

FROM AN ANCIENT ROAD TO A CULTURAL ROUTE:
CONSERVATION AND MANAGEMENT OF THE ROAD BETWEEN
MİLAS AND LABRAUNDA

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

BY

ELİFNAZ DURUSOY

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

MAY 2013

Approval of the thesis:

**FROM AN ANCIENT ROAD TO A CULTURAL ROUTE:
CONSERVATION AND MANAGEMENT OF THE ROAD BETWEEN
MİLAS AND LABRAUNDA**

submitted by **ELİFNAZ DURUSOY** in partial fulfillment of the requirements for the degree of
Master of Science in Restoration in Architecture, Middle East Technical University by,

Prof. Dr. Canan Özgen
Dean, Graduate School of **Natural and Applied Sciences**

Prof. Dr. Güven Arif Sargin
Head of Department, **Architecture**

Assist. Prof. Dr. Güliz Bilgin Altınöz
Supervisor, **Architecture Dept., METU**

Examining Committee Members:

Assoc. Prof. Dr. Neriman Şahin Güçhan
Architecture Dept., METU

Assist. Prof. Dr. Güliz Bilgin Altınöz
Architecture Dept., METU

Inst. Dr. Nimet Özgönül
Architecture Dept., METU

Assoc. Prof. Dr. Nil Uzun
City and Regional Planning Dept., METU

Assoc. Prof. Dr. Olivier Henry
IFEA

Date: _____ 03.05.2013 _____

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Name, Last name : Elifnaz Durusoy

Signature :

ABSTRACT

FROM AN ANCIENT ROAD TO A CULTURAL ROUTE: CONSERVATION AND MANAGEMENT OF THE ROAD BETWEEN MİLAS AND LABRAUNDA

Durusoy, Elifnaz

M.S. in Restoration, Department of Architecture
Supervisor: Assist. Prof. Dr. A. Güliz Bilgin Altınöz

May 2013, 382 Pages

The main subject of the thesis is revealing cultural routes, by the evaluation of ancient roads which have cultural accumulation on and around them. Considering the unique character of cultural routes, their formation as a consequence of cultural accumulation in a region is the main objective of the thesis.

The thesis aims to explore the basic principles of cultural route planning and management in regard to the contexts of natural, man-made, temporal, social and cultural, functional, visual and aesthetic, economic, administrative and spiritual components of cultural accumulation and cultural landscapes. Means that can be used to conserve and sustain their specific character are sought.

In doing this, the research is structured in two main parts. It both covers a theoretical framework of conceptual principles and a case study. In the first part, together with the development process of the cultural route concept, different definitions and classifications declared on the issue, thesis mainly discusses the principles of cultural route planning and management. In the second part, based on the theoretical research, the process from an ancient road to a cultural route is reviewed through a case study together with its planning and management principles.

As the case study of the thesis, the road between Milas and Labraunda is selected since it has a potential of transformation to a cultural route. By assessing it in a holistic manner, the work is finalized by a spatial cultural route proposal.

Keywords: Road, cultural route, cultural accumulation, the road between Milas and Labraunda.

ÖZ

TARİHİ YOLDAN KÜLTÜREL ROTAYA: MİLAS VE LABRAUNDA ARASINDAKİ YOLUN KORUNMASI VE YÖNETİMİ

Durusoy, Elifnaz
Restorasyon Yüksek Lisans Programı, Mimarlık Bölümü
Tez Yöneticisi: Yrd. Doç. Dr. A. Güliz Bilgin Altınöz

Mayıs 2013, 382 Sayfa

Tezin ana konusu, kültürel birikime sahip tarihi yolların yeniden değerlendirilerek kültürel rotaların oluşturulmasıdır. Özgün karakterleri göz önüne alındığında, kültürel rotaların, sahip oldukları kültürel birikimleri sayesinde yeniden oluşturulmaları çalışmanın temel amacı olarak belirlenmektedir.

Çalışma, kültürel rotaların ve içinde bulundukları bölgelerin doğal, fiziksel, günümüz, sosyal ve kültürel, fonksiyonel, görsel ve estetik, ekonomik, yönetsel ve tinsel bağlamlarına dayanarak, kültürel rota planlaması ve yönetimi konularını irdelemektedir. Bu doğrultuda, kültürel rotaların özgün karakterlerinin korunması ve sürdürülebilir şekilde yaşatılmaları için kullanılabilecek yöntemler incelenmiştir.

Araştırma iki ana bölümden oluşmaktadır. Çalışma teorik bir çerçeveye oturtulmuş kuramsal ve kavramsal ilkelere yer verirken, aynı zamanda örnek bir çalışma alanı ile de desteklenmektedir. İlk bölümde, kültürel rota kavramının gelişim süreci, konuyla ilgili belirlenen farklı tanım ve sınıflandırmalar ile birlikte, kültürel rota planlaması ve yönetimi ilkeleri tartışılmıştır. İkinci bölümde ise, hazırlanan teorik altyapıya referansla, tarihi bir yoldan kültürel rota oluşumu süreci, ilgili planlama ve yönetim kararları ile aktarılmıştır.

Kültürel rotaya dönüşme potansiyeli barındırdığından, Milas ve Labraunda arasındaki tarihi yol örnek çalışma alanı olarak seçilmiştir. Belirlenen bu örnek çalışma alanı bütüncül bir yaklaşımla değerlendirilerek mekansal bir kültürel rota önerisiyle sonuçlandırılmıştır.

Anahtar Kelimeler: Yol, kültürel rota, kültürel birikim, Milas ve Labraunda arasındaki tarihi yol.

“On the road, across time and space...”

ACKNOWLEDGEMENTS

At first, I would like to thank my supervisor Assist. Prof. Dr. Güliz Bilgin Altınöz who introduced me this interesting topic, gave me the opportunity to work with her to complete this thesis with the help of her inspiring ideas. I owe thanks to the members of my examining committee – Assoc. Prof. Dr. Neriman Şahin Güçhan, Inst. Dr. Nimet Özgönül, Assoc. Prof. Dr. Nil Uzun and Assoc. Prof. Dr. Olivier Henry – as well as Prof. Dr. Ömür Bakırer and Inst. Dr. Fuat Gökçe for their valuable comments and constructive advices. I would also like to express my gratitude to Prof Dr. Cevat Erder for sharing with me his own experiences and feelings during the walk on the road between Milas and Labraunda.

Throughout my research, I have the chance to contact and meet excellent people that I am thankful – Ernur Öztekin from the Municipality of Milas, Assist. Prof. Dr. Abdülkadir Baran from the University of Muğla, Esra Karataş, Res. Assist. Gözde Erdoğan from the department of American Culture and Literature of Hacettepe University, personnel of Muğla Conservation Council, employees of Yatağan Municipality as well as the headmen and nice people of the traditional settlements located along the road between Milas and Labraunda.

Lars Karlsson and the members of the Swedish excavation team of Labraunda also deserve my sincere appreciation for accepting me as a part of this professional excavation group and allowing me to use relevant documents and excavation reports. I should mention Assoc. Prof. Dr. Olivier Henry who is also one of the members of the examining committee. He has been with me all along the route in this study. I should extend my thanks to Mehmet Katkat, the commissary of Labraunda from Eskişehir Museum during the period of 2012-2013. He also deserves my gratitude for helping me collect all of the technical records from relevant archives.

My heartfelt appreciation goes to Ali Yayla who is the security guide of Labraunda for accompanying my walk along the road between Milas and Labraunda for 6 hours under challenging circumstances. In addition, I have to express my thanks to his family – Gülsüm Yayla and Emine Yayla – for taking honest care of me in Labraunda. Their parent-like care has meant more to me than I could ever express.

I could not have completed my work without invaluable mental, technical and also physical help of friends. Especially, I am indebted to my classmates Burçin Yorulmaz, Duygu Cihanger, Şan Özmen as well as Burcu Günay, Can Türer, Ezgi Gündüz, Füsün Tamer and all of whom I cannot list here not only to assist and guide my thesis, but also to motivate me by sharing their lives. My colleagues Evren Tandoğan, Esra Girgin and Nurgül Tunç should also be appreciated for their kind efforts to motivate me, when I felt down and exhausted. They all can be regarded as indispensable elements of my personal life; therefore this thesis would not have been possible without them.

I acknowledge my profound gratitude to my family including my grandparents, aunts and uncles patiently for providing me endless vision, encouragement and advice to proceed throughout my life. They deserve greatest thanks for their kind support, patience and assistance. I am grateful to my grandmother Ayşe Dörter and my grandfather İhsan Dörter for their positive inputs. I want to thank my father and my mother – Hüseyin Zafer Durusoy and Tülay Durusoy – for serving as role models to me in academic platforms, as well as my brother – Hakan Durusoy – for giving me fun and joy during my distressed moments. I also wish to thank to Şinasi Kuş, who also helped me during my field trips, but left us soon in this period.

Last but not least, I would like to thank Prof. Dr. Can Binan – head of the program – and academic members as well as my colleagues from the MS Program of the Department of Restoration in Yıldız Technical University for their endless help and patience during the conclusive stages of my thesis.

Finally, I would like to thank TÜBİTAK not only for funding and supporting me during my master's studies but also for encouraging me to complete this thesis in time.

TABLE OF CONTENTS

ABSTRACT.....	v
ÖZ.....	vi
ACKNOWLEDGEMENTS.....	viii
TABLE OF CONTENTS.....	ix
LIST OF TABLES.....	xi
LIST OF FIGURES.....	xiv
ABBREVIATIONS.....	xx
CHAPTERS	
1. INTRODUCTION.....	1
1.1. DEFINITION OF THE PROBLEM.....	1
1.2. AIM AND SCOPE OF THE STUDY.....	3
1.3. METHODOLOGY.....	4
1.4. STRUCTURE OF THE THESIS.....	9
2. THE CONCEPT OF CULTURAL ROUTES, THEIR PLANNING AND MANAGEMENT PRINCIPLES.....	11
2.1. BACKGROUND OF THE CONCEPT: DEVELOPMENT PROCESS OF THE CONCEPT OF CULTURAL ROUTES.....	12
2.2. DEFINITIONS AND SCOPE OF CULTURAL ROUTES.....	22
2.3. CLASSIFICATIONS OF CULTURAL ROUTES.....	27
2.4. PLANNING AND MANAGEMENT OF CULTURAL ROUTES.....	33
2.4.1. Review of Planning and Management Methodologies of Cultural Routes.....	34
2.4.2. A Proposal for the Planning and Management of Cultural Routes.....	45
2.4.2.1. Understanding the Place.....	46
2.4.2.2. Assessing the Place.....	57
2.4.2.3. Making Decisions for the Future of the Place.....	58
3. UNDERSTANDING THE PLACE: THE ROAD BETWEEN MİLAS AND LABRAUNDA.....	61
3.1. GENERAL FEATURES OF MİLAS.....	61
3.1.1. Geography of Milas.....	63
3.1.2. Brief Look on the History of Milas.....	64
3.1.2.1. Determination of the Historical Periods of Milas.....	66
3.1.2.2. Evaluation of the Historical Periods of Milas.....	68
3.2. COMPREHENSION OF THE ROAD BETWEEN MİLAS AND LABRAUNDA.....	72
3.2.1. Location and General Characteristics of the Road between Milas and Labraunda.....	72
3.2.2. Development Process of the Road between Milas and Labraunda.....	77
3.2.3. The Road between Milas and Labraunda as a Process: Its Meaning and Spirit.....	93
3.2.4. The Cultural Accumulation On and Around the Road between Milas and Labraunda.....	97
3.2.4.1. Natural Components.....	97
3.2.4.2. Man-Made Components.....	103
3.2.4.2.1. Historical Components.....	103
3.2.4.2.2. Contemporary Components.....	133
3.2.4.3. Social and Cultural Components.....	157
3.3. CONSERVATION AND DEVELOPMENT ACTIVITIES RELATED WITH THE ROAD BETWEEN MİLAS AND LABRAUNDA.....	167
3.3.1. Conservation and Development Activities in Regional Scale.....	167
3.3.2. Conservation and Development Activities Related Directly with the Road between Milas and Labraunda and the Cultural Accumulation On and Around It.....	172

3.4. KEY INTEREST GROUPS AND PARTNERS CONCERNING THE ROAD BETWEEN MÍLAS AND LABRAUNDA.....	174
4. ASSESSING THE PLACE: THE ROAD BETWEEN MÍLAS AND LABRAUNDA.....	177
4.1. STRENGTHS.....	177
4.2. WEAKNESSES.....	189
4.3. OPPORTUNITIES.....	201
4.4. THREATS.....	213
4.5. AN OVERALL EVALUATION OF THE ROAD BETWEEN MÍLAS AND LABRAUNDA.....	224
5. MAKING DECISIONS FOR THE FUTURE OF THE PLACE: CULTURAL ROUTE PROPOSAL FOR THE ROAD BETWEEN MÍLAS AND LABRAUNDA.....	233
5.1. OBJECTIVES FOR THE CONSERVATION AND DEVELOPMENT OF THE ROAD BETWEEN MÍLAS AND LABRAUNDA.....	233
5.2. THE STATEMENT OF SIGNIFICANCE AND THE THEME OF THE PROJECT.....	234
5.3. GENERAL PRINCIPLES AND PRELIMINARY DECISIONS REGARDING THE CULTURAL ROUTE PROPOSAL BETWEEN MÍLAS AND LABRAUNDA.....	238
5.4. GENERAL POLICIES, STRATEGIES AND PROJECTS FOR THE CULTURAL ROUTE PROPOSAL BETWEEN MÍLAS AND LABRAUNDA.....	242
5.5. GENERAL SCENARIOS PROPOSED FOR THE RESIDENTS, TOURISTS AND RESEARCHERS COMING TO THE PROPOSED CULTURAL ROUTE BETWEEN MÍLAS AND LABRAUNDA.....	253
6. CONCLUSION.....	261
REFERENCES.....	263
APPENDICES	
A. RECORDED GEO-REFERENCED POINTS DURING THE SITE SURVEY WALK ON THE ROAD BETWEEN MÍLAS AND LABRAUNDA.....	269
B. SITE SURVEY NOTES.....	275
C. DETAILED ACCOUNTS OF TRAVELERS.....	277
D. FURTHER INFORMATION RELATED WITH THE PREVIOUSLY STUDIED HISTORICAL COMPONENTS.....	305
E. RELATED VISUAL DOCUMENTS.....	339
F. CONSERVATION AND DEVELOPMENT ACTIVITIES RELATED WITH THE ROAD BETWEEN MÍLAS AND LABRAUNDA.....	347
G. ALTERNATIVE ROUTE OPTIONS COMPOSED BY THE REQUEST COMING FROM RESIDENTS, TOURISTS AND/OR RESEARCHERS.....	379

LIST OF TABLES

TABLES

Table 1.1: Field studies, their dates and content.....	6
Table 2.1: The background and development process of the concept of cultural routes.....	19
Table 2.2: Key aspects specified in the definitions of cultural routes.....	25
Table 2.3: Main characteristics for the grouping of cultural routes arranged by UNESCO-ICOMOS.....	27
Table 2.4: Types of cultural routes and heritage trails arranged by Chairatudomkul.....	28
Table 2.5: Typology of heritage routes arranged by van Oers.....	29
Table 2.6: Types of cultural routes arranged by the “Charter on Cultural Routes”.....	31
Table 2.7: Key aspects specified in the classifications of cultural routes.....	32
Table 2.8: The procedure of the preparation of the management plan arranged by the “Guidelines for the Management of World Cultural Heritage Sites”.....	35
Table 2.9: Planning process of cultural routes developed by ICOMOS in the “Meeting in Pamplona”.....	39
Table 2.10: Methodology of cultural route planning specified in the “Charter on Cultural Routes”.....	40
Table 2.11: Planning process of cultural routes developed by Karataş.....	41
Table 2.12: Variable leading route planning arranged by Karataş.....	42
Table 2.13: Key aspects specified for the planning and management of cultural routes.....	43
Table 2.14: Planning and Management Proposal for Cultural Routes.....	45
Table 2.15: Natural context of cultural routes.....	48
Table 2.16: Man-made context of cultural routes.....	49
Table 2.17: Temporal context of cultural routes.....	50
Table 2.18: Social and Cultural context of cultural routes.....	51
Table 2.19: Functional context of cultural routes.....	52
Table 2.20: Visual and Aesthetic context of cultural routes.....	53
Table 2.21: Economic context of cultural routes.....	54
Table 2.22: Administrative context of cultural routes.....	55
Table 2.23: Meaning and Spiritual context of cultural routes.....	56
Table 3.1: Historical periods of Milas and its environs.....	70
Table 3.2: Historical periods of the road between Milas and Labraunda.....	77
Table 3.3: Accounts of travelers coming to the region, journey date, publication date and type of information given by them.....	95
Table 3.4: Chronology of usage pattern of the road between Milas and Labraunda.....	96
Table 3.5: Conservation and development activities in regional scale.....	171
Table 3.6: Conservation and development activities related directly with the road between Milas and Labraunda and the cultural accumulation on and around it.....	173
Table 4.1: Strengths of the road between Milas and Labraunda connected to the natural context of cultural routes.....	181
Table 4.2: Strengths of the road between Milas and Labraunda connected to the man-made context of cultural routes.....	182
Table 4.3: Strengths of the road between Milas and Labraunda connected to the temporal context of cultural routes.....	183
Table 4.4: Strengths of the road between Milas and Labraunda connected to the social and cultural context of cultural routes.....	184
Table 4.5: Strengths of the road between Milas and Labraunda connected to the functional context of cultural routes.....	185
Table 4.6: Strengths of the road between Milas and Labraunda connected to the visual and aesthetic context of cultural routes.....	186
Table 4.7: Strengths of the road between Milas and Labraunda connected to the economic context of cultural routes.....	187
Table 4.8: Strengths of the road between Milas and Labraunda connected to the administrative context of cultural routes.....	188
Table 4.9: Strengths of the road between Milas and Labraunda connected to the meaning and spiritual context of cultural routes.....	188

Table 4.10: Weaknesses of the road between Milas and Labraunda connected to the natural context of cultural routes.....	193
Table 4.11: Weaknesses of the road between Milas and Labraunda connected to the man-made context of cultural routes.....	194
Table 4.12: Weaknesses of the road between Milas and Labraunda connected to the temporal context of cultural routes.....	195
Table 4.13: Weaknesses of the road between Milas and Labraunda connected to the social and cultural context of cultural routes.....	196
Table 4.14: Weaknesses of the road between Milas and Labraunda connected to the functional context of cultural routes.....	197
Table 4.15: Weaknesses of the road between Milas and Labraunda connected to the visual and aesthetic context of cultural routes.....	198
Table 4.16: Weaknesses of the road between Milas and Labraunda connected to the economic context of cultural routes.....	199
Table 4.17: Weaknesses of the road between Milas and Labraunda connected to the administrative context of cultural routes.....	200
Table 4.18: Weaknesses of the road between Milas and Labraunda connected to the meaning and spiritual context of cultural routes.....	200
Table 4.19: Opportunities of the road between Milas and Labraunda connected to the natural context of cultural routes.....	205
Table 4.20: Opportunities of the road between Milas and Labraunda connected to the man-made context of cultural routes.....	206
Table 4.21: Opportunities of the road between Milas and Labraunda connected to the temporal context of cultural routes.....	207
Table 4.22: Opportunities of the road between Milas and Labraunda connected to the social and cultural context of cultural routes.....	208
Table 4.23: Opportunities of the road between Milas and Labraunda connected to the functional context of cultural routes.....	209
Table 4.24: Opportunities of the road between Milas and Labraunda connected to the visual and aesthetic context of cultural routes.....	210
Table 4.25: Opportunities of the road between Milas and Labraunda connected to the economic context of cultural routes.....	211
Table 4.26: Opportunities of the road between Milas and Labraunda connected to the administrative context of cultural routes.....	212
Table 4.27: Opportunities of the road between Milas and Labraunda connected to the meaning and spiritual context of cultural routes.....	212
Table 4.28: Threats of the road between Milas and Labraunda connected to the natural context of cultural routes.....	216
Table 4.29: Threats of the road between Milas and Labraunda connected to the man-made context of cultural routes.....	217
Table 4.30: Threats of the road between Milas and Labraunda connected to the temporal context of cultural routes.....	218
Table 4.31: Threats of the road between Milas and Labraunda connected to the social and cultural context of cultural routes.....	219
Table 4.32: Threats of the road between Milas and Labraunda connected to the functional context of cultural routes.....	220
Table 4.33: Threats of the road between Milas and Labraunda connected to the visual and aesthetic context of cultural routes.....	221
Table 4.34: Threats of the road between Milas and Labraunda connected to the economic context of cultural routes.....	222
Table 4.35: Threats of the road between Milas and Labraunda connected to the administrative context of cultural routes.....	223
Table 4.36: Threats of the road between Milas and Labraunda connected to the meaning and spiritual context of cultural routes.....	223
Table 4.37: Overall evaluation of the components of the cultural accumulation of the road between Milas and Labraunda.....	229
Table 5.1: Strategies, projects, related components and contexts connected to the registering policy.....	245

Table 5.2: Strategies, projects, related components and contexts connected to the reconnecting policy.....	247
Table 5.3: Strategies, projects, related components and contexts connected to the correlating policy.....	249
Table A.1: Recorded geo-referenced points during the site survey walk on the road between Milas and Labraunda.....	269
Table C.1: Detailed account of Herodotus.....	277
Table C.2: Detailed account of Plutarch.....	278
Table C.3: Detailed account of Pliny the Elder.....	278
Table C.4: Detailed account of Strabon.....	279
Table C.5: Detailed account of Aelian / Aelianos.....	280
Table C.6: Detailed account of Anton Prokesch von Osten.....	280
Table C.7: Detailed account of Hermann Puckler Muskau.....	283
Table C.8: Detailed account of Charles Fellows.....	287
Table C.9: Detailed account of Phillippe Le Bas.....	290
Table C.10: Detailed account of W. H. Waddington.....	295
Table C.11: Detailed account of Robert Murdoch Smith.....	295
Table C.12: Detailed account of Georges Cousin.....	297
Table C.13: Detailed account of Alfred Laumonier.....	299
Table C.14: Detailed account of Heinrich Kiepert.....	299
Table C.15: Detailed account of W. M. Leake.....	301
Table C.16: Detailed account of B. Berg.....	302
Table C.17: Detailed account of George E. Bean.....	302
Table D.1: Further information regarding the remaining parts of the road.....	305
Table D.2: Further information regarding the spring houses and wells.....	313
Table D.3: Further information regarding the fortification towers.....	326
Table D.4: Further information regarding the honey towers.....	330
Table D.5: Further information regarding the types of tombs.....	333
Table D.6: Further information regarding the bridges.....	338
Table G.1: Alternative route options for reaching S7.....	380
Table G.2: Alternative sub-route options that can be used on the way to S7.....	380

LIST OF FIGURES

FIGURES

Figure 1.1: (a) Trade and caravan roads of Anatolia (Taeschner, 2010) (b) Army roads of Anatolia (Taeschner, 2010).....	2
Figure 1.2: (a) Poster of the “Roads, Routes and Heritage: Crossing Space and Time” conference (b) Poster of the Travelling Across Ancient Anatolia: Revealing a Palimpsest of Road Use from the Early Bronze Age to the Achaemenid Period” conference.....	4
Figure 1.3: Cover page of the studio work of 2011-2012 METU-Restoration Graduate Program.....	5
Figure 1.4: (a) and (b) Photographs taken during the walks along the road between Milas and Labraunda.....	6
Figure 2.1: (a) General map of “The Way towards Santiago de Compostela” (www.culture-routes.lu) (b) “The Way towards Santiago de Compostela” (http://johnniewalker-santiago.blogspot.com/).....	12
Figure 2.2: (a) Map showing the paths of four trails of “Architecture without Borders-Architecture without Frontiers” (www.culture-routes.lu) (b) “Architecture without Borders-Architecture without Frontiers” (www.resimler.manzara.gen.tr).....	13
Figure 2.3: (a) “Transromanica - The Romanesque Routes of European Heritage” (http://www.turismo.it/foto/le-dieci-meraviglie-del-romanoico/) (b) and (c) “Transromanica - The Fro Romanesque Routes of European Heritage” (www.transromanica.com).....	15
Figure 2.4: Cultural routes of Turkey that are presented in the web site named “Culture Routes in Turkey-Long Distance Hiking Trails for All”.....	16
Figure 2.5: (a) “European Network of Casadean Sites” (http://www.scoop.it/t/tourisme-en-europe) (b) “European Route of Ceramics” (http://www.luxinvicta.pt/conte.php?a=9).....	17
Figure 2.6: Operation of the heritage of connectivity/interrelationship perspective (Alberto, 2008).....	24
Figure 2.7: (a) “Hadrian’s Wall” (www.projects.ajc.com) (b). “Tour de France Trail” (www.swide.com).....	29
Figure 2.8: (a) “Great Wall” (www.archaeologynewsnetwork.blogspot.com) (b) “Camino de Santiago” (www.globallightminds.com).....	30
Figure 2.9: (a) “Semmering Railway” (www.oetfamily.com) (b) “Frankincense Trail” (www.tripadvisor.com).....	30
Figure 2.10: Classification of cultural routes (Karataş, 2011).....	32
Figure 2.11: Planning process concept arranged by George Chadwick (Hall, 2002).....	33
Figure 2.12: Planning process concept arranged by Alan Wilson (Hall, 2002).....	33
Figure 2.13: Management process (Burra Charter, 1999).....	36
Figure 2.14: Conservation planning and management process (Australian Natural Heritage Charter, 2002).....	37
Figure 2.15: Cultural resource management model (Australian and New Zealand Environment Conservation Council/ANZECC, 2008).....	37
Figure 2.16: Management cycle (Government of New South Wales, 2008).....	38
Figure 2.17: Circular process of cultural heritage management (Ünver, 2006).....	39
Figure 2.18: Methodology of the process of cultural route planning (Mason, 2002).....	41
Figure 2.19: (a) “Carthew Alderson Trail” (www.hikebikettravel.com) (b) and (c) “Hittite Trail” (www.ersindemirel.blogspot.com) (d) “Via Egnatia” (www.viaegnatiafoundation.eu) (e) “Route Napoleon” (www.webchapter.it) (f) “Lycian Way” (www.lycianwaywalking.com).....	48
Figure 2.20: (a) “Via Egnatia” (www.viaegnatiafoundation.eu) (b) “Silk Road” (www.history.cultural-china.com) (c) “Phrygian Way” (www.frigyolu.com) (d) “Don Quixote Route” (www.easyvoyage.co.uk) (e) “Independence Trail” (www.culturerolesinturkey.com).....	49
Figure 2.21: (a) “Camino de Santiago” (www.examiner.com) (b) “Kaçkar Mountains Trail” (www.offtravel.com) (c) “Lycian Route” (www.ottsworld.com) (d) “Karian Trail” (www.facebook.com/kariayolu) (e) “Appica Antica” (www.romeartlover.it).....	50
Figure 2.22: (a) “Karian Trail” (www.facebook.com/kariayolu) (b) “Gastronomy Route” (www.culturerolesinturkey.com) (c) “Evliya Çelebi Way” (www.todayszaman.com) (d) “Karian (Trail)” (www.fototrim.com) (e) “Evliya Çelebi Way” (www.culturerolesinturkey.com)..	51

Figure 2.23: (a) “Paths to Remember” (www.aumuangudom.com) (b) “Frankincense Trail” (www.blog.youngliving.com) (c) “European Industrial Heritage Route” (www.erih.net) (d) “Semmering Railway” (www.worldtopjourneys.com) (e) “Niagara Wine Route” (www.flickr.com/photos/stefanoginella).....	52
Figure 2.24: (a) “Karian Trail” (www.facebook.com/kariayolu) (b) “Abraham’s Path” (www.globalgiving.org) (c) “Gastronomy Route” (www.cultureroutesturkey.com) (d) “Lycian Way” (www.petersommer.com) (e) “St. Paul Trail” (www.cultureroutesinturkey.com).....	53
Figure 2.25: (a) “Idyma Trail” (www.cultureroutesinturkey.com) (b) “Abraham’s Path” (www.globalgiving.org) (c) “Karian Trail” (www.facebook.com/kariayolu) (d) “Gastronomy Route” (www.cultureroutesinturkey.com) (e) “Karian Trail” (www.facebook.com/kariayolu).....	54
Figure 2.26: (a) “Ağrı Trails” (www.cultureroutesinturkey.com) (b) “Appia Antica” (www.parks.it) (c) “Evliya Çelebi Way” (www.bursakültür.com) (d) “Abraham’s Path” (www.globalgiving.org) (e) “Via Egnatia” (www.vef2009review.wordpress.com).....	55
Figure 3.1: Map of Karia (Henry, 2010).....	61
Figure 3.2: Administrative districts of Muğla (Google Earth, Last Accessed on 01.02.2013).....	62
Figure 3.3: Administrative districts of Muğla and archaeological sites located around Milas (Google Earth, Last Accessed on 01.02.2013).....	62
Figure 3.4: Geography of Milas (Google Earth, Last Accessed on 01.02.2013).....	63
Figure 3.5: Ancient location of Milas (Bremen and Carbon, 2010).....	64
Figure 3.6: The road between Milas and Labraunda (Google Earth, Last Accessed on 01.02.2013).....	72
Figure 3.7: Topography of the region between Milas and Labraunda.....	73
Figure 3.8: Elevation of the region between Milas and Labraunda.....	74
Figure 3.9: Slope of the region between Milas and Labraunda.....	75
Figure 3.10: Karian Period.....	79
Figure 3.11: Hekatomnid Period.....	80
Figure 3.12: Roman Period.....	81
Figure 3.13: Byzantine Period.....	82
Figure 3.14: Menteşe Principality and Ottoman Period.....	83
Figure 3.15: Republican Period.....	84
Figure 3.16: (a) Remaining parts of the road between Milas and Labraunda (Personal Archive) (b) Remaining parts of the road between Milas and Labraunda (Muğla Conservation Council Archive) (c) Drainage channel (Baran, 2011) (d) Retaining wall (Muğla Conservation Council Archive).....	85
Figure 3.17: (a) Tetraconch Bath located within the boundaries of Labraunda (www.labraunda.org) (b) One of the fountains located along the road between Milas and Labraunda (Baran, 2011) (c) Acropolis fortress (www.labraunda.org) (d) One of the fortresses located along the road between Milas and Labraunda (www.labraunda.org).....	86
Figure 3.18: (a) Baltalı Kapı Monument (Personal Archive) (b) One of the honey towers located along the road between Milas and Labraunda (www.labraunda.org).....	87
Figure 3.19: Caravan and long – distance trade routes of the middle 19 th century (Tekeli, 2006).....	87
Figure 3.20: Aerial photograph of the region between Milas and Labraunda – 1959.....	89
Figure 3.21: Aerial photograph of the region between Milas and Labraunda – 1972.....	90
Figure 3.22: Aerial photograph of the region between Milas and Labraunda – 1996.....	91
Figure 3.23: Cultural accumulation on and around the road between Milas and Labraunda.....	92
Figure 3.24: Rendering of the sacred festival in Labraunda (www.labraunda.org).....	93
Figure 3.25: (a) Tombs which were lined along the road between Milas and Labraunda (Henry, 2010) (b) fresh and clear natural water springs which were lined along the road between Milas and Labraunda (Baran, 2011).....	94
Figure 3.26: (a) The road between Milas and Labraunda at the present day (Muğla Conservation Council Archive) (b) The road between Milas and Labraunda at the present day (Personal Archive).....	96
Figure 3.27: (a) The general flora of the region (Muğla Conservation Council Archive) (b) Maquis and trees with needle-like leaves (Muğla Conservation Council Archive) (c) Olive groves and olive trees (Personal Archive) (d) Greenhouse areas.....	98
Figure 3.28: (a) Tremendous masses of rocks turned into natural sculptures (Karia Yolu Archive) (b) Tremendous masses of rocks turned into natural sculptures (Muğla Conservation Council Archive) (c), (d) and (e) Trees that can be seen as the monuments of nature (Personal Archive).....	99

Figure 3.29: (a) Google Earth image showing the density of quarries located around the region (Google Earth, Last Accessed on 02.02.2013) (b) One of the feldspat quarries of the region (Personal Archive) (c) Heavy transportation activity of quarries along the road between Milas and Labraunda with trucks (Personal Archive).....	100
Figure 3.30: Natural components.....	101
Figure 3.31: (a) and (b) The archaeological site of Labraunda (Personal Archive).....	104
Figure 3.32: (a) and (b) The general layout of the archaeological site of Labraunda (Muğla Conservation Council Archive).....	104
Figure 3.33: Labraunda.....	107
Figure 3.34: (a) and (b) Remaining parts of the road between Milas and Labraunda (Personal Archive) (c) Bridge located along the road between Milas and Labraunda (www.labraunda.org) (d) and (e) Remaining parts of the road between Milas and Labraunda (Muğla Conservation Council Archive) (f) Drainage channel (Muğla Conservation Council Archive).....	109
Figure 3.35: Remaining parts of the road between Milas and Labraunda.....	111
Figure 3.36: (a) Spring house (Muğla Conservation Council Archive) (b) Spring house (Personal Archive).....	113
Figure 3.37: Wells located along the road between Milas and Labraunda (Personal Archive).....	114
Figure 3.38: Spring houses and wells.....	115
Figure 3.39: (a) Uçalan Kule (Personal Archive) (b) Kepez Kule (www.labraunda.org) (c) Burgaz Kale (www.labraunda.org) (d) Acropolis Fortress (www.labraunda.org).....	117
Figure 3.40: Fortification towers.....	119
Figure 3.41: (a) Honey tower (Muğla Conservation Council Archive) (b) Honey tower (Personal Archive).....	121
Figure 3.42: Honey Towers.....	123
Figure 3.43: (a) Necropolis (Personal Archive) (b) Tombs (Henry, 2010) (c) Tombs (Personal Archive) (d) Monumental Tomb (Personal Archive).....	125
Figure 3.44: Tombs.....	127
Figure 3.45: (a) Bridge located in the southern part of the road (Personal Archive) (b) Bridge located in the northern part of the road - closer to the archaeological site Labraunda (Personal Archive).....	129
Figure 3.46: Bridges.....	131
Figure 3.47: Contemporary components.....	135
Figure 3.48: (a) Baltalı Kapı Monument (Personal Archive) (b) Baltalı Kapı Monument (Milas Municipality Archive).....	137
Figure 3.49: (a) – (b) and (c) Stone blocks observed along Baltalı Kapı Street (Personal Archive).....	138
Figure 3.50: Milas / Baltalı Kapı Street.....	139
Figure 3.51: Remaining parts of the road.....	140
Figure 3.52: (a) Old Kırcağız from new Kırcağız (Personal Archive) (b) Old Kırcağız (Personal Archive) (c) An old house located in old Kırcağız, its courtyard wall and garden (Personal Archive) (d) An old house located in old Kırcağız and its courtyard fence (Personal Archive) (e) A recently constructed building located in new Kırcağız (Personal Archive).....	141
Figure 3.53: (a) A mass addition example from new Kırcağız (Personal Archive) (b) Public gathering area of Kırcağız (Personal Archive) (c) and (d) Traditional olive factories (Personal archive).....	143
Figure 3.54: Kırcağız.....	145
Figure 3.55: Agricultural and greenhouse areas of Kızılcaayıkık.....	147
Figure 3.56: (a) Building lots bordered with stone walls (Personal Archive) (b) Traditional architecture example of Kızılcaayıkık that is started to be deteriorated (Personal Archive) (c) Recently constructed buildings and interventions made to the examples of vernacular architecture of Kızılcaayıkık (Personal archive) (d) Public square of Kızılcaayıkık (Personal Archive).....	148
Figure 3.57: Kızılcaayıkık.....	149
Figure 3.58: (a) – (b) and (c) The residential pattern of Kargıcak.....	151
Figure 3.59: (a) A beige colored building (Personal Archive) (b) and (c) Buildings having stone walls (Personal Archive) (d) An asphalt cul-de-sac path of Kargıcak (Personal Archive).....	152
Figure 3.60: (a) Settlement pattern of Yukarılamet (Personal Archive) (b) Settlement pattern of Aşağılamet (Personal archive).....	153
Figure 3.61: (a) and (b) Traditional buildings that are usually shaped according to the rocky topography of the region (Personal Archive) (c) Building that has a parcel having wide and stone-walled garden (Personal Archive) (d) Buildings that are not in use (Personal Archive).....	154
Figure 3.62: Kargıcak.....	155
Figure 3.63: Yukarılamet and Aşağılamet.....	156

Figure 3.64: Social and cultural components.....	159
Figure 3.65: (a) The split-rock “Yarık Kaya” of Labraunda (Personal Archive of Ayşe Bike Baykara)	
(b) A figure showing the people of the sanctuary together with the restored view of the Andrones and the Temple (www.labraunda.org).....	161
Figure 3.66: (a) One of the sacred plane trees of the region (www.labraunda.org) (b) A caricature showing the oracle eels wearing earrings (Küçükören, 2007: 38) (c) Bottled Labraunda water (www.labraunda.org) (d) Bottled Labraunda water (www.dijimecmua.com).....	162
Figure 3.67: (a) Labrys symbol of Baltalı Kapı Monument (Personal Archive) (b) and (c) Open air market area of Baltalı Kapı (Karia Yolu Archive).....	163
Figure 3.68: (a) and (b) Interior architectural elements of the traditional rural settlements (Personal Archive) (c) One of the olive production spaces located in the traditional rural settlements of the region (Personal Archive) (d) One of the fountains of located in the traditional rural settlements of the region (Personal Archive).....	164
Figure 3.69: (a) School of Kırcağız (Personal Archive) (b) Gathering area of Kızılcaçayık (Personal Archive).....	165
Figure 3.70: (a) and (b) “Karia Trekking Road” Project (www.artemishaber.com).....	169
Figure 3.71: (a) and (b) “Life in Karia” Project (Yatağan Municipality Basın Archive).....	170
Figure 3.72: (a) and (b) “Karian Trail” group (https://www.facebook.com/kariayolu/).....	171
Figure 3.73: (a) – (b) and (c) The asphalt road that was built in between Milas and Labraunda in 1960ies (Personal Archive).....	172
Figure 3.74: Key interest groups and partners related with the road between Milas and Labraunda and the cultural accumulation on and around it.....	175
Figure 4.1: Strengths connected to the natural context of cultural routes (a) (www.turkishlandscape.com) (b) (www.turkishlandscape.com) (c) (www.labraunda.org) (d) (Muğla Conservation Council Archive) (e) (www.turkishlandscape.com) (f) (Personal Archive).....	181
Figure 4.2: Strengths connected to the man-made context of cultural routes (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive) (d) (Karia Yolu Archive) (e) (Karia Yolu Archive) (f) (Personal Archive) (g) (Personal Archive) (h) (Personal Archive).....	182
Figure 4.3: Strengths connected to the temporal context of cultural routes (a) (Karia Yolu Archive) (b) (Personal Archive) (c) (Personal Archive) (d) (Personal Archive) (e) (Milas Municipality Archive) (f) (Personal Archive).....	183
Figure 4.4: Strengths connected to the social and cultural context of cultural routes (a) (Personal Archive) (b) (Karia Yolu Archive) (c) (Karia Yolu Archive) (d) (Personal Archive) (e) (Personal Archive).....	184
Figure 4.5: Strengths connected to the functional context of cultural routes (a) (Personal Archive) (b) (www.labraunda.org) (c) (Personal Archive) (d) (www.labraunda.org) (e) (Personal Archive) (f) (Personal Archive) (g) (Milas Museum Archive).....	185
Figure 4.6: Strengths connected to the visual and aesthetic context of cultural routes (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive) (d) (Karia Yolu Archive) (e) (Personal Archive) (f) (Personal Archive) (g) (Personal Archive).....	186
Figure 4.7: Strengths connected to the economic context of cultural routes (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive) (d) (www.turkishlandscape.com) (e) (Karia Yolu Archive).....	187
Figure 4.8: Weaknesses connected to the natural context of cultural routes (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive) (d) (Karia Yolu Archive) (e) (Muğla Conservation Council Archive).....	193
Figure 4.9: Weaknesses connected to the man-made context of cultural routes (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive of Abdülkadir Baran) (d) (Personal Archive) (e) (Personal Archive) (f) (Personal Archive) (g) (Personal Archive).....	194
Figure 4.10: Weaknesses connected to the temporal context of cultural routes (a) (Personal Archive) (b) (Muğla Conservation Council Archive) (c) (Muğla Conservation Council Archive) (d) (Muğla Conservation Council Archive) (e) (Personal Archive) (f) (Personal Archive) (g) (Personal Archive).....	195
Figure 4.11: Weaknesses connected to the social and cultural context of cultural routes (a) (Personal Archive) (b) (Karia Yolu Archive) (c) (Personal Archive) (d) (www.turkishlandscapes.com) (e) (Personal Archive) (f) (Personal Archive).....	196
Figure 4.12: Weaknesses connected to the functional context of cultural routes (a) (Muğla Conservation Council Archive) (b) (Personal Archive of Abdülkadir Baran) (c) (Personal Archive) (d) (Personal Archive) (e) (Personal Archive) (f) (Personal Archive) (g) (Personal Archive).....	197

Figure 4.13: Weaknesses connected to the visual and aesthetic context of cultural routes (a) (Muğla Conservation Council Archive) (b) (Muğla Conservation Council Archive) (c) (Muğla Conservation Council Archive) (d) (Personal Archive) (e) (Personal Archive) (f) (Personal Archive).....	198
Figure 4.14: Weaknesses connected to the economic context of cultural routes (a) (Personal Archive) (b) (Personal Archive) (c) (Karia Yolu Archive) (d) (http://www.flickr.com/photos/milaskultur/) (e) (Karia Yolu Archive).....	199
Figure 4.15: Opportunities connected to the natural context of cultural routes (a) (Karia Yolu Archive) (b) (http://commons.wikimedia.org/wiki/File:Oren_Milas_beach.) (c) (Karia Yolu Archive) (d) (Karia Yolu Archive) (e) (www.turkishlandscape.com) (f) (www.turkishlandscape.com).....	205
Figure 4.16: Opportunities connected to the man-made context of cultural routes (a) (www.arkeo-tr.com) (b) (Karia Yolu Archive) (c) (Muğla Conservation Council Archive) (d) (www.labraunda.org) (e) (www.labraunda.org) (f) (Personal Archive) (g) (Personal Archive).....	206
Figure 4.17: Opportunities connected to the temporal context of cultural routes (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive of Ayşe Bike Baykara) (d) (Personal Archive) (e) (Personal Archive) (f) (Personal Archive) (g) (Personal Archive).....	207
Figure 4.18: Opportunities connected to the social and cultural context of cultural routes (a) (Personal Archive) (b) (Karia Yolu Archive) (c) (Karia Yolu Archive) (d) (Karia Yolu Archive) (e) (Karia Yolu Archive) (f) (Karia Yolu Archive).....	208
Figure 4.19: Opportunities connected to the functional context of cultural routes (a) (Personal Archive of Abdülkadir Baran) (b) (Personal Archive of Abdülkadir Baran) (c) (Personal Archive) (d) (Karia Yolu Archive) (e) (Personal Archive).....	209
Figure 4.20: Opportunities connected to the visual and aesthetic context of cultural routes (a) (Personal Archive) (b) (Karia Yolu Archive) (c) (Personal Archive) (d) (Karia Yolu Archive) (e) (Karia Yolu Archive).....	210
Figure 4.21: Opportunities connected to the economic context of cultural routes (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive) (d) (Personal Archive) (e) (Karia Yolu Archive).....	211
Figure 4.22: Threats connected to the natural context of cultural routes (a) (Personal Archive) (b) (Personal Archive of Abdülkadir Baran) (c) (Personal Archive of Olivier Henry) (d) (Personal Archive) (e) (Muğla Conservation Council Archive).....	216
Figure 4.23: Threats connected to the man-made context of cultural routes (a) (Karia Yolu Archive) (b) (Personal Archive) (c) (Personal Archive) (d) (Personal Archive) (e) (Personal Archive) (f) (Personal Archive).....	217
Figure 4.24: Threats connected to the temporal context of cultural routes (a) (Personal Archive of Abdülkadir Baran) (b) (Milas Municipality Archive) (c) (Milas Municipality Archive) (d) (Personal Archive) (e) (Personal Archive).....	218
Figure 4.25: Threats connected to the social and cultural context of cultural routes (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive) (d) (Personal Archive) (e) (Personal Archive).....	219
Figure 4.26: Threats connected to the functional context of cultural routes (a) (Personal Archive) (b) (Personal Archive) (c) (Milas Municipality Archive) (d) (www.milasonder.com) (e) (www.milasonder.com) (f) (www.ozgurmilas.com).....	220
Figure 4.27: Threats connected to the visual and aesthetic context of cultural routes (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive) (d) (Personal Archive) (e) (Personal Archive of Olivier Henry).....	221
Figure 4.28: Threats connected to the economic context of cultural routes (a) (Personal Archive) (b) (Muğla Conservation Council Archive) (c) (Personal Archive) (d) (Personal Archive) (e) (Personal Archive) (f) (Karia Yolu Archive).....	222
Figure 4.29: Strengths and opportunities in regional scale.....	225
Figure 4.30: Strengths and opportunities in study area scale.....	226
Figure 4.31: Weaknesses and threats in regional scale.....	227
Figure 4.32: Weaknesses and threats in study area scale.....	228
Figure 4.33: Overall evaluation of the road between Milas and Labraunda.....	231
Figure 5.1: Registering the records of the road between Milas and Labraunda.....	235
Figure 5.2: Reconnecting the origin and end of the road between Milas and Labraunda.....	235
Figure 5.3: Reconnecting the records to the road between Milas and Labraunda.....	236
Figure 5.4: Three folded structure of the interest groups.....	236
Figure 5.5: The holistic mechanism composed with residents.....	236
Figure 5.6: The holistic mechanism composed with tourists.....	237

Figure 5.7: The holistic mechanism composed with researchers.....	237
Figure 5.8: Proposed upper scale cultural route network for Aegean Region.....	239
Figure 5.9: Proposed main cultural route, sub-routes, cultural accumulation and their codes.....	251
Figure 5.10: Priority degrees of proposed projects.....	250
Figure A.1: Recorded Geo-referenced Points.....	273
Figure C.1: Map of Asia Minor Illustrated in the Journal of Charles Fellows, 1838.....	289
Figure C.2: Map of western Karia, 1847.....	292
Figure C.3: Andron A at Labraunda.....	292
Figure C.4: Section and Plan Drawings of Andron A at Labraunda.....	293
Figure C.5: Section and Plan Drawings of Built Tomb at Labraunda.....	294
Figure C.6: Milas Region-1890/91, Specialkarte vom Westlichen Kleinasten, Berlin Dietrich Reimer, 1892.....	299
Figure C.7: Bodrum Region-1911, Karte Kleinasien, Berlin Dietrich Reimer (Ernst Vohsen), 1902-1906.....	300
Figure C.8: Essay of a Map of Asia Minor, Ancient and Modern, 1822.....	301
Figure C.9: Rendering of a sacred festival at Labraunda.....	302
Figure C.10: Map of Karia.....	303
Figure C.11: Plan of Labraunda.....	303
Figure C.12: Photograph of Baltalı Kapı Monument.....	304
Figure C.13: Map of Milas.....	304
Figure E.1: 1/100000 map showing Milas and its nearby environment.....	340
Figure E.2: 1/25000 map showing Milas and its nearby environment.....	341
Figure E.3: 1/100000 territorial development plan of Aydın, Denizli and Muğla (2009).....	342
Figure E.4: 1/5000 development plan of Milas (1978).....	343
Figure E.5: Colored 1/5000 development plan of Milas (1978).....	344
Figure E.6: 1/1000 conservation development plan of Milas (2006).....	345
Figure E.7: Colored 1/1000 conservation development plan of Milas (2006).....	346
Figure G.1: An example to the proposed information screen for S7.....	379
Figure G.2: An example for the proposed operation mechanism of the cultural route between Milas and Labraunda.....	381

ABBREVIATIONS

ANZECC: Australian and New Zealand Environment Conservation Council
CERTESS: European Cultural Routes-Transfer Experiences Share Solutions
COE: Council of Europe
EICR: European Institute of Cultural Routes
EU: European Union
GEEAYK: High Council of Immoveable Monuments and Antiquities - Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu
GEKA: Southern Aegean Development Agency - Güney Ege Kalkınma Ajansı
ICCR or **CIIC:** International Scientific Committee for Cultural Routes - Comité Internacional de Itinerarios Culturales
ICOMOS: International Council on Monuments and Sites
IUCN: International Union for Conservation of Nature
MİTSO: Milas Chamber of Commerce and Industry - Milas Ticaret ve Sanayi Odası
MUTSO: Muğla Chamber of Commerce and Industry - Muğla Ticaret ve Sanayi Odası
NECSTOUR: Network of European Regions for a Sustainable and Competitive Tourism
TRANSROMANICA: The Romanesque Routes of European Heritage
UNESCO: United Nations Educational, Scientific and Cultural Organization

CHAPTER 1

INTRODUCTION

1.1. DEFINITION OF THE PROBLEM

Road:

“A way, direction or route taken by a particular person or thing.”¹

“A wide way leading from one place to another, especially one with a specially prepared surface which vehicles can use.”²

“The way devoted to effective travel by motor vehicles, and sometimes by foot and by cycle, and using a reserved strip of land lying between otherwise adjoining properties.” (Lay, 2009: 3).

Roads that carry flow of people from one to another place can be defined as linkages on land, water and air. They ensure communication between distant areas, sections and/or things. In particular, roads connect places, settlements, peoples and even cultures to each other. Indeed; since roads are the circulatory system of life, they can be regarded as one of the most imperative necessities of human beings (Belloc, 1911: 4 and Forest, 2007: 2).

Getting from one place to another has always been crucial for human beings. Over thousands of years, not much has changed; people all over the world still have to change their location for a living. While the primitive hunter had to make explorations to find the best hunting land or the best ground where he collected most needed materials, at present, human beings travel for business, pleasure or accommodation. Since the ancient times, to accomplish these purposes roads have been used as tying media by human beings (Forbes, 1964: 7)³.

“The road is an invitation to cross frontiers, to start a dialogue... It gives witness to the need we have to be in touch with one another and provides the primary infrastructure of social life.” (Forest, 2007: 1-2). Therefore, the growing social life and relationship between different groups of mankind must have led to a greater expansion of roads. With this regard, it can be said that the daily steps of human beings led to the emergence of tracks. Progressive journeys and frequent usage turned tracks into convenient pathways (Lay, 2009: 11-12). Consequently; as the number of settlements and their interaction grew, footpaths transformed into hardened and widened routes cleaned from obstacles. Since then, human beings begin to shape their routes into complex road networks, like the body's capillary system (Forest, 2007: 5 and Strike, 1994: 37).

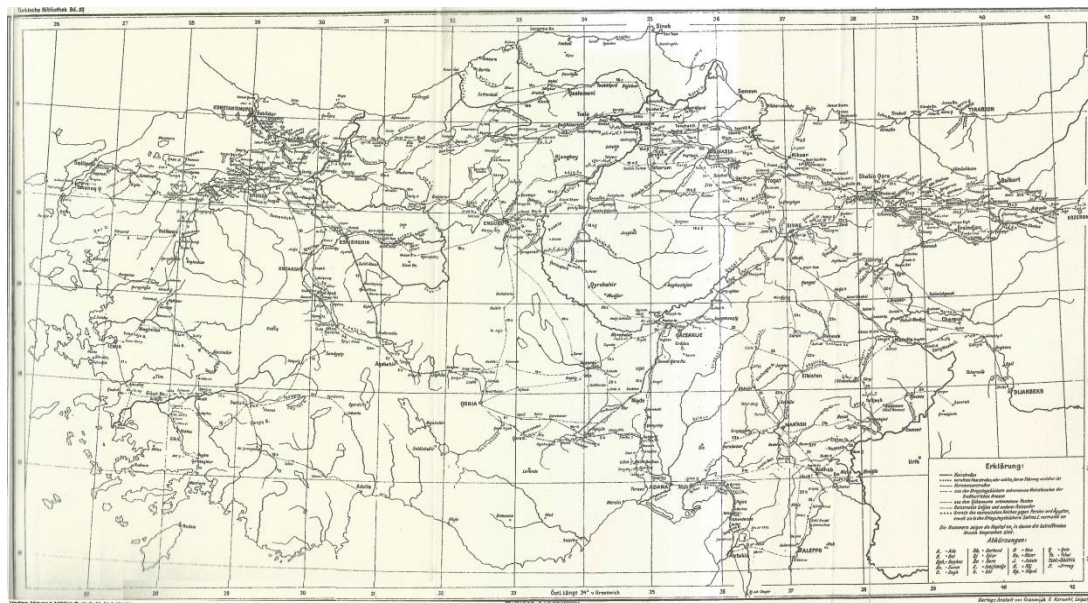
“Old roads still exist. In some cases, they are quite visible and still in use; in some they are hidden under modern highways; in still other cases they are grassy pathways once again; and in some places they are hardly more than faint indentations in the soil.” (Forest, 2007: 3).

¹Definition of road - Oxford English Dictionary (The definitive record of the English Language). Oxford English Dictionary Online. from http://www.oed.com/definition/american_english, (Last Accessed on 01.04.2013).

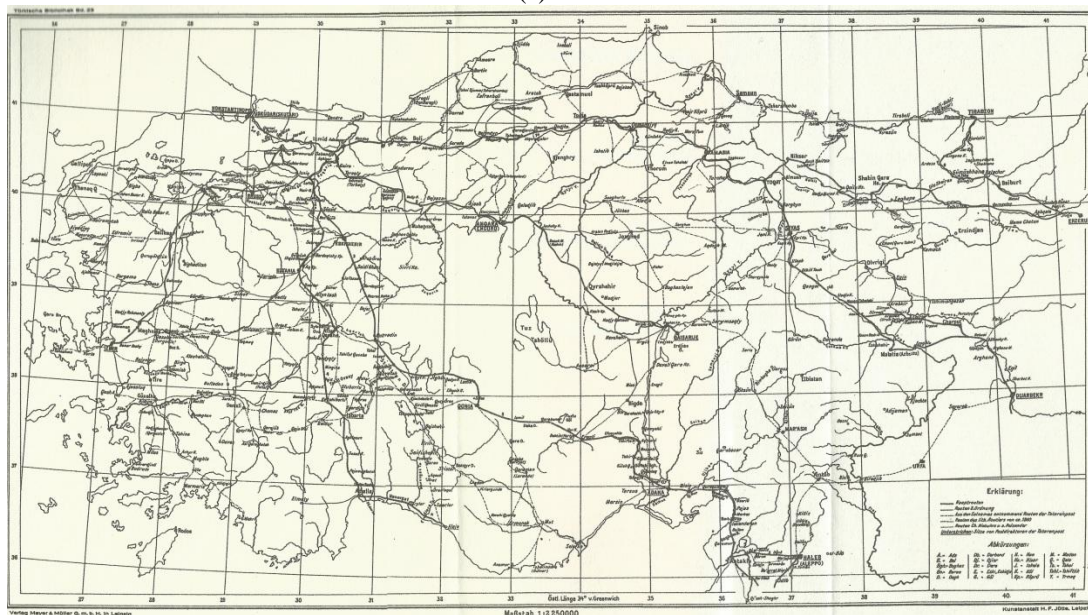
²Definition of road - Oxford English Dictionary (The definitive record of the English Language). Oxford English Dictionary Online. from <http://www.oed.com/definition/english>, (Last Accessed on 01.04.2013).

³According to Belloc (1911: 5) and Forest (2007: 2); the origin of roads belongs to the daily track of animals following to their course of food, drinking pool, pray or migration. However, this theory has been rejected by a group of researchers. According to them, there is not any connection between the tracks of animals and the paths of the first human beings. On the contrary, they believe that when human beings become conscious of the existence of different distant tribes, they wanted to get into touch with them.

Some roads can be regarded as the products of long years of experiments, shared activities and long tries of customs, religions, community of language and idea (Belloc, 1911: 8). In this regard, as also reflected in the quotation of Jim Forest; after a road is formed, it may be continued to be used by different cultural groups over different periods. As a result, these kinds of roads create added cultural value in cultural landscapes since they bear various cultural heritage elements and reflect cultural accumulation. These cultural accumulation features within road structures can be seen as revealing evidences of cultural and historical actions. However, some roads may be lost or forgotten in the course of time due to non-usage, economic preferences, political crises, power struggles, religion, natural disasters, disorganized urban development and growth, speculation in urban land, lack of interest and/or deficiency of awareness in the protection of remains. Subsequently, they create considerable gaps or problems in terms of the continuity of cultural heritage.



(a)



(b)

Figure 1.1: (a) Trade and caravan roads of Anatolia (Taeschner, 2010) (b) Army roads of Anatolia (Taeschner, 2010)

For thousands of years, Anatolian civilizations engraved their surviving identities such as their cultural, social and political facets on the cities, monuments and roads that they created. Therefore; since it hosted countless civilizations as a “cultural mosaic”, it can be said that there were several similar examples of these kinds of roads in Anatolia (Sevin, 2001: 4-9) (Figure 1.1). Depending mainly on the above mentioned threatening effects of those times; while most of these roads and the cultural accumulation on and/or around them had been left to their fate, only a few of them could have survived up to the present time. In this respect, understanding the past, assessing the present status and therefore making decisions and preparing planning and management proposals for the future lifetime of ancient roads are crucial for providing their sustainability.

At this point, the concept of cultural routes is introduced to define the roads, which have been used throughout a long period of history as a way of communication or transport, and consequently, “having generated heritage values and cultural properties associated to it which reflect reciprocal influences between different cultural groups as a result of its own peculiar dynamics.” (ICOMOS, 2008)⁴. According to this, the concept of cultural routes as a recently developing tool under the broad range of the concept of heritage can be used as an opportunity to reevaluate ancient roads as significant heritage assets. By improving their service quality, connection to environment and historical, architectural, social and cultural identities with suitable planning and management decisions, ancient roads can be revalorized in the forms of cultural routes for present times.

It should be mentioned at this point that there is a growing interest in the concept of cultural routes due to the rapid increase of cultural tourism. Several cultural route projects have been implemented and organized all over the world without taking residents into consideration. While some of these projects are new trails created today, some of them directly follow ancient paths and therefore helps to survive these old heritage assets. In other words, although cultural routes can be used as an interface for the ancient roads in order to ensure their protection and sustainability, their practical frames on planning and management processes are superficial because of the deficiencies regarding the content of the terminology.

1.2. AIM AND SCOPE OF THE STUDY

The thesis concentrates mainly on the revaluation of historic roads as systems of multifaceted relationships together with their components of cultural accumulation to bring them into light as well as increase and ease visits to these places by improving their economies. In order to direct this kind of a transformation process, the thesis aims to develop a specific proposal regarding the transformation process from ancient roads to cultural routes. In this sense, with regard to the suggested process, main emphasis of the thesis is given to understand the selected case study area: the road between Milas and Labraunda as a historically significant axis and the components of its cultural accumulation as individual units, to evaluate the selected case study area: the road between Milas and Labraunda and the components of its cultural accumulation with respect to their values, problems and potentials and finally to adopt suitable decisions to the selected case study area: the road between Milas and Labraunda and the components of its cultural accumulation for its sustainable future as a cultural route.

As stated in the ICOMOS Charter on Cultural Routes (2008: 1), “The more extensive notion of cultural heritage requires new approaches to its treatment within a much wider context in order to describe and protect its significant relationships directly associated with its natural, cultural and historical setting. Within this advance, the concept of the Cultural Route is innovative, complex and multidimensional. It introduces and represents a qualitatively new approach to the theory and practice of conservation of the cultural heritage.” Therefore, the principal aim of the thesis emerges as to understand and evaluate the road between Milas and Labraunda as an innovative, complex and multidimensional historically significant path together with its cultural accumulation in order to adopt decisions for its transformation.

⁴Further information about the ICOMOS Charter on Cultural Routes, 2008 can be reached from http://www.international.icomos.org/charters/culturalroutes_e.pdf (Last Accessed on 01.04.2013).

1.3. METHODOLOGY

According to the above mentioned aims of the study, the thesis is composed of four main sections within a gradual structure: starting from a general theoretical outlook of cultural route concept, continuing with the phases of analysis and evaluation and lastly finalizing with an example transformation process from an ancient road to a cultural route.



Figure 1.2: (a) Poster of the “Roads, Routes and Heritage: Crossing Space and Time” conference (b) Poster of the Travelling Across Ancient Anatolia: Revealing a Palimpsest of Road Use from the Early Bronze Age to the Achaemenid Period” conference⁵

Conceptual part of the thesis is organized in the form of a general introduction regarding to the concept of cultural routes. In particular, this part which mainly attempts to answer the importance of the subject puts forward the development process of the concept of cultural routes and examines its meaning with the assistance of different definitions, descriptions, approaches and classifications stated both in national agreements, international charters and individual studies performed by researchers. In addition to these different resources, two attended meetings should also be highlighted in terms of the configuration of the conceptual part of the second section. The first meeting “Roads, Routes and Heritage: Crossing Space and Time” was organized as a workshop in the Netherlands Institute of Turkey in October, 27 2011. It considered heritage from a different viewpoint: roads and routes, therefore attempted to explain these topics by signifying different examples (Figure 1.2 – a)⁶. Secondly, “Travelling Across Ancient Anatolia: Revealing a Palimpsest of Road Use from the Early Bronze Age to the Achaemenid Period” that took place in 4 June 2012 at The British Institute aims to bring together different researchers from different professions in order to develop a wider perspective on the use of the principle routes and roads of Anatolia (Figure 1.2 – b)⁷. Therefore, different from the written and visual sources, these meetings facilitated to present diverse qualities of routes by denoting their rich historical accounts, usage patterns, spiritual characteristics and spatial features. Following

⁵Further information can be reached from <http://evliyacebi.wordpress.com/2011/10/13/hollanda-enstitusunde-workshop/> and http://www.biaa.ac.uk/home/index.php?option=com_content&task=view&id=125&Itemid=51 (Last Accessed on 01.04.2013).

⁶Further information can be reached from <http://www.nit-istanbul.org/Roadsroutesandheritage.html> (Last Accessed on 01.04.2013).

⁷Further information can be reached from http://www.biaa.ac.uk/home/images/stories/roads_flyer.pdf (Last Accessed on 01.04.2013).

the collection of information, this section of theoretical framework explores the discussion on cultural route planning and management issues by referring to the commonly accepted proposals, schemes and arrangements. Consequently, this section ends with a general proposal for the planning and management principles of cultural routes, by identifying cultural routes with all their contexts⁸.

The second section of the thesis structured on the case study: the road between Milas and Labraunda. This section that mainly presents the analysis of the ancient road provides firstly an overview of Milas in which the historical road is located. Particularly, general features especially the geography and history of Milas constitute the beginning of this overview. Then, second section continues with the understanding of the road together with the components of its cultural accumulation in order to identify its location, general characteristics, development process, meaning and spirit together with all its unique characteristics.



Figure 1.3: Cover page of the studio work of 2011-2012 METU-Restoration Graduate Program

“A Cultural Route must necessarily be supported by tangible elements that bear witness to its cultural heritage and provide a physical confirmation of its existence. Any intangible elements serve to give sense and meaning to the various elements that make up the whole.” (ICOMOS, 2005)⁹. Concentrating mainly on this information quoted from the ICOMOS Charter on Cultural Routes, not only the natural and man-made characteristics but also the social and cultural significance of the cultural heritage of the road between Milas and Labraunda is put forward as a crucial input for the second section.

Further, in addition to the natural, man-made, social and cultural characteristics; the temporal, functional, visual and aesthetic, economic, administrative and also meaning and spiritual dimensions of cultural routes should also be reflected for a comprehensive study. Therefore, during the analysis of cultural routes, related professions such as restoration, history, management, ecology, environmental science, anthropology, arts, sociology, geology, metallurgy and materials, human psychology and several similar associated disciplines should not be ignored. In this respect, being aware of all these different dimensions with the assistance of personal comments based on on-site observations, the main concerns of the thesis can be identified as archaeology, architecture, planning and conservation; because of the main field of the author and scope of the research.

⁸It should be highlighted at this point that since the concept of cultural routes is a recently developing topic, there are limited sources regarding the theoretical part of the topic. Because of this reason, only a few directly related examples can be discussed especially for the planning and management sides of the subject.

⁹Further information about the ICOMOS Charter on Cultural Routes 5th Draft, 2005 can be reached from <http://www.international.icomos.org/xian2005/culturalroutes-draft.pdf> (Last Accessed on 01.04.2013).

According to these, it can be said that the main information concerning the second part of the thesis comes from two main groups of information: the previous studies done by different disciplines and remarks obtained from field studies. For the first part of the study, the literature review including books and articles, the archival research, legal documents, technical studies, archaeological reports, journals, drawings, photographs and several similar documents published by the Swedish excavation team of Labraunda, publications and studies on urban, architectural and civil history and urban planning done by researchers provide the general information. In addition, together with the archival research including the legal documents and technical studies of the Museum of Milas, Municipality of Milas, Muğla Conservation Council, General Directorate of Highways and General Command of Mapping, this part of the thesis is also supported with the information coming from the Studio Work of 2011-2012 METU-Restoration Graduate Program (Figure 1.3). Furthermore, in addition to the visits of relevant institutions; five field studies which were carried on in order to understand the case study area should also be counted as the second crucial information source especially for comprehending the dimensions for which a group of experts need to work together (Figure 1.4) (Table 1.1).

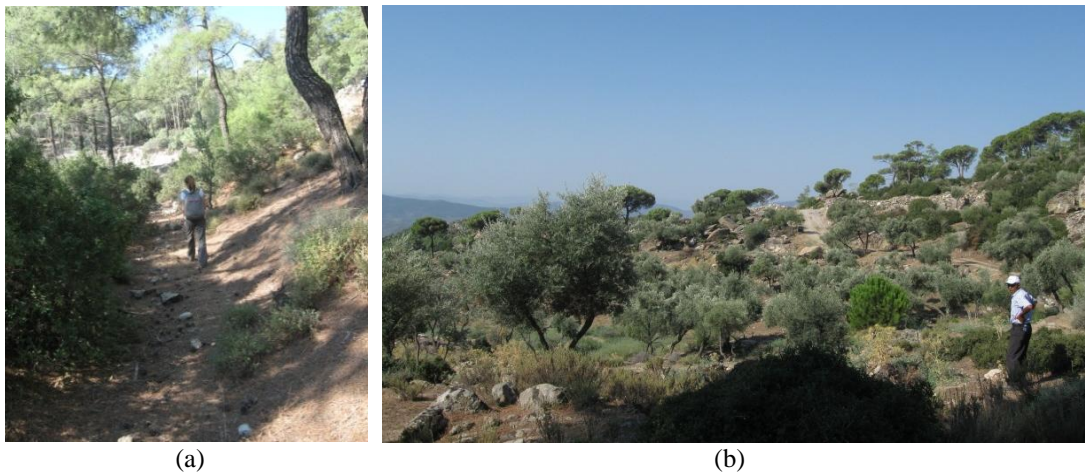


Figure 1.4: (a) and (b) Photographs taken during the walks along the road between Milas and Labraunda

Table 1.1: Field studies, their dates and content

Field Study	Date	Content
1st Field Study	01.07.2011 - 01.08.2011	-General observation regarding the case study area as a member of the excavation team of Labraunda, -Interview with the members of the excavation team and collection of relevant documents regarding the region.
2nd Field Study	10.10.2011 - 13.10.2011	-Excursion to Milas together with the 2011-2012 METU-Restoration Graduate Program, -Visit to the Municipality of Milas and collection of relevant documents with their permissions, -Interview with archaeologist Ernur Öztekin from Milas Municipality, -Interview with Assist. Prof. Dr. Abdülkadir Baran from Muğla University.

Table 1.1 Continued

3rd Field Study	06.09.2012 - 09.09.2012	-Studying the present situation of Milas-Baltalı Kapı Street, Labraunda and the cultural accumulation on and along it by photographing, taking notes, interviewing with the residents, -Visits to the traditional rural settlements: Kırcağız, Kızılcayıkık, Kargıcak, Yukarılamet and Aşağılamet by photographing, taking notes, interviewing with the headman (Fikret Turgut, Mustafa Menteşe and İsmail Demir; respectively) and residents of the region.
4th Field Study	16.09.2012 - 20.09.2012	-Six hour long walk along the road between Milas and Labraunda by taking geo-referenced points and photographs, as a member of the excavation team of Labraunda, -Visit to Governorate of Milas, Muğla Conservation Council, Land Registry and Cadastral Office and collection of relevant documents with their permissions.
5th Field Study	22.10.2012 - 23.10.2012	-Visit to the Municipality of Yatağan and collection of relevant documents with their permissions, -Interview with Tarcan Oğuz who is working on Muğla Cultural Route Project for Yatağan Municipality.

While, 1st field study can be summarized as a general observation regarding the case study area as a member of the excavation team of the archaeological site of Labraunda, 2nd field study can be defined as an excursion to Milas together with the studio class of 2011-2012 METU-Restoration Graduate Program. Furthermore, 2nd trip comprised the visit to the Municipality of Milas and collection of relevant documents with their permissions. In addition, interview with archaeologist Ernur Öztekin in Milas Municipality and Assist. Prof. Dr. Abdülkadir Baran in Muğla University were also performed during the 2nd field study. 3rd field study is composed of studying the present situation of Milas-Baltalı Kapı Street, the archaeological site Labraunda and the cultural accumulation on and along it. Additionally, it also includes the visits to the traditional rural settlements: Kırcağız, Kızılcayıkık, Kargıcak, Yukarılamet and Aşağılamet. In accordance with the scope of the 3rd field study; photographing, taking notes, interviewing with the headmen – Fikret Turgut, Mustafa Menteşe and İsmail Demir, respectively – and residents of the region formed the general structure and methodology of the 3rd field trip. As a member of the excavation team of Labraunda again, 4th field trip comprised the six hour long walk along the road between Milas and Labraunda. Within the scope of 4th field trip, the locations of the physical components of the cultural accumulation were photographed and shown on thematic maps so that together with their dispersion within the region, their relationship between each other was analyzed. Furthermore, Muğla Conservation Council was visited and relevant documents were collected with their permissions. In order to reflect the actual path of the road between Milas and Labraunda, the method of the 4th field study is formed by marking referenced points with the help of a GPS¹⁰. Finally, 5th field trip consists of the visit to the Municipality of Yatağan and together with the collection of relevant documents with their permission this field trip also facilitated the interview with Tarcan Oğuz who is working on Muğla Cultural Route Project for Yatağan Municipality¹¹.

¹⁰Recorded geo-referenced points during the site survey walk on the road between Milas and Labraunda can be reached from Appendix A.

¹¹Further notes on site surveys can be reached from Appendix B.

In order to represent the analyses and evaluations regarding the study, base maps are prepared with the help of various documents collected from different institutions. These can be classified as: visual sources from Google Earth, aerial photographs collected from General Command of Mapping, the relevant pieces of the base map of Milas gathered from Land Registry and Cadastral Office of the Governorate of Milas, 1/100000 scaled base map obtained from the personal archive of Mustafa Durcan, 1/25000 scaled base map of Milas taken from the Municipality of Milas and some other bases used by the Studio Class of 2011-2012 METU-Restoration Graduate Program. All these specified base sources are transferred into digital mediums and sometimes juxtaposed with each other for obtaining suitable bases in order to give necessary information with the help of the computer programs: AutoCAD, Adobe Photoshop and ArcGIS.

It should also be underlined at this point that since the main concern of the thesis is not evaluate the history of the region, asses the components of the cultural accumulation and prepare a general model, the information coming from the historical and archeological data formed the basis of the study. Accordingly, it can be said that the second section of the study discusses the current approaches to conservation of ancient roads within their cultural landscapes, the emergence of the cultural route concept within this field, its various definitions, classifications, organizational structures, planning and management frameworks and finally focuses on the principles derived from these studies.

Another main section of the thesis which is specified as the assessment phase of the current state of the study area is made in order to direct the following stages. This evaluation that mainly realized with the help of the field studies are reflected with the help of the same framework proposed for the section of understanding cultural routes. These are also supported with relevant photographs taken during the site surveys or photographs of researchers of appropriate institutions and/or organizations. This phase ends with an overall evaluation of the road between Milas and Labraunda by underlining the most crucial features of all the components of the cultural accumulation.

Depending mainly on identified strengths, weaknesses, opportunities and threats, this phase of evaluation is finalized by the determination of the objectives, statement of significance and theme of the conservation project. By considering the specified theme and referring to the identified planning and management scheme, the last section of the thesis is arranged for realizing the cultural route proposal for the road between Milas and Labraunda which includes general principles and preliminary decisions, general policies, projects and general scenarios for residents, tourists and researchers.

1.4. STRUCTURE OF THE THESIS

As also mentioned under the heading of the methodology of the study, apart from the introduction and conclusion parts, the study includes four main sections as: a general theoretical outlook of the concept of cultural routes, phases of analysis and evaluation and lastly an example transformation process from an ancient road to a cultural route.

In this vein, **Chapter 1** or the introductory section states the definition of the problem, aim and scope of the study, methodology and the structure of the thesis with a brief description of road and cultural route concepts for introducing the subject.

In **Chapter 2**, a theoretical research is made as background information for the discussion of the cultural route concept. Development process of the subject cultural routes, selected definitions stated from different organizations, institutions and researchers, classifications and recent studies related with the concept of cultural routes are discussed within the structure of this chapter. Further, planning and management processes of cultural routes are examined with the help of several models developed for related heritage topics and cultural route examples from different countries. In particular, it can be said that a broad investigation of different methodologies for the planning and management approaches of cultural routes is made within the scope of this section. Consequently, a planning and management order together with all of its phases is proposed and explained in a detailed manner direct and complete a comprehensive planning and management procedure for cultural routes.

Chapter 3 consists of the case study research accomplished in Milas for the road between Milas and Labraunda. In this regard, firstly, the general description of the region including the geography and history is made in order to achieve an effective result. In addition to this, the road between Milas and Labraunda is described with the help of the subheadings; location, history, development process, general characteristics, meaning and spirit. Furthermore, the documentation study of the components of the cultural accumulation on and around the road between Milas and Labraunda is organized as natural, man-made, temporal, social and cultural, functional, visual and aesthetic, economic, administrative and spiritual components and expressed under this section. In addition to these, conservation and development activities are studied with the sub-categories as conservation and development activities in regional scale and conservation and development activities study area scale. On the other hand, administrative framework and key interest groups and partners of the road between Milas and Labraunda and/or the cultural accumulation on and around it are also mentioned within the scope of Chapter 3.

Chapter 4 puts forward the current state of the road between Milas and Labraunda and the cultural accumulation on and around it by evaluating the previously identified inputs. In this manner, strengths, weaknesses, opportunities and threats are identified with respect to the same proposed frameworks identified in the Chapter 2. An overall assessment highlighting the most crucial features of the components of the cultural accumulation are also set as crucial bases for the configuration of the following part, Chapter 5.

Considering these determined records during the stage of evaluation; **Chapter 5** expresses the objectives, statement of significance and general theme of the conservation project. Furthermore, it continues with the general principles and preliminary decisions, general policies, strategies, projects and their related components of the cultural accumulation and contexts which all are connected to the priority degrees of proposed projects regarding the proposal. Following these, Chapter 5 finalized with a spatial proposal including the scenarios arranged for residents, tourists and researchers.

Chapter 6 or the conclusion part gives a brief summary of the study by providing a final discussion for the concept of cultural routes. Then, it highlights some further recommendations for the transformation processes of ancient roads and sustainable uses of cultural routes.

CHAPTER 2

THE CONCEPT OF CULTURAL ROUTES, THEIR PLANNING AND MANAGEMENT PRINCIPLES

Heritage is presently an expanding notion, including within its content diverse cultural, historical, architectural, archeological, local, natural and geological values. Although in the past the meaning of heritage was restricted to a particular work of art or a singular historical monument, in the course of time, groups of buildings, architectural assets, urban and rural areas, archeological remains, historic sites, cultural landscapes, ancient gardens, vernacular heritage and intangible values have also been added into the frame of the concept. Therefore, the meaning of the concept has been broadened and consequently, the value that is given to heritage has increased since the second half of the twentieth century¹².

The category of cultural routes is also evolving under the expanding frame of heritage, broadening its scope in many countries. This recently developing category of cultural routes is usually regarded as an evidence and base of interactive, dynamic and continually evolving process of intercultural relationships. Therefore, it can be said that the concept of cultural routes reflects different cultures, beliefs and lifestyles from different periods of time.

“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, individual 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.” (ICOMOS, 2008).

As also stated in the ICOMOS Charter on Cultural Routes which was held in 2008, cultural routes as continuous and shared systems synthesize diverse heritage elements and/or sub-sites through cultural landscapes together with the cultural, historical, symbolic, functional and economic values as intangibles by linking and integrating them in an interdisciplinary and mutual framework. Therefore; since the concept of cultural routes hosts many different aspects and facets of heritage within their rich and deep frames; they are “complex”, “innovative”, “comprehensive” and “multidimensional” (Majdoub, 2010: 32). Although the meanings and constituents of cultural routes have not yet been properly defined, there are several developing viewpoints on the subject in both national and international circles and literature; numerous meetings, organizations and conferences have been arranged and many studies were carried out by researchers from different fields in order to discuss and clarify the term.

In the following part, to provide background information for the discussion of the subject, the concept of cultural routes and its historical development process are examined. In addition, the roots of the concept are described and discussed briefly with the help of several definitions from selected publications, articles and documents. Also, recent studies based on existing cultural route examples are classified and analyzed in order to understand their main themes, implementation issues and guiding policies. Furthermore, frameworks of cultural route planning and management approaches are investigated in order to grasp the meaning of the concept in all its dimensions.

¹²Inspired by the “Athens Charter for the Restoration of Historic Monuments”, which was the first international congress that depicted the importance and developed the consciousness regarding the subject of heritage without naming it explicitly, different international and national organizations, institutes, professional organizations and disciplines in different countries at different time periods prepared several guidelines in the form of international conventions, regional treaties, professional codes, documents, recommendations, guidelines and/or specialized training activities to produce reference materials for heritage since 1950’s.

2.1. BACKGROUND OF THE CONCEPT: DEVELOPMENT PROCESS OF THE CONCEPT OF CULTURAL ROUTES

In order to appreciate and revive the common European heritage for all Europeans, a committee of experts entitled “L’Europe Continue-Continuous Europe” presented a report in 1964, under the direction of the Council of Europe (COE). This report, which aims to raise communal awareness concerning the most important cultural sites in Europe and their incorporation into the culture of relaxation and/or vacation through cultural journeys and touristic networks, has three main objectives: raising consciousness of the people concerning the culture of Europe through journey, composing new networks for European cultural tourism and encouraging the focal sites and crossroads of European civilization as places of significance to visitors (Capp, 2003: 2 and Smith, 2003: 62-66).

In the light of this report, “Recommendation 987 of the Parliamentary Assembly of the Council of Europe” and the “Committee of Ministers responsible for Architectural Heritage” requested all the member states to promote the launching of “European Cultural Routes Program” in 1984 (Karataş, 2011: 10)¹³. Therefore, “European Cultural Routes Program” of the Council of Europe was set up in 1987, following the resolution of the “Parliamentary Assembly”¹⁴.

In order to make the subject of cultural routes easier to comprehend for the people; “European Cultural Routes Program” of the Council of Europe explained the term “European Cultural Route” as a way covering one or two more countries or regions, formed around a theme of the historical, artistic or social interest of Europe. Therefore, European Cultural Routes that should all represent the European culture as a whole can be identified according to their geographical characteristics and/or the nature and scope of their range and level of importance (Capp, 2003: 3 and Smith, 2003: 62-66).



Figure 2.1: (a) General map of “The Way towards Santiago de Compostela” (www.culture-routes.lu)
(b) “The Way towards Santiago de Compostela” (<http://johnniewalker-santiago.blogspot.com/>)

The first attempt to identify what the concept of cultural routes really is and what kind of variables are respected for their selection came into account when the Council of Europe started to develop a series of cultural itineraries and/or themed cultural routes that all represent European values: people,

¹³The master thesis of Esra Karataş (Karataş, Esra. “The Role of Cultural Route Planning in Cultural Heritage Conservation: The Case of Central Lycia.”) which mainly aims to define a framework of conceptual principles for spatial planning of cultural routes and regional networks is one of the main sources used in this research.

¹⁴Major goals of the “European Cultural Routes Program” are stated as: “to make European citizens aware of a real European cultural identity, to conserve and improve the European cultural heritage as a means of improving the surroundings in which people live and as a source of social, economic and cultural development and finally to accord a special place to cultural tourism among European leisure activities” (Last Accessed on 01.04.2013).

migrations and/or major currents of civilization as fundamental attributes (Smith, 2003: 62-66)¹⁵. As a result, “The Way towards Santiago de Compostela” in Spain was selected as the first European Cultural Route in 1987 since it was reflected to represent the earliest periods of the construction of the European identity and assumed to serve as a crucial sample for upcoming developments (Figure 2.1)¹⁶.

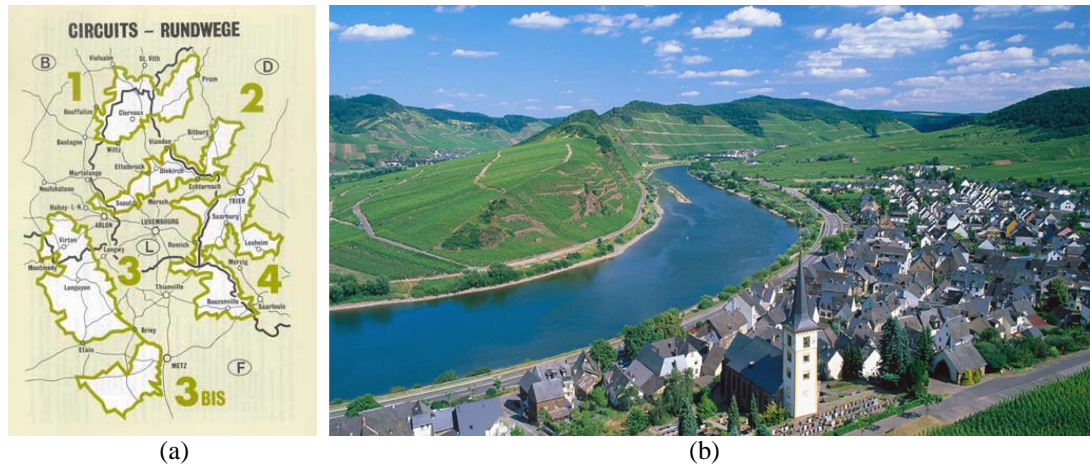


Figure 2.2: (a) Map showing the paths of four trails of “Architecture without Borders-Architecture without Frontiers” (www.culture-routes.lu) (b) “Architecture without Borders-Architecture without Frontiers” (www.resimler.manzara.gen.tr)

In the same year, the “Council for Cultural Cooperation” under the directorship of Council of Europe qualified “Architecture without Borders-Architecture without Frontiers” as the second European Cultural Route (Figure 2.2)¹⁷. Moreover, it was given the certification of “Cultural Route of the Council of Europe” in 16 June 2004.

In 1991, in relation to European culture through journey; the ministers of culture in the “European Union (EU)” member countries issued the “Resolution on European Cultural Networks” that mainly invited all the members of European Union to take active parts in cultural organizations under a European-wide collaboration, in order to explore the potentials of this kind of a systematic networking could propose (Smith, 2003: 62-66)¹⁸.

Following the classification of “The Way towards Santiago de Compostela” as the first European Cultural Route; it was also categorized as a world heritage asset in 1993 by the “Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage (World Heritage Convention)” of UNESCO which gathered the concepts of nature conservation and the preservation

¹⁵By the end of 2010, the Cultural Routes Program of the Council of Europe that involves the cooperation of over 2000 partners had already selected 26 themed routes that cover 70 countries on 4 continents.

¹⁶The philosophy behind the selection of the “The Way towards Santiago de Compostela”, which has been travelled by millions of pilgrims, visitors and tourists as the first European Cultural Route, was identified as; “to rediscover the Ways to Santiago, to take note of everything that the movement towards Compostela brought to the European cultural identity and to follow these ways with a sense of the future”. Further information can be reached from <http://www.culture-routes.lu/> (Last Accessed on 01.04.2013).

¹⁷The cultural route of “Architecture without Borders-Architecture without Frontiers” came into being with the theme of cross-border country heritage with four different sub-trails from the Belgian Ardennes to the basins of Sarre, from Treves to Metz and along Moselle. It was proposed with the idea of “A better knowledge of closed communities, the demonstration of common roots, often testified to by the architecture of trans border areas, are as many elements that contribute to abolishing barriers between people”. Further information can be reached from http://www.culture-routes.lu/php/fo_index.php?lng=en (Last Accessed on 01.04.2013).

¹⁸Further information about the “Resolution on European Cultural Networks” can be obtained from: <http://195.167.36.58/history/eu-documentation/711-council-resolution-on-european-cultural-networks-november-1991.html> (Last Accessed on 01.04.2013).

of cultural properties under a single heading (Karataş, 2011: 8-10)¹⁹. Thereby, “The Way towards Santiago de Compostela” became the first cultural route involved in a global recording catalog. After the selection of “The Way towards Santiago de Compostela” as a world heritage asset, the professionals of “World Heritage Committee” who mainly concentrate on searching and identifying unique cultural and/or natural heritage values together with monitoring their implementation and usage conditions, started to discuss the term cultural routes in a more intensive manner.

As a result of these discussions, “Routes as Part of Our Cultural Heritage” which was the first expert meeting on the issue of cultural routes was held in Madrid in November of 1994 with the attendance of concerned representatives and managers from UNESCO and ICOMOS²⁰. Consequently, the first document discussing the term cultural routes was submitted to the World Heritage Committee of UNESCO and ICOMOS for their review and approval (UNESCO, 1994). According to this document, the rich and fertile concept of cultural routes offers an exceptional framework for mutual consideration, methodized interaction with history and culture of harmony constructing on “population movement, encounters and dialogue, cultural exchanges and cross-fertilization, taking place both in space and time” (UNESCO, 1994).

Compared to “European Cultural Routes Program”, which recognized the preservation of the common history of Europe together with its unique architecture for the future of all Europeans against the increasing threats as one of the most fundamental issues of those times, it can be said that the document of “Routes as Part of Our Cultural Heritage” includes more general judgments, wide-ranging decisions about the concept of cultural routes and covers an extensive area of worries and interests since it highlighted the framework within a wider viewpoint.

To facilitate the development of cultural tourism, “European Institute of Cultural Routes (EICR)” was established in 1997 with an agreement between the Council of Europe and the Grand Duchy of Luxembourg. The institute, as a non-profit organization, has been in responsibility of preserving the development of the “Cultural Routes Program” of the Council of Europe. Since its establishment, the major tasks and aims of the institute have been established as; arranging meetings, investigating new organizations for new projects, reviewing fields related with the concept, directing the work between associated groups and implementing specific tasks for “European Cultural Routes Program”. According to these, the program mainly emphasizes the message that “people can gain benefits by conserving cultural heritage and managing the natural sources in the environments they live”.

In 1998, “International Scientific Committee for Cultural Routes (ICCR)” or originally “Comite Internacional de Itinerarios Culturales (CIIC)”, which is an consultative association group of UNESCO, was established with the efforts of ICOMOS in order to respond to the need of further studies for the endurance of ancient roads and revitalization of the concept of cultural routes²¹. The association, which has been working to clear the uncertainties on the topic, has launched functional guidelines, scientific bases and methodologies through meetings and publications (Rosa, 2005)²².

In 2001; “Making Tracks, From Point to Pathway: The Heritage of Routes & Journeys” conference was organized by the cooperative efforts of UNESCO and ICOMOS²³. The key objective of this conference was to comprehend the selected cultural routes from Pacific district by giving reference to their substantial appearances, degrees of magnitude and outlines in cultural landscapes in which they are situated. In addition to this, the meeting also endeavored to study the roots, natures and uses of cultural routes with the help of their relevant stakeholders such as owners, managers, researchers as well as interpreters and visitors.

¹⁹Further information about the “World Heritage Convention for the Protection of the World Cultural and Natural Heritage of UNESCO” can be obtained from: <http://whc.unesco.org/archive/convention-en.pdf> (Last Accessed on 01.04.2013).

²⁰“Routes as Part of Our Cultural Heritage” document can be reached from <http://whc.unesco.org/archive/routes94.htm> (Last Accessed on 01.04.2013).

²¹Further information can be reached from http://www.icomos-ciic.org/INDEX_ingl.htm (Last Accessed on 01.04.2013).

²²Documents, publications, scientific meetings and conferences and further reports related to cultural routes can be reached from http://www.icomos-ciic.org/INDEX_ingl.htm (Last Accessed on 01.04.2013).

²³Further information can be reached from <http://www.aicomos.com/2001-making-tracks/> (Last Accessed on 01.04.2013).

Shortly after the establishment of the ICCR, a web site named “Cultural Routes and Landscapes, A Common Heritage” was established in the framework of the “Luxembourg Chairmanship” of the EICR in 2002 (Karataş, 2011: 10)²⁴. Together with the events, news, articles, documents, media library, services and organizations; that organization contains vital information related with evaluations, network approvals, certifications and forums on cultural routes.

In February 2005, cultural routes was determined as one of the four heritage categories in the “Operational Guidelines for the Implementation of the World Heritage Convention” periodicals of UNESCO which are mainly prepared in order to control and direct the standards of the “World Heritage Convention” (Karataş, 2011: 10). Thereby, it can be said that this kind of a development multiplied the popularity, status and attractiveness of the concept of cultural routes all over the world.

As another crucial effort; academics and specialists from relevant professions of “Middle East Technical University” and “Ankara University” as well as experts, journalists and artists working on the region prepared “Commagene Nemrut Conservation Development Program (CNCDP)”, in 2006. This conservation and management plan which aimed to increase the level of conservation, interpretation and presentation of the region – by looking at the project area from a macro level including all of the settlements located close to the monuments of Nemrut – proposed a cultural route in the form of a part of the visitor scenario with respecting the important components of the region²⁵.

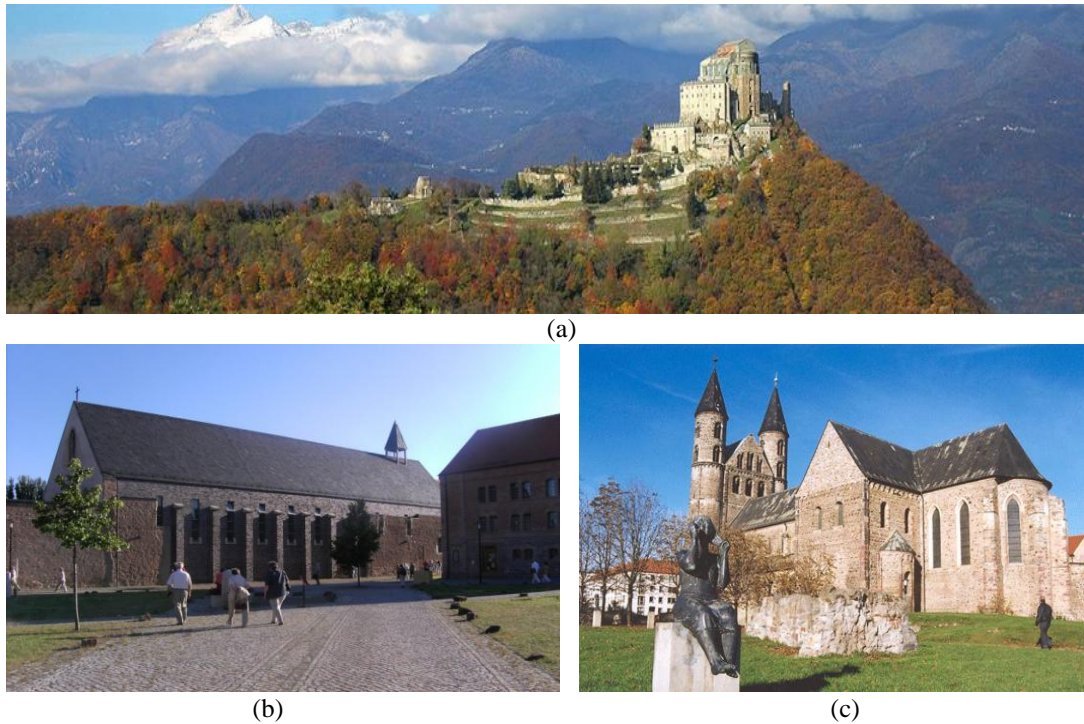


Figure 2.3: (a) “Transromanica-The Romanesque Routes of European Heritage” (<http://www.turismo.it/foto/le-dieci-meraviglie-del-romanico/>) (b) and (c) “Transromanica-The Romanesque Routes of European Heritage” (www.transromanica.com)

In August 2007, the Council of Europe recognized “Transromanica-The Romanesque Routes of European Heritage” as the Major European Cultural Route under the heading of the “Central European CrossCulTour Project” (Figure 2.3)²⁶. “Transromanica” which has displayed architectural,

²⁴The web site entitled “Cultural Routes and Landscapes, A Common Heritage” can be reached from the internet address: www.culture-routes.lu (Last Accessed on 01.04.2013).

²⁵Further information on “Commagene Nemrut Conservation Development Program (CNCDP)” can be reached from <http://www.nemrut.org.tr/> (Last Accessed on 01.04.2013).

²⁶Further information about “Transromanica” can be obtained from Crosscultour and http://www.coe.int/t/dg4/cultureheritage/culture/routes/transromanica_en.asp (Last Accessed on 01.04.2013).

historical, artistic and social values of European identity by linking cultural monuments, sites and roads of historic importance is a route crossing seven different countries of Europe. Therefore, guaranteeing balanced regional development, direction, attaining promotion and development of cultural tourism are underlined as two major objectives of “CrossCulTour Project” (Möller and Deckert, 2009: 7-8).

In the same year, “Network of European Regions for a Sustainable and Competitive Tourism-NECSTOUR” was founded. As a crucial association working for European regions to develop their sightseeing activities in the forms of maintainable tourism, “NECSTOUR” mainly focuses on to improve experience, cooperative events, knowledge, prominence and connection of regional development programs and research on maintainable travel²⁷.

In 2008, the ICOMOS “Charter on Cultural Routes” was published by the efforts of ICCR. This charter that intends to exemplify the evolution of ideas and notions related to cultural assets and the increasing significance of values associated with their setting identified relevant bases for the identification of cultural routes. It also introduced a model for new codes of conservation and management of cultural routes by creating a framework connecting sub-phases in this particular field.

In December 2010, at a time when Europe was looking for a new approach for the emphasis of cultural routes and for the potential of tourism, the Committee of Ministers of the Council of Europe adopted the “Enlarged Partial Agreement on Cultural Routes” for increasing closer partnership and associate the voluntary powers between the states interested in the advancement of the concept of cultural routes²⁸.



Figure 2.4: Cultural routes of Turkey that are presented in the web site named “Culture Routes in Turkey-Long Distance Hiking Trails for All”

²⁷In order to achieve these objectives, The European Institute of Cultural Routes which is a member of NECSTOUR has been working with the Council of Europe and the Tourism Unit of the European Commission. Further information can be obtained from: www.necstour.eu (Last Accessed on 01.04.2013).

²⁸Further information about the “Enlarged Partial Agreement (EPA) on Cultural Routes”, 2010 can be reached from <http://conventions.coe.int/Treaty/EN/PartialAgr/Html/CulturalRoutesStatute.htm> (Last Accessed on 01.04.2013).

Following these developments in the universal level, a web site designated as “Culture Routes in Turkey-Long Distance Hiking Trails for All” was prepared in Turkey by the members of the “Turkish Culture Routes Working Group” in 2012²⁹. As also shown from the figure, this web site introduces different cultural routes of Turkey such as “Karian Trail”, “St. Paul Trail”, “Abraham’s Path”, “Independence Trail”, “Kure Mountains”, “Lycian Way”, “Walks in Turkey”, “Gastronomy Route”, “Sarıkamuş Trails”, “Via Egnatia”, “Yenice Forest Trails”, “Phrygian Way”, “Hittite Trail”, “Kaçkar Mountains” and “Evliya Çelebi Way” (Figure 2.4). Further, in addition to offering networks of long-distance historical or natural trails and biking and riding routes running along coasts, over mountains, across valleys and through forests, it also delivers needed necessary materials during the walks and/or trails such as forms of guidebooks, maps, GPS waypoints and several similar practical information on tour operators as well as local transportation opportunities and accommodation facilities.

In between the months of April and June of 2012, the Council of Europe arranged several different European projects, organizations, meetings and workshops regarding the concept of cultural routes. Within the scope of these works, “CERTESS”, by its full name “European Cultural Routes-Transfer Experiences Share Solutions”, which is a project as a part of “INTERREG IVC” – “Innovation and Environment Regions of Europe Sharing Solutions” – aims at setting up a shared approach on in what way to improve, achieve and improve “European Cultural Routes” by operating a model of expansion and legislative tools targeted to encourage sustainable cultural tourism³⁰. As another example, “Crossroads of Europe”, which aims to promote support and exchange also to increase consciousness for a current kind of travel, was introduced as a yearly conference in 2012, with the aim of highlighting places and routes in Europe associated with the connection of different cultures³¹. Accordingly, these two and several similar events on the topic of cultural routes organized by the Council of Europe have activated the efforts given on the concept of cultural routes and increased the importance of the subject in the course of time.



Figure 2.5: (a) “European Network of Casadean Sites” (<http://www.scoop.it/t/tourisme-en-europe>)
(b) “European Route of Ceramics” (<http://www.luxinvicta.pt/conte.php?a=9>)

In addition, the identification of the “European Network of Casadean Sites”³² and the “European Route of Ceramics”³³ as qualified examples of the “Cultural Routes of the Council of Europe in 2012”

²⁹Further information can be reached from “Culture Routes in Turkey-Long Distance Hiking Trails for All” can be reached from <http://cultureroutesinturkey.com/c/practical-info/guide-books-and-maps/> (Last Accessed on 01.04.2013).

³⁰Further information about “European Cultural Routes-Transfer Experiences Share Solutions-CERTESS” can be reached from <http://www.interreg4c.eu/showProject.html?ID=64394> (Last Accessed on 01.04.2013).

³¹Further information about “Crossroads of Europe” can be reached from http://ec.europa.eu/enterprise/newsroom/cf/itemdetail.cfm?item_id=5902&lang=en (Last Accessed on 01.04.2013).

³²Further information about the route of “The European Network of Casadean Sites” can be reached from http://www.coe.int/t/dg4/cultureheritage/culture/routes/casadean_en.asp (Last Accessed on 01.04.2013).

³³Further information about the “European Route of Ceramics” can be reached from http://www.coe.int/t/dg4/cultureheritage/culture/routes/ceramics_en.asp (Last Accessed on 01.04.2013).

should also be considered as crucial evidences of this kind of a growing importance regarding to the subject of cultural routes by the Council of Europe (Figure 2.5).

In November 2012, “Colmar Declaration” was launched by the Council of Europe³⁴. The meeting was attended by key interest groups related with cultural routes such as researchers, international organizations, NGOs, local and regional authorities, universities and professionals. Since the declaration which intended to signify the 25th anniversary of the “Cultural Routes Program” of the Council of Europe comprised with new inspiring and encouraging cultural route projects and discussions on the topics of international cooperation, governance, recently developing technologies, methodologies and regional development, “Colmar Declaration” was regarded as an enriching and motivating experience for the concept of cultural routes.

In between the dates of 20 - 23 December 2012, “Culture Routes and Religious Tourism” conference was held with the collaborative efforts of the “Ministry of Culture and Tourism of the Republic of Turkey”, “Provincial Cultural Directorates and their Municipalities”, “Association of Turkish Travel Agencies”, “Turkish Hoteliers Federation” and professionals. The conference mainly marked the establishment of a new market area related with the cultural tourism destinations in Turkey³⁵. In addition to this, it focuses on supporting and remarking contributions of Turkey’s cultural routes to the sustainable tourism by transforming Turkey into a cultural tourism destination.

In short, the concept of cultural routes, although not dubbed as such from the beginning, has been discussed since 1960s. It can be said that 1980s and 1990s gave rise to new approaches regarding the issue and since 2010, a series of meetings and conferences together with projects and workshops started to be held on the concept both in national and international platforms. As a result, with respect to the above mentioned phases, the following table summarizes the background and development process of the concept of cultural routes (Table 2.1).

³⁴Further information about the “Colmar Declaration” can be reached from http://www.cultureroutes.lu/php/fo_index.php?lng=en&dest=bd_ac_det&id=00003396 (Last Accessed on 01.04.2013).

³⁵Further information about “Culture Routes and Religious Tourism” conference can be reached from <http://www.kulturturizmi.org/ing/home> (Last Accessed on 01.04.2013).

Table 2.1: The background and development process of the concept of cultural routes

Year	Relevant Institution	Development Process
1964	Council of Europe	A group of experts entitled “L’Europe Continue-Continuous Europe” presented a report that increases collective awareness about the most important cultural sites of Europe and their incorporation in the culture of leisure through cultural journeys.
1972	UNESCO	“World Heritage Convention”, which is also known as the “Convention Concerning the Protection of the World Cultural and Natural Heritage”, was adopted by the “General Conference of UNESCO” as a text covering the conservation of natural values and preservation of cultural properties under a single heading.
1984	Council of Europe and the Committee of Ministers responsible for Architectural Heritage	In the light of the report prepared by “L’Europe Continue-Continuous Europe”, “Recommendation 987 of the Parliamentary” invited all the member states to encourage the launching of “European Cultural Routes Program”.
1987	Council of Europe	“European Cultural Routes Program” was set up following the resolution of the Parliamentary Assembly.
1987	Council of Europe	“The Way towards Santiago de Compostela” in Spain was selected as the first European Cultural Route.
		“Architecture Without Borders-Architecture without Frontiers” was certified as the second European Cultural Route.
1991	European Union (EU) Member States	“Resolution on European Cultural Networks” was issued.
1993	Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage (World Heritage Convention) of UNESCO	After being identified as the first European Cultural Route, “The Way towards Santiago de Compostela” was also classified as a world heritage asset. Therefore, it became the first cultural route included in the international listing.
November of 1994	UNESCO-ICOMOS	“Routes as Part of Our Cultural Heritage,” which was the first expert meeting on the issue of cultural routes, was held in Madrid.
1997	Council of Europe and the Grand Duchy of Luxembourg	“The European Institute of Cultural Routes (EICR)” was established as a non-profit organization in an agreement between the Council of Europe and the Grand Duchy of Luxembourg and since 1998, it has been in charge with ensuring the development of the Cultural Routes Program of the Council of Europe.

Table 2.1 Continued

1998	UNESCO-ICOMOS	“International Scientific Committee for Cultural Routes (ICCR) or, originally Comite Internacional de Itinerarios Culturales (CIIC)”, which is an advisory body of UNESCO, was established with the attempts of ICOMOS respond to the need of further studies for the concept of cultural routes.
2001	UNESCO-ICOMOS	A conference with the name of “Making Tracks; From Point to Pathway: The Heritage of Routes & Journeys” was organized by the collaborative efforts of UNESCO and ICOMOS.
2002	Luxembourg chairmanship of the European Institute of Cultural Routes (EICR)	A web site named “Cultural Routes and Landscapes, A Common Heritage-www.culture-routes.lu” was organized.
16 June 2004	Council of Europe	“Architecture Without Borders-Architecture without Frontiers” was awarded the certification of “Cultural Route of the Council of Europe”.
February of 2005	UNESCO	The group of cultural routes was determined as one of the four heritage categories in February of 2005 in the “Operational Guidelines for the Implementation of the World Heritage Convention” periodicals of UNESCO.
2006	Academics and specialists from relevant professions of METU and Ankara University as well as experts, journalists and artists working on the region	“Commagene Nemrut Conservation Development Program (CNCDP)” was prepared for conserving, interpreting, presenting and ensuring the sustainability of the region.
August of 2007	Council of Europe	“Transromanica - The Romanesque Routes of European Heritage” was recognized as the Major European Cultural Route under the heading of the “Central European CrossCulTour Project”.
2007	Council of Europe	“Network of European Regions for a Sustainable and Competitive Tourism (NECSTOUR),” which is an association of European regions working to develop sustainable tourism, was established.
2008	UNESCO-ICOMOS	“Charter on Cultural Routes” was published by the International Committee on Cultural Routes (ICCR).
December of 2010	The Committee of Ministers of the Council of Europe	“Enlarged Partial Agreement (EPA)” on cultural routes was adapted to enable closer cooperation and combine the voluntary contributions between states particularly interested in the development of the cultural route concept.
February of 2012	Turkish Culture Routes Working Group	A web site named “Culture Routes in Turkey-http://cultureroutesinturkey.com” was launched.

Table 2.1 Continued

April- June of 2012	Council of Europe	Various attempts on the topic of cultural routes in the forms of projects, workshops and meetings such as “CERTESS” and “Crossroads of Europe” have been organized.
July of 2012	Council of Europe	Two routes of Council of Europe, namely, “The European Network of Casadean Sites” and “The European Route of Ceramics,” were determined as “Cultural Route of Council of Europe”.
30 November 2012	Council of Europe	Colmar Declaration was launched by the Council of Europe in order to commemorate the 25 th anniversary of the Cultural Routes Program.
20 - 23 December 2012	Ministry of Culture and Tourism - Republic of Turkey	“Culture Routes and Religious Tourism” conference was held under the 2 nd Cultural Tourism Summit and Exhibition.

2.2. DEFINITIONS AND SCOPE OF CULTURAL ROUTES

Since the value that is given to the concept of cultural routes has increased within recent years, in order to establish frameworks to help the decision making processes, a number of different definitions, descriptions and approaches regarding the subject have occurred in the national and international arena and in literature.

The first globally valid definition of cultural routes, discussed under the name of heritage routes, came into being in 1994 with the document published after the “Routes as a Part of our Cultural Heritage” meeting of UNESCO and ICOMOS (Karataş 2011: 13). According to the document;

“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.”

This definition, which is accepted as the basis of further definitions and studies on the subject of cultural routes, also identified the main features of the concept in several articles. According to these articles; cultural routes that are multi-dimensional with different developing facets added to their main purpose should be based on the “dynamics of movement” and the “idea of exchanges” with the continuity in space and time. The definition of the concept refers to a full picture in which the route has a value exceeding the total value of the components making it up and through which it achieves its cultural importance and underlines exchange and dialogue between countries or districts. According to all these variables discussed, UNESCO and ICOMOS agreed that in addition to the composition created with physical elements; dynamism in the forms of movement, idea of exchange and interchange between regions, continuity in space and time as well as wholeness and multi-faceted structure are the fundamental features shaping the concept of cultural routes.

In 2001, in the “Intangible Heritage and Cultural Routes in a Universal Context” which is one of the reports of ICCR, the concept of cultural routes was defined as, “...a set of values whose whole is greater than the sum of its parts and through which it gains its meaning...”³⁶. In addition, ICCR shaped the definition as highlighting the faint relation between a number of tangible elements and their intangible qualities by saying;

“...Identification of the cultural itinerary is based on an array of important points and tangible elements that attest to the significance of the itinerary itself. To recognize that a cultural itinerary or route as such necessarily includes a number of material elements and objects linked to other values of an intangible nature by the connecting thread of a civilizing process of decisive importance at a given time in history for a particular society or group.”

In short, the main motive of ICCR in this definition is to express the wholeness of cultural routes linking tangible elements to their intangible values by considering the significances of routes at a definite time in history for a particular group of people. Following this description, in the “ICCR Meeting of Experts” in Madrid in May 2003, the concept of cultural routes was defined as³⁷,

“A land, water, mixed or other type of route, which is physically determined and characterized by having its own specific and historic dynamics and functionality, showing interactive movements of people as well as multi-dimensional, continuous and reciprocal exchanges of goods, ideas, knowledge and values within or between countries and regions over significant periods of time, and thereby generating a cross-fertilization of the cultures in space and time, which is reflected both in its tangible and intangible heritage.”

³⁶“Intangible Heritage and Cultural Routes in a Universal Context”, ICCR, 2001 can be reached from http://www.icomos-ciic.org/CIIC/PAMPLONA_ingl.htm (Last Accessed on 01.04.2013).

³⁷“ICCR Meeting of Experts”, 2003 can be reached from http://www.icomos-ciic.org/CIIC/NOTICIAS_reunionexpertos.htm (Last Accessed on 01.04.2013).

This definition, which hosts many different inputs of cultural routes within its structure such as geography, location, components, qualities and characteristics, mainly concentrates on the interaction between these constituents to form a whole. Accordingly, when compared to the definition disseminated by the document of “Routes as a Part of our Cultural Heritage” in 1994, two descriptions of ICCR show that, unlike a landscape, which is static in nature, a cultural route whose whole exceeds the total value of the components making it up must reflect a vibrant character with the help of many different inputs within its structure.

In 2008, in the light of its previous definitions, ICCR widened the meaning of the concept of cultural routes in the “ICOMOS Charter on Cultural Routes” and defined it once again within a framework of different criteria – context, content, cross-cultural significance, dynamic character and setting – as follows,

“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 which 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, have thereby promoted a cross-fertilization of the affected cultures in space and time, as reflected both in their tangible and intangible heritage and have integrated into a dynamic system the historic relations and cultural properties associated with its existence.”

According to this comprehensive and specialized definition of cultural routes stated by ICCR in 2008; cultural routes must express social, political and again dynamic cultural processes together with heritage elements and cultural traditions. Further, they must be affected by different people, cultures and/or historical events. In other words, they must be the living witnesses of the earlier periods of time.

In 2007, the Council of Europe explained the term cultural route as “an itinerary or a series of itineraries, based on a cultural concept or phenomenon of transnational importance and significance for common European values”³⁸. Three years later, the Council of Europe, in its “Cultural Routes Program”, expanded the meaning of the concept to “a cultural, educational heritage and tourism co-operation project aiming at the promotion and development of an itinerary or a series of itineraries based on a historic route, a cultural concept, figure or phenomenon with a transnational importance and significance for the understanding and respect of common European values”³⁹.

According to this recent definition published in 2010, a cultural route must be concentrated on a European theme which represents the values of Europe, must follow an ancient route or a newly created touristic path, must give rise to long-term multi-faceted cooperation projects in priority areas – especially for scientific research, heritage conservation and enhancement, cultural and educational contacts among young Europeans, contemporary cultural and artistic practices, cultural tourism and sustainable development. Therefore, it must be managed by organized networks.

Parallel to all these descriptions of the Council of Europe explained above, there appeared a change in the concept of cultural routes related to the time limitation of the subject together with the development and promotion of itineraries with their representation issues. In other words, instead of an artifact used in history, the concept of cultural routes began to be taken as a field representing the European heritage and contributing to regional and local development after the definition proposed in 2010 by the “European Institute of Cultural Routes (EICR)”. In addition, different from the other international institutes, EICR mainly supported the notion that “a cultural route which is an itinerary or a series of itineraries must come into being with a theme which should give rise to long-term projects of research and sustainable development and that it must represent the common European heritage, figure and/or phenomenon with a transnational importance and significance”.

³⁸Further information about the “Resolution CM/Res (2007) 12” can be reached from <https://wcd.coe.int/ViewDoc.jsp?id=1194679> (Last Accessed on 01.04.2013).

³⁹Further information about the Resolution CM/Res (2010) 53 can be reached from <https://wcd.coe.int/ViewDoc.jsp?id=1719265&Site=CM> (Last Accessed on 01.04.2013).

Subsequently, it can be said that almost all definitions of cultural routes in the international platform emphasize variable elements of tangible composition together with diverse values of their intangible natures such as dynamism in the forms of movement, the idea of exchange and dialogue between regions, continuity in space and time, wholeness and multi-dimensional structure, as the most essential aspects. However; different from ICOMOS-UNESCO that describes the indispensable aspects of cultural routes as; their use in history, own dynamics and the mobility of the itinerary, the authorized committee of Council of Europe notes that a cultural route may either established along a historic line or a newly created trail for the purposes of tourism.

In addition to these definitions stated in documents and charters by institutions, researchers and scholars also brought their own reflections regarding the concept of cultural routes. For example, according to Suarze-Inclan Maria Rosa (2004: 1) cultural routes as unique trails formed or used by human beings intentionally for a certain and/or well defined purpose are unique creations of cultural dynamics generated through historic ways of interaction. This expression of Rosa mainly implies that cultural routes which are the creations of cultural dynamics must be created or used by human beings in a period of time in history as supportable traces of their existence.

Ron van Oers (2010: 62) defined the term as a series of culturally and historically tangible and intangible elements that are linked by a physical or substantial asset such as a road or route that may or may not still exist in a period of time. Without forgetting its unique value, van Oers mainly stated that a cultural route which ties a series of culturally and historically important elements within its structure can be a physical or a perceived product. In other words, according to van Oers, a cultural route can either be a path that is existed in history or a path that is created in recent times. Similar to the difference between the definitions of ICOMOS-UNESCO and Council of Europe, van Oers' definition differs from Rosa's, who stated that a cultural route must show a trace from the past.

Similarly, Claude Moulin and Priscilla Boniface (2001: 237-248) defined the concept of cultural routes and networks as important tools for supporting heritage for the direct aims of conservation, cultural preservation, tourism as well as for socio-economic development. Therefore, according to Moulin and Boniface, the concept of cultural routes is viewed as one of the most crucial sources of conservation, preservation, tourism and socio-economic development.

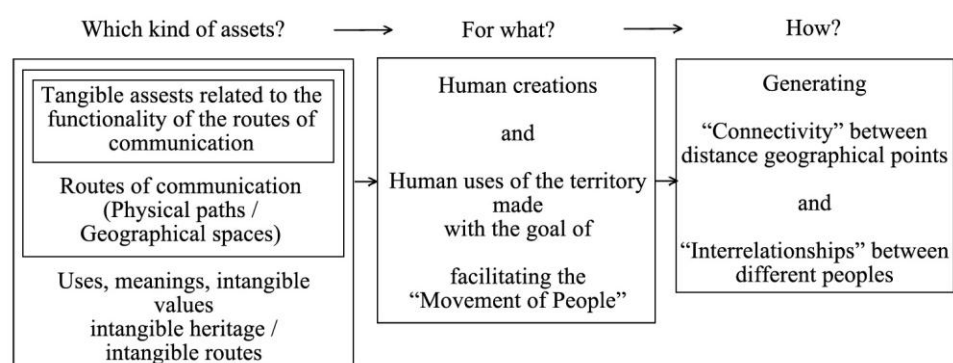


Figure 2.6: Operation of the heritage of connectivity/interrelationship perspective (Alberto, 2008)

Different from the others, Martorell Carreno Alberto (2008: 1-4) defined cultural routes assimilating the two different notions as connection and interrelation. As also shown in the diagram prepared by him, the concept of cultural routes that includes various assets in its fabric was created in order to provide connections between different regions in different geographical zones and realize interrelationships between different people (Figure 2.6).

Similar to the explanation of Alberto, the definition of Wided Majdoub (2010: 30) also depends on two main characteristics of cultural routes which are geographical journey and mental journey. In a more detailed manner, according to him, a cultural route is not only a geographical journey

connecting regions and therefore local identities, but also a mental journey thanks to its representative values, meanings, expectations and experiences.

Finally, in 2011, Esra Karataş defined the concept of cultural routes in her master thesis. Although there are several different definitions of the concept of cultural routes in literature focusing on different sub-headings, according to her, using these kinds of restricted definitions directly in an investigation is not appropriate. In the light of this view, she emphasizes that a broader perspective for the concept of cultural routes is necessary. Therefore, all of the aspects of cultural routes should be comprehended for a full understanding. Considering this, Karataş defines the concept of cultural routes as (Karataş, 2011: 15);

“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.”

Table 2.2: Key aspects specified in the definitions of cultural routes

Date	Institution/Organization/Researcher	Key Aspects
1994	UNESCO and ICOMOS “Routes as a Part of our Cultural Heritage”	Tangible elements, dynamics of movement, idea of exchanges, continuity in space and time, use in history.
2001	ICOMOS “Intangible Heritage and Cultural Routes in a Universal Context”	Tangible elements with their intangible natures.
2003	ICOMOS “Meeting of Experts on Cultural Routes”	Physical character, dynamic and multi-dimensional structure, functionality, interactive movement of people, exchanges of goods, ideas, knowledge and values, cross-fertilization of the cultures in space and time.
2007	Council of Europe “Cultural Routes Program-Resolution CM/Res (2007) 12”	Series of itineraries centered on a European theme which represents European values, a mean for regional and local development, a historic line or a newly created path.
2008	ICOMOS “International Charter on Cultural Routes”	Interaction of tangible and intangible components to form a whole, social, political and cultural processes, different peoples, cultures, historical events.
2010	Council of Europe “Cultural Routes Program-Resolution CM/Res (2010) 53”	European theme which represents values of Europe, either an ancient route or a newly created touristic path.
2001	Moulin and Boniface “Routeing Heritage for Tourism: Making Heritage and Cultural Tourism Networks for Socio-economic Development”	Tools for profiting from heritage for conservation, preservation, tourism and socio-economic development.

Table 2.2 Continued

2001	Moulin and Boniface “Routeing Heritage for Tourism: Making Heritage and Cultural Tourism Networks for Socio-economic Development”	Tools for profiting from heritage for conservation, preservation, tourism and socio-economic development.
2004	Rosa “A New Category of Heritage for Understanding, Cooperation and Sustainable Development; Their Significance Within the Macrostructure of Cultural Heritage; The Role of the CIIC of ICOMOS: Principles and Methodology”	Historic ways of communication, unique products of historical cultural dynamics, definite or well-defined purpose.
2010	van Oers “Nomination of the Silk Road in China to UNESCO’s World Heritage List: Proposals for a Strategic Approach and Reference Framework for Heritage Routes”	Series of culturally and historically tangible and intangible elements, a historic road or a perceived product.
2008	Alberto “The Transmission of the Spirit of the Place in the Living Cultural Routes: The Route of Santiago de Compostela as Case Study”	Connection between regions, interrelationship between people.
2010	Majdoub “Analyzing Cultural Routes from a Multidimensional Perspective”	Geographical and mental journey.
2011	Karataş “The Role of Cultural Route Planning in Cultural Heritage Conservation: The Case of Central Lycia”	Transportation corridor, newly created or used in a period of history, combination of heritage elements.

Hence; when all the definitions from the origin to the present day of the concept of cultural routes are examined; “rich and diverse components”, “multi-dimensional structure”, “evolving processes of shared cultures”, “usage in history”, “wholeness” and “meaning” which is above the sum of the components making it up can be specified as the key aspects that identify the structure of cultural routes (Table 2.2). In that sense, it can be said that the concept of cultural routes represents cooperating, active, varying and upgrading processes of communal histories and life as a complete picture by displaying the valuable diversity of contributions that characterized the communities. Accordingly, in order to comprehend and explain the concept correctly and clearly, all these inputs must be examined by appropriate methods and tied in a correct hierarchy through constructing a holistic perspective.

2.3. CLASSIFICATIONS OF CULTURAL ROUTES

Grouping cultural routes is crucial to better understand, analyze, perceive and document them. It is also essential for selecting appropriate intervention methods for the processes of their planning and management. However, up to the present, there has not been a clear classification for cultural routes. There have only been several discussions considering the common features of selected examples such as the typological, functional, historical, contextual and/or physical similarities.

The development of different definitions, approaches and views regarding the concept of cultural routes is important to appreciate the classification tendencies of the subject. Depending on the variables reviewed in the sections above, cultural routes have been grouped, arranged and/or classified in different ways. This section of the research presents these categorization approaches by giving specific examples.

It can be said that the first attempts for the classification of cultural routes were initiated in 1994, in Madrid, with the efforts of “Routes as Part of Our Cultural Heritage” document by UNESCO-ICOMOS. As also discussed in the previous chapters, “Routes as Part of Our Cultural Heritage” document, which mainly discusses the identification and delimitation criteria of cultural routes, sets out several measures to group cultural routes depending on their specific qualities. As shown in the table below, these different qualities that assisted the identification of the categories of cultural routes were specified as: 1) “spatial characteristics”; linked with the general configuration of routes, 2) “temporal characteristics”; linked with duration and usage of routes in history, 3) “cultural characteristics”; linked with the cultural capacity of routes and 4) “role or purpose”; linked with their main functions (Table 2.3).

Table 2.3: Main characteristics for the grouping of cultural routes arranged by UNESCO-ICOMOS

Spatial Characteristics	“The length and diversity (varying) of a route reflect the interest of the exchange and the complexity of the links that it maintains (or maintained).”
Temporal Characteristics	“How long it has been in existence and the frequency of use, which could be multiannual, annual, and seasonal. It must have established its identity through diachronic practice over sufficient time to leave its imprint on mankind.”
Cultural Characteristics	“The fact that it includes cross-cultural aspects (or effects), e.g. it links remote ethnic and cultural groups and fosters their mutual progress through exchange. Its capacity to bring together different peoples.”
Role or Purpose	“The fact that it has been used to exchange spiritual goods (religious or philosophical) or basic necessities for the survival of communities or has contributed to their development (trade in foodstuffs, minerals, manufactured goods, etc.).”

Sayamol Chairatudomkul synthesized this typology of UNESCO with the views of ICOMOS and arranged the following table in his doctorate thesis (2008: 17) (Table 2.4),

Table 2.4: Types of cultural routes and heritage trails arranged by Chairatudomkul

	Cultural Routes	Heritage Trails
Religious Events	“Crusades, Pilgrimages (Santiago de Compostela, Road of Faith and the Hadji Pilgrimage to Mecca)”	“Sikh Heritage Trail, Hampshire Millennium Pilgrim’s Trail”
Trade Activities	“Silk Road, Salt Route, Spice Route, Wine Route, Frankincense Route”	“Irish Whisky Trail, Niagara Wine Route, Waterloo-Wellington Ale Trail, Nada Sake Trail”
Military Campaigns	“Crusades, Napoleon’s Route, Hannibal’s Alpine Crossing	“Hadrian’s Wall National Trail, Wenzel Routes”
Sports Events	“Rum Race, Paris-Peking Rally, Paris-Dakar Rally”	“Tour de France Trail”
Specific Moments in History	“The Russian Campaign”	“The Odyssey”
Regular Routes	“Silk Road, Pilgrimages”	“Hong Kong Heritage Trails, Penang Trail”
Exchange Between Different Peoples	“Silk Road, Salt Route, Iron Route, Pilgrimages”	“Bangkok Heritage Trail”
Aggression and Imperialism	“Slave Route, Crusades”	“Trail of Tears, Boston’s Freedom Trail, The European Route of Jewish Heritage”
Natural History Environment	“Aboriginal Song Lines”	Chilkoot Trail, Parks and Gardens Route”
Architectural Interest	“Spaces of the Baroque”	“Architecture Without Frontiers Route, The City Wall of York”
Sea Route	“Vikings Route, Hanseatic Route, Slave Route, Spice Route”	“Kent Maritime Heritage Trail”
Routes Associated with Historic People	“-”	“Napoleon’s Route, Nelson Mandela Route, Mozart Route”

As shown in the table prepared by Chairatudomkul, the categorization of the concept was represented under two headings: cultural routes and heritage trails, and the examples of these two categories were organized under twelve headings which are arranged according to the themes, functions, natural context, memories and/or movements of cultural routes related to historic people (Figure 2.7). Although the headings of these groups limit their meanings and contexts, this grouping of Chairatudomkul is not a strict classification since some cultural route examples are stated under several groups. Depending on this feature; for example, “Silk Road” that was an ancient trade

network between east and west was comprised both with overland and maritime routes (Figure 2.9)⁴⁰. This road, which was mainly used by caravans, played a crucial part in the exchange of both goods and beliefs among various communities from different cultures and religions. Therefore, for its purposes of use, periods of time and quality; “Silk Road” was listed under both the categories of trade activities, regular routes and exchange between different peoples in the model of Chairatudomkul.



Figure 2.7: (a) “Hadrian’s Wall” (www.projects.ajc.com) (b). “Tour de France Trail” (www.swide.com)

In addition to the grouping of Chairatudomkul, one of the discussions on the classification of cultural routes, which were already inscribed on the World Heritage List, was made by van Oers in 2010, as follows (van Oers, 2010: 64) (Table 2.5)⁴¹;

Table 2.5: Typology of heritage routes arranged by van Oers

Transportation	“-Semmering Railway (Austria, inscribed in 1998): linear nomination, including several properties (mostly villas) along the railway. -Darjeeling Railway (India, inscribed in 1996) -Canal du Midi (France, inscribed in 1996)”
Trade Routes	“-Frankincense Trail (Oman, inscribed in 1996): linear nomination, including a serial nomination of four archeological sites.”
Religious Routes	“-Camino de Santiago (Spain, inscribed in 1993): linear nomination, including properties along it. -Camino de Santiago (France, inscribed in 1998): linear nomination, including a serial nomination with about seventy properties inscribed.”
Linear Monuments	“-Great Wall (China, inscribed in 1987) -Hadrian’s Wall (England, inscribed in 1987): linear nomination, including properties along the wall. -Defense Line of Amsterdam (Holland, inscribed in 1996): it also falls under the heading canals.”

⁴⁰Further information about Silk Road can be reached from <http://whc.unesco.org/en/tentativelists/5268/> (Last Accessed on 01.04.2013).

⁴¹Further information about the World Heritage List can be reached from <http://whc.unesco.org/en/list> (Last Accessed on 01.04.2013).

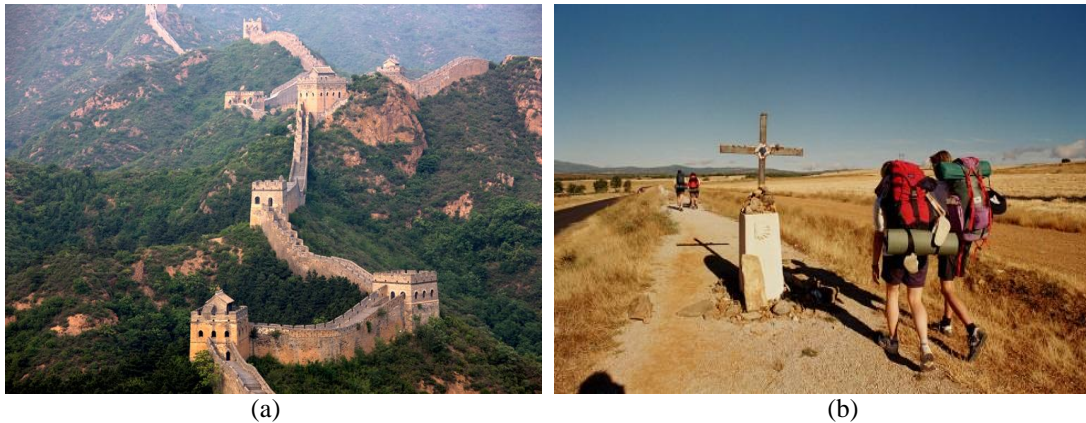


Figure 2.8: (a) “Great Wall” (www.archaeologynewsnetwork.blogspot.com) (b) “Camino de Santiago” (www.globallightminds.com)

As shown in the table, van Oers grouped the examples of cultural routes by considering only their purposes of use and linear forms (Figure 2.10 and Figure 2.11). When compared to Chairatudomkul’s list, this classification arranged by van Oers is not as extensive as the one arranged by Chairatudomkul, since all examples of van Oers were discussed only under one category. For example, “Semmering Railway” that was inscribed on the World Heritage List in 1998 as the world’s oldest railway was started to be constructed in 1848⁴². It was one of the greatest successes of civil engineering in Austria and the first mountainous railway in Europe with its exceptional channels, viaducts, over-passes and passages. In addition to these technical standards, as also shown from the figure below it also runs through a striking natural landscape. Therefore, in addition to its trade characteristics and mechanical values, it should also be considered with its rich natural setting. Likewise the “Semmering Railway” example, the “Frankincense Trail” in Oman was also analyzed with a narrow perspective. Although “Frankincense Trail” was considered as one of the most important commodities traded on a regular axis in the past, the settlements located on and around the route and the Frankincense trees which are exceptional with their characteristic features were ignored this table (Figure 2.12)⁴³. Accordingly, it can easily be said that the typology of heritage routes of van Oers, which was considerably superficial, excluded and eliminated several features of nearby environments and regions that might have been included under the broad perspective of the concept of cultural routes.



Figure 2.9: (a) “Semmering Railway” (www.oetfamily.com) (b) “Frankincense Trail” (www.tripadvisor.com)

⁴²Further information about “Semmering Railway” can be reached from <http://whc.unesco.org/en/list/785> (Last Accessed on 01.04.2013).

⁴³Further information about “Frankincense Trail” can be reached from <http://whc.unesco.org/en/list/1010> (Last Accessed on 01.04.2013).

As discussed in the “International Charter on Cultural Routes” in 2008, cultural routes were classified under six main headings according to their territorial scope, cultural scope, goal or function, duration in time, structural configuration and geographical setting as follows (Table 2.6);

Table 2.6: Types of cultural routes arranged by the “Charter on Cultural Routes”

1-According to their territorial scope	“Local, national, regional, continental or intercontinental.”
2-According to their cultural scope	“Within a given cultural region or extended across different geographical areas that share a process of reciprocal influences in the formation or evolution of cultural values.”
3-According to their goal or function	“Social, economic, political or cultural. These characteristics can be found shared across a multi-dimensional context.”
4-According to their duration in time	“Those that are no longer used versus those that continues to develop under the influence of socio-economic, political, and cultural exchanges.”
5-According to their structural configuration	“Linear, circular, cruciform, radial or network.”
6-According to their geographical setting	“Land, aquatic, mixed, or other physical setting.”

Different from the others, this classification achieved the final categories by considering several different variables related to the concept of cultural routes. Among them, when compared with the other categories, the first category can be recognized as the most typical one since it takes into account the hinterland of the cultural routes and measures the extent of their presence. The second category which is also connected to the first one mainly identifies the variety of different philosophies. Especially, cultural routes that spatially expand on large scales getting from regional to national, international and even intercontinental levels show diverse cultural assets within their structures. In the view of their size and effect relations, the third category mentioned above focuses on the major ideas of the cultural routes as essential characteristics that enable to display the human influence. The fourth category can be expressed by the period and extent of use of cultural routes under various influences. The physical forms of cultural routes were identified as the fifth category and finally the “Charter on Cultural Routes” classified cultural routes according to their natural contexts or terrestrial settings in the sixth one.

As also shown in the figure, Karataş classified cultural routes by explaining and exemplifying each category (Karataş, 2011: 22) (Figure 2.13). According to her arrangement, cultural routes can be analyzed under two main groups as routes used for a specific purpose in a period of history and routes defined today with the use of cultural heritage and landscape, intended either for promotion of tourism activities, ensuring sustainable development or preservation of cultural and natural heritage. In other words, as it can be seen from the final product, Karataş distinguished the concept of cultural routes under two groups with respect to their historicity. While the first group is composed of cultural routes that have already been accepted by related international organizations working on the issue because of these routes’ regular use in the past as significant scenes for historical events for a specific purpose, the second group is composed of cultural routes that did not exist in the past but are defined today depending on their usage patterns together with cultural heritage and landscape elements (Karataş, 2011: 16-21).

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 	<ul style="list-style-type: none"> NATURAL ROUTES
General Characteristics	<ul style="list-style-type: none"> Regularly used in a period of history; 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. 	<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. 	<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 	<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.) 	<ul style="list-style-type: none"> The specific purpose is doing outdoor sports like; trekking, mountaineering, cycling, horse riding, canoeing etc.
Examples	Ex: <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. Istiklal Yolu) 	Ex: <ul style="list-style-type: none"> Abraham's Route Evllya Çelebi's Way St. Paul Trail Route of the Alexander the Great Routes of 19th cent. travellers 	Ex: <ul style="list-style-type: none"> European Route of Industrial Heritage (ERIH) European Route of Brick Gothic The Mozart Route Transoanica 100 Routes of Istanbul 	Ex: <ul style="list-style-type: none"> The Lycian Way The Don Quijote's Route The Hittite Way The Phrygian Way 	Ex: <ul style="list-style-type: none"> European Long Distance Cycle Trails Appalachian National Scenic Trail Yenice Forests Trails
* Complies with the definition of ICOMOS International Scientific Committee on Cultural Routes (ICCR), ICOMOS Charter on Cultural Routes, 2008 ** Complies with the definition of European Institute of Cultural Routes, in case the route represents the European cultural values. → For further information on given route examples, see APPENDIX A.					

Figure 2.10: Classification of cultural routes (Karataş, 2011)

Table 2.7: Key aspects specified in the classifications of cultural routes

Date	Institution/Organization/Researcher	Key Aspects
1994	UNESCO and ICOMOS “Routes as a Part of our Cultural Heritage”	Spatial characteristics, temporal characteristics, cultural characteristics, role or purpose.
2008	ICOMOS “International Charter on Cultural Routes”	Territorial scope, cultural scope, goal or function, duration in time, structural configuration, geographical setting.
2008	Chairatudomkul “Cultural Routes as Heritage in Thailand: Case Studies of King Narai’s Royal Procession Route and Buddha’s Footprint Pilgrimage Route”	Themes, functions, natural context, memories and movements.
2010	van Oers “Nomination of the Silk Road in China to UNESCO’s World Heritage List: Proposals for a Strategic Approach and Reference Framework for Heritage Routes”	Purposes of use and linear forms such as; trade routes, religious routes, linear monuments.
2011	Karataş “The Role of Cultural Route Planning in Cultural Heritage Conservation: The Case of Central Lycia”	Time limitation, usage in a period of history, use of cultural heritage and landscape.

Therefore, spatial including natural and man-made characteristics, their social and cultural connotations, historical or temporal aspects, function or role and visual or aesthetic values and purpose can be specified as the common variables used for the grouping of cultural routes (Table 2.7).

2.4. PLANNING AND MANAGEMENT OF CULTURAL ROUTES

“Planning has been defined as the use of scientific, technical and other organized knowledge to provide options for decision making as well as a process for considering and reaching consensus on a range of choices” (Steiner, 2008: 4).

Planning, in a general manner, can be accepted as a systematic action, choice and decision making process to be taken to realize a sequence of specified goals effectively within a complete basis by considering all the existing strengths, weaknesses, opportunities, threats, policies, facilities and challenged limiters⁴⁴. It was developed within numerous fields of research and divided into different branches and stages. Therefore, as also mentioned in the description of Friedmann and shown in the figures arranged by George Chadwick and Alan Wilson, respectively; planning that contains different dimensions and perspectives within its configuration is an ever-evolving, progressive and complementary topic thanks to the different sets of ideas and subjects (Hall, 2002: 214) (Figure 2.14, Figure 2.15 and Figure 2.16).

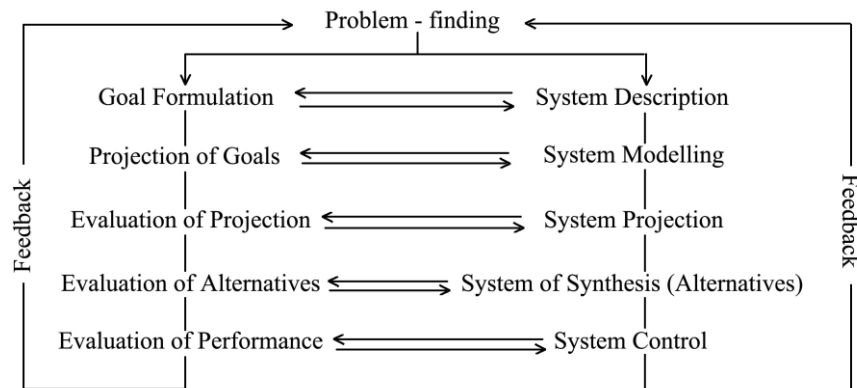


Figure 2.11: Planning process concept arranged by George Chadwick (Hall, 2002)

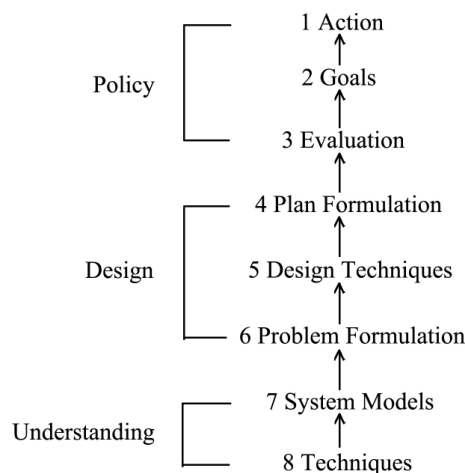


Figure 2.12: Planning process concept arranged by Alan Wilson (Hall, 2002)

⁴⁴This definition of planning that can be accepted as a general description of the term and was formed with the help of a juxtaposition of the views of different researchers from various professions regarding the subject.

In time, the concept of planning has started to be characterized by many different specializations and disciplines working in separation of one another thanks to its multi-dimensional nature. Based on this realization, there has been a push in the planning practice towards conservation of cultural heritage assets with the idea of the thorough managing of resources in order to ensure their efficient and continuous use since 1940ies. Therefore, in order to provide improved instruments to direct actions regarding a sustainable improvement and development of history, this tendency for the discipline of conservation was achieved with the assistance of the approach of “integrated planning”.

Different from the planning itself, integrated planning which was started to develop in 1970ies by giving importance to the elements of rationality and comprehensiveness of conservation links visions, priorities, people and physical organizations in a system of evaluation, decision-making and action. It takes into account not only the physical and aesthetical qualities of the environment, but also social, cultural and economic life of the cities. In a more detailed manner, principles of planning and policies of conservation started to be combined with the help of integrated planning approach which takes into account not only the physical assets that are going to be planned but also several other variables such as comprehensive protection policies, legislation, economy, protection, maintenance, presentation, information, reconstruction, professional qualifications and international cooperation together with the active participation of the general public.

The concept of “management planning” can also be defined as another sub-heading that was expanded as an indispensable part of the concepts of conservation planning and integrated planning for areas of special quality (Çakır, 2012: 355). It can be said that the concept of management planning which is started to develop in 1990ies with the management science point of view can be described as a mean to conserve the unique qualities of areas which have special characteristics. As stated in the master thesis of Eda Ünver, management planning concept for the areas which have special features primarily requires a cross-coordination that maintains durable development on different scales as well as the formation of the steps and tools for the compounded process of management in order to protect areas. Therefore, in order to achieve desired and required ends, management plans require not only broad scale information of gathering, examination of different alternatives and prominence on the future implications of present decisions; but also reasons for preservation, condition and prerequisite of care, the objectives of maintenance, boundaries, functions and densities (Çakır, 2012: 356).

Similar to the case of planning, the subject of management planning has also been developed within numerous fields of research, divided into different areas and discussed through various regulations, charters and guidelines created by the institutions and researchers in the course of time⁴⁵. It can be said that several different approaches and methods have developed by different international and national organizations, institutes, professional organizations and disciplines in different countries at different time periods for the planning and management of cultural heritage. In addition to these meetings in international stages, there are also several studies conducted by professionals, researchers and authors regarding the subject of planning and management of cultural heritage assets.

2.4.1. Review of Planning and Management Methodologies of Cultural Routes

One of the branches of conservation planning and conservation management approach that was developed within recent decades is cultural route planning and management. Similar to the other branches of the concept, planning for cultural routes also involves a number of necessary stages and various key partners (Karataş, 2011: 23-27). However, since all cultural routes should “carry messages from the past, satisfy the expectations of the present day and become a bridge for the future”, it is widely agreed that cultural route planning is a more complex concept than planning for other branches (Güçer, 2004: 1-4).

Unlike the various definitions and classifications that exist for cultural routes, there is not a clear framework to date in the literature for cultural route planning; there is not even a general management

⁴⁵The history of the concept of management starts with the “Athens Charter for the Restoration of Historic Monuments” in 1931 continues to be discussed in 1970s and expands with the “ICOMOS Charter for the Protection and Management of the Archeological Heritage” in 1990 and the “Guideline for the Management of World Cultural Heritage Sites” which was issued in 1992.

approach for them. There are only a few guidelines that have been prepared by different international organizations and researchers in order to direct these processes. Before proceeding, it is important to explain that, although several studies were conducted for identifying the essential stages regarding the subject of management of cultural heritage, there is no distinct structure for their process in the literature, too. However, several planning and management processes conducted by international, national, local institutions and researchers can also be linked with the planning and management of cultural routes.

One of these international institutes that presented a series of steps for comprehending the planning process of cultural routes is ICOMOS. As the earliest process, the “ICOMOS Charter for the Protection and Management of the Archeological Heritage” which was issued in 1990 discussed cultural heritage management approach by determining the global management principles and key issues as “integrated protection policies”, “legislation and economy”, “survey”, “investigation”, “maintenance and conservation”, “presentation”, “information”, “reconstruction”, “professional qualifications” and “international cooperation”⁴⁶.

In 1992, the “Guidelines for the Management of World Cultural Heritage Sites” were prepared by ICOMOS in order to set the main principles of heritage management (Feilden and Jokilehto, 1992). This guideline primarily concentrates on the meaning of the concept of heritage and the type of treatment that should be applied for cultural heritage sites. It continues with providing data about the process with the help of inventory, documentation, administration, charge control and policy, legal instruments, programming and budgeting methods together with a short and long-term reporting as well as review. Therefore; “comprehending”, “planning”, “programming”, “budgeting”, “reviewing-controlling” and “monitoring” were identified as the main elements of management cycle and the procedure of the preparation of the management plan which is detailed in the table below (Table 2.8).

Table 2.8: The procedure of the preparation of the management plan arranged by the “Guidelines for the Management of World Cultural Heritage Sites”

1-Initial Survey of the Site
2-Site description and Boundary Definition
3-Identification of Resources
4-Evaluation of Resources
5-Formulation of Objectives and Consideration of Constraints
6-Definition of Projects
7-Work Program and Annual Plans
8-Execution of Works
9-Recording, Reporting and Review of Results
10-Storage of Information and Data
11-Revision of Site Description and Re-evaluation
12-Formulation of Revised Objectives and Reconsideration of Constraints
13-Definition of Further Projects
14-Revised Work Program and Next Annual Program

⁴⁶Further information about the “ICOMOS Charter for the Protection and Management of the Archeological Heritage” can be reached from http://www.international.icomos.org/charters/arch_e.pdf (Last Accessed on 01.04.2013).

Different from the previous ones, the management diagram of the second “Burra Charter” – in other words the “Australia ICOMOS Charter for Places of Cultural Significance” – is one of the internationally accepted codes defining the principles, processes and practices of cultural heritage management planning. Since it provides detailed information and sets guidance for the conservation and management of places of cultural significance, this charter which was issued in 1999 can be approached as one of the most detailed models for comprehending management plans of cultural routes⁴⁷. As also displayed in the figure showing the operational process of “Burra Charter”, the stages of the management sequence are mainly arranged as; understanding the significance of the heritage, development of policy and management (Figure 2.13). In a more detailed way, the sub-headings of these steps of the management process according to “Burra Charter” can be listed as follows: “identify place and associations”, “gather and record information about the place sufficient to understand significance”, “assess significance”, “prepare a statement of significance”, “identify obligations arising from significance”, “gather information about other factors affecting the future of the place”, “develop policy”, “prepare a statement of policy”, “manage place in accordance with policy”, “monitor and review”.

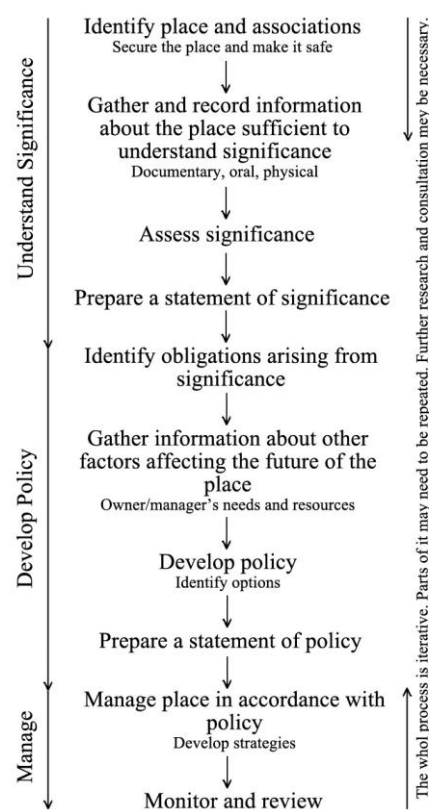


Figure 2.13: Management process (Burra Charter, 1999)

In addition, the management model proposed by the “Australian Natural Heritage Charter for the Conservation of Places of Natural Heritage Significance” in 2002 relates closely to the general structure of the second “Burra Charter”⁴⁸. Therefore, as also declared within the scope of the “Australian Natural Heritage Charter for the Conservation of Places of Natural Heritage Significance”, the similarity of these two documents enables them to be used together for places that

⁴⁷Further information about the “Second Burra Charter” which was published in 1999 can be reached from http://australia.icomos.org/wp-content/uploads/BURRA_CHARTER.pdf (Last Accessed on 01.04.2013).

⁴⁸Further information about the “Australian Natural Heritage Charter for the Conservation of Places of Natural Heritage Significance” which was published in 2002 can be reached from <http://www.environment.gov.au/heritage/ahc/publications/commission/books/pubs/australian-naturalheritage-charter.pdf> (Last Accessed on 01.04.2013).

have both cultural and natural heritage assets, such as for cultural routes. In the light of this view, the conservation and management plan diagram specified in the “Australian Natural Heritage Charter” shows the steps needed to conserve the natural values of places (Figure 2.14).

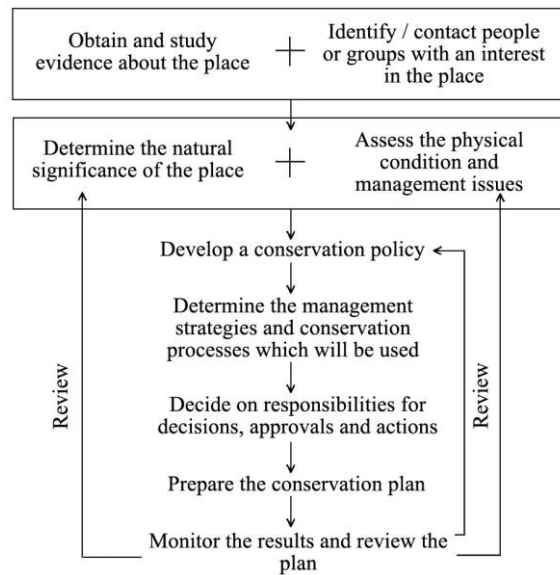


Figure 2.14: Conservation planning and management process (Australian Natural Heritage Charter, 2002)

As another applicable approach for the topic of cultural routes, “Australian and New Zealand Environment Conservation Council (ANZECC)” which is a governmental commission reviewed the concept of cultural resource management plan and developed a new model for its processing especially for parks, green districts and protected areas within their “Cultural Heritage Management Report”⁴⁹. As also shown in the diagram below; although there is a continuous sequence between all of the sub-stages as a ring, according to the prepared report, strategic management through effective planning and implementation directly relates with each step as a central factor affecting the model (Figure 2.15).

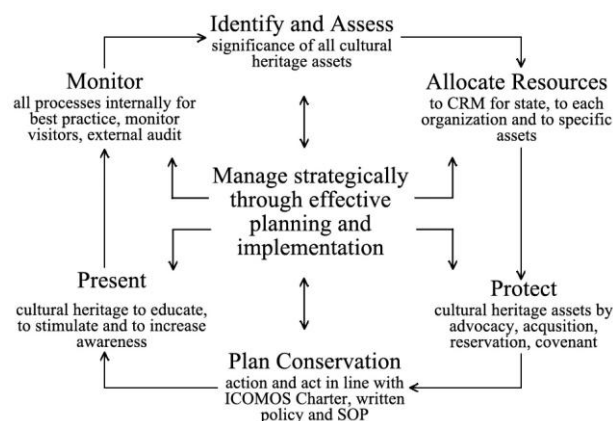


Figure 2.15: Cultural resource management model (Australian and New Zealand Environment Conservation Council/ANZECC, 2008)

⁴⁹Further information about the “Australian and New Zealand Environment Conservation Council (ANZECC)” can be reached from <http://www.environment.gov.au/about/councils/anzecc/index.html> (Last Accessed on 01.04.2013).

On the other hand, according to the “Conservation Principles: Policies and Guidance” report prepared by “English Heritage” in 2008, sustainable management of a place starts with comprehending and describing how, why and to what extent it has cultural and natural heritage values, with regard of their accumulated amounts of values and levels of significance⁵⁰. Therefore, the management cycle of English Heritage mainly depends on “identification of the values, consideration of the side effects, reflection of the potentials, and comparison of the options, making decisions including the implementation and presentation strategies, applying identified principles and finally monitoring and evaluating the outcomes”.

In 2008, the “Office of Environment and Heritage”, which is a separate institution under the “Government of New South Wales (NSW)” also developed a model for the management planning of protected areas with the objectives of increasing the understanding, assessing the effectiveness of management activities, informing planning and decision making at all phases, quantifying the formation of a system, sustaining in the distribution of assets and reserves as well as promoting functioning interaction of the management performance to other communities⁵¹. With the help of the “World Conservation Union and World Commission on Protected Areas”, the institute came up with a new approach that integrates all these previously stated objectives with seven key steps for the stages of their management cycle as context, vision, planning, inputs, management processes, outputs and outcomes (Figure 2.16).

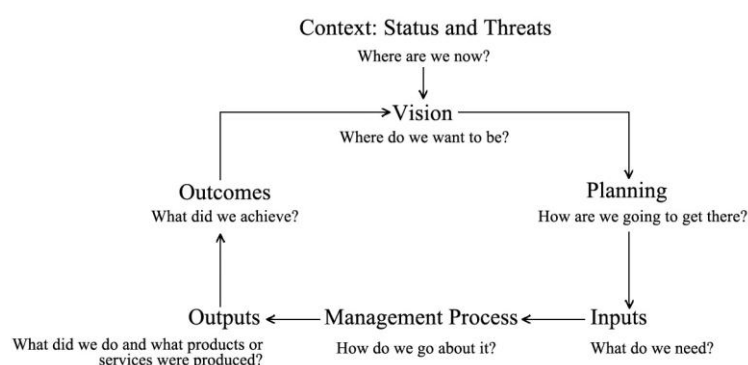


Figure 2.16: Management cycle (Government of New South Wales, 2008)

As also mentioned, apart from the models discussed in international, national and local stages, there are also several studies made by professionals and researchers that can be used for the management planning of cultural routes. With this regard, according to Baker and Shepherd (1993: 101), the process of management planning starts with “identifying and surveying” to locate and record and then continues with “storing data” in developed record systems and “managing sites, buildings, landscapes and townscape” with the evaluation of new and treated data. Finally, with the evaluation of the outputs through understanding and feedbacks, the phase of “reviewing and monitoring” holds a crucial place. Therefore, they concluded that the process of management is an uninterrupted and multi-normed process involving a combination of different variables.

By synthesizing several different approaches, methodologies and components of management processes developed by different existing examples, Ünver arranged her own diagram that shows the sequences of management process (Ünver, 2006: 10) (Figure 2.17). According to this simplified diagram, she mainly emphasized three stages for a sustainable management process: “planning that includes identification, register, analysis, visions, strategies and policies”, “implementation that consists of projects and action plans” and finally “monitoring and review” that provides the most considerable contribution of the management in the form of sustainability.

⁵⁰Further information about the report of “Conservation Principles: Policies and Guidance” which was issued in 2008 can be reached from http://www.helm.org.uk/upload/pdf/Conservation_Principles_Policies_and_Guidance_April08_Web.pdf (Last Accessed on 01.04.2013).

⁵¹Further information about the “Government of New South Wales (NSW)” can be reached from <http://www.environment.nsw.gov.au/sop04/sop04ch1.htm> (Last Accessed on 01.04.2013).

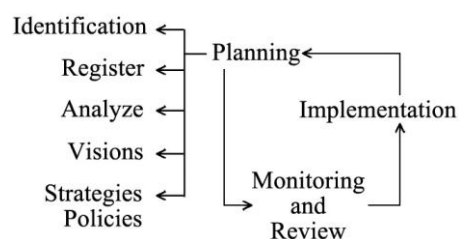


Figure 2.17: Circular process of cultural heritage management (Ünver, 2006)

In addition to the models that can be linked with the planning and management of cultural routes, there are also several studies conducted directly for cultural routes. In that sense, the planning process of cultural routes proposed by ICOMOS in the “Meeting in Pamplona” in 2001 can be specified as the first effort. According to this primal model, “pre-inventory of routes”, “determination of different components”, “adjustment of routes”, “distribution of work by geographic areas”, “inventory of route components” and “inventory of cultural routes” are defined as the main stages of cultural route planning process by ICOMOS⁵² (Table 2.9);

Table 2.9: Planning process of cultural routes developed by ICOMOS in the “Meeting in Pamplona”

The Pre-inventory	“The Pre-inventory should consist of preparing a basic list of cultural routes: This consists of starting a primary process of identification of the routes meeting the criteria defined in the above concepts, which specifies their: a) basic content; b) territorial scale (global, continental, regional, national, etc.) and geographic location; c) nature (religious, commerce, political-administrative, mixed, etc.), and d) physical medium (overland, sea, river, lake, mixed, etc.).”
Determination of the Different Components	“Based on the information specified in the previous step, the components of the proposed route will be determined by a list in which the specific heritage elements involved in the route are classified by fields or subjects. For example: historic towns or cities, fortifications, religious architecture, public works, industrial heritage, cultural landscapes, etc.”
Route Adjustment	“The route will be reviewed and adjusted to include any possible changes to define more precisely the route and the list containing the classification of potential heritage components of the route.”
Work Distribution by Geographic Areas	“Once the route and list of potential components have been established, the work to be done can be planned according to the different territorial scales.”
Inventory of Route Components by Work Teams	“Based on the classification of route components and work planning by geographic areas, suitable teams can be assigned to prepare the inventory of the elements making up the cultural route using records specifically designed for this purpose.”
Inventory of Cultural Routes	“As the final step, the CIIC will register in its inventory those routes that have been appropriately defined, studied and inventoried. All routes must meet the definitions and use the methodological basis established by the CIIC in previous congresses, which have been widely disseminated through the corresponding web page of ICOMOS.”

⁵²Further information about the International Congress of the ICOMOS CIIC, Pamplona, Navarra, Spain, 2001 can be reached from http://www.icomos-ciic.org/CIIC/PAMPLONA_ingl.htm (Last Accessed on 01.04.2013).

In 2008, ICOMOS arranged a new methodology for its “Charter on Cultural Routes” by developing additional phases and improving the steps of its previous Pamplona session. In this new model, ICOMOS mainly concentrated on the establishment of a system of synchronized managed activities⁵³. With this primary objective; “research”, “funding”, “protection-assessment-preservation/conservation”, “sustainable use- relationship to tourist activities”, “management” and “public participation” are set as the major steps for the process of cultural route planning (Table 2.10).

Table 2.10: Methodology of cultural route planning specified in the “Charter on Cultural Routes”

Research	“...The research methodology should never lose sight of the meaning of the route as a whole, in order to avoid any loss in the meaning or historic significance of the route...The process should be directed by research teams of a multidisciplinary and cooperative nature. Common working criteria should be established based on the principle of starting with an investigation of the parts, but without losing sight of the project as a whole...”
Funding	“Given the scope of the tasks involved in identifying and highlighting the value of a vast cultural route, funding should be obtained in stages that will allow for balanced, coordinated progress in the research projects as well as the preservation, use and management projects related to its various sections...”
Protection-Assessment-Preservation/Conservation	“...The preparation of rigorous inventories of cultural routes and their settings, as well as an assessment of their authenticity and integrity should take place in order to identify impacts on the values of the cultural route and therefore impacts on its significance. It is also necessary to control the impact of deterioration processes, and to develop a strategy to prevent the adverse effects of development and neglect...”
Sustainable Use-Relationship to Tourist Activities	“...efforts should be made to promote knowledge about cultural routes, along with their appropriate and sustainable use for tourism purposes, always with the adoption of appropriate measures aimed at eliminating risks. For this purpose, protection and promotion of a cultural route should harmoniously integrate a supplementary infrastructure with the essential condition that it does not jeopardize the meaning, authenticity and integrity of the historic values of the cultural route as key elements to be conveyed to visitors...”
Management	“...A cross coordination that guarantees the combination of policies relating to protection, preservation, conservation, territorial organization, sustainable development, use and tourism. Therefore, joint projects need to be prepared that ensure sustainable development on a national and international scale, as well as the establishment of management tools designed to protect the route against natural disasters and all kinds of risks which could impact on the integrity and authenticity of the cultural route and therefore on its significance.”
Public Participation	“The protection, conservation/preservation, promotion and management of a cultural route call for the stimulation of public awareness and the participation of the inhabitants of the areas which share the route.”

⁵³Further information about the ICOMOS Charter on Cultural Routes, 2008 can be reached from http://www.international.icomos.org/charters/culturalroutes_e.pdf (Last Accessed on 01.04.2013).

There are also several professional studies directed by researchers from relevant fields that also directly focus on the conservation planning for cultural routes. In this respect, one of the clearest analyses for cultural route planning approach was reviewed by Randall Mason in 2002 in the “Research Report on Assessing the Values of Cultural Heritage by the Getty Conservation Institute”⁵⁴. Considering the step of the assessment of values, material condition and management context as well as the cultural significance in conservation planning, Mason proposed the following flow chart by giving importance to a threefold structure: “identification and description”, “assessment and analysis” and “response” (Figure 2.18).

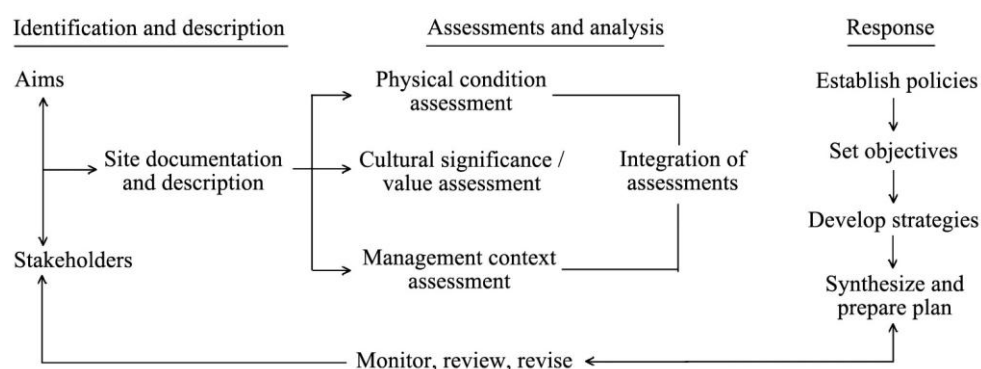


Figure 2.18: Methodology of the process of cultural route planning (Mason, 2002)

Besides the work of Mason, one another important discussion on cultural route planning and management was made by Karataş in 2011 (2011: 27). She discussed this process of cultural route planning in accordance with literature survey and test of various route projects. As also shown in the table prepared by her, “understanding the landscape” and “describing the trail” were determined as the initial stages that define the basis of the planning process of cultural routes (Table 2.11). With this regard, while the identification of the landscape with its specified sub-headings – inventory and landscape assessment characterizes the general nature and layout of cultural routes, description of the trail with its specified sub-headings – interpretation theme and topics and trail design differentiates each cultural route from the others by influencing the interpretation and design of the final product.

Table 2.11: Planning process of cultural routes developed by Karataş

Understanding the Landscape	“Inventory: Landscape needs to be understood in terms of its components; spatial, social and economic and their associations. As the first step, inventory of the landscape’s elements need to be done as a basis to landscape assessment. This process may include spatial recording, documentary research and verbal recording with respect to landscape’s major features.”
	“Landscape Assessment: Assessment of a landscape’s significance that includes understanding of the landscape, formulating a hierarchy of values, establishing priorities and deciding relative significance of a place is a process of determining what is important, to whom, whether it be historic, aesthetic, scientific or social, international, national, regional or local value.”

⁵⁴Further information about the “Research Report on Assessing the Values of Cultural Heritage of the Getty Conservation Institute” can be reached from http://wiki.tut.fi/pub/MARC2011/DigitalResources/GETTY_assessing_the_values_of_cultural_heritage.pdf (Last Accessed on 01.04.2013).

Table 2.11 Continued

Describing the Trail	“Interpretation Theme and Topics: Building up an understanding regarding the region-with its historical and present contexts- is the first key issue to be taken into account. Accordingly, enhancement of public awareness and creation of a common understanding can be assured and therefore development of a thematic point of view eases the interpretation process.”
	“Trail Design: Trail design variables can vary from user classes to service capacities of places and from physical conditions of the terrain to travelling details. In addition, 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 which are context, connectivity, variety, balance, access, compatibility, safety and form.”

In addition to this, Karataş also arranged two more variable groups for the consideration of the design of cultural routes (Karataş, 2011: 108-109) (Table 2.12). As also shown in the table, she divided them into two as “practical variables” and “thematic variables”. While practical variables comprises the variables related mainly to the man-made formation of cultural routes, thematic variables which are made up of three sub-categories as cultural, social and natural are related mostly to the presentation and selection of the characteristics and paths of routes such as cultural themes, social aspects and/or natural outdoor activities. Therefore, according to Karataş, two preliminary stages of understanding the landscape and describing the trail together with their sub-phases and trail design variables play important roles to complete the overall picture for the planning of cultural routes.

Table 2.12: Variable leading route planning arranged by Karataş

Practical 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.”
Thematic Variables	<p>“Parallel to the practical ones, thematic variables lead the interpretation of the landscape and different route alternatives can be accomplished at the end. These variables mainly emerge as cultural, social and natural ones.”</p> <p>“Cultural: Archaeological sites, traditional settlements, vernacular architecture, singular ancient edifices (castles, watchtowers, aqueducts etc.), Social: Traditional way of life, production patterns, customs (migration etc.) and Natural: Geography (upland, coast, islands etc.), ecology, flora-fauna.”</p>

Table 2.13: Key aspects specified for the planning and management of cultural routes

Date	Institution/Organization/Researcher	Key Aspects
1990	ICOMOS “Charter for the Protection and Management of the Archeological Heritage”	Integrated protection policies, legislation and economy, survey, investigation, maintenance and conservation, presentation, information, reconstruction, professional qualifications and international cooperation.
1992	ICOMOS “Guidelines for the Management of World Cultural Heritage Sites”	Initial survey of the site, site description and boundary definition, identification of resources, evaluation of resources, formulation of objectives and consideration of constraints, definition of projects, work program and annual plans, execution of works, recording, reporting and review of results, storage of information and data, revision of site description and re-evaluation, formulation of revised objectives and reconsideration of constraints, definition of further projects, revised work program and next annual program.
1999	ICOMOS “Burra Charter”	Identify place and associations, gather and record information, assess significance, prepare a statement of significance, identify obligations arising from significance, gather information about other factors affecting the future of the place, develop policy, prepare a statement of policy, manage place in accordance with policy, monitor and review.
2002	Australian Natural Heritage Center “Australian Natural Heritage Charter for Conservation of Places Center, 2002 of Natural Heritage Significance”	Identify place and associations, gather and record information, assess significance, prepare a statement of significance, identify obligations arising from significance, gather information about other factors affecting the future of the place, develop policy, prepare a statement of policy, manage place in accordance with policy, monitor and review.
2008	Australian and New Zealand Environment Conservation Council “Cultural Heritage Management Report”	Identify and assess, allocate resources, protect cultural heritage assets, plan conservation action, present cultural heritage and monitor all processes.
2008	English Heritage “Conservation Principles-Policies and Guidance”	Values, consideration of the side effects, reflection of the potentials, comparison of the options, making decisions including the implementation and presentation strategies, applying identified principles, monitoring and evaluating the outcomes.
2008	New South Wales Government “Management Planning Model of Protected Areas”	Understanding, evaluating, informing planning and decision making at all levels, measuring the establishment, assisting in the allocation of funding and promoting effective communication.

Table 2.13 Continued

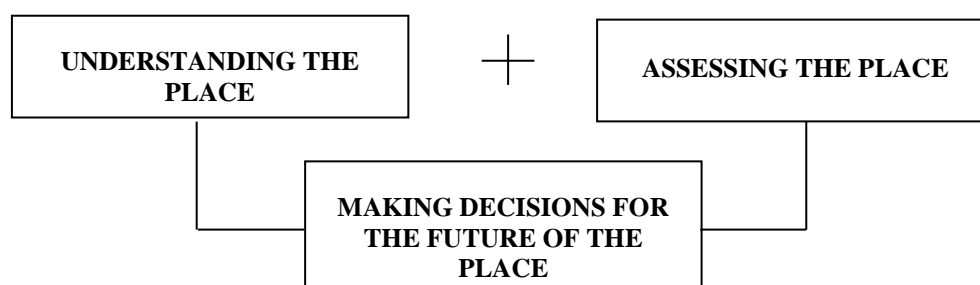
1993	Baker and Shepherd “Archaeological Resource Management in the UK”	Identifying and surveying data, storing data, evaluation of the outputs through academic understanding and political feedbacks, reviewing and monitoring.
2006	Ünver “Sustainability of Cultural Heritage Management: Keklik Street and Its Surrounding Conservation and Development Project”	Identification, register, analyze, vision, strategies and policies, implementation, monitor and review.
2001	ICOMOS “Pamplona Meeting”	The pre-inventory, determination of the different components, route adjustment, work distribution by geographic areas, inventory of route components and inventory of cultural routes.
2008	ICOMOS “International Charter on Cultural Routes”	Research, funding, protection-assessment-preservation/conservation, sustainable use-relationship to tourist activities, management and public participation.
2002	Mason “Cultural Route and Heritage Management Challenge: The Klondike Gold Rush: A Case Study”	Identification and description: documentation and description, assessment and analysis: physical condition, cultural significance/value and management context assessment, response: policies, objectives, strategies, synthesis, monitor, review and revise.
2011	Karataş “The Role of Cultural Route Planning in Cultural Heritage Conservation: The Case of Central Lycia”	Understanding the landscape: inventory and landscape assessment describing the trail: interpretation theme and topics and trail design.

Hence, the key variables for the planning and management of cultural routes identified by the institutions, organizations and researchers are summarized with the help of the table prepared (Table 2.13). In this regard, especially the basic phases that are needed for cultural route planning can be specified as survey by gathering and recording the relevant information, evaluation of the gathered and recorded information, determination of decisions together with the established significance and finally control and monitor.

2.4.2. A Proposal for the Planning and Management of Cultural Routes

Depending on these guidelines and standards developed; the stages of understanding the place, assessing the place and finally making decisions for the future of the place can be determined as the main phases for the planning and management of cultural routes. Therefore, the process should start with comprehending the significance of the place studied as an initial survey in a holistic perspective, continued with the assessment of the gathered information. Thereby, evolution of the fabric and the current situation of the region which hosts the ancient road analyzed can be identified in a holistic perspective. Finally, in order to transform these roads into cultural routes, proposals should be determined and sustained by suitable decisions and principles. As a supporting input of the phase of decisions; objectives, a general theme and a statement of significance should be identified. Implementation strategies and their priority orders should also be maintained with a periodical controlling and reviewing mechanism and progress together with a collaboration of key interest groups and partners in order to reach an effective and sustainable planning and management process.

Table 2.14: Planning and management proposal for cultural routes



Accordingly, as it can be seen from the prepared table above, the process of cultural route planning and management should start with an understanding that constitutes analyses and documentation studies of the route and the region that it is located. Afterwards, it continues with assessment of the present context of the region by giving reference to the strengths, weaknesses, opportunities and the threats of the region studied. Finally making decisions for the future of the place by proposing objectives, theme of the project, statement of significance, general principles, preliminary decisions and general scenarios should be clearly identified in an interrelated pattern (Table 2.14).

2.4.2.1. Understanding the Place

Since it provides information for forthcoming processes, a self-sustaining and holistic understanding stage is vital for the planning and management process cultural routes. Such a stage means comprehending all values concerning the past and present context of the region: the developmental sequence of the place and its relationship to the surviving fabric, the historical content of the place with particular reference to the ways in which its fabric has been influenced by historical services or has itself influenced the course of history, the cultural influences which have affected the form and fabric of the place, the rarity of the place and/or its parts, the technical interest of the place and/or its parts, the functions of the place and/or its parts, the relationship of the place and its parts with its setting, the existence and nature of lost or destroyed uses, the significance of the place to key interest groups and partners who use or have used it, the scientific or research opportunity of the place, the relationship of the place to other places and the data gathered both from the site as a whole and from its individual sections such as landscapes, settlements and/or structures (Burra Charter, 1999).

As also mentioned by Pınar Aykaç (2008: 30), “the increase in appreciation and consciousness regarding the elements of cultural heritage is an important factor for their endurance and preservation”. Therefore, this major step of comprehending assists to define an introductory strategy for the promotion and advertising of places not only considering their tangible but also appreciating their intangible assets through giving them a unique character⁵⁵.

In the “ICOMOS Charter on Cultural Routes”, understanding the historic environment including the values and significance that it contains, threats that it encounters, available opportunities and social, economic, political and historical influences that it owns is stated as the first basic step for the process of planning and management⁵⁶. Accordingly, the primary step of cultural route planning should also be the comprehension of the region and the roads, routes or axes that are located within these regions by respecting all their components as a total system in accordance with specific captions designated for cultural routes. In this vein, the equivalent weighted facets that should be analyzed regarding the complete understanding of cultural routes are identified as natural, man-made, temporal, social and cultural, functional, visual and aesthetic, economic, administrative and meaning and spiritual contexts. These contexts are explained in a detailed way with the help of photographs from related cultural route examples and shown in the tables prepared (Table 2.15 - Table 2.24) (Figure 2.19 - Figure 2.26).

To begin with, the natural context of cultural routes can be described with the help of the variables: unique and unspoiled natural content; climatic characteristics; interaction with landscape, ecology, vegetation and biodiversity; harmony with topography and air; status of conservation and rarity, diversity, variety and vividness of natural attributes and elements such as mountains, valleys, basins, ridges, rivers, lakes, seas as well as planned and/or unplanned green areas and cultural landscapes such as parks, forests, agricultural lands, greenhouse areas, vineyards, parks, potted flowers, green roofs, individual trees such as monumental, memorial natural elements, groups of trees, soil, vegetation, climate with or without their status of conservation (Table 2.15) (Figure 2.19).

Man-made context relates with the term spatial configuration. In a more detailed manner, the location of the route in general geography; spatial configuration and setting; man-made components – the route itself, core, buffer zone and substantive elements and itineraries such as structures, individual man-made components, findings, remains, edifices, buildings and/or traditional and/or modern settlements either with urban or rural patterns and basic characteristics such as form, width, length, continuity, grade, surface qualities, pavement features, transportation mode - motorized and/or non-motorized, traffic control devices, presentation and orientation elements, vehicle and bike parking facilities, services and other pathway facilities appear as the most noticeable and operative variables regarding the understanding of the man-made context of cultural routes (Table 2.16) (Figure 2.20).

⁵⁵Further information can be reached from the master thesis of Pınar Aykaç (Aykaç, Pınar. “Determination of Presentation Principles for Multi-Layered Historical Towns Based On Cultural Significance Case Study: Tarsus”).

⁵⁶Further information about the ICOMOS Charter on Cultural Routes, 2008 can be reached from http://www.international.icomos.org/charters/culturalroutes_e.pdf (Last Accessed on 01.04.2013).

The development sequence of the place and its relationship to the surviving fabric; existence in a period of history and category of usage – popular usage such as cultural exchanges, pilgrimages, journeys and/or population movements or strategic usage such as discoveries and/or invasions together with their living evidences should be analyzed to comprehend the temporal context of cultural routes (Table 2.17) (Figure 2.21).

Social and cultural aspects of cultural routes studied under the headings: social diversity and cultural interaction; cross cultural aspects and effects such as links, exchanges and mobility between different cultural groups; capacity to bring different people together; sense of community and identity and past and/or present reciprocal and spiritual practices/cultural influences, setting's intangible elements giving a richer and more complete meaning to the site as a whole such as traditions, customs, events, activities, uses, narratives, written documents, festivals, commemorations, rituals, traditional knowledge, skills, representations, values, expressions, textures, arts, colors and odors (Table 2.18) (Figure 2.22).

Functional context of cultural routes includes relationship of the place between the region, route and sub-parts of the route in respect of functions; concrete and/or reflected roles, specific purposes and/or themes of routes and their sub-parts: exchange of spiritual goods or basic necessities for the survival or development of communities and continuity and frequency of uses (Table 2.19) (Figure 2.23).

As another one, visual and aesthetic context of cultural routes associated with serial vision; sequence of events; frequency of observing thanks to vista and panorama points and richness and variety of shapes and colors of the elements of setting such as nature, topography, structures, buildings and settlement patterns (Table 2.20) (Figure 2.24).

Economic context of cultural routes concerns economical values of natural and cultural heritage structures, sites and areas; long term impacts of heritage on economic development and social cohesion of regions; traditional production patterns and local products as crucial economic and financial sources for sustainable conservation and development; economic activities that creates benefits such as ongoing excavation works and tourism capacity and sustainable development of routes and their nearby environments and settlements (Table 2.21) (Figure 2.25).

Administrative context which is also related to cultural routes in terms of the managerial and organizational issues, can be explained as a set of articles of policy directed preparation and support: including ongoing programs, projects and/or missions; legal decisions and resolutions such as the status of registration of the areas and/or structures; volunteer key interest groups such as multidisciplinary research teams from relevant fields and professions together with local communities, institutions, and traditional practitioners; forums, training and/or educational programs; effective long-term planning, managing and legislative tools, policies, strategies and practices and finally profession managed evaluation, control, monitoring and review (Table 2.22) (Figure 2.26).

Finally, different from the previous facets that are usually related directly with the concept itself, meaning and spiritual context of cultural routes should also be included under the heading of the equivalent weighted facets of the concept. Since people perceive and feel environments by appending feelings and attachments to them, the meaning and spiritual context can be expressed as variants depending on the interaction between the thoughts and emotions of human beings and routes. "It's a special feeling walking an old road. The pilgrim may see no one else behind or ahead and yet be profoundly aware of not being alone. Hundreds of thousands of others have passed this way, generation after generation..." (Forest, 2007: 4). In this respect, since ancient roads do not just appear, they should be respected differently from other types of roads and gathering places (Du Boulay, 1995). With this regard, in order not to turn out to be visitors who are nonresponsive and careless or researchers who leave the site without discovering the significance, meaning and spirit behind these kinds of ancient roads should be examined and experienced deeply. According to this; social, cultural and emotional values, feelings, experiences, senses through images, perceptions, representations, practices of memory and involvement; unique meanings and spirits attached to ancient roads as well as communication and participation of the concerned communities are identified as determining variables (Table 2.23).

Table 2.15: Natural context of cultural routes







NATURAL CONTEXT
<ul style="list-style-type: none"> -Natural content, -Climatic characteristics, -Interaction with landscape, ecology, vegetation and biodiversity, -Harmony with topography and air, -Status of conservation, -Rarity, diversity, variety and vividness of natural elements such as mountains, valleys, basins, ridges, rivers, lakes, seas as well as planned and/or unplanned green areas and cultural landscapes such as parks, forests, agricultural lands, greenhouse areas, vineyards, potted flowers, green roofs, individual trees such as monumental and memorial natural elements with or without the status of conservation.
<div style="display: flex; flex-wrap: wrap; justify-content: space-around;"> <div style="text-align: center;">  <p>(a)</p> </div> <div style="text-align: center;">  <p>(b)</p> </div> <div style="text-align: center;">  <p>(c)</p> </div> <div style="text-align: center;">  <p>(d)</p> </div> <div style="text-align: center;">  <p>(e)</p> </div> <div style="text-align: center;">  <p>(f)</p> </div> </div>
<p>Figure 2.19: (a) “Carthew Alderson Trail” (www.hikebikettravel.com) (b) and (c) “Hittite Trail” (www.ersindemirel.blogspot.com) (d) “Via Egnatia” (www.viaegnatiafoundation.eu) (e) “Route Napoleon” (www.webchapter.it) (f) “Lycian Way” (www.lycianwaywalking.com)</p>

Table 2.16: Man-made context of cultural routes






MAN-MADE CONTEXT	
<p>-Location in general geography, -Spatial configuration and setting, -Man-made components: the route itself, core, buffer zone and substantive elements and itineraries such as structures, individual man-made components, findings, remains, edifices, buildings and/or traditional and/or modern settlements either with urban or rural patterns. -Basic characteristics such as form, width, length, continuity, grade, surface qualities, pavement features, transportation mode-motorized and/or non-motorized, traffic control devices, presentation and orientation elements, vehicle and bike parking facilities, services and other pathway facilities.</p>	
	
(a)	(b)
	
(c)	(d)
	
(e)	

Figure 2.20: (a) “Via Egnatia” (www.viaegnatiafoundation.eu) (b) “Silk Road” (www.history.cultural-china.com) (c) “Phrygian Way” (www.frigyolu.com) (d) “Don Quixote Route” (www.easyvoyage.co.uk) (e) “Independence Trail” (www.cultureroutesinturkey.com)

Table 2.17: Temporal context of cultural routes

TEMPORAL CONTEXT
<p>-The development sequence of place and its relationship to the surviving fabric, -Existence in a period of history, -Category of usage: popular usage such as cultural exchanges, pilgrimages, journeys and/or population movements or strategic usage such as discoveries and/or invasions together with their living evidences.</p>
<div style="display: flex; flex-wrap: wrap;"> <div style="width: 50%; text-align: center;">  <p>(a)</p> </div> <div style="width: 50%; text-align: center;">  <p>(b)</p> </div> <div style="width: 50%; text-align: center;">  <p>(c)</p> </div> <div style="width: 50%; text-align: center;">  <p>(d)</p> </div> <div style="width: 100%; text-align: center;">  <p>(e)</p> </div> </div>
<p>Figure 2.21: (a) “Camino de Santiago” (www.examiner.com) (b) “Kaçkar Mountains Trail” (www.offtravel.com) (c) “Lycian Route” (www.ottsworld.com) (d) “Karian Trail” (www.facebook.com/kariayolu) (e) “Appica Antica” (www.romeartlover.it)</p>

Table 2.18: Social and Cultural context of cultural routes






SOCIAL AND CULTURAL CONTEXT	
<p>-Social diversity and cultural interaction, -Cross cultural aspects and effects: links, exchanges and mobility between different cultural groups, -Capacity to bring people together, -Sense of community and identity, -Past and/or present reciprocal and spiritual practices/cultural influences, setting's intangible elements as dynamic communication elements giving a richer and more complete meaning to the site as a whole such as traditions, customs, events, activities, uses, narratives, written documents, festivals, commemorations, rituals, traditional knowledge, skills, representations, values, expressions, textures, arts, colors and/or odors.</p>	
	
(a)	(b)
	
(c)	(d)
	
(e)	

Figure 2.22: (a) “Karian Trail” (www.facebook.com/kariayolu) (b) “Gastronomy Route” (www.cultureroutesinturkey.com) (c) “Evliya Çelebi Way” (www.todayszaman.com) (d) “Karian Trail” (www.fototrim.com) (e) “Evliya Çelebi Way” (www.cultureroutesinturkey.com)

Table 2.19: Functional context of cultural routes

FUNCTIONAL CONTEXT	
<ul style="list-style-type: none"> -Relationship between the region, route and sub-parts of the route in respect of functions, -Concrete and/or reflected roles, specific purposes and/or themes of routes and their sub-parts: exchange of spiritual goods or basic necessities for the survival or development of communities, -Continuity and frequency of uses. 	
	
(a)	(b)
	
(c)	(d)
	
(e)	
<p>Figure 2.23: (a) “Paths to Remember” (www.aumuangudom.com) (b) “Frankincense Trail” (www.blog.youngliving.com) (c) “European Industrial Heritage Route” (www.erih.net) (d) “Semmering Railway” (www.worldtopjourneys.com) (e) “Niagara Wine Route” (www.flickr.com/photos/stefanoginella)</p>	

Table 2.20: Visual and Aesthetic context of cultural routes

VISUAL AND AESTHETIC CONTEXT	
<ul style="list-style-type: none"> -Serial vision, -Sequence of events, -Frequency of observing thanks to vista and panorama points, -Richness and variety of shapes and colors of the elements of setting such as nature, topography, structures, buildings and settlement patterns. 	
	
(a)	(b)
	
(c)	(d)
	
(e)	

Figure 2.24: (a) “Karian Trail” (www.facebook.com/kariayolu) (b) “Abraham’s Path” (www.globalgiving.org) (c) “Gastronomy Route” (www.cultureroutesturkey.com) (d) “Lycian Way” (www.petersommer.com) (e) “St. Paul Trail” (www.cultureroutesinturkey.com)

Table 2.21: Economic context of cultural routes

ECONOMIC CONTEXT	
<ul style="list-style-type: none"> -Economical values of natural and cultural heritage structures, sites and areas, -Long term impacts of heritage on economic development and social cohesion of regions, -Traditional production patterns and local products as crucial economic and financial sources for sustainable conservation and development, -Economic activities that creates benefits such as ongoing excavation works, -Tourism capacity and sustainable development of routes and their nearby environments and settlements. 	
 <p>(a)</p>  <p>(b)</p>  <p>(c)</p>  <p>(d)</p>  <p>(e)</p>	<p>Figure 2.25: (a) “Idyma Trail” (www.cultureroutesinturkey.com) (b) “Abraham’s Path” (www.globalgiving.org) (c) “Karian Trail” (www.facebook.com/kariayolu) (d) “Gastronomy Route” (www.cultureroutesinturkey.com) (e) “Karian Trail” (www.facebook.com/kariayolu)</p>

Table 2.22: Administrative context of cultural routes

ADMINISTRATIVE CONTEXT
<p>-Ongoing programs, projects and/or missions, -Legal decisions and resolutions such as the status of registration of the areas and/or structures, -Volunteer key interest groups such as multidisciplinary research teams from relevant fields and professions together with local communities, institutions and traditional practitioners, -Forums, training and/or educational programs, -Effective long-term planning, managing and legislative tools, policies, strategies and practices, -Profession managed evaluation, control, monitoring and review.</p>
<div data-bbox="316 544 858 936">  <p>(a)</p> </div> <div data-bbox="874 544 1394 936">  <p>(b)</p> </div> <div data-bbox="316 965 858 1346">  <p>(c)</p> </div> <div data-bbox="874 965 1394 1346">  <p>(d)</p> </div> <div data-bbox="316 1375 1394 1767">  <p>(e)</p> </div>
<p>Figure 2.26: (a) “Ağrı Trails” (www.cultureroutesinturkey.com) (b) “Appia Antica” (www.parks.it) (c) “Evliya Çelebi Way” (www.bursakültür.com) (d) “Abraham’s Path” (www.globalgiving.org) (e) “Via Egnatia” (www.vef2009review.wordpress.com)</p>

Table 2.23: Meaning and spiritual context of cultural routes

MEANING AND SPIRITUAL CONTEXT
-Social, cultural and emotional values, feelings, experiences, senses through images, perceptions, representations, practices of memory and involvement, -Unique meanings and spirits attached to regions, parts of regions and/or individual structures, -Communication and participation of the concerned communities.

Further, since the collection and order of information coming from the stage of understanding the place starts with the inventory of values which constitute the basis of almost all conservation projects, documentation phase of any planning and management process should also be considered as an indispensable integral section of comprehending. Therefore, documentation should also be regarded as one of the most important parts of the planning and management of cultural routes.

“...one of the principal actions to be taken is to guarantee that the resource is systematically recorded and documented before, during and after any intervention. Once the intervention has taken place, what was removed or altered is lost; forever if not properly documented...”
(Feilden and Jokilehto, 1992: 26).

In general, documentation provides tangible evidence from the past and assists in recognizing the present situation of the case study region examined. Therefore, it can easily be said that a proper documentation directs the following stages of planning and management in a constructive way. Accordingly, as also quoted from Feilden and Jokilehto in the “Guidelines for the Management of World Cultural Heritage Sites of ICOMOS”-1992, in order to prepare a base for the required analysis of inputs, to increase the interest and awareness of people, to increase the participation of human beings in the preservation and maintenance of the heritage, to enable informed management and control of building and construction works and finally to safeguard heritage; the outcomes coming from the stage of comprehension should be documented carefully before, during and after intervention. This kind of a documentation study should be made with the help of a broad and comprehensive survey and all of the entries recorded should be preserved in protected archives, carefully (ICOMOS, 1996 and Burra Charter, 1999)⁵⁷. In addition, the copies of these documentations should be made accessible to public in suitable forms. Otherwise, the phase of documentation ends with the decrease and even the loss of material.

There are a number of information sources and methods for the documentation of information depending on the general characteristics, the reasons and purposes of record, the context and the funding or other available resources (ICOMOS, 1996). Considering all these variables into account, the methods of documentation can be divided into two as: archival documentation and field documentation. Archival documentation can generally made up with the help of historical documentary sources, visual sources and/or oral sources which include written documents, historical data, public documents - as military, ethnographic, cemetery, tax and/or local records, newspapers, local historians’ records and/or sayings, inscriptions of ceremonial and/or cultural activities, periodic publications from libraries, museums, city directories, historical atlases, published diaries, aerial photographs, manuscript, post card collections, historical photos, paintings, gravures, graphic records and/or other visual documents such as topographic, plot, parcel, infrastructure maps and visual-auditory records such as films and/or documentaries. Field sources can usually be categorized as physical survey sources and/or in-site oral sources of measuring and drawings such as schemes, sketches, diagrams, plans, sections, elevations, photographs and interviews and/or conversations with local residents, stakeholders, visitors and tourists, oral histories, surveys with videotapes, participatory workshops and/or questionnaires.

⁵⁷Further information about the reasons, content, responsibility and planning of documentation and records can be found in the “Principles for the Recording of Monuments, Groups of Buildings and Sites”, 1996 document of ICOMOS that can be reached from <http://www.icomos.org/charters/archives-e.pdf> (Last Accessed on 01.04.2013) and Burra Charter, 1999 document which can be reached from http://australia.icomos.org/wp-content/uploads/BURRA_CHARTER.pdf (Last Accessed on 01.04.2013).

Therefore, it can be said that documentation as an indispensable step of planning does not depend on one discipline but it should progress by the contributive guidance of the specialized people from several different professions. To explicate in depth, documentation should be under the responsibility of an interdisciplinary and skilled working team including archeologists, historians, architects, restorers, architectural historians, urban planners, specialist heritage recorders, conservators and/or other advisors from related disciplines such as civil, structural, chemical, metallurgical and material engineers and/or professionals from the areas of philosophy, economics and/or tourism depending on the basic features of the region and even the road that is located within the boundaries of the analyzed region.

Before proceeding it is important to explain at this point that since the concept of cultural routes is a multi-contextual term as explained in the comprehension section, using different types of documentation techniques related to the characteristics of the route with the assistance of an interdisciplinary research team should be needed to reach an effective evaluation result for the forthcoming processes of the cultural route planning and management.

2.4.2.2. Assessing the Place

“Understanding of Cultural Routes Significance becomes the basic/fundamental principle associated to management of cultural routes. This implies ensuring that all activities related to their research, assessment and social dissemination of knowledge about them are carried out in a coordinated and harmonious manner...” (ICOMOS, 2008: 10).

Assessment can be defined as the way to look at the present status and condition of the analyzed region with all its components as a whole and to derive the main data coming from it. It can be said that, assessment is the basis of all decisions that are going to be taken for the future of the analyzed region. Therefore, in its original sense, assessment is usually handled under separate headings as: strengths, weaknesses, opportunities and threats in a clear manner. On the other hand, an overall assessment should also be conducted for inspecting the most critical strengths, weaknesses, opportunities and threats regarding the areas and/or elements analyzed.

As also mentioned in the report prepared by the “International Union for Conservation of Nature - IUCN”, assessment that positioned at the focus – core – of the general planning and management model, in a direct relation with all other phases, comprised with examining the elements located within the region and evaluating whether these elements have strengths, weaknesses, opportunities and threats or not, by explaining them individually. According to this information given by the “International Union for Conservation of Nature - IUCN”, the responsibility, for the phase of assessment, should belong to all other disciplines and people taking active parts in the previous part of the process - understanding the place. Indeed, in addition to provide guidance for the following steps with the help of researchers, assessment also helps to increase the consciousness of human beings regarding the analyzed region. Consequently, it strengthens the involvement of communities in the process indirectly. This way, augmentation of public awareness and creation of a common understanding for the prioritizing of assets can easily be guaranteed.

According to the above mentioned motives, since it provides a fundamental basis for the development of the decisions for the following processes and future of the place; evaluating roads, routes and/or axes regarding their strengths, weaknesses, opportunities and threats as vulnerable pieces of the assessment section is important. In order to make this more understandable and realistic in a comprehensive way, these evaluations should be grounded on the previously determined equivalent weighted facets of cultural routes. In other words; analyzing the strengths, weaknesses, opportunities and threats of roads, routes and/or axes for each context - natural, man-made, temporal, social and cultural, functional, visual and aesthetic, economic, administrative and meaning and spiritual contexts by giving support with relevant photographs is crucial for the second phase of the planning and management of cultural routes-assessment.

2.4.2.3. Making Decisions for the Future of the Place

With the help of the establishment of recognized assessment criteria and a consistent and visible methodology, the phase of assessment should continue with the identification of decisions for the future of the place. Within its configuration, identification of decisions for the future of the place includes determination of the objectives; composition of the statement of significance and the theme of the project; identification of the general principles and preliminary decisions; designation of general policies; strategies and projects and finally arranging general scenarios.

Therefore, as the primal action regarding the identification of decisions for the future of the place, vital objectives that figure the required goals for conserving the significance and identity of the ancient road analyzed in the short and long term should be set transparently. After the step of the identification of objectives, a statement of significance should be proposed in a way that it should support the relevant cultural route planning and management project by expressing why the road, route and/or axis is valuable in a clear and concise manner (Burra Charter, 1999). As also mentioned within the scope of the English Heritage report, this statement should be an informed and inclusive result of a particular set of data, mainly to inform the management project of a significant place⁵⁸.

Following to the identification of the statement of significance, a project theme related to the suggested statement of significance that outline the main vision of the project should be established for directing and expressing the following processes. The theme should be arranged in a way that it should give reference to the expressed statement of significance and to the historic character and context of the region (Burra Charter, 1999). Accordingly, rather than a series of independent facts, this kind of an integrated thematic structure brings together not only the places and activities but also people under a central idea. Thereby, it incidentally helps visitors to have a memorable and attracting experience. Consequently, as an indispensable part of making decisions for the future of the place, identification of the statements of significance and policy that orient projects as main themes should not be omitted for planning and management processes of cultural routes.

In the light of this specified statement of significance and theme of the project, general principles and preliminary decisions should specifically be identified in order to maintain cultural resources, retain their values and extend their physical lives, by considering the main conceptual and contextual basis which has been developed regarding the subject of conservation. In a more detailed manner, general principles and preliminary decisions regarding cultural route projects should include relevant judgments of upper scale activities and/or plans, degrees of comprehensive conservation, organization of a multi-dimensional and multi-professional technical and working staff, protection of the effectiveness of conservation works together with their methods, examination of resources and delivery, recognition of security preventions and an ongoing check in order to reach a successful result and detect the changes, results and/or problems with reference to the desired condition of the proposed cultural route.

As also highlighted in “Burra Charter”; within the scope of these, the main flow of the proposed cultural route project may allow not only conservationist approaches such as protection, maintenance and preservation but also more interventionist works such as enhancement, restoration, regeneration, adaptation, consolidation, modification, reconstruction, reinstatement and/or the design of new works related to the specific characteristics of sites (Burra Charter, 1999). Accordingly, it can be said that suitable implementation principles of a conservation project especially the classification of criteria associated with the new interventions and/or construction works; identification of basic characteristics regarding the materials to be used organization of the techniques and actions in order to preserve the cultural significance and integrity of the site should also be underlined under the heading of general principles and preliminary decisions.

⁵⁸Further information about the report of “Conservation Principles: Policies and Guidance” which was issued in 2008 can be reached from http://www.helm.org.uk/upload/pdf/Conservation_Principles_Policies_and_Guidance_April08_Web.pdf (Last Accessed on 01.04.2013).

General principles and preliminary decisions regarding the issues of presentation and interpretation should also be highlighted in this section⁵⁹. With this regard, in order to reach or a better final cultural route product, a combination of the judgments related with presentation and interpretation should be included in the planning of cultural routes. It should be mentioned at this point that there are several different types of methods to present and interpret a place depending on its basic qualities of assets. As underlined in the ICOMOS Charter (2008: 3), these methods also contain a wide range of means both in-situ and ex-situ: education activities, public services-as instructive lectures, intensive programs, community activities, performance spaces and visitor centers, information plates, interpretive panels, print and/or electronic publications, on-site and directly related off-site installations, museum-type displays, local histories, academic and non-academic sources, journals, booklets, books and guidebooks and visitor facilities including guided walking tours, internet presentations such as websites, multimedia applications and e-libraries. Accordingly, it is important to develop a combination of these methods and activities with the help of clear figures, basic topics and fluid accounts through various contexts. New technologies, popular media and innovative services should also be taken into account within the scope of general principles and preliminary decisions for raising awareness, visibility and recognisability for the cultural route proposal.

On the other hand, participation of key interest groups and partners for whom the road has special meanings or who have social, spiritual or other cultural connections with the region should also be emphasized for conservation projects. In the light of these inputs, organization of key interest groups and decision-making units, configuration of periodical meetings and therefore awareness and active participation of the related NGOs together with the residents who live in the local communities within these regions should also be added as another sub-heading under general principles and preliminary decisions as essential components. This is crucial for the continuation and revival of the place for the success of the sustainable development and broad understanding of preservation in planning and management processes of cultural routes.

Keeping these missions in mind, encouraging community groups to take active parts in safeguarding their values, organizing events to present different types of traditional arts, publishing about these activities to inform about ongoing projects, inviting members of community to take part in discussions to identify issues and threats concerning traditional arts and arranging educational programs to get feedback concerning traditional arts appear as the main strategies for community involvement. In other words, a systematic program for public information, educational workshops, and communication activities about local heritage such as public talks, newsletter, exhibition and competitions should be provided for long term effective community participation as well as sustainable economic and social development.

Further, in order to reach a successful result in a planning and management process and avoid the common activities that may cause damage to sites such as rapid development, excess vehicle use, uncontrolled visits, insufficient garbage collection; regular control and review of the effectiveness of physical, social, functional, legal and organizational structure of heritage and re-examination of the appropriateness of decisions should be undertaken as a fundamental section of general principles and preliminary decisions with the help of formal and/or informal audit, performance measurement, visitor satisfaction surveys and/or any other feedback mechanisms. Therefore, it can be said that a successful planning and management practice cannot be fully accomplished without the phase of control and review made in a systematic and consistent order by a group of interdisciplinary professionals with appropriate experience, knowledge or professional qualification.

⁵⁹As underlined by Silberman (2006); presentation and interpretation are two different concepts in terms of their content. While interpretation is a term wider than presentation by its relation with collective memory and combination of activities that intends to exhibit the cultural significance of a place, presentation can be defined as a one-way mode of communication. Although this phase of presentation and interpretation is stated as interpretation in the following sections, it should be noted that in order to reach effective and successful outcomes, a combination of both presentation and interpretation principles and strategies should be used in cultural heritage sites.

Afterwards, general policies should clearly be identified depending on the theme of the proposed project and strategies and as a final outcome related projects should be categorized according to the specified general policies by taking the previously identified general principles and preliminary decisions into account. These proposed projects should be specified together with the information of: sequence of events, working schedules, timing of events with an optimal management structure and control measures, under changing or altering circumstances within the frameworks of minimum intervention. Therefore, identical to the previous phases, the phase of general policies, projects and strategies of cultural routes should also use all the disciplines and areas of experience that contribute to the study in its former steps.

CHAPTER 3

UNDERSTANDING THE PLACE: THE ROAD BETWEEN MİLAS AND LABRAUNDA

3.1. GENERAL FEATURES OF MİLAS

“Anladım ki bu topraklar boşuna yurt seçilmemiş. Buralarda aşka adanmış şehirler boşuna kurulmamış, dünyada bir örneği olmayan tapınak boşuna yapılmamış, insanın sanatı sayesinde tanrılarla yarışabileceği, ölümsüzlüğünü sulara gizleyebileceği söylenceleri boşuna uydurulmamış.” (Topçu, 2012: 66).

*I realized that this land was not selected as homeland for nothing. Cities dedicated to love was not established around these regions for nothing, the temple which is unique was not constructed for nothing, legends by which the people can rival with gods and the immortality of people can be concealed to water were not assimilated for nothing.*⁶⁰

In ancient times, Karia was a mountainous territory in the southwest Anatolia, neighboring to Lydia in the north, Phrygia and Pisidia in the east, Lycia in the south and the islands of the Aegean Sea in the west (Sevin, 2001: 108-109) (Figure 3.1). In terms of natural boundaries, it was surrounded by Büyük Menderes River (Maiandros) and Aydın Mountains (Messogis) in the north, Babadağ Mountain (Salbakos) in northeast, Acıpayam Basin in the east, Dalaman Stream (Indos) in the southeast and Aegean Sea in the south and west (Umar, 1999: 1). Today, considerable parts of Aydın, Muğla and the southwestern part of Denizli encircle the boundaries of ancient Karia (Figure 3.2).



Figure 3.1: Map of Karia (Henry, 2010)

⁶⁰Translated by the author.



Figure 3.2: Administrative districts of Muğla (Google Earth, Last Accessed on 01.02.2013)

The first capital city of Karia was Milas. Since antiquity, Milas always hosted several civilizations. According to the archaeological investigations, it was home to peoples of Karia, Roman Empire, Byzantine Empire, Seljuk, Menteşe Principality and the Ottoman Empire, respectively. Indeed, it was also the capital city of Menteşe Principality. With this feature, in its history Milas served as the capital city of two different civilizations (Oktik et al., 2004: 14).



Figure 3.3: Administrative districts of Muğla and archaeological sites located around Milas (Google Earth, Last Accessed on 01.02.2013)

At the present, Milas that covers an area of 2167 km² is the second largest one of the twelve districts of Muğla (Milas Kaymakamlığı et al., 2006: 20). It is bordered by Söke, Koçarlı and Çine districts of Aydın in the north, the city center and Yatağan district of Muğla in the east and Bodrum district of Muğla in the south. Within the borders of the city, there are 13 neighbourhoods, 5 townships which are Bafa, Beçin, Güllük, Ören, Selimiye and 118 villages (Milas Kaymakamlığı et al., 2006: 21). Additionally, Milas contains the remains of 27 archeological sites in its boundaries. Among these archeological sites, Iasos, Stratonikea, Euromos, Becin, Keramos, Sinuri, Heraklia-Latmos and Labraunda are the most important ones (Oktik et al., 2004:13) (Figure 3.3).

3.1.1. Geography of Milas

Milas is situated on a fertile plain in the west of the Menderes-Saruhan Menteşe massive (Figure 3.4). It is bounded by the shores of the Lake Bafa and Çomak Mountain in the north, by Ilbıra Mountain and Bodrum Peninsula in the west, by Gökova Gulf in the south and by Ak Mountain, Koca Mountain, Marçalı Mountain and Kurukümes Mountain which is the highest point of Milas with 1373 meters in the east (Kızıl, 2002:1).

Apart from the surrounding ones, major mountains of the region can be counted as Aydın Mountain-Messogis, Boz Mountain (Tmolos), Samsun Mountain (Mykale), Gökbel Mountain, Ilbıra Mountain (Grion), Kurukümes Mountain, Soda Mountain, Asar Mountain, Marçal Mountain, Kara Mountain and Beşparmak Mountains (Latmos) which is located in between Büyük Menderes Plain, Milas Plain and Çine Stream (Özer, 2007: 10-11, Sevin, 2001: 110 and Aksan, 2007: 2). As for the entire Aegean region, these mountain chains mainly lie on the east-west direction perpendicular to the sea.

Despite its mountainous geography, main plains of the city, namely Milas, Bahçeburun, Yaşyer, Pınarlı, Selimiye, Ağaçlıyük, Çamköy, Çine, Tabai and Gereme are located within the steep topography of Milas. They have a high degree of fertility due to the richness of the water sources in the region (Aksan, 2007: 2).



Figure 3.4: Geography of Milas (Google Earth, Last Accessed on 01.02.2013)

Two main rivers of the region are Büyük Menderes River (Meander) and Dalaman Stream (Sevin, 2001: 110-111). Vandalas (Morsynos), Sarıçay (Kybersos), Akçay (Harpasos) and Çine (Marsyas) that are the tributaries of Büyük Menderes River (Meander) can also be counted as the other water sources of the region filling the Söke Plain by alluvium. (Üzel, 2007: 6) Additionally, there are three main natural lakes which are Hocat, Denizcik and Bafa Lake which is the largest natural lake of the region with its 60 km² area and Geyik Dam within the boundaries of the town (Oktik et al., 2004: 45).

With its strategically important location, Milas has a unique position in its region. It is located at the intersection of the roads leading to Karpuzlu Plain, Çine Stream and Menderes Valley in the north, Balat Port in the west and Muğla in the east. The center of the city which is at a distance of about twenty km from the coast has a crucial place since it is close to the gulf of Gökova, Mandalya and Bodrum that are the main tourism centers (Oktik et al., 2004: 45). Since the coastal line of the region of Milas is highly indented, there are many gulfs, islands, bays and ports. Datça (Knidos), Gökova

(Kerameikos), Güllük (Mandalian), Ören, Akbük, Çökertme, Kazıklı and Alagün can be listed as the most important ones connecting Milas to the Aegean Sea (Üzel, 2007: 6 and Kızıllı, 2002: 1). Therefore, this location of Milas not only facilitates the city in terms of touristic activities, but also makes it a node where all surface transportation of Bodrum Peninsula diffused.

Although the mountainous inner parts have a continental climate, dominant climate in the coastal parts of the region is Mediterranean where summers are hot and dry, while the winters are rainy (Oktik et al., 2004: 45). Depending on this, the vegetation in the region is generally formed with scrubs and clumps. However, in some parts of the region it changes to forestry. Especially, tobacco, olive and pine forests are widespread around the city. Accordingly, the climate of Milas is regarded as “Olive-Tree Climate” by some researchers (Kızıllı, 2002: 2).

There are several marble, quartz and feldspat quarries in the region that the main places for extraction are Kazıklı Mountain, Paşalı Mountain, Beşparmak Mountain and Iasos. These quarries have been used since prehistoric times for the building activities and economy of the region (Aksan, 2007: 3). Considering these geographical features, together with agriculture, tobacco production, fishery, livestock and mining activities, the main economical living of the families of Milas depend on cotton, olive and marble production. Yeniköy and Gökova thermal power plants are the additional employment areas for the residents of Milas (Kızıllı, 2002: 2 and Milas Kaymakamlığı et al., 2006: 20).

3.1.2. Brief Look on the History of Milas

In ancient times, Milas was the major religious center and the most important city of Karia since it had a strategic location in the general layout of the region. It was situated on the crossroads from Stratonikeia to the Aegean Sea and from Halicarnassos and Keramos to Labraunda. That is why Milas was the first capital of Karia region in 6th century B.C. (Bean, 1989) (Figure 3.5).

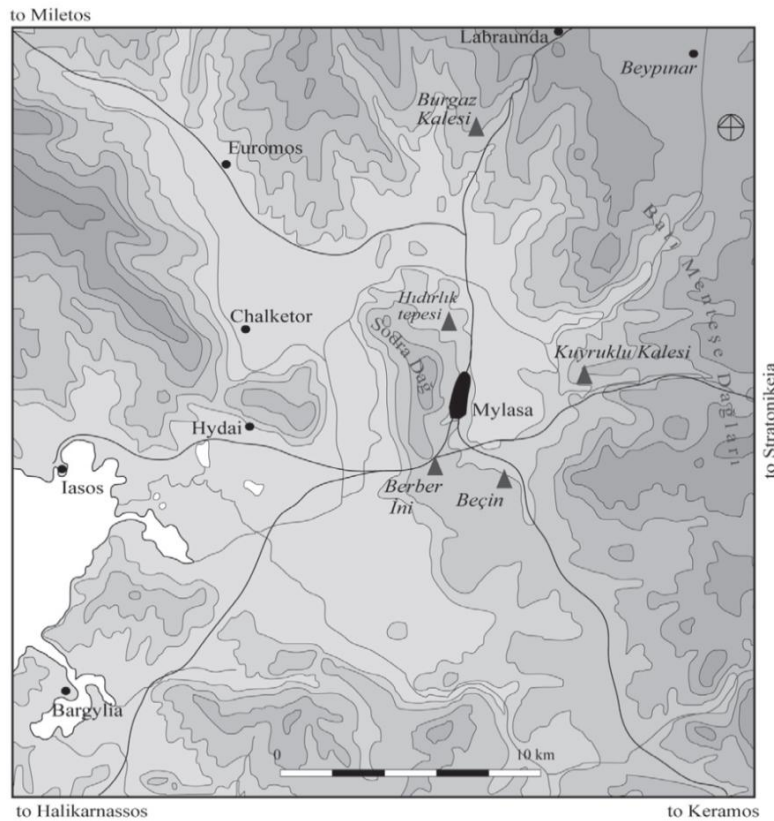


Figure 3.5: Ancient location of Milas (Bremen and Carbon, 2010)

One of the oldest local societies known both in the western and southern Anatolia, Luvians called the region of Karia as “Karuwa” which means “Land of Peaks-Doruklar Ülkesi” (Umar, 1999: 2). Within the second half of the 2000 B.C., in the Hittite and Egyptian texts the name was inscribed as “Karkisa”, “Karakisa” or “Karkiya” and in the Persian records as “Karka” (Özgen, 2005: 24). Additionally, the name of Karia was appeared as “Krk” in an inscription written in Greek, Aramaic and Lycian found in Ksanthos (Aksan, 2007: 3), as “Karkija” in Hittite, as “Karsa” in Babylonian and as “Kurka” in Elamite and old Persian language (Üzel, 2007: 7). However, all these words were transformed into Karia in the Hellenistic language of ancient Greek in the course of time (Sevin, 2001: 105).

The inhabitants of Karia were known as Karians. Several discussions were made in the literature regarding to find where and when Karians settled in this region. In his work *Iliad*, Homer stated that Karians who were the allies of Trojans settled around the city of Miletos, in the coastal sections of the western Anatolia (Özkan, 1979: 4). According to Herodotus, Thucydides and several ancient Greek writers, Karians were the old inhabitants in the Aegean region (Kızıl, 2002: 3). They had been living on the islands and then settled in the coast of the Aegean Sea in the Dark Ages (Sevin, 2001: 106). On the other hand, Karians themselves believed that they were the natives of the region and had been living in the region of Karia from the beginning of history (Aksan, 2007: 4, Küçükeren, 2005: 71, Kızıl, 2002: 5 and Henry, 2010: 70). Accordingly, since there is no certain evidence related to the history of the people of Karia because of insufficient data, their origin is still not known.

Despite all these different views, Karians have generally been stated as traders subsisting on sea trade in historical records. Considering this feature of the people of the region together with the topographical characteristics of the site, Karia was known as an important place for maritime trade. In addition, it is known that the links of this maritime trade in the forms of caravan roads extended through inner Karia in subsequent periods as a capillary vascular system. Therefore, these crucial developments helped to form the general spatial pattern of the region based on topography and natural aspects (Tekeli, 2006: 67 - 70).

In terms of the settlement pattern of the region, Karia was divided into three different areas which were the wide alluvial plain watered by Büyük Menderes River (Meander), the mountainous inlands and the western coastline (Sevin, 2001: 111). Although these three areas showed different characteristics, the settlements of Karia which were grouped as federations were mainly small rural settlements spread over the mountainous geography of the region. (Sevin, 2001: 111) However, as also mentioned above, contrary to the Karian small scaled type settlements situated on mountains, Milas was located within the boundaries of Milas Basin along the protected outskirts of Södra Mountain (Kızıl, 2002: 11 and Oktik et al., 2004: 16). Because of this feature, the location of Milas was met with heavy criticisms (Oktik et al., 2004: 16).

The ancient name of Milas was Mylasa or Mylasos. In addition to its ancient names; Mylassa, Moulassa, Mulassa, Milaso, Melas, Melaso, Melasso, Melassa and Milaxo were also used to refer to the city in different periods (Oktik et al., 2004: 14, Umar, 1999: 56 and Uykucu, 1983: 210). However in the course of time with minor changes in pronunciation, they all transformed to Milas (Uykucu, 1983: 216).

In his work “*Ethnica*”, Stephanos denoted that the founder of Milas was Mylassos from the family who were believed to empower winds (Oktik et al., 2004: 14). According to this information, Stephanos thought that the ancient name of Milas (Mylasa) was derived from Mylasos (Akarca, 1954: 76). However, Pausanias and Umar did not accept this view. They assumed that the origin of the word Milas comes from Myles, who was believed to invent the mill (Umar, 1999: 57). Apart from these thoughts, Evliya Çelebi believed that the word Milas was originated from Milyas who was a Greek King (Akbulut, 2008: 138).

There were three main temples in Milas dedicated to Zeus which was the most respected god for the residents of the city (Umar, 1999: 59). These are; Zeus Karios whose location is uncertain but claimed to be in Beçin, Zeus Osogos whose remaining parts are located in the center of the city and Zeus Labraundos which is one of the rare examples within the best preserved assets in Anatolia (Özer, 2007: 19).

In addition to these specified sanctuaries; since there were several other marble structures in the city, Milas was specified as “City of Temples-Tapınaklar Şehri” or “City of Sanctuaries-Mabetler Kenti” by Stratonikos who was a harp musician famous with his epigrams (Oktik et al., 2004: 14). When Stratonikos came to Milas to give a recital for the residents of Milas, he was impressed with the beautiful scene of the city. Accordingly by the beginning of his recital, rather than his general statement: “Give ear to people-İnsanlara kulak ver”; he used a new one which was “Give ear to temples-Tapınaklara kulak ver” (Kızıl, 2002: 11, Bean, 1989:28 and Oktik et al., 2004:14). As denoted by Akarca, there is also a diversified type of this story that a musician who came to the market place of Milas said “Listen temples-Dinleyin mabetler”, instead of saying “Listen people-Dinleyin ey halk” (Milas Kaymakamlığı et al., 2006: 20).

The first settling date in Milas is not known exactly. Although the oldest event known about the city stated by Plutarkhos was the help of Arselis to Giges in order to obtain the throne of Lydia in 680 B.C, several pieces of Mycenaean ceramics dated back to 2000 B.C. were found as the first traces which were proved the relationship between Milas and the Greek civilizations (Kızıl, 2002: 10). Additionally, the “asa” extension of the ancient name of Milas (Mylasa) which is a common addition for the geographical names of western Anatolia proves that it was an old Anatolian city (Özkan, 1979: 7).

3.1.2.1. Determination of the Historical Periods of Milas

According to Anneliese Peschlow Bindokat (2005: 51), the mural paintings found in Herakleia and Latmos which were dated back to the prehistoric times are the first settlement traces for the history of the region of Karia. However, as stated by Olivier Henry (2010:70), the fell of Karia under the rule of Lydia by the Lydian King Croesus in the first half of the 6th century B.C. is regarded as the first event for the history of the region. Afterwards, the known history of the country continued with the defeat of the Lydian kingdom by Persians in 547 B.C. (Oktik et al., 2004: 15). With this occupation, Karia fell under the power of Persians and like the other autonomous Karian cities, Milas was started to control by governors called “Tyrens” (Kızıl, 2002: 10 and Oktik et al., 2004: 16).

According to Herodotos, Oliatos who was the son of İbanollis was the first “Tyran” of Milas in 500 B.C. (Özkan, 1979: 7). He joined the Naksos Campaign as the ship master of the Persian army. However, after the loss of the campaign he had to quit his position. Around the 5th century B.C., Karia joined to the Ionian Rebellion and Persian wars (Kızıl, 2002: 10). Herakleides who was the brother of Oliatos discomfited the Persian army and became the second “Tyran” of Milas in 497 B.C. (Özkan, 1979: 7). Later on, Persians brought Milas again under their power until the Eurymedon-Köprüçay War which took place between Greeks with her allies and Persians in 446 B.C. (Özer, 2007:17).

By the end of the war, in the 5th century B.C., the cities of Karia were recorded as members of “Attica-Delos” or “Athenian Naval Confederacy” which was formed between Greeks and several Aegean cities to remove Persians from their region (Oktik et al., 2004: 16). As stated by Kızıl (2002: 10), especially the annual funding of Milas to the confederacy shows the importance of the city within this time period. However, as the other cities of Karia, Milas was extracted from the league in 440 B.C. and the Persian rule in the region was restored towards the end of the same century.

After above mentioned fights between Greeks, Ionians and Persians, Artaxerxes II Memnon who was the king of the Persian Empire, decided to rearrange the western satrapies to solve the problems at the end of the 5th century B.C. (Kızıl, 2002: 10). Therefore, he decided to divide the Lydian satrapy into three independent units as Lydia, Ionia and Karia in 392 B.C. (Henry, 2010: 70). As a result of the division, Karia was administered as an independent Persian Satrapy, called “Hekatomnosogulları” or “Hekatomnid Satrapy” which means the descendants of the noble Mylasian Hekatomnos family (Oktik et al., 2004: 16). Firstly, Hyssaldomos (?-? B.C) was assigned in this Persian administrative system with a high rank status (Üzel, 2007: 16). Then, he was followed by his son Hekatomnos (395-377 B.C.) who was the first satrap for Hekatomnid Satrapy and Hekatomnos was followed by his five children Mausolos (377-353 B.C.), Artemisia who was both the sister and wife of Mausolos (353-351 B.C.), Idrieus (351-344 B.C), Ada who was both the sister and wife of Idrieus (344-341 B.C.) and after the banishment of Ada to Halikarnassos, Pixodaros (340-334), respectively. Therefore, the

independent Persian Satrapy was in the possession of the same Hekatomnid family during a period less than a century until the time of Alexander the Great (Kızıl, 2002: 4-9).

The Hekatomnid Period (395-334 B.C.) which was considered as the most outstanding phase in Karian history was important since it played an important role between Persia and Greece (Üzel, 2007: 16). According to Bean, during the period of the Hekatomnid Satrapy which had a powerful economy, the importance of Karia was multiplied (Oktik et al., 2004: 16). As most of the researchers, Henry denoted that the developments of the region in 4th century B.C. can be predicated on Hekatomnids who “left a deep mark on Karia” (Henry, 2010: 72). Especially, under the directorship of Hekatomnos, Milas experienced several benefactions and crucial developments such that bronze and silver coins which had Zeus Labraundos’ image on their front and a lion profile on their back sides were minted as the indicator of the power of that period (Üzel, 2007: 17 and Kızıl, 2002: 11).

After Hekatomnos, Mausolos took the head of the direction. As Hekatomnos, Mausolos was also tried to bring significant changes to Milas. According to Umar (1999: 59), he shifted the city from its earlier location-Beçin (Peçin) village to its present location. Further; particularly, a great number of intensive rearrangement, construction and building activities carried out by famous Greek artists and architects in the entire region of Karia during the period of Mausolos were regarded as one of the biggest developments made in the course of Hekatomnid Period by Pontus Hellström (Hellström, 2007: 19-21). Hence, he changed the perception of Karia such that the Maussolleion at Halikarnassos and its terrace, the propylon of the Artemis Sanctuary at Amyzon, the Temple of Zeus at Labraunda and other buildings in the sanctuary of Labraunda were dated back to that period (Üzel, 2007: 20). However, as demonstrated in inscriptions found in Milas in 361 B.C., there were some displeased people who wanted to destroy the reign of Mausolos (Oktik et al., 2004: 16).

When Hekatomnos was the satrap of Karia, the capital city of the Hekatomnid Satrapy was still Milas (Henry, 2010: 74). However, although Mausolos changed the location of the capital from Milas to Halikarnassos in the second half of the 4th century B.C. because of several strategic features which were indeed Halikarnassos is a more easily defensible land than Milas, provides a harbor suitable as a base for the Hekatomnid fleet and as an emporium and has well-forested hills within its boundaries which would stimulate the growth of the maritime power; Milas retained its importance after this movement (Üzel, 2007: 19, Kızıl, 2002: 11 and Oktik et al., 2004: 17).

With the arrival of Alexander the Great in 334 B.C., south-western Anatolia was conquered. In other words, the power of Persians in Milas ended and the Hellenistic era started (Oktik et al., 2004: 17). In 333 B.C., Alexander the Great put his adopted child Ada who was the previous queen of Karia, back in charge for the administration of the Satrapy (Bean, 1989: 17). However, following the sudden death of him in 323 B.C., the administration of the empire was divided to three by his governors. Subsequently, Karia was ruled by Assandros until 313 B.C. and Antigonos took the head of direction later on (Umar, 1999: 14).

After the years 301 B.C. and 281 B.C, the rulers of the region were Lysimakhos and Seleukos, respectively (Umar, 1999: 15). Following their reigns, Karia was directed by the Syrian King II Antiochos between the years 261-246 B.C. Although after the period of II Antiochos, II Seleukos gave Milas to its independence, this did not endure long. Shortly after the year 229 B.C., the Macedonian King Antigonos Doson and his sequent V. Philippos took the power in their hands throughout a decade and provided the expand of Milas through Hydai, Labrandos, Olymos and Euromos (Kızıl, 2002: 13 and Akarca, 1954: 57-62). Following the above mentioned directors, the administration of Karia was changed among various rulers which were the kingdom of Pergamon, Egypt and Rhodos. However, Karia was not under the definite dominance of any state until it was occupied by the Roman Empire in 129 B.C. (Umar, 1999: 16 and Sevin, 2001: 108).

In 40 B.C., Mylasa suffered a great damage and an absence period when it was taken by Labienus in the Roman Civil War. However; according to Bean, as for the other Roman cities, the nasty trend of Milas was reversed with the Greco-Roman Empire era (Oktik et al., 2004: 18). Especially, in the first two centuries, the city was dominated by happiness and abundance. Milas signed the citizenship agreement with Miletos, therefore increased his governance on its neighboring cities (Kızıl, 2002: 13). Additionally, the arbitration task of Milas which was come into being for the land conflict between

Priene and Magnesia showed the respectability of the city during this period. After all these developments, Milas became the center of “conventus” (Sevin, 2001: 108).

Strabon denoted that Milas was administered by two famous leaders in this time period who were Euthydemus and Hybrias. (Özer, 2007:18 and Kızıl, 2002: 13) Euthydemus affected Milas in a positive way that in his time the city took a good turn. Following his death, Hybrias took the head of the control. After his challenge with the Roman commander Labienus in 40 B.C. during Roman civil wars, Milas was lost and a garrison was placed in the town center. There were attempts to demolish the garrison that Milas was destroyed, people were put to the sword and consequently Hybrias had to run away to Rhodos. The year after, Labienus was defeated by a forcible Roman army and Hybrias came again to Milas in order to redevelop the city. However, Milas could not recover itself for a long time after this destruction (Kızıl, 2002: 13-15).

From 3rd century A.D., in addition to the barbarity and lack of ability of the Karian rulers, their frequent changes and the outbreak of plague brought weakening to the region. At the end of this century, with the identification of a separate state system in Rome, Karia became an independent state (Oktik et al., 2004: 18-19). When Roman Empire was divided into two, Karia became a part of the Eastern Romans-Byzantines in 395 A.D. and adapted to Christianity. While there was a small Christian community in Milas in the 5th century B.C., several churches were built in the development process of Christianity. Consequently, Milas became the center of bishop connected to the Aphrodisias metropolis in Byzantine times (Kızıl, 2002: 15).

Milas which maintained its independent state structure from Rome to Byzantine times lost its former importance after this period. Particularly, from 4th century A.D., the ancient name of Milas (Mylasa) was not stated in the Khalkedon Council and in the literature which means that Milas was not a bishopry before the Council. According to Kürşat Ekrem Uykucu, Milas was again became a center of bishop and again started to gain weight later on until 13th century when the Byzantine rule in the region endured (Uykucu, 1983: 218-219).

Although several researchers who are studying Byzantine Empire denoted that Karia passed into the hands of Turks after the second half of the 13th century, according to Nurgün Oktik and Nuri Adıyeke, the Seljuk Turks were spanned around Anatolia and Milas was passed to Seljuks in 1202 following the Malazgirt Battle (Oktik et al., 2004: 19-20). During the decline of Seljuks in 1284, Milas was dominated by the Menteşe Principality and became the capital city under the direction of Menteşe Bey (Adıyeke, 1994: 13). Within this period, Menteşe Principality produced coins in Milas for their own behalf. As the administrative capital of Menteşe Principality, Milas was also the center of trade and agriculture within these times. However; because of defensive purposes, the capital was moved to the castle of Beğin which was located at a distance of 5 km from Milas later on (Oktik et al., 2004: 19). Then, with the growing strength of the Ottomans, Menteşe Principality was taken over by Ottoman Empire and joined to the Ottoman lands in 1392 within the period of Bayezid. Although Milas was liberated after that time, following the invasion of Timur, the region was captured again by Ottomans in 1424 as the starting point of Turkish rule and with the Turkish Republican Period; Milas became an administrative district of Muğla (Adıyeke, 1994: 13-18 and Oktik et al., 2004: 19-21).

3.1.2.2. Evaluation of the Historical Periods of Milas

Succinctly, Milas, as a significant town; experienced the historical periods of Karia, Roman Empire, Byzantine Empire, Seljuk, Menteşe Principality, Ottoman Empire and Turkish Republic; respectively. In addition; as also discussed in the previous sections, it served as the administrative capital of two different civilizations: Karia and Menteşe Principality. Due to this unique development past of the city; it can be said that Milas, unlike all other ancient settlements, has surpassed a continuous inhabitancy process throughout its history.

Although all periods that influence to the development pattern of a site should be appreciated for the significance it, successive segments and effects which played much more effective roles for the evolution and growth of regions should clearly be differentiated (ICOMOS, 2008: 8). Considering this; although the history of Milas starts from the 7th B.C. and continues with different phases continuously, all these periods could not be categorized as separate layers for the comprehension of

the development process of Milas because of their degree of effects to the city. On the other hand; due to the lack of sources and material, information related with several phases could not be identified specifically.

Depending on these factors; although Milas has experienced eight periods throughout its history, six independent historical layers that have acted on the development of Milas and have affected the formation of the city and its nearby surrounding by giving it an identical, specific, successive and valuable character are identified. As also shown in the prepared diagram, these six periods are categorized as Karian Period-Persian Period, Hekatomnid Period, Hellenistic Period-Roman Period, Byzantine Period, Mentese Principality Period-Ottoman Period and Republican Period (Table 3.1).

Table 3.1: Historical periods of Milas and its environs⁶¹

Karian and Lydian Period 7 th B.C.- 6 th B.C.	<p>Although the oldest event known about the city of Milas stated by Plutarkhos was the help of Arselis to Giges in order to obtain the throne of Lydia in 680 B.C, the fell of Karia under the rule of Lydia by the Lydian King Croesus in the first half of the 6th century B.C. is regarded as the first provable event for the history of the region.</p> <p>Beçin is assumed to be served and functioned as the capital core for the region within these times.</p>
Persian Period 6 th B.C. - 5 th B.C.	<p>Karian and Lydian Kingdom is considered to be defeated by Persians in 547 B.C. Therefore, Milas is assumed to be controlled by Persian governors.</p> <p>In the late 6th century B.C., Karia joined to the Ionian Rebellion against the Persian power. Later, in the 5th century B.C. the cities of Karia were recorded as members of Athenian Naval Confederacy.</p> <p>However, as the other cities of Karia, Milas was extracted from the league in 440 B.C. and the Persian rule in the region was restored towards the end of the same century.</p>
Hekatomnid Period 4 th B.C.	<p>Following some political outcomes, Persian King decided to separate Karia from Lydia, Lycia and Ionia and decided that Karia would become an autonomous Satrapy. The region was then administered by Hekatomnos, the dynast of Milas, who became both the Persian Satrap and the king of Karia. His dynasty lasted until Alexander conquest. This period was considered as the most outstanding phase in Karian history.</p> <p>Especially, the movement of the capital city from Beçin to Milas and then from Milas to Halicarnassus is regarded as one of the most important activities directed by Hekatomnids. In addition, a great number of intensive rearrangements, constructions and building activities carried by famous Greek artists and architects not only in Milas but also in the entire region of Karia during that period were thought as the biggest developments.</p>
Hellenistic Period 4 th - 3 rd B.C.	<p>With the arrival of Alexander the Great in 334 B.C., south-western Anatolia was conquered and the Hellenistic era started. After the death of him; the region was directed by Alexander the Great's adopted child Ada, Assandros, Antigonos, Lysimakhos, Seleukos, Syrian King II Antiochos, the Macedonian King Antigonos Doson and his sequent V. Philippos; respectively.</p> <p>They expanded the administered territory through Hydai, Labrandos, Olymos and Euromos. However there were not any remarkable construction and/or building activity in Milas.</p>

⁶¹“Historical periods of Milas and its environs” table is shaped with the assistance of the information given in the sections of “Brief History of Milas” and “Determination of the Historical Periods of Milas”.

Table 3.1 Continued

<p>Roman Period</p> <p>1st B.C.</p>	<p>Karia was not under the definite dominance of any state until it was occupied by the Roman Empire in 129 B.C. As a part of the Roman Empire, Karia was administratively belonged to the province of Asia.</p> <p>In 40 B.C., Milas suffered a great damage and an absence period when it was taken by Labienus in the Roman Civil War. However, as for the other Roman cities, the nasty trend of Milas was reversed with the Greco-Roman Empire era and Milas started to expand as a Roman “conventus” center with the involvement of its three neighboring towns: Euromos, Olymos and Labraunda.</p>
<p>Byzantine Period</p> <p>5th A.D.</p>	<p>When Roman Empire was divided into two, Karia became a part of the Eastern Romans-Byzantines in 395 A.D. and adapted to Christianity. While there was a small Christian community in Milas in the 5th century B.C., several churches were built in the development process of Christianity.</p> <p>Milas became the center of bishop connected to the Aphropsias metropolis in Byzantine times.</p>
<p>Turkish Period (Menteşe Principality, Ottoman Empire and</p> <p>13th- 20th A.D.</p> <p>Republican Era)</p>	<p>Turks were spanned around Anatolia and Milas was passed to Seljuks in 1202 following the Malazgirt Battle.</p> <p>During the decline of Seljuks in 1284, Milas was dominated by the Menteşe Principality under the direction of Menteşe Bey and became its capital city. As the administrative capital of Menteşe Principality, Milas was the center of trade and agriculture in these times. However; because of defensive purposes, the administrative capital was moved to the castle of Beçin.</p> <p>With the growing strength of the Ottomans, Menteşe Principality was taken over by Ottoman Empire and joined to the Ottoman lands in 1392 within the period of Bayezid.</p> <p>Although Milas was liberated after that time, following the invasion of Timur, the region was captured again by Ottomans in 1424 as the starting point of Turkish rule and with the Turkish Republican Period; Milas became an administrative district of Muğla.</p> <p>Within all these different periods of Turkish rule, Milas continued to expand with several important works of architecture.</p>

3.2. COMPREHENSION OF THE ROAD BETWEEN MİLAS AND LABRAUNDA

3.2.1. Location and General Characteristics of the Road between Milas and Labraunda

As also mentioned within the content of the sections of history, analysis and evaluation of the historical periods of Milas, a great number of intensive rearrangement, construction and building activities were carried in the region of Karia during the period of Hekatomnids. As one of the crucial traces of these intense activities, a surviving substantial road was discovered in Milas towards the archeological site of Labraunda, together with its nearby cultural accumulation (Figure 3.6).

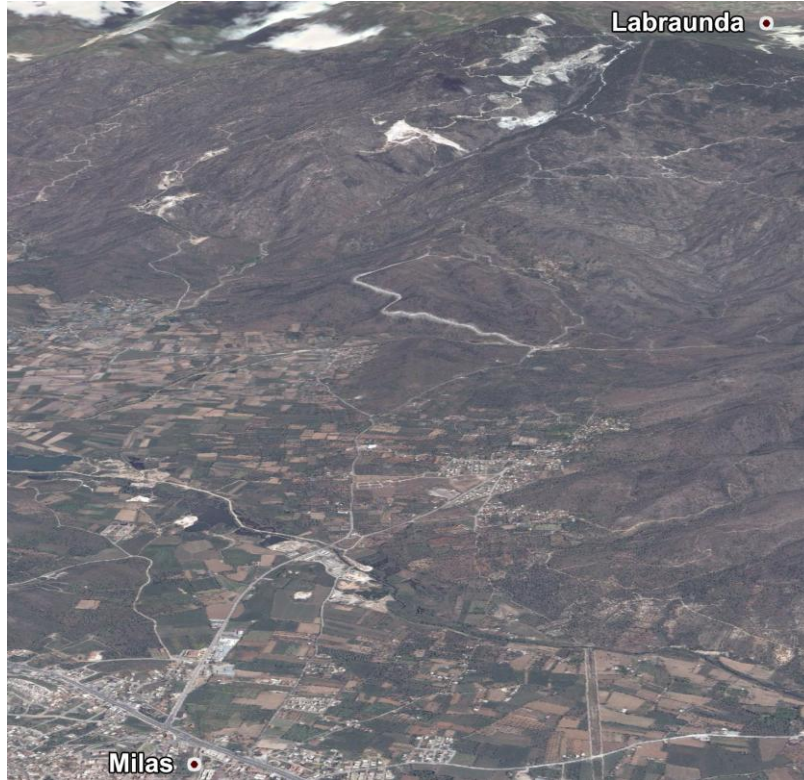


Figure 3.6: The road between Milas and Labraunda (Google Earth, Last Accessed on 01.02.2013)

After its starting point at Milas-Baltalı Kapı Monument, the road runs through the north from the center of Milas, crosses the fertile plain of Sarıçay River, orients to the olive forested hills and continues into the mountainous, rocky and wild areas of the region. Finally, road ends in the sanctuary of Labraunda which is 700 m above sea level and 14 km away from the city center (Baran, 2011: 51-52). In particular, the natural and challenging physical character of Milas and its environs is also valid for the region which hosts the road between Milas and Labraunda and the cultural accumulation on and around it (Figure 3.7 – Figure 3.9).

Since it bears various elements of cultural accumulation that reveal evidence of cultural and historical actions that emerge it, the road between Milas and Labraunda can be seen as an added cultural value within the cultural landscape in which it is located. Therefore, this road that is considered to be used by different cultural groups for different purposes over different periods, can be regarded as one of the most crucial cultural values of the region of Milas.

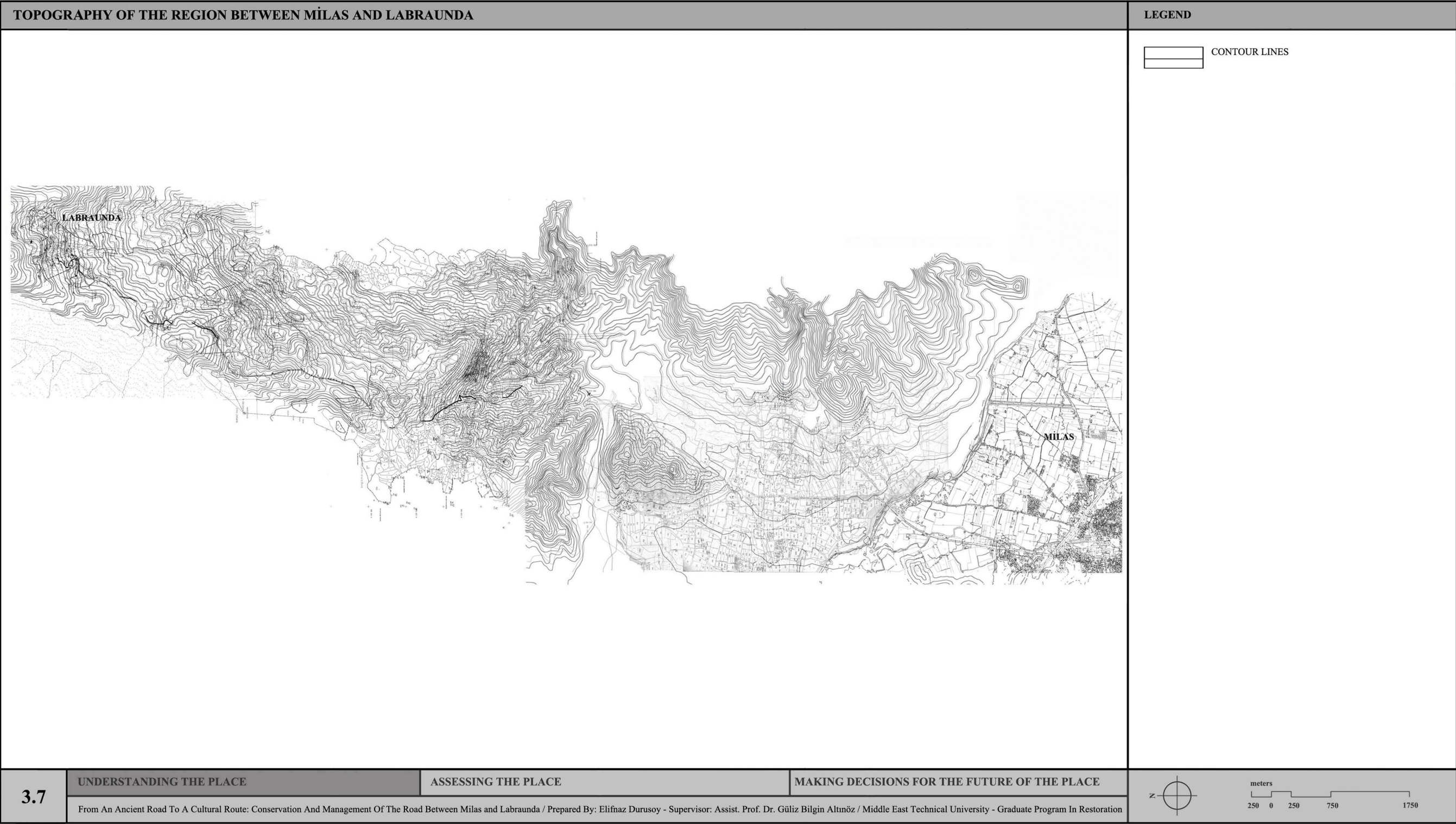


Figure 3.7: Topography of the region between Milas and Labraunda

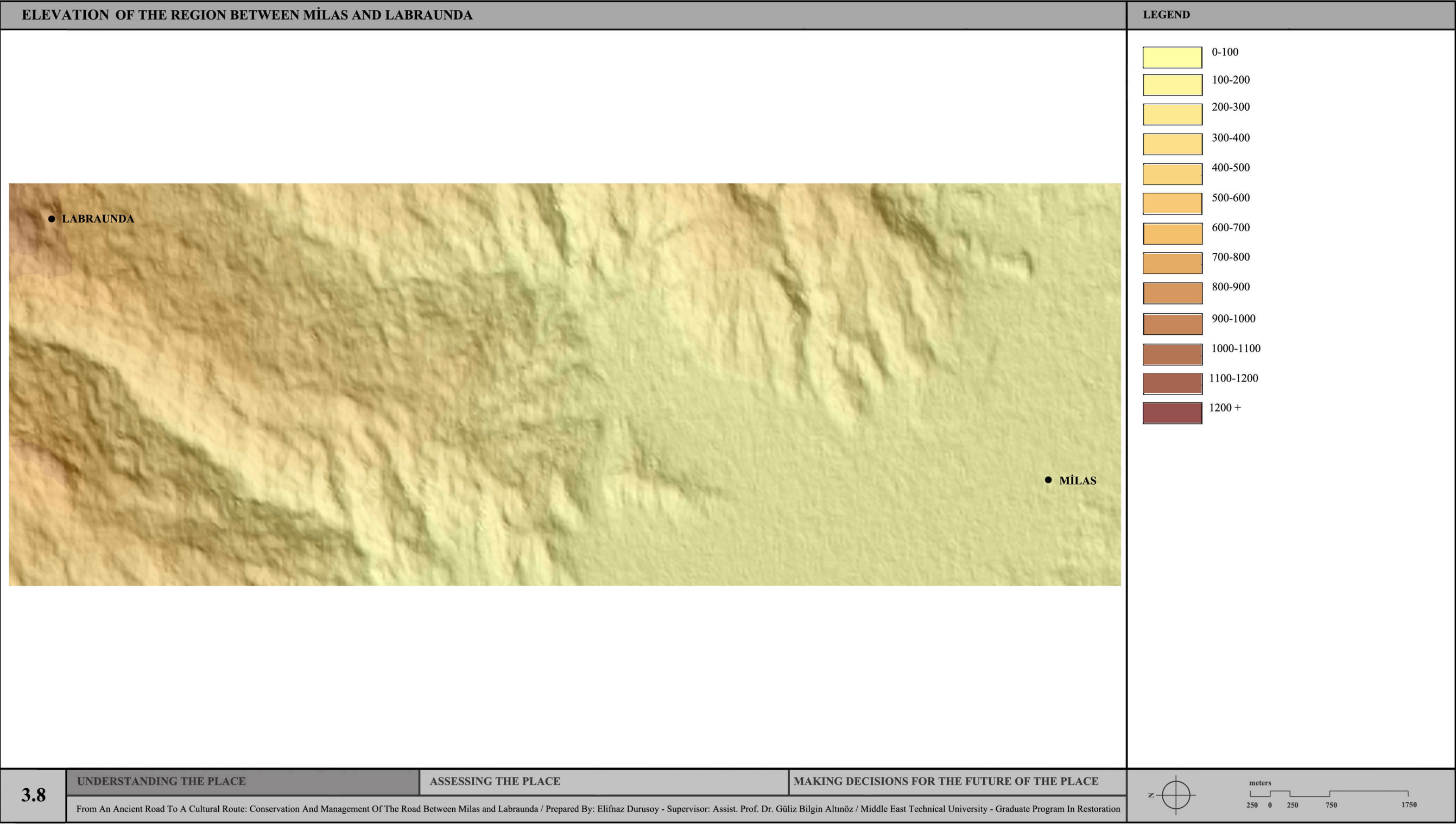


Figure 3.8: Elevation of the region between Milas and Labraunda

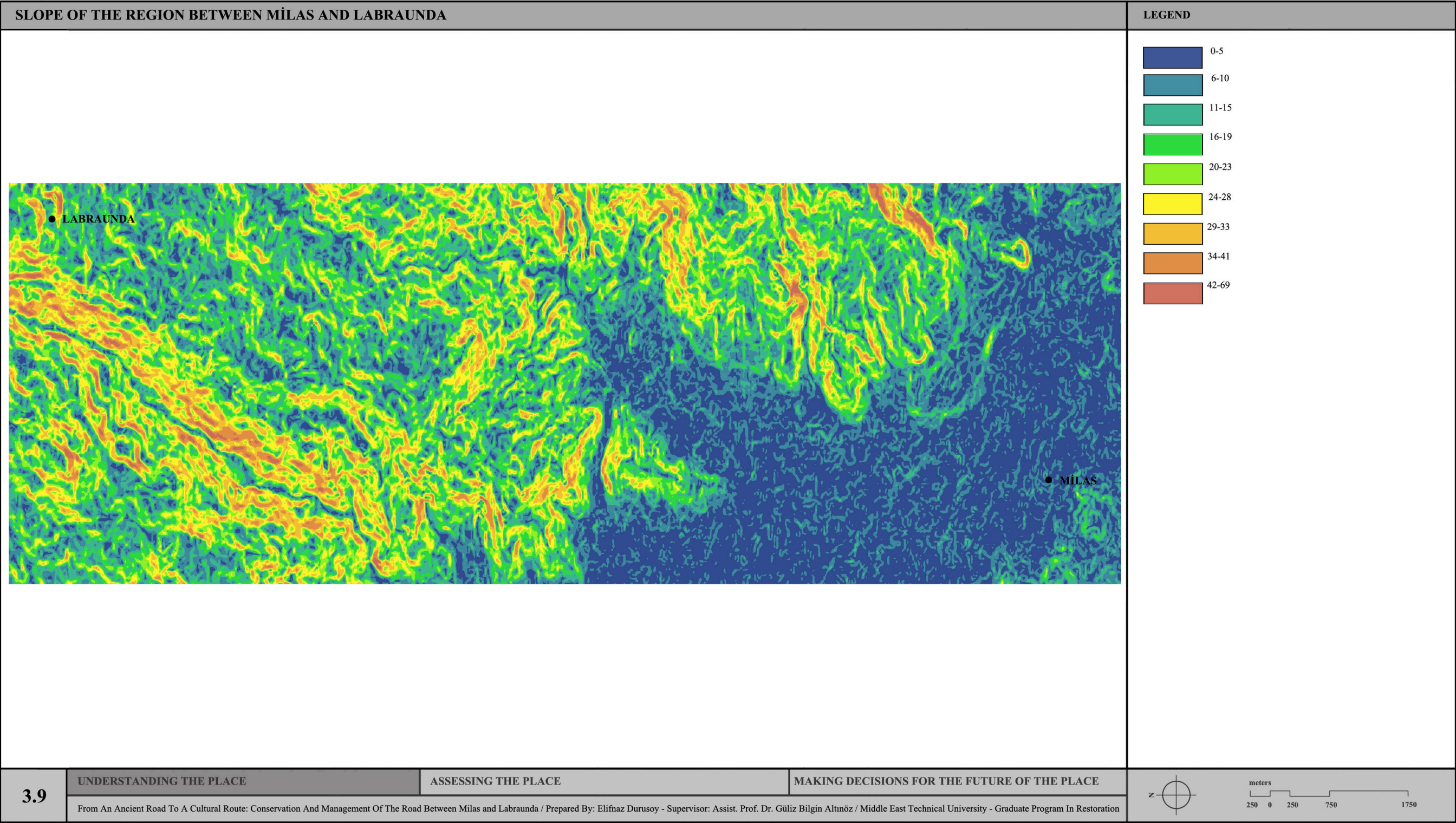


Figure 3.9: Slope of the region between Milas and Labraunda

3.2.2. Development Process of the Road between Milas and Labraunda

As shown from the table and figures prepared, there are no evidences related with the presence of the road between Milas and Labraunda within Karian Period (Table 3.2) (Figure 3.10 – Figure 3.15). However, it is believed that the settlement pattern of Milas and Labraunda were started to be developed by Karians thanks to the discovered potsherds and architectural fragments during the excavation studies conducted for the archaeological site Labraunda.

Table 3.2: Historical periods of the road between Milas and Labraunda⁶²

Karian Period 7th B.C.- 6th B.C.	There are no evidences related with the ancient road between Milas and Labraunda within this time period. However, it is believed that the settlement pattern was started to be developed in Labraunda and Milas thanks to the discovered potsherds and architectural evidences during the excavation of the Temple of Zeus.
Hekatomnid Period 4th century B.C	<p>The road between Milas and Labraunda was assumed to be built as a stone paved complex with bridges, drainage channels and strong retaining walls as a part of the Karian road network, in order to facilitate the carriage of the construction materials from Milas to Labraunda during the extensive building activity of Hekatomnids.</p> <p>Afterwards, the road was considered to be supported by high towers at several locations for military and defensive worries. In addition to this, fountains and wells were constructed along the road in order to distribute the natural spring water of the region and to enable places of rest and refreshment during the travel of construction workers and passengers.</p> <p>Following the construction and development activities, the road between Milas and Labraunda was called as the “Sacred Road of Labraunda” since it was used to increase the accessibility of pilgrims from Milas to the sanctuary for the annual holy festivals and specific rituals.</p> <p>The necropolis which is one of the most crucial cemetery examples in Karia and tombs were dated back to the Hekatomnid Period, up to the late Roman.</p>
Roman Period 1st B.C.	In addition to the ones built in Hekatomnid Period, two more fortification towers were built in the Roman Period, again for military and defensive purposes.
Byzantine Period 5th A.D.	Although there are different views on the construction date of the structure among researchers, Baltalı Kapı Monument that was used as the northern gate of the center of Milas and regarded as the origin of the road between Milas and Labraunda was considered to build during the Byzantine Period.

⁶²“Historical periods of the road between Milas and Labraunda” table is shaped with the assistance of the information given in the section of “Development process of the road between Milas and Labraunda”.

Table 3.2 Continued

Turkish Period Menteşe Principality, Ottoman Empire and 13th- 20th A.D. Republican Era)	The road between Milas and Labraunda was started to be supported with an urbanized settlement pattern in the city center of Milas-the environs of Baltalı Kapı Monument and three traditional rural villages-Kargıcak, Kırcağız and Kızılçayıkık by Turkish Period. In addition, several honey towers were built along the road.
	The road between Milas and Labraunda was also seen as a part of the complex caravan and sea network maritime commerce system during this period.
At the present	The road between Milas and Labraunda is called as Labraunda Boulevard. Moreover, it is also supported with several marble, quartz and feldspat quarries and windmills that are located within the rugged topography of the region.

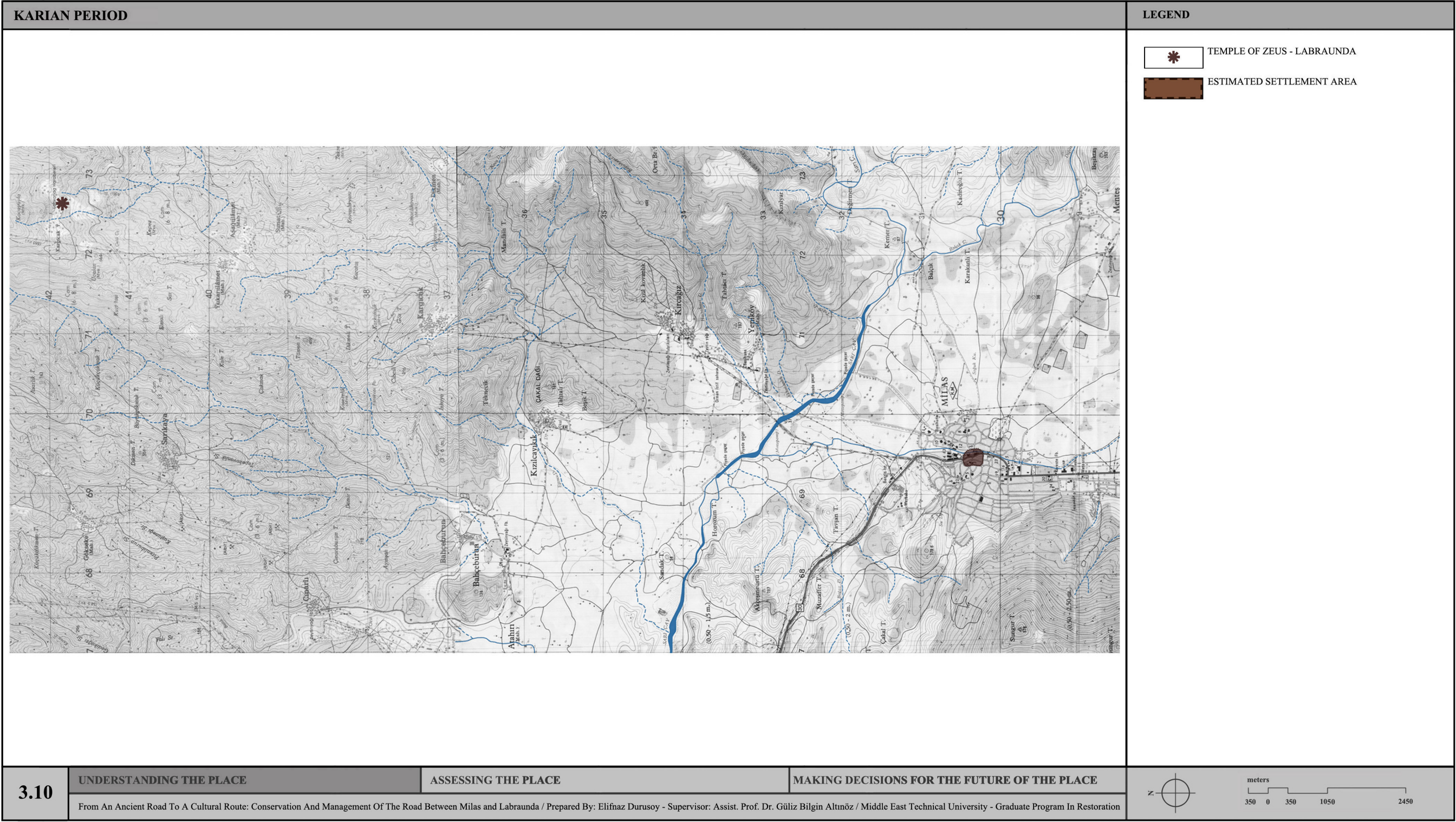


Figure 3.10: Karian Period

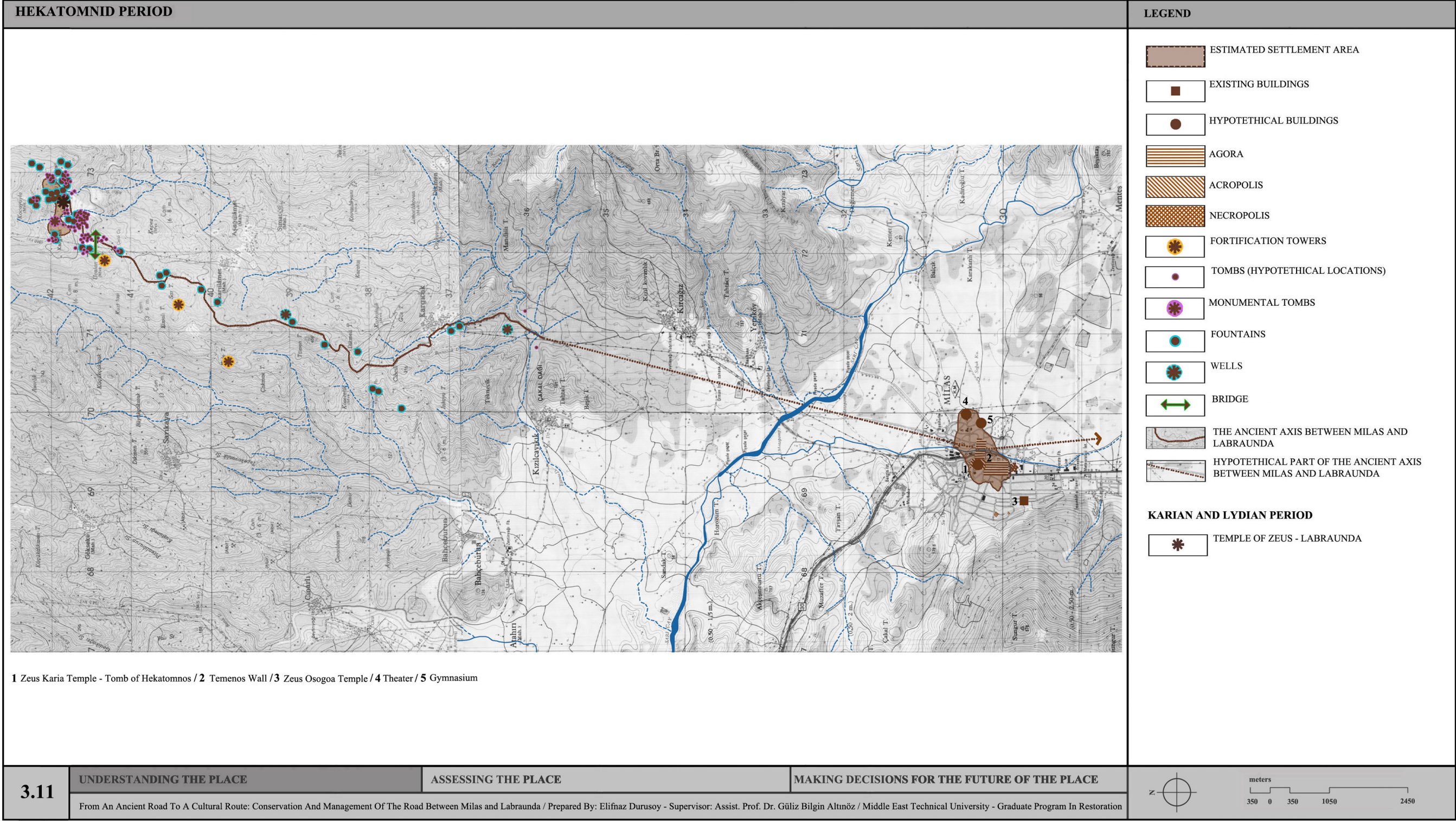
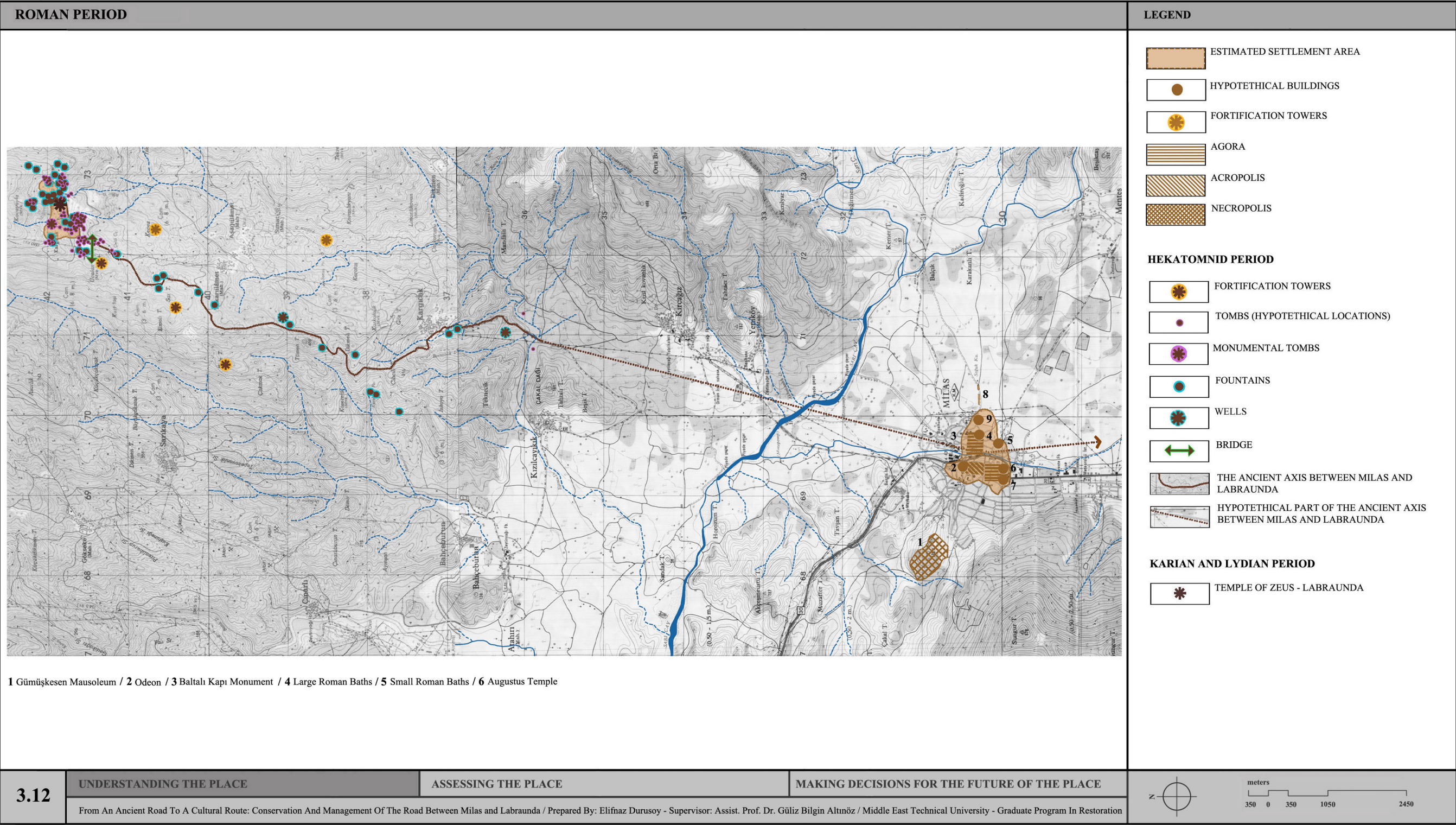


Figure 3.11: Hekatomnid Period



1 Gümüşkesen Mausoleum / 2 Odeon / 3 Baltalı Kapı Monument / 4 Large Roman Baths / 5 Small Roman Baths / 6 Augustus Temple

Figure 3.12: Roman Period

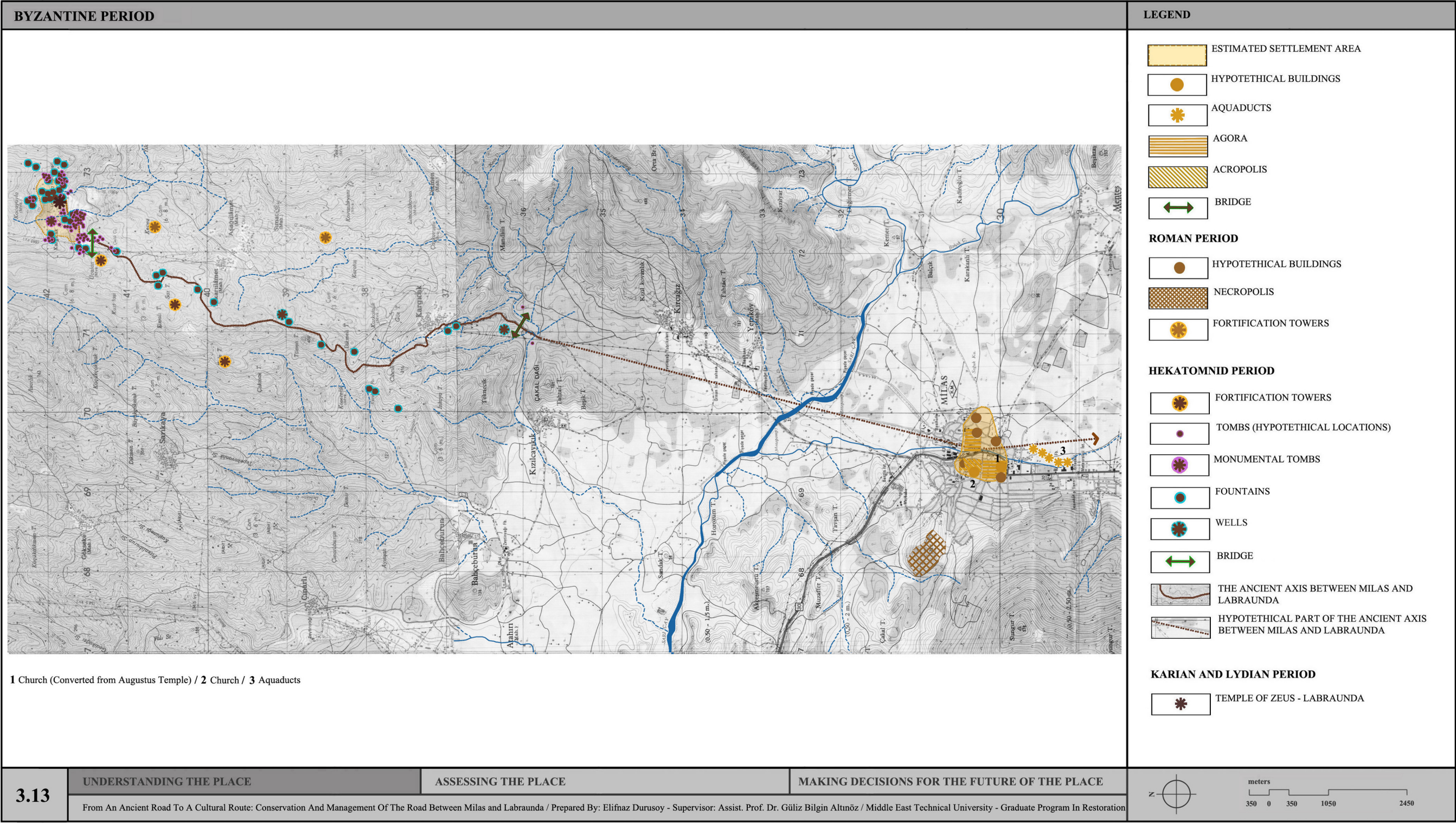


Figure 3.13: Byzantine Period

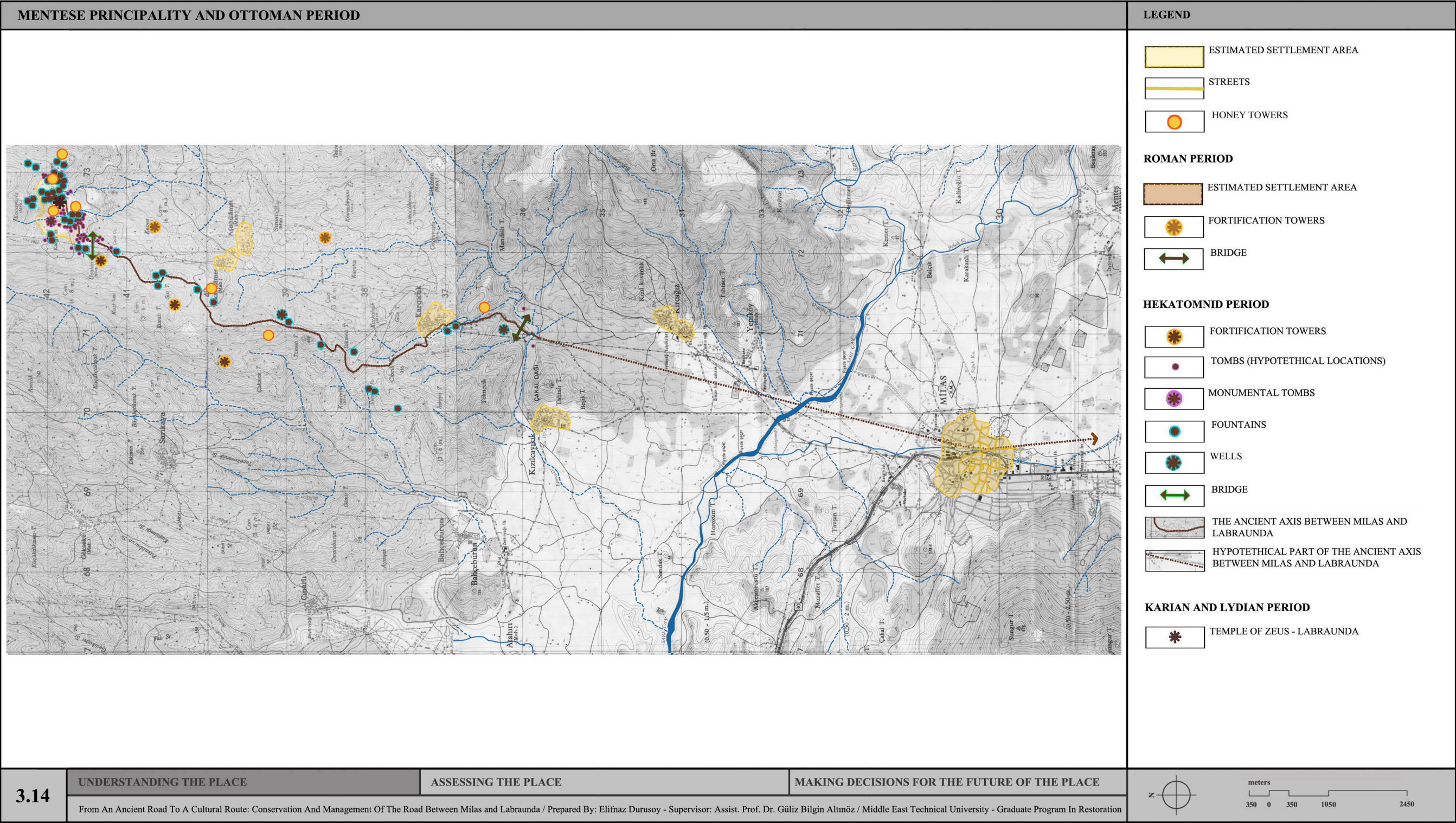


Figure 3.14: Menteşe Principality and Ottoman Period

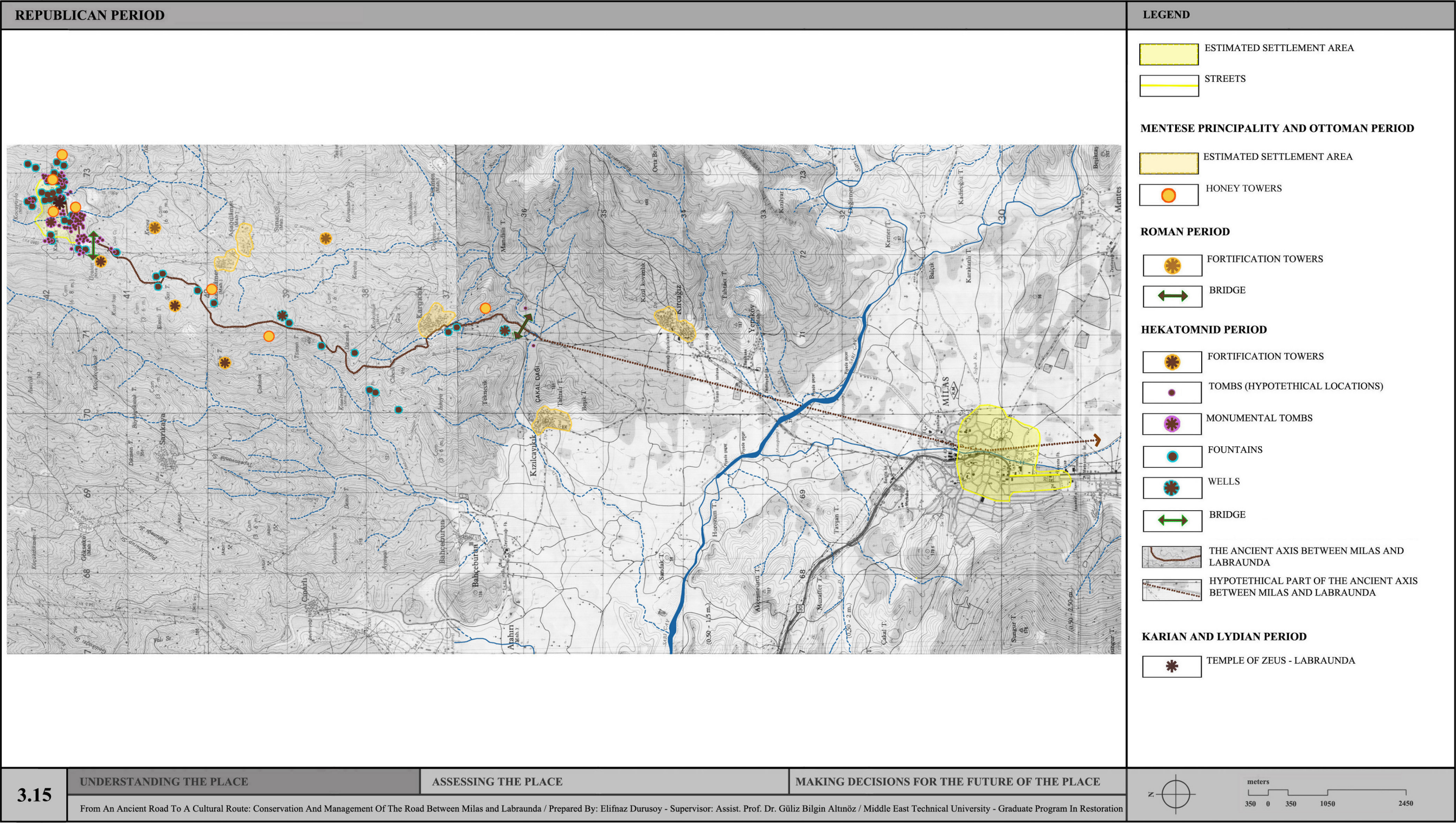


Figure 3.15: Republican Period

As it can be seen from the prepared figures for the history and development process of the road and the information coming from the records of history and archaeology in a chronological manner; the road between Milas and Labraunda was assumed to be built as a stone paved road complex during the extensive building activity of Hekatomnids in the first half of the 4th century B.C. In order to facilitate the transportation of the construction materials from Milas to Labraunda, this stone paved ancient road was supported with bridges, drainage channels and strong retaining walls as a part of this extensive network (Baran, 2011: 52) (Figure 3.16).

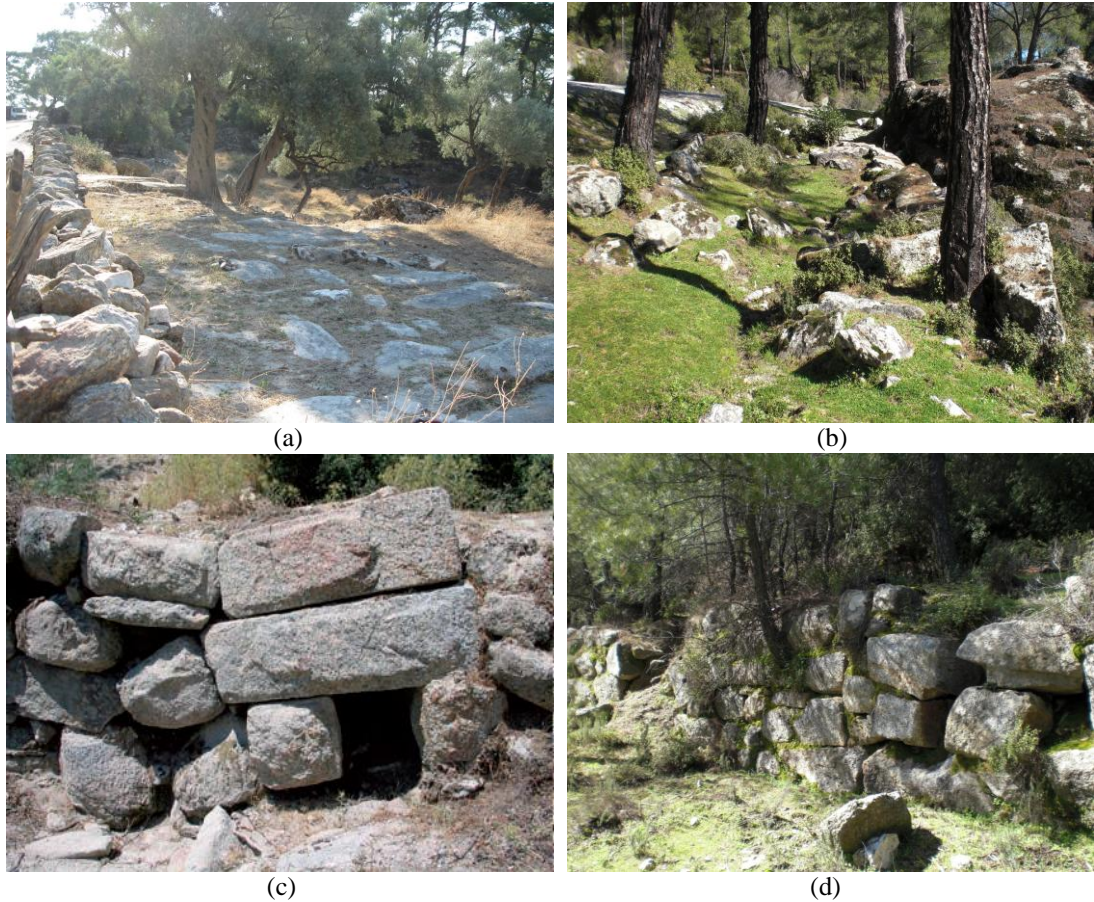


Figure 3.16: (a) Remaining parts of the road between Milas and Labraunda (Personal Archive) (b) Remaining parts of the road between Milas and Labraunda (Muğla Conservation Council Archive) (c) Drainage channel (Baran, 2011) (d) Retaining wall (Muğla Conservation Council Archive)

Within the period of Hekatomnids, the road between Milas and Labraunda was considered to be supported by various water structures especially with fountains at regular intervals in order to distribute the sacred natural spring water of the region (Figure 3.17). These fountains and wells are also considered to be constructed in order to enable areas of rest and relaxation for the travel of construction workers and passengers (Baran, 2011). Because of these features of the road, it is known that Labraunda was not only seen as a sacred place but also it was regarded as a vacation destination. On the other hand, again in this period of time, the road between Milas and Labraunda was thought to be braced with fortification towers, acropolis fortress and other fortresses at several locations for political and military purposes and with a necropolis full of tombs.

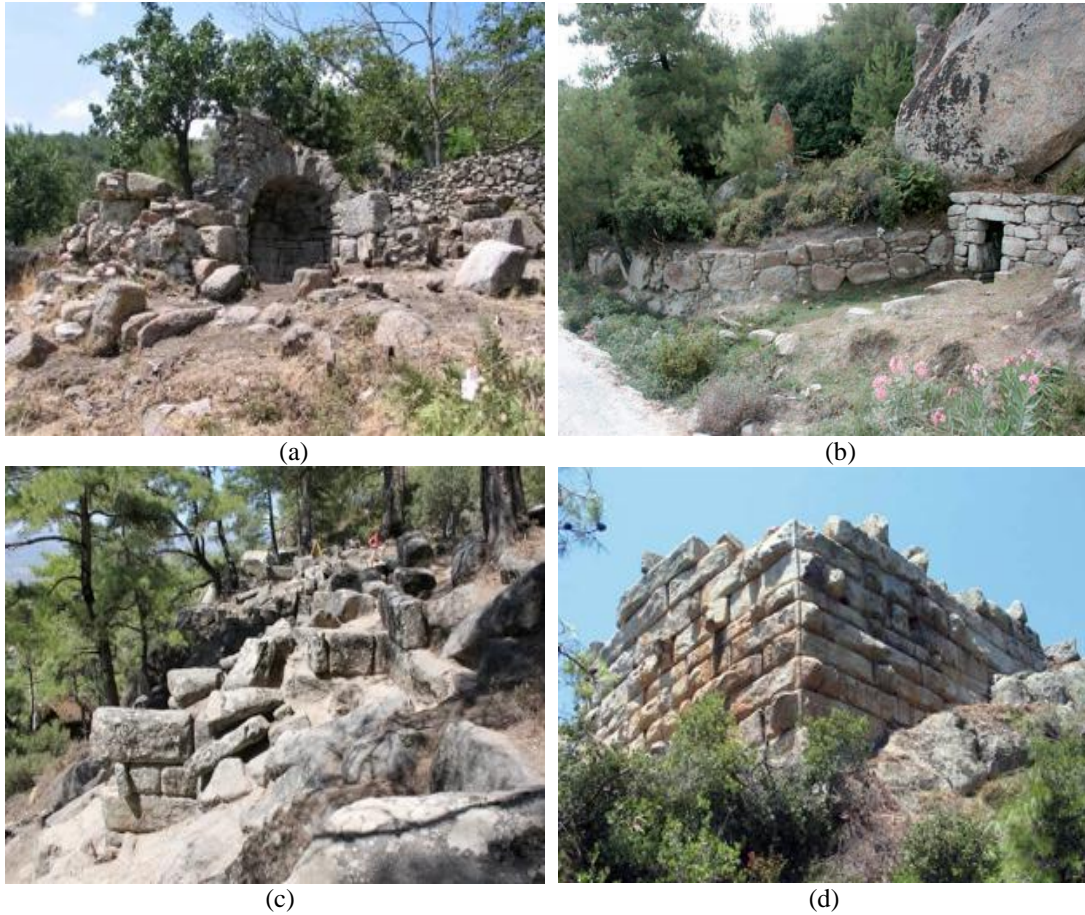


Figure 3.17: (a) Tetraconch Bath located within the boundaries of Labraunda (www.labraunda.org) (b) One of the fountains located along the road between Milas and Labraunda (Baran, 2011) (c) Acropolis fortress (www.labraunda.org) (d) One of the fortresses located along the road between Milas and Labraunda (www.labraunda.org)

Following these kinds of construction and development activities, the road between Milas and Labraunda was called as the “Sacred Road of Labraunda” since it was used to increase the accessibility of pilgrims from Milas to the sanctuary of Labraunda for annual sanctified festivals and specific ceremonies on behalf of the worship of Zeus Labraundos (Hellström, 2007: 145). In addition to this, considering the defensive installations built during the period of Hekatomnids especially the fortification towers, acropolis fortress and other fortresses which were constructed on the top of hills of the mountainous region overlooking the road between Milas and Labraunda; Lars Karlsson suggested that the road might also used for military and political concerns in a period of time of Hekatomnids and Romans besides its above mentioned functions (Hellström, 2007: 151-153) (Figure 3.17).

On the other hand, the road between Milas and Labraunda was also supported with the monument of Baltalı Kapı which was constructed in Milas as the starting point of the road (Figure 3.18 – a). Although there are different views on the construction date of the structure among researchers, Baltalı Kapı Monument that was used as the northern gate to the center of Milas and regarded as the origin of the ancient road of Labraunda, was considered to have been built during the Roman Period.

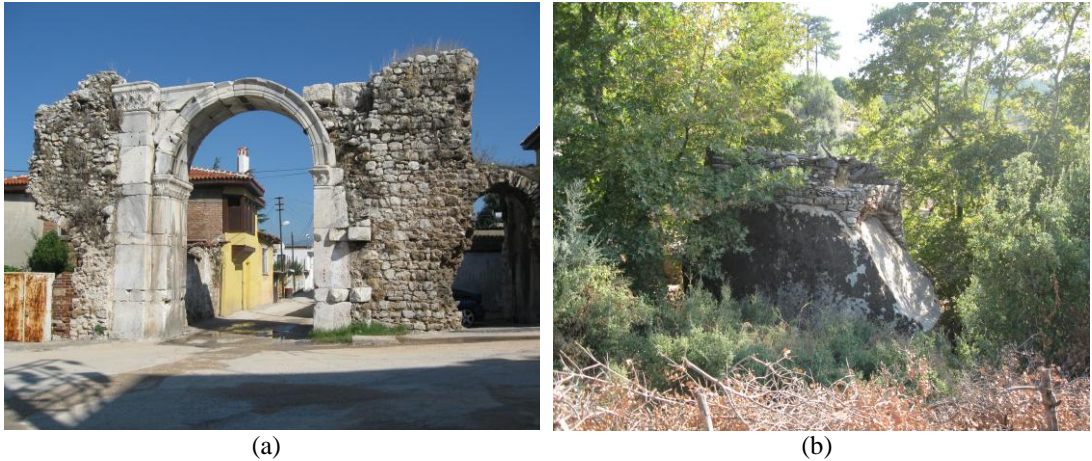


Figure 3.18: (a) Baltalı Kapı Monument (Personal Archive) (b) One of the honey towers located along the road between Milas and Labraunda (www.labraunda.org)

During Turkish Period, especially in Menteşe Principality and Ottoman Periods, the environs of the road between Milas and Labraunda was started to be built-up. It is known that several honey towers as crucial traces of the rural traditional life of the region were constructed within this time period (Hellström, 2007: 151-153) (Figure 3.18 – b). Moreover, as also shown in the 1959, 1972 and 1996 dated aerial photographs; the road was also supported with a traditional modern settlement pattern in the city center of Milas-the environs of Baltalı Kapı Monument and three traditional rural villages-Kırcağız, Kızılcayıkık, Kargıcak and two neighborhoods of Kargıcak: Yukarılamet and Aşağılamet during Menteşe Principality and Ottoman Period (Figure 3.20 – Figure 3.22). Accordingly, since these settlements that have been developed in the course of time show different characteristics, the road through Labraunda has also revealed a social and cultural diversity by connecting different patterns of lives and traditions.

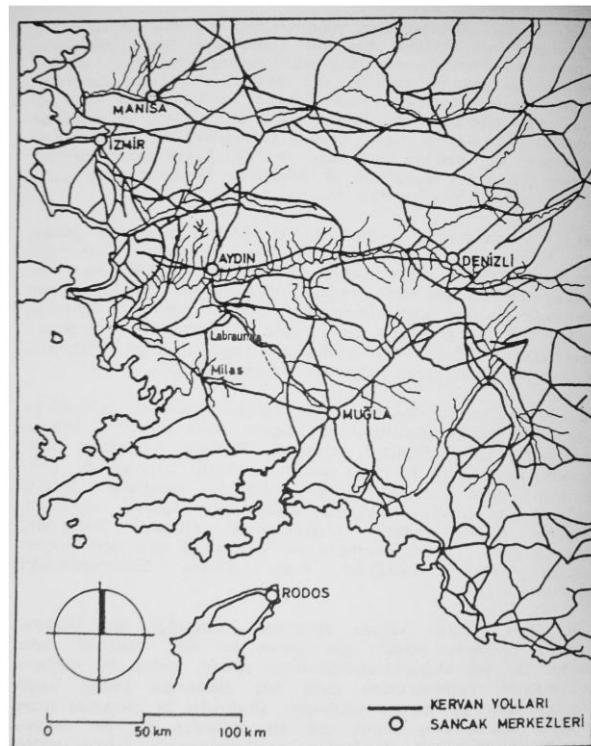


Figure 3.19: Caravan and long – distance trade routes of the middle 19th century (Tekeli, 2006)

Furthermore, according to İlhan Tekeli (2006: 67 - 70), both the historical caravan road system and harbor network of the region depending on the maritime and trade activities of ancient Karia might be a substantial evidence that this road was indeed part of this complex commerce system in the 19th century (Figure 3.19). Therefore, it can be said that the road between Milas and Labraunda might have also a valuable role as it stood within the caravan and long-distance trade routes of Anatolia.

Eventually, the road which hosts several small commercial and administrative structures as Milas cattle market, Labranda drinking water facility, Milas Court of Justice, restaurants, green housing structures, sporadic buildings is called as Labraunda Boulevard. Moreover, it is also supported with several marble, quartz and feldspat quarries and windmills that are located within the rugged topography of the region.

“Bir coğrafyanın tarihi ne kadar eskiyse kültürü de o kadar zengin ve çeşitlidir. Zaman içinde gelenekler, görenekler, inançlar değiştikçe kültürler de değişir. Hele coğrafya, bizimki gibi insan yaşamı için ideal bir coğrafyaysa bu değişim daha hızlı ve yoğunudur.” (Topçu, 2012: 22).

*The older the history of a region, the richer and more diverse the culture of a region. As customs, traditions, beliefs change over time, cultures also change. Especially, if the geography is ideal for human life as in the case of ours, this change is quicker and denser.*⁶³

Therefore, it can be said that there has been a diverse cultural accumulation with different cultural interrelated values at different scales along the road between Milas and Labraunda with its areas rich in cultural, historical and natural heritage together with the local, architectural and spiritual values over the years (Figure 3.23).

⁶³Translated by the author.

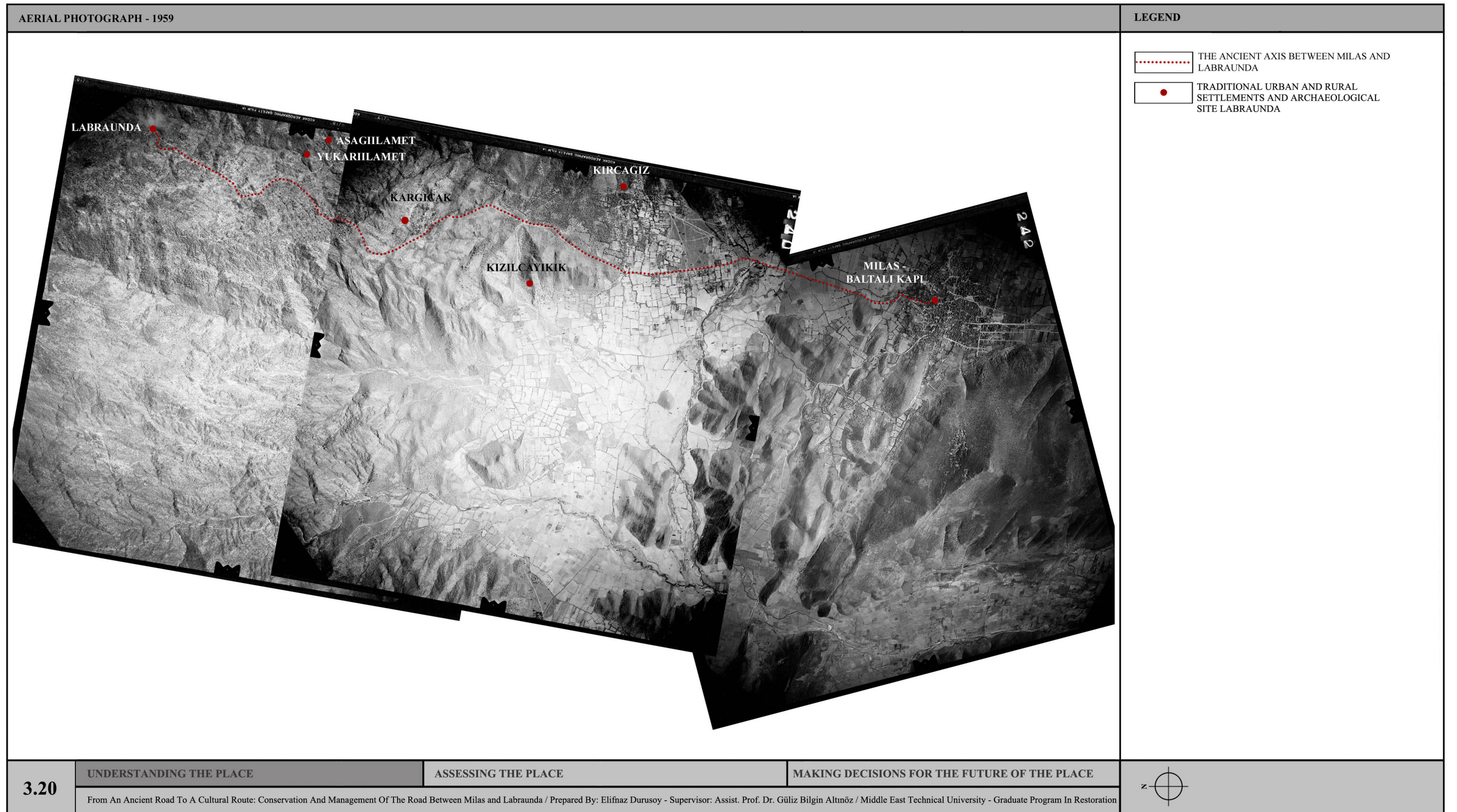


Figure 3.20: Aerial photograph of the region between Milas and Labraunda - 1959

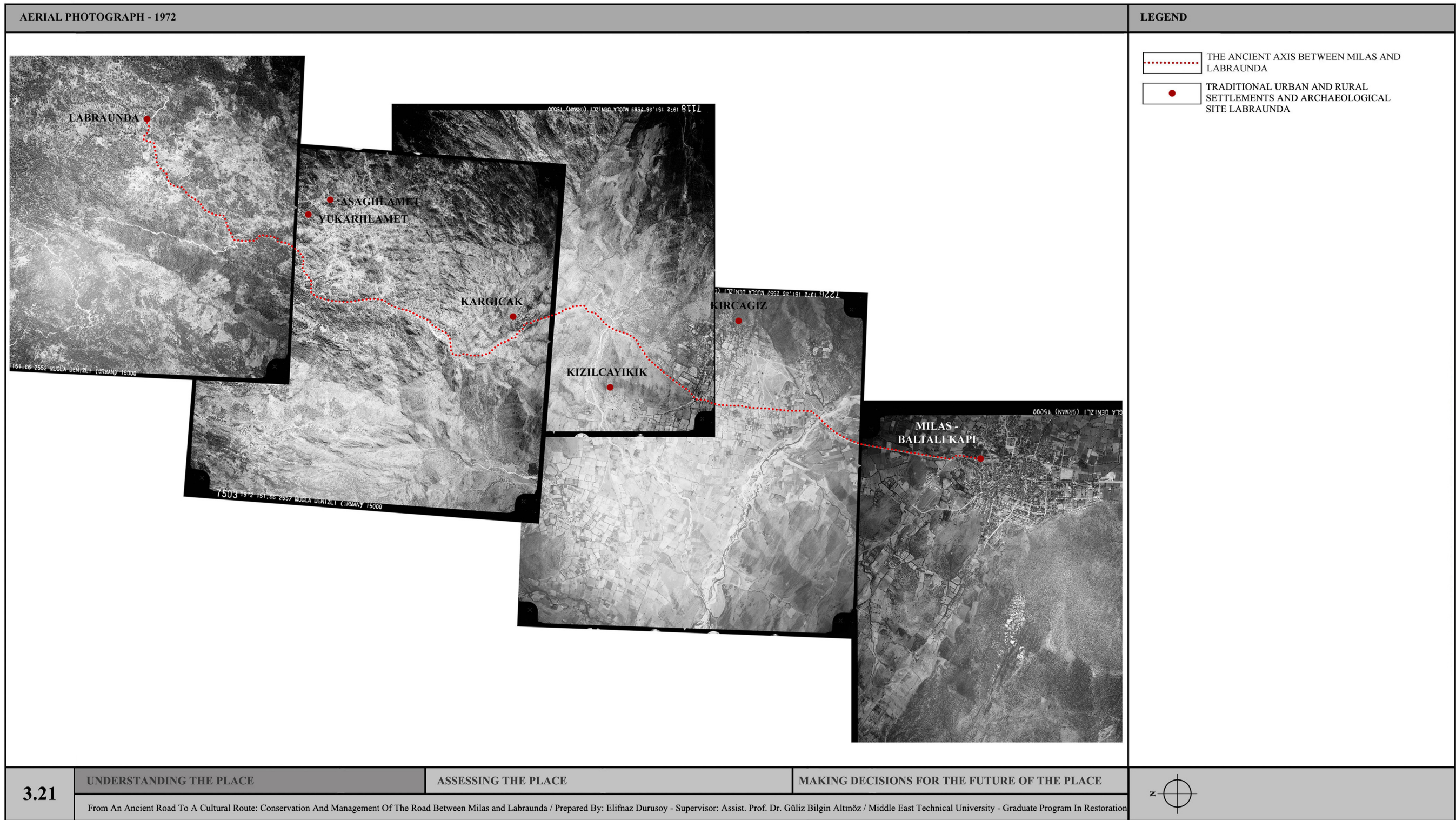


Figure 3.21: Aerial photograph of the region between Milas and Labraunda - 1972

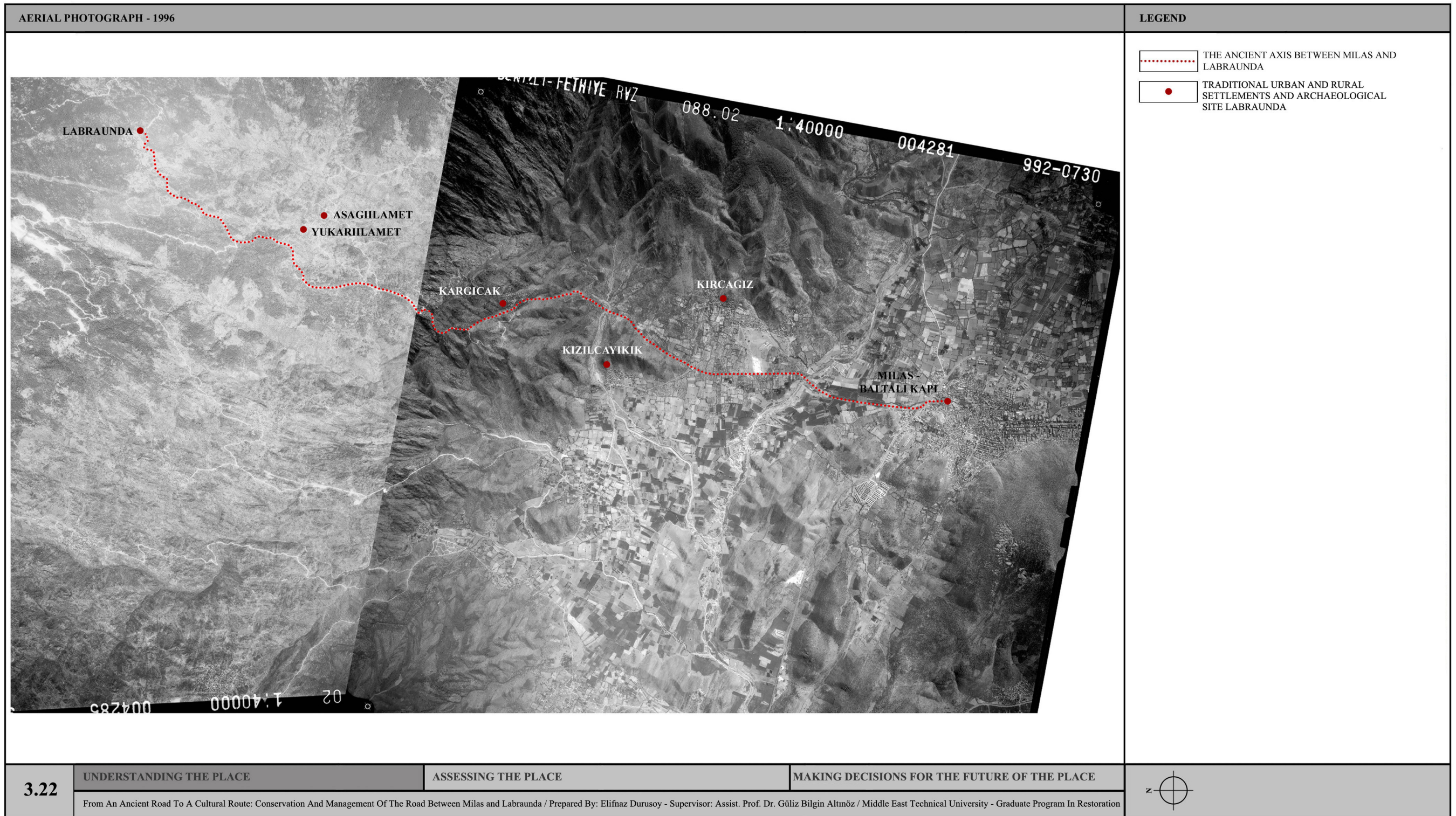


Figure 3.22: Aerial photograph of the region between Milas and Labraunda - 1996

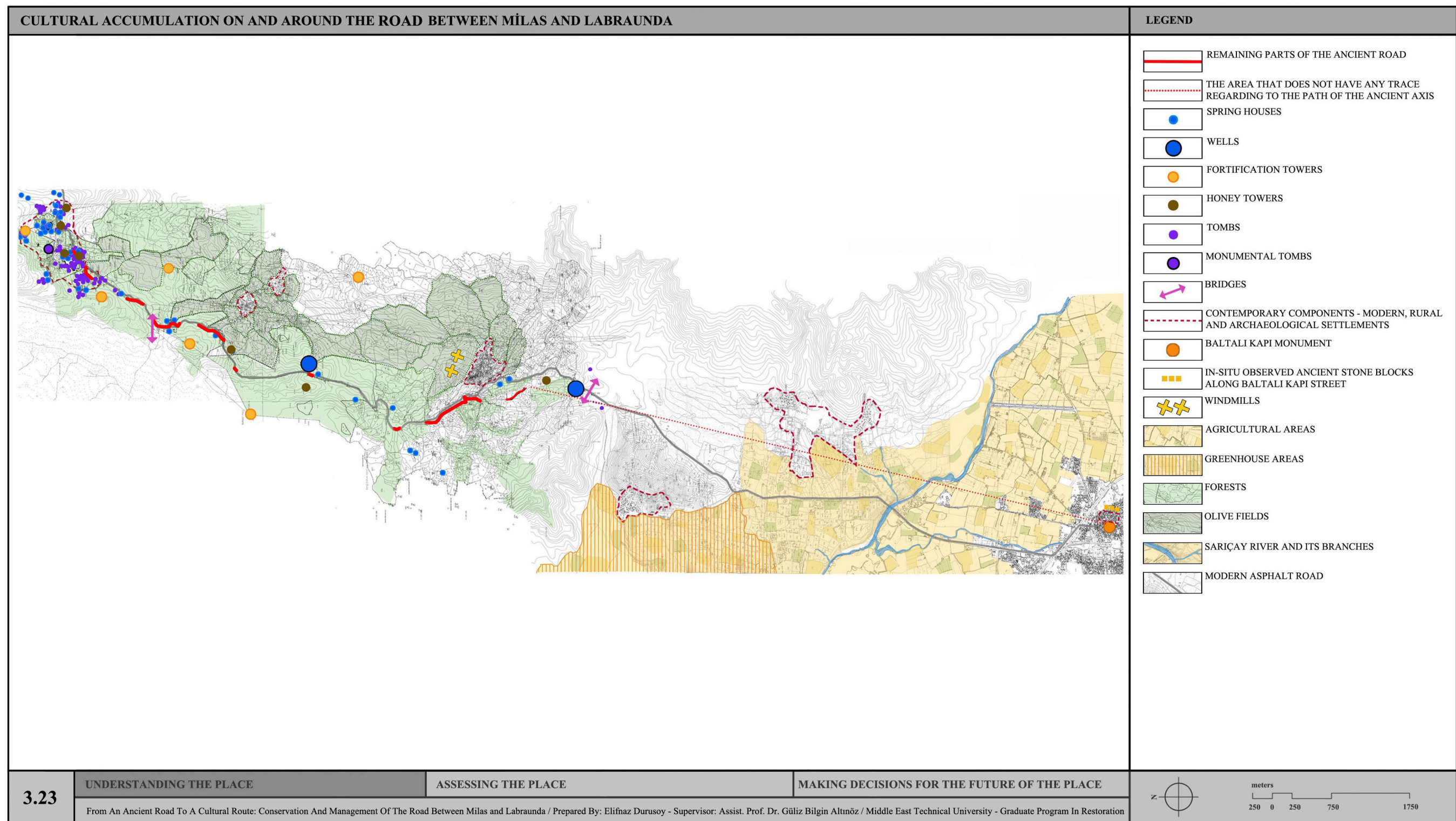


Figure 3.23: Cultural accumulation on and around the road between Milas and Labraunda

3.2.3. The Road between Milas and Labraunda as a Process: Its Meaning and Spirit

Since the ancient ceremonies, festivals and/or similar processions were accomplished by walking old roads, routes and/or axes themselves, sacred pilgrim roads can easily be regarded as meaningful symbolic parts of the ceremonies of worship. Pilgrims and people attending to these religious festivals used sacred roads in order to reach the sanctuaries worshipped. Accordingly, since the road between Milas and Labraunda was used as the “Sacred Road of Labraunda” by pilgrims on behalf of the worship of Zeus Labraundos during a period of its history, it should also be respected with a spiritual point of view (Figure 3.24).

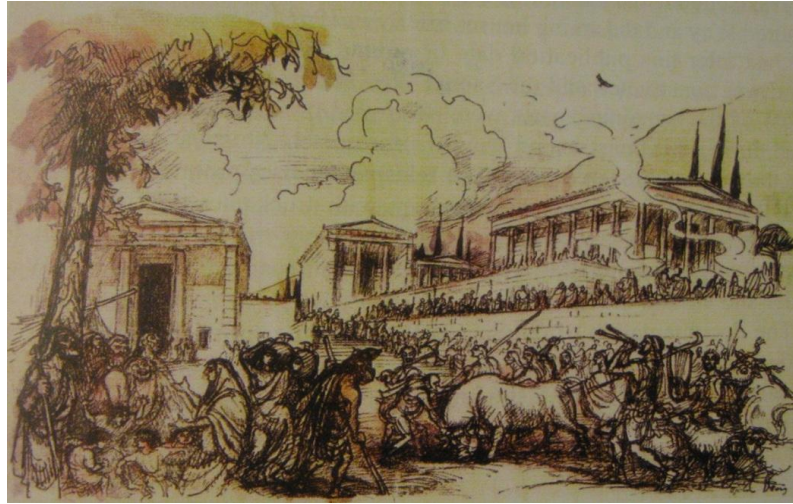


Figure 3.24: Rendering of the sacred festival in Labraunda illustrated by Berg (www.labraunda.org)

“Yürüyüş değil, yaşadığımız an ve mekanla bütünleşmek bu bizim yaptığımız. Bazen bir otun başında dakikalarca konuşabiliyor, bazen bir taş parçasına övgüler düzebiliyoruz.” (Topçu, 2012: 150).

*It's not a walk, what we do is the integration with time and space. Sometimes, we can talk about a weed for minutes or sometimes we can praise a piece of stone.*⁶⁴

As quoted from Hamdi Topçu; not only the sacredness, but also the nature, culture, social life styles and other values of the region arouse interest and different spiritual feelings regarding regions that host ancient axes. Considering this, integration with elapsed time, unique spaces and people who are examiners should also be respected as a crucial input for the road between Milas and Labraunda.

In addition to these, as stated by Christina Williamson (2010: 3-5), with the help of the ancient processional road between Milas and Labraunda, the pilgrims were steered through different economic, spatial, natural and social zones of the area for days, even sometimes weeks on end. With this regard, it can be said that there should have been an awareness regarding the meanings of places of the road for people who walked through it previously. Depending on this argument; for example, when pilgrims passed beyond the graves of the servants of the region which were located in the necropolis of Labraunda or lined along the road between Milas and Labraunda, they were believed to consider the time passed and effort spent (Figure 3.25 – a). Thereby, the sacred ceremonies, festivals and regular processions performed along the “Sacred Road of Labraunda” were also thought to provide an opportunity for pilgrims to commemorate the people buried there (Henry, 2010: 102).

⁶⁴Translated by the author.

In addition, since there were fresh and clear natural water springs in the region-especially in the sections close to Labraunda, the road can also be regarded as a symbolic intermediary tool that provides connection between Milas and the curative place-Labraunda (Blid, 2010) (Figure 3.25 - b). Further, fountains and wells which were considered to be built in order to facilitate places of rest and relaxation for the travel of construction workers and passengers might also have crucial meanings for the people walking through this road connecting Milas to Labraunda.



Figure 3.25: (a) Tombs which were lined along the road between Milas and Labraunda (Henry, 2010) (b) fresh and clear natural water springs which were lined along the road between Milas and Labraunda (Baran, 2011)

At this point, the accounts of travelers regarding the road and the components of the cultural accumulation should be appreciated as a crucial input. It is known that the road between Milas and Labraunda, the cultural landscape together with its above mentioned cultural accumulation including natural values, archaeological and/or architectural assets and traditional urban and/or rural settlements together with their social and cultural lifestyles were seen, observed, noted and/or illustrated by several different travelers. Although the information coming from the records of travelers are not completely reliable because of their fields of interest or professions, they still give an overall figure regarding the meaning of the road between Milas and Labraunda and the idea achieved by the traveler.

As shown in the table which is arranged to perceive the region from different perspectives and to recognize all of the information obtained, the data and material provided by travelers are classified under two main headings as written and visual sources (Table 3.3). Firstly, the written information is classified under three main headings as: physical, social and natural. The physical information arranged in a way that they include data about the region of Karia, the city of Milas, Labraunda, traditional villages, cultural accumulation-ancient road, spring houses, wells fortification towers, tombs, bridges and/or Baltalı Kapı Monument. Social information contains the life at Milas, life at Labraunda and/or life at traditional villages. The information concerning nature includes information about the topography, vegetation and/or natural springs. Finally, the visual information as the second type of information covers plans, sections, gravures, sketches, photographs and/or maps related with the region.

As mentioned above, when these information are examined in a detailed way, it can easily be regarded that travelers not only gave physical, but also social and natural information related with the area⁶⁵. They generally mentioned the beauty of the nature of the region together with its natural springs and water, the quality of the physical remains, the excellence of workmanship, the course of the road, the steep topography, the efforts and difficulties during their walks, myths and legends and finally the common lives of the people of the region. In addition, some of them provide visual information in order to visualize the scenes that are important for them.

⁶⁵Detailed accounts of travelers can be reached from Appendix C.

Table 3.3: Accounts of travelers coming to the region, journey date, publication date and type of information given by them

Traveler	Date of Journey	Date of Public.	Type of Information			
			Written			Visual
			Physical	Social	Natural	
Herodotos	497 BC (?)	x	L	-	VE	x
Plutarch	x	x	L	-	—	x
Pliny the Elder	x	x	-	-	NS	x
Strabon	x	x	M,L,AR	LM,LL	T	x
Aelian/Aelianos	x	x	L,F	—	NS	x
A. Prokesch von Osten	04.1827	1832	L,V,AR, F,T, B	LV	T,VE, NS	x
Hermann Pückler-Muskau	18.12.1838	1848	L,V,AR, T,W	LV	T,VE, NS	x
Charles Fellows	20.03.1840	1841	M,L,AR, T	-	T,VE	M
Philippe Le Bas	17.03.1844	1847-1870	M,L,V, AR	LV	-	M,G,P, S
W. H. Waddington	1851 or 1852	1853	L,AR,V	-	T	x
Robert Murdoch Smith	1857	1862	L,V,T	LV	T	P,S,PH
Georges Cousin	1889	1900	L,V,T	-	T	x
Alfred Laumonier	1932 & 1933	x	x	x	x	x
Heinrich Kiepert	1890-92 & 1902-1906	1892 & 1911	x	x	x	M
W. M. Leake	1822	1824	x	x	x	M
B. Berg	x	1985	x	x	x	G
J. B. Hilair	x	x	x	x	x	G
George E. Bean	1970ies	1997, 2000	R,M,L, BK	LM,LL	T, V	M,P, PH

Physical: The region of Karia (R), The historical city of Milas (M), Labraunda (L), Traditional villages (V), Cultural Accumulation-Ancient road (AR), Fountains (F), Fortification towers (FT), Tombs (T), Wells (W), Bridges (B), Baltalı Kapı Monument (BK).

Social: Life at Milas (LM), Life at Labraunda (LL), Life at traditional villages (LV)

Natural: Topography (T), Vegetation (VE), Natural springs (NS).

Visual: Plan (P), Section (S), Gravure (G), Sketches (SK), Photograph (PH), Map (M).

x =The Information Cannot Found, - =No Information

Indeed; following its construction period, the road between Milas and Labraunda was believed to be used by several different cultures for several different purposes and supported with various cultural assets, just like a vein (Table 3.4). In other words, a wide range of assets dispersed through that landscape in the course of time.

Table 3.4: Chronology of usage pattern of the road between Milas and Labraunda

Built for transporting the building materials up to Labraunda
Used as an intermediate tool that provides connection between Milas and Labraunda
Used as the “ Sacred Road of Labraunda ”
Used for fortification, military and political concerns
Supported with modern and rural traditional settlements with their social and cultural natures
Used as a part of the complex commerce system

Accordingly, since the monumental road between Milas and Labraunda that accommodated the rich cultural accumulation and transported pilgrims through the sacred areas of their region provided them a broad perspective of the experiences of older generations and the uniqueness of place, it should not be reflected as a simple piece of connection medium. On the contrary, the road between Milas and Labraunda should be approached as a physical and spiritual witness of the process of development and pilgrimage which strengthened the sense of identity and spirit of community together with the unique meanings, customs, ideas and values attached to it.

However, as also shown from the figures below, the road between Milas and Labraunda has been transformed into a common transportation path formed with static components for the residents of the region to meet their daily necessities, by the new functions given and new structures constructed to the region (Figure 3.26). Although it plays a crucial role for tourists who visit the archeological site of Labraunda and for villagers to graze their animals – especially for the inhabitants of the villages Kırcağız, Kızılcaçayıkık, Kargıcak and its two small neighborhoods Yukarılamet and Aşağılamet, the road and its components have started lose their meanings and spiritual significance with the negative effects of modern days.



Figure 3.26: (a) The road between Milas and Labraunda at the present day (Muğla Conservation Council Archive) (b) The road between Milas and Labraunda at the present day (Personal Archive)

3.2.4. The Cultural Accumulation On and Around the Road between Milas and Labraunda

Considering their specific features, the components of the cultural accumulation of the road between Labraunda and Milas can be grouped under three main categories as; natural components, man-made components with its two sub-headings as historical components – the archeological site-Labraunda, remaining parts of the ancient road, spring houses and wells, fortification towers, honey towers, tombs, bridges and contemporary components – traditional urban settlement pattern-Baltalı Kapı Street and traditional rural settlements- Kırcağız, Kızılcaçaykık, Kargıcak and two neighbourhood units of Kargıcak as Yukarılamet and Aşağılamet and finally the social and cultural components⁶⁶.

3.2.4.1. Natural Components

“In making decisions that will affect the future of a place, it is important to consider all of its heritage values- both natural and cultural. Issues relating to the conservation of cultural values may affect the selection of appropriate conservation processes, actions and strategies for the place’s natural values.” (Australian Natural Heritage Charter for the Conservation of Places of Natural Heritage Significance, 2002: 2).

As quoted from the “Australian Natural Heritage Charter”, since places develop from combinations of many factors that are closely interrelated, it is not possible to separate the concepts of cultural aspects from their natural dimensions especially from the dynamic and living environment of the flora, fauna, vegetation and the geomorphology. Accordingly, as also mentioned within the scope of the understanding of the place, planning and management studies of cultural routes must include a perception of natural components which have formed the cultural landscape.

Since these natural elements that are important components for understanding the setting of the cultural landscape provide a continuous frame for the biological and ecological habitat of cultural routes as important linkages, they should be documented and evaluated as one of the most important inputs for the following processes. Therefore, since they provide social, aesthetic, climatic, ecological and economic benefits and unique landscape panoramas and sceneries, the values of nature should be considered as indispensable parts of the whole.

Based on the “World Heritage Convention”, these components of the natural dimensions of places were designated as “natural features consisting of physical and biological formations or groups of such formations which demonstrate natural significance, geological and physiographical formations and precisely delineated areas that constitute the habitat of indigenous species of animals and plants which demonstrate natural significance and/or natural sites or precisely-delineated natural areas which demonstrate natural significance from the point of view of science, conservation or natural beauty.” (UNESCO, 1972). Parallel to this view, together with the dynamic natural components of landscapes such as climate, fauna, flora and vegetation of the region including individual plants, groups of plants, naturally occurring shrub communities and planned green areas, these natural components in the region mainly consist of natural formations and diverse topographies such as mountains, canyons, bays, valleys, ridges, agricultural lands and/or gardens and water features such as rivers, lakes, streams, aqueducts, fountains, pools, irrigation systems, water supply, drainage from other physical, cultural and social components which all have been shaping the region’s past and present in terms of characterizing the culture of the site.

When associated with the case study area, it can be said that there is a rich and diverse natural accumulation in the region between Milas and Labraunda (Figure 3.30). Firstly, as stated by Batur in the book “Mylasa Labraunda-Milas Çomakdağ” (2010: 159), the flora of the region is mainly characterized by trees with needle-like leaves and maquis-like plants (Figure 3.27 – a and b). Therefore, these maquis-like plants and oak species, together with the Turkish pine, stone pine and

⁶⁶Further information related with the previously studied historical components can be reached from Appendix D with referenced numbers in the prepared figures (Figure 3.35, Figure 3.38, Figure 3.40, Figure 3.42, Figure 3.44 and Figure 3.46).

tobacco can be counted as the predominant species of the surrounding forests of the road between Milas and Labraunda.

On the other hand, olive groves and olive trees that are the most typical elements of the natural beauty of the fertile region between Milas and Labraunda should not be ignored. Even, these components of the nature can be identified as the major elements of the unique nature of the region (Figure 3.27 – c). In addition, evergreen olive trees are also crucial in relation with the subsistence and investment with their fruits, oil and waste products for centuries. Further, public and private gardens, parks together with the agricultural lands and green housing areas within the boundaries of the traditional villages along the road-especially in Sariçay Plain should also be respected from this point of view, as the components of the cultural accumulation of the region in terms of the values of nature (Figure 3.27 – d).

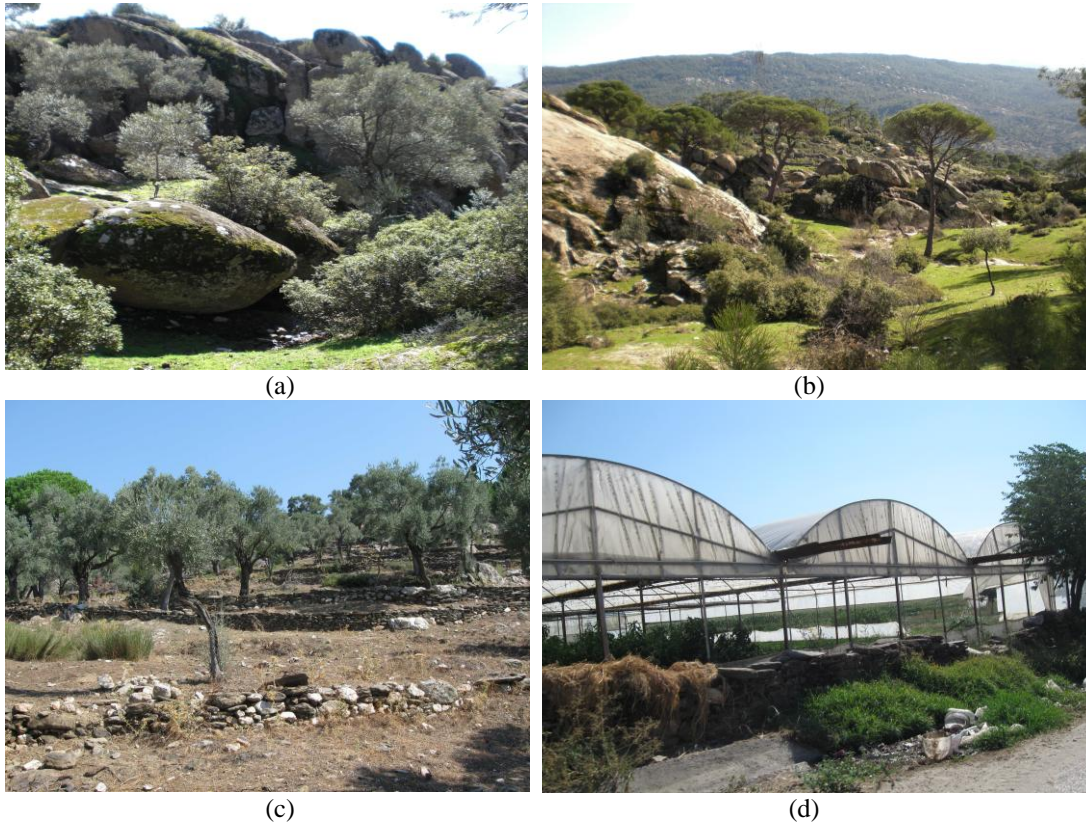


Figure 3.27: (a) The general flora of the region (Muğla Conservation Council Archive) (b) Maquis and trees with needle-like leaves (Muğla Conservation Council Archive) (c) Olive groves and olive trees (Personal Archive) (d) Greenhouse areas

“Her dönemeçte ansızın karşımıza çıkan ve her biri başka bir varlığa benzeyen bu kayalardan ürkmemek olanaksız. –Bu bir kaplumbağa... – Bu da balina... – Bak bak bu buldoğa benziyor değil mi? – Tanrıça Hekate’nin geceleri bu dağlarda dolaşırken yanında gezdirdiği Kerberoslardan biri, bu olmasın sakın? – Şu kaya var ya, şu kaya! Karyalılar, Zeus’un labrisini kesinlikle ondan esinlenerek yapmışlardır.” (Topçu, 2012: 102).

It is impossible not to blench from the rocks that all look like different entities and are encountered at every corner. – It’s a turtle... – It’s a whale... – Look, look this looks like a bulldog, isn’t it? – Can it be one of the Kerberoses that walks with the Goddess Hekate when she was wandering around at night? – That rock, that rock! Karians certainly made the labrys of Zeus by inspiring it.⁶⁷

⁶⁷Translated by the author.

As quoted from Topçu, the unprecedented topography of the region provides several astonishing, striking and surprising panoramas of the natural landscape of the region (Batur, 2010: 160). Moreover, large groves of sacred plane trees and several similar types of monumental like trees in the sanctuary of Labraunda also contribute to these panoramas as crucial qualities of the nature (Figure 3.28 c, d and e). With this regard, with its tremendous masses of rocks turned into natural sculptures in time and the colorful covering of its landscape in the skirts of topographies, the special pattern of topography is in a unique harmony with the archaeological site Labraunda and the traditional villages (Figure 3.28 a and b).

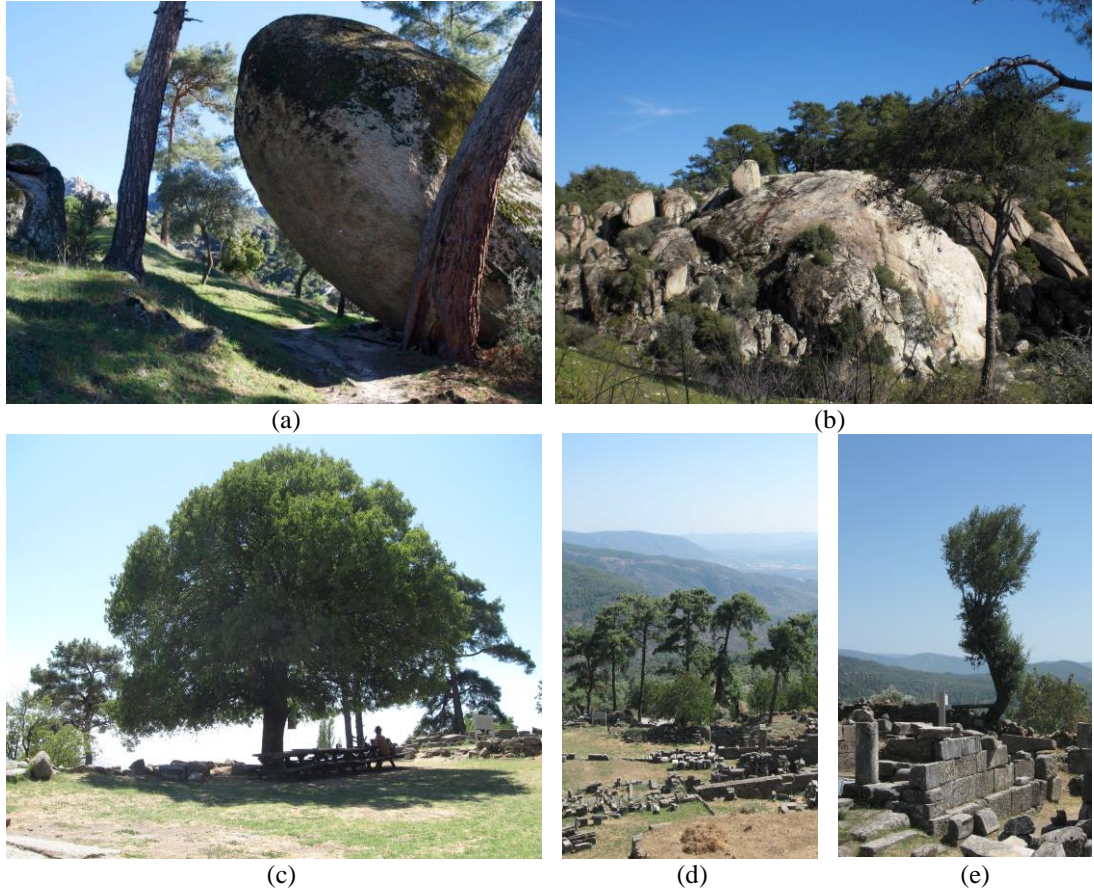


Figure 3.28: (a) Tremendous masses of rocks turned into natural sculptures (Karia Yolu Archive) (b) Tremendous masses of rocks turned into natural sculptures (Muğla Conservation Council Archive) (c), (d) and (e) Trees that can be seen as the monuments of nature (Personal Archive)

“Burada yağmurlar bile başka yağar... Burada su turkuazdır, cam göbeğidir, tırşedir, gümüştür.” (Topçu, 2012: 168).

*Even it rains different here... Here the water is turquoise, cyan, bluish green, silver.*⁶⁸

There are also streams, rivers, natural sacred water sources and fountains that provide fresh and clean water in the region – especially in the several sections close to the sanctuary. Especially Sarıçay and its branches which provide the lands nearby much more fertile also provide a distinctive character for the region. In addition to these water features, as also mentioned in the description part of the ancient road, it is also possible to observe wind mills and several traces of the courses of drainage and irrigation systems from the remains of the road between Milas and Labraunda itself.

⁶⁸Translated by the author.

However, apart from these diverse assets of nature, there are not any environmental site areas and protection zones within the region between Milas and Labraunda. In addition, uncontrolled interventions of humans regarding both to the natural values and to the structures cause an unavoidable threat for the continuity of ancient edifices.

“Dağın arka yüzüne sarkar sarkmaz göz ufkumuzu madencilerin delik deşik ettiği tepeler kaplıyor. Maden kamyonlarının köstebek yuvasına çevirdiği yoldan hoplaya zıplaya ilerliyoruz.” (Topçu, 2012: 63).

As soon as look at the back side of the mountain, the hills riddled with miners taking up our horizons. We are continuing walking by leaping and jumping through the road that was turned into a molehill by the marble trucks.⁶⁹

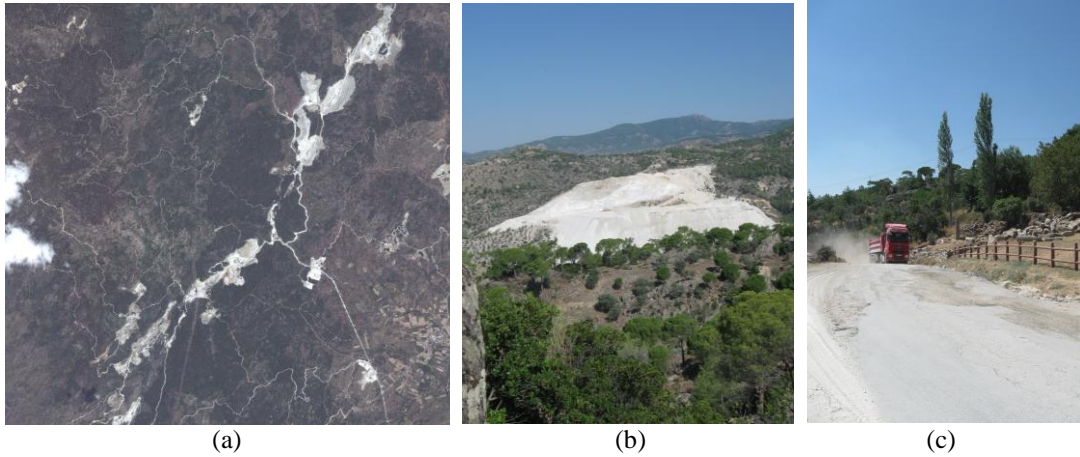


Figure 3.29: (a) Google Earth image showing the density of quarries located around the region (Google Earth, Last Accessed on 02.02.2013) (b) One of the feldspat quarries of the region (Personal Archive) (c) Heavy transportation activity of quarries along the ancient road between Milas and Labraunda with trucks (Personal Archive)

As quoted by Topçu, especially the marble, quartz and feldspat quarries together with their harmful effects to the nature of the region and their heavy transportation activities should be counted as one of the most crucial natural problems of the area between Milas and Labraunda (Figure 3.29).

⁶⁹Translated by the author.

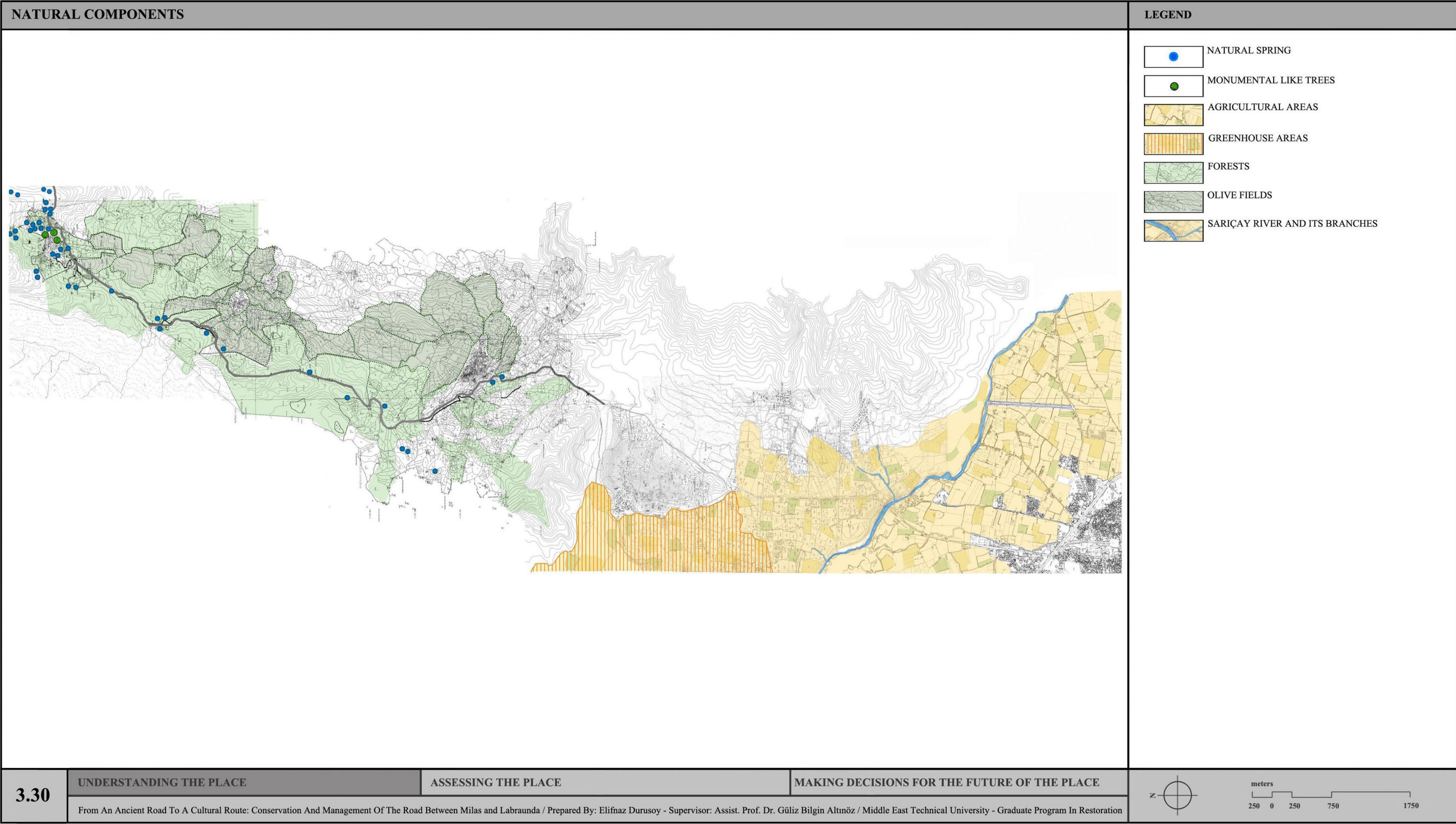


Figure 3.30: Natural components

3.2.4.2. Man-Made Components

“Except the indispensable physical element which is the communication route itself, basic substantive elements of cultural routes are the tangible heritage assets related to its functionality as a historic route such as staging posts, customs offices, places for storage, rest, and lodging, hospitals, markets, ports, defensive fortifications, bridges, means of communication and transport; industrial, mining or other establishments, as well as those linked to manufacturing and trade, that reflect the technical, scientific and social applications and advances in its various eras; urban centers, cultural landscapes, sacred sites, places of worship and devotion, etc.” (ICOMOS, 2008: 3).

Man-made components that constitute one of the major component groups of cultural routes can be regarded as one of the most important elements that form the basic characteristics of a place. For the case of the study area-the road between Milas and Labraunda, man-made components can be divided into two as historical components and contemporary components. According to this grouping, while historical components which bear diverse traces and qualities of past within their configurations can be stated as the archeological site of Labraunda, remaining parts of the road between Milas and Labraunda itself, spring houses and wells, fortification towers, honey towers, tombs and bridges; contemporary components of the region which mainly consist of the values of the present can be categorized as Milas-Baltalı Kapı Street and rural settlements as Kırcağız, Kızılcayıkık, Kargıcak and its two small rural neighborhoods Yukarıilamet and Aşağıilamet.

3.2.4.2.1. Historical Components

Archaeological Site-Labraunda:

The archaeological site Labraunda that is located on the northern part of Milas towards the south-eastern side of Beşparmak Mountains (Latmos) was a sanctuary and a sacred center for pilgrims and for the people of Karia in ancient times (Figure 3.31). Since the sanctuary has accommodated the “Temple of Zeus Labraundos” which is one of the three important temples in Milas, it was visited by Karians once a year through the previously mentioned road to sacrifice on behalf of the god Zeus Labraundos (Hellström, 2011). With this respect, it can be said that Labraunda was valued as one of the most important sanctuaries in western Karia in antiquity. Indeed, it is one of the few ancient sites spared from devastation with its unique and special landscape, impressive view, well conserved ruins, architectural remains and inscriptions, therefore one of the most crucial components of the cultural accumulation of the road between Milas and Labraunda (Figure 3.33).

According to the information coming from the studies of Kızıl (2002: 18), the origin of the name Labraunda was derived from Labraundos. As also mentioned in a mythical story, during the visit of Labraundos to the site with his friends Panomoros and Palaksos; he gave his name to that sacred area. However, Özkan did not accept this view of Kızıl. According to him, Labraunda derives its name from labrys-the double axe or axe with two cutting edges, which is the most important sign of Karia, the symbol of the Queen of Amazons dedicated by the Mylasian king Arselis and also the figure of the sacred Minoan Kingdom in Greece (Akarca, 1954: 124 and Oktik et. al., 2003: 26).

On the other hand, according to the ancient sources and inscriptions found at the site, it was comprehended that the name of the sanctuary was also inscribed as “Lambraunda”, “Labranda”, “Labraiynnda”, “Lambrayndos”, “Labrayndos” and “Labraynda” (Kızıl, 2002: 93). As indicated by Hellström (2011: 18-47), the reason behind that variance could be different articulations. In this regard, while the official name of the site was accepted as “Lambraunda” in 4th century B.C. because of the god Zeus Lambraundos; the sanctuary was called as “Labranda” in the Roman times. Then, within the 1st century A.D., the word “Labraynda” was started to be used to refer the sanctuary because of the god Labrayndus. However, in the course of time, all these different words transformed to “Labraunda”.



(a)



(b)

Figure 3.31: (a) and (b) The archaeological site of Labraunda (Personal Archive)

As also shown from the figures, due to the steep topography of the region, the sanctuary of Labraunda was developed in the forms of terraces and stairs which provide connection between these terraces and ruins located within the boundaries of Labraunda (Kızıl, 2002: 93) (Figure 3.32).



(a)



(b)

Figure 3.32: (a) and (b) The general layout of the archaeological site of Labraunda (Muğla Conservation Council Archive)

The ruins of the sanctuary are “Temple of Zeus Labraundos”, “Androns” (Andron A, Andron B and Andron C) – banqueting halls, “Oikoi Building” – priest house, “Propylon” – architectural gates or entrances (South Propylon, East Propylon and North Wall of Propylon Area), “Doric Building”, “Baths” (East Bath, South Bath and Tetraconch Bath), “Stoas” (East Stoa, Well-house Stoa and North Stoa), “Stadium”, “Byzantine Church”, “Hypostyle”, “Terrace House”, “Well-house” and its “Terrace Wall”, “Temple Terrace”, “Built Tomb”, “Fortresses”, “Springs”, “Tombs” and “Open Air Cult Area”.

Although the earliest evidence found in Labraunda – in the east of the “Temple of Zeus Labraundos” – was dated back to the middle of the 7th century B.C. and the first architectural remains – possibly belonging to the predecessor of the “Temple of Zeus Labraundos” were belonged to the late 6th century B.C., the shrine is thought to be much older (Hellström, 2011: 18-47)⁷⁰.

Since Labraunda has been located within the boundaries of Milas from the ancient times, indeed its history has naturally parallel to the history of the region (Kızıl, 2002: 93). Considering this together with the above mentioned information related with the chronology of the ruins, it can be said that while Labraunda was a simple natural sanctuary during the period of Karians; it was transformed into a major independent sanctuary with the power of Hekatomnids (395-334 B.C.) and therefore, a crucial symbol of ancient Karia.

Depending mainly on this information, the Temple of Zeus and the structures surrounding it were thought to be arranged, completed and/or built during the reign of Mausolos within the frame of the extensive building program. However, following the sudden death of Mausolos, several unfinished structures which are “Temple of Zeus”, “Andron B”, “Oikoi Building”, “South Propylon”, “Doric Building” and “Andron A” were completed by Idreus (Hellström, 2011: 42-47 and Oktik et. al., 2003: 25-27).

Since there were several arguments related with the existence of priesthood and there were almost no building activity in Labraunda, the sanctuary could not retain its level of importance during Hellenistic Period. However, with Roman Period, Labraunda regained its strong position as a sacred sanctuary incorporated in with Milas in religious practices, as many other sites of classical antiquity. However, it is known that, Labraunda became one of the sanctuaries that gained favor during the Early Imperial Period because of the renewed interest in the field of historical trends (Blid, 2010: 1-10).

It is accepted that the word Labraunda was firstly stated in the literature within the Ionian rebellion in 499 B.C. by Herodotus (Milas Kaymakamlığı et al., 2006: 20). In addition, as it can be seen from the table shown previously, the sanctuary was also mentioned and described by several other travelers (Table 3.3)⁷¹. Among them, Plutarch stated that the cult statue of Zeus in Labraunda was holding the double axe and explained the reason behind it in a detailed manner. Then, Pliny the Elder visited the site and mentioned about the sanctity of the water of the sanctuary of Labraunda by giving examples. Next, as indicated in the source of Strabon which is also considered as the most important trace for the location of Labraunda, there was an ancient shrine and structure of Zeus Stratius in the sanctuary. Afterwards, Aelian who also described the ancient road between Labraunda and Milas examined the site by considering its different features.

Moreover, the region was also quoted by several other travelers: Richard Chandler, J.D. Barbie Du Bocage, Richard Pococke and Leake. Chandler believed that he found the site of Labraunda; however his published document dated back to 1796 and a map of J.D. Barbie Du Bocage dated back to 1799 showed that the site Chandler saw was Euromos. According to Hellström, the reason behind that might be the wild life and forested mountainous area of Labraunda which also explains why Labraunda had not already been found until the beginning of the 20th century. Then, Richard Pococke reported that he crossed the mountains and saw wild animals in the forests. According to Kiepert, since Pococke did not mention any ruins or any remains of the ancient road, he might travel along a wrong road. Next, Leake made a journey to the site in the year 1800. He discovered the location of Labraunda correctly and signified it in a map, however did not mention about the remains of the sanctuary.

On the other hand, after a long break; Anton Prokesch, Herman Pückler-Muskau, Charles Fellows, Philippe Le Bas, William Henry Waddington, Robert Murdoch Smith and Georges Cousin visited the

⁷⁰Further studies of researchers and excavation team revealed that Labraunda was firstly perceived as a sacred place due to a unique rock formation which was located above the sanctuary. In the course of time, depending mainly on this rock and its nearby clean and fresh water sources, the people of the region believed that Labraunda was the home of the god Zeus Labraundos (Zeus Stratios).

⁷¹Further information can be reached from Appendix C.

site from the beginning of the 19th century, respectively (Hellström, 2011: 24-26). Prokesh who visited the site in 1827 was regarded as the first real visitor since he was sure that the site he went to was the archaeological site of Labraunda. Secondly, Herman Pückler Muskau visited Labraunda on his way from Milas to Alinda. Although he expressed the ruins and structures in the site in a confusing way, his illustrations reveal that he was aware that the site he visited was Labraunda. After two years, Fellows reached to the sanctuary of Labraunda and observed the site with all its features. Next, Le Bas visited the site in 1844 and published a document in the same year. He mainly described his journey and explained how he had reached and identified Labraunda. Afterwards, William Henry Waddington visited the sanctuary of Labraunda and confirmed the identifications of Le Bas'. Then, Robert Murdoch Smith who stayed at Labraunda for ten days in 1857 measured the remains, took photographs and drew plans and sections. His report was quoted and commented by Newton in his book "History of Discoveries" which was published in 1862. Finally, Georges Cousin visited Labraunda in 1889 and published a report in 1900.

Although the sanctuary was visited by these travelers, according to Hellström (2011: 45), a new era of research related with the sanctuary of Labraunda began in 1932, with the visit of Alfred Laumonier. Following the first visit of Laumonier in 1932, he came to the sanctuary again in 1933 and spent several days at Labraunda in order to survey the ruins and start the excavation. However, due to the lack of information and resources, his plans could not be realized (Hellström, 2011: 45). As a result of all these efforts, the excavations in the sanctuary were initiated in 1948 by Swedish archaeologists under the direction of Prof. Dr. Axel W. Persson who was a professor of Classical Archeology in Uppsala University. Afterwards, the diggings and the documentation studies of Labraunda with the status of first degree archaeological site have been continued at different intervals under the directions of Prof. Dr. Gösta Saflund, Alfred Westholm, Prof. Dr. Pontus Hellström and Dr. Lars Karlsson, respectively (Hellström, 2007: 7).

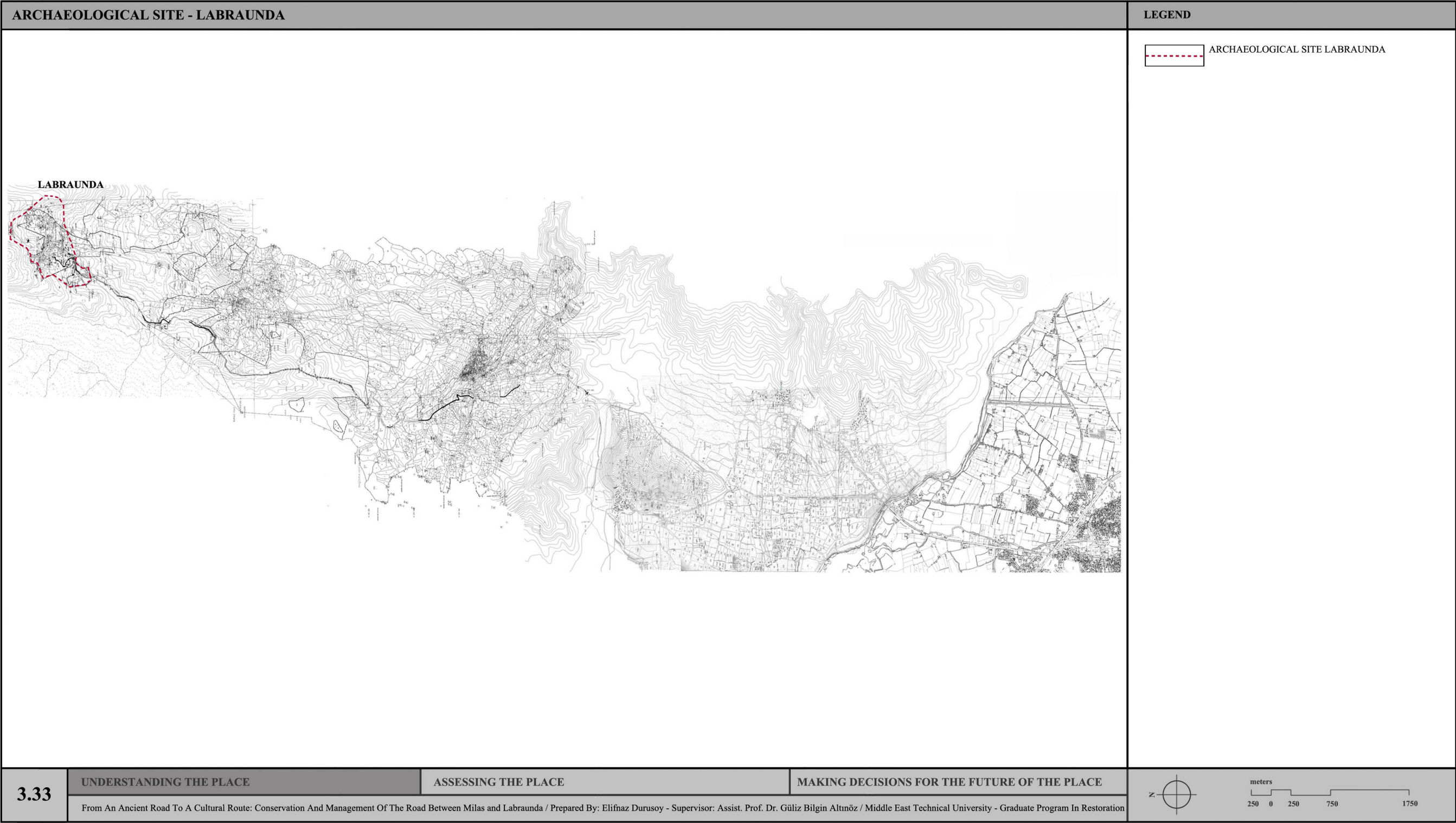


Figure 3.33: Labraunda

Remaining Parts of the Road Between Milas and Labraunda Itself:

As discussed under the heading of the history of Milas, Hekatomnid Period which played a key role in the growth of Karia was considered as the most significant phase for the development of the region. Especially, the extensive construction activities operated within Karia during the reign of Mausolos was regarded as the major development activity conducted by the Hekatomnids (Hellström, 2007: 19-21).

While the main building material of that extensive building program was “gneiss” – an effortlessly shaped local natural stone – the detectable parts especially the facades of the structures were constructed with white marble which was supplied by the quarries of Sodra Mountain in Milas (Baran, 2011: 52). Indeed, according to Abdülkadir Baran (2011: 52) and Hellström (2007: 25), a road and an overall arrangement regarding that road were made by Hekatomnids to carry the marble blocks and other building materials from the quarries of Milas to the sanctuary of Labraunda.

As indicated by Baran (2011: 52, 64), the similarities between the construction techniques of the road between Labraunda and Milas and the buildings in Labraunda is one of the supporting evidences of that, indeed this road was dated back to the Hekatomnid extensive program. Moreover, the other remaining parts which were discovered at various locations around the road and other similar Hekatomnid roads that were also located within the boundaries of Karia can also be seen as significant traces of that relationship.



Figure 3.34: (a) and (b) Remaining parts of the road between Milas and Labraunda (Personal Archive) (c) Bridge located along the road between Milas and Labraunda (www.labraunda.org) (d) and (e) Remaining parts of the road between Milas and Labraunda (Muğla Conservation Council Archive) (f) Drainage channel ((Muğla Conservation Council Archive)

According to the studies conducted by several researchers, this road to Labraunda was nearly a 6-8 meter wide and approximately 14 km long road that was paved with big stone blocks (Baran, 2011: 51-53) (Figure 3.34). In addition, small bridges and strong retaining walls equipped with drain channels were used to support the road from the center of Milas through the mountainous area of the sanctuary of Labraunda (Baran, 2011: 65).

The ancient road has also been referred by travelers in history. As listed in the table, Strabon argued that the ancient road which was also called as the “Sacred Road of Labraunda” where sacred processions, holy festivals and specific rituals were conducted on behalf of the worship of Zeus Labraundos was in a length of 60 stadia which corresponds to a value between 10.6 and 11.6 km. Then, without depicting the function of the road, Aelian gave the distance between Labraunda and Milas as 70 stadia that corresponds a value between 12.4 and 13.5 km. However, according to the information provided by Hellström (2011: 25), the first certain observer of the ancient road between Labraunda and Milas was Austrian Anton Prokesch von Osten. In 1827, Prokesch von Osten mentioned about that ancient road and described it in his report which was published in 1832 (Hellström, 2011: 26). As it can be understand from his published passage, he came across with the traces of the paved road and it's supporting walls at four different points. According to his expressions, this road which has a strong foundation has approximately a width of 30 fit which corresponds to 9 meters. Following the report of Prokesch, in 1838, the second visitor Herman Pückler-Muskau (1785-1871) mentioned about his three hour walk on the road between Labraunda and Milas in a detailed manner by referring to the distance specified by Strabo as sixty-eight states. Next, Charles Fellows visited the site in 1840. As can be seen in his report written in 1841, he followed the ancient stone paved road to reach Labraunda. Philippe Le Bas also quoted from Strabo that the distance between Milas and Labraunda was sixty-eight stages. Finally, William Henry Waddington visited the sanctuary in 1851 (or in 1852) and he denoted that he saw several pieces of the ancient road in 1853.

Accordingly; although the road was extremely wide and long in history, only ten remaining parts of it could be discovered as a result of the investigations carried by the excavation team of Labraunda in 2003 (Figure 3.35)⁷². Then, within the content of the research, all these ten remaining parts of the ancient road which were discovered either in a damaged or buried condition were documented with a system of numbering starting from the lower section to the higher by photographs and brief explanations.

Although these above mentioned ten remaining parts were recorded, there is no trace regarding the path of the ancient road after Milas until the village of Kargıcak, the beginning of the mountainous area. As indicated by Baran (2011: 55) who was a member of the excavation team of Labraunda, there can be three reasons behind that. The first one may be the bedrock usage as the road surface within this section of the region. Since the bedrock surface in the area between Milas and Kargıcak was concentrated enough and appropriate to serve as a surface, builders might not have used pavement stone blocks for this section of the road between Milas and Labraunda. The second reason may be the need of a geological area. In a more detailed manner, since bedrock along that part of the road composed with schist that is a unit not easy to transform into pavement blocks, there may not be any traces of the road within this area. Finally, the third possibility may be the topography of the region, the flatness of the area between Milas and Kargıcak. When compared with the other parts of the road; since this part lies on a relatively straight area, it might not be paved with stone blocks in order to avoid unnecessary costs (Baran, 2011: 55).

However, the excavation team discovered some traces of ancient blocks in the gardens. Especially, the marble wellhead located just after the stone bridge and a chamber tomb next to the modern asphalt road may which dated back to the Hekatomnid period can be seen as respectable clues regarding the existence of the road between Milas and Labraunda in the section between Milas and Kargıcak (Baran, 2011: 52-55).

⁷²Further information can be reached from Appendix D.

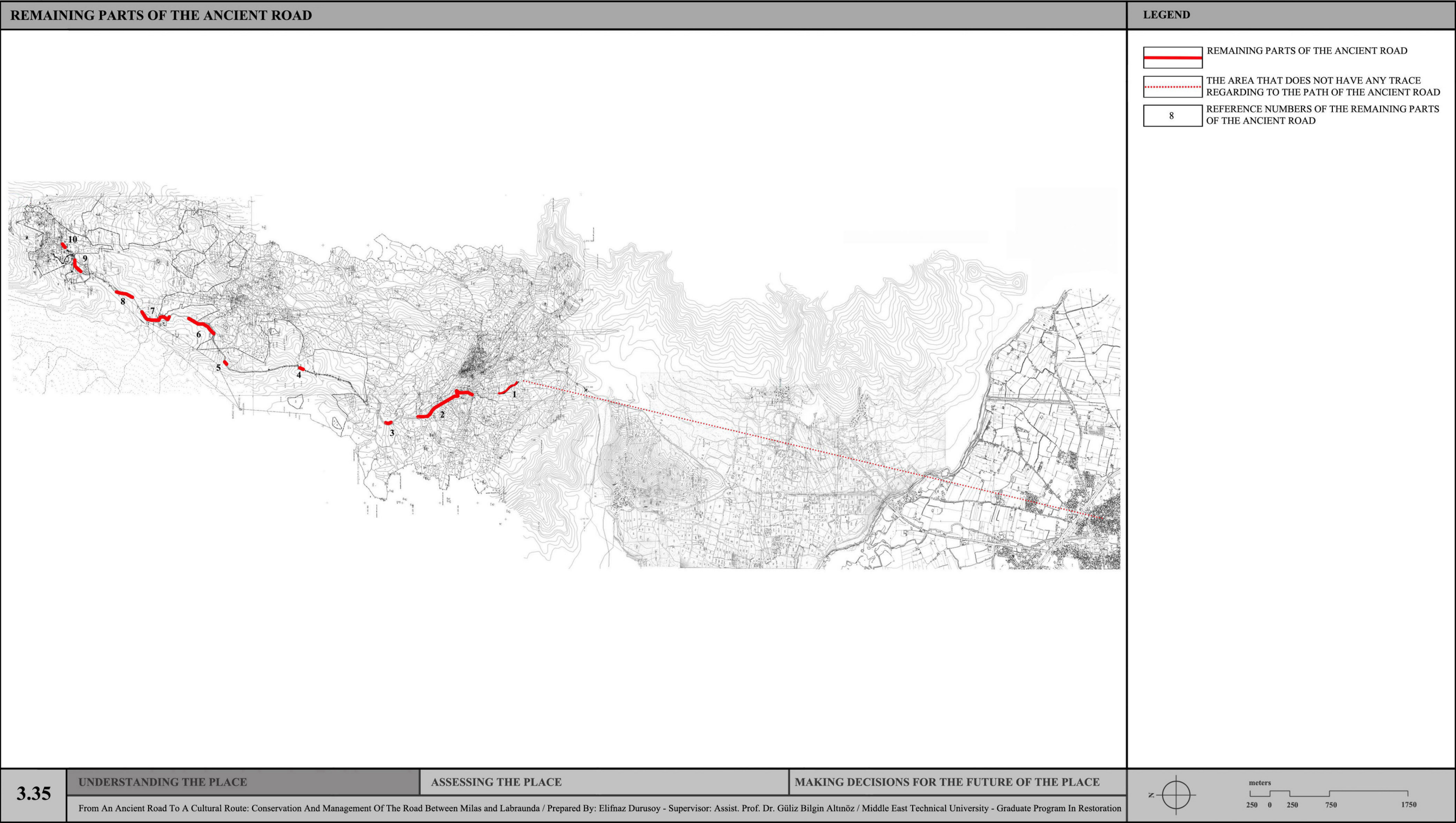


Figure 3.35: Remaining parts of the ancient road between Milas and Labraunda

Spring Houses and Wells:

As one of the most crucial witnesses of the sacred water and natural springs of the region, the remains of fountains should also be considered as the elements of man-made cultural accumulation of the road between Milas and Labraunda. Since “a spring is the resurgence of an underground water channel mostly at the surface of the ground or simply as a natural outpouring of water and a fountain is a man-made architectural expression of delivery of water to a public place”; these fountain remains of the cultural accumulation on and around the road have been called as “spring houses” by the Swedish excavation team of Labraunda (Baran, 2011: 66) (Figure 3.36).



Figure 3.36: (a) Spring house (Muğla Conservation Council Archive) (b) Spring house (Personal Archive)

Likewise the sanctuary of Labraunda and the remaining parts of the road towards it, natural springs and spring houses were also seen and mentioned by travelers in history. They were firstly specified by Pliny the Elder. According to him, there was a spring in the shrine of Zeus Labraundos which was full with eels with their earrings. Following him, Aelian also cited the spring houses and the spring water in Labraunda in terms of its transparency and cleanness. Therefore, rather than mentioning about the eels, it can be said that Aelian mainly focused on the quality of the spring water of the region. Thirdly, Anton Prokech von Osten mentioned about the old wells and springs of Labraunda. Then, following his visit in 1838, Pückler Muskau was also conveyed the wells, natural springs and his feelings after tasting the fresh water of the region in his published document.

Considering these information coming from the records of travelers, as in the case of the remaining parts of the ancient road, a broad archeological research regarding the discovery and documentation of the existing spring houses was also started by the Swedish excavation team of Labraunda in 2003. As also shown from the figure prepared, forty-two spring houses were determined along the road through the sanctuary of Labraunda within the scope of this research (Figure 3.38). These spring houses that were detected either in functioning or out of functioning conditions were arranged and recorded in a random manner starting from the lower section to the upper parts of the mountainous region with the help of photographs, plans, section drawings and brief explanations.⁷³

As also mentioned under the heading of the history and development process of the road between Milas and Labraunda and the cultural accumulation on and around it, these spring houses were built in order to facilitate the processions of wayfarers such as workers, travelers and/or pilgrims with more comfortable conditions. According to the published document of Baran (2011: 51), they were thought to be built in reference to a same “Karian type” basic plan. In this regard; although there are few exceptions in terms of size and dimension, it can be said that a spring house located along the road

⁷³Further information can be reached from Appendix D.

between Milas and Labraunda is mainly constituted with two sections as collection basin and a ceiling.

In their original sense, collection basins of spring houses of this region which are the essential parts of these structures were used to stream the water forth behind (Baran, 2011: 66-67). As investigated, they were usually constructed with vertically placed large stone pieces and surrounded by stone walls in order to keep the source of the water clean. Ceilings should also be mentioned as the second main section of spring houses. Ceilings were also constructed by large blocks, but different from the case of collection basins, they were placed width-wise to create an expanse as a niche on top of spring houses (Baran, 2011: 67). Upper parts of the ceilings were usually elevated with walls similar to the ones located on both sides of the collection basins; however there are also examples of ceilings built without raised walls, but only with thin slabs.

While a particular number of these discovered spring houses were identified just next to the road between Milas and Labraunda, most of them were found in forested areas, distant from the ancient road between Milas and Labraunda. According to the excavation team, the reason behind this can be related with the locations of natural springs. In other words, since spring houses were generally built on natural water sources-rather than on artificial ones, their locations had already been identified naturally. In this regard, as also shown from the figure prepared, according to Baran (2011: 93), there should be a system of signs for informative purposes in the region in ancient times in order to orient people to the spring houses that are situated at remote areas.

Although there is not much information regarding the ancient wells as in the case of spring houses, they should also be added under the category of man-made components of the cultural accumulation of the region. As it can be seen from the figure, there are two wells along the road between Milas and Labraunda (Figure 3.37). They were built in the forms of spherical holes on top of raised circular stone bases. These old well structures were constructed not only next to the roads and but also close to the ancient settlements in order to provide them extra fresh water.



Figure 3.37: Wells located along the road between Milas and Labraunda (Personal Archive)

The construction dates of spring houses and wells could not be specified exactly because of insufficient information and datable materials (Baran, 2011: 93). However, the organic connection of the spring houses and historical well structures with the road between Milas and Labraunda, their distribution within the region and similar plan and construction types can be seen as important evidences that spring houses and wells were built within the same time section-during the period of Hekatomnids. On the other hand, several similar examples located in numerous different sites of Karia where the connections of Hekatomnids are well-known such as the sacred road from Lagina to Hekateion, Samos to Heraion and Didyma to Heraion also proves that idea, indeed these kinds of water structures along ancient roads were constructed during the extensive building activities of the Hekatomnid reign (Baran, 2011: 66-94).

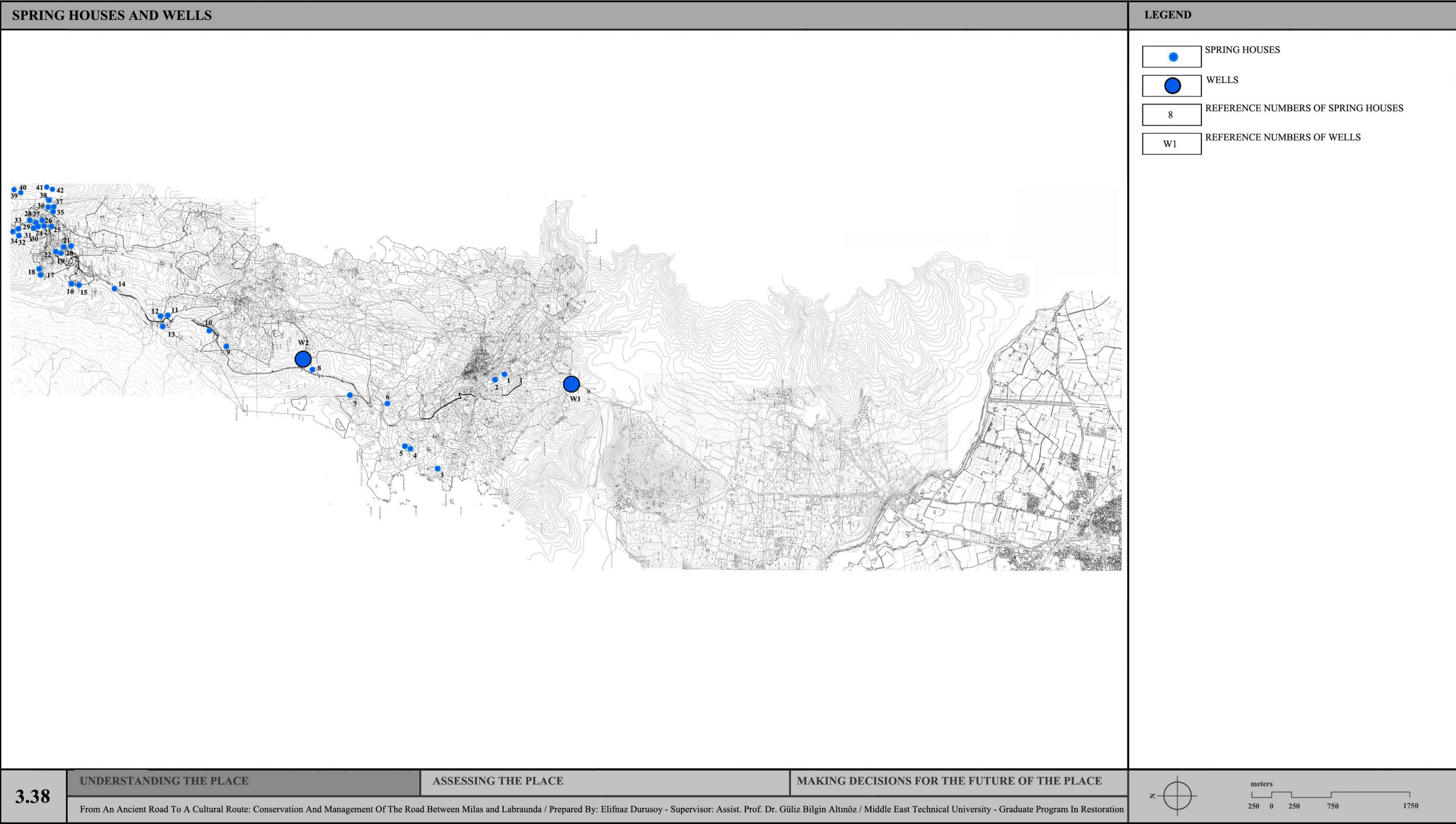


Figure 3.38: Spring houses and wells

Fortification Towers:

Apart from the discovered remains of the road between Milas and Labraunda itself, spring houses and wells, the investigation studies of the Swedish excavation team between the years 2007 and 2010 publicized that the sanctuary of Labraunda was situated within a complex defense system in ancient times (Figure 3.40). As also shown in the figure prepared, this defensive system that was composed of three fortification towers – Uçalan Tower, Kepez Tower and Harap Tower, two fortresses – Tepesar Fortress and Burgaz Fortress and finally a major Acropolis Fortress which has been located on the acropolis of Labraunda, was concentrated along the road between Milas and Labraunda (Figure 3.39)⁷⁴.

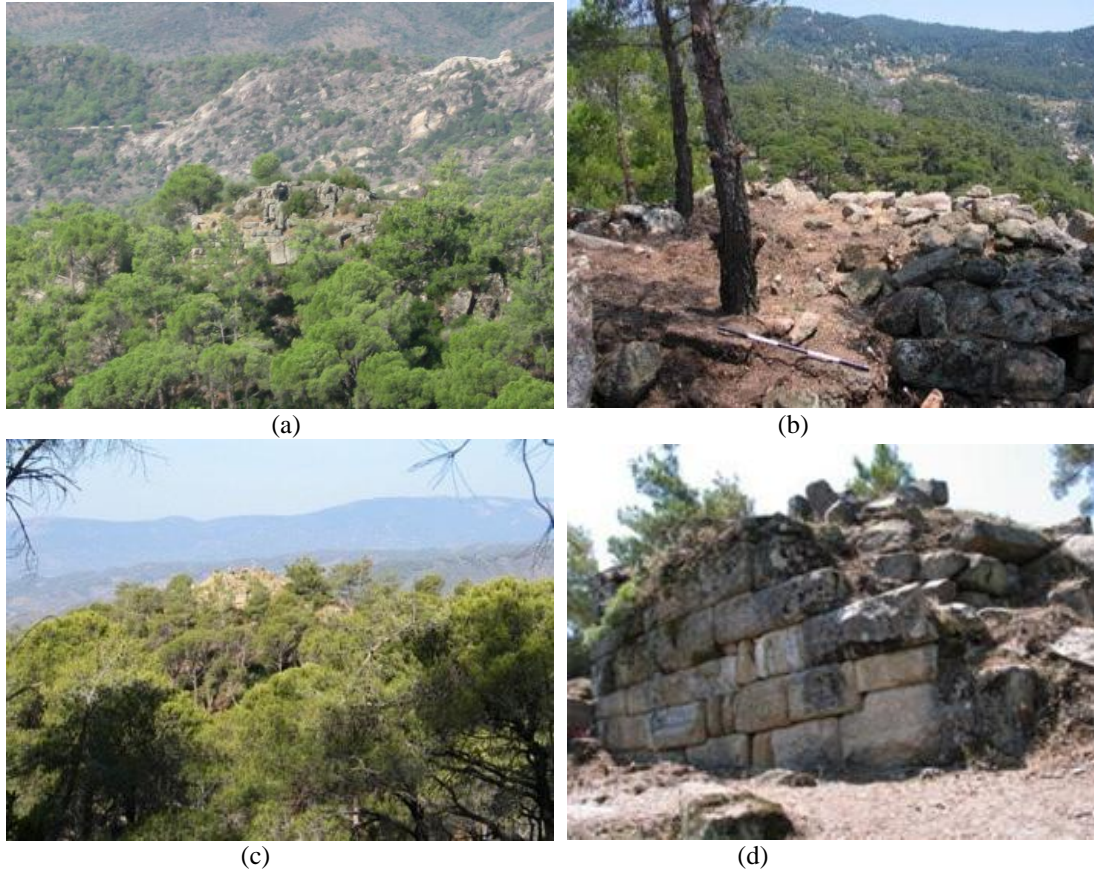


Figure 3.39: (a) Uçalan Kule (Personal Archive) (b) Kepez Kule (www.labraunda.org) (c) Burgaz Kale (www.labraunda.org) (d) Acropolis Fortress (www.labraunda.org)

There are several different views regarding the original function of this defensive system of the region. However, since all the components of this advanced system were placed on the elevated parts of the steep topography of the mountainous region of Labraunda by providing perfect sights for observers, they were considered to be built for safeguarding the area. Thereby, according to the studies of Karlsson (2011: 217), they were thought to be constructed in order to defend and safeguard the region from armies⁷⁵.

⁷⁴Further information can be reached from Appendix D.

⁷⁵Although the Acropolis ring-fort, Burgaz Fortress and the central tower of Tepesar Fortress were assumed to be built during the Hekatomnid Period, the extension of Tepesar Fortress, Uçalan Tower and Kepez Tower were thought to be dated back to the 3rd century B.C. In addition, by looking again the ruins, ceramic and pottery works discovered around the Acropolis Fortress, the Acropolis Fortress was thought to have a Byzantine phase.

In addition to this, according to the excavation team of Labraunda, the ruins and discoveries such as the identical sized rooms and similar styles of ceramic and pottery works demonstrated that there was also a connection between the fortification system along the road through Labraunda and military issues. On the other hand, although the components of the defensive system of the region were not formed with the same construction technique, they all were considered to be arranged with a holistic organization pattern either of Hekatomnid or Roman times.

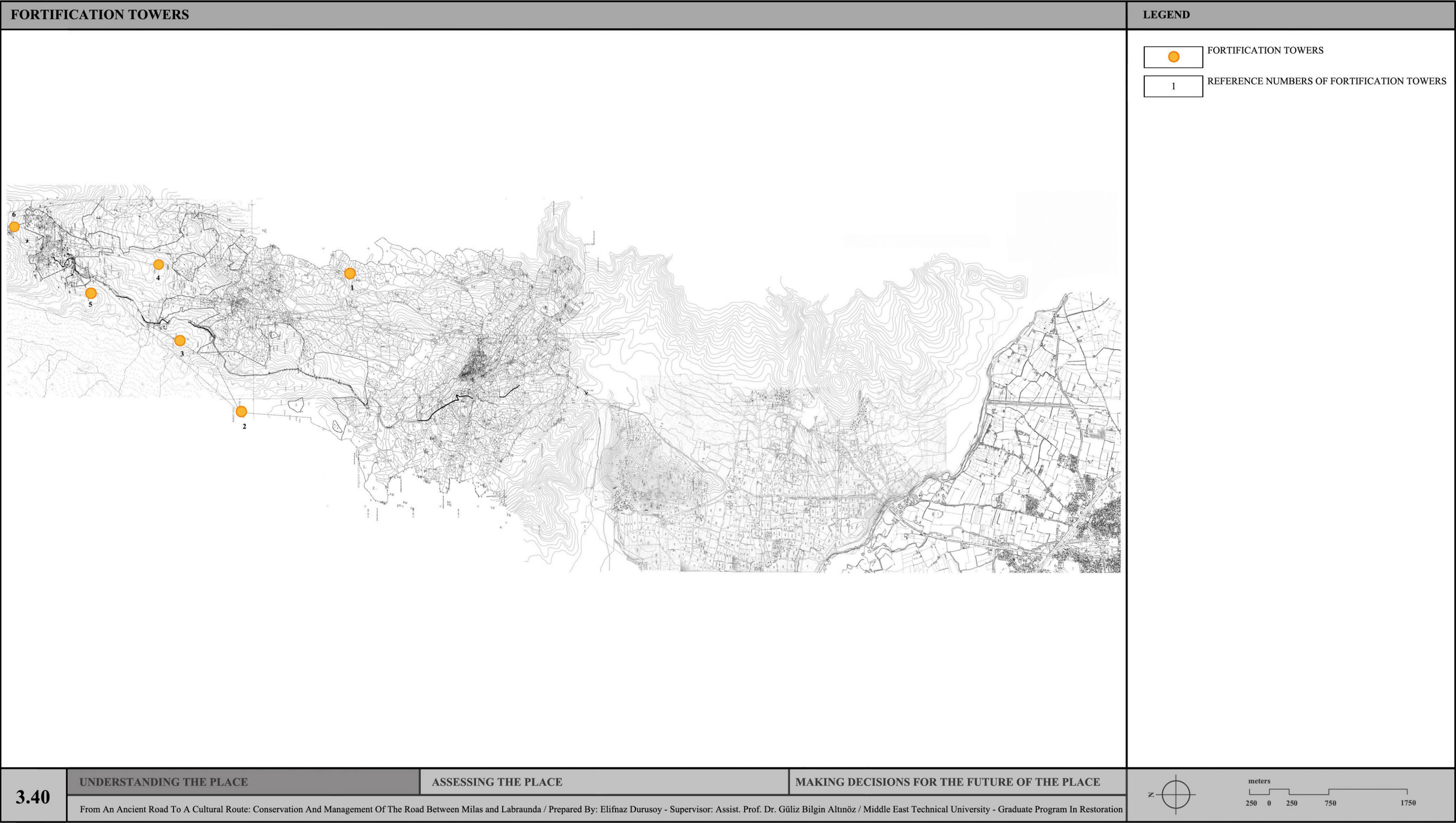


Figure 3.40: Fortification towers

Honey Towers:

In addition to the fortification ones, there are also several honey towers or with their local names-“Kovanlık”s along the road between Milas and Labraunda. As it can be seen from the figure prepared, while four of them can be observed within the boundaries of the sanctuary, at least three more similar examples were discovered along the road between Milas and Labraunda (Figure 3.42)⁷⁶. However, as also mentioned within the content of the annual reports prepared by the excavation team of Labraunda and reflected from the work of Jesper Blid (2010: 25), in addition to the discovered examples; there should be several more honey tower examples in the mountainous region of Labraunda.

As in the case of the fortification towers, almost all of these discovered honey towers were also constructed on top of hills and/or big rock masses. However, different from the configurations of the fortification ones, they are approximately five meters high semicircular shaped stone structures. As stated by Blid (2010: 25); although some of these honey towers were built with marble, they were usually constructed with reused and/or recut ashlar gneiss stones-including the stones and fixed with mortar. Even, almost all honey towers contain large stone pieces that were originally parts of the architectural elements and/or structures of Labraunda. Considering this information of Blid, these honey towers are thought to be recently constructed edifices (Figure 3.41).



Figure 3.41: (a) Honey tower (Muğla Conservation Council Archive) (b) Honey tower (Personal Archive)

However, since there is not a concentrated research and investigation study of the excavation team of the sanctuary of Labraunda related with the honey towers of the region to date, there are no definite information regarding their locations, total numbers and basic archaeological and architectural features.

As their names imply, honey towers were assumed to be used in order to protect the local honey production from bears (Blid, 2010: 25). In other words, based on a regional tradition - beekeeping, honey towers were believed to be used by the people of the region as storages for honey. According to the information obtained from local population of the region, honey blocks were put on top of these towers and collected after the completion of honey formation process. Since there are not any traces of staircases within these structures, the honey blocks that are ready for consumption were considered to be achieved by simple wooden ladders (Blid, 2010: 25). As it can be seen from the photographs, none of these honey towers are in use today because of their damaged conditions, changing traditions and/or recent technologies.

⁷⁶Further information can be reached from Appendix D.

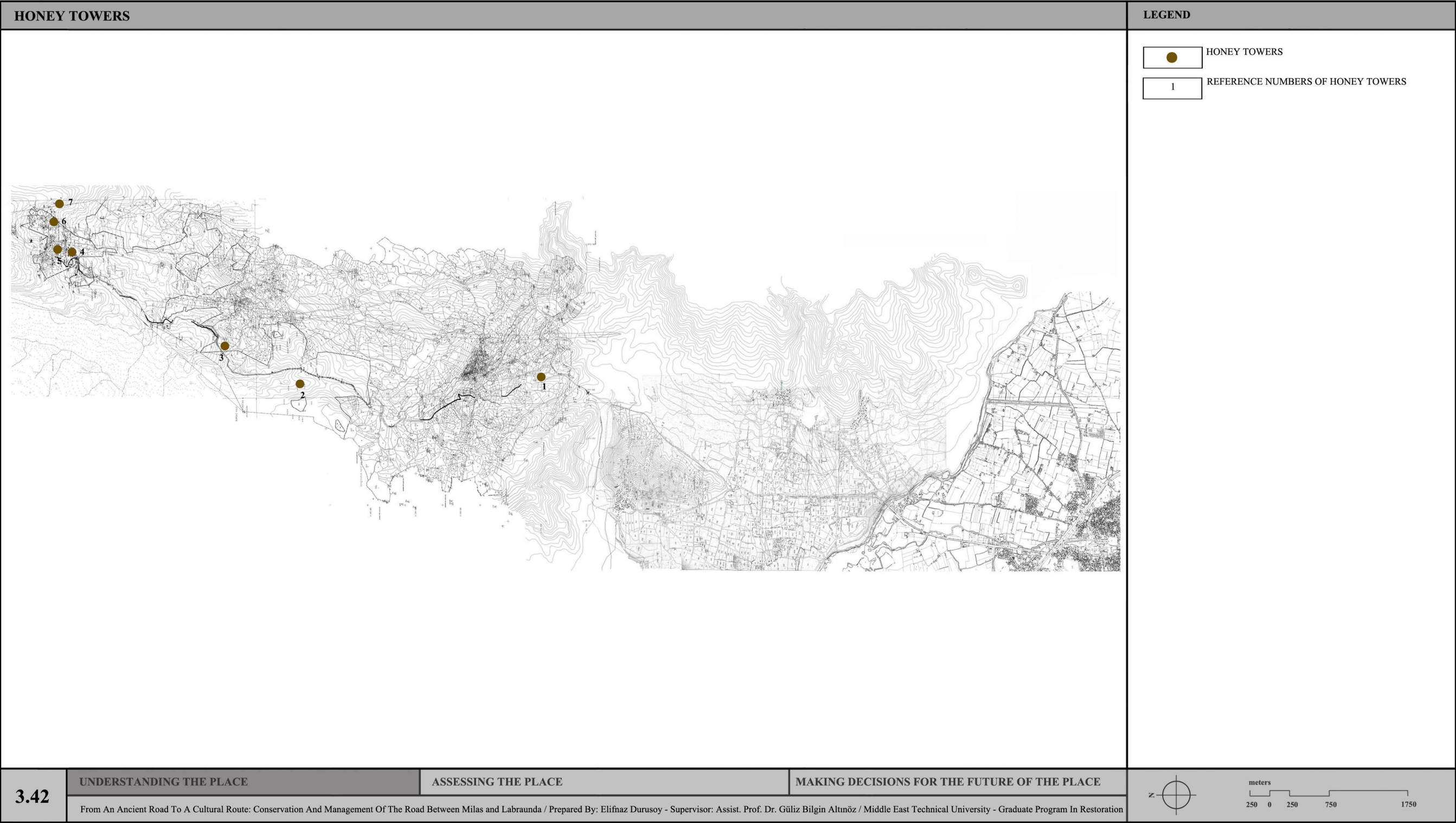


Figure 3.42: Honey towers

Tombs:

Being one of the most important components of the cultural accumulation of the road between Milas and Labraunda in terms of their total quantities, tombs that show various characteristics in terms of their size, shape and material occupy an extensive area in the mountainous region of Labraunda (Figure 3.43). As it can be seen from the prepared figure, according to the studies of Henry, a monumental tomb located on top of the steep slope to the north of the sanctuary of Labraunda, a necropolis in which more than a hundred tombs and several individual tombs were discovered during the excavation studies of the archaeological site of Labraunda (Figure 3.44)⁷⁷. While the tombs dated back to the former periods among them were found at the sides of the mountainous area before the sanctuary of Labraunda, other ones dated back to recent periods were seen in the north of the sanctuary (Henry, 2010: 90-95).

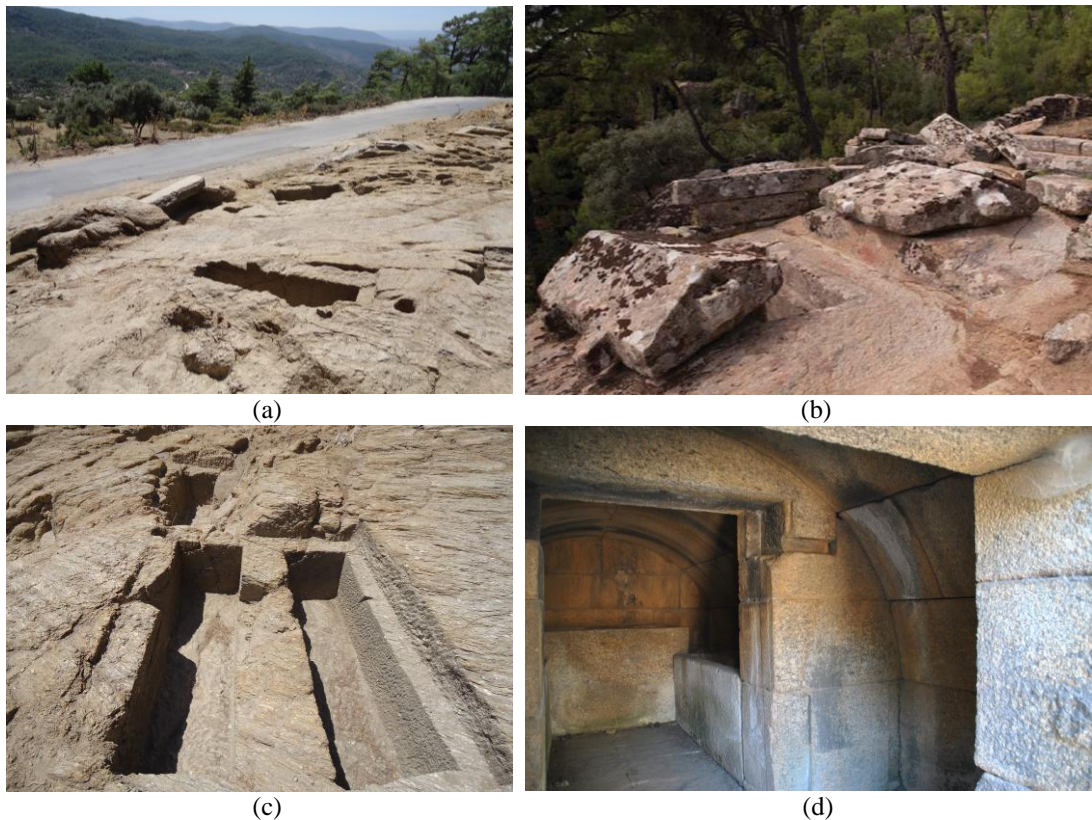


Figure 3.43: (a) Necropolis (Personal Archive) (b) Tombs (Henry, 2010) (c) Tombs (Personal Archive) (d) Monumental Tomb (Personal Archive)

As stated again by Henry (2010: 93), the monumental tomb and all other tombs discovered in the necropolis of Labraunda are unusual because of their several characteristics. Firstly, the necropolis of Labraunda is one of the most crucial necropolis examples in the region of Karia. It was connected to a cult center-Labraunda rather than to a town center. Therefore, it can easily be regarded as a unique burial place. Secondly, since the necropolis of Labraunda was used as a burial area for a long time, from 5th century B.C. until to the end of the Roman period, it should be respected as an exceptional place. Finally, since the necropolis of Labraunda have been protected from the damaging effects of urbanization process thanks to the geographical features of the region, it can be seen as one of the special and unique necropolis examples of Karia.

⁷⁷The investigation studies of the tombs were started in 1949 by Paul Astrom who was a member of the Swedish excavation team at that time period. Although Astrom could only identified the tombs located close to the sanctuary of Labraunda and could not finish his study, approximately 39 tombs had already been documented within that year. Then, the further surveys regarding the tombs located along the road between Milas and Labraunda have been directed by Olivier Henry who performed his doctoral thesis on Karian graves.

Considering these inputs, the monumental tomb of the sanctuary of Labraunda can be regarded as one of the most important tombs located within the boundaries of the archaeological site of Labraunda. In addition to the monumental one, there are mainly five more types of tombs in the region according to the excavation team. These tombs were named as; “rock-cut chamber tombs”, “subterranean chamber-tombs”, “rock-cut sarcophagi tombs”, “simple pit tombs” and “cist graves”⁷⁸.

These remaining cultural accumulation elements including the monumental tomb and hundreds of different tombs of the necropolis of Labraunda were observed by travelers during their journeys. In this regard, firstly; during his visit in 1827, Prokesch von Osten explained the monumental tomb, described the wide committal site and mentioned about the tombs in a detailed manner. Since the tombs were carved in rock blocks; in his published text, Prokesch von Osten recognized them as “huge cakes”. Secondly, in his document, Pückler Muskau indicated that he found several rock tombs on a hillside through the sanctuary of Labraunda. Afterwards, Fellows mentioned that he came across a few tombs that were cut in rock formations on his route, before coming to Labraunda. Then, in 1844, Le Bas visited the site and explained the ruins of the tombs. Since Le Bas was the first traveler who published the measured plan and section drawings of the monumental tomb, his publication can be regarded as the most important source regarding the tombs of the region. Following the visit of Le Bas, Smith also discovered the monumental tomb during his journey in 1857. He explained it in a detailed manner that the comments, quotations and drawings of Smith were also published in Newton’s book-History of Discoveries. Finally, Cousin also described the monumental tomb and the necropolis of Labraunda. However, as mentioned by Hellström (2011: 28), he believed Andron A to be the monumental tomb.

⁷⁸Further information can be reached from Appendix D.

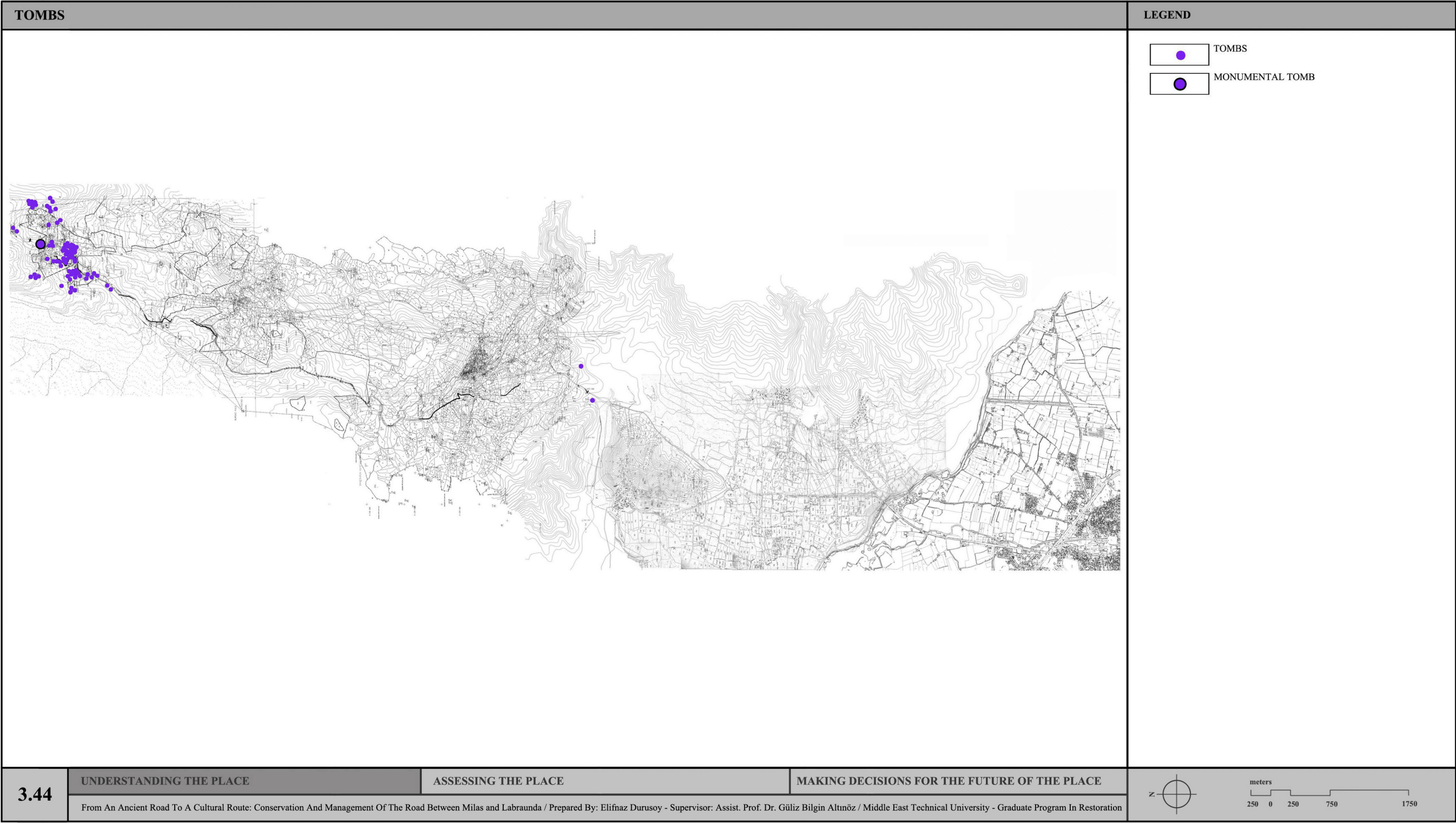


Figure 3.44: Tombs

Bridges:

As also mentioned previously, the road between Milas and Labraunda was also supported with small bridges and strong retaining walls because of the assorted topography of the mountainous region. Especially the areas where rivers and/or spring houses are located could only be managed with connections in the forms of bridges and/or similar overpasses (Baran, 2011: 65). Therefore, two ancient bridges should also be mentioned as the final elements under the heading of the man-made components of the road between Milas and Labraunda (Figure 3.46)⁷⁹.

Depending mainly on the information provided by Baran, since these discovered bridges provide more comfortable moving conditions for the workers, travelers and/or pilgrims, they should be seen as one of the crucial and convenient units of the road between Milas and Labraunda. With this respect, the first bridge was discovered in the southern part of the road, close to Milas (Figure 3.45 – a). It was mostly built by regularly placed large stones and bounded by retaining walls in order to keep the water of Sarıçay River clean and untouched. However as also shown from the photographs, this ancient bridge was remained under the modern asphalt road at the present. The second bridge which is located closer to the sanctuary of Labraunda was also built by stone slabs in a regular way (Figure 3.45 – b). However, different from the first one, it was constructed on top of a niche of a spring house. Therefore, it can be said that they are both under the risk of collapse because of lack of care.



Figure 3.45: (a) Bridge located in the southern part of the road (Personal Archive) (b) Bridge located in the northern part of the road - closer to the archaeological site Labraunda (Personal Archive)

Although their basic features and proportions are similar; construction techniques, basic characteristics and materials of these ancient bridges differ from each other. In this regard, it can be said that while the general building technique of the first bridge that is located closer to the archaeological site Labraunda dated back to the period of Hekatomnids, the second bridge is dated back to Byzantine times. However, they are considered to be used intensively in the following ages especially in the Byzantine and Ottoman Periods.

Likewise the other cultural accumulation elements, these bridges were also observed by travelers in history. Especially Anton Prokesch von Osten specified that he came across with a bridge along the path he travelled from Milas to the archaeological site Labraunda (Hellström, 2011: 25-28).

⁷⁹Further information can be reached from Appendix D.

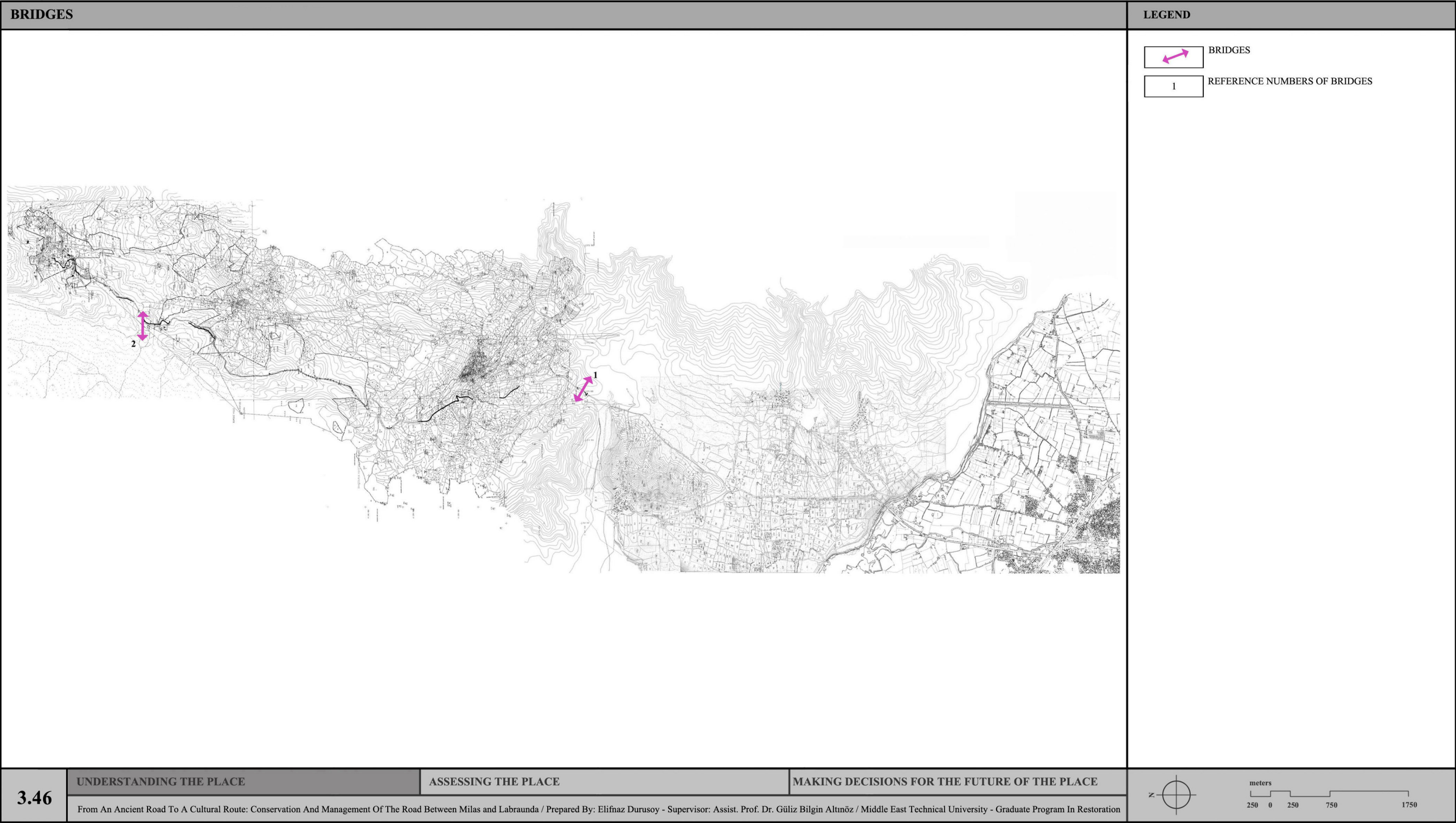


Figure 3.46: Bridges

3.2.4.2.2. Contemporary Components

As also mentioned under the heading of the history of the region, human beings have been surviving in the settlements of inner Karia from the ancient times because of its special aspects such as the geomorphologic characteristics, topographical features, natural resources, fertility conditions, protection and/or defense qualities (Batur, 2010: 153-155). In other words, as the area surrounding the road between Milas and Labraunda was very productive for agriculture, appropriate for protection against the enemies due to its rugged topography and for the basic necessities, the region has been very suitable for settlements since the ancient times. Therefore, the surviving settlements should also be counted under the heading of the cultural accumulation as the contemporary components of the road between Milas and Labraunda (Figure 3.47).

Depending on their nature, general characteristics, significance of culture and the relationship with the elements of the cultural accumulation, these settlements can be regarded as the living evidences of the life and history of the region. Therefore, not only the singular man-made structures of them, but also the general identities of their settlement patterns such as their geographical locations, topographical features, settlement forms, relationships with the buildings and structures nearby, natural elements and the social life itself should be considered and evaluated as the contemporary cultural components of the ancient road.

From that point of view, there are two different settlement patterns as contemporary components within the region, along the road between Labraunda and Milas. While the first one is Milas/Baltalı Kapı Street as a traditional urban figure, the second group is composed of Kırcağız, Kızılcayıkık and Kargıcak as well as two small settlement clusters of Kargıcak namely Yukarılamet and Aşağılamet as traditional rural settlements with smaller dominance areas than the first group.

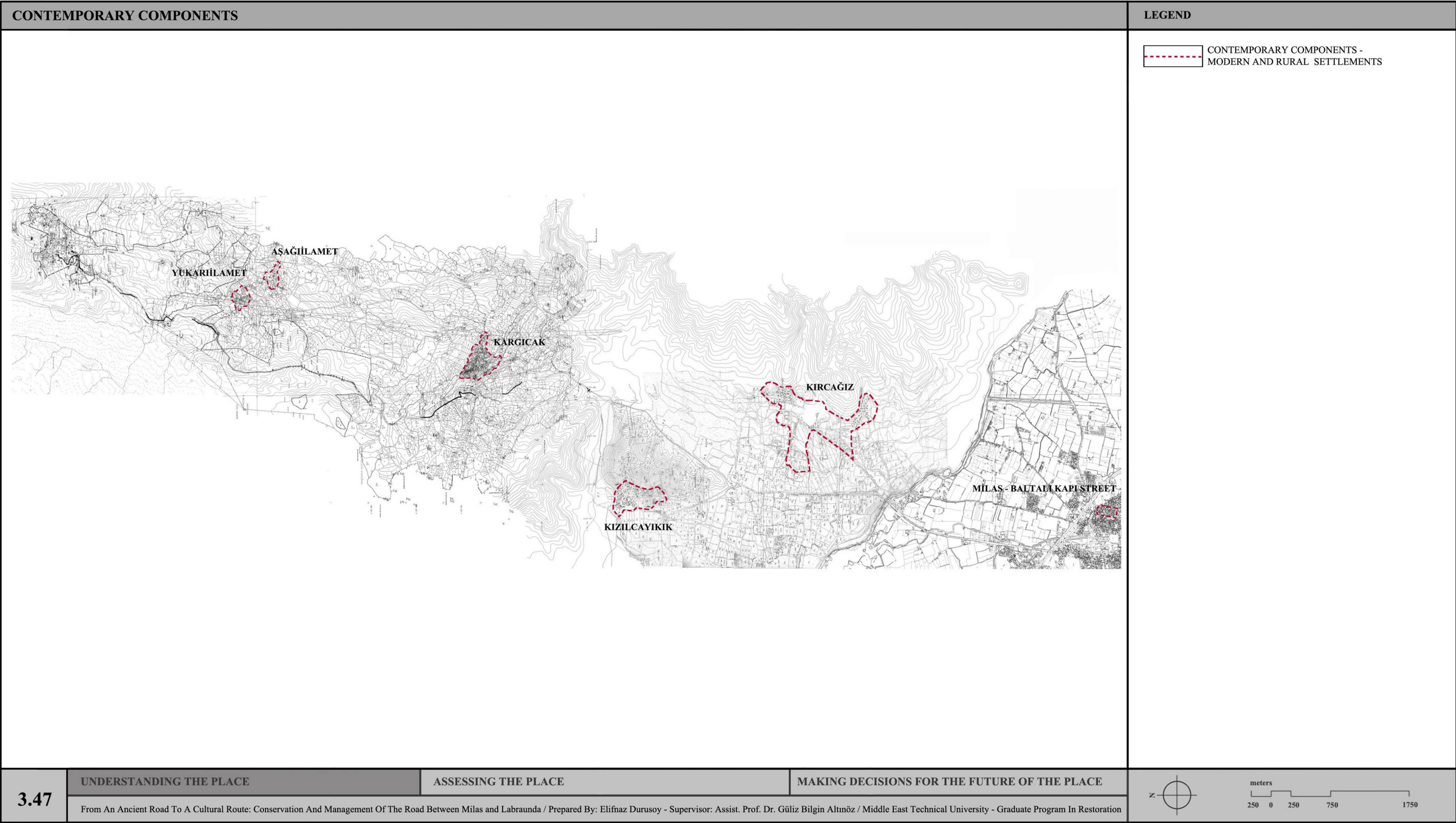


Figure 3.47: Contemporary components

Traditional Urban Settlement - Milas/Baltalı Kapı Street:

The street of Baltalı Kapı is where the road between Milas and Labraunda has its beginning is located in between the ring road of Milas, Balavca River and weekly open air market area of Milas in Ahmet Çavuş Neighbourhood. It is called as Baltalı Kapı Street because of Baltalı Kapı Monument that measures approximately 5x12 meters located at the beginning of the street (Oktik et al., 2004: 30) (Figure 3.48).



Figure 3.48: (a) Baltalı Kapı Monument (Personal Archive) (b) Baltalı Kapı Monument (Milas Municipality Archive)

Baltalı Kapı Monument which was constructed with white marble of Sodra Mountain is claimed as one of the best preserved works of the antiquity in Milas. As stated by Kızıl (2002: 27), there are several drawings and gravures of Baltalı Kapı Monument in the literature. For example, J. B. Hilair (1753-1822) who was a famous painter visited this site and drew an image of Baltalı Kapı Monument in the form of gravure⁸⁰. As it can be followed from the figures, the main point of these visual sources is that indeed these drawings primarily reflect aesthetic pieces and ornamented elements of the monument.

Although there are different views on the construction date of the structure among researchers, Baltalı Kapı Monument was commonly assumed to build in 2th century A.D. during Roman Period because of the similarities between the construction techniques and materials of it and Gümüşkesen Monument (Kızıl, 2002: 27). There are also several different views regarding the use of Baltalı Kapı Monument in the literature such that while some researchers believed that it was a part of the city walls of ancient Milas, some others claimed that it was a part of the aqueducts of Milas. However; it was mostly assumed to be used as the northern gate of Milas and regarded as the origin of the road between Milas and Labraunda (Kızıl, 2002: 25).

The environs of Baltalı Kapı Monument have shown a traditional urbanized settlement characteristic in the course of time because of the construction and development activities. Therefore, Baltalı Kapı Monument and its nearby environment-especially Baltalı Kapı Street should also be considered as an important element of the cultural accumulation of the road between Milas and Labraunda (Figure 3.50). In this regard, in order to comprehend the context and setting of the region as a whole, this area should also be included under the heading of the contemporary component of the road between Milas and Labraunda.

The Municipality of Milas has been carrying a Rehabilitation Project for Baltalı Kapı Monument and its environs, especially for the Baltalı Kapı Street since 2011. Within the content of this project, a comprehensive analysis of the region was made by the Municipality of Milas. In this regard; together with the determination of the boundaries, historical character, physical features and the importance of

⁸⁰Further information can be reached from Appendix C.

the area in terms of accessibility, economics, functions, visual qualities and ownership status; the project team of the Municipality of Milas also documented the site with the help of traditional techniques, 3D laser scanning and photographs. After all these analyses, revival of the old identity of Milas with a new urban texture was announced as the main objective of the project.

Although they are not specified and documented, there are several remaining parts of the ancient road between Milas and Labraunda along the Baltalı Kapı Street (Figure 3.51). As also shown in the prepared figures, these Hekatomnid stone blocks are either used as supportive elements for garden walls, structures and/or architectural elements for building and living purposes such as pieces of basements, stairs and/or resting points (Figure 3.49). On the other hand, some of them are observed under the modern asphalt road, either in hidden, changed, deteriorated or destroyed conditions.

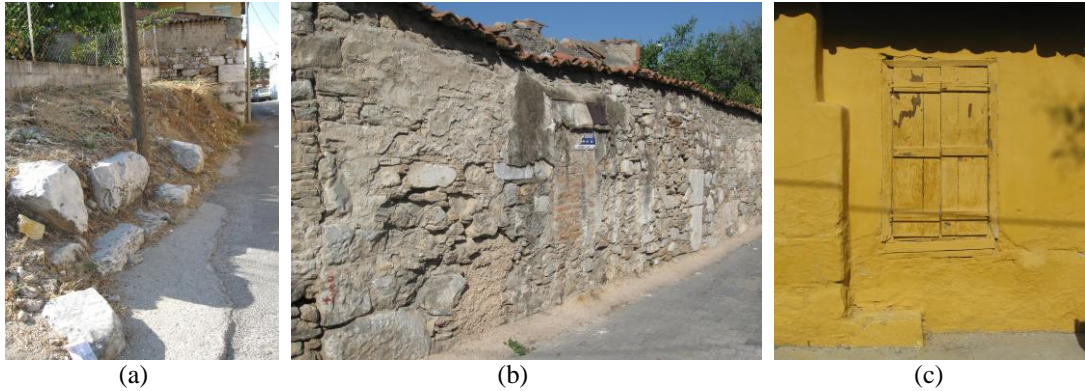


Figure 3.49: (a) – (b) and (c) Stone blocks observed along Baltalı Kapı Street (Personal Archive)

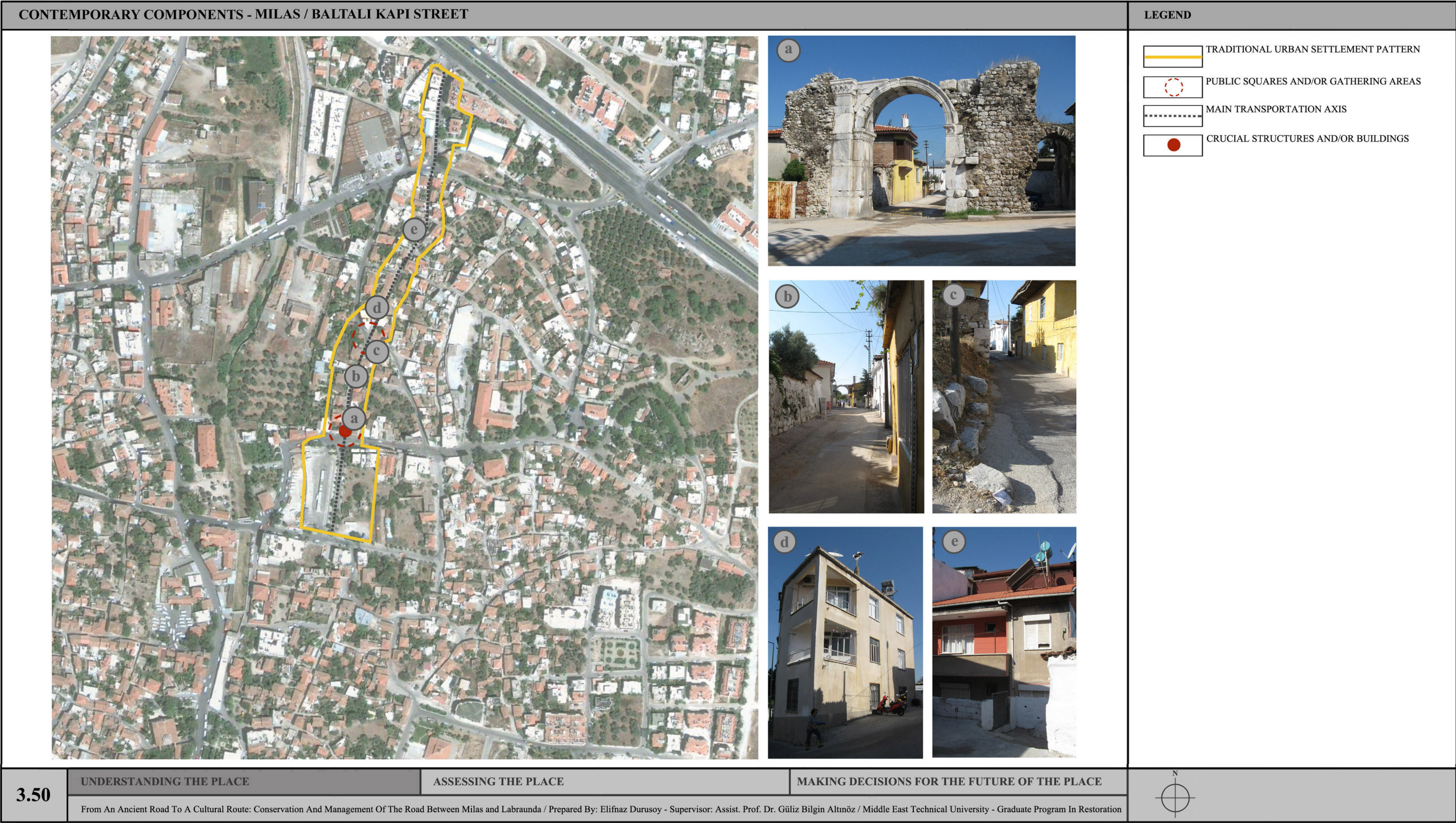


Figure 3.50: Milas / Baltalı Kapi Street

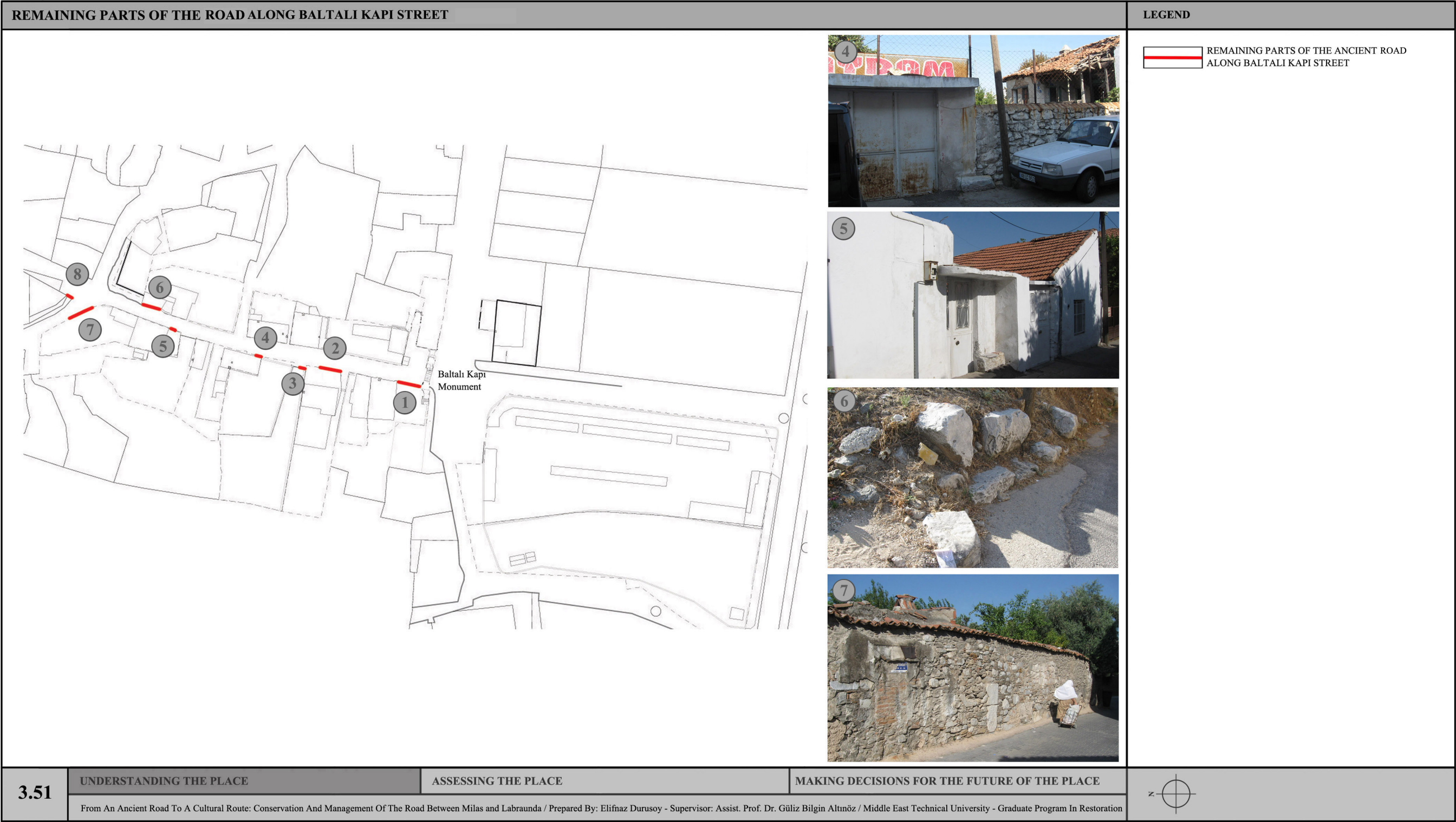


Figure 3.51: Remaining parts of the road along Baltalı Kapi Street

Traditional Rural Settlements:

Kırcağız:

Kırcağız which has several examples of both historical and modern architecture within its boundaries is a traditional village 3 km away from the center of Milas (Figure 3.54). It established on a slightly sloping area which expands from north towards the south-through the plain of Sarıçay.



Figure 3.52: (a) Old Kırcağız from new Kırcağız (Personal Archive) (b) Old Kırcağız (Personal Archive) (c) An old house located in old Kırcağız, its courtyard wall and garden (Personal Archive) (d) An old house located in old Kırcağız and its courtyard fence (Personal Archive) (e) A recently constructed building located in new Kırcağız (Personal Archive)

As it can be seen from the figures, the compact form of Kırcağız shaped by the features of the topography such that it consists two main sections which are old Kırcağız – the northern section of the village located on the hill side – and new Kırcağız – the southern section of the settlement located on the plain of Sarıçay along the main street (Figure 3.52 – a and b). Considering this feature of the village, it can be said that while the examples of the vernacular architecture of Kırcağız is more preserved around the hilly areas in old Kırcağız, new Kırcağız is mostly composed of recently constructed buildings with their wide gardens and/or unused open areas (Figure 3.52 – c). Accordingly, although traditional vernacular buildings cannot be observed with a large number of well-preserved examples in the village, there are several examples of this kind of buildings within the boundaries of old Kırcağız.

The residential pattern of old Kırcağız is mainly formed with two or three storey buildings. These examples of the vernacular buildings in that section of the village are generally built with masonry techniques with rubble stone which is also the most common local material of the region. However, there are also some traditional building examples built by masonry and brick together. In addition,

buildings having masonry ground floors and timber frame second floors can also be seen in the old section of Kırcağız.

Most of these traditional building examples of old Kırcağız are located within a garden or courtyard and the exterior architectural elements of them can be observed in their original locations (Figure 3.52 – d). On the other hand, while some buildings have chimney projections out of their facades, some of them have chimneys starting from the ground level to the upper floors. Therefore, as an indispensable and authentic architectural element of the region, chimneys hold a crucial place for the aesthetic impression of the village.

There is also a general pattern in terms of the colors of buildings of Kırcağız. In this regard, it can easily be observed that white, yellow, light green and grey colored old buildings generate the majority (Figure 3.52 – e). However, right along with these ones; there are also several building examples whose masonry structural system reflected outside.

The building lots of Kırcağız which represent the main residential buildings and their private open areas and/or courtyards are mostly separated with walls and/or wood fences from each other in accordance with the general characteristics and slope of the terrain. The commonly observed natural elements in these building lots are olive, orange, pomegranate, grape trees and ivies that usually surround lot boundaries. Moreover, small-scaled green-housing areas for daily consumption and/or small scaled trade can also be counted as the common natural elements of the village.

It should also be added at this point that although there are several historical residential buildings and public structures within the boundaries of this traditional village, there are no registered structures in Kırcağız because of the general cadastral pattern.

As mentioned above, apart from the traditional ones, the recently constructed structures of the village are mostly observed in new section of the village. This new and dominant character of Kırcağız mostly formed by two or three storey concrete villa type buildings and as in the case of the traditional ones, they were usually colored with white, yellow and grey.

In addition to this, interventions especially mass additions to traditional buildings which can be encountered frequently within the village can also be regarded as the examples of new construction works (Figure 3.53 - a). Although these dense construction activities can be seen as evidences of the vibrant economy of the village, it can be said that new buildings are not in harmony with the examples of the vernacular architecture of Kırcağız. Even it can be said that they contradict with the traditional architecture and organic pattern of the village in terms of their style and proportion.

As it can be seen from the photographs, the village has a public gathering area in between the sections of old and new Kırcağız (Figure 3.53 - b). This area that serves as a place of social integration for the residents of the region was formed by the widening of the main street of the village. It can be said that this square as a reflection of the organic development of the traditional tissue of Kırcağız is defined by several different functions. Such that as the main gathering areas, there are mosque, school, health care center, three grocery shops, park, coffee house, barber shop and the office of village head-man in the square of Kırcağız. On the other hand, it can also be said that it has also been used as the center of transportation such that there is a public transportation line from Milas to Kırcağız every two hours.

Apart from these public buildings, as one of the most important structures of the village, there are also two traditional olive factories in Kırcağız, one in old Kırcağız and one in new Kırcağız (Figure 3.53 – c and d). As the traces of the authentic economic identity of the village, these factories are considered to be built approximately a hundred years ago. It can be said that they have almost same size and they both located in the building lots with the residential units of their owners. In addition to the residential units, these wide building lots have traditional storage places for the incoming olive as the raw material, too.



(a)



(b)



(c)



(d)

Figure 3.53: (a) A mass addition example from new Kırcağız (Personal Archive) (b) Public gathering area of Kırcağız (Personal Archive) (c) and (d) Traditional olive factories (Personal archive)

Finally, as it can be observed from the spatial pattern of the village, the main sources of livelihood of Kırcağız are agriculture and livestock breeding. On the other hand, according to the information obtained from local population and stakeholders of the village, it is learned that the young population of Kırcağız has started to move from other villages which have more work opportunities in the sector of mining and industry.

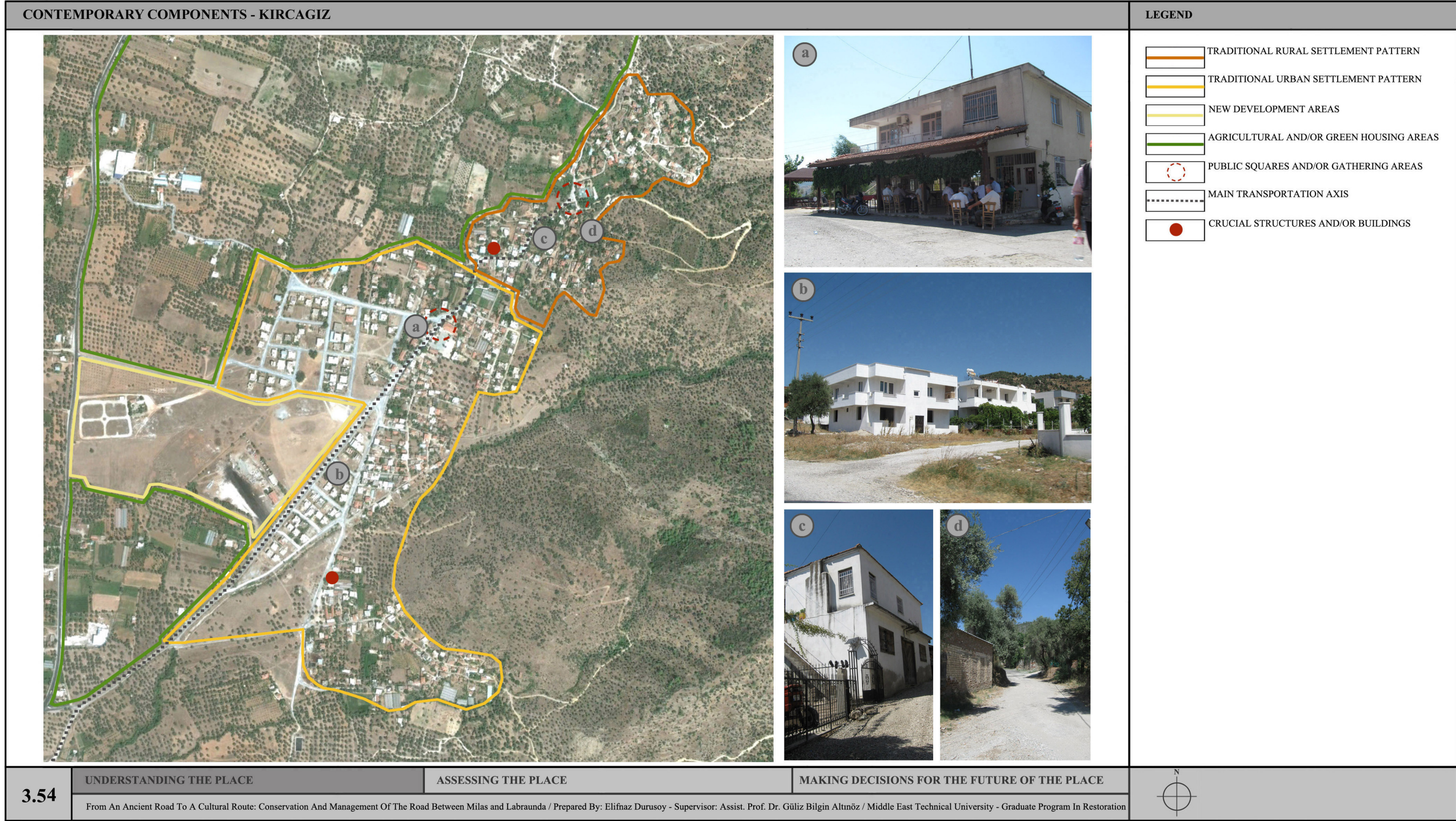


Figure 3.54: Kırcağız

Kızılcaıyık:

5 km to the center of Milas, Kızılcaıyık is settled on Sarıçay Plain (Figure 3.57). Since Kızılcaıyık is surrounded by hills on the north and east, the general settlement pattern of it formed by parcels mostly having wide gardens and greenhouse areas. In a more detailed manner, since the western and southern parts of the region which are closer to Sarıçay are much more fertile than the other parts of Kızılcaıyık, these sections of the village covered mostly with green houses (Figure 3.55). Accordingly, it can be said that the main sources of livelihood in Kızılcaıyık are formed with agriculture and greenhouse activities.



Figure 3.55: Agricultural and greenhouse areas of Kızılcaıyık

Being aware of these fertile lands as the main sources of the economy, the village has a compact settlement form, compressed between the cultivated agricultural lands, hills and the main road of Kızılcaıyık. However, together with the recently developing greenhouse areas and the changing agricultural methods, the compact form of the village has started to spread through the plain of Sarıçay. Therefore, it can be said that the village shows a dispersed settlement pattern through its southern and western peripheries.

For the case of the nature; olive, orange, pomegranate, plum and grape trees and ivies can be stated as the most widespread natural elements. There are also some other types of trees and unplanned or planned areas as the elements contributing to the natural characteristics of the general layout of Kızılcaıyık. Therefore, together with the impressive landscape provided by the lands used for agricultural purposes, there is also a special harmony between the settlement pattern and the nature. In other words, the usage of these natural elements especially parks, potted flowers, small scaled green housing done on the roofs of buildings and even trees and ivies provide a special feature and scenery for Kızılcaıyık in terms of the usage of natural elements.

Apart from the natural ones, there are also man-made elements as crucial architectural components of buildings of the settlement. On the other hand; spring houses, benches, electric poles and cables, garbage boxes, telephone booths, electric transformers, shelters and pools can also be mentioned under the heading of man-made street elements of Kızılcaıyık.

Similar to the traditional structures in Kırcağız, the vernacular houses in Kızılcaıyık generally consist of one or two storey buildings in the colors of white, yellow or beige. While the ground floors of these traditional houses were also constructed with stone masonry techniques, the upper floors were usually constructed by timber frame structural system with mud brick infill. In addition to this, as in the case of Kırcağız again, there are no registered structures in Kızılcaıyık.



Figure 3.56: (a) Building lots bordered with stone walls (Personal Archive) (b) Traditional architecture example of Kızılcaayık that is started to be deteriorated (Personal Archive) (c) Recently constructed buildings and interventions made to the examples of vernacular architecture of Kızılcaayık (Personal archive) (d) Public square of Kızılcaayık (Personal Archive)

The entrances of these buildings are usually first into the gardens of the houses and then to the houses so that the main façade of the houses generally face with the gardens. Therefore, there is also the concept of building lots in Kızılcaayık (Figure 3.56 – a). These variable-sized plots are usually bordered with stone walls as the symbols of privacy. However, there are also some traditional building examples without gardens, hence without separating walls.

At the present, one or two storey villa type houses and high rise concrete buildings started to give identity to the general outlook of Kızılcaayık. Because of those building and construction activities in the village, the rare examples of traditional architecture have started to be destroyed or abandoned by their original owners (Figure 3.56 – b). Accordingly, since new construction activities have become predominant for the case of Kızılcaayık, there are only a few vernacular architecture examples can be observed in the village at the present. On the other hand, it can be said that interventions applied to the examples of vernacular architecture especially mass and façade changes can also be regarded as the threats not only destroying the authenticity of buildings but also affecting the historical and natural character of the village in a problematic way (Figure 3.56 – c).

As the final input, Kızılcaayık has a public square within its boundaries (Figure 3.56 – d). It is located in the core of the settlement next to the main road and surrounded by two coffee houses, an elementary school structure, several shops, parks, village headman's office and a place for parking. In addition, there is also a bus stop implying that there is a public transportation line to the settlement.



Figure 3.57: Kızılcaıyıkık

Kargıcak, Yukarılamet and Aşağılamet:

Kargıcak together with its two small and compact neighborhood clusters namely Yukarılamet and Aşağılamet also have several examples of both traditional and modern architecture within their boundaries. Different from the villages mentioned above, these traditional settlements which are 5, 7 and 6 km away from Milas respectively established on the steep and rocky topography on the southern side of the sanctuary of Labraunda. Considering this feature as a dominant natural consequence, the overall settlement pattern and general architecture of them depends on the main characteristics of the geography, size and positions of rocks and stones of the region. Moreover, as it can be seen from the figures prepared, these morphological features of the region not only determine the locations of buildings and locality of lands but also characterize the boundaries of gardens and lands to be cultivated, open and closed spaces whether public or private and even outline the lines of transportation (Batur, 2010: 160) (Figure 3.62 and Figure 3.63). Accordingly, it can be said that Kargıcak, Yukarılamet and Aşağılamet which are strongly influenced by the geological characteristics of the region and in a strong contact with the nature as a factor of aesthetic harmony give incredible views of the region from all points.

Firstly, the residential pattern of Kargıcak is mainly formed by a common vernacular style, two or three storey traditional houses (Figure 3.58 a – b and c). Although, these traditional vernacular buildings cannot be observed with a large number of well-preserved and registered examples in Kargıcak – as in the case of other settlements – there are several examples of old buildings within the boundaries of the village.



Figure 3.58: (a) – (b) and (c) The residential pattern of Kargıcak

In most of the preserved examples of traditional buildings in Kargıcak, architectural elements such as doors, windows, fireplaces, sedirs, sekis, niches, cupboards, hearts, lamp stands and shelves are still remaining. On the other hand, as in the case of Kırcağız chimneys can also be regarded as one of the most important architectural elements for the visual sense of the village. Therefore, these elements can be regarded as the most typical architectural elements of the traditional buildings in Kargıcak.

As in the case of the structures in the sanctuary of Labraunda and other villages mentioned above, most of these traditional architecture examples of Kargıcak show masonry construction with rubble stone. However, there are also some buildings having masonry ground floors and timber frame first and second floors within the region such that the floors and ceilings of these structures are generally constructed with timber in ornamented and/or framed forms with or without lathwork. Depending mainly on these common materials of the usual construction style of the village, the traditional fabric of Kargıcak is generally formed by buildings having the masonry structural system reflected outside. However, apart from these buildings having stone cladding facades; grey, white and beige colored buildings can also be seen within the village (Figure 3.59 – a). On the other hand, architectural elements like doors, windows, sills, shutters and chimneys in various colors emphasize visual differences in the fabric of the village.

The building lots are usually used as private gardens in Kargıcak. As in the case of Kırcağız and Kızılcayıkık, the dominant natural landscape elements in these gardens are olive, orange, pomegranate and grape trees and small-scaled green-housing areas for daily consumption. In addition to the main residential buildings and natural elements, there can also be niches, fireplaces, stairs, tandoors and/or second single-storey out-buildings in these bounded private open spaces used for service purposes such as storage spaces, barns and/or granaries.

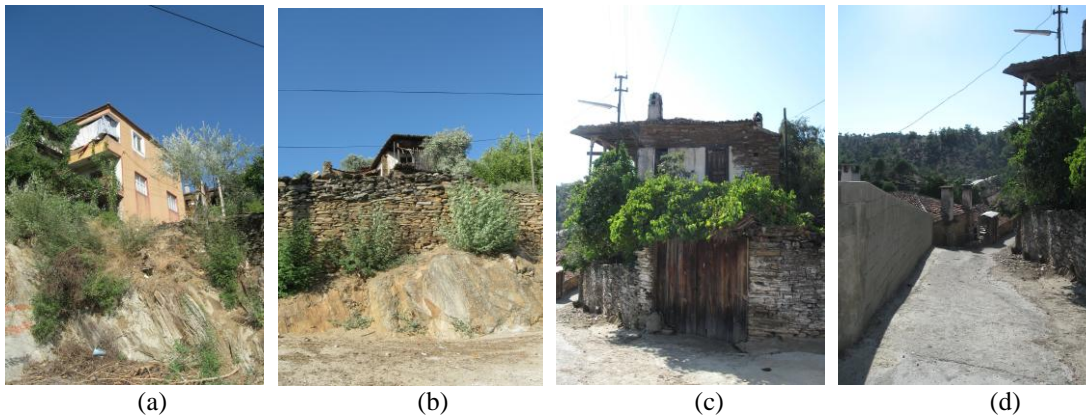


Figure 3.59: (a) A beige colored building (Personal Archive) (b) and (c) Buildings having stone walls (Personal Archive) (d) An asphalt cul-de-sac path of Kargıcak (Personal Archive)

Because of the topography of the region, the building plots of Kargıcak are mostly separated from each other with stone walls and/or wood fences in accordance with the slope of the terrain (Figure 3.59 – b and c). However, other than these examples of building plots accessed through private open areas, there are also some building plot examples accessed through buildings that cover the whole site facing the street.

For the case of the public buildings, there are an elementary school, mosque, some small shops and a traditional olive factory in different places of Kargıcak. However, there is not a public square in the village. In addition to this, there are not any means of transportation from Milas to Kargıcak. Because of this reason, the transportation within Kargıcak is generally facilitated by private cars and/or motorbikes.

For the case of the transportation measures, most differentiated elements in Kargıcak are stone-key stone and asphalt cul-de-sac paths (Figure 3.59 – d). These paths are sometimes defined by the facades of the traditional and new buildings which have direct relationship with the streets, and sometimes with the courtyard walls, natural elements and or topographical elements because of the

geography of the region. For most of the cases, these roads have been closed to motor traffic because of the direct effects of the topography to the features of the lanes such as width, slope or order.

Apart from the traditional ones, new buildings of Kargıcak that are usually seen as three and four storey concrete structures are used for residential purposes, as well as commercial functions such as shops and markets. In addition, there are also several examples of interventions such as renovation or concrete additions and removals to traditional buildings. Although some of them do not disturb the rural pattern of villages, there are several examples of buildings causing disharmony in terms of their mass and facade proportions, architectural elements and/or aesthetic orders.

Further, it can be said that the economic structure of Kargıcak mainly depends on animal husbandry, beekeeping and agriculture. Although animal husbandry is decreasing gradually throughout the region, beekeeping and agricultural activities especially olive production is still continued in the village as the examples of local tradition. On the other hand, there is also a considerable percentage of young population working in mining sector.

Secondly, Yukarılamet and Aşağılamet which are two compact settlement clusters of Kargıcak also comprise examples of traditional buildings within their boundaries. These small scaled settlements are located at the eastern side of the road in between Kargıcak and Labraunda. As it can be seen from the figure prepared, Yukarılamet and Aşağılamet were located above and below of the old road going from Milas to Aydın (Figure 3.60). Therefore, the names of these settlements which imply their locations were considered to be derived from that old Aydın road.

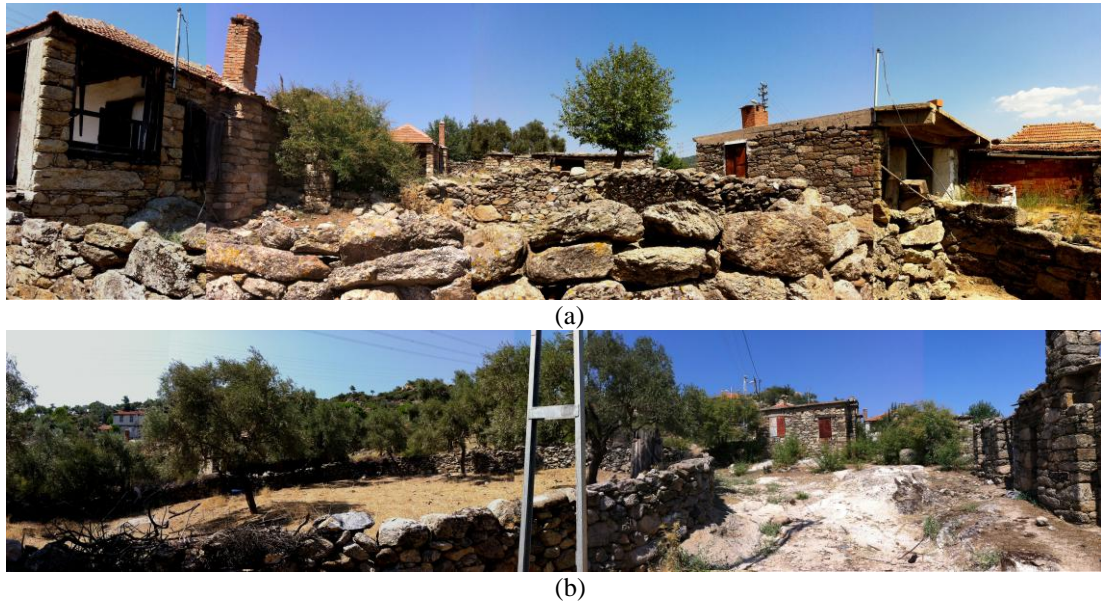


Figure 3.60: (a) Settlement pattern of Yukarılamet (Personal Archive) (b) Settlement pattern of Aşağılamet (Personal archive)

The residential settlement patterns of Yukarılamet and Aşağılamet are generally formed with one or two storey old buildings. Similar to the previous examples of Kargıcak and other villages along the road between Milas and Labraunda, the traditional buildings located in Yukarılamet and Aşağılamet that are usually shaped according to the rocky topography of the region were built with rubble stone masonry in square plan forms (Figure 3.61 – a and b).



(a)



(b)



(c)



(d)

Figure 3.61: (a) and (b) Traditional buildings that are usually shaped according to the rocky topography of the region (Personal Archive) (c) Building that has a parcel having wide and stone-walled garden (Personal Archive) (d) Buildings that are not in use (Personal Archive)

Although a large portion of these buildings are not used at the present, some of the buildings in these two settlements are used as secondary houses by the local population of the region. In other words, a majority of the population of Yukarılamet and Aşağılamet spends their summers in other villages especially in Kargıcak and Türbe, but their winters in these buildings for continuing their agricultural activities and olive production.

Depending mainly on these reasons, the general layout of Yukarılamet and Aşağılamet are mostly formed by parcels mostly having wide and stone enclosed gardens (Figure 3.61 – c and d). Moreover, again as a result of this way of life, except a partially collapsed elementary school, there are not any commercial and public structures within the boundaries of these settlements. Further, there is not a place of meeting and a public transportation opportunity for the residents of Yukarılamet and Aşağılamet. Although there is a strong relation between the pattern of life and nature, a large portion of traditional buildings within the boundaries of Yukarılamet and Aşağılamet are not in use today. Therefore, it can easily be said that they give the impression of abandoned settlements.

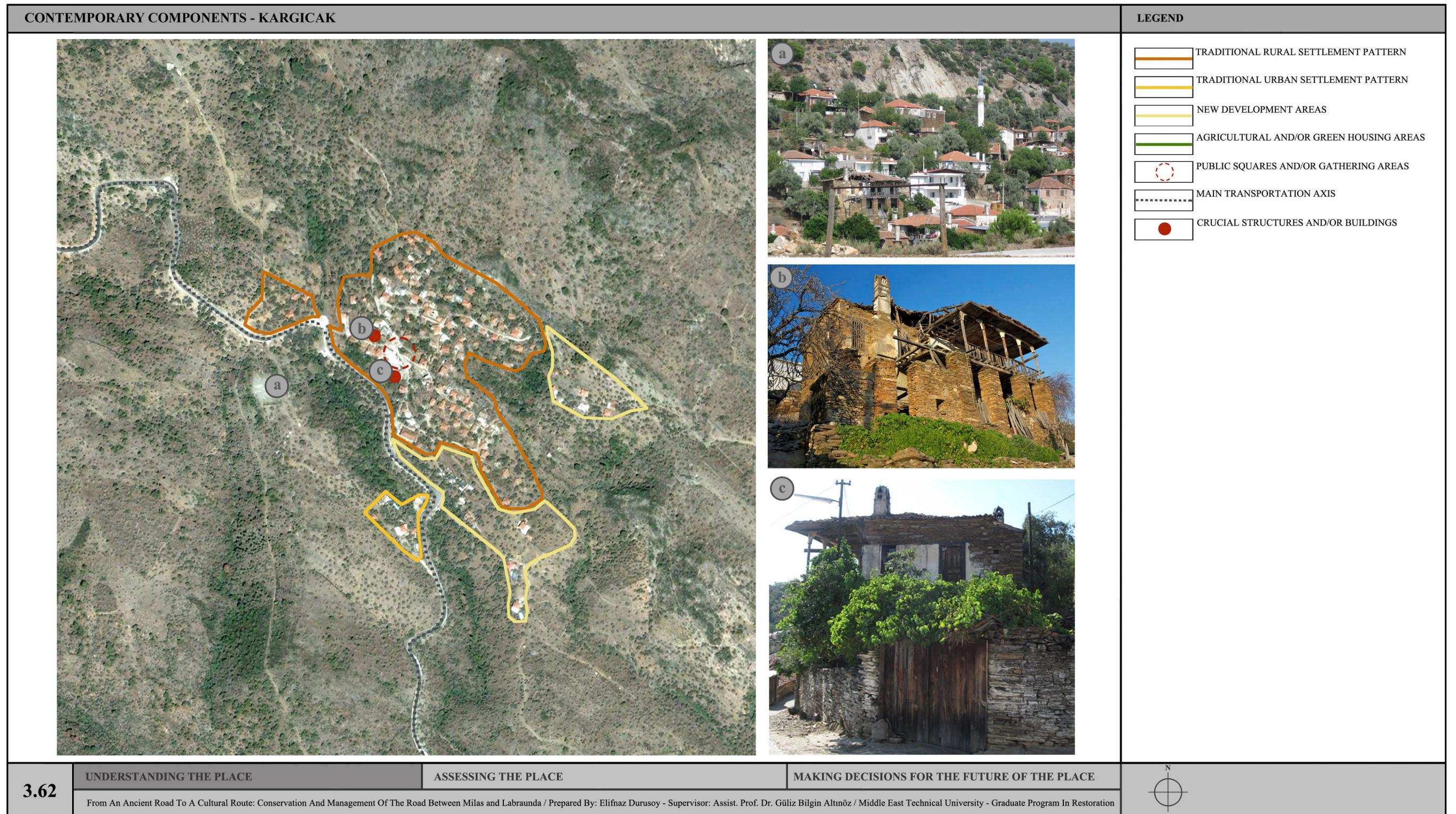


Figure 3.62: Kargıcak

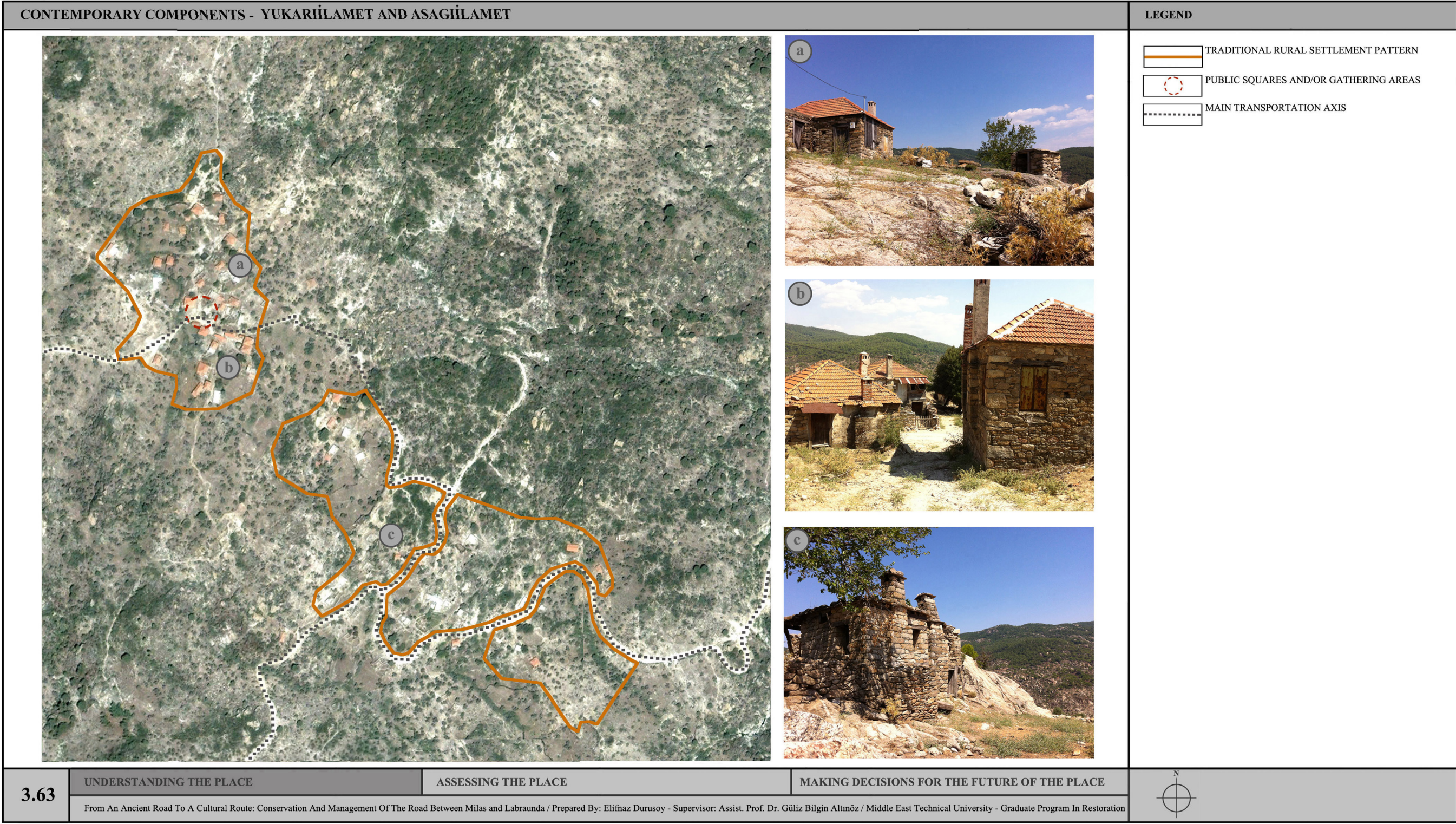


Figure 3.63: Yukariilamet and Aşağıilamet

3.2.4.3. Social and Cultural Components

“A Cultural Route must necessarily be supported by tangible elements that bear witness to its cultural heritage and provide a physical confirmation of its existence. Any intangible elements serve to give sense and meaning to the various elements that make up the whole... The “intangible cultural heritage” means the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated there with – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage.” (ICOMOS, 2008: 4).

Physical setting and social as well as cultural relations of historic environments are continuously interrelated by influencing and changing each other. Therefore, as mentioned in the ICOMOS “Charter of Cultural Routes”, man-made elements and their physical artifacts need to be considered and analyzed together with their social and cultural features.

The social and cultural aspects in other words the intangible assets of places are fundamental elements for appreciating the significance and connotative values of heritage. With this regard, looking at the formation of cultural routes, they are generated not only by the dynamics of tangible but also by the rich and diverse intangible elements. Therefore, the information coming from the social and cultural sides of man-made components should also be noted within the content of the study since they are essential to understand the significance of the components of cultural routes. In other words, in addition to the physical patterns of contemporary uses; social and cultural values in historic environments especially the traditions of rural and archeological settlements, daily occupations, arts, foods, clothing and living styles of people are crucial for the integration of the cultural routes’ historical and physical character with the spatial relations, visual interactions and cultural continuity.

In the light of this view, the social and cultural values of the road between Milas and Labraunda and also the intangible sides of the components on and around it should be considered as a part of the subject in order to complete the overall picture (Figure 3.64)⁸¹. Considering this, the in-situ observations, surveys, conversations and interviews made with the residents of the region together with the help of the local publications such as books, reviews and booklets show that practices, customs, events and rituals as cultural activities, narratives and myths, uses, traditional knowledge and representations such as arts, textures and colors as cultural expressions assisted to analyze the social and cultural assets of the case study area.

Since it has a distinctive character and includes diverse senses over several decades, the intangible values associated with the road between Milas and Labraunda are multi-faceted. In a more detailed manner, the social and cultural character of the road as a symbol of its development progress and a part of the way of life of the local people of the region should also be added as a part of the cultural accumulation of the road between Milas and Labraunda. These can be categorized as archaeological site – Labraunda, traditional rural settlements – Kırcağız, Kızılcaçık and Kargıcak together with Yukarılamet and Aşağılamet and traditional urban settlement – Baltalı Kapı Street and its environs.

⁸¹Depending on this aim, a field trip (3rd field trip) was arranged for the documentation and analysis to collect information and obtain a general idea about the land use including buildings, structures, open and green areas as well as the traditional ways of living of local population, their cultural events and economic activities by making observations and interviews with villagers.

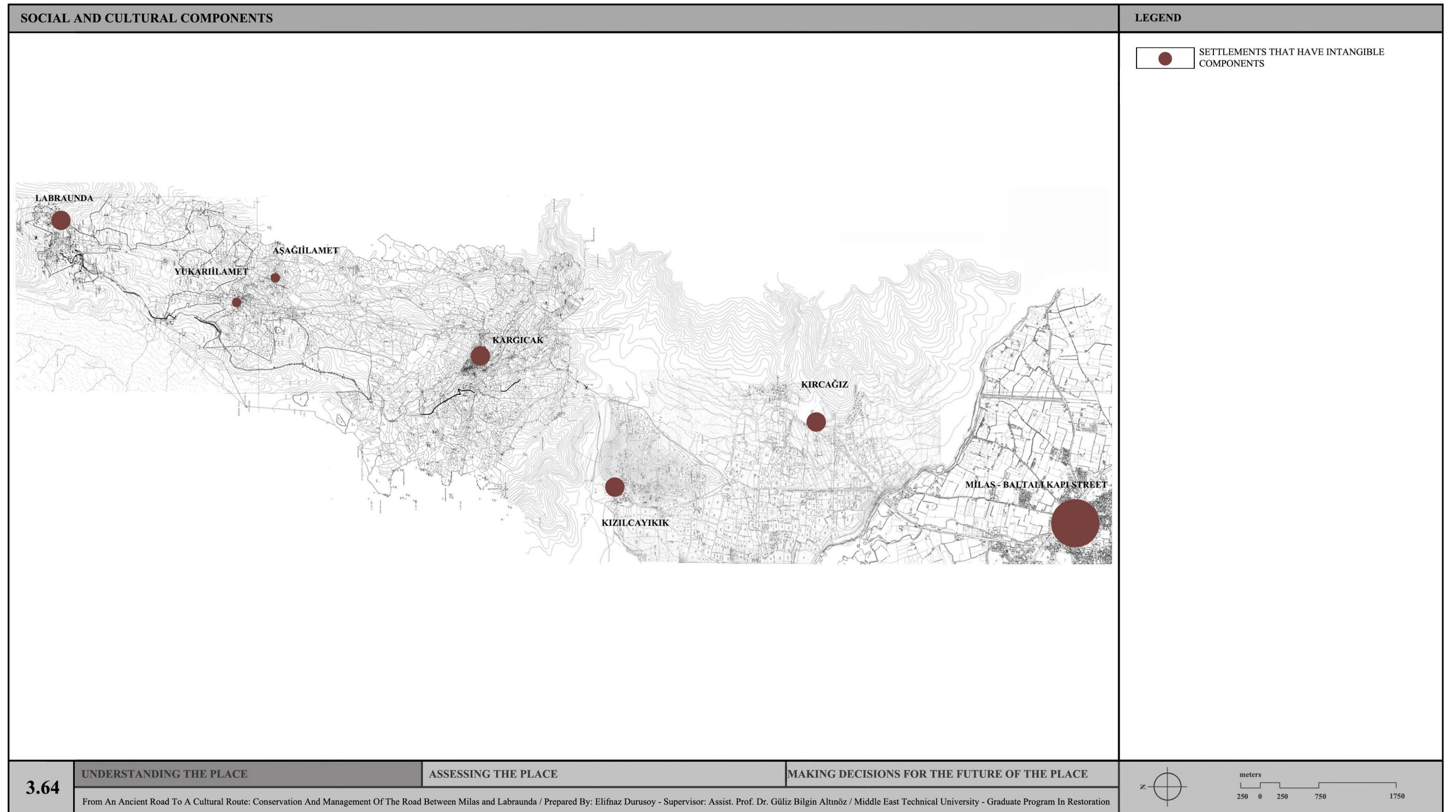


Figure 3.64: Social and cultural components

Social and Cultural Values of the Archaeological Site-Labraunda:

Apart from its general historical identity – as one of the most important monumental symbols of ancient Karia – the traces of the diverse intangible features of Labraunda such as the life at the sanctuary together with the traditions, mythical stories, symbols and organizations are crucial for the overall assessment of the region. In order to comprehend this character of the site, it is important firstly to figure out the story behind the origin of Labraunda. As also mentioned within the section of history, Labraunda was transformed into an independent sanctuary with the power of Hekatomnids during the 4th century B.C.⁸² According to the further investigations of researchers; the first architectural remains were discovered as dated back to 7th and the first architectural remains were found as dated back to the late 6th century B.C. However, as also mentioned previously, although the earliest evidence and the first architectural remains were belonged to much earlier times before the Hekatomnids, the shrine of Labraunda is thought to be much older to those findings (Hellström, 2011). In the light of this view, the broadened studies of researchers revealed that Labraunda was firstly perceived as a sacred place in Karian and Lydian times due to a notable rock formation which was located just above the sanctuary (Figure 3.65 – a). In ancient times, this rock was believed to be chapped into two as a result of a strong thunderstorm and allow the flow of rain water between its broken parts.

According to an ancient belief, nothing less than the hand of a god could have created that kind of a rock mass and then divide it in half⁸³. Therefore, this sacred rock or in its local name “Yarık Kaya” made the people believe that Labraunda was the home of god Zeus Labraundos. Indeed; since it originated the idea that Labraunda is the home of Zeus Labraundos, the rock together with the sources of sacred clean and fresh water which were come into being in the course of time as a consequence of the water flow can be considered as the key elements of the intangible dimension of the region.

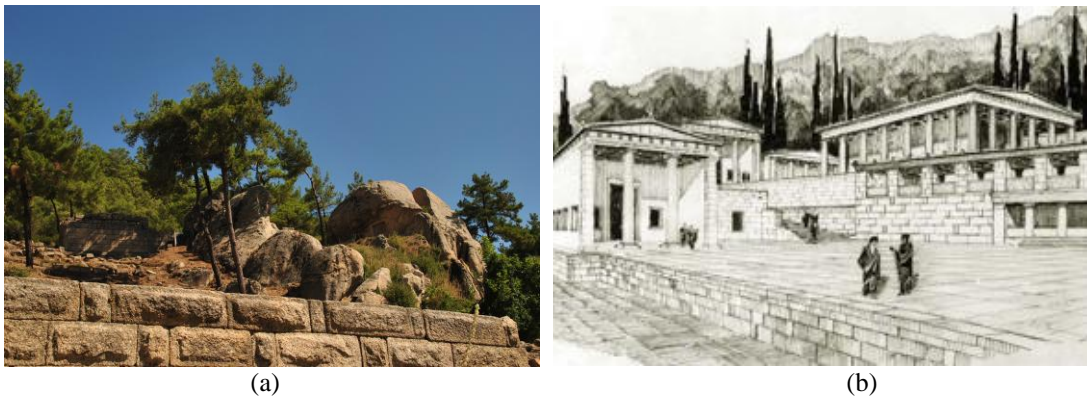


Figure 3.65: (a) The split-rock “Yarık Kaya” of Labraunda (Personal Archive of Ayşe Bike Baykara) (b) A figure showing the people of the sanctuary together with the restored view of the Andrones and the Temple (www.labraunda.org)

Although Labraunda was a sanctuary quite far away from its nearest city – Milas, there were also some people such as priests together with their relatives, shrine retainers, helpers, workers and farmers lived constantly at or close to Labraunda (Figure 3.65 – b). As also highlighted by Hellström (2011), the regular daily life of those people was possibly predictable within the existing layout of the sanctuary with predetermined works and specific cultural activities in public structures such as baths, churches, temples and dining buildings. However, in direct contradiction with the modest ordinary life in Labraunda, the “Sacred Feasts” that were organized from Milas through Labraunda as one of the major commemorations to sacrifice Zeus Labraundos changed the common image of the sanctuary. Thousands of people coming in large bands along the “Sacred Road” of Labraunda took their places within these sacred organizations which were ordered for five consecutive days annually. As also illustrated in the gravure of Berg, these people brought their animals to be sacrificed to Zeus

⁸²Further information can be reached from www.labraunda.org (Last Accessed on 01.04.2013).

⁸³Further information can be reached from <http://www.labraunda.org/Labraunda.org> (Last Accessed on 01.04.2013).

Labraundos⁸⁴. Therefore, people especially the servants and slaves can be regarded as one of the most indispensable parts of these organizations in order to prepare, cook and serve wine and the sacrificed meat. In addition, there were also musical artists for the pleasure and athletes for the athletic competitions which took place at the stadion as a part of the holy feast. Apart from these sacred ones, the sanctuary of Labraunda also hosted other kinds of celebrations with the attendance of members of communities, elected leaders, priests and other important people of the region. Similar to the annual sacred festival, sacrificial food and wine were also consumed in respect of Zeus Labraundos within the content of these small scaled organizations.

There is also a natural side of the social and cultural values of the sanctuary of Labraunda. In this regard, when there were limited numbers of structures in Labraunda during the Hekatomnid Period, the region was called as a sanctuary with “grove of plane trees” because of its natural features (Figure 3.66 – a). In addition to this, the local name of Labraunda, “Koca Yayla” which is still used today especially by the residents from nearby settlements also illustrates the crucial natural identity of the site⁸⁵.

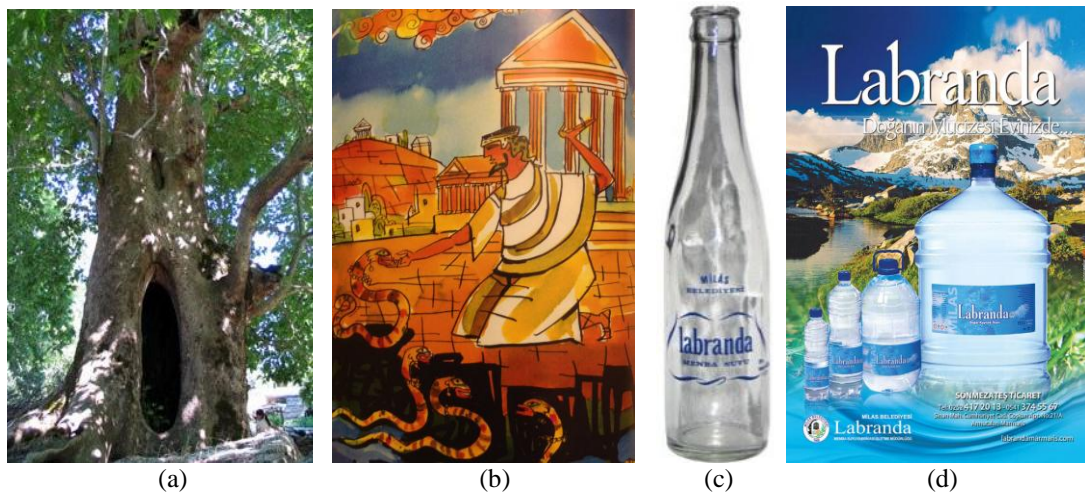


Figure 3.66: (a) One of the sacred plane trees of the region (www.labraunda.org) (b) A caricature showing the oracle eels wearing earrings (Küçükeren, 2007: 38) (c) Bottled Labraunda water (www.labraunda.org) (d) Bottled Labraunda water (www.dijimecmua.com)

On the other hand, as also mentioned above, the water of the region was considered to be sacred. Because of this reason, there were several water structures in the sanctuary such as baths, pools, wells and spring houses. Depending mainly on some basic characteristics of these clean and fresh sacred water sources of the archeological site of Labraunda, several legendary stories were recorded by travelers. For example, as mentioned by the ancient traveler Pliny the Elder, there were “oracle eels wearing earrings” within these sacred spring waters. Additionally, during one of the wars between the army of Zeus and their enemies, Zeus got the assistance of the sacred water of Labraunda to recover his soldiers from illnesses (Figure 3.66 – b)⁸⁶.

As another important point for the case of the intangible side of the sanctuary of Labraunda, with the help of the widespread sources of the sacred clean and fresh water, the drinking water of Milas was started to be provided from the region between Milas and Labraunda in 1930ies. Afterwards, this bottled drinking water which is also known as “Labraunda Water” has begun to appeal to larger areas, especially with the initiation of water companies, factories and stations in between the years of 1978-1999 (Figure 3.66 – c and d). At the present, it can be said that “Labraunda Water” is one of the most famous and frequently consumed water brands in Milas.

⁸⁴Further information can be reached from www.labraunda.org.

⁸⁵There are several different spelling versions of “Koca Yayla” such as “Kodja Yaylıh” and “Kodja Yaiyla”.

⁸⁶Further information can be reached from www.labraunda.org.

Social and Cultural Values of the Traditional Settlement Pattern-Milas – Baltalı Kapı Street:

The intangible character of the traditional urban settlement pattern Milas-Baltalı Kapı Street should also be analyzed as another subheading of the social and cultural components of the road between Milas and Labraunda. The social and cultural values of Baltalı Kapı Street can be studied under two categories as cultural activities – life styles at Baltalı Kapı Street, daily occupations and economy of people, relations with public structures, practices, traditional knowledge – and cultural expressions – symbols, meanings and representations of Baltalı Kapı Monument, mythical stories, interrelations with the other archaeological ruins in the area.



Figure 3.67: (a) Labrys symbol of Baltalı Kapı Monument (Personal Archive) (b) and (c) Open air market area of Baltalı Kapı (Karia Yolu Archive)

Considering the historical identity of the site, the labrys symbol which is a double axe with two cutting edges figure can also be regarded as an important expression for Baltalı Kapı Monument (Figure 3.67). Since it was carved at the top of the arch of Baltalı Kapı, this symbol is accepted as one of the most important signs of ancient Karia (Kızıl, 2002: 27). On the other hand, as also shown in the figure, there are also two eye figures located on both sides of the labrys symbol. According to a publication prepared by the Municipality of Milas; these eye figures associated with the eyes of Zeus Labraundos. With this regard, it was believed that the eyes of Zeus Labraundos can see the road between Milas and Labraunda. Therefore, Zeus Labraundos can follow the pilgrims on the road during their sacred walks and/or processions (Milas Kaymakamlığı et al., 2006: 20). Thereby, it can easily be noted that labrys symbol held a crucial place for the continuity of the power of Karia in ancient times.

Since it reflects the ways of life of the residents as an attractive factor, the open air market area that is prepared once a week in front of the area of Baltalı Kapı Monument should also be regarded as one of the crucial inputs for the social and cultural dimension of the area. Therefore, this area can also be regarded as an intangible element contributing to the cultural accumulation of the ancient road between Milas and Labraunda.

Social and Cultural Values of the Traditional Settlement Pattern-Villages: Kırcağız, Kızılcaıyık, Kargıcak and Yukarılamet, Aşağılamet:

Thirdly, as the final section of the social and cultural components of the region between Milas and Labraunda, it is important to identify the tangible components as physical edifices providing traces for the intangible character of the region. For instance, since different storeys of buildings reflect different life sections, the spatial organization of residential buildings can be considered as one of the most important evidences showing the daily life of residents. In this regard, depending mainly on the architectural and photographic survey of buildings conducted during the field studies, it can be said that while entrances and ground floors of buildings are mainly used as service and circulation spaces, other storeys of the houses are mainly consist of living, hosting, meeting, resting and bathing spaces with or without courtyards and/or balconies. On the other hand, secondary service buildings located within the lots of building of these villages show a cultural value regarding the rural character and traditional way of life. As also mentioned in the description part of the traditional rural settlements, these interior spaces are equipped with various interior architectural elements such as doors, fireplaces, sedirs, sekis, niches, cupboards, hearts, lamp stands and shelves in relation with the daily requirements (Figure 3.68 – a and b). These can also be classified as important evidences of daily life of residents.

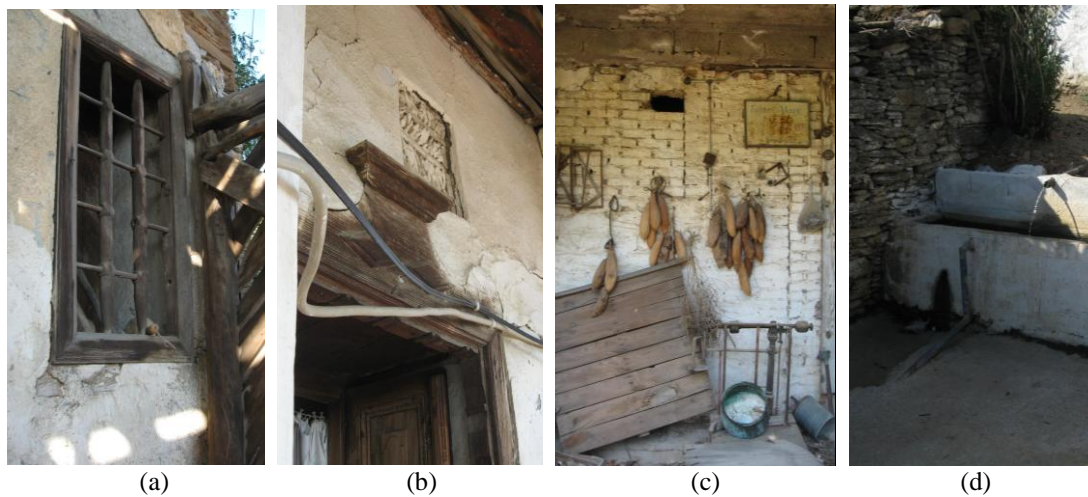


Figure 3.68: (a) and (b) Interior architectural elements of the traditional rural settlements (Personal Archive) (c) One of the olive production spaces located in the traditional rural settlements of the region (Personal Archive) (d) One of the fountains of located in the traditional rural settlements of the region (Personal Archive)

Right along with these residential ones, traditional public buildings and structures such as tandoors, mosques, special olive production spaces and structures, public storages and fountains should also be examined under the heading of intangible cultural assets of the region (Figure 3.68 – c and d). In this regard, tandoors are generally used by women of the region for the purposes of baking and cooking. This traditional custom not only helps women population of the villages to prepare their food, but also bring relatives and neighbors together as a social practice and increases their sense of collaboration. However, there is a disappearance of tandoor tradition in almost all villages because of the new construction activities, daily technologies and timing issues.

As another public building type, mosques as constant figures of public squares symbolize meeting points not only for religious feasts but also for the social interaction among men of the villages. In a more detailed manner, mosques and their entrance spaces are usually used for exchanging greetings, giving compliments and sharing sufferings of people. In addition to these, traditional olive factories which are special buildings for olive production can also be considered as one of the most important elements for the economy of the people of the region. Since the consumption of olive and its byproducts such as olive oil and olive crèmes can be considered as one of the most common activities in these villages, their production and storage constitute a significant role for the spatial organization

of the residential buildings. However, together with the today's modern technology, these local production spaces and materials were left to their fates, therefore are no longer used in Kargıcak, Kırcağız and Kızılcaıyık.

As another very typical example, public storage structures are used to provide an appropriate cold environment to keep vegetables and/or fruits for long times. As a local tradition, these shared structures were usually started to be filled with food in winters and then started to be consumed and/or sold in summers. Therefore, they have a crucial part for the lifecycles of local residents. Although there are a great number of public storage structures, local people of the region have started to stock their stuff individually because of the contemporary technologies in electronics, refrigerators filled up the places of storages and therefore decreased their usage. In addition to these, wells and spring houses should also be added under the category of the physical components that contributes to the intangible character of the region. With respect to the historical identity and sacred character of the water of the region, these wells and regularly scattered spring houses together with their jugs revealed a common value and a sign of life. In addition, they contributed to the continuity of the landscape in terms of traditional thoughts and land use. In addition to obtaining water, they can also be considered as important shared meeting points especially for women to carry out socializing activities. However, only a few of them are in a functioning condition and these functioning ones are usually used only for watering animals and providing needs for passengers at the present.

Moreover, other previously mentioned public buildings such as school, coffee houses, buildings of village headman and health care center also serve for the living of the residents of these villages (Figure 3.69 – a). However, when compared with the previously mentioned ones, these are newer public buildings. In addition to the structures and physical components contributing to the social and cultural character of the region, open and natural areas should also be reviewed for the subject. In this regard, streets and squares can be regarded as public open spaces and gathering points for the villages (Figure 3.69 – b). These kinds of spaces are generally used for cultural events, activities and rituals as social practices, engagements, weddings, ceremonies, commercial activities and/or just for a meeting of the inhabitants. While public squares which are also called as “Pazar Yeri” are mostly used by men who have gathered in coffee houses, streets are mostly used for the social interaction between neighboring women population. They carry out their working activities and social practices such as cooking, preparation for winter foods, drying vegetables and fruits, washing carpets, talking, knitting, making handworks and several similar activities there collaboratively, especially in summer times.



Figure 3.69: (a) School of Kırcağız (Personal Archive) (b) Gathering area of Kızılcaıyık (Personal Archive)

Economy of these villages which depends mainly on the geographical and natural features of the region should also be added as an important variable for the intangible character of the traditional settlements. Considering this, agricultural production, green housing, forestry, livestock breeding and mining can be considered as the main economic activities for Kırcağız, Kızılcaıyık and Kargıcak together with its neighboring units Yukarılamet and Aşağılamet. It is learned that especially olive

industry held a crucial place for the living of the residents in the past. However, considering the shifts in daily life styles, production patterns, socio-economic structures, economic sectors and relations of these settlements have started to be changed. Depending mainly on this, most of the local residents gave up animal husbandry in time, however continued agriculture with a new form: green housing. Green housing is carried by several local residents as a source of livelihood, in both the areas developed around village skirts for that purpose and in their private gardens.

In addition to these variables, the traditional cultural practices, knowledge and representations can also be linked directly with the intangible values of the region. With respect to this, it is important firstly to mention about the local productions, folk dance and music, clothes, jewelry and food. It should also be mentioned at this point that Milas and its nearby environment has a unique title in terms of carpet weaving. This tradition dated back to the times of Mentese Principality. However, there are also views on these products that they are dated back to the Karian times. Such that the name “Ada Milas” which is a pattern type of the carpets of Milas was assumed to derived from Karian Queen Ada⁸⁷. Milas carpets which are generally made by wool and yarn have various patterns. Such that they depend mainly on various geometric figures and colors which are provided by root dye obtained from plants and natural substances.

Furthermore, local performances and folk dances which are usually carried out during these cultural activities in the public squares of Kırcağız, Kızılcayıkık and Kargıcak can also be regarded as an intangible asset for the region. Especially “Zeybek Culture” including its traditional music, dance and performance can be experienced with the help of local drum and horn – “zurna” musicians in these villages. As in the case of streets and squares, private open spaces, courtyards and/or gardens also serve for similar purposes. Therefore, it can be said that these multi-purpose spaces stimulate the communication between local inhabitants by strengthen their social integration. With their colorful clothes, multi-colored flower crests and traditional necklaces consisting of a combination of thirty gold coins – “sandıklı”, women of this region can also be seen as an intangible component of the traditional culture of the region. As another input for the intangible values of these villages, local foods and traditional dishes such as fried liver, keskek, stuffed artichokes, salads and pies with various weeds growing in these villages hold an important place.

⁸⁷Further information about Queen Ada can be reached from the section of 3.1.2.1. – Determination of the Historical Periods of Milas.

3.3. CONSERVATION AND DEVELOPMENT ACTIVITIES RELATED WITH THE ROAD BETWEEN MİLAS AND LABRAUNDA⁸⁸

Since the existing legal decisions as well as the conservation, planning and development activities are the major guides of the current status of a region, the development history of the road between Milas and Labraunda and the components of the cultural accumulation on and around it should also be examined and evaluated from the beginning to the end⁸⁹. In order to reach a holistic framework, this study should also be supported with the regional and local planning practices related with Milas in macro scales.

3.3.1. Conservation and Development Activities in Regional Scale

As it can be seen from the table prepared, the planning and conservation activities in Milas are thought to be started in 1938 with the preparation of the development plan by Milas Municipality (Akarca, 1954) (Table 3.5). The report of this development plan states the main objectives as, making Milas a planned city by giving importance to its continuously increasing population and tourist values along with its historical areas. Therefore, it can be said that this plan does not refer to any kind of a conservation or protection zones but only to single archaeological and architectural monuments for touristic purposes. Later, as a result of the growth of the town and new building rights, it is known that this plan passed through a revision in 1961.

In 13.11.1976, the first conservation and protection orders were designated for Milas with the First Registration and Designation of Archaeological Site Boundaries by the “Ministry of Culture, the Committee of Ancient Real Estates and Monuments (Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu – GEEAYK)”. According to the instructions of it, the need for the protection of the traditional urban tissue of Milas was declared with the help of a list which comprised the antiquities that should be conserved. In the light of the information provided from that document, Uzunyuva Monument and its environs were identified as 1st Degree Archaeological Site for Milas and the requirements for new configurations to the town center were outlined with the plan report. In addition to these, 44 archaeological and civil architecture examples that were also defined in that prepared list were registered within the scope of this configuration.

In 1978, 1/5000 scaled development plan was carried out by Bank of Provinces for Milas. The main objective of that study was determined as to control the progress of development of Milas in relation with the decisions set in the 1938 development plan. In other words, observing whether the regulations dated back to 1938 plan are implemented or not emerges as the main task for the 1/5000 development plan of the city. Besides, care that should be given to the application of the public services and compatibility of the proposed functions of specific areas are aimed to be searched. Afterwards, this 1/5000 scaled development plan of Milas was revised in 1983 (METU, 2011).

Following to this overall revision, the predetermined categories of the conservation areas were also revised and amended in 1985. Indeed, although the conservation status of Uzunyuva Monument and its environs continued as the 1st Degree Archeological Site as it was defined in 1976 plan decisions, the conservation status of the area fall outside of that region was changed to Urban and 3rd Degree Archeological Site with these new orders. In addition to these decisions, 13 structures were set as eligible for registration and the registration status of 8 structures which were already registered were decided to be removed within the scope of the changes made for the 1st Degree Archaeological Site Area and Conservation Plan of Milas. On the other hand, it is also known that there is one another revision regarding the 1/5000 scaled development plan of Milas dated back to 1990 (METU, 2011).

⁸⁸Related visual documents can be reached from Appendix E.

⁸⁹Due to the scope of the study and time limitation, while the existing legal decisions, conservation, planning and development activities of the region are mentioned briefly, the studies on the specific areas which are in a direct connection and relation with the areas within the scope of the thesis are carried out in a more detailed manner.

Later, the studies for the preparation of the Conservation and Development Plan were started in 1992. During these studies and investigations, several remains which were thought to have a relation with the Uzunyuva Monument were discovered on the north of the related area as a continuation of the Uzunyuva 1st Degree Archaeological Site. With the help of these discoveries, the 1st Degree Archaeological Site was decided to be expanded through these recently noticed remains.

In 2006, the 1/1000 scaled Conservation Development Plan of Milas and the legal processes about it were prepared by a private planning office, “Planevi”⁹⁰. This plan which mainly aims to conserve and integrate historical, archaeological, natural, architectural and functional values identified eleven 1st degree archaeological and two 3rd degree archaeological and urban site areas in Milas. In addition, the “Conservation Development Plan of Milas” defined four more special project areas related with the aims determined by “Planevi” which are Baltalı Kapı Project Area, Gümüşkesen Monumental Tomb and Jewish Burial Yard Project Area, Square of Municipality and Arasta Quarter Project Area and Tabakhane Street with its Surrounding Project Area. Since they host several different kinds of archaeological and architectural heritage values within their structures, all these project areas are reflected as crucial investments having the potential to meet the needs of the city’s socio-economic infrastructure, the renewal of their physical conditions including the arrangement of the landscape, public squares and functions of the existing buildings together with the organization of national and international festivals. Especially, Baltalı Kapı Project Area which covers Baltalı Kapı Street, Hastane Street, Musalla Street, Abdülaziz Ağa Street, Cemil Menteşe Street and Eski Konak Street as well as should be regarded as one of the most important projects under the scope of the conservation activities of Milas.

Following to the adjudication by the “Ministry of Environment and Forestry”; 1/100000 scaled “Aydın, Denizli, Muğla Territorial Development Plan” was prepared by “Semra Kutluay Planning Office” in 2009. This strategic regional plan projected the year of 2025. It mainly aims to create a sustainable and livable environment within the planning area; preserve the agricultural, touristic and historical identities of Milas and provide a sustainable economic and urban development for the city⁹¹. According to the final report of this plan, the development direction of Milas was determined as north, though the fertile agricultural lands.

Since it is one of the major interest areas in Milas, Uzunyuva Monument should also be underlined at this point. Uzunyuva area is a rich area including within its boundaries various different assets from different periods of time such as; a tomb from classical period, a column from Roman Period, residential units from Republican Period. In addition to these, this region was assumed to host Jewish people during the history of the city. As a result of an operation conducted by teams of gendarmerie of Milas in 2010, houses located within the boundaries of 1st degree archaeological site of Uzunyuva Monument were investigated. According to the results of these investigations, a corridor connecting to a burial chamber together with a sarcophagus were discovered in the basement of one of the houses examined. With these illegal excavations, all of the stuff located within the burial chamber were stolen by illegal diggers. After a research made by the researchers from Milas Museum, it is discovered that Uzunyuva Monument which was considered only to be a monument is actually a mausoleum. Therefore, following to the correspondences and necessary permissions, related salvaging excavations for Uzunyuva Monument as well as its close environment have been started in the year of 2010 by Milas Museum Directory.

In addition to these conservation and development activities in Milas, there are also several studies for the region in higher scales. Especially, “TR 32 2010-2013 Regional Development Plan” of “Southern Aegean Development Agency-Güney Ege Kalkınma Ajansı (GEKA)” for the whole region covering Aydın, Denizli and Muğla can be regarded as one of the most important studies for the territorial development of this area. As also set in the report of “TR 32 2010-2013 Regional Development Plan”, the common economic sectors of Milas are set as agriculture on olive, cotton, tobacco and the major industrial sector that is expected to be developed in Milas was determined as the small scaled industrial formations located in the organized industrial zone of the city. On the other hand, the roads Milas-Bodrum, Milas-Didim, Milas-Karpuzlu and Milas-Aydın together with Denizli-Aydın-Çine-

⁹⁰Further information can be gathered from the website <http://planevi.com.tr/> (Last Accessed on 01.04.2013).

⁹¹Further information can be reached from the website <http://www.semraikutluayplanlama.com.tr/> (Last Accessed on 01.04.2013).

Yatağan railway and Güllük Harbour railway are expected to be developed according to the 1/100000 scaled Aydın-Denizli-Muğla Regional Development Plan issued by GEKA.

There are also several projects related with the historical and touristic characteristics of the region – ancient Karia, western Turkey. One of these projects which is called as “Karia Trekking Road Project-Karya Yolu Projesi” was systemized by the cooperation of “Milas Chamber of Commerce and Industry-Milas Ticaret ve Sanayi Odası (MİTSO)”, “Muğla Chamber of Commerce and Industry-Muğla Ticaret ve Sanayi Odası (MUTSO)” and the grants of GEKA in 2011 (Figure 3.70)⁹². “Karia Trekking Road Project” that aims to create natural hiking links in the forms of cultural trails connects crucial cities to natural and holy places of ancient Karia such as Labraunda, Latmos/Herakleia, Mazı village, Akyaka, Bördübet, Kızlan and Knidos. Bülent Karakuş who is the head of MUTSO, articulated that this project is going to be arranged as a 510 km hiking trail. In a more detailed manner, not only a major route is going to be established between Labraunda and Kapıkırı but also several sub-trekking routes are going to be created between Mazı village and Knidos. By doing this, ancient roads of the region are going to be transformed into walking paths by necessary arrangements in the forms of information panels, orientation signs and visual graphics. Therefore, according to a talk given by him, this composition including physical remaining parts of ancient roads, natural places and historical settlements is going to stimulate the local economy and cultural tourism of the region.

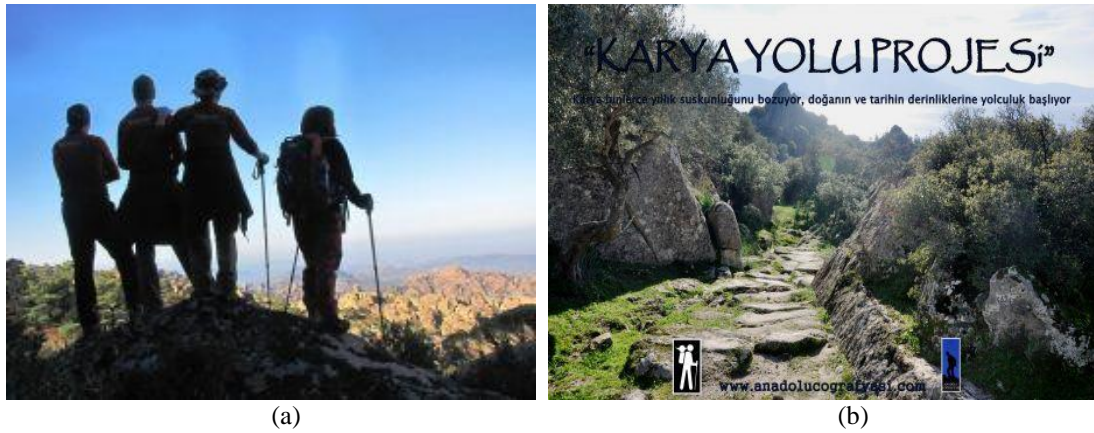


Figure 3.70: (a) and (b) “Karia Trekking Road” Project (www.artemishaber.com)

As another recent development related with the alternative and natural tourism of the cities in ancient Karia, “Muğla Cultural Route Project” was launched by the collaboration of the “Governorship of Muğla”, “Administrative District of Yatağan” and “Municipality of Yatağan” in 2012. As also mentioned by the authorized commissions, the related ongoing project which is also called as “Life in Karia” is one of the most important targets not only for the development of the cultural tourism of Muğla, but also for the dissemination of the culture and alternative tourism of Turkey through twelve months (Figure 3.71). This 800 km hiking route that comprises three main stages as “The Cultural Route”-approximately 20 km, “The Sacred Road”- approximately 15km and “The Geopark Road”- approximately 60 km passes through several ancient sites, traditional villages, beaches and/or natural beauties such as forests, parks, agricultural lands and olive groves⁹³. In a more detailed manner, “Muğla Cultural Route Project” compasses not only archaeological sites as Alinda, Heraklea-Latmos, Labraunda, Beçin, Keramos, Idyma, Knidos, Old Datça, Kastabos, Hydas, Loryma, Amos, Stratonikea, Mobeilla, Kyllandos, Idyma, Pedessa, Halikarnassos and Kaunos, but also several examples of vernacular architecture such as Belen Coffeehouse, Hacı Şükrü House, Osman Hamdi Bey House, Bozüyük Inn, İlyas Bey Mosque, Siyami Bey Mosque and Grave, Gevenes Bridge and diverse natural assets of the region as Pınarbaşı, Meyistan Hill, Kül Dam and other valleys, mountains, bays and shores located close to these areas. In addition, several villages and towns within the scope of “Muğla Cultural Route Project” are considered to be benefit from the course of this

⁹²Further information can be reached from the website <http://www.mutso.org.tr/> (Last Accessed on 01.04.2013).

⁹³Further information can be reached from Appendix G.

cultural route project. Although the trail is not completely ready for the usage of people yet, it is thought to be marked and signposted with the help of guidebooks and maps by the end of 2012 for the travelers to walk and/or hike without a guide.

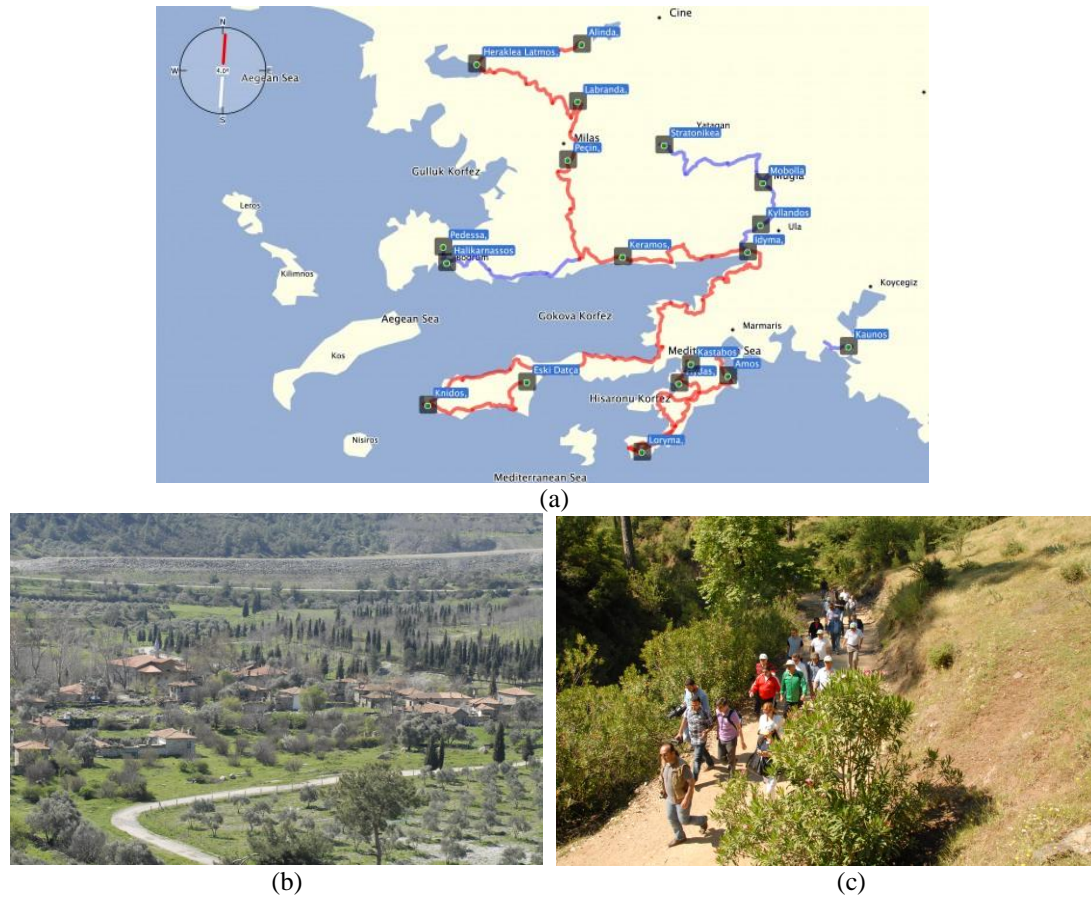


Figure 3.71: (a) and (b) “Life in Karia” Project (Yatağan Municipality Basın Archive)

In addition to these actions examining on legal platforms, there are also several alternative walking activities arranged by groups of travelers, explorers, adventurers, trekkers and/or tourists within this region. These recently increasing walking tours aim to detect undiscovered places in long time periods. One of them which is called as “Karian Discovery Walking Project” was arranged by Özgür Aydoğan who is the head of the “Zirve Dağcılık ve Doğa Sporları Club” as a section of the long distance walking route of “Ionia-Karia-Lycia”⁹⁴. The main objective of the project launched by “Zirve Dağcılık ve Doğa Sporları Club” was announced as experiencing a unique adventure full of surprises and wonders through the distinctive natural places, traditional settlements and historic places on the ancient caravan routes of Karia. There are also several other groups walking this route (Figure 3.72). Especially “Milas Doruk Dağcılık” and “Karian Trail” can be regarded as the most active groups. Firstly, “Milas Doruk Dağcılık” walked a path including Kargıcak and Labraunda. Similar to the “Zirve Dağcılık ve Doğa Sporları Club”, they also announced their main objective as discovering new places in a cheerful and pleasant manner. Secondly, the group of “Karian Trail” with the help of its Facebook internet site publicized interesting photos taken during the trails of walkers since 2012⁹⁵. Therefore, by presenting distinctive photographs, it encourages people to join walks.

⁹⁴Further information can be reached from the website <http://www.zirvedagcilik.net/karya-yolu-1-etap-selcuk-sube-p-968.html?osCsid=414ah7ihkk3jb1h4tguehi2m17> (Last Accessed on 01.04.2013).

⁹⁵Further information can be reached from www.kariayolu.com (Last Accessed on 01.04.2013).

In addition, there is a recent highway construction project launched by “General Coordinate of Highways (Karayolları Genel Müdürlüğü)” from the mountainous region of Milas to Aydın. This project which is on the stage of development for a couple of months was issued to ease the transportation between Milas and Aydın in a more comfortable way. Since the path of this planned highway is considered to follow the region close to the road between Milas and Labraunda, the project could not be accelerated by related institutions because of the measures of conservation, and therefore can be seen as a crucial threat for the region.



Figure 3.72: (a) and (b) “Karian Trail” group (<https://www.facebook.com/kariayolu/>)

Table 3.5: Conservation and development activities in regional scale

Year	Conservation and Development Activities
1938	Development Plan of Milas
1961	Revision of the Development Plan of Milas prepared in 1938
1976	First Registration and Designation of Archaeological Site Boundaries of Milas
1978	1/5000 Development Plan of Milas
1983	Revision of the 1/5000 Development Plan of Milas prepared in 1978
1985	Change in I. Degree Archaeological Site Area and Conservation Plan of Milas
1990	Revision of the 1/5000 Development Plan of Milas revised in 1983
1992	Enlargement in I. Degree Archaeological Site Area and Conservation Plan
2006	1/1000 Conservation Development Plan of Milas
2009	1/100000 Aydın, Denizli, Muğla Territorial Development Plan – Semra Kutluay Planlama
2010	Salvaging excavations for Uzunyuva Monument and its environs has started.
2010-2013	GEKA TR 32 Regional Development Plan
2011-(Continuing)	Other Alternative Walking Activities such as Zirve Dağcılık ve Doğa Sporları Club, Milas Doruk Dağcılık, Karia Trekking Road Project, Muğla Cultural Route Project and Karian Trail Group
2012-(Continuing)	Milas-Aydın Highway Project

3.3.2. Conservation and Development Activities Related Directly with the Road between Milas and Labraunda and the Cultural Accumulation On and Around It⁹⁶

Apart from the conservation and development activities in regional scale, there are also several conservation and development activities related with the case study area. As it can be seen from the table prepared, these activities directly affect the road between Milas and Labraunda and/or the cultural accumulation on and around it (Table 3.6).

In this respect, the construction of an appropriate road from Milas to Labraunda in 1960s should be stated as the first input for this category. Although this road was built in order to ease the conditions of accessibility and transportation, its features and qualities were not sufficient to carry the communication between two sides.

In addition to this, the designation of Labraunda together with several other discovered physical remains such as remaining parts of the ancient road, spring houses and tombs as 1st Degree Archaeological Site in 17.03.1993 by the 8845 numbered decision of GEEAYK approved in 20.12.1975 and 60 numbered decision of the Ministry of Culture approved in 06.12.1988 can also be added under this category of activities related directly with the road and the cultural accumulation around it.

Furthermore, it is known that a modern road was constructed along the road between Milas and Labraunda in 2002. As it can also be seen from the figures below, the path of the road built in 2002 is almost same with the road constructed in 1960ies, except a few parts (Figure 3.73). Therefore, this construction activity should also be underlined as another crucial input regarding the heading of the conservation and development activities in case study area.

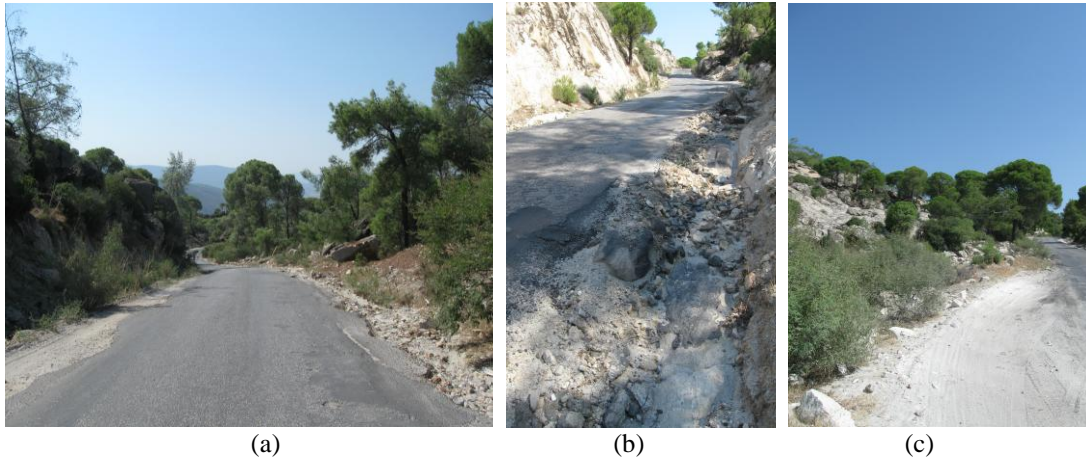


Figure 3.73: (a) – (b) and (c) The asphalt road that was built in between Milas and Labraunda in 1960ies (Personal Archive)

In 2005, the 1st degree archaeological site boundary including Labraunda and other registered physical components was expanded. Thanks to the excavation studies and investigations of the Swedish excavation team of Labraunda, several other physical components on and around the ancient axis between Milas and Labraunda such as remaining parts of the ancient road, some nearby fortification towers, spring houses and tombs were also registered within the scope of this task.

Later, the identification of the nearby environment of Baltalı Kapı Monument as 3rd degree archeological and urban site by the “Conservation and Development Plan of Milas” should be respected as another sub-heading under the category of the conservation and development activities related with the components of the road between Milas and Labraunda.

⁹⁶Further information can be reached from Appendix F.

Finally, in order to protect the physical components of cultural accumulation elements observed outside the boundaries of the 1st degree archaeological site, the ancient road together with its two sides of ten meters were also identified as 1st degree archaeological site in 2011.

Table 3.6: Conservation and development activities related directly with the road between Milas and Labraunda and the cultural accumulation on and around it

Year	Conservation and Development Activities
1960ies	It is known that an appropriate road was built from Milas to Labraunda in order to ease the transportation between Milas and Labraunda.
17.03.1993	Labraunda together with 38 discovered physical remains such as remaining parts of the ancient road, spring houses and tombs were registered and the area covering these structures was designated as 1 st Degree Archaeological Site by the 3209 numbered decision of GEEAYK in 17.3.1993.
2002	Modern asphalt road project was implemented along the road from Milas to Labraunda by the General Directorate of Highways.
2005	The 1 st Degree Archaeological site boundary of Labraunda was expanded thanks to the discovered remains such as wells and bridges by the 1494 numbered decision of GEEAYK in 14.12.2005. In addition, 10 meters conservation zone was specified for all the registered components of the cultural accumulation. On the other hand, a new road project which will follow a different route was specified as a crucial necessity.
2006	88 immovable cultural heritage assets which were under the property of Treasury were allocated and their status transformed into the Ministry of Culture and Tourism. The nearby area of Baltalı Kapı Monument was defined as 3 rd degree archeological and urban site by the Conservation and Development Plan of Milas.
2010	The first degree archaeological site boundary of the region was expanded with the 6066 numbered decision of GEEAYK in 6.5.2010.
2011	The road comprising the remaining parts of the road between Milas and Labraunda were registered with the 7197 numbered decision of GEEAYK in 3.6.2011. The boundary of the 1 st degree archaeological site was considered to be expanded through south-east according to the recently discovered tombs. In addition to this, in order to protect the cultural accumulation elements observed outside the boundaries of the 1 st degree archaeological site, a conservation 10 meters belt which comprise the road between Milas and Labraunda with its two sides were also identified as 1 st degree archaeological site. The demand regarding the expansion of the existing modern asphalt road between Milas and Labraunda was rejected with the 7198 numbered decision of GEEAYK in 3.6.2011. A new road construction for easing the accessibility to planned tourism facilities was rejected with the 250 numbered decision of GEEAYK in 24.11.2011.
2012	3 more spring houses, some discovered tomb remains, Roman and Byzantine remains were registered with the 829 numbered decision of the GEEAYK in 4.7.2012. All works related with the construction and repair of the modern asphalt road between Milas and Labraunda was designated to be made with the supervision of the professionals of Milas Museum. All works related with the “Muğla Cultural Road Project” was designated to be made in coordination with the Conservation Council of Muğla with the 831 numbered decision of the GEEAYK in again 4.7.2012.

3.4. KEY INTEREST GROUPS AND PARTNERS CONCERNING THE ROAD BETWEEN MİLAS AND LABRAUNDA

Almost all of the components of the cultural accumulation of the road between Milas and Labraunda that are mentioned above have an organization under a broad framework consisting of various key interest groups and partners. The concept of key interest groups and partners that are also known as stakeholders can be defined as authorities and/or people both at central, provincial, municipal levels for those who given value to the site, those who implemented knowledge about the site and those who can influence for the future of the site. Identification of and communication with these key interest groups are crucial from the beginning to the end of the process of planning and management.

In the light of this information; “Ministry of Culture and Tourism”, “Ministry of Forest and Water Management”, “Ministry of Food, Agriculture and Livestock”, “Ministry of Environment and Spatial Planning” and “Ministry of Energy and Natural Sources” should be listed as central authorities responsible for the physical, historical, cultural and natural issues of the region. Especially, services such as research, documentation, evaluation, planning, organization, production, protection, preservation and presentation are undertaken by these above mentioned authorities.

Since the road between Milas and Labraunda and the components of its cultural accumulation locates in Muğla, the provincial institutions of Muğla especially Muğla Council of Conservation should also be listed as one of the most responsible authorities related with the regional decisions and guidelines regarding the road and its nearby region. In addition to this; “Governship of Milas”, “Museum Directorate of Milas” and “Municipality of Milas” should also be added to this category as the administrative institutions of municipal level.

On the other hand, there are also various stakeholders in a close relationship either with the ancient road between Milas and Labraunda and/or the cultural accumulation on and around it. In this regard, firstly, the Swedish excavation team of the archaeological site of Labraunda, researchers having different fields of profession either from the excavation team or from any other institution, ticket officers, night guards, visitors either domestic or foreign tourists and local residents comprise the stakeholders associated with the sanctuary of Labraunda. Secondly, the excavation team of Labraunda, researchers, visitors and local residents should be included to the administrative framework of the region as the stakeholders related with some of the components of the cultural accumulation of the road between Milas and Labraunda: remaining parts of the ancient road, spring houses and wells, fortification towers, honey towers, tombs and bridges. Thirdly, researchers, visitors, local residents and the headman of the neighborhood should be added as the stakeholders of the Monument of Baltalı Kapı and its nearby area. Finally, researchers, visitors, local residents and headmen of villages of Kırcağız, Kızılcayıkık and Kargıcak should be mentioned for the category of stakeholders of the traditional rural settlements located along the road between Milas and Labraunda.

Therefore, as also shown in the prepared figure, the administrative institutions and stakeholders are directly related with each other and with the components of the cultural accumulation of the aroad between Milas and Labraunda (Figure 3.74).

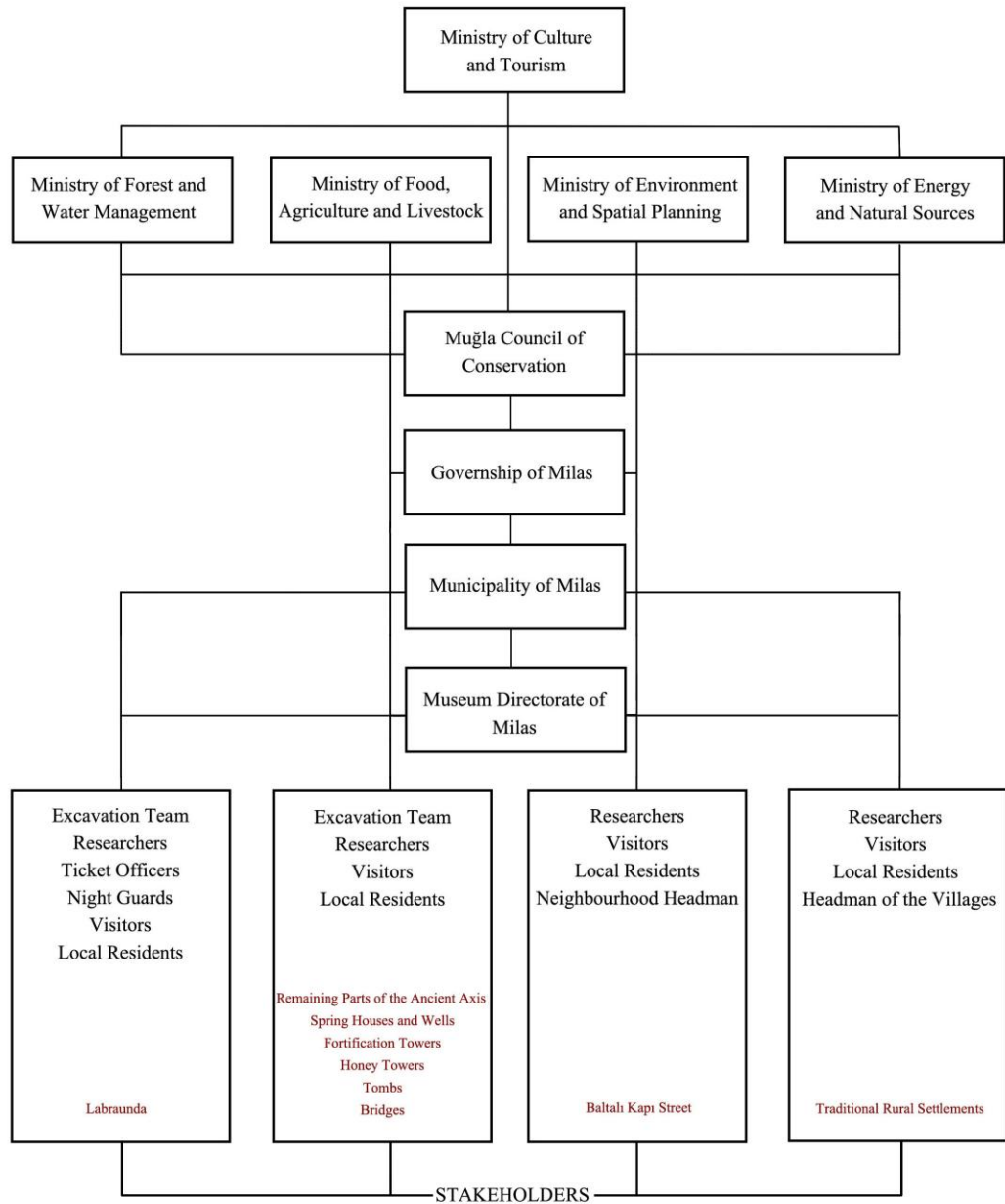


Figure 3.74: Key interest groups and partners related with the road between Milas and Labraunda and the cultural accumulation on and around it

CHAPTER 4

ASSESSING THE PLACE: THE ROAD BETWEEN MİLAS AND LABRAUNDA

As also set in the previous section, an analysis including the strengths, weaknesses, opportunities and threats should be made as the second phase of planning and management of cultural routes. With this respect, in order to determine the necessities, adequacies, capabilities as well as the weaknesses and deficiencies, the road between Milas and Labraunda and its nearby environment should be analyzed. Accordingly, in this section of assessing the place; strengths, weaknesses, opportunities and threats of the current status of the road between Milas and Labraunda and the cultural accumulation on and around it are identified and visualized with the help of the natural, man-made, temporal, social and cultural, functional, visual and aesthetic, economic, administrative and finally meaning and spiritual contexts (Table 4.1 – Table 4.40 and Figure 4.1 – Figure 4.28).

4.1. STRENGTHS

Strengths Connected to the Natural Context of Cultural Routes⁹⁷:

- Temperate climate of the region, the presence of natural places having diverse environmental and archaeological qualities especially Lake Bafa, Ören, Bodrum and existence of the clean and fresh water sources, fertile agricultural lands and greenhouse areas, mountains, canyons, bays, valleys, forests, groups of olive trees, trees which can be regarded as natural monuments, planned and unplanned green areas such as parks and gardens and water features such as rivers, lakes, streams and aqueducts are strengths of the road between Milas and Labraunda connected to the natural context of cultural routes.
- It is known that the road between Milas and Labraunda and its surrounding areas are quite renowned especially with their agricultural facilities. It can be said that the region is not densely inhabited. It maintains its ancient agricultural characteristics. Accordingly, the historical agricultural process of production which still continues at the present in both traditional and modern forms should be emphasized as a crucial strength connected to the natural context of cultural routes.
- On the other hand, unspoiled and unique natural character of the region including large olive fields, plane trees and especially the harmony of the region with the topography thanks to the tremendous masses of rocks that turned into natural sculptures and colorful covering of the landscape should be stated as the most characteristic strengths of the road between Milas and Labraunda and its nearby region connected to the natural context of cultural routes.
- Windmills showing the diverse use of the nature of the region should also be approached as a natural strength. In addition, various sized garden fields in building lots, parks, green roofs and/or potted flowers as an element of nature that shows the effort and value given to the nature should also be reflected as significant strengths.

Strengths Connected to the Man-Made Context of Cultural Routes⁹⁸:

- The location of the road between Milas and Labraunda in the general geography emerges as one of the most crucial strength in terms of the man-made context of cultural routes.

⁹⁷Related visual information can be reached from Table 4.1 and Figure 4.1.

⁹⁸Related visual information can be reached from Table 4.2 and Figure 4.2.

- The presence of the man-made components on and around the road between Milas and Labraunda as the traces of the cultural accumulation of the area and their diffused configuration as a trace reflecting the historical path of the road should also be regarded as important strengths connected to the man-made context of cultural routes.
- In addition, the presence of Labraunda as one of the most crucial components of the cultural accumulation of the region is also a crucial strength. In a more detailed manner, as one of the most important and interesting archaeological sites in Anatolia in terms of its date, findings, remains and architecture; Labraunda together with its unique structures and remains should also be respected as a strength connected to the man-made context of cultural routes.
- Settlement patterns of traditional rural settlements which are Kırcağız, Kızılcaçık, Kargıcak together with its two neighborhoods Yukarılamet, Aşağılamet should also be added under the category of strengths connected to the man-made context.
- Settlement pattern of the traditional urban settlement – Baltalı Kapı Street, Baltalı Kapı Monument and especially the observed in situ stone blocks along the street of Baltalı Kapı as the traces of the multilayered structure of the road between Milas and Labraunda – should also be mentioned as a critical strength of this section.

Strengths Connected to the Temporal Context of Cultural Routes⁹⁹:

- The continuous inhabitation period, development sequence and therefore cultural continuity of the road between Milas and Labraunda and the cultural accumulation on and around it are crucial and distinctive strengths for the region in terms of the category of temporal strengths.
- The frequency of use of the road between Milas and Labraunda in the course of time and its relationship with its surviving fabric should also be highlighted under the heading of this section.
- Each phase of the continual development pattern of the road between Milas and Labraunda can be mentioned as a significant strength for the region. In a more detailed manner, the presence of the evidences regarding the existence and duration of the road in a period of history should directly be counted as an important strength in terms of the historicity of the road.
- In addition to these, the current name of the road - Labraunda Boulevard as an evidence showing the respect to the historical identity of the region is a strength connected to the temporal context of cultural routes.

Strengths Connected to the Social and Cultural Context of Cultural Routes¹⁰⁰:

- Strong social and cultural relationship of the components of the cultural accumulation of the road between Milas and Labraunda and their social and cultural sides should be respected as one of the most crucial strengths of the region connected to the social and cultural context of cultural routes.
- Interrelations between traditional urban and rural settlement patterns, structures, nature, archaeological remains and their social and cultural attributes should also be expressed as strengths of the road between Milas and Labraunda and the cultural accumulation on and around it connected to the social and cultural context of cultural routes.
- Continuing and/or known historical reciprocal and spiritual practices of settlements such as traditions, customs, events, activities, uses, narratives, written documents, festivals, commemorations, traditional knowledge, skills, representations, food, values, expressions, textures, arts, colors, odors as well as the instruments and objects are also crucial strengths of the road between Milas and Labraunda connected to the social and cultural context of cultural routes.
- Finally, the open air market area of Baltalı Kapı as an evidence of the social life of the region, as well as a mean to promote the local products should also be respected as another strength for the road between Milas and Labraunda.

⁹⁹Related visual information can be reached from Table 4.3 and Figure 4.3.

¹⁰⁰Related visual information can be reached from Table 4.4 and Figure 4.4.

Strengths Connected to the Functional Context of Cultural Routes¹⁰¹:

- Different functions, roles and specific purposes reconciled to the road between Milas and Labraunda and the components of the cultural accumulation on and around it through its continuous inhabitation period are important strengths of the region connected to the functional context of cultural routes.
- The functional and/or symbolic relationship of the road between Milas and Labraunda with the components of its cultural accumulation should also be mentioned as a crucial functional strength.
- In addition to these, the clear and noticeable configuration of the road in terms of its origin, medium and end should also be underlined as a crucial strength in terms of the functional context of the road between Milas and Labraunda.

Strengths Connected to the Visual and Aesthetic Context of Cultural Routes¹⁰²:

- Several visual and aesthetic striking and surprising panorama and vista points of Labraunda and the areas located on and around the road between Milas and Labraunda, thanks to the unique location and topography of the road can be specified as one of the most important strengths of the region in terms of the visual and aesthetic context.
- In relation with this, traditional urban and rural settlement patterns, archaeological remains and cultural accumulation elements which are intertwined with nature, therefore enrich the visual and aesthetic quality of scenes should also be counted as important strengths of the region.
- On the other hand, windmills should also be added to the category of strengths connected to the visual and aesthetic context of cultural routes as valuable components for the visual and aesthetic diversity of the road between Milas and Labraunda.

Strengths Connected to the Economic Context of Cultural Routes¹⁰³:

- The existence of touristic settlements close to the road between Milas and Labraunda such as touristic centers of Ören, Güllük and Bodrum and therefore the long tourism period of the region thanks to the appropriate climatic conditions are critical strengths for the road between Milas and Labraunda and the cultural accumulation on and around it connected to the economic context of cultural routes.
- Presence of marble, quartz and feldspar quarries on the areas located close to the road between Milas and Labraunda should also be added under the category of strengths of the road between Milas and Labraunda connected to the economic context.
- In addition to these, diverse traditional products as important sources of the local economy of the region should also be underlined as one of the most crucial strengths for road between Milas and Labraunda.
- Lastly, Baltalı Kapı open air market area as an important attraction point for the tourists and residents of the region is an important strength of the road between Milas and Labraunda and the cultural accumulation on and around it connected to the economic context of cultural routes.

¹⁰¹Related visual information can be reached from Table 4.5 and Figure 4.5.

¹⁰²Related visual information can be reached from Table 4.6 and Figure 4.6.

¹⁰³Related visual information can be reached from Table 4.7 and Figure 4.7.

Strengths Connected to the Administrative Context of Cultural Routes¹⁰⁴:

- Existence of volunteer key interest groups working to contribute for the conservation of the road between Milas and Labraunda and the cultural accumulation on and around it is a crucial strength connected to the administrative context of cultural routes.
- Legally registered status of the 1st degree archaeological and 3rd degree archaeological and urban conservation and protection site areas on and around the road between Milas and Labraunda that provides the compulsory protection according to the related laws should be stated as another strength regarding the road between Milas and Labraunda and the cultural accumulation on and around it.
- The presence of ongoing planning works defined within the content of the 1/1000 scaled Conservation Development Plan of Milas such as the Regional Development Plan of Muğla, Aydın and Denizli, Baltalı Kapı Area Rehabilitation Project, Muğla Cultural Route Project and several similar continuing investments directed by the Municipality of Milas, the Municipality of Yatağan and/or the Council of Conservation of Muğla can also be added under the heading of the strengths of the road between Milas and Labraunda and the cultural accumulation on/and around it connected to the administrative context of cultural routes.

Strengths Connected to the Meaning and Spiritual Context of Cultural Routes¹⁰⁵:

- Awareness regarding the special feelings, unique memories and spiritual experiences related with the road between Milas and Labraunda and the cultural accumulation on and around it should be respected as an important input for the category of strengths connected to the meaning and spiritual context of cultural routes.
- Sacredness, legends and myths associated with the road between Milas and Labraunda and the cultural accumulation on and around it is also a strength of the region connected to the meaning and spiritual context.
- Travelers' accounts regarding the road between Milas and Labraunda and the components of the cultural accumulation on and around it which give crucial ideas regarding the ancient meanings and spirits of the region are also key strengths for the road between Milas and Labraunda.

¹⁰⁴Related information can also be reached from Table 4.8.

¹⁰⁵Related information can also be reached from Table 4.9.

Table 4.1: Strengths of the road between Milas and Labraunda connected to the natural context of cultural routes







STRENGTHS CONNECTED TO THE NATURAL CONTEXT OF CULTURAL ROUTES	
<ul style="list-style-type: none"> -Temperate climate of the region, -Natural places having diverse environmental and ecological qualities (a), -Clean and fresh water sources, fertile agricultural lands, greenhouse areas, mountains, canyons, bays, valleys, forests, groups of olive trees, trees which can be regarded as natural monuments, planned and unplanned green areas such as parks and gardens and water features such as rivers, lakes, streams, aqueducts (b and c), -Continued agricultural characteristics of the region, -Large olive fields and plane trees (d), -Tremendous masses of rocks that turned into natural sculptures and colorful covering of the landscape (e and f), -Windmills showing the diverse use of the nature of the region, -Garden fields, parks, green roofs and/or potted flowers. 	
 <p>(a)</p>	 <p>(b)</p>  <p>(c)</p>
 <p>(d)</p>	 <p>(e)</p>
 <p>(f)</p>	
<p>Figure 4.1: (a) (www.turkishlandscape.com) (b) (www.turkishlandscape.com) (c) (www.labraunda.org) (d) (Muğla Conservation Council Archive) (e) (www.turkishlandscape.com) (f) (Personal Archive)</p>	

Table 4.2: Strengths of the road between Milas and Labraunda connected to the man-made context of cultural routes









STRENGTHS CONNECTED TO THE MAN-MADE CONTEXT OF CULTURAL ROUTES	
<p>-Location of the road between Milas and Labraunda, -Man-made cultural accumulation components on and around the road between Milas and Labraunda (a and b), -Labraunda in terms of its date, archaeological findings, remains and architecture , -Unique structures and remains of Labraunda (c), -Traditional settlement patterns of rural settlements (d and e), -Traditional settlement pattern of the urban settlement - Baltalı Kapı Street, Baltalı Kapı Monument and observed in situ stone blocks along Baltalı Kapı Street as the traces of the multilayered structure of the road between Milas and Labraunda (f, g and h).</p>	
 <p>(a)</p>	 <p>(b)</p>
 <p>(c)</p>	
 <p>(d)</p>	 <p>(e)</p>
 <p>(f)</p>	 <p>(g)</p>
 <p>(h)</p>	
<p>Figure 4.2: (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive) (d) (Karia Yolu Archive) (e) (Karia Yolu Archive) (f) (Personal Archive) (g) (Personal Archive) (h) (Personal Archive)</p>	

Table 4.3: Strengths of the road between Milas and Labraunda connected to the temporal context of cultural routes

STRENGTHS CONNECTED TO THE TEMPORAL CONTEXT OF CULTURAL ROUTES	
<p>-The continuous inhabitation pattern, development sequence of the road between Milas and Labraunda(a),</p> <p>-Frequency of use of the road between Milas and Labraunda in the course of time and its relationship with its surviving fabric (b and c),</p> <p>-The presence of the evidences regarding the existence and duration of the road between Milas and Labraunda (d, e and f),</p> <p>-The present name of the road- Labraunda Boulevard.</p>	
 <p>(a)</p>	 <p>(b)</p>
	 <p>(c)</p>
 <p>(d)</p>	 <p>(e)</p>
 <p>(f)</p>	
<p>Figure 4.3: (a) (Karia Yolu Archive) (b) (Personal Archive) (c) (Personal Archive) (d) (Personal Archive) (e) (Milas Municipality Archive) (f) (Personal Archive)</p>	

Table 4.4: Strengths of the road between Milas and Labraunda connected to the social and cultural context of cultural routes

STRENGTHS CONNECTED TO THE SOCIAL AND CULTURAL CONTEXT OF CULTURAL ROUTES
<p>-Social and cultural relationship of the components of the cultural accumulation, -Interrelations between traditional urban and rural settlement patterns, structures, nature, archaeological remains and their social and cultural attributes (a), -Traditions, customs, events, activities, uses, memories, narratives, myths, written documents, festivals, commemorations, rituals, traditional knowledge, skills, representations, food, values, expressions, textures, arts, colors, odors as well as the instruments and objects (b, c and d), -Open air market area of Baltalı Kapı as an evidence of the social life of the region (e).</p>
<div style="display: flex; flex-wrap: wrap;"> <div style="width: 50%; text-align: center;">  <p>(a)</p> </div> <div style="width: 50%; text-align: center;">  <p>(b)</p> </div> <div style="width: 50%; text-align: center;">  <p>(c)</p> </div> <div style="width: 50%; text-align: center;">  <p>(d)</p> </div> <div style="width: 100%; text-align: center;">  <p>(e)</p> </div> </div>
<p>Figure 4.4: (a) (Personal Archive) (b) (Karia Yolu Archive) (c) (Karia Yolu Archive) (d) (Personal Archive) (e) (Personal Archive)</p>

Table 4.5: Strengths of the road between Milas and Labraunda connected to the functional context of cultural routes

STRENGTHS CONNECTED TO THE FUNCTIONAL CONTEXT OF CULTURAL ROUTES						
-Different functions, roles and specific purposes reflected to the road between Milas and Labraunda and the cultural accumulation on and around it in the course of time (a), -The functional and/or symbolic relationship between the road between Milas and Labraunda and the components of its cultural accumulation (b, c and d), -Clear and noticeable configuration of the road in terms of its origin, medium and end (e, f and g).						
<div>   </div> <div> <div>(a)</div> <div>(b)</div> </div>						
<div>   </div> <div> <div>(c)</div> <div>(d)</div> </div>						
<div>    </div> <div> <div>(e)</div> <div>(f)</div> <div>(g)</div> </div>						
Figure 4.5: (a) (Personal Archive) (b) (www.labraunda.org) (c) (Personal Archive) (d) (www.labraunda.org) (e) (Personal Archive) (f) (Personal Archive) (g) (Milas Museum Archive)						

Table 4.6: Strengths of the road between Milas and Labraunda connected to the visual and aesthetic context of cultural routes

STRENGTHS CONNECTED TO THE VISUAL AND AESTHETIC CONTEXT OF CULTURAL ROUTES

- Visual and aesthetic striking and surprising sequence of panorama and vista points of Labraunda and the areas located on and around the region (a),
- Traditional urban and rural settlement patterns, archaeological remains and cultural accumulation elements which are intertwined with nature (b and c),
- Windmills as valuable components for the visual and aesthetic diversity (e).

(a)

(b)

(c)

(d)

(e)

(f)

(g)

Figure 4.6: (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive) (d) (Karia Yolu Archive) (e) (Personal Archive) (f) (Personal Archive) (g) (Personal Archive)

Table 4.7: Strengths of the road between Milas and Labraunda connected to the economic context of cultural routes






STRENGTHS CONNECTED TO THE ECONOMIC CONTEXT OF CULTURAL ROUTES	
<p>-Closeness of the road between Milas and Labraunda to the touristic characteristics settlements such as Ören, Güllük and Bodrum (a),</p> <p>-Long tourism period of the region thanks to the appropriate climate,</p> <p>-Marble, quartz and feldspat quarries as important sources of economy (b),</p> <p>-Traditional products as crucial sources of the local economy of the region (c and d),</p> <p>-Baltalı Kapı open air market as an important economic attraction point for tourists and people (e).</p>	
	
(a)	(b)
	
(c)	(d)
	
(e)	
<p>Figure 4.7: (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive) (d) (www.turkishlandscape.com) (e) (Karia Yolu Archive)</p>	

Table 4.8: Strengths of the road between Milas and Labraunda connected to the administrative context of cultural routes

STRENGTHS CONNECTED TO THE ADMINISTRATIVE CONTEXT OF CULTURAL ROUTES
<ul style="list-style-type: none"> -Key interest groups, partners and volunteer people working to contribute for the conservation of the region, -Legally registered status of the 1st degree archaeological and 3rd degree archaeological and urban conservation and protection site areas on and around the road between Milas and Labraunda, -Ongoing planning works.

Table 4.9: Strengths of the road between Milas and Labraunda connected to the meaning and spiritual context of cultural routes

STRENGTHS CONNECTED TO THE MEANING AND SPIRITUAL CONTEXT OF CULTURAL ROUTES
<ul style="list-style-type: none"> -Special feelings, unique memories and spiritual experiences related with the road between Milas and Labraunda and the cultural accumulation on and around it, -Sacredness, legends and myths associated with the road between Milas and Labraunda and the cultural accumulation on and around it, -Travelers' accounts regarding the road between Milas and Labraunda and the components of the cultural accumulation on and around it.

4.2. WEAKNESSES

Apart from specified strengths of the road between Milas and Labraunda and the cultural accumulation on and around it, it is also possible to determine several weaknesses related with the current situation of the region. As shown from the tables and photographs, weaknesses are also identified according to the same methodology designated for the strengths of the road between Milas and the cultural accumulation on and around it (Table 4.10 – Table 4.18 and Figure 4.8 – Figure 4.14).

Weaknesses Connected to the Natural Context of Cultural Routes¹⁰⁶:

- Frequently occurring natural disasters such as heavy rains, landslides and/or earthquakes are crucial weaknesses connected to the natural context of cultural routes.
- Unused and/or empty building lots and/or agricultural lands should also be mentioned as critical weaknesses related with the nature of the region.
- Absence of green areas along Baltalı Kapı Street and its environs is also a critical weakness for the natural entirety of the road between Milas and Labraunda and the cultural accumulation on and around it.
- Proposed development direction of the Regional Development Plan of Muğla, Aydın and Denizli through the agricultural lands of the road between Milas and Labraunda should also be counted as a natural weakness for the region.
- Organically occurring biological and natural formations on the components of the cultural accumulation of the road between Milas and Labraunda can also be expressed under the heading of the weaknesses connected to the natural context for the road between Milas and Labraunda and the cultural accumulation on and around it.
- Finally, absence of environmental site areas and protection zones along the road between Milas and Labraunda should also be emphasized as an important weakness in terms of natural measures.

Weaknesses Connected to the Man-Made Context of Cultural Routes¹⁰⁷:

- The present condition of the road between Milas and Labraunda which is not visible and perceptible is one of the most critical weaknesses connected to the man-made context of cultural routes.
- Difficult accessibility conditions of Labraunda and the upper parts of the road because of the general characteristics of the modern asphalt road such as its improper pavement features, inadequate public transportation facilities, deficient infrastructure and service spaces should also be stated as major weaknesses of the region.
- Deficiency of comprehensive conservation and protection measures related with the physical components of the cultural accumulation is also a crucial weakness connected to the man-made context for the road between Milas and Labraunda.
- Lack of holistic presentation and interpretation elements regarding the components of the cultural accumulation of the road between Milas and Labraunda is another weakness connected to the man-made context of cultural routes. In a more detailed manner, although there are several information tables, signs, visuals, brochures and orientation marks within the boundaries of Labraunda, there are no informative materials showing the path of the road between Milas and Labraunda. There are even no information boards for the cultural accumulation on and around it.

¹⁰⁶Related visual information can be reached from Table 4.10 and Figure 4.8.

¹⁰⁷Related visual information can be reached from Table 4.11 and Figure 4.9.

- Lack of infrastructure and service buildings such as parking spaces and units for recreational activities, cleaning and safekeeping along the road between Milas and Labraunda should also be mentioned as crucial weaknesses in terms of man-made context.
- In addition to these above mentioned man-made weaknesses; congested arrangement, uncontrolled spread and lack of service and parking spaces of Baltalı Kapı open air market area should also be added under this category.
- Further, lack of transportation opportunities from Milas-Bodrum Airport should also be added to the category of weaknesses connected to the man-made context of cultural routes.
- Finally, lack of an organized cultural route in upper scale especially in the Aegean Region should be underlined as a crucial weakness of the region, connected to the man-made context of cultural routes.

Weaknesses Connected to the Temporal Context of Cultural Routes¹⁰⁸:

- The currently unused condition of the road between Milas and Labraunda and the components of the cultural accumulation on and around it are important weaknesses in terms of temporal context of the region.

Weaknesses Connected to the Social and Cultural Context of Cultural Routes¹⁰⁹:

- Disappearing historical reciprocal and spiritual practices of settlements such as traditions, customs, events, activities, uses, narratives, written documents, festivals, commemorations, rituals, traditional knowledge, skills, representations, values, expressions, textures, arts, colors, odors as well as the instruments and objects are crucial weaknesses connected to the social and cultural context.
- In addition to this, the social and cultural confusion resulted from the congested arrangement and uncontrolled spread of traditional urban and rural settlements of the region should also be mentioned under the heading of social and cultural weaknesses.
- On the other hand, lack of agencies and organizations actively working in collaboration with the local society in order to protect and maintain the region together with its social and cultural life can be specified as another weakness related with the social and cultural side of the road between Milas and Labraunda.
- Finally, although the excavation team of Labraunda selects workers from the villages in order to increase the interest and consciousness of the local people of the region, there is lack of comprehensive information dissemination to the residents of the region.

Weaknesses Connected to the Functional Context of Cultural Routes¹¹⁰:

- The present usage of the road between Milas and Labraunda as a transportation medium which is irrelevant from its historical functions and roles is a crucial weakness of the region connected to the functional context of cultural routes.
- Lack of awareness regarding the functions, roles and specific purposes of the road between Milas and Labraunda and the components of its cultural accumulation is also a critical weakness in terms of the functional context.

¹⁰⁸Related visual information can be reached from Table 4.12 and Figure 4.10.

¹⁰⁹Related visual information can be reached from Table 4.13 and Figure 4.11.

¹¹⁰Related visual information can be reached from Table 4.14 and Figure 4.12.

Weaknesses Connected to the Visual and Aesthetic Context of Cultural Routes¹¹¹:

- Deficiency regarding the perception of the visual and aesthetic integrity of the components of the cultural accumulation because of the rugged topography, vegetation and diffused configuration of the components is the major weakness of the region connected to the visual and aesthetic context of cultural routes.

Weaknesses Connected to the Economic Context of Cultural Routes¹¹²:

- Insufficient financial sources and lack of available equipment of the excavation team of Labraunda is a crucial weakness connected to the economic context of cultural routes. In a more detailed manner, although there are several sponsors of the excavation of the sanctuary of Labraunda which are Uppsala University, Institut Français d'Etudes Anatoliennes, J. M. Kaplan Fund, The Royal Swedish Academy of Letters, History and Antiquities, Gunvor and Josef Aners Foundation, Labraunda Society, Ake Wibergs Foundation, Magn Bergvalls Foundation and The Friends of the Swedish Institute in Rome for the Support of the Excavations of Labraunda, adequate financial support cannot be provided for holistic investigation, research and excavation. Therefore, the investigation and excavation studies have been limited with a very small area-only the areas of the archaeological site of Labraunda, up to date.
- Deficiencies of the capacity of the road between Milas and Labraunda for touristic activities due to the lack of basic facilities such as accommodation, guided tours and instructive activities, therefore low numbers of visitors are critical weaknesses connected to the economic context of cultural routes.
- Finally, deficiency of infrastructure regarding the presentation and marketing of local products should also be mentioned under this category of economic weaknesses of the road between Milas and Labraunda.

Weaknesses Connected to the Administrative Context of Cultural Routes¹¹³:

- Being aware of all these variables, it can also be said that the conservation, planning and development activities are not at the forefront for many applications for the case of the road between Milas and Labraunda. Therefore, weaknesses connected to the administrative context should also be included into this model. In this regard, it is known that the current registered site boundaries of Labraunda do not cover the whole area that hosts the road and the cultural accumulation on and around it. In other words, the remains located outside of these boundaries are not controlled by legal decisions. Therefore, the incapacitated registered site boundaries of the region should be mentioned as one of the most important weaknesses connected to the administrative context of cultural routes.
- Similar to this situation, man-made components of the cultural accumulation that are not legally registered should also be underlined within the content of weaknesses connected to the administrative context of cultural routes.
- Lack of consciousness and deficiency of attention given to the region and especially to the components of the cultural accumulation on and around the road between Milas and Labraunda should also be respected as a weakness from the administrative point of view.
- Lack of coordination and cooperation among the previously identified key interest groups and partners which are willing to maintain and conserve, therefore lack of consciousness and deficiency of attention given to the region should also be emphasized.

¹¹¹Related visual information can be reached from Table 4.15 and Figure 4.13.

¹¹²Related visual information can be reached from Table 4.16 and Figure 4.14.

¹¹³Related information can also be reached from Table 4.17.

- Present condition of the road between Milas and Labraunda and its nearby areas are not fully expropriated. The presence of these kinds of areas that are in the status of private ownership can be stated as a crucial problem. In addition, there are agricultural activities in some parts of the archaeological site. Therefore, these should also be underlined as critical weaknesses connected to the administrative context for the current conservation activities and for future of the region.

Weaknesses Connected to the Meaning and Spiritual Context of Cultural Routes¹¹⁴:

- The present condition of the road between Milas and Labraunda which lost its historical meaning and spirit should also be mentioned as a crucial weakness connected to the meaning and spiritual context of cultural routes.
- The high vehicular use on the asphalt road between Milas and Labraunda which is not consistent with the historical usage pattern of the road should also be added under the category of weaknesses connected to the meaning and spiritual context of cultural routes.

¹¹⁴Related information can also be reached from Table 4.18.

Table 4.10: Weaknesses of the road between Milas and Labraunda connected to the natural context of cultural routes






WEAKNESSES CONNECTED TO THE NATURAL CONTEXT OF CULTURAL ROUTES	
<p>-Natural disasters such as heavy rains, landslides and/or earthquakes ,</p> <p>-Unused and/or empty building lots and/or agricultural lands (a),</p> <p>-Absence of green areas along Baltalı Kapı Street,</p> <p>-Proposed development direction of the Regional Development Plan of Muğla, Aydın and Denizli (b),</p> <p>-Biological and natural formations on the components of the cultural accumulation of the road between Milas and Labraunda (c, d and e) ,</p> <p>-Absence of environmental site areas and protection zones within the region between Milas and Labraunda.</p>	
	
(a)	(b)
	
(c)	(d)
	
(e)	
<p>Figure 4.8: (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive) (d) (Karia Yolu Archive) (e) (Muğla Conservation Council Archive)</p>	

Table 4.11: Weaknesses of the road between Milas and Labraunda connected to the man-made context of cultural routes








WEAKNESSES CONNECTED TO THE MAN-MADE CONTEXT OF CULTURAL ROUTES	
<ul style="list-style-type: none"> -The present condition of the road between Milas and Labraunda which is not visible and perceptible, -Difficult accessibility conditions of Labraunda and the upper parts of the road (a and b), -Deficiency of comprehensive conservation and protection measures related with the man-made components of the cultural accumulation (c), -Lack of holistic presentation and interpretation elements regarding the components of the cultural accumulation of the ancient road (d and e), -Lack of parking spaces and units for recreational activities, cleaning and safekeeping along the road between Milas and Labraunda (f), -Congested arrangement, uncontrolled spread, lack of service and parking spaces of Baltalı Kapi open air market area (g), -Lack of transportation opportunities from Milas-Bodrum Airport, -Lack of an organized cultural route in upper scale. 	
	
(a)	(b)
	
(c)	
	
(d)	(e)
	
(f)	
	
(g)	
<p>Figure 4.9: (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive of Abdülkadir Baran) (d) (Personal Archive) (e) (Personal Archive) (f) (Personal Archive) (g) (Personal Archive)</p>	

Table 4.12: Weaknesses of the road between Milas and Labraunda connected to the temporal context of cultural routes

WEAKNESSES CONNECTED TO THE TEMPORAL CONTEXT OF CULTURAL ROUTES		
<p>-Currently unused condition of the road between Milas and Labraunda and the components of the cultural accumulation on and around it (a-d),</p> <p>-New development areas of traditional urban and rural settlements along the road between Milas and Labraunda (e, f and g).</p>		
		
(a)	(b)	
		
(c)	(d)	
		
(e)	(f)	(g)
<p>Figure 4.10: (a) (Personal Archive) (b) (Muğla Conservation Council Archive) (c) (Muğla Conservation Council Archive) (d) (Muğla Conservation Council Archive) (e) (Personal Archive) (f) (Personal Archive) (g) (Personal Archive)</p>		

Table 4.13: Weaknesses of the road between Milas and Labraunda connected to the social and cultural context of cultural routes







WEAKNESSES CONNECTED TO THE SOCIAL AND CULTURAL CONTEXT OF CULTURAL ROUTES	
<p>-Disappearing traditions, customs, events, activities, uses, narratives, written documents, festivals, commemorations, rituals, traditional knowledge, skills, representations, values, expressions, textures, arts, colors, odors as well as the instruments and objects (a-d),</p> <p>-The social and cultural confusion resulted from the congested arrangement and uncontrolled spread of traditional urban and rural settlements of the region (e and f),</p> <p>-Lack of agencies and organizations actively working in collaboration with the local society,</p> <p>-Lack of comprehensive information dissemination to the residents of the region.</p>	
	
(a)	(b)
	
(c)	(d)
	
(e)	(f)
<p>Figure 4.11: (a) (Personal Archive) (b) (Karia Yolu Archive) (c) (Personal Archive) (d) (www.turkishlandscapes.com) (e) (Personal Archive) (f) (Personal Archive)</p>	

Table 4.14: Weaknesses of the road between Milas and Labraunda connected to the functional context of cultural routes

WEAKNESSES CONNECTED TO THE FUNCTIONAL CONTEXT OF CULTURAL ROUTES	
<p>-The present usage of the road between Milas and Labraunda as a transportation medium which is irrelevant from its historical functions and roles (a and g),</p> <p>-Lack of awareness regarding the functions, roles and specific purposes of the road between Milas and Labraunda and the components of its cultural accumulation (b-f).</p>	
	
(a)	(b)
	
(c)	(d)
	
(e)	(f)
	
(g)	
<p>Figure 4.12: (a) (Muğla Conservation Council Archive) (b) (Personal Archive of Abdülkadir Baran) (c) (Personal Archive) (d) (Personal Archive) (e) (Personal Archive) (f) (Personal Archive) (g) (Personal Archive)</p>	

Table 4.15: Weaknesses of the road between Milas and Labraunda connected to the visual and aesthetic context of cultural routes

WEAKNESSES CONNECTED TO THE VISUAL AND AESTHETIC CONTEXT OF CULTURAL ROUTES	
-Deficiency regarding the perception of the visual and aesthetic integrity of the components of the cultural accumulation (a-f).	
 <p>(a)</p>  <p>(b)</p>  <p>(c)</p>  <p>(d)</p>  <p>(e)</p>  <p>(f)</p>	<p>Figure 4.13: (a) (Muğla Conservation Council Archive) (b) (Muğla Conservation Council Archive) (c) (Muğla Conservation Council Archive) (d) (Personal Archive) (e) (Personal Archive) (f) (Personal Archive)</p>

Table 4.16: Weaknesses of the road between Milas and Labraunda connected to the economic context of cultural routes

WEAKNESSES CONNECTED TO THE ECONOMIC CONTEXT OF CULTURAL ROUTES	
-Insufficient financial sources and lack of available equipment of the excavation team of Labraunda (a and b), -Deficiency of the capacity of the road between Milas and Labraunda for touristic activities due to the lack of basic facilities (c and e), -Deficiency of infrastructure regarding the presentation and marketing of local products (d).	
 <p>(a)</p>	 <p>(b)</p>
 <p>(c)</p>	 <p>(d)</p>
 <p>(e)</p>	
Figure 4.14: (a) (Personal Archive) (b) (Personal Archive) (c) (Karia Yolu Archive) (d) (http://www.flickr.com/photos/milaskultur/) (e) (Karia Yolu Archive)	

Table 4.17: Weaknesses of the road between Milas and Labraunda connected to the administrative context of cultural routes

WEAKNESSES CONNECTED TO THE ADMINISTRATIVE CONTEXT OF CULTURAL ROUTES
<ul style="list-style-type: none"> -Incapacitated registered site boundaries, -Man-made components of the cultural accumulation that are not legally registered, -Lack of consciousness and deficiency of attention given to the region, -Lack of coordination and cooperation among the previously identified key interest groups, -The condition of the region as not fully expropriated, -Ongoing agricultural and/or green housing activities in some parts of the road between Milas and Labraunda.

Table 4.18: Weaknesses of the road between Milas and Labraunda connected to the meaning and spiritual context of cultural routes

WEAKNESSES CONNECTED TO THE MEANING AND SPIRITUAL CONTEXT OF CULTURAL ROUTES
<ul style="list-style-type: none"> -The present condition of the road between Milas and Labraunda which lost its historical meaning and spirit of place, -High vehicular use on the asphalt road between Milas and Labraunda which is not consistent with the historical usage pattern of the road between Milas and Labraunda.

4.3. OPPORTUNITIES

In order to propose principles for the future of the road between Milas and Labraunda and the cultural accumulation on and around it, opportunities have to be assessed in a detailed behavior. With this respect, with the assistance of the specified strengths and weaknesses of the region, several opportunities are determined within the scope of this section for the road between Milas and Labraunda and its cultural accumulation (Table 4.19 – Table 4.27 and Figure 4.15 – Figure 4.21).

Opportunities Connected to the Natural Context of Cultural Routes¹¹⁵:

- Closeness of the road between Milas and Labraunda to the natural places having diverse environmental and ecological qualities such as Akgedik Dam, Lake Bafa, Ören, Güllük and Bodrum is an opportunity connected to the natural context of cultural routes.
- Topography and basic characteristics of the nature of the region such as tremendous masses of rocks and colorful landscape as an opportunity for the arrangement and organization of specific areas within the region should also be seen as an opportunity for the road between Milas and Labraunda.
- Unused and/or empty building lots and/or agricultural lands are critical opportunities connected to the natural context of cultural routes not only for the protection of the decomposed settlement fabric of the region, but also for the transformation of these areas into different uses.
- In addition to these, natural environmental site and protection zone opportunities within the boundaries of the region should also be emphasized as an opportunity for the road between Milas and Labraunda.
- Finally, various natural tourism activities that can be put in force for the future of the region should also be respected as a critical opportunity highlighted under the heading of the opportunities connected to the natural context of cultural routes.

Opportunities Connected to the Man-Made Context of Cultural Routes¹¹⁶:

- Closeness of the road between Milas and Labraunda to the sites having archaeological, architectural, historical and/or touristic features such as Uzunyuva, Beçin, Stratonikea, Lagina, Halikarnassos, Iasos, Euromos, Bodrum, Ören, Güllük and Bafa Lake is an opportunity of the region connected man-made context of cultural routes.
- Diffused, mysterious and intriguing configuration of the components of the cultural accumulation along the road should also be added under the heading of the man-made opportunities.
- Finally, existence of empty and/or unused historic structures and areas, therefore the opportunity of maintaining or reevaluating them by improving their conditions should also be appraised within the scope of the section of opportunities connected to the man-made context.

Opportunities Connected to the Temporal Context of Cultural Routes¹¹⁷:

- Since it embrace the opportunity of presenting the continuous inhabitation pattern and development sequence of the region, the presence of the traditional urban and rural settlements as well as the evidences regarding the existence, duration, frequency of use and continual pattern of the road in a period of history should be emphasized as a critical opportunity for the road between Milas and Labraunda connected to the temporal context of cultural routes.

¹¹⁵Related visual information can be reached from Table 4.19 and Figure 4.15.

¹¹⁶Related visual information can be reached from Table 4.20 and Figure 4.16.

¹¹⁷Related visual information can be reached from Table 4.21 and Figure 4.17.

Opportunities Connected to the Social and Cultural Context of Cultural Routes¹¹⁸:

- Continuing and/or known historical, reciprocal and spiritual practices of settlements such as traditions, customs, events, activities, uses, narratives, written documents, festivals, commemorations, rituals, traditional knowledge, skills, representations, food, values, expressions, textures, arts, colors and odors as the living evidences of the past of the region, in other words existence of crucial traces regarding the historical, social and cultural life of the region should be identified as critical opportunities for the future the region connected to the social and cultural context.
- In addition, the interest and consciousness of the residents regarding the tourists coming, historical identity and value of the region as a part of their own lives should also be mentioned within the scope of this section. In a more detailed manner, since the workers of the Swedish excavation team of the sanctuary of Labraunda is usually selected from the traditional rural settlements – Kırcağız, Kızılçaykık, Kargıcak, Yukarılamet and/or Aşağılamet – there is a strong relationship between the inhabitants of these villages and the excavation team. Therefore, this opportunity connected to the social and cultural context of cultural routes promotes the interaction for the conservation, preservation and development of the road between Milas and Labraunda and the cultural accumulation on and around it.
- Finally, the opportunity of the open air market area of Baltalı Kapı Street and its nearby empty areas not only as public and social gathering nodes but also as introductory elements for presenting the local productions of the region should also be respected under the category of opportunities connected to the social and cultural context of cultural routes.

Opportunities Connected to the Functional Context of Cultural Routes¹¹⁹:

- The opportunity of revaluating, representing and experiencing the ancient functions, roles and specific purposes of the road between Milas and Labraunda and the cultural accumulation on and around it are crucial opportunities for the region connected to the functional opportunities connected to the functional context of cultural routes.
- Secondly, the opportunity of new functions that can be given to specified specific sub-parts of the road and/or the cultural accumulation on and around it should also be added under the heading of the opportunities of the road between Milas and Labraunda connected to the functional context.
- Lastly, the opportunity of reviving the functional and/or symbolic relationship of the different sections of the road such as its origin-Milas Baltalı Kapı Monument, medium-the road itself and the end-Labraunda can also be emphasized as an opportunity connected to the functional context of cultural routes for the road between Milas and Labraunda.

Opportunities Connected to the Visual and Aesthetic Context of Cultural Routes¹²⁰:

- Observation area opportunities on the unique striking and surprising vista and panorama points thanks to the special location and topography as well as the harmony between the traditional urban and rural settlement patterns, archaeological remains and components of the cultural accumulation of the road between Milas and Labraunda should also be mentioned under the heading of the opportunities connected to the visual and aesthetic context of cultural routes.

¹¹⁸Related visual information can be reached from Table 4.22 and Figure 4.18.

¹¹⁹Related visual information can be reached from Table 4.23 and Figure 4.19.

¹²⁰Related visual information can be reached from Table 4.24 and Figure 4.20.

Opportunities Connected to the Economic Context of Cultural Routes¹²¹:

- Ongoing investigation and excavation studies of the archaeological site of Labraunda and their indirect economic value because of its scientific profit are critical opportunities connected to the economic context of cultural routes for the future of the region.
- The opportunity of the open air market area of Baltalı Kapı Street for presenting the local products of the region should be approached as a crucial economic opportunity for the region.
- Fertile agricultural lands, greenhouse areas together with marble, quartz and feldspat quarries as important economical sources for the residents of the region should also be mentioned here as crucial sources of economy for the region and the local people.
- Unused and/or empty building lots and/or agricultural lands should also be emphasized as important opportunities for the economy of the residents of the region.
- Tourism opportunity of the road between Milas and Labraunda and the cultural accumulation on and around it because of its closeness to other touristic settlements, historical background and appropriate climate of the region is also an opportunity for the region connected to the economic context of cultural routes.
- New development areas of traditional urban and rural settlements should also be counted as one of the most important opportunities for the road between Milas and Labraunda and the cultural accumulation on and around it.

Opportunities Connected to the Administrative Context of Cultural Routes¹²²:

- A planned and controlled development and management model opportunity with the collaborative efforts of the key interest groups, partners and people for the region in order to increase its state of conservation is a critical opportunity for the road between Milas and Labraunda and the cultural accumulation on and around it connected to the administrative context of cultural routes.
- Presence of the ongoing projects such as the Rehabilitation Project of the Baltalı Kapı Area, Muğla Cultural Route Project and several similar projects together with their easily adaptable structures with new decisions should also be seen as crucial opportunities for the future of the region.
- The opportunity of cooperation and engagement ensured by multidisciplinary research teams from relevant field together with local communities, institutions and traditional practitioners with the help of forums, trainings and/or educational programs should also be underlined as a critical opportunity for the road between Milas and Labraunda.

Opportunities Connected to the Meaning and Spiritual Context of Cultural Routes¹²³:

- Integrating the road between Milas and Labraunda to the center of Milas in terms of cultural and symbolic values should be underlined as a crucial opportunity for the region in terms of its meaning and spirit.
- The opportunity to revitalize the sacredness, legends and myths associated with the road between Milas and Labraunda and the cultural accumulation on and around it should also be emphasized within the scope of this section.
- The possibility to follow travelers' accounts along the road between Milas and Labraunda is also a crucial opportunity connected to the meaning and spiritual context of cultural routes.

¹²¹Related visual information can be reached from Table 4.25 and Figure 4.21.

¹²²Related information can also be reached from Table 4.26.

¹²³Related information can also be reached from Table 4.27.

- The opportunity to set up forums and consultations in order to better safeguard and promote the meaning and spirit of place and the opportunity to set up long-term strategic plans in order to re-expose the degradation of the meaning and spirit of place should also be respected as crucial opportunities for the future of the region.

Table 4.19: Opportunities of the road between Milas and Labraunda connected to the natural context of cultural routes







OPPORTUNITIES CONNECTED TO THE NATURAL CONTEXT OF CULTURAL ROUTES	
<ul style="list-style-type: none"> -Closeness of the road between Milas and Labraunda to the natural places (a and b), -Topography and basic characteristics of the nature of the region especially the tremendous masses of rocks and colorful landscape (c), -Unused and/or empty building lots and/or agricultural lands for the protection of the decomposed settlement fabric (d), -Natural environmental site and protection zone opportunities, -Various natural tourism activities that can be put in force (e). 	
	
(a)	(b)
	
(c)	(d)
	
(e)	(f)
<p>Figure 4.15: (a) (Karia Yolu Archive) (b) (http://commons.wikimedia.org/wiki/File:Oren,_Milas_beach.) (c) (Karia Yolu Archive) (d) (Karia Yolu Archive) (e) (www.turkishlandscape.com) (f) (www.turkishlandscape.com)</p>	

Table 4.20: Opportunities of the road between Milas and Labraunda connected to the man-made context of cultural routes








OPPORTUNITIES CONNECTED TO THE MAN-MADE CONTEXT OF CULTURAL ROUTES	
<p>-Closeness of the road between Milas and Labraunda to Milas-Bodrum Airport and to the sites having archaeological, architectural, historical and/or touristic features (a and b),</p> <p>-Diffused, mysterious and intriguing configuration of the components of the cultural accumulation (c, d and e),</p> <p>-Existence of empty and/or unused historic structures and areas (f and g).</p>	
 <p>(a)</p>	 <p>(b)</p>
 <p>(c)</p>	 <p>(d)</p>  <p>(e)</p>
 <p>(f)</p>	 <p>(g)</p>
<p>Figure 4.16: (a) (www.arkeo-tr.com) (b) (Karia Yolu Archive) (c) (Muğla Conservation Council Archive) (d) (www.labraunda.org) (e) (www.labraunda.org) (f) (Personal Archive) (g) (Personal Archive)</p>	

Table 4.21: Opportunities of the road between Milas and Labraunda connected to the historical / temporal context of cultural routes





OPPORTUNITIES CONNECTED TO THE TEMPORAL CONTEXT OF CULTURAL ROUTES		
<p>-The opportunity of presenting the continuous inhabitation pattern and development sequence of the region thanks to the presence of the traditional rural and urban settlements as well as the historical evidences (a-g).</p>		
		
(a)	(b)	(c)
		
(d)	(e)	
		
	(f)	
		
(g)		

Figure 4.17: (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive of Ayşe Bike Baykara) (d) (Personal Archive) (e) (Personal Archive) (f) (Personal Archive) (g) (Personal Archive)

Figure 4.17: (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive of Ayşe Bike Baykara) (d) (Personal Archive) (e) (Personal Archive) (f) (Personal Archive) (g) (Personal Archive)

Table 4.22: Opportunities of the road between Milas and Labraunda connected to the social and cultural context of cultural routes

OPPORTUNITIES CONNECTED TO THE SOCIAL AND CULTURAL CONTEXT OF CULTURAL ROUTES	
-Crucial traces regarding the historical, social and cultural life of the region (a, b and c), -Consciousness and interest of the local people of the region regarding the tourists coming and values of the road between Milas and Labraunda and the cultural accumulation on and around it (d), -The opportunity of the open air market area of Baltalı Kapı Street and its nearby empty areas (e and f).	
	
	
	
(a)	(b)
(c)	(d)
(e)	(f)

Figure 4.18: (a) (Personal Archive) (b) (Karia Yolu Archive) (c) (Karia Yolu Archive) (d) (Karia Yolu Archive) (e) (Karia Yolu Archive) (f) (Karia Yolu Archive)

Table 4.23: Opportunities of the road between Milas and Labraunda connected to the functional context of cultural routes


OPPORTUNITIES CONNECTED TO THE FUNCTIONAL CONTEXT OF CULTURAL ROUTES	
<p>-The opportunity of reevaluating, representing and experiencing the ancient functions, roles and specific purposes of the road between Milas and Labraunda and the cultural accumulation on and along it (a-d),</p> <p>-New functions that can be given to specific sub-parts of the road between Milas and Labraunda and/or the cultural accumulation of it,</p> <p>-Reviving the functional and/or symbolic relationship of the different sections of the road between Milas and Labraunda-the origin, medium and end (e).</p>	
 <p>(a)</p> <p>(b)</p> <p>(c)</p> <p>(d)</p> <p>(e)</p>	<p>Figure 4.19: (a) (Personal Archive of Abdülkadir Baran) (b) (Personal Archive of Abdülkadir Baran) (c) (Personal Archive) (d) (Karia Yolu Archive) (e) (Personal Archive)</p>

Table 4.24: Opportunities of the road between Milas and Labraunda connected to the visual and aesthetic context of cultural routes




OPPORTUNITIES CONNECTED TO THE VISUAL AND AESTHETIC CONTEXT OF CULTURAL ROUTES	
-Observation area opportunities on the unique striking and surprising vista and panorama points thanks to the special location and topography as well as the harmony between the traditional urban and rural settlement patterns, archaeological remains and components of the cultural accumulation of the road between Milas and Labraunda (a-e).	
	
(a)	(b)
	
(c)	(d)
	
(e)	
Figure 4.20: (a) (Personal Archive) (b) (Karia Yolu Archive) (c) (Personal Archive) (d) (Karia Yolu Archive) (e) (Karia Yolu Archive)	

Table 4.25: Opportunities of the road between Milas and Labraunda connected to the economic context of cultural routes






OPPORTUNITIES CONNECTED TO THE ECONOMIC CONTEXT OF CULTURAL ROUTES	
<p>-Ongoing investigation and excavation studies of the archaeological site of Labraunda and their indirect economic value because of its scientific profit (a),</p> <p>-The opportunity of the open air market area of Baltalı Kapı Street for presenting local products,</p> <p>-Fertile agricultural lands, greenhouse areas together with marble, quartz and feldspat quarries as crucial economical sources for the residents of the region,</p> <p>-Unused and/or empty building lots and/or agricultural lands (b),</p> <p>-Tourism opportunity of the road and region itself (c, d and e),</p> <p>-New development areas of traditional urban and rural settlements.</p>	
 <p>(a)</p>	 <p>(b)</p>
 <p>(c)</p>	 <p>(d)</p>
 <p>(e)</p>	
<p>Figure 4.21: (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive) (d) (Personal Archive) (e) (Karia Yolu Archive)</p>	

Table 4.26: Opportunities of the road between Milas and Labraunda connected to the administrative context of cultural routes

OPPORTUNITIES CONNECTED TO THE ADMINISTRATIVE CONTEXT OF CULTURAL ROUTES
<ul style="list-style-type: none"> -A planned and controlled development and management model opportunity with the collaborative efforts of the key interest groups, partners and people for the road between Milas and Labraunda in order to increase its state of conservation, -Presence of the ongoing projects such as the Regional Development Plan of Muğla, Aydın and Denizli, Rehabilitation of the Baltalı Kapı Area, Muğla Cultural Route Project and several similar projects and their easily adaptable structures with new decisions, -The opportunity of cooperation and engagement ensured by multidisciplinary research teams from relevant fields together with local communities, institutions and traditional practitioners with the help of forums, trainings and/or educational programs.

Table 4.27: Opportunities of the road between Milas and Labraunda connected to the meaning and spiritual context of cultural routes

OPPORTUNITIES CONNECTED TO THE MEANING AND SPIRITUAL CONTEXT OF CULTURAL ROUTES
<ul style="list-style-type: none"> -Integrating the road between Milas and Labraunda to the center of Milas in terms of cultural and symbolic values, -The opportunity to revitalize the sacredness, legends and myths associated with the road between Milas and Labraunda and the cultural accumulation on and around it, -The possibility to follow travelers' records along the road between Milas and Labraunda, -The opportunity to set up forums and consultations in order to better safeguard and promote the meaning and spirit of place, as well as the opportunity to set up long-term strategic plans in order to re-expose the degradation of the meaning and spirit of place.

4.4. THREATS

In addition to the above mentioned weaknesses, in order to propose rational and appropriate principles for the future of the region, threats should also be determined for the road between Milas and Labraunda and the cultural accumulation on and around it. In this respect, with the assistance of the prepared tables, critical threats are identified related with the road between Milas and Labraunda and its cultural accumulation with the assistance of related figures (Table 4.28 – Table 4.36 and Figure 4.22 – Figure 4.28).

Threats Connected to the Natural Context of Cultural Routes¹²⁴:

- Unpreparedness against frequently occurring natural disasters such as heavy rains and earthquakes should be underlined within the scope of the threats of the road between Milas and Labraunda connected to the natural context of cultural routes.
- The unsecure condition of the unused and/or empty building lots and/or agricultural lands should be highlighted as a crucial threat connected to the natural context of cultural routes.
- Consciously or unconsciously made or occurred man-made processes, interventions, natural damages and/or destructions such as forest fires that accelerate the rate of the natural values of the region can be specified as one of the most crucial treats for the road between Milas and Labraunda and the cultural accumulation on and around it.
- Harmful effects of the heavy transportation activity of vehicles going through the recently constructed asphalt road should also be added under the heading of the threats connected to the natural context of cultural routes for the road between Milas and Labraunda and the cultural accumulation on and around it.

Threats Connected to the Man-Made Context of Cultural Routes¹²⁵:

- Consciously or unconsciously made or occurred man-made processes, interventions, physical damages and/or destructions such as vandalism, illegal excavation and smuggling that accelerate the rate of decay of the physical values of the region are crucial man-made threats for the region. Because of these threats, the natural tissue the region has started to be decomposing. In other words, the road between Milas and Labraunda together with the surviving components of the cultural accumulation and its nearby environment has been started to lose their integrity with the region.
- Marble, quartz and feldspat quarries around the archaeological site of Labraunda as important problems for the region should also be stated as one of the major threats connected to the man-made context of cultural routes for the conservation and protection of the region because of their heavy transportation activity which creates physical damages to the road itself and its components.
- In addition to these, due to out of usage, lack of consciousness and/or deficiency of attention given to the region, most of the remaining components of the cultural accumulation on and around the road between Milas and Labraunda have been lost, destroyed, buried and/or abandoned. It is known that especially the remaining parts of the road between Milas and Labraunda and several nearby cultural elements were buried under during the construction of the modern asphalt road after 1960's (Baran, 2011: 51). Therefore, these should also be mentioned as critical threats for the future of the region.

¹²⁴Related visual information can be reached from Table 4.28 and Figure 4.22.

¹²⁵Related visual information can be reached from Table 4.29 and Figure 4.23.

- On the other hand, uncontrolled sprawl of settlement areas in agricultural lands and inharmonious transformations of the traditional urban and rural settlements of the region should also be added under the heading of threats of the road between Milas and Labraunda and its nearby environment.

Threats Connected to the Temporal Context of Cultural Routes¹²⁶:

- Lack of conservation and protection measures given to the road between Milas and Labraunda and the cultural accumulation on and around it because of its presently unused condition is one of the most critical threats for the region in terms of the temporal context.

Threats Connected to the Social and Cultural Context of Cultural Routes¹²⁷:

- Consciously or unconsciously made or occurred man-made processes, interventions, social and cultural damages and/or destructions such as uncontrolled interventions and urbanization that accelerate the rate of decay of the traditional urban fabric and life of residents should be stated as critical threats for the road between Milas and Labraunda, connected to the social and cultural context.
- New development areas of traditional rural settlements that create not only social and cultural pressure to the historic fabric and traditional tissue of the region, but also stress to the local people of the region should also be reflected as another threat connected to the social and cultural context of cultural routes.

Threats Connected to the Functional Context of Cultural Routes¹²⁸:

- On the other hand, disharmony and irrelevant characteristics of the new development areas of traditional urban and rural settlements along the road between Milas and Labraunda should also be added under the category of threats connected to the temporal context of cultural routes.
- In addition to this, disharmony and irrelevant characteristics of the newly constructed buildings and structures which are presently being located along the road should also be mentioned as a crucial threat.

Threats Connected to the Visual and Aesthetic Context of Cultural Routes¹²⁹:

- Consciously or unconsciously made or occurred man-made processes, interventions, visual and aesthetic damages and/or destructions such as deterioration of the silhouette together with the panorama and vista scenes by vandalism, urbanization and/or forest fires should be mentioned as threats for the road between Milas and Labraunda and the cultural accumulation on and around it, connected to the visual and aesthetic context of cultural routes.

Threats Connected to the Economic Context of Cultural Routes¹³⁰:

- Limited scope of investigation, research and excavation works conducted for Labraunda and the areas on and around the road between Milas and Labraunda because of the lack of financial sources and available equipment; therefore its indirect economic benefit for the site is a threat for the future of the region, connected to the economic context of cultural routes.

¹²⁶Related visual information can be reached from Table 4.30 and Figure 4.24.

¹²⁷Related visual information can be reached from Table 4.31 and Figure 4.25.

¹²⁸Related visual information can be reached from Table 4.32 and Figure 4.26.

¹²⁹Related visual information can be reached from Table 4.33 and Figure 4.27.

¹³⁰Related visual information can be reached from Table 4.34 and Figure 4.28.

- New development areas in traditional urban and rural settlements that creates economic pressure to their nearby historical fabric, therefore increase in the prices of these lands should be stated as one of the most crucial threats connected to the economic context of cultural routes.
- In addition to these threats mentioned above, emigration of the young population of the traditional villages Kırcağız, Kızılçayıkık, Kargıcak, Yukarılamet and Aşağılamet especially to Milas, Bodrum or other settlements because of the modern ways of living should also be added to this category.

Threats Connected to the Administrative Context of Cultural Routes¹³¹:

- Deficiency of maintenance, conservation, planning and development activities regarding the region therefore lack of holistic decisions is a crucial threat of the region connected to the administrative context of cultural routes.
- Since they give damage to the remains, uncontrolled agricultural and/or green housing activities in some sub-parts of Labraunda should also be added to the category of threats of the ancient road between Milas and Labraunda and the components of the cultural accumulation on and around it, connected to the administrative context of cultural routes.
- In addition to these above mentioned threats, the current registered site boundaries that do not cover all of the components of the cultural accumulation of the road between Milas and Labraunda should be seen as another threat for the future of the region.
- Finally, lack of thorough protection measures because of the insufficient numbers of night guards, ticket officers and/or several similar commissioned people appointed to the site should also be added to the category of the threats related with the administrative context of the road between Milas and Labraunda and the cultural accumulation on and around it.

Threats Connected to the Meaning and Spiritual Context of Cultural Routes¹³²:

- Cultural values, symbolic identity, special feelings, unique memories and spiritual experiences together with the variables of interest and respect that are began to disappear for the road between Milas and Labraunda especially because of the incompatible uses of the region, new construction works and urbanization processes of the traditional urban and rural settlements are critical threats for the future of the region in terms of the context of meaning and spirit.
- In addition to this, lack of attention given to the variables related with the meaning and spiritual side of the ancient between Milas and Labraunda such as travelers' accounts should also be added under the category of threats of the future of the region, connected to the meaning and spiritual context.

¹³¹Related information can also be reached from Table 4.35.

¹³²Related information can also be reached from Table 4.36.

Table 4.28: Threats of the road between Milas and Labraunda connected to the natural context of cultural routes






THREATS CONNECTED TO THE NATURAL CONTEXT OF CULTURAL ROUTES	
<ul style="list-style-type: none"> -Unpreparedness against frequently occurring natural disasters such as heavy rains, landslides and/or earthquakes (a), -The unsecure condition of the unused and/or empty building lots and/or agricultural lands, -Consciously or unconsciously made or occurred man-made processes, interventions, natural damages and/or destructions such as forest fires that accelerate the rate of decay of the natural values of the region (b and c), -Harmful effects of the heavy transportation activity of vehicles going through the recently constructed asphalt road (d and e). 	
	
<p>(a) (b)</p>	
	
<p>(c)</p>	
	
<p>(d) (e)</p>	
<p>Figure 4.22: (a) (Personal Archive) (b) (Personal Archive of Abdülkadir Baran) (c) (Personal Archive of Olivier Henry) (d) (Personal Archive) (e) (Muğla Conservation Council Archive)</p>	

Table 4.29: Threats of the road between Milas and Labraunda connected to the man-made context of cultural routes







THREATS CONNECTED TO THE MAN-MADE CONTEXT OF CULTURAL ROUTES	
<p>-Man-made processes, interventions, physical damages and/or destructions such as vandalism, illegal excavation and smuggling that accelerate the rate of decay of the physical values of the region (a and b),</p> <p>-Marble, quartz and feldspat quarries around Labraunda as important threats regarding the region and their heavy transportation activity,</p> <p>-Uncontrolled sprawl of settlement areas in agricultural lands (c and d),</p> <p>-Lost, destroyed, buried and/or abandoned physical components of the cultural accumulation (e),</p> <p>-Inharmonious transformation of the traditional urban and rural settlements of the region (f).</p>	
	
(a)	(b)
	
(c)	(d)
	
(e)	(f)
<p>Figure 4.23: (a) (Karia Yolu Archive) (b) (Personal Archive) (c) (Personal Archive) (d) (Personal Archive) (e) (Personal Archive) (f) (Personal Archive)</p>	

Table 4.30: Threats of the road between Milas and Labraunda connected to the temporal context of cultural routes

THREATS CONNECTED TO THE TEMPORAL CONTEXT OF CULTURAL ROUTES	
-Lack of conservation and protection measures given to the road between Milas and Labraunda and the cultural accumulation on and around it because of its presently unused condition (a-e).	
 <p>(a) (b) (c) (d) (e)</p>	<p>Figure 4.24: (a) (Personal Archive of Abdülkadir Baran) (b) (Milas Municipality Archive) (c) (Milas Municipality Archive) (d) (Personal Archive) (e) (Personal Archive)</p>

Table 4.31: Threats of the road between Milas and Labraunda connected to the social and cultural context of cultural routes

THREATS CONNECTED TO THE SOCIAL AND CULTURAL CONTEXT OF CULTURAL ROUTES	
<div>-Man-made processes, interventions, social and cultural damages and/or destructions such as uncontrolled interventions and urbanization that accelerate the rate of decay of the traditional urban fabric and life of residents (a, b and c),</div> <div>-New development areas of traditional rural settlements (d and e).</div>	
	
(a)	(b)
	
(c)	(d)
	
(e)	
Figure 4.25: (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive) (d) (Personal Archive) (e) (Personal Archive)	

Table 4.32: Threats of the road between Milas and Labraunda connected to the functional context of cultural routes

THREATS CONNECTED TO THE FUNCTIONAL CONTEXT OF CULTURAL ROUTES	
<p>-Disharmony and irrelevant characteristics of the new development areas of traditional urban and rural settlements (a-f),</p> <p>-Disharmony and irrelevant characteristics of the newly constructed buildings and structures which are presently being located along the road between Milas and Labraunda.</p>	
	
(a)	(b)
	
(c)	(d)
	
(e)	(f)

Figure 4.26: (a) (Personal Archive) (b) (Personal Archive) (c) (Milas Municipality Archive) (d) (www.milasonder.com) (e) (www.milasonder.com) (f) (www.ozgurmilas.com)

Table 4.33: Threats of the road between Milas and Labraunda connected to the visual and aesthetic context of cultural routes

THREATS CONNECTED TO THE VISUAL AND AESTHETIC CONTEXT OF CULTURAL ROUTES				
-Man-made processes, interventions, visual and aesthetic damages and/or destructions such as deterioration of the silhouette together with the panorama and vista scenes by vandalism, urbanization and forest fires (a-e).				
				
(a)	(b)	(c)		
				
(d)				
				
(e)				
Figure 4.27: (a) (Personal Archive) (b) (Personal Archive) (c) (Personal Archive) (d) (Personal Archive) (e) (Personal Archive of Olivier Henry)				

Table 4.34: Threats of the road between Milas and Labraunda connected to the economic context of cultural routes

THREATS CONNECTED TO THE ECONOMIC CONTEXT OF CULTURAL ROUTES	
<p>-Limited scope of investigation, research and excavation works conducted for Labraunda and the areas on and around the road between Milas and Labraunda (a and b),</p> <p>-New development areas in traditional urban and rural settlements that create economic pressure to their nearby historical fabric (c, d and e),</p> <p>-Emigration of the young population of traditional rural settlements (f).</p>	
	
(a)	(b)
	
(c)	(d)
	
(e)	(f)

Figure 4.28: (a) (Personal Archive) (b) (Muğla Conservation Council Archive) (c) (Personal Archive) (d) (Personal Archive) (e) (Personal Archive) (f) (Karia Yolu Archive)

Table 4.35: Threats of the road between Milas and Labraunda connected to the administrative context of cultural routes

THREATS CONNECTED TO THE ADMINISTRATIVE CONTEXT OF CULTURAL ROUTES
<ul style="list-style-type: none"> -Lack of holistic decisions, -Uncontrolled agricultural and/or green housing activities in some sub-parts of Labraunda, -The current registered site boundaries, -Lack of thorough protection measures because of the insufficient number of night guards, ticket officers and/or several similar commissioned people appointed to the site.

Table 4.36: Threats of the road between Milas and Labraunda connected to the meaning and spiritual context of cultural routes

THREATS CONNECTED TO THE MEANING AND SPIRITUAL CONTEXT OF CULTURAL ROUTES
<ul style="list-style-type: none"> -Cultural values, symbolic identity, special feelings, unique memories and spiritual experiences together with the variables of interest and respect that are began to disappear, -Lack of attention given to the variables related with the meaning and spiritual side of the road between Milas and Labraunda.

4.5. AN OVERALL EVALUATION OF THE ROAD BETWEEN MİLAS AND LABRAUNDA

Under the heading of assessing the road between Milas and Labraunda, the current state of the ancient road is evaluated and categorized as strengths, weaknesses, opportunities and threats by giving reference to nine equally weighted contexts which are identified in the section of “understanding the place”. As reflected in the categories of strengths and opportunities, the region and the road between Milas and Labraunda have rich and diverse assets and values. As also shown from the prepared tables and figures; especially the location, unique nature, nearby cultural accumulation, ongoing inhabitance pattern, continuing social and cultural character, different functions, visually and aesthetically rich charm, economic sustainability, legends and memories of the road between Milas and Labraunda should be underlined as crucial assets for the region (Figure 4.29 and Figure 4.30).

However, the road between Milas and Labraunda were transformed into a transportation path together with static components including non-valuable structures and/or units by the existing weaknesses and threats with the negative effects of modern days. Especially, the unused and/or empty areas, the nonvisible state, difficult accessibility conditions, lack of care and lack of holistic presentation, currently unused situation, disappearing social and cultural values, lack of agencies and organizations working to improve the general condition, the present usage and function of the road, lack of visual and aesthetic integrity, insufficient financial sources and lack of available equipment of the key interest groups and partners, deficiency of the current conservation, planning and development activities, physical components of the cultural accumulation that are not legally registered, new construction works that are not compatible with the historical meaning and spiritual context and high vehicular use of the road between Milas and Labraunda have been changing the ancient identity of the road between Milas and Labraunda day by day (Figure 4.31 and Figure 4.32).

Considering these identified information, it can be said that the road between Milas and Labraunda and its nearby cultural accumulation should be approached not only from a planning problem but also a conservation and development view. Accordingly, based on the information gathered in the phase of the “understanding of the road between Milas and Labraunda and the cultural accumulation on and around it” together with the data derived from the documents and excavations as well as the existing situation of the region, the stage of assessing the road between Milas and Labraunda should be continued with an overall assessment of the components of the cultural accumulation.

In this respect, as also shown from the table prepared, all of the components of the cultural accumulation on and around the ancient axis between Milas and Labraunda should be evaluated according to their strengths, weaknesses, opportunities and threats; individually (Table 4.37). Afterwards, according to these data derived, zones showing the clusters of the components of cultural accumulation – because of their togetherness – should be identified (Figure 4.33). These two groups of information assist to highlight the objectives of the cultural route project, significance of place, theme of the final model, general decisions and therefore a basis for the priority of implementation regarding the proposed cultural route for the road between Milas and Labraunda.

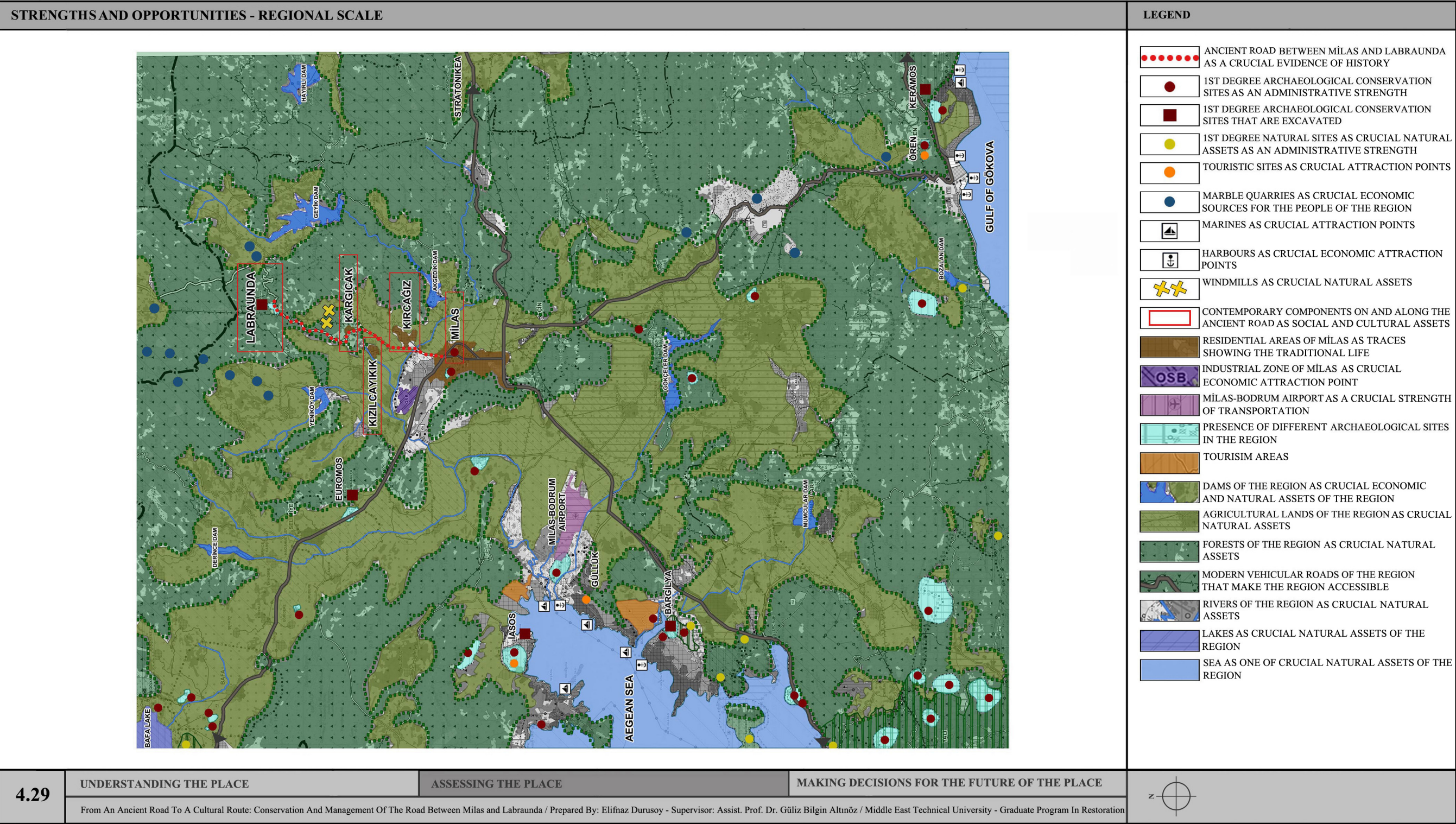


Figure 4.29: Strengths and opportunities in regional scale

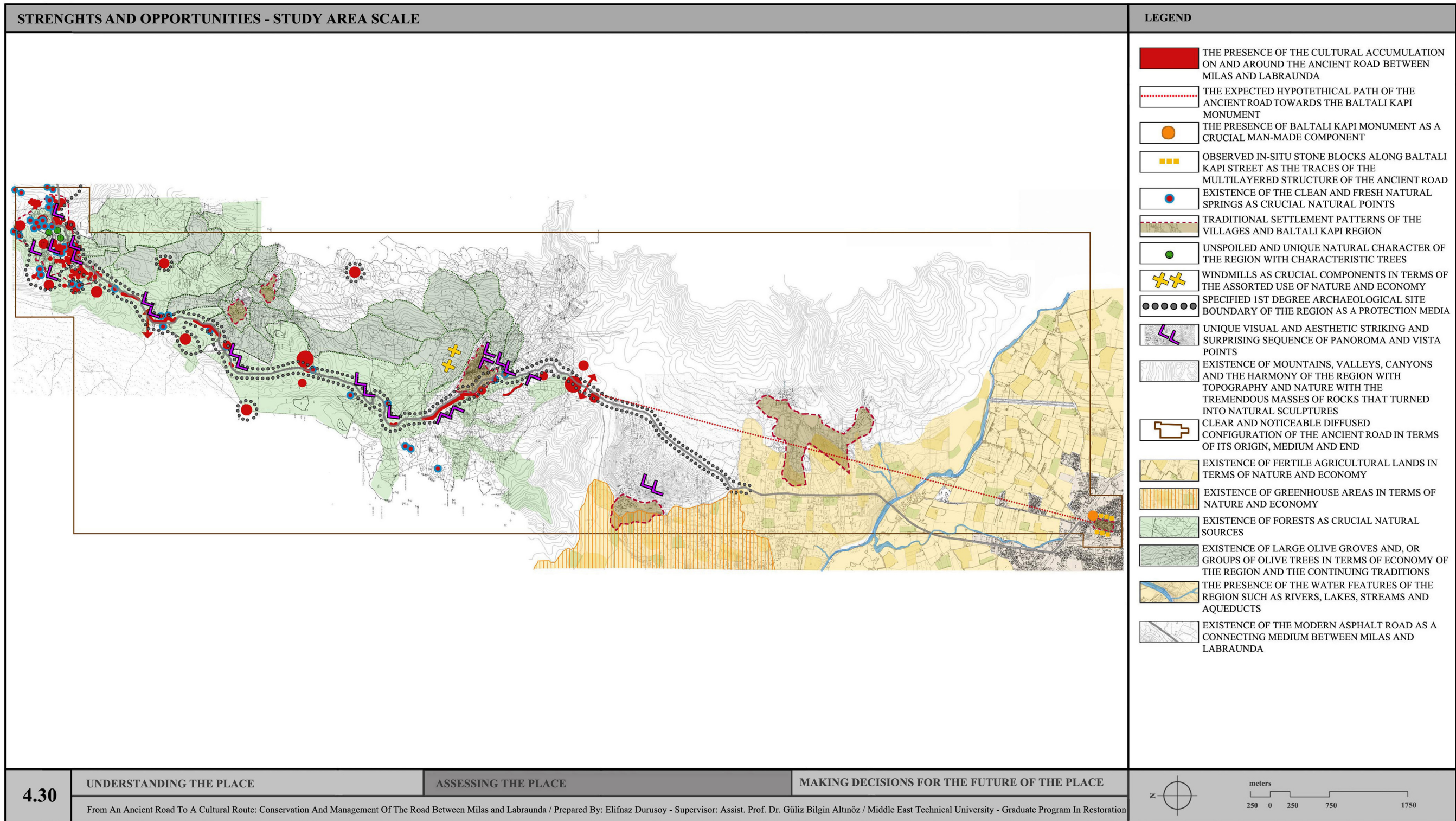


Figure 4.30: Strengths and opportunities in study area scale

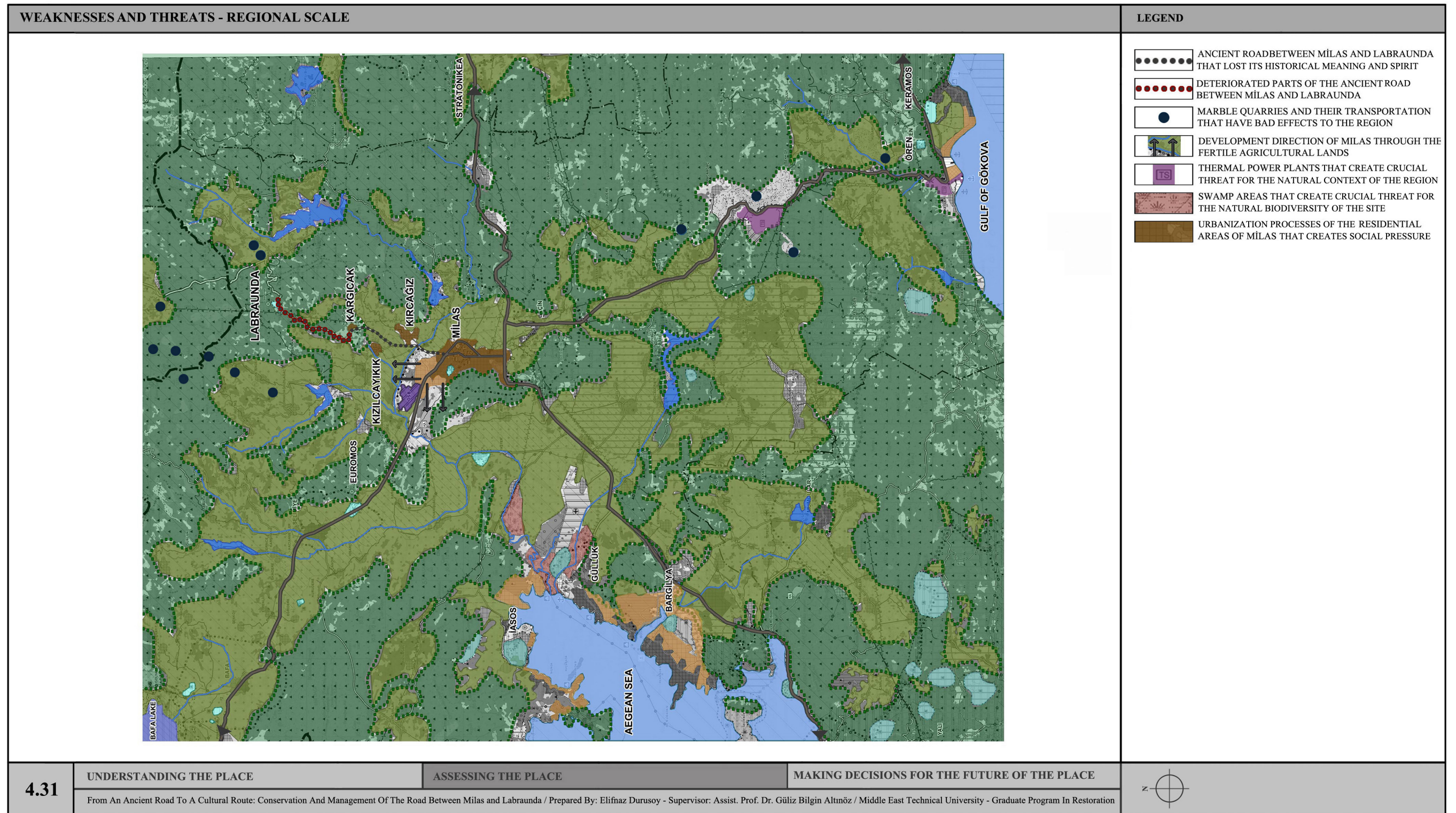


Figure 4.31: Weaknesses and threats in regional scale

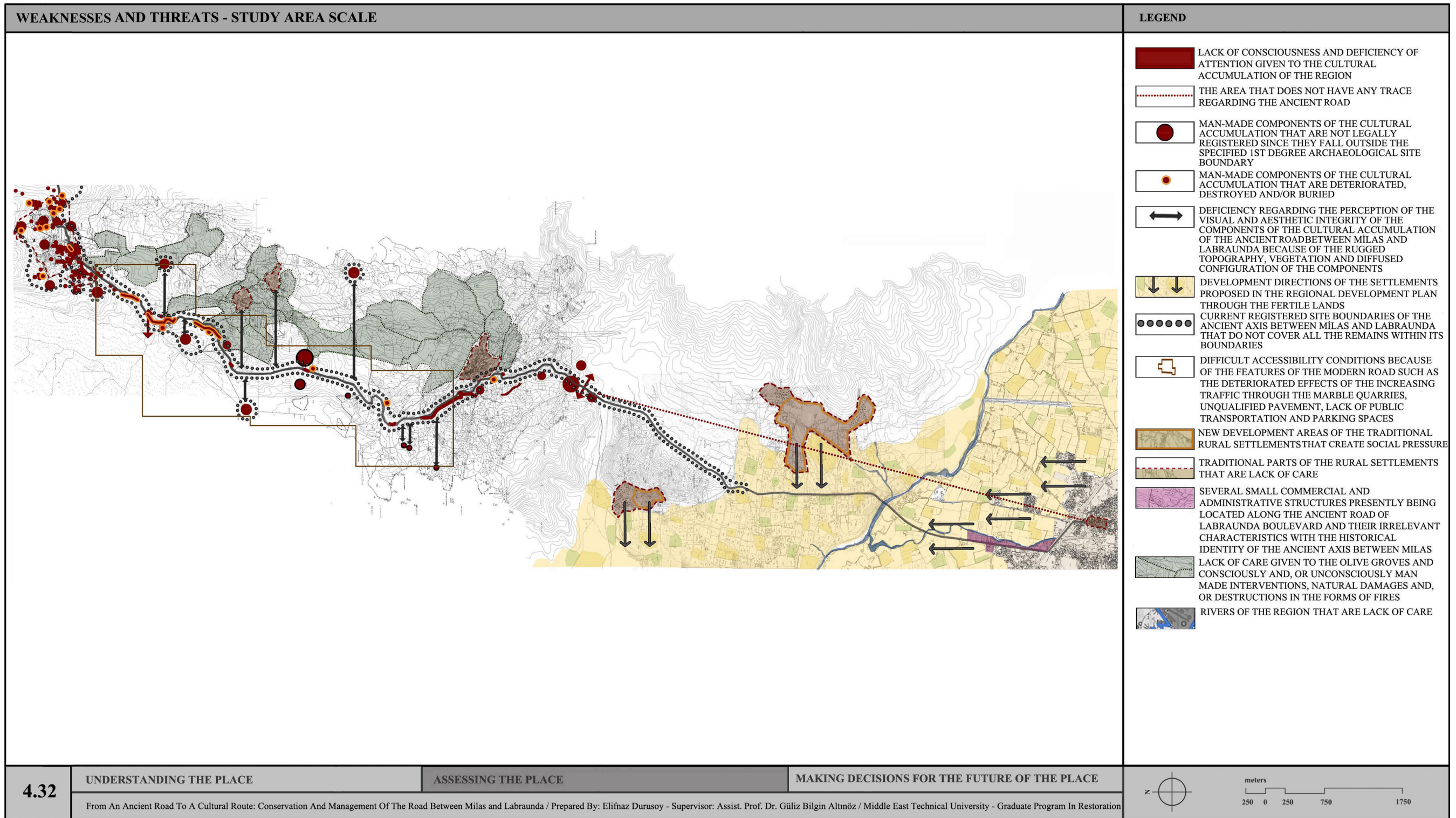


Figure 4.32: Weaknesses and threats in study area scale

Table 4.37: Overall evaluation of the components of the cultural accumulation of the road between Milas and Labraunda

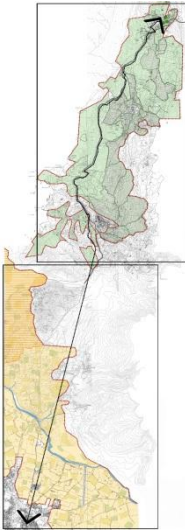
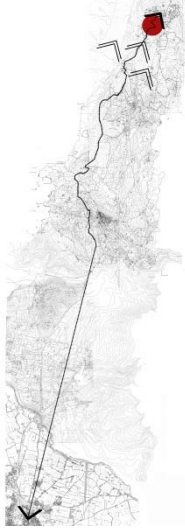
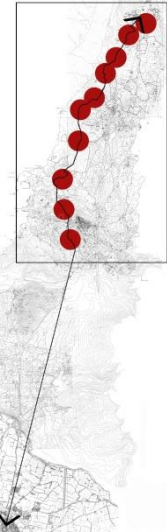
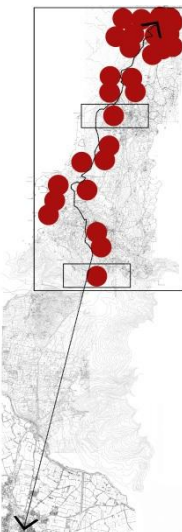
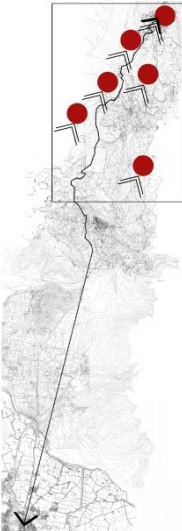
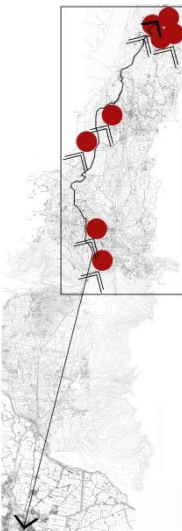
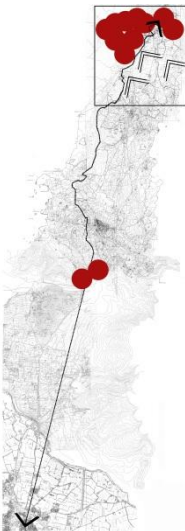
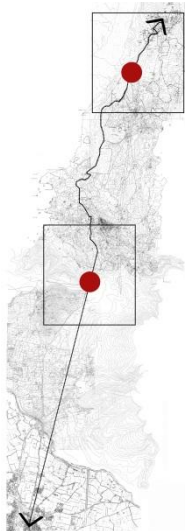

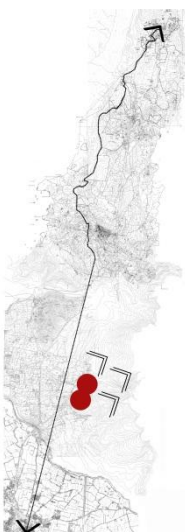
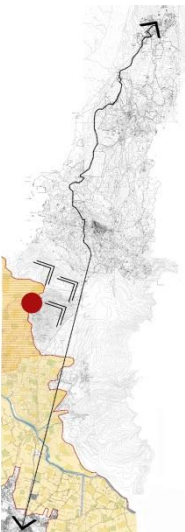
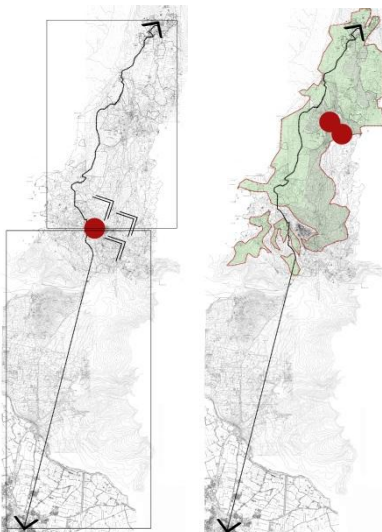
Components	Overall Evaluation		Components	Overall Evaluation	
Natural Components		<ul style="list-style-type: none">-Variety of natural components: forested areas in north, agricultural lands in south,-Continuing natural activities such as agriculture, green housing, olive production, etc.,-Historical connotations of some of the natural components such as the split rock of Labraunda, ancient springs, sacred plane trees etc.	Labraunda		<ul style="list-style-type: none">-Location of Labraunda in the highest position of the topography as the destination point of the road,-Existence of visual and aesthetic striking points,-Unique structures and natural values including archaeological assets, architectural structures, monumental like trees in Labraunda,-Ongoing excavation works for Labraunda.
Remaining Parts of the Road Between Milas and Labraunda		<ul style="list-style-type: none">-Distributed configuration of the remaining parts of the road between Milas and Labraunda,-Continuous pattern of the remaining parts of the road between Kargıcak and Labraunda.	Spring Houses and Wells		<ul style="list-style-type: none">-Locations of wells and their closeness to rural settlements Kargıcak, Yukarılamet and Aşağılamet,-Distributed configuration of the spring houses and wells along the road between Milas and Labraunda,-Continuous functions of the presently operating spring houses as resting points,-Scarcity of wells in terms of their numbers: two wells.
Fortification Towers		<ul style="list-style-type: none">-Locations of fortification towers and their visual and aesthetic observation opportunities,-Ongoing excavation works for fortification towers.	Honey Towers		<ul style="list-style-type: none">-Locations of honey towers on elevated big rocks and their visual and aesthetic observation opportunities,-Closeness of honey towers to rural settlement patterns of the region,-Honey towers as the rare elements that provide information regarding the honey production patterns of rural life,-Disseminated configuration of honey towers along the road between Milas and Labraunda.

Table 4.37 Continued

Tombs		<ul style="list-style-type: none"> -Existence of different kinds of tombs: monumental tomb, rock-cut chamber tombs, subterranean chamber-tombs, rock-cut sarcophagi tombs, simple pit tombs and cist graves, -Numerous numbers of tombs discovered along the route between Milas and Labraunda and their unique arrangements, -Existence of the necropolis where a group of tombs are discovered, -Individual tomb examples on and/or around different locations of the road between Milas and Labraunda and their visual and aesthetic potentials, -Ongoing excavation works for tombs. 	Bridges		<ul style="list-style-type: none"> -Remote locations of bridges to each other, -Bridges as the crucial traces that prove the historical path of the road between Milas and Labraunda, -The scarcity of bridges in terms of their numbers: Two bridges, -Existence of bridges dated back to different historical periods: Hekatomnid and Byzantine, therefore a crucial trace for the continuous use of the road between Milas and Labraunda, -Existence of bridges as important traces regarding the historical path of the ancient road.
Baltalı Kapı Street		<ul style="list-style-type: none"> -Location of Baltalı Kapı Street in Milas as the starting point and – the existence of the Baltalı Kapı Monument itself as the origin point of the road between Milas and Labraunda, -Open market area of Baltalı Kapı as a crucial social and economic input, -Irrelevant characteristics of recently building new structures with the historical settlement pattern of Kırcağız, -Existence of the in-situ stone blocks of the ancient road and their disseminated configuration along Baltalı Kapı Street, -Existence of traditional structures that can be used with different functions, -Ongoing rehabilitation projects for Baltalı Kapı Street and several restored and rehabilitated structures on the street. 	Kırcağız		<ul style="list-style-type: none"> -Dual spatial formation of Kırcağız as: old-Kırcağız and new-Kırcağız -Strong relationship of old Kırcağız with the topography of the region in terms of visual and aesthetic points of view, -Irrelevant characteristics of recently building new structures with the historical settlement pattern of Kırcağız, -Existence of historical oil factories as traditional production structures, -Existence of traditional structures that can be used with different functions in old Kırcağız.
Kızılçayıkık		<ul style="list-style-type: none"> -Location of Kızılçayıkık in Sarıçay valley close to fertile lands of the region, -Continuous agricultural and green housing characteristics of Kızılçayıkık, -Existence of traditional structures that can be used with different functions. 	Kargıcak, Yukarıilamet and Aşağıilamet		<ul style="list-style-type: none"> -Location of Kargıcak in the middle of the road between Milas and Labraunda, -Location of Kargıcak as the closest village to Labraunda, -Spatial configuration of Kargıcak, its compatibility with the unique topography of the region therefore existence of visual and aesthetic panorama points, -Existence of traditional structures that can be used with different functions, -Location of Yukarıilamet and Aşağıilamet in terms of their closeness to the archaeological site Labraunda, -Continuous functions of the traditional structures located in Yukarıilamet and Aşağıilamet as secondary houses.

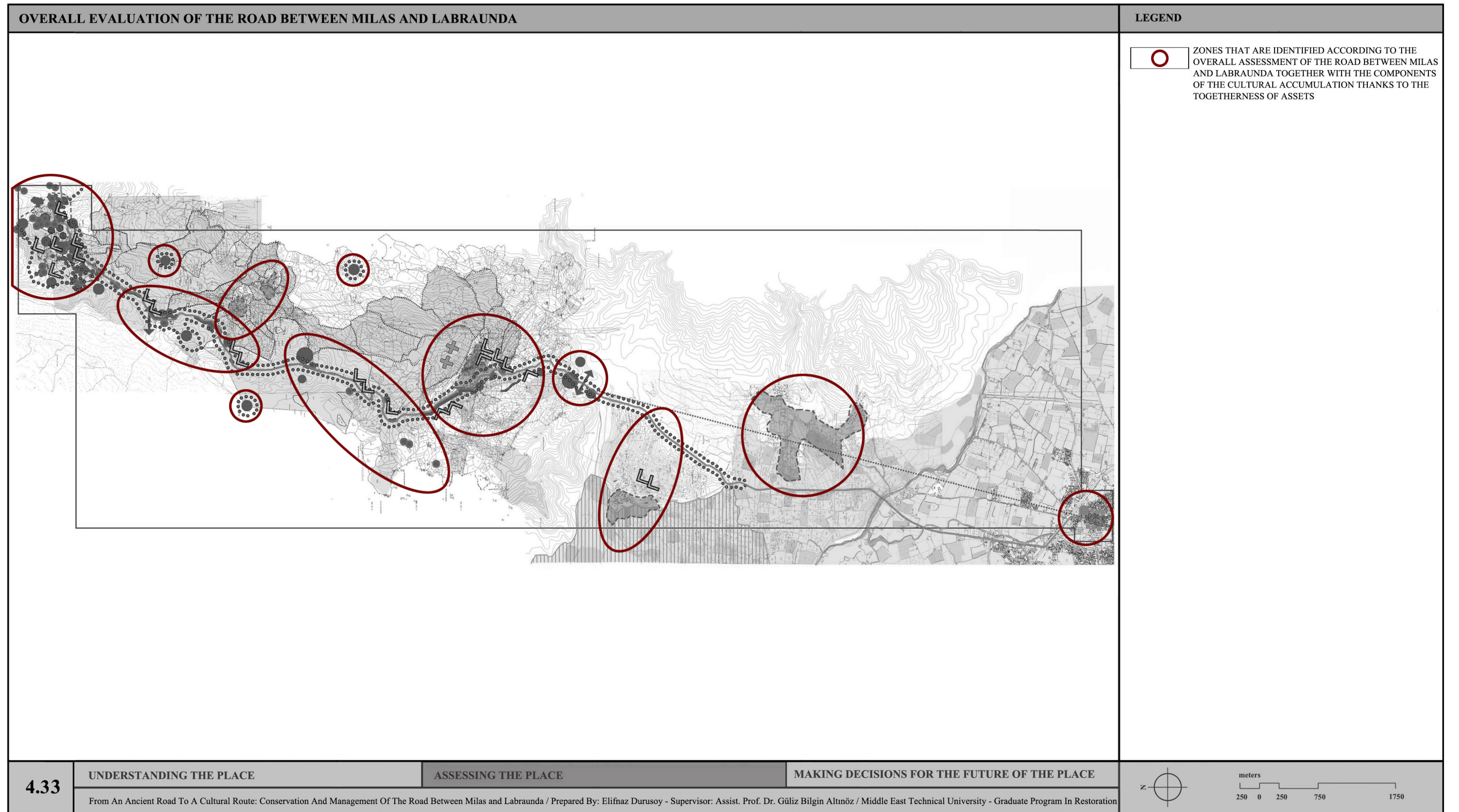


Figure 4.33: Overall evaluation of the road between Milas and Labraunda

CHAPTER 5

MAKING DECISIONS FOR THE FUTURE OF THE PLACE: CULTURAL ROUTE PROPOSAL FOR THE ROAD BETWEEN MİLAS AND LABRAUNDA

5.1. OBJECTIVES FOR THE CONSERVATION AND DEVELOPMENT OF THE ROAD BETWEEN MİLAS AND LABRAUNDA

Although the above mentioned weaknesses and threats cause several obstructions and barriers regarding the future of the site, it can easily be said that the road between Milas and Labraunda together with its strengths and opportunities is one of the most important surviving old roads of Anatolia. Containing a large number of evidence of the history, architecture, nature, social and cultural life of both the ancient and present days, the road between Milas and Labraunda and the cultural accumulation on and around it offer a complete picture comprised with different contexts. Due to its distinctive natural, man-made, temporal, social and cultural, functional, visual and aesthetic, economic, administrative as well as the meaning and spiritual contexts, it is necessary to set general decisions and principals for the future conservation, preservation, maintenance and sustainable transformation of the site into a cultural route. As mentioned in the previous chapters, the useful way of starting this is determining the objectives and the statement of significance that assist to shape the vision and theme of the conservation and management project for the future of the site.

In this respect, it can be said that reinstituting the significance of the road between Milas and Labraunda by experiencing and recreating the meaning and spirit behind it should be respected as one of the most crucial objectives of the transformation project for the road. On the other hand, increasing the state of conservation, preservation, maintenance and sustainability of the road between Milas and Labraunda and the components of its cultural accumulation on and around it together with their strengths should be listed as another key objective. In addition to these strengths, the cultural route project for the road between Milas and Labraunda should also be integrated with the opportunities of the region. Furthermore, it should also promote the features of cultural heritage. By doing this, enhancement of public awareness and participation of local people can be sustained. Accordingly, ensuring local residents to view the site as a part of their identity to pass on to their next generations and to continue their inhabitation with harmonized conditions should be added as one of the main objectives. Further, attracting visitors and researchers to come and enjoy with proposed improvements and developments of the whole site together with its near surroundings within a framework constructed by the collaborative work of all key interest groups and partners should also be counted as a crucial objective for the development of the cultural route project. Therefore, the main objectives regarding the planning and management of the road between Milas and Labraunda and the cultural accumulation on and around it can be summarized as;

- **Reinstituting the significance** of the road between Milas and Labraunda by experiencing and recreating the meaning and spirit behind it.
- **Increasing the state of conservation, preservation, maintenance and sustainability** of the road between Milas and Labraunda and the cultural accumulation on and around it, together with their values, archaeological entities, cultural landscape and agricultural activities.
- **Ensuring local residents** to view the site as a part of their identity to pass on to their next generations and to continue their inhabitation with harmonized conditions.
- **Attracting visitors and researchers** to come and enjoy with proposed improvements and developments of the whole site together with its near surroundings within a framework constructed by the collaborative work of all key interest groups and partners.

5.2. THE STATEMENT OF SIGNIFICANCE AND THE THEME OF THE PROJECT

Since the concept of cultural routes reveals added values thanks to the singular heritage elements which are physically and mentally connecting tools, the process of developing a cultural route should be built upon the cultural significance of the place. In this respect, it can be said that the wide range of strengths and opportunities diffused through the region and the significance of the place expose an appropriate basis to assess the road between Milas and Labraunda as a cultural route. In other words, with respect to the surviving man-made components: the remaining parts of the ancient road, spring houses and wells, fortification towers, honey towers, tombs, bridges, archaeological site – Labraunda, traditional rural settlements – Kırcağız, Kızılçaykık, Kargıcak-Yukarılamet, Aşağılamet and the traditional urban settlement – Milas/Baltalı Kapı Street, natural setting as well as the social and cultural assets, the road between Milas and Labraunda can be considered as a cultural route within a conceptual frame of basic principles.

Since the aim of specifying a statement of significance and a general theme is to assist the interpretation process together with the enhancement of public awareness and building up a better understanding regarding the region, decisions and principles should also be associated with them. As also mentioned in the previous chapters, depending mainly on the objectives and the assessment of the region that the road between Milas and Labraunda and the cultural accumulation on and around it is located, the statement of significance should be determined with respect to the distinctive and irreplaceable characteristics of the complete system. With this regard, the theme of this cultural route project should be arranged in a way reflecting the historical and spiritual identity and the cultural significance of the road between Milas and Labraunda and the components of its cultural accumulation.

According to the specified objectives, historical and spiritual identity and the cultural significance of the road between Milas and Labraunda, the statement of significance can be specified as **Re-cording the road between Milas and Labraunda by registering the records, reconnecting the individual pieces and correlating the people through strengthening its meanings, highlighting its spirit of place and valorizing its records.**

In the light of this – since it contains the meanings of **register**, **reconnect** and **correlate** at the same time – the appropriate mean and the general theme of the transformation project: From the road between Milas and Labraunda to the cultural route between Milas and Labraunda can be identified as **re(-)cord**.

Record:

Register – “A thing constituting a piece of evidence about the past, especially an account of an act or occurrence kept in writing or some other permanent form.”

Reconnect – “Connect back again the thin, flexible string or rope made from several twisted strands.”

Correlate – “Have a mutual relationship or connection, in which one thing affects or depends on another”¹³³.

¹³³Definition of record – Oxford English Dictionary (The definitive record of the English Language). Oxford English Dictionary Online. from http://www.oed.com/definition/american_english (Last Accessed on 01.04.2013)

It is known that from the beginning of civilization, human beings have found different methods to save what they have discovered or created. People have recorded things that give evidences regarding crucial events in appropriate forms for their future usage. Indeed, it can be said that human progress would not have been possible without kept and recorded thoughts, ideas, facts and/or assets. These information and evidences related with the thoughts, ideas, facts and/or assets of human beings could be registered and stored in the forms of visual, audio/oral, literary and physical records.

Since they all can be regarded as crucial historical registers of the region, the process of “Re-cording the road between Milas and Labraunda by registering the records, reconnecting the individual pieces and correlating the people through strengthening its meanings, highlighting its spirit of place and valorizing its records” should primarily start with understanding and verifying all of the components of the cultural accumulation of the road between Milas and Labraunda. This phase should be continued with relevant interventions for bringing all of these components into a functioning state either by revitalizing historical or attributing new functions. Therefore, it can be said that **registering** should be the first strategy and the first stage of the project (Figure 5.1).

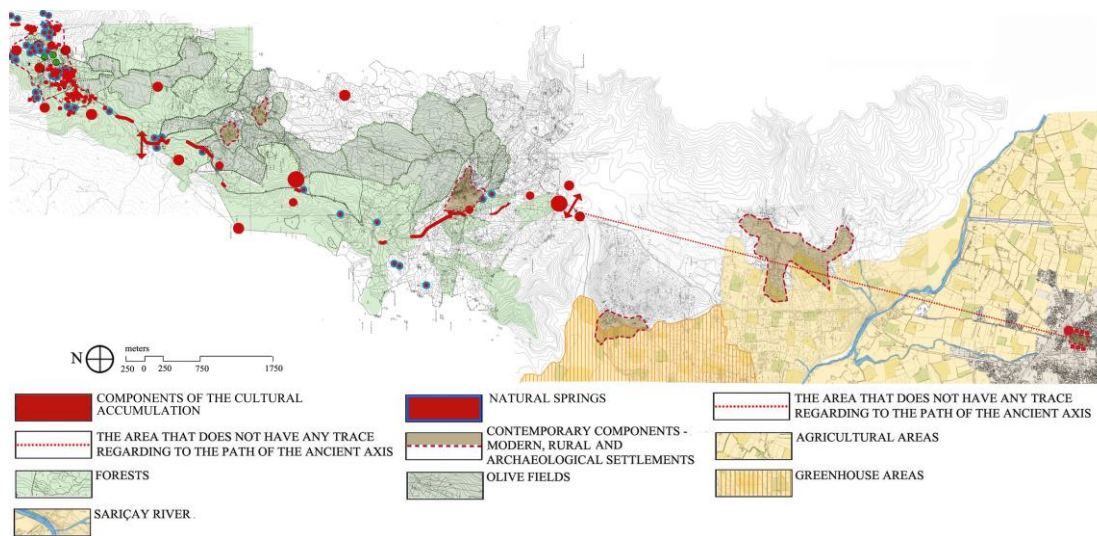


Figure 5.1: Registering the records of the road between Milas and Labraunda

Secondly, in order to reach the original pattern and configure the relationship between the sub-parts of the road between Milas and Labraunda; its origin – Milas Baltalı Kapı Monument and its end point - Labraunda should be **bonded** to each other (Figure 5.2). Further, all of the registered records as the remaining components of the cultural accumulation of the road should also be **connected back** to the structure with the help of physical, functional and/or spiritual interventions (Figure 5.3).

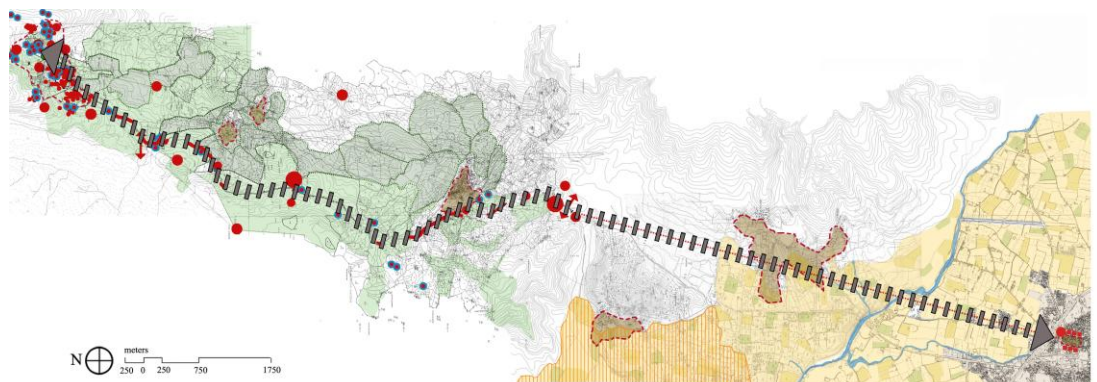


Figure 5.2: Reconnecting the origin and end of the road between Milas and Labraunda

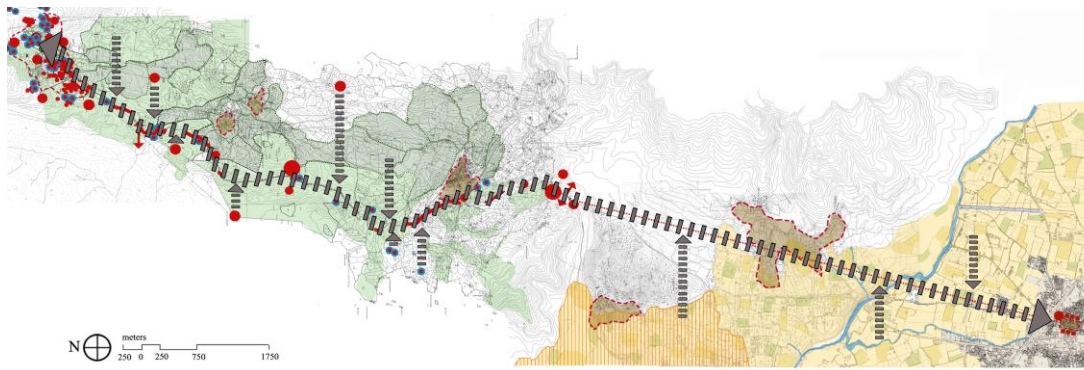


Figure 5.3: Reconnecting the records to the road between Milas and Labraunda

Correlation of the people to the road between Milas and Labraunda should not be ignored. Therefore, the people living both in traditional urban and rural settlements along the road between Milas and Labraunda, tourists coming to the site and researchers related with the studies concerning the components of the cultural accumulation and/or the road should be seen as crucial interest groups maintaining the holistic mechanism of the road between Milas and Labraunda (Figure 5.4 - Figure 5.7).

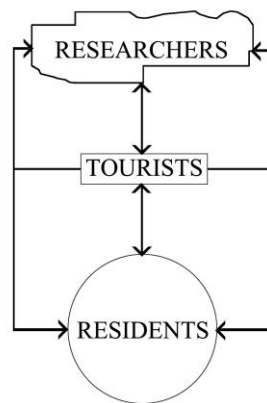


Figure 5.4: Three folded structure of the interest groups

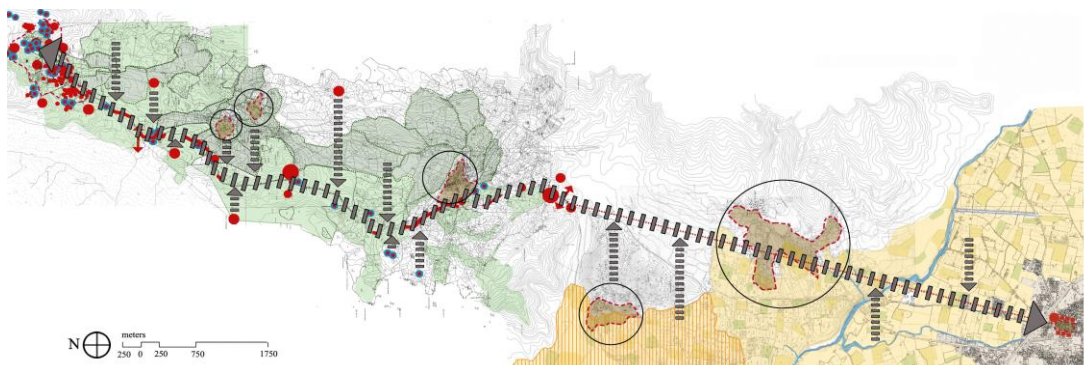


Figure 5.5: The holistic mechanism composed with residents

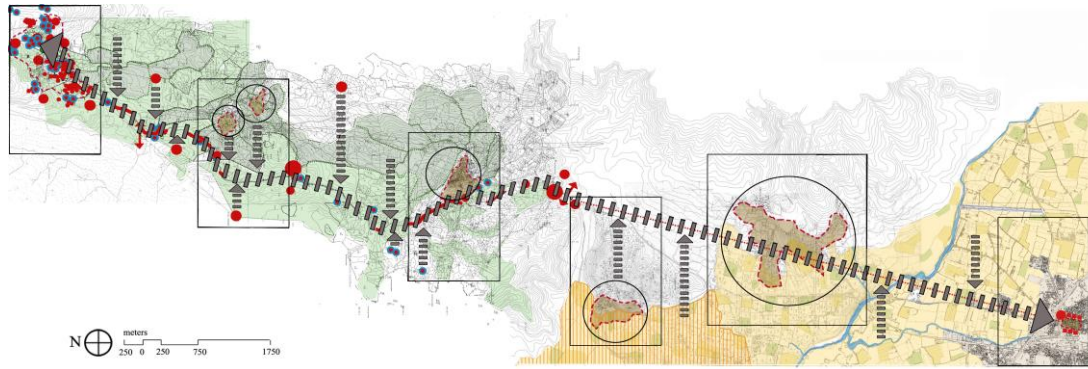


Figure 5.6: The holistic mechanism composed with tourists

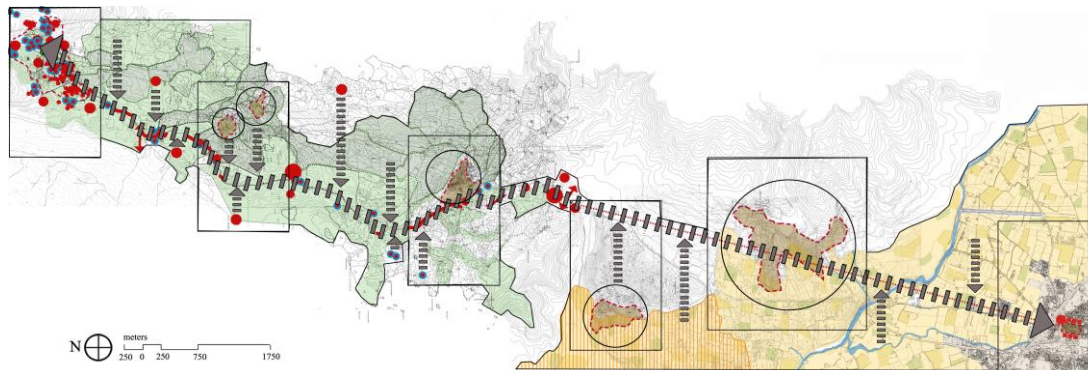


Figure 5.7: The holistic mechanism composed with researchers

Considering these, the road between Milas and Labraunda itself and all of the components of the cultural accumulation on and around it have direct connections with the registering, reconnecting and correlating meanings of record. In this respect, the road between Milas and Labraunda can be approached as a cord which is made from several twisted strands and all of the records as the components of the cultural accumulation on and around the road can be seen as its detached constituents of it. Accordingly, the main aim regarding the configuration of the cultural route proposal should be reconnecting the cord with the help of these individual pieces and reproducing the holistic system for the region.

5.3. GENERAL PRINCIPLES AND PRELIMINARY DECISIONS REGARDING THE CULTURAL ROUTE PROPOSAL BETWEEN MİLAS AND LABRAUNDA

All of the studies structured for the sections of analysis and assessment are made in order to prepare a base for the process of transformation of the road between Milas and Labraunda into a cultural route. Accordingly, considering the main objectives of the project and the statement of significance of the conservation and management process as crucial points of development, general principles and preliminary decisions which include the main conceptual and contextual basis of the proposed cultural route proposal are determined. These principles can be grouped under the previously defined objectives as follows;

Reinstituting the significance of the road between Milas and Labraunda by experiencing and recreating the meaning and spirit behind it.

- **Reflecting the identified strengths, weaknesses, opportunities, threats, statement of significance and the theme of the project:** All principles that are going to be issued regarding the road between Milas and Labraunda and the cultural accumulation on and around it should be determined according to the identified strengths, weaknesses, opportunities and threats of the region. In addition, they should all relate with the statement of significance and the theme of the project.
- **Conserving the sacredness, legends, myths, special feelings, unique memories and spiritual experiences:** All principles that are going to be issued regarding the road between Milas and Labraunda and the cultural accumulation on and around it should be determined in a way that they should all aim to conserve the sacredness, legends, myths, special feelings, unique memories and spiritual experiences associated with the region. In this respect, coherence, legibility, order and enclosure that cannot be correlated with the road between Milas and Labraunda at the present should be revived.
- **Decomposing and presenting the road in a legible way:** The present configuration of the road between Milas and Labraunda which is not legible should be decomposed and presented in a clear and noticeable way in terms of its origin, medium and end.

Increasing the state of conservation, preservation, maintenance and sustainability of the road between Milas and Labraunda and the cultural accumulation on and around it, together with their values, archaeological entities, cultural landscape and agricultural activities.

- **Increasing the state of conservation, preservation, maintenance and sustainability:** All principles that are going to be issued regarding the road between Milas and Labraunda and the cultural accumulation on and around it should be determined in a way that they should all aim to increase the state of conservation, preservation, maintenance and sustainability of the cultural route project.
- **Comprising a holistic and comprehensive methodology:** All principles that are going to be issued regarding the road between Milas and Labraunda and the cultural accumulation on and around it should be determined in a holistic and comprehensive methodology, by taking all the components of the cultural accumulation into account. In this respect, the general international principles and guidelines related with the concept of cultural routes and conservation should be respected. In addition to this, while the positive aspects of the existing and/or ongoing macro scale and micro scale projects such as regional judgments, development plans and actions by the collaboration of related authorities should be identified and integrated to the project; the negative and inconvenient sides of these projects should be eliminated.
- **Taking the previous implementations, public investments and projects into account:** In order not to repeat mistakes and errors, previous implementations, public investments and projects conducted to the region that hosts the road between Milas and Labraunda and the

cultural accumulation on and around it should be reviewed. In a more detailed manner, the positive aspects of the presently ongoing projects conducted for the region such as the Regional Development Plan of Muğla, Aydın and Denizli and the Rehabilitation Project for the Baltalı Kapı Area, Muğla Cultural Route Project and several similar projects directed by the key interest groups should be adapted to the cultural route project of the road between Milas and Labraunda. Their negative criteria and decisions should be revised with the assistance of the relevant key interest groups.

- **Taking the frequently occurring natural disasters into consideration:** Precautions and measures should be taken regarding the frequently occurring natural disasters such as heavy rains, landslides and earthquakes with the help of the people from related professions.
- **Respecting the location of the road between Milas and Labraunda:** The location of the road between Milas and Labraunda and the closeness of it to Milas-Bodrum Airport and to the sites having archaeological, architectural, historical and/or touristic features and the long tourism period of the region thanks to the appropriate climate should be supported with the assistance of macro scale decisions. This should be managed by organized several different presentation measures such as advertisements, brochures, web sites and several similar media. Therefore, the tourism potential of the region should be respected as a significant input for the cultural route project.
- **Conserving the components in their original locations:** All of the components of the cultural accumulation should be conserved in their original locations.
- **Using durable and compatible materials with reversible techniques:** Because of the location, geography and nature of the region, new construction activities and interventions should all be made with the help of the durable and compatible materials with reversible techniques.
- **Benefiting from various techniques and scale of documentation with the assistance of people from relevant professions:** In order to define, document and review these current situations, conditions, carrying capacities and general features of the archaeological site, traditional rural settlements and/or structures on and around the road between Milas and Labraunda, various techniques and scales of documentation should be used under the coordination of people from relevant professions.
- **Composing an upper scale cultural network:** The road between Milas and Labraunda should be respected as a crucial section of the remaining cultural route network of Aegean region. In this respect, with the help of the existing cultural routes, the paths of groups of travelers and individual trekkers, an upper scale cultural route network and the role of the road between Milas and Labraunda should be determined (Figure 5.8). Moreover, different route scenarios should be composed as long and short time visits.

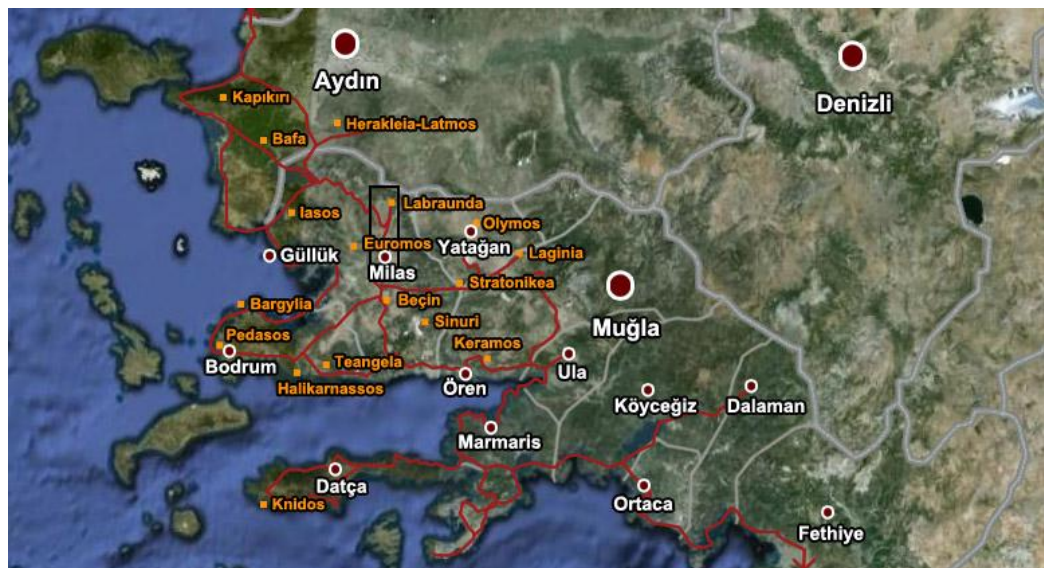


Figure 5.8: Proposed upper scale cultural route network for Aegean Region

- **Improving the infrastructural conditions of the road between Milas and Labraunda:** Existing infrastructure especially the electricity, water, sewage, transportation and other basic services of the road between Milas and Labraunda should be ensured and improved.
- **Making periodical cleanings without giving any damage to remains:** Periodical cleanings should be made especially for the archaeological structures of Labraunda and the components of the cultural accumulation of the road. In this regard, Sarıçay River, its branches and the general nature of the region should be rehabilitated. In addition to this, especially the organically occurring biological and natural formations on the components of the cultural accumulation of the road between Milas and Labraunda should be controlled. These should be cleaned with the help of harmonic conservation materials without giving any damage to the remains.
- **Monitoring the research, investigation and excavation works periodically:** These research, investigation and excavation work plans that determine the areas of operation and objectives of action should be periodically monitored during the implementation phase.
- **Arranging periodical meetings:** Periodical meetings should be arranged for the above mentioned key interest groups, partners, permanent working team and decision-making unit according to a previously specified schedule in order to determine general actions and plans, to better safeguard and promote the meaning and spirit of place and also to evaluate previous years. In addition to this, all the related information obtained from works of research, investigation and/or excavation of the road between Milas and Labraunda and the cultural accumulation on and around it should be disseminated to other key interest groups in the forms of periodical meetings in the forms of publications, educational activities and/or several similar means either in in-situ or ex-situ. Therefore, consciousness key interest groups who perceived the road as a value can be generated.
- **Providing further financial sources:** Financial sources should be provided by the funds of the ministries mentioned under the heading of the key interest groups, the resources of the excavation team, sponsors and related local authorities. Therefore, the scope of the investigation and excavation studies should be increased. Further means and connections should be established in order to find sponsors.

Ensuring local residents to view the site as a part of their identity to pass on to their next generations and to continue their inhabitation with harmonized conditions.

- **Increasing consciousness of the residents:** The level of consciousness of the people of the region regarding the road between Milas and Labraunda and its close environment should be increased with the assistance of suitable presentation and interpretation media such as educational programs, workshops and/or relevant informing activities.
- **Organizing the techniques and priorities of implementation:** The implementation priorities should be given to the areas and/or structures that are in bad, deteriorated and/or highly damaged conditions. Suitable techniques of conservation and appropriate harmonic materials should be selected for the rehabilitation and/or consolidation of the components of the cultural accumulation not only for their survival but also for the contribution of local residents to the project to view themselves as a part of their identity to pass on to their next generations.

Attracting visitors and researchers to come and enjoy with proposed improvements and developments of the whole site together with its near surroundings within a framework constructed by the collaborative work of all key interest groups and partners.

- **Arranging different tours at various scales:** Different tours which include different scopes of services and facilities at various scales should be arranged for different age groups according to their expected interests.
- **Increasing the accessibility of the road between Milas and Labraunda:** Public transportation system which serves between Milas-Bodrum Airport and Milas / Baltalı Kapı Street and Baltalı Kapı Street and Kargıcak should be arranged.

- **Minimizing the new construction activities and interventions:** The present condition of the road between Milas and Labraunda which lost its historical meaning and spirit should be made visible and perceptible with the help of appropriate interferences. However, it should also be mentioned at this point that new construction activities and interventions that are going to be done within the scope of the cultural route project should be minimized. The necessity of new places for proposed functions should aim to be arranged mostly in suitable open areas.
- **Consolidating the components of the cultural accumulation:** In order not to make reconstruction, the destroyed and/or buried components of the cultural accumulation should be rehabilitated and/or consolidated according to their overall conditions and the principles of the proposed environmental project for the road between Milas and Labraunda.
- **Respecting and ensuring basic needs of visitors, tourists and researchers:** Basic needs of visitors, tourists and researchers should be respected and ensured. The cultural route project of the region should be made accessible to the local people of the region, visitors and researchers to come and enjoy with proposed improvements and developments.
- **Arranging a general control mechanism for marble, quartz and feldspat quarries:** Marble, quartz and feldspat quarries should be approached as important sources of economy. However, because of their negative effects, a general control mechanism should be arranged for the quarries located within the boundaries of the region that hosts the road between Milas and Labraunda.
- **Promoting the road in local, national and international stages:** In order to increase the awareness and interest, the cultural route between Milas and Labraunda should be disseminated both in local, national and international stages.
- **Forming the road between Milas and Labraunda to appeal everyone:** In order to appeal for everyone, the trail should be detached into both challenging and easier stages passing through rocky and smooth lands. Therefore, different walking paths that have different difficulty levels, challenging stages and durations should be identified for different user classes by providing a more comfortable visit.
- **Providing various accommodation alternatives:** Alternative accommodation opportunities such as camping should be identified for the people who would like to stay in the unique nature of the site.
- **Composing a permanent working team:** A permanent working team which provides the archaeological research, investigation and/or excavation should be created in order to continue working at times other than the excavation season.
- **Identifying sub-projects and comprising key interest groups for their operational organization:** Several sub projects should be identified and these should be managed by a general planning body which comprises key interest groups and partners such as archaeologists, architects, planners, conservationists, restoration, history, management, ecology, environmental science, anthropology, arts, sociology, geology, metallurgy and materials, human psychology and several similar associated disciplines for the future of the site. All these projects should be seen as a base, part and/or starting point for further projects related with the road between Milas and Labraunda and the region.
- **Arranging a general decision-making unit:** A general decision-making unit should be arranged with the assistance of key interest groups and partners of the road between Milas and Labraunda and the cultural accumulation on and around it. In this respect, this unit should be comprised of the representatives of the related local authorities: the Governor of Milas, Director of Milas Municipality, Director of Milas Museum, Head of excavation team of the region. In addition to these specified people, representatives of the related ministries: the Ministry of Culture and Tourism, Ministry of Forest and Water Management, Ministry of Food, Agriculture and Livestock, Ministry of Environment and Spatial Planning and Ministry of Energy and Natural Sources, representatives of the related local communities: headman of Baltalı Kapı region, headmen of the villages of Kırcağız, Kızılcaçayık and Kargıcak and finally directors of excavations, professionals and researchers in related fields of work representatives of other landowners, financial sponsors and non-governmental organizations should also be added to this

decision-making unit. Volunteer people who would like to work for contributing to the cultural route project should also be included into this decision-making unit.

- **Taking security preventions:** Organized tours should be developed and arranged. These activities should be supported with educational information either for adults or children. In addition to the organized tours, independent travelling should also be supported with security preventions.
- **Constituting a controlling and reviewing mechanism:** The cultural route between Milas and Labraunda should be made accessible to all without a ticketing mechanism. Therefore, a more comprehensive controlling and reviewing mechanism should be established with the assistance of the key interest groups and partners for the road between Milas and Labraunda and the cultural accumulation on and around it.

5.4. GENERAL POLICIES, STRATEGIES AND PROJECTS FOR THE ROAD BETWEEN MİLAS AND LABRAUNDA

Following the identification of the general principles and preliminary decisions which all are specified to maintain the existing strengths minimize the weaknesses and threats and attained the determined opportunities regarding the cultural route proposal between Milas and Labraunda, strategies and related projects should be identified according to the specified general policies: register, reconnect and correlate. In this respect, general policies and their related strategies for the transformation process of the road between Milas and Labraunda into the cultural route between Milas and Labraunda are identified as follows,

Register:

- A general environmental management project including not only the macro, but also the micro scale decisions should be prepared for the cultural route between Milas and Labraunda together with the participation of the people from related professions.
- All of the components of the cultural accumulation should be brought to an operating state either by revitalizing their historical functions or by attaching new meanings.
- General housing and living conditions of the traditional rural settlements located along the cultural route between Milas and Labraunda should be enhanced as “ecological culture villages”.
- New construction and intervention activities proposed within the boundaries of the region that hosts the cultural route between Milas and Labraunda should be made compatible both with the natural and physical setting of the region as a new layer of the cultural accumulation.

Reconnect:

- Transportation of the cultural route between Milas and Labraunda should be arranged in a way that it should respect the historical meaning and spiritual side of the road by ensuring necessary accessibility and security measures.
- The cultural route between Milas and Labraunda and the cultural accumulation on and around it should be presented and interpreted as a whole both in-situ and ex-situ.

Correlate:

- Economic conditions of the residents living in the region that hosts the cultural route between Milas and Labraunda should be improved via the existing components for ensuring them to view the road as a part of their identity to pass on to next generations and to continue their inhabitance with harmonized conditions.

- The continuous traditional life of the people of the region should be revitalized as a crucial part of the cultural route between Milas and Labraunda.
- Consciousness of residents, tourists and researchers should be increased by strengthen the relationship between different key interest groups and partners with the help of the recently introduced buildings, educational activities, workshops, etc.

Considering these, in order to realize the above mentioned objectives, significance of the place and theme of the cultural route proposal, following tables are prepared to highlight all of the determined projects, their related components and contexts as well as the priority degrees of proposed projects with the help of the referenced colors used in the tables and figure (Table 5.1 – Table 5.3, Figure 5.9 and Figure 5.10)¹³⁴.

¹³⁴The priority degrees of proposed projects are arranged according to the following criteria respectively: identification and documentation of the existing assets, re-creating the road by related transportation and administrative arrangements, designation of proposed functions to the identified sections and components and fianlly new construction works in an order of economical viability.

Table 5.1: Strategies, projects, related components and contexts connected to the registering policy

General Policies	Strategies	Projects	Related Components of the Cultural Accumulation	Related Contexts
Register	A general environmental management project including not only the macro, but also the micro scale decisions should be prepared for the cultural route between Milas and Labraunda together with the participation of the people from related professions.	-In order not to lose, forget and/or give further damage, the components of the cultural accumulation located on and around the road between Milas and Labraunda which are the living witnesses of the region should be identified and documented with symbolic codes in terms of current situations, overall conditions, carrying capacities, status of ownership, general features and common reasons and possible causes of the conditions that are in bad, deteriorated and/or highly damaged conditions etc.	-All of the components of the cultural accumulation	-All contexts
		-All of the information coming from the stage of identification documentation regarding the road between Milas and Labraunda and the cultural accumulation on and around it should be marked on a base map together with their symbolic codes. This map should be updated periodically in the light of the further studies, investigations and excavations. They should also be archived and organized systematically for following generations.	-All of the components of the cultural accumulation	-All contexts
		-The present registered site boundaries that do not cover all of the components of the cultural accumulation of the road between Milas and Labraunda should be reviewed within the scope of the management project according to the information coming to the stage of identification and documentation. Therefore, the registered site boundaries of the region should be arranged in a manner that it should cover all the components of the cultural accumulation of the region.	-Natural Components -Labraunda -Remaining Parts of the Road -Spring Houses and Wells -Fortification Towers -Honey Towers -Tombs -Bridges	-Natural Context -Man-made Context -Administrative Context
		-Suitable parts of the region should be identified as environmental site areas and protection zones . This should be managed with the collaboration of the ascertained decision-making units, key interest groups and other related partners.	-Natural Components	-Natural Context -Administrative Context
		-According to the results coming from the principles of the proposed general environmental management project, further environmental, physical, geological, etc. investigations should be planned and new excavation areas should be proposed according to the data coming from the gathered inputs. Therefore, specific areas that have the possibility of having traces regarding the history of the region should be identified as new working areas .	-All of the components of the cultural accumulation	-All contexts
	All of the components of the cultural accumulation should be brought to an operating state either by revitalizing their historical functions or by attaching new meanings.	- Unused and/or empty building lots and/or agricultural lands should be revalorized for the protection of the decomposed settlement fabric of the road between Milas and Labraunda. However, suitable parts of these lands should be arranged for the usage of eco-tourism areas .	-Natural Components	-Natural Context -Functional Context -Visual and Aesthetic Context
		-Sarıçay River and its branches should be organized for recreational purposes . Therefore, together with the local people; tourists and researchers should have the chance to benefit from these proposed rehabilitated areas with suitable urban furniture such as benches, garbage bins and binoculars.	-Natural Components	-Natural Context -Man-made Context -Functional Context -Visual and Aesthetic Context
		-Trees that can be regarded as natural monuments of the region should also be approached as resting areas with suitable urban furniture such as benches, garbage bins and binoculars.	-Natural Components	-Natural Context -Man-made Context -Functional Context
		-Windmills should be arranged as crucial vista and panorama points for observation.	-Natural Components	-Natural Context -Man-made Context -Functional Context -Visual and Aesthetic Context
		-Labraunda should be respected as one of the most crucial archaeological sites of the region with proposed improvements coming from the principles of the general environmental management project.	-Labraunda	-All contexts
		-Ancient stone pieces, remaining parts of the road should be valorized and used as crucial parts of the main cultural route between Milas and Labraunda showing the continuous usage patterns .	-Remaining Parts of the Ancient Road -Milas / Baltalı Kapı Street	-Man-made Context -Temporal Context -Visual and Aesthetic Context
		-Since people walk and get thirsty again, spring houses and wells should be organized as resting points as they were in history.	-Spring Houses and Wells	-Natural Context -Man-made Context -Temporal Context -Functional Context -Meaning and Spiritual Context

Table 5.1 Continued

		-Since they provide additional perspective; together with some relevant sections of Labraunda, Kargıcak, Yukarılamet and Aşağılamet; fortification towers and honey towers should be used as observation and examination points as they were in history . In this respect, these components should be supported with suitable urban furniture such as benches, garbage bins and binoculars as key spaces in the forms of observation terraces and photography platforms.	-Labraunda -Fortification Towers -Honey Towers -Kargıcak, Yukarılamet and Aşağılamet	-Natural Context -Man-made Context -Temporal Context -Functional Context -Visual and Aesthetic Context
		-Honey towers should be used with their historical functions as honey production and protection units . The production process should be handled with a basic ladder designed according to the specified criteria for comprehensive interpretation and presentation manner.	-Honey Towers	-Natural Context -Man-made Context -Temporal Context -Functional Context
	General housing and living conditions of the traditional rural settlements located along the cultural route between Milas and Labraunda should be enhanced as “ecological culture villages”.	-Because of its location and other basic features, Kırcağız should be revalorized as “ production village ”. In this respect, especially the historical olive oil factories located within the boundaries of Kırcağız should be revitalized for future uses, after relevant rehabilitation and/or interventions.	-Kırcağız	-Natural Context -Man-made Context -Functional Context
		-Because of its location and other basic features especially its closeness to the fertile agricultural lands and green housing areas, Kızılcayıkık should be revalorized as “ nature park village ”. In this respect, the agricultural lands and green housing areas located within the boundaries of Kızılcayıkık should be revitalized for future uses.	-Kızılcayıkık	-Natural Context -Man-made Context -Functional Context -Visual and Aesthetic Context
		-Because of its location-in the middle of the road between Milas and Labraunda- Kargıcak should be designated as the “ accommodation stop ” of the road between Milas and Labraunda. In order not to construct new buildings, suitable buildings that are presently being located in Kargıcak should be revitalized for this purpose, after relevant rehabilitation and/or interventions.	-Kargıcak	-Man-made Context -Temporal Context -Functional Context -Visual and Aesthetic Context
		-Since it is the closest village to the archaeological site Labraunda, the excavation house of the excavation team of Labraunda should be identified in Kargıcak. As in the case of the accommodation unit, an appropriate old house of Kargıcak should be arranged as the excavation house of Labraunda, after relevant rehabilitation and/or interventions.	-Labraunda -Kargıcak	-Man-made Context -Social and Cultural Context -Functional Context
		-The current use of Yukarılamet and Aşağılamet as secondary houses should be continued. In this respect, people of the region should have the chance to continue their own lifestyle within these settlements, after relevant rehabilitation and/or interventions.	-Yukarılamet and Aşağılamet	-Man-made Context -Temporal Context -Social and Cultural Context -Functional Context
	New construction and intervention activities proposed within the boundaries of the region that hosts the cultural route between Milas and Labraunda should be made compatible both with the natural and physical setting of the region as a new layer of the cultural accumulation.	- New construction and intervention works that are not compatible with the functional context of the road between Milas and Labraunda and the above mentioned specific building and intervention regulations should be restricted.	-Milas / Baltalı Kapı Street -Kırcağız -Kızılcayıkık -Kargıcak, Yukarılamet and Aşağılamet	-Man-made Context -Temporal Context -Functional Context -Visual and Aesthetic Context
		- Specific building and intervention regulations such as materials, heights of buildings, colors of structures and architectural elements should clearly be identified for new buildings, structures and recently added interventions.	-All of the components of the cultural accumulation	-Man-made Context -Temporal Context -Visual and Aesthetic Context
		- New development areas of traditional urban and rural settlements should be restrained and the recently constructed buildings which are not in use, destroyed and inharmonious with these existing traditional settlement patterns should be removed.	-Milas / Baltalı Kapı Street -Kırcağız -Kızılcayıkık -Kargıcak, Yukarılamet and Aşağılamet	-Man-made Context -Temporal Context -Functional Context -Visual and Aesthetic Context
		- New basic design proposals should be developed in the locations of spring houses that do not exist at the present but known in history.	-Spring Houses and Wells	-Man-made Context -Functional Context -Visual and Aesthetic Context

Table 5.2: Strategies, projects, related components and contexts connected to the reconnecting policy

General Policies	Strategies	Projects	Related Components of the Cultural Accumulation	Related Contexts
Reconnect	Transportation of the cultural route between Milas and Labraunda should be arranged in a way that it should respect the historical meaning and spiritual side of the road by ensuring necessary accessibility and security measures.	-The section of the modern asphalt road between Kargıcak and Labraunda should be removed.	-Remaining Parts of the Road	-Natural Context -Man-made Context -Temporal Context -Visual and Aesthetic Context
		-The ancient bridge which is located under the modern highway and used for the motorized traffic should be rescued and conserved with the help of the proper materials of conservation and used as a part of the flow conducted for the main cultural route.	-Bridges	-Man-made Context -Temporal Context -Functional Context
		-The gaps between the distant remaining parts of the road between Milas and Labraunda should be filled with an appropriate natural stone that shows the difference between the ancient sections of the road and the recently constructed parts. This new material should be selected according to the geological features of the region with the assistance of the people from relevant professions.	-Remaining Parts of the Road	-Natural Context -Man-made Context -Temporal Context -Visual and Aesthetic Context
		- Motorized traffic should be kept away from the road between Milas and Labraunda. It should be arranged as a pedestrian line in order to decrease the negative effects of vehicles.	-Remaining Parts of the Road	-Man-made Context -Meaning and Spiritual Context
		-Since the traditional rural settlements can only be accessed by the road, people have to use it for their basic needs; a new one-lane road between Kargıcak and Labraunda should be arranged without threatening the nature and the remains of the cultural accumulation of the region. This will help not only to decrease the negative effects of vehicles but also to commemorate the ancient use and spirit of place.	-Remaining Parts of the Road	-Natural Context -Man-made Context -Meaning and Spiritual Context
		-Since there are not any remaining parts of the road between Milas and Kargıcak, the modern asphalt road between Milas/Baltalı Kapı Street and Kargıcak should be conserved and used as public transportation path . Therefore, this section of the modern road should be rehabilitated.	-Remaining Parts of the Road	-Man-made Context
		-The cultural accumulation of the road between Milas and Labraunda should be made accessible. In order to realize this purpose, in addition to the main axis which is the road between Milas and Labraunda, several sub-routes should be identified. This system of sub-routes should be arranged in different difficulty levels and in a way that all of the components are going to be emphasized without giving any damage to the remains and nature of the region.	-All of the components of the cultural accumulation	-Natural Context -Man-made Context
		-The section of the road between Baltalı Kapı and Kargıcak which does not give any trace regarding the old path and proposed sub-trails that connect the road and the components of the cultural accumulation and/or areas that are far away from the road should be reflected with the help of suitable natural landscape elements . These should be selected with the assistance of the people from related professions that they should not exceed a specific height, need challenging organization and time wasting management. Furthermore, buildings and/or structures that are not in harmony with the historical patterns of traditional urban and traditional rural settlements should be arranged in a way that the inharmonious ones should be removed or camouflaged with these natural landscape elements.	-Natural Components -Remaining Parts of the Road -Milas / Baltalı Kapı Street -Kırcağız -Kızılcaçayık -Kargıcak, Yukarıilamet and Aşağıilamet	-Natural Context -Man-made Context -Temporal Context -Functional Context -Visual and Aesthetic Context -Administrative Context
		-Various natural and alternative tourism activities such as alternative climbing, trekking, biking activities, etc. should be put in force as different pedestrian uses for connecting the road to the nature thanks to the unique topography of the region through sub-routes.	-Natural Components	-Natural Context -Functional Context -Visual and Aesthetic Context
		- Parking areas should be arranged at project gates: Baltalı Kapı Street and Labraunda of the proposed cultural route. In addition to this the origin of the new road-Kargıcak should also be supported with a parking area. Parking areas should include not only parking areas for public transportation vehicles and private cars, but also parking areas bicycles especially for alternative biking activities.	-Labraunda -Milas / Baltalı Kapı Street	-Man-made Context -Functional Context
	The cultural route between Milas and Labraunda and the cultural accumulation on and around it should be presented and interpreted as a whole both in-situ and ex-situ.	-Presentation and interpretation of the road between Milas and Labraunda should be managed with the holistic presentation manner with a harmonic way including similar materials, colors, elements, etc. Therefore, mediums of presentation and interpretation such as information panels, information plates, interpretive panels, print and/or electronic publications, on-site and directly related off-site installations, museum-type displays, audio-guides, local histories, academic and non-academic sources, journals, booklets, books and guidebooks and visitor facilities including guided walking tours should be arranged in a way that their basic features should also be arranged according to the holistic presentation manner.	-All of the components of the cultural accumulation	-Natural Context -Man-made Context -Visual and Aesthetic Context

Table 5.2 Continued

		-Designated symbolic codes of the base map which is composed thanks to the information coming from the stage of identification and documentation should be arranged in a way that they should be included into the presentation and interpretation mechanism of the cultural route between Milas and Labraunda. With this regard, people can easily reach the relevant information related with their selected component and/or sub-route. In addition, alternative route options that can be taken to reach the concerned component and/or sub-route and the other components that are going to be observed along these specified routes should be provided to the people (Figure 5.9) ¹³⁵ .	-All of the components of the cultural accumulation	-All contexts
		-Presentation and interpretation of the road between Milas and Labraunda should be arranged in a way that they should all be associated with the theme of the project: “re-cord” in order to increase the interest and prevent obscurity. For example, rewind and forward options which give the relevant historical and present information regarding the concerned component of the cultural accumulation should be attached to the digital presentation of the cultural route as reminder aspects. In addition to this, archives, screens, sounds and several similar presentation mediums related with “re-cord” can be used to commemorate the theme of the project.	-All of the components of the cultural accumulation	-All contexts
		-Orientation and way marking through the components of the cultural accumulation should be made accessible with the assistance of natural elements that exist in the cultural landscape of the region.	-All of the components of the cultural accumulation	-Natural Context -Man-made Context -Visual and Aesthetic Context
		-Developing technology such as websites, multimedia applications and e-libraries, GPS devices and relevant applications of smart phones with a system of barcoding should be used for presenting and interpreting the road between Milas and Labraunda in order to provide basic information about the geography, history, general features, walking path, time and accommodation of the region. Therefore, people who would like to walk the path can select the codes of the components of the cultural accumulation and/or sub routes and download related information easily.	-All of the components of the cultural accumulation	-Functional Context

¹³⁵An example showing the alternative route options composed by the request coming from residents, tourists and/or researchers can be reached from Appendix G.

Table 5.3: Strategies, projects, related components and contexts connected to the correlating policy

General Policies	Strategies	Projects	Related Components of the Cultural Accumulation	Related Contexts
Correlate	Economic conditions of the residents living in the region that hosts the cultural route between Milas and Labraunda should be improved via the existing components for ensuring them to view the road as a part of their identity to pass on to next generations and to continue their inhabitation with harmonized conditions.	-Previously identified eco-tourism areas should be used for observing the mechanism and stages of traditional production of the residents of the traditional urban and traditional rural settlements. These can also be respected as a mean to sell these local products.	-Natural Components -Milas / Baltalı Kapı Street -Kırcağız -Kızılcaçayıkık -Kargıcak, Yukarılamet and Aşağılamet	-Natural Context -Social and Cultural Context -Functional Context -Economic Context
		- Volunteer people especially the people of the traditional urban and traditional rural settlements who would like to contribute to the cultural route project should be included into the system as helpers to find the location of the components of the cultural accumulation, advisors, additional labor force and/or tour guides. Therefore, a different economic source would automatically be created for them.	-Milas / Baltalı Kapı Street -Kırcağız -Kızılcaçayıkık -Kargıcak, Yukarılamet and Aşağılamet	-Social and Cultural Context -Economic Context
		- Open air market area of Baltalı Kapı should be maintained as an evidence of the social life of the region. The area of this market should be arranged and all of the trading units should be organized according to the identified criteria of the holistic presentation. Therefore, it should also be used as an interface to promote local products for the economy of the region.	-Milas / Baltalı Kapı Street	-Man-made Context -Social and Cultural Context -Functional Context -Visual and Aesthetic Context -Economic Context
		-The historical olive factories located in Kırcağız should be respected as crucial means to brighten the production processes of olive oil as another economic source for the residents of Kırcağız.	-Kırcağız	-Natural Context -Man-made Context -Temporal Context -Social and Cultural Context -Functional Context -Economic Context
		-The agricultural lands and green housing areas located in Kızılcaçayıkık should be respected as crucial means to brighten local agricultural production processes as another economic source for the residents of Kızılcaçayıkık.	-Kızılcaçayıkık	-Natural Context -Temporal Context -Social and Cultural Context -Functional Context -Economic Context
		-Since Kargıcak is designated as the “accommodation stop” of the road, the economic conditions of the people of the region will be improved and the quality regarding the identity of villages will be increased.	-Kargıcak	-Social and Cultural Context -Economic Context
		-The level of welfare of the residents will increase by selling local honey productions produced in honey towers.	-Honey Towers	-Natural Context -Man-made Context -Social and Cultural Context -Economic Context
	The continuous traditional life of the people of the region should be revitalized as a crucial part of the cultural route between Milas and Labraunda.	-Continuing and/or known historical reciprocal and spiritual practices of settlements such as traditions, customs, events, activities, uses, memories, narratives, myths, written documents, festivals, commemorations, rituals, traditional knowledge, skills, representations, food, values, expressions, textures, arts, colors, odors as well as the objects of the traditional urban and traditional rural settlements should be saved and presented to the visitors. This will increase the relationship between residents and people coming to the site .	-Milas / Baltalı Kapı Street -Kırcağız -Kızılcaçayıkık -Kargıcak, Yukarılamet and Aşağılamet	-Natural Context -Man-made Context -Social and Cultural Context -Economic Context -Meaning and Spiritual Context
		- Animal grazing which is a local tradition of the people of the region should also be used as an important medium for correlating residents, tourists and researchers to the place. In this respect, animal grazing should be made in appropriate areas along the road between Milas and Labraunda.	-Natural Components -Milas / Baltalı Kapı Street -Kırcağız -Kızılcaçayıkık -Kargıcak, Yukarılamet and Aşağılamet	-Natural Context -Social and Cultural Context
		-Visitors should have the chance to see the mechanism and stages of traditional ways of honey production in honey towers.	-Man-made Context	-Natural Context -Social and Cultural Context -Economic Context
		- Agricultural and green housing activities of the people of the region as a crucial traditional activity showing the ancient patterns of life should be supported in order to present the ways of traditional economic lives of the residents.	-Natural Components -Milas / Baltalı Kapı Street -Kırcağız -Kızılcaçayıkık -Kargıcak, Yukarılamet and Aşağılamet	-Natural Context -Social and Cultural Context

Table 5.3 Continued

		- Locations of wells and their closeness to rural settlement patterns Kargıcak, Yukarılamet and Aşağılamet should be respected. Spring houses and wells should be used as important elements to present the traditional life of the people of the region to the visitors coming to the site.	-Spring Houses and Wells	-Man-made Context -Functional Context -Meaning and Spiritual Context
Consciousness of residents, tourists and researchers should be increased by strengthen the relationship between different key interest groups and partners with the help of the recently introduced buildings, educational activities, workshops, etc.		-An information center should be arranged at the final destination point-the archaeological site of Labraunda. Since there is not any suitable building in Labraunda for this kind of a usage, a new structure should be introduced with respect to the criteria identified for the holistic presentation and interpretation proposal. This structure should present the relevant visual information related with the excavation works such as the old excavation photographs and/or base maps and written information such as all the excavation reports and/or documents related with the investigation activities of the region. In addition to this, the detailed visual and written records of travelers' should also be accessible in the information center located in Labraunda. Furthermore, walking tours should be coordinated from here.	-Labraunda	-Man-made Context -Social and Cultural Context -Functional Context -Economic Context -Administrative Context
		-A visitor center should be arranged at the origin point of the road between Milas and Labraunda-Baltalı Kapı Street / Milas. In order not to build a new structure, an appropriate building presently located on Baltalı Kapı Street should be used for this purpose. Different from the one located in Labraunda, the visitor center located in Baltalı Kapı Street will give more general information regarding the region. In this respect, it should present visual information such as the old photographs, road and/or its components and written information such as historical data and/or documents related with the excavation activities of the region. It should also give information related with the relevant mythical stories. In order to increase the consciousness, educational programs for the residents, visitors and especially for the children should be given in the visitor center. A part of this structure should be arranged for residents to sell the traditional products. In addition, periodical meetings of key interest groups should take place in this building.	-Milas / Baltalı Kapı Street	-Man-made Context -Social and Cultural Context -Economic Context -Administrative Context
		- Central structures should be arranged in traditional rural structures. In order not to build new structures, appropriate buildings presently located in these villages should be used as central structures after relevant rehabilitation and/or consolidation. As in the case of the information and visitor centers located in Labraunda and Baltalı Kapı Street, these structures should be arranged in a way that they should also be regarded as a place for presenting and marketing the traditional products of the residents of the traditional rural settlements they are located.	-Kırcağız -Kızılcayıkık -Kargıcak, Yukarılamet and Aşağılamet	-Man-made Context -Functional Context
		- Ongoing excavation works should be continued as an important point. This will increase the consciousness and interest of people of the region and tourists coming to the site. Educational excavation programs for the residents, visitors and especially for the children should be given in identified pilot excavation spaces.	-Labraunda -Fortification Towers -Tombs	-Man-made Context -Social and Cultural Context -Functional Context
		-Suitable sub-sections of Labraunda should be designated as pilot excavation spaces for the local people of the region and tourists. These kinds of educational works and activities will strengthen the relationship between related key interest groups especially the residents, tourists and researchers.	-Labraunda	-Man-made Context -Social and Cultural Context -Administrative Context
		-The necropolis of Labraunda should be used as an input for educational activities and/or workshops to increase the consciousness and interest of residents and tourists.	-Labraunda -Tombs	-Social and Cultural Context
		-The relationship between the excavation team that is one of the crucial key interest groups of the region and residents will be strengthened thanks to the proposed excavation house located in Kargıcak. This organization helps to disseminate the information and increase the relationship between researchers and the residents.	-Labraunda -Kargıcak	-Social and Cultural Context -Administrative Context
		-The historical connotations of some of the natural components such as the split rock of Labraunda, ancient springs, sacred plane trees etc. should be realized with appropriate presentation and interpretation mediums. This will increase the consciousness and interest of the people of the region and visitors coming to the site.	-Natural Components	-Natural Context -Social and Cultural Context -Functional Context -Visual and Aesthetic Context -Meaning and Spiritual Context

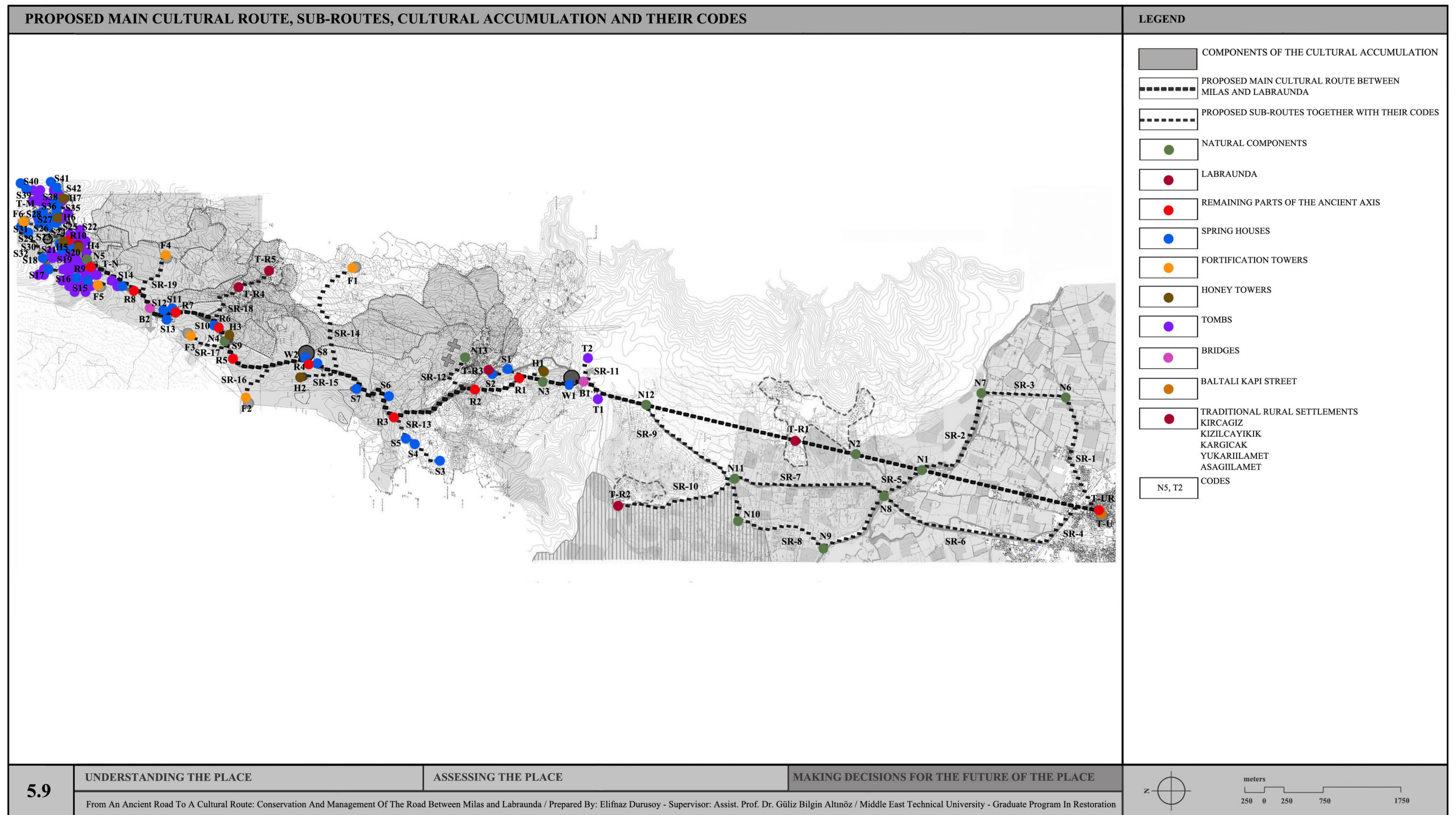
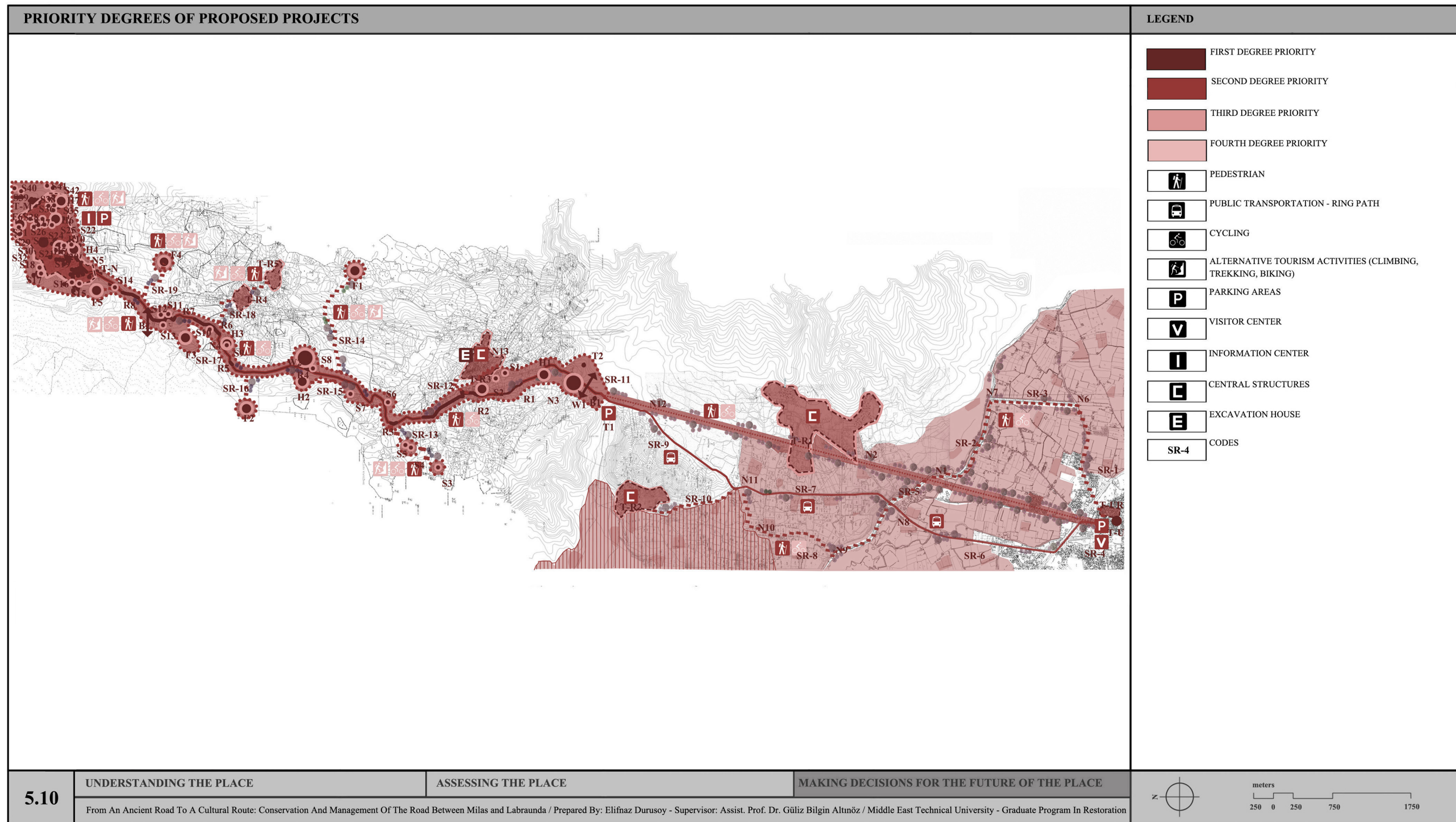


Figure 5.9: Proposed main cultural route, sub-routes, cultural accumulation and their codes



5.5. GENERAL SCENARIOS PROPOSED FOR THE RESIDENTS, TOURISTS AND RESEARCHERS COMING TO THE PROPOSED CULTURAL ROUTE BETWEEN MİLAS AND LABRAUNDA

Following the composition of strategies and projects, different scenarios should be proposed for relevant interest groups. However, it should not be ignored that there is not a constant and single scenario. They can be acquired shape according to the vision, imagination, foresight, ideals, priorities and perception of the group and/or planner working in the field.

In this respect, since residents, tourists and researchers are all different from each other, scenario proposal conducted for the cultural route between Milas and Labraunda within the scope of the thesis is divided into three for different interest groups: residents, tourists and researchers. However, although there are three different interest groups, these scenarios should be realized in the form of a comprehensive system connecting them into each other by respecting the previously determined general principles and projects. With this regard, it can be said that residents are the permanent inhabitants of the traditional urban and traditional rural settlements located along the road between Milas and Labraunda, tourists are temporary guests of the region and finally researchers are voluntary visitors of the site. Therefore, under a single comprehensive system proposed in the Figure 5.9, three different general scenarios should be composed for these three different interest groups as follows.

• Residents

Since residents are the permanent inhabitants of the traditional urban and traditional rural settlements located along the road between Milas and Labraunda, it is better to compose a general living scenario for them. With this regard, residents of Milas/Baltalı Kapı Street, Kırcağız, Kızılcayıkık, Kargıcak, Yukarıilamet and Aşağıilamet can involve to the general mechanism of the proposed cultural route between Milas and Labraunda with the help of the following proposals. Therefore, residents can,

- Actively work for the consolidation of the components of the cultural accumulation as additional labor force (All of the components of the cultural accumulation).
- Continue their traditional production patterns in a sustainable way with the help of the eco-tourism areas identified along the cultural route between Milas and Labraunda (N1, N2, N6, N7, N8, N9, N10 and N11).
- Continue to graze their animals as a part of the cultural route between Milas and Labraunda (Not a specific section, along the cultural route between Milas and Labraunda).
- Give rests in the areas arranged under the trees which can be regarded as the monuments of nature (N4, N5, N12 and N13).
- Benefit by selling the traditional products from the agricultural and/or green housing lands (N6, N7, N1, N8 and N9).
- Visit proposed vista and panorama points (N11, N12, N13, T-R1-T-R5, L, F1-F6, and H1-H7).
- Visit the previously identified pilot excavation spaces of Labraunda and increase their level of consciousness (L).
- Take an active part not only during the removal of the modern asphalt road in between Labraunda and Kargıcak but also during the building activity for the gaps between the distant remaining parts of the road as additional labor force (R1-R10).
- Use the spring houses and wells for their daily lives and basic necessities as a part of the cultural route (S1-S42, W1 and W2).
- Visit and use all of the functioning and/or consolidated spring houses and wells and can give rests in these spaces as in the history (S1-S42, W1 and W2).
- Actively work for the consolidation of the basic spring houses as additional labor force (S1-S42).

- Visit acropolis fortress and other fortification towers and use them for observation purposes as in history (F1- F6).
- Use honey towers as observation and examination points (H1-H7).
- Use all of the honey towers to protect their local and traditional honey production as in history (H1-H7).
- Use honey towers to present and market their local and traditional honey production (H1-H7).
- Join the educational activities and/or workshops to increase their consciousness regarding the necropolis and other individual tomb examples (T-1, T-2, T-M and T-N).
- Actively work for the ongoing excavation works of Labraunda, fortification towers and/or tombs as additional labor force (L, F1- F6, T1, T2, T-M and T-N).
- Be a part of the visitor center which is arranged at the origin destination point-Milas / Baltalı Kapı Street or information center which is arranged at the final point-Labraunda (T-U and L).
- Be a part of the central structure of Kırcağız, Kızılçaykık or Kargıcak in terms of presenting and marketing their local and traditional products (T-R1-TR3).
- Actively take a part in the rehabilitation project which is organized in coordination with the existing “Baltalı Kapı Street Rehabilitation Project” and removal and/or concealing the new development areas of Baltalı Kapı Street as additional labor force (T-U).
- Take an active part for the organization of the open air market area of Baltalı Kapı Street as additional labor force (T-U).
- Actively take a part for the removal and/or concealing of the new development areas of Kırcağız, Kızılçaykık and/or Kargıcak as additional labor force (T-R1-T-R3).
- Use the open air market area of Baltalı Kapı Street as a crucial mean to increase their economic levels by selling their traditional and local products (T-U).
- Increase their general economic conditions and sustainability levels by participating to the revalorization project of Kırcağız as the “production village” for the region. In this respect, residents can have the chance to use the historical olive oil factories located within the boundaries of Kırcağız not only for the processes of productions, but also for the increased incomes (T-R1).
- Increase their general economic conditions and sustainability levels by participating to the revalorization project of Kızılçaykık as the “nature park village” for the region (T-R2).
- Involve to the cultural route between Milas and Labraunda thanks to the agricultural and green housing activities continued in Kargıcak (T-R3).
- Increase their general economic conditions and sustainability levels by participating to the organization made in Kargıcak for the accommodation of tourists and/or researchers (T-R3).
- Continue their present lifestyles in Yukarılamet and Aşağılamet. In this respect, they can continue to use the structures located within the boundaries of Yukarılamet and Aşağılamet as secondary houses (T-R4 and T-R5).

- **Tourists**

In addition to the residents of the region, the cultural route project for the road between Milas and Labraunda should be seen as a holistic mechanism for tourists: starting before their arrival and continuing after their departure. Therefore, a systematic scenario for tourists should be arranged for an organized structure. As conducted for similar examples, this comprehensive scenario should be divided into four sub-sections as: “**Outreach and Pre-Arrival**”, “**Orientation and Access**”, “**On-site Exploration**” and “**Off-site Programming and Links**” in a systematic manner¹³⁶.

Outreach and Pre-Arrival: The first stage of “**Outreach and Pre-arrival**” includes all of the enlightening, informing and advertising activities related with the proposed cultural route between Milas and Labraunda and the cultural accumulation on and around it before reaching the area. Accordingly, before coming to the site, tourists should have the chance to access the enlightening, informing and advertising activities related with the cultural route between Milas and Labraunda and the cultural accumulation on and around it.

In order to manage this, the elements of presentation and interpretation especially the journals, booklets, books and guidebooks, brochures including both the proposed visual and written information related with the proposed cultural route between Milas and Labraunda and/or the components of the cultural accumulation should be provided to them via several different means. These should both be made accessible as printable and also as electronic and online presentation elements such as websites, multimedia applications, e-libraries, GPS devices and relevant applications of smart phones with a system of barcoding. Such that tourists can easily access the basic information related with the site and/or easily upload maps including waypoints, directions, references, features, descriptions, regulations, uses, visitor facilities and services regarding the proposed cultural route between Milas and Labraunda and the cultural accumulation on and around it. Moreover, in order to attract much more tourist, these presentation and interpretation elements should be distributed to the surrounding touristic centers and archaeological areas of the proposed upper scale cultural route as well as the area which hosts Uzunyuva Monument that can be regarded as one of the most crucial visitor attraction point. Therefore, visitors coming to the region have the opportunity to see the components of the cultural accumulation of the proposed cultural route between Milas and Labraunda and therefore select the sub-section and/or sub-sections they would like to walk¹³⁷. In addition to these kinds of preparation activities, several different opportunities regarding the transportation of tourists to come to the proposed cultural route between Milas and Labraunda are offered,

- Milas-Bodrum Airport can be used as a crucial mean for the access especially of foreign tourists to the proposed cultural route between Milas and Labraunda. People coming to the airport have the chance to take the bus which will serve between airport and private car. This bus will stop and take off visitors at the arranged parking area located at the origin of the cultural route – Milas/Baltalı Kapı Street. Afterwards, tourists will start their excursion.
- In addition to the airport mentioned above, tourists can also come to the site via public transportation-busses. After coming to the general bus stop of Milas, they can easily transfer to the minibuses in order to reach the origin point of the proposed cultural route between Milas and Labraunda – Baltalı Kapı Street and start their excursion.
- Tourists can also come to the site with their private cars. In such a condition, they have the chance to use all of the proposed parking areas in the origin point – Milas/Baltalı Kapı Street and/or destination point – Labraunda to get off their cars. After completing these stages, tourists can start their excursion.
- The proposed public transportation shuttle system that runs between Baltalı Kapı Street and Kargıcak can be used to increase the accessibility of the proposed cultural route between Milas and Labraunda for tourists.

¹³⁶“Kommagene Nemrut Conservation and Development Program” (<http://www.nemrut.org.tr>) and the master thesis of Özgün Özçakır “Interpretation and Presentation of Natural and Cultural Heritage Sites: Environmental Design Project for Göreme Open Air Museum” are analyzed for composing the general scenarios of the cultural route proposal between Milas and Labraunda.

¹³⁷An example showing the alternative route options composed by the request coming from residents, tourists and/or researchers can be reached from Appendix G.

Orientation and Access: The second phase - “**Orientation and Access**” is an introductory phase of the proposed scenarios. In this respect, this stage starts after the access of visitors to the proposed cultural route between Milas and Labraunda, followed with the information and material gathered in visitor centers by relevant materials especially the base map showing the path of the proposed cultural route between Milas and Labraunda and the locations of the components of the cultural accumulation with their symbolic codes. “Orientation and Access” finally ends before starting the walk and excursion along the cultural route between Milas and Labraunda.

According to the information provided above, this section starts by entering to the proposed visitor center arranged in Baltalı Kapı Street and ends before starting the excursion. After coming to the visitor center presents general information with the help of the proposed base map and its codes. Such that tourists can see the related information such as the old photographs of the road and/or its components and written information of related historical data and/or documents about the excavation activities of the region, mythical stories, educational programs of their interested components with the assistance of a digital presentation base. Therefore, tourists decide the scope of their walks which components they would like to see and which routes they would like to take. Further, they also determine whether they need a group tour with a tour guide or not. According to this selection, if visitors do not have the necessary media with them, relevant materials especially the journals, booklets, books and guidebooks, brochures including both the visual and written information related with the road between Milas and Labraunda and/or the components of the cultural accumulation and relevant applications of smart phones with the codes of barcodes should be provided to them within the scope of “Orientation and Access”. In addition to these, further obligatory equipment according to the basic features of the routes such as materials for alternative climbing, trekking and biking activities should be made available for tourists from the visitor center.

At this point, if visitors would not like to walk as a group with a tour guide, in other words prefer to walk the cultural route between Milas and Labraunda individually, they have to keep on the related GPS points or the way markings located along the proposed cultural route between Milas and Labraunda. Since all of the way marking symbols arranged with similar materials, colors, elements and several properties in a harmonic manner, it would be easy for tourists to follow the correct path. In addition to this, they can easily continue their walks thanks to the improved security conditions. Especially, in this kind of a travel, visitors can take audio guides which gives information not only in Turkish but also in several international languages such as English, French, German and Swedish. However, if they prefer to take guided group tours, relevant path is identified for them according to the extent of the components that they would like to visit. Within the scope of guided group tours guides-especially the local people of the region explore the significance of the region by explaining general characteristics of the road between Milas and Labraunda and the most crucial features of the cultural accumulation on and around it by referring their contextual dimensions. If the walk involves traditional rural settlements, breaks are given in the central structures of these villages not only for eating and resting but also for presenting and marketing the traditional products of the residents. According to the length and difficulty of the walk, tour guides also give rests at previously identified vista and panorama points for taking photographs and observing the unique sights of the region.

On-site Exploration: The above mentioned two stages “Outreach and Pre-Arrival” and “Orientation and Access” can be identified as the preparatory phases for the third phase: “**On-site Exploration**”. It is a multi-faceted phase. Therefore, different from the other ones, “**On-site Exploration**” can be summarized as the walks along the proposed cultural route between Milas and Labraunda and practiced all of the activities attached to this structure. In a more detailed manner, people coming to the site experience the data provided from information and visitor centers and realize them in a sequential manner within the scope of “On-site Exploration”. Accordingly, visitors have the chance to arrange their own paths according to the time they would like to spend on the cultural route between Milas and Labraunda. In this respect, it would be easy for the people to reach the information given by the coded base map and by the written and/or visual data regarding the components and the activities attached to them.

As mentioned above, there are two types of walks: individual walks and group walks for visitors coming to the proposed cultural route between Milas and Labraunda. Within the structures of these specified walks, tourists have the chance to associate with the components of the cultural accumulation via the alternative activities identified as follows. In this respect, tourists can,

- Visit and walk through the agricultural and/or green housing lands (N6, N7, N1, N11, N10, N9, N8 and N1)
- Walk through the areas organized along Sarıçay River and its branches for recreational purposes (N1, N6, N7, N8 and N9).
- Visit eco-tourism areas. Therefore, they have the chance to see the mechanisms and stages of traditional production during their walks through the specified lands used as eco-tourism areas (N1, N2, N6, N7, N8, N9, N10 and N11).
- Observe animal grazing as a local tradition of the people of the region (Not a specific section, along the cultural route between Milas and Labraunda).
- Give rests in the areas arranged under the trees which can be regarded as the monuments of nature (N4, N5, N12 and N13).
- Visit proposed vista and panorama points (N11, N12, N13, T-R1-T-R5, L, F1-F6, and H1-H7).
- Take either the challenging or easier staged sub-routes for their walks (SR-1-SR-19).
- Visit the previously identified pilot excavation spaces and join the educational activities and workshops conducted in Labraunda (L).
- Visit the information center which was arranged at the final destination point – Labraunda (L).
- Visit and use all of the functioning and/or consolidated spring houses and wells. As mentioned previously, they can give rests in these spaces as in the history (S1-S42, W1 and W2).
- See the importance of the spring houses and wells for the people of the region and also ways of using them in the traditional life of the region (S1-S42, W1 and W2).
- Visit acropolis fortress and other fortification towers and use them as observation and examination points as in history (F1- F6).
- See the importance of the honey towers for the people of the region. Therefore, they have the chance to see the mechanism and stages of traditional ways of honey production in honey towers. Further, tourists have the chance of buying these local honey productions from honey towers (H1-H7).
- Use honey towers as observation and examination points (H1-H7).
- Join the educational activities and/or workshops to increase their consciousness regarding the necropolis and other individual tomb examples (T-1, T-2, T-M and T-N).
- See the ongoing excavation works of Labraunda, fortification towers and/or tombs (L, F1-F6, T-1, T-2, T-M and T-N).
- Visit the open air market area of Baltalı Kapı Street as an evidence of the social life of the region. They can see and buy traditional stuffs produced by the residents of the region (T-U).
- Visit the information center located in Baltalı Kapı Street and have the chance to gather information related with the site (T-U).
- Visit Baltalı Kapı Street and observe the ancient stone pieces located along Baltalı Kapı Street as crucial traces of the continuous inhabitation pattern and frequency of use of the road between Milas and Labraunda as a package (T-U).
- Experience the social and cultural features and general characteristics of Baltalı Kapı Street (T-U).
- Have the chance to see the continuing and/or known historical reciprocal and spiritual practices of Milas/Baltalı Kapı Street, Kırcağız, Kızılçaykık, Kargıcak, Yukarıilamet and Aşağıilamet such as its traditions, customs, events, activities, uses, memories, narratives, myths, written documents, festivals, commemorations, rituals, traditional knowledge, skills, representations, food, values, expressions, textures, arts, colors, odors as well as the instruments and objects (L, T-U, T-R1-T-R5).
- Have the chance to visit the central structures of Kırcağız, Kızılçaykık and/or Kargıcak. They can buy and/or taste the local and traditional products of the village (T-R1-T-R3).

- Have the chance to experience the social and economic side of the historical olive factories located in Kırcağız (T-R1).
- Have the chance to experience the production processes and stages of olive production in Kırcağız thanks to its new identity (T-R1).
- Have the chance to observe the agricultural and green housing activities of Kızılçaykık (T-R2).
- Buy and/or taste the local and traditional products of Kargıcak which all are trading in the central structure of the settlement (T-R3).
- Stay in previously identified and rehabilitated traditional accommodation units of Kargıcak, therefore involve to the rural life of the region (T-R3).
- Experience the concept of secondary houses and the traditional life of the people of the region in Yukarılamet and Aşağılamet (T-R4 and T-R5).

Depending on the previously mentioned alternative activities specified under the heading of “On-site Exploration”, tourists can compose their own routes by choosing the components of the cultural accumulation and the activities, education programs and/or workshop they would like to join. After completing their on-site programs, several accommodation opportunities can be offered for tourists who would like to stay and continue their walks in the following days. As also mentioned above, these accommodation opportunities can be reviewed as,

- Accommodation opportunities arranged in the traditional rural settlements.
- Alternative accommodation opportunities such as camping areas.
- Hotels and/or pensions in Milas and settlements close to Milas.

Off-site Programming and Links: The final stage of the scenarios which is “**Off-site Programming and Links**” denotes the continual processes after leaving the region. As in the case of the phase of “Outreach and Pre-arrival”, the phase of “Off-site Programming and Links” also includes the elements of presentation and reminders. In addition to this, the final stage also includes the mechanisms for control and review such as formal and informal audit, performance measurement, visitor satisfaction surveys and/or any other feedback mechanisms which all assist to achieve the sustainability criteria of the management of the proposed cultural route between Milas and Labraunda and all of the components of the cultural accumulation.

After completing the above mentioned phases, tourists come to the last phase of the proposal which is “Off-site Programming and Links”. Within the content of this phase, the numbers of visitors will be counted for the mechanisms of control and monitor. In addition to this, information related with the general characteristics of visitors, their most common accommodation preferences and the most popular components they would like to see will be collected in order to compose the common visitor profile, accommodation type and route outline. Questionnaires are also a crucial component group of the phase of “Off-site Programming and Links”. In a more detailed manner, tourists will be requested to answer the questions asked within the scope of questionnaires. With the help of the results of these questionnaires, tourists’ levels of satisfaction, intensities of deficiencies and ideas of development will easily be highlighted. Therefore, relevant key interest groups and partners can easily be controlled, updated and improved the deficiencies and weaknesses mentioned. As the final step, before the removal of tourists, they will be given to the informative and instructive brochures of the closer attraction centers. At this point, it should be underlined that this kind of a presentation of the stops being situated. Depending on this information, tourists can continue their walks and have the opportunity to visit the key centers associated with the proposed cultural route between Milas and Labraunda.

- **Researchers**

Researchers can also be approached as another kind of visitor group of the cultural route between Milas and Labraunda. In this respect, all of the proposed scenario constituents specified under the headings of “Outreach and Pre-Arrival”, “Orientation and Access” and “On-site Exploration” for tourists are also applicable for researchers. However, several additional articles for the phase of “On-site Exploration” should be underlined related with the logical, technical and professional backgrounds of researchers coming to the site. Accordingly, researchers can,

- Take an active part during the identification, documentation and consolidation of all the components of the cultural accumulation, ancient and historical structures located within the boundaries of Milas/Baltalı Kapı Street, Kırcağız, Kızılçaykık, Kargıcak, Yukarılamet and Aşağılamet. In addition, they can contribute to the selection of the recently constructed buildings which are not in use, destroyed and inharmonious with the traditional patterns of traditional rural settlements (T-U, T-R1-T-R5).
- Make further research related with the components of the cultural accumulation (All components of the cultural accumulation).
- Search the natural components such as agricultural, green housing lands, eco-tourism areas and/or Sarıçay River in terms of their basic features, natural characteristics, fertility levels, economic conditions, social relations, historical connotations etc. (N1, N6, N7, N8, N9, N10, N11).
- Involve to the previously identified pilot excavation spaces as excavators, researchers and/or instructors (L, T1, T2, T-M and T-N).
- Take an active part during the removal of the modern asphalt road in between Labraunda and Kargıcak with the excavation team (R-1-R-10).
- Take an active part for the conservation and presentation of the ancient stone pieces located along the cultural route between Milas and Labraunda (T-UR).
- Actively work for the consolidation of basic spring houses, fortification towers, and honey towers (S-1-S-42, F1-F6 and H1-H7).
- Work for the ongoing excavation works of Labraunda, fortification towers and/or tombs (L, F1-F6, T1, T2, T-M and T-N).
- Take an active part during the conservation activities conducted to the ancient bridges which is located under the modern highway and used for the motorized traffic of the region today (B1 and B2).
- Be a part of the information center which is arranged at the final destination point-the archaeological site of Labraunda, visitor center which is arranged at the origin point-Milas / Baltalı Kapı Street and/or central structures which are arranged in traditional rural settlements as researchers and/or instructors (L and T-U).
- Be included into the system of the cultural route between Milas and Labraunda as tour guides (All of the components of the cultural accumulation).
- Take an active part for the organization of the open air market area of Baltalı Kapı Street (T-U).

Off-site Programming and Links: As in the case of the final section of tourists, after completing the above mentioned phases, “Off-site Programming and Links” for researchers comprised with the numbers of researchers working for the region. These numbers will be counted for the mechanisms of control and monitor. In addition to this, information related with the general working schedule of researchers together with the outcomes and research reports will be collected in order to improve the information of the proposed cultural route between Milas and Labraunda. Questionnaires also hold a crucial place within the structure of “Off-site Programming and Links”. In this respect, researchers will be invited to answer the questions related with the levels of satisfaction, intensities of deficiencies and ideas of development. Therefore, relevant key interest groups and partners can easily be control, update and improve the deficiencies and weaknesses connected to the general conditions of researchers. Similar to the case of the tourists, informative and instructive brochures of the closer

attraction centers will also be given to the researchers coming to the site. With the help of this, researchers can continue their research and have the opportunity to see and examine similar examples. Accordingly, they can complete the holistic working mechanism associated with the cultural route between Milas and Labraunda.

CHAPTER 6

CONCLUSION

Old roads are the living witnesses of the histories and processes of change of regions in which they are located. They can be regarded as crucial means not only to better understand the ancient practices but also to the culture, archaeology, science, economics, law, architecture and even the current world today. Therefore, the overall protection and preservation of these kinds of roads together with their tangible and intangible evidences reflecting the past ways of life as common heritage values, should be respected as a world scale responsibility.

As one of the recently developing heritage categories related with the issue, cultural routes can be used as a tool for the revaluation and revalorization of these kinds of historically significant old roads that have cultural accumulation on and around them. Cultural routes can bring unknown places into light, eases visits to these places improves economy of regions in which they are located. Accordingly, it can be said that this thesis was aimed at understanding the concept of cultural routes as a method to provide the conservation, preservation, maintenance and sustainable development of ancient roads through planning and management processes.

In this respect, the concept of cultural routes in the meaning accepted throughout the study; represents interactive, dynamic and evolving processes of shared histories and life by presenting the rich diversity of contributions that characterized the communities. Since they include diverse physical, natural, social and cultural elements within their boundaries, cultural routes can be regarded as crucial utilizations for the conservation and preservation of heritage values. Therefore, they can be specified as a broad and a wide-ranging topic to build up a holistic understanding of a region that hosts an ancient road together with its cultural accumulation.

In order to reach a complete study regarding the planning and management of cultural routes, each cultural route should be evaluated in terms of their own structures. This process should begin with the analysis of internal and external dynamics of the study area. In order to comprehend and express the study area correctly in a clear way, all inputs must be examined by appropriate methods and tied in a correct hierarchy through constructing a holistic perspective. Afterwards, evaluation studies should be performed with the help of the data collected in an interdisciplinary field study. Finally, as the concluding phase of the process of planning and management of cultural routes, principles should be derived for different purposes, scales and types of projects.

Together with these phases of research, documentation, evaluation as well as deriving principles and guidelines, the national and local governments with the key interest groups of the region have also significant shares in regaining the area as a cultural heritage asset. In addition, it should be noted that cultural routes as the cultural and natural heritage assets can only continue their life with the contribution and the participation of the people. Therefore, community involvement should also be stated as a crucial input for the process.

Because of the existence of rich and wide range of cultural accumulation assets dispersed through on and around it, the abovementioned transformation process from an ancient road to a cultural route and the proposed conceptual model regarding the planning and management of cultural routes is discussed with the help of the selected case study: “the ancient road between Milas and Labraunda” in western Turkey, ancient Karia. Finally; a suggestion including objectives, statement of significance, general principles and preliminary decisions not only in macro but also in micro scale decisions are set forward with the help of spatial figures. Accordingly, the case study enabled us to examine the proposed model for the planning and management of cultural routes with all the stages identified: understanding the place, assessing the place and making decisions for the future of the place.

In this respect, together with this kind of a cultural route realized for the road between Milas and Labraunda; not only the significance of Labraunda but also Milas will be reinstituted. In addition, conservation, preservation, maintenance and sustainability of Labraunda and Milas will be increased. Visitors and researchers will be attracted with the improvements and interventions proposed for the region. Further, local residents living in the traditional settlements along the cultural route between Milas and Labraunda will be ensured. Therefore, this kind of a cultural route between Milas and Labraunda will shape and recreate the importance of these two points and other archaeologically, architecturally, naturally and/or historically valuable settlements by attracting attention to them.

In conclusion, cultural routes should be regarded as a recently developing subject under the broad range of the subject of heritage conservation. This study analyzed the importance of ancient roads and the scope of cultural routes by presenting the meanings and ways of integrating ancient roads by transforming them into cultural routes under the broad scope of planning and management points of view. In particular, as reflected in the sample case study research – the road between Milas and Labraunda and the cultural accumulation on and around it – a cultural route project should be approached as crucial mechanism for the reevaluation and revalorization of an ancient road in a comprehensive way. It searched the necessity of contribution of different stages into the mechanism of cultural route planning and management. With this regard, this research has presented the key phases of the transformation process by underlining its significance and ways of integration. In that sense, the main arguments of the thesis can be listed as follows;

- Cultural routes should be respected as a useful tool for the continuous use of ancient roads.
- The concept of cultural routes can be defined as cooperating, active, varying and upgrading processes of communal histories and life as a complete picture by displaying the valuable diversity of contributions that characterized the communities that they are located and communities that live within them.
- Cultural routes should not only be seen as media only for visitors and tourists, they should primarily be appreciated as a living environment for residents.
- The planning and management process of cultural routes – with the assistance of a multidisciplinary working group – should be structured on a threefold mechanism composed of understanding the place, assessing the place and making decisions for the future of the place.
- For the phase of “understanding the place”, natural, man-made, temporal, social and cultural, functional, visual and aesthetic, economic, administrative, meaning and spiritual contexts of cultural routes should be identified and documented in a holistic manner. In this respect, they should be managed with a group of people from different professions. Therefore, not only the people from archaeology, architecture, planning and conservation backgrounds, but also people from ecology, environmental science, anthropology, arts, sociology, geology, metallurgy and materials, human psychology and several similar associated disciplines should be included to the comprehensive mechanism of cultural route planning and management.
- For the phase of “assessing the place”, strengths, weaknesses, opportunities and threats should be categorized and an overall evaluation should be comprised.
- For the phase of “making decisions for the place”, objectives, statement of significance and a general theme of the conservation project should be composed. These should be followed by the decisions and related scenario proposals.

It should also be mentioned as a final point that this kind of a comprehensive study can be realized into an authoritative tool by relevant practical measures. In this respect, with the assistance of a further research including an extensive research by people from different professions with suitable legal interferences as well as the previously identified key interest groups and partners, this study can easily be used as a “Conservation and Management Plan” for the revival, revalorization and sustainable use of the road between Milas and Labraunda. With the help of the presence of the cultural route between Milas and Labraunda, the existing importance of Milas – thanks to Uzunyuva Project and other settlements located close to them with archaeological, architectural, natural as well as historical importance – will directly be increased by expanding all over the world.

REFERENCES

1. "Australian Natural Heritage Charter for the Conservation of Places of Natural Heritage Significance." 2nd Ed. 2002. N.p, n.d. Web. 2 Feb. 2013.
<<http://www.environment.gov.au/heritage/ahc/publications/commission/books/pubs/australian-natural-heritage-charter.pdf>>.
2. "Australian and New Zealand Environment Conservation Council." The official website of the Australian Government. N.p, n.d. Web. 2 Feb. 2013.
<<http://www.environment.gov.au/about/councils/anzecc/index.html>>.
3. Adıyeke, Nuri. "19. Yy'da Milas'ın Sosyal-Demografik, Ekonomik ve K lt rel Gelişimi." Dokuz Eyl l  niversitesi, Sosyal Bilimler Enstit s  Y ksek Lisans Tezi, 1994.
4. Akarca, Aşkidil ve Akarca, Turhan. "Milas Coğrafiyası, Tarihi ve Arkeolojisi." İstanbul Matbaası, İstanbul, 1954. Print.
5. Akbulut, Osman Nuri. "Evliya  elebi'ye G re G neybatı Anadolu (Aydın, Denizli, Muğla)." Muğla  niversitesi, Sosyal Bilimler Enstit s , Tarih Anabilim Dalı Y ksek Lisans Tezi, 2008.
6. Aksan, Mete. "Karia B lgesi Arkeolojisi  zerine Bir Değerlendirme." T rkiye Arkeolojik Yerleşmeleri Projesi. N.p, n.d. Web. 2 Feb. 2013.
<http://www.tayproject.org/downloads/Karia_MA.pdf>.
7. Alberto, Martorell Carreno. "The Transmission of the Spirit of the Place in the Living Cultural Routes: The Route of Santiago de Compostela as Case Study." Quebec Declaration-15th ICOMOS General Assembly and International Scientific Symposium. 2008. N.p, n.d. Web. 2 Feb. 2013.
<http://www.international.icomos.org/quebec2008/cd/toindex/77_pdf/77-Z2G7-92.pdf>.
8. Aykaç, Pınar. "Determination of Presentation Principles for Multi-Layered Historical Towns Based On Cultural Significance Case Study: Tarsus", ODT  Fen Bilimleri Enstit s , Mimarlık B l m , Restorasyon Anabilim Dalı Y ksek Lisans Tezi, 2008.
9. Baker, David and Shepherd, Ian. "Archaeological Resource Management in the UK.", Local Authority Opportunities, 1993. Print.
10. Baran, Abd lkadir. "The Sacred Way and the Spring Houses of Labraunda Sanctuary." Labraunda and Karia, Proceedings of the International Symposium Commemorating Sixty Years of Swedish Archaeological Work in Labraunda. The Royal Swedish Academy of Letters, History and Antiquities. Stockholm, November 20-21, 2008. Uppsala Universitet, 2011. 70-94. Print.
11. Batur, Afife. "Mylasa Labraunda / Milas  omakdağ: G ney Ege B lgesinde Arkeoloji ve K rsal Mimari." Milli Reas rans Sanat Galerisi, 2010. Print.
12. Bean, George E. "Turkey beyond the Meander: An Archaeological Guide." John Murray, 1989. Print.
13. Belloc, Hilaire. "The Old Road." London Constable and Company Limited, 1911. Digitalized by the internet archive in 2007 with funding from Microsoft Corporation. N.p, n.d. Web. 2 Feb. 2013.
<<http://archive.org/details/theoldroad00belluoft>>.
14. Blid, Jesper. "Labraunda in the Late Antiquity 300-600 A.D." Stockholm University, Department of Archaeology and Classical Studies, Thesis for Lic. Phil., 2010.
15. Bremen, Riet Van and Carbon, Jan-Mathieu. "Hellenistic Karia." Proceedings of the First International Conference on Hellenistic Karia, Oxford, 29 June - 2 July 2006, 2010. 602. Print.
16. "Conservation, Valorization and Management Project for an Urban and Archaeological Site in Milas." Studio Work of METU Faculty of Architecture, Graduate Program in Restoration, 2011-2012 Fall.
17. "Council of Europe – Resolution CM/Res (2007)12." Adopted by the Committee of Ministers on 10 October 2007 at the 1006th meeting of the Ministers' Deputies, 2007. N.p, n.d. Web. 2 Feb. 2013.
<<https://wcd.coe.int/ViewDoc.jsp?id=1194679>>.
18. "Council of Europe – Resolution CM/Res (2010)53." Adopted by the Committee of Ministers on 8 December 2010 at its 1101st meeting of the Ministers' Deputies, 2010. N.p, n.d. Web. 2 Feb. 2013.
<<https://wcd.coe.int/ViewDoc.jsp?id=1719265&Site=CM>>.

19. Capp, Sorina. "The European Institute of Cultural Routes." 2003. N.p, n.d. Web. 2 Feb. 2013.
<http://www.arcchip.cz/w02/w02_capp.pdf>.
20. Capp, Sorina. "The Cultural Routes Programme of the Council of Europe." 2005. N.p, n.d. Web. 2 Feb. 2013.
<http://www.arcchip.cz/w02/w02_capp.pdf>.
21. Chairatondokul, Sayamol. "Cultural Routes as Heritage in Thailand: Case Studies of King Narai's Royal Procession Route and Buddha's Footprint Pilgrimage Route", Silpakorn University Program of Architectural Heritage Management and Tourism Doctorate Thesis, 2008.
22. Coelho, Paulo. "Hac." Can Sanat Yayınları, 1. Basım, 2006. Print.
23. "Cultural Routes and Landscapes, A Common Heritage of Europe." The official website of European Institute of Cultural Routes. N.p, n.d. Web. 2 Feb. 2013.
<<http://www.culture-routes.lu/>>.
24. "Culture, Heritage and Diversity." The official website of the Council of Europe. N.p, n.d. Web. 2 Feb. 2013.
<http://www.coe.int/t/dg4/cultureheritage/culture/Routes/default_en.asp>.
25. "Culture Routes in Turkey." The official website of the Culture Routes in Turkey. N.p, n.d. Web. 2 Feb. 2013.
<<http://cultureroutesinturkey.com/c/>>.
26. Çakır, Bilge. "Özel Alan Yönetimi ve Yönetim Planı." Kentsel Planlama – Ansiklopedik Sözlük. Ninova Yayıncılık, İstanbul, 2012. 355-356. Print.
27. "Definition of road – Oxford English Dictionary (The definitive record of the English Language). (n.d.). Oxford English Dictionary Online. N.p, n.d. Web. 2 Feb. 2013.
<http://oxforddictionaries.com/definition/american_english/road?q=road>.
28. "Definition of road – Oxford English Dictionary (The definitive record of the English Language). (n.d.). Oxford English Dictionary Online. N.p, n.d. Web. 2 Feb. 2013.
<<http://oxforddictionaries.com/definition/english/road?q=road>>.
29. Du Boulay, Shirley. "The Road to Cantenbury: A Modern Pilgrimage." Harrisburg, PA.: Morehouse. 1995. Print.
30. "Environment and Heritage." The official website of New South Wales Government. N.p, n.d. Web. 2 Feb. 2013.
<<http://www.environment.nsw.gov.au/sop04/sop04ch1.htm>>.
31. Feilden, Bernard M. and Jokilehto, Jukka. "Management Guidelines for World Cultural Heritage Sites." ICOMOS, 1992. Print.
32. Forbes, Robert Jacobus. "Notes on the History of Ancient Roads and Their Construction." Amsterdam: Adolf M. Hakkert, 1964. Print.
33. Forest, Jim. "The Road to Emmaus: Pilgrimage as a Way of Life." Maryknoll, New York: Orbis Books, 2007. Print.
34. "Geçmişten Geleceğe-Mylasa'dan Milas'a." Milas Kaymakamlığı ve Milas Belediyesi Ortak Kültür Yayını, Milas, 2006. Print.
35. Güçer, Evrim. "Archaeology and Urban Planning – A Consensus between Conservation and Development: Aphrodisias and Geyre.", ODTÜ Fen Bilimleri Enstitüsü, Şehir ve Bölge Planlama Bölümü, Şehir Planlama Anabilim Dalı Yüksek Lisans Tezi, 2004.
36. Hall, Peter. "Urban and Regional Planning." 4th Ed. New York: Routledge, 2002. 237. Print.
37. Hellström, Pontus. "Labraunda: Karya Zeus Labraundos Kutsal Alanı Gezi Rehberi." Ege Yayınları, Eski Anadolu Kentleri Dizisi, 2007. Print.
38. Hellström, Pontus. "Labraunda. The Rediscovery." Labraunda and Karia, Proceedings of the International Symposium Commemorating Sixty Years of Swedish Archaeological Work in Labraunda. The Royal Swedish Academy of Letters, History and Antiquities. Stockholm, November 20-21, 2008. Uppsala Universitet, 2011. 18-47. Print.
39. Henry, Olivier. "Karia, Karians and Labraunda." Mylasa Labraunda / Milas Çomakdağ: Güney Ege Bölgesinde Arkeoloji ve Kırsal Mimari, Milli Reasürans Sanat Galerisi, 2010. 69-79. Print.
40. Henry, Olivier. "The Necropolis of Labraunda." Mylasa Labraunda / Milas Çomakdağ: Güney Ege Bölgesinde Arkeoloji ve Kırsal Mimari, Milli Reasürans Sanat Galerisi, 2010. 93-105. Print.
41. "ICCR Intangible Heritage and Cultural Routes in a Universal Context." Spain, 2001. N.p, n.d. Web. 2 Feb. 2013.
<http://www.icomos-ciic.org/CIIC/PAMPLONA_ingl.htm>.
42. "ICOMOS Charleston Declaration." 2005. N.p, n.d. Web. 2 Feb. 2013.
<http://www.adventourspr.com/files/Charleston_Declaration_on_Heritage_Interpretation.pdf>.

43. "ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites." 2007. N.p, n.d. Web. 2 Feb. 2013.
<http://www.international.icomos.org/charters/interpretation_e.pdf>.
44. "ICOMOS Charter for the Protection and Management of the Archeological Heritage." ICOMOS 1990. N.p, n.d. Web. 2 Feb. 2013.
< http://www.international.icomos.org/charters/arch_e.pdf>.
45. "ICOMOS Charter on Cultural Routes." ICOMOS 2005 5th Draft. N.p, n.d. Web. 2 Feb. 2013.
<<http://www.international.icomos.org/xian2005/culturalroutes-draft.pdf>>.
46. "ICOMOS Charter on Cultural Routes." ICOMOS 2008. N.p, n.d. Web. 2 Feb. 2013.
<http://www.international.icomos.org/charters/culturalroutes_e.pdf>.
47. "ICOMOS Ename Charter." Revised Third Draft. 5 July 2005. N.p, n.d. Web. 2 Feb. 2013.
<<http://www.georgewright.org/231enamecharter.pdf>>.
48. "ICOMOS International Scientific Committee for Cultural Routes (CIIC)." The official website of ICOMOS-International Scientific Committee for Cultural Routes (CIIC). N.p, n.d. Web. 2 Feb. 2013.
<<http://www.icomos-ciic.org/CIIC/CIIC.htm>>.
49. "ICOMOS Principles for the Recording of Monuments, Groups of Buildings and Sites." ICOMOS 1996. N.p, n.d. Web. 2 Feb. 2013.
< <http://www.icomos.org/charters/archives-e.pdf>>.
50. "ICOMOS Second Burra Charter." ICOMOS 1999. N.p, n.d. Web. 2 Feb. 2013.
<http://www.heritagecouncil.ie/fileadmin/user_upload/IWTN_2012/BURRA_CHARTER_1999.pdf>.
51. "ICOMOS Principles for Recording of Monuments, Groups of Buildings and Sites." 1996. N.p, n.d. Web. 2 Feb. 2013.
<<http://www.icomos.org/charters/archives-e.pdf>>.
52. "International Congress of the ICOMOS CIIC. Conclusions." Pamplona, Navarra, Spain. June, 2001. N.p, n.d. Web. 2 Feb. 2013.
<http://www.icomos-ciic.org/CIIC/PAMPLONA_ingl.htm>.
53. "International Union for Conservation of Nature." The official website. N.p, n.d. Web. 2 Feb. 2013.
<<http://www.iucn.org/>>.
54. Karataş, Esra. "The Role of Cultural Route Planning in Cultural Heritage Conservation: The Case of Central Lycia." ODTÜ, Fen Bilimleri Enstitüsü, Mimarlık Bölümü, Restorasyon Anabilim Dalı Yüksek Lisans Tezi, 2011.
55. Karlsson, Lars. "The Forts and Fortifications of Labraunda." Labraunda and Karia, Proceedings of the International Symposium Commemorating Sixty Years of Swedish Archaeological Work in Labraunda. The Royal Swedish Academy of Letters, History and Antiquities. Stockholm, November 20-21, 2008. Uppsala Universitet, 2011. 216-252. Print.
56. Kızıl, Abuzer. "Uygarıkların Başkenti Mylasa ve Çevresi." Milas Reklamcılık ve Matbaa, Milas, 2002. Print.
57. Küçükören, Canan. "Ege'de Bir Anadolu Uygarlığı: Karia (Karuwa/ Karka/ Karkışa/ Krk)." 1. Baskı, Ekin Yayın Grubu, İstanbul, 2005. Print.
58. Küçükören, Canan. "Karia Efsaneleri." Ekin Grubu, İstanbul, 2007. Print.
59. "Labraunda." The official website of Labraunda. N.p, n.d. Web. 2 Feb. 2013.
<http://www.labraunda.org/Labraunda.org/Welcome_to_Labraunda.html>.
60. Lay, Maxwell. "Handbook of Road Technology." 4th ed. Abingdon, Oxon: Spon Press, 2009. Print.
61. "Milas Ticaret ve Sanayi Odası (MİTSO)." The official website of Milas Ticaret ve Sanayi Odası. N.p, n.d. Web. 2 Feb. 2013.
<<http://mitso.org.tr/default.asp>>.
62. "Muğla Ticaret ve Sanayi Odası (MUTSO)." The official website of Muğla Ticaret ve Sanayi Odası. N.p, n.d. Web. 2 Feb. 2013.
<<http://www.mutso.org.tr/>>.
63. Majdoub, Wided. "Analyzing Cultural Routes from a Multidimensional Perspective." Journal of Tourism, Culture and Territorial Development. AlmaTourism, 2010. N.p, n.d. Web. 2 Feb. 2013.
<<http://almatourism.unibo.it/article/view/2029/1421>>.

64. Mason, Randall. "Assessing Values in Conservation Planning." Research Report, The Getty Conservation Institute, Los Angeles. N.p, n.d. Web. 2 Feb. 2013.
<http://wiki.tut.fi/pub/MARC2011/DigitalResources/GETTY_assessing_the_values_of_cultural_heritage.pdf>.
65. Moulin, Claude and Boniface, Priscilla. "Routeing Heritage for Tourism: Making Heritage and Cultural Tourism Networks for Socio-economic Development." *International Journal of Heritage Studies*, Volume 7, Number 3, 2001. 237-248. Print.
66. Möller, Andrea and Deckert Michael. "Crosscultour." Munich, November, 2009. N.p, n.d. Web. 2 Feb. 2013.
<http://www.central2013.eu/fileadmin/user_upload/Downloads/outputlib/CrossCultour_Concepts_Evaluation___G2B-Structure_Analysis.pdf>.
67. Oktik, Nurgün; Hız, Koşar; Bozyer, Ünal ve Sezer, Sergender. "Milas Araştırması 2003." Muğla Üniversitesi Yayınları: 47, Muğla Üniversitesi Basımevi, Muğla. 163. Print.
68. Özer, Yasemin. "Karia Coğrafyası ve Tarihi." Muğla Üniversitesi, Sosyal Bilimler Enstitüsü, Tarih Anabilim Dalı Yüksek Lisans Tezi, 2007.
69. Özgen, Hasan. "Işık Ülkesi Milas." Milas Belediyesi Kültür Yayınları 11, Milas, 2005. 128. Print.
70. Özkan, Erol. "Karya Milas Tarih ve Arkeoloji." Labris Yayınları, Milas, 1979. 48. Print.
71. Peschlow Bindokat, Anneliese. "Herakleia am Latmos." *Homer Kitabevi, Yayınevi Genel Dizisi*, 2005. 252. Print.
72. "Roads, Routes and Heritage: Crossing Space and Time." Conference organized in the Netherlands Institute of Turkey, İstanbul, 27 October 2011.
73. Rosa, Suarze-Inclan María. "A New Category of Heritage for Understanding, Cooperation and Sustainable Development; Their Significance within the Macrostructure of Cultural Heritage; The Role of the CIIC of ICOMOS: Principles and Methodology." *Monuments and Sites in their Setting: Conserving Cultural Heritage in Changing Townscapes and Landscapes, Xi'an Declaration - 15th ICOMOS General Assembly and International Scientific Symposium*. 2005. N.p, n.d. Web. 2 Feb. 2013.
<<http://www.international.icomos.org/xian2005/papers/4-38.pdf>>.
74. Sevin, Veli. "Anadolu'nun Tarihi Coğrafyası 1." Türk Tarih Kurumu Basım Evi, Ankara, 2001. Print.
75. Shalaginova, Irina. "Ethical Principles of Heritage Presentation for World Heritage Sites." *Conserving Cultural Heritage in Changing Townscapes and Landscapes, Quebec Declaration - 16th ICOMOS General Assembly and International Scientific Symposium*. 2008. N.p, n.d. Web. 2 Feb. 2013.
<http://www.international.icomos.org/quebec2008/cd/toindex/77_pdf/77-M4nS-252.pdf>.
76. Silberman, Neil. "The ICOMOS–Ename Charter Initiative: Rethinking the Role of Heritage Interpretation in the 21st Century." *The ICOMOS – Ename Charter New Principles for Interpreting Cultural Heritage Sites. The George Wright Forum. Volume 23. Number 1*. 2006. N.p, n.d. Web. 2 Feb. 2013.
<<http://www.georgewright.org/231silberman.pdf>>.
77. Smith, Melanie. "Issues in Cultural Tourism Studies." New York: Routledge, 2003. 251. Print.
78. Steiner, Frederick R. "The Living Landscape-An Ecological Approach to Landscape Planning." New York, McGraw Hill, Second Ed., 2008. Print.
79. Strike, James. "Architecture in Conservation: Managing Development at Historic Sites." New York: Routledge, 1994. Print.
80. Taeschner, Franz. "Osmanlı Kaynaklarına Göre Anadolu Yol Ağı." Bilge Kültür Sanat Yayınevi, İstanbul, 2010. Print.
81. "TR 32 Düzey 2 Bölgesi – Aydın, Denizli, Muğla 2010-2013 Bölge Planı." Güney Ege Kalkınma Ajansı (GEKA), 2011. N.p, n.d. Web. 2 Feb. 2013.
<<http://www.geka.org.tr/yukleme/dosya/tr32duzeybolgeplani.pdf>>.
82. "Travelling Across Ancient Anatolia: Revealing a Palimpsest of Road Use from the Early Bronze Age to the Achaemenid Period." Conference organized in the The British Institute of Ankara, 4 June 2012.
83. Tekeli, İlhan. "Tarih İçinde Muğla." Muğla Belediyesi Yayınları, Muğla, 2006. Print.
84. Tilden, Freeman. "Interpreting Our Heritage." The University of North Carolina Press, Chapel Hill, 1957. Print.
85. Topçu, Hamdi. "Karya'dan İyonya'ya: Güneşli Yağmurlar Ülkesi." Arkeoloji ve Sanat Yayınları, İstanbul, 2012. Print.

86. "UNESCO Routes as Part of Our Cultural Heritage." Report on the Meeting of Experts. Madrid, 24-25 November 1994. N.p, n.d. Web. 2 Feb. 2013.
<<http://whc.unesco.org/archive/routes94.htm>>.
87. "UNESCO World Heritage Convention." 1972. N.p, n.d. Web. 2 Feb. 2013.
<<http://whc.unesco.org/archive/convention-en.pdf>>.
88. Umar, Bilge. "Karia: Bir Tarihsel Coğrafya Araştırması ve Gezi Rehberi." İnkılap Kitabevi Yayın Sanayi ve Tic. A.Ş., İstanbul, 1999. Print.
89. Uykucu, Kürşat Ekrem. "Muğla Tarihi." As Matbaa, İstanbul, 1968. Print.
90. Ünver, Eda. "Sustainability of Cultural Heritage Management: "Keklik Street and Its Surrounding Conservation and Development Project", ODTÜ Fen Bilimleri Enstitüsü, Şehir ve Bölge Planlama Bölümü, Şehir Planlama Anabilim Dalı Yüksek Lisans Tezi, 2006.
91. Üzel, Ayça. "The Display of Hekatomnid Power in Karian Settlements Through Urban Imagery." ODTÜ, Fen Bilimleri Enstitüsü, Mimarlık Bölümü, Yerleşim Arkeolojisi Anabilim Dalı Yüksek Lisans Tezi, 2007.
92. Van Oers, Ron. "Nomination of the Silk Road in China to UNESCO's World Heritage List: Proposals for a Strategic Approach and Reference Framework for Heritage Routes." Conservation of Ancient Sites on the Silk Road, Proceedings of the Second International Conference , 2010. Print.
93. Williamson, Christina. "Public Space Beyond the City. The Sanctuaries of Labraunda and Sinuri in the Chora of Mylasa." TAG 2010 Paper. V0.9. 2010. N.p, n.d. Web. 2 Feb. 2013.
<http://www.academia.edu/373047/Public_space_beyond_the_city._The_sanctuaries_of_Labraunda_and_Sinuri_in_the_chora_of_Mylasa>.

APPENDIX A

RECORDED GEO-REFERENCED POINTS DURING THE SITE SURVEY WALK ON THE ROAD BETWEEN MÍLAS AND LABRAUNDA

Table A.1: Recorded geo-referenced points during the site survey walk on the road between Milas and Labraunda

Numbers of Geo-Referenced Points	NORTH	EAST	ELEVATION
1	37° 18' 58.7"	27° 47' 07.9"	54m
2	37° 19' 01.8"	27° 47' 08.8"	50m
3	37° 19' 13.0"	27° 47' 12.1"	48m
4	37° 19' 33.3"	27° 47' 17.5"	43m
5	37° 19' 46.0"	27° 47' 19.8"	41m
6	37° 20' 07.2"	27° 47' 23.1"	47m
7	37° 20' 42.6"	27° 47' 42.6"	45m
8	37° 20' 50.8"	27° 47' 40.8"	45m
9	37° 21' 05.7"	27° 47' 25.2"	44m
10	37° 21' 05.7"	27° 47' 31.8"	50m
11	37° 21' 23.7"	27° 47' 37.8"	54m
12	37° 21' 31.0"	27° 47' 42.9"	59m
13	37° 21' 38.3"	27° 47' 51.4"	61m
14	37° 21' 43.0"	27° 47' 58.8"	55m
15	37° 21' 50.9"	27° 48' 02.0"	51m
16	37° 21' 56.3"	27° 48' 05.3"	62m
17	37° 22' 00.0"	27° 48' 07.9"	56m
18	37° 22' 02.6"	27° 48' 10.6"	69m
19	37° 22' 04.8"	27° 48' 11.1"	73m
20	37° 22' 05.4"	27° 48' 11.5"	78m
21	37° 22' 06.2"	27° 48' 11.6"	84m
22	37° 22' 06.8"	27° 48' 12.4"	87m
23	37° 22' 07.9"	27° 48' 12.7"	96m
24	37° 22' 09.1"	27° 48' 12.6"	100m
25	37° 22' 10.6"	27° 48' 11.0"	108m

Table A.1 Continued

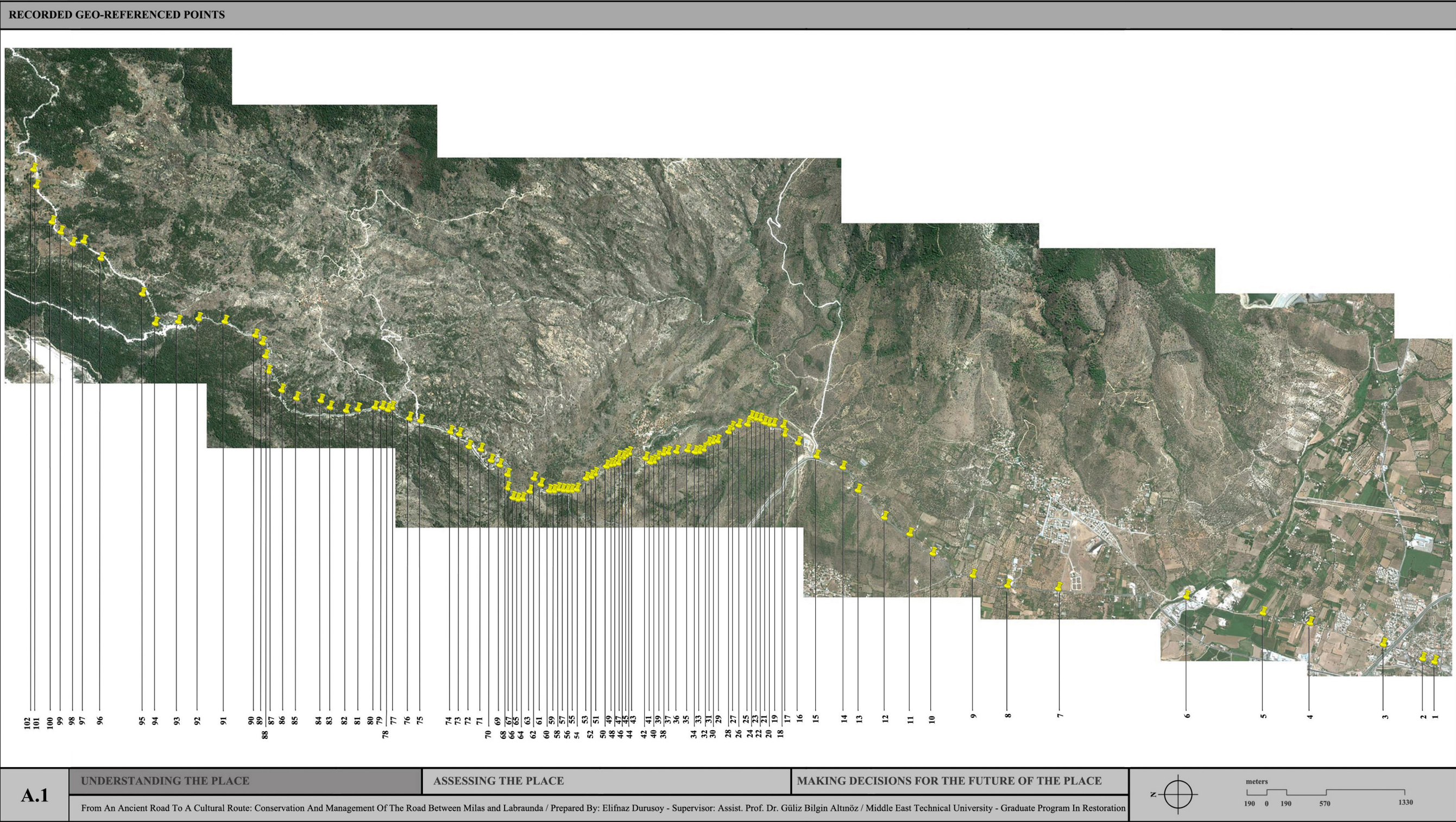
26	37° 22' 12.4"	27° 48' 10.6"	116m
27	37° 22' 14.6"	27° 48' 09.5"	124m
28	37° 22' 15.8"	27° 48' 08.5"	131m
29	37° 22' 18.1"	27° 48' 05.3"	146m
30	37° 22' 19.1"	27° 48' 04.9"	152m
31	37° 22' 20.2"	27° 48' 04.4"	155m
32	37° 22' 21.4"	27° 48' 02.6"	162m
33	37° 22' 22.8"	27° 48' 01.4"	165m
34	37° 22' 23.5"	27° 48' 01.4"	167m
35	37° 22' 25.3"	27° 48' 01.7"	168m
36	37° 22' 28.3"	27° 48' 01.0"	174m
37	37° 22' 30.5"	27° 48' 00.5"	172m
38	37° 22' 31.5"	27° 48' 00.1"	172m
39	37° 22' 34.6"	27° 47' 58.4"	180m
40	37° 22' 36.1"	27° 47' 58.4"	175m
41	37° 22' 35.0"	27° 47' 57.1"	172m
42	37° 22' 35.0"	27° 47' 58.7"	180m
43	37° 22' 40.8"	27° 47' 59.4"	186m
44	37° 22' 42.1"	27° 47' 59.4"	189m
45	37° 22' 41.9"	27° 47' 58.4"	196m
46	37° 22' 42.9"	27° 47' 58.2"	204m
47	37° 22' 43.1"	27° 47' 56.6"	212m
48	37° 22' 44.3"	27° 47' 56.0"	219m
49	37° 22' 45.7"	27° 47' 55.7"	221m
50	37° 22' 45.7"	27° 47' 54.3"	235m
51	37° 22' 49.6"	27° 47' 53.0"	242m
52	37° 22' 50.7"	27° 47' 52.2"	245m
53	37° 22' 50.7"	27° 47' 51.9"	247m
53	37° 22' 50.7"	27° 47' 51.9"	247m
54	37° 22' 53.6"	27° 47' 49.6"	254m
55	37° 22' 55.1"	27° 47' 49.9"	258m
56	37° 22' 56.4"	27° 47' 50.7"	268m
57	37° 22' 57.1"	27° 47' 50.1"	274m

Table A.1 Continued

58	37° 22' 58.2"	27° 47' 50.2"	281m
59	37° 22' 59.9"	27° 47' 50.1"	294m
60	37° 22' 59.9"	27° 47' 49.3"	302m
61	37° 22' 02.5"	27° 47' 49.8"	309m
62	37° 22' 04.2"	27° 47' 51.4"	315m
63	37° 23' 05.4"	27° 47' 50.0"	326m
64	37° 23' 07.1"	27° 47' 50.3"	334m
65	37° 23' 07.7"	27° 47' 50.6"	338m
66	37° 23' 09.0"	27° 47' 50.0"	345m
67	37° 23' 08.9"	27° 47' 51.4"	347m
68	37° 23' 09.8"	27° 47' 53.1"	348m
69	37° 23' 11.3"	27° 47' 55.3"	346m
70	37° 23' 15.0"	27° 47' 56.9"	365m
71	37° 23' 19.6"	27° 47' 00.2"	388m
72	37° 23' 20.8"	27° 47' 03.1"	395m
73	37° 23' 23.4"	27° 47' 04.6"	403m
74	37° 23' 25.4"	27° 47' 05.1"	406m
75	37° 23' 33.0"	27° 47' 07.7"	412m
76	37° 23' 35.4"	27° 47' 08.3"	418m
77	37° 23' 39.7"	27° 48' 10.9"	436m
78	37° 23' 40.4"	27° 48' 10.5"	437m
79	37° 23' 41.6"	27° 48' 10.9"	438m
80	37° 23' 43.4"	27° 48' 10.9"	459m
81	37° 23' 47.7"	27° 48' 09.9"	470m
81	37° 23' 47.7"	27° 48' 09.9"	470m
82	37° 23' 50.4"	27° 48' 09.6"	483m
83	37° 23' 56.4"	27° 48' 10.1"	491m
84	37° 23' 56.4"	27° 48' 12.1"	493m
85	37° 24' 02.3"	27° 48' 12.4"	506m
86	37° 24' 05.7"	27° 48' 14.4"	514m
87	37° 24' 09.1"	27° 48' 19.7"	523m
88	37° 24' 10.1"	27° 48' 24.2"	526m
89	37° 24' 11.0"	27° 48' 28.1"	534m

Table A.1 Continued

90	37° 24' 12.6"	27° 48' 30.2"	537m
91	37° 24' 19.8"	27° 48' 33.7"	563m
92	37° 24' 25.1"	27° 48' 33.9"	568m
93	37° 24' 29.9"	27° 48' 33.1"	566m
94	37° 24' 34.9"	27° 48' 31.6"	577m
95	37° 24' 39.5"	27° 48' 39.7"	593m
96	37° 24' 48.4"	27° 48' 47.3"	615m
97	37° 24' 52.4"	27° 48' 53.3"	617m
98	37° 24' 01.5"	27° 48' 04.1"	646m
99	37° 24' 57.8"	27° 48' 57.5"	630m
100	37° 24' 54.8"	27° 48' 52.4"	636m
101	37° 24' 00.2"	27° 48' 11.6"	650m
102	37° 24' 03.7"	27° 48' 07.5"	656m



APPENDIX B

SITE SURVEY NOTES

- It can be said that the richness of the region between Milas and Labraunda comes from its location, nature, geography, architecture, archaeology, its multi-layered traditions and culture.
- Walking the road between Milas and Labraunda from its origin point-Baltalı Kapı Monument to its destination point- the archaeological site Labraunda takes approximately six hours.
- As it can be seen from the previously shown figures, the road between Milas and Labraunda usually continues through forests, olive groves, agricultural lands and villages but sometimes joins with the modern asphalt road.
- The current situation of the asphalt road constructed on the road between Milas and Labraunda is not appropriate for vehicular use because of its sloppy character and deteriorated sections.
- Since the region which hosts the road between Milas and Labraunda is a highly sloppy mountainous land, the road can be regarded as a challenging path. While the section between Baltalı Kapı Monument and Kırcağız is flatter, the section between Kırcağız and Labraunda is very steep. Because of this reason it is extremely difficult to walk along the path of the ancient road between Milas and Labraunda.
- There are no way-marks along the road between Milas and Labraunda at the present. Even, except from a few local people, there are no people knowing the locations of the components of the cultural accumulation of the road between Milas and Labraunda.
- Some of the components of the cultural accumulation of the road between Milas and Labraunda are highly deteriorated because of man-made destructions or natural disasters. As also mentioned within the scope of the thesis, especially during the construction of the modern asphalt road several remaining components of the road between Milas and Labraunda were buried or deteriorated.
- All of the mentioned traditional rural settlements can only be reached by the road between Milas and Labraunda.

APPENDIX C

DETAILED ACCOUNTS OF TRAVELERS

Table C.1: Detailed account of Herodotus

HERODOTUS		
Ancient Greek historian and the first ancient author		
Written	Original Text	English Translation
	<p>Μετὰ δὲ παρεόντων καὶ διαβάντων τὸν Μαίανδρον τῶν Περσέων, ἐνταῦθα ἐπὶ τῷ Μαρσύῃ ποταμῷ συνέβαλον τε τοῖσι Πέρσῃσι οἱ Κάρες καὶ μάχην ἐμαχέσαντο ἰσχυρὴν καὶ ἐπὶ χρόνον πολλόν, τέλος δὲ ἐσώθησαν διὰ πλῆθος. Περσέων μὲν δὴ ἔπεσον ἄνδρες ἐς δισχιλίους, Καρῶν δὲ ἐς μυρίους. ἐντεύθεν δὲ οἱ διαφυγόντες αὐτῶν κατελιήθησαν ἐς Λάβραυνδα ἐς Διὸς στρατίου ἱρόν, μέγα τε καὶ ἄγιον ἄλσος πλατανίστων. μόνον δὲ τῶν ἡμεῖς ἴδμεν Κάρες εἰσὶ οἱ Διὶ στρατῷ θυσίας ἀνάγουσι. κατελιθθέντες δὲ ὧν οὗτοι ἐνθαῦτα ἐβουλευόντο περὶ σωτηρίας, ὁκότερα ἢ παραδόντες σφέας αὐτοὺς Πέρσῃσι ἢ ἐκλιπόντες τὸ παράπαν τὴν Ἀσίην ἄμεινον πρήξουσι. βουλευομένοισι δὲ σφι ταῦτα παραγίνονται βοηθέοντες Μιλήσιοι τε καὶ οἱ τούτων σύμμαχοι· ἐνθαῦτα δὲ τὰ μὲν πρότερον οἱ Κάρες ἐβουλευόντο μετήκαι, οἱ δὲ αὐτὶς πολεμέειν ἐξ ἀρχῆς ἀρτέοντο. καὶ ἐπιούσι τε τοῖσι Πέρσῃσι συμβάλλουσι καὶ μαχεσάμενοι ἐπὶ πλεον ἢ πρότερον ἐσώθησαν· πεσόντων δὲ τῶν πάντων πολλῶν μάλιστα Μιλήσιοι ἐκλήθησαν.</p>	<p>“Presently, when the Persians had come and crossed the Maeander, they and the Karians joined battle by the river Marsyas; the Karians fought obstinately and long, but at the last they were overcome by odds. Of the Persians there fell as many as two thousand men, and of the Karians ten thousand. Those of them that escaped thence were driven into the precinct of Zeus of Armies at Labraunda, a great and a holy grove of planetrees. (The Karians are the only people known to us who offer sacrifices to Zeus by this name.) Being driven thither, they took counsel how best to save themselves, whether it were better for them to surrender themselves to the Persians or depart wholly away from Asia. But while they took counsel, the Milesians and their allies came up to their aid; whereupon the Karians put aside their former plans, and prepared to wage a new war over again. They met the Persian attack and suffered a heavier defeat in the battle than in the first; many of their whole army fell, but the Milesians were hardest stricken. Yet the Karians rallied and fought again after this disaster; for learning that the Persians had set forth to march against their cities, they beset the road with an ambush at Pedasus, whereinto the Persians fell by night and perished; they and their generals, Daurises and Amorges and Sisimaces; and with these fell also Myrsus, son of Gyges. The captain of this ambuscade was Heraclides of Mylasa, son of Ibanollis.”</p>
Visual	x	

Table C.2: Detailed account of Plutarch

PLUTARCH		
Greek historian, biographer and essayist		
	Original Text	English Translation
	<p>“Διὰ τί τοῦ Λαβρανδέως Διὸς ἐν Καρίᾳ τὸ ἄγαλμα πέλεκυν ἡρμένον οὐχὶ δὲ σκῆπτρον ἢ κεραυνὸν πεποιήται;”</p> <p>“Ὅτι Ἡρακλῆς Ἱππολύτην ἀποκτείνας καὶ μετὰ τῶν ἄλλων ὅπλων αὐτῆς λαβὼν τὸν πέλεκυν Ὀμφάλῃ δῶρον ἔδωκεν. οἱ δὲ μετ’ Ὀμφάλῃν Λυδῶν βασιλεῖς ἐφόρουσαν αὐτὸν ὡς τι τῶν ἄλλων ἱερῶν ἐκ διαδοχῆς παραλαμβάνοντες, ἄχρι Κανδαύλης ἀπαξιώσας ἐνὶ τῶν ἐταίρων φορεῖν ἔδωκεν. ἐπεὶ δὲ Γύγης ἀποστάς ἐπολέμει πρὸς αὐτόν, ἦλθεν Ἀρσηλὶς ἐκ Μυλασέων ἐπίκουρος τῷ Γύγῃ μετὰ δυνάμεως, καὶ τὸν τε Κανδαύλην καὶ τὸν ἐταῖρον αὐτοῦ διέφθειρε, καὶ τὸν πέλεκυν εἰς Καρίαν ἐκόμισε μετὰ τῶν ἄλλων λαφύρων. Καὶ Διὸς ἄγαλμα κατασκευάσας τὸν πέλεκυν ἐνεχείρισε, καὶ Λαβρανδέα τὸν θεὸν προσηγόρευσε· Λυδοὶ γάρ “λάβρυν” τὸν πέλεκυν ὀνομάζουσι.</p>	<p>“Why is it that the statue of the Labrandean Zeus in Karia is ashioned holding an axe, but not a sceptre or a thunderbolt?</p> <p>Because when Heracles had slain Hippolyte, together with her other arms he took her axe and gave it as a present to Omphale. The Lydian kings who succeeded Omphale used to carry it as a part of the sacred regalia, handing it down one to the other until it came to Candaules. He deemed it of little worth and gave it to one of his Companions to carry. But when Gyges revolted and was at war with Candaules, Arsels came from Mylasa with an army as an ally for Gyges and slew both Candaules and his Companion and brought the axe to Karia together with the other spoils. He therefore constructed a statue of Zeus and placed the axe in its hand, and called the god Labrandeus; or the Lydians call the axe labrys.”</p>
Visual	x	

Table C.3: Detailed account of Plinly the Elder

PLINLY THE ELDER		
Roman author, naturalist and natural philosopher		
	Original Text	English Translation
	<p><i>“E manu vescuntur pisces in pluribus quidem Caesaris villis, sed-quae veteres prodidere in stagnis, non piscinis, admirati-in Heloro Siciliae castello non procul Syracusis, item in Labrayndi Iovis fonte anguillae et in aures additas gerunt, similiter in Chio iuxta Senum delubrum, in Mesopotamiae quoque fonte Chabura, de quo diximus, pisces.”</i></p>	<p>“In several country seats indeed of the Emperor fish eat out of the hand, but - what our old writers have recorded with wonder as occurring in natural pools, not fish-ponds - at Helorus, a fortress of Sicily not far from Syracuse, and likewise in the spring of Zeus Labrayndus, the eels even wear earrings, as do the fishes in Chios near the Shrine of the Old Men, and in the spring Chabura also in Mesopotamia, about which I have spoken.”</p>
Visual	x	

Table C.4: Detailed account of Strabon

STRABON		
Greek geographer, philosopher and historian		
	Original Text	English Translation
	<p>... τὰ δὲ Λάβρανδα κόμη ἐστὶν ἐν τῷ ὄρει κατὰ τὴν ὑπέρθεσιν τὴν ἐξ Ἀλαβάνδων εἰς τὰ Μύλασα, ἀπὸθεν τῆς πόλεως· ἐνταῦθα νεὸς ἐστὶν ἀρχαῖος καὶ ξόανον Διὸς Στρατίου· τιμᾶται δὲ ὑπὸ τῶν κύκλῳ καὶ ὑπὸ τῶν Μυλασέων, ὁδὸς τε ἑστρωται σχεδὸν τι καὶ ἐξήκοντα σταδίων μέχρι τῆς πόλεως, ἱερὰ καλουμένη, δι' ἧς πομποστολεῖται τὰ ἱερὰ.²</p>	<p>“But as for Mylasa: it is situated in an exceedingly fertile plain; and above the plain, towering into a peak, rises a mountain, which has a most excellent quarry of white marble. Now this quarry is of no small advantage, since it has stone in abundance and close at hand, for building purposes and in particular for the building of temples and other public works; accordingly this city, as much as any other, is in every way beautifully adorned with porticoes and temples...</p> <p>...The Mylasians have two temples of Zeus, Zeus Osogo, as he is called, and Zeus Labrandenos. The former is in the city, whereas Labranda is a village far from the city, being situated on the mountain near the pass that leads over from Alabanda to Mylasa. At Labranda there is an ancient shrine and statue of Zeus Stratios. It is honoured by the people all about and by the Mylasians; and there is a paved road of almost sixty stadia from the shrine to Mylasa, called the Sacred Way, on which their sacred processions are conducted. The priestly offices are held by the most distinguished of the citizens, always for life.”</p>
Written		
Visual	x	

Table C.5: Detailed account of Aelian / Aelianos

AELIAN / AELIANOS		
Greek writer		
Written	Original Text	English Translation
	<p>Χειροθήεις δὲ ἰχθῆς καὶ ὑπακούοντες τῇ κλήσει καὶ τροφᾷ ἀσμένους δεχόμενοι πολλὰ γόθι καὶ εἰσι καὶ τρέφονται, ὥσπερ οὖν καὶ ἐν Ἠπειρῷ ἐν τῇ ἐστῶτι μὲν τῇ πόλει, ἣν ἐκάλουν πάλαι Στεφανηπόλιν, ἐν τῷ νεῷ τῆς Τύχης ἐν ταῖς παρ' ἐκάτερα ἀνιόντων δεξαμεναῖς, καὶ ἐν Ἐλώρῳ δὲ τῆς Σικελίας, ὅπερ ἦν πάλαι Συρακοσίων φρούριον, ἐν τῷ ἱερῷ δὲ τοῦ Λαβρανδέως Διὸς ἐν κρήνῃ διείδους νάματος, καὶ ἔχουσιν ὀρμίσκους χρυσοῦς καὶ ἐλλόβια, χρυσᾷ μέντοι καὶ ταῦτα, ἀφέστηκε δὲ ὁ νεὺς τοῦ Διὸς τοῦδε τῆς Μυλασέων πόλεως σταδίων ἑβδόμηκοντα. τὸ δὲ ἀγάλμα ξίφος παρηρτηται, καὶ τιμάται καλούμενος Κάριος τε καὶ Στράτιος· πρότεροι γὰρ οἱ Κάρεις ἀγορῶν πολέμου ἐπενόησαν, καὶ ἐστρατεύσαντο ἀργυρίου, ὅγανὰ τε ταῖς ἀσπίσι προσήρτησαν, καὶ λόφους ἐνέπηξαν τοῖς κράνεσιν, ἐκλήθησαν δὲ τὸ ὄνομα τοῦτο ἀπὸ Κάρους τοῦ Κρήτης καὶ Διὸς· Ζεὺς δὲ Λαβρανδέως ὕσας λάβρω καὶ πολλῶ τὴν ἐπωνυμίαν τήνδε ἠνέγκατο.</p>	<p>“Tame fish which answer to a call and gladly accept food are to be found and are kept in many places, in Epirus for instance, at the town... formerly called Stephanepolis, in the temple of Fortune in the cisterns on either side of the ascent; at Helorus too in Sicily which was once a Syracusan fortress; and at the shrine of Zeus Labranda in a spring of transparent water. And there fish have golden necklaces and earrings, also of gold. The shrine of this Zeus is 70 stadia distant from the city of Mylasa. A sword is attached to the side of the statue, and the god is worshipped under the name of “Zeus of Karia” and “God of War”, for the Karians were the first to think of making a trade of war and to serve as soldiers for pay, to fit arm-straps to their shields, and to fix plumes on their helmets. And they were called “Karians” after Car the son of Creta and Zeus, and Zeus received the title of Labraundeus because he sent down furious (labors) and heavy rainstorms.”</p>
Visual	x	

Table C.6: Detailed account of Anton Prokesh von Osten

ANTON PROKESCH VON OSTEN		
Military man and scholar		
Written	Original Text	English Summary
	<p>“...Von Mylassa ritt ich N. 30 o O. durch die Ebene nach einer großen Gebirgsschlucht. Ich kam dabey durch einen starken Bach, wo die Reste einer Brücke aus byzantinischer Zeit stehen, nach 45 Minuten aber an einen Brunnen und an die Schlucht selbst. Da sah ich, nach zehn Monaten, meine alten Bekannten, die Turkomanen, wieder. Frey, stolz, von jungem Vieh und einem Haufen von Kindern umgeben, dünkten sie sich beneidenswerth unter ihren Zelten; und warum sollten sie es nicht seyn? – Man sah den Segen des Himmels in Heerde und Haus.</p>	<p>During his journey in 1827, Anton Prokesh von Osten visited Labraunda. As shown from the left hand side of the column, he published a report covering the crucial experience obtained in this visit.</p> <p>In summary, he stated that he could easily found the site and he was almost sure that the site he had visited was Labraunda, thanks to the previous publications of Strabo. He travelled from Milas through the mountains of Latmos and then towards Çine and</p>

Table C.6 Continued

<p><i>Wieder über ein Bächlein gehend, stieg ich nun das steile Gebirge hinan, so aus Glimmer und Schiefer, in den seltsamsten Brüchen und Riffen, besteht. Es ist als wenn entästetes Gehölz, ganze Wälder über einander gestürzt liegen. Der Glimmer war so reich an Glanz im Strahl der unbewölkten Sonne, daß der Steig lange Strecken hindurch wie durch Silber und Gold zu führen schien, ein wahrer Zauberpfad; ich habe einen solchen in keinem Lande gesehen.</i></p> <p><i>Schon hoch im Gebirge findet man das kleine Dorf Gargeseh. Dort beginnt Fichtenwald, der über den ganzen Rücken dieses Zweiges des Taurus gebreitet ist. Viermal traf ich auf Spuren einer römischen Straße, die Stützwände aus schönen Werkstücken hatte. Das erste Mal tief unten, an einem Laufbrunnen aus alten Trümmern; daneben sind auch Reste eines viereckigen Baues; — dann in den Einsenkungen der verschiedenen Stufen der Höhe. Die Straße ist an 30' breit; der halsbrecherische Saumweg, den man jetzt benützt, führt ein paar Mal darüber.</i></p> <p><i>Nachdem ich durch dritthalb Stunden fleißig aufwärts gestiegen war, bemerkte ich zwischen den Fichtenstämmen altes Gemäuer. Ich stieg vom Pferde, hieß mein Gefolge meiner warten, und ging durch das dichte Gebüsch von Mauer zu Mauer. Da vernahm ich plötzlich den Schrey eines Knaben, und sah hinter demselben eine Heerde von Ziegen und Lämmern auf der Flucht. "Ein Mann, ganz schwarz, ganz schwarz!" rief das Hirtenkind, und floh einem Turkomanenzelte zu, das ich, um einen Felsen biegend, in dieser Oede ansichtig ward. Daraus traten zwey bewaffnete Männer hervor, besahen mich aus der Ferne eine Weile; und da ich, der unbewaffnet und allein war, für das Klügste hielt, ihnen entgegen zu gehen, so thaten sie deßgleichen, das gespannte Gewehr vor sich hinhaltend. Wie ich in diese Gegend käme? fragten sie mich wild. "Zu Pferde," antwortete ich, "Wir sehen keine Pferde," sagten sie. Ich rief meinem Diener, von dem ich aber zu ferne war, als daß er mich hören konnte, und näherte mich daher, die Turkomanen wie an unsichtbarem Faden hinter mir nachziehend, langsam der Stelle, wo ich die Pferde gelassen hatte. Ich sah sie den Gedanken wiegen, ob sie losdrücken sollten oder nicht, aber ihre Furcht rettete mich, denn sie hielten mich für ein Gespenst. Meine Leute kamen, und die Sache erklärte sich.</i></p>	<p>Aydın. He mentioned that he saw a village called Gargeseh. This word without any doubt should mean Kargıcak at the present. He also underlined that Gargeseh located in the half way between Milas and Labraunda. Further, Prokesch also discovered several remains of the road between Milas and Labraunda. According to the text, these remains ease his journey to Labraunda.</p> <p>In addition to these, he also mentioned about natural springs, vegetation as well as he came across with spring houses, tombs and bridges on his path.</p>
--	---

Table C.6 Continued

	<p><i>Die Ruinen, die mir aus Römerzeit schienen, sind so verwachsen, daß es schwer wird, daraus klar zu werden. Zur äußersten Rechten war ein Tempel. Ein Portikus von zwölf Säulen steht noch aufrecht. Diese Säulen sind dünn, sehr angegriffen, ohne Knäufe und Gebälke. Eine große Menge von Gesimsetrümmern und Werkstücken liegt gehäuft dazwischen und daneben. In der Verlängerung dieses Säulenganges, der zur Rechten Absturz hat, folgt links eine mächtige Wand aus schön behauenen Blöcken ohne Mörtel, 134 Schritte lang, dann bricht sie rechtwinklig nach innen, und schließt sich noch 40 Schritte an eine ihr gleichlaufende Reihe von Gemächern, die nicht weniger als 200 Schritte Länge haben dürfte. Am Ende dieser Mauer, etwas höher, steht ein Thor, dem folgt ein viereckiges Gebäude zu drey Fenstern in der Vorder- und Hinterseite, — die eine Seitenwand ist geschlossen, durch die andere führt ein breites Thor. Im Raume dieser Gebäude steht eine der größten Reben, die ich jemals gesehen habe, sie steigt in vielen Windungen zu einem Baume außerhalb dem Gebäude auf — sie schwingt sich zum Fenster hinaus und hebt sich an der Mauer. — Jenseits dieses Baues ist wieder Abstufung. Die ganze Breite der Ruinen beträgt also nicht viel über 400 Schritte. Auch die Höhe ist geringe. Denn ober dem Gebäude, schon zwischen den Felsen, zieht nur noch eine Wand hin, und steht ein schmales Gemach. Darüber ist kein Raum mehr für Bauten. — War hier Labranda? Daran ist, wenn man Strabo vergleicht (XIV. 659), wohl kaum zu zweifeln. Die Reste weisen auf keine Stadt, sondern vielmehr auf einen Tempel, von Priestern umwohnt. Die römische Kunststraße endet an dieser Stelle. Viele alte Brunnen und Quellen sind da zu sehen, auch ganz sonderbare Gräber, in die Felsenblöcke, die da wie ungeheure Kuchen herumliegen, gehauen. Diese Kuchen sind nämlich ausgehöhlt, im Innern laufen Bänke längs den Wänden, die Sargstelle ist bey den einen in den Boden gesenkt, bey den andern nicht, — die Gewölbe sind nieder, und roh; ich sah keine Inschrift.”</i></p>	
Visual	x	

Table C.7: Detailed account of Hermann Puckler Muskau

HERMANN PUCKLER MUSKAU		
Writer, landscape gardener and eccentric dandy		
	Original Text	English Summary
	<p><i>“...Wir verließen unter seiner Escorte die Stadt gegen Mittag bei dunklem Himmel, einer stechenden Sonne trotz der Kälte der Luft, und abwechselndem Regen. Nach einer Viertelstunde passirten wir wieder den Fluß Karkadschück, dessen alter Name uns nicht aufbewahrt worden ist, und erreichten bald darauf den Fuß des hohen Bergzugs Sakarkaja, über welchen die Straße nach Karpuslik führt. Hier beginnt ein unermeßlicher einsamer Wald, größtentheils mit hohen Kiefern bestanden, den wir in der Ausdehnung von sieben Stunden heut nicht mehr verließen. Die Gegend ist wildromantisch, mit herrlichen Aussichtspunkten von den Gipfeln und überall von Felsen pittoresker Formen durchzogen. In den ersten Stunden herrschte noch der Marmor und ein in der Sonne glänzender Glimmerschiefer vor, später nahm ein dunkler Sandstein deren Stelle ein, von dem ungeheure Massen in den wunderlichsten Gestalten über einander gethürmt sind, fast immer am Gipfel abgerundet und oft oben stärker wie unten, so daß sie in dieser Bildung riesenhaften Pilzen glichen, als habe die Natur spielend hier auch im Steinreich die Formen der Pflanzenwelt nachahmen wollen.</i></p> <p><i>Da mir hauptsächlich daran gelegen war Labranda aufzufinden, so hatte ich schon am Fuß der Berge die Hauptstraße verlassen und mit meinem Türken zu Fuß einen beschwerlichen Fußsteig eingeschlagen, der an vielen durch Felsen gehauenen Stellen deutlich zeigte, daß er schon im Alterthum als ein Weg für Saumrosse oder Maulthiere benutzt worden sey. Nachdem wir einen hohen Berggrücken erstiegen hatten, wo die Wildheit der Gegend ihren Culminationspunkt erreichte, entdeckte ich, durch die mir gegebenen Notizen des Türken geleitet, zwischen hohen Bäumen in einiger Entfernung zu meiner großen Freude ein langes, wohlerhaltenes Bruchstück des breiten, von ansehnlichen Mauern großer Blöcke gestützten und mit Steinplatten belegten Processionsweges, der (wie bemerkt) nach Strabo 68 Stadien weit von Mylasso zum Jupitertempel führte. Dies gab uns Gewißheit, daß wir uns in der gewünschten Richtung</i></p>	<p>In his long text, Hermann Puckler Muskau mentioned about not only Labraunda as an archaeological site, but also the individual remains of the area. In a more detailed manner, he tried to describe Andron A with the help of explaining its architectural elements. In addition to these, he concealed the villages located along the road between Milas and Labraunda together with revealing the life of the region. He also referred to the tombs and wells of the region. Further, as it can be understood from the original text, Puckler Muskau also denoted the topography, vegetation and natural springs of the region that hosts the road between Milas and Labraunda.</p>
Written		

Table C.7 Continued

<p><i>befänden, und in der That ward es nun nicht mehr schwer von Zeit zu Zeit weitere Ueberreste der Feststraße aufzufinden, so daß wir sogar zuweilen unsern Weg mehrere Minuten lang bequem auf ihr selbst fortsetzen konnten. Der Regen begann jetzt in der höhern Region sich in Schnee umzuwandeln, der so dicht wie in unserem Norden niederfiel und bald eine zollhohe Decke über den Boden gebreitet hatte. Nach langem rastlosen Wandern kamen wir an einen Theil des Waldes, wo die Kiefern mit vielen uralten Bäumen verschiedenartigen Laubholzes gemischt waren. Hier sandte ich, mich einstweilen unter einem Baume niedersetzend, den Türken fort um die übrige Reisegesellschaft wieder aufzusuchen und, mit Ausschluß der Maulthiere die das Gepäck trugen, wo möglich herzubringen, da das Terrain hier offener und der Weg freier wurde.</i></p> <p><i>In einer halben Stunde waren wir auch glücklich Alle wieder vereint, und fanden nun bald die reichlichste Belohnung unserer Mühe, indem wir nach wenigen Minuten, an eine Berglehne voll Felsgruppen gelehnt, so weit wir durch das Schneegestöber sehen konnten, eine fortlaufende Masse von Ruinen vor uns erblickten, mit vielen Säulen, hohen Terrassenmauern, Sarkophagen und einigen bis an das Dach erhaltenen großen Gebäuden. Dergleichen konnte in solcher Ausdehnung, an diesem wilden einsamen Ort auf der Höhe eines unbewohnten Gebürges gelegen, und erst am letzten Bruchstück des nur bis hierher führenden antiken Weges beginnend, durchaus nichts anderes als Labranda seyn. Auch traf Strabo's Angabe der 68 Stadien mit der von uns zurückgelegten Distanz vollkommen überein, indem 68 Stadien ungefähr drei Stunden betragen und wir, obgleich zu vielen Umwegen genöthigt, doch nur vier Stunden zu Fuß gebraucht hatten.</i></p> <p><i>Da der Tag sich schon zu seinem Ende neigte und uns daher wenig Zeit zur Untersuchung dieses merkwürdigen Ortes übrig blieb, so wäre freilich Sonnenschein und klares Wetter wünschenswerth gewesen, doch was den romantischen Totaleindruck betrifft, so glaube ich, daß wir eher gewannen als verloren. Denn nichts konnte imposanter und origineller zugleich seyn, als das Umherirren in diesen prachtvollen südlichen Trümmern, von tiefem Schnee bedeckt, der fort und fort rastlos auf uns niederfiel, während die überall in ihrer Todeseinsamkeit mit der luxuriösesten</i></p>	
--	--

Table C.7 Continued

	<p><i>Vegetation durchflochtenen Ruinen, sich hinter dem durchsichtigen Schneeschleier immer nur theilweise zeigend, ohne Ende schienen, und in dieser Dämmerung noch viel colossaler hervortraten als es bei klarem Himmel der Fall gewesen wäre. Wenigstens war dies unsere einstimmige Meinung. Das Local des grossen Haupttempels wurde an dem majestätischen Quarré des Unterbaues und einigen cannelirten Säulenschäften von größerem Umfange leicht erkennbar. Ein nahe liegender Palast mit viereckigen Fensteröffnungen diente vielleicht als Wohnung des Oberpriesters. Von zwei anderen kleineren, zierlichen Tempeln stand noch der größte Theil der Säulen. Ein Porticus weiter hin war gleichfalls gut erhalten, aber fast bis oben hinan verschüttet; einen andern Theil der Berglehne nahmen große Cisternen ein, und in noch weiterer Entfernung fanden wir viele Felsengräber. Fortwährend entdeckte man neue interessante Gegenstände, und wäre es Sommerszeit gewesen, so hätte ich gewiß hier bivouakirt, um den Morgen zu erwarten, aber heute war dies unausführbar. Sowohl unser Türke als der Postillon trieben ängstlich zur Eile und schleunigsten Fortsetzung unseres Weges, wenn wir nicht die Nacht im Schnee zubringen wollten, wozu wir, durchnäßt, ermüdet, und trotz der Kälte von der Anstrengung des Kletterns auf den glitschrigen Trümmern durch und durch erhitzt, natürlich wenig Lust hatten.</i></p> <p><i>Es kostete nicht geringe Mühe durch den Wald auf halsbrechendem Terrain über Felsen und Gestrüpp herunter zu kommen, Passagen, die nur hiesige Pferde zu überwinden vermögen, wo selbst manche Landstraßen von der Art sind, daß unsere kühnsten Reiter davor stutzen würden, geschweige das Durchdringen einer solchen menschenleeren Wildnis. So sehr ich selbst an dergleichen gewöhnt bin, blieb es mir doch einigemal fast unbegreiflich, wie bei dem schwachen Schneelicht dieser Nacht die Thiere sich durch die über einander geworfenen Blöcke durcharbeiten oder auf den glatten steilen Felsplatten zu halten vermochten. Nur ein Pferd, und zwar das des vorreitenden Postillons, fiel einmal, doch glücklicherweise ohne Schaden für den gewandten Orientalen. Wir brauchten drei Stunden ehe wir bei einem Dörfchen, mitten im Walde in einem tiefen Kessel liegend, Turpé genannt, die Straße wieder erreichten. Dazu schneiete es immer noch ohne</i></p>	
--	--	--

Table C.7 Continued

	<p><i>Unterlaß, so daß meine arme Abyssinierin, ganz mit einer Eiskruste bedeckt, wie ein Schneemann auf ihrem Pferde saß, ohne doch einen Augenblick Ungeduld zu zeigen. Die elende Hütte, in der wir übernachteten, bot ein anziehendes Genrebild. Die eine Wand des niedrigen schwarzen einzigen Stübchens ward ganz von einem Kamin eingenommen, der bis an die Decke reichte und in dem ein Stück Kiefernstamm von wenigstens anderthalb Fuß Durchmesser emporloderte. Daneben lagen auf einer Bastmatte vom Feuer roth beleuchtet und gewiss halb davon gebraten, der Bauer, dem die Hütte gehörte, und ein jüdischer Krämer mit seinem Waarensack, beide aus kleinen Pfeifenstummeln rauchend. Sie machten indeß respectvoll Platz als wir eintraten, um später im Stall zu übernachten, und nachdem wir uns selbst nothdürftig eingerichtet und unsere Teppiche auf dem schmutzigen Boden ausgebreitet, brachte uns der Wirth mit dem besten Willen, aber wenigem Vermögen, zum Abendessen in Salz gelegte frische Oliven, in Wasser gekochte weiße Bohnen, pulverisirten Käse und ausgelaufenen Honig mit einigen dünnen unausgebackenen Fladen, die man hier Brod nennt; hierzu als Getränk reines frisches Quellwasser. Milch, Eier, Fleisch u.s.w. hatte er nicht. Der Hunger ließ uns jedoch auch dies frugale Mahl nicht verachten, und froh uns wieder in trockenen Kleidern durchwärmen zu können, tafelten wir in der besten Laune, um so mehr, da Graf Tattenbach Sorge getragen hatte einige Flaschen Mylassoschen Champagner mitzunehmen, den unsere verwöhnten Gaumen auch dem besten Quellwasser vorzogen.</i></p> <p><i>Da wir von hier nur noch vier Stunden bis Karpuslik hatten, so konnten wir mit aller Bequemlichkeit am andern Morgen ausruhen. Während man unsere Pferde sattelte und die faulen Katerdschis ihre Maulthiere beluden, was immer kein Ende nehmen wollte, erstieg ich mit dem Grafen einen nahe der Hütte gelegenen Hügel, in dessen rundem Sandsteingipfel eine Schichte des schönsten schlohweißen Marmors wie eingegossen lag. Die Aussicht von hier war äußerst anmuthig und dieser Platz wie geschaffen für ein Jagdschloß. Vor uns breitete sich ein weites fruchtbares Thal aus, voll Laubholz, mit einem sich hindurch schlängelnden Bach und einem kleinen See, rund umgeben von hohen schwarz bewaldeten Bergen. Den untern Theil dieser Höhen begränzten lange Streifen schlanker</i></p>	
--	--	--

Table C.7 Continued

	<i>Pinien, deren gewölbte Kronen von hellem Grün blendend gegen das dunklere Nadelholz abstachen. Es war eine Landschaft, die lebhaft an Claude Lorrain's Bilder erinnerte."</i>	
Visual	x	


Table C.8: Detailed account of Charles Fellows

CHARLES FELLOWS		
British archeologist		
	Original Text	English Translation
Written	<p><i>"For nearly two hours this morning we continued our ascent of the wooded mountain-range towards the west-south-west, craggy and highly picturesque, but not very steep. Along the ridge of the mountain the trees became less thick, and allowed us to look down the ravines of hills upon the extended view that opened before us to the westward, over the plains of Mellassa, bounded by the bold mountains skirting the Cerambic gulph; the sea formed, as it were, a placid lake, and the island of Cos, with the promontories of Halicarnassus and Cnidus, were gray in the distance.</i></p>	—
	<p><i>The vegetation during our morning's ride had changed from the unvaried underwood of the dwarf oak to the heath, cistus and lavender; flowers were sparkling between the bushes, and the blossom already covered the yellow broom. The geological features, as we passed the summit, also changed; the coarse granite seemed gradually to cease, appearing only in rolled blocks, over the shivered slaty rocks which abound so much throughout the whole of Anatolia: thick veins of quartz protruded in ridges, and the blocks of granite were veined with lines of a black quartz. The rocks, as we descended, became more and more schisty, until at every step they crumbled into a silvery dust of mica; the beaten track of the road consisting almost wholly of blocks of quartz, the only durable remnant of the decomposing rocks. This increase and change of soil carried us at once, as we descended, into a</i></p>	

Table C.8 Continued

<p><i>spring of flowers. I never saw anemonies so numerous and varied: on the meadow at our feet I can compare them to nothing but a rich Turkey carpet, in which the green grass did not form a prominent colour amidst the crimson, lilac, blue, scarlet, white and yellow flowers. The black iris and a hyacinth were the only additions I made to my collection of plants.</i></p> <p><i>At about twelve miles before we reached Mellassa, and to the north-east of that city, we passed, amidst the woods, some important ruins, of good masonry and of an ornamental character; one fine building, with a door twelve feet wide within a windowed portico, and the square interior or cella having windows on either side, seemed among the most prominent. The portico, formed by the extension of the side walls of the cella, is of the kind known as a portico in antis: two fluted columns lay near it. The whole of the buildings of the place seemed compact, and may probably have been enclosed by a long wall running in front. Three or four tombs, partly cut in the rock, attracted our attention to the place, a few hundred yards before we arrived at the ruins.</i></p> <p><i>In descending the mountain toward Mellassa, we followed and continually crossed and re-crossed an ancient paved road, the large stones differing from those of later days by being wrought and fitted together with the protruding natural rock: the road, in passing ravines, was also built up with solid Greek masonry. This way doubtless continued to the ancient city of Mylasa. Colonel Leake says, that about this spot he thinks it probable may be discovered the remains of Labranda, which name is at present given to the ruins and temple to the north-west; to those he proposes the name of Euromus.</i></p> <p><i>March 23rd, Mellassa (the ancient Mylasa).—We arrived here in a violent storm early in the afternoon of the 20th, and have been detained by the continued rains, which have almost kept us prisoners in our khan, or allowed us but short walks about the town. The rivers in the neighbourhood are much swollen, and the whole country flooded. We have made one excursion to see the temple, on the spot called ancient Labranda, but the rain fell in such torrents, that the few inscriptions we copied with difficulty, while sheltering the paper with our caps, were afterwards almost obliterated,</i></p>	
--	--

Table C.8 Continued

	<p>our portfolios and pockets being completely saturated by the rain. I was anxious to visit this temple again, as my observations on my former tour, of the differences in its columns, had been explained to me in so interesting a manner by the interpretation of the inscription upon the tablet of a column, stating that its shaft, base, and capital had been contributed by an individual in honour of his daughter.”</p>	
Visual	 <p>Figure C.1: Map of Asia Minor Illustrated in the Journal of Charles Fellows, 1838.¹³⁸</p>	

¹³⁸The route of Charles Fellows is colored in red.

Table C.9: Detailed account of Phillippe Le Bas

PHILIPPE LE BAS		
French historian and archaeologist		
Written	Original Text	English Summary
	<p><i>“Quelle riche récolte dans cette ville [Mylasa]! Que de trésors inconnus sont venus enrichir mes calepins ! Pendant huit jours entiers, j’ai écrit, et toujours de l’inédit : jugez de ma joie ! Je dois ce bonheur à un compatriote, M. de Salmon, médecin qui, à la suite d’une vie aventureuse qu’il a proménée dans toutes les contrées de l’Europe, en Égypte et en Asie, s’est fixé et marié dans ce coin de l’Anatolie et veut y faire souche d’honnête homme ... Près de cent cinquante inscriptions, toutes longues et incomplètes, ce qui est un mérite de plus, car, de fait, que serait l’épigraphiste s’il n’avait à déployer sa sagacité dans les restitutions ? ... Le 16 mars, je quittai Mylasa, ayant pressé le citron jusqu’à la dernière goutte. Les voyageurs peuvent se dispenser de passer par là désormais. Je ne leur ai pas laissé le moindre petit épi à glaner. Il s’agissait maintenant de retrouver un temple qui s’était jusque’alors dérobé aux recherches des voyageurs. Et quel temple ! Ni plus ni moins que celui de Jupiter Labrandenus, le protecteur de la Carie, le dieu à la double hache ! on l’avait cru voir dans plusieurs endroits, notamment à Ayakli, mais aucune des positions qu’on lui avait assignées ne répondait aux renseignements fournis par Strabon. Me voilà donc gravissant les montagnes situées au nord de Mylasa, rôdant en tous sens à travers les rochers et les précipices, criant Labranda ! Labranda ! et ne recevant de réponse que des échos. Le soir nous allâmes prendre gîte à Turbet, petit village célèbre par le tombeau d’un saint musulman. Là, le soir, en fumant le tchibouk et en buvant le café sans sucre, j’interrogeai les nombreux visiteurs qui, suivant un usage fort importun, étaient assis, les jambes croisées et la pipe en main, autour du foyer, près duquel j’occupai la place d’honneur, couché sur un matelas qu’habitent, de père en fils, des insectes plus importuns que tous les visiteurs du monde. J’appris d’eux qu’à environ une heure à l’ouest, sur la route de Mylasa à Tralles, on voyait un ancien château, Eski Kalé ou Eski Hissar, distant de Mylasa d’environ trois heures. Ce devait être Labranda, que Strabon place à soixante-huit stades au nord de la ville que je viens de nommer. Jugez de l’impatience avec laquelle</i></p>	<p>Philippe Le Bas also visited the site and transferred his impression with the help of a publication. He was not the first travelers who visit the site, but he was the first distribute to publish drawings from the site. He mainly mentioned about the ancient city Milas, Labraunda, the road between Milas and Labraunda as well as the traditional life at nearby villages. Especially, his drawings in the forms of maps, gravures, plans and sections structures should be respected as one of the most crucial evidences.</p>

Table C.9 Continued

	<p><i>j'attendis le lendemain. J'en dormis à peine, et, dès le lever du soleil, au grand déplaisir de Suleïman et de Gaspar, qui n'aiment pas à se mettre en route sans avoir copieusement déjeuné et fait leur kief, nous partîmes sous la conduite d'un guide qui, par des sentiers presque impossibles, nous mena au lieu tant désiré, appelé aujourd'hui Yaïla. J'avais enfin rencontré l'objet de mes fatigantes recherches ; j'étais bien à Labranda. Strabon dit que le temple de Jupiter Stratius, dans ce lieu, était fort ancien. Tout, dans les ruines de celui de Yaïla, annonce une haute antiquité. Il ne ressemble en rien à tous ceux que j'ai vus jusqu'à ce jour. Point de péristyle ; quatre murs en assises régulières, trois fenêtres ouvertes au sud et au nord, une fenêtre à droite et à gauche de la porte de la salle, et au sud et au nord du portique ; au fond du sanctuaire, une grande niche carrée où était sans doute placée la statue en bois du roi des dieux. En avant du portique, parmi les décombres, deux fûts de colonnes ioniques en marbre blanc, qui devaient soutenir l'architrave et le fronton, si toutefois il en a existé un.</i></p> <p><i>Ce temple était un lieu de pèlerinage pour tous les Cariens du voisinage, et notamment pour les Mylasiens. Encore aujourd'hui, les Grecs établis à Mylasa y viennent chaque année, dans la belle saison, passer quelques jours à se divertir, ce qui, mieux que des inscriptions et des médailles, prouve l'exactitude de mon opinion sur ce lieu. Mais, une preuve plus concluante encore, ce sont les traces nombreuses, et, de distance en distance, très bien conservées, de la voie sacrée qui, au dire de Strabon, conduisait de Mylasa à Labranda. Les dalles et les murs de soutènement subsistent encore dans plusieurs endroits, et la longueur de la route est, à peu de chose près, la même que celle de la voie sacrée qui conduisait d'Athènes à Eleusis. Ma découverte me paraît donc hors de doute, et voilà encore un sujet de joie pour mon ami Ansart.</i></p> <p><i>Le temps me manque pour vous parler des nombreux édifices dont j'ai observé les ruines..”</i></p>	
--	--	--

Table C.9 Continued

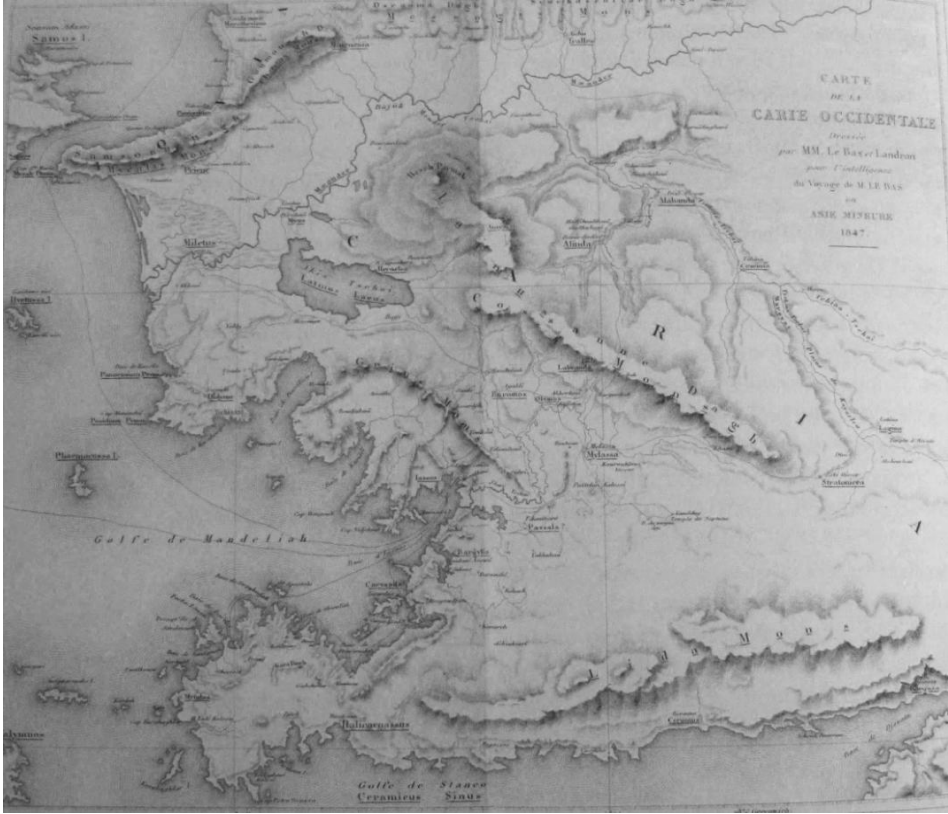

<p>Visual</p>	 <p>Figure C.2: Map of western Karia, 1847</p>  <p>Figure C.3: Andron A at Labraunda</p>
---------------	---

Table C.9 Continued

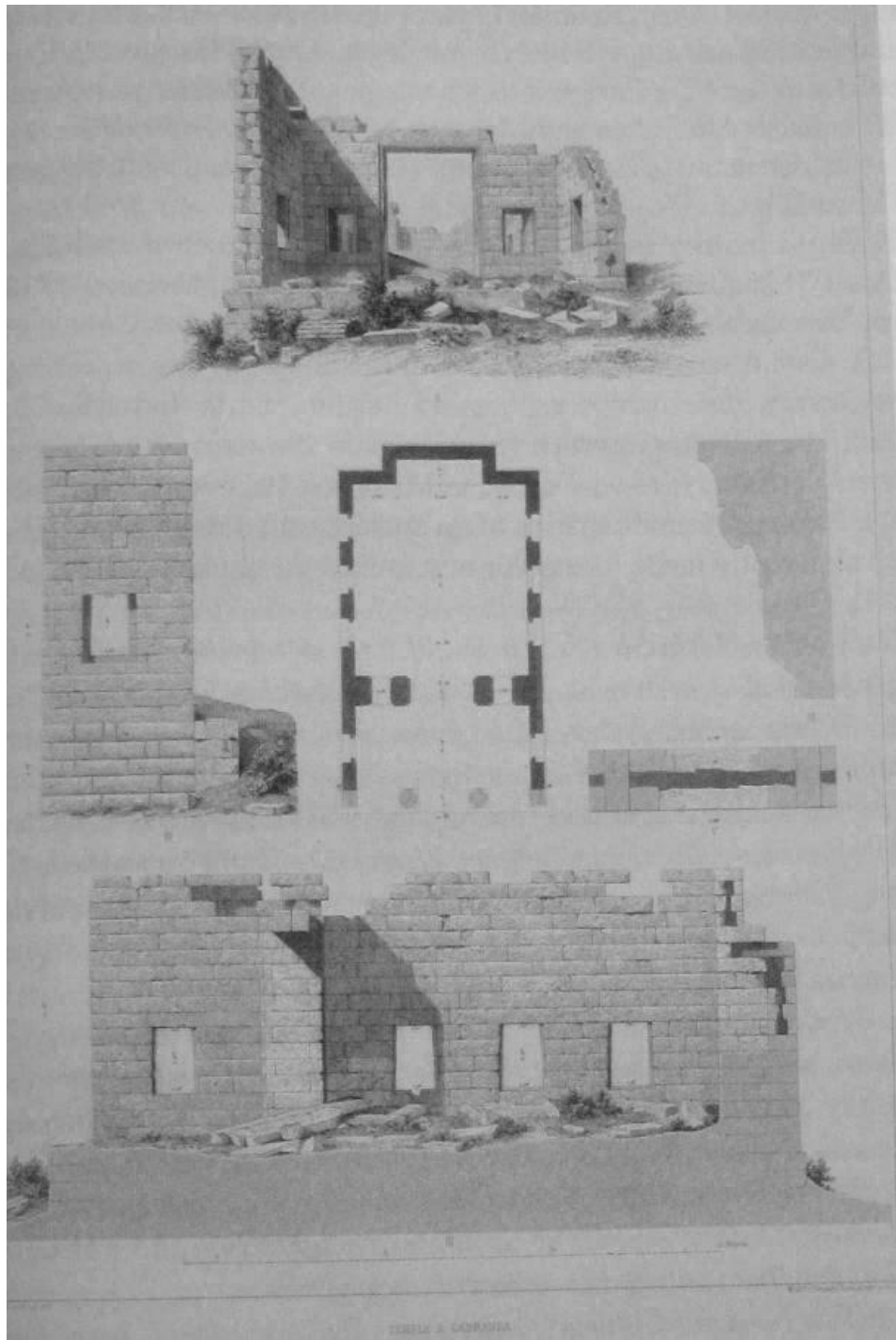


Figure C.4: Section and Plan Drawings of Andron A at Labraunda

Table C.9 Continued

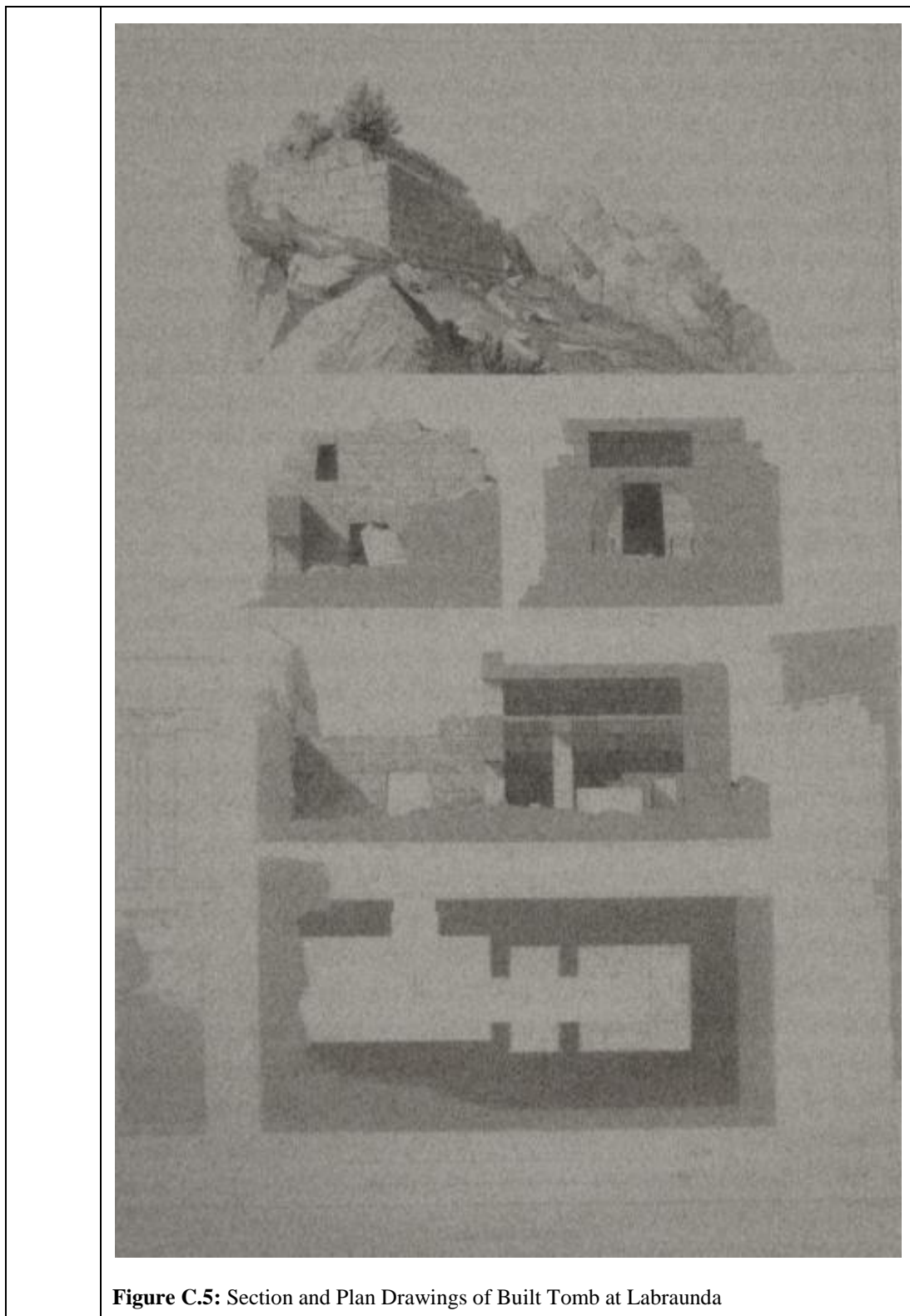


Table C.10: Detailed account of W. H. Waddington

W. H. WADDINGTON		
French statesman		
	Original Text	English Translation
	<p><i>“Le savant voyageur [Le Bas] a en outre découvert les ruines de Labranda, que Fellows semble avoir vues en passant sur la route d’Alinda à Mylasa. A l’époque de mon voyage je ne connaissais pas les découvertes de M. Ph. Le Bas; mais mes observations faites, Strabon à la main, confirment de point en point celles de mon prédécesseur.</i></p> <p><i>J’appelle l’attention des géographes sur ces deux points,</i></p> <p><i>1o que la route pavée de Mylasa au temple de Labranda, se voit encore en maints endroits et que sa longueur mesurée de Mylasa aux ruines de Labranda, correspond très bien avec le chiffre de 68 stades, donné par Strabon;</i></p> <p><i>2o Que l’expression éen tīw (orei ne peut s’appliquer au temple corinthien d’Jakli, où plusieurs voyageurs ont cru reconnaître l’emplacement de Labranda. Le chemin de Mylasa à Jakli, est assez plat, et ce village n’est pas situé dans la montagne.”</i></p>	<p>“The traveler [Le Bas] has also discovered the ruins of Labranda, Fellows seems to have seen that in passing on the road to Mylasa Alinda. At the time of my trip I did not know discoveries by Ph. Le Bas, but my observations, Strabo hand, confirm in every particular those of my predecessor.</p> <p>I call the attention of geographers on these two points,</p> <p>1st-the paved road to the temple of Mylasa Labranda, is still seen in many places and its length measured from the ruins of Mylasa Labranda, corresponds very well with the figure of 68 stages, given by Strabo;</p> <p>2nd-that the term ean ti orei cannot be applied to the temple of Corinthian Jakli, where many travelers have thought he recognized the location of Labranda. The path from Mylasa to Jakli, is fairly flat, and this village is not located in the mountains.”</p>
Visual	x	

Table C.11: Detailed account of Robert Murdoch Smith

ROBERT MURDOCH SMITH		
Scottish archaeologist and diplomat		
	Original Text	English Translation
	<p><i>“Accompanied by one of the Turks who had come with me from Budrum, I went to Gargejek, a village in the mountains to the north of Mylasa, in the expectation of finding some one who might know of any ancient remains in that range of mountains. The village, however, was deserted, except by two children, who said that, if we went two hours farther up the mountain to a small village called Kodja Yailih, we should find some people who might be able to tell us what we wanted. We went, and there found the very remains I was looking for.</i></p>	—

Table C.11 Continued

<p><i>The position of the ruins discovered by me at Kodja Yailih quite agrees with Strabo's statement, and with the direction in which Leake expected to find the site of Labranda. In the first place, the distance from Mylasa, although from three and a half to four Turkish hours, cannot be more than eight or nine miles in a direct line, thus corresponding to the sixty-eight stades of Strabo. Again, as to direction, the bearing from Mylasa is $24\frac{1}{2}^{\circ}$ east, or about 13° east, allowing for the variation of the compass. Now, a line drawn from Mylasa in this direction would pass close to Arab Hissar, where (according to Colonel Leake's opinion) stood Alabanda.</i></p> <p><i>The ruins are very finely situated near the summit of the Kodja Yailih mountains, the ancient Mount Latmus, according to Kiepert. A principal ravine opens from it down to the valley of Mylasa.</i></p> <p><i>The site is covered with ruins of massive Hellenic masonry, some of which appear to have been terrace walls. The most important of these ruins is that of a small distyle temple in antis, consisting of a pronaos and cella, with a square recess at the end. The length of the cella inside the walls is 38' 3" by a width of 33' 6". The doorway is 12' 2" in width. Two lintel stones still stretch across the top. The height of the doorway is about 18'. The flanking walls consist of twelve courses, each about $1\frac{1}{2}$' deep. The thickness of this wall is 6' $\frac{1}{2}$". Beyond the doorway the side walls of the pronaos extend 16' 8". At a height of 12' from the ground outside, and 2' 3" from the floor inside, the walls are pierced at regular intervals by windows 6' 3" by 3' 6" at the base, tapering slightly upwards. Round these windows is a slight sinking, as if to receive shutters. The view from them is most striking, embracing the plain of Mylasa, Paitschin, Leros, Calymnos, Cos, Budrum and the mountains all round. Near this building drums of fluted marble columns were lying about. The diameter of one was about 3'. A smaller one measured 2' 1"...</i></p> <p><i>Higher up the hill I found a remarkable tomb in an almost perfect state of preservation. It consisted of a principal inner chamber, containing three plain rough-cut sarcophagi, and a smaller outer chamber, which has served as a vestibule to the other. A doorway leads into the outer chamber, and opposite to it was another doorway connecting the two apartments, the lintels of which were formed</i></p>
--

Table C.11 Continued

	<p><i>by a single stone in the manner shown in the section on E F, in the Plate. The sides and roof of the chamber were one continuous semicircular arch, constructed on the Egyptian principle.</i></p> <p><i>The whole length of the tomb inside was 19' 8" by 11' 2" width. The side walls were carried up outside, so as to form an upper story, consisting of one room, occupying the entire area of the chambers, and roofed over with immense slabs, laid side by side like beams, and stretching from side to side. The dimensions of all of these were nearly similar, viz. 16' 2" by 2' 9" by 1' 7". The height of the upper story from the floor is 3' 11". Outside the outer doorway the rock is cut level for a foundation."</i></p>	
Visual	x	

Table C.12: Detailed account of Georges Cousin

GEORGES COUSIN		
French epigraphist		
	Original Text	English Summary
Written	<p><i>“Un mur en grandes pierres allant vers un monument en bel appareil. Il se compose d’une grande chambre rectangulaire précédée d’un vestibule ; on y pénètre par trois portes et les murs sont percés, à droite et à gauche, de trois baies et au fond d’une seule : ce sont autant de fenêtres(?), et deux autres sont ouvertes symétriquement à droite et à gauche dans les murs du vestibule.</i></p>	<p>There is only a single record in 19th century, Georges Cousin. He also published his report on Labraunda and its close environment. His account can be described as a brief and unclear explanation. There is also not any response of previous visitors. Cousin mainly mentioned about Labraunda and villages along the road between Milas and Labraunda. He mentioned about Karkedjak. Further, he also mentioned about the tombs he saw on his way to Labraunda.</p>
	<p><i>En bas se trouvent des colonnes. A côté de ce tombeau subsistent les restes d’un autre, mais pas de marbres ; rien que la pierre grise mal polie sur laquelle il n’y a point de lettres.</i></p>	
	<p><i>Plus loin un autre monument. On entre d’abord par une porte basse dans une sorte de caveau, au fond duquel se trouvent trois tombeaux vides. Le plafond en voûte est admirable de conservation. Au dessus de la voûte et reposant sur elle, une chambre rectangulaire d’un mètre de haut, couverte par de grandes plaques. Cette chambre est vide.</i></p>	
	<p><i>Nous montons au sommet de la colline. A mi-chemin, un mur bien construit marque peut-être la limite du péribole, qui devait être très étendu. Ce mur est construit en grandes</i></p>	

Table C.12 Continued

	<p><i>pierres bien taillées ; mais en plusieurs endroits il a été détruit par d'immenses blocs tombés du haut de la montagne. De temps en temps la ligne du mur est interrompue par un petit mur perpendiculaire, un contrefort, reposant sur un rocher à pic et destiné sans doute à soutenir le grand mur contre la poussée des terres. D'ici la vue très belle s'étend sur la plaine de Mylasa et les montagnes qui la ferment. Le terrain du péribole n'est pas uni ; c'est une descente à pic. Enfin l'on arrive aux ruines.</i></p> <p><i>Le temple est situé sur une esplanade à deux étages, taillée dans le roc et entourée de murailles ; on y entre par le mur de l'ouest. Un rocher qui la domine est accessible jusqu'à son sommet par un escalier ; il servait sans doute au culte des hauts lieux, à moins qu'il ne fût un simple observatoire : la vue en effet est très étendue.</i></p> <p><i>Dans l'amas de pierres qui représente les ruines d'un temple célèbre, nous n'en avons pas vu une seule qui portât des lettres ou fût même par son poli susceptible d'en recevoir. Le peuple carien travaille patiemment des blocs énormes, les creuse, en fait des tombeaux, y sculpte des figures grossières, mais n'y grave que rarement des lettres. Quand il écrit, c'est en caractères très grands, sur une pierre mal polie. Mais la pierre s'effrite peu à peu sous l'influence de la pluie ; le creux des lettres se remplit d'une matière dure qui ne cède pas au couteau, et l'on ne voit plus qu'une vague trace : on distingue qu'il y avait des lettres sans pouvoir les déchiffrer."</i></p>	
Visual	x	

Table C.13: Detailed account of Alfred Laumonier

ALFRED LAUMONIER		
Archaeologist		
Written	Original Text	English Translation
	x	x
Visual	x	

Table C.14: Detailed account of Heinrich Kiepert


HEINRICH KIEPERT		
Traveler		
Written	Original Text	English Translation
	X	X
Visual		

Table C.14 Continued

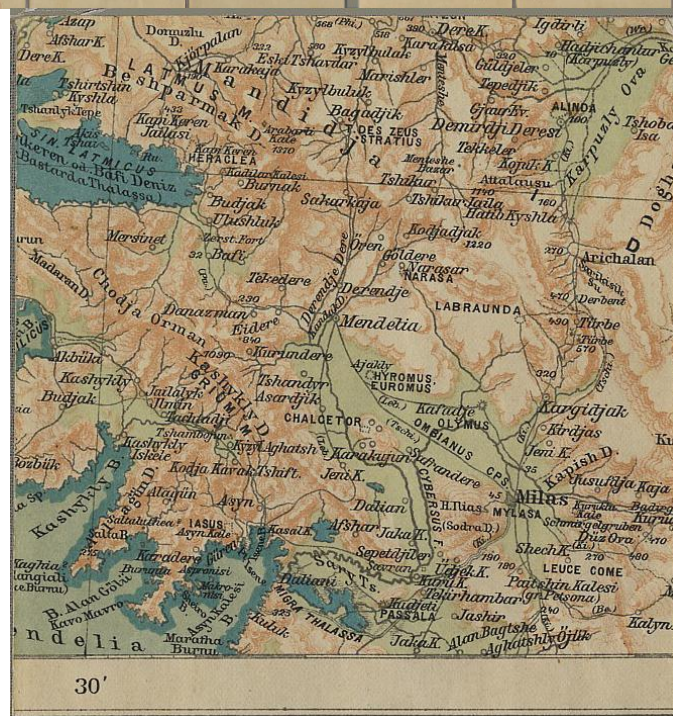


Figure C.7: Bodrum Region-1911, Karte Kleinasien, Berlin Dietrich Reimer (Ernst Vohsen), 1902-1906

Table C.15: Detailed account of W. M. Leake



W. M. LEAKE		
Artillery officer		
Written	Original Text	English Translation
	X	X
Visual		
		
Figure C.8: Essay of a Map of Asia Minor, Ancient and Modern, 1822.		

Table C.16: Detailed account of B. Berg

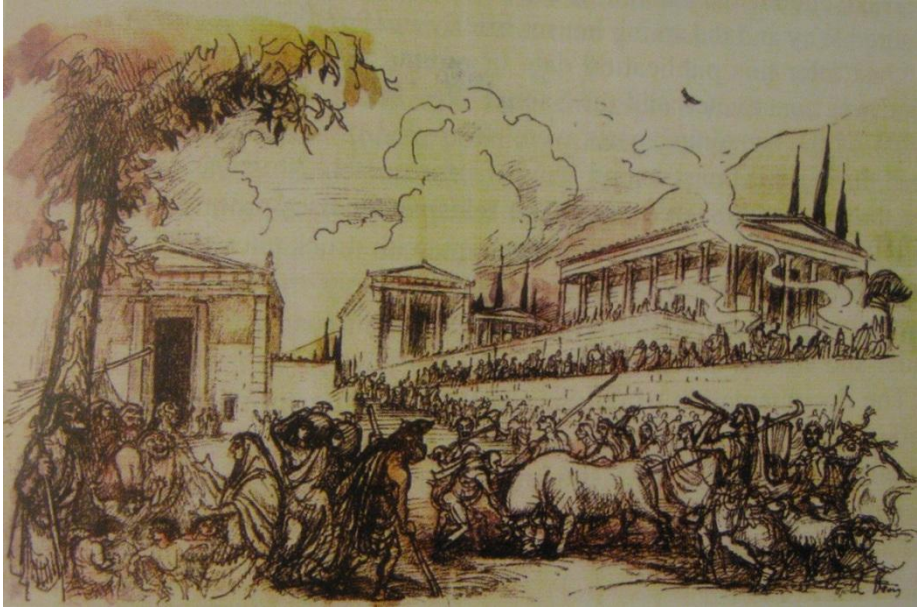
B. BERG		
-		
Written	Original Text	English Translation
	x	x
Visual	 <p>Figure C.9: Rendering of a sacred festival at Labraunda</p>	

Table C.17: Detailed account of George E. Bean

GEORGE E. BEAN		
English traveler		
Written	Original Text	English Translation
	Relevant information about Caria, Mylasa, Labraunda and Baltalı Kapı Monument from Bean can be reached from the book “Turkey Beyond the Meander”.	—

Table C.17 Continued

Visual

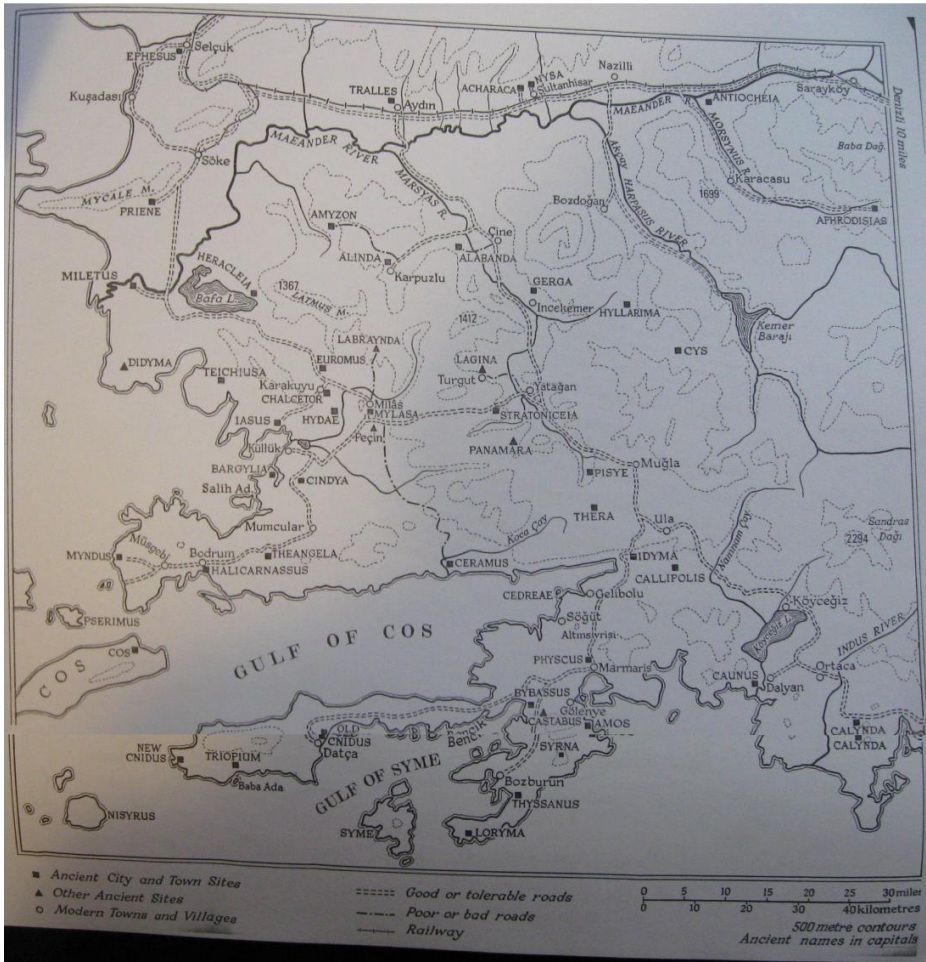


Figure C.10: Map of Karia

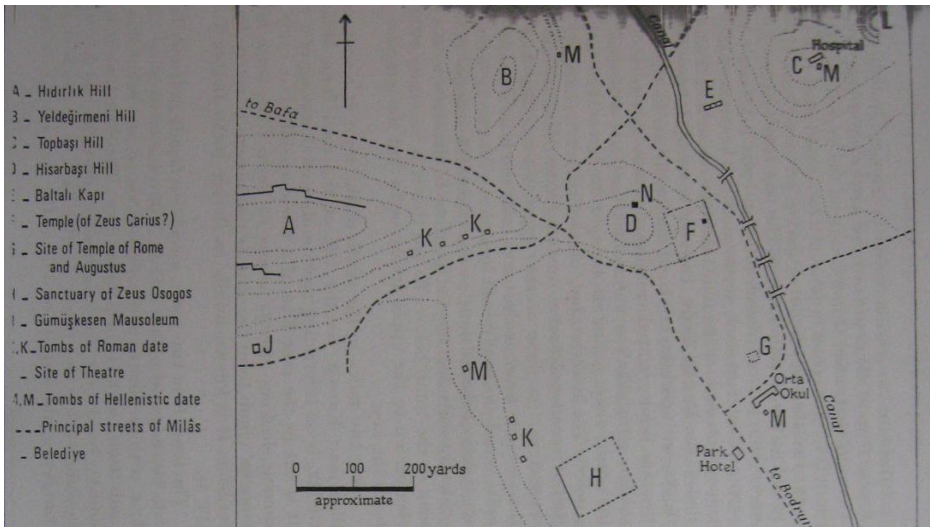


Figure C.11: Plan of Labraunda

Table C.17 Continued



Figure C.12: Photograph of Baltalı Kapı Monument

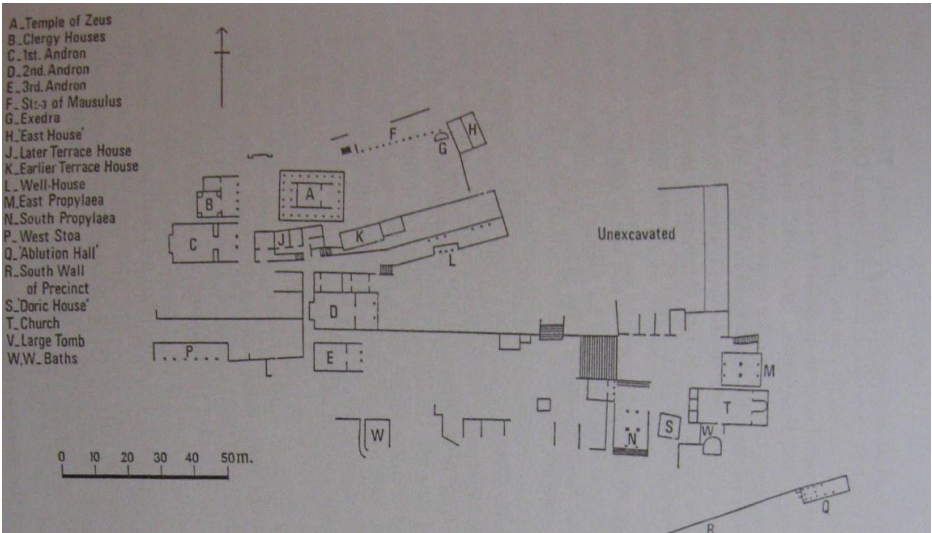





Figure C.13: Map of Milas

APPENDIX D

FURTHER INFORMATION RELATED WITH THE PREVIOUSLY STUDIED HISTORICAL COMPONENTS¹³⁹

Table D.1: Further information regarding the remaining parts of the road

Remaining Parts of the Road	Photographs	Information
1		<p>The first detectable part of the ancient road was discovered below Kargıcak. Since the course of Part 1 is different from the modern asphalt road, the excavation team expected that this part could have survived in a better condition when compared with the other parts. Although there are cutting and dint traces in the bedrock that indicate the presence of the ancient road, there is no visible block. The width of Part 1 and the exact correspondence of its course with better preserved other parts supports the idea that indeed Part 1 was a section of the ancient road in history.</p>
2	 	<p>Part 2 follows a steep sloping course which is different from the course of the modern asphalt road. Part 2 was used until the modern asphalt road was constructed. Because of this reason, only a few remains of the ancient road belonging to that part are visible.</p> <p>The width of this part was measured approximately 7 meters that indeed proved the ancient travelers' information. A limestone wall block, a small preserved part of the retaining wall and a drain channel built with schist stones that help the excavation team to define Part 2 as ancient was discovered within this part.</p> <p>Just before the modern road, there is a 30 meters long section of Part 2. Although some of these pavements can be clearly seen, most of them have been destroyed by natural causes.</p>

¹³⁹All of the information and photographs of Table D1, Table D2, Table D3 and Table D5 are obtained from excavation reports or the publications of the Swedish excavation team of Labraunda.

Table D.1 Continued




3		<p>After 200 meters from the Part 2, there are some scattered block remains that are covered by asphalt on the side of the road as the traces of Part 3. On the other hand, three spring houses located just on the other side of the road support the possibility that these blocks indicate the presence of the ancient road.</p>
4		<p>Following 300 meters upwards from the Part 3, there are large stone remains with their wedge holes in the forms of both conjoined and separated from the level of bedrock. Depending on these wedge hole traces, it can be said that these stones were most probably the pieces of the ancient course of the road.</p>
5		<p>After 500 meters from the Part 4 without any traces, a 30 meters long ancient wall that is constructed with various sized gneiss stones is discovered on the south-eastern side of the asphalt road. It is suggested that this wall was a part of the retaining wall system of the ancient road.</p>

Table D.1 Continued



<p>6</p>		<p>Since the course of the Part 6 is different from the modern asphalt road, this part of the ancient road is traceable for almost 500 meters. Therefore; when compared with the other parts, Part 6 is in a better condition.</p> <p>However, it has been heavily damaged by natural happenings and/or disasters. Because of this reason only the middle section of the Part 6 is in a comparatively good condition.</p> <p>There are several scattered pavement blocks and retaining wall traces within the boundaries of this part.</p> <p>Both the pavement and the retaining wall traces that were constructed with gneiss are in good conditions that the middle part of Part 6 has some pavement blocks in situ-measuring approximately 0.30x0.40 x2 meters and the retaining wall has an preserved height of 1,5 meters.</p> <p>In addition, the presence of a spring house in the middle part of the course that has an organic bond with the ancient road by being just on the edge of it is seen as the most interesting thing for the case of the Part 6.</p>
<p>7</p>		<p>After again a couple of hundred meters without any traces, 600 meters preserved long part was discovered and documented as Part 7. This part has also been preserved because of the different course of the modern asphalt road.</p> <p>There are several scattered pavement blocks and partly preserved retaining wall traces within the boundaries of this part. Indeed, in some sections of the course, it is possible to observe 2 meters long preserved retaining wall remains.</p> <p>As in the case of the Part 6, the best preserved section of the Part 7 is also its middle part that there are several pavement blocks and sections of</p>

Table D.1 Continued


 <p>The first photograph shows a stone wall with a drain channel on a hillside. The second shows a long stone wall in a field. The third shows a stone wall with a small opening. The fourth shows a close-up of a stone wall with a small opening.</p>	<p>preserved retaining walls constructed with rubble stones together with their drain channels in a neat workmanship.</p> <p>The fitting of the curve lined drain channels to each other and the fitting of the face of the drain channel just next to these curved rows are seen as unique arrangements that cannot be seen in other preserved parts of the ancient road.</p> <p>Again as in the case of Part 6, this part has also a spring house attached just on its western edge.</p> <p>These traces of Part 7 can be clearly observed until the modern road again.</p>
---	---

Table D.1 Continued





	   	
--	--	--

Table D.1 Continued

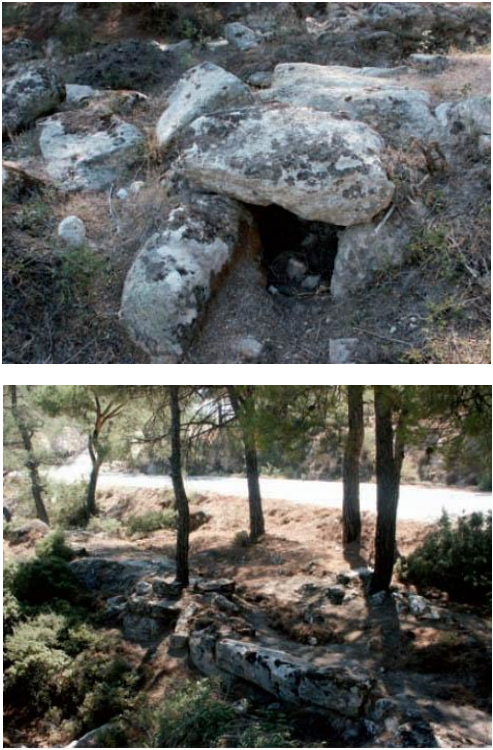

		
8		<p>Again after a couple of meters, Part 8 becomes visible for approximately 300 meters.</p> <p>However, there are only a few scattered pavement blocks and a small section of retaining wall together with its poorly preserved drain channel within the boundaries of this part.</p> <p>As in the other parts, Part 8 also crosses the modern road and disappears. However, a spring house located on the side of the modern road course can be seen as a trace that the ancient road was continued along.</p>

Table D.1 Continued





		
9	  	<p>Part 9 was identified as the best preserved part of the ancient road. In addition, the first published picture of the ancient road that was taken by Alfred Westholm was thought to be belonged to this part.</p> <p>This part that is 110 meters long and 6,40 meters wide has several pavement blocks in-situ. Although the pavement blocks of this part are roughly shaped as rectangulars with about 0,40x2 meters, they generally vary in measurement and form. Even, in some areas the bedrock surface was used as pavements, most probably for reducing the unnecessary costs. There are also retaining walls within the boundaries of Part 9. In some situations, they rise and reach a height of almost 2 meters to keep the ancient road level. Another important point for the case of the Part 9 is that the tombs which are mostly rock-cut start to be seen asfter this part.</p>

Table D.1 Continued


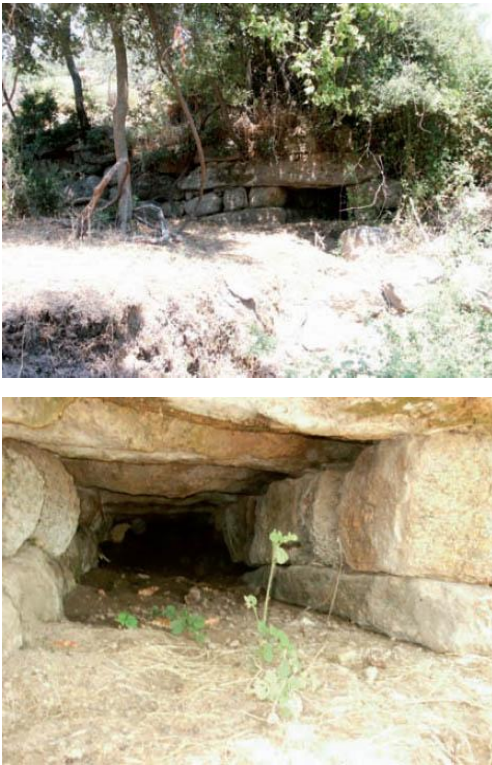
		
10		<p>The last determined part of the ancient road is Part 10. It is seen on the lower side of the sharp turn of the modern road just before the sanctuary of Labraunda.</p> <p>There are traces of 20 meters long retaining wall-unfortunately 1 meter lower than the level of the modern road and a drain channel of which the inside is visible for at least 5 meters within the boundaries of this part.</p> <p>Therefore, the level of the discovered retaining wall and the drain channel supports the idea that the ancient road is under the asphalt road.</p>

Table D.2: Further information regarding the spring houses and wells



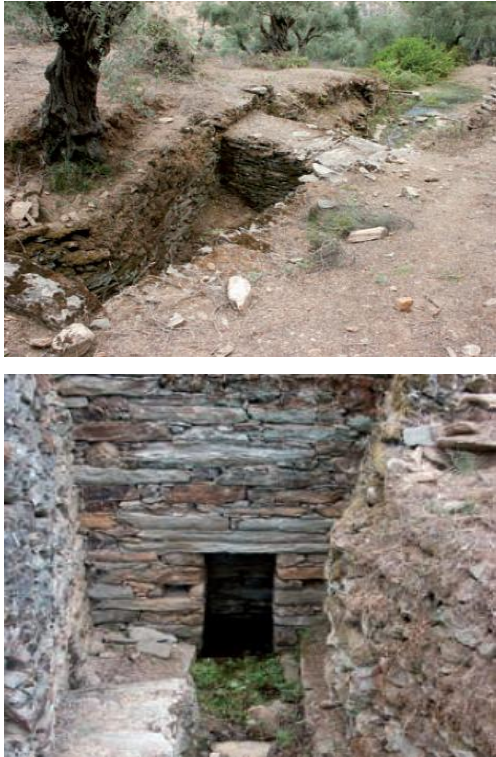
Spring Houses and Wells	Photographs / Plans & Sections	Information
1		<p>The first spring house, Spring House 1, is located in the lower section around the village of Kargıcak, next to the modern road. Spring House 1 is a functioning fountain and still used by villagers; however, it is owned by the house just behind the structure.</p> <p>As also shown in the photograph, a small hole in the upper part of the façade of the spring house is used to place a cup in that helps people to use the water.</p>
2		<p>Spring House 2 that is located just 20 meters away from the Spring House 1 is not preserved. There are only the remains of its corner wall as detectable traces of it as a spring house.</p>
3		<p>When compared with the other examples, Spring House 3 is the largest example. In addition; since it has double houses, it also differs from the others with its plan.</p> <p>Although no differences in their wall techniques could be noticed; because of the reasons, Spring House 3 is identified as a unique example.</p> <p>As also shown in the plan and section drawings, the dromos walls of the main spring house are prolonged and widened, and then a second spring house was constructed in the halfway. The probable reason of this division is to separate the spring houses for human beings and animals in order to keep the water source clean.</p> <p>Depending on this; while the main spring house which holds the water source has a limited entrance and is reachable from the top only by a stairway, the second spring house which has an open front accumulates the extra water of the source in the collection basin through channels.</p>

Table D.2 Continued





4		<p>Although some parts of the dromos schist walls of the Spring House 4 have collapsed, the rest is in a good condition; even it is still functioning. Since it is located in a uninhabited area, Spring House 4 has been used only by shepherds.</p>
5		<p>As in the case of Spring House 4, Spring House 5 is also still functioning in a deserted area. Although the front parts of the dromos walls of the spring house have collapsed, the rest of it is in a good condition.</p>
6		<p>“Spring House 6 that discovered behind an olive grove wall lies on the asphalt road. Since there remain only part of one dromos wall and a lower part of the niche, it is regarded as one of the most heavily destroyed spring houses.”</p>
7		<p>Although some parts of its dromos wall has collapsed, Spring House 7 has its full measurements; therefore it is one of the well preserved and functioning spring houses.</p>

Table D.2 Continued





8		<p>Spring house 8 was completely destroyed.</p>
9		<p>Although it seems dry at the present, Spring House 9 that was placed under a large rocky hill is also a well preserved spring house.</p>
10		<p>Since Spring House 10 is on the same level and in organic connection with the ancient road (Part 6), it is identified as one of the most important spring houses. This dried-up spring house is situated below a slope and all the gullies coming from behind caused great destruction to it.</p>
11		<p>After 100 meters from the ancient road (Part 7), there comes Spring House 11. It is one of the functioning spring house examples. Only one dromos wall of it is preserved and its wall technique differs from the wall technique of the house part which indicates a later repair.</p>

Table D.2 Continued





12		<p>Spring House 12 which is located close to the Spring House 11 is also a functioning example. Since they are located close to each other, Spring House 12 is also considered to be connected with the ancient road (Part 7).</p> <p>While one dromos wall is preserved in a small section and prolonged by irregular stones, other parts are built with different stones with the help of fixed mortar. Therefore, another similarity is the repair seen only at the dromos walls.</p>
13		<p>Spring House 13 was discovered in the middle section of the ancient road (Part 7) and can only be identified with the help of its dromos walls.</p> <p>The main house of this spring house is completely destroyed.</p>
14		<p>Spring House 14 that was discovered next to the asphalt road has the same plan and arrangement with other examples with its main house however differs in the dromos walls. Different from the others, its dromos walls do not follow a straight line, but get wider outwards and make turns. Especially the lower dromos wall of Spring House 14 continues for almost 50 meters and combined with garden walls. This original arrangement can be explained by later restorations and additions.</p>
15		<p>This regular planned spring house is one of the functioning spring houses. The dromos walls of Spring House 15 have many repairs and also the end of the end of one side makes a turn in order to encircle the tree and it is clearly a later addition.</p>

Table D.2 Continued



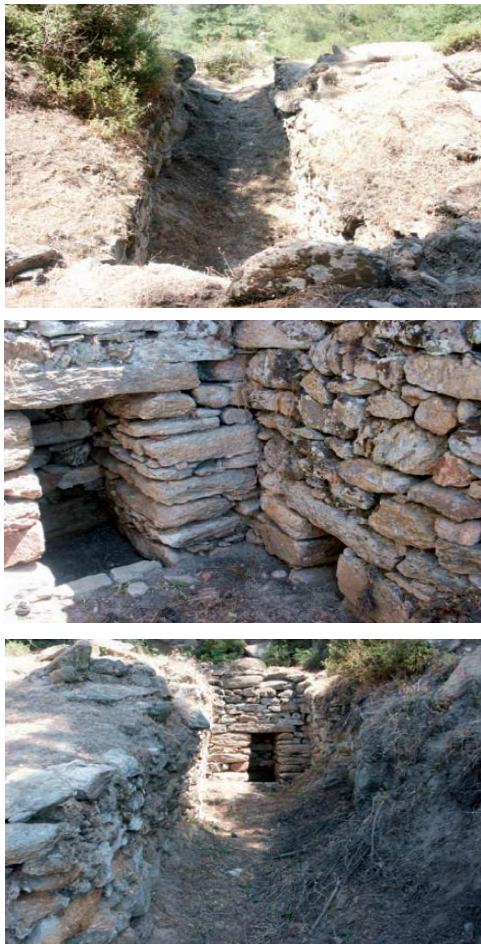
16		<p>Spring House 16 that is placed on a slope is a very well preserved functioning spring house. Its dromos walls are in harmony with the slope of the land in terms of their heights. Since no later changes and additions are noticed, Spring House 16 is thought to be survived intact.</p>
17		<p>Spring House 17 is also fits with the general type of other spring houses. It is a dry spring house and as also shown in the photograph, its dromos walls are destroyed.</p>
18		<p>Spring House 18 is a well-preserved but dry example. However; since it has a small channel in its dromos wall, Spring House 18 is identified as one of the unique spring houses in the region. The channel is on the same level as the floor and because of this reason it is thought to be used to conduct extra water to another place on the northern side. This channel might be used for gardening or irrigation purposes, however it is not possible to decide if it is an ancient or a modern arrangement.</p>

Table D.2 Continued





19		<p>Spring House 19 is different from the other examples because of its form and size. Since it has only a small niche built just on the bedrock surface, this spring house is identified as an awkward one.</p> <p>Although there is not a certain evidence for identifying it as a modern construction, its location (it is located in the sanctuary and near the modern houses of villagers) is an important input regarding the issue.</p>
20		<p>Spring House 20 that is still supplying fresh water is located in the center of the sanctuary of Labraunda, below the split rock. In addition, it is also thought that this spring house was connected with the fish oracle stories mentioned by Pliny.</p> <p>Since it has many reused ashlar in its walls, it has repaired many times.</p>
21		<p>Spring House 21 that is still functioning is a well-preserved spring house placed just below the guard house behind Andron C. W. Held mentioned this spring house as a modern construction copied from the ancient ones. However, as proved by investigations it is an ancient one.</p> <p>The repair of dromos walls for this case is very visible and in the collection basin there is a pipe that was added to keep the front dry. In addition, the floor level in front of the niche is covered with mortar. These additions might be the reason that the spring house is passed off as modern.</p>
22		<p>Spring House 22 that is situated near the center of the sanctuary of Labraunda is also a still functioning spring house.</p> <p>The facade of this spring house was constructed with large ashlar stones. In addition, small stones were used between them. These small ones are thought to be later additions as the dromos walls of Spring House 22.</p>

Table D.2 Continued




23		<p>As is the case of several spring houses, the functioning Spring House 23 has also many signs of later additions and repair. Especially, its dromos walls and a wall placed in front of the dromos for transforming it into a pool are the most clear traces of these additions.</p> <p>In addition to these, the façade of Spring House 23 has also small stones as Spring House 22 and the ceiling of the niche consists of a thin slab that prove the view of additions. Even though, in general, Spring House 23 still keeps its original arrangement.</p>
24		<p>Although the dromos walls and the façade of this spring house have irregularly placed small stones, Spring House 24 that is one of the functioning spring house examples is also one of the retouched examples.</p>
25		<p>Spring House 25 which has a similar arrangement has steps on its western dromos wall. These steps that make the spring house accessible with the help of a wooden door are thought to be constructed by the villagers to reach the spring easily.</p>

Table D.2 Continued





26	 	<p>Different from the other spring houses, Spring House 26 has a unique plan arrangement.</p> <p>When compared, the main differences are that the dromos wall of Spring House 26 has a ceiling and it is accessible by a stairway from the ceiling level.</p> <p>This ceiling that mainly keeps the niche clean helps to cool the water more than in the any other examples.</p> <p>In addition the extra water of the source is discharged by a channel under the steps and is probably used for animals and/or gardens. This idea also proves the view that if there is water outside for the animals, the spring house is continuously stay clean.</p>
27		<p>The functioning Spring House 27 has also later additions. After the collapse of its dromos walls, they were built again in an irregular arrangement. In addition, its niche is thought to be repaired.</p>
28		<p>Spring house 28 was completely destroyed.</p>

Table D.2 Continued





29		Spring house 29 was completely destroyed.
30		<p>Spring House 30 is one of the best preserved examples. However, in the course of time it has been covered by biological formations and plants. When these plants were cleaned within the scope of the investigation studies, Spring House 30 appeared to have its original arrangement. The length of its dromos walls and the height of its facade are approximately 7 meters and 3 meters, respectively. All these walls of the spring house were constructed with various sized stones with a neat workmanship.</p>
31		Spring House 31 was discovered very close to Spring House 30. Although it differs slightly in measurement with Spring House 30, their techniques of arrangement are exactly the same.
32		<p>Although it is dry at the present, Spring House 32 is one of the other best preserved spring house examples. The façade of Spring House 32 has larger stones than in other examples, however the general appearance fits other spring houses. Its most interesting feature is a couple of stones projected from the dromos wall. Since these stones were placed as steps, they are thought to be constructed to increase the accessibility of the spring house.</p>

Table D.2 Continued




33		<p>Spring House 33 was completely destroyed.</p>
34		<p>Spring House 34 is the only example published by Alfred Westholm. At the present, only its façade up to the niche's top and part of one of the dromos walls are preserved. Although the general plan arrangement of Spring House 34 is completely similar to the other examples, instead of the rubble or roughly shaped stones, it is constructed with architecturally dressed stones. The side and rear walls of the niche are also constructed of single, large blocks and especially the outer edges of the side wall's blocks are shaped like antae with bases and capitals.</p>
		<p>In addition, different from the other ones, this spring house has two very visible phases in terms of the later restorations and renovations. Considering this; except of the parts with dressed stones, all the parts were constructed with rubble and some reused stones. As mentioned, a position in the original floor level prevents the datable materials that makes it impossible to the date second phase of the spring house. However, it is thought that Spring House 34 was repaired in recent years. On the other hand; since this spring house is very close to the acropolis of the sanctuary of Labraunda, it was possibly important for those living on the acropolis.</p>

Table D.2 Continued





35		Spring house 35 was completely destroyed.
36		<p>When compared with the other examples, Spring House 36 has also a regular arrangement and plan, however it is one of the examples in danger.</p> <p>This spring house is thought to be dried and then the villagers dig the source to reach water, therefore this causes the building to collapse.</p>
37		Spring House 37 was completely destroyed.
38		Spring House 38 was completely destroyed.

Table D.2 Continued






39		Spring House 39 that is far from the sanctuary and is located just above the Alinda road is a dry spring house. This spring house that has a regular plan and arrangement has a definite connection with the road and this supports the view that the ancient road was constructed together.
40		Spring house 40 was completely destroyed.
41		Spring House 41 that is situated next to the modern asphalt road is a functioning spring house. It is used by local people at the present. Although it has a similar plan and arrangement with the other spring house examples, the dromos walls of Spring House 41 were heavily destroyed during the construction of the modern road.
42		Spring house 42 was completely destroyed.

Table D.2 Continued

<p>1 (Well)</p>		<p>As it can also be seen from the photographs, Well 1 which was constructed as a joint components of the road between Milas and Labraunda is in a circular form and has a big hole in its middle for carrying water. However, it is not in use at the present.</p>
<p>2 (Well)</p>	<p>Could not be photographed.</p>	<p>Well 2 which is located in the hilly region of Labraunda is more closer to the archaeological site.¹⁴⁰ However, as in the case of the Well 1, Well 2 is also located next to the road between Milas and Labraunda.</p>

¹⁴⁰The information was reached from the reports of the excavation team and local people of the region.

Table D.3: Further information regarding the fortification towers




Fort. Towers	Photographs	Information
1 (Harap Tower)	Could not be photographed.	<p>The other fortification structure that is situated on the east side of the ancient road through Labraunda and in south of Kepez Tower is Harap Tower. It is located 3381 meters distant from the sanctuary of Labraunda.</p> <p>Although it has not yet been investigated deeply by the excavation team, according to the published document of Karlsson, the excavation studies regarding Harap Tower was started in 2011.</p>
2 (Burgaz Tower)	  	<p>Burgaz Fortress which is situated 2830 meters from Labraunda is the largest fort of the region.</p> <p>Burgaz Fortress which was built with large and very well cut ashlar blocks consists of two rectangular structures connected by a courtyard.</p> <p>While the eastern block was formed with one large structure and two catapult towers, the western block of the Burgaz Fortress was composed of a row of three rooms which were thought to be constructed as barracks for the soldiers on duty in their fort and a large catapult tower located in the south.</p> <p>In this regard; according to Karlsson, since Burgaz Fortress was built with three catapult towers-defensive towers placed in the corners of the central structure, it could also be called as castle.</p>

Table D.3 Continued

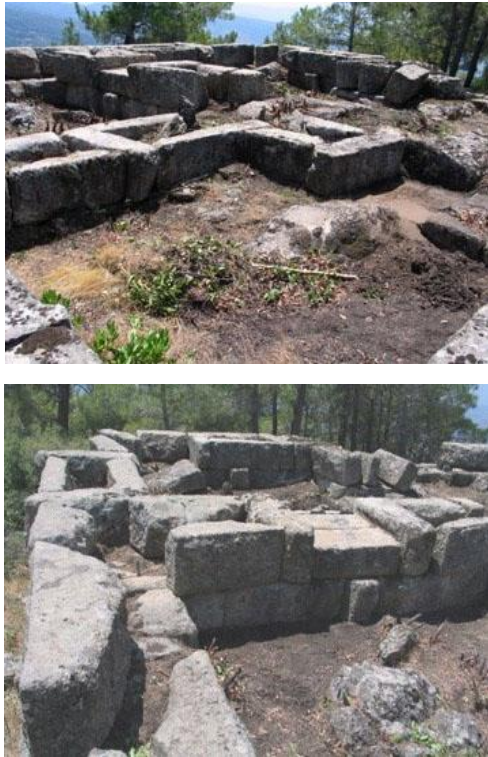

<p>3 (Tepesar Tower)</p>		<p>For the case of the fortresses, the fortress complex at Tepesar is located 1789 meters south-west of the sanctuary. It mainly consists of a central tower and two later added extensions projected out to the west and south.</p> <p>This complex which was also situated on top of a rock formation was bordered by a terrace wall on its northern and eastern sides for protection purposes.</p> <p>According to the excavation team, while the central tower which dated back to the Hekatomnid period was divided into four independent rooms with the help of partition walls built with large ashlar blocks, the extensions which were thought to be connected with the central tower in ancient times were built with smaller stone blocks.</p>
<p>4 (Kepez Tower)</p>		<p>Kepez Tower that is also a fortification tower located on the east side of the ancient road between Labraunda and Milas was discovered 1239 meters away from the sanctuary. It was also placed on top of a small hill.</p> <p>Although Kepez Tower is a square structure different from the Ucalan Tower, they have approximately same size.</p> <p>In addition; as in the case of Ucalan Tower, Kepez Tower was also built with large stone blocks.</p>

Table D.3 Continued



<p>5 (Uçalan Tower)</p>		<p>Uçalan Tower which is situated just above the ancient road is the closest one to the sanctuary of Labraunda with 745 meters.</p> <p>Uçalan Tower that was constructed with large blocks and boulders is thought to be an asymmetrical rectangular structure consisting of two rooms which were separated with a partition wall.</p>
<p>6 (Acropolis Fortress)</p>		<p>The largest fortress of the region which was encircled the hill located 100 meters above the sanctuary of Labraunda was the Acropolis Fortress.</p> <p>It was built on the levels between 752 and 798 meters above the sea level, therefore there is more than a 40 meters difference in elevation between the bottom and top points of the area where the Acropolis Fortress situated.</p> <p>While the lowest part of the Acropolis Fortress was used as a gate, there was a large observation tower in its highest part. On the other hand, the complex of Acropolis Fortress was thought to be supported with eleven towers which were also considered to be the part of the watch-and-warning defense system of the region.</p>

Table D.3 Continued


		
--	---	--

Table D.4: Further information regarding the honey towers




Honey Towers	Photographs	Information
1		<p>As in the case of the fortification towers, honey towers were also constructed on hills and/or on top of rock formations. However, different from other examples, Honey Tower 1 is constructed not on top of a rock formation, but on a hilly part of the region close to Kargıcak. Honey Tower 1 was constructed with reused stones with the help of a fixing material, mortar. It can be said that Honey Tower 1 is nearly collapsed.</p>
2		<p>Honey Tower 2 was constructed on top of a rock formation on the left hand side of the road between Milas and Labraunda. As it can be seen from the photograph, it was constructed as a circular tower with ashlar gneiss stones and fixed with mortar. It has also a remaining architectural part in its middle.</p>
3		<p>As in the case of Honey Tower 2, Honey Tower 3 was also constructed on top a rock formation. It was also built with gneiss stones. As in the case of other examples, Honey Tower 3 is also in a damaged condition.</p>

Table D.4 Continued




4		<p>As it can be seen from the photograph in a clear way, Honey Tower 4 was constructed on top of another rock formation. Similar to the other examples of the region, it was constructed with gneiss, but in a damaged condition at the present.</p>
5		<p>Similar to the other honey tower examples within the region, Honey Tower 5 which is located within the boundaries of the archaeological site Labraunda was constructed with gneiss stones. It is discovered in a broken condition.</p>
6		<p>As the second honey tower example that was discovered within the boundaries of Labraunda, Honey Tower 6 was constructed with reused and/or recut ashlar gneiss stones-including the stones of the architectural elements of Labraunda and fixed with mortar. When compared with others, it is in a better condition.</p>

Table D.4 Continued




		
7	 	<p>The other honey tower which is also situated within the boundaries of the archaeological site of Labraunda was also constructed by similar materials with similar construction techniques. However, because of the difficulties of the topography of the region, it cannot be photographed.</p>

Table D.5: Further information regarding the types of tombs





Types of Tombs	Photographs	Information
Monumental Tomb	   	<p>The monumental tomb in Labraunda which is 7.8 meters wide and 9.7 meters long was regarded as the most important structure of the necropolis by Henry (Henry, 2010: 93). Since it is situated approximately 30 meters above the main level of the sanctuary, it offers an impressive view over the site, even over Milas.</p> <p>Although it was thought to be built during the second half of the 4th century B.C.-during the reign of Hekatomnids, the owner of this tomb is not known. This monumental tomb which was built with large ashlar blocks was constructed in the form of two stories. While the lower story divided into two rooms-an antechamber and chamber, the upper story was made up of a single large room.</p> <p>Although the lower story-both the antechamber which has two sarcophagi on its side walls and the chamber which has three monolithic sarcophagi were covered by corbelled vaults, the upper story had a low ceiling.</p>

Table D.5 Continued

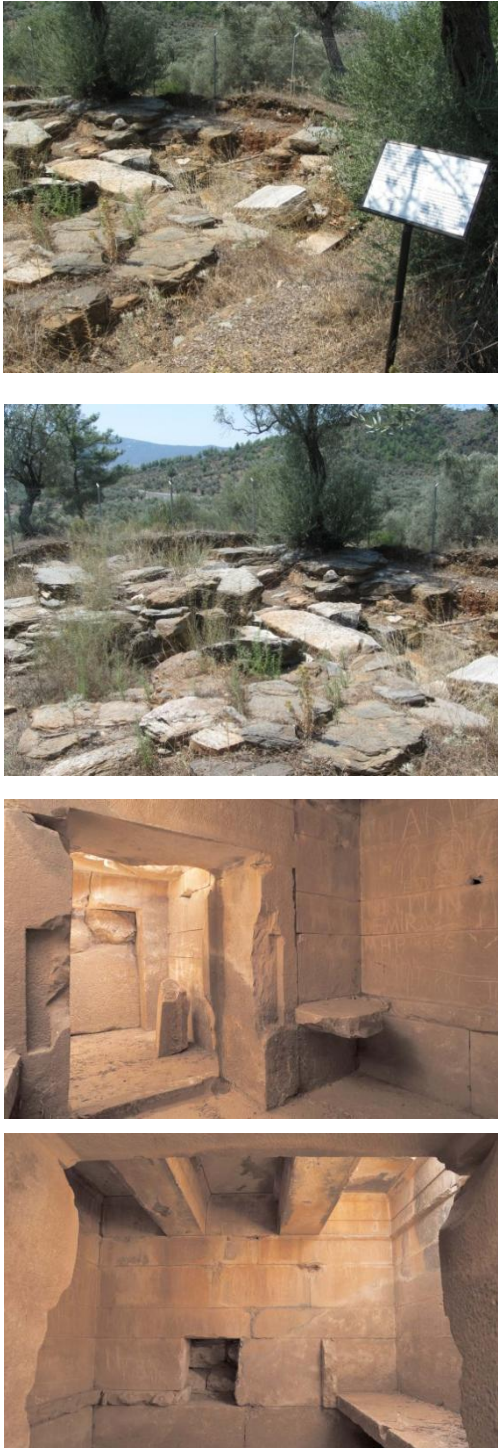
<p>Subterranean Chamber Tomb</p>		<p>Although a few examples of subterranean chamber tombs are known in Milas, only a single subterranean chamber tomb was discovered at the foot of the steep topography in the mountainous region along the road between Milas and Labraunda. According to the studies of the excavation team, this single example which was composed of a dromos, an antechamber and a funerary chamber shows an exceptional marble craftsmanship.</p>
----------------------------------	--	---

Table D.5 Continued


<p>Rock-cut Chamber Tombs</p>		<p>There are nine examples of rock-cut chamber tombs along the road between Milas and Labraunda. They were entirely carved in the bedrock and covered by a series of huge beams. While eight of them were made of a chamber carved in a cliff with an opening, one of the rock-cut chamber tombs in the region was constructed with a section of road-dromos leading to a door opening in a funerary chamber.</p>
-------------------------------	--	---

Table D.5 Continued






<p>Rock-cut Sarcophagi</p>	    	<p>As the fourth type, rock-cut sarcophagi tombs are one of the most wide-spread ones within the region, along the road between Milas and Labraunda. As it can also be seen from the photographs, they were usually constructed in the form of two stories inside a platform of a rock formation covered by a massive gabled lid.</p>
----------------------------	--	---

Table D.5 Continued




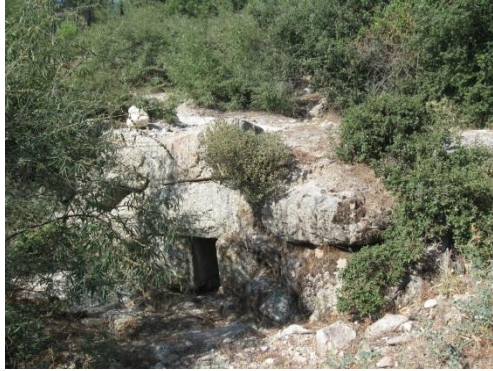
<p>Pit Tombs</p>		<p>Simple pit tombs that represent nearly half of the discovered tombs along the road between Milas and Labraunda were thought to be the oldest tombs of the region-dated back to the 5th century B.C. Since they were usually carved in the soil and covered by thin slabs, it is hard to discover these types of tombs.</p>
<p>Cist Graves</p>		<p>As the final type tombs, cist graves which were one of the most common and poorest tomb types in the ancient world were made of five slabs. Although the discovered cist graves constitute approximately ten percent of the total; according to the excavation team, this value could increase as the research continues.</p>

Table D.6: Further information regarding the bridges

Bridges	Photographs	Information
1		Bridge 1 which is located in the southern part of the road between Milas and Labraunda was mainly built by regularly placed large stones. It was bounded by walls to keep the water of Sariçay River clean and untouched. However, Bridge 1 is remained under the modern road at the present.
2		When compared with Bridge 1, Bridge 2 which was also built by stone slabs in a regular way located closer to Labraunda. As it can be seen from the photograph, Bridge 2 was constructed on top of the niche of a spring house. Therefore, it can be said that Bridge 1 and Bridge 2 are both under the risk of collapse because of lack of care.

APPENDIX E

RELATED VISUAL DOCUMENTS

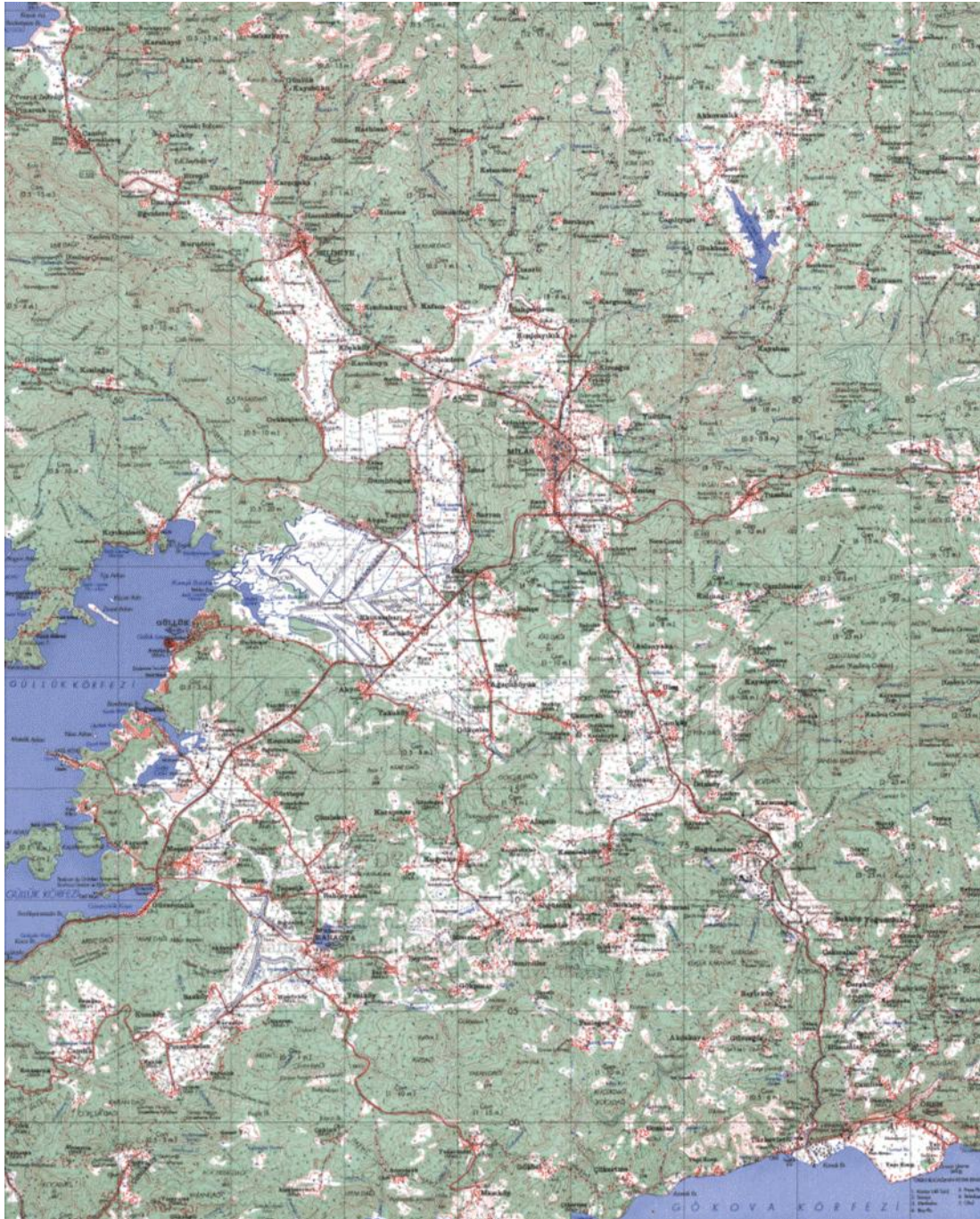


Figure E.1: 1/100000 map showing Milas and its nearby environment

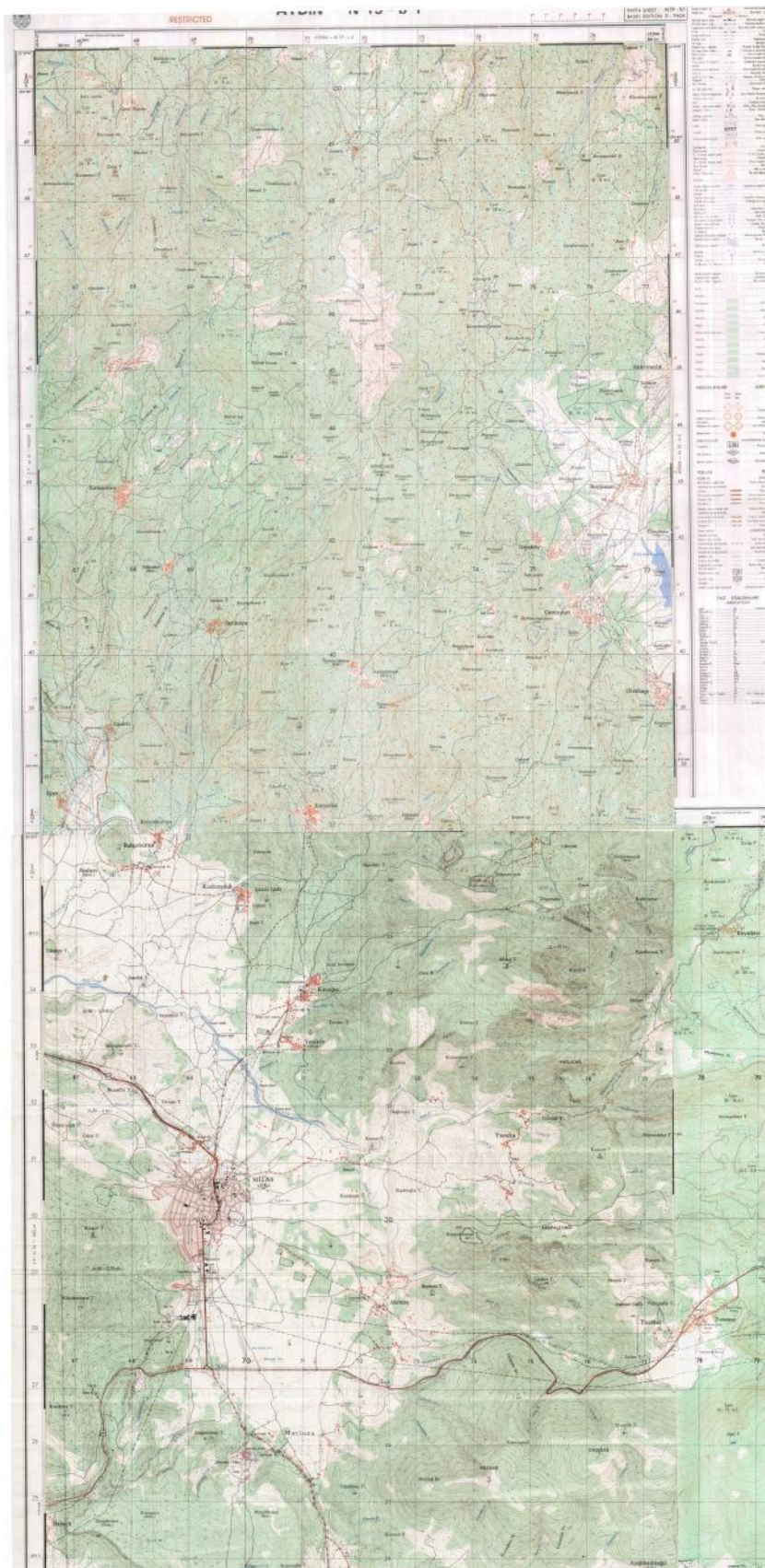


Figure E.2: 1/25000 map showing Milas and its nearby environment

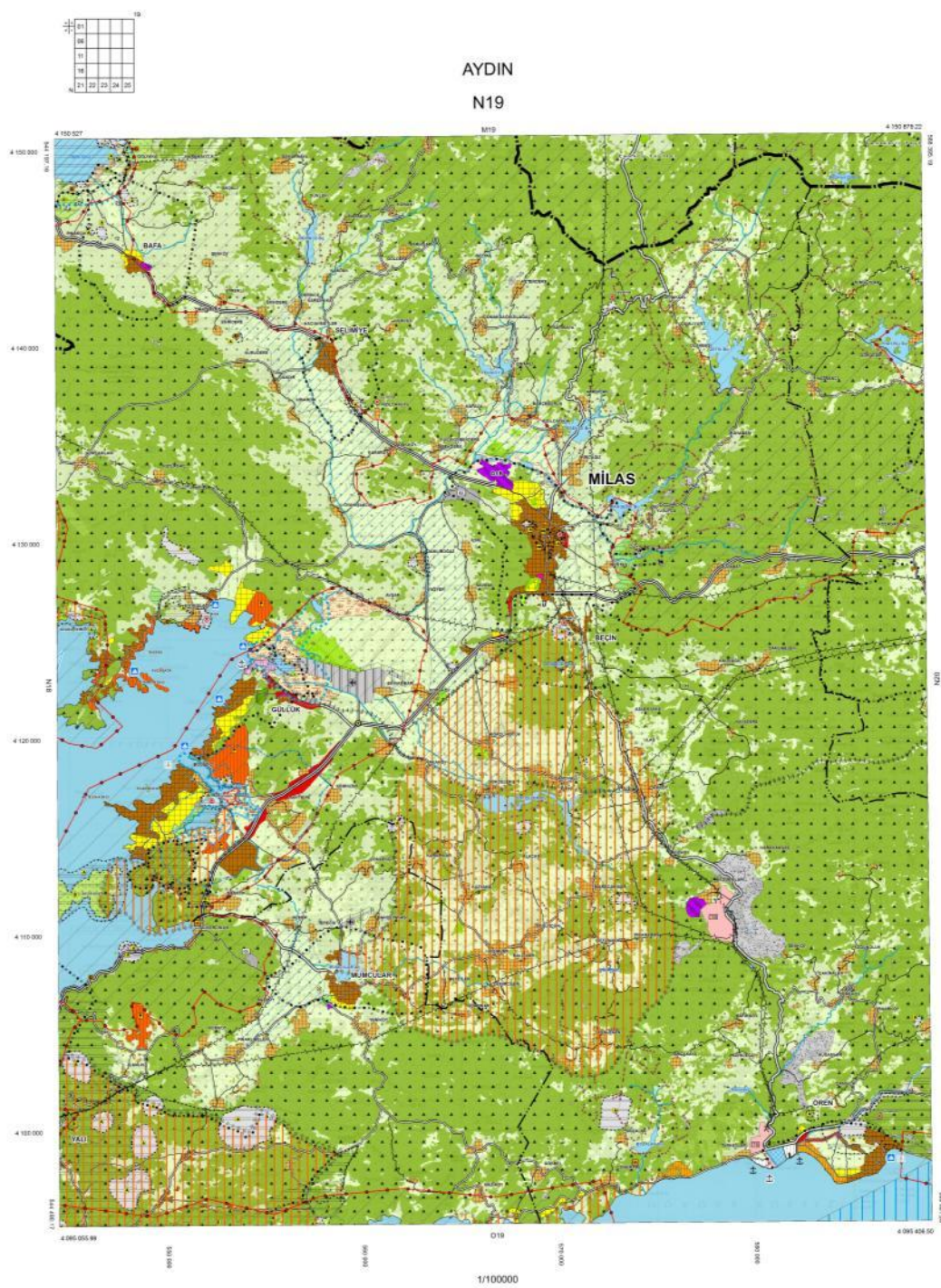


Figure E.3: 1/100000 territorial development plan of Aydın, Denizli and Muğla (2009)

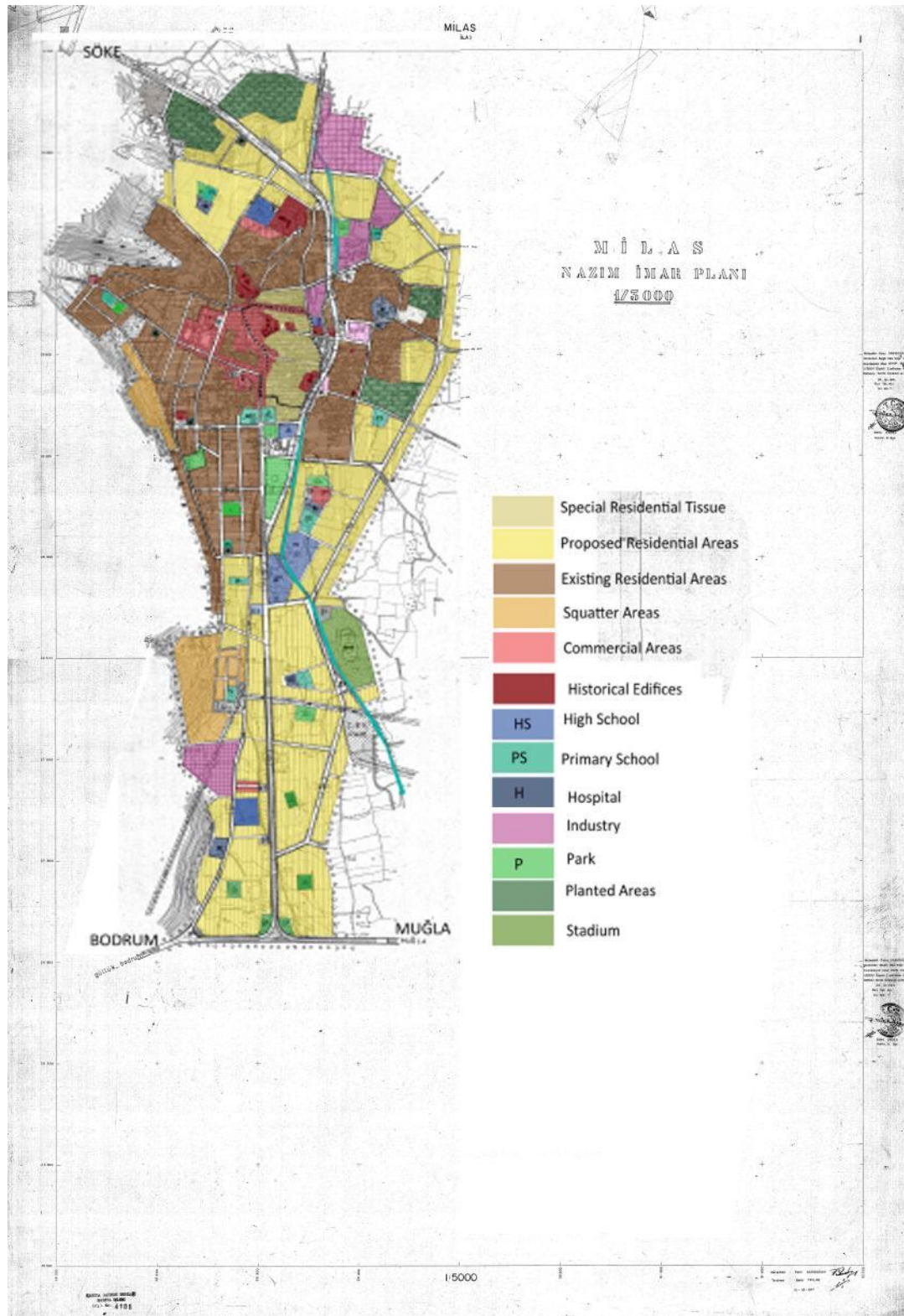


Figure E.5: Colored 1/5000 development plan of Milas (1978)

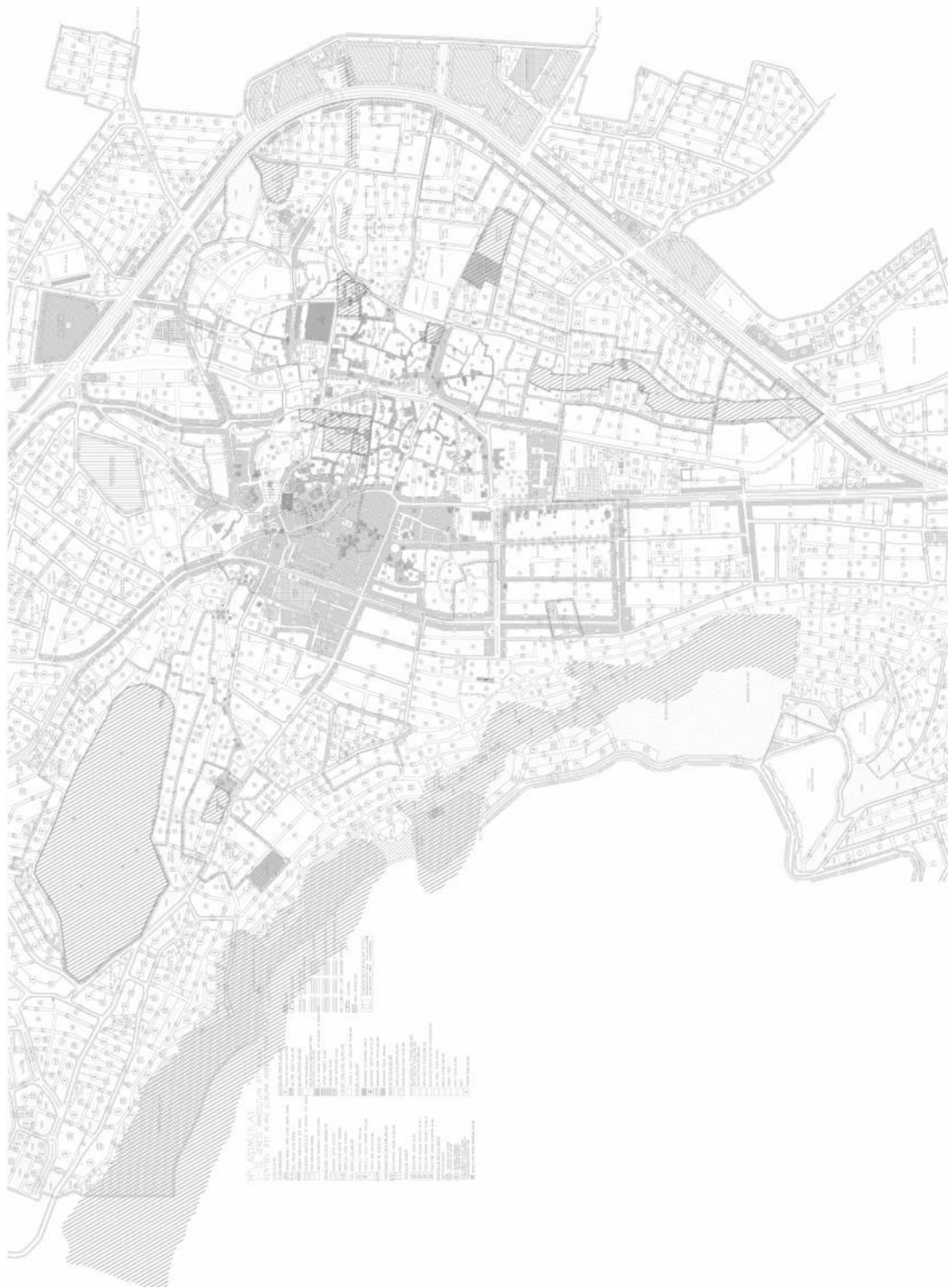


Figure E.6: 1/1000 conservation development plan of Milas (2006)

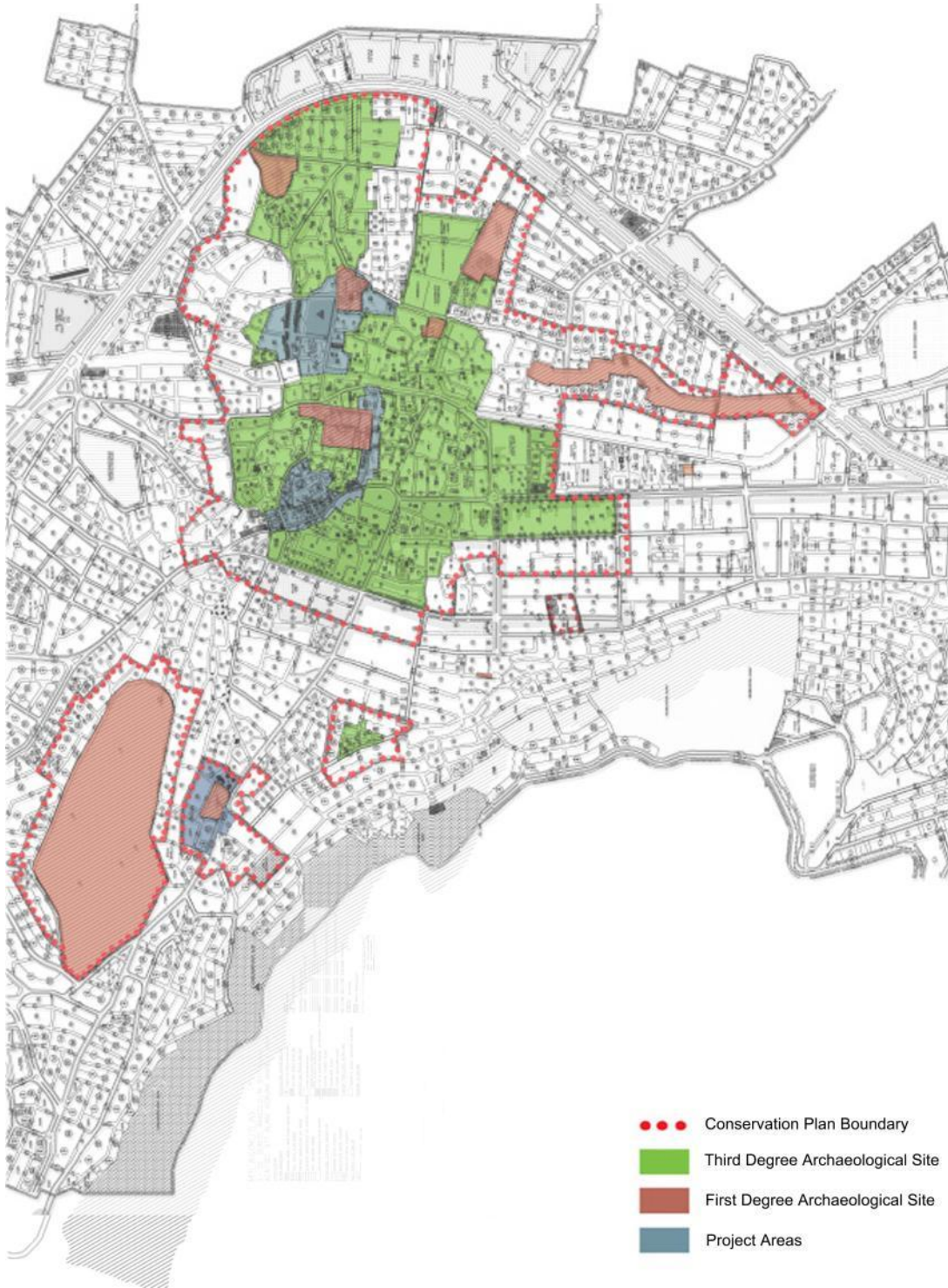


Figure E.7: Colored 1/1000 conservation development plan of Milas (2006)

APPENDIX F

CONSERVATION AND DEVELOPMENT ACTIVITIES RELATED WITH THE ROAD BETWEEN MÍLAS AND LABRAUNDA

T.C.
KÜLTÜR BAKANLIĞI
İZMİR İİ NUMARALI KÜLTÜR VE TABİAT VARLIKLARINI
KORUMA KURULU
K A R A R

Toplantı Tarihi ve No. : 17.3.1993-286
Karar Tarihi ve No. : 17.3.1993-3209

Toplantı Yeri
İZMİR

Muğla İli, Milas İlçesi, Kargıcak Köyü, Kocayayla Mevkiinde yeralan Labranda antik Kentinin tescil edilmesi istemine ilişkin, Muğla Valiliğinin 23.5.1991 gün 720.1/1616 sayılı, 30.7.1992 gün 706/2241 sayılı ve 25.12.1992 gün 720/3555 sayılı yazıları ve Kültür ve Tabiat Varlıklarını Koruma Genel Müdürlüğü'nün 28.8.1992 gün, 3284 sayılı yazısı uyarınca yerinde yapılan tescil çalışmaları sonunda hazırlanan rapor okundu, hazırlanan tescil fişi ve öneri sit haritası incelendi, yapılan görüşmeler sonunda;

Muğla İli, Milas İlçesi, Kargıcak Köyü, Kocayayla Mevkiinde yeralan Labranda Antik Kentine ilişkin ekli 1/25000 ölçekli haritada sınırları belirlenen alanlarının I.Derece Arkeolojik Sit Alanı olarak tescil edilmesine, ekli listede belirtilen yapıların anıtsal yapılar olarak tescil edilmesine, Labranda Antik Kenti I.Derece arkeolojik Sit Alanı içinde Kurulumuzdan izin alınmadan ağaç kesilemeyeceğine,

2863 ve 3386 sayılı yasalar uyarınca karar verildi.

ASLI GİBİDİR

Deniz T. ...
Sanat T. ...


Kubilay TAYIR
Müdür

Başkan
Prof.Dr.Altan ÇİLINGİROĞLU

Başkan Yardımcısı
Dr.Fama SEDES

Üye
Doç.Dr.Atilla ÇİMCİOZ
BULUNMADI

Üye
Yrd.Doç.Dr.Ülker SEYMEN

Üye
İlhami BİLGİN
Sanat T. ...

Temsilci
Üye
Muğla Valiliği
BULUNMADI

Temsilci
Üye

Temsilci
Üye

T.C.
KÜLTÜR BAKANLIĞI
İZMİR II NUMARALI KÜLTÜR VE TABİAT VARLIKLARINI
KORUMA KURULU
K A R A R

Toplantı Tarihi ve No. : 17.3.1993-286
Karar Tarihi ve No. : 17.3.1993-3209

Toplantı Yeri
İZMİR

LABRANDA ANTİK KENTİ I. DERECE ARKEOLOJİK SİT ALANI İÇİNDEKİ
ANTİKAL YAPILAR LİSTESİ:

Sıra No:	Envanter No:	Adı:
1	1	Andron A
2	2	Andron B
3	3	Rahibe Evleri
4	4	Zeus Mabedi
5	5	Teras Evleri I
6	6	Teras Evleri II
7	7	Güney Hamamı
8	8	Batı Stoası
9	9	Andron C
10	10	Nympheion
11	11	Güney Propylaia
12	12	Merdivenler
13	13	Doğu Hamamı
14	14	Dor Evleri
15	15	Doğu Kilisesi
16	16	Kaya Mezarı
17	16-a	Doğu Propylaia
18	17	Kaya Mezarı
19	18	Sutunlu Yapı
20	19	Kaya Mezarı

Başkan
Prof.Dr.Altan ÇİLİNGİROĞLU

İMZA Sanat Tarihçi

Üye
Doç.Dr.Atilla CİMCOZ
BULUNMADI

Temsilci
Üye
BULUNMADI

İMZA Müdür
Kubilay NAYIR

Üye
Yr.Doç.Dr.Ülker SEYMEN
İMZA

Temsilci
Üye

BaşkanYardımcısı
Dr.Fatma SEDES

Üye
İlhamiBİLGİN
Sanat Tarihçi
İMZA

Temsilci
Üye

T.C.
KÜLTÜR BAKANLIĞI
İZMİR II NUMARALI KÜLTÜR VE TABİAT VARLIKLARINI
KORUMA KURULU
K A R A R

Toplantı Tarihi ve No. : 17.3.1993-286
Karar Tarihi ve No. : 17.3.1993-3209

Toplantı Yeri
İZMİR

-2-

Sıra No:	Envanter No:	Adı:
21	23	Antik Pınar
22	24	Antik Pınar
23	25	Sur Duvarı ve Kulesi
24	26	Kaya Mezarı
25	27	Anıt Mezar
26	28	Eksadra
27	29	Kuzey Stoası
28	30	Doğu Evi
29	31	Babed Doğu Terası
30	32	Kaya Mezarı
31	33	Kaya Mezarı
32	34	Kaya Mezarı
33	35	Kaya Mezarı
34	36	Stadyum
35	37	Kaya Mezarı
36	38	Kaya Mezarı
37	39	Antik Yol
38	40	Labranda İleri Karakolu

ASLI GİBİDİR

Başkan
Prof.Dr.Altan ÇİLİNGİROĞLU

İMZA

KUBİLAY NAYIR
Müdür

Başkan Yardımcısı
Dr.Fatma SEDES

Üye
Doç.Dr.Atilla CİMCOZ

Üye
Yr.Doç.Dr.Ülker SEYMEN

Üye
İlhami BİLGİN
Sanat Tarihçi

Temsilci
Üye

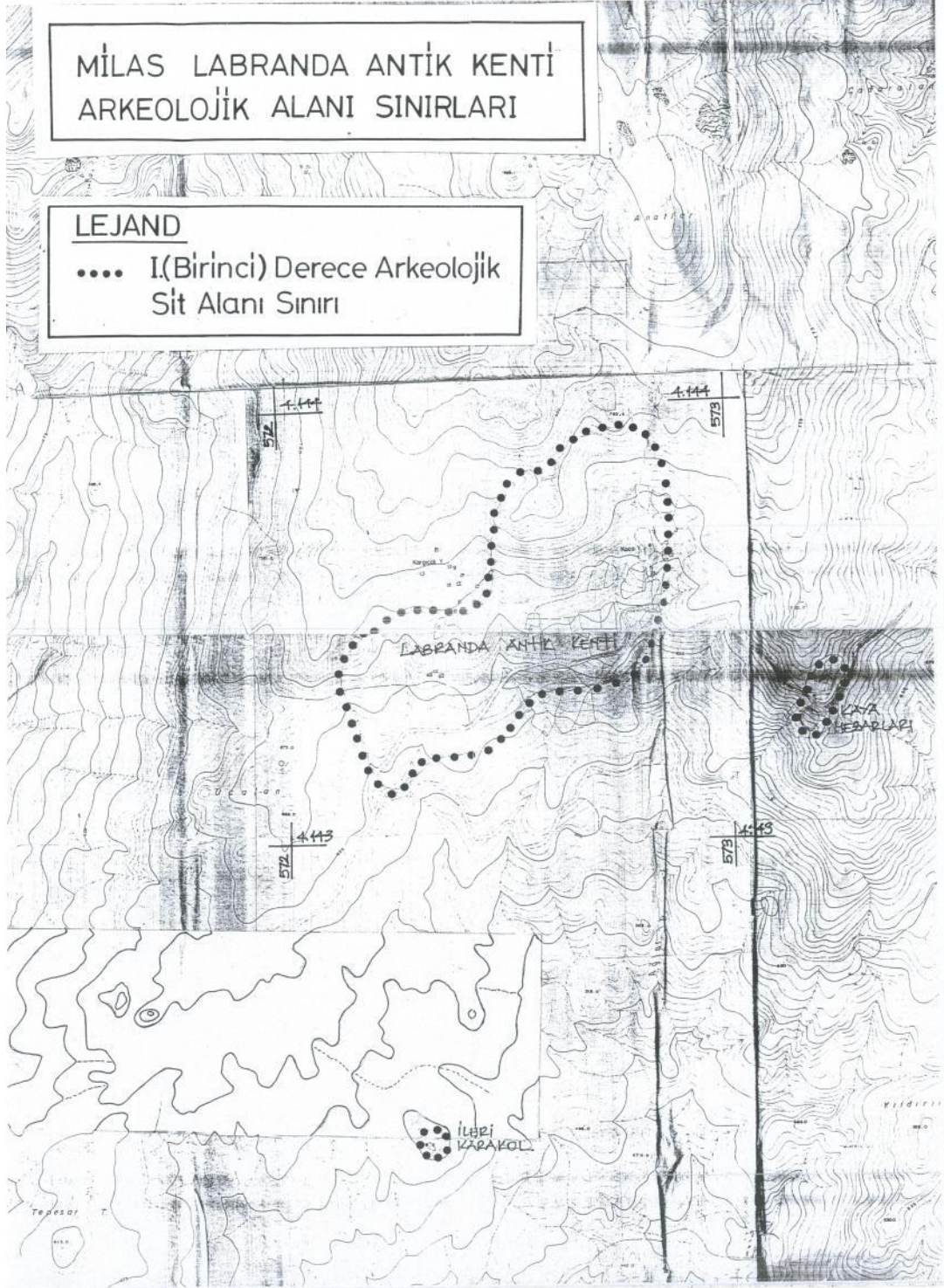
Temsilci
Üye

Temsilci
Üye

MİLAS LABRANDA ANTİK KENTİ
ARKEOLOJİK ALANI SINIRLARI

LEJAND

- I.(Birinci) Derece Arkeolojik
Sit Alanı Sınırı



T.C.
KÜLTÜR BAKANLIĞI

İZMİR II NUMARALI KÜLTÜR VE TABİAT VARLIKLARINI
KORUMA KURULU MÜDÜRLÜĞÜ

SAYI : İ.K.T.V.K.K. 720- (48.06/243) - 126,0
KONU : Muğla, Milas, Kargıcık Köyü,
Kocayayla Mev.

İZMİR
17.3.1993

MUĞLA VALİLİĞİ
(KÜLTÜR MÜD.)
MUĞLA

Özü yukarıda belirtilen konu hakkında İzmir II Numaralı Kültür ve Tabiat Varlıklarını Koruma Kurulu tarafından alınan 17.3.1993 gün ve 3209 sayılı kurul kararı ekte gönderilmektedir.

Bilgilerinizi ve gereğini arz ve rica ederim.

Kabilay NAYIR
MÜDÜR

- EK : 1- Karar
2- 1/25000 ölçekli harita
3- Anıtsal yapıların listesi
4- Tescil fişleri.

Kültür Müdürlüğüne
517/11993
Vali Y.

DAĞITIM

GENELİTİM

- Bayındırlık ve İskan Bakanlığı (Teknik Araştırma ve Uygulama Gen.Müd.) 1,2,3
- Kültür ve Tabiat Varlıklarını Koruma Genel Müdürlüğü (Kurullar Dairesi Bşk.) 1,2,3,4
- Tespit ve Arşiv Dairesi Bşk. 1,2,3,4
- Anıtlar ve Müzeler Genel Müd. 1,2,3,4
- İller Bankası Genel Müd. 1,2,3
- Vakıflar Genel Müd. 1,2,3
- Turizm Bakanlığı (Yatırımlar Genel Müd. 1,2,3
- Muğla Valiliği (Kültür Müd?) 1,2,3
- Muğla Valiliği (Bayındırlık ve İskan Müd.) 1,2,3
- Milas Kaymakamlığı 1,2,3
- Milas Kadastro Müd. 1,2,3
- Milas Tapu Sicil Müd. 1,2,3
- Milas Müze müd. 1,2,3,4

Adres : Kıbrıs Şehitleri Cad. No:39 Kat:6
Tel : (01) 22 36 25 Faks : (01) 22 04 15

35220 Alsancak
İZMİR



T. C.
MUĞLA VALİLİĞİ
İL KÜLTÜR MÜDÜRLÜĞÜ

SAYI : B.16.0.PER.4.48.00.00- 720.1/ 2 2 7 6
KONU : Milas Kargıcak köyü, Kocayayla
Mevkii

Sr. N. Dambach
21.7.93

M U Ğ L A

21.7.1993

MİLAS KAYMAKAMLIĞINA
(Müze Müdürlüğü)

İLGİ: 11 ARALIK 1993 tarih ve 1037 sayılı yazınız,

İzmir II Numaralı Kültür ve Tabiat Varlıklarını Koruma Kurulu Müdürlüğünün 1.7.1993 tarih ve 1240 sayılı yazıları örneği ve eki 17.3.1993 tarih ve 3209 sayılı, Milas ilçesi, Kargıcak köyü, Kocayayla mevkiinde yer alan Labranda antik kentine ilişkin ekli 1/25.000 ölçekli haritada sınırları belirlenen alanların 1.Derece Arkeolojik Sit Alanı olarak tescil edilmesi ile ilgili karar örneği ilişikte gönderilmektedir.

Bilgilerinizi ve sözkonusu yerin Korunması Gerekli Taşınmaz Kültür ve tabiat Varlıklarının Tesbit ve Tescili Hakkındaki Yönetmeliğin 7.maddesi uyarınca tescil edilmesini ve tescil tutanağının Müdürlüğümüze gönderilmesini rica ederim.

VALİ EMRİYLE

Müze Müd.
20.7.93
Kocayayla

Mustafa ERDOĞAN
Vali Yardımcısı

EK: 1 yazı örneği
1 karar örneği
1 tescil fişi

L. No: 505
D. No: 720

NOT : Yazımıza verilecek cevaplarda tarih ve sayısının belirtilmesi rica olunur.



T. C.
MUĞLA VALİLİĞİ
İL KÜLTÜR MÜDÜRLÜĞÜ

SAYI : B.16.0.PER.4.48.00.00- 720.1/ 2 2 → 6
KONU : Milas Kargıcak köyü, Kocayayla
Mevkii

Sr. N. Dambach
21.7.93

M U Ğ L A

12/1/1993

MİLAS KAYMAKAMLIĞINA
(Müze Müdürlüğü)

İLGİ: 11 ARALIK 1993 tarih ve 1037 sayılı yazınız,

İzmir II Numaralı Kültür ve Tabiat Varlıklarını Koruma Kurulu Müdürlüğünün 1.7.1993 tarih ve 1240 sayılı yazıları örneği ve eki 17.3.1993 tarih ve 3209 sayılı, Milas ilçesi, Kargıcak köyü, Kocayayla mevkiinde yer alan Labranda antik kentine ilişkin ekli 1/25.000 ölçekli haritada sınırları belirlenen alanların 1.Derece Arkeolojik Sit Alanı olarak tescil edilmesi ile ilgili karar örneği ilişikte gönderilmektedir.

Bilgilerinizi ve sözkonusu yerin Korunması Gerekli Taşınmaz Kültür ve tabiat Varlıklarının Tesbit ve Tescili Hakkındaki Yönetmeliğin 7.maddesi uyarınca tescil edilmesini ve tescil tutanağının Müdürlüğümüze gönderilmesini rica ederim.

VALİ EMRİYLE

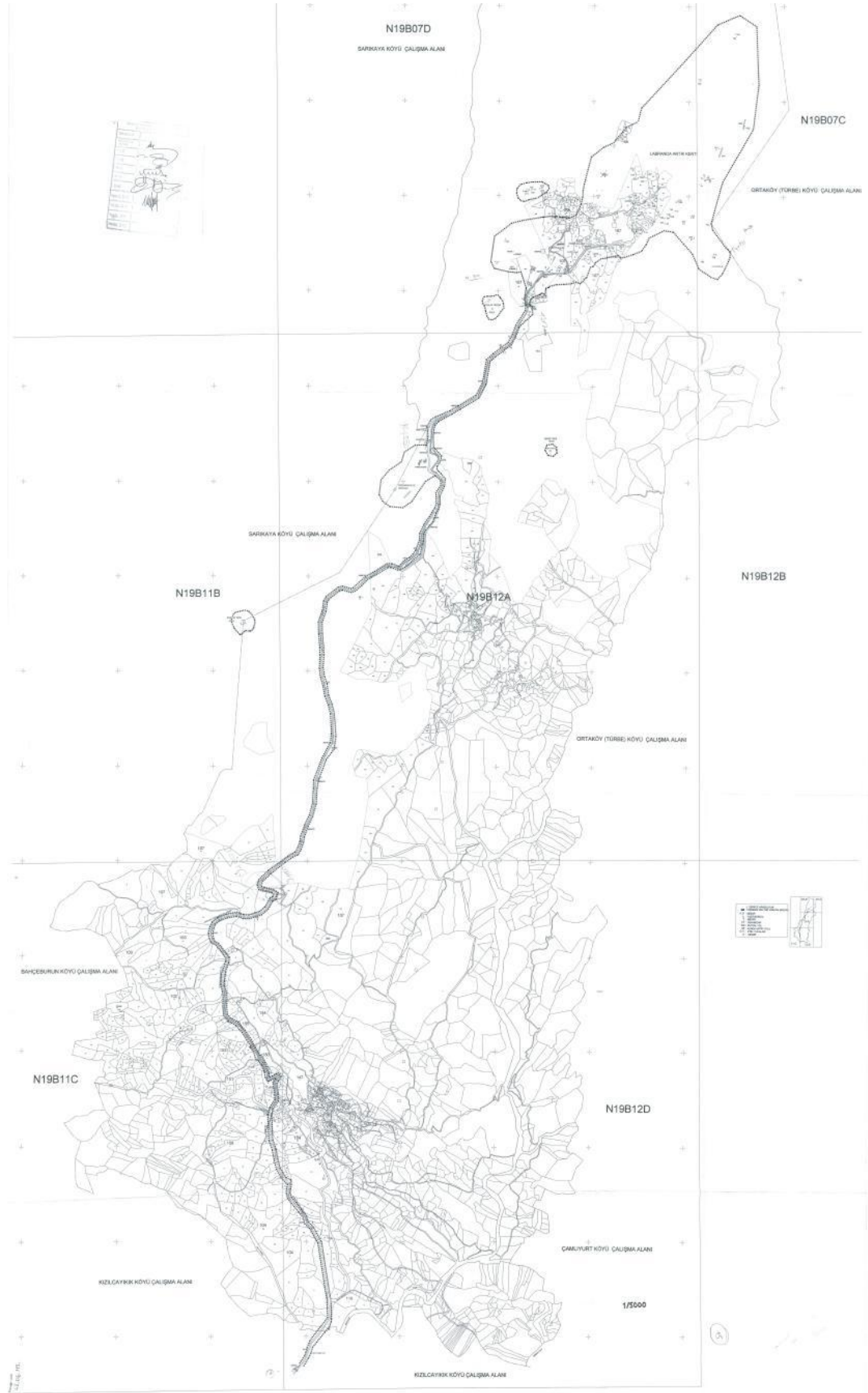
4150
Müze Müd.
20/7/93
Kaymakam

Mustafa ERDOĞAN
Vali Yardımcısı

EK: 1 yazı örneği
1 karar örneği
1 tescil fişi

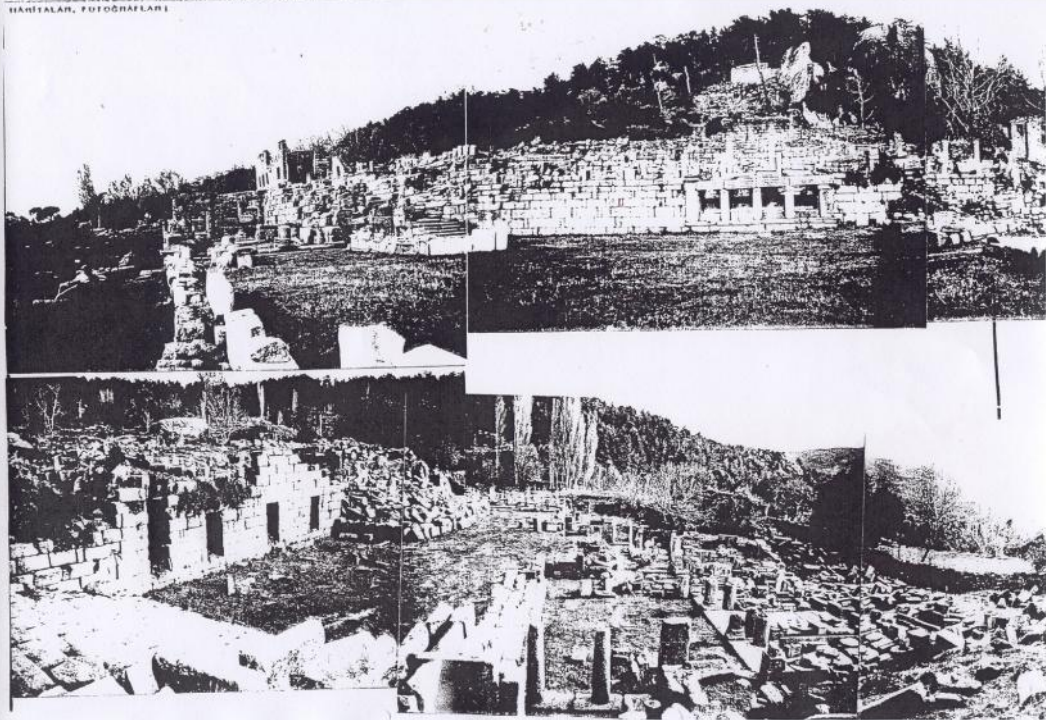
L. No: 505
D. No: 720

NOT : Yazımıza verilecek cevaplarda tarih ve sayısının belirtilmesi rica olunur.



TÜRKİYE		KÜLTÜR VE TABİAT VARLIKLARI İÇİŞİLERİ BAKANLIĞI		TARİHİ MÜHÜR	
İLİ : MUĞLA	İLÇESİ : MİLAS	MAHALLE KÖY KARGIÇAK VEYA MEVKİ : Kocayayla	KADASTRO PAFTA	ADA :	PARSEL
İDİ : Labraunda Antik Kenti.					
ENEL TANIM : Milasın 14 km. kuzeyinde yer alan Labraunda Antik Kenti (kutsal alanı) kutsal yolla Mylasa antik kentine bağlanmaktadır. İsveç kazı ekibine 1948 yılında bağlatılarak aralıklarla sürdürülen bilimsel kazılar sonucu birçok kalıntı ortaya çıkarılmıştır. Şu anda yüzeyde görülen kalıntıların pek çoğu Mausolos ve İdricus dönemine aittir. Yapılara ait bilgiler; hazırlanan anıt figürlerinde tek tek izah edilmiştir. Yapılar Roma ve Bizans dönemlerinde yenilenmiş yada eklenti görmüştür. Yapılar genel olarak yerel bir granit malzeme kullanılarak yapılmıştır. Süsleme ve kaplamalar sadra dağından getirtilen mermerle yapılmıştır. Herodotos bu alandaki çınar korusundan söz eder. Bugün de çınar ağaçları yoğunur.					
ŞİMDİKİ TEHLİRELER : -Zilyedlik yoluyla şahıs mülkiyetine geçmiş olan adet parsel mevcut. -Ağaçların kesilmesi tehlikesi var.					
ŞİMDİKİ DURUM : Korunmuş					
SİT POTANSİYELİ : 1.Derece Arkeolojik Sit Alanına alınabilecek potansiyele sahip.					
ŞİMDİKİ KORUMA : Örenyeri Bekçisi mevcut.					
ÖNERİLEN KORUMA : 1.Derece Arkeolojik Sit alanı.					
YAYIN DİZİSİ : Ancient Ruins of Turkey. E. Akurgal 1978 Karis G. Bean 1987 History of Tur. C. Toksoz 1977					
ÖZLEMLER : Oldukça iyi korunmuş Kadastral çalışmalar bağlamadan önce sit alanı ilan edilecek mülkiyet sorunlarının kaldırılması gerekir.					
KORUMA DEREJESİ : 1. HAZIRLAYANLAR : 2 / 2 / 1993 DENİZ TÜRKEREN Sanat Tarihçi İSİL KAHRAHAN Arkeolog SİNAN BACAĞIZ Şehir Planı					
KONTROL EDEN : Kabilay 2 / 2 / 1993 G. M. F. E. A. Y. F. KAPALARI 200000 100.1 / 10 / 10 / 10					
REVİZYON : G. M. F. E. A. Y. K. ORAYI : / 10					

HARİTALAR, FOTOĞRAFLAR



T.C.
KÜLTÜR VE TURİZM BAKANLIĞI
MUĞLA KÜLTÜR VE TABİAT VARLIKLARINI KORUMA BÖLGE KURULU
K A R A R

Toplantı Tarihi ve No : 14/12/2005-60
Karar tarihi ve No : 14/12/2005-1494

Toplantı Yeri
MUĞLA

Muğla İli, Milas İlçesi, Milas-Labraunda-Karpuzlu yol güzergahında sit sınırları dışında ve İzmir II Numaralı Kültür ve Tabiat Varlıklarını Koruma Kurulunun 17.03.1993 tarih ve 3209 sayılı kararıyla tescilli I.Derece Arkeolojik Sit sınırları içinde, bir kısmı orman alanında bulunan yol güzergahında yapılacak olan çalışmaların incelenmesine ilişkin projelerin iletildiği Karayolları Genel Müdürlüğü 2. Bölge Müdürlüğü'nün 10.11.2005 tarih, 48020 sayılı yazıları, 07.12.2005 tarihli Müdürlük uzman raporu okundu, ekleri ve işlem dosyası incelendi, yapılan görüşmeler sonunda;

Muğla İli, Milas ilçesi, Labraunda Antik Yerleşiminden geçen Milas-Labraunda-Karpuzlu yol güzergahında sit sınırları dışında ve İzmir II Numaralı Kültür ve Tabiat Varlıklarını Koruma Kurulunun 17.03.1993 tarih ve 3209 sayılı kararıyla tescilli I.Derece Arkeolojik Sit sınırları içinden geçen 14 km.'lik bölüme ilişkin;

a) Sit sınırları dışında tespit edilen ve kararımız eki 1/1000 ölçekli yol güzergah paftasında gösterilen (km:5+180-5+500) sarnıç, köprü, kuyu ve geç döneme ait yapının I.grup korunması gerekli taşınmaz kültür varlığı, olarak tescil edilmesi ve etrafında 10 m koruma alanı belirlenmesine, bu yapılara ait tescil işlemlerinin tamamlanmasına yönelik kadastral bilgilerin kurulumuza iletilmesi ve güzergahın bu bölümlerinin tescil edilen kültür varlıklarının koruma alanının dikkate alınarak değiştirilmesine ilişkin etüdlerin yapılarak Kurulumuza iletilmesine,

b) Sit Sınırları dışında (KM: 5+500-9+000) km.ler arasında yapılacak genişletme ve yeni güzergah açılması çalışmalarının uygulamanın devamı süresince Milas Müze Müdürlüğü uzmanlarının denetiminde olması gerektiğine,

c) Yolun I.Derece Arkeolojik Sit (Alanı Labraunda Antik Yerleşmesi) içinde kalan bölümünün (KM: 9+00-14+00) başka bir güzergahtan geçirilmesi konusunun etüd edilerek, Kültür ve Tabiat Varlıklarını Koruma Yüksek Kurulu'nun 05.11.1999 tarih ve 658 sayılı ilke kararı gereğince Labraunda Araştırma Başkanlığı görüşüyle birlikte Kurulumuza iletilmesinden sonra bu alana ilişkin karar verileceğinden bu alanda hiçbir şekilde çalışma yapılmaması gerektiğine karar verildi.

GEÇİCİ BAŞKAN
Doç.Dr.Zeynep ENLİL
(İMZA)

GEÇİCİ BAŞKAN YARDIMCISI
Yard.Doç.Dr.Şakir ÇAKMAK
(İMZA)

ÜYE
Mim. Tuncay ÇİMEN
(Bulunmadı)

ÜYE
Doç.Dr. Hasan AYRANCI
(Bulunmadı)

ÜYE
Yard.Doç.Dr.İbrahim BAKIR
(İMZA)

ÜYE
Yard.Doç.Dr.Ergün LAFLI
(İMZA)

TEMSİLCİ ÜYE
Çevre ve Orman Bakanlığı Temsilcisi
Hasan GİRGİN
Muğla Orman Bölge Md.lüğü
(İMZA)

TEMSİLCİ ÜYE
Muğla İl Temsilcisi
İsmet ŞAHİN
(İMZA)

TEMSİLCİ ÜYE
Milas Müze Müdürü
(Bulunmadı)

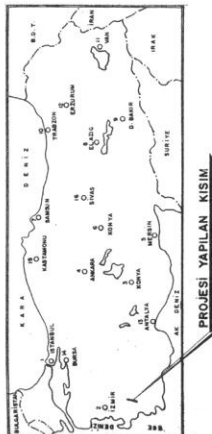
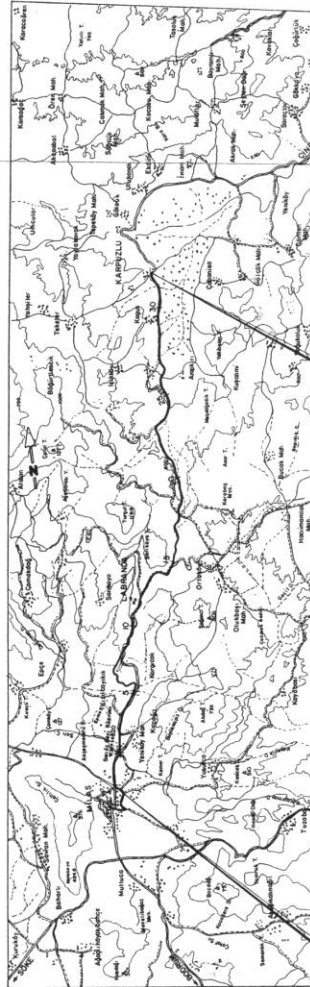
TEMSİLCİ ÜYE
Bayındırlık ve İskan Bakanlığı Temsilcisi
Tanju DORUKTUNA
(Karayolları 2. Bölge Müdürlüğü)
(İMZA)

??

Dosya No:48.06.115

BAVUNDURUK vjskan BAKANDLIGI

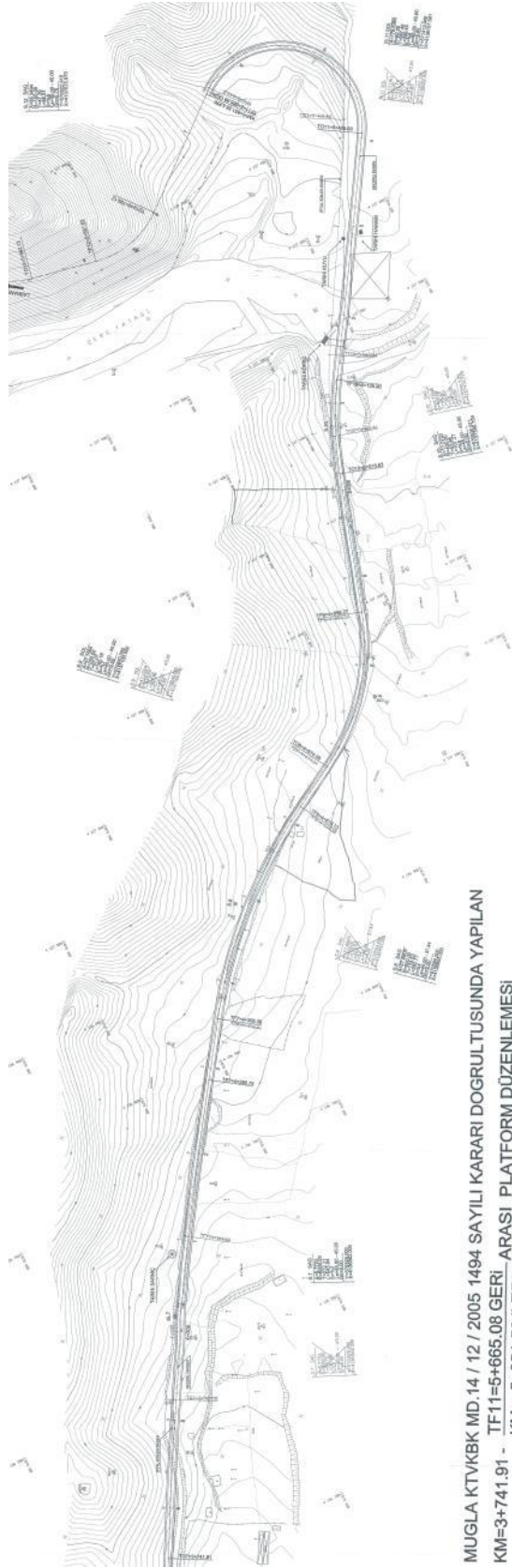
KARAYOLLARI GENEL MÜDÜRLÜĞÜ
(SÖKE-MİLAS) AYR. — LABRANDA— KARPUZLU İL YOLU

[illegible]

PROJE BAŞI: KM=0+001.02

PROJE SONU: KM=31+985.12

NET TUL: 31984.10 m.





T.C.
MALİYE BAKANLIĞI
Milli Emlak Genel Müdürlüğü

Sayı : B.07.0.MEG.0.11/3121-102117
Konu: Tahsis Değişikliği

28.09.06* 43107

KÜLTÜR VE TURİZM BAKANLIĞINA
(Kültür Varlıkları ve Müzeler Genel Müdürlüğü)

İlgi: Muğla Valiliğinin (Defterdarlık) 08.09.2006 tarihli ve 2846 sayılı yazısı.

Muğla İli, Milas İlçesi, Kargıcak Köyünde bulunan Hazineye ait ekli listede nitelikleri belirtilen 88 adet taşınmazın 2863 sayılı Yasa kapsamında kullanılmak üzere Kültür ve Turizm Bakanlığına (Kültür Varlıkları ve Müzeler Genel Müdürlüğü) tahsisi hakkındaki ilgi yazı incelenmiştir.

Söz konusu 88 adet taşınmazın, 178 sayılı Maliye Bakanlığının Teşkilat ve Görevleri Hakkında Kanun Hükmünde Kararnamenin 13 üncü maddesinin (d) bendi gereğince 2863 sayılı Yasa kapsamında kullanılmak üzere Kültür ve Turizm Bakanlığına (Kültür Varlıkları ve Müzeler Genel Müdürlüğü) tahsisi uygun görülmüştür.

Bilgi edinilmesini arz ederim.



Muğla Valisi
Yazma
Mühür

DAĞITIM:

Gereği : Muğla Valiliğine

Bilgi : Kültür ve Turizm Bakanlığına

Dikmen Caddesi 06100 ANKARA
Telefon: (0312) 415 19 51
e-posta: mileweb@milli.emlak.gov.tr

Ayrıntılı bilgi için irtibat:
Faks: (0312) 425 09 00
Elektronik Ağ: www.milliemlak.gov.tr

T.C.
KÜLTÜR VE TURİZM BAKANLIĞI
Kültür Varlıkları ve Müzeler Genel Müdürlüğü

SAYI : B.16.0.KVM.0.10.02.00/28/491 167635
KONU : Tahsis

13 Ekim 2006

MUĞLA VALİLİĞİNE
(İl Kültür ve Turizm Müdürlüğü)

İLGİ: Maliye Bakanlığının (Milli Emlak Genel Müdürlüğü) 28.09.2006 gün ve 43107 sayılı yazısı.

Muğla İli, Milas İlçesi, Kargıcak Köyünde bulunan, mülkiyeti Hazineye ait, ekli listede yer alan 88 adet taşınmaz Maliye Bakanlığının (Milli Emlak Genel Müdürlüğü) ilgi yazısı ile Bakanlığımıza tahsis edilmiştir.

Bir örneği yazımız ekinde gönderilen ilgi yazı doğrultusunda taşınmazlara ilişkin Müze Müdürlüğü uzmanlarınca hazırlanacak bilgi ve belgeler (rapor, fotoğraf, harita, vb.) ile birlikte anılan taşınmazların Müdürlüğünüzce teslim alındığına ilişkin teslim-tesellüm tutanağının bir örneğinin Bakanlığımız Kültür Varlıkları ve Müzeler Genel Müdürlüğüne gönderilmesi hususunda bilgilerinizi ve gereğini rica ederim.

13825
KÜLTÜR VE TURİZM BAKANLIĞI
Yazı A.
26 EKİM 2006

Murat GÜRÜL
Bakan a.
Daire Başkanı

EK: İlgi yazı ve ekleri (5 sayfa)

**LABRANDA ANTİK KENTİ 1. DERECE ARKEOLOJİK SİT ALANI İÇERİSİNDE
TAHSİSİ TALEP EDİLEN MALİYE HAZINESİNE AİT TAŞINMAZLAR**

<u>S.No</u>	<u>Köyü</u>	<u>Ada</u>	<u>Parsel</u>	<u>Miktarı</u>	<u>Cinsi</u>	<u>Kullanımı</u>
1)	Kargıcak	107	47	5078.70 m2	Zeytinlik	Kayalık, çalılık, zeytinlik, stadyum kalıntıları ve kaya mezarları.
2)	"	"	49	1072.51 m2	Çamlık	Antik stadyum kalıntıları.
3)	"	"	50	255.87 m2	"	çalılık, kayalık, çamlık.
4)	"	"	53	255.87 m2 248,91	Tarla	Çalılık, ekilmiyor.
5)	"	"	54	2935.08 m2	Tek katlı kagir Ev ve tarla.	Kazı evi ,3 dut, 1 elma, 2 çam, 2 ceviz.
6)	"	"	55	3386.92 m2	Zeytinlik.	5 zeytin, 1 armut, 1 dut, 2 ayva çalılık.
7)	"	"	56	927.36 m2	Eski eser	Kayalık üzerinde mezarlar var.
8)	"	"	69	609.77 m2	Bahçe	Kayalık, çalılık, ekilmiyor.
9)	"	"	71	100.70 m2	Pınar	Makiler içerisinde doğal su Kaynağı.
10)	"	"	72	393.30 m2	Bahçe	Ekilmiyor.
11)	"	"	73	164.48 m2	"	Ekilmiyor.
12)	"	"	74	115.15 m2	"	Ekilmiyor.
13)	"	"	75	313.19 m2	"	Ekilmiyor
14)	"	"	76	331.33 m2	"	Ekilmiyor.
15)	"	"	77	338.71 m2	"	1 ceviz ağacı, ekilmiyor.
16)	"	"	78	1371.17 m2	Tek katlı kagir ev ve bahçe.	Tek katlı ev, 7 ceviz, 1 armut, 1 elma, sebze ekiliyor.
17)	"	"	79	588.90 m2	Bahçe	2 kestane, 1 ayva, ekilmiyor.
18)	"	"	80	99.47 m2	"	1 adet ayva, ekilmiyor.
19)	"	"	81	92.96 m2	"	1 ceviz, sebze ekilmiyor.
20)	"	"	82	80.16 m2	"	Ekilmiyor
21)	"	"	83	281.85 m2	"	Ekilmiyor
22)	"	"	84	317.22 m2	"	Ekilmiyor
23)	"	"	85	354.04 m2	Hali arazi	Antik duvar kalıntıları, 1 ceviz, 1 çam.
24)	"	"	86	4025.43 m2	Eski eser	Kayalık, çamlık, çalılık, 1 armut, oda mezar.

/..

S.No	Köyü	Ada	Parsel	Miktarı	Cinsi	Kullanımı
25)	Kargıcak	107	87	4562.00 m2	Tek katlı katlı kagir ev ve bahçe.	1 ev, 2 kestane, 3 ceviz,, ekilmiyor.
26)	"	"	88	634.79 m2	Kayalık	Kayalık, çalılık, 1 ceviz.
27)	"	"	90	1491.06 m2	Zeytinlik ?	2 kestane, 1 armut, 3 çam, ekilmiyor.
28)	"	"	91	749.47 m2	" (?)	3 armut, 1 ceviz, 1 kestane, 1 dut, 1 kayısı ekilmiyor.
29)	"	"	94	122.96 m2	Eski eser, ahır.	Antik havuz kalıntısı ve içinde bir dut ağacı.
30)	"	"	96	476.45 m2	Eski eser ve kayalık.	4 adet ulu çınar, 2 adet kaya mezarı.
31)	"	"	99	80.89 m2	Eski eser.	Kaya mezarı.
32)	"	"	101	9570.07 m2	Çamlık	Kayalık, çamlık, orman vasfında
33)	"	"	102	240.06 m2	Bahçe	1 kestane, ekilmiyor.
34)	"	"	103	1878.33 m2	Bahçe	2 ceviz, 2 incir, ekilmiyor.
35)	"	"	104	693.37 m2	Çalılık	Ekilmiyor, çalılık.
36)	"	"	106	1449.42 m2	Bahçe	3 ceviz, 1 armut ağacı, ekilmiyor.
37)	"	"	108	435.02 m2	"	1 ayva, 1 dut, 1 incir, ekilmiyor.
38)	"	"	117	235.70 m2	Çamlık	Çalılık, ekilmiyor.
39)	"	"	120	210.14 m2	Eski eser	1 kaya mezar, 1 adet beşik mezar.
40)	"	"	122	84.98 m2	Zeytinlik	7 adet zeytin ağacı, ekilmiyor.
41)	"	"	123	818.89 m2	Tarla	Ekilmiyor, içinde ağaç yok, otlak.
42)	"	"	124	1513.63 m2	"	Ekilmiyor, içinde ağaç yok, otlak.
43)	"	"	134	787.10 m2	Bahçe	2 zeytin, 2 incir ağacı, ekilmiyor.
44)	"	"	135	1155.56 m2	Eski eser ve çamlık.	8 adet çam, 1 eski büfe, 1 eski wc, 1 kaya mezarı.
45)	"	"	136	7637.95 m2	Zeytinlik, tarla	Çam ve zeytin ağaçları var.
46)	"	"	137	1745.36 m2	Çamlık	Kayalık, çalılık ve çamlık. Ekilmiyor.
47)	"	"	344	11579.02 m2	"	Kayalık, çamlık, çalılık.
48)	"	"	348	471.62 m2	Zeytinlik	Zeytinlik olarak kullanılıyor.
49)	"	"	352	1838.80 m2	Bahçe	1 incir, 1 elma, 1 dut ağacı, ekilmiyor.

<u>S. No</u>	<u>Köyü</u>	<u>Ada</u>	<u>Parsel</u>	<u>Miktarı</u>	<u>Cinsi</u>	<u>Kullanımı</u>
50)	Kargıcak	107	354	464.09 m2	Tek katlı kagir Ev ve bahçe	3 zeytin, 1 ceviz, 1 harap bina, ekilmiyor.
51)	"	167	1	158.93 m2	Bahçe	1 İncir, 2 ceviz, ekilmiyor.
52)	"	"	3	1057.45 m2	Zeytinlik ?	3 ceviz, 3 ayva ağacı, sebze ekiliyor.
53)	"	"	4	23504.58 m2	Tarla	Kazı alanı (Andron A, oikoi, Zeus Tapınağı Kuzey stoa, bekçi evi, kazı depoları, kilise, sur duvarları, Sütunlu havuz).
54)	"	"	5	1352.77 m2	2 tane harap Bina ve tarla.	2 ceviz ağacı ve 2 yıkık bina kazı alanı içinde Kalıyor.
55)	"	"	8	335.53 m2	Bahçe	Antik duvar kalıntıları var, sebze ekiliyor.
56)	"	"	9	937.28 m2	"	4 adet ceviz, doğal su kaynağı, tarihi kalıntı.
57)	"	"	10	134.32 m2	"	Sebze ekiliyor.
58)	"	"	11	176.30 m2	"	Ekilmiyor.
59)	"	"	12	138.65 m2	Eski eser	Hamam kalıntısı.
60)	"	"	13	1060.49 m2	Zeytinlik ?	2 ceviz, 2 dut, ekilmiyor.
61)	"	"	14	111.78 m2	Hali arazi	Ekilmiyor.
62)	"	"	16	514.79 m2	Zeytinlik	Zeytin ağaçları var.
63)	"	"	18	323.69 m2	Bahçe	Ekilmiyor.
64)	"	"	19	454.28 m2	"	Ekilmiyor
65)	"	"	20	343.30 m2	"	Ekilmiyor
66)	"	"	21	253.91 m2	"	1 ceviz ağacı, sebze ekiliyor.
67)	"	"	23	179.91 m2	"	Ekilmiyor.
68)	"	"	24	491.60 m2	"	Ekilmiyor.
69)	"	"	26	3777.15 m2	Zeytinlik	Kayalık, çalılık, zeytinlik, stadyum duvarları
70)	"	"	27	1465.62 m2	" ?	Çalılık ve çamlık 2 adet zeytin ağacı.
71)	"	"	28	1668.52 m2	Çamlık	Çamlık ve çalılık.
72)	"	"	29	2918.59 m2	Zeytinlik	Zeytinlik, stadyum kalıntısı.
73)	"	"	30	22.28 m2	Bahçe	Pınar var, ekilmiyor.

J..

S. No	Köyü	Ada	Parsel	Miktarı	Cinsi	Kullanımı
74)	Kargıcak	167	31	1181.58 m2	Çamlık	Çalılık, kayalık, çamlık.
75)	"	"	32	5930.53 m2	Eski mezarlık	Çamlık, çalılık, stadyum duvarları, müslüman mezarları.
76)	"	"	33	1980.50 m2	Çamlık ve çalılık	Kayalık, çamlık, çalılık ve zeytinlik
77)	"	"	37	1757.27 m2	Bahçe	1 karadut ağacı, ekilmiyor.
78)	"	"	38	653.13 m2	"	2 ceviz, 2 ayva ekilmiyor.
79)	"	"	39	294.09 m2	"	Sebze ekiliyor.
80)	"	168	10	811.86 m2	Harap bina ve zeytinlik	1 metruk bina, 1 armut, 4 dut, 1 fıstık çamı.
81)	"	"	11	330.23 m2	Hali arazi	Ekilmiyor.
82)	"	"	12	358.70 m2	Harap bina ve Bahçe	Ekilmiyor.
83)	"	"	13	206.77 m2	Eski eser	Kaya mezarı.
84)	"	"	17	489.07 m2	"	Kayalık.
85)	"	"	20	420.12 m2	Zeytinlik	Kayalık, ekilmiyor.
86)	"	172	1	728.02 m2	Tarla	3 zeytin, 1 armut, 1 ceviz, 1 dut ağacı var ekilmiyor.
87)	"	"	2	53.77 m2	"	Boş arsa, ekilmiyor.
88)	"	"	167	177,14 m2.	Bahçe	Kullanım yotur. Ekilmiyor.

Kayıtlarımıza Uygundur

Metin GÖKCAN
Milli Emlak Şefi

T.C.
KÜLTÜR VE TURİZM BAKANLIĞI
MUĞLA KÜLTÜR VE TABİAT VARLIKLARINI KORUMA KURULU
K A R A R

Toplantı Tarihi ve No : 03/06/2011-268
Karar tarihi ve No : 03/06/2011-7197

Toplantı Yeri
MUĞLA

Muğla İli, Milas İlçesi, Kargıcak Köyü, Labraunda Kutsal Alanı sit sınırlarının genişletilmesi ve Kutsal Alan ile Mylasa Antik Kentini birbirine bağlayan Kutsal Yol ve çevresindeki arkeolojik kalıntıların tescil edilmesine ilişkin, Kazı Başkanı Doç.Dr.Lars KARLSSON'un 06.07.2007 tarihli ve bila tarihli yazıları, Kurulumuzun 06.05.2010 tarih ve 6066 sayılı kararı, 19.04.2010 tarihli Müdürlük uzman raporu okundu, ekleri ve işlem dosyası incelendi, yapılan görüşmeler sonunda;

Muğla İli, Milas İlçesi, Kargıcak Köyü, Labraunda Kutsal Alanı sit sınırlarının genişletilmesi ve Kutsal Alan ile Mylasa Antik Kentini birbirine bağlayan Kutsal Yol ve çevresindeki arkeolojik kalıntıların tescil edilmesine yönelik hazırlanan ekli 1/5000 ölçekli kadastral paftada gösterildiği biçimde İzmir II Numaralı Kültür ve Tabiat Varlıklarını Koruma Kurulu'nun 17.03.1993 tarih ve 3209 sayılı kararıyla tescil edilen I.Derece Arkeolojik Sit sınırlarının genişletilmesine, Uçalan Tepesi, Hisar Tepe ve Burgaz Tepede bulunan kule kalıntıları ile kutsal yolun I.Derece Arkeolojik Sit olarak tescil edilmesine Kazı Başkanı tarafından tescil edilmesi önerilen Kepez Tepe'deki kule kalıntısı ile ekli haritada T52, S34 ve S33 olarak numaralandırılan arkeolojik kalıntıların Kurul Müdürlüğü uzmanlarınca tespit çalışmalarının yapılmasından sonra, bu kalıntıların bulunduğu alanlarla ilgili değerlendirme yapılabileceğine karar verildi.

BAŞKAN
Yard.Doç.Dr.Abuzer KIZIL
(İMZA)

BAŞKAN YARDIMCISI
Gökçe GÜNEL
(İMZA)

ÜYE
Yard.Doç.Dr. Murat ORAL
(İMZA)

ÜYE
Pulat Hüseyin GAGO
(İMZA)

ÜYE
Doç.Dr. Metin ŞENBİL
(İMZA)

ÜYE
Pakize ÜNALDI
(İMZA)

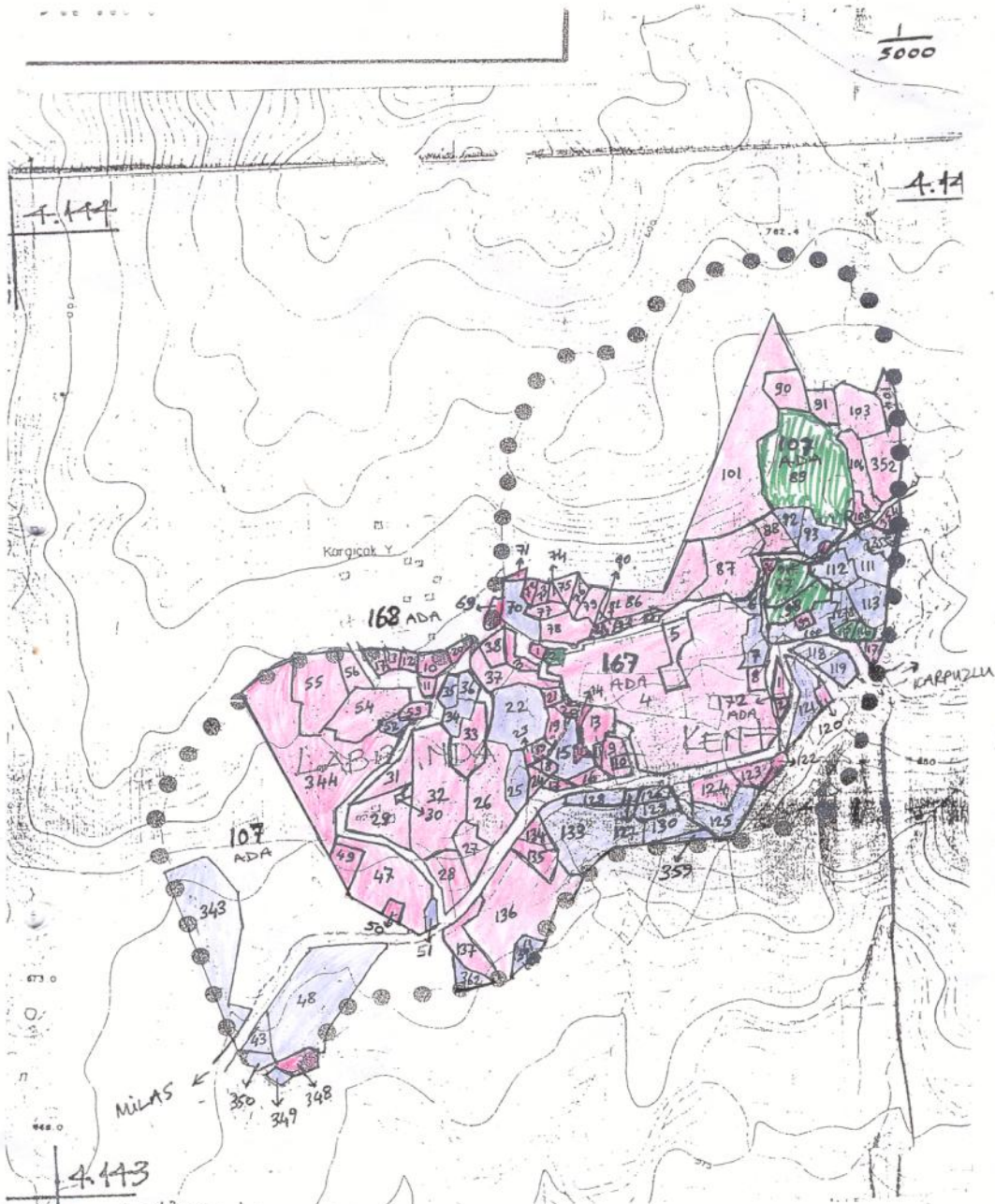
ÜYE
Dr. Haluk BİLGİN
(İMZA)

TEMSİLCİ ÜYE
Muğla İl Temsilcisi
Mehmet AYHAN
(İMZA)

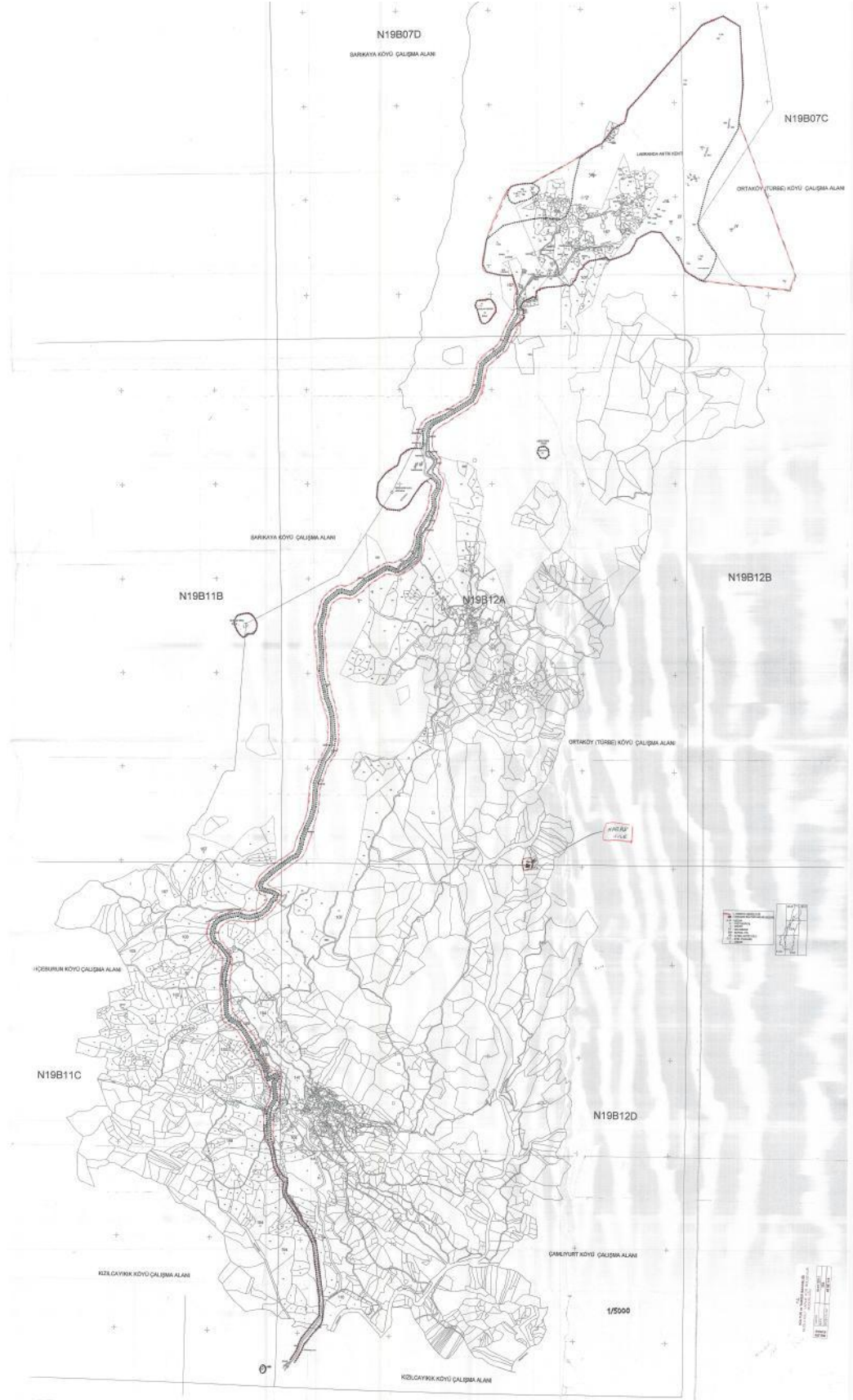
TEMSİLCİ ÜYE
Milas Müze Müdürü
Ali Sinan ÖZBEY
(İMZA)

TEMSİLCİ ÜYE
Çevre ve Orman Bakan.Tems
Hasan GİRĞİN
(İMZA)

Dosya No:48.06.115



- 4.143
- Labranda Antik Kenti I. Derece Arkeolojik Sit Alanı içerisinde kalan Hazine adına kayıtlı parseller tarafından işaretlenmiştir.
- Mahkemesi devam eden parseller.
- Tesül tapusu olan parseller.



T.C.
KÜLTÜR VE TURİZM BAKANLIĞI
MUĞLA KÜLTÜR VE TABİAT VARLIKLARINI KORUMA KURULU
K A R A R

Toplantı Tarihi ve No : 03/06/2011-268
Karar tarihi ve No : 03/06/2011-7198

Toplantı Yeri
MUĞLA

Muğla İli, Milas İlçesi, Söke-Milas Ayrımı-Labraunda Kutsal Alanı-Karpuzlu Yolu KM:0+000-31+958 projesi ile KM:9+000-31+958 arasındaki karayolu güzergahının genişletilmesi istemine ilişkin; Karayolları 2.Bölge Müdürlüğü'nün 17.02.2011 tarih ve 6306 sayılı yazısı, Kurulumuzun 17.01.2007 tarih ve 2654 sayılı kararı, 30.05.2011 tarihli Müdürlük uzman raporu okundu, ekleri ve işlem dosyası incelendi, yapılan görüşmeler sonunda;

Muğla İli, Milas İlçesi, Söke-Milas Ayrımı-Labraunda Kutsal Alanı-Karpuzlu Yolu KM:0+000-31+958 projesi ile KM:9+000-31+958 arasındaki karayolu güzergahının genişletilmesi isteminin; yol güzergahının, I.Derece Arkeolojik Sit sınırları içerisinde geçen kısmı için Labraunda Kazı Başkanı ve Müze Müdürlüğü görüşünün Kurulumuza iletilmesinden sonra değerlendirilebileceğine karar verildi.

BAŞKAN
Yard.Doç.Dr.Abuzer KIZIL
(İMZA)

BAŞKAN YARDIMCISI
Gökçe GÜNEL
(İMZA)

ÜYE
Yard.Doç.Dr. Murat ORAL
(İMZA)

ÜYE
Pulat Hüseyin GAGO
(İMZA)

ÜYE
Doç.Dr. Metin ŞENBİL
(İMZA)

ÜYE
Pakize ÜNALDI
(İMZA)

ÜYE
Dr. Haluk BİLGİN
(İMZA)

TEMSİLCİ ÜYE
Muğla İl Temsilcisi
Mehmet AYHAN
(İMZA)

TEMSİLCİ ÜYE
Milas Müze Müdürü
Ali Sinan ÖZBEY
(İMZA)

TEMSİLCİ ÜYE
Çevre ve Orman Bakan.Tems.
Hasan GİRGIN
(İMZA)

Dosya No:48.06.115

T.C.
KÜLTÜR VE TURİZM BAKANLIĞI
MUĞLA KÜLTÜR VARLIKLARINI KORUMA KURULU
K A R A R

Toplantı Tarihi ve No :24/11/2011-8
Karar tarihi ve No :24/11/2011-250

Toplantı Yeri
MUĞLA

Muğla İli, Milas İlçesi, Kargıcak Köyü, Labranda Antik Kentinde, Kurulumuzun 06.05. 2010 tarih ve 6066 sayılı kararı ile genişletilerek yeniden belirlenen I. Derece Arkeolojik Sit Alanında turizm tesislerine ulaşım amacıyla yapılmak istenen yola ilişkin, Bayram KABADAYI'nın 13.01.2011 tarihli başvurusu, İl Kültür ve Turizm Müdürlüğü'nün 19.09.2011 tarih ve B.16.0.KVM.4.48.160.02/6086 sayılı yazıları ve eki Milas Müze Müdürlüğü'nün 25.08.2011 tarihli raporu, Labranda Kazı Başkanı Lars KARLSSON'nun 06.11.2011 tarihli görüş yazıları, Muğla İl Özel İdaresi Yol ve Ulaşım Hizmetleri Müdürlüğü'nün 24.10.2011 tarih ve M.48.0.İÖİ.0.30.00.00-310.99-19528 sayılı yazısı, 21.11.2011 tarihli Müdürlük uzman raporu okundu, ekleri ve işlem dosyası incelendi, yapılan görüşmeler sonunda;

Muğla İli, Milas İlçesi, Kargıcak Köyü, Labranda Antik Kentinde, Kurulumuzun 06.05.2010 tarih ve 6066 sayılı kararı ile genişletilerek yeniden belirlenen I. Derece Arkeolojik Sit Alanında turizm tesislerine ulaşım amacıyla yapılmak istenen yolun Kazı Başkanı ve Müze Müdürlüğü'nün görüşleri doğrultusunda uygun olmadığına karar verildi.

BAŞKAN
Yard. Doç. Dr. Abuzer KIZIL
(İMZA)

BAŞKAN YARDIMCISI
Yard. Doç. Dr. Murat ORAL
(Bulunmadı)

ÜYE
Dr. Haluk BİLGİN
(İMZA)

ÜYE
PULAT HÜSEYİN GAGO
(İMZA)

ÜYE
Doç. Dr. METİN ŞENBİL
(İMZA)

ÜYE
Pakize ÜNALDI
(İMZA)

ÜYE
S.Semih EREN
(İMZA)

ÜYE
Milas Müze Md Tems.
Sinan ÖZBEY
(İMZA)

TEMSİLCİ ÜYE
İl Temsilcisi
Veysel GÜNER
(İMZA)

Dosya No: 48.06.115

T.C.
KÜLTÜR VE TURİZM BAKANLIĞI
MUĞLA KÜLTÜR VARLIKLARINI KORUMA BÖLGE KURULU
K A R A R

Toplantı Tarihi ve No : 28/04/2012-29
Karar tarihi ve No : 28/04/2012-693

Toplantı Yeri
MUĞLA

Muğla İli, Milas İlçesi, Söke-Milas Ayrımı-Labraunda-Karpuzlu İl yolu projesi kapsamında sit sınırları dışında kalan KM:14+000-31+000 kesimde yol genişletme ve yeni yol açma çalışması yapılması ve alanda tespit edilen arkeolojik kalıntıların tescil edilmesi istemine ilişkin, Karayolları 2.Bölge Müdürlüğü'nün 26.03.2012 tarih ve 14599 sayılı yazısı, Labraunda Kutsal Alanı Kazı Başkanı Prof.Dr.Lars KARLSSON'un 08.04.2012 tarihli yazısı, 19.04.2012 tarihli Müdürlük uzman raporu okundu, ekleri ve işlem dosyası incelendi, yapılan görüşmeler sonunda;

Muğla İli, Milas İlçesi, Söke-Milas Ayrımı-Labraunda-Karpuzlu İl yolu projesi kapsamında sit sınırları dışında kalan KM:14+000-31+000 kesimde gerek Kurul Müdürlüğü uzmanlarınca yapılan incelemede 2863 sayılı Kanun kapsamında kalan zeytin yağı işliği, gözetleme kuleleri, sandık mezarlar vb. arkeolojik kalıntılara rastlanmış olması, gerekse yolun Milas'tan başlayıp Alinda'ya kadar uzanan antik yol güzergahını takip etmesi nedeniyle yoğun bir arkeolojik potansiyele sahip olabileceği gözönünde bulundurularak, Kurul Müdürlüğü ve Milas Müze Müdürlüğü uzmanları ile Labraunda kazı ekibinden oluşacak bir komisyon tarafından yol güzergahı ve yakın çevresinde yüzey araştırması yapıldıktan sonra konunun değerlendirilebileceğine; konu Kurulumuzda değerlendirilinceye kadar alanda, herhangi bir inşai ve fiziki uygulamada bulunulmamasına karar verildi.

BAŞKAN
Yard. Doç Dr. Abuzer KIZIL
(İMZA)

BAŞKAN YARDIMCISI
Yard.Doç.Dr.Murat ORAL
(İMZA)

ÜYE
Pulat Hüseyin GAGO
(İMZA)

ÜYE
Doç.Dr.Metin ŞENBİL
(İMZA)

ÜYE
Pakize ÜNALDI
(İMZA)

ÜYE
Dr. Haluk BİLGİN
(İMZA)

ÜYE
S. Semih EREN
(İMZA)

TEMSİLCİ ÜYE
Milas Müze Müdürü
A. Sinan ÖZBEY
(İMZA)

TEMSİLCİ ÜYE
Muğla İl Temsilcisi
(Bulunmadı)

TEMSİLCİ ÜYE
Orman ve Su İşleri Bakanlığı Tems.
(Bulunmadı)

Dosya No: 48.06.115

T.C.
KÜLTÜR VE TURİZM BAKANLIĞI
MUĞLA KÜLTÜR VARLIKLARINI KORUMA BÖLGE KURULU
K A R A R

Toplantı Tarihi ve No : 04/07/2012-34
Karar tarihi ve No : 04/07/2012-829

Toplantı Yeri
MUĞLA

Muğla İli, Milas İlçesi, Söke-Milas Ayrımı-Labraunda Kutsal Alanı-Karpuzlu Yolu KM:9+000-31+958 arasındaki, kısmen I.Derece Arkeolojik Sit sınırları içinden, kısmen de sit sınırları dışından geçen karayolu güzergahının genişletilmesi ve yeni yol açılması istemine ilişkin, Karayolları 2.Bölge Müdürlüğü'nün 17.02.2011 tarih ve 6306 sayılı ve 26.03.2012 tarih ve 14599 sayılı yazıları, Labraunda Kutsal Alanı Kazı Başkanının 08.04.2012 tarihli yazısı, Kurulumuzun 28.04.2012 tarih ve 693 sayılı ve 03.06.2011 tarih ve 7198 sayılı kararları, 21.06.2012 tarihli komisyon raporu ve 25.06.2012 tarihli Müdürlük uzman raporu okundu, ekleri ve işlem dosyası incelendi, yapılan görüşmeler sonunda;

Muğla İli, Milas İlçesi, Söke-Milas Ayrımı-Labraunda Kutsal Alanı-Karpuzlu Yolu KM:9+000-31+958 arasındaki, kısmen I.Derece Arkeolojik Sit sınırları içinden, kısmen de sit sınırları dışından geçen karayolu güzergahının genişletilmesi ve yeni yol açılması istemine ilişkin konunun değerlendirilmesi sonucunda;

2863 sayılı Kanunun 6.maddesinde belirtilen kültür varlıklarından olan ve ekli 1/25000 ölçekli haritada yerleri işaretlenmiş olan 3 adet çeşmenin "anıtsal yapı" olarak tescil edilmesine, çevrelerinde her yönden 10 m. korunma alanı belirlenmesine, Kültür ve Tabiat Varlıklarını Koruma Yüksek Kurulu'nun 05.11.1999 tarih ve 660 sayılı ilke kararı doğrultusunda yapı grubunun I. grup olarak belirlenmesine,

Antik dönem çiftlik yerleşimi ile Roma ve Bizans Dönemlerine ait yapı ve mezar kalıntılarının bulunduğu, sınırları ekli 1/25000 ölçekli haritada belirlenen alanların I.Derece Arkeolojik Sit olarak tescil edilmesine,

Mevcut yolun Kurulumuzun 05.06.2010 tarih ve 6066 sayılı kararıyla tescilli I.Derece Arkeolojik Sit sınırları içinden geçen kısımları ile 573841D-4142290K koordinatında bulunan çeşmenin bulunduğu alanda (KM:9+000-KM:14+700), Labraunda kazı başkanının görüşleri de dikkate alınarak, genişletme çalışması yapılamayacağına, yolun bu bölümünde bakım yapılmasında sakınca bulunmadığına,

KM:14+700-KM:31+958 arasında genişletilmesi ve yeni açılması planlanan yolun, ekli 1/25000 ölçekli haritada işaretlenmiş olan I.Derece Arkeolojik Sit sınırları dışından geçirilecek şekilde düzenlenmesine, çalışmaların Müze Müdürlüğü uzmanları denetiminde yapılmasına, çalışmalar sırasında 2863 sayılı Kanun kapsamında kalan herhangi bir kültür varlığına rastlanması halinde çalışmaların durdurularak Kurulumuza bilgi verilmesine karar verildi.

BAŞKAN
Yard. Doç. Dr. Abuzer KIZIL
(İMZA)

BAŞKAN YARDIMCISI
Yard.Doç.Dr.Murat ORAL
(İMZA)

ÜYE
Pulat Hüseyin GAGO
(İMZA)

ÜYE
Doç.Dr.Metin ŞENBİL
(İMZA)

ÜYE
Pakize ÜNALDI
(İMZA)

ÜYE
Dr. Haluk BİLGİN
(Bulunmadı)

ÜYE
S. Semih EREN
(İMZA)

TEMSİLCİ ÜYE
Milas Müze Müdürü
Ali Sinan ÖZBEY
(İMZA)

TEMSİLCİ ÜYE
Orman ve Su İşleri Bakanlığı Tems.
(Bulunmadı)

TEMSİLCİ ÜYE
Muğla İl Temsilcisi
Veysel GÜNER
(İMZA)

Dosya No: 48.06.115

APPENDIX G

ALTERNATIVE ROUTE OPTIONS COMPOSED BY THE REQUEST COMING FROM RESIDENTS, TOURISTS AND/OR RESEARCHERS

If residents, tourists and/or researchers would like to see the spring house S7, alternative routes that can be followed for reaching S7 and other components of the cultural accumulation which are going to be observed along these routes should be highlighted both with written and visual information such as historical data, photographs, location, GPS coordinates, condition within the scope of “Orientation and Access” (Figure G.1). According to the information coming from the information provided, the relevant route will be selected by residents, tourists and/or researchers.

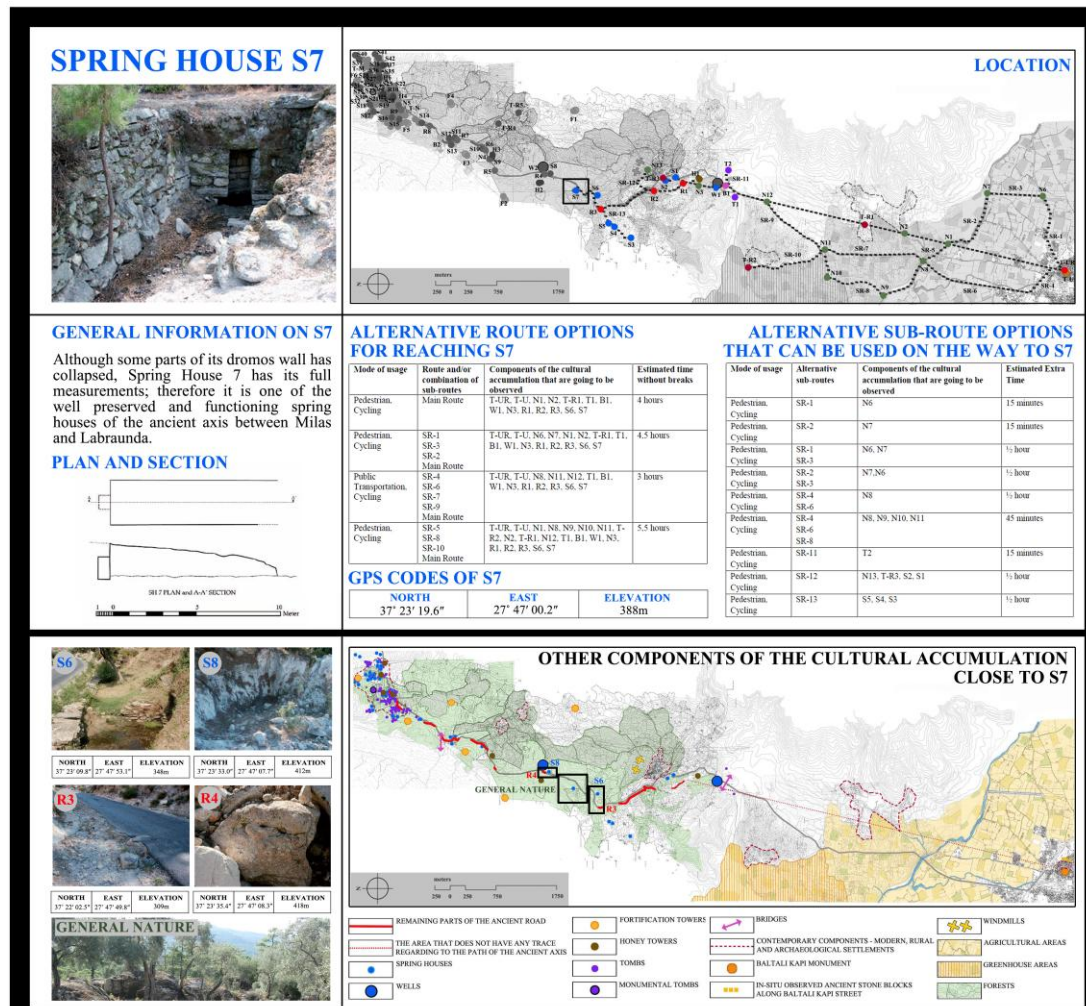


Figure G.1: An example to the proposed information screen for S7

Table G.1: Alternative route options for reaching S7

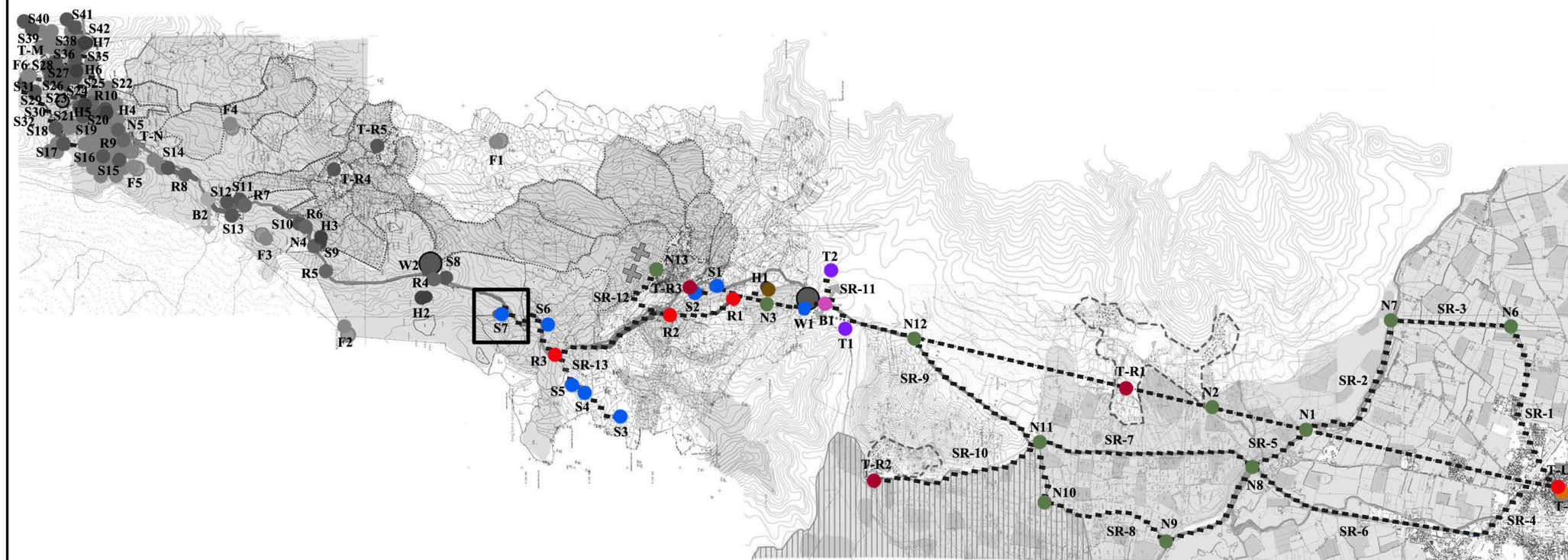
Mode of usage	Route and/or combination of sub-routes	Components of the cultural accumulation that are going to be observed	Estimated time without breaks
Pedestrian, Cycling	Main Route	T-UR, T-U, N1, N2, T-R1, T1, B1, W1, N3, R1, R2, R3, S6, S7	4 hours
Pedestrian, Cycling	SR-1 SR-3 SR-2 Main Route	T-UR, T-U, N6, N7, N1, N2, T-R1, T1, B1, W1, N3, R1, R2, R3, S6, S7	4,5 hours
Public Transportation, Cycling	SR-4 SR-6 SR-7 SR-9 Main Route	T-UR, T-U, N8, N11, N12, T1, B1, W1, N3, R1, R2, R3, S6, S7	3 hours
Pedestrian, Cycling	SR-5 SR-8 SR-10 Main Route	T-UR, T-U, N1, N8, N9, N10, N11, T-R2, N2, T-R1, N12, T1, B1, W1, N3, R1, R2, R3, S6, S7	5,5 hours

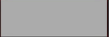






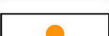

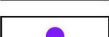

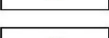



Table G.2: Alternative sub-route options that can be used on the way to S7

Mode of usage	Alternative sub-routes	Components of the cultural accumulation that are going to be observed	Estimated Extra Time
Pedestrian, Cycling	SR-1	N6	15 minutes
Pedestrian, Cycling	SR-2	N7	15 minutes
Pedestrian, Cycling	SR-1 SR-3	N6, N7	½ hour
Pedestrian, Cycling	SR-2 SR-3	N7, N6	½ hour
Pedestrian, Cycling	SR-4 SR-6	N8	½ hour
Pedestrian, Cycling	SR-4 SR-6 SR-8	N8, N9, N10, N11	45 minutes
Pedestrian, Cycling	SR-11	T2	15 minutes
Pedestrian, Cycling	SR-12	N13, T-R3, S2, S1	½ hour
Pedestrian, Cycling	SR-13	S5, S4, S3	½ hour

AN EXAMPLE FOR THE PROPOSED OPERATION MECHANISM OF THE CULTURAL ROUTE BETWEEN MILAS AND LABRAUNDA

LEGEND



- | | |
|---|--|
|  | COMPONENTS OF THE CULTURAL ACCUMULATION |
|  | PROPOSED MAIN CULTURAL ROUTE BETWEEN MILAS AND LABRAUNDA |
|  | PROPOSED SUB-ROUTES |
|  | NATURAL COMPONENTS |
|  | LABRAUNDA |
|  | REMAINING PARTS OF THE ANCIENT AXIS |
|  | SPRING HOUSES |
|  | FORTIFICATION TOWERS |
|  | HONEY TOWERS |
|  | TOMBS |
|  | BRIDGES |
|  | BALTALI KAPI STREET |
|  | TRADITIONAL RURAL SETTLEMENTS
KIRCAGIZ
KIZILCAYIKIK
KARGICAK
YUKARIILAMET
ASAGIILAMET |
|  | CODES |
|  | N5, T2 |

G.2

UNDERSTANDING THE PLACE

ASSESSING THE PLACE

MAKING DECISIONS FOR THE FUTURE OF THE PLACE

From An Ancient Road To A Cultural Route: Conservation And Management Of The Road Between Milas and Labraunda / Prepared By: Elifnaz Durusoy - Supervisor: Assist. Prof. Dr. Gülüz Bilgin Altınöz / Middle East Technical University - Graduate Program In Restoration

