and present, and process of change through history need to be clarified to assess values of the place and to set priorities. Therefore, as the first step, inventory of the landscape's elements need to be done as a basis to

³¹ Although a descriptive framework for planning of cultural routes is not available, these stages are highlighted in accordance with the literature survey and examination of a series of route projects. The most common resource for trail planning seems to be the management plan reports for recreational long-distance trails abroad, eg. The Comprehensive Plan of Appalachian National Scenic Trail. However, yet they usually focus on the use of natural landscapes and guiding on physical design of tracks, main aspects of these sources are only reviewed and reconsidered in cultural routes point of view.

landscape assessment. This process may include spatial recording, documentary research and verbal recording with respect to landscape's major features.

Assessment of a landscape's significance is a process of determining what is important, and to whom, whether it be historic, aesthetic, scientific or social, international, national, regional or local value, and this assessment process includes understanding of the landscape, formulating a hierarchy of values, establishing priorities, and deciding the relative significance of a place. (Thackray, 1999) In other words, value-led decisions regarding the landscape's conservation, presentation and development can be achieved by prioritization of values, and determination of problems and threats with all aspects.

According to Thackray (1999) while assessing a landscape's significance not only knowledge about physical characteristics, land form, ecology, the history and archaeology of its components, and the traditions associated with them is acquired, but also its aesthetic, symbolic and spiritual qualities are determined. It is also claimed that places have meanings both for communities, local people, users and administrators, thus the assessment process should consider these in addition to historic, cultural or ecological characteristics of the landscape.

2.4.2. Basic Concepts for Cultural Route Design

We know that many of the places we call heritage "sites" are often really just points on pathways (or "trajectories"). They are "moments" in a journey or trip across a landscape. When using a site-based approach to heritage, the points on the pathway have tended to dominate our thinking and the pathway is lost sight of.

(Byrne, 2008)

Based on assessment of a landscape, basic concepts and principles, that need to be considered to describe an interpretative cultural trail network, can be stated as interpretation and presentation regarding the conservation of heritage, and concepts of connectivity, context, variety, access, compatibility, safety and form for design of the trail setting.

The framework which is put forward here is developed with respect to conservation objectives of cultural heritage, so major concepts regarding the heritage are applied to idea of route planning, yet any studies directly focusing on the subject are not available. In other words, the idea of cultural route planning is interpreted and conceived from conservation point of view.

- ***Interpretation of the Landscape:***

Interpretation refers to the full range of potential activities intended to heighten public awareness and enhance understanding of cultural heritage site. These can include print and electronic publications, public lectures, on-site and directly related off-site installations, educational programmes, community activities, and ongoing research, training, and evaluation of the interpretation process itself.³²

Here the interpretation is to be considered in route planning point of view. Thus, it can be said that through a region, where a cultural route network is intended to be designed, building up an understanding regarding the region – with its historical and present contexts – is the first key issue to be taken into account. By this way enhancement of public awareness and creation of a common understanding of the landscape can be assured. In relation to prioritization of values that the cultural landscape possesses, a thematic viewpoint for interpreting a region can be determined. Development of a thematic point of view eases the interpretation process, by uttering significance of the place clearly to public.

A landscape, which will be utilized for route planning, needs to be understood as a total system, in accordance with certain concepts, such as change, periods, historical context, so that distinctive parts could be understood within the whole they are involved, rather than perceived as single assets, independent from the environment. Cultural landscapes reveal a variety, formed by both from cultural to natural, and from historic to contemporary elements, and gains their significance from this. Thus, they reflect an organism at regional scale, evolved in time with this variety. Accordingly, it is essential to highlight the region as a whole, in other words bringing the big picture into light, to

³² The ICOMOS Charter for The Interpretation and Presentation of Cultural Heritage Sites, 2008.

understand the roles and context of the sub-parts. Finally, the concepts which need to be taken into account here are; wholism, interrelations, and the character and identity of the place.

While interpreting the region as a whole, involved distinctive parts need to be analyzed whether to be included by the interpretation or not. In order to understand the general frame, it is required to use repeating elements, which have common characteristics in addition to their distinctiveness. By this way, with respect to the defined theme, an understanding regarding the region as a system and a generalization could be built up. Moreover, the selected elements are supposed to represent the landscape in terms of their legibility, local character and present conditions.

- ***Design of trail setting***

Before passing to the design concepts, several variables leading trail design should be noted. These can vary from user classes to service capacities of places, and from physical conditions of the terrain to travelling details. According to the place characteristics, and historical and present context of a landscape several variables may lead the choice of interpretation themes, presentation methods and physical creation of a trail network on-site, eg. a main route with alternative sub-sections or more than one main routes that form an overall network. (Table 5)

Table 5. Variables Leading Trail Design

Variables Leading Trail Design	
▪ user classes	age, education, nationality, field of interest
▪ themes	different historical periods, vernacular architecture, social life, ecology etc.
▪ service capacities	accommodation, commerce, public transportation, health services
▪ trail grades	smooth, moderate, steep, challenging
▪ transportation mode	motorized, non-motorized; walking, cycling, hiking, horse-back
▪ duration of travelling	2-3 hours, daily, more than 1 day, weekly
▪ trip program	organized tours, independent travelling

With respect to interpretation, preservation and sustainability of the cultural landscape, a cultural trail system should be described spatially, depending on a wide range of concepts. These build up the physical routing practice more effective for achieving the aims of above mentioned topics, considering the routing as a tool in particular.

- **Context:** According to Mason (2008), *context* refers; to physical, geographical surroundings; to historical patterns and narratives; and to the social processes with discernible impact on heritage and its conservation. Not only elements included, but also trails in particular and overall system need to be considered with the environment bearing them. Thus, characteristics of cultural landscape can be understood and presented in a consistent manner. As stated in The Icomos Charter for the Interpretation and Presentation of Cultural Heritage Sites (2008), “the surrounding landscape, natural environment, and geographical setting are integral parts of a site’s historical and cultural significance, and, as such, should be considered in its interpretation”.

- **Connectivity:** The cultural trail itself represents a system made up of separate but common elements. Elements, whether subjects of different sub-themes or not, need to be connected in accordance with the overall theme. Therefore, a spatial and social interrelation between them need to be achieved, or sustained if already exists. It is essential to deal with the places as elements of a connected pattern of places, associated with the lives of people, rather than as discrete points in a landscape.

- **Variety:** The trails system should regard the landscape’s variety, by touching different types of elements physically and/or socially. As integrated to a given theme, variety of the region could make the trails system more efficient and the experiencing more active.

- **Balance:** While assigning different components of cultural landscapes as elements of the trails network, balance of different types of entities need to be considered. This could be applied for the balance of historical and contemporary elements, or for cultural and natural elements, also in accordance with the interpretation theme.

- **Access:** Physical and/or visual access to significant elements of the landscape needs to be provided at an acceptable level considering the specific elements' nature and capacity, for a better understanding and experience. Distinctive cultural elements should be observed in their context.

- **Compatibility:** The trails system needs to be compatible with the environment in terms of its conceptual and practical aspects. Needs of the cultural landscape and its components in particular, and needs of the society (local residents, visitors and governors) should be considered by the system.

- **Safety:** The cultural landscape needs to be experienced safely, both by the locals and visitors. Trails and their environment, especially in wilderness, should be secured by practical means.

- **Form:** The routing should be designed in accordance with the main interpretation theme defined for the landscape. The overall system may consist of sub-sections that function in themselves, but not independent from the network. These sub-sections may be designed as alternatives for various demands of the visitor, considering a particular element of the cultural landscape. Each trail may be designed depending on a theme and playing a significant role in the overall interpretation of the region. Therefore, theme, content and presentation techniques of sub-section trails may vary in relation to their setting.

As a result of different sub-sections coming together, a trail network should be created which is expected to be consistent and perceptible as a whole. Naturally, description of a trail network brings a social aspect into the system, related to the society who will actualize and sustain the network. Besides, the overall system may be linked to other trails and attractions at a larger scale, in terms of spatial relations, historical associations, range of users, and co-operation and partnerships.

CHAPTER 3

THE REGION OF CENTRAL LYCIA COAST

3.1. GENERAL INFORMATION ON LYCIA

The Lycia Region, called Teke Peninsula today, is located along the southwestern coast of Anatolia. (Figure 5) In ancient times, the region is defined by provinces of Caria in the west, Phrygia in the north and Pamphylia and the Antalya Gulf in the east. (Harrison, 2001: 1) Today, natural boundries of the peninsula are formed by Mediterranean Sea in the south, Dalaman Çayı in the west, Western Taurus Mountains in the north and Antalya Gulf in the east. According to Bayburtluoğlu, Lycia is the region that lays on a geography at the south of a line between Antalya and Fethiye bays. (Bayburtluoğlu, 2004: 297)



Figure 5. Location of Lycia
(Google Earth, Last accessed on 05.02.2010)

A great part of Lycia falls within the boundries of Antalya, and the rest falls within Muğla. Kemer, Kumluca, Finike, Demre, Kaş and Elmalı towns of Antalya and Fethiye of Muğla are forming administratively divided districts of the region. (Figure 6)

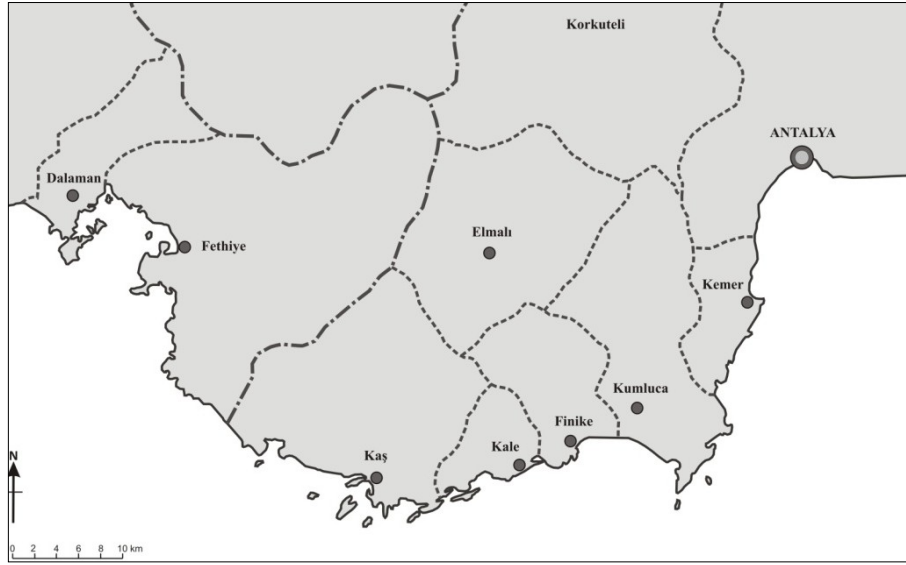


Figure 6. Administrative Districts of the Region

3.1.1. Geography of the Region

The region lies on a mountainous terrain with rising ridges from the sea. There are three major mountain chains that lie on the northeast-southwest direction, namely Beydağları (the ancient Massycitus), Akdağ (the ancient Kragos) and Boncuk Dağları (the ancient Antikargos) from east to west, respectively. (Şahin, Adak 2002: 33) These mountain chains that surround the region at west, north and east like a defense wall, create narrow plains between. The largest plain, called Elmalı Ovası, is up to 1100m. high from sea level and located in the middle of the peninsula. (Akşit, 1967: 20)

Main alluvial lowlands, namely Kınık Plain (Xanthos), Demre Plain (Myra) and Finike Plain (Phoinikos) are on the coastal area along south and have a high degree of fertility due to flowing rivers through the mountains to the coast. Six main rivers of Lycia are Alakırçay (Limyros), Aykırıçay/Başgözçay (Arykandos), Demreçay (Myros), Eşençay/ Kocaçay (Xanthos), Kızıldere (Glaukos) and Dalamañçay (Indus) from east to west, respectively. (Akşit, 1967: 57-61) (Figure 7)

Teke Peninsula is predominantly under Mediterranean climate, where summers are hot and dry, while winters are mild and rainy. Temperatures are around 30°C in summers and 10°C in winters. Mediterranean climate is only seen up to 700m. above the sea level, where scrub vegetation can be observed below. Above 700m. height, vegetation changes to forestry, as the climate is not Mediterranean any more. (Akşit, 1967: 61-62) Dominant vegetation along coastal areas include scrubs, olive woods and citrus trees, whereas pine and cedar are seen in higher altitudes.

The challenging geography of the Lycian Peninsula has effected the settlement patterns, military requirements, economic sectors and production zones. Besides, transportation over the Peninsula has been a problem due to the mountainous terrain. Therefore, main valleys of Xanthos, Arycandos and Limyros to the west and south of the Peninsula, and the Elmalı Plain to the north have been the main regions for settlers up to present date. Necessarily major transportation corridors over the Peninsula have ran along these axes. This information can be interpreted from the route planning point of view, and a general picture of the region's geography, both with its opportunities and constrains, could be drawn and utilized as an input to an interpretative route program. In other words, the geographical information of the region can be used to define the extend of the route planning idea.

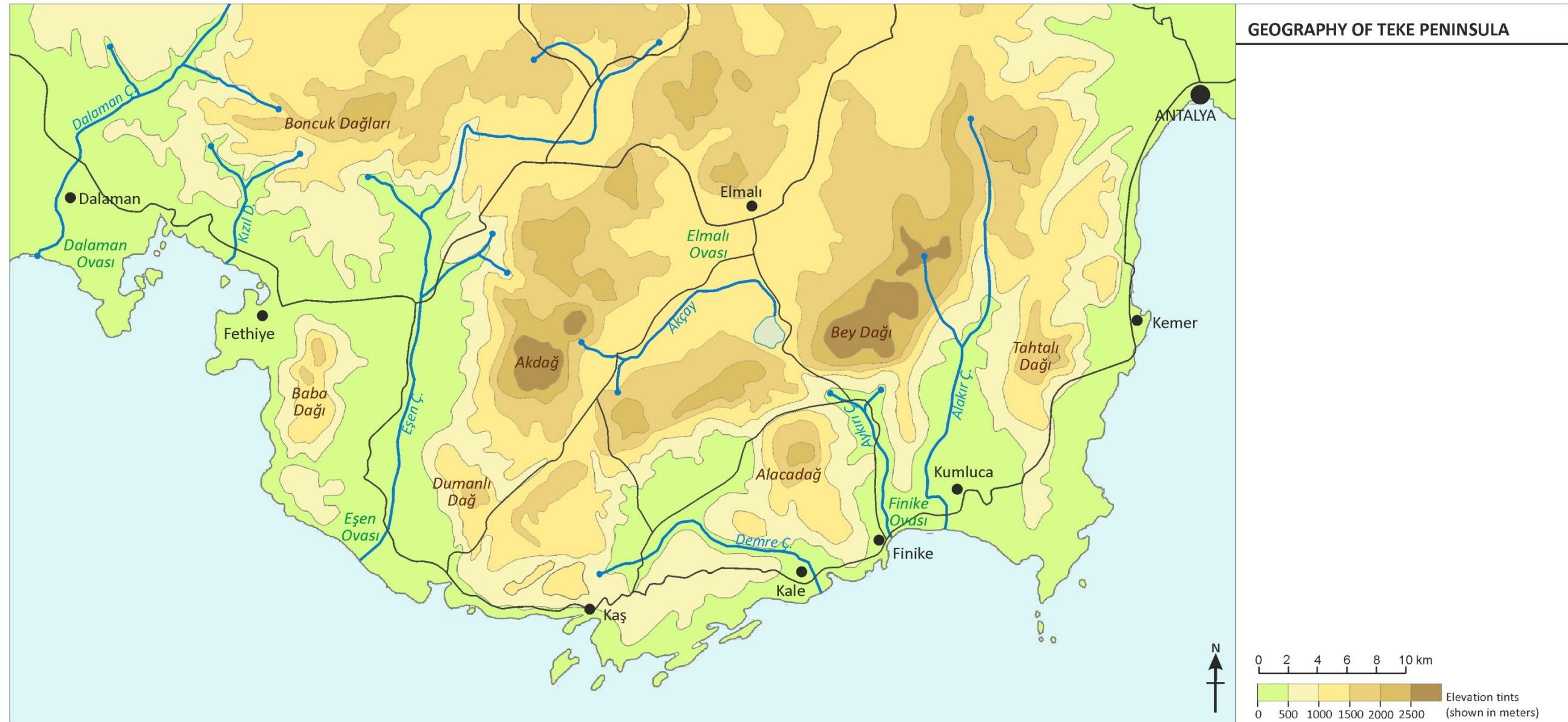


Figure 7. Geography of Teke Peninsula (After Bean, 1989; Bayburtluoğlu, 2004)

3.1.2. Brief History of Lycia

The earliest evidence of a settlement in Lycia was founded in Semahöyük, Elmalı during an excavation by J. Mellink in 1963. (Önen, 1984: 2) Found vestiges in Tlos, Karataş and Fethiye in addition to Semahöyük, indicated that the region was settled in Calcolithic and Bronz Ages. Through the middle period of 2000 B.C. name of Lycians were mentioned as a nation called *Luqqa* in written sources of Hittites and Egyptians. (Bayburtluoğlu, 2004: 37)

According to Akşit (1967: 92), between the beginnings of 1000 B.C. and colonisation period Lycians had a powerful navy and they must had an independence state organisation. During the colonisation period, 1000 B.C., Greeks established several colonies along the coasts of Anatolia, whereas they met with a reaction in Lycian shore. Through this period Lycians continued their independence with their powerful navy.

In 546 B.C, as whole Anatolia became under the rule of Persian, so Lycia was occupied by the Persian commender Harpagos. In the first half of 4th century B.C. Perikle, the governer of Limyra, attempted to establish an administrative foundation for Lycia, but he could not succeed.

With the arrival of Alexander the Great in 333 B.C., Persian domination in Anatolia was ended, so in Lycia. Persian satrapy system was continued during the rule of Alexander and a cultural assimilation began in the region with prohibition of use of Lycian language and obligation for use of Greek language and alphabet. After the death of Alexander in 323 B.C., Lycia became under control of Ptolemaios, Kingdom of Egypt in 310 B.C., Seleukos, Kingdom of Syria in 301 B.C, and again Ptolemaios in 296 B.C. (Bayburtluoğlu, 2004: 41) These short term changes in dominance shows the resisting character of Lycians to foreign occupants.

With Apameia Reconciliation in 190 B.C. after Magnesia War, Lycia was given to Rhodos control by Rome. However, Lycians did not accept the domination of Rhodos and they started consecutive battles. They succeed to gain their independence just in 167 B.C., again with decision of Roman Senate. (Çığır, 2003: 63) During this period that Rhodos

controlled Lycia, Lycian League was established in 180 B.C. At this point, some information about Lycian League should be given due its importance within political history of the region. Lycian League was declaration of a federal governmental system by Lysanias and Eudomos. 23 cities were joined the League, which 6 of them; Tlos, Xanthos, Pinara, Patara, Myra and Olympos, had some privileges. (Akşit, 2004: 10) These 6 major cities were administrative, judicial, military, financial and religious centers of the Lycian League and had 3 votes each in the annual League congress held by the Senate. Other cities which had 1 vote each were majority of the League. It is also seen that 2 or 3 cities were in represented with 1 vote in League, due their smallness or closeness to each other, such as Akallissos and Idebessos or Apollonia, İsinda and Aperlai. (Bayburtluoğlu, 2004: 42) The Lycian League functioned at its best during the peaceful period after 167 B.C., when Roman Senate declared independence of Lycia and ended Rhodos control. (Önen, 1984: 4)

In 88 B.C. Mithridates, the King of Pontos occupied Lycia as many other regions of Anatolia. Between 88 – 85 B.C. Lycians resisted Pontos occupancy and gain independence at last in 85 B.C. with Rome's victory against Mithridates. With the victory of Rome, a new administrative organisation was declared and lands of Lycia boundries extended to north, Kibyrtis was included to Lycia. (Bayburtluoğlu, 2004: 42)

In 43 A.D. Lycia was transformed to a Roman province and Lycian League started to lose its power. During the 1st century A.D. Lycia had a rapid development process with financial support of Roman Empire.

The region was devastated by a great earthquake in 141 A.D. All cities were reconstructed by attempts of wealthy inhabitants and support of Rome for a hundred years, until another quake occurred in 240 A.D. After the second disaster that Lycia had, no more direct supports came to the province due to depression of Roman Empire and internal contention. Thus, some Lycian cities demised and decline of the province began, also with infighting of Pagan and Christian populations. After the division of Roman Empire in 4th century A.D., sources on Lycia were decreased to Church records. (Bayburtluoğlu, 2004: 44)

As Akşit mentions (2004: 11), Christianity gradually spread through the region and Myra became the capitol with Saint Nicholas Church. Although Lycian cities continued their existence during the Byzantine Period, Arab raids started in 8th century A.D. caused the disappearance of Lycian cities consecutively.

Byzantine Period of the region continued until the Seljuk Period, began in 1207. Beginning with 1300, Tekeoğulları Principality dominated the region, until the Ottoman occupancy in 1390. It lasted almost a hundred years that whole of the region was conquered by Ottoman Empire. During the Ottoman domination several internal rebellions occurred in the region, until the declaration of Republic of Turkey in 1923.

After 1923, a great part of the region was included to city of Antalya, whereas the rest was included to Muğla. The region, called Teke Peninsula, was divided to seven administrative districts, namely Kemer, Kumluca, Finike, Kale (Demre), Kaş, Elmalı and Fethiye.

3.1.3. Spatial Components of the Region

Considering the aim of the thesis, components of the Lycia region are discussed through the physical elements located along coastal parts of the region. As having different sub-groups according to their own features, these components are defined under 3 main titles; historical elements, natural elements and contemporary elements. After summarizing general characters of the components, the administrative framework that reflects how these components are organized is introduced.

3.1.3.1. Historical Elements

In accordance with concern of the study, historical elements constitute the major component group of the region. Historical components of Lycia region are mainly made up by archaeological sites, traditional settlements whether in towns or villages, and singular historical edifices scattered to whole territory.

▪ **Archaeological Sites**

There are about 50 archaeological settlements in Lycia, whose remains can be seen today and most of them registered as archaeological sites by the Ministry of Culture and Tourism. In order to achieve a characterisation for the region in accordance with archaeological settlements, they are classified according to their site selection within the region. The Lycia region is divided into three parts, Eastern Lycia, Central Lycia and Western Lycia where examined archaeological settlements are located within.³³ (Bayburtluođlu, 2004: 30)

Classified according to their locations, most of cities in Eastern and Central Lycia are settled close to coastal area through south, because of the mountainous territory to the north. Therefore, about half of the cities in these regions are coastal settlements, especially in central parts, and usually have a port, used for commercial activities and oversea transportation. Moreover, lots of hillside settlements are seen in the mountainous lands of Central Lycia. Opposite to former ones, cities of Western Lycia are scattered on the lowlands of Xanthos Valley and Indus River (Dalaman ayı). The only settlement having a port in Western Lycia is Telmessos (Fethiye) and other settlements are located whether on hillsides or lowlands. (Figure 10)

The first excavated settlement in Lycia is Xanthos, with Letoon. Between 1838 and 1844 Charles Fellows started excavations in Xanthos. After that, beginning with 1950 a French team, with leadership of H. Metzger have been continuing research and excavation studies in the settlement. (Antalya Kltr Envanteri; Kaş, 2004: 33) Also Xanthos Valley is the most researched area of the region. Other than Xanthos, settlements of Myra (since 1963), Arycanda (since 1971), Limyra (since 1973), Phaselis (1981-1985), Patara (since 1988) and Olympos (1990-1992) are main archaeological sites that have been researched and/or excavated in Lycia. (Antalya Kltr Envanteri, 2004)

The first conservation decision for archaeological settlements in Lycia was made by “*Gayrimenkul Eski Eserler ve Anıtlar Yksek Kurulu*” in 1975 and 1976, and Phaselis and

³³ See APPENDIX F for a list of Lycian cities.

Limyra were designated as “*Eski Eser Koruma Alanı*”. Other settlements have been designated as archaeological sites mostly in 1980ies and 1990ies. Besides, Xanthos was listed as a world heritage site by UNESCO in 1988. Today, almost all of Lycian cities are 1st degree archaeological sites and under responsibility of Antalya Conservation Committee.

▪ **Traditional Settlements**

There are two major types of traditional settlements in the region. The first one is seen in the urban centers, or other towns close to these centers. Whereas, the second type includes villages in the rural, that have examples of traditional rural architecture. Traditional urban patterns like the ones in Kaş and Kalkan are preserved as urban or urban-archaeological sites by the Ministry of Culture and Tourism. Also there are towns like Finike including traditional architecture examples designated as cultural assets by the Ministry, but not conserved as a site. (Table 6)

Table 6. Traditional settlements in townships (Antalya Regional Conservation Board, March 2010)

Towns	Location	Conservation status	Content
Kaş	Town center	urban-archaeological site	53 traditional architecture examples
Kaş	Kalkan	urban site	34 traditional architecture examples
Demre	Üçağız/ Kale	urban-archaeological site	---
Finike	Town center	---	24 traditional architecture examples
Finike	Turunçova	urban site	35 traditional architecture examples



Figure 8. Kalkan (left) and Finike (right) traditional town centers (March, 2010)

- ***Singular Historical Edifices***

Singular historical edifices, mainly including ancient remains and traditional edifices, can be seen not only close to settlement areas, but also in mountainous regions. These assets are standing singular rather than existing within a defined site. Tombs, which can be accepted as the most seen remains of the Ancient Lycia, represent the dominant group of ancient remains. In addition to tombs, aqueducts, citadels, watching towers, churches, chapels, bridges and road remains are seen also. However, traditional edifices are seen mostly as cisterns and cottages located in mountainous terrain. Apart from these, there are olive workshops, houses and mosques.³⁴



Figure 9. Singular historical edifices from Central Lycia (May, 2010)

³⁴ Information obtained from Antalya Regional Conservation Board, March 2010.

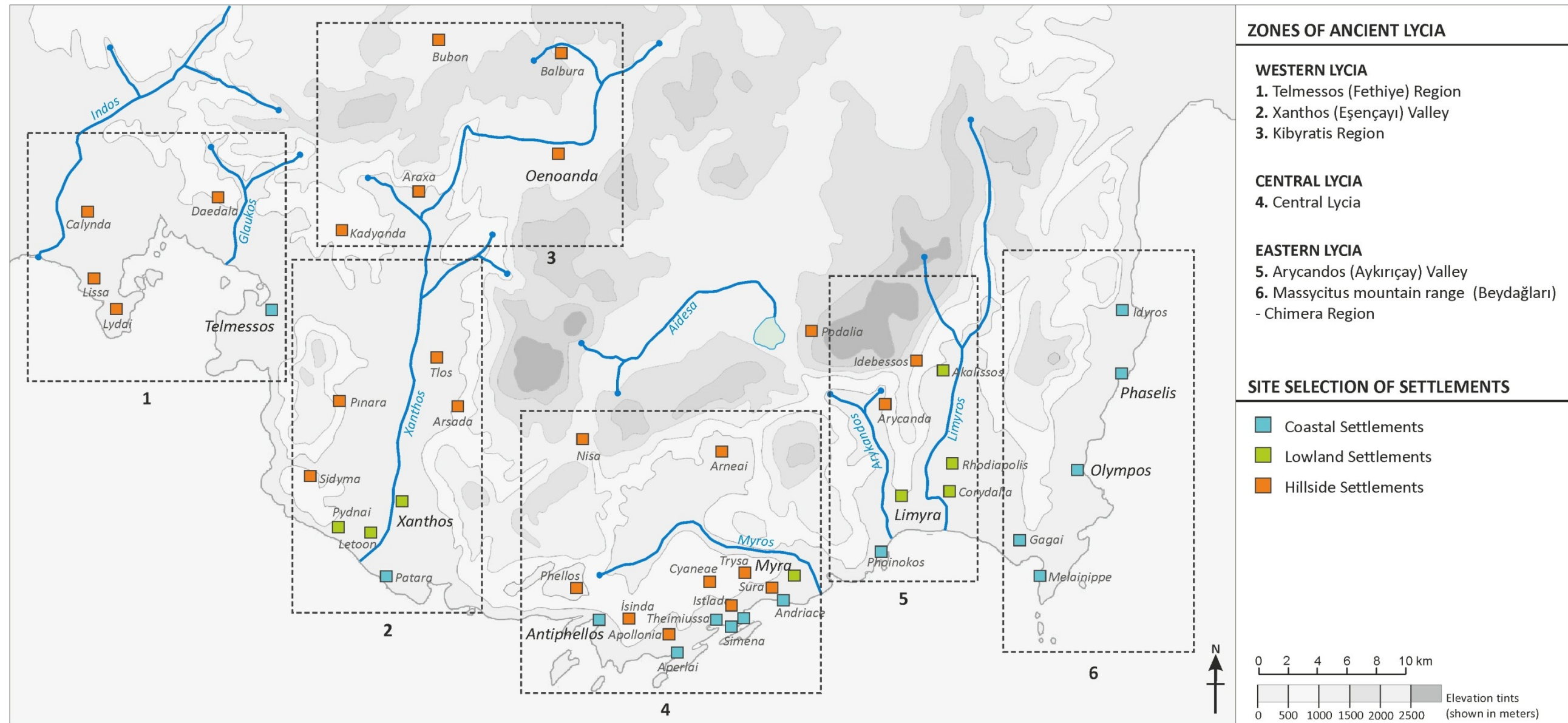


Figure 10. Zones of Ancient Lycia and location of settlements (After Bean, 1989)

3.1.3.2. Natural Elements

Another component group of the region is natural areas, which some of them are designated as conservation areas with different status by the Ministry of Environment and Forestry. Natural elements of the region mainly consist of rivers, valleys, mountains, shores and areas of biological diversity, which all have been shaping the region's past and present in terms of culture, the way of living and producing.

Today, there are 2 national parks; Beydağları and Saklıkent, 3 special environment protection areas; Fethiye- Göcek, Patara and Kaş-Kekova, 2 natural conservation areas; Çıgılıkara and Alacadağ, and 2 wild life development areas; Kıbrıs Çayı and Sarıkaya.³⁵ Special environment protection areas involve both natural and cultural assets that are significant for the character of the region. Fethiye- Göcek Special Environment Protection Area was declared in 1988, while Patara and Kaş- Kekova areas were declared in 1990.³⁶ (Figure 13)



Figure 11. Kaş- Kekova Special Environment Protection Area (May, 2010)

Some of the historical and natural areas mentioned here are under the control of Ministry of Culture and Tourism and the Ministry of Environment and Forestry as preservation areas. Archaeological sites constitute the major group within the site scaled conservation areas. There are 124 archaeological sites within the boundaries of Kemer, Kumluca, Finike, Demre and Kaş districts, whereas there are 16 natural sites apart from other natural preservation areas listed above. Demre is the district where archaeological sites are denser around the Kekova- Üçağız region. Besides, Kaş is the richest district in terms of cultural assets designated by the Ministry. Because there are two urban

³⁵ Database on <http://gis2.cevreorman.gov.tr/mp/> (Last accessed 01, 2010)

³⁶ <http://www.ockkb.gov.tr/> (Last accessed 01, 2010)

conservation sites within the district, i.e. Kaş urban-archaeological site and Kalkan urban site, number of cultural assets of the district becomes distinct among others. Moreover, Kaş is also rich in natural sites and assets when compared to others, having 8 natural sites and 5 natural assets, which are mostly monumental trees.³⁷ (Table 7) (Figure 12) Being relatively rich in types of cultural and natural assets, Kaş, Demre and near periphery can be assessed for development of route planning principles necessarily. Since cultural routes can be applied to cultural landscapes, existence of a variety of both cultural and natural assets is an essential input for route planning.

Table 7. Types of conservation areas and their distribution to townships (Antalya Regional Conservation Board, March 2010)

Type of Site	Kemer	Kumluca	Finike	Demre	Kaş
archaeological site	11	13	20	57	23
natural site	3	3		2	8
urban site			1		1
urban- archaeological site				1	1
archaeological-natural site				1	
cultural asset	11	9	78	24	114
natural asset	1	1			5

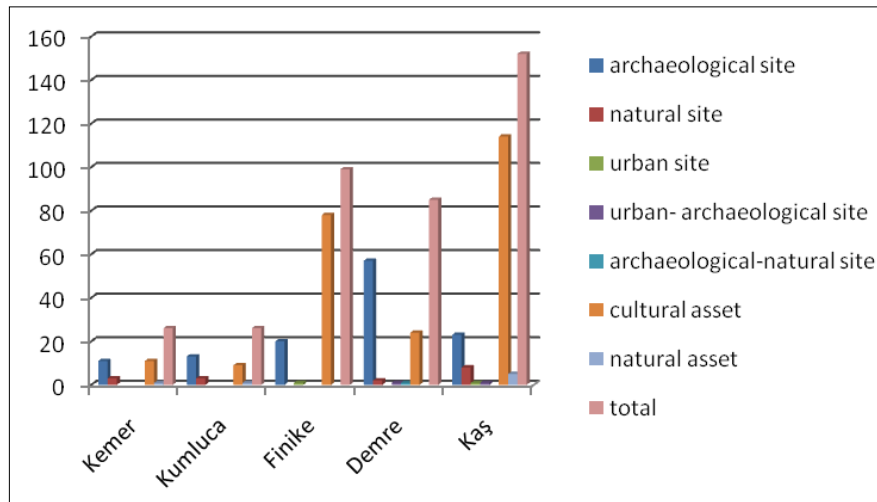


Figure 12. Types of conservation areas and their distribution to townships (Antalya Regional Conservation Board, March 2010)

³⁷ Data gathered from the "List of Conservation Sites and Cultural and Natural Assets around Antalya", obtained from the Antalya Regional Conservation Board in March 2010.

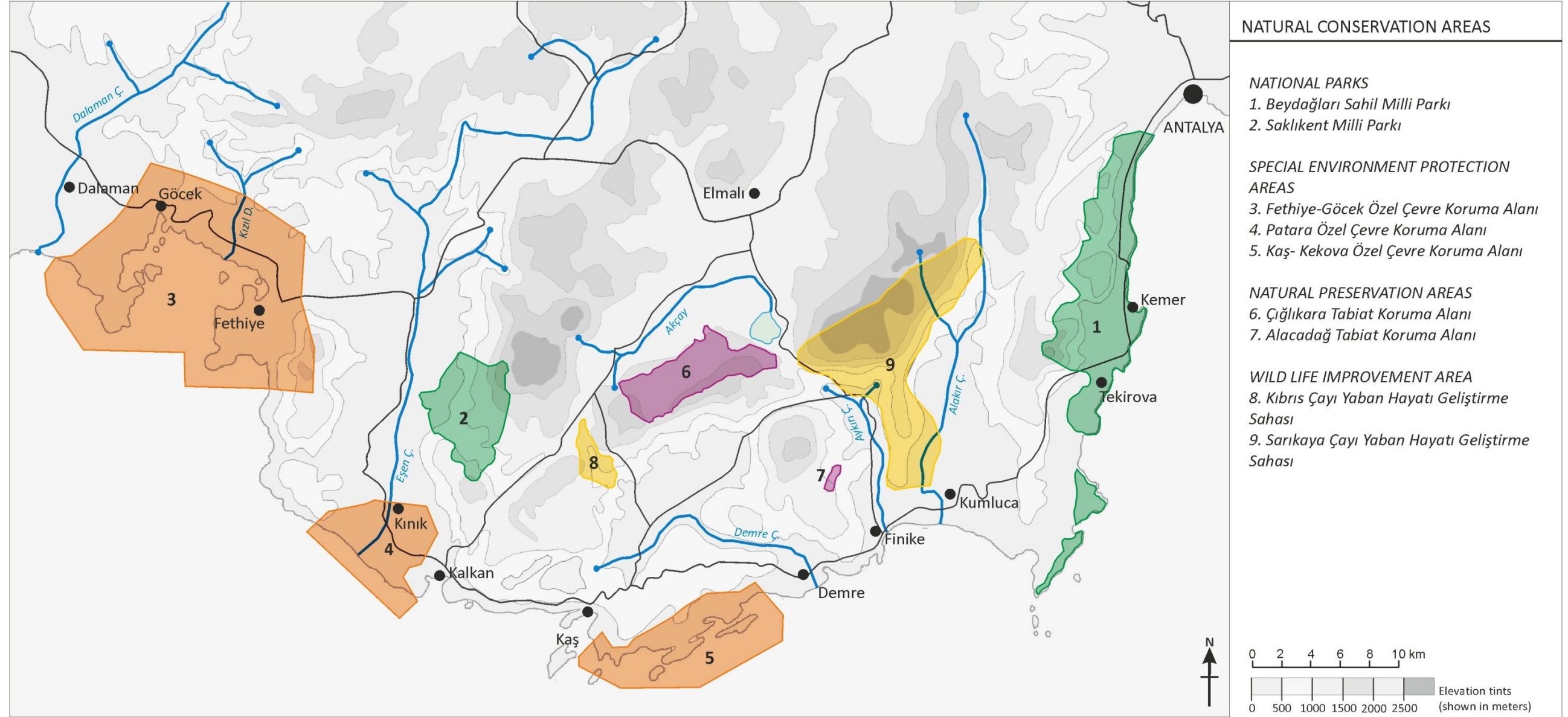


Figure 13. Natural Conservation Areas (After Bean, 1989)
(www.cevreorman.gov.tr, Last accessed 01.15.2010)

3.1.3.3. Contemporary Elements

The last group of components of the region is contemporary elements, which mainly consist of today's town centers and villages. Town centers examined in the study are the ones located on coastal part of the region which are Kemer, Kumluca, Finike, Demre and Kaş. Apart from those, there are smaller towns of these centers, such as Kınık, Turunçova, Kalkan and Tekirova, and villages scattered to whole territory.

As a beginning, the change of administrative division of the region can be seen with comparison of the situations in 1960ies and today. Elmalı, in 1904, Finike, in 1914 and Kaş, in 1923 are the settlements of the region that were declared as towns firstly. In 1958, Kumluca, which was a township of Finike, became a town. Demre, one of the former townships of Kaş, became a town also in 1988. Finally, Kemer was separated from Antalya central district and became a town in 1990 as well. Thus, the administrative division of the region took its final shape with this change. (Antalya İl Yıllığı, 1967: 20) As located on the coastal area of Teke Peninsula, Kaş, Demre, Finike, Kumluca and Kemer are introduced through their general characteristics.

Kaş, which is located on the west end of Antalya and adjacent to Muğla boundry, is one of the most touristic and richest center of the region in terms of cultural and natural assets. Kaş, became a town in 1923, had a total population (both rural and urban) of 50.786 in 2008. (TÜİK, 2010) Town center of Kaş is located around a natural port and the Çukurbağ Peninsula. The town was known as Antiphellos in Lycian perion, which was the trade port of Phellos, located on uphill on the north. Today not only remains of Antiphellos such as Roman theatre, port, city walls, Hellenistic temple and Lycian tombs, but also traditional buildings of Ottoman Period and today's buildings can be seen in the town in a multilayered pattern. However, today the town center is expanding with new construction activities towards the hills surrounding the settlement.

The major economic activity of the residents in center is tourism. They generally have pensions, hotels or other kinds of touristic facilities. In addition to cultural and sea tourism, other types of tourism activities have been developing recently, due to richness of cultural and natural assets of Kaş. These newly developed types of activities include

trekking, sea kayaking, paragliding and diving. 17 ancient cities can be seen in the district and Saklıkent Valley, Kalkan, Patara, Xanthos, Kekova, Antiphellos and sunken remains are major attention areas in Kaş. Although, Kekova region falls within the boundaries of Demre, today the region is in relation with Kaş more than Demre. Daily cruises are organized from Kaş to Kekova during touristic season of the region.

On the east of Kaş, the district of Demre known as Kale lies on the lowland of Demre Çay. Demre was became a town in 1988 after it was seperated from Kaş. In 2008, total population of the town was 25.076. (TÜİK, 2010) Main economic activity of the district is agriculture and tourism is just on excursion level. As the major element of agriculture, greenhouses are expanded almost into the central settlement area. There are 21 archaeological sites in the district and Myra, Church of St. Nicholas and Andriace are major attention areas of Demre. Especially, the Church of St. Nicholas is a significant component of religious tourism of the town and gives a distinctive importance to Demre.

Another town of the region is Finike, which is located on the west of Kumluca and east of Demre. In 2008, total population of Finike was 46.520. (TÜİK, 2010) Similar to Demre, main economic sector of the district is agriculture, due to existence of alluvional lowlands of Aykırıçay and Alakırçay, and tourism is developing gradually on the shores of the town. Finike has 20 archaeological sites, which some of them are Lycian cities such as Phoinikos, Limyra and Arycanda, scattered to Arycandos Valley. There are traditional buildings, mostly not used today, in the town center where Aykırıçay river passes through. Apart from the center, Turunçova, 5 km. far from town center, has many examples of traditional architecture and the area has been designated as an urban conservation site by the Ministry of Culture and Tourism in 2006.

Kumluca is the district, located between Kemer and Finike. It was seperated from Finike and became a town in 1958. 2008 population of town is 65.109 (TÜİK, 2010) Main economic sector of the district is greenhouse agriculture, while tourism is a developing sector for the town. Similar to Finike, Kumluca has many Lycian cities such as Corydalla, Rhodiopolis, Akalissos and Idebessos, scattered to Arycandos Valley. Gelidonia Cape and Adrasan are the major attention areas of the district.

Kemer is the district located along the eastern coast of Teke Peninsula. It was separated from Antalya central district and became a town in 1990. 2008 population of town is 35.639 (TÜİK, 2010) and main economic sectors of the district are tourism and citrus agriculture. Tourism sector of the town is both depending on culture and sea. There are many tourism facilities in the district which most of them are high-level hotels and holiday villages, both in Kemer town center and in Tekirova. Olympos, Phaselis and Yanartaş are main attention areas of Kemer.

3.1.4. Administrative Framework

Abovementioned components of the region is organized within an administrative frame consists of responsible authorities both at central, at provincial and municipal levels. The main point needs to be mentioned is that the region includes more than one administrative districts, i.e. provinces and towns. Therefore, more than one institution becomes responsible of similar issues in the management and organization of the region and its components in particular.

Besides, there are some areas designated as to be conserved and includes other sub-areas which are also designated by another institution. For instance, Kaş- Kekova Special Environment Protection Area is under the control of Ministry of Environment and Forestry and its regional unit in particular, Antalya Specially Protected Area Directorate. The same area also consists many archaeological sites and urban conservation area that were designated by the Ministry of Culture and Tourism. At this point there are different institutions, both having responsibility of the same area.

Teke Peninsula contains western districts of Antalya and east of Muğla. Thus, both provincial institutions of Antalya and Muğla are responsible authorities regarding the region. Although, there are many central and provincial institutions responsible of different issues in the region, main concern of the study, i.e. cultural and natural assets, limits these institutions to province directorates of Ministry of Culture and Tourism and Ministry of Environment and Forestry.

At this point related national legislation concerning the region includes laws and regulations regarding the cultural and natural heritage. The main laws can be stated as Environmental Law no. 2872, Coastal Law no. 3621, National Parks Law no. 2873 and Code of Protection of Cultural and Natural Properties no.2863. Furthermore international conventions are valid for values and specific areas of the region. These are the European Convention on the Protection of the Archaeological Heritage (Council of Europe, 1969), Convention Concerning the Protection of the World Cultural and Natural Heritage (UNESCO, 1972) and Protocol Concerning the Mediterranean Specially Protected Areas (UNEP,1982). (Figure 14)

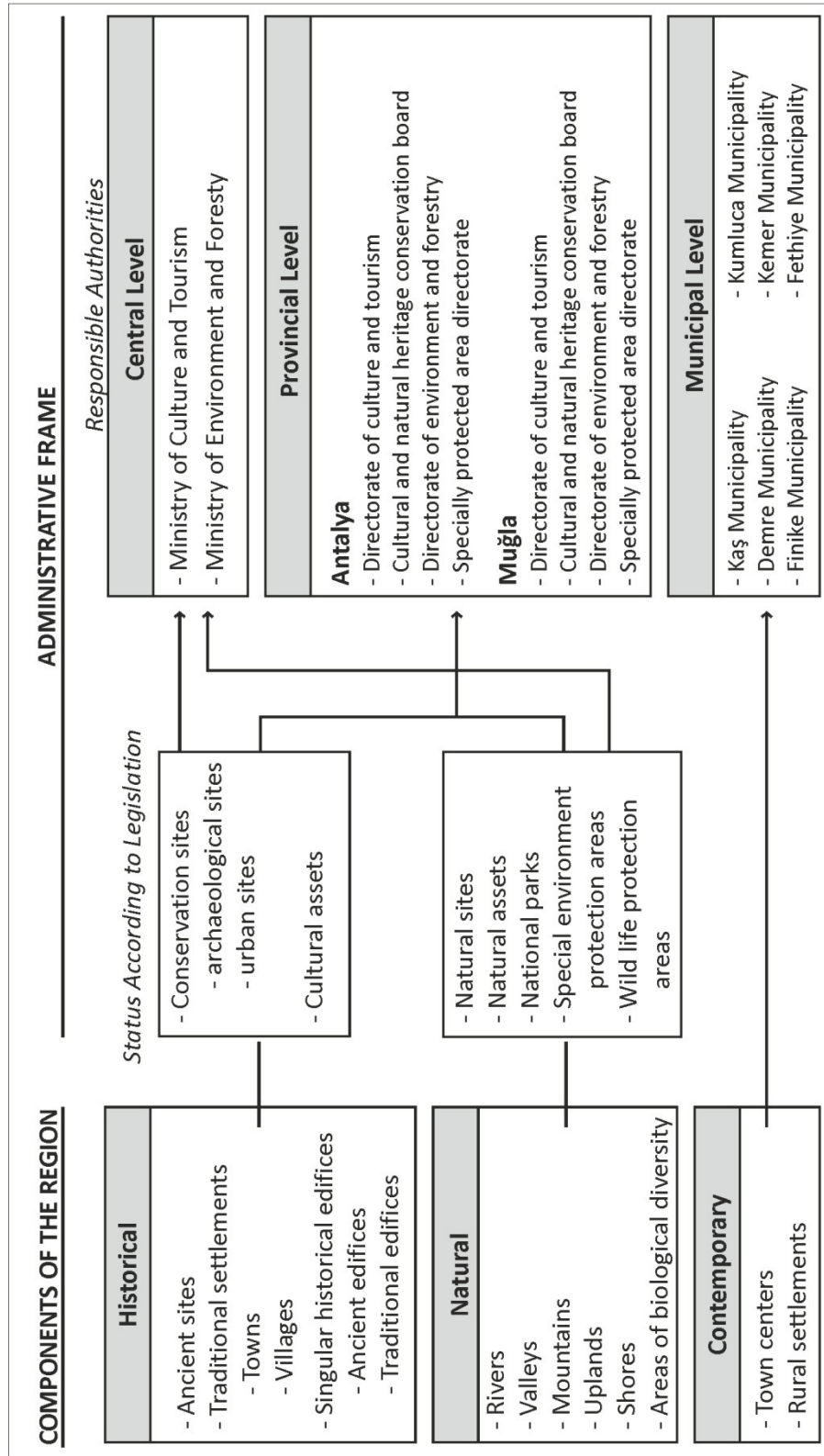


Figure 14. Region's Components within the Administrative Framework

3.1.5. A Cultural Tourism Route Along the Region: The Lycian Way

The Lycian Way was defined as the first and longest walking path (about 500km. long) of Turkey and introduced to tourism sector as a whole in 1999. The idea of a long-distance trail was developed by Kate Clow, an English interested in Lycia and trekking, as a result of an environmental part of a competition called “Four Lights for Tomorrow” and operated by Garanti Bank in 1995. Clow states two reasons for developing trekking trails as below in the official website of Lycian Way;

There are two reasons for developing trekking trails:

- To keep old roads, footpaths and migration routes in use. These routes were Turkey's communication lines before the coming of the motor car. Many of them are several thousand years old. Turkey has no legislation protecting these tracks - the best way to protect them is to use them.
- Turkey's highland villages are being depopulated, and trekking tourism can help reverse this. Most villagers we talk to are keen to see new life in their village. They welcome foreigners taking an interest and spending a bit of money. They also think we are mad to walk when we are rich enough to drive!³⁸

Field studies, research for the route, way-marking works etc., were carried on by a group of volunteers until 1999, the opening date of the trail. “The Lycian Way” project was also supported by the Ministry of Culture and Tourism and Garanti Bank.

The trail is defined as it starts from Ovacık (Fethiye), passes through the shore of Teke Peninsula and ends at Hisarçandır (Antalya), whereas it is possible to walk in reverse. It is learned from an interview with Clow in November 2009, that the route of the trail was defined according to some criteria, like nearness to historic places, opportunity for scenic areas, accommodation conditions and possibility of walking. At some places the route uses old paths once used by the region's residents for travelling to villages in the vicinity, for migrating to uplands in summers or for grazing animals.³⁹

³⁸ <http://www.lycianway.com/MainContent/sponsors.html> (Last accessed 05.02.2010)

³⁹ Evaluation of the trail in terms of its relation both with cultural and natural heritage of the region and with contemporary elements is discussed in Chapter 5, with respect to the defined framework of principles for cultural route planning in Central Lycia case, in Chapter 4.

509 km. route consists of 27 stages, which are generally considered as daily walk laps and ending in a rural or urban settlement at the end of the day. There are red and white orientation markings that can be seen on the rocks, stones and trees along the whole stages of the route. In addition, at ending points of each stage yellow and green signposts were located to inform about the next stage and distance.



Figure 15. Starting point in Ovacık, red-white waymarks and a signpost en route (May, 2010)

All can be walked in 3-4 weeks, the route includes 6 types of trekking paths, which are;

- Grade 1: an indistinct single-file path (goat path)
- Grade 2: an indistinct single-file path with no paving or construction (footpath)
- Grade 3: a partly-constructed path, built up on hairpins or over steep slopes
- Grade 4: a constructed path with retaining walls and cobbles or slabs (mule path)
- Grade 5: a tractor track, often with grass in the centre, or a bulldozed forest track (tractor track, forest road)
- Grade 6: a constructed unsurfaced or gravel surfaced road (earth road, stabilised road)

(Clow, 2009: 12)

It is possible to accommodate not only in pensions and hotels in city centers, but also in pensions or houses in the villages where each stage ends at the end of a daily walk. Besides, camping is not restricted along the route. Food, shopping and transportation possibilities and also water supplies like wells, cisterns and fountains along each stage are written in the guide book and marked on the additional map of the route.



Figure 16. Path sections from the Lycian Way (May, 2010)

Considering cultural and natural assets existing along the Lycian Way, two types of interest areas regarding the trail can be defined, namely regions rich in natural heritage and regions rich in cultural heritage. (Table 8) (Figure 17) Although these two groups can be separated according to dominant heritage type, they are not completely independent each other. The fact regarding the first group is that natural assets, including both formations and ecosystem, are describing elements of the region, whereas singular historical edifices can be seen also. On the contrary, cultural heritage is the describing element of regions in the second group, although they contain significant natural areas. For instance, the two regions that can be considered as rich in cultural heritage are both special environmental protection areas.⁴⁰

Above mentioned natural assets are canyons, valleys, hidden bays, mountain tops and areas of biological diversity in general. Besides, major physical components of regions rich in cultural heritage are ancient sites (cities, castles etc.), singular ancient edifices (aqueducts, tombs, cisterns, bridges, churches etc.), traditional settlements whether in town centers or rural areas and singular traditional architecture examples in rural area (abandoned cottages, cisterns etc.). Inevitably, contemporary settlements, whether villages or town centers, are common components of both groups.

⁴⁰ <http://www.ockkb.gov.tr/TR/> (Last accessed 13.06.2010)

Table 8. Zoning of the Lycian Way according to intensity of natural and cultural assets

	Natural Assets	Cultural Assets
1. Fethiye Region	Ölüdeniz	Archaeological edifices (aqueducts, graves etc.)
	Butterfly Valley	Traditional rural settlements
	Babadağ	
	Gemile Limanı	
	Yedi Burun	
	Sandık Mountain	
2. Patara Region	Özlen Stream	Sidyra
	Eşen River	Pydnai
	Patara Beach	Letoon
		Xanthos
		Patara
		Archaeological edifices (aqueducts, graves etc.) Traditional rural settlements
3. Kalkan Region	Eşen River	Kalkan historical city center
	İnpınar Spring	Archaeological edifices (aqueducts, graves etc.)
	Streams of Eşen Basin	
	Bezirgan Plain	
	Kaputaş Canyon	
	Hacıoğlan Stream	
4. Kaş-Kekova Region	Limanağzı	Phellos
	Ufakdere Beach	Antiphellos
	Üzümlü Beach	Apollonia
	Sıcak Peninsula	Aperlai
	Kekova region and island	Theimiussa
	Çayağzı Beach	Simena
		Kekova Island- Tersane Bay
		Andriace
		Sura
		Myra
		Archaeological edifices (fortresses, graves etc.)
		Kaş historical city center Traditional rural settlements
5. Finike Beydağları Region	Finike Beach	Archaeological edifices (churches, bridges etc.)
	Gelidonya Cape	Traditional rural settlements
	Adrasan Harbour	Olympos
	Tahtalı Mountain	Phaselis
	Bay Dağları National Park	
	Chimera (Yanartaş)	
	Uplands (Yaylalar)	

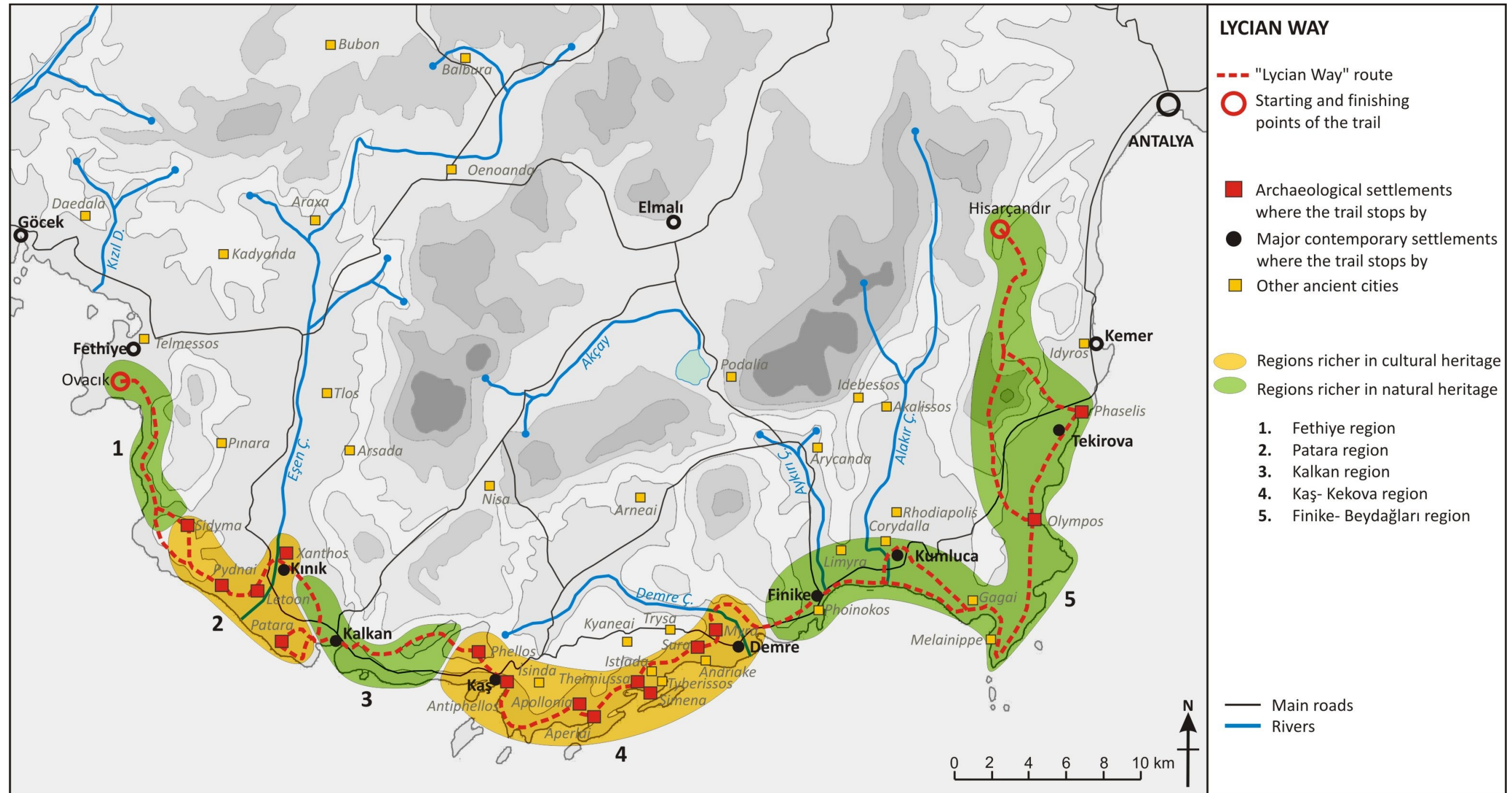


Figure 17. The Long-Distance Trail, Lycian Way (After Bean, 1989)

3.2. DESCRIPTION OF THE CENTRAL LYCIA COAST (THE KAŞ-KEKOVA REGION)

According to specified aim and methodology for the thesis, criteria written below are considered during the selection of sub-region;

- The selected area should bear the general cultural characteristic and historical identity of Ancient Lycia with cultural and natural heritage assets it bears today. In other words, the study area represents a section within the whole region in terms of its antique character.
- Historical continuity of the area needs to be traced with substantial evidence of different periods standing in relation. By this way, relation of man and nature activities through history could be assessed.

The sub-region, Central Lycia, called as Kaş- Kekova Region today, is specified according to its potential of reflecting the general characteristics of Ancient Lycia in accordance with its preserved ancient sites, undisturbed landscape and vernacular rural characteristics. Coastal part of Central Lycia seems to illustrate specific features of the whole ancient peninsula and its integrity with today's rural character, when the characteristics specific to the place mentioned above are considered. (Figure 18)

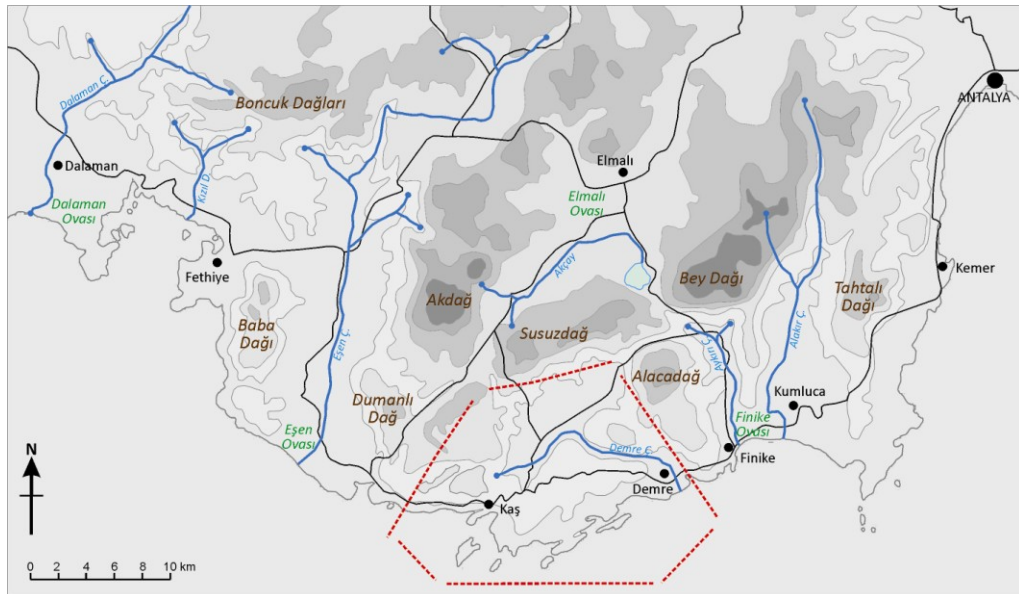


Figure 18. Location of the Central Lycia

Aim of the study in Kaş- Kekova region is to analyze and evaluate the relation between past and present settlement layers and accordingly to define a conceptual framework for cultural route planning along this geography. The method of designing a route is expected to base on a series of concepts developed through the conceptual research and analysis – evaluation parts of the study.

In Central Lycia region, it is defined that how the region has evolved until today and what type of physical components it has beared. Accordingly, the first stage of the study is defined as identification of the geography, different settlement periods developed on it and cultural heritage elements belonging to these periods respectively. After the analyses of sub-region's historical identity and current situation, it is evaluated in terms of major changes and transformation processes took place through the history of region, such as of settlement pattern, social and economic structure.

In the case of the oldest settlement that is defined in Kaş-Kekova region, the focus is not solely on the chronological history and archeological data; but more on the formation of the settlement pattern from antiquity to today, and also on the political and economical context in which this settlement pattern arouse with all its general characteristics.⁴¹

Before passing onto the research on historical periods, it should be pointed out that there are certain difficulties in defining the pre-classical period of Lycia, since there is not enough available resources on the region and sub-region. All of the available resources are examined thoroughly and presented in where the history of the region is explained. From this period on, the definition of Central Lycia coast is made on the basis of certain topics such as settlement pattern, architectural characteristics, economical context, and political situation etc. Availability of resources and being researched before were taken into consideration in selecting these topics.

⁴¹ In the light of available and appropriate resources, whole of Classical, Hellenistic and Roman periods are meant by antiquity.

Similar to pre-classical period, information on late antiquity and Byzantine periods of the region is scarce. This is due to small number of researches made and the abandonment of the whole region from this period on. Therefore, post Byzantium historical periods of the sub-region are defined in the light of available resources. Finally, current settlement pattern is defined and evaluated in regard to data gathered on site.

3.2.1. The Terrain: Geograpy of Central Lycia

As mentioned before, today known as Teke Peninsula, the Lycia region lies on a geograpy that is surrounded by mountain ranges and convenient for defense. Geographical features provided the region to have an ethnic structure mostly closed to outside influences and a unique political development throughout the history. (Likya İnc., 2002: 33) Fowden (1990) describes the Ancient Lycia, which was spread over a challenging geography, as a cluster of small settlements with a few wide plains.⁴² This rough terrain of Lycia hindered the land transportation at the inner regions of the country and made it to be done with routes along the big valleys of Arycandos and Xanthos and a long route running parallel to the shore. (Magie,1950: 519)

Kaş- Kekova territory lies on the coastal part of the Central Lycia.⁴³ To the west Central Lycia is seperated from the Xanthos Valley, today known as Eşen Valley, with Dumanlıdağ, while to the east it is seperated from the Arykandos Valley (today known as Aykırıçay Valley) with Alacadağ. Northern boundry of the area is defined by Susuzdağ which seperates the region from Elmalı Plain.

It is known that there were only three mountain passages along the whole peninsula in ancient times and none of them were linked to Central Lycia directly. (Likya İnc., 2002: 41) Therefore, surrounded by mountains on every side, this area must be quite difficult to reach by land transportation at that time. However, it is possible to reach the area by land transport from two valleys and a coastal road today. Major settlements of the area,

⁴² Cited in; Likya İnc. 2002, s.33; G.Fowden, *Religious Developments in Late Roman Lycia: Topographical Preliminaries*, at: *K.E.P.A. 10 (Athen 1990) 343-372.*

⁴³ For regions of Ancient Lycia see; Zahle J.(1980), Bean G.(1998) and Bayburtluoğlu C.(2004)

both in ancient period and today, are mostly located along the coastal part, which is the concern of this study.

When the region is considered, it is seen that overall geographical character of Lycia is valid here too. The land, similar to the whole peninsula, has rough terrain and lies on a challenging geography. Main ridges of the region are Felen Mountain on the north of Kaş, Çam Mountain and Yavı upland. (Likya İnc., 2002: 35) Main valleys and planes, between the hills spread to entire area, are seen around Çevreli, Bayındır and Kılınçlı villages.

The area is lack of water resources and fertile land except a few small plains. The best water reserve of the area is on the Felen mountain, near the Çukurbağ village. (Bean, 1998: 101) Myros river, known as Demre Stream today, and Karaçay on the east are the only rivers of the region. (Likya İnc., 2002: 55) (Figure 19)

Despite the lack of resources, the region has an active coast line formed by many large and small islands and bays, and so gained importance with its ports through the Lycian peninsula. Marine transportation was used rather than land transport, which has always been a problem due to mountainous terrain of the region. Especially Kekova Region always functioned as a port of emergency for the seafarers of ancient times. At the same time a large number of islands around Kekova were used as stone reserves. (Bayburtluoğlu, 2004: 234) In addition to busy maritime trade and sponge activities on the coast, forestry formed the main source of livelihood at the inner region.

Main inlets from west to east are Kaş bay, Limanağzı, Çoban beach, Ufakdere beach, Üzümlü port, Sıçak bay, Kekova bays and Çayağzı beach respectively. In addition to these, Sıçak Peninsula and Kekova Island are other important natural formations that establish the active shoreline. (Figure 20)

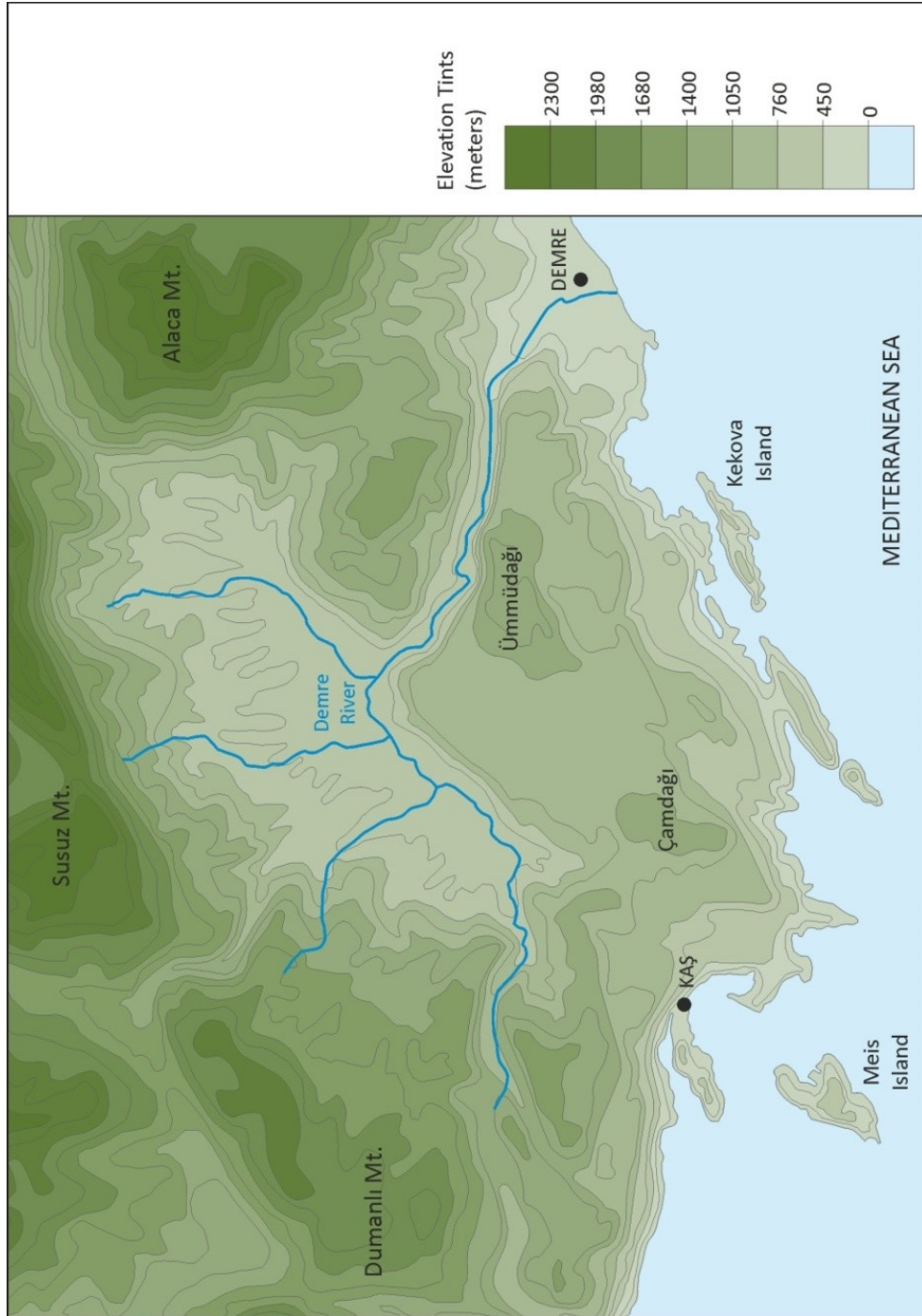


Figure 19. Geography of Central Lycia

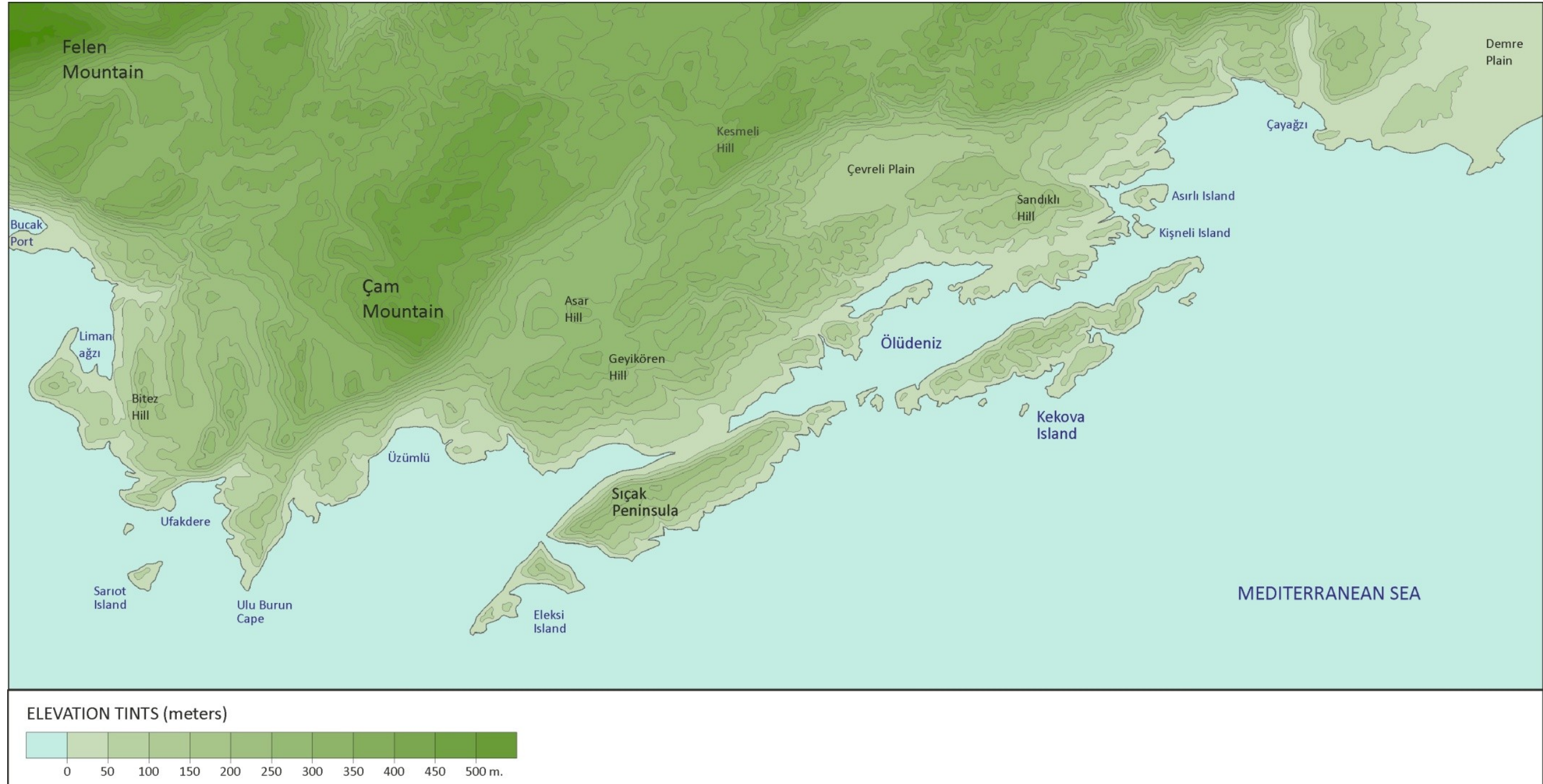


Figure 20. Geography of the Central Lycia coast (Kaş- Kekova Region)

3.2.2. Central Lycia Coast in Antiquity

Compared with western and eastern Lycia, it is seen that there are a large number of medium-sized settlements in Central Lycia, in antiquity. According to Zahle, this situation was caused by the rough geography of central region, formed by lots of small valleys separated by mountain ridges and different from wide and fertile terrains around Telmessos, Myra and Limyra and along the Xanthos Valley. Thus, settlements of the central region were developed in a more scattered pattern. (Zahle, 1980)

3.2.2.1. Pattern of Settlement

Central Lycia's ancient settlement pattern was formed by settlements in different size and dominance areas. Two main types of settlements were forming the pattern: cities (*polis*), whether on coastal or mountainous area, and small rural settlements with a smaller dominance area than the first group. It can be said that the scattered pattern of settlement, developed in relation with the geography, was generally determined by the second group, i.e. villages (*koma*'s) and private property areas (*monogriari*'s). (Patterson, 2000) According to Bean, these small rural settlements difficult to reach, represent the pattern of Central Lycia. Northern plateau was settled by the big city of Cyaneae, whereas other small settlements were spread along the coastal area. (Bean, 1998: 110)⁴⁴

When the settlement pattern of the region is evaluated in general terms and according to the above-mentioned settlement types, it is appropriate to start with the cities (*polis*) which had a wider spreading area as well as their larger dominance area. Cities of Phellos and Antiphellos are seen at the western end of Central Lycia. Phellos had an advantage of visual control over the coast of Central Lycia due to its location on Felen Mountain. (Bayburtluoğlu, 2004: 236) At the south of inner city Phellos, its port city Antiphellos is seen on the coast. A small settlement in the 4th century B.C., Antiphellos

⁴⁴ Although some of these settlements were located by survey fields, historical information about them are less due to lack of excavation works. Level of research regarding the settlements of central region is introduced in the subsequent section, which describes the present layer of the region.

started to develop with the increase of commercial enterprises after Hellenistic period and surpassed the importance of major city Phellos in time. In Roman period, Antiphellos became the leading city of the central region. (Bean, 1998: 96) In the center of the region, spreaded on a large plateau and had a wide horizon like Phellos, the city of Cyanaeae lies with a large domain. According to Bean, Cyanaeae was the prominent city of the region in consequence of its location and extent. (Bean, 1998: 112) At the east of the region, there is Myra which was one of the six great cities of the Lycian League once and represented the Central Lycia. The city had a wide spreading area and declared as the capital of Lycia in the 1st century A.C. Southwest of the city there are settlements of Sura and Andriace, a prophecy center and the port of Myra respectively.

Apart from these cities, small settlements, spread over valleys and mostly coast, form the region's pattern. These settlements, located by inscriptions, are İsinda, Apollonia, Tyberissos, Trysa and Istlada at the inner region, and Sebeda, Aperlai, Theimiussa, Simena, Dolichiste and Andriace on the coast. According to Bayburtluoğlu, some of those such as Sura, Trysa and Istlada were under the rule of a Lycian landlord, who had dominance on a small area. (Bayburtluoğlu, 2004: 207) (Figure 23)

3.2.2.2. Economic Structure

Economy of the region, as well as site selection of settlements, was shaped depending on the geographical features and use of advantageous coastal formation. As a poor region in terms of fertile land, its marine trade was naturally developed as the main activity. As a result of the dynamic coastline creating sheltered ports in the region, from west to east respectively, Antiphellos, Aperlai, Theimiussa and Andriace served as major port cities. As mentioned above, Antiphellos was the leading port city of the region in Roman period. According to Bean, commercial activity in Antiphellos was depending on timber carried from the inner region and also high-quality sponge of the city. (Bean, 1998: 96)

Forestry was mostly the main activity of inner region as it was in the whole Lycia. Used as high-quality raw material for shipbuilding, cedar and pine were the major economic

values of Lycia. In addition, goat farming and mohair production sustained in the mountainous regions was another source of livelihood. (Magie, 1950: 518)

3.2.2.3. Political Structure

Described as the bigger cities above, Myra, Cyaneae, Antiphellos and Phellos retained the administrative power in the region. Whereas, other medium-sized settlements spread over the region were usually existed under a landlord's dominance. Some of these settlements formed a city union *sympoliteia*, which meant a political association, by coming together.⁴⁵ Two *sympoliteia*'s of Lycia were established in central region.⁴⁶ One of them was established by Aperlai, Apollonia, Isinda and Simena, whilst the other one by Tyberissos, Theimiussa and Myra. (Dinç, 2010: 58,108) (Figure 23)

To set an example, the first *sympoliteia* is dated to Roman Imperial age and it is unknown how old it was. Cities of Apollonia, Isinda and Simena were represented by the union's leading city Aperlai and had a right for 1 vote within the Lycian League. (Bean,1998:106) Aperlai witnessed a significant economic growth and an increase in prosperity in the 1st century A.C. with high-quality purpura dye obtained from a kind of crustacean murex along its shores. (Dinç,2010: 70) Just like the change of relationship between Phellos and Antiphellos, the power and importance of Apollonia with its fertile land around at the beginning, passed to Aperlai with its economic prosperity in the Roman era. (Dinç,2010: 73) According to Dinç, as Aperlai developed in terms of commercial activities, smaller settlements with fewer resources Isinda, Simena and Apollonia accepted it as the head of union and became entitled to use civil rights like residing in the city and participating in trade. (Dinç,2010: 78-79)

⁴⁵ **City Union “*Sympoliteia*”**: a term used by states in the League, and with a most common definition, means a political association between two or more cities. In the unsettled political environment of Hellenistic period, cities needed a power to protect themselves and sometimes provided it by a *sympoliteia* they established with a greater city. (Dinç, 2010: 15-16)

⁴⁶ For more detail about Lycian “*sympoliteia*”s; Dinç.S., 2010.

3.2.2.4. Religious Centers

Another main component of ancient Lycia's settlement pattern can be stated as places of worship. Myra, the greatest city of Central Lycia, became the religious center of whole Lycia region with its St. Nicholas Church after the Roman period. In addition, with its famous Apollon Temple, Myra's district Sura was used as a prophecy center throughout the antiquity. The 3-part temple of Cyaneae, similar to the one of Letoon (built in the names of Leto, Artemis and Apollon), shows that this city might have served as a religious center in Central Lycia as well. (Çevik, 2002:15)

3.2.2.5. Urbanization and Architecture

According to Bayburtluoğlu, lack of residential remains in most of Lycian settlements might have been a result of frequent use of timber, since the region was very rich of forests. (Bayburtluoğlu, 2004: 217) After all, information remained to present day is more about the Lycian tomb architecture, throughout the Peninsula. Main remains of the antiquity in Central Lycia coast are fortification walls, theatres, harbour structures traced underwater, baths, cisterns and wells, and necropolis areas including numerous rock-cut tombs, mostly sarcophagus-type.

Most of the Lycian cities, like Phellos and Trysa in Central Lycia, were settled on a hillside facing south, while a citadel was located on top of the hill. According to Borchhardt, in a Lycian city layout, the upper citadel was the landlord's dwelling and formed a visually independent whole within the settlement surrounded with fortification walls. It is known by the Lycian tomb inscriptions that cities were segmented into neighbourhoods, named after important persons of Lycian history, like *Iobates*, *Pandaros* and *Sarpedon*. Moreover, presence of sacred places is also understood from the inscriptions. (Borchhardt, 1999: 31-32)

Wurster had reached significant results about the residential neighbourhoods, during the field surveys in Pınara, Tlos, Apollonia, Kandyba, Sura, Hoyran and Cyaneae, which all are from Central Lycia except the first two. Firstly, Lycian period residential districts were not developed in a strict geometrical form, but in an unorganized way. Common building plan was formed by a rectangular room, a terrace in front of it and a small

courtyard directly linked with the terrace. Organized and self-enclosed peristyle houses were built in Roman period. Roofs were constructed with less slope, either in pointed or flat form, plastered with clay. Tomb facades of the same period set an imitation of flat roofs of timber houses. Besides, buildings with flat roofs are observed on Lycian city reliefs. Apart from buildings, a wide range of water channels were constructed by rock carving. (Borchhardt, 1999: 33)

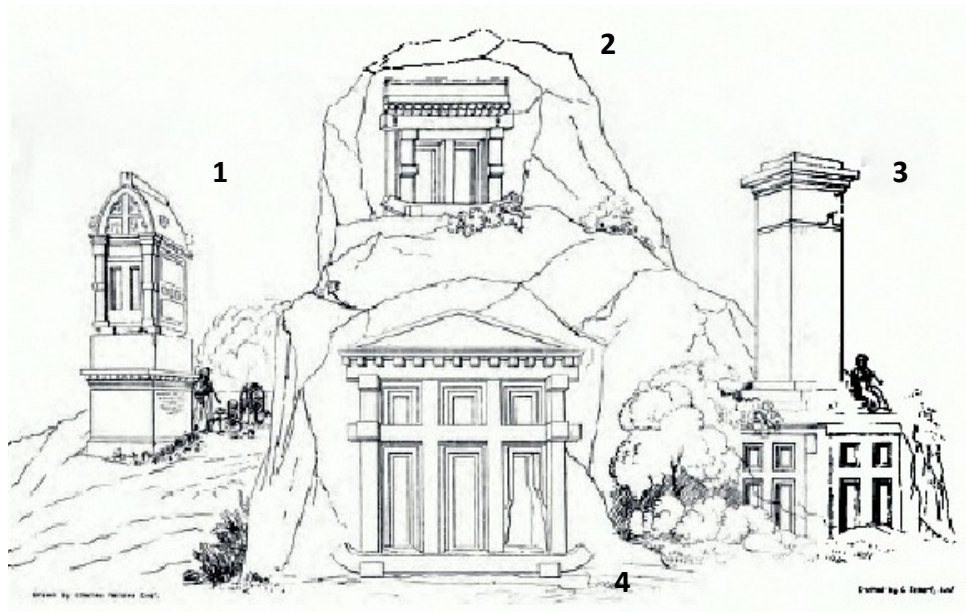


Figure 21. Four types of rock-cut tombs in Lycia
1: sarcophagus-type tomb; 2: temple-type tomb; 3: pillar tomb; 4: house-type tomb
(Fellows, 1840)

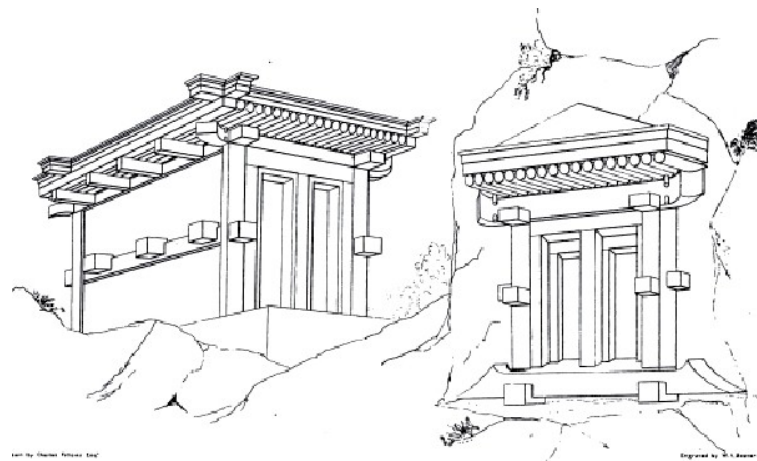


Figure 22. Tombs sculptured from the rock in imitation of wooden architecture
(Fellows, 1840)



Figure 23. Central Lycia Coast in Antiquity

3.2.3. Central Lycia Coast after Antiquity

Although yet sources related to Central Lycia after antiquity help to understand the changes in late antiquity and Byzantine periods, sources are limited for the period began with the arrival of Turks to the region. In this section, firstly transformation of the ancient settlement pattern and outstanding features of late antique and Byzantine periods are discussed, secondly information about the Principalities and Ottoman periods, compiled from the related sources are presented.

3.2.3.1. Late Antiquity and Byzantine Periods

According to Harrison, the ancient environment in the Central Lycia is not only well-preserved, but also slightly uncovered. Therefore, the region contains clues about issues of continuity and change in late antiquity of Mediterranean history. (Harrison, 1983: 75)

The developments Lycia witnessed in Hellenistic and especially Roman periods were continued through late antiquity, when the Roman Empire was divided into two and the Lycia land was included by the Eastern Roman Empire, i.e. the Byzantine. Particularity in the port cities, benefited from local and international trade, urban life prospered and the country achieved peace in general. Cities preserved their settlement areas and buildings of ancient period. A large number of new settlements were developed on coastal area and many monasteries and churches were built across the country. (Foss, 1996: II-2) The most important ones are the St. Nicholas Church in Myra, the capital of Lycia at that time, and the Monastery of Holy Sion in the hinterland of Myra.

During this period temples were converted into churches and Christianity caused the biggest change that Lycia undergone until that time. The outstanding example of changes in the near environs of cities, is the development of small settlements in the hinterland of Myra, the capital city. During the 6th century, cities of the coast witnessed important developments and had their richest period throughout the history. However, cities of the inner region were not in a similar situation and prosperity of the coastal cities came to an end gradually with the disorder days at the end of Antiquity. (Foss, 1996: I-25)

Within the unsecure environment of the peninsula caused by the long-term Arab raids, the cities, expanded out of the walls in ancient period, started to retreat to the hill tops surrounded by city walls again. At the same time, during the late antique period, the rise of sea level caused some ports like Aperlae and Andriace began to sink and with the mix of sea water, the land began to return to marshes. (Foss, 1996: I-32-33) In addition to climatic change, decrease of forests that had been used by Lycians for shipbuilding and trade since the Classical period, caused the change of soil structure. Due to these environmental changes, a decline started for the coastal settlements and sea attacks resulted in decrease of population at last. The population of the coast began to move to valleys of inner regions. (Harrison, 1977: 10) In that case, it is a fact that settlements of the Central Lycia were affected by this process. The ancient pattern of settlement described above began to be abandoned gradually during the Middle Age's disorder and pillage atmosphere in the region. In present archaeological sites, lack of remains belong to Byzantine period confirms this situation.

During the late antique and Byzantine periods, a significant change of settlement pattern in the Central Lycia is seen in Myra and its hinterland. Across the area between Myra and Alacadağ mountain on its north, increase in number of settlements and establishment of churches and monasteries changed the ancient settlement pattern, and this area became outstanding in the Central Lycia. Including Myra and other settlements around, this area lived the richest age of its history and developed significantly in the 6th century. (Foss, 1996: II-23) Harrison describes the area as follows;

In the hinterland of Demre (Myra) rises Alaca Dağ (2336m.), sparsely inhabited except in Early Medieval times. There are outcrops of excellent limestone, and forests of pine, juniper and cedar. Water is scarce, but the slopes are broken by small plateaus and valleys with tolerably cultivable soil. Remains of ancient settlement at Alakilise and Muskar were discovered by the Austrian expedition in 1882, at Karabel, Alacahisar, Devekuyusu, and Dikmen by ourselves in 1959. A 6th century hagiography mentions many villages and monasteries in this region.

(Harrison, 1972: 188)

From this new settlement pattern in Myra's hinterland, emerged with the spread of Christianity, main structures remained until today are churches in Myra (St. Nicholas Church), Karabel, Muskar, Alakilise and Alacadağ, and early Middle Age houses in Alakilise Valley. (Harrison, 1977: 11-14)

Along the Central Lycia coast, that ancient settlement pattern is described above, main structures of late antiquity are churches in Apollonia, Aperlai, Cyaneae, Istlada, Andriace, Sura and other remains. (Figure 24)

According to Foss, remains of Myra and settlements around it are substantially informative in terms of understanding the late antique region. It is known that urban area was developed in paralel with the rural in the 6th century. The economic activity was occurred in the ports and valleys of the mountainous inner region at the same time. Population of the inner region produced crop, wheat, wine and timber for needs of the capital city, Myra, and for overseas trade. Trade was generally took place in Tristomon (Theimiussa) and Myra's port city Andriace. (Foss, 1996: II-29-30)

During late antiquity, Aperlae had been through a wealthy period with trade despite the lack of fertile land and water resources. The trade depended on dye production during the ancient times, must have been continued in this period as well. Most of the uncovered structures, houses, two churches and public buildings, within the city walls belong to this period. Outside of the walls there is another church and some buildings around the sunken port area are dated to late antique period. (Foss, 1996: II-16-17)

The city of Apollonia, founded in the city union sympoliteia with Aperlae in ancient period, subsisted during late antiquity and Byzantine period. Two churches on the hill top of the city, one next to the theatre and other in the necropolis, confirms this. Moreover, Foss claims that residential areas spread over the hillside, despite none of them were dated, point out the existence of an important late antique settlement in this area. (Foss, 1996: II-18) Another member of the same union, Isinda could not subsist until the Byzantine period due to lack of cultivation land and water reserves. (Bayburtluoğlu, 2004: 239)

Dolichiste, on the Kekova Island across Simena, is another coastal settlement that exemplifies the development and prosperity in late antiquity. Its main advantage was the location and therefore commercial activities. A large number of structures dated to late antiquity are seen on the island. Main ones are churches and houses with cisterns along the northern shore of the island. (Foss, 1996: II-18)

Located across the Kekova Island, Tristomon (known as Theimiussa in ancient period) had limited agricultural land and water resources like Aperlae, but benefited from the Mediterranean sea trade with its advantageous location. During the 6th century, Tristomon, the port of northern city Cyanaeae, subsisted with commercial activities based on timber and agricultural products, transferred from the inner region. (Foss, 1996: II-19)

As one of the important cities of ancient period, Cyanaeae had new developments during late antiquity. At least three basilica type churches were built in the city and Hellenistic walls were expanded and renewed. In addition, it is known that residential districts were expanded in this period. Around the city, some of the small-scale farmlands of ancient period were reused during late antiquity. With all remains of newly-built structures, it can be understood that in the 6th century the city lived its wealthiest times. (Foss, 1996: II-20-22)

In Tyberissos, based on the existence of two churches, it is known that the life continued during this period. In Istlada, a small-scale settlement nearby Tyberissos, there is a church dated to late antiquity and lots of two-storey houses. (Foss, 1996: II-26)

3.2.3.2. Principalities and Ottoman Periods

Existing research and published material regarding these periods usually focus on Antalya territory and some of them were found about northern Teke Peninsula. Thus, description of an appropriate settlement pattern in Central Lycia is not possible. However, it is also known that, coastal region of Central Lycia was completely abandoned during the 12th century due to pirate attacks. Lack of Middle Age remains like buildings and other life clues confirms this. (Foss, 1996: II-19)

After the Middle Ages, major settlements that continued to survive are Andifli (Antiphellos – Kaş) , Simena (Kaleköy), Theimiussa (Üçağız), Demeri (Myra - Demre) and numerous villages emerged in rural areas. It is known from the Konya Vilayeti Salnamesi, the population of Kaş included 22.329 muslims, 40 greeks, 6 armenians and 125 gypsies in 1907, and number of households were 3538 at the same year. Furthermore, there were 17 *medrese*, 10 bakeries, 62 mills, 175 shops, 3 churches, 76 mosques, 12 schools and 17 manufactories throughout the whole Kaş township. (Özcan, 1994: 41)

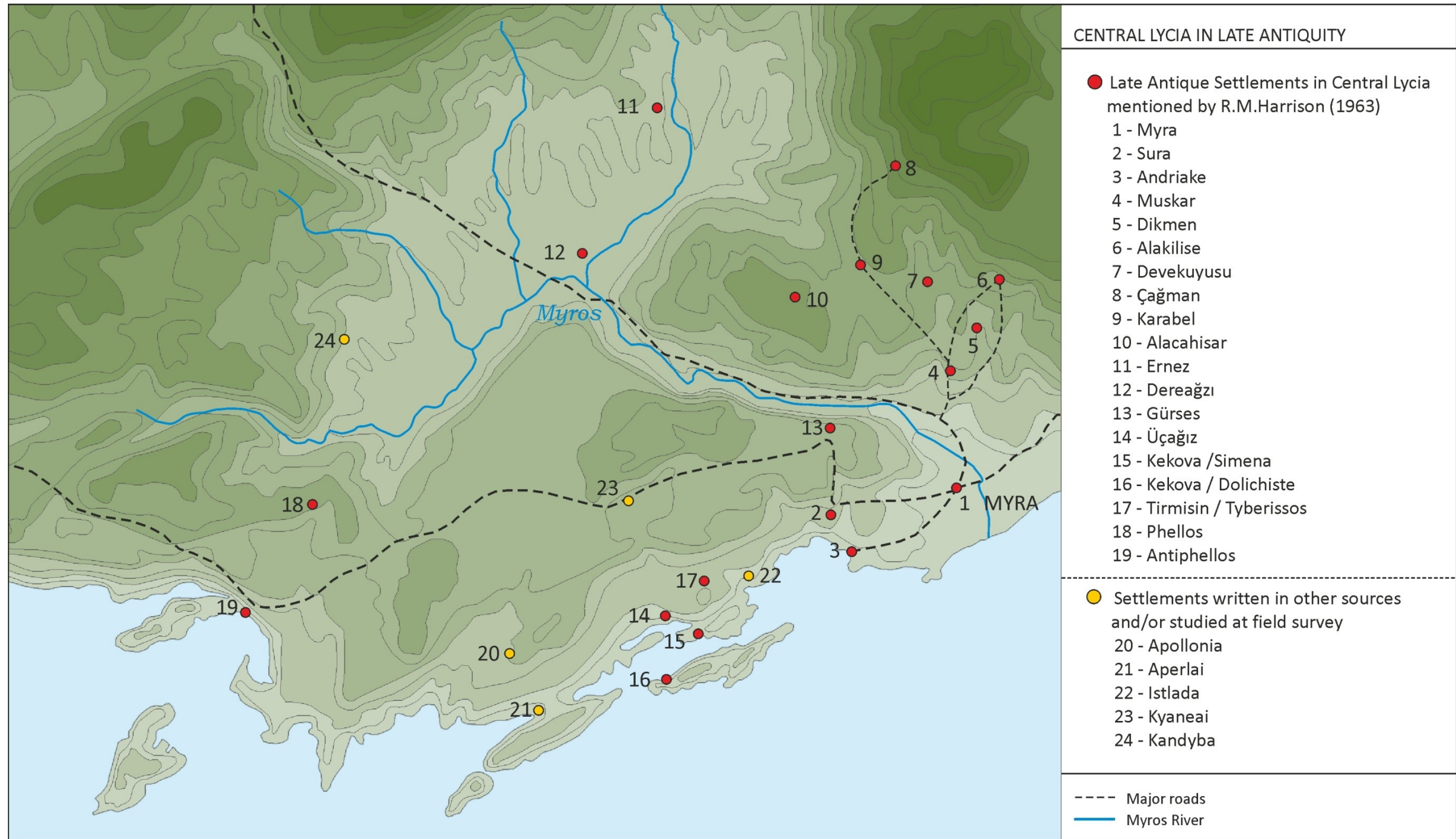


Figure 24. Settlement Pattern of Central Lycia in Late Antiquity

3.2.4. Kaş- Kekova Region in the Teke Peninsula at Present

Today, the region lies within Kaş and Demre (Kale) township boundaries and contains Yavı, Davazlar, Gürses, Çevreli, Kapaklı and Üçağız villages of Demre, and Çukurbağ, Ağilli, Bayındır, Belenli, Boğazcık and Kılınçlı vilages of Kaş.

Coastal part of the study area is included by the Kaş- Kekova Special Environment Protection Area. The area, declared as Kekova Special Environment Protection Area in 1990, reached its final form with the change of boundaries in 2006 and the name was revised as “Kaş- Kekova Special Environment Protection Area”. (Figure 25)

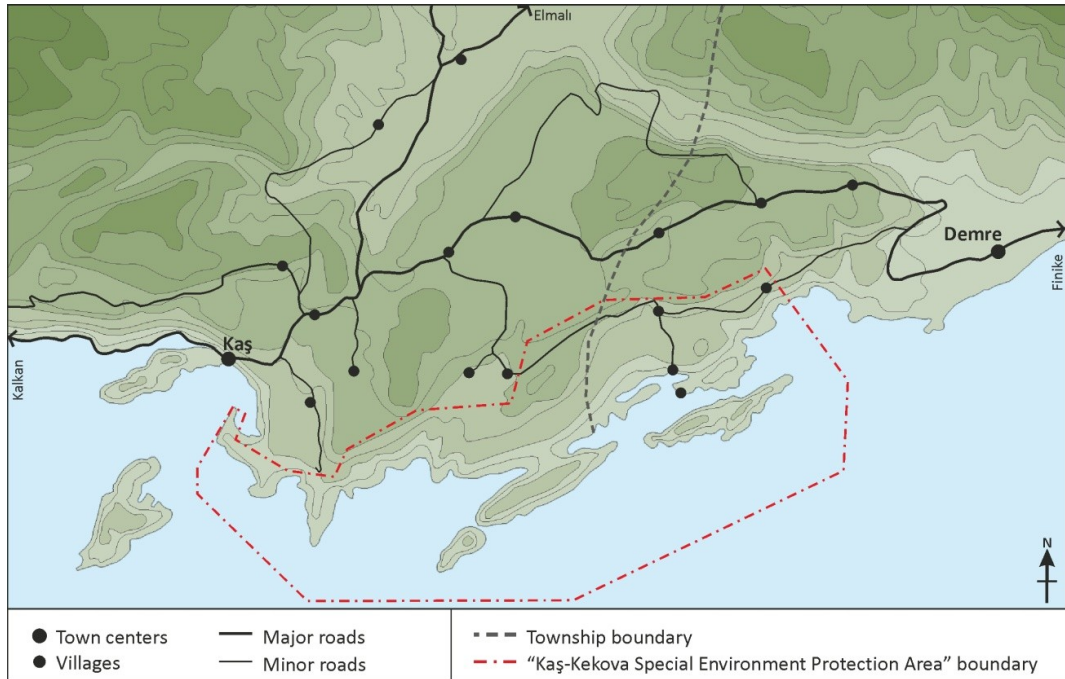


Figure 25. Administrative Division of the Kaş- Kekova Region

When consequent settlement layers of Central Lycia Coast, described above with respect to their spatial, social and economic characteristics, are considered together a process of change with different aspects from the oldest layer to the present can be outlined. Transformation process of the region has been substantially shaped by changes in natural environment and so in production patterns.

Main focus here is to evaluate, what kind of a place the region has turned into today as a result of this transformation process, and what kind of relations it has with spatial and social traces of its past, at present. Outstanding issues of this historic process can be summarized as transformation of the settlement pattern, not only in spatial relations but also at individual settlement scale, change of production patterns and thus, shifts in economic sectors, which is discussed in the next section. For a route idea to be developed in the region, today's landscape is evaluated in time and space context, basically with continuities and changes it has witnessed.

3.2.4.1. Spatial Transformation of the Region

In terms of its spatial character, the region's main components are the geographic structure and settlements, either living ones (villages and town centers) or non-living ones (archaeological sites), shaped on this geography. Settlement areas and archaeological sites in today's Kaş- Kekova region are evaluated based on the data gathered with field studies.⁴⁷ (Table 9)

Table 9. Settlements and archaeological sites studied at field

Settlement Areas		Archaeological Sites
Towns	Villages	
Kaş	Çukurbağ -----	Antiphellos
	Belenli -----	Phellos
	Boğazcık	İsinda
	Kılınçlı -----	Apollonia
Demre		Aperlai
		Myra
		Andriace
		Sura
	Çevreli -----	Tyberissos
	Üçağız -----	Theimiussa
	Kaleköy -----	Simena
	Dolichiste	
Kapaklı -----	Istlada	
Yavı -----	Cyaneae	

⁴⁷ Field studies were carried in 2 town centers, 9 rural settlements and 14 archaeological sites in total. For further descriptive information related to field study summaries, see APPENDIX C and APPENDIX E.

Here, main concern is to discuss current situation of these spatial elements of the region for further understanding of the cultural landscape. Thus, components of cultural heritage traced in space, i.e. vernacular patterns and archaeological sites, are evaluated as possible elements along a cultural route to be developed in the region.

Spatial transformation of the Central Lycia coast can be summarized mainly with changes in built and natural environments. Settlements in the region have been changed through the history, in terms of their location and physical forms. Change of locations is seen mostly in inner region, whereas there has been a settlement continuity at coastal area resulted in multi-layered settlements of today. Accordingly, with changes in built environment and production styles in time, natural environment has been affected by human activities or remained untouched in some instances.

- ***Built Environments***

At inner Central Lycia Coast, ancient settlement pattern's fortified hillside settlements began to be abandoned with the Arab Raids after the Byzantine period, and the region began to lose population gradually. With the Ottoman period, new rural settlements emerged in the environs of ruined ancient sites. However, in parallel with the lower need for defense, settlements were located on plains nearby the ancient site hills and these plains have been used for cultivation as well. Consequently, present picture is made up of hills where ancient settlements' remains are seen, called as "*asar*" by local people, and villages located nearby and continue agricultural activity in lowland periphery.

Today, throughout the inner parts of the Kaş- Kekova Region, villages and archaeological sites can be described as "***repeating elements***" of the landscape. Villages in the region, like Belenli, Boğazcık, Kılınçlı etc., possess a repeating character in terms of their rural and vernacular features, architectural style and so on. On the other hand, archaeological sites, located on the hills close to today's villages, bear common characteristics in terms of their scale, ancient context and remained edifices. Moreover, association of villages and archaeological sites is a common feature for the inner region as well, such as togetherness of Belenli and İsinda, Kılınçlı and Apollonia, Çevreli and Tyberissos etc.

At this point, it needs to be clarified that the term of *repeating* stands for particular components of the landscape which bear common features that define the region's overall character, rather than sameness of them. In other words, own authentic and local characteristics are notable for each element that the landscape involves. The repeating character of the landscape, constituted by present rural settlements and ancient period's small-scaled cities, leads us to a generalization for understanding the changes and continuities of the cultural landscape occurred in time and space. Furthermore, utilization of repeating elements can provide a purposeful and consistent interpretation frame for the region to support a route program. (Figure 26)

Along the coast, the situation of settlements is different than the inner region. Present settlements, especially examples of Kaş, Üçağız and Kaleköy, have been developed on and around the ancient settlement's remains. As a result, aboveground, underwater and uncovered remains of historic settlement layers in these kind of places remained until today as a part of multi-layered settlement patterns.

Parallel to the repeating elements at the inner region, "***distinctive elements***" of the landscape can be described along the coast. Mostly, presence of multi-layered settlement patterns constitute this group, since uninterrupted continuity of life can be traced along. Kaş and Antiphellos, Üçağız and Theimiussa, Kaleköy and Simena, where togetherness of present settlements and archaeological sites in direct relation, are the distinctive elements of the region. Tracing settlement continuity and different period remains at once in these settlements possess a distinguishing spatial feature and so intrinsic identities throughout the Kaş- Kekova Region. Furthermore, when considered regarding the ancient context and present expansion area of the site, Cyanaea emerges as a distinctive archaeological site as being one of the biggest cities of the Central Lycia. On the other hand, Demre and Myra are other distinctive elements of the Central Lycia due to their functional character, shaped by religion in the past and by religious tourism at present.

Mostly densed along the coastal territory, distinctive elements of the landscape represent potential destinations, which have their own identities, in the scope of a cultural route program to be developed for the region. A route idea could be supported

by elements that have distinguishing features, that emerge when the overall picture is considered. Design of alternative sub-trails could be achieved by utilization of distinctive elements of the landscape. Moreover, they can be assigned as balancing constituents along a trail network to avoid design of a program only made up of common elements. (Figure 26)

In this context, archaeological sites of the cultural landscape can be grouped in terms of their relation with today's living settlements and correspondingly their traceability and legibility. When considered from this point of view, two types of archaeological sites in the region can be discussed;

- Archaeological sites where today's settlements are located on: the site is in a direct physical relation with today's living settlement and thus forms part of a multi-layered settlement pattern.
- Archaeological sites where today's settlements are located nearby: a rural living settlement is located in the near environs of the site.

In accordance with two types of archaeological sites, examples of the first group mostly constitute the repeating elements, while the second group constitutes the distinctive elements of the landscape. Hence, in the scope of a route program for the region, these settlements need to be reconsidered regarding their present context as well as their historical context. An archaeological area need to be evaluated whether it represents the landscape as being a substantial part of it, or it varies from the common with distinguishable aspects.

Authenticity and legibility are other significant factors that can effect the potential of an archaeological area to be involved by a route program. For instance, throughout the region fortification walls and Lycian-type tombs are the repeating elements of archaeological sites and almost all of them are well-preserved and legible. Whereas, some building remains, such as the residential quarter in Isthada, The Heron in Trysa and the Hadrian Granarium in Andriace are distinctive edifices remained from the Ancient Lycia. (Table 10)

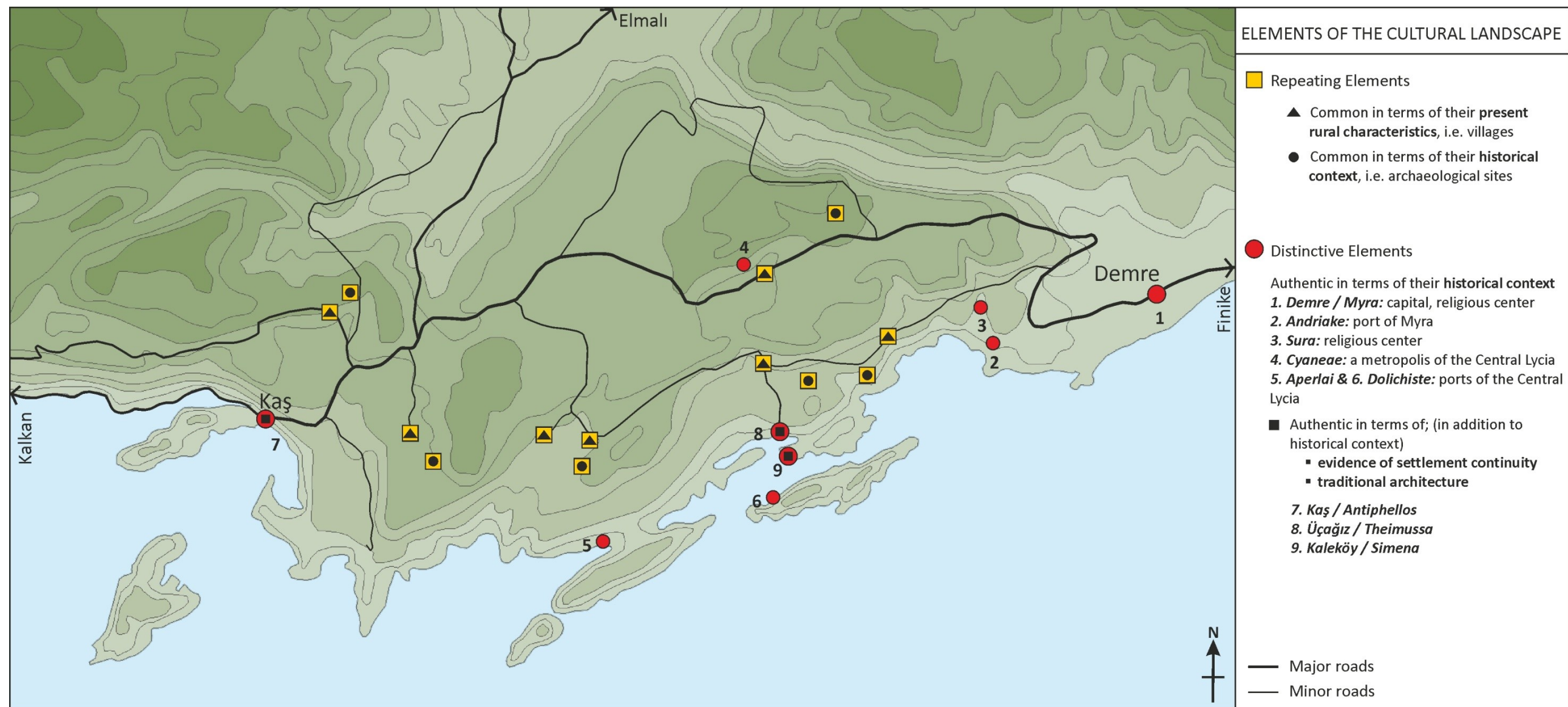


Figure 26. Repeating and distinctive elements of the cultural landscape

Table 10. Legible Aboveground and Underwater Edifices of Central Lycian Sites

SETTLEMENTS	LEGIBLE ABOVEGROUND AND UNDERWATER EDIFICES*											
	city walls	tombs	church chapel	temple	theatre	bath	cistern	well	houses	other		
Phellos	+	+										
Antiphellos	+	+		+	+							
Isinda	+	+										
Apollonia	+	+	+		+		+	+		Rock-cut spaces		
Aperlai	+	+	+		+					Landing stage		
Cyaneae	+	+	+		+		+			Street pavement		
Trysa	+	+		+						"Trysa Heroon"		
Tyberissos	+	+					+			Rock-cut spaces, street pavement		
Istlada	+	+	+				+		+			
Theimiussa	+	+								Unidentified building remains		
Simena	+	+		+	+	+			+			
Myra	+	+	+		+					mouselion		
Andriace	+	+	+				+			Aqueduct, nymphaion, "Hadrian Granarium"		
Sura	+	+	+	+								

* Despite the fact that some buildings were not observed during the field studies, they were included in the chart since mentioned in relevant literature (Bayburtluoğlu, 2004; Çevik, 2002; Umar, 1999; Bear, 1998; Freely, 1997) as clearly traceable.

To sum up, it can be said that settlement pattern of Central Lycia coast in antiquity and afterwards is continued today partly, with respect to site selection of cities and villages. Although climatic changes and rise of water levels occurred, nature of the region has not changed in terms of the challenging terrain structure and limited resources from past to present. In other words, land transport is still a problem throughout the region and fertile lands and water resources are still limited. Therefore, the present settlement pattern has been shaped similar to past. The point which needs to be highlighted here is that the present settlement pattern is constituted by repeating and distinctive elements of the cultural landscape. The transformation of built environments, which have continued since the Ancient period till today, with both its change and continuity processes has resulted in emerge of repeating and distinctive elements. (Figure 27)

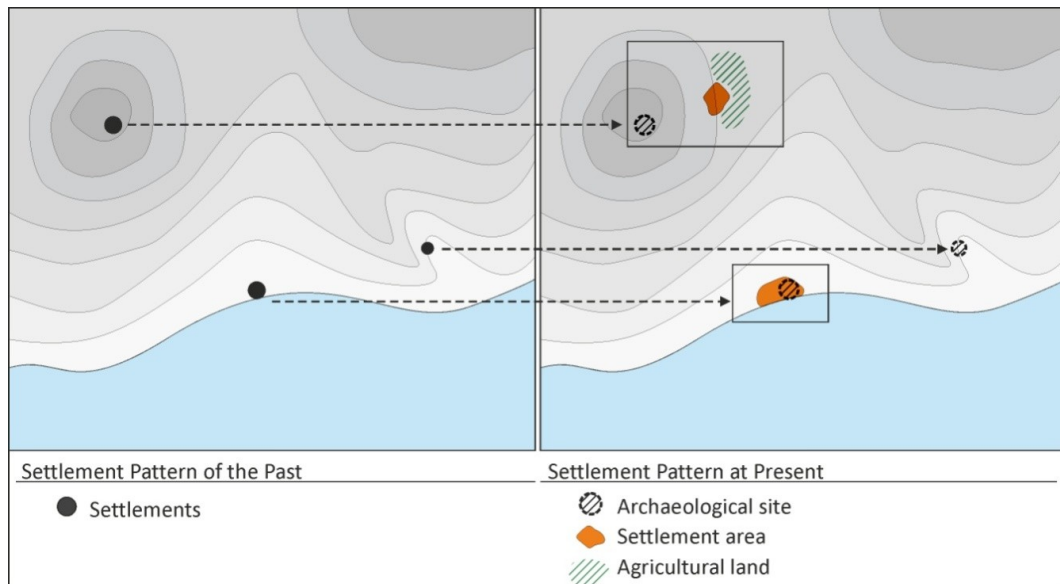


Figure 27. Conceptual display of the transformation of settlement pattern

When the hierarchy of settlements is analyzed it is seen that two major cities of antiquity, Antiphellos and Myra, continue their presence as the town centers of Kaş and Demre today. Kaş town center has been prosperous in tourism sector with respect to its advantageous location, historical fabric and marina. On the other hand, natural environment of Demre, covered with alluvion after antiquity and became a wide and fertile plain, enhances the greenhousing potential of the township. Apart from these major cities, small-scale rural settlements of antiquity in the region are represented by villages developed nearby today.

About the architecture in built environments of the region, relation between ancient Lycian tombs and present timber granaries should be addressed with regard to the related literature. The above mentioned timber granaries, seen frequently in all villages of the region and still used today, are accepted as a reflection of Lycian domestic architecture as mentioned in many researches done in the region. (Figure 28) It is claimed that Lycian house-type rock tombs were built as imitations of timber house facades of the same period. (Bean, 1998: 31) Furthermore, the same tomb style displays similarities with the current granaries throughout the region, and so granaries might be giving clues of the Lycian domestic architecture.⁴⁸

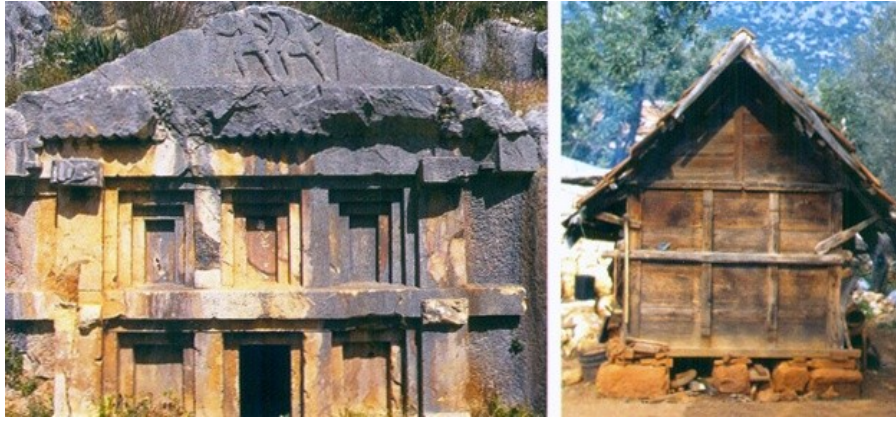


Figure 28. Lycian house-type tomb and today's granary
(Antalya Kültür Envanteri: Kaş, 2004)

▪ **Natural Environment**

A major change of nature in Central Lycia is the rise of sea level along the coasts after antiquity. With the rise of water, ports of the region began to sink and turned into today's ancient underwater edifices, like in Aperlae and Simena. Also mix of sea water to the main land changed the soil structure and resulted in marshes, like in Andriace. However, as in Demre Plain today, covering of alluvion created a wide and fertile plain across the mountainous and infertile region.

⁴⁸ Further information on the relationship between Lycian domestic architecture and present timber granary types can be reviewed from Bayburtluoğlu (2004), Bean (1998) and Borchhardt (1999).

Another change in the region's natural environment is the expanding greenhouse areas over the plains in parallel with the changing agricultural methods in recent years. In some instances, greenhouses spread over wider areas than the settlement at the center. Although greenhouse areas can be accepted as a new element of the today's agricultural life, it's the fact that they interfere the region's cultural and natural landscape in a negative way. Demre, Çevreli, Yavı and Kapaklı set a precedent to such situation with greenhouses both located within the settlement area and at the periphery.

On the other hand, at some places, where greenhouse cultivation is not possible and land transport is difficult due to terrain structure, a more preserved natural and cultural landscape can be observed. In these areas the landscape is created both by the nature and by the man-made elements of the past and present coming together. For instance, villages of Belenli, Boğazcık, Kılınçlı, and the vicinity of Sıçak Peninsula are areas where human interference to natural and cultural landscape is relatively less today. So that they present more authentic environments formed by historical association of archaeological edifices, vernacular buildings and natural landscape.

3.2.4.2. Transformation of Socio-Economic Structure

Considering the consequent settlement layers together, it is seen that daily life styles, production patterns and so economic structure have changed in time, in addition to change of settlement pattern in Central Lycia coast. Production patterns in the region changed in parallel with the change of life styles and environmental conditions in time such as climate, soil structure, sea level and coastline. Today's economical sectors and settlement relations have developed as a result of this whole transformation.

In relation to region's spatial transformation mentioned above, change of economic structure differs in the inner and coastal settlements. Until the end of late antique period of the region, the economic structure was formed by main two activity areas. Inner region settlements had a rural characteristic where main source of livelihood was shaped around animal husbandry, forestry and agriculture. Whereas, coastal settlements beared commercial functions and had been ports of call for the Mediterranean sea trade routes. Eventually, in a such geography and economic

structure, inner region and coastal settlements were in a relationship developed through the commercial product. Products of the inner region like mohair, timber and wheat were sold in port cities or transferred to overseas countries.

Considering the present situation, it is clear that agricultural practice have been altered in villages across the inner region, and there have been sectoral shifts in coastal settlements. Rural settlements of the inner region considerably gave up animal husbandry and forestry in time, but continued the agriculture with a new form of production, the greenhousing method. Çevreli, Kılınçlı, Boğazcık, Belenli and Yavı villages, settled on the rare plains of this mountainous region, are examples of this situation with greenhousing areas developed around village cores. Population of these interior villages shows a seasonal mobility by spending the summers in upland, “*Yayla*”, settlements of their own, such as Kılınçlı, the main village and Yaylakılınçlı, the upland village, and continuing the agricultural production as fruit growing.

Economy of the coastal settlements, depended on imported products of the inner region in past, have become independent today and transformed into a tourism based structure. In other words, commercial centers of the past, coastal settlements turned into tourism centers owing to their natural and cultural assets. Particulary Kaş and settlements in Kekova area have become the tourist attractions of the region. In relation with this transformation, basic business of local residents in these settlements began to change into touristic services such as accomodation and restaurant services, yachting and tourist guiding. An inevitable result of this tourism based economy along the coast is the termination of upland tradition. Summer months are used as tourism season in Üçağız and Kaleköy, whereas agricultural villages continue production in upland villages as an old tradition. (Figure 29)

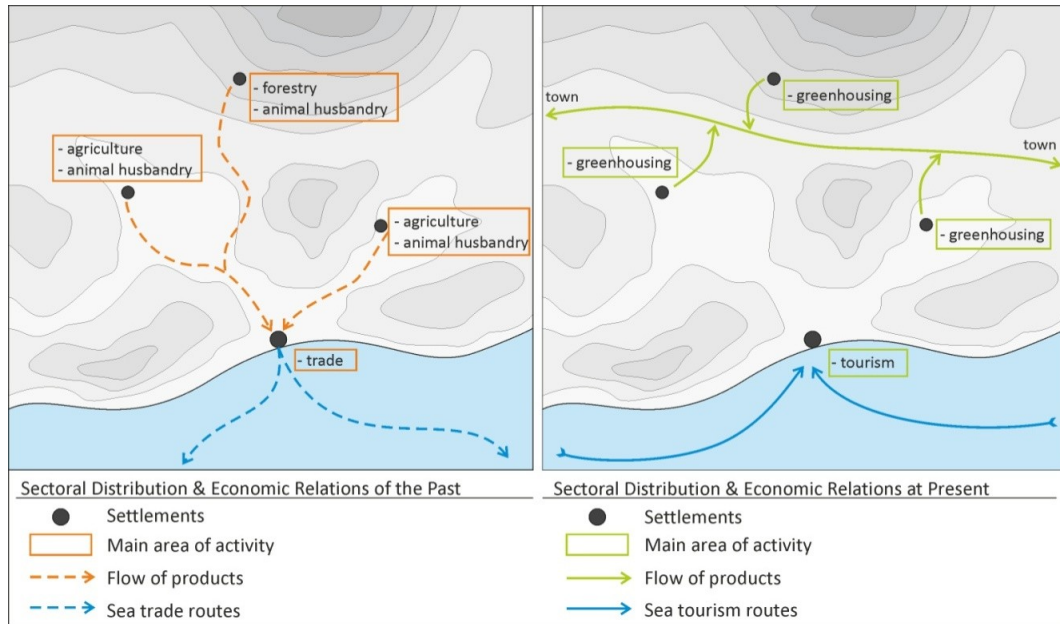


Figure 29. Conceptual display of transformation of the economical structure

Today economic structure of the Kaş- Kekova region depends on agriculture and tourism. Agricultural activity is continued in interior villages, mostly with greenhousing method increased recently. Animal husbandry is decreasing gradually throughout the region due to shift of activity to greenhousing. However, fruit growing is still continued in upland villages of the region, “*yayla*”, during summer season. According to on-site interviews, lack of underground water in interior villages causes migration from these settlements to greenhouse centers such as Kınık, Fethiye and Demre. Also it is known that in some settlements there are families continuing beekeeping, although the number of them has been decreasing like the other local economic activities.

In coastal settlements like Kaş, Üçağız and Kaleköy tourism activities form the main source of livelihood. As a result of their location and intrinsic cultural values, these settlements became not only attractions of sea tourism, but also developed in terms of cultural tourism activities. Sea tourism activities are mostly carried out by agencies from Kaş and include sub-sectors like sea kayaking, canoe, scuba diving and yachting. As a result, in a such economic structure, it is clear that inner region settlements tend to greenhousing, while coastals tend to tourism activities. The village population, which had been engaged in farming, started greenhousing on their fields, and the coastal population began to engage in managing pensions and restaurants mainly.

Concerning the daily way of life, a picture, shaped by the sectoral tendencies mentioned above, is seen throughout the region. Local residents of inner region villages keep working in greenhouses through the year, and move to their upland villages temporarily to continue farming there. About the residents of coastal settlements, a part of the population which spend the tourism seasons in the region, and move to Demre or other settlements nearby for winters, can be mentioned.

3.2.4.3. Values of the Cultural Landscape

Central Lycia coast offers a rich cultural landscape with respect to its historic, contemporary and natural constituents which reflect significant evidence of its evolution up to date. At this point, landscape of the region could be assessed in order to build an understanding of the place's significance, by elicitation and prioritization of a wide range of values in regard to the previous section.

According to Mason (2008), *values* is most often used in one of two senses: first, as morals, principles, or other ideas that serve as guides to individual and collective action; and second, in reference to the qualities seen in things, in particular the positive actual and potential characteristics. Accordingly, cultural landscape values relatively comply with the second idea, which exhibit qualities of the historic, archaeological, social and natural components of the landscape.

Another definition of regarding the concept of value, which is more related to a landscape assessment, is introduced in the Burra Charter (1999) as *cultural significance*, which means;

Aesthetic, historic, scientific, social or spiritual value for past, present or future generations. Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects. Places may have a range of values for different individuals or groups.

Cultural landscape of Central Lycia coast possesses a large number of distinct, but not separable heritage values. In this respect the landscape here can be easily accepted as bearing a multivalent character. Main components of this multivalence are the historical, cultural, social and natural values of the region which have been forming the

continuing landscape, in relation with the definition of UNESCO World Heritage Center mentioned above. The region's rural character shaped by the traditional way of life, and a great variety of substantial evidence regarding the cultural and natural evolution over time, compose this landscape of the place.

- ***The Lycian Character***

Today, Kaş- Kekova region, coastal parts of Central Lycia in antiquity, clearly represents the spatial ancient Lycian character with its repeating and substantial historical evidence. In comparison with other parts of the Lycian peninsula, like Xanthos Valley, Finike vicinity and eastern coast, where cultural landscapes were relatively destructed due to impacts of increasing greenhousing, tourism and urbanism activities, central region is more preserved in terms of its rural historic character. The cultural landscape in the central region utters the Lycian character mostly with a large number of ancient sites within a geographically limited territory.

As mentioned in the previous chapter, there are various ancient settlement remains differ in terms of their location and extent ,thus the spatial organization of the antiquity becomes conceivable with its different aspects such as economic relations and production patterns. For instance, the relation of inner settlements, like Tyberissos, generating agricultural product, and coastal settlements, like Theimiussa, marketing this transported product represent a picture of ancient period's spatial and economic organization eventually.

The ancient sites of the region possess a wide range of edifice remains, well-preserved fortification walls particularly in most cases. Like in Apollonia, Phellos, Simena and Cyaneae, city walls have remained till today and still define a settlement area inside. Besides, due to being massive structures located on hills, they contribute to the cultural landscape of the place as a visual asset also. Apart from citadels and city walls, different types of buildings, which have been rather preserved as well, can be observed throughout the region. For instance, preserved house remains in Istlada, which most of are still standing as two storeys and with architectural elements like doors, windows and stairs, reveal a different remain type which can not be seen frequently across the region.

Apart from ancient sites, numerous singular ancient edifices can be traced on the main pathways throughout the whole territory. These are mostly cisterns, chapels, watch towers, citadels and tombs, standing independent from a settlement and integrated with the natural setting rather than being part of a building group. Therefore, as a distinct asset contributing to the landscape, single edifices of antiquity and late antiquity not only represent different uses and meanings of the land, but also give clues about defense positions and structures, water collection methods and warship places outside of settlement areas.

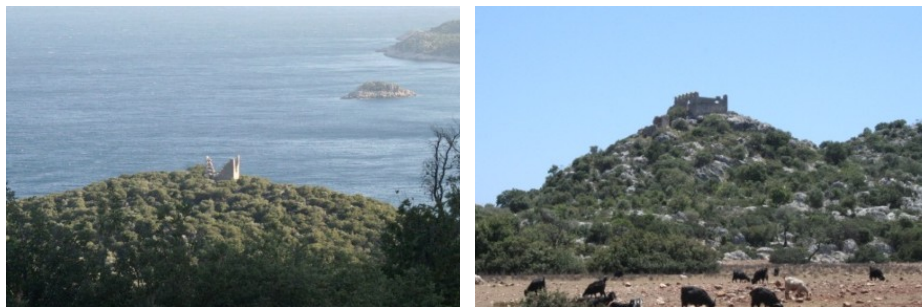


Figure 30. Singular ancient edifices: Roman watchtower, medieval castle (left to right) (May 2010)

As one of the cultural values of the region, a large number of necropolises, involving distinctive examples of Lycian tomb architecture, should be mentioned. Like seen in the whole Lycia peninsula, Central Lycia coast is rich in number and variety of well-preserved Lycian type tombs. Numerous of them, seen whether as groups in ancient site necropolises or single across the rural territory, form a significant element of the region's cultural landscape. The repeating type in the region is obviously Lycian sarcophagus. Like in Phellos, Cyaneae, Apollonia, Tyberissos and Aperlai, necropolises mostly include sarcophagus-type tombs. Besides, there are rock-cut tombs, mainly in Cyaneae and Tyberissos.



Figure 31. Lycian sarcophagus tombs in Cyaneae and Tyberissos (February 2011)

In Central Lycia, another value reflecting the general Lycian character is the establishment of city unions – *sympoliteias* – mentioned in the antiquity section above. As precedents of Lycian political structure, two *sympoliteias* were founded in Central Lycia, between the settlements of coastal area in particular. The first union was founded between Aperlai, Apollonia, Isinda and Simena, while other was between Tyberissos, Theimiussa and Myra. (Dinç, 2010: 58,108) Being primary components of the region’s ancient spatial organization, these settlements, which differ in their location, extent and administrative power, came together to form a political union during the Lycian League period. The association founded between cities of the region in antiquity, today contributes to the cultural landscape as an historical value.

- ***The Cultural Continuity***

As mentioned before, coastal area of Central Lycia has been settled from the antiquity onward and rural settlement pattern has been transformed in time. Nevertheless, cultures of the region settled one over another represents a continuity in the region. Basically the ancient Lycian culture, then the culture evolved with dissemination of Christianity and continued nomad- “*yörük*” culture with arrival of Turks to the region shaped this cultural continuity. Cultures of different periods of the region have formed today’s rural pattern by overlying and influencing each other inherently. More specifically, transmissions seen in present villages in terms of architectural features and nomadic life style, reveals a cultural continuity.

Substantial evidence of past cultures in the region can be traced both with aboveground and underwater remains. It can be accepted that the most illustrative aspect of the

cultural continuity in the region is its reflection on space. Especially in settlements like Kaş, Üçağız and Kaleköy where material traces of consecutive historical periods can be seen together, traces of consecutive cultures are also seen naturally. With the value added by traceability and legibility of evidence in particular, multi-layered character of these settlements represents a significant component of region's cultural landscape. For instance, as seen frequently in Üçağız and Kaleköy, perceptible relationship between ancient building remains and examples of vernacular architecture used as dwellings today, reveals a value substantially.

For the settlements at inner region, a different kind of continuity can be mentioned. Throughout the region, began to be abandoned and lost population after late antiquity, site selection of newly developed villages reveals this continuity. They were settled on plain areas and within the immediate vicinity of ancient settlements located on hills. Pairs of ancient cities and present villages, like Isinda-Belenli, Apollonia-Kılınçlı, Tyberissos-Çevreli and Cyaneai-Yavı, possess a spatial association which continuity of pattern can be seen clearly. Today, mentioned association is seen almost in all rural settlement areas of the region.

In addition to villages settled within walking distance from ancient sites, the visual relationship established between these two elements in most cases, is a component of their spatial association as well. The visual relationship between villages and ancient sites is mostly depending on acropolis remains, called as "*asar*" by local residents and usually seen from villages, and sarcophagus-type tombs in necropolis sites. On the other hand, when looked from the ancient site, not only the natural landscape, where the city was established in, can be perceived easily with its elevations, plains, vegetation and sight, but also the associated village can be observed in terms of settlement layout, building relations and use patterns of the environs. Tyberissos – Çevreli, Apollonia – Kılınçlı, and Cyaneae – Yavı are clear examples for this visual association, which reveals the cultural continuity of the landscape in a distinct aspect. The spatial association between ancient sites of the inner region and present villages throughout the region, utters a significance of the cultural landscape in terms of revealing the transformation of the settlement pattern in time.



Figure 32. View from Apollonia to Kılınçlı; and from Tyberissos to Çevreli (February 2011)

As another aspect of the cultural continuity, present place names, remained similar to historic ones despite the evolution of culture in relation with changing periods, should be mentioned. In many of the region's settlements, although name of the place was changed due to language changes in a new historic period, it remained close to the previous one. For instance, Tyberissos, mentioned above, was called "Tyrmisoss" in Lycian language, and was changed to "Tyberissos" in Hellenistic period. The village settled nearby Tyberissos afterwards is called "Tirmisin". (Umar,1999: 115) The name of the village was changed to Çevreli recently, however local residents still use their old name, Tirmisin.

- ***The Rural Character***

Vernacular quality relates to landscape character, and such surveys have also demonstrated that many of our hitherto poorly understood small buildings, cottages, village and farm buildings are actually of great historical as well as landscape significance.

(Thackray, 1999: 22)

As mentioned above, as a cultural continuity aspect, there are villages in the region settled in relation with ancient sites. In addition to contiguity of ancient sites and present villages (in space and time), the rural traditional way of life, which can be observed in space as use patterns and architectural features today, is uttered by these rural settlements. Being integrated with the region's historical character in terms of spatial and visual relations, historic associations and cultural continuity, the rural identity of Central Lycia coast reveals a significant part of the cultural landscape, i.e. the evolution of land with the interaction of human and nature factors.

The most perceptible spatial element of the rural character, villages, utter the integration of rural character with natural and archaeological environments. This integration has been formed by site selections and uses of present villages, close to historic places as a result of arable land needs at first, and secondly, vernacular spatial attributes, shaped by settlement layouts and architectural features. When rural settlement layouts in the region are reviewed, it is seen that villages usually settled at one side of an arable land and mostly along the village road. This use pattern of the land might be caused by needs for wide cultivation areas in a resource limited territory, or in other words, using the least land for settling while leaving the rest for cultivation. Çevreli, Kılınçlı and Yavı villages are clear examples for this situation with their site selection and land use patterns.



Figure 33. Examples of vernacular fabric in Boğazcık and Kılınçlı (left to right) (February 2011)

Vernacular architecture of the region is observed in all settlements with a large number of well-preserved examples, whether used or not, at present. It can be said that there has been a common vernacular style throughout the territory, which is formed by usually one or two storey buildings in rectangular forms. Main construction technique used across the region is masonry, and common building material is rubble or rough-cut stone. Roofs are mostly in gable form and covered with pantile, that is renewed with marseilles tile in some villages recently. As seen in the preserved examples, architectural elements still remain timber, and with engraved ornamentation in some cases. In Boğazcık, Kılınçlı and Yavı, upper floors of some buildings show timber frame construction, filled with rubble stone. Besides, some buildings have chimney projections out of their facades, whether starting from the ground level or the upper floor. Buildings are usually settled within gardens, surrounded by dry stone walls and/or wood fencing.

Sometimes there is a second single-storey building in the garden, in addition to the main one, built for service uses like storages and barns.

Two types of presence can be mentioned regarding the vernacular fabric, in terms of the environmental context. The first one includes buildings standing as a part of the vernacular fabric, particularly in villages. These can be organized as a cluster and reveal not only the local neighbour relations, but also use patterns at parcel scale. Relatively preserved vernacular fabrics in Boğazcık and Kılınçlı set a significant precedent for this group. The second type of presence is formed by singular or clustered vernacular buildings, located in rural territory and spatially independent from any settlement. These buildings were mostly used as cottages in mountainous land. A cluster of three abandoned cottages and a cistern located on a rocky terrain, north of the Sıçak Peninsula is an eligible example for this type of rural use.

A distinctive element of the rural pattern, timber granaries located in gardens should be mentioned. Having associated with Lycian domestic architecture, mentioned above in the spatial transformation of built environments, numerous and well-preserved timber granaries throughout the territory possess a cultural significance of the landscape. Majority and uniformity of granaries in all villages constitute a cultural value regarding the rural character of the landscape. Moreover, uninterrupted use of granaries to date reveals an important aspect of the traditional way of life.



Figure 34. Timber granaries in Belenli and Kılınçlı (February 2011)

Another physical component of the rural character is formed by the watering pools, called as “*göl*” by local people. There are several pools, still in use, in the villages across the inner region and the rural territory in general. With respect to their historical character and physical features, pools reveal a common value of the landscape in regard to pastoral practices and rural land use.



Figure 35. Watering pools, “*göl*”s, in Boğazcık vicinity (left), in Sıcak Peninsula (right) (May 2010)

Although detailed social aspects of the region is not in the scope of this study, some of the traditional life style’s elements should be mentioned here, in accordance with the information obtained by on-site interviews. As one of the major components of the rural character, traditional way of life is a crucial value for the cultural landscape, which is yet shaped by the interaction between nature and human activities. As stated by Fellows during his travel through the Lycia region;

I am again much struck on entering this undisturbed district of Asia Minor, at witnessing the unchanged customs of the people; everything tells of the ancient inhabitants of two or three thousand ago, whose mode of life probably differed but little from that of the present pastoral people.

(Fellows, 1840: 128)

First of all, mobile structure of the local population represents a continuous aspect of the socio-economic life. Spending the summers in upland villages and carrying on production there, have been a continuous tradition since the Turkmen nomadic culture emerged in the region. Today, all villages across the area between Kaş and Demre continues this custom by moving to their own upland village in Gömbe vicinity north of Kaş, from June to September. Being continued for centuries, seasonal mobility of the

local population reveals a sustained cultural value throughout the region. In addition, goat farming since the antiquity, and weaving “*Barak*” rug, especially in Boğazcık and its upland village Yeşilbarak, have been significant customs of the region.

3.2.4.4. Problems and Threats

Considering the Kaş- Kekova region in general, problems and threats regarding cultural and natural heritage of the landscape, usually occur in archaeological sites and vernacular settlement patterns. Major problems and threats that spatial elements of heritage face in the region can be stated as below;

- There are not any archaeological site where excavation works have been carried out throughout the region. Apart from the excavations recently started in Andriace and have been continued in St. Nicholas Church in Myra since 1990, other archaeological sites were researched only through field surveys. It can be accepted that the region’s historical context is not entirely understood due to lack of scientific excavation works. (Figure 36)

- In addition to level of research situation, absence of conservation works in archaeological sites set another problem through the region. Uncontrolled intervention of humans in some settlements and negative impacts of environmental conditions that archaeological remains exposed to causes a threat for continuity of ancient edifices.

- Treasure smuggling is another problem regarding archaeological sites of the region. Since most of the sites are not guarded and located on the coast, that eases smuggling with escape via sea, this situation cause a threat to archaeological heritage. For instance, at the end of February, 2011, remains of the Roman watchtower in Andriace were destructed by a smuggler from the region.⁴⁹

⁴⁹ <http://www.ntvmsnbc.com/id/25188064/> (Last access 05.04.2011)

- Described with general characteristics above, vernacular architecture lose its original features due to unconsciously done user interventions. At some places this situation gets intense, it causes authentic rural settlement patterns to get destructed gradually. Actions related to requirements emerge with changing life styles, legal restrictions regarding conservation sites and unconsciousness of users, threats the sustainability of region's local identity and historical character.

- Legal arrangements of the Special Environment Protection Area, which most of the Kaş- Kekova study area lies within, brings new restrictions in addition to already existing conservation site conditions, however does not foresee a planned and controlled development for the region and its local elements. Presence of settlement patterns which are relatively changing and losing authentic features, like Üçağız, Çevreli and Kapaklı, and sections of natural landscape which are covered with greenhouses, like seen over Çevreli Plain and hillsides of Kapaklı village, throughout the SEPA verifies this conflict emerges from these legal conditions.



Figure 36. Research Status of Archaeological Sites

CHAPTER 4

PRINCIPLES FOR ROUTE PLANNING IN CENTRAL LYCIA COAST

4.1. RATIONALES FOR ROUTE PLANNING IN THE REGION

Being described as a cultural landscape with a multivalent character, Central Lycia coast can be evaluated for description of a cultural trails network. In other words, a wide range of values dispersed through the landscape, both cultural, natural and social, reveals an appropriate framework to assess the region as a basis for development of a cultural trails. Within the scope of the study, cultural route planning is sought for conservation of heritage in terms of its spatial aspect rather than social and economic ones. Thus, a provisional conceptual framework of key principles is described in accordance with heritage's spatial context.

From this point of view, the region's cultural landscape is formed by single cultural elements associated with their environment, both in historic, social and natural aspects. Even these elements of the landscape are settled individually, they have been evolved in the same environment with building up significant interrelations. Therefore, thinking the trails as connecting tools, both physically and mentally, a landscape like Central Lycia coast could be approached from a cultural trails development view, with the intention of enhancing the cultural significance.

Bearing an undisturbed natural landscape, Kaş- Kekova region could be approached for planning of a trails network as providing outdoor activities and experiencing the heritage. With respect to archaeological sites, vernacular rural characteristics and singular edifices dispersed throughout the natural landscape of the region, trails reveals a method of linkage for interpretation and presentation of cultural heritage with shared characteristics.

4.2. DESCRIPTION OF SPECIFIC SUB-REGIONS

When current situation of historical and contemporary elements, and spatial, social and economical associations between them are reviewed, five sub-regions could be described within the Kaş- Kekova region. (Figure 37) Featuring today's spatial settlements, i.e. town centers and villages, and historical elements, i.e. living or abandoned rural settlements and archaeological sites, the sub-regions would be assessed in terms of the relationship between settlement layers of past and present. This assessment can be developed on various key issues such as legal situation, authenticity and accessibility of spatial elements. With respect to their distinctive and common characteristics, described sub-regions base a provisional framework to describe conservation principles for route planning on the Central Lycia coast. (Table 11)

4.2.1. Kaş and Environs

The sub-region includes multi-layered settlement pattern of Kaş, constituted by traces of Antiphellos and today's town center, and Çukurbağ and Belenli villages in near vicinity. By spatial elements it bears, the sub-region reflects the continuity of settlement hierarchy, not only for today, but also for past. Kaş town center lies on the ancient period's important port city, Antiphellos. However, the villages are located nearby smaller settlements of ancient Lycia, Phellos and İsinda, which also have a more rural character.

In Kaş, relationship of settlement layers of past and today can be traced directly. The settlement fabric, which includes Ottoman period's dwellings, was developed over and nearby of ancient period's remains. The traditional quarter was surrounded by today's settlement layer, which still expands through the hillsides around. On the other hand, Çukurbağ and İsinda villages are located nearby Phellos and İsinda ancient cities respectively, and on relatively flatter terrains. In short, the sub-region of Kaş and environs is constituted of spatial components which clearly represent the transformation of settlement pattern along Central Lycia coast.

Today, tourism agencies in Kaş organize daily walking tours with respect to natural environment and historic assets around. These tours are mainly taken from Çukurbağ village, Felen Yayla to Kaş, and from Kaş to Limanağzı, ancient Sebeda. Tourism activities throughout the whole region are usually carried out in Kaş, which became holiday place with its marina, traditional urban fabric and other cultural attraction points nearby.

4.2.2. Sıcak Peninsula and Northern Vicinity

The sub-region, where rural settlements are not located on the main road and archaeological sites are not easily accessed, has preserved its authentic characteristic, as well as its historical and natural landscape. This situation is caused by the rough terrain features and difficulty of access to the area by vehicle. Boğazcık and Kılınçlı villages to the north of the sub-region are accessed by the main road to Kekova, whereas walking down through the hill is the only option to reach the Sıcak Peninsula vicinity, except taking the sea route from Üçağız or Kaş. Therefore, the only tourism activity around the sub-region is limited with trekking.

Sıcak İskelesi and Aperlai ancient city, located at the end of the Peninsula's western inlet, are significant components of the cultural landscape here. It can be said that, few vernacular architecture examples at the Sıcak İskelesi and remains of Aperlai form an uninterrupted environment with a preserved nature. Located at one hour walking distance to this area, ancient city Apollonia, and villages of Boğazcık and Kılınçlı to the north, are parts of a well-preserved rural landscape when compared to rest of the whole region. Examples of vernacular architecture, represented by original houses and timber granaries local to region, can be observed more frequently in these villages than in other settlements of the Kaş- Kekova region. Moreover, during a walk from these villages to the Peninsula, abandoned traditional cottages and antique remains like cisterns and sarcophagus-type Lycian tombs standing independent from settlement areas and archaeological sites, are observed throughout the geography.

In short, spatial closeness of ancient sites – rural settlements, which is seen both north and south of the sub-region, represents a clear example of the region's current

settlement pattern. Through the environment, out of settled areas, a significant landscape lies with well-preserved natural characteristics and historical traces.

4.2.3. Kekova Region

The sub-region includes the Kekova area to the south, Çevreli and Kapaklı villages to the north. Natural and cultural values of the Kekova region, which completely lies in the Kaş-Kekova Special Environment Protection Area, resulted in development of tourism more than rest of the study region, and thus in transformations. Although coastal settlements and northern villages within this sub-region have different sectoral features in terms of their economy today, they are evaluated in the same framework due to their legal status and original cultural structure in common.

Today, Kekova region is one of the major tourism centers of Antalya. The shoreline with many bays and islands, which provided safe ports in ancient period, has turned into an environment of major touristic attraction point today. In addition to the significant nature, historicity of the area possesses another source for cultural tourism activities.

When the multi-layered settlement patterns in Üçağız and Kaleköy are evaluated with the natural landscape, it seems inevitable that different types of tourism activities develop in the area. The most frequent activity of the region in summer seasons especially depends on sea tourism. These are usually organized by tourism agencies in Kaş, as yacht and sea-kayak tours to Kekova. Main focus of tours are Üçağız, Kaleköy (Simena) and Kekova Island (The Sunken City), while ancient remains and traditional settlement fabric can be seen from the sea. In addition, tourist groups visit the area with agencies and contribute to cultural tourism activities in the sub-region. Finally, daily trekking or jeep tours taken to ancient cities and panoramic viewpoints shape activities of nature tourism.

Çevreli and Kapaklı villages north of Kekova, however, are not developed in tourism sector as much as the coastal settlements. Main changes in these villages are seen as shift of agricultural production to greenhousing rapidly.

Level of change seen in settlements in the Special Environment Protection Area (SEPA) could be discussed depending on the analysis of Kekova sub-region. In addition to shift of economic sectors to tourism and greenhousing as mentioned above, change of authentic vernacular architecture and rural patterns is another issue to be mentioned. Change of traditional patterns and thus level of deterioration is observed more often in settlements in the SEPA, when compared to others in the whole region. As an example to this destruction, in inner region villages Çevreli and Kapaklı, new construction activities and uncontrolled interventions to vernacular buildings resulted in traditional and rural settlement patterns became unclear in time. Similarly, interventions applied to vernacular buildings in coastal settlements Üçağız and Kaleköy for requirements of tourism sector, cause loss of authentic features of architecture and settlement formations.

4.2.4. Demre and Environs

The sub-region can be described as a group of archaeological sites, which bears significant remains belong to ancient cities Myra, Andriace and Sura. The main feature needs to be pointed out about this area is the religious center functions of Sura in antiquity, and of Myra during late antiquity and Middle Ages. This historic character of the sub-region has resulted in Demre became the center of religious tourism today. As mentioned before, St. Nicholas Church in Demre (Myra) is the main focus of tourism activities in this area.

Besides, Myros Valley to the north of Myra witnessed to development of new small-scaled settlements in late antiquity and Byzantine period, with spread of Christianity throughout the Lycia country. Therefore, in addition to Myra's becoming the capital city of Lycia, the metropolis itself and its hinterland became the center of Christianity in this period, which remains of many churches and chapels are still seen along the Myros Valley today.

However, visits to area, which are mostly organized in mass tourism activities, prevent the sub-region to be understood and evaluated in terms of its historical importance. Visits only organized to St. Nicholas Church and Myra archaeological site do not reflect

the historic system constituted by capital city Myra and other numerous settlements in its close vicinity.

In addition to this situation resulting from mass tourism activities, another issue regarding the sub-region, especially Demre town center, is that characteristics of the contemporary settlement have not developed in harmony with the historical identity of the area. The pattern in Demre mostly includes new construction examples which are inharmonious in terms of their architectural style. This situation causes the town center conflicting with the area's historical character and also results in emergence of a settlement without distinctive and local characteristics.

4.2.5. Yavı Plateau

The sub-region lies on the Kaş-Demre main road and includes Yavı and Gürses villages, and Cyaneae and Trysa ancient cities. Archaeological sites in the area are located on hilltops and not easily accessed. Therefore, archaeological remains have not been interfered too much, in addition to fact that there were not any excavations carried out. Especially Cyaneae ancient site possesses a significant archaeological and natural landscape with respect to site's largeness, quality of traceable remains and its altitude, which provides a wide sight of the Kekova region at many points.

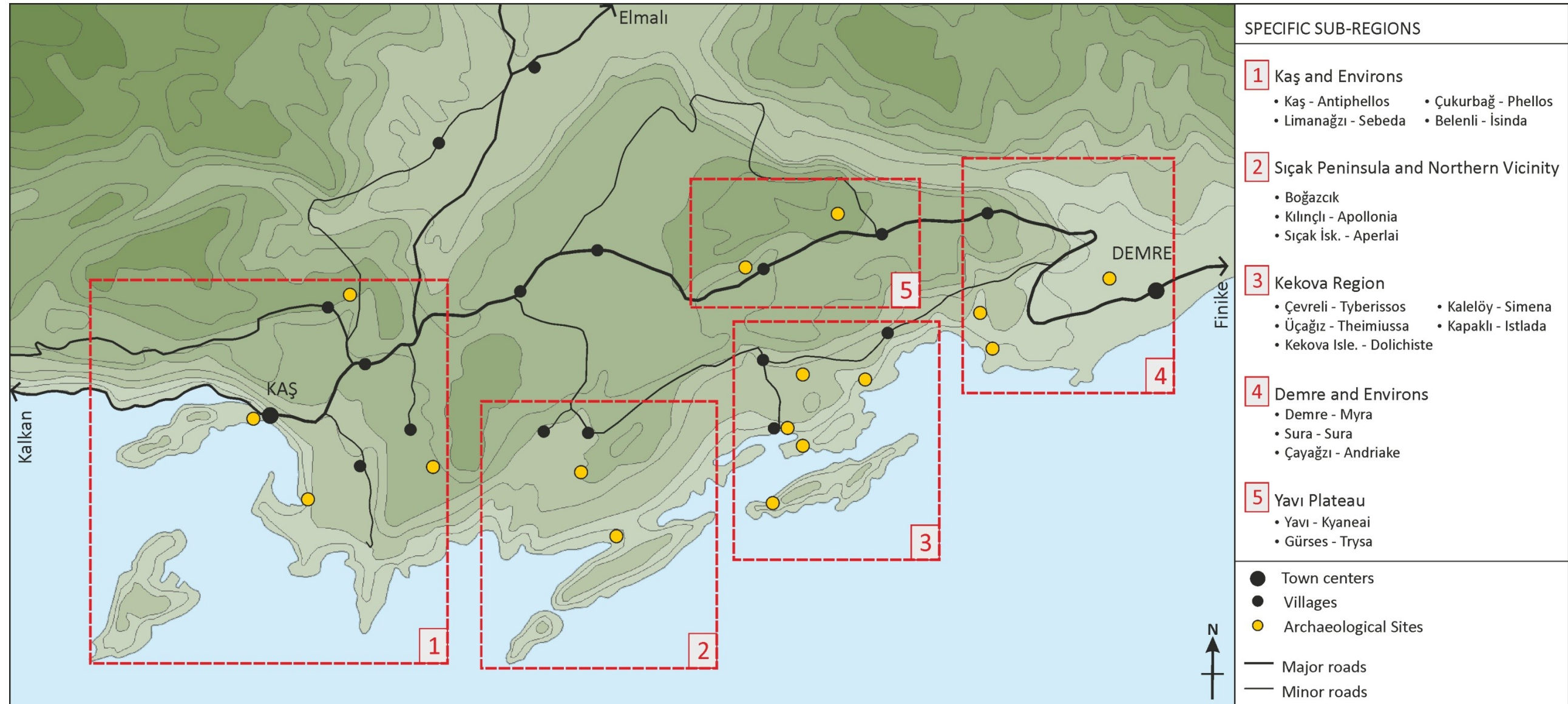


Figure 37. Specific Sub-Regions

Table 11. General Features of Specific Sub-Regions

Sub-region	Historical Setting	Contemporary Setting	Natural Setting	Description	Historical context	Present context
1 Kaş and Environs	<ul style="list-style-type: none"> ▪ Antiphellos ▪ Andifli (Ottoman) ▪ Phellos ▪ İsinda ▪ Sebeda ▪ Uluburun Wreck ▪ Meis (Megiste) Island 	<ul style="list-style-type: none"> ▪ Kaş ▪ Çukurbağ ▪ Belenli ▪ Bayındır ▪ Ağıllı ▪ Meis 	<ul style="list-style-type: none"> ▪ Felen Yayla ▪ Çukurbağ Peninsula ▪ Meis (Megiste) Island 	<ul style="list-style-type: none"> ▪ Continuity of settlement hierarchy ▪ Main city- port city relations 	<ul style="list-style-type: none"> ▪ Port city and small-scaled rural settlements around 	<ul style="list-style-type: none"> ▪ Cultural and nature tourism center
2 Sıçak Peninsula and Northern Vicinity	<ul style="list-style-type: none"> ▪ Aperlai ▪ Apollonia ▪ Vernacular village patterns ▪ Singular edifices 	<ul style="list-style-type: none"> ▪ Boğazcık ▪ Kılınçlı 	<ul style="list-style-type: none"> ▪ Sıçak Peninsula and bays ▪ Natural landscape 	<ul style="list-style-type: none"> ▪ Closeness of ancient sites and rural settlements ▪ Preserved cultural landscape 	<ul style="list-style-type: none"> ▪ Small-scaled Lycian settlements ▪ Rural character ▪ Part of a <i>sympoliteia</i> 	<ul style="list-style-type: none"> ▪ Rural character ▪ Trekking activities
3 Kekova Region	<ul style="list-style-type: none"> ▪ Tyberissos ▪ Theimiussa ▪ Simena ▪ İstlada ▪ Dolichiste 	<ul style="list-style-type: none"> ▪ Çevreli ▪ Üçağız ▪ Kaleköy ▪ Kapaklı 	<ul style="list-style-type: none"> ▪ Kekova Island ▪ Active shoreline and bays ▪ Other isles ▪ Tirmisin (Çevreli) Plain 	<ul style="list-style-type: none"> ▪ Multi-layered character ▪ Richness of natural and cultural assets 	<ul style="list-style-type: none"> ▪ Small-scaled Lycian settlements ▪ Port cities and sea trade character 	<ul style="list-style-type: none"> ▪ Multi-layered character ▪ Cultural and nature tourism center ▪ SEPA legal status

Table 11. (continued) General Features of Specific Sub-Regions

Sub-region	Historical Setting	Contemporary Setting	Natural Setting	Description	Historical context	Present context
4 Demre and Environs	<ul style="list-style-type: none"> ▪ Myra ▪ Andriace ▪ Sura ▪ Late Antique settlements along the Myros Valley 	<ul style="list-style-type: none"> ▪ Demre ▪ Çayağzı 	<ul style="list-style-type: none"> ▪ Çayağzı ▪ Çakıl Beach ▪ Demre Plain ▪ Demre Çayı (Myros) Valley 	<ul style="list-style-type: none"> ▪ Religious center of the past ▪ Late Antique and Byzantine hinterland 	<ul style="list-style-type: none"> ▪ Religious center ▪ Late Antique and Byzantine hinterland 	<ul style="list-style-type: none"> ▪ Cultural and religious tourism center ▪ Greenhouses area
5 Yavi Plateau	<ul style="list-style-type: none"> ▪ Cyaneae ▪ Trysa ▪ Vernacular village patterns 	<ul style="list-style-type: none"> ▪ Yavi ▪ Gürses 	<ul style="list-style-type: none"> ▪ Yavi Plateau ▪ Natural landscape ▪ Panoramic view of the whole region 	<ul style="list-style-type: none"> ▪ Great city of Central Lycia, with a controlling sight over the geography 	<ul style="list-style-type: none"> ▪ Great city of Central Lycia, with a controlling sight over the geography 	<ul style="list-style-type: none"> ▪ Remote archaeological sites

4.3. BASIC CONCEPTS AND PRINCIPLES FOR ROUTE PLANNING

Mentioned as the rationales above, cultural route planning in the Central Lycia coast could be used as a tool for conservation of heritage that the region bears. Considering conservation as the main aim regarding the cultural heritage of the region, a series of concepts and basic conservation principles derived according to them, which are the key issues to be considered through a route planning process for the region, are determined.

Depending on the analysis and the assessment of the landscape, principles for route planning in the region are determined with respect to place characteristics. Although introduced concepts can not be separated directly, it is an appropriate method to use them under different topics in order to build an effective understanding of the route planning rationales and approach.

Bearing a large number of spatial evidence regarding the Lycian character, Kaş- Kekova region offers a holistic picture, composed of substantial elements of different periods and associations evolved between them through the history. Therefore, the region needs to be approached as a whole at first to determine conservation principles for planning of a cultural trail and network. On the other hand, five sub-regions described above could be considered as particular attention areas to determine principles specific to them. Due to distinctive characteristics regarding their historical and present context, main principles determined for the whole region could be adapted to sub-regions' place characteristics and own dynamics.

4.3.1. Variables Leading Route Planning

Depending on assessment of the cultural landscape and prioritization of values, the first step of trail planning in the region is determination of variables. A large number of variables could affect not only interpretation of the region, but also physical setting of trail and/ or sub-trails. Variables, which should be considered for trail design in the region can be grouped as practical variables and thematic variables.

Practical variables, that actually alters the physical setting of a route program, can be stated as user classes, service capacities, trail grades, transportation modes, duration of travelling, trip program – organized tours or independent travelling – and so on. Considering the wide range of variables, many trail alternatives could be developed for the region.

Parallel to practical ones, *thematic variables* lead the interpretation of the landscape and different route alternatives can be accomplished at the end. These variables are mainly emerges as cultural, social, natural ones. Attainable scenarios of a route system in Kaş- Kekova region can be mainly led by themes regarding the culture, like traditional settlements, vernacular architecture, ancient cities etc. On the other hand, social aspects of the space can lead different route programs, like intangible heritage, traditional way of life, migration rituals – *yayla* – etc. Finally, natural features can lead routes for observing nature and ecology, or outdoor activities through defined trails. (Table 12)

Table 12. Thematic variables that lead route planning in the region

Thematic Variables		
Cultural	Social	Natural
<ul style="list-style-type: none"> ▪ Archaeological sites ▪ Traditional settlements ▪ Vernacular architecture ▪ Singular ancient edifices (castles, watchtowers, aqueducts etc.) 	<ul style="list-style-type: none"> ▪ Traditional way of life ▪ Production patterns ▪ Customs (migration etc.) 	<ul style="list-style-type: none"> ▪ Geography (upland, coast, islands etc.) ▪ Ecology ▪ Flora – fauna

According to variables valid for the region, different route alternatives could be designed with different programs. Consequently, any route program to be planned for the region is still one choice out of many. Furthermore, the main objective of this study is to set basic principles for route planning to assist conservation of cultural heritage in Kaş- Kekova region, so determination of an exact route proposal can not be achieved due to restricted scope of this thesis. However, mentioned as thematic variables regarding the culture above, spatial elements of heritage lead the principles for route planning, determined within the scope of this study.

4.3.2. Principles for The Region

A cultural route to be planned for the Kaş-Kekova region, whether a single linear route or a network formed by sub-trails, could be developed according to a series of variables such as interpretation theme, physical grading, user classes, duration of traveling and so on. Within the scope of the thesis, spatial features of the place are analyzed and evaluated mainly. Therefore, one general proposal for a cultural trails network in the region can not be concluded at this level.

However, considering the region's cultural significance and singular components constituting this significance, basic principles for route planning in the region could be presented with respect to conservation of cultural heritage. Thus, these key issues could be expected to be taken into account for any possible cultural route planning process in the region.

4.3.2.1. Preservation and Sustainability of Heritage

As mentioned before considering route planning as a tool for promoting heritage, the first and most important aim for trail development is to preserve and sustain archaeological heritage, character of local settlements and natural landscape of the region. Therefore, every action to be taken through route planning process should respect sustainability of cultural heritage throughout the region. Besides, being substantial material of a cultural route, elements of cultural heritage in the region, i.e. archaeological sites, vernacular settlement patterns, single historic edifices and so on, needs to be preserved and sustained for also continuity of trails network.

Any route planning attempt in the region needs to be integrated to other planning processes and existing legal decisions regarding cultural heritage. Regional and local planning practices should be considered through route planning process, and eventually these kind of practices should respect the route practice. In the region, arrangements for the Kaş- Kekova Special Environment Protection Area should be revised with respect to route planning process and decisions to be made. Moreover, any cultural route practice could start out conservation projects for vernacular patterns, especially sensitive areas like Üçağız, Kaleköy and Çevreli, and for archaeological sites.

A route planning process in the region should start out research and conservation practices regarding archaeological sites. Being potential significant constituents of a trails system in the region, particular sites in Kaş- Kekova region could be considered as first subjects to research and conservation processes. Depending on the region's assessment, Phellos, Aperlai, Apollonia, Cyaneai, Tyberissos and Istlada could be taken into a research program as a beginning. In these sites, also site improvement practices should be held to provide a safe and clear experience for trail users.

Similar to archaeological sites, most of the rural settlements in Kaş- Kekova region offer a potential for being parts of the trails system, not only with respect to their local characteristics but also for trail users' needs. Hence, vernacular architecture and rural settlement characteristics in the region could be recorded and preserved as part of a route planning program. Villages of Kılınçlı, Boğazcık, Çevreli, Belenli, Yavı and Kapaklı, and their nearby environments need to be analyzed and assessed as inner region settlements and examples of vernacular architecture in these villages need to be conserved through a conservation program.

On the other hand, in Kaş, Üçağız and Kaleköy extended conservation programs need to be developed due to these settlements' multi-layered character, and sensitive condition of the heritage caused by increasing tourism demands. With development and implementation of a trails network in the region, activities in Kaş, Üçağız and Kaleköy should be monitored regularly in terms of settlement growth, economic changes and tendencies, building interventions and spatial capacity of the settlements.

As one of the benefits of trail planning, cooperation between districts can be achieved through planning and implementation processes as a result of a trail network's cross-regional characteristic. Covered by two townships boundaries, Kaş- Kekova region could be based for a partnership between Kaş and Demre townships for establishment and maintenance of a cultural route system. Bearing a wide range of cultural and natural assets within their territories, these two administrative units could collaborate for sustaining the heritage through a regional trail practice.

Enhancement of public awareness and participation of local people is an important aspect of any route planning process. In Kaş- Kekova region, especially in villages like Boğazcık and Kılınçlı, where water supply has been a problem for years and hence source of livelihood, and in villages like Üçağız and Çevreli, where regulations of Special Environment Protection Area have been causing uncontrolled actions on cultural heritage, a new arrangement as a trails network development could be used for re-orienting sectoral tendencies and re-use of vernacular architecture with respect to place's original character and at a moderate scale through the region. Containing more than one settlement along, a trail network offers a base not only for participation of neighbour villages but also for partnership between them to collaborate on ways of conserving cultural and natural assets throughout the region.

To sum up, spatial conservation principles regarding preservation and sustainability of the cultural heritage in Kaş- Kekova region for a cultural route planning process can be listed as;

- Promotion of cultural heritage throughout the region
- Integration with planning and conservation practices regarding the region and its components
- Starting out research, conservation and site cleaning practices in particular archaeological sites
- Starting out research and conservation practices of vernacular architecture and rural settlement characteristics
- Setting up extended conservation programs and monitoring in Kaş, Üçağız and Kaleköy
- Cooperation between townships Kaş and Demre for establishment and maintenance of the trail
- Enhancement of public awareness and participation of local people (Table 14)

4.3.2.2. Interpreting the Cultural Landscape

Considering cultural trails network as an interpretative way of enhancing historical environments, a basic idea for interpreting the Kaş-Kekova region could be determined with respect to prioritization of values that the cultural landscape possesses. At this point, the main idea to be taken into account for interpreting the region, for any cultural route project, is that the landscape represents a system composed of historical and contemporary elements evolved in time and in the same natural environment.

The Kaş- Kekova region needs to be understood as a total system, in accordance with certain concepts, such as change, periods and historical context, so that distinctive parts could be understood within the whole they are involved, rather than perceived as single assets, independent from their environment. The region reveals a variety, formed by both from cultural to natural, and from historic to contemporary elements, and gains its significance from them. Hence, it reflects an organism which has evolved in time with this variety at regional scale. Accordingly, it is essential to highlight and present the region as a whole, in other words bringing the big picture into light in order to understand roles and context of the sub-parts. Sub-parts mentioned here can be grouped as distinctive parts and repeating elements of the landscape in a spatial manner.

In Central Lycia coast, the most outstanding value of the cultural landscape is stated as the region's spatial ancient character which can be traced frequently when compared to rest of the Teke Peninsula. Moreover, integration of this historical character with the evolved rural pattern to date, contributes to the landscape as an evidence of interaction. Accordingly, considering the values stated by this study, the region could be interpreted from the ancient Lycian point of view depending on its spatial evidence rather than building up the emphasize on other Lycian characteristics like language, anthropology or political organization.

Development of a thematic point of view can assist the interpretation process, by clearly uttering the two features, spatial ancient character and its integration with rural identity. According to the main concern of the thesis and also to significance of the

cultural landscape, description of an interpretation theme will depend on a cultural and historic subject eventually. Though, it can be accepted that, highly intense historical character of Kaş- Kekova region and substantial material evidence regarding to it, lead the interpretation approach to be shaped around different historical layers, i.e. Lycian, Hellenistic, Roman, Byzantine, Ottoman and present. In other words, depending on the significance of space mentioned above, the interpretation topic for the region would be developed mainly on subsequent settlement layers and their constituents, with keeping the emphasize on antiquity regarding the majority of this period’s material evidences.

Table 13. Example of interpretation frame regarding the region in antiquity

Topic	Sub-topic	Subject	Place on site	Linkage activity	Method of presentation
Economy	<i>Settlement hierarchy</i>	<i>Producer and Trader</i>	<i>Tyberissos and Theimiussa</i>	<i>Both pedestrian and vehicle</i>	<i>On site and media</i>

To sum up, principles regarding interpretation of the cultural landscape in Kaş- Kekova region for a cultural route planning process can be listed as;

- Considering the cultural landscape as a system constituted of historical and contemporary elements evolved in time and in the same natural environment
- Thinking the cultural values of the region as a whole composed of its distinctive parts and repeating elements
- Development of a thematic interpretation topic for Kaş- Kekova region depending on historical periods with the emphasize on antiquity (Table 14)

4.3.2.3. Defining Elements of Trail Network

Through route planning process, selection of trail components affects the current and future context of any element. This may be seen as destruction in vernacular patterns or deterioration of archaeological sites due to uncontrolled interventions or visitor congestion. On the other hand, route planning can assist in improving economy of villages, bringing unknown historic sites into light and easing visits to popular destinations. In both options, potential components for a trail network need to be

analyzed and assessed in terms of their historical and present context in order to make decisions about their role in a trails system and to predict their future.

In Kaş- Kekova region, as interpreting the landscape with a holistic approach, it is required to use repeating elements, which have common characteristics in addition to their distinctiveness to understand and present the general interpretation theme of the region. Thus, with respect to defined theme, an understanding regarding the region as a system could be built up.

Spatial components of the region to be included by a trail network can be grouped as repeating elements of the landscape, and elements of cultural and local distinctiveness. As mentined above, repeating elements of the landscape constitute the general character of the region, while distinctive ones represent unique aspects.

Repeating elements of the region could be assigned as small-scaled Lycian sites and today's rural settlements. These are Phellos, İsinda, Apollonia, Tyberissos, Istlada, Trysa and Sura as historical ones, and Belenli, Kılınçlı, Boğazcık, Çukurbağ, Bayındır, Yavi, Çevreli, Kapaklı and Gürses villages as contemporary ones. Representing the majority throughout the region, these settlements, both archaeological or contemporary, could be specified to draw a general frame of the cultural landscape in terms of the settlement patterns and relation with natural environment.

Elements of cultural and local distinctiveness of the region could be assigned as unique destinations along trail network, which bear distinctive characteristics in terms of their historical, natural or present context. Regarding the region's history, distinctive elements are greater Lycian cities, Lycian ports and religious centers of the Central Lycia, namely Antiphellos, Aperlai, Theimiussa, Simena, Cyanaeae, Andriace and Myra. Similarly, contemporary elements are town centers and multi-layered settlements, namely Kaş, Demre, Üçağız and Kaleköy.

Selected elements are supposed to represent the region's landscape in terms of their legibility and local character. Thus, *authenticity* and *legibility* should be considered as vital criteria for selection of trail components.

To sum up, principles regarding selection of components in Kaş- Kekova region for a cultural route planning process can be listed as;

- Assigning repeating elements (small-scaled Lycian settlements, today's rural villages) as a general frame of the cultural landscape in terms of the settlement patterns and relation with natural environment
- Assigning elements of cultural and local distinctiveness (greater Lycian cities, Lycian ports, religious centers, today's town centers, multi-layered settlements) as unique destinations along trail network, which bear distinctive characteristics in terms of their historical, natural or present context.
- Considering authenticity and legibility as vital criteria for selection of trail components. (Table 14)

4.3.2.4. Designing A Regional Trail

Once variables leading trail design are set, basic concepts to be considered for the Kaş-Kekova region can be summarized as variety, balance, access, compatibility, form and presentation, regarding values of the cultural landscape. Design of an interpretative route, which utilises the cultural heritage of the region as its main foundation, could be developed with respect to these concepts in order to build up route practice more effective in physical terms and assure the cultural heritage to be preserved and sustained.

Variety: As described in previous sub-section, while assigning spatial elements of the region whether to be included by trail network or not, the variety of historical and natural assets could be used through a trail or sub-trails to set the system more efficient and to make experiencing more active.

An interpretative trail approach could use the spatial and historical variety of the region, although it focuses on a certain type of entity, like traces of Byzantine period or vernacular architecture of Kekova and environs. Since, the landscape is constituted of various types of spatial elements, differing in terms of their physical, historical and administrative context, any cultural route to be designed in Kaş- Kekova region would

inevitably contact different types of entities, even it is built upon a certain assigned theme.

Balance: While utilising spatial and historical variety of the region in design, balance of using different types of entities need to be considered to avoid planning a monotonous or complicated route. In other words, repeating and distinctive elements of the region need to be included by trail system by building up a moderate arrangement. This condition could also be implemented to system of historical and contemporary elements, or natural landscape and built environments.

Moderate arrangement of discrete elements could be achieved by designing sub-parts of a trail system as including a distinctive element of the cultural landscape, such as a Lycian port city or a settlement with multi-layered character, as a destination arrived after stopping by a reasonable number of repeating elements. Here, density of repeating elements can vary in accordance with geography of landscape, trip duration or mode of activity, i.e. walking, cycling or motorized transportation.

Access: In route planning for the region, the concept of access can be discussed in two aspects, namely *physical access* and *visual access*. In order to build up a better understanding and experience of the region, physical and/or visual access to significant elements of the landscape need to be provided at an acceptable level, considering specific elements' nature and capacity.

Throughout the Kaş- Kekova region, distant destinations like Cyaneae, Trysa and Phellos could be discussed for physical access solutions in trail design. In accordance with theme of a trail or sub-trail, such places, where arriving at is not easy without non-motorized ways, may need to be reached by trail users for main objectives of interpretation and presentation. Specific transportation methods, like seasonal shutters could be used for such situations.

In addition to motorized ways of physical access, a large part of the region is suitable for outdoor activities, especially for walking. However, track cleaning and way-marking programs needs to be set for remote areas. Yavı Plateau, northern hinterland of Demre

and Sığak Peninsula vicinity are the first places to be considered for this condition in the region. Similarly, site cleaning in archaeological areas, as mentioned as a tool for preserving and sustaining the ancient sites before, could be also proposed for providing physical and visual access to ancient remains.

When visual access to heritage is considered throughout the region, design of panoramic sight points at specific archaeological sites, located at high altitudes with wide sight over the landscape, can be stated as the first issue. Phellos, Cyanaeae, Apollonia and Simena could be suitable destinations for this condition. Besides, other singular edifices in the landscape, like watchtowers or castles, could be considered. Another alternative of visual access to landscape can be provided via sea. A sea route could be determined along the region's coast, whether by developing specific tours serving for trail network or altering existing yacht tours, for experiencing the landscape view from the sea.

Form: In design of an interpretative trail setting, trail form depends on interpretation of the cultural landscape. The overall system of a trail network for Kaş- Kekova region, i.e. Central Lycia coast, may be designed in *linear form* and as composed of sub-sections in *loop form*, i.e. sub-trails, that function in themselves, but not independent from the compound network. These sub-trails could be designed as alternatives depending on a theme and playing a significant role in the overall interpretation of the region in accordance with design leading variables mentioned above. (Figure 38)

Design of a compound network in the region offers alternative trips to users, especially when challenging geography of the landscape is considered for non-motorized travellers. Thus, sub-trails approach in design would be applied to Kaş- Kekova region to create a whole trail with optional parts. A particular element of the cultural landscape, like vernacular architecture and remains of late antiquity, or trip programs, like daily tours and camping options could lead context and setting of sub-trails. As a result of separate sub-trails converging, a trail network could be composed which is expected to be consistent and perceptible as a whole.

Besides, the overall system could be linked to other landscapes and attractions at a larger scale, in terms of spatial relations, historical associations and range of users. At regional scale, a trail network in Kaş-Kekova region could be associated with Antalya (Pamphylia) to the east and with Muğla (Caria) to the west. In Teke Peninsula, i.e. the whole Lycia country, Eşen (Xanthos) Valley and Fethiye (Telmessos) region to the west, Finike (Limyra) region and Beydağları territory to the east, and Elmalı Plain, where neolithic evidence exists in Semahöyük and Hacimusalar mounds, to the north could be other parts of Lycia to be associated with the region, the Central Lycia.

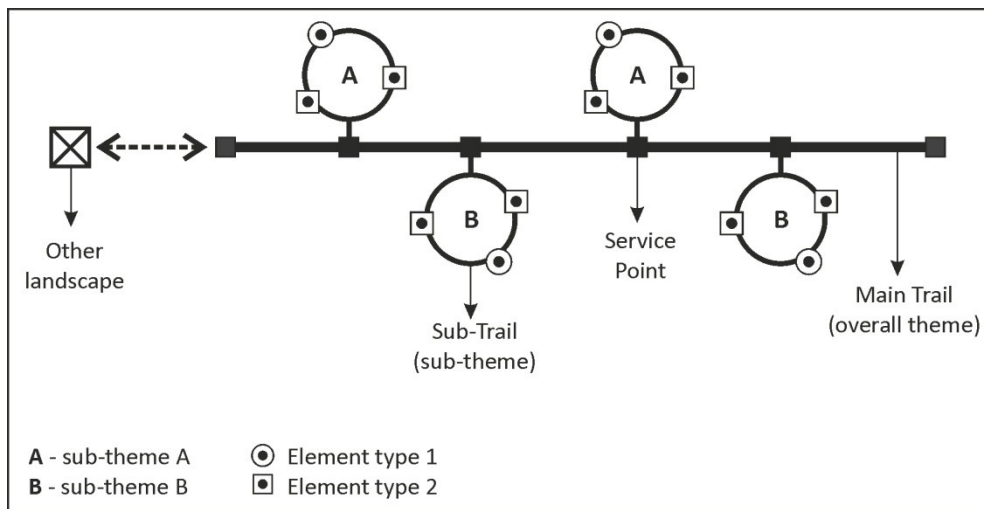


Figure 38. Conceptual display of linear type trail consisting loop type sub-trails

- **Administrative system:**

An administrative organization could be set up by assigning contemporary elements of the region in hierarchy in order to specify service points for users and to assure implementation and maintenance of trail network. This conceptual system of settlements could be mainly constituted by major supporting centers, supplementary centers and other trail settlements, as below;

- *major supporting centers:* Kaş, Demre
- *supplementary centers:* Kılınçlı, Çevreli, Üçağız
- *other trail settlements:* Çukurbağ, Belenli, Boğazcık, Kaleköy, Kapaklı, Yavı

Main supporting centers, that serve for trail network, could be assigned as places of public services in urban area. These are namely town centers of Kaş and Demre townships, which have a wide range of options in services like accommodation, commerce and health. Besides, transportation to out of region, i.e. nearby towns and landscapes, can be provided in these centers.

Settlements, which have relatively developed infrastructure or bear a potential, could be assigned as *supplementary centers* to provide public services in rural area through trail network. Kılınçlı, Çevreli and Üçağz could function as subsidiary villages for trail network. Due to their central location, Kılınçlı and Çevreli villages can be organized as places that provide transportation to main supporting centers or to nearby sub-trails. Finally, *other trail settlements* could be assigned as Çukurbağ, Belenli, Boğazcık, Kaleköy, Kapaklı and Yavı villages, where public services are limited and relation with supplementary centers is required.

To sum up, principles regarding design of trail setting in Kaş- Kekova region for a cultural route planning process can be listed as;

- Determination of variables for route design
- Considering basic concepts to design the trail setting
- Assigning contemporary elements in hierarchy for services and maintenance of the trails system (Table 14)

Table 14. Basic Concepts and Principles for Route Planning in Kaş- Kekova Region

Theme	Concept	Principle	Place of interest
Preservation and Sustainability of Heritage	Enhancement	<ul style="list-style-type: none"> ▪ Enhancing of cultural heritage 	The Region
	Integration	<ul style="list-style-type: none"> ▪ Integration with planning and conservation practices regarding the region and its components 	The Region
	Research and Conservation	<ul style="list-style-type: none"> ▪ Starting out research, conservation and site improvement practices in particular archaeological sites 	Phellos, Aperlai, Apollonia, Cyaneai, Tyberissos and Istlada
	Research and Conservation	<ul style="list-style-type: none"> ▪ Starting out research and conservation practices of vernacular architecture and rural settlement characteristics 	Kılınçlı, Boğazcık, Çevreli, Belenli, Yavı and Kapaklı
	Conservation and Monitoring	<ul style="list-style-type: none"> ▪ Setting up extended conservation programs and monitoring in Kaş, Üçağız and Kaleköy 	Kaş, Üçağız and Kaleköy
	Cooperation and partnership	<ul style="list-style-type: none"> ▪ Cooperation between townships for establishment and maintenance of trail network 	Kaş and Demre
	Participation	<ul style="list-style-type: none"> ▪ Enhancement of public awareness and participation of local people 	The Region
Interpreting the Cultural Landscape	System	<ul style="list-style-type: none"> ▪ Considering the cultural landscape as a system constituted of historical and contemporary elements evolved in time and in the same natural environment 	
	Whole and parts	<ul style="list-style-type: none"> ▪ Thinking the cultural values of the region as a whole composed of its distinctive parts and repeating elements 	
	Interpretation theme	<ul style="list-style-type: none"> ▪ Development of a thematic interpretation topic for Kaş- Kekova region depending on historical periods with the emphasize on antiquity 	

Table 14 (continued). Basic Concepts and Principles for Route Planning in Kaş- Kekova Region

Theme	Concept	Principle	Place of interest
Defining Elements of Trail Network	Repeating elements	<ul style="list-style-type: none"> Assigning repeating elements as a general frame of the cultural landscape (small-scaled Lycian settlements, today's rural villages) 	<ul style="list-style-type: none"> Phellos, İsinda, Apollonia, Tyberissos, Istlada, Trysa and Sura Belenli, Kılınçlı, Boğazcık, Çukurbağ, Bayındır, Yavı, Çevreli, Kapaklı and Gürses
	Distinctive elements	<ul style="list-style-type: none"> Assigning elements of cultural and local distinctiveness as unique destinations along trail network (greater Lycian cities, religious centers, multi-layered settlements) 	<ul style="list-style-type: none"> Antiphellos Aperlai Theimiussa Simena Cyaneae Andriace Myra Kaş, Demre, Uçağız and Kaleköy
	Authenticity Legibility	<ul style="list-style-type: none"> Considering authenticity and legibility as vital criteria for selection of trail components. 	
Designing A Regional Trail	Variability	<ul style="list-style-type: none"> Setting variables leading trail design 	
	Variety	<ul style="list-style-type: none"> Contact with entities which are different in terms of their physical, historical and administrative context 	
	Balance	<ul style="list-style-type: none"> Including repeating and distinctive elements of the region by building up a moderate arrangement 	
	Access (physical – visual)	<ul style="list-style-type: none"> Specific transportation methods for distant sites Track cleaning and way-marking programs for remote areas Design of panoramic sight points at specific archaeological sites Design of a sea route serving for trail network to view the landscape from sea 	<ul style="list-style-type: none"> Cyaneae, Trysa, Phellos Yavı Plateau, hinterland of Demre and Sıcak Peninsula vicinity Phellos, Cyaneae, Apollonia and Simena Along the coast

Table 14 (continued). Basic Concepts and Principles for Route Planning in Kaş- Kekova Region

Theme	Concept	Principle	Place of interest
Designing A Regional Trail (continued)	Form (linear – loop)	<ul style="list-style-type: none"> ▪ The overall system of a trail network designed in <i>linear form</i> and as composed of sub-trails in <i>loop form</i> ▪ Linking overall system to other landscapes and attractions at larger scale 	<ul style="list-style-type: none"> ▪ Antalya region (Pamphylia) ▪ Muğla region (Caria) ▪ Eşen Valley (Xanthos) ▪ Fethiye region (Telmessos) ▪ Finike region (Limyra) ▪ Beydağları territory ▪ Elmalı Plain
	Administrative system <ol style="list-style-type: none"> a. Main supporting centers b. Supplementary centers c. Trail settlements 	<ul style="list-style-type: none"> ▪ Assigning contemporary elements of the region in hierarchy, to specify service points for users, to assure implementation and maintenance of trail network 	<ol style="list-style-type: none"> a. Kaş, Demre b. Kılınçlı, Çevreli, Üçağız c. Çukurbağ, Belenli, Boğazcık, Kaleköy, Kapaklı, Yavı

4.3.3. Principles Specific to Sub-Regions

Main principles for route planing in the region are mentioned above, considering basic principles stated for cultural elements of the sub-regions. Although a series of principles regarding elements of sub-regions are set before, in this section, how these 5 sub-regions could be subjected to sub-trail planning, as systems functioning independently, is discussed. Basic concepts and principles defined for the whole Kaş- Kekova region above are still valid, however some additional key issues need to be stated briefly when these sub-systems are considered.

Depending on assessment of the cultural landscape and description of sub-regions at the beginning of the chapter, subjects such as interpretation topics, places of public services, priorities for decisions regarding the historical setting, possible types of trail transportation – pedestrian, cycling, vehicle etc. – in each sub-region are discussed. (Figure 42)

4.3.3.1. Principles for Kaş and Environs

A sub-trail to be developed for Kaş and environs would be focus on ancient cities Antiphellos, Phellos and İsinda respectively. The historical context throughout the sub-region is based on these settlements' administrative hierarchy, which is still valid for today's settlements. Therefore, the main service center for the trail would be assigned as Kaş towncenter, while Çukurbağ and Belenli villages would function as secondary settlements.

In accordance with the sub-regions extent, a sub-trail could be designed as a daily tour here, if only Kaş and Çukurbağ / Phellos would be included. The tour could operate as visit to Phellos ancient city, observing the landscape and the coastline from that altitude, reaching the Felen Yayla, which still gives a wide sight of the coastline, and then reaching the Kaş town center / Antiphellos. The historical association of Phellos and its port city Antiphellos need to be emphasized through the trail, by means of interpretation and presentation. In Kaş town center, the multilayered character of the settlement need to be presented not only with visits to Antiphellos theatre and temple, but also to Ottoman period's settlement fabric.

On the other hand, another trail program could be designed as organizing the visits not only to Kaş and Çukurbağ, but also to Belenli / İsinde. Today, this part of the sub-region is not included by any tourism agency's daily programs. However, with its extent of vernacular architecture and association with İsinde ancient city, Belenli village offers being a destination in the sub-region. With a two-days program, the sub-region's historical context would be observed via Phellos, Antiphellos and İsinde. Moreover, Uluburun wreck to the south, the Meis Island and Limanağzı Beach / Sebeda could be assigned as optional destinations for trail users.



Figure 39. View from Felen Yayla (left), view of the coastline and Meis Island from Belenli (right) (February, 2011)

The mode of transportation along a sub-trail in this area would be mostly walking. Especially, through a trip from Çukurbağ to Kaş, and towards Limanağzı and Uluburun wreck, walking emerges as a better option for observation of the natural landscape and the coastline formed by peninsulas and isles.

4.3.3.2. Principles for Sıçak Peninsula and Northern Vicinity

The sub-region possesses a high potential for design of a sub-trail which would focus on the well-preserved cultural landscape, constituted of not only archaeological sites and rural settlements, but also their associations traced through the territory. The cluster formed by Boğazcık and Kılınçlı villages to the north and Apollonia ancient city, could be assigned as the focus area of a sub-trail. As mentioned before, spatial and visual relation between two villages and the ancient site also reflects the basic feature, closeness of archaeological and rural characters, of the cultural landscape at this point.

A sub-trail to be designed in the sub-region of Sıçak Peninsula and northern vicinity, could function as a daily or two-days tour regarding potential accommodation options in villages or camping chances throughout the territory. In both cases, trip program could be designed as beginning from northern part, Apollonia and villages, towards southern part, Aperlai ancient city and Sıçak Peninsula. The territory through this route consists singular archaeological and vernacular edifices, and a well preserved natural landscape. The wide sight of the landscape, formed by plains, elevations and passages, from Apollonia ancient site could be utilized by the sub-trail program for interpretation and presentation of the cultural landscape and its associations with a holistic view.



Figure 40. View from Apollonia (top), Western Sıçak Bay (bottom) (May, 2010)

Since the trail would go downslope from north to south, walking would be the most appropriate type of activity in this area. Besides, it is possible to observe many significant pieces of the cultural landscape by walking towards Sıçak Peninsula. Considering the undisturbed natural landscape, track cleaning practices could be needed along particular parts of the sub-region to improve walking experience and to assure safety.

The main point to be emphasized via a sub-trail program for the territory is that historical and contemporary context of the sub-region has survived in close relation to date. Both past and present associations between spatial elements of the cultural landscape need to be interpreted and presented in the scope of trail program.

4.3.3.3. Principles for Kekova Region

As mentioned before, coastal part of the Kekova sub-region is already active with intense tourism activities, especially via organized tours to Üçağız, Kaleköy and Kekova Island. Considering sensitive character of cultural heritage in Üçağız and Kaleköy, and along shores of the Island, a sub-trail to be designed for the area could focus on inner parts to reduce mass tourism activities on the coast. Besides, less known sites of the inner vicinity, Tyberissos and Istlada possess undisturbed archaeological landscapes and sight of the territory that could be utilized by the trail program.

However, new activities to be assigned to Çevreli and Kapaklı villages need to take place with condition of controlling the settlement growth. Depending on the evaluation of these villages stated before, destruction of vernacular fabric should be reduced and new construction activities should be controlled via Special Environment Protection Area conditions. Yet, assigning these settlements as subsidiary service points in scope of a trail program could run the processes of conservation and monitoring.

Type of activity on a sub-trail could be mixed. Vehicle could be used between villages, whereas it is necessary to walk to ancient sites. Walking from Üçağız/Theimiussa to Kaleköy/Simena, and then to Kapaklı/Istlada along the coast could be defined as a trail section with respect to ancient remains, like the Genoise Castle and isles that can be seen along the path.



Figure 41. View of Kekova Island/Dolichiste from Simena Castle (May, 2010)

For a sub-trail program to be developed in Kekova region, the main point that should be emphasized is interpretation and presentation of the historic context, which is represented by occurrence of ancient port cities and their territory with respect to geography. Traces of quarries on small isles and shipyards on Kekova Island/Dolichiste

should be included by presentation program of the sub-trail to bring out the whole picture of port territory.

Any trail program developed for Kekova sub-region need to be considered in accordance with the Special Protection Environment Area conditions. Revision of SEPA conditions might be needed with respect to a sub-trail program in the area, to assign the villages as supplementary centers, and to assure conservation of rural character and archaeological landscape.

4.3.3.4. Principles for Demre and Environs

Considering the evaluation of the Demre and environs, historical context of the territory is constituted by intense traces of spatial, architectural, political and religious character of Lycia in late antiquity and Byzantine periods. Therefore, main idea which a sub-trail would built upon for the sub-region, depends on late antique character, mostly represented by remains of churches and chapels along the Myros Valley to the north. Besides, mass tourism activities organized to Myra archaeological site and St. Nicholas Church could be lessened and led to environs via a sub-trail program.

When the extent of Demre/Myra and its hinterland is considered, two sub-trail programs could be developed according to the characteristic defined above. Firstly, Myra and its western part, including ancient sites of Andriace and Sura, could be assigned as a daily tour to present the historical context here. The context contains two major aspects, which are main city and port city relation, i.e. Myra and Andriace, and main city and worship center relation, i.e. Myra and Sura.

Another sub-trail option in Demre and environs could be developed regarding the late antique hinterland. This trail program could include the capital city Myra, which functioned also as a religious center in that period, and its northern hinterland that bears significant traces of spread of Christianity in Lycia. Along the Myros Valley and Alacadağ to the north, remains of a large number of small-scaled settlements reflect the urban and rural area associations and transformation of settlement pattern after antiquity in Central Lycia. Thus, main interpretation theme to be developed for this

section of the sub-region could be built upon these aspects, and presentation along the trail and on sites needs to be developed accordingly.

In both cases, Demre town center functions as the main supporting center serving for the trail program. The trail section to western sub-region, to Andriace and Sura could be organized as a daily tour and type of activity can be both motorized or pedestrian. On the other hand, the trail section to northern hinterland could be organized more than one days regarding camping options. Type of activity can be motorized to the north of Demre, whereas walking is required to reach the sites on Alacadağ.

4.3.3.5. Principles for Yavı Plateau

Bearing one of the greatest cities of Central Lycia, the Cyanaeae, Yavı Plateau sub region could be considered for design of an inner region sub-trail. In the scope of a trail program here, the plateau needs to be interpreted and presented with respect to field surveys, continued for 12 years and showing the spatial relations between Cyanaeae and small-scaled ancient settlements of private ownership.

The trail to be designed for this territory will be relatively challenging in comparison to sub-regions along the coast. Possible type of activity is walking throughout the territory, due to rough character of the land, formed mostly with moderate and steep gradients. The program could be organized as two days walking, including accommodation in Yavı or Davazlar villages, and camping option.

As mentioned in assessment of the sub-region, Cyanaeae ancient site would be assigned as a panoramic sight point in the trail program due to its location and altitude. Moreover, scientific excavation and development of presentation practices are needed for the archaeological site in order to present the site's significance and associations within the scope of trail program. Trysa, located to the north of Cyanaeae, could be assigned as the second destination for the sub-trail.

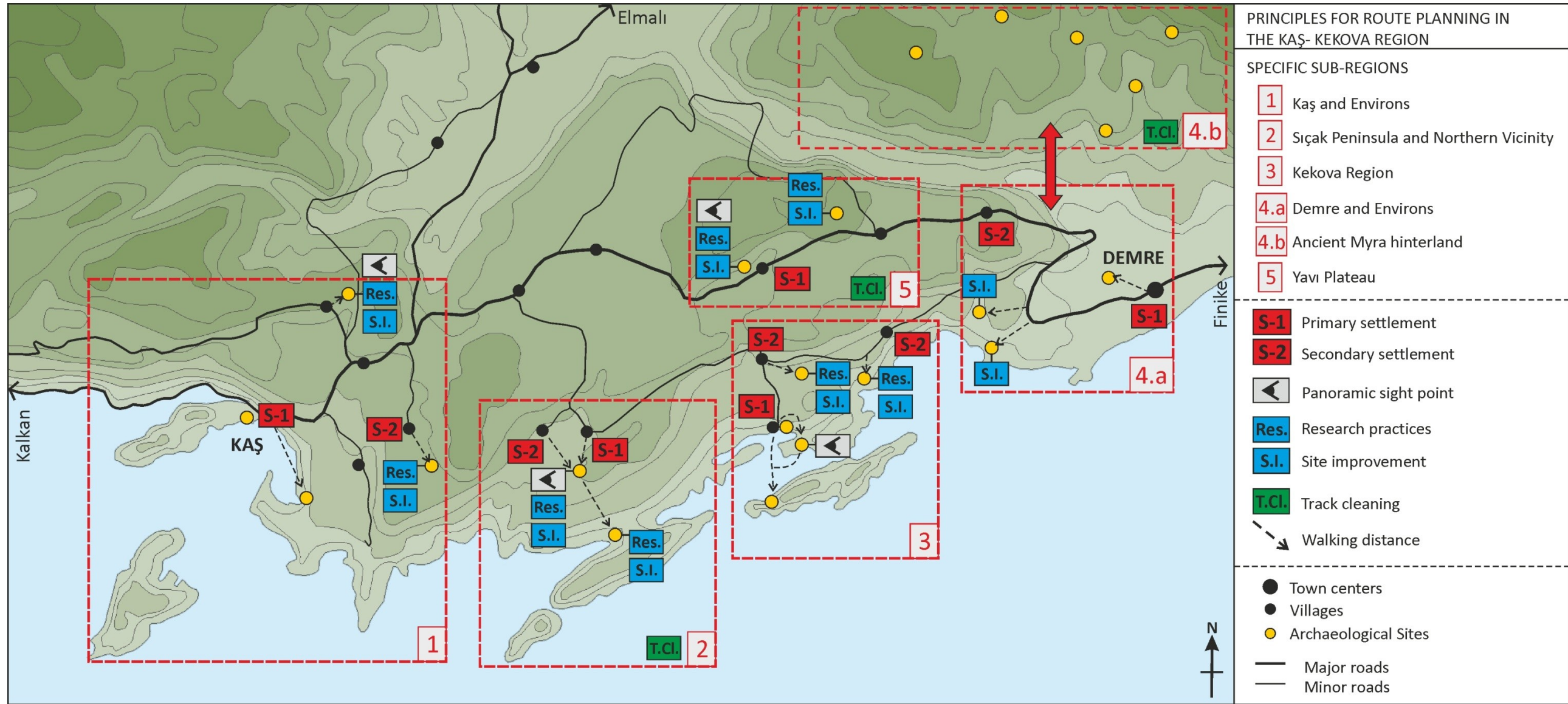


Figure 42. Principles for Route Planning in Kaş- Kekova Region

4.4. A CULTURAL ROUTE SCENARIO FOR THE REGION

As mentioned in the variables leading route planning, many alternative trails can be developed for the region according to practical terms or thematic approaches. Even so, a provisional route scenario could be discussed with respect to a cultural theme out of thematic variables set for the Kaş- Kekova region, as one choice out of many.

Here, the main concern is development of an alternative route system built upon the cultural significance of the place. Therefore, a setting is developed by only spatial inputs like selection of trail components, setting up an optimum route and so on. In other words, an exemplifying case is studied to instance the spatial organization of concepts and principles that are put forward above. Nevertheless, it has to be kept in mind that the scenario to be developed according to spatial aspects of the culture here, would be provisional and limited for the time being, in terms of social and natural aspects of the region.

For a cultural route design, the region could be approached in two main ways, namely (Table 15);

- A main trail program based on ***the historical development of the landscape***
- A main trail program based on ***a specific historical period***

The first alternative would focus on the interpretation of the cultural landscape in terms of its continuity and change in space and time. Thus, repeating elements of the landscape would be essential to build up an understanding of the big picture, while distinctive elements could be utilized for design of sub-trails. In the second alternative, a specific historical period of the landscape would be assessed and both repeating and distinctive elements blong to that period would be utilized. Below, a general frame for the second alternative is summarized.

As a beginning, the theme for interpretation of the region could be assigned as “*The Central Lycia in Antiquity*”, considering the intensity of related evidence. Since, the aim of interpretation here would be enhancement of public awareness and building up a better understanding of region’s antique character, some major sub-themes could be

determined according to spatial inputs to be utilized. These sub-themes can be stated as the region's context, pattern of settlement, architecture, and continuity and change.

The region's context could be interpreted under two main headings, namely within Lycia boundaries and within a broader view. Before starting with Central Lycia, context of Lycia region could be interpreted through media or alike materials as a part of cultural route program. Here, Caria, Pamphylia, Psidia, Cyprus and Northern Africa – due to intense sea trade relations in antiquity – should be considered as the keys for understanding the Lycia in a broader point of view.

Secondly, *context of the Central region* within Lycia boundaries could be presented by use of different presentation tools, like media. Here, the main concern is to set up the region's place in antique Lycia and to understand its relations with other parts of the Peninsula. Thus, Xanthos Valley (Eşen Valley), Arycandos Valley (Aykırıçay Valley), Massycitus Area (Beydağları), Elmalı Plain and Telmessos area (Fethiye) are other parts of the Lycia region to be included by the interpretation program, in order to build up an understanding regarding Central Lycia's location and relations.

Pattern of settlement could be the sub-theme of interpretation frame, that has the observable material evidence on site. Here, geographical characteristics and context of settlements, including site selections, extents, hierarchy etc., are key issues for interpretation of settlement pattern. Thus, different types of settlements in the antique region, i.e. cities, rural settlements, ports and private property areas can be objects of presentation, that can be implemented on site. Another heading for the settlement pattern could be emphasize of economic relations between settlements, like presentation of producer – trader settlements. For instance, plain city Tyberissos and port city Theimiussa can be objects of presenting this relationship.

Architecture of antiquity could be naturally a sub-theme for interpretation, that has the most material evidence on site. Presentation of antique edifices could be set up both by media and on site techniques. For instance, Isthada can be interpreted in terms of residential architecture, while Phellos, Apollonia, Aperlai and Cyanaea bears significant

evidence of fortification examples. Furthermore, tomb architecture can be emphasized throughout the region.

In addition to a route program based on antiquity, alternatives could be developed for later processes of this period. *Continuity and change* could be a sub-theme to understand and present subsequent periods after antiquity. Being put forward with principles above, late antiquity and Byzantine periods of Central Lycia could be emphasized as relocation of power and importance to East, i.e. Myra and its hinterland. Furthermore, vernacular residential patterns in Kaş, Üçağız, Kaleköy and other villages could be interpreted to understand and present the Ottoman evidence of the region. Finally, present situation could be interpreted in terms of change and continuity, by interpretation of archaeological site – village relations, multilayered settlements and change of landscape use.

Table 15. Two Trail Programs for the Central Lycia

Historical Periods	Repeating Elements	Distinctive Elements
Neolithic	?	Semahöyük, Elmalı
Ancient (Lycian, Hellenistic, Roman periods)	Phellos İslada Aperlai Apollonia Theimiussa Simena Tyberissos	Antiphellos Cyaneae Myra Andriace
Byzantine	Small settlements in Myra's hinterland	Myra Andriace
Principalities	?	?
Ottoman	Rural settlements	Kaş Elmalı/ Tekkeköy
Republican	Rural settlements	Kaş Elmalı
Present date	Rural settlements	Kaş Üçağız Kaleköy Elmalı

Historical Periods	Repeating Elements	Distinctive Elements
Neolithic	?	Semahöyük, Elmalı
Ancient (Lycian, Hellenistic, Roman periods)	Phellos İslada Aperlai Apollonia Theimiussa Simena Tyberissos	Antiphellos Cyaneae Myra Andriace
Byzantine	Small settlements in Myra's hinterland	Myra Andriace
Principalities	?	?
Ottoman	Rural settlements	Kaş Elmalı/ Tekkeköy
Republican	Rural settlements	Kaş Elmalı
Present date	Rural settlements	Kaş Üçağız Kaleköy Elmalı

A main trail program based on **the historical** repeating elements

Alternative sub-trail programs utilizing distinctive elements of the landscape

A main trail program based on **a specific period** by utilizing all elements of that period

CHAPTER 5

CONCLUSIONS

A new developing concept recently, cultural routes represent systems that bear significant elements of cultural and natural heritage, so requires for planning processes different than for a single site. They can be designed as a tool for conservation of heritage, improvement of tourism sector and enhancement of development, as well as they can be developed by revaluation of transportation corridors that were used in past for specific purposes, like migration routes, commercial corridors and military roads.

In both cases, a cultural route or network constituted by several sub-trails, could be utilized for enhancement of heritage, especially through cultural landscapes in rural areas. Regarding characteristics of cultural landscapes that emerges with interaction of man and nature in time, route planning can be used as a tool for easing conservation processes of heritage, especially at regional scale. Interpretation and presentation of historical context at regional scale can be improved by using the connecting and mobile character of routes and networks. Thus, a system including elements of both historical and contemporary world can be developed to build up a holistic understanding of a region.

The popular idea of route planning recently, especially in Turkey, is limited to decision of a historical theme and reflection of it on-site with way-marking. Thus, route attempts usually result in creation of a new touristic entertainment area, and the major activity is actually consuming rather than understanding the cultural and historical environment. However, it is crucial that the concept of route planning should lead us to apprehend the landscapes, but not only to marketing them.

At this point, development of *a common framework of principles* for cultural route planning is important to prevent this kind of projects to be limited to marketing. A principles framework for cultural route planning, which can be altered in accordance with local characteristics from place to place, should lead interpretation of landscapes and heritage, and so should contribute to conservation processes. Besides, only existence of *a legal background* can lead cultural route projects to focus on heritage conservation, so establishment of *a committee* working on route planning and defining the legal framework – in the case of Turkey, under the rule of the Ministry of Culture and Tourism – is a necessity.

A cultural route that will be planned for a landscape, which possesses a multivalent character both with historical, cultural, social and natural values, basic concepts to be considered are mainly *interpretation and presentation* regarding the conservation of heritage. Through the thesis, a conceptual framework of principles for route planning is discussed with a cultural landscape example in Turkey, coastal part of the Central Lycia, i.e. the Kaş- Kekova Region today. Based on the field surveys and assessment of the landscape, a cultural route network to be planned for the region could depend on an interpretative approach which reveals the successive settlement patterns through the Central Lycia coast.

Considering the case study in Central Lycia, basic principles that have to be considered in route planning for regions rich in cultural heritage, are mainly related to preservation and sustainability of heritage, interpretation and presentation of the region, defining elements of the route program and design of an interpretative trail network. These aspects and themes can differ according to own characteristics and existing dynamics of any place that will be taken into consideration for cultural route planning.

Assessment of the *cultural landscape* is an essential input for route planning. Since, any cultural route gains its material from a given landscape, which reveals the evolution of interaction between man and nature, in space and time, it is important to understand and interpret the landscape in the most appropriate way to sustain its evolution. *Repeating and distinctive elements* of the landscape need to be acknowledged and lead alternative trails design. Repeating elements of a landscape should be utilized for

building a common understanding of the landscape with its most general characteristics, while distinctive elements should be assigned as distinguished destinations through a trail network due to their unique features. Furthermore, it is possible to interpret the landscape not only with a route program that focuses on a particular historic period, but also with a route program that consists of several periods to reveal the historical development, the evolution of the landscape.

Main restrictions occurred throughout the study are lack of archaeological and social research in the Kaş- Kekova Region. There are still obscurities regarding the archaeology of the Central Lycia, which prevents us to completely understand the landscape's ancient character. Furthermore, lack of social studies regarding the rural landscape is another limitation for a comprehensive understanding of the region's recent and present identity.

In addition to restrictions related to the Central Lycia case, lack of resources about the concept of cultural route planning is an essential absence for the conceptual background of the study. Although, references written for the role of cultural routes, design of recreational trails and reports for specific route projects are available, there is a fundamental lack of studies regarding the planning principles of cultural routes. Moreover, two major international institutions specialized on cultural routes, i.e. the ICOMOS International Committee on Cultural Routes, and the CE's European Institution of Cultural Routes, define the concept in two different viewpoints and conflict regarding the acceptance of cultural routes. Therefore, a common international approach needs to be developed in order to define routes and to lead design and planning.

In this thesis, concepts and principles for cultural route planning are put forward with respect to spatial aspects of a region and its cultural heritage. However, in order to develop an appropriate approach to route planning, socio-cultural, economical and managerial aspects of heritage and of the region bears it, have to be considered and evaluated in the scope of planning process. Furthermore, considering the regional scale and possible related aspects regarding route planning practice, like history – both in terms of arts, politics, linguistics etc. – culture, antropology, sociology, nature studies,

economics etc., a wide range of related disciplines have to be involved in planning and design process.

This approach developed for cultural route planning can progress on different issues and for different landscapes in Turkey, which is already lack of utilizing route practice for historic environments at regional scale. One research issue can be built upon a specific civilization, like Phrygians, and a route program including aspects of culture, social life, architecture, military, settlement patterns etc., can be developed to built up a holistic understanding of the civilization. Another research issue can be built upon a specific theme, such as industrial heritage of Republic or Medieval castles in Anatolia. In such case, a route program can be developed as focusing on giving a clear summary regarding the theme by passing many related places.

Furthermore, the thesis is concerned with cultural routes regarding the regional cultural corridors that bear more than one urban, archaeological and/or natural sites. However, further research can be progressed for planning and design of local routes at site scale. This approach can be beneficial for promoting cultural heritage at urban scale, by design of city routes in contemporary towns. Route approach can also ease the interpretation and presentation of archaeological environments at site scale, by offering a better understanding and an organized experience for visitors and other stakeholders. Therefore, a given archaeological site or a historic urban area can be apprehended in terms of various aspects, like cultural and social character, architecture, urban pattern, and environmental associations etc. through design of a local route.

- **Review of The Lycian Way**

The way of integration or disintegration of The Lycian Way to the already described and assessed landscape is discussed and evaluated with respect to the defined framework of principles for cultural route planning in the region. Although, the principles are put forward for the Central Lycia region particularly, the Lycian Way is evaluated both in terms of its whole passing through the Lycia country littoral and the Central part in particular. Evaluating the trail at Teke Peninsula scale is essential to build up an understanding regarding how the trail behaves in the whole Lycia region, that the trail gains its name from.

Although, the trail passes the Teke Peninsula, which bears significant places of cultural and natural heritage through as mentioned by zoning of the route before, it only focuses on the coastline and omits the two important valleys of Lycian period, which are Xanthos Valley and Arykandos Valley. It is known that, in addition to coastal road, these valleys were major corridors in antiquity used for transport of products, cedar in particular from upland to coast via Xanthus and Arycandus Rivers. Moreover, there are still substantial evidence of Lycian period remains through these axes, mainly ancient cities of Xanthos, Letoon, Patara, Tlos and Pınara along the Eşen Valley, and ancient cities of Limyra, Arycanda and Rhodiapolis along the Alakırçay and Aykırıçay valleys. Thus, the trail lacks relation with these areas which are important and vital to be included by an appropriate Lycian route program.

Elmalı Plain, with the significant evidence of Neolithic Period in the overall Peninsula and the grave of Abdal Musa, has to be considered by any trail program which is built upon the Lycian idea. However, the existing trail omits the upland region and only focuses on the coast. In addition to evidence regarding the oldest date of Lycia which had been brought into light, Elmalı Plain, and upland inner region in general, plays an important role in history of the Peninsula. The timber, that constituted most of the economic structure of antiquity was supplied from cedar forests of the inner region and transferred to ports for sea trade. Furthermore, Tekke village near Elmalı became the new religious center of the Peninsula in Ottoman Period and has been visited by *Yörük* population of the region.

Considering these facts, it can be claimed that the Lycian Way does not actually respect the region's historical context, and misses important information regarding the Lycia, in terms of settlement relations, regional pattern, economic structure and so on. The trail program does not comply with the interpretation principle that states that the region has to be considered as a whole, both for its historical and contemporary context.

When focused on the Kaş- Kekova region, key drivers for the trail setting are areas offering natural scene and the shoreline in general. The trail section here, that usually goes by hillsides facing the shoreline, passes natural areas in different characters. Thick forests, areas of scrub, red-soil structure or rocky structure can be examples to variety of natural setting. In the region, the trail sometimes passes nearby singular archaeological remains and sometimes reaches ancient cities. The relationship of the trail with archaeological sites in the region can be summarized in three types of connection, which are;

- Archaeological sites where the trail goes in and has direct relation
- Archaeological sites where the trail goes nearby and has indirect relation
- Archaeological sites where the trail does not has any relation

In the first case, the trail goes in to ancient cities, such as Phellos, Aperlai and Theimiussa. Although the trail takes the visitor to these ancient cities and offers direct physical and visual access, it can not be said that the ancient city is apprehended by different presentation methods by the trail. Therefore, similar to the situation of the trail through Teke Peninsula, the ancient spatial character of the Central Lycia region is not considered by the trail and any interpretation regarding the whole picture is not taken into account.

In the second case, the trail passes nearby some archaeological sites, but not goes into them. Ancient cities of Apollonia, Istlada and Tyberissos are example sites for this condition. Some of these settlements are introduced in the trail's guidebook, but not presented on site by directing boards. However, depending on the assessment done in the scope of this thesis, these ancient sites are substantial elements of the cultural

landscape and they possess given importance related to spatial pattern, architecture and political structure in Central Lycia.

In the last case, ancient cities of Cyaneae, İsinda and Trysa in Central Lycia are not included by the route program, probably due to their distant locations from the coast. Nevertheless, Cyaneae has to be included by any trail program to be developed for Central Lycia, especially like the trail with a claiming to reflect *Lycian* character, due its historical context and extent in region's antiquity and its present situation.

When the vernacular settlement patterns of the region are considered, it is seen that the trail goes into Kaş and Üçağız, and passes nearby Kılınçlı, Çevreli and Kapaklı villages. But villages of Belenli and Yavı, which are stated as having preserved vernacular architecture examples and rural character, are omitted by the trail program. Consequently, the rural character of the region, that can be accepted as having preserved examples within the Teke Peninsula coasts, is not acknowledged by the trail even it sometimes goes into villages.

Although it can ease access to specific sites with waymarking, depending on the landscape assessment and defined values before, the trail does not apprehend the region's ancient character, i.e. the Central Lycia, including various aspects, like pattern of settlement, spatial and economical relations, architecture etc. Furthermore, substantail evidence of subsequent periods are not entirely interpreted by the trail. To sum up, evaluation of the Lycian Way section goes through coasts of Kaş- Kekova region can be resulted in basic problems and absence issues listed below;

- Historical context of the place is not interpreted and presented in a holistic approach and the name of "Lycia" is used as a label.
- Different settlement layers and elements do not differ for the observer.
- Vernacular architecture, local production patterns and utilization of nature by man, whether in past or present, are not considered in a systematic way.
- The trail program is not acknowledged actually by related stakeholders, i.e. local administratives. Besides, the trail does not base on a legal framework, so can not be assessed with regard to planning processes both at regional and site scales.

The approach developed in the case of this thesis can be reconsidered for different parts of Lycia as well. Being important corridors of transposition in antiquity, Xanthos and Arycandos Valleys can be applied for cultural route planning. Besides, bearing Neolithic evidence of the region, Elmalı Plain possesses sufficient significance to be involved by a route program. Therefore, scope of the trail program needs to be extended to involve other parts of the Lycia Peninsula, and a set of presentation principles should be developed and implemented on the entire trail network. By this way, a comprehensive program can be generated in order to assure interpretation and presentation of cultural heritage of Lycia, in addition to serving for only touristic purposes.

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APPENDIX A

SELECTED EXAMPLES OF CULTURAL ROUTES

Some examples that can be counted in the mentioned classification, in Chapter 2, are introduced with their general characteristics under specific titles. In the study, examples are examined which;

- enough information about general characteristics can be gathered,
- was developed as a project and implemented by an institution,
- complies with the basic criteria of heritage routes classification described in the study.

The structure of the examples table is built by correlation of general characteristics of analyzed examples and groups in the heritage routes classification. (

Table 16) Titles identified for summarizing the examples are name of the route, country or region of the route, its historical function or project theme, its content, responsible institutions and project year.

“function/theme”: This title is divided into two according to the group of the route. Because examples in the group **A** were used in the history for a specific purpose, their historical function and purpose of use are defined under this title. Whereas, since examples in the group **B** are developed with a project today, they are defined with their project theme and main idea.

“content”: Major elements located along the route are written under this heading. Although, content of the route does not limited to these according to the regional scale of it, it is convenient to emphasize the major elements that the project bases upon.

“responsible institution”: Under this title main institutions that developed the route project are summarized. Moreover, when official websites of these examples and related sources are analyzed, wider stakeholder groups are seen.

“project year”: Years written are the starting dates of the projects, while years in parenthesis represent the date when project was accepted as a European Cultural Route by the Council of Europe.⁵⁰

As a result, it is seen that examined examples are mostly belong to A.1, B.2 and B.2 groups. When regions of examples are considered, it can be said that cultural routes are mostly located in Europe, whereas natural routes, also used as long-distance trails, are generally located in America and Australia.

⁵⁰ Some titles in group A1 like theme, responsible organization, content and project year, are left empty in accordance with existence of a project developed for the route. (i.e. Spice Road, Incense Road, Via Maris) Although it is not possible to summarize the content of these inter-continental routes within the scope of this study, due to their general features complying with this group’s criteria directly, they introduced as examples in the study.

Table 16. Examples of cultural routes

	Name of The Route	Country/ Region	Function / Theme	Content	Organization	Year	
A	A.1.	1. Silk Road	China, Central Asia, Middle East, Africa, Europe	Trade route		UNESCO / WTO	1988-1997
		2. Spice Road	China, Middle East, Mediterranean, Europe	Trade route			
		3. Incense Road	Arabian Peninsula	Trade route			
		4. Slave Route	Europe, Carribeans, America, Africa, India	Transatlantic slave trade routes		UNESCO	1994
		5. Via Maris	Egypt, Palestine, Israel, Syria	Trade route			
		6. Santiago de Compostela Pilgrim Routes	Europe (8 countries)	Pilgrimage route	Historic sites and towns	NGO/UNESCO-WHC/ CE	1987 (2004)
		7. Via Appia	Italy	Roman military road	Achaeological and natural sites	Public non-economic regional body	1988
		8. Via Regia	Europe (8 countries)	Trade and military route	Historic sites and towns	EKT /CE	2005
		9. The Saint Michael's Ways	Europe (6 countries)	Pilgrimage route to Holy Mount of Saint Michael	Historic sites and monuments	CE	2007
		10. Phoenicians' Route	Mediterranean Region (15 countries)	Trade routes of Phoenicians'	Historic towns and ports	CE	1994 (2007)
		11. Chilkoot Trail	Canada	Route of Klondike gold rush	Historic and natural sites	National government	1987
		12. Pony Express National Historic Trail	USA (8 states)	Historic mail road	Historic stations and other sites	National government	1992
		13. Incas Route	South America (6 countries)	Roads of Inca civilization	Historic and natural sites	IUCN	2006
A	A.2.	1. Abraham's Path	Middle East (Turkey, Syria, Jordan, Palestine, Israel)	Traces on the journey of Ibrahim Al- Khalil	Historic sites and towns	NGO/national government/UN	2009
		2. Via Carolingia	Europe (Italy, France, Germany, Switzerland, Belgium)	Traces on the journey of Charlemagne	Historic sites of Carolingian period	National governments/CE	2007 (2007)
		3. Via Francigena	Europe (France, Italy, Switzerland, UK)	Traces on the journey of Sigeric, Archbishop	Historic sites and towns	NGO/CE	1994 (2004)
		4. Mozart Ways	Europe (10 countries)	Traces on the journeys of Mozart	Historic sites and towns	NGO/CE	2002 (2004)
		5. The Saint Martin of Tours	Europe (11 countries)	Traces on the journeys of Saint Martin	Historic sites and towns	National governments/CE	2005 (2005)
B	B.1.	1. European Route of Industrial Heritage	Europe (32 Countries)	Industrial Heritage of Europe	Industrial buildings and sites	EU	2003-2008
		2. European Route of Brick Gothic	Northern Europe (7 countries- 26 cities)	Heritage of Hanseatic Era	Medieval city centers/ villages	EU	2004
		3. The ROMIT (Roman Itineraries) Routes	Central Europe (Greece, Bulgaria, Austria, Germany, Italy)	Roman road map: Tabula Peutingeriana	Roman archaeological sites	EU	2003
		4. The Legacy of Al-Andalus Cultural Routes	Spain	Muslim culture and architecture	Historic sites and towns	CE	1997 (2004)
		5. The Route of The Castilian Language	Spain	Roots and spread of the Spanish language	Historic sites and monuments	CE	2002 (2004)
		6. The Hansa	Northern Europe (12 countries- 170 cities)	Heritage of Hanseatic Era	Historic sites and towns	CE	1991 (2004)
		7. The Viking Routes	Northern Europe	Heritage of Viking Era	Historic sites and towns	CE	1993 (2004)
		8. European Routes of Jewish Heritage	Europe (14 Countries)	Jewish heritage	Jewish quarters, historic monuments	CE	2005 (2005)
		9. The Cluniac Sites in Europe	France, Germany, Italy, Spain, Switzerland, UK	Heritage of Cluniacs	Historic sites and monuments	CE/ Federation of Cluniac Sites	2004 (2005)
		10. TRANSROMANICA	Austria, France, Germany, Italy, Portugal, Serbia, Slovenia, Spain	Romanesque architecture and art	Historic sites and monuments	EU/CE	2003 (2007)
		11. The Schickhardt Route	France, Germany	Works of Heinrich Schickhardt	Historic sites and monuments	CE/ Heinrich Schickhardt Association	1992 (2004)
		12. The Pyrenean Iron Route	Andorra, France, Spain	History of iron industry in the region	Mines and ironworks architecture	CE/ Local Institutions	2004 (2004)
		13. The European Iron Route	Central Europe (8 countries)	History of iron industry in Europe	Places of industrial heritage	CE	2007

Table 16. Examples of cultural routes (continued)

	Name of The Route	Country/ Region	Function / Theme	Content	Organization	Year	
B	B.2.	1. The Lycian Way	Turkey	Cultural and natural heritage of the Lycians	Historical sites and natural areas	National government/ Private Int.	1999
		2. Route of Don Quixote	Spain	Journeys of a literary character	Historical sites and natural areas	CE / local government	2007
		3. The Great Ocean Walk	Australia (Victoria)	Natural and cultural heritage of Victoria	National Parks and historical sites	National government	
		4. The Routes of The Olive Tree	Mediterranean Region (21 countries)	Natural and cultural heritage based on olive tree	Natural areas and olive producing towns	NGO's/local governments/ CE	1998 (2005)
		5. Iter Vitis - The Vineyard Route in Europe	Europe (18 countries)	Heritage on vine-growing landscapes	Historical sites and natural areas	CE / national governments	2009
		6. Rhine Cycle Route	France, Switzerland, Germany, Netherlands	Natural and cultural heritage of Rhine River	Historical sites and natural areas	UN/ NGO's/ local governments	
	B.3.	1. Appalachian National Scenic Trails	USA (14 states)	Natural heritage and diversity	National parks	National and local government	1968
		2. North Country National Scenic Trail	USA (7 states)	Natural heritage and diversity	National parks	Local government	1980
		3. San Francisco Bay Trail	USA (California)	San Francisco and San Pablo bay areas	Natural areas	Local government	1989
		4. Irish Trails	Ireland (31 way-marked trails)	Outdoor recreation	Natural areas	National government / NGO's	2007
		5. Peel Region Trails	Western Australia	Outdoor recreation	Natural areas	Local government	1999
		6. Australian Alps Walking Track	Australia (Victoria)	Outdoor recreation	Natural areas	National government	1970
		7. Karabük Yenice Forests Walking Trails	Turkey	Outdoor recreation	Natural areas	Local government	2009

APPENDIX B

SITE SURVEY FORMS

Table 17. Archaeological Sites Survey Form

ARCHAEOLOGICAL SITE FIELD SURVEY			
Date: / / 2011	Photo no:		
A. CREDENTIALS			
Name of the Settlement:		Period:	
Province:	Township:	Village:	
Registration Status:			
<input type="checkbox"/> No <input type="checkbox"/> Yes Type: <input type="checkbox"/> Archaeological Site <input type="checkbox"/> Urban- Archaeological Site Degree:			
B. SITE CHARACTERISTICS			
1. Accessibility:			
2. Geographical Location:			
3. Topographical Character:			
4. Relation with Natural Environment:			
5. Relation with Today's Settlements:			
6. Research Status: <input type="checkbox"/> Not researched <input type="checkbox"/> Field survey was done <input type="checkbox"/> Excavation works continue <input type="checkbox"/> Excavation works completed			
7. Legible Edifices: <input type="checkbox"/> Fortification walls <input type="checkbox"/> Temple <input type="checkbox"/> Church <input type="checkbox"/> Theatre/Odeon <input type="checkbox"/> Bath <input type="checkbox"/> Cistern /Well <input type="checkbox"/> Tombs <input type="checkbox"/> Other : -Structural conditions:			
8. Status and Method of Presentation:			

9. Status of Conservation:

- Conservation works not done Conservation works continue,
- Conservation works completed
- Edifices intervened and type of intervention:

C. RELATION WITH "THE LYCIAN WAY"

- The route does not contact with the site.
- The route passes close to the site. (It's up to trekkers to visit the site.)
- The route passes through the site.

Notes:

D. OVERALL DESCRIPTION & EVALUATION

** Current situation of the site and prospective problems, threats and potentials should be recorded.*

E. SITE VICINITY & TRANSPORTATION SKETCH

C. GENERAL CHARACTERISTICS OF VERNACULAR ARCHITECTURE*	
Number of Storeys:	
Materials:	
Construction Techniques:	
Original Use:	Current Use:
Built Up – Open Area Proportions:	
Courtyard / Garden Elements: <input type="checkbox"/> Stove/Oven <input type="checkbox"/> Well/Cistern <input type="checkbox"/> Pool <input type="checkbox"/> Wall/Fence <input type="checkbox"/> Shed Note:	
Natural Elements:	
Relationship with Archeological Remains:	
Level of Change: <i>(mass additions, divisions, change of material and architectural elements etc.)</i>	
Note:	

* *Most common characteristics of the pattern will be noted.*

D. OVERALL EVALUATION
<i>(Current situation of the settlement and prospective problems, threats and potentials should be recorded.)</i>

- *A sketch of the settlement will be drawn to back of the page.*
- *Economic, demographic and social information of the settlement will be gathered via interviews.*

C. DEMOGRAPHIC STRUCTURE & SOCIAL LIFE

What is the major age group in the population?

- Youth populated. Elder populated. Equally proportional.

Note:

Migration Activities:

- None. The settlement gets migration. The settlement gives migration.
From: To:
Reason: Reason:

Are there any foreign population living in the settlement?

- None.
- There are people living seasonal. Number of people:
Nationality(ies):
- There are people living through the year. Number of people:
Nationality(ies):

Note:

Are there any seasonal movements in local population?

Does population move to upland in summers? If yes, how many people?

What are the public services provided from out of the settlement?

- Health services Administrative services Shopping Other

From:

- Kaş Demre Antalya Other:

Are there any local production traditions in the settlement that have been continued to date?

- Food: Rug weaving Other:

What are the social traditions of the settlement that have been continued?

Notes:

D. RELATIONSHIP WITH “LYCIAN WAY”

- The route does not contact with the site.
- The route passes close to the site. (It’s up to trekkers to visit the site.)
- The route passes through the site.

Are there any tourism activities in the settlement?

- Yes No
- Local tourist Foreign tourist

Periods of visits:..... Duration of accomodation:..... Purpose of visits:

What are the existing accomodation options for visitors?

- None Pension Camping Area Village House Other:

What are the other facilities in the settlement except accomodation?

- None Restaurant Coffee/Tea House Shop Other:

Are there people walking the Lycian Way in visitors?

- None Some All

Where are trekkers accomodate?

- Pension Camping Area Village House Independent Camping

What are the changes happened with the long-distance trail?

Are there any maintenance carried on regarding the trail’s markings, boards and surface in or around the settlement?

- No Locals do Foreigners do Other:

E. OVERALL EVALUATION

(Current situation of the settlement and prospective problems, threats and potentials should be recorded.)

APPENDIX C

SETTLEMENTS IN THE KAŞ - KEKOVA REGION

1. Town Centers (Figure 54)

Kaş: The town center of Kaş, at the west end of the study area, is located down of a steep mountainside, on a sloped land. The town was developed on and around the Lycian port city Antiphellos. Hellenistic theatre on Çukurbağ Peninsula, temple and tomb, and rock-cut tombs on the hillside around the settlement are the main remains of the ancient city. Known as “Andifli” in Ottoman, Kaş has a pattern around the port containing vernacular civic buildings of that period. Being settled uninterruptedly since antiquity, the town naturally shows legible remains of different settlement layers.

Vernacular residential pattern generally includes two-storey houses, built with masonry technique and stone. Buildings, which most of them are renovated, are used for commercial functions such as shops, restaurants etc. today and form a shopping area for tourists. On the other hand, new buildings in the town are usually seen as 3-4 storey blocks. This kind of new development activities take place on the north of the settlement, on the area where Çukurbağ Peninsula linked to the mainland and on the south of Kaş main road. In addition to ones in the settlement center, touristic facilities and villa-type houses are seen at the end parts of Çukurbağ Peninsula.

Economy of the town is based on tourism sector, that hotels, pensions, tourism agencies, restaurants and bars are working fields of the sector. 2009 population of the Kaş town center is 6857. (TÜİK, 2009)



Figure 43. Kaş: new development areas (March 2010)



Figure 44. Kaş: vernacular pattern (May 2010)

Demre: Demre town center is located in the middle of Demre Plain and west of Demre River, 2 km. south of the ancient city Myra. An important structure of the Byzantine city, the St. Nicholas Church is seen in the town center. Tourism movements of the town can be easily related to existence of the Church. The Church and remains of the Lycian Myra, the theatre and rock-cut tombs, which are usually visited through mass tourism activities, can be defined as the only remaining and legible traces of Demre history. Today, multistorey buildings shape the urban environment, in which vernacular architecture examples are not seen anymore.

The settlement, spread along the main roads, has a dispersed pattern. The urban area is surrounded by greenhouses, that also caused this dispersed settlement pattern. Between the town center and its marina a wide greenhouse area lies, so that the center and marina become unconnected.

Economy of the town center depends on agricultural production continued in greenhouses around the settlement area. The town also takes migration from nearby villages for greenhousing. 2007 population of the center is 15762. (TÜİK, 2009)



Figure 45. Demre plain and town center (February 2011)



Figure 46. Demre town center (March 2010)

2. Villages (Figure 54)

Çukurbağ: 11 km. to Kaş town center, Çukurbağ village is located on the back coastal region and at 500 m. from sea level. On a mountainous area and around a plain, the village is settled on a hill side and developed along the main road. So it has more than one neighbourhoods and shows a dispersed layout. On the north of the village, the ancient city of Phellos is located at 1 hour walking distance.

In the village, muchness of new construction, usually 1 or 2 storey and villa type houses, stands out. Besides, vernacular architecture examples, not seen in large numbers throughout the settlement, are generally 1 or 2 storey structures, built with rubble stone masonry in rectangular form and with gable roof. Building lots are mostly separated

from each other with stone terrace walls in accordance with the sloped terrain. Majority of interventions made to traditional buildings, as well as the density of new construction, leads to illegibility of the vernacular pattern.

The main sources of livelihood in the village are agriculture and livestock breeding. Upland village in Gömbe is called Yaylaçukurbağ, where Çukurbağ population spend the summer. There is a mosque in the village center, whereas there is not a school, so transported education is continued. 2009 population of the village is 506. (TÜİK, 2009)

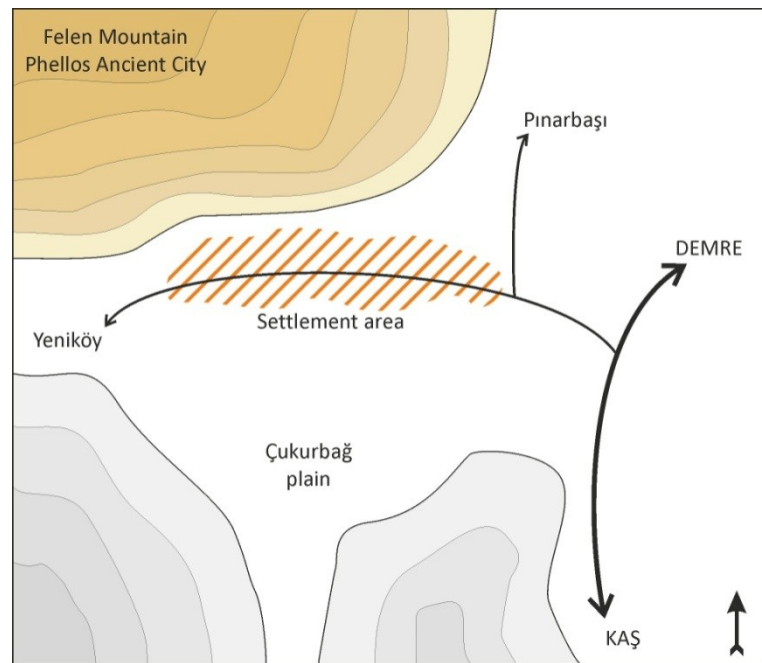


Figure 47. Schematic display of Çukurbağ village and environs

Belenli: 14 km. to Kaş town center, Belenli is located at the east of Kaş and 500 m. above the sea level. The village is settled on a plain area surrounded by hills. North and south plains are used for agriculture and there are cisterns in some of the stone-walled fields due to lack of water. Village's settlement area is formed by parcels mostly having wide and stone-walled gardens.

Vernacular architecture of the village mostly formed by 1 or 2 storey buildings, built with rubble stone masonry in rectangular form and with gable roof. A large portion of these buildings are not in use today. Almost all traditional buildings, located within a garden,

has a timber and gable roof granary built close to the main building in a parcel. Granaries, seen a large number when the whole settlement is concerned, are also seen in other settlements of the region and still used. Built in the 19th century for grain storage, these granaries of the region are thought as examples of Lycian domestic architecture. (Bayburtluoğlu, 2004)

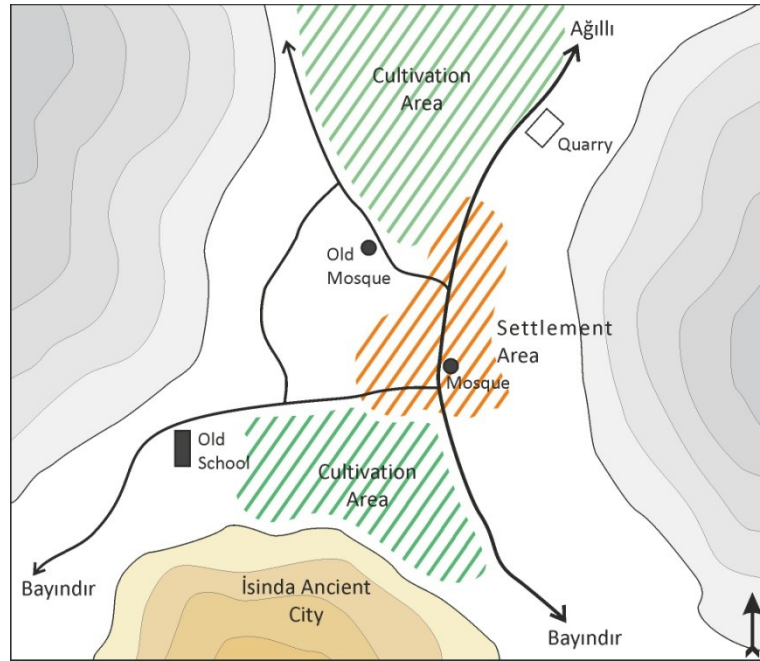


Figure 48. Schematic display of Belenli village and environs

New construction in the village takes place with 1 or 2 storey, concrete buildings. Although some newly-built ones do not interfere the rural pattern of settlement, there are some buildings causing disharmony in terms of mass proportions, architectural elements and roof styles. Besides, while entering the village from Ağilli direction, an active quarry is seen on the hillside that affects the natural landscape adversely. Nevertheless, compared to previous example Çukurbağ, rural settlement pattern seems more compact and preserved in general.

At the southwest exit of the village, there is a partially collapsed school building, which can be dated to beginnings of 1900's. Also there is an unused old village mosque in the center. The main building of it was renewed, but the minaret is still authentic. Apart from these historic public buildings, the village has a visual relationship with the ancient

city of Isinda on the southern hill. Tombs of the site can be seen from the village and it takes approximately 20 min. by walking to arrive the site. There is a new mosque and headman's office in the village. The economy is based on agriculture and livestock breeding. Agricultural production is done usually in the form of olive farming, while it is fruit growing in the upland village Yaylabalenli. 2009 population of the village is 488. (TÜİK, 2009)

Boğazcık: 22 km. to Kaş town center, Boğazcık village is reached through the road to Kılınçlı village. Boğazcık, settled 325 m. above sea level, lies on a slightly sloping area and mostly developed along the main road. It seems like a smaller settlement than other examples of the region. Eastern plain is used for agriculture and greenhouses are also seen from place to place around the village.

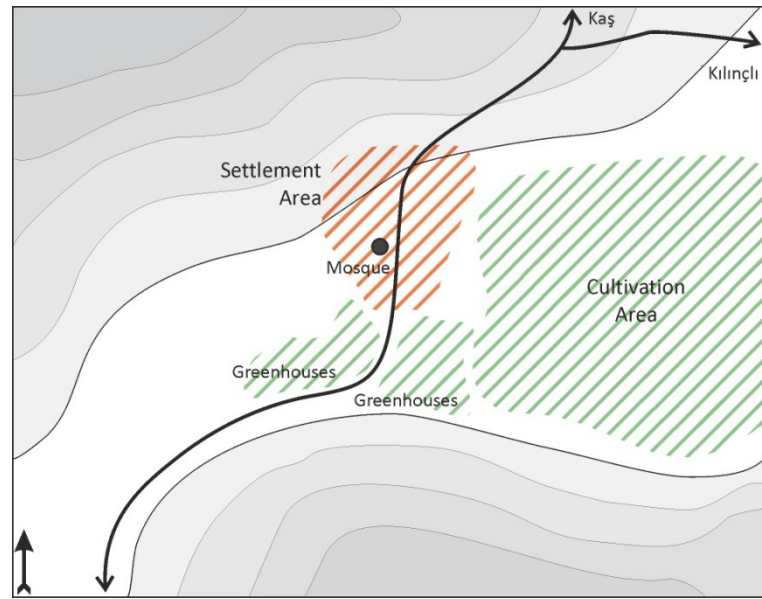


Figure 49. Schematic display of Boğazcık village and environs

New construction has not become predominate in the village. Interventions such as renovation or concrete additions to traditional buildings, and one-storey new buildings especially seen on the south of the settlement are the examples of new construction works in general. However, present new buildings are not in harmony with the rural pattern, particularly in terms of their mass proportions.

There are well-preserved structures which represent the characteristics of vernacular architecture in the village. There are examples of 1 or 2 storey buildings, built with rubble stone masonry technique, in rectangular form and with gable roof in general. Buildings, which many are still used, are located within gardens terraced with stone walls. Major element seen in gardens are one-storey and one-space outbuildings. As mentioned in Belenli, almost every house in Boğazcık has a timber granary nearby, which are still in use. As an example of the preserved buildings, a piece of traditional pattern, formed by 6-7 dwellings came together in the north of the mosque, stands out in the village. Buildings are mostly well-preserved here and picture the vernacular architecture, relation of neighbour dwellings, and local use of gardens, granaries etc.

In addition, within and around the village, there are circular pools, about 10 m. in diameter and 1,5 m. deep, called as “*göl*” (lake) by local people. According to locals, pools were built in early 19th century as watering place for animals. Constructed with rubble stone, pools are still used today.

The upland settlement, where village’s population spend the summers, is Yeşilbarak village at Girdev Yayla. Until a few years ago, production of Barak rug was a tradition special to Boğazcık. But it has been quitted due to change in agricultural methods, i.e. change to greenhousing, so the way of residents’ daily life.

The main sources of livelihood in Boğazcık are agriculture and livestock breeding. In comparison to other villages, goat farming is more prevalent in particular. Besides, greenhousing is carried on around the settlement. According to the information obtained from local residents, as a consequence of outgrowth of greenhousing and lack of water reserves, young population has started moving to greenhousing areas, especially to Fethiye.

There is a mosque and a pension in the village. Services like shopping, health and administrative services are supplied in Kaş town center. 2009 population of the village is 188. (TÜİK, 2009)

Kılınçlı: 23 km. to Kaş town center, Kılınçlı village (Sahilkılınçlı) is located at the east of Boğazcık. The village, settled south of a small plain surrounded by hills, has a compact form. Land at the north and west of the village is used for agriculture. Especially at the north part, there are pools like the ones in Boğazcık, scattered over the greenhouse area. There is a village square next to the mosque in the center.

Developed on a slightly sloping area, the village comprises of garden houses. Vernacular architecture of Kılınçlı is well-preserved particularly around the mosque and south of the village. Many of them are still used, examples of vernacular architecture are the outstanding elements of the settlement pattern, in which the new construction activities are not dense yet. These are building groups, mostly settled in a garden defined by stone walls, including a 1 or 2 storey main building, a one-storey outbuilding and a timber granary built close to the main one in general. The dominate landscape element in the gardens are olive trees. As an example of a preserved pattern, a cluster of unused buildings on the south of the mosque represent the authentic characteristics of the architecture and land-use.

Examples of vernacular architecture are built with rubble stone and masonry technique, and in rectangular form. Roofs are mostly in gable form. Main interventions done to buildings are addition of concrete masses, change of roofs and renewal of architectural elements. In addition, ownership boundaries are not legible at some points of the unused pattern and deterioration based on neglect has started. New construction examples in the village are mostly one-storey and concrete, except a few 2-storey buildings.

The ancient city of Apollonia is seen at the southwest hill of the village. When looked from the village, necropolis of the ancient site is seen. The ancient city is about 20 min. walking distance from the village.

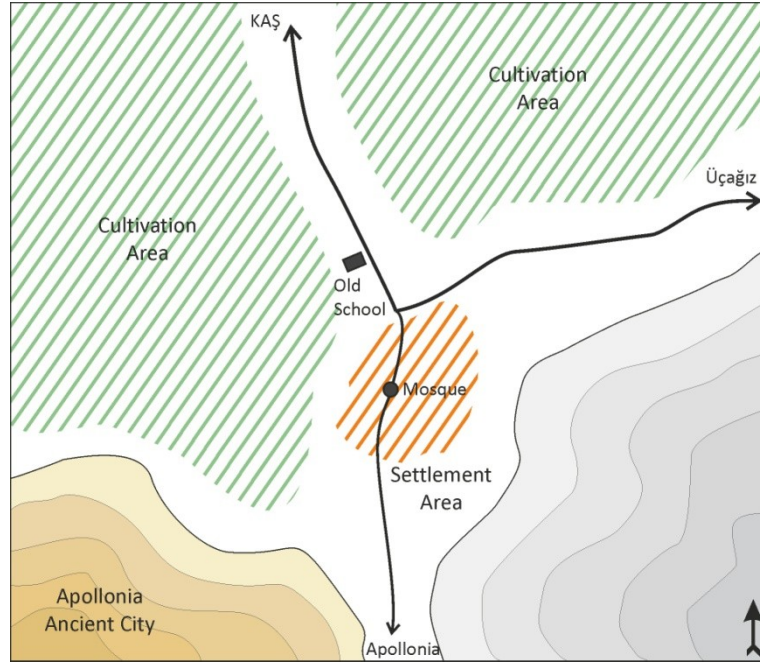


Figure 50. Schematic display of Kılınçlı village and environs

There is an unused school building on the north entrance of the village and a mosque in the center. Transported education is done to Kasaba, while shopping, health and administrative services are supplied in Kaş town center. 2009 population of the village, whose main sources of livelihood are agriculture and livestock breeding, is 296. (TÜİK, 2009)

The upland village of Kılınçlı is called Yaylakılınçlı and most of the locals spend summer months there for apple growing. According to on-site interview with the village headman, recently increasing greenhousing effects the way of daily life and traditions like rug weaving. Also, like in Boğazcık, lack of water in Kılınçlı leads young population to move to greenhousing areas, Fethiye and Kınık.

Çevreli: The village of Çevreli, known as Tirmisin before, is 17 km. away from Demre town center. The village is settled on the north of a wide plain surrounded by mountains, Çevreli Plain, and at 125 m. from sea level. Çevreli is included in the Kaş-Kekova Special Environment Protection Area.

Periphery of the village, southern parts in particular, is covered with greenhouses. Being at the junction of Kaş, Demre and Kekova roads, the settlement has a partly compact form. However, with the developing greenhouse areas, it is seen that the settlement has started to spread around the plain.

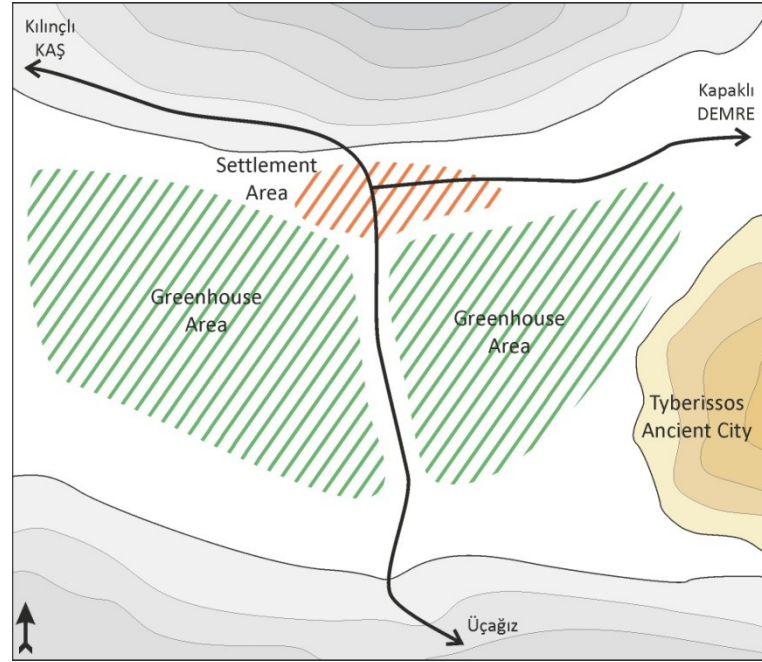


Figure 51. Schematic display of Çevreli village and environs

Similar to previous examples, vernacular architecture of Çevreli is represented by 2-storey structures, built with rubble stone masonry technique in rectangular form, with gable roof. At the west part of the village there is a well-preserved but unused group of buildings with timber granaries. Nevertheless, it is not possible to mention a well-preserved rural pattern in Çevreli as much as in other examples. Not only greenhouse areas interfering the natural landscape of the plain negatively, but also interventions done to traditional buildings and new construction activities at the periphery have been causing a change in the authentic pattern. When approached from north or looked from Üçağız road at the south, settlement's sprawl between greenhouses and development of a dispersed pattern at the periphery is observed.

Interventions done to vernacular examples at the village center in particular, such as concrete mass additions and change of roofs cause the pattern deteriorate and become

illegible in time. New construction in the village, formed by 2-storey buildings in general, contradicts with the vernacular architecture in terms of mass proportions and architectural style.

At the east end of Çevreli Plain, the ancient city of Tyberissos is located on a hill. It takes about 15 minutes to reach the archaeological site by walking. Çevreli seems more developed in terms of social infrastructure compared to Belenli, Boğazcık and Kılınçlı villages. There is a mosque, headman's office, school, health house, grocery and a cafe in the village. Economy of the village is based on greenhousing carried out with underground water and 2009 population is 657. (TÜİK, 2009)

Üçağız: A village of Demre, Üçağız is located across the Kekova Island and at the north shore of an inlet. The village is 25km. from the town center of Demre. Access to the settlement is also possible by sea from Kaş.

A coastal settlement Üçağız is located on a plain area and has a compact form shaped by a main street and two squares. The settlement is concentrated along a main street called İskele Street, and around two squares at two ends of this street, Eski İskele and Yeni İskele squares. Although it is not possible to talk about a grid plan, streets of the village are developed on a regular basis relative to each other in north-south and east-west directions. Rural settlement area is seen behind the squares located on the coast. Along the İskele Street, which can be considered as the main axis of the settlement, ground floors of some buildings are used for functions such as shop, warehouse etc. In the building group between this street and shoreline, a school, a health house and restaurants are located along the coast.

Public buildings of the village are mosque, elementary school, health house, headman's office and coastguard building. Apart from public facilities, there are two groceries, a large number of restaurants and pensions, a bar and a tourism agency in the village. 2009 population of the village is 503, including the Kale neighbourhood. (TÜİK, 2009)

Examples of vernacular architecture in Üçağız are built with rubble stone and masonry technique, in rectangular form and with gable roof. Most of the buildings are located within a garden or courtyard. Here, the outstanding characteristic is that some buildings in the settlement are integrated with archaeological remains. Especially vernacular buildings in the north part of Eski İskele Square are in this situation. In addition to direct relationship between buildings and remains, there are vaulted cisterns in the village. When viewed from this aspect, today Üçağız continues its physical relationship with the ancient city of Theimiussa, where the present village is settled on, thus gains an observable multi-layered identity and differs from other nearby settlements.

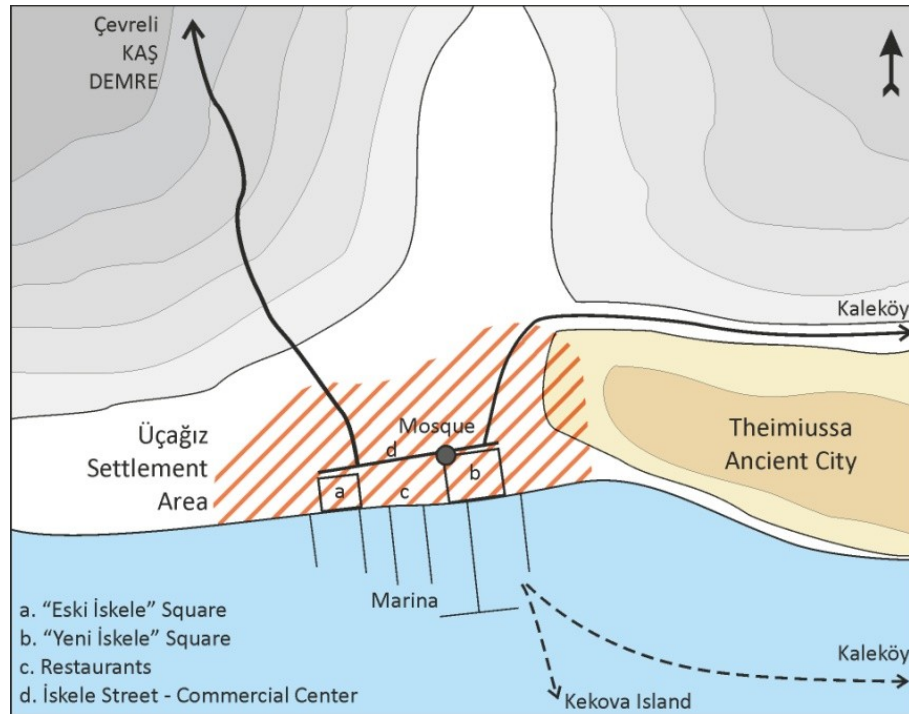


Figure 52. Schematic display of Üçağız village and environs

Archaeological site of Theimiussa begins at the east end of settlement. In addition to walls seen on a small hill, necropolis and other unidentified remains in the site, other traces of the ancient city, tombs and building walls in particular, are observed in different locations within the settlement.

However, despite this rich cultural identity, changes and interventions in the settlement do not allow a clear perception of the authentic fabric. Most especially interventions done to buildings along the coast for tourism needs causes the fabric lose its authenticity.

In addition to effects of sectoral changes, legal status of the settlement causes problems regarding the cultural and natural characteristic. Designated as an urban- archaeological conservation site, the settlement faces with problems due to lack of planning principles and conservation measures. Besides, as a result of being in the Kaş-Kekova Special Environment Protection Area, legal restrictions lead the local residents to unplanned and insensible practices.⁵¹ Ultimately, this situation leads up the destruction of cultural and natural heritage.

Kaleköy: A neighbourhood of Üçağız village, Kaleköy is the major attraction point of Kaş-Kekova region due to its location, as well as its cultural and natural values. There is not land access to the settlement, but it is accessible by sea from Üçağız. Also it takes almost an hour by walking from Üçağız to Kaleköy.

Kaleköy was developed on the ancient city Simena and down the Simena Castle. In parallel with the sloping topographic character, buildings were constructed with elevation difference and seperated from each other with walls. The settlement has a compact form, however it is difficult to observe block and lot boundaries in most cases. Some of the streets located perpendicular to shore have become stairways in time and provide the fabric a unique character.

Vernacular architecture of Kaleköy shows similarity with Üçağız. Generally 1 or 2 storey vernacular examples are built with rubble stone and masonry technique, in rectangular form and with gable roof. Preserved vernacular buildings are seen on the north of the settlement, nearby the Castle. But here too there is a change due to tourism activities.

⁵¹ Information obtained with on-site interviews on 07.02.2011.

Especially interventions done to dwellings on the coast by restaurant and pension owners caused the traditional pattern lose its authenticity in time.

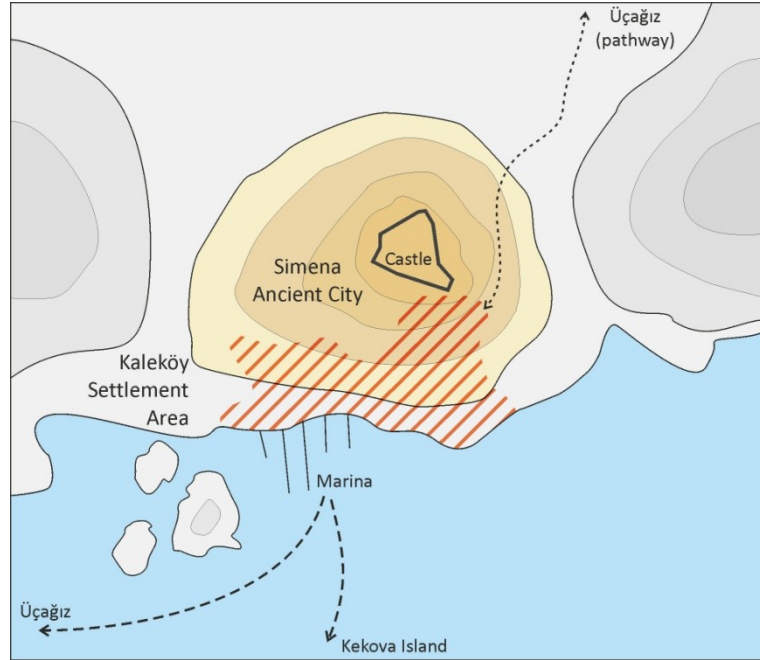


Figure 53. Schematic display of Kaleköy

Today, Kaleköy is remarkable for its relation both with natural and historical environment. Settled on a rocky terrain and integrated with archaeological remains, the settlement also gains a visual aspect with natural landscape elements such as olive and fig trees, and bougainvilleas leaning on buildings.

Üçağız village and its Kaleköy neighbourhood are essential elements of natural and archaeological landscape in Kekova Region. Being located in a region rich in terms of natural and cultural heritage, these settlements inevitably transition to an economy based on tourism. Because they became important attraction points of sea tourism in the region, naturally they are affected by tourism activities and go through changes in terms of their physical environments and social structures.

For instance, settlements of the inner region, examined within the scope of the study, show a picture of preserved rural fabric formed by both natural and man-made environments. Vernacular characteristics of settlement patterns and architecture are

legible in general, such as in Belenli, Boğazcık and Kılınçlı. However, in coastal settlements, under the influence of tourism sector, authentic layout and architectural features become illegible due to unplanned renovations and other kinds of interventions carried out for changed sectoral requirements. Similar to physical alterations, change of local life styles stands out further in these settlements. Upland tradition has been ended and fishing is about to finish in coastal settlements, while movements of people to uplands, agricultural production and livestock breeding are continued in inner region settlements.⁵²

Kapaklı: 15 km. to Demre, Kapaklı village is located on a hillside, along the main road. North of the village is defined by a mountain range, while it has a sea panorama on the south. There are greenhousing areas around the village, entrance part in particular. Central Kapaklı is a small scaled settlement, and there are also three other neighbourhoods of the village, namely İnişdibi, Hoyran and Kızılovacık.

Settlement layout includes buildings located in gardens or courtyards in general. Generally 2 storey structures, built with rubble stone and masonry technique, in rectangular form and with gable roof, establish the vernacular pattern. When the pattern of use is examined, it is seen that ground floors are used for services like barns or storages, whereas upper floors are used for living. As seen in previous examples, in Kapaklı there are vernacular granaries in some of the gardens. Besides, there is an old cistern at the entrance of the village.

Interventions applied to examples of vernacular architecture such as mass, floor and porch additions destroy the authenticity of buildings. This change seen in most of the buildings leads the vernacular fabric to decay gradually. When new construction activities in the village are considered, it can be said that newly built structures are dense compared to old pattern. 2 storey and concrete buildings are incompatible with the vernacular buildings in general. These new buildings, which do not have a clear

⁵² Information obtained with on-site interviews on 07.02.2011.

architectural style in terms of mass proportions and architectural elements, interferes the authenticity and legibility of the rural fabric negatively.

On the south of İnişdibi neighbourhood, ancient settlement İstlada is located along a small valley. It takes about 20 min. to archaeological site by walking. The site has not a direct physical relation with İnişdibi and Kapaklı center neighbourhoods. Apart from that, another archaeological site is located around the Hoyran neighbourhood.

Main economic activity of Kapaklı is agriculture with greenhousing method and vegetable farming is common, whereas livestock breeding has been decreased in time. Local people of Kapaklı spend summer seasons in Yaylakapaklı, the upland village in Gömbe. There is a mosque, headman's office and a square in the village center. 2009 population of the village is 434. (TÜİK, 2009)

Yavı: On the Kaş- Demre main road and 35 km. to Demre town center, Yavı (Yavu) village is settled on the north of a wide plain, on a slightly sloping area. The settlement is developed along the interior village road. In parallel with its location and altitude, Yavı bears prospect of Kekova Region. Area between the village and main road is covered with cultivation areas and greenhouses.

Buildings in the village, which has not a dense settlement pattern, are generally located within gardens. Most of vernacular buildings are not used today, however their general characteristics and authenticity are still legible. There are also partially collapsed old buildings in the settlement. Vernacular architecture of Yavı is represented by 1 or 2 storey structures, built with rubble or rough-cut stone, masonry technique in general. Roofs are mostly in gable form. Gardens of buildings are surrounded with stone walls. As seen in previous examples, timber granaries built next to main buildings are seen frequently. Most of them well-preserved, granaries in the village are in use today.

Interventions applied to used vernacular buildings are mass additions and architectural element renewals. Besides, new construction is formed by 1 or 2 storey concrete

buildings in the village. Some of these are not compatible with the vernacular architecture in terms of mass proportions and architectural elements.

Cyaneai ancient city is located on the ridge north of the village. It takes about an hour to reach the ancient site by walking. Rock-cut tombs on Cyaneai's south hill are observed from the village.

Economy of the village is based on greenhousing carried out immediate surroundings of the settlement area. There is a mosque and an unused school building in the village. 2009 population of Yavı is 343. (TÜİK, 2009)

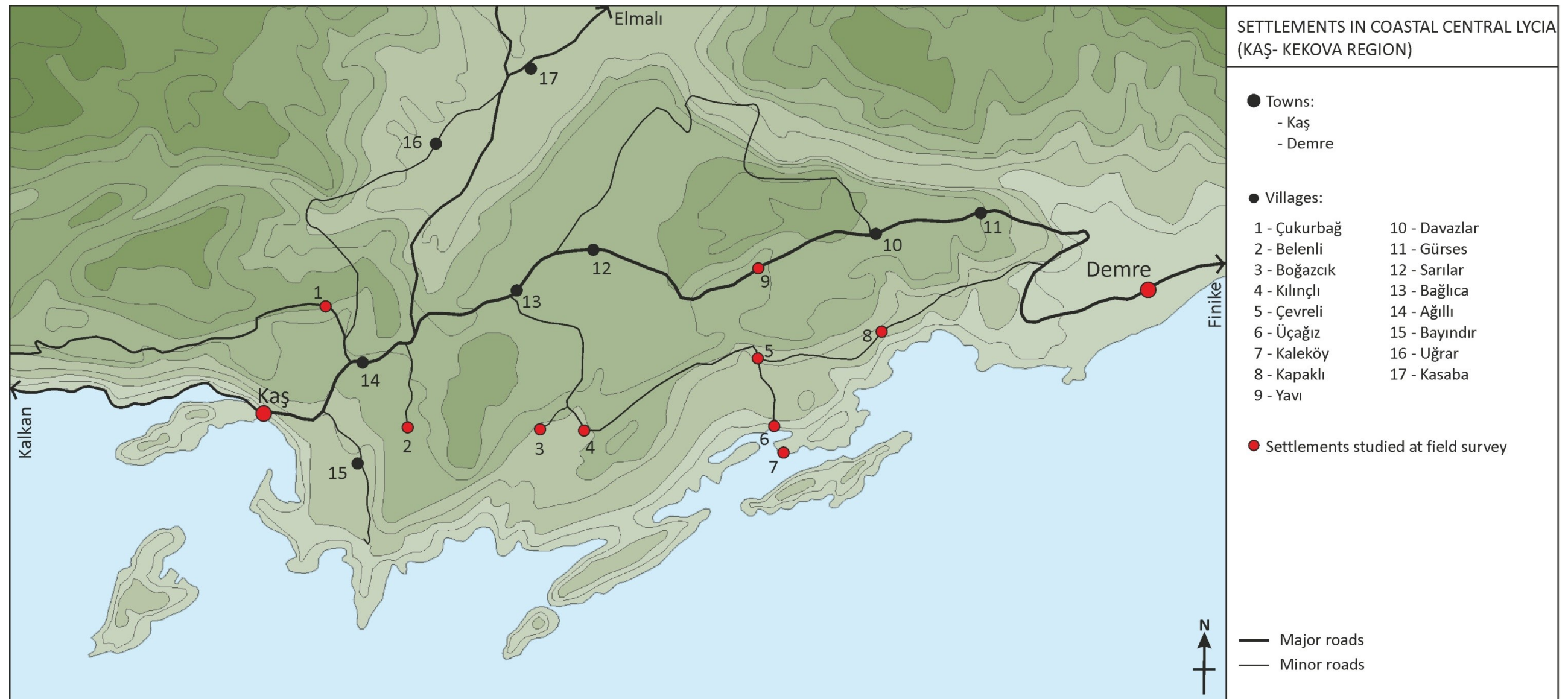


Figure 54. Settlements in the Central Lycia Coast (The Kaş- Kekova Region)

APPENDIX D

PHOTOGRAPHS OF VILLAGES IN KAŞ - KEKOVA REGION

- *Çukurbağ village*



Figure 55. Çukurbağ village, general view (February, 2011)

- ***Belenli village***



Figure 56. Belenli village, general view (February, 2011)



Figure 57. Belenli village, examples of vernacular architecture (February, 2011)



Figure 58. Belenli village, examples of timber granaries (February, 2011)

- **Boğazcık village**



Figure 59. Boğazcık village, general view (February, 2011)



Figure 60. Boğazcık village, examples of vernacular architecture (February, 2011)



Figure 61. Boğazcık village, timber granary and a *barak* rug (February, 2011)

▪ *Kılınçlı village*



Figure 62. Kılınçlı village, general view of the plain (February, 2011)



Figure 63. Kılınçlı village, examples of vernacular architecture (February, 2011)



Figure 64. Kılınçlı village, examples of timber granaries (February, 2011)



Figure 65. Kılınçlı village, square and Apollonia ancient city (February, 2011)

- **Çevreli village**



Figure 66. Çevreli village, general view of the plain from northwest (February, 2011)



Figure 67. Çevreli village, general view from Tyberissos (February, 2011)



Figure 68. Çevreli village, examples of vernacular architecture (February, 2011)

- **Üçağız village**



Figure 69. Üçağız village, general view from Kaleköy (Simena) (May, 2010)



Figure 70. Üçağız village, examples of vernacular architecture (May, 2010)



Figure 71. Üçağız village, ancient edifices within the settlement (May, 2010)

▪ **Kaleköy**



Figure 72. Kaleköy (Simena), general view from the castle (May, 2010)



Figure 73. Simena Castle (May, 2010)



Figure 74. Kaleköy, examples of vernacular architecture (May, 2010)



Figure 75. Kaleköy, restaurants area on the coast (May, 2010)

- *Yavı village*



Figure 76. Yavı village, Greenhouses in the periphery (February, 2011)



Figure 77. Yavı village, View of rock-cut tombs (February, 2011)



Figure 78. Yavı village, timber granary and vernacular house example (February, 2011)

▪ **North of the Central Lycia**



Figure 79. Timber granaries and abandoned house in Çataloluk village (February, 2011)



Figure 80. Cedar forest to the north of the Central Lycia (February, 2011)



Figure 81. Grave of *Abdal Musa* in Tekke village, near Elmalı (February, 2011)



Figure 82. Traditional houses in Elmalı (February, 2011)

APPENDIX E

ARCHAEOLOGICAL SITES IN THE KAŞ - KEKOVA REGION

- **Archaeological Sites Where Today's Settlements Are Located On** (Figure 95)

Antiphellos: The ancient site Antiphellos (*Habesos* in Lycian language), where today's Kaş town center is located on, has been settled uninterruptedly since the 2nd millennium B.C. (Bayburtluoğlu, 2004: 240) According to surveys carried out in the beginnings of 1950'ies, Antiphellos, a small-scaled coastal settlement and the port of Phellos in the 4th century B.C., became one of the important ports of Central Lycia with the developing marine trade since the Hellenistic period. (Bean, 1998: 96)

Antiphellos was located on the area where Kaş is settled today and around the Bucak Port. The city was not scientifically excavated to date. Today, main traceable remains of the city are Hellenistic theatre and temple located on the area where Çukurbağ Peninsula is linked to mainland, several rock-cut tombs seen on the eastern hills of the settlement and another room tomb on the north of theatre. Walls surrounding the ancient city can be observed from the west end of the port to front of the theatre. (Bayburtluoğlu, 2004: 240) Apart from these, sarcophagus-type tombs are seen in today's settlement. Because the city mostly lies under today's settlement, the ancient layout is not perceived as a whole.

When analyzed with respect to the relationship with Ottoman period's residential fabric and present settlement, ancient city's aboveground remains form the oldest layer of a multi-layered settlement pattern. Sarcophagus-type tombs, seen both around the Kaş marina and in the traditional fabric, represent the relationship between ancient period and later settlement layers visually.



Figure 83. Antiphellos: Hellenistic theatre, temple and sarcophagus tomb (March 2010)

The ancient city is represented only with direction boards to theatre and information boards in front of the theatre and the Hellenistic temple. However, a study specific to presentation of the settlement's multi-layered character is not available. Restoration works in the theatre were completed at the end of 2010.

Remains of Antiphellos, such as the theatre, the temple, city walls, sarcophagus-type tombs, rock-cut tombs, the room tomb, were registered by G.E.E.A.Y.K in 1978. Kaş town center was also designated as an urban-archaeological conservation site in the same year.

Theimiussa: The area on the northern coast of Kekova inlet was occupied by port city Theimiussa in antiquity, and today Üçağız village is located on the same place. Main traceable remains of the ancient city are located over a low hill on the east of the village. Besides, building remains and tombs of ancient period are seen within the modern village. For instance, some ancient remains are in direct physical relation with vernacular buildings in Üçağız and represent the relationship of different periods clearly.

Today, main remains of Theimiussa include the city wall on the east of Üçağız marina and the tomb with rock-cut relief on the west of walls. On the east of this tomb structure, the necropolis lies with a large number of sarcophagus-type tombs dated to Hellenistic and Roman periods. At the east end of the settlement there is a 28 meters long rock-cut landing stage. (Bean, 1998: 120) Many large and small islands on the south of Theimiussa are thought to be used as stone quarries in antiquity. (Bayburtluoğlu, 2004: 227) Apart from these, further description of ancient remains is quite difficult due to thick vegetation and lack of excavation works.



Figure 84. Theimiussa: acropolis, ancient period remains in the present settlement (May 2010)

There has not been scientific excavation carried out in the ancient site, but only field surveys were continued. The ancient settlement was designated as a 1st degree archaeological site in 1989 and also lies within the boundaries of Kaş- Kekova Special Environment Protection Area. On the other hand, there are not any conservation or presentation works regarding the archaeological landscape.

Simena: Today only reached by sea route or by foot from Üçağız village, Simena is a small Lycian settlement founded on a hill across the Kekova Island, where the Dolichiste was located on in antiquity. At present the Kaleköy neighbourhood is located on the south hillside of the Simena acropolis, down the medieval castle.

The significant remain of the ancient city is a well-preserved medieval castle, where different period interventions are legible along. The castle, located on the Lycian acropolis, is built upon the ancient period remains partially. (Freely, 1997: 257) A rock-cut theatre, thought as having approximately 300 persons seating capacity with 7 rows, is seen inside the castle. (Bean, 1998: 121) As other public buildings, remains of a temple are seen on the area where castle walls and today's settlement is joined, and remains of a bath are seen on the coast. There are house remains mostly built with polygonal stone masonry at different places of the settlement. Some of these are integrated with vernacular buildings of Kaleköy and still used today. (Bean, 1998: 121) Necropolis of the city is located on the north of the castle and includes a large number of tombs mostly in sarcophagus-type.



Figure 85. Simena: necropolis and the castle (May 2010)

Kaleköy is a settlement where traces of Lycian, Roman, Byzantine and Ottoman periods can be observed at the same time. In this multi-layered settlement fabric, the ancient Simena represents the oldest layer with its legible aboveground and underwater ruins. Moreover, the relationship established between vernacular Kaleköy houses and ancient building traces is legible at many points.

Designated as a 1st degree archaeological site in 1989, the ancient city also lies within the boundaries of Kaş- Kekova Special Environment Protection Area. In 2005, Kaleköy neighbourhood was declared as an urban- archaeological site. The presentation of the ancient city takes place with an information board at the castle entrance. Finally, restoration works were carried out at the castle and a wooden platform was designed inside for visitors' use.

Myra: Settled on the Myros Plain, where Demre town center lies today, Myra was one of the six greatest metropolises of Lycia in antiquity and Byzantine periods. Myra, the capital city and religious center of Lycia in late antiquity and Byzantine era, had a wide hinterland including a large number of small-scaled settlements. City's port was Andriace on the southwest. Present town center is developed on the 2 km. south of Myra and around the St. Nicholas Church, the greatest and famous worship place of Byzantine period in the region.

The ancient city of Myra was settled on a hill having the control of fertile Myros Plain. The city was mostly covered up with alluvium in time and today main traces of the city include the acropolis, the theatre on its south and more than one necropolis including a wide range of rock-cut house-type tombs. The Roman theatre is a large-scale structure having a 108 m. diameter and well-preserved up to the present time. (Bean, 1998: 127)

In the city part which can be visited under the control of Ministry of Culture and Tourism today, main remains are the Roman theatre and the Sea Necropolis. When the immediate vicinity of the Myra archaeological site is observed, it is seen that greenhouse areas surrounding the Demre town have also reached the ancient site boundaries. There are touristic sales units along the road to the site entrance. The site is presented with information boards inside, while there are Myra direction boards in Demre.



Figure 86. Myra: entrance area, theatre, sea necropolis (March 2010)

Settlement traces of late antiquity and Byzantine periods are mainly seen in the St. Nicholas Church in Demre town center. According to Bean, the Church has been at the same place since the 3rd century A.C., but the building had been frequently changed in time. The Church was built in basilica form with 3 naves at first, but another nave was added later on. (Bean, 1998: 133) Today, from the city square the Church is reached by a street where touristic sales and service units are located along. Surrounded by a landscaped and controlled site, the Church is presented with direction boards in town and with information boards around the structure.

When evaluated in respect to its legibility and relationship with the present settlement, Myra does not offer a legible picture showing the ancient layout due to lack of traceability. Greenhouse areas, expanded to surround the ancient city parts in addition to Demre town center, have substantially altered the area's archaeological and natural landscape. Eventually, remains of ancient Myra and the St. Nicholas Church became tourist attractions only visited for a few hours by tour operators today.

The first surface research in St. Nicholas Church was carried out in 1989, and excavation and restoration works have been continued since 1990. Today there is a protective shelter upon the Church. Moreover, restoration of the Roman theatre in Myra was

completed and a platform was designed for visitors' use. In 1982 the ancient Myra, and in 1985 the St. Nicholas Church were designated as 1st degree archaeological sites.



Figure 87. Myra: St. Nicholas Church, site and information boards (March 2010)

- **Archaeological Sites Where Today's Settlements Are Located Nearby**

(Figure 95)

Phellos: Ancient city Phellos is located on the Felen Yayla vicinity, at 950 m. above from sea level on the north of Kaş. The site is reached by going through Çukurbağ village from Ağullu on the Kaş- Demre mainroad. Walking from Çukurbağ to Phellos takes approximately 1 hour. Today, daily guided walking tours are organized to Phellos by tourism agencies in Kaş.

The city was established on a long and narrow area, having a length of 500 m. and a width of 180 m. (Bean, 1998: 100) Despite the fact that there is not enough evidence regarding its history, Phellos is thought to be a military settlement having a dominance on the region, rather than being a metropolis. (Kaş Kültür Envanteri, 2004: 26) Antiphellos was the port city of Phellos, which is known as *Vehinda* in Lycian language according to an inscription from Hekataios' time. (Bayburtluoğlu, 2004: 237) Phellos' history is dated to at least 4th century B.C., before the Hellenization. Existence of the city in Medieval period is known by church records. (Umar, 1999: 87)

Today, a well-preserved fortification wall, surrounding the acropolis, can be observed in the site. The wall was built with polygonal technique at some points, while towers adjacent to the wall on the east and southeast directions were built with rectagonal technique. (Kaş Kültür Envanteri, 2004: 26) Throughout the ancient site, mostly covered

with natural vegetation, number of legible edifices is limited. Traces of the ancient site remained until today are substantially formed by typical Lycian tombs. A large number of sarcophagus-type tombs are seen on the north of acropolis, along the valley and on the hillside.



Figure 88. Felen Mountain, Phellos ancient city (February 2011)

The ancient city was designated as a 1st degree archaeological site in 1980. There has not been scientific excavation carried out in the ancient site, but only field surveys were continued. On the other hand, there are not any presentation or orientation works regarding the Phellos archaeological site. As a result, it becomes difficult both to reach the site, and to perceive and define any structures in the site.

Isinda: The ancient settlement Isinda is located northeast of Antiphellos (Kaş), behind the coastal zone. Today, Belenli village is settled nearby the ancient site. While Isinda is located on a low hill, present settlement lies on a small plain and has a visual relation with the archaeological site. It takes approximately 20 minutes to ancient site by walking.

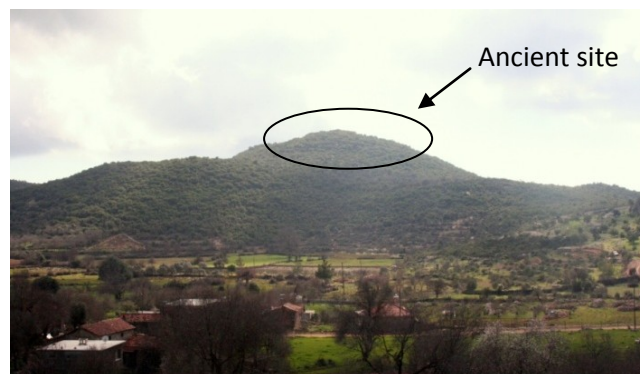


Figure 89. Belenli village and Isinda (February 2011)

Isinda is surrounded by an ordinary fortification wall. Due to dense vegetation within the walls, it is not possible to observe and define the buildings easily in this area. However, wells and cisterns, carved into bedrock, are seen from place to place. Necropolis of the city, including Roman period sarcophagus-type tombs, lies on the area between Isinda and Belenli village today. According to 3 grave inscriptions written in Lycian, it is understood that the city was settled before the first half of 4th century B.C. In parallel with being located on a rocky and drought terrain, Isinda probably continued its presence only until the Byzantine period. (Bayburtluođlu, 2004: 238-239) The city established a city union *sympoliteia* with Aperlai, Apollonia and Simena during the Lycian League period, and represented by Aperlai with one vote in the League. (Dinç, 2010: 58)

Except the direction board on the Kaş- Demre main road, the ancient site is not represented. Moreover, there has not been neither a scientific excavation carried out in the ancient site until today nor a conservation decision.

Apollonia: North of Sıçak Peninsula, ancient city Apollonia is located on a hill on the south of a plain surrounded by hills, behind the coastal area. Today, Kılınçlı village is located on the northeast plain of the site and Boğazcık is located its west. It takes 20 minutes from Kılınçlı to Apollonia by walking. The hill where Apollonia is settled on has a wide sight covering the Kılınçlı plain and mountain range northward and the coastal zone southward.

Through the building traces remained until today, it is understood that, at least a thousand years of active life from 5th century B.C. to 5th century A.C., Apollonia's history involves Lycian, Hellenistic, Roman and Byzantine periods. (Kaş Kültür Envanteri, 2004: 98) The city established a city union *sympoliteia* with Aperlai, Isinda and Simena during the Lycian League period. (Dinç, 2010: 58)

It can be said that today Apollonia offers a well-preserved coherence with respect to its content and legible remains. The fortification wall, which also can be seen from the plain, is one of the well-preserved structures of the ancient site. A partially standing church, a bath and a partially destroyed theatre with 5 or 6 seating rows are the legible

edifices within the walls. The necropolis lies on the east of acropolis and includes a large number of sarcophagus-type tombs. An outstanding feature seen throughout the settlement is the frequent use of bedrock. Wide range of cisterns, wells and spaces carved into bedrock takes attention across the ancient site.



Figure 90. Apollonia: fortification walls, church, theatre (February 2011)

There has not been scientific excavation or conservation works carried out in the ancient site. In addition, when the presentation status is examined, it is seen that there is not any direction boards to the site or information boards in the site. As a result, it becomes difficult both to perceive the city layout and to define the structures in the site. On the other hand, thick vegetation and stone blocks standing disorganized makes it difficult to walk through the site. The ancient city was designated as a 1st degree archaeological site in 1989.

Aperlae: At two hours walking distance to Kılınçlı village on the north, the ancient city Aperlae is located at the end of western bay of Sıçak Peninsula. Apart from walking, it is only possible to reach the site by sea from Üçağız village. Remains of the archaeological site lie on the northeast hillside of the bay. Sıçak pier and few houses are located east of the ancient site.

Aperlae was a small-scale Lycian port settlement through antiquity. At the same time, it was the leading city of a city union *sympoliteia* established with Apollonia, Isinda and Simena during the Lycian League period. (Dinç, 2010: 58)

Legible remains in the site mainly include a well-preserved fortification wall and a large number of tombs mostly in typical Lycian sarcophagus-type and dated to Roman period. Sunken remains of a port and its buildings, as a result of the rise in sea level, can be seen

along the shore. Although the city walls can be easily observed from outside, it is difficult to perceive the settlement area and its buildings inside the walls which has not been excavated yet and covered by natural vegetation. The only definable edifice inside the walls is a church.



Figure 91. Aperlai, necropol (May 2010)

The ancient city was designated as a 1st degree archaeological site in 1989, and also included by the Kaş- Kekova Special Environment Protection Area. There has not been scientific excavation carried out in the ancient site, but field surveys were continued by University of Maryland between 1996 and 2001. (Kaş Kültür Envanteri, 2004: 90-91) On the other hand, there are not any presentation or orientation works regarding the archaeological site.

Despite the lack of research and representation in Aperlae, the ancient site offers an intense sight both of archaeological and natural landscape. Historical character of the area shaped by preserved archaeological remains and vernacular buildings of Sıçak Pier, and natural character formed by vegetation, red-coloured soil type and the significant coast line creates an unspoiled environment here. Today daily walking tours to Aperlae are organized by tourism agencies in Kaş.

Tyberissos: Located on a hill east of Çevreli (Tirmisin) Plain, ancient city of Tyberissos has the sight of this whole plain. Çevreli (Tirmisin) village is settled north of the plain and about an hour far from the ancient site by foot. Greenhouse areas surrounding the village have expanded to the ancient site's periphery.

The Lycian city Tyberissos was settled on a two-peak hill, which the northern and higher peak was possibly the acropolis. Remains of castle built up with irregular cut stones are

seen on this peak. On the southern lower hill, there is a church built upon the remains of a temple. (Bean, 1998: 122)

Settlement's remains continue while going down the hill through the plain. Necropolis lies on the area where the hillside meets with plain level. A large number of preserved sarcophagus-type tombs, rock-cut tombs and other kinds of carved rock spaces are seen in this area which seems like a gorge. Window or door openings can be traced in carved rock spaces in addition to stairs and cisterns carved to main rock as well. Besides, as passing through the tombs and climbing to the hill, a ground which is likely to be a street pavement can be traced.



Figure 92. Tyberissos, necropolis (February 2011)

There has not been scientific excavation or conservation works carried out in the ancient site until today. Due to lack of excavation, Tyberissos's history is limited with the information obtained with field surveys. Also there are not any presentation practices such as direction or information boards in and around the archaeological site. Thus, orientation throughout the site and perceiving the settlement as a whole becomes difficult inevitably. Another reason of difficult perceiving and describing the site is the considerable rocky type of terrain and integration of remains with this natural structure from place to place.

Tyberissos was designated as a 1st degree archaeological site in 1989, and also included by the Kaş- Kekova Special Environment Protection Area. Nevertheless, the ancient site is not a frequently visited place due to lack of promotion and presentation.

Istlada: The ancient city is reached by a 20 minutes walk from İnişdibi neighbourhood of Kapaklı village to south. Located on a hill, remains of the ancient city can be traced along a valley today.

The city, settled in the 5th century B.C., was a small-scaled Lycian settlement under the rule of a landlord. It is surrounded by fortification walls and lies on a long and narrow area on the east-west direction. It is difficult to define any structure within the walls except the cisterns seen place to place. (Bayburtluoğlu, 2004: 213) However, throughout the settlement part along a small valley, a large number of houses and tombs, which reached today well-preserved, are traced. Built with big stone blocks, most of the houses still have their gates standing and upper floors can be seen in some of them. (Bean, 1998: 123) Moreover, architectural elements such as arched door and window openings, niches, stairs can be seen in some examples. Although rooms are full of collapsed stone blocks, buildings are traced clearly due to still standing walls in most examples.

Between houses located side by side or one over another on different elevations along the valley, a passage, possibly a street, is walked through. Where the valley meets with the plain, there is a partially collapsed church. The apses of the church is still legible. On the plain beginning in front of the church, a large number of tombs, mostly sarcophagus-type, are seen.



Figure 93. Istlada, acropolis, church, house (February 2011)

Having an observable rocky terrain, vegetation and preserved ancient remains, Istlada possesses a rich archaeological landscape. However, similar to previous examples, lack of presentation and site clearance make it difficult to visit, perceive and understand the area.

There have not been any scientific excavation or conservation works carried out in Istlada until today, but field surveys between 1994 and 1997. The city was designated as a 1st degree archaeological site in 1999, and also included by the Kaş- Kekova Special Environment Protection Area.

Cyaneae: The ancient city is located on a hilltop, on the Yavı Plain on Kaş- Demre main road. Yavı village is located south of the hill and it takes approximately 45 minutes to walk to the ancient site from here. Apart from walking, the site is accessed by vehicle from the main road.

Cyaneae was one of the leading cities of the region in ancient period with respect to its location and size. (Bean, 1998: 112) The city has a wide sight through south and sees the whole coastal area. Therefore, its location turned into an advantage as controlling movements on the shore and connections of inner region. As one of the results of field surveys carried out by Prof. Dr. Frank Kolb for ten years, Cyaneae was settled since 2000 B.C. through Middle Age. (Bayburtluoğlu, 2004: 216)

Today, main remains of the site are city walls, and the theatre and necropolis to the west of the Acropolis. City walls are reached today as well-preserved, while the theatre is partially collapsed. The Acropolis of the city is reached through a road defined by sarcophagus-type tombs on two sides. There are few cisterns and a church on this route, however, due to thick vegetation it is difficult to trace it or other structures. Similarly, within the city walls, it is hardly possible to define any structure easily due to vegetation.



Figure 94. Cyaneai, fortification walls, necropolis, theatre (February 2011)

Compared to other examples in the region, number of tombs are quite high throughout the city, especially in the area between the theatre and the acropolis. In addition to

tombs, mostly sarcophagus-type and dated to Roman period, there are rock-cut tombs on the steep hillside to the south of the city. Some of these can be observed visually from Yavı village.

Apart from the direction board on the main road, there are not any practices regarding the orientation or presentation of the city. With respect to ancient site's size, significance of the remains and the panoramic view the city offers, Cyanaea possesses a rich archaeological and natural landscape. Nevertheless, lack of presentation and site arrangements throughout the ancient city make it difficult to understand the city and the landscape of such characteristics.

Field surveys including Cyanaea and other settlements in close vicinity were carried out by Prof. Dr. Frank Kolb between 1989 and 2001. There have not been any scientific excavation or conservation works carried out in the city until today. The city was designated as a 1st degree archaeological site in 1991.

Andriace: The ancient site is located on the plain south of a stream, known as Kokar Çay today, to the southwest of Demre. It takes approximately 15 minutes to walk to the ancient city from Çayağzı Beach.

The port city of Myra, ancient Andriace was settled along two sides of an inlet, 3 km. southwest of Myra. Today the inlet is filled with alluvion brought by Kokar Çay. (Umar, 1999: 142) The city was settled in the 3rd century B.C. as the port of Myra from the beginning. Andriace reached its prosperity in the Roman Period when it became a leading port city of the region where most of grain trade took place. (Freely, 1997: 264)

Today, main legible remains of the site are listed as the aqueduct to the east of the city, the nymphaion, the agora called Plakoma and a cistern under it, the Hadrian Granarium, the necropolis and two Byzantine churches north of the stream, and remains of fortification walls and a watchtower at the western end of the walls. (Bayburtluoğlu, 2004: 199- 202) The Hadrian Granarium, which is certainly the most preserved and remarkable building of the city today, represents the evidence of Andriace's role in

marine trade in Roman Period. The Andriace ancient site possesses a rich archaeological landscape with its location, relation with natural landscape and variety of its remains.

Between 2006 and 2008 field surveys were carried at the archaeological site, and excavation works have been carried since 2009. The ancient city was designated as a 1st degree archaeological site in 1982.

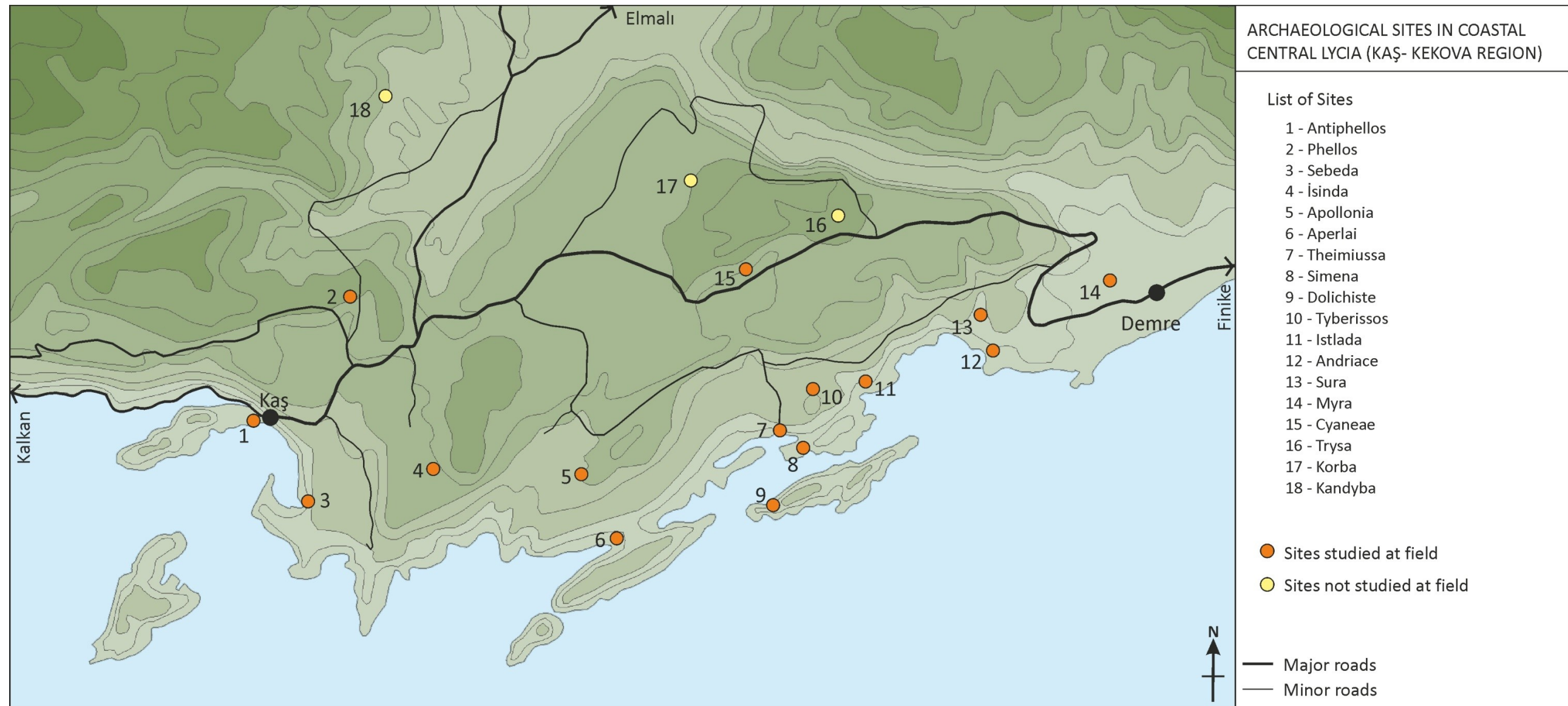


Figure 95. Archaeological Sites in the Central Lycia Coast (The Kaş- Kekova Region)

APPENDIX F

ANCIENT CITIES IN LYCIA PENINSULA

Table 20. Ancient cities in Lycia Peninsula

No.	Name	Location	Excavation dates	Period of first foundation	Decision of conservation
1	Idyros	Kemer / Coastal		4.cent.B.C.	1991
2	Phaselis	Tekirova / Coastal	1981-1985	7.cent. B.C.	1976
3	Olympos	Kumluca / Coastal	1990-1992	2.cent. B.C.	1978
4	Gagai	Kumluca / Coastal		4.cent. B.C.	1977
5	Corydalla	Kumluca / Hillside			1984
6	Rhodiapolis	Kumluca / Hillside		6.cent. B.C.	1980
7	Melainippe	Kumluca / Coastal			1996
8	Phoinikos	Finike / Coastal		2.cent. B.C.	1982
9	Limyra	Finike / Hillside	1973- ...	5.cent. B.C.	1975
10	Arycanda	Finike / Hillside	1971- ...	5.cent. B.C.	1992
11	Idebessos	Finike / Hillside		2.cent. B.C.	
12	Akalissos	Finike / Hillside		2.cent. B.C.	
13	Arneai	Finike / Hillside		4.cent. B.C.	
14	Podalia	Finike / Hillside			
15	Trysa	Demre / Hillside		8.cent. B.C.	2000
16	Myra	Demre / Lowland	1963-1969, 1989-...	1.cent. B.C.	1982
17	Andriace	Demre / Coastal		3.cent. B.C.	1982
18	Sura	Demre / Coastal		4.cent. B.C.	1982
19	Istlada	Demre / Hillside		5.cent. B.C.	1999
20	Kyaenai	Kaş / Hillside	1993-1999	1000 B.C.	1991
21	Tyberissos	Kaş / Hillside		5.cent. B.C.	1989
22	Theimiussa	Kaş / Coastal		4.cent. B.C.	1989
23	Kekova	Kaş / Coastal		5.cent. B.C.	1988
24	Simena	Kaş / Coastal		4.cent. B.C.	1989
25	Aperlai	Kaş / Coastal	Surface research	5.cent. B.C.	1989
26	Apollonia	Kaş / Hillside	Surface research	5.cent. B.C.	1989

Table 20. (continued) Ancient cities in Lycia Peninsula

No.	Name	Location	Excavation dates	Period of first foundation	Decision of conservation
27	İsinda	Kaş / Hillside		4.cent. B.C.	
28	Antiphellos	Kaş / Coastal		6.cent. B.C.	1978
29	Phellos	Kaş / Hillside	Surface research	6.cent. B.C.	1980
30	Patara	Kalkan / Coastal	1988- ...	2000 B.C.	1990
31	Letoon	Kalkan / Lowland	1951- ...	6.cent. B.C.	1992
32	Xanthos	Kınık / Hillside	1951- ...	8.cent. B.C.	1992
33	Pydnai	Kınık / Hillside			
34	Sidyra	Fethiye / Hillside		1000 B.C.	
35	Pinara	Fethiye / Hillside		5.cent. B.C.	
36	Telmessos	Fethiye / Coastal		5.cent. B.C.	
37	Tlos	Fethiye / Hillside		2000 B.C.	
38	Arsada	Fethiye / Hillside			
39	Araxa	Fethiye / Hillside			
40	Nisa	Kaş / Hillside		2.cent. B.C.	
41	Kadyanda	Fethiye / Hillside		5.cent. B.C.	

(Information reviewed from; Bayburtluođlu, 2004, Kaş, Demre, Kemer, Kumluca, Finike Kültür Envanterleri, 2004-2005 and Önen, 1984.)

APPENDIX G

SITE SURVEY NOTES ON THE LYCIAN WAY

* Observations done during a 10-days walk on the 6 stages between Ovacık – Kınık and 6 stages between Çukurbağ – Demre. (Figure 96) (Table 21)

Observations regarding physical features of the trail:

The trail both includes challenging stages passing through slope and rocky terrain, and easier stages passing through smoother land. Nevertheless, considering the observed stages, it is seen that an unplanned walk would be difficult and tiring. Since the trail usually passes forest roads, goat paths and rocky terrain, it is not possible to do vehicle activities like cycling or jeep using almost anywhere except trekking. The trail sometimes joins with vehicle roads and reaches to the nearest settlement, and sometimes continues to the forest again.

The red-white waymarks, which can be followed along the whole trail, work well for tracking the route. However, due to some external factors (destruction of the path, removal of the waymarks, lack of waymarks in archaeological sites etc.) some way-marks are lost or decreased, and it can get difficult to find direction at some points. Moreover, at some parts, erosion, lumbering, road constructions resulted in the destruction of the trail and loss of a track to follow up. For these parts, where getting lost and felling down remains a risk, regular maintenance is needed for renewal of the trail.

Observations regarding users:

It was seen that almost all the trekkers met during a 10-days walk on the trail were foreigners and middle aged. Usually two types of walking are chosen. The first is to walk with a guide – usually Turkish – and in groups of 10 to 15 people. These walks organized by tourism agencies in Fethiye and Kaş are carried out on daily stages of the trail. The other type is constituted by independent walkers, usually in the form of a couple or singles. These walkers are usually middle aged foreigners who are interested in trekking. They walk the entire trail or some of its stages according to their time, physical condition and interest. Younger walkers are usually camping, whereas elders prefer to accommodate in village houses or pensions.

Observations regarding the relationship with urban, rural and archaeological areas:

As mentioned before, the Lycian Way was developed as a project that advertising and revitalization of the rural life was defined as one of the objectives. (Clow, 2009) In accordance with this aim, it is natural that most of the stops along the route are rural settlements. These settlements are mostly mountain or upland villages, which engages in animal husbandry, agriculture and beekeeping. In some cases, they are little neighboring clusters constituted by a few abandoned cottages.

The reflection of the project's emphasize on the rural life through the region is the newly developing house pensions in villages. For instance, in a village such as Boğazcık, which does not even have a shop, there is a pension opened for the accommodation of Lycian Way walkers. These initiatives, which can be seen in other villages as well, sometimes can be seen as a fully establishment, or as a regular village house that serves to walkers and earns extra income. As observed during the field survey and mentioned in the guidebook, "*imam*"s deal with these arrangements in some villages.

Considering the development of village pensions and the habit of having guests in houses, it can be said that the rural population becomes aware of the economical opportunities that the trail can provide. In addition, according to interviews carried out on-site, most of the local people is aware of the Lycian Way and pleased that trekkers visit their villages. However, according to the interview with Kate Clow, in November 2009, the locals do not adopt the trail enough and so do not deal with its maintenance.

The relationship of the Lycian Way with urban areas can be evaluated for the towns of Kumluova and Kınık, and the town center of Kaş, which were studied at field. The trail leads the walkers to these settlements for shopping, transportation and accommodation services. Still, the awareness regarding the trail seen in the rural is not seen in these relatively crowded settlements. In Kaş or the costal settlements of Kekova, the level of tourism sector has reached does not make these settlements dependent to a new activity area, like the Lycian Way.

Table 21. Observed stages of The Lycian Way

WALKED STAGES OF THE TRAIL	DURATION	CONTENT						Natural Setting
		Contemporary Setting		Historical Setting		Archaeological Sites		
		Town Centers	Villages	Traditional Settlements				
1. Ovacık to Faralya	7 h.	Ovacık	Kozağaç, Kirme, Faralya	Kozağaç, Kirme, Faralya			Öüdeniz, Butterfly Valley, Baba Mountain	
2. Faralya to Kabak Beach	3 h.		Faralya, Kabak	Faralya, Kabak			Butterfly Valley, Kabak Beach, Baba Mountain	
3. Kabak to Alınca	3. h. 40 min.		Kabak, Alınca	Kabak, Alınca			Kabak Beach, Baba Mountain	
4. Alınca to Sidyma	4 h. 15 min.		Alınca, Boğaziçi, Dodurga, Bel	Alınca, Boğaziçi, Dodurga, Bel	Sidyma		İnce Burun, Yedi Burun, Burguncuk Limanı	
5. Sidyma to Bel and Gavurağlı	6 h.		Bel, Belceğiz, Gavurağlı	Bel, Belceğiz, Gavurağlı			Sandık Mountain	
6. Gavurağlı to Xanthos	6 h. 30 min.	Kumluova, Kınık	Gavurağlı	Gavurağlı		Pydnai, Letoon, Xanthos	Özlen Stream, Patara Beach, Eşen River	
7. Kaş to Limanağzi	2 h.	Kaş		Kaş		Antiphellos, Sebeda	Büyükcakıl Beach, Limanağzi Beach	
8. Limanağzi to Boğazcık	7 h. 40 min.		Boğazcık	Boğazcık		Dinektepe	Çoban Beach, Ufakdere Beach, Üzümlü B.	
9. Boğazcık to Üçağiz	8 h.		Boğazcık, Üçağiz	Boğazcık, Üçağiz		Apollonia, Aperlai, Teimiussa	Kekova Region	
10. Üçağiz to Çayağzi	5 h. 50 min.		Üçağiz, Kapaklı, Kaleköy	Üçağiz, Kapaklı, Kaleköy		Teimiussa, Simena, Andriace	Kekova Region, Çakıl Beach, Çayağzi	



Figure 96. Walked Stages of the Lycian Way (Google Earth, 2010)

APPENDIX H

SITE SURVEY NOTES ON THE LYCIAN WAY THROUGH KAŞ - KEKOVA REGION

Trail stages:

The 6 stages of the Lycian Way passing through the Kaş- Kekova region were observed by walking during field studies, in order to analyze physical features of the trail and destinations, and the relationship with the cultural and historical environments. The walked stages of the trail are as follows; (Figure 97)

- | | |
|--------------------------------|-----------------------------|
| 1. stage: Çukurbağ – Kaş | 4. stage: Boğazcık – Üçağız |
| 2. stage: Kaş – Limanağzı | 5. stage: Üçağız – Çayağzı |
| 3. stage: Limanağzı – Boğazcık | 6. stage: Çayağzı – Demre |

Çukurbağ – Kaş: Starting from Çukurbağ village, this stage takes approximately 3 hours and arrives at Kaş town center. After leaving the Phellos ancient city, the trail passes by the Çukurbağ and the Plain (Felen Yayla). Here, the trail arrives at a panoramic view point where the active shore line formed by Kaş, Çukurbağ Peninsula, Limanağzı, Uluburun and Meis Island can be seen. After this point, the trail starts to climb down a steep hill and ends at Kaş town center.

Kaş - Limanağzı: This 2 hours route of Kaş to Limanağzı starts from Kaş city center that has examples of traditional architecture and Theatre of Antiphellos and it ends at Limanağzı Bay which has camping areas and a restaurant near seaside. This stage of the trail is also applied as daily walking tours by the tourism agencies in Kaş.

Limanağzı - Boğazcık: This 9 hours long and tough route starts from Limanağzı goes through Çoban Beach, Ufakdere, Üzümlü Bay and ends at Boğazcık Village. Following rocky tracks in the coastal band the route has a newly-built facility in Ufakdere for trekkers. Again following rocky tracks along the coastal band the route first reaches Üzümlü Bay and then Dinek Tepe which has a Roman watch tower. Different kinds of archeological remains scattered around can be seen while climbing uphill to Boğazcık Village. The village has curiously large stone watering pits for animals. There isn't any shop in the village but a village house pension provides service.

Boğazcık - Üçağız: Like the previous one, this stage descends downhill and takes approximately 9 hours. As the route leaves the Boğazcık village, remains of Apollonia ancient site are seen on a hilltop. Fortification walls, Hellenistic theatre, necropol and late Byzantine church can be seen in Apollonia. (Bayburtluoğlu, 2004)

On the route, descending to south after Apollonia, many single archaeological remains like tombs, cisterns and examples of traditional architecture like cottages, are seen. Next, the route arrives at ancient settlement of Aperlai, known as Sıçak İskelesi today. Although, fortification walls of the city, that is located on a safe port, are well preserved, the only definable edifice within the citadel is the Byzantine church. On the outside of the citadel, many tombs and a sunken port remain is seen. (Bayburtluoğlu, 2004)

After leaving Aperlai, the route goes by the line, that connects the Sıçak Peninsula to mainland, and arrives at the east bay of the Peninsula. From here it arrives at the Üçağız village by passing a rocky terrain. Üçağız is a more touristic settlement than the previous ones, due to tours organized to Kekova and trekkers of the Lycian Way stopping by the settlement. Üçağız, which also lies in the Kekova Specially Environment Protection Area, includes traditional architecture examples and Theimiussa ancient city. Moreover, Tersane Bay and remains on the Kekova island can be seen with daily cruises organized in kaş. In Theimiussa, fortification walls and Hellenistic tombs are main remains of the settlement. (Umar, 1999) In Tersane Bay, on the Kekova Island, there is a church remain and many shipyards carved to bedrock on the north of the island. (Bayburtluoğlu, 2004)

Üçağız - Çayağzı: This 7 hours route is between Üçağız and Çayağzı, Andriake ancient settlement. First stop after a short walk from Üçağız is Kaleköy, also known as Simena anciently. Kaleköy has a mixed architecture and different remains from different periods such as Ottoman, Byzantium, Roman and Lycian. Lycian acropol, necropol areas, a middle age castle and lots of remains both inside and outside the castle can be seen. The settlement is also called Sunken City since there are remains 4-5 ms below sea level from fourth century A.D (Bayburtluoğlu, 2004).

On the foot of The Castle there is The Village still alive today; where examples of traditional architecture can be seen. There is no vehicle road to Kaleköy, and having the sea way as the only alternative results in many docks and facilities (restaurants, shops, etc...) around these docks.

Leaving Kaleköy the route continues on red soil where lots of Roman remains and a Geneose Castle on a hill can be seen. Then the route arrives at Çakıl Beach and then to Çayağzı that has numerous facilities and camping areas. A short 10 mins walk from Çayağzı Beach leads to Andriake, the port city of Myra in Lycian Period.

Çayağzı - Demre: Taking approximately 8 hours, this stage starts to a long climb after leaving Çayağzı. At the same time, the valley where remains of Sura lies, can be seen and approached in case of interest. As reaching the valley top, the trail goes by the Demre main road for a while and starts to go down with the scene of Demre Plain. At this point, it is up to the walker to turn to Demre town center or to continue to Finike by the next stage of the trail.

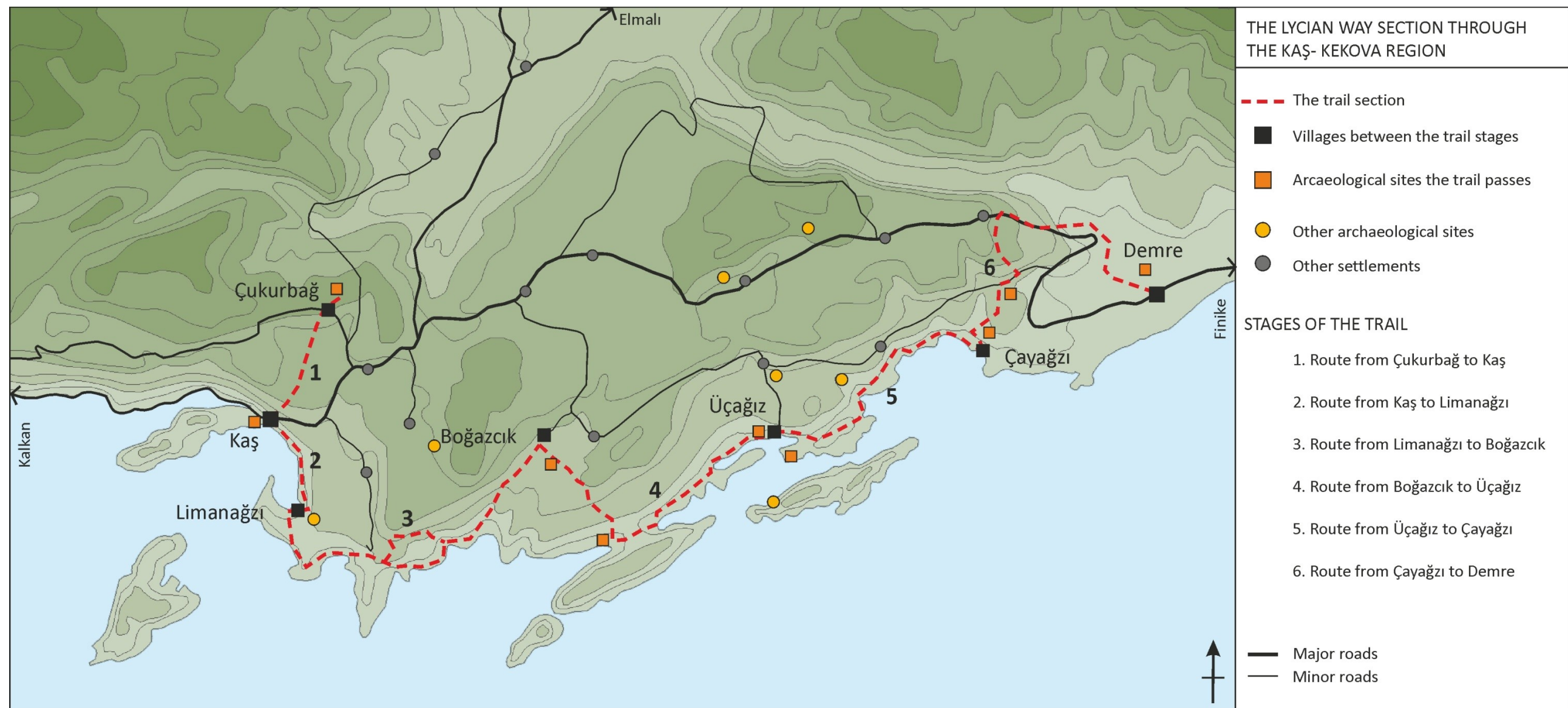


Figure 97. The Lycian Way section through the Kaş- Kekova Region