

REVEALING AND RESTRENGTHENING THE RELATION OF MEMORY
PLACES AND HERITAGE PLACES: THE CASE OF THE HİSARBAŞI
NEIGHBORHOOD IN MİLAS

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NEIGHBORHOOD IN MİLAS**

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ABSTRACT

REVEALING AND RESTRENGTHENING THE RELATION OF MEMORY PLACES AND HERITAGE PLACES: THE CASE OF THE HİSARBAŞI NEIGHBORHOOD IN MİLAS

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Most of the towns are the outcome of a continual historical development process, reflected as the existence of components of different layers in the contemporary urban space. Life and experiences of the inhabitants take place in this multilayered urban space. Hence, the existing urban space keeps history and personal stories alive. This coherence constitutes a relation between memories in minds of people and traces in their physical environment. The mnemonic effect of physical environment leads to identity, belonging and possession senses in people. Any change or disappearance in the physical environment can cause weakening in bond between people and place because of losing recollection images and memories. Therefore, changing identity of place can result with alienation of people to their living places.

Hisarbaşı Neighborhood in Milas, is a multi-layered settlement in west Anatolia, which embraces architectural and urban components of different periods. This multitemporal physical environment constitutes the context for collective and personal memories of the inhabitants of the neighborhood. However, the neighborhood was exposed to different transformation processes, and the memory places in the area were changed or disappeared after these forces. Especially, an

important archaeological layer with Sarcophagus of Hekatomnos, was discovered beneath the existing city. This urban archaeological layer was considered not only as an important archaeological discovery, but also as a potential economic benefit area via tourism, by the local and central authorities. Hence, this discovery resulted in the declaration of a whole living neighborhood with well-preserved Ottoman period historic urban tissue as 1. degree archaeological site, thus led to its demolition. Consequently, the area lost and is still losing its memory places, turning into a 'lacuna' tangibly in the city, and intangibly in the memories.

This thesis study handles the formation and transformation of the memory places, and aims to conserve and sustain their existence in the historic heritage places.

Keywords: Memory, Memory Places, Historic Urban Tissue, Revealing and Conservation of Memory Places, Hisarbaşı Neighborhood, Milas

ÖZ

ANI MEKANLARI İLE MİRAS MEKANLARI ARASINDAKİ İLİŞKİNİN ORTAYA ÇIKARILMASI VE GÜÇLENDİRİLMESİ: HİSARBAŞI MAHALLESİ, MİLAS

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Pek çok kent farklı kentsel yerleşim katmanlarının bileşeni olarak tarihsel gelişim sürecinin bir ürünüdür. Yerli halkın hayatı ve mekânsal deneyimleri bu çok katmanlı yerleşim üzerinde devam eder. Dolayısıyla, mevcut kentsel yerleşim tarihsel ve kişisel hikayeleri bir bütün olarak barındırır. Bu bütünlük insanların zihnindeki anılar ve mekandaki izler arasında bir ilişki oluşturur. Fiziksel çevrenin hatırlatıcı etkisi kimlik, aidiyet ve sahiplilik hislerinin insanlarda oluşmasına sebep olur. Fiziksel çevredeki herhangi bir değişim veya yok olma anımsatıcı görüntü ve anıların yok olması sebebiyle insan ve mekan arasındaki ilişkinin zayıflamasına sebep olabilir. Mekanın kimliğinin değişmesi insanların yaşadıkları mekana yabancılaşmasına sebep olabilir.

Hisarbaşı Mahallesi farklı dönemlerin mimari ve kentsel öğelerini barındıran batı Anadolu'da bulunan çok katmanlı bir yerleşimdir. Bu çok katmanlı fiziksel çevre mahallelinin kolektif ve kişisel anılarının bağlamını oluşturmaktadır. Ancak, mahalle farklı dönüşüm/değişim süreçlerine maruz kalmıştır ve mahallede bulunan anı mekanları bu süreçlerle birlikte değişmiş ve mahallede bulunan anı mekanları değişmiş veya yok olmuştur. Özellikle, mahallede Hekatomnos Anıt Mezarı keşfedilmiştir. Bu arkeolojik katman sadece önemli bir arkeolojik katman olarak

görülmemiş, aynı zamanda yerel ve merkezi otoriteler tarafından alanın turizm yoluyla ekonomik gelişimi için de bir potansiyel olarak görülmüştür. Bu keşif, Osmanlı Dönemi'nden kalma mahalle dokusunun da dahil olduğu alanın 1.derece arkeolojik sit alanı olarak ilan edilmesiyle ve Osmanlı dokusunun tahribiyle sonuçlanmıştır. Sonuç olarak, mahalle anı mekanlarını kaybetmiş ve kaybetmeye devam etmekte ve alan mekanda somut olarak, mahallelinin anılarında ise soyut olarak bir boşluğa dönüşmüştür.

Bu tez anı mekanlarının oluşumunu ve değişim sürecini ele almakta ve tarihi miras alanlarında anı mekanlarının varlığının korunması ve sürdürülmesini temel alan bir yaklaşıma ilkesel bir öneri getirmeyi amaçlamaktadır.

Anahtar Kelimeler: Anı, Anı Mekanları, Tarihi Kentsel Doku, Anı Mekanlarının Ortaya Çıkarılması ve Korunması, Hisarbaşı Mahallesi, Milas

To my grandmother Hediye Usta...

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CHAPTER 1

INTRODUCTION

Memory is the integrity of past experiences in the minds of people. People gain the senses of identity, belonging and possession with the memories. Memories are the shared experiences between people and time, people and place, people and society. Time becomes determined with the memories, places and society become familiar. Hereby, it is possible to say memory has time, place and society components.

As stated above, the places as one of the components of the memories become familiar to people with the memories in their minds. People has experiences at the places and in time, these places begin to gain meaning with the experiences. The places start to be remembered with the experiences, and turn to the *memory places* in time. Memory places, from that point of view, are the storages of shared experiences for people. The existence of the memory places forms the environment which is surrounded by past experiences. People can mean these places with their senses of who they are, what they belong to, and what they possess for the future.

The historic heritage places can have many memory places from different periods of time. Especially for the historic settlement areas are so rich in terms of having memory places which transferred between the generations. The memory places in the historic heritage areas are the key for conservation to keep the area as conserved not renewed, and to keep the area with its own locality and authenticity. They are the reflections of

what local people see worth for conserving in the area. Therefore, the conservation practices with that approach become comprehensive in terms of locality.

The current conservation understanding is distant from that point. The memory places are not included by the practices to understand the local view. For this reason, the conservation interventions may result with the change or disappearance of the memory places. The loss of the memory places can also be caused by the dilapidations because of the lack of conservation decisions. Changed or disappeared memory places cause unfamiliar environment for the inhabitants.

At the field of conservation of cultural heritage, there were some steps to include the meaning of the place for the inhabitants- the memories. Burra Charter takes the notion of cultural significance with reference to the changing generations and the place. The charter remarks the importance of the commemoration to conserve the historic places. The spirit of the place was handled with the Quebec Declaration on the Preservation of the Spirit of the Place and was explained as the safeguarding of the memory, vitality, continuity and spirituality of the place in cultural societies. Finally, the Florence Declaration describes the landscapes as the components of memories which is the traditional knowledge between the generations. These charters and declarations highlight the importance of memories in the historic heritage places.

Hisarbaşı Neighborhood in Milas was chosen as an example to understand the meaning of the memory places for conservation of cultural heritage. The neighborhood is a settlement from antiquity. There were many relics from different periods of the settlement. The alive layer of these relics is the century-old neighborhood from the Ottoman Period. The historic modest buildings and mansions are together in the neighborhood.

1.1. Problem Definition

The conservation of cultural heritage places should involve the physical, social, and semantic components of the places. Especially, the needs and values of the local people are the key for sustainable conservation practices. There is a bond between the

people and place. This bond produces the memories, and transforms the places to memory places. The cut or damage the bond may lead to change or disappearance of the memory places.

The reasons behind the change or disappearance of the memory places can be varied. The first reason is the conservation interventions which are limited with the physical regulation concerns for the historic heritage places. These types of interventions create new and unfamiliar layer in the historic areas. The inhabitants or the local people start to sense their living environment as differentiated from the situation in their minds. In addition to the conservation practices, the interventions to reveal some layers of the historic heritage places are also effectible for the memory places. Revealing the history can also delete the alive layer of the places. Finally, the conservation decisions which keep out the locality/local people can also change or disappear the memory places. These conservation practices give the importance to the touristic development of the places rather than the local coherence. Therefore, the historic area becomes a place for the visits of tourist but not as livable as like before the interventions for the local people.

In order to make the heritage places familiar for the inhabitants/ local people again, memory places are needed to be revived. Here, the research question of the thesis is how to reveal and restrenght the memory places in heritage places? How to relate the memory places with the local people again?

When the conservation practices in Turkey are examined from the point of view as mentioned above, it is seen that in the majority of the cases, the target group is defined as tourist-outsiders more than locals-insiders. The views of local people, their memories and the memory places associated with their memories are not considered as a step under the conservation decision making processes. As a result of this approach, the conserved heritage places become touristic places rather than living historic settlements.

Hisarbaşı Neighborhood was exposed to similar interventions like mentioned above. The neighborhood had integral and lively relation between the inhabitants and the places representing different layers of its history. However, due to recent conservation and planning decisions, some of the places are lost with the dilapidations. The first loses were mostly bigger scale mansions in the neighborhood which had multi heirs. The other and the most important intervention in the neighborhood happened after 2010 with the archeological excavation in the middle of the neighborhood. With the archeological excavation, it was aimed to reach and reveal the Mausoleum of Hekatomnos who was the satrap in Mylasa at the Carian Period. Revealing this important antique layer in the neighborhood led to the destruction of the historic tissue in the area. Consequently, in the neighborhood, many of the memory places are destroyed. While an important layer representing distant past of the town was revealed, more recent layers of Ottoman and Republican Period having various memories of the inhabitants were cleared of.

1.2. Aim and Scope of the Thesis

The thesis focuses on the importance of the memory places in the historic heritage places as a component of conservation processes because of the fact that the memory places are the reflections of the views of local people to their living environments. However, the current conservation processes are mostly handled with the physical existence of the heritage places or the intangible values of the places determined by the experts. Therefore, the interventions lead to change or disappearance of the memory places rather conserving them as important parts of the heritage places.

In order to achieve the conservation processes that involved the memory places as worth for conserving, it is significant to include the view of local people for their living environment. Hereby, the relation between the local people and the historic places can be determined and continued which is so important to conserve the historic heritage places with their meaningful components.

In this context, the participation of the local people/ the inhabitants, their stories about the places, their own histories and bonds with the places should be achieved. The oral history studies or interviews to determine the memory places should be added to the conservation processes as a crucial part.

The sustaining the conservation of the memory places in the historic heritage places is very important to provide the transferring of them between the generations and keep the area familiar for the local people. The handicaps like further interventions should be eliminated for that purpose.

The sustained conservation of the memory places leads to possession of the historic heritage places by the local people. They can have the sense of belonging and attachment for the place because of the existence of the memory places. The inhabitants can give a value to their living environment due to the ancestral relics from the further generations.

As a conclusion, the conservation of memory places is crucial to sustain the relation between local people and the historic heritage places as their living environments in order to keep the senses of belonging and possession in local people. By this regard, the conservation processes include the point of view of the local people, the historic heritage places are conserved with their real/own spirits not the injected ones, and the sustainability of the conservation processes can be provided naturally. For that reason, the thesis is aimed to reveal the memory places in the historic heritage places in order to provide extensive conservation decisions that include the memory places as important component of the historic heritage places.

1.3. Methodology and the Structure of the Thesis

The thesis follows several researches which includes the conceptual and onsite examinations, the evaluations that framed with the further steps and the principal proposals as a result of coherent evaluations about the concept and the case area.

As the first step, the conceptual and theoretical framework is shaped through the relation between people and place. The bond between people and place is provided with the memories and this relation produces the memory places. Therefore, the notions of memory, collective memory and memory places are deeply investigated. The pioneer studies and views, international charters and documents, related literature sources and the thesis studies are used to understand the formation and development of the concept of the memory places in the field of conservation.

The collective memory concept is taken with the definitions of Maurice Halbwachs as the main and pioneer source of this thesis study. In addition to the related publications like Halbwachs', the thesis studies written by Ebru Uğuz¹, Göksel Köksoy Karpat², and Cansu Haşal Bakıcıoğlu³ about collective memory and memory places are also searched. The selection criteria of these thesis is the research topics that include the revealing and using of memories to understand the places.

The studies are done after the theoretical and conceptual framework to collect data about Hisarbaşı Neighborhood in Milas. The historic development, social and physical dynamics, and current situation of Hisarbaşı Neighborhood and Milas is examined. In order to collect these data, the local documents and publications form the main sources in the literature survey about the area. Especially, the Journal of Chamber of Commerce and Industry in Milas is used to understand the place with the articles of Olcay Akdeniz in the journal. Additionally, the documents from the Milas Municipality are gathered.

As an addition to the conceptual and theoretical studies, the projects and applications are viewed from different parts of the world and Turkey. These cases are determined in terms of their concepts about the revealing the relation between people and place in a suitable manner of memories. The common approach and the selection criteria of the examples is the usage of memories to collect data about the places. The examples

¹ (Uğuz, 2008)

² (Köksoy Karpat, 2009)

³ (Haşal Bakıcıoğlu, 2017)

help to understand the way of gathering memory places from the people, and using them in different fields with separate approaches.

Three site surveys in December 2016, May 2017 and July 2017 are followed after the literature survey about Hisarbaşı Neighborhood to determine the memory places and their stories through the interviews with the inhabitants. The interviews ground this thesis study, and made with people from different age and gender. Some of them were born in the area while the others came to the area later. The differentiation of the interviewees is shown at the Figure 1.1.

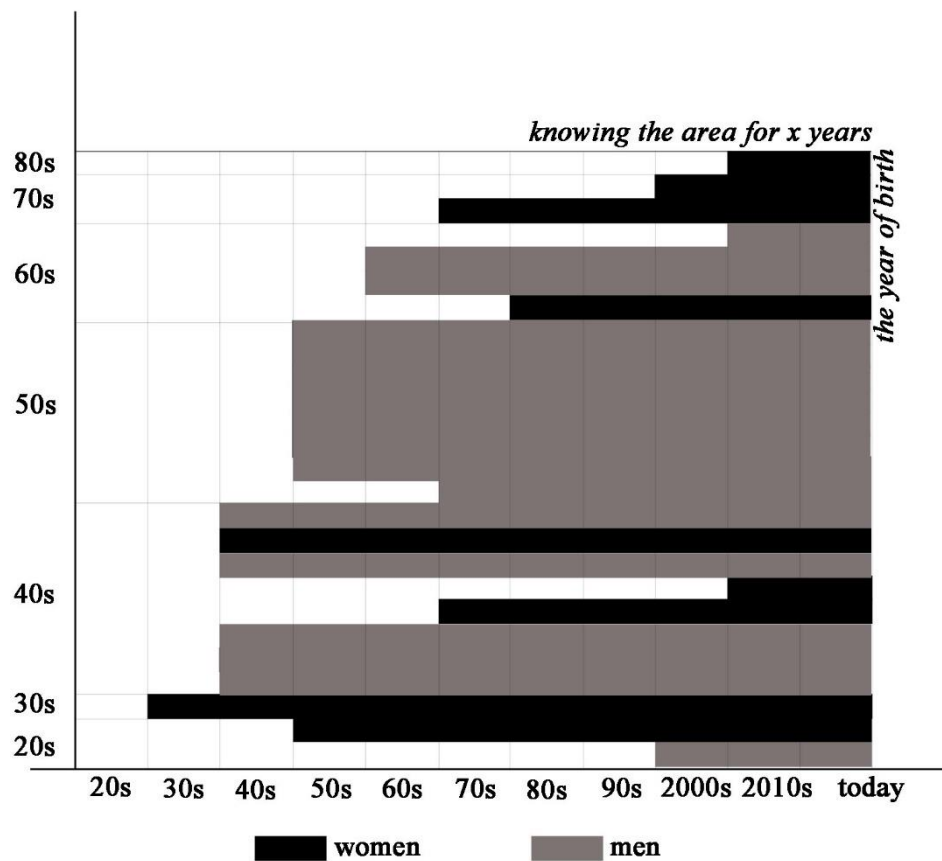


Figure 1.1. The Differentiatiton of Interviewees in the thesis study

The interviewees in the neighborhood can be grouped with their birth year, gender and their knowledge period about the area. Most of the 27 interviewees are men, and their

birth years concentrated in 1950s. Most of them know the area since their childhood. The youngest interviewees were born at 1980s.

These differentiations between the interviewees are not used in this thesis study as a parameter that directs the study. In this study, the focus in terms of interviews is to gain the stories and narratives about Hisarbaşı Neighborhood from the inhabitants that still live in the area.

In addition to the interviews, the visual data also shaped the thesis study. The current map of the neighborhood (belongs to 2007) and aerial photos taken in 1959, 1972 and 1992, and Google Earth views are used to understand the physical development of the area, and used during the onsite studies. The current social and physical characteristics of Hisarbaşı Neighborhood, experiences, memories, memory places and their stories, and the current situation of the memory places in the neighborhood are investigated at the field surveys. The interviews with the inhabitants become the main source of the field surveys. The narrations, photographs and drawings like mental maps about the memory places are gained from the inhabitants with the interviews.

The formation and change/ disappearance periods of the memory places are investigated through the interviews in the field studies. The forces or reasons behind the changes or disappearance of the memory places are gathered to better understanding of the transformation of the memory places in the area in time. Differentiated situation of the memory places are examined with the individual observations during the onsite studies. Additionally, the expectations and opinions of the inhabitants are taken for the proposals to reveal and strengthen the memory places in the neighborhood.

Finally, the inferences from the conceptual framework study and onsite studies are gathered together. The principle proposals are produced as a result of this study for Hisarbaşı Neighborhood in Milas.

Mapping of the memory places became crucial in the thesis study to localise and make the data usable for the conservation decisions. The determinants were identified to

localize the data, and make it usable for conservation decisions. The determinants are being open or built-up spaces, reputation of the memory places in the narratives of the inhabitants, the change/disappear period of the memory places, the current state of the memory places and categories of them.

The thesis is carried out with five chapters. In the introduction chapter, the brief definition of memory places is handled. Accordingly, the problem definition, aim and scope, and the methodology of the thesis are given.

In the second chapter, the conceptual framework that includes the formation of the memory places concept is defined. The pioneer studies are handled to better understanding of this formation. Subsequently, the memory places are discussed in the field of conservation through the further studies and international charters. After that, the examples from the world and Turkey are brought together about the applications of revealing memory places.

In the third chapter, Milas and Hisarbaşı Neighborhood are studied with the social and physical historic development of the areas. The physical and social characteristics are defined. Then, the planning and conservation history of Hisarbaşı Neighborhood is discussed. Especially, the determination of the Hekatomnos Sarcophagus in Hisarbaşı Neighborhood and the transformation of the area with this determination are deeply investigated in terms of social and physical manners. After that, the current situation of the neighborhood is handled to understand the result of the archeological excavation.

In the fourth chapter, the memory places and their stories which are gathered through the interviews are narrated with the explanations of the inhabitants. Then, their changes are investigated with decennary periods between 1950s and 2010s. After that, the different categories and accordingly their mnemonic codes, users and the properties of the memory places are evaluated and determined in Hisarbaşı Neighborhood. As a conclusion, the principle proposals are designated generally to reveal and conserve the different categories of the memory places in the historic

heritage places. Then, the principles are evaluated for Hisarbaşı Neighborhood specifically.

CHAPTER 2

REPRESENTATION OF REMEMBERED PAST IN HISTORIC PLACES: MEMORIES AND MEMORY PLACES

2.1. The Concepts of Memory and Memory Places

Memory is the knowledge of past experiences that are held²⁵ in the minds. It is the integrity of life experience that gives people identity about who they are or where they belong to. In human body, memory can be thought as a storage in the semantic side of the brain because of its formation with past. However, it does not belong to only past, it has a meaning with current life by remembering process. It contains relations with timeline of personal life.

Addition to the time perspective of memory, it is possible to say that memory is not just personal formation and it is not bordered with minds of people. Physical and social environment has an impact on memories of people in formation and remembering of them. They form familiar place for people with stored memories in minds and traces in the place. Place turns to belonged living environment, and group of people turns to social environment with shared values and experiences. This coherence of memory can be taken as “collectivity” with different dimensions it has, and this subject had been studied by many scholars as “collective memory” to make sense of different aspects of memory in different study areas out of psychology.

The concept of collective memory had been started to develop by Maurice Halbwachs⁴ in 1920s, but his guides was studies of Henri Bergson⁵ and Emile Durkheim⁶ from 19th century⁷. Bergson mentioned about the variability of memory in terms of objectivity and subjectivity. According to him, memory is just a storage without remembering. Remembering is subjective, it can change with effects while memory is objective reproduction of past. On the other hand, Durkheim provided sociological framework for memory. Their studies had constituted real points of Halbwachs's interest.

Halbwachs' theory about collective memory mainly depends on the question of how mind work together in society? He discoursed the group context of memory. According to him, a person can produce memories in every part of his/her life. Under the pressure of society, he/she reproduces them as reputations of memories by remembering. Thus, memory depends on social environment by this way. Additionally, he revealed that beside individual memory, there is also social memory called as "collective or social memory"⁸. In his view, society has a role to acquire and remember memories, also being member of a society depends on shared memories experienced together. This forms collective memory as combinations of individual recollections of many members of same society, and also the social framework/character of memory. Collective memory can explain mythologies, tradition and heritage with this view. It can be defined as long term structures of what society remembers.

⁴ Maurice Halbwachs- French philosopher and sociologist.

(en.wikipedia.org/wiki/Maurice_Halbwachs)

⁵ Henri-Louis Bergson- French philosopher. (https://tr.wikipedia.org/wiki/Henri_Bergson)

⁶ David Émile Durkheim- French sociologist, social psychologist and philosopher.
(https://en.wikipedia.org/wiki/Émile_Durkheim)

⁷ (Olick, Vinitzky-Seroussi and Levy,2011)

⁸ (Halbwachs, 1952).

Boyer⁹ as following thought of Halbwachs examined collective memory with two components: history and memory¹⁰. She explained the roles of them in formation of collective memory. According to her, they run with different ways and have different features in shaping collectivity in memory. History is manipulable, representable and recomposed artifice in her view because of its existence in the past. Whereas, memory is plural, alive and cannot be appropriated.

Barthel¹¹ took collective memory with historic sites and people. According to her, historic sites are tangible evidences of past, and people has an interest to see them rather than read them from the books¹². This interest called as sense of getting in touch with history through historic sites by her. She examined the processes that feed the relation between places and people as selection, contextualization and interpretation. Selection of historic sites provide essential visual markers for the historic sites and for people it gives a chance to learn from historical objects. Contextualization of historic sites provides mediation and reflection for isolated objects, sense of significance for exhibited objects and makes them a part of everyday life with integrated objects. Interpretation of historic sites is a way of presenting history to future generations. According to her, collective memory does not have same reflection for every person, it has selective feature on the minds of people. The reason behind this difference is the past and historic environment that people interpret and perceive differently, because history and historic places are open to interpretation and difference in sense of people.

For Hayden¹³, memory is already place oriented. Places can be seen as containers of experiences, so there is a “place memory” that includes social memory/collective memory. This memory contains visual codes, so it also carries cognitive memory, and

⁹ M. Christine Boyer is an urban historian whose interests include the history of the city, city planning, preservation planning, and computer science.
(arc-hum.princeton.edu/people/m-christine-boyer)

¹⁰ (Boyer, 1996).

¹¹ Diane Barthel

¹² (Barthel, 1996).

¹³ Dolores Hayden is an American professor, urban historian, architect, author, and poet.
(en.wikipedia.org/wiki/Dolores_Hayden)

with shared experiences and connecting into places, it has also body memory into it. Additionally, she mentioned “urban public history” as a power to communities to define their own collective pasts. For her, in practice, there should be networks of historic places organized in thematic way, and reconnect social memory on urban scale.

These further studies about the memory provides the definitions of “collective memory” and “place memory”. Also, they generally caused to new handling of memory with dimensions and integrity of place and society. The relation between people and place had been structured via memory. The notion of memory gained new dimensions.

Social dimension of new memory concept can be defined with the difference between individual memory and social or collective memory. Individual memory includes directly experienced events as store of autobiographical history, and also it has experiences that are not directly lived¹⁴. Moreover, individual memory has a role to shape continues identity of people as being part of society like a war that lived before centuries.

¹⁴ (Olick, Vinitzky-Seroussi and Levy, 2011).

<p style="text-align: center;">Memory depends on the social environment.</p> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; padding: 5px;"> <p style="text-align: center;">Individual Memory/ Person</p> <p style="text-align: center;"><i>“Memories come back to us when our parents, our friends etc. recall them us.”</i></p> </td> <td style="width: 50%; padding: 5px;"> <p style="text-align: center;">Collective Memory/ Society Group Memory</p> <p style="text-align: center;"><i>“Collective framework of memory as the result, sum, combination of individual recollectionsof many members of the same society.”</i> <i>“Social frameworks for memory.”</i></p> </td> </tr> </table> <p style="text-align: center;">People acquires their memories in society. People recall, recognize and localize their memories in society.</p>	<p style="text-align: center;">Individual Memory/ Person</p> <p style="text-align: center;"><i>“Memories come back to us when our parents, our friends etc. recall them us.”</i></p>	<p style="text-align: center;">Collective Memory/ Society Group Memory</p> <p style="text-align: center;"><i>“Collective framework of memory as the result, sum, combination of individual recollectionsof many members of the same society.”</i> <i>“Social frameworks for memory.”</i></p>	HALBWACHS
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Figure 2.1. The Development of the Concept of “Collective Memory”

All directly and indirectly experienced events make people who they are, but additionally, indirectly experienced ones transform a group of people to society. They have shared history and past experiences, it creates social identity in addition to the individual one as collective memory.

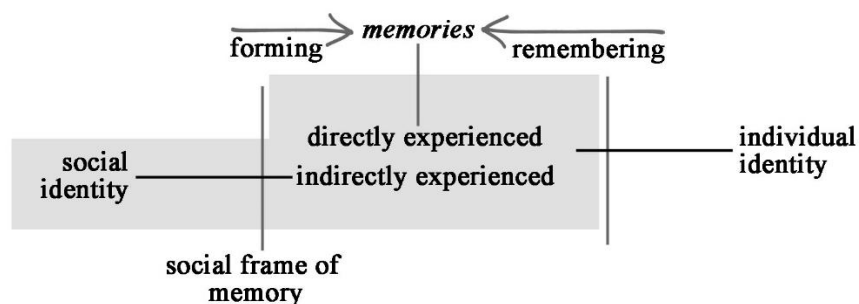


Figure 2.2. Social Frame of the Memory

Society is impressive factor in forming and remembering processes of memories. Without a group context, it is impossible to form and remember the memories¹⁵. People construct their memories in society as member of it, by relating with it and impressed from it. On the other hand, remembering which relates memory with today occurs by the effects of society. Society gives opportunity to recall past experiences with remindful materials. This is because collective and shared experiences that are contained by life stories of individuals¹⁶. Out of the context and as a result, without remindful materials in around, people cannot easily reconstruct and remember their memories.

The context that leads to form and remember memories is not limited with society. As the other dimension of memory concept, place is also an important component for memories. Every memory that carried by social group is limited with place and time¹⁷. It has a place where memory formed in time. After the memory shaped in the place, this place directly turned to a remindful factor for remembering the memory. Thus,

¹⁵ (Olick, Vinitzky-Seroussi and Levy, 2011)

¹⁶ (Tumblety, 2013)

¹⁷ (Confino, 1997)

besides being the area of memory formed, places are also storages of traces that lead to reconstruct the past events.

The relation between people and place produces experiences and memories. Like Hayden¹⁸ said, memory is already place oriented and supported. From the view of her, memories connect with places through the traces in them-visual codes. These codes make the environment familiar, meaningful and different from the other ones. The code can be a building itself, or a square, or a street etc. The place that is seen as visual code for memories can be a subject of individual memory or collective/social memory as well. This is related with the repetition of same memory in same society or a group of people. A place can have a memory for just a person because of his/her experience individually. There can be no reputation for this memory in other people. On the other hand, there can be a place again, that has a memory for a group of people individually or collectively. It can be a meeting point in the neighborhood. Many people in this neighborhood have an experience in this area, or it can be a coffeehouse in again a neighborhood. People experienced it collectively/ socially, and hold it their individual memory. Also, number of people that have memory in the same area change the quality or structure of the memory in society. For example, a war place and a coffeehouse in neighborhood have different quality in terms of collectivity and collective memory. Both of them can be indirectly experienced memory for people, but the number of people that have the memory changes. A war is collective memory of a society, while the coffeehouse is a subject for only a group of people in a neighborhood.

¹⁸ (Hayden, 1997)

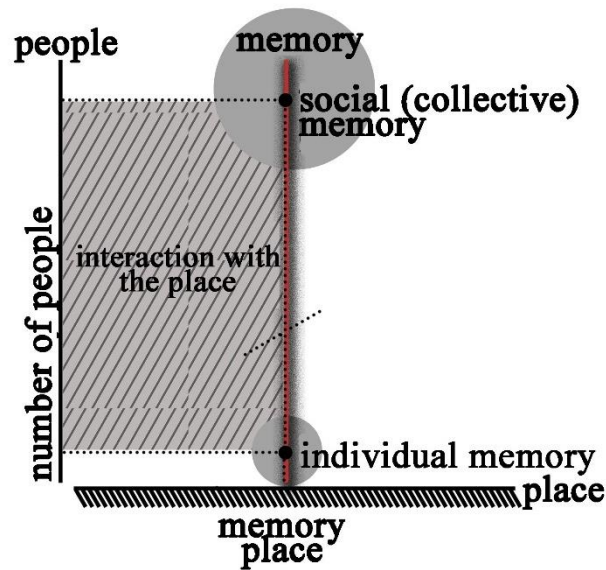


Figure 2.3. Memory as the Production of the Relation Between People and Place

Every place and buildings/ structures have their own history and story that can reach to the centuries earlier or just a few years. They are clues and residues for people when seeking their past in memories¹⁹ with context of society. Places are story/memory storages of people. Shared routines and place uses are stored in places, and create “memory places” as the tangible evidences of the past/history²⁰ for a society or just a group of people. A war place or a coffeehouse is memory place for people. They lead to a familiar environment with visual codes for reconstruction of the memories. As a result, people as a subject that recall, remind and follow the memories stay in touch with their identity of individual history and also context of society by interacting with memory places and remembering process that is caused with them.

¹⁹ (Tumblety, 2013)

²⁰ (Barthel, 1996)

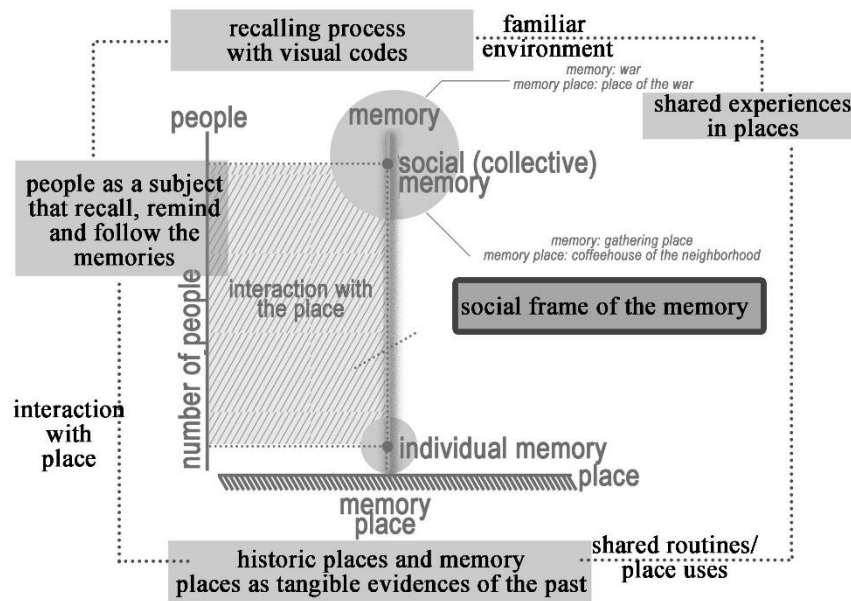


Figure 2.4. Memory Places in the cycle of Formation and Remembering

Memory places provide belonging, possession and identity senses in people to their physical and social environment. They create a meaningful context for people to keep their life in somewhere and as being part of a society. Breaking or impairment in the relation between people and place, and as a result memory places, can cause losing the senses and memories, and starting alienation about the place.

2.2. Memory and Memory Places in the Field of Conservation of Cultural Heritage

Historic places have many different components addition to physical environment. Especially, for the historic neighborhoods, it is possible to say, they have spirit within and around the structures and buildings. The main factor of this spirit is people who live in that places, and their relation with physical environment. Therefore, this relation gains an important role in conservation processes as memories, memory places and their values.

A conservation approach that handles memories and memory places as a value to protect historic places is not exist even today. The understanding of conservation had

been developed in centuries since the beginning of 19th century by restoring and reconstructing the monumental buildings at first. Then, other historic structures, traditional buildings and historic places as a whole were started to be conserved with new approaches. Rielg²¹, in 1903, revealed “value” notion to conservation field in order to define objective principles and reasons for protecting the historic structures. These values were grouped as “commemorative” and “present-day” values in his article²². In his view, commemorative values that include age value, historical value and deliberate commemorative value highlight the historic side of the monument with its story. Thus, with the Riegl’s definition, in addition to the historic values of the structures worth to be conserved, the stories and memories of them slightly took place in the field of conservation.

Memory, memory value and memory places did not be included in conservation practices despite their importance in historic places. However, in the international charters, declarations and documents, senses of people like belonging, possession and identity, and their memories in the place were defined with different directions. Burra Charter²³ defines “cultural significance” with reference to the connection between generations and changing place.

“Cultural significance means aesthetic, historic, social or spiritual value for past, present or future generations.”

The charter also handles the role of cultural significance on the people’s lives by saying that “places of cultural significance enrich people’s lives, often providing a deep and inspiritual sense of connection to community and landscape, to past and to lived experiences.”. The use of memory is explained in the “retaining associations and meanings” article as “significant association between people and a place should be respected, retained and not obscured. Opportunities for the interpretation, commemoration and celebration of these associations should be interpreted.”. That is,

²¹ Alois Riegl- Australian art historian (en.wikipedia.org/wiki/Alois_Riegl)

²² (Riegl, 1928)

²³ The Australia ICOMOS Charter for Places of Cultural Significance- adopted in 1999.

Burra Charter emphasizes the importance of connection between people and place, and suggests the usage of them as an opportunity to conserve the heritage places.

The Ouebec Declaration on the Preservation of the Spirit of the Place²⁴ handled “the spirit of the place” as comprehensive vision that includes the character of the places and also it is constructed subject by the needs of society that live in these places.

“The spirit of place offers a more comprehensive understanding of the living and, at the same time, permanent character of monuments, sites and cultural landscapes. It provides a richer, more dynamic, and inclusive vision of cultural heritage. Spirit of place exists, in one form or another, in practically all the cultures of the world, and is constructed by human beings in response to their social needs. The communities that inhabit place, especially when they are traditional societies, should be intimately associated in the safeguarding of its memory, vitality, continuity and spirituality.”

The Florance Declaration²⁵ is the final document that mention memory as a tool for conservation of cultural heritage places. The explanation of landscape is given as “landscapes are an integral part of heritage as they are living memory of past generations and can provide tangible and intangible connections to future generations. Cultural heritage and landscape are fundamental for community identity and should be preserved through traditional practices and knowledge that also guarantees that biodiversity is safeguarded.”. Thus, according to the declaration, landscapes are components of memories, and by conserving them, it is possible to transfer this traditional knowledge between generations.

The reminisces and narratives of people about their living historic places form the spirit of them. Experiences, needs and habits shape the relation between people and place. This relation produces memories and memory places in time. Especially, in the historic places, the accumulation of memories in memory places bases to the centuries

²⁴ Ouebec Declaration on the Preservation of the Spirit of the Place- adopted in 2008, ICOMOS.

²⁵ Florance Declaration on Heritage and Landscape as Human Values, 2014, ICOMOS.

earlier. They transfer from generation to generation. The link is created that has semantic meaning in the historic places.

Although memories and memory places are not important component of conservation practices in the world and Turkey, they are started to be used for understanding the people and places with different perspectives in the projects.

2.3. Considering Memories and Memory Places in Practices: The Examples from the World and Turkey

Memory is the way that is used to construct the past by people²⁶. It is knowledge about the needs, habits and experiences that comes from past and history. As representation of the past, memory carries identities of people through their lifetime. Although it is a knowledge about the past, it has links with present by remembering process. Remembering is an inquiry in the minds of people that provides the relation between past and present.

Seeking the evidences from the past is not only possible with history. As a source of material about the history and past, memory can be used for historical inquiry addition to and with individual remembering²⁷. A life story of someone can include collective and shared experiences besides the individual ones. Thus, memory can be thought as antithesis of written history²⁸. Memory and history have different dynamics. History is just a knowledge from the past that can be manipulated because of the lack of testimony²⁹. However, memory relates now and then, past and present by depending on the changes genealogically rather than centuries. History separates past periods from present, while memory has intimate relation with the present through personal and collective ways of remembering³⁰. Therefore, memory using as addition or

²⁶ (Confino, 1997).

²⁷ (Tumblety, 2013).

²⁸ (Samuel, 1994).

²⁹ (Boyer, 1996).

³⁰ (Smith, 2006).

alternative to the historic inquiry is so practical and helpful for different studies and practices.

The way of using memory to gather the information about past in studies is generally “oral history”. Oral history is not only the window of individual experiences, it is the way of interplay between past experiences and present recollections³¹. It brings human dimension to the historical inquiries. Oral history provides collecting information about spatial and social structure with narratives. Even if, it has subjective view, the knowledge is important with repetitions. Because stories of people can have collective information about place or society. The knowledges about traditional society or characteristically embodied places from narratives/ life stories are worth for conserving because they are recorded evidences of cultural heritage³². Places in memories give a chance to capture spatial information like significance of the place or belonging/ attachment senses about the place. Therefore, spatial information gathered with oral history through stories and memories becomes an important data to understand the place/historic place/cultural society.

Thematic maps combine places in life stories/ memories from oral history with landscape, and make them visible and interpretable. Mapping memories with the way of thematic maps has a potential to show the dynamics, features and accumulation of collective/ social memory.

Memories are used in the studies in the world and Turkey to understand the dynamics of place and people. Although the practices in the conservation field are so weak in terms of using this way, the studies and analysis started to be front the semantic side.

³¹ (Tumblety, 2013).

³² (Hamilton and Shopes, 2008).

2.3.1. Cases from the World

1 | Still Looking for You- A Bethlehem Place and Memory Project³³

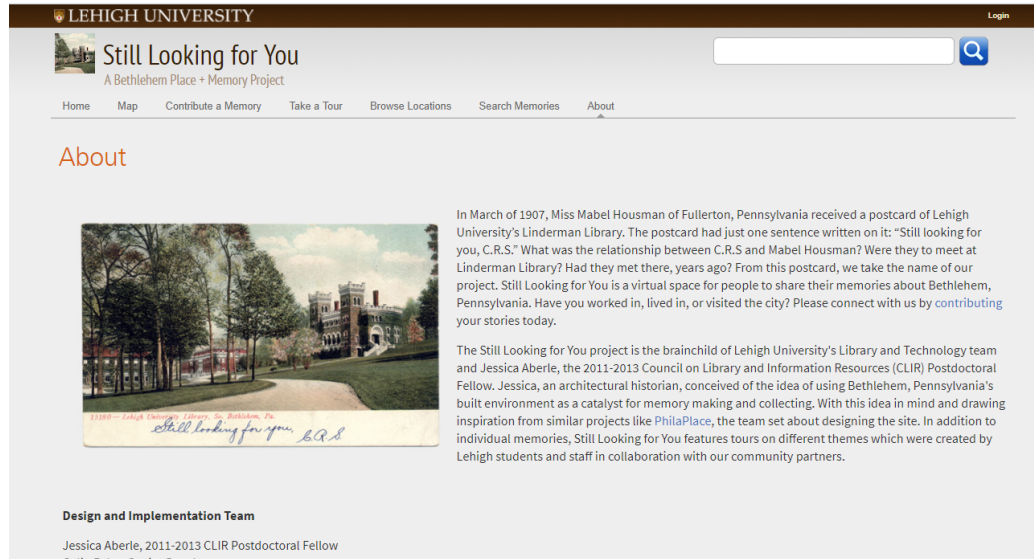


Figure 2.5. Still Looking for You Project

The project is a digital platform for people, who live, work or visit Bethlehem, Pennsylvania, to share their memories about there and collect them together (Figure 2.5). It provides relating stories with today by using the basis of Pennsylvania's built environment, remembered memories and collectivity. Individual memories are collected as data in this platform, and create a database that can be used for searching the history and historic places of the area. People can add photographs, texts, records or videos to share their memories about the place. Their memories are attached to the map that has layers of aerial photos (1938-1958-1971-2010) and google map. The aerial photos provide inserting data about the places that are not exist today (Figure 2.6).

³³ <https://memories.lehigh.edu>

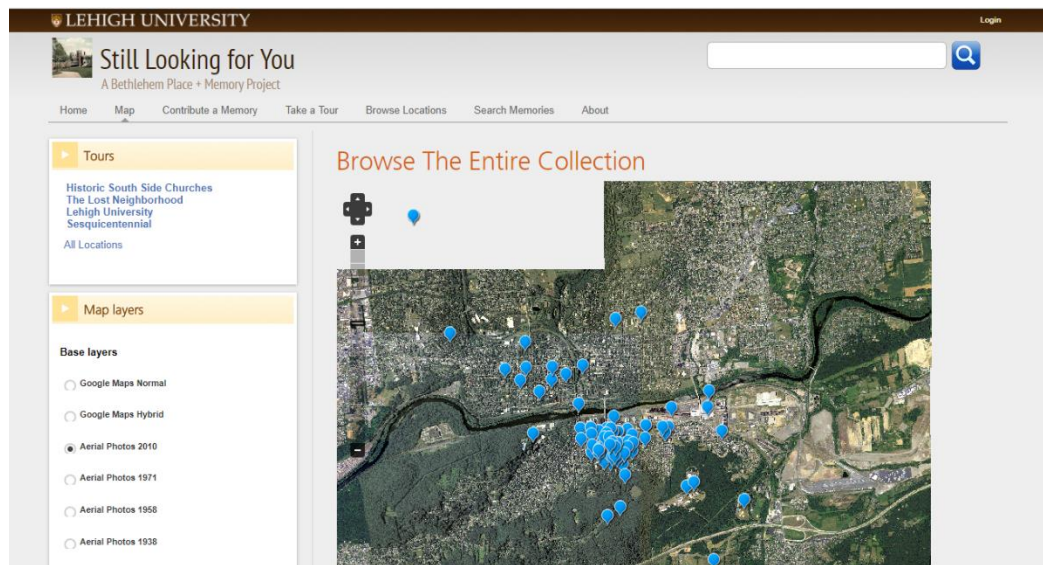


Figure 2.6. Still Looking for You Project

Individual memories of people are also used to create thematic tours in the website:

- Historic South Side Churches
- The Lost Neighborhood
- Lehigh University
- Sesquicentennial

The partners of the project are design and implementation team, faculty partners from the Lehigh University, and heritage and cultural organization partners.

2 | PhilaPlace- Sharing Stories from the City of Neighborhoods³⁴

The project was created by Historical Society of Pennsylvania. It aims to connect stories with neighborhoods in Philadelphia as being an interactive website, and form a platform to understand where we live, work or visit. People can add texts, photos, audios, videoclips and podcasts to the maps about their memories. By this way, history, culture, architecture, past and present about the neighborhoods are collected

³⁴ <http://www.philaplace.org>

with this meaningful way. In the website, people can add stories, discuss and comment about their neighborhood (Figure 2.7).

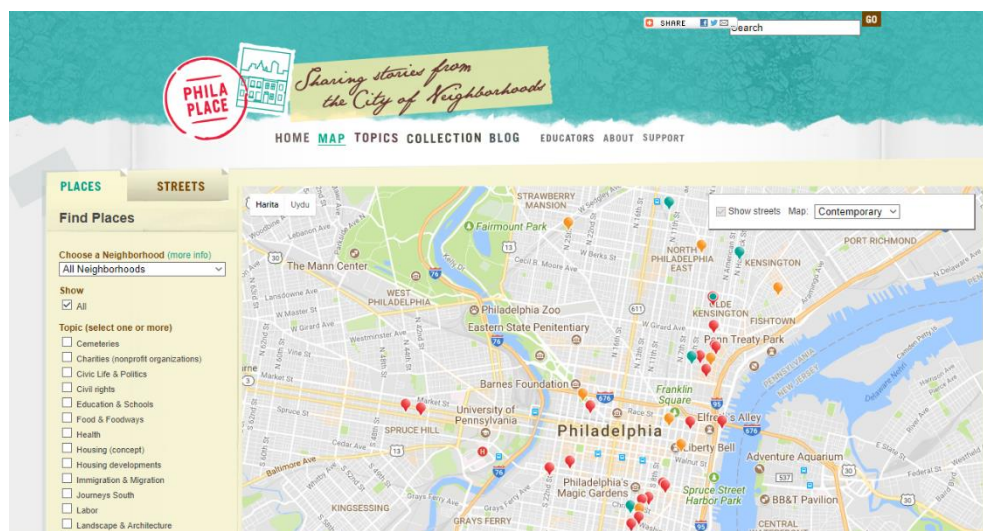


Figure 2.7. PhilaPlace Project

3 | Guantanamo Public Memory Project³⁵

The main aim of the project is to raise public awareness about US naval station at Guantanamo, Cuba. It uses memories of people to develop the dialogue about the future of the place and policies. The project has an interview archive in the website, so that people can reach these videos and learn about the history of the area and people. Also, there is an interactive map that shaped with the compiled stories of people, and a timeline that has different themes through the history of the area (Figure 2.8).

³⁵ <http://gitmomemory.org>

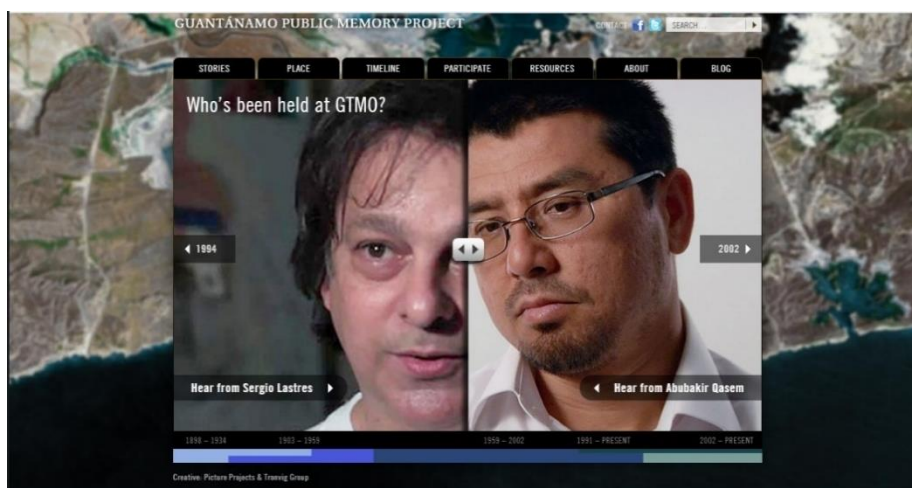


Figure 2.8. Guantanamo Public Project

4 | Memoria Media- e-Museum of the Intangible Cultural Heritage³⁶

MemoriaMedia is the project that basis from “new museology” concept and aims to create “total virtual museum”. The digital museum is available from everywhere, and has no physical space. The archive of the museum is formed with the shared information and stories of people that worked in the project by focusing the intangible cultural heritage in the area. Intangible cultural heritage is defined as cultural manifestations that local communities identify and value in this project ³⁷(Figure2.9).

The participants of the projects are local communities, local municipalities and local associations from Portugal. The domains of the digital museum are:

- Oral expressions
- Performing practices
- Celebrations
- Nature and universe
- Know-how

³⁶ <http://memoriamedia.net>

³⁷ (Souza, 2013)



Figure 2.9. MemoriaMedia Project

Site/ museum visitors can reach “oral expressions” by selecting the municipality and people from the area, and find an information about the area, and shared videos, stories or photographs from local people. Also, they can be informed about local practices, celebrations, nature or know-how as habits and traditions of local community.

5 | Mapping Memories Project³⁸

The project focuses on memories of Liverpool waterfront from 1950s to 1970s. It brings together the historians, museum creators and film-makers to work with local people of Liverpool for this public history project. Recollections of people who lived or worked in the area between these years reveal the story of the dramatic change of Liverpool waterfront. The map is formed with the types of data like videos, images or texts (Figure 2.10).

³⁸ <http://www.liverpoolmuseums.org.uk/maritime/research/mappingmemory>

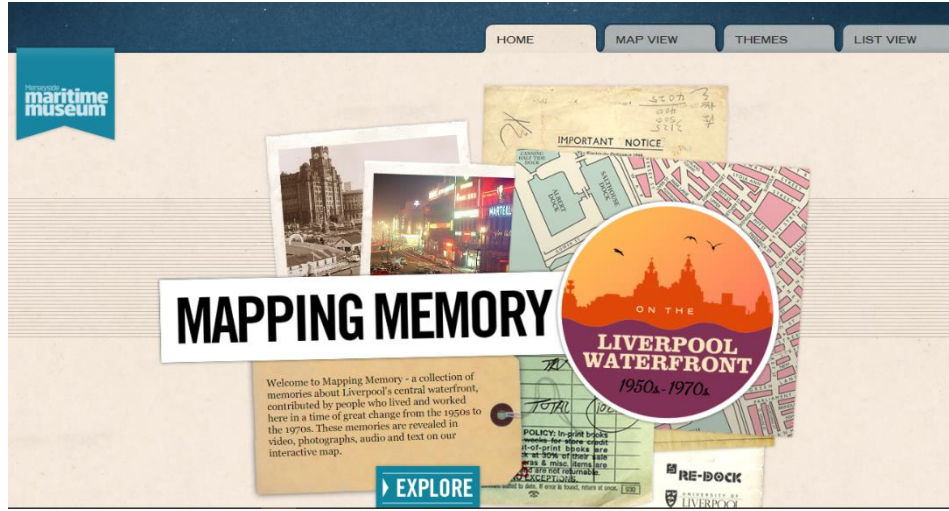


Figure 2.10. MemoryMapping Project

2.3.2. Cases from Turkey

1 | Kentin Hikayeleri³⁹

The project aims to hinder getting lost of the memories and stories of the places. For this purpose, cultural and technological platform had been formed by Hacettepe University (Kent Arařtırmaları Uygulama ve Arařtırma Merkezi) and JEOIT. The project was started with Ankara, but it is expected to expand it to the other cities (Figure 2.11).

³⁹ <http://www.kentinhikayeleri.com>



Figure 2.11. Kentin Hikayeleri Project

Mainly, the project creates a platform that provide sharing memories and stories of people about Ankara. There are four subtitles of the project:

- Story map
- Sense map
- Time capsule
- Academic archive

Story map is formed with places and routes of the memories that are not published yet. Sense map will be created with the partnership of Ankara Development Agency. Academic archive provides visitors to query and search the stories with the sources. The project also developed a mobile application that allow people to find the routes of the memories and stories of Ankara.

2 | Places and Things Connecting Generations⁴⁰

The 18th of April is celebrated as International Day for Monuments and Sites within the context of topic which is defined by ICOMOS for a year. This year, the topic was selected as “Heritage for Generations”, and at the Faculty of Architecture in METU,

⁴⁰ (<https://arch.metu.edu.tr/announcement/icomos-heritage-generations-nesiller-boyu-miras>)

the exhibition was held named as “Places and Things Connecting Generations in Ankara”.

The exhibition and following events aimed to collect meaningful places, stories and narratives from people with different ages about different parts of Ankara (Figure 2.12).



Figure 2.12. The exhibition in Faculty of Architecture in METU- Places and Things Connecting Generations

3 | Thesis: Transformation of Collective Memory in the Case of Atatürk Boulevard⁴¹

The thesis handles the transformation of collective memory as a result of the change in physical environment and street experiences. Hence, the change in the physical character of the Atatürk Boulevard is taken with the transformation of collective memory.

To evaluate the changes in last 60 years, the changes of the collective memories of people from different age groups were determined by focusing on urban place and experiences of people. Two ways were used to collect data; interviews with open-ended questions and literature survey in terms of historical development. After that, the thesis reached knowledge under the three titles:

- Important places
- Meaning of the boulevard
- Individual memories, community memories and their interactions on the Atatürk Boulevard

4 | Thesis: Forming Urban Design Criteria Based on Oral History Information in Historical Sites: Kemeralti Anafartalar Street (İzmir)⁴²

The thesis focuses on the “micro knowledge” about the city and urban place addition to the formal and non-objectional expressions. In the study, the micro knowledge is taken as oral history. Then, the memories and experiences that are handled with the oral history studies are used as a data to redesign of Anafartalar Street.

Places and areas that are referenced with social and individual memories are evaluated and their intervention priorities are determined in the scope of the thesis.

⁴¹ (Uğuz, 2008)

⁴² (Köksoy Karpat, 2009)

5 | Thesis: Memory as a Tool for Conservation in Historical Heritage Sites: The Case of Selçuk, İzmir⁴³

The thesis aims to develop conservation proposals for sustaining the memory places in historical heritage sites. In terms of reaching this purpose:

- The memory places were determined in Selçuk with oral history studies
- The proposals were designated to sustain the memory values in the area
- The integration between modern place and memory places was provided.

After these steps, the principles for conservation of memory places were proposed relying on the relation between memory and city elements.

2.4. Chapter Review and Assessments

Memory does not have just a one dimension as being storage of past experiences. It is a connection with today/present, people and place in formation and recollection. Having a memory creates relics in places, acquaintances with people, and relation between past and present as continuous life experiences. It forms a semantic relation with physical and social environment together with attachment, belonging and possession senses.

In the field of conservation of cultural heritage, the senses of habitants about their historic living environment are important to develop a natural conservation process that continuous between generations. Historic places/neighborhoods that are worth conserving are living and ancestral places of people, and also representations of their remembered past. People feel the places with their life experiences, give spirit to the historic places. So that, relation between people and place, and memories as production of this interaction are so important for the conservation processes. However, even today, there is a few studies that consists memories as a data to

⁴³ (Haşal Bakıcıoğlu, 2017)

conservation. Habitants generally become estranged to their own living places because of conservation studies that concentrate physical environment.

As being part of value assessment process, memories and memory places should be included as contribution of habitant's view. What is important and valuable for them, what is the place of historic relic in their lives and what experiences are collected in these areas show the relation between historic place and people in their reminiscences. As a result, historic places especially neighborhoods can be conserved as living areas addition to be a conservation site.

The usage of memory places in the field of conservation of cultural heritage is emphasized with both literature and examples from the world and Turkey. When the studies and examples are examined, there are two sources for the description and determination of memory places:

- Written sources- literature survey, historic sources, formal documents etc.
- Oral sources- oral history or interviews to get information about places from people.

The data from these two sources are compiled and evaluated to determine the memory places and to understand the formation, change and demolition periods of them. Then, for the different categories of memory places in terms of their physical existence and remembrance, the conservation strategies are developed (Figure 2.13-14).

	memory & people	memory & place	memory & time
HALBWACHS	collectivity of memory		
BOYER			history vs memory in shaping collectivity
BARTHEL		historic sites as tangible evidences of history	
HAYDEN		memory as place oriented concept and place memory with visual codes	
OLICK, VINITZKY-SEROUSI, LEVY	group context of memory on forming and remembering processes		
TUMBLETY	oral history as a way of interplaying past experiences and present recollections	remindful materials reconstruct and remember the memories	memory as historical inquiry
CONFINO			memory as the way used to construct the past by people
RIEGL		value of stories and memories of the place	
BURRA CHARTER		cultural significance as a spiritual value for past, present and future generations	
QUEBEC DECLARATION		spirit of the place as a value for cultural heritage	
FLORANCE DECLARATION		landscapes as living memory of past generations	
SAMUEL			memory as antithesis of written history
SMITH	personal and collective ways of remembering		
HAMILTON & SHOPE		memory as recorded evidences of cultural heritage	

Figure 2.13. Literature Review about the memory and memory places concepts

	memory & people	memory & place	memory & time
STILL LOOKING FOR YOU		collecting memories to reveal the history of the places	
PHILAPLACE		understanding the place with stories	
GUANTANAMO PUBLIC PROJECT		memory as a tool to develop a dialogue about the future of the place	
MEMORIA MEDIA	creating virtual museum via memories		
MAPPING MEMORIES	revealing public history with memories		
KENTİN HİKAYELERİ		revealing lost memories and stories of the places	
PLACES AND THINGS CONNECTING GENERATIONS		places and things as a way of connecting generations	
TRANSFORMATION OF COLLECTIVE MEMORY IN THE CASE OF ATATÜRK BOULEVARD		focusing the relation between the change of place and collective memory	
FORMING URBAN DESIGN CRITERIA BASED ON ORAL HISTORY INFORMATION IN HISTORICAL SITES		oral history as a micro knowledge about the city and urban place	
MEMORY AS A TOOL FOR CONSERVATION OF HISTORICAL HERITAGE SITES		developing conservation proposals with sustaining memory places	

Figure 2.14. Literature Review about the concepts of memory and memory places

CHAPTER 3

HISTORICAL DEVELOPMENT OF HİSARBAŞI NEIGHBORHOOD IN MİLAS

3.1. Historical Background of the Area

The known history of Milas is dated to the 6th century B.C. with Lydian domination in the Caria Region. Caria was the area that limited with Büyük Menderes Stream, Cevizli, Karanlık, Baba and Boz Mountains, and Aegean Sea⁴⁴. The region came under the domination of Persians in 546 B.C., and started to be managed with unities called as “satrapy” in this period⁴⁵. Satrapies were formed in order to develop the sense of independency at the local level.



Figure 3.1. Caria Region in Antiquity (Kızıl, 2002)

⁴⁴ (Kızıl, 2002).

⁴⁵ (Taşkiran, 2004).

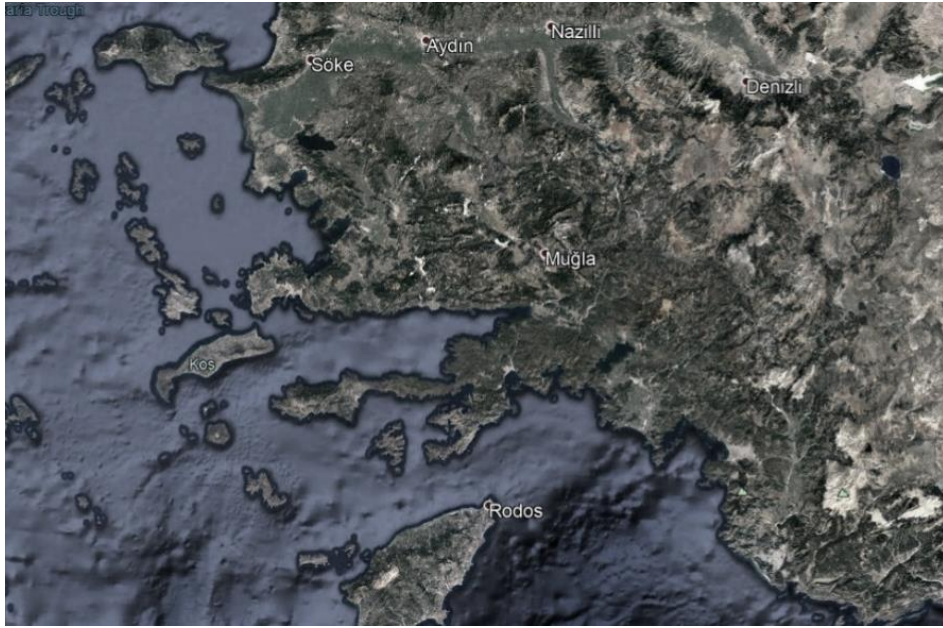


Figure 3.2. Caria Region Today (Google Earth view)

Mylasa (Milas) was one of the remarkable cities in the region with Alabanda and Stratonikea, and it was the capital of the Caria Satrapy in the Persian Period. The satrap of this region was Hekatomnids Family (Hysaldomos- Hekatomnos- Mausollos) from 387 B.C.⁴⁶. Mylasa was settled at the foothills of Sodra Mountain in rocky terrain. It was named as “the city of temples” because the structures of the city were usually constructed with the marbles from Sodra Mountain. Defending the Mylasa was a problem because of its location and nature, because of this strategical reason, Mausollos carried the capital to the Halikarnassos (Bodrum) from the Mylasa in 360 B.C.⁴⁷. However, Mylasa continued its importance on the other settlements after the changing of the capital.

After the Persian domination, Alexander the Great, Roman Empire and Byzantine Empire ruled the region⁴⁸. In 1261, Milas came under the domination of Turks with the seigniorship period that was continued for 150 years.

⁴⁶ (Küçükveren, 2010)

⁴⁷ (Bean, 2002).

⁴⁸ (Taşkıran, 2004).

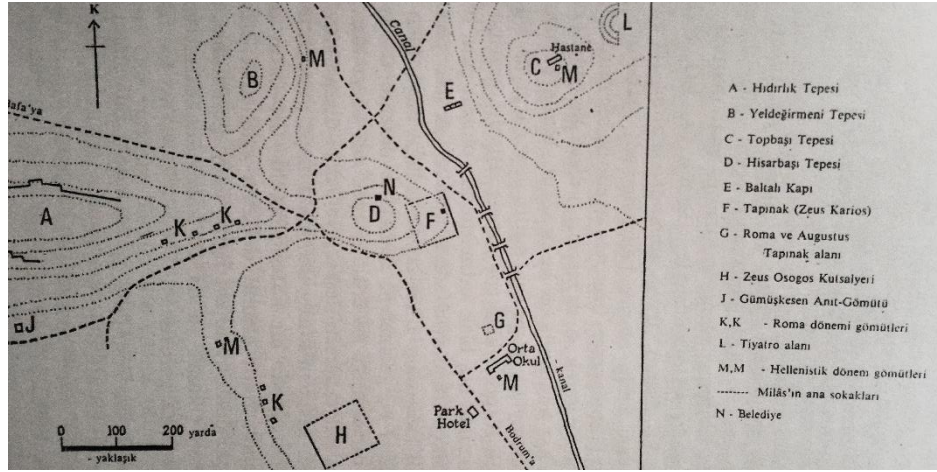


Figure 3.3. The Plan of the Antique Settlement of Mylasa (Bean, 2002)

Milas, at the Menteşeoğulları period, was the central city because of its closeness to the attacks from the sea and being a fertile lowland. However, at 14th century, Beçin became a center of the seigniory in consequence of defense and security problems⁴⁹. At the Ottoman Empire period, Milas located at Menteşe Flag under domination of the central Muğla. The main commercial products of the city were tobacco, cotton and beeswax at Ottoman Period. In time, it lost its commercial value and superiority in the region, but its strategical value continued to be existed.

Milas undertook an important role at the War of Independence period. The committee of Turkish Revolutionaries was established in Milas to the occupation of Greek and Italians. The center of the committee was near to the Çaputçu Han.

In 1921, Milas reached the condition of the county of Muğla. Located close to the Bodrum is always be a potential and problem for Milas. It stays a loser competitor of Bodrum in terms of economic superiority.

⁴⁹ (Taşkıran, 2004).

3.2. Spatial and Social Properties of Milas through Historical Development Process

Mylasa was the capital of Caria region that was settled to the foothills of the Sodra Mountain⁵⁰. It was the most important and biggest city of the west Caria⁵¹. The city expanded to the east through the lowland. The Sodra Mountain, Hıdırlık, Yeldeğmermeni, Topbaşı and Hisarbaşı Hills, and Balavca River became determinant natural characteristics of the city sprawl (Figure 3.3).

Mylasa lived its brilliant period at 4th century B.C. with Persian domination⁵². The city was equipped with marble structures. Zeus was their God in their believing, and they worshiped him with three names: Zeus Carios, Zeus Osogos and Zeus Labrandios. There were three temples in the city with these names. The city walls have always been a question, whether they existed in the city or not. Some clues like Baltalı Gate, the cemeteries and Zeus Osogos Temple out of the city give meaning about its existence and location. However, this knowledge could not be proved.

The Sodra Mountain and the hills must had been used for defending the city for a period. There are some castle and structure remain on the Sodra Mountain and Hıdırlık Hill from this period. The castle on the Hıdırlık Hill was used as defection area at the moment of danger. The foothills of the Sodra Mountain were city border with the function of cemeteries. This area was continued to be used as necropolis at the Roman period⁵³.

Hıdırlık Hill was the central settlement area at the antiquity. There was an agora and acropolis at the hill at this period. Then, this area was continued to be used as agora at the Roman Period. Mylasa city was decked with gymnasium, public baths, agora, stoas and water roads in these periods⁵⁴.

⁵⁰ (Küçükveren, 2010).

⁵¹ (Kızıl, 2002).

⁵² (Bean, 1971).

⁵³ (Kızıl, 2002).

⁵⁴ (Küçükveren, 2010).

At the Roman and Byzantine Periods, the city developed on the east side. The south side of the Yeldeğirmeni Hill was started to be used as necropolis. The border of the east side was aqueducts. The acropolis on top of the Hisarbaşı Hill continued its sanctuary meaning, and the agora was continued to be used. Baltalı Gate, Gümüşkesen Mausoleum, and Uzunyuva- Menandros Column were built at Roman Period. Augustus Temple was also built at this period. The traveler G. Wheler and his friends drew the gravure of this temple at 18th century, but this temple is not found today⁵⁵ (Figure 3.4).



Figure 3.4. The Gravure of the Augustus Temple in Mylasa drawn by J.B. Hilair (Küçükveren, 2010)

In 1261, Mentешеoğulları Period started at Milas. Until the capital was carried to Beçin, Milas was their central city. Therefore, they built bigger scale structures at Milas like Great Mosque. At 14th century, Beçin became a capital because of security concerns, and Milas started to lose its importance⁵⁶.

At the Ottoman Empire Period, Milas had its importance again with the strategic and economic power. Evliya Çelebi mentioned Milas as a city that includes 12 neighborhoods and 7 mihrabs. Also, he referred the commercial area of Milas with 50 small shops. According to the other traveler R. Pococke, Milas was consisted of small and bad constructed buildings, and its commerce depended to tobacco, cotton and besswax at 18th century. In 1846, Newton came to Milas for his studies, and

⁵⁵ (Kızıl, 2002).

⁵⁶ (Taşkiran, 2004).

mentioned about Milas as a big town that settled on large lowland and had a nice view. The city had 12 neighborhoods at 19th century according to Adıyeke⁵⁷:

- Ağa Neighborhood
- Ahmet Çavuş Neighborhood
- Burgaz Neighborhood
- Gümüşlük Neighborhood
- Hacı Abdi Neighborhood
- Hacı İlyas Neighborhood
- Hayıtlı Neighborhood
- Hisarbaşı Neighborhood
- Hoca Bedreddin Neighborhood
- Merkepçi Neighborhood
- Rum Neighborhood
- Şevketiye Neighborhood

Before the reorganizations, Milas was managed with landed proprietor families. They had their mansions in Milas at 19th century. In 1876, the other administrative structure was built as government office. Other government agencies were post office and jail. The Ottoman Bazaar continued its central importance in Milas. Additionally, Hisarbaşı market at Tabakhane Street developed and formed a new tissue. The coffeehouses at the Tabakhane Square became most visited place in Milas in addition to the mosques (Figure 3.5).

⁵⁷ (Adıyeke, 1994).

HISTORICAL DEVELOPMENT OF MILAS CITY

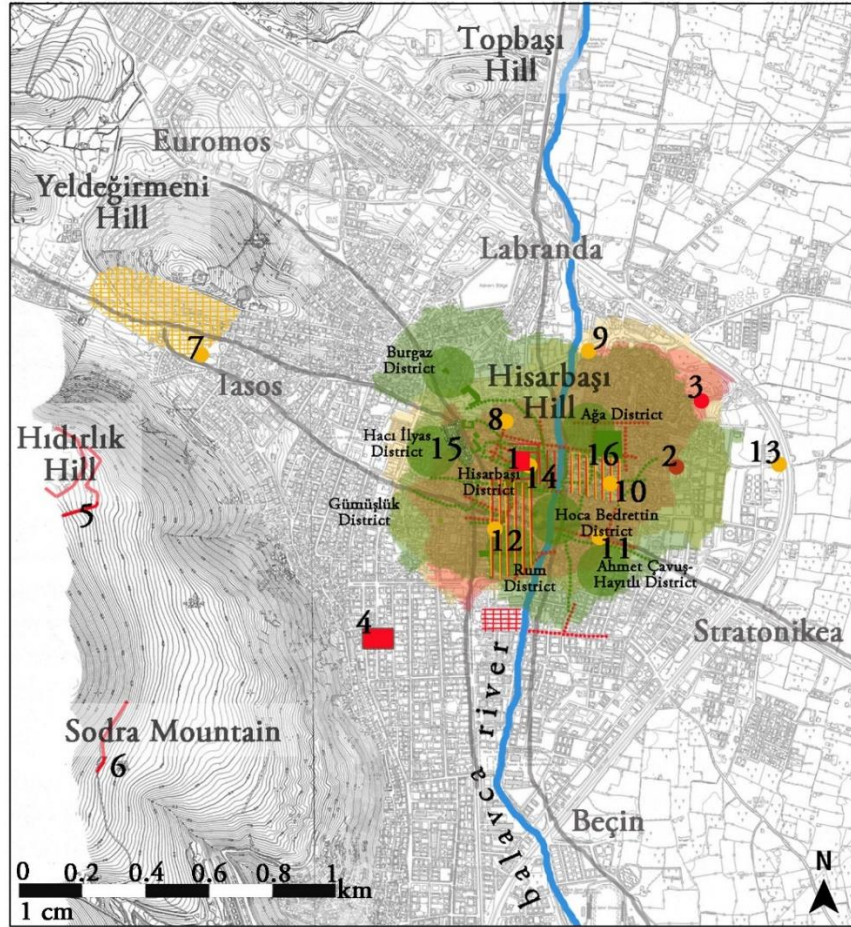


Figure 3.5. Historical Development of Milas Settlement

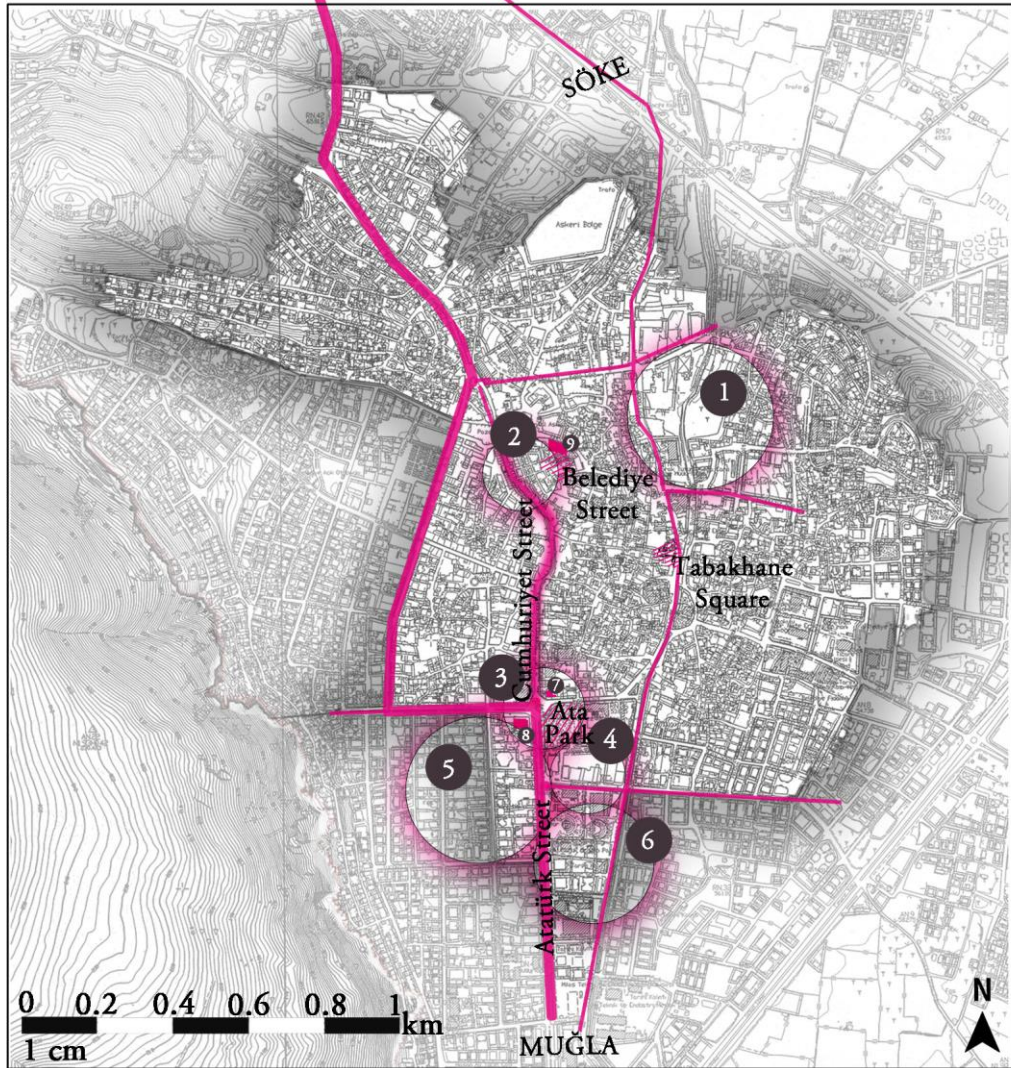
At the Republican Period, Milas bordered with the Sodra Mountain and the house of Madam Murat on the Atatürk Boulevard. On the Atatürk Boulevard, there was no houses nor structures after the house of Madam Murat. This road was called as “ornament road- süs yolu”, and people used it as walking route at summers. Ata Park was located at the present location. In front of the park, there was a structure named as “Merchants Club- Tüccarlar Kulübü”. The city had cinemas, one of them was “İstikamet Sineması” and located on the Atatürk Boulevard. Also, at this central region, “City Stadium- Şehir Stadi” was found. Cumhuriyet Street was an axis that linked the central square to the Ottoman Bazaar- Arasta, and there was a commercial function along the street. Hoca Bedrettin Neighborhood was known as “Jewish Neighborhood- Yahudi Mahallesi” because there were many jewish people lived at the neighborhood.

There was only one road between the years 1923-1950 that links the city with the others, it was Milas-Muğla road. On top of the Top Hill, SSK Hospital was built in 1954. Milas-Söke road and İnönü Street were opened at these years.

Hacı İlyas Mosque, Great Mosque, Firuz Bey Mosque, Belen Mosque and Ağa Mosque were open to use. There was also a Synagogue for jewish people at the place of Public Education Center- Halk Eğitim Merkezi at Hoca Bedrettin Neighborhood. Çöllüoğlu Han, Sünnetçi Han, Çaputçu Han and Yanık Han were the accommodation places. The schools were Sakarya and Menteşe Grammar Schools, and Milas Secondary School. The municipality building was located at present location, on the Belediye Street, there were post office and Evening Art School- Akşam Kız Sanat Okulu (Figure 3.6)⁵⁸.

⁵⁸ (Günay, 2006).

MİLAS CITY AT THE EARLY REPUBLICAN PERIOD (1923-1960)



 Early Republican Period

- 1- Factory Area
- 2- Commercial Area
- 3- Social Activity Area
- 4- Factory Area
- 5- Hungarian Houses
- 6- Stadium
- 7- Merchants Club (Tüccarlar Kulübü)
- 8- İstikamet Sineması
- 9- Municipality

Figure 3.6. Milas City in the Republican Period (1923-1950)

3.2.1. Physical Structure in Different Periods

The history of Milas left traces on the city from different periods. The location of the life in Milas developed from the same core in the city, because of this reason, almost each part of the city has remains from the history. Antique layer of the city- Mylasa- shows itself with singular/ monumental structures in Milas. Also, construction works in Milas often result with findings from antiquity.

In Hisarbaşı- Hoca Bedrettin, Hacı İlyas and Firuz Paşa Neighborhoods, life goes on generally Ottoman building pattern. These neighborhoods have many traces from Ottoman and Seljuk Periods. Residential, commercial and monumental buildings are usually historic structures in these districts, especially in Hisarbaşı-Hoca Bedrettin Neighborhood.

1 | Zeus Temples: At Caria Period in Mylasa, Zeus was the chief god in the area, and there were three temples in the city: Zeus Carios, Zeus Labrandaos and Zeus Osogos⁵⁹.

Zeus Osogos Temple was settled on the foothills of the Sodra Mountain⁶⁰. Its surrounding wall remains still can be read in the Hacı İlyas Neighborhood. However, the main structural traces are not found in the area.

Zeus Labrandaos Temple was in the Labrandos antique settlement.

Finally, Zeus Carios Temple was thought as located on the Hisarbaşı Hill, and the Uzunyuva Column was part of it. However, this opinion was disproved with new findings in 2010.

2 | Augustus Temple: Augustus Temple is not seen Milas today, while in 17th century, the travelers G. Wheler and his friends saw and drew its gravure (Figure 14).

⁵⁹ (Bean, 1971).

⁶⁰ (Kızıl, 2002).

3 | Uzunyuva Column- Menandros Honor Column: The column was from the period of Augustus, 1st century. It is an honor column that was devoted to Menandros for his helps to Mylasa. Hisarbaşı Hill was sanctuary area therefore the honor column was settled there.

The column was interpreted as one of the columns of Zeus Carios Temple for many years. The reason of this approach was the sanctuary meaning of the area that was known from historic resources and the trace as temenos wall at surrounding side of the area. However, in this area, there were no clue about the other columns that should be there as parts of the temple. Also, the column had an inscription which could be readable in 1679 at the travel of G. Wheler and Spon. In the gravure that drew by them, it was written on the column:

“The people of the Mylasa erected the statute of Menandros who was known as the son of Uliades, grandson of Euthydemos, the benefactor and son of the benefactors of the city.”(Figure 17).



Figure 3.7. The Gravure of Menandros Honor Column drawn by G. Wheler and Spon (top, left) (Uzunyuva Tentative List Submission, 2012), Details from the Column (top, right) (Tüfekçi, 2006), the Column in the Neighborhood (bottom, left), the column in the Archeological Excavation Area (bottom, right) (Restoration Studio Studies, 2010-2011)

4 | Hekatomnos Sarcophagus and Sanctuary Area: On the Hisarbaşı Hill, the sarcophagus of Hekatomnos who was the second satrap of Mylasa in Persian Period was found in 2010.

The sanctuary area is surrounded with temenos wall. The wall was located at the east side of the Hisarbaşı Hill. It has 90-110 meters of sizes, and has 10 meters height changing with the topography of the area. The wall forms a terrace area, but its west and north parts are not determined.

At the central place of the terrace area, there is a podium of the grave. It has 29.4-36 meters of sizes, and 3 meters at height.

Uzunyuva- Menandros Column is found at the east side of the podium of the grave. It has 8 meters height.

At the bottom of the podium, there is a sepulture at 10 meters depth. It has two layers: the upper room and the funerary chamber. The upper room has carrying function with pyramidal structure.

The sarcophagus has many similarities with the Halikarnassos Mausoleum in Bodrum. Halikarnassos Mausoleum was constructed at 351 B.C. Therefore, the sarcophagus at Milas can be dated to 4th century B.C. It belongs to Hekatomnids family. It is understood from the embossments on the sarcophagus that it belonged to Hekatomnos.

Mausolleus, the son of the Hekatomnos, started to construct this structure for his father, but after he carried the capital to the Halikarnassos, the structure remained as incomplete⁶¹ (Figure 3.8).

⁶¹ (Uzunyuva Kazısı Çalışma Raporu. 2011).



Figure 3.8. The Upper Room (top, left and right) (Uzunuva Kazısı Çalışma Raporu, 2011), the Embossment of the Sarcophagus (bottom)

5 | Gümüskesen Mausoleum: The structure is dated to 2nd century.

6 | Baltalı Gate: The gate was thought as a part of the city walls that are not visible today, or a part of aqueducts, or just a symbolic structure. It was dated to 2nd century.

The gate is found at the route of the sacred road that was started in Beçin, went to Labranda, and ended in the Alinda. The name of it come from the embossment that has axe shape as Carian symbol⁶².

7 | Aqueducts: The structures were found at the east side of Mylasa. They were used for carrying water, and reached to 2.5 km.

8 | Theatre: Theatre was found at the side of Topbaşı Hill.

9 | Gymnasium: The area of this structure was used as necropolis in 4th century B.C, but at Early Roman Period, the area used as gymnasium.

10 | Necropolis: The area at the foothills of the Sodra Mountain was used as necropolis from 4th century B.C. to the end of Roman Period.

11 | Castle Remains at Hıdırlık Hill: There are some wall remains on the Hıdırlık Hill that are dated to 5th century B.C.

12 | Castle Remains at Sodra Mountain: The remains are dated to 4th century B.C. In the area, there are some structures that are thought as cistern and abbey.

13| Great Mosque: The mosque was constructed by Ahmet Gazi at Menteşeoğulları Period in 1378.

14 | Hacı İlyas Mosque: The mosque was constructed at Menteşeoğulları Period.

15 | Belen Mosque: The mosque was transformed from a church by Hoca Mukbil. At 18th century, it was repaired by Abdülaziz Ağa Family.

16 | Firuz Bey Mosque: It was constructed at Ottoman Period.

17 | Ağa Mosque: It was constructed in 1737. Near to the structure, Abdülaziz Ağa Family built a madrasah with 20 rooms, but this structure destroyed⁶³.

⁶² (Akdeniz, 2010).

⁶³ (Kızıl, 2002).

18 | Çaputçu Han: It was constructed at second half of the 19th century.

19 | Çöllüoğlu Han: The structure was constructed in 1719 by Abdülaziz Ağa⁶⁴.

20 | Yanık Han/ Sefa Oteli: It was constructed by Abdülaziz Ağa family in 1737-38. In 1950s, it was repaired and named as “Sefa Oteli”⁶⁵.

21 | Sünnetçi Han: It was constructed in 1885.

22 | Public Baths: In Milas, there were two Roman Baths in Ahmet Çavuş Neighborhood. Their traces can be seen in the area. Additionally, there is a historic roman bath that is still functionable in Hisarbaşı Neighborhood. It was constructed at Ottoman Period.

23 | Ottoman Bazaar/ Arasta: At the Hisarbaşı Hill, there is an Ottoman Bazaar district called as arasta, includes hans, Belen Mosque, and Belediye Square.

24 | Abdülaziz Ağa Mansion: It was built by Abdülaziz Ağa family in 18th century. They were landed proprietors in Ottoman Period in Milas.

25 | Government Office/ Tax Office: The structure was transformed from a school in 1910-11. Then, it was renewed by destroying. In 1987, the building was restored and started to be used as tax office.

3.2.2. Social Structure in Different Periods

The knowledge about the social structure of Milas reaches to 18th century, and it has a multicultural society since Ottoman Period. For about two centuries- between 18th and 20th century-, Rums, Armenians, Jews and Turks lived together in Milas⁶⁶.

Rums came to Milas at 18th century. There were nearly 30 Rum families in Milas in 1738. The reasons behind their migration were insurrection of Rums and the invites of land owners in Milas. At 19th century, their number reached to 550 families in

⁶⁴ (Kızıl, 2002).

⁶⁵ (Akdeniz, 2011).

⁶⁶ (Taşkıran, 2004).

Milas. They mostly lived between the Hisarbaşı and Yeldeğirmeni Hills. This area started to be named as “Rum Neighborhood” in these years (Figure 19). In this area, there was a church that transformed to recruiting office in 1931. Then, it was used as club under the name of “Kartal Gazinosu”⁶⁷. Rums generally engaged in trade, and they gained an important role in the economy of Milas.

Rums moved to the Greece with the population exchange in 1924. Hence, there were any Rums in Milas at the Republican Period. At the 18th century, Armenians were the other minority in Milas. They came to the city because of trade. There were many Armenian merchants in the Hans. However, at the second half of the 19th century, there were any Armenians in Milas.

Jews came Milas from Rhodian at 19th century. There were 150 Jew families in Milas at the beginnings of 20th century⁶⁸. They mostly engaged with trade and agriculture in Milas, and developed the commercial link between İzmir and Muğla. Jews lived at the Hoca Bedrettin Neighborhood, because of this, the neighborhood was called as “Jewish Neighborhood- Yahudi Mahallesi” (Figure 19). There was a synagogue in this neighborhood at the current place of Public Education Center. Also, there is a cemetery for Jewish people near to the Gümüşkesen Mausoleum.

Jews migrated to Israel with the establishment of the state of Israel in 1948. Between 1965 and 1975, this migration continued and concentrated.

Milas continued to allow immigrants at the 20th century. In 1939, because of the insurrection of Dersim, some people were inhabited to Milas. In 1970s, to work in mining of Eti Bank, many people migrated to Milas from especially Eastern and Southeastern Anatolia. In addition to them, Milas also allowed immigrants from villages because of the inability of agricultural production and ending the production of tobacco. Finally, in recent years, due to the close location to Bodrum, Milas continued to increase in the population with migration (Figure 3.9).

⁶⁷ (Milas Kaymakamlığı, 2013).

⁶⁸ (Taşkıran, 2004)

HISTORICAL DEVELOPMENT OF THE NEIGHBORHOODS

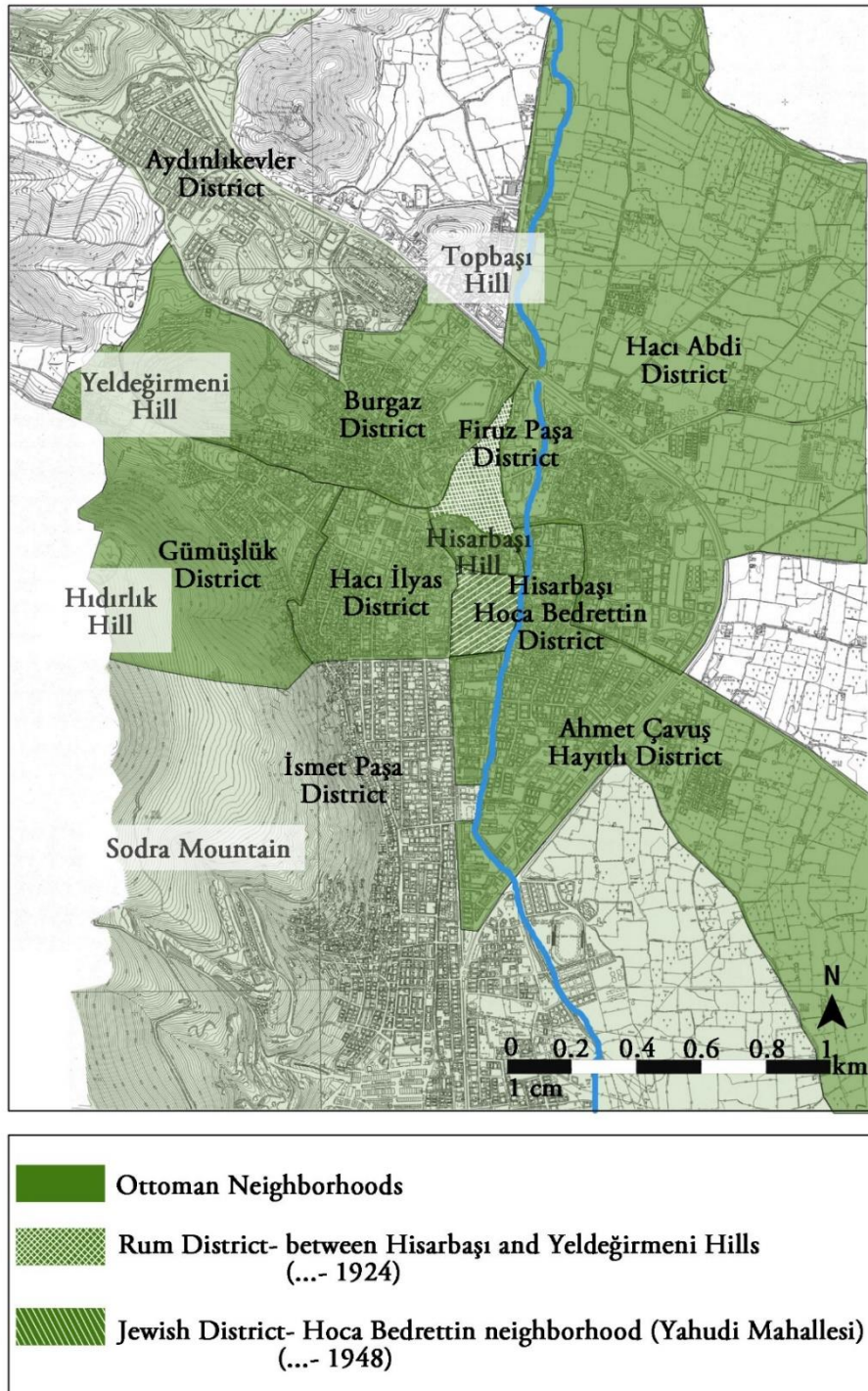


Figure 3.9. Historical Development of the Neighborhoods in Milas

3.3. Historic Background of Hisarbaşı Neighborhood

Hisarbaşı Neighborhood is one of the oldest neighborhoods in Milas. The neighborhood is settled on the Hisarbaşı Hill that is found in the center of the city. Since antiquity, the area had maintained its importance by being acropolis, consisting the sanctuary area, and linking with the agora. At Ottoman Period, from 16th century, the neighborhood took place in the records with the same name⁶⁹. There were many registered buildings of established families in the area, especially on the Tabakhane Street⁷⁰. As a whole, the neighborhood has historic fabric with antique remains, Ottoman Period buildings, streets and commercial area.

Hisarbaşı Neighborhood was bonded with Hoca Bedrettin Neighborhood in 2008. According to the current data, the population of the neighborhood is 642 in 2017, and it declines since 2008⁷¹.

3.3.1. Physical Structure in Different Periods

Hisarbaşı Neighborhood is bordered with İnönü Street, Balavca River, Belediye Street and Cumhuriyet Street. The neighborhood has areas that concentrated to different functions and uses. These function areas base from the history of the neighborhood. Therefore, the periods of the buildings and concentrated function areas give a knowledge about the development of the neighborhood in time.

The neighborhood has different periods that start with the Carian Period and contains Roman, Mentешеoğulları, Ottoman, Early Republican and later periods (Figure 3.10).

⁶⁹ (Adıyeke, 1994).

⁷⁰ (Çakarcan, 1988).

⁷¹ <http://www.nufusune.com>

PHYSICAL DYNAMICS OF HİSARBAŞI NEIGHBORHOOD

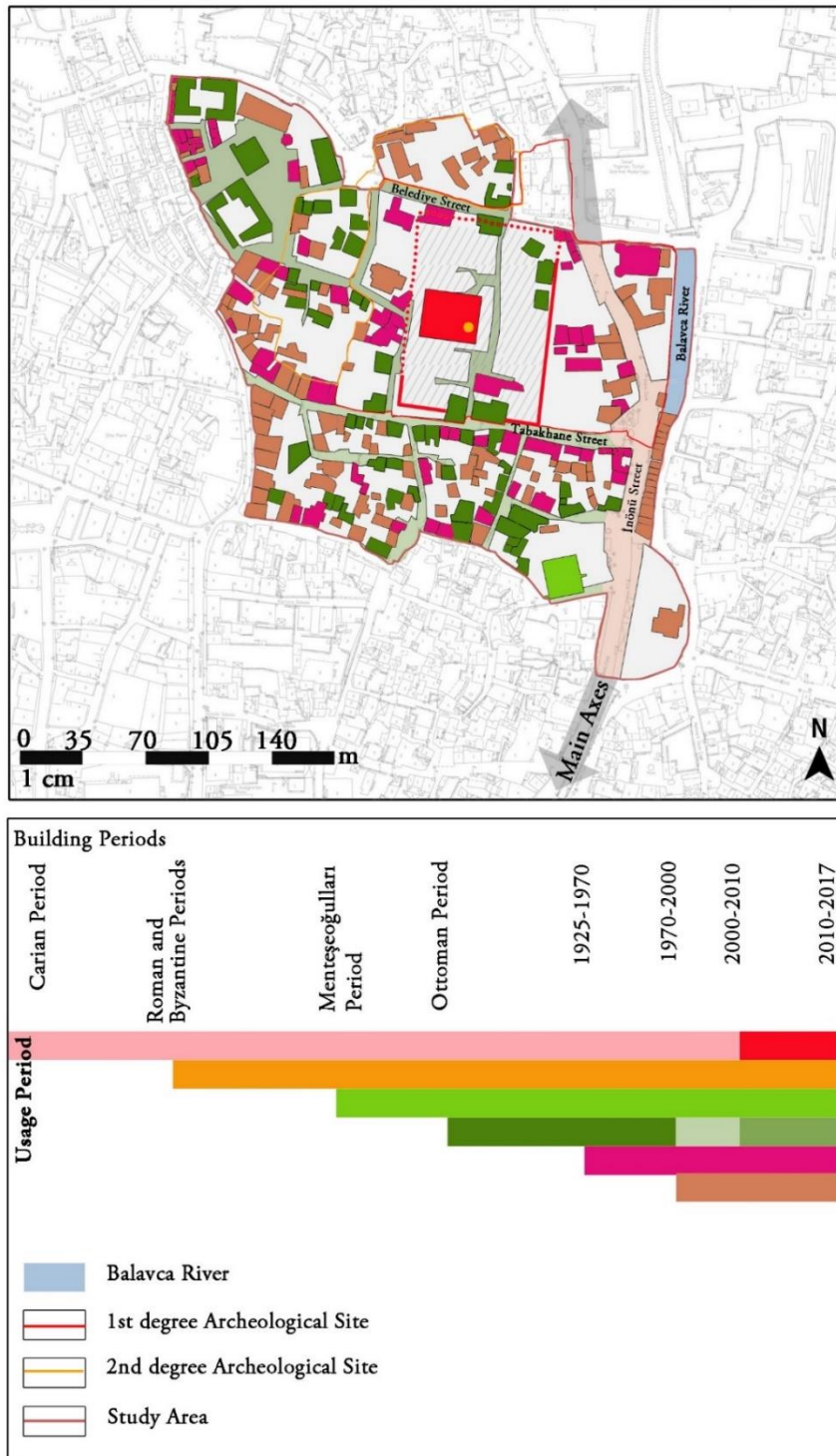


Figure 3.10. Physical Development and Dynamics of Hisarbaşı Neighborhood

The Carian Period in the neighborhood bounded with the Temenos Wall. It forms a sanctuary area that is the sarcophagus of the Hekatomnos- the second satrap of the Mylasa. On top of this layer, there is a trace from Roman Period which is the honor column for Menandros- made many helps to Roman Mylasa. These antique remains are now found in the central place of the neighborhood, and because of the continuing excavation, this area is perceived as “emptiness” today (Figure 3.11).



Figure 3.11. Temenos Wall (top, left), Uzunyuva Archeological Excavation Area (top, right), Hisarbaşı Street (bottom) (Author, May, 2017)

From Menteşeoğulları Period, there are two mosques as traces of this period which are Great Mosque and Belen Mosque (Figure 3.12). They are still functional in the neighborhood, and used as main prayer place.



Figure 3.12. Belen Mosque (left), Great Mosque (right) (Author, December, 2016)

The other layer that mostly shapes the neighborhood is Ottoman Period. The traces from this period are generally residential structures that includes mansions and modest buildings. Also, the Ottoman Bazaar area called as “arasta” and Hans in this region are from the Ottoman Period. The Ottoman sense in the neighborhood is very dominant with timber and stone-based structures, narrow and meandering streets, and small squares. The main structures from this period are Çöllüoğlu and Yanık Han, “arasta” region, Hadibeyler Mansion, and the public bath. Residential structures from this period are mainly empty today, and some of them restored for the archeological excavation area to have new functions (Figure 3.13).

The last layer composes two sub-periods: Early Republican Period (1925-1970) and after (1970-2000). The first sub-period consists of some residential and commercial structures, post office and tax office in the neighborhood. The post office and tax office were renewed in this period. Additionally, in these years, Milas lived severe earthquakes in 1941, 1955 and 1957. So, the residential and commercial buildings that

constructed in this period can be thought as post-earthquake period structures⁷². At the second period (1970-2000), the Municipality building, the Museum building, jail structures, Türk Telekom building, commercial units on the Balavca River, and residential- commercial buildings on Cumhuriyet Street were constructed (Figure 3.14). Thus, the neighborhood entered the renewing and repairing period since 1970s.

⁷² (Taşkıran, 2004).



Figure 3.13. Hadibeyler Mansion (top, left), Sefa Hotel- Yanık Han (top, right), Ottoman Bazaar (bottom, left), Çölloğlu Han (bottom, right) (Author, May, 2017)



Figure 3.14. Tax Office (top, left and right), Milas Museum (bottom, left), Commercial Units on Balavca River (bottom, right) (Author, May, 2017)

PHYSICAL FEATURES OF HİSARBAŞI NEIGHBORHOOD

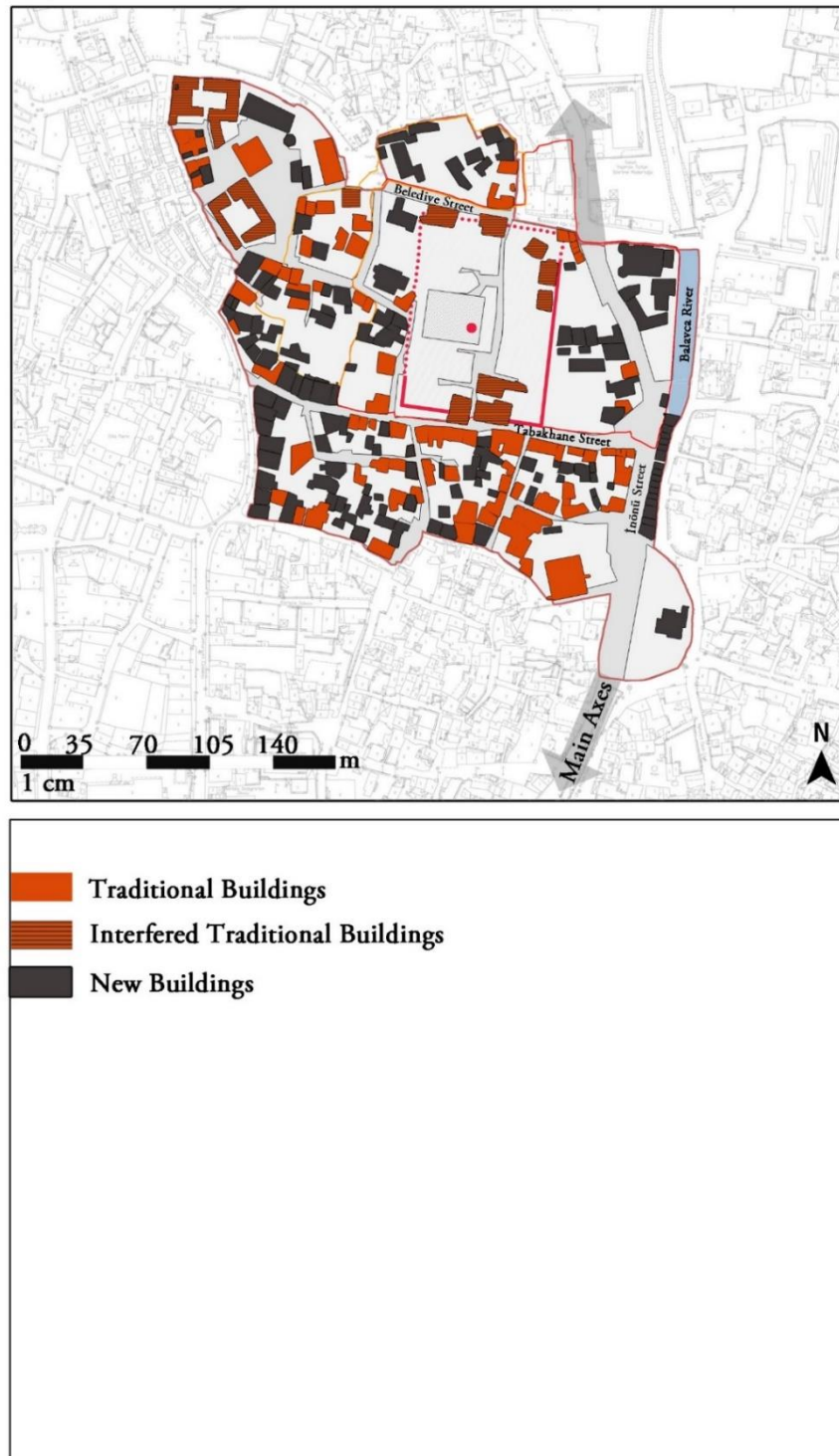


Figure 3.15. Physical Features of Hisarbaşı Neighborhood

PHYSICAL FEATURES OF HİSARBAŞI NEIGHBORHOOD

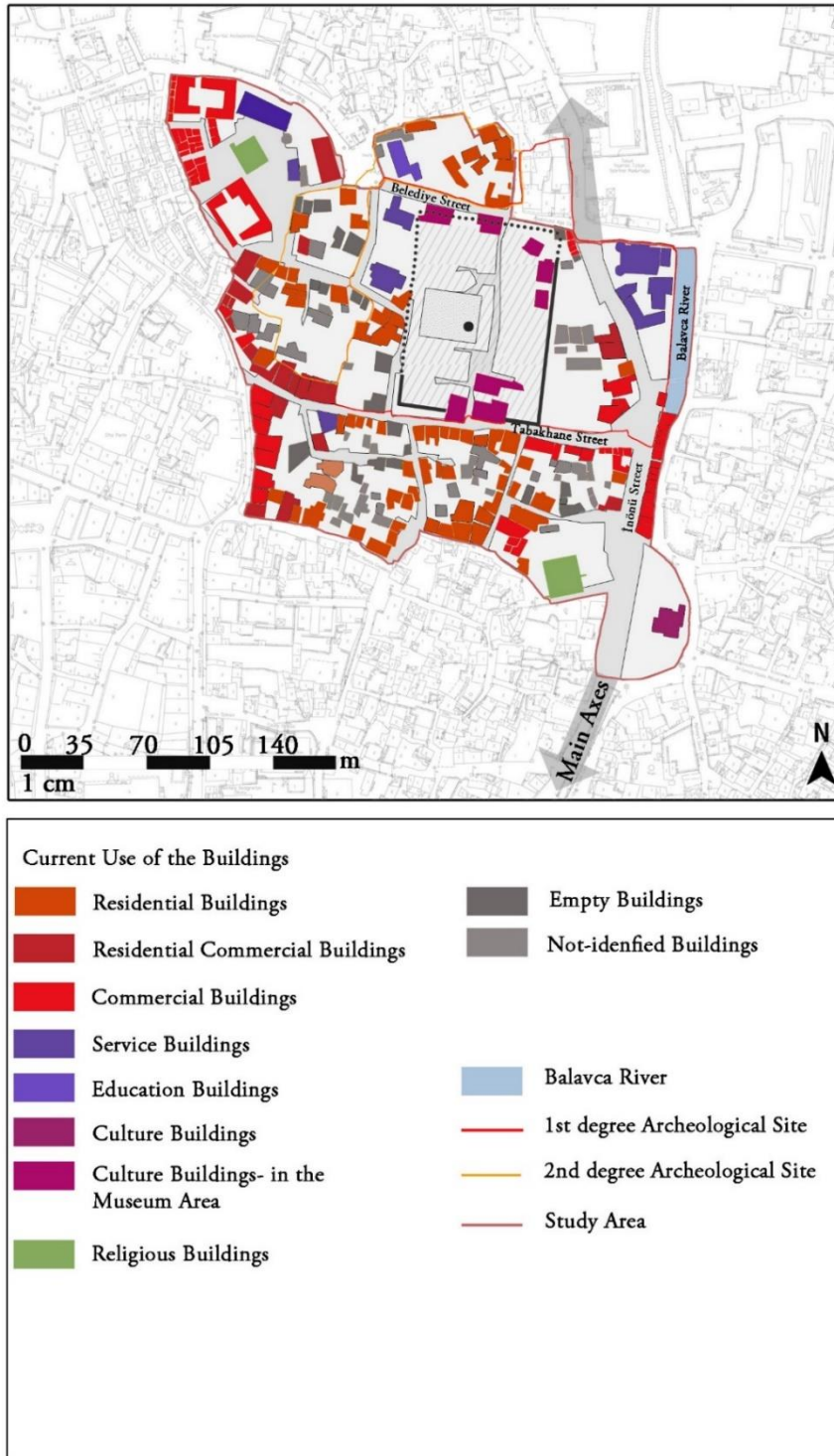


Figure 3.16. Physical Features of Hisarbaşı Neighborhood- Current Uses

Hisarbaşı Neighborhood has traditional, new and interfered traditional buildings together today (Figure 3.15). Majority of this distribution is constituted by traditional buildings. New buildings are mostly found on the main streets which are Cumhuriyet and İnönü Streets. Along the Cumhuriyet Street, they have commercial and residential commercial function. This axis links with the historic Ottoman Bazaar area- “arasta” region which is formed with traditional commercial buildings and Hans. The Ottoman Bazaar area connects Belediye Street with the Belediye Square. Around the square, there are Milas Municipality, Belen Mosque and other traditional buildings. Belediye Street is surrounded by new residential buildings, pre-school, restored traditional bigger scale buildings and post office. At the intersection of Belediye Street, İnönü Street and Ağa Street, there are traditional scrivener buildings and tax office. İnönü Street is bordered with Balavca River, new commercial units on the river, new and traditional commercial buildings.

Tabakhane Street has a role to link the two commercial places. Its starting point- Tabakhane Square- is confined with commercial buildings which are new coffeehouses. Through the Tabakhane Street, the left side is residential area which contains mostly traditional buildings towards the Cumhuriyet Street. At the connection point between the two streets, new buildings that have residential commercial function and commercial function are found.

The core of the neighborhood which is the surroundings of Uzunyuva Column is an archeological excavation area, and it is determined with Temenos Wall and restored traditional buildings. The buildings that are found there has cultural functions to serve the open-air museum, and the other ones were destroyed (Figure 3.16).

3.3.2. Social Structure in Different Periods

Hisarbaşı Neighborhood took its name from the temenos wall that protects the sanctuary area. The first version of the name is “Asarbaşı”⁷³. It is one of the oldest settlement areas of the Milas. From the history, the area did not lose its importance, and became a distinguished living environment for people.

The knowledge about the social relation and structure in the neighborhood is based from the Ottoman Period. At 19th century, there were 12 neighborhoods in Milas. One of them was Hisarbaşı Neighborhood⁷⁴. At this period, the established families in Milas chose to live in this neighborhood. Abdülaziz Ağa Family was one of them. This family was found in Milas from 18th century, and they were landed proprietor in this period. In other saying, this family was the dynasty in Milas. Their governorship in the area ended with the Rescript of Gülhane⁷⁵. The family had many structures in Milas, and the most important one is the Complex of Abdülaziz Ağa Family. This structure was settled in the Ağa Neighborhood in this period. People said “old mansion” to this structure. In time, the family needed a new structure because of the growth of the family, and constructed the Hadibeyler Mansion in Hisarbaşı Neighborhood (Figure 26). The other structures of them in Milas:

- Two madrasahs
- Children School- Sübyan Mektebi
- The repairs of Belen Mosques and some commercial buildings in Ottoman Bazaar
- Ağa Mosque
- Çöllüoğlu Han and Sefa/ Yanık Han

⁷³ (Çakarcan, 1988).

⁷⁴ (Adıyeke, 1994)

⁷⁵ (Akdeniz, 2003)

- The public bath near to the Great Mosque
- Almshouse
- Fountains
- Bridges on Balavca River

At 20th century, the other established family- İzzet Ağa Family lived in Hisarbaşı Neighborhood. Their main structure of the family was found at near to Balavca River. The other ones which were constructed by this family in Hisarbaşı Neighborhood mostly form the texture of “Milas Traditional Buildings”. Rıfat Ağa who was the brother of İzzet Ağa built bigger scale structures for himself and for his other brother- Bahattin Ağa.

Rıfat Ağa constructed a building for himself mentioned as “Rıfat Ağa’s Mansion”. Near to it, he constructed a mansion for his son called as “Özbeks’ Mansion”. And on the Zahiré Pazarı Street, he built one more structure for his other son called as “Painted House- Boyalı Ev”. The building that was known as “Aslanlı Ev” was also constructed by Rıfat Ağa for his brother Bahattin Ağa. Aslanlı Ev is a symbol for not only the neighborhood but also for the Milas. It carried many figures and engravings on its façade included the lion figures (Figure 3.17).

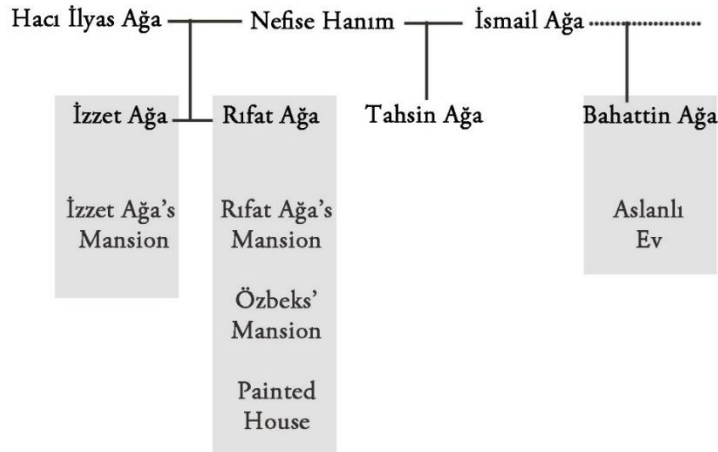


Figure 3.17. The Structure of the İzzet Ağa (Abdülaziz Ağalar) Family and Their Buildings in the Neighborhood

The established families had a role of management, protector and economic power in the neighborhood. Hisarbaşı Neighborhood was shaped with their buildings and known as distinguished settlement area in Milas with the mansions of them.



Figure 3.18. The Abdülaziz Ağa Family (top, left and right), the Complex of Abdülaziz Ağa Family (bottom) (Akdeniz, 2003)



Figure 3.19. İzzet Ağa (top, left), the Family of Rıfat Ağa (top, right), Aslanlı Ev (bottom, right), Rıfat Ağa (bottom, left) (Akdeniz, 2003)

Hisarbaşı Neighborhood was also the living area of Jews with the Hoca Bedrettin Neighborhood. They settled especially around the Park Street. Jews lived at 19th and 20th centuries in Milas until the establishment of Israel in 1948⁷⁶. At this period, there were multicultural social structure and also homogenies neighborhood relation between Turks and Jews (Figure 3.20).

⁷⁶ (Taşkıran, 2004).



Figure 3.20. Jew Families in Milas and their Structures (Tüfekçi, 2006)

3.4. Planning and Conservation History of Milas and Hisarbaşı Neighborhood

The planned period of Milas started at 1938 with the first “Development Plan”. Then, the second development plan was made in 1961. The conservation process was begun in 1976 with the decisions of GEEAYK (Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu) for the city. The decisions included:

- The list of relics that worth conserving in Milas
- 44 archeological and civil architectural relics were registered
- The first archeological site boundary was determined
- Decisions for new construction were formed.

After that period, in 1978, the “Development Plan” for Milas was made at 1/5000 scale. This plan was shaped with the division of land uses as residential area (special residential area that will conserve, offering residential area, slum area, current residential area), registered buildings and historic relics, education buildings, industrial area and commercial area. In 1983, the Development Plan was revised (Figure 31).

In 1985, “the 1st degree archeological site boundaries” were changed. The area excluding the surrounding side of Uzunyuva was determined as “urban and 3rd degree archeological site”. The surrounding site of the Uzunyuva Column was left as 1st degree archeological site. 13 buildings were registered with this decision, and the registrations of 8 buildings were removed. Totally, 49 buildings had registration in this period.

The Revision Plan was made in 1990. Then, in 1992, the 1st degree archeological site boundaries were enlarged to the north and west sides of the current boundaries because of the new findings that show the continuity of archeological relics ⁷⁷(Figure 3.21).

⁷⁷ (REST-507- 508 Studio Studies, 2011).

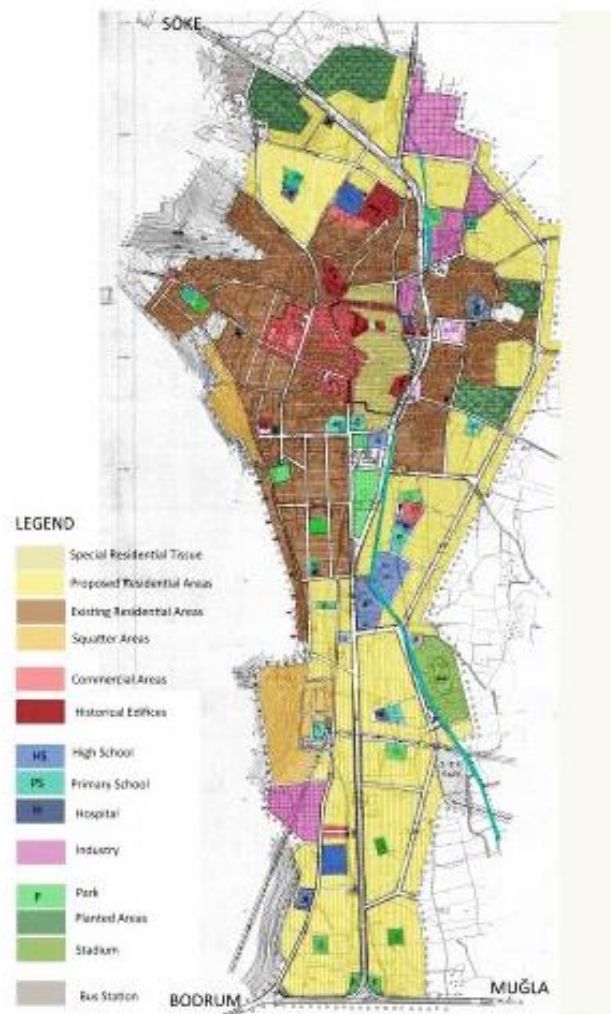


Figure 3.21. Development Plan of Milas- 1978 (top), Enlarged 1st Degree Archeological Site in 1992 (bottom) (REST 507-508 Studio Studies, 2011)

In 1996 and 2004, registration decisions were updated in the area. After that, in 2006, the “Conservation Plan” was made at 1/1000 scale. The 1st and 3rd degree archeological sites were determined with this plan. In addition to them, “special project areas” were designated as (Figure 3.22):

- Baltalı Gate Project Area: Baltalı Gate, Abdülaziz Ağa Mansion, Bazaar Area, Aqueducts and surrounding residential area
- Gümüşkesen Mausoleum Project Area: The Mausoleum, Jewish Cemetery, Olive Grove and the surrounding residential area
- Municipality Square and Arasta Region Project Area: The Municipality Building, Belen Mosque, Çöllüoğlu and Çaputçu Hans, surrounding commercial and residential areas
- Tabakhane Street and its Surrounding Project Area: Tabakhane Street, Bus Garage, Historic Tree, Zeus Carios Temple, surrounding residential and commercial areas.

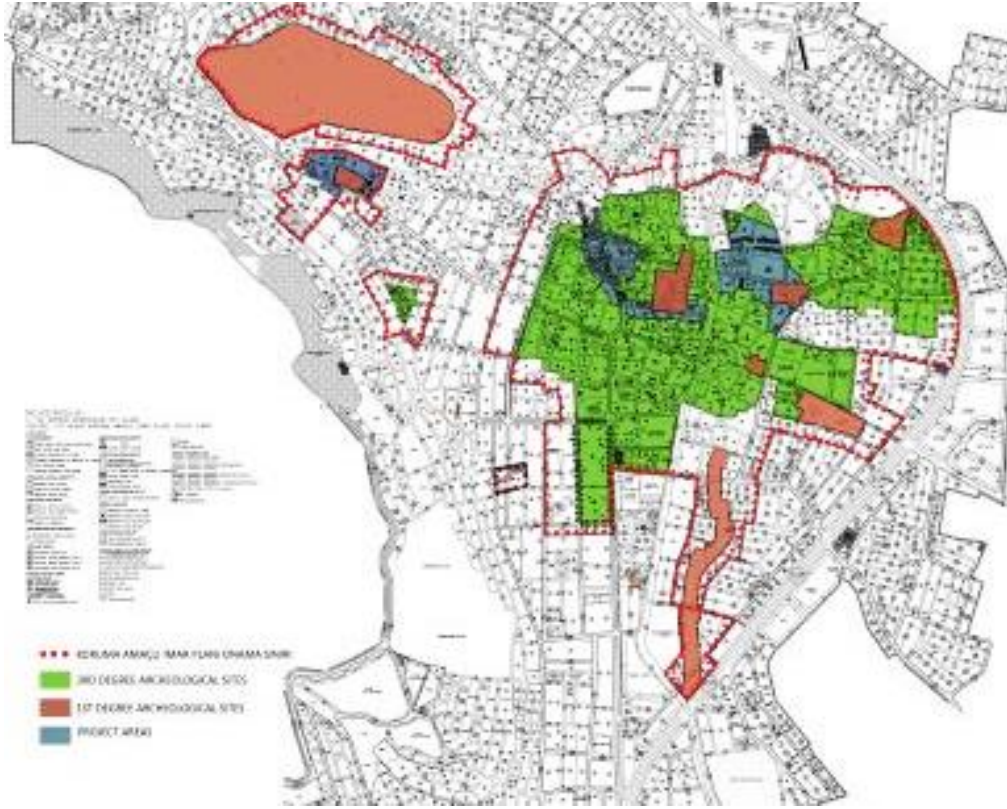


Figure 3.22. Conservation Plan of Milas-2004 (REST 507-508 Studio Studies, 2011).

As being the most important impact on the planning and conservation history of Milas, the determination of “Hekatomnos Sarcophagus” in Hisarbaşı Neighborhood directed the registration status, conservation decisions and the condition of the buildings in the area since 2010 (Figure 3.23).

REGISTRATION STATUS AND THEIR PERIOD

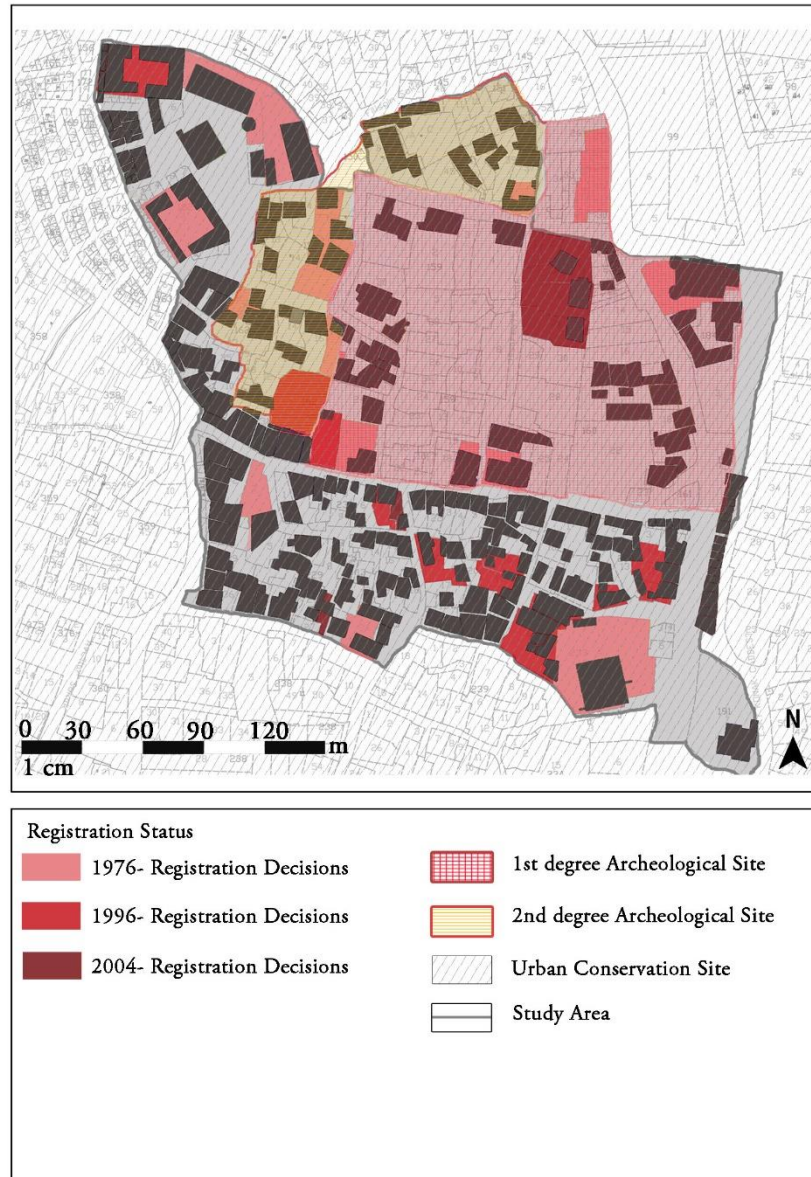


Figure 3.23. The Registration Status of the Buildings in Hisarbaşı Neighborhood

After the determination of Hekatomnos Sarcophagus in Hisarbaşı Neighborhood, the Conservation Plan of Milas was needed to be revised. The new decisions propose:

- Accommodation buildings, commercial units towards tourism, commercial units towards daily want in the “Historic City Center of Milas”
- Construction provisions like determining the original color of Milas traditional buildings as yellow, tile red and indigo-blue⁷⁸.

3.4.1. The Determination of the Hekatomnos Sarcophagus in Hisarbaşı Neighborhood and the Transformation Process

3.4.1.1. Perception and Interpretation of the Uzunyuva Column and Its Surrounding in Time

The Hekatomnos Sarcophagus is seen as the most important archeological finding of the 21th century. However, the monument area was perceived and interpret differently in time as divided from its meaning and existence.

The sarcophagus was never mentioned before its determination in 2010. In the area, the Uzunyuva Column was remarkable and questionable archeological trace because of its visible existence in the neighborhood. Therefore, at 17th century, Spon and Wheler who were the traveler and found in Milas drew a gravure of the column in their journey (Figure 17). From this gravure, it is understood that the column had visible inscription on its surface that is not seen today. The inscription showed that the column was dedicated to Menandros who lived in the area and helped the city. With regard to the living period of Euthydemos, Uliades and Menandros mentioned at the inscription, the column was settled in the area between 1st century B.C and A.D.⁷⁹.

The inscription on the Menandros Honor Column:

“The people of the Mylasa erected the statute of Menandros who was known as the son of Uliades, grandson of Euthydemos, the benefactor and son of the benefactors of the city.”

⁷⁸ (Conservation Plan Report of Milas, 2014).

⁷⁹ (Tentative List Submisson, 2012).

At 18th century, the other traveler Richard Chandler said that the column carried a sculpture of Menandros.

In 1932, Alfred Laumorir described the area as part of the temple with the sculpture, column and the podium. He also determined the terrace area at the surrounding side. Thus, he was the first who mentioned the area as temple place. After that, in 1954, Prof. Dr. Aşkıdil Akarca who was archeologist and also born in Milas, said that the area was Zeus Carios Temple, and the column was the part of this monument.

In 1987, Assoc. Prof. Walter Voigtlander verified that the monument was a temple with making a surface survey in the area. Then, in 1994, Prof. Dr. Frank Rumscheid obtained some findings about the plan and the period of the monument by surface survey. He remarked that the column and the podium belonged to different periods. The column was later addition to the podium. Besides, he identified the monument as early period structure and not a temple.

After this period, the column, podium and temenos wall protected their suspicious meanings in the neighborhood until 2010. In 2010, the illegal excavation from the house in the area was determined. It was understood that the smugglers came down to the sarcophagus and robed the grave. Immediately after the determination of illegal excavation, the expropriation and archeological excavation periods were started in the neighborhood⁸⁰.

3.4.1.2. Spatial Transformation of Hisarbaşı Neighborhood

The archeological excavation to reveal the Hekatomnos Sarcophagus was started in August, 2010. Simultaneously, the expropriation period was lived in the neighborhood.

Firstly, 40 lots were defined as expropriation area in the boundaries of 1st degree archeological site. 3 of them already belonged to public establishments. 5 of the others were expropriated by Milas Municipality and 32 lots were expropriated by Ministry

⁸⁰ (Tentative List Submission, 2012).

of Culture. The first step of the expropriation was implemented by the Municipality. 4 lots were expropriated and the buildings on them were demolished.

At the second step, the protocol was made between Ministry of Culture and Turkey Coal Establishment. The resource of the expropriations in the neighborhood was supplied by this establishment. At the building block of 159, 18 lots, and at the building block of 160, 11 lots were decided to be expropriated. The building on the building block of 159 and lot 31 was started to be used as “excavation house”⁸¹.

Totally, 40 lots in the 1st degree archeological site were expropriated, the buildings on 23 lots were demolished, and 8 buildings were restored in the area⁸².



⁸¹ (Uzunyuva Kazısı Çalışma Raporu, 2010).

⁸² (1. Derece Arkeolojik Sit Alanı Yıkım Dosyası)



Figure 3.24. Hisarbaşı Neighborhood before the Excavation (top), the Neighborhood after the Excavation (middle and bottom) (Uzunyuva Kazı Raporu, 2011).

The area was defined as “archo-park” after the determination of the sarcophagus. At the Tabakhane Street and surroundings, there will be residential, accommodation, and commercial places for tourism. After the completion of the restoration of registered buildings, they will be functioned with boutique hotel or hostel. Some of them will be used as exhibition place or museum. The streets will be regulated in terms of road slab and lighting system. Also, at the streets, there will be introducing tables and resting places⁸³.

3.5. Current State of Hisarbaşı Neighborhood

Today, Hisarbaşı Neighborhood continues its historic sense and meaning at most of the parts. Traditional buildings, narrow and meandering streets form this historic sense in the neighborhood.

Landmarks in the neighborhood from different periods are comprised of bigger scale mansions (Hadibeyler, Alagünler, Çorbacılar and Emin Ağa Mansions), Hans (Çöllüoğlu and Sefa- Yanık Hans), mosques (Belen and Great Mosques), public service buildings (Municipality, Post Office, Tax Office and Telecom), cultural buildings (Milas Museum and Turhan Selçuk Karikatür Evi), and finally the

⁸³ Milas- Tabakhane Caddesi 1. Derece Arkeolojik Sit Alanı Kamulaştırma Tanıtım Dosyası.

Uzunyuva Column. Besides these remarkable structures, there are also nodes and reference areas. Along the İnönü Street in the study area, there are two reference areas. The first one contains Great Mosque, Milas Museum and commercial structures on the river. And the second one is found at the intersection of İnönü Street and Belediye Street, formed with Tax Office and scribes. The togetherness of Ottoman Bazaar, Hans, Belen Mosque and Milas Municipality forms the other reference area in the neighborhood. The other reference area includes Post Office, Telecom, Turhan Selçuk Karikatür Evi and Akarcalar Mansion. The final one is actually a “lacuna” around the Uzunyuva Column. However, this excavation area also creates a reference in the neighborhood.

In the neighborhood, there are three nodes/ squares. First one is Tabakhane Square. Although the historic coffeehouses around it were destroyed, the square continues its gathering role with new structures. Inhabitants still use this square and gather together in this area. Hadibeyler Mansion and Turhan Selçuk Karikatür Evi create a node on the Belediye Street. The area is not used as gathering place but it has unity with surrounding structures. And finally, the Belediye Square is found at the end of the Belediye Street. It has new and traditional structures with different functions, and it links the neighborhood with Ottoman Bazaar and modern commercial axes-Cumhuriyet Street.

PHYSICAL SENSE MAP OF THE HİSARBAŞI NEIGHBORHOOD

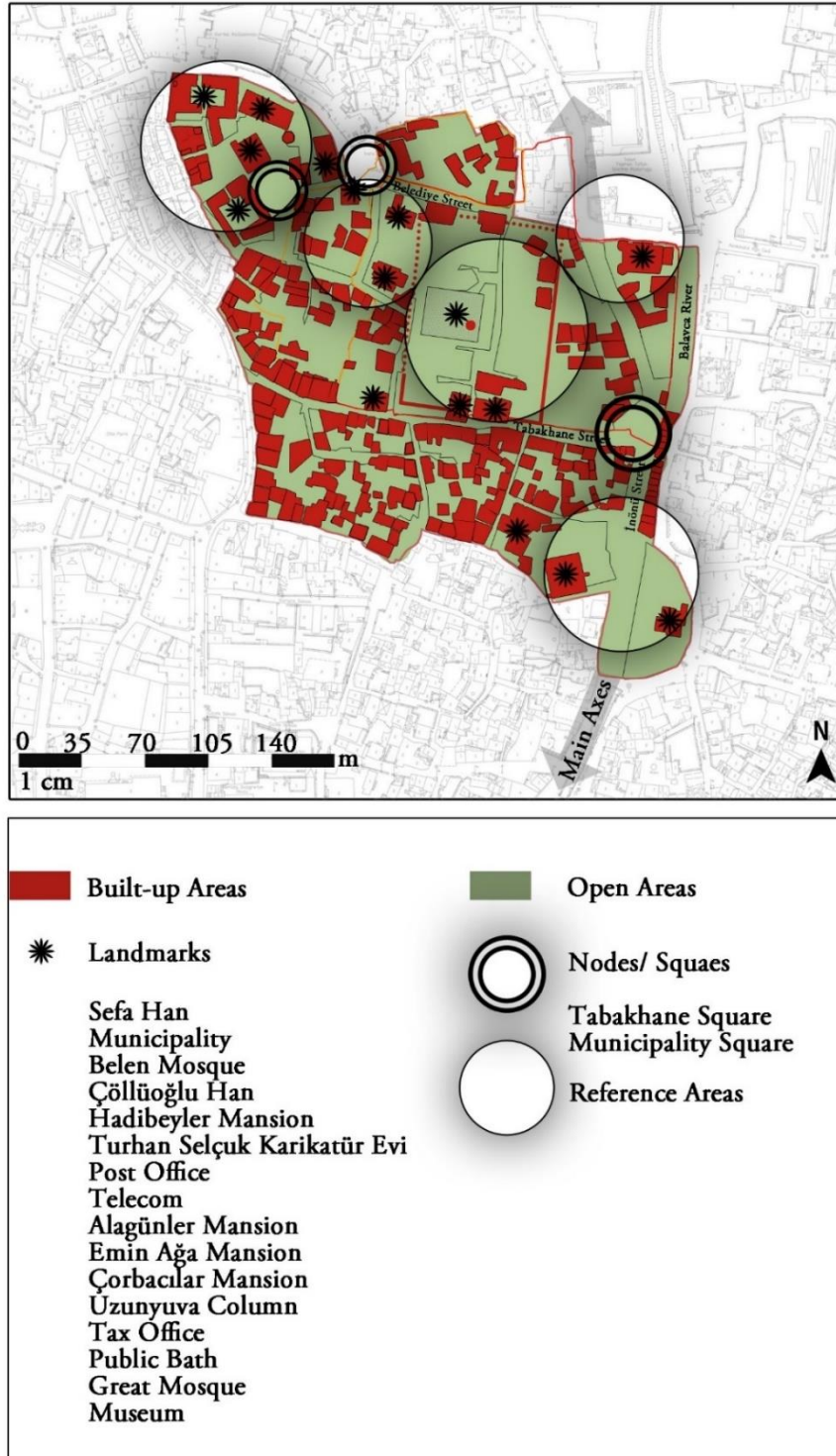


Figure 3.25. Hisarbaşı Neighborhood with the Visual Components

3.6. Chapter Review and Assessments

Milas has a rich history from the ancient period, special topography that shapes the city settlement, multicultural society and a multilayered texture that has traces from different periods of the history of the city.

The different traces of the relation between inhabitants and the city since the history are visible in many parts of the Milas. Hisarbaşı Neighborhood is one of them with mansions of established families, historic street pattern, and archeological relics. As well as the physical integrity between the all layers of the history, the neighborhood also has specific social structure with the existence of “aga/ landlords” for centuries and non-Muslim societies. The daily life organization, economic and cultural activities are passed down from generation to generation in the neighborhood, and tried to keep alive intangible values.

Besides these values and the features of the neighborhood, the character of the neighborhood was affected from the planning and conservation activities in time. Specifically, “Hekatomnos Sarcophagus Archeological Excavation” in the area changed and is still changing the physical and social structure of the neighborhood that formed for centuries as accumulation of the time (Figure 3.25).

CHAPTER 4

MEMORYSCAPE OF THE HİSARBAŞI NEIGHBORHOOD

Memory places are storages of life experiences, traces of the relation between people and place, and indicator of the life organization of the area that is part of it. The area with memory places has its own identity which makes it unique or different from the others. They have a meaning and sense for people who interact with them, and they constitute and continue the identity, belonging and possession senses in people. The integrity of memory places forms a “memoryscape” as a layer of the historic place. Memoryscapes give information about which places people remember and how they remember them. Also, memoryscapes show the continuity of memory places with their changing function in the life organization of people in time.

The historic heritage places are so rich in terms of memory places because these historic places have layers and relations from different periods. These memory places differ from one another with the interaction/ usage of people. The continuity of the interaction between people and place makes these memory places physically permanent and also meaningful for new generations. Additionally, this interaction between people and place forms the spirit of historic places and makes them alive. People indigenize and establish a bond with them, and they continue to produce memories in that areas. Therefore, for the effective conservation of heritage places, keeping memory places and their relation with people is crucial.

As a historic core of Milas, Hisarbaşı Neighborhood has many memory places, and they create memoryscape of Hisarbaşı Neighborhood. Some of the memory places are

still visible and used by inhabitants, while some of them are not found today. To reveal these memories and memory places, and produce memoryscape of the neighborhood, interviews with 27 inhabitants were made. These 27 inhabitants have somehow a relation with the neighborhood, and they know the area.

The interviews consist of three parts. The first part is to identify the interviewee and understand his/her relation with the neighborhood. In the second part, gathering the story of the neighborhood from the views of interviewees is aimed. In the final part, their opinions about the current situation and the future of the neighborhood are asked. Memories/memory places in their minds from the interviews are gotten as data for forming the memoryscape of Hisarbaşı Neighborhood.

4.1. Revealing the Stories of the Memory Places in Hisarbaşı Neighborhood

Hisarbaşı Neighborhood had brought many memory places to today thanks to the continuity of life and multilayered city structure. They are the transferred knowledge between the generations who lived in the area. Also, they keep the environment familiar for the inhabitants. They have some clues about the life organization and habits in the neighborhood, and, the history/ past and the future of the neighborhood. Almost each part of the area has stories for the inhabitants.

The stories about the neighborhood contain memories, their places and some mnemonic codes (visual features and relics in the area/ family names who lived in the area). The mnemonic codes give the knowledge about the period and feature of the memory places, and also, the place of them in the lives of the inhabitants. In addition to the mnemonic codes, repetitions of the memory places in the interviews cause variation between them as individual or collective/social memory places. Collectivity in the memories is understood with the number of repetitions in the interviews. Some places are mentioned by many interviewees with same or different codes. These emphasized places are taken as collective memory places, while the others stay as individual memory places.

The interviews with 27 inhabitants were examined to collect memories, memory places, their mnemonic codes and collectivity in accordance with the number of

repetitions. Then, they were used as data to shape and create the “memoryscape map of Hisarbaşı Neighborhood”.

The memoryscape map of Hisarbaşı Neighborhood is formed with two components of the area: open and built-up memory places in the neighborhood. In the neighborhood, according to the interviews, there are 39 built-up memory places, and 14 open memory places. The number of repetitions for a memory place designated the color and emphasis of them in the maps. The aim here is to show the importance and the meaning of places for the inhabitants of Hisarbaşı Neighborhood.

4.1.1. Buildings with Memories in Hisarbaşı Neighborhood

In Hisarbaşı Neighborhood, there are 39 built-up memory places mentioned in the interviews of the inhabitants. The components of the built-up environment of the neighborhood are archeological remains, Uzunyuva Column, Temenos Wall, bigger scale mansions of established families, modest traditional buildings, traditional commercial buildings, Hans, mosques, public service buildings and new structures. Some of these structures have a role of being a symbol not only for the neighborhood but also for Milas (Figure 3.25). These landmarks are not necessary to be a memory place for the inhabitants.

The distribution of built-up memory places and their repetitions are emphasized on the surrounding side of Uzunyuva Column, around Tabakhane Street and İnönü Street, and Ottoman Bazaar Area (Figure 4.1).

MEMORYSCAPE OF THE HİSARBAŞI NEIGHBORHOOD
(Built-Up Areas)

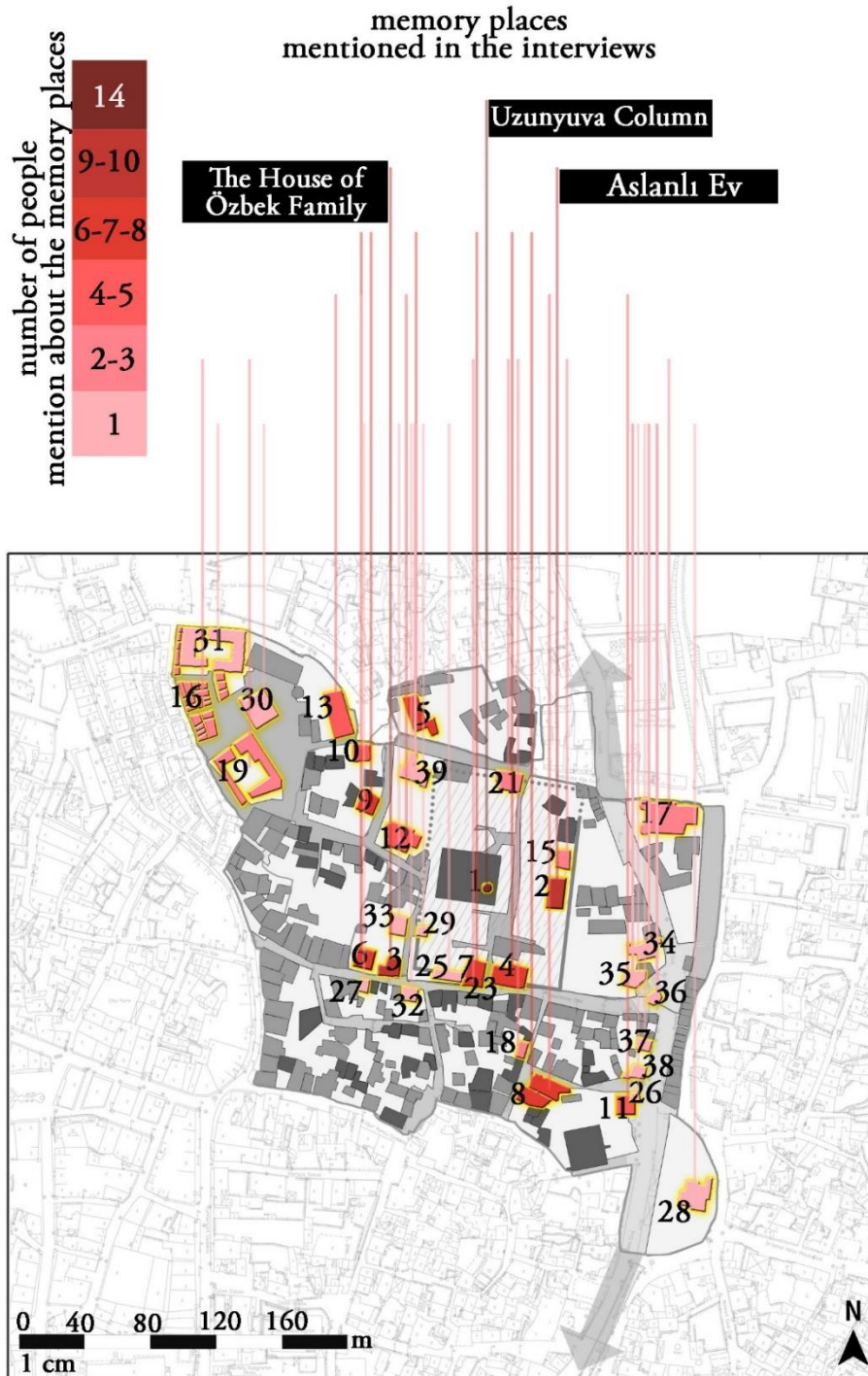


Figure 4.1. The Built-up Memory Places in Hisarbaşı Neighborhood

MEMORYSCAPE OF THE HİSARBAŞI NEIGHBORHOOD
(Built-Up Areas)

- 1- Uzunyuva Sütunu | Uzunyuva Column
- 2- Aslanlı Ev
- 3- Alagünlerin Evi | The House of Alagün Family
- 4- Emin Ağa Evi | The House of Emin Ağa
- 5- Halkevi | Community Center
- 6- Rıfat Ağa Konağı | The Mansion of Rıfat Ağa
- 7- Kolağası/ Çorbacıların Evi | The House of Çorbacı Family
- 8- Hamam | Public Bath
- 9- Akarcaların Evi | The House of Akarca Family
- 10- Hacı Ali Ağa Konağı | The Mansion of Hacı Ali Ağa
- 11- Rüştüye Binası | Ottoman Junior High School Building
- 12- Telekom Binası | Telecom Building
- 13- Hadibeyler Konağı | The Mansion of Hadibeyler Family
- 14- Hasan Ağa Evi | The House of Hasan Ağa
- 15- Selahattin/ Refika Mentеше Evi | The House of Mentеше Family
- 16- Arasta | Ottoman Bazaar
- 17- Vergi Dairesi | Tax Office
- 18- Tüfekçilerin Evi | The House of Tüfekçi Family
- 19- Çöllüoğlu Han
- 20- Tosunoğulları Evi | The House of Tosunoğulları Family
- 21- Toksarların Evi | The House of Toksar Family
- 22- Halil Mentеше Evi | The House of Halil Mentеше
- 23- Çorbacıların Evinin Altında Bakkal | Grocer under the House of Çorbacı Family
- 24- Halil Ağa Konağı | The Mansion of Halil Ağa
- 25- Belediye Başkanı'nın Evi | The House of the Mayor
- 26- Muhtar Şakir'in Bakkalı | The Grocer of Mukhtar
- 27- Zeki Sungurların Evi | The House of Zeki Surgur
- 28- Müze | Museum
- 29- Şarapçı Dükkanı | Wine Merchant
- 30- Belen Camii | Belen Mosque
- 31- Sefa Oteli | Sefa Hotel
- 32- Togayların Evi | The House of Togay Family
- 33- Boyalı Ev | Painted House
- 34- Maarif Kahvesi | Coffehouse of Officers
- 35- Kuyulu Kahve | The Coffehouse with Well
- 36- Camekanlı Kahve | The Coffehouse with Showcase
- 37- Onatların Evi | The House of Onat Family
- 38- Köşehafızların Evi | The House of Köşehafız Family
- 39- PTT | Postoffice

Figure 4.2. The List of Built-up Memory Places in Hisarbaşı Neighborhood

1 | Uzunyuva / Menandros Honor Column- Uzunyuva Sütunu

Uzunyuva Column is a trace from the Roman Period (1st century A.D) in Hisarbaşı Neighborhood. It was dedicated to Menandros who lived in Mylasa and helped the development of the city for a long time. It had an inscription for him on its surface that explains his helps and people's thankfulness to him. The place was chosen because of the importance of Hisarbaşı Hill in that period.

The column kept its existence and importance till today. Although the other structures were destroyed after the domination of Turks, it continued to be found in Hisarbaşı Neighborhood between the Ottoman structures.

Uzunyuva Column is known as “the nest of storks” by the inhabitants. The reason of this is explained by Fatma Akçadağ⁸⁴(57). She said that storks always came to the column and we defined the column as the nest of storks as inhabitants. They also follow the storks to understand the change of season. According to Olcay Akdeniz⁸⁵(62), when the storks came to the column, it meant that the summer came (Figure 4.3).



Figure 4.3. Uzunyuva Column as the “nest of storks” (left) (Akdeniz, 2010), (right) (Author, May, 2017)

⁸⁴ Fatma Akçadağ, 1961, Karacahisar, Milas. She came to Milas after she married in 1981. She lived near to the Great Mosque. She runs a grocer with her husband and son in the Tabakhane Square for 10 years.

⁸⁵ Olcay Akdeniz, 1956, Milas. Journalist. He works in the Chamber of Industry and Trade in Milas.

Inhabitants knew the archeological value of the column with the structural features and historic background of it. Also, they witnessed some surface surveys done by archeologists in 1970s. Therefore, they started to think that there is more than their knowledge about the column. After that, they assigned some meanings to the column like “sculpture of the king”. İlhami Erkan⁸⁶(73) expressed this as Uzunyuva Column was mentined as the sculpture of the king, we thought that it lost some parts in time. Gönül Bilge⁸⁷(82) added that they also mentioned Uzunyuva Column as “gold-filled column” in their childhoods.

According to Gülsemin Çaputçu⁸⁸(69), the surroundings of Uzunyuva was the place of oblation. They used the area for sacrificing the animals to god in the Greater Eid. The reason behind selecting this site was that there was a node on Hisarbaşı Street around Uzunyuva Column. This node was formed in 1970s according to Olcay Akdeniz (62). He said that in 1970s, surrounding side of the column was regulated as a park. Before this regulation, the column was found in the garden of a house and the surroundings were used as a terrace of this house. Until 1970s, around Uzunyuva Column, children played games. Salih Akçadağ⁸⁹(67) mentioned that they played hide-and-seeK in his childhood at this place. After the expropriation and regulation, the surroundings of Uzunyuva Column were started to be sensed as gathering place and mentioned like Uzunyuva Park. With respect to Hayati Çorbacı⁹⁰(61), the Uzunyuva Park was also used as wedding place in these years (Figure 4.4).

⁸⁶ İlhami Erkan, 1945, Milas. He lived in a house found at the Tabakhane Street since his childhood.

⁸⁷ Gönül Bilge, 1936, Milas. She lived in a house near to the Uzunyuva Column heritage from her grandfather.

⁸⁸ Gülsemin Çaputçu, 1949, Milas. She lived near Uzunyuva Column since 1971. Their centuries-old house was destroyed in 1950s. Then, they built a new house at same place.

⁸⁹ Salih Akçadağ, 1951, Milas. He lived in the area since 1978. He runs a coffeehouse and a grocer at Tabakhane Square.

⁹⁰ Hayati Çorbacı, 1957, Milas. He lived in the Kolağası Mansion since 1970s.



*Figure 4.4. Surrounding of the Uzunyuva Column before 1970s (top, left) (Akarcai 1954),
Surroundings of Uzunyuva Column as a Gathering Place
(<http://muglaprovince.blogspot.com.tr/p/milas.html>, <http://www.kulturelcileri.org/kentlerimiz/48>)*

2 | Bahattin Ağa Mansion- Aslanlı Ev

Bahattin Ağa Mansion was constructed at 20th century by Rıfat Ağa for his brother Bahattin Ağa. Rıfat Ağa and Bahattin Ağa were the members of the established family- İzzet Ağalar in Milas. It is not found in the neighborhood today.

Bahattin Ağa Mansion is known as “the house with lions- Aslanlı Ev” by the inhabitants of Hisarbaşı Neighborhood because of the lion figures on its façade. Olcay Akdeniz (62) narrated about the location of the house and its view from the İnönü Street. According to him, the house was settled at the middle of the Temenos Wall. It had garish façade organization thus it was remarkable from the İnönü Street. The lion figures sticked in the minds of the inhabitants. Jülide Tüfekçi⁹¹(89) remembered the house as the house that has lion pictures on its balcony (Figure 4.5).



Figure 4.5. The Lion Figures on the Façade of the Aslanlı Ev (personal archive of Olcay Akdeniz Özcın Kocabaş⁹²(71) mentioned Aslanlı Ev as “our famous house”. He said that two women lived in the house. Also, according to him, there was a barn of camels in the garden of this house for the camel wrestlings in Milas. Bahattin Ağa married for two times but did not have children. After his death, the house devolved on his second wife and her relatives. They lived in this house until 1960s. Ayten Akdeniz⁹³(90)

⁹¹ Jülide Tüfekçi, 1929, Ağaçalı, Milas. She came to Milas in 1953 with her marriage. She is living in the Tüfekçi House that was found on the Tüfekçi Street.

⁹² Özcın Kocabaş, 1947, Milas. He lived in a house around Uzunyuva Column. He runs a jeweler in the Cumhuriyet Street for 40 years.

⁹³ Ayten Akdeniz, 1928, Milas. She lived in the house near to the Great Mosque.

remembered her visits to the house. She referred the crackling sound of the staircases, fancy and garish inside structure of the house (Figure 41).

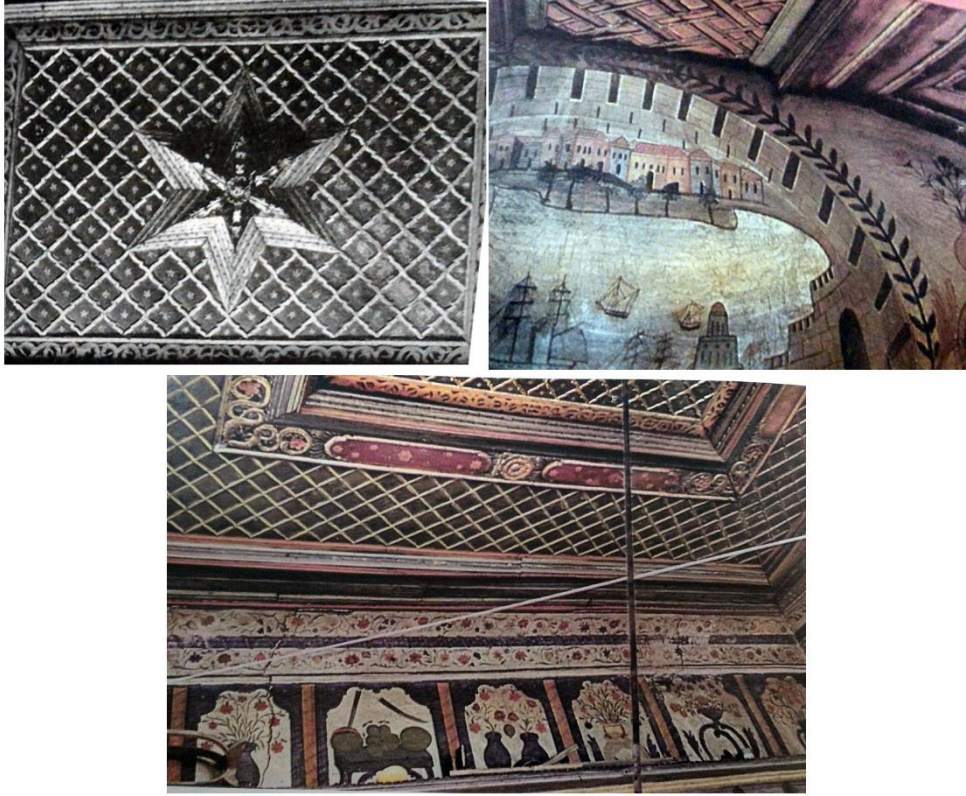


Figure 4.6. The ceiling of the room in Aslanlı Ev (top, left), the paintings and ornaments on the walls of Aslanlı Ev (top, right) (bottom) (Akdeniz, 2003).

3 | The House of Alagün Family- Alagünlerin/ Özbeklerin Evi

Alagünlerin Evi/ The house of Alagün Family was constructed by Rıfat Ağa at 20th century. He constructed this house for his daughter Sadike Alagün. The house is generally called as “Özbeklerin Evi/ The house of Özbeks” instead of the surname of the family. İlhami Erkan (73) expressed this different naming by saying that Özbek Alagün was adopted children of Sadike Alagün and she bequeathed this house to her son. The house was used until last year by the main owners. According to Nur Kara⁹⁴(74), a woman called as “Özbek Fatması” lived in this house until 2017. The house is still found in Hisarbaşı Neighborhood (Figure 4.7).

⁹⁴ Nur Kara, 1944, Milas. She lived in Germany for many years. After her retirement, she turned to Milas, and lived in a house around Uzunyuva as a hirer.



Figure 4.7. Özbeklerin Evi/ The House of Özbeks (Author, July, 2017).

4 | Emin Ağa Mansion- Emin Ağa Konağı

Emin Ağa Mansion was constructed at 20th century and called with its owner's name. According to Rıfat Alagün⁹⁵(66), the building was used by Turkish Revolutionaries during the years of National Struggle. Neslihan Özbek Aral⁹⁶(70) was born and lived in this house. She mentioned about the life in this house with the existence of servants

⁹⁵ Rıfat Alagün, 1952, Milas. He is the grandchild of Rıfat Ağa. He lived in "Painted House" in the Hisarbaşı Neighborhood.

⁹⁶ Neslihan Özbek Aral, 1948, Milas. She lived in Emin Ağa Mansion until she married.

and nanny. Her family roots are based on Ağa Families. With regard to Nur Kara (74), the building was used until 2010 by its heirs (Figure 4.8).

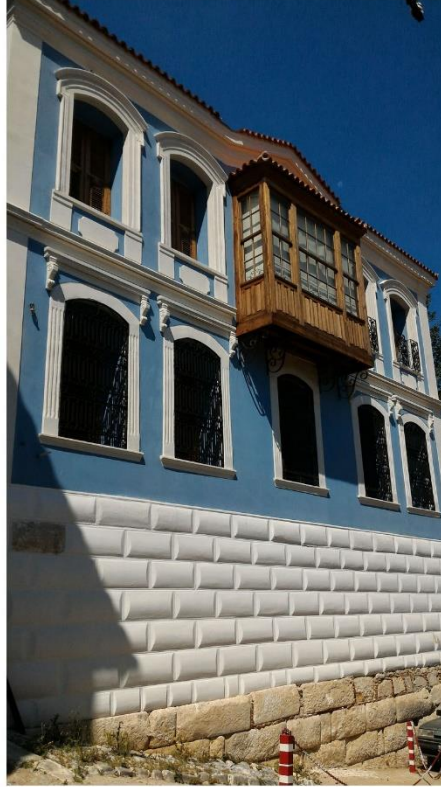


Figure 4.8. Emin Ağa Mansion (Author, July, 2017).

5 | Community Center- Halkevi

Community Center was found on Belediye Street in Hisarbaşı Neighborhood. Until the community centers were closed in 1950s, the structure continued its importance for the inhabitants. Olcay Akdeniz (62) expressed this importance as “important cultural center of the Republic”. According to him, different activities were made in the community center. There were lecture rooms, folk dance section and show section. Meetings and discussions were made to develop the education of the community. The place addressed to local people, artisans, young, adult and elderly people. His mother, Ayten Akdeniz (90) also remembered the shows and exhibitions made in there.

In 1950s, the Community Center was transformed to Evening Art School. Many women in the neighborhood went this building to learn stitching, embroidery and other

handiworks. Fatma Akçadağ (57) referred this building as “apprenticeship education place”. According to Özcan Kocabaş (71), the structure kept its function while its name was transformed. Gönül Bilge (82), as one of the first civil servants of the Evening Art School, mentioned entertainments organized in the structure by collecting money (Figure 4.9).



Figure 4.9. Evening Art School and women of the neighborhood in Milas. (Olca Akdeniz personal archive).

6 | Rıfat Ağa Mansion- Rıfat Ağa Konağı

Rıfat Ağa Mansion was constructed at 20th century by Rıfat Ağa for himself and his unmarried children. Rıfat Ağa was member of the established and rich family in Milas-İzzet Ağalar. The building was found until 25 years ago according to İlhami Erkan (73).

His grandchild, Rıfat Alagün (66), said that his grandfather and wife lived in this house for a long time. Although many inhabitants remembered the building as ruined, it was known that the building had garish and rich inside features. Olcay Akdeniz (62) documented the inside views of the house before its collapse (Figure 4.10).

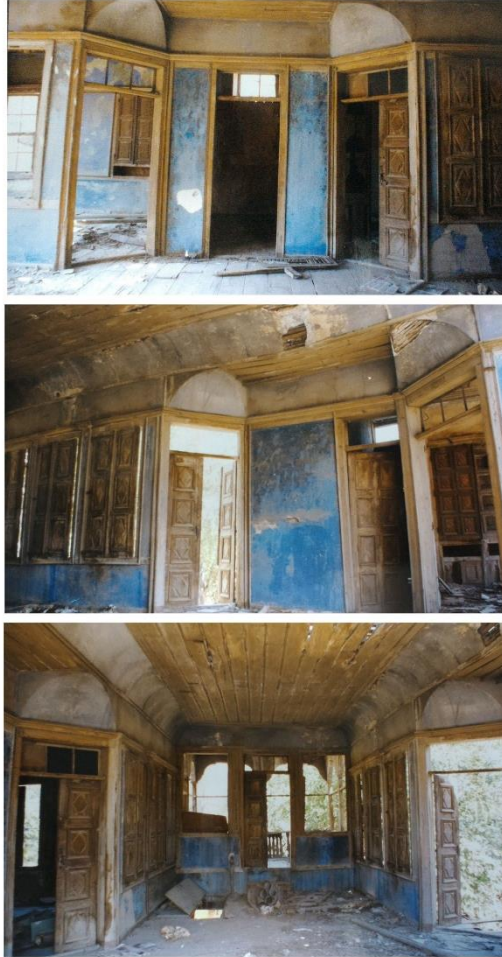


Figure 4.10. Inside views of the Rıfat Ağa Mansion (Olcay Akdeniz personal archive)

İlhami Erkan (73) also added the place of the building in their traditions. According to him, in the wedding ceremonies, brides exited from the Rıfat Ağa Mansion instead of their houses because of their believes about bringing good luck.



Figure 4.11. Rıfat Ağa Mansion (Olçay Akdeniz personal archieve).

7 | Kolağası Mansion / The House of Çorbacı Family- Kolağası/ Çorbacıların Evi

The mansion has two names from its owners: Kolağası Mansion and Çorbacılar Mansion. With regards to the sayings of Ali Çorbacı ⁹⁷(61), it was constructed in 1902 by Kolağası, and in 1970s, Çorbacı Family bought this building. Between 1979 and 2004, he lived in this house. After 2004, the hirers lived in the building.

İlhami Erkan (73) narrated that Kolağası was not from Milas. He was an officer before the Republic. He constructed this building and wanted that the lights of his house should be seen from the İnönü Street (Figure 4.12).

⁹⁷ Ali Çorbacı, 1957, Milas. He lived in the Kolağası Mansion since 1970s. He is artisan since 1970s in Cumhuriyet Street.



Figure 4.12. Kolağası/ Çorbacı Mansion (left) (author, Dec, 2016), Kolağası Mansion and Emin Ağa Mansion (right) (author, May, 2017).

8 | Historic Public Bath- Tarihi Hamam

Public Bath in Hisarbaşı Neighborhood has an importance in terms of both daily life and traditional activities. The historic background of the structure is known by the inhabitants. Salih Akçadağ (67) mentioned about the structure with the sayings of “the public bath inherited from the Seignories”.

Around the Public Bath, the neighborhood and the street were named with the structure due to its existence. Fatma Akçadağ (57) expressed this as “we called the surroundings as ‘Public Bath Neighborhood’, the furnace of the structure was seen from our house. I usually gave my son to our neighbors in the public bath from our window.”. Therefore, the public bath had a place in their daily routines. Also, the public bath had a traditional place in the wedding ceremonies of the inhabitants. Jülide Tüfekçi explained this as “women came to the public bath in the weddings for the bride. It was

called as ‘public bath for bride-gelin hamami’. After that, women gathered in the back of the Public Bath.”. According to İlhami Erkan (73), there was a day called as “public bath” in wedding ceremonies. Bride and her friends went to the Public Bath as a tradition (Figure 4.13).

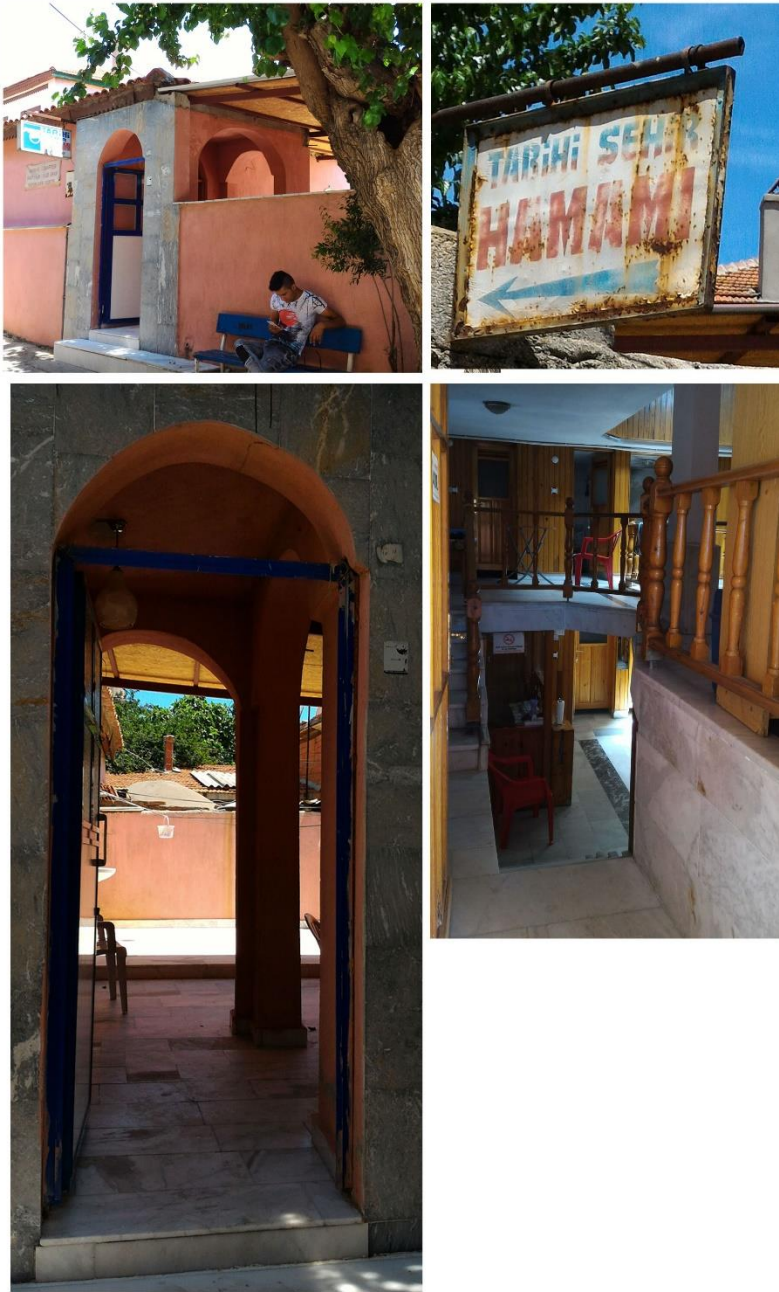


Figure 4.13. The Public Bath in Hisarbaşı Neighborhood (Author, July, 2017).

9 | The House of Akarca Family- Akarcaların Evi

The house was constructed by Mehmet Ali Akarca who was the son-in-law of Rıfat Ağa. The house was settled against to the Post Office and was found on the Belediye Street. Akarca Family had an important role for Milas in terms of political and developmental ways.

İlhami Erkan (73) expressed their role by saying that “in 1950s, when the Demokrat Parti came into power, Akarca Family had an important role. Turhan Akarca who was the son of Mehmet Ali Akarca was selected as deputy for two times. Adnan Akarca was the mayor of Milas. Hence, their house was seen as a ‘reflection of Ankara’, people went their house to solve their state affairs”. Aşkıldil Akarca, who was the daughter of Mehmet Ali Akarca, was also well-known person for Milas. She was an archeologist and made many studies to disclose unknowns of the Caria Region. She studied about Uzunyuva Column and thought that it was part of Zeus Carios Temple. Ernur Öztekin mentioned these studies as “the studies of Aşkıldil Akarca in 1950s showed that the Uzunyuva Column can be a part of Zeus Carios Temple, but after that it was proved as an honor column for a person from Roman Period.”.

The House of Akarca Family was also remembered with the “camels and barn of them”. Yüksel Aydın (73) referred their existence and said that “Akarca Family had camels for camel wrestling. Near to their house, there was a barn of camels.”.

Aşkıldil Akarca consulted for grant their house to use it as a library. However, her grant did not come true (Figure 4.14).



Figure 4.14. The House of Akarca Family (Author, May, 2017).

10 | The Mansion of Hacı Ali Ağa/ Turhan Selçuk Caricature House- Hacı Ali Ağa Konağı/ Turhan Selçuk Karikatür Evi

Hacı Ali Ağa Mansion is located on Belediye Street. It is the first restored building in Hisarbaşı Neighborhood.

The mother of Neslihan Özbek Aral (70) was born in this house. Hacı Ali Ağa was her grandfather. According to her, her mother lived in this house with 8 servants. There was a rich life organization in this house.

Hacı Ali Ağa Mansion was restored in 2004. Then, it was used as Turhan Selçuk Caricature House.

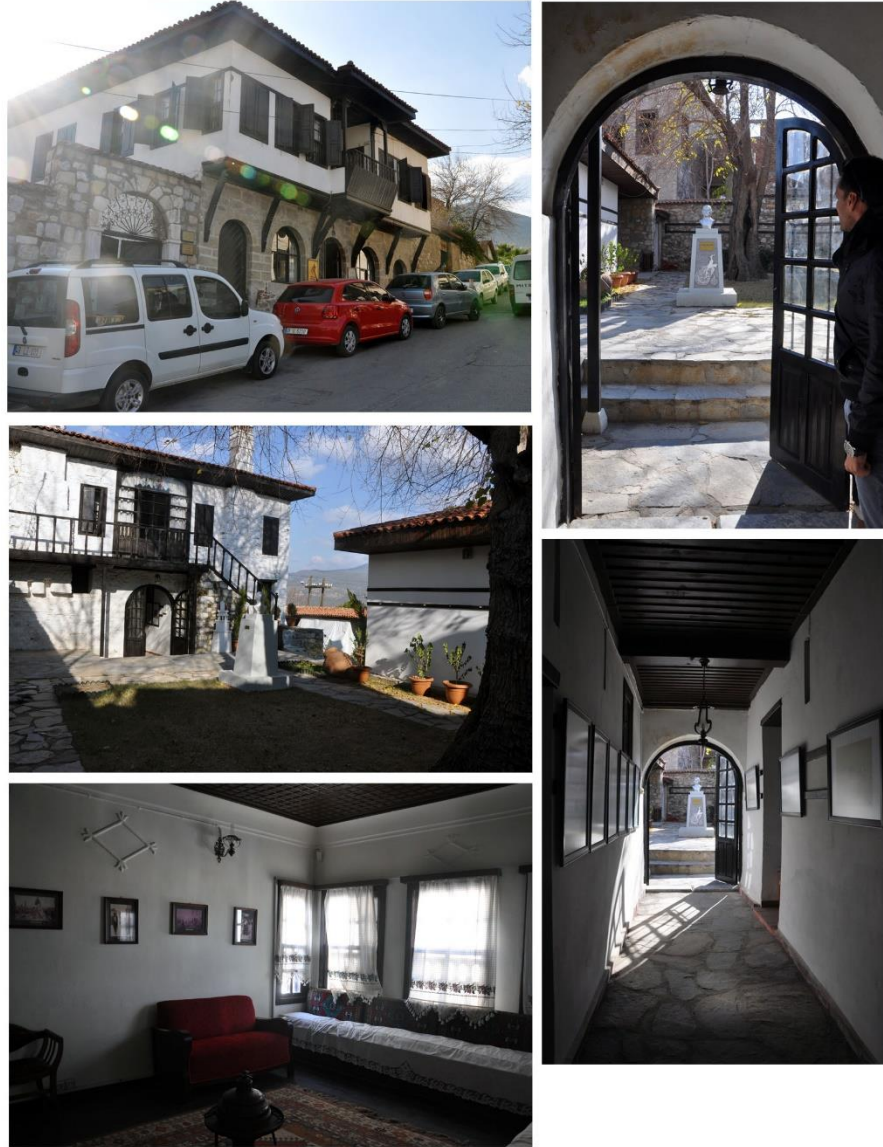


Figure 4.15. Hacı Ali Ağa Mansion and its usage as Turhan Selçuk Caricature House (Author, Dec, 2016).

11 | Ottoman Junior High School Building- Rüştiye Binası

The structure was built at the Ottoman Period in front of the Great Mosque. The inhabitants remembered it as “madrasah” or “Ottoman Junior High School” structure.

İlhami Erkan (73) knew the function of this building from his father because his father got training in this structure. Olcay Akdeniz (62) verified the function of the building as Ottoman High School. The inhabitants related this structure with the tree in that place. Olcay Akdeniz (62) described the place of it as “near to the tree found there”.

The building was used as a house after the Ottoman domination. Then, it was mentioned by the name of the owner. Ayten Akdeniz (90) addressed this building as “the house of Selamoğulları Family”. Additionally, Rıfat Alagün recalled a grocery store ground floor of this structure. He mentioned it as “there were a grocery store of Şakir, we called him as ‘Bakkal Şakir’”.

The building was destroyed in 1980s. In the place of it, water tank with fountains is constructed (Figure 4.16).



Figure 4.16. The Ottoman Junior High School Structure (Olcay Akdeniz personal archive).

12 | Telecom Building- Telekom Binası

The Telecom Building is related with the Energy Power Plant in the neighborhood. Gönül Bilge (82) explained it as “at the place of the Telecom Building, there was an

‘Electricity Factory’. At the garden of this structure, a pool was found.”. According to Ali Ateş⁹⁸(60), the necessity of electricity of Milas was met from this factory.

Telecom Building was also mentioned as the starting point of concretion in the Neighborhood. Cafer Yılmaz⁹⁹(57) explained this as “until the Telecom Building and Post Office were constructed, there were all historic mud-brick and timber structures.” (Figure 4.17).



Figure 4.17. Telecom Building in Hisarbaşı Neighborhood (Uzunyuva Excavation Report, 2010).

13 | Hadibeyler Mansion- Hadibeyler Konağı

Hadibeyler Mansion belonged to Abdülaziz Ağa Family. They were landed proprietor in Ottoman Empire and lived between 17th and 19th centuries in Milas.

Hadibeyler Mansion has different structural features like bigger scale façade then other mansions. The inhabitants remembered this building with servants. Ali Ateş (60) said that there were 4 servants in Hadibeyler Mansion.

In the mansion, the hirers live today. The period that main owners lived in the building is also remembered. Gönül Bilge (82) mentioned this period as “we usually visited the

⁹⁸ Ali Ateş, 1958, Milas. He is a tailor in the Sefa Otel.

⁹⁹ Cafer Yılmaz, 1961, Kıyıkışlacık, Milas. He lived in a house around Uzunyuva between 1971 and 2000s.

Hadibeyler Mansion. They were our neighbors.”. On the other hand, Nur Kara (74) recalled the building as empty. She said that “while we lived in the neighborhood, Hadibeyler Mansion was empty.” (Figure 4.18).



Figure 4.18. Hadibeyler Mansion (Author, Dec, 2016).

14 | The House of Hasan Ağa- Hasan Ağa Evi

The inhabitants mentioned about The House of Hasan Ağa in Hisarbaşı Neighborhood. According to Ayten Akdeniz (90), Hasan Ağa was grandfather of Rifat Ağa. Özcan Kocabaş (71) narrated that Bahattin Ağa and Hasan Ağa looked after camels, and his house was found around Uzunyuva Column. Therefore, he should live at the same period with Bahattin Ağa.

The house is recalled with the mansions around Uzunyuva Column, but there is no evidence about the existence of the house in the neighborhood.

15 | The House of Selahattin and Refika Menteşe- Selahattin ve Refika Menteşe Evi

The houses are remembered with two owners from same family: Selahattin Alagün and Refika Menteşe. They are settled the east side of the Temenos Wall, and near to the Bahattin Ağa Mansion (Aslanlı Ev). The inhabitants mentioned about the houses with their colors. Olcay Akdeniz (62) explained these houses as two of the buildings he remembered in the neighborhood and said that “when people passed from the İnönü Street, they saw the Temenos Wall and the buildings- Aslanlı Ev, The Houses of Refika Menteşe and Selahattin Alagün on it.” (Figure 4.19).



Figure 4.19. Aslanlı Ev and The House of Refika Menteşe on the Temenos Wall (top) (registration sheet of Uzunyuva Column, 1976), The Houses of Refika Menteşe-Selahattin Alagün and The House of Selahattin Alagün (author, Dec, 2016).

16 | Ottoman Bazaar- Arasta

Ottoman Bazaar is a trace from Ottoman Period in Milas. It is composed from small shops, and today, it is still functional commercial region for Milas.

Olcay Akdeniz (62) expressed this area as “with the Turkish domination in Milas, Hisarbaşı Neighborhood was formed as commercial center. Many passengers came to the area, trade was intensive. Around Hans, small shops were occurred step by step into the streets. Ottoman Bazaar was formed by these components.”. Similarly, Ergül Karatoprak¹⁰⁰(75) described the Ottoman Bazaar as “a commercial area composed by 3 streets”. The inhabitants also remembered functional differences in the Ottoman Bazaar. Niyazi Yalçinkaya¹⁰¹(60) referred this as “there were different small shops in the Ottoman Bazaar like a shop sells dowery or coffer.”. There were some Jewish and Rum merchants in the Ottoman Bazaar. İlhami Erkan (73) mentioned this as “some Turkish merchants bought the small shops from Jew or Rum people.” (Figure 4.20).



Figure 4.20. Ottoman Bazaar Area (author, Dec, 2016).

¹⁰⁰ Ergül Karatoprak, 1943, Milas. He runs a barber on the Balavca River.

¹⁰¹ Niyazi Yalçinkaya, 1958, Milas.

17 | Tax Office- Vergi Dairesi

The Tax Office is remembered as “courthouse” by the inhabitants. Moreover, they qualify this mention with saying “old courthouse structure”. The reason behind this is that the Tax Office building was reconstructed in 1910s and restored in 1980s to be used as Tax Office. Therefore, the inhabitants remembered the situation of the building before 1980s, and called as “old” due to its ruined time. Ali Ateş (60) explained this as “the Tax Office was old courthouse. It was ruined in 1960s and 1970s. Then, the building was repaired and started to be used as Tax Office.” (Figure 4.21).



Figure 4.21. The Tax Office (Author, Dec, 2016).

The building is also recalled with the “jail” that is found beside of it. Cafer Yılmaz (57) referred this as “the Tax Office was the old courthouse, and alongside of this structure, there was a jail.” (Figure 4.22).



Figure 4.22. The Jail beside of the Tax Office (Author, Oct, 2017).

18 | The House of Tüfekçi Family- Tüfekçilerin Evi

Tüfekçi Family gave their name to both their house and the street that their house is found. Jülide Tüfekçi (89) who was the daughter-in-law of this family said that the name came from the grandfather of his husband. Neslihan Özbek Aral (70) recalled the building as the house of her nanny. The building is remarkable with the pomegranate tree in front of it. (Figure 4.23).



Figure 4.23. The House of Tüfekçi Family and Jülide Tüfekçi (left), the pomegranate tree in front of the building (right) (author, May, 2017).

The building is also well-known with the tragic story that was lived in this house. The daughter of Jülide Tüfekçi narrated the story as “there was a historical event in our house. Hirers lived in this house before our family. There were two daughters of them. A boy from the neighborhood fell in love to the girl of this family. However, the girl did not respond to this love. The boy murdered the girl in this house, and then, he committed suicide. After that, Nazmi Yükselen who was the radio performer composed a folk song called as ‘Şu Milas’ın İçinde’ for this story.”

19 | Çöllüoğlu Han

Çöllüoğlu Han is the part of commercial identity of Hisarbaşı Neighborhood. The neighborhoods generally mentioned about the Han with the bigger scale buildings that they did not forget. For example, Hayati Çorbacı (61) said that he did not forget Çöllüoğlu Han and its functional period with the merchants.



Figure 4.24. Çöllüoğlu Han (Author, May, 2017).

20 | The House of Tosunoğulları Family- Tosunoğulları Evi

The House of Tosunoğulları Family is one of the destroyed buildings during the archeological excavation. Cafer Yılmaz (57) expressed this building as “Tosunoğulları Famiy was one of the richest and esteemed families in Milas. We bought the house from them in 1971. It was found around Uzunyuva Column.”. According to Özcan

Kocabaş, the building was large, magnificent and historic house in Hisarbaşı Neighborhood.

21 | The House of Toksar Family- Toksarların Evi

The House of Toksar Family was destroyed with the archeological excavation. Ayten Akdeniz (90) remembered this building as “a house of neighbor”, and she added that the building fired in 1970s then they rebuilt the house for them. Gülsemin Çaputçu (69) mentioned this building in the sayings about lost values in the neighborhood.

22 | The House of Halil Menteşe- Halil Menteşe Evi

Halil Menteşe was one of the special and richest people of Hisarbaşı Neighborhood. He had a political identity in Milas. According to İlhami Erkan (73) he was deputy for a time. Also, he was the head of Chamber of Deputies. Olcay Akdeniz (62) introduced him as an important person of Committee of Union and Progress. He made a speech in the neighborhood at the announcement of the Second Constitutionalist Period.

His house was found in the Sakarya Street in the neighborhood. However, it is not existence today.

23 | A Grocer Under the House of Çorbacı Family- Çorbacıların Evinin Altındaki Bakkal

The house called as Kolağası Mansion or the House of Çorbacı Family is also remembered with the grocery under of it. Hayati Çorbacı (61) explained that there was a grocery under the house of them and it was functional until 2000s. Addition to that, Ercan Kocabaş¹⁰²(66) also mentioned the building in his sayings about the past situation of the neighborhood.

¹⁰² Ercan Kocabaş, 1952, Milas. He lived in the historic house around Uzunyuva Column till 1980s. He is a jeweler in Cumhuriyet Street.

24 | Halil Ağa Mansion- Halil Ağa Konağı

Halil Ağa Mansion was mentioned except from the House of Halil Menteşe. However, the place of the building is not determined. Salih Akçadağ (67) said this building in his unforgotten buildings in the neighborhood.

25 | The House of the Head of Municipality- Belediye Başkanı'nın Evi

The House of the Head of the Municipality was destroyed during the archeological excavation in the neighborhood. It was modest in comparison with the mansions. Fatma Akçadağ (57) mentioned about the building as “the building was found at the place of the wall- Temenos Wall. They constructed their building by using the historic wall as one of the walls of their building.” (Figure 4.25).



Figure 4.25. The House of the Head of Municipality (Ömür Bakırer personal archive, Oct, 2011).

26 | The Grocery of Mukhtar Şakir- Muhtar Şakir'in Bakkalı

The grocery was found under the Ottoman Junior High School during it was used as a house. İlhami Erkan (73) described this grocery as “a grocery with wooden shutter”, while Jülide Tüfekçi (89) explained it as “a grocery under the house of Hediye”. With the destruction of the building, the grocery disappeared.

27 | The House of Zeki Sungur- Zeki Sungurların Evi

The building is one of the destroyed buildings in Hisarbaşı Neighborhood before the archeological excavation. Özcan Kocabaş (71) remembered this house as “large and magnificent building”.

28 | Milas Museum and Public Library- Milas Müzesi ve Halk Kütüphanesi

The local books and magazines are stored in this building. Also, in the garden of the building, some of the archeological findings from the surroundings of Milas are kept and exhibited. It was under the construction for a long time, and after that, it was used as library and museum.

İlhami Erkan (73) referred that before the construction of the building, the area was sensed as a square or gathering place. He added that “the architect of the building was a person who was born in Milas and lived in Germany. The inhabitants also had a role in the construction of the building. They helped as workforce.” (Figure 4.26)



Figure 4.26. Milas Museum and Public Library as new constructed (top) (Olçay Akdeniz personal archive), (bottom) (Author, May, 2017).

29 | The Small Shop of the Wine Merchant- Şarapçı Dükkanı

Gönül Bilge (82) remembered that there was a small shop of the wine merchant under the house of her neighbors around Uzunyuva Column. However, there is no evidence and any other refer that verifies the existence of this merchant.

30 | Belen Mosque- Belen Camii

Belen Mosque is one of the two mosques found in Hisarbaşı Neighborhood. It was settled at the Belediye Square at the historic commercial area.

About the mosque, the inhabitants said that like the other mosques, there was a cemetery near to the Belen Mosque before the small shops and the Municipality were constructed.

Gönül Bilge (82) said that Abdülaziz Ağalar Family constructed this mosque in 18th century. However, it is also known that the Belen Mosque was a church, and Abdülaziz Ağalar Family regulated and transformed this structure as a mosque (Figure 4.27).



Figure 4.27. Belen Mosque (Author, Dec, 2016).

31 | Sefa Hotel- Sefa Oteli

Sefa Hotel is a historic Han called as “Burned Han- Yanık Han”. The reason of this name is that a fire broke out in the structure.

Ali Ateş (60) who has a tailor shop in the Sefa Hotel since 1975 narrated that the commercial density focused on the Hans in the past. While Çöllüoğlu Han continued its original function, Sefa Han was transformed to hotel. People left their horses at the Çöllüoğlu Han, and they stayed in the Sefa Hotel. The building was the most luxury hotel in Milas with 100 beds (Figure 4.28).

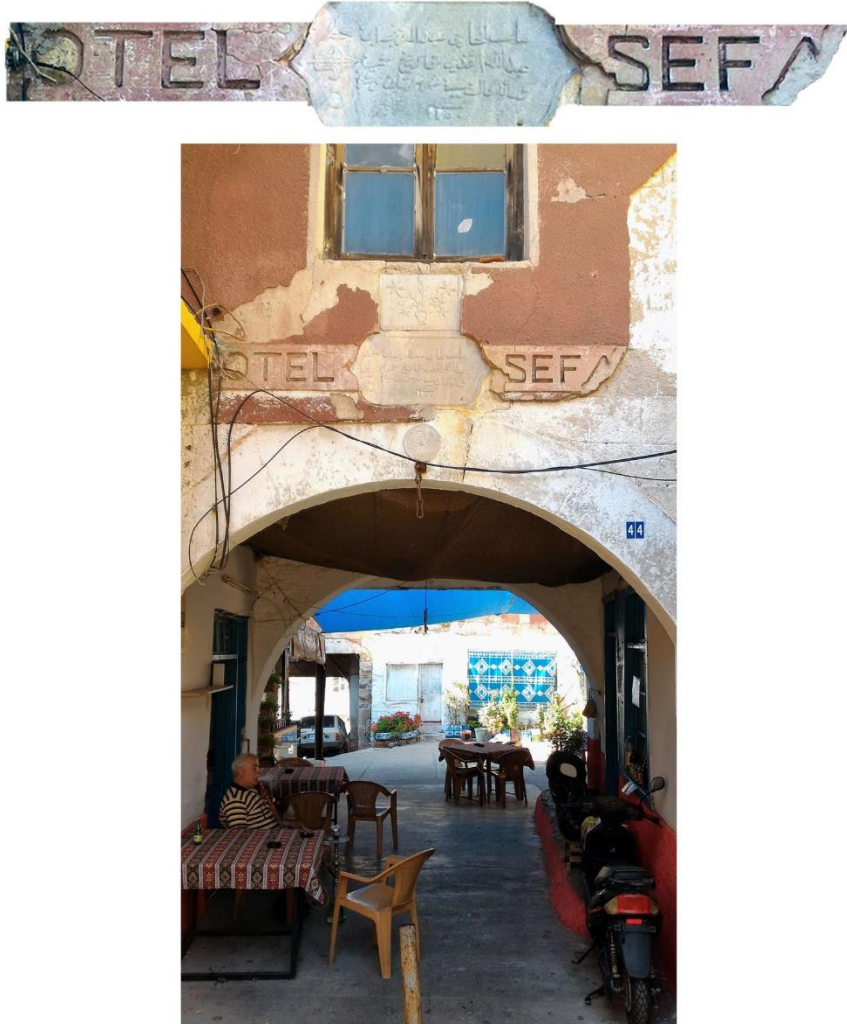


Figure 4.28. Sefa Hotel (Author, May, 2017).

32 | The House of Togay Family | Togayların Evi

Mustafa Togay (71) explained that their house was a heritage from their grandparents, and it was 150 years old. Their house was mentioned as “The House of Togay Family-Togayların Evi”.

33 | The Painted House- Boyalı Ev

Rıfat Alagün (66) who is the grandchild of Rıfat Ağa narrated that the building was the place of he was born. It was constructed by his grandfather. Inside of the building was rich in terms of decoration, and the façade of the building was consisted of colorful ornaments. Because of these features, this building was called as “Painted House-Boyalı Ev” by the inhabitants (Figure 4.29).



Figure 4.29. The Painted House (Olçay Akdeniz personal archive)

34 | The Coffeehouse of the Civil Servants- Maarif Kahvesi

Civil Servants’ Coffeehouse was one of the coffeehouses found at the Tabakhane Square. According to İlhami Erkan (73), usually the civil servants and teachers came to this coffeehouse. Thus, it was called as the civil servants’ coffeehouse. Rıfat Alagün (66) remembered the games of Hacivat and Karagöz exhibited here.

The building was destroyed to enlarge the İnönü Street (Figure 4.30).

35 | The Coffeehouse with The Well- Kuyulu Kahve

Rıfat Alagün (66) referred this building as one of the coffeehouses found at the Tabakhane Square. It was mentioned with the well because it had a well inside of the structure (Figure 4.30).

36 | The Coffeehouse with the Showcases- Cemekanlı Kahve

The coffeehouse was located at the Tabakhane Square as divider of the road. According to Olcay Akdeniz (62), there was a hexagon pool in the coffeehouse. The building burned after its functional period. Then, it was stayed as a ruined area at the middle of the Tabakhane Square. During the enlargement studies of the İnönü Street, the ruined area was regulated, and the traces of the coffeehouse was cleaned from the area (Figure 4.30).

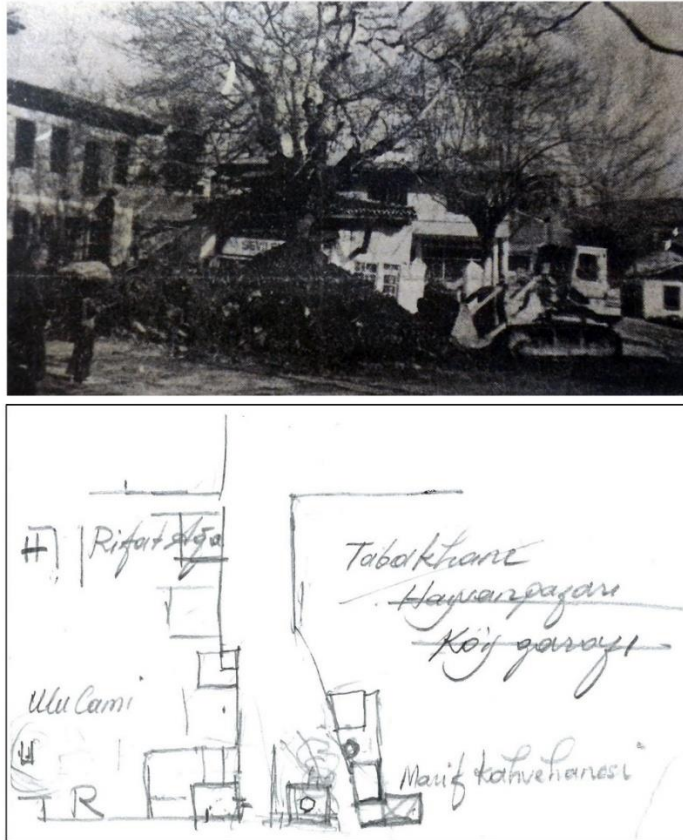


Figure 4.30. The ruined area from the Coffeehouse with Showcases (top) (Olcay Akdeniz personal archive), the drawing of the Tabakhane Square and surrounding coffeehouses (bottom) (drawn by Olcay Akdeniz).

37 | The House of Onat Family- Onatların Evi

The building is found on the İnönü Street. Rıfat Alagün (66) remembered it while narrated about the old period of Hisarbaşı Neighborhood (Figure 4.31).



Figure 4.31. The House of the Onat Family (Author, Dec, 2016).

38 | The House of The Kösehafız Family- Kösehafızların Evi

Rıfat Alagün (66) remembered this building as the house of Halil İbrahim. It was found on the İnönü Street and cross side of the Great Mosque (Figure 4.32).



Figure 4.32. The House of the Kösehafız Family (Author, Dec, 2016).

39 | The Post Office- Postane

The Post Office building is remembered as new building by the inhabitants from their childhoods. Olcay Akdeniz (62) said that the building was constructed while he went to primary school. With the construction of the building, the Belediye Street started to be called as “the slope of the Post Office” (Figure 68).



Figure 4.33. The Post Office (Author, Dec, 2016).

4.1.2. Open Spaces with Memories in Hisarbaşı Neighborhood

Some of the open areas of Hisarbaşı Neighborhood has a role to recall the memories of the inhabitants. There are 14 memory places as open areas in Hisarbaşı Neighborhood. They verify as squares, streets, and surroundings of remarkable structures.

According to the interviews with the inhabitants, the emphasized memory places as open areas are Tabakhane Square, Surroundings of Uzunyuva Column and Livestock Bazaar Area.

MEMORYSCAPE OF THE HİSARBAŞI NEIGHBORHOOD
(Open Areas)

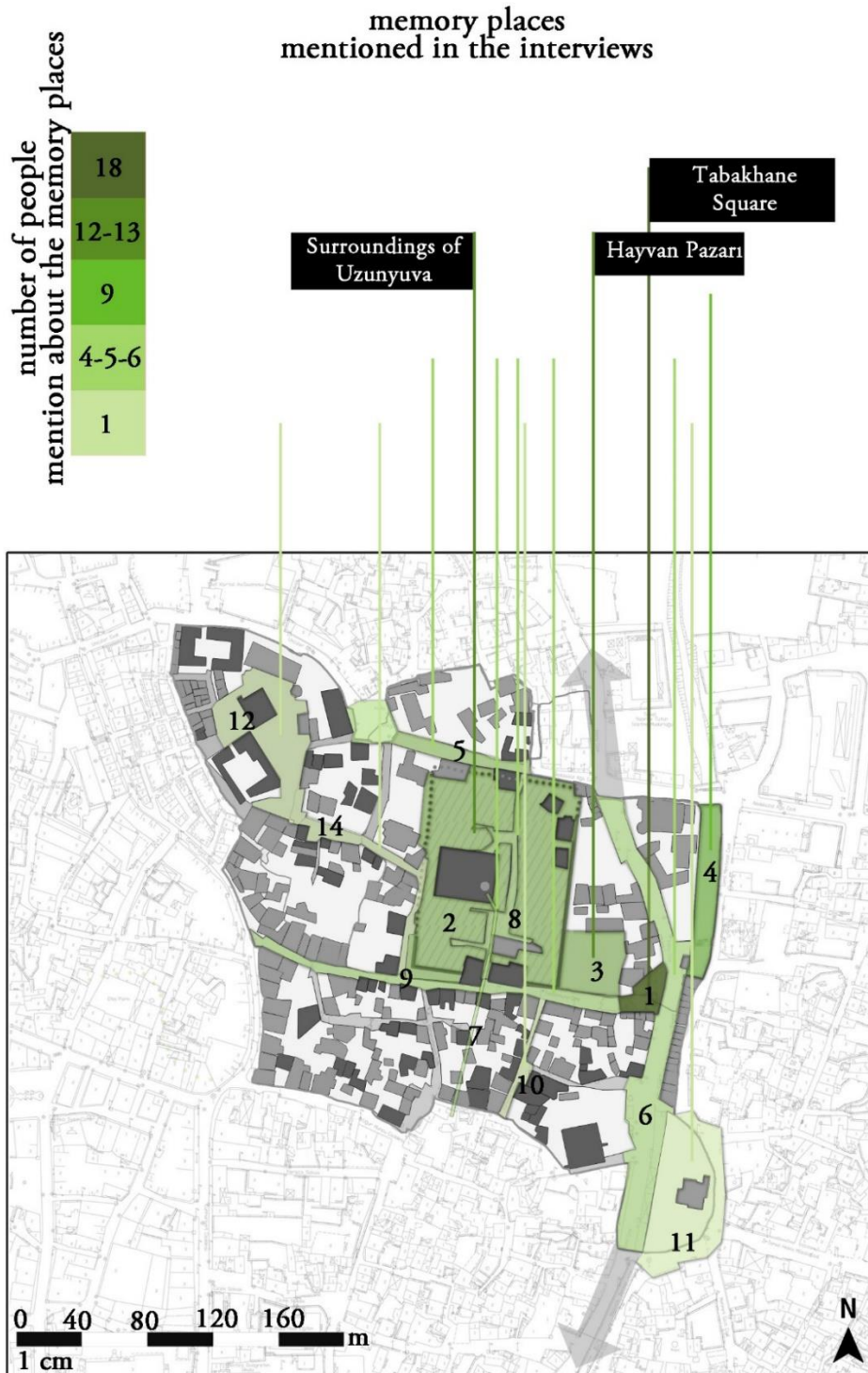


Figure 4.34. The Memory Places as Open Areas in Hisarbaşı Neighborhood

MEMORYSCAPE OF THE HİSARBAŞI NEIGHBORHOOD (Open Areas)

- 1- Tabakhane Meydanı | Tabakhane Square
- 2- Uzunyuva Çevresi | Surroundings of Uzunyuva Column
- 3- Hayvan Pazarı | Livestock Bazaar
- 4- Balavca Deresi | Balavca River
- 5- Belediye Caddesi | Belediye Street
- 6- İnönü Caddesi | İnönü Street
- 7- Beçin'e Giden Gizli Yol | Secret Road to Beçin
- 8- Hisarbaşı Sokak | Hisarbaşı Street
- 9- Tabakhane Caddesi | Tabakhane Street
- 10- Tüfekçi Sokak | Tüfekçi Street
- 11- Aplangeç Meydanı | Aplangeç Square
- 12- Belediye Meydanı | Municipality Square
- 13- Yıkıklık Meydanı | Ruined Square
- 14- Zahir Pazarı Sokak | Zahir Pazarı Street

Figure 4.35. The list of the Memory Places in Hisarbaşı Neighborhood as Open Areas.

1 | Tabakhane Square- Tabakhane Meydanı

Tabakhane Square is one of the historic squares of Milas. Its name comes from the function of the street which the square is found on. Today, the square is surrounded by coffeehouses, and throughout its long past, the function of its surroundings was the same. The square became integrated with these coffeehouses. The inhabitants remembered and referred the square mostly with them. Feridun R. (53) said that Tabakhane Square and its coffeehouses are and were the primary rest area for the neighborhood and also Milas. The most remembered ones of these coffeehouses were Civil Servants' Coffeehouse- Maarif Kahvesi, Employees' Coffeehouse- İşçiler Kahvesi and The Coffeehouse with the Showcases- Cemekanlı Kahve.



Figure 4.36. Tabakhane Square (Author, Oct, 2017).

Tabakhane Square is also mentioned with the plane tree and the well found around it. They are the fancied figures of the square. Niyazi Yalçınkaya (60) defined the square with coffeehouses, the well and the plane tree (Figure 4.37).



Figure 4.37. The Plane Tree and the Well Found on Tabakhane Square (Author, Oct, 2017).

Additionally, the square has a place in the historic story of Milas besides being rest area. During the Turkish War of Independence, the square was used for the announcements about Second Constitutionalists Period. Salih Akçadağ (67) narrated that also, the square was the place of decision makings of the established family members of the neighborhood at the war period.

Today, the square is still functional with new coffeehouses and small shops. It is used as rest place by the inhabitants (Figure 4.38).



Figure 4.38. Tabakhane Square (Author, Dec, 2016).

2 | Surroundings of Uzunyuva Column- Uzunyuva Sütunu Çevresi

The surroundings of the Uzunyuva Column are sensed differently by the inhabitants. Niyazi Yalçınkaya (60) said that the area was composed of unqualified buildings. Addition to that, Ernur Öztekin explained the area as “the area was slum area before 2010”. The reason behind these views expressed by Mehmet Vasfi Selçuk¹⁰³(59) as “the heirs of the mansions left the buildings as empty after the main owners gone or

¹⁰³ Mehmet Vasfi Selçuk, 1959, Milas. He is the mukhtar of Hisarbaşı and Hoca Bedrettin Neighborhoods.

died. After 1970s, the hirers came to the area, and the quality of the texture of the neighborhood started to collapse.”. Jülide Tüfekçi (89) mentioned that there are two types of structuring in the area. One of them is the century-old historic texture, and the other one is the area of small and slum houses. Some of the inhabitants think that with the archeological excavation since 2010, the unqualified buildings in the area were cleaned. However, some of them like Özcan Kocabaş (71) said that after the excavation, the neighborhood lost its historic texture and local character by destroying the components of the neighborhood (Figure 4.39).



Figure 4.39. The past version of the neighborhood (Olçay Akdeniz personal archive).

3 | Livestock Bazaar- Hayvan Pazarı

The Livestock Bazaar area is remembered with four functions which changed in time. The first remembered function of the area is tannery place. This function was found along Tabakhane Street and focused in the Livestock Bazaar area with present name. Most of the inhabitants do not remember this function of the area directly from their lives. However, like Ergül Karatoprak (75), they know this function of the place from their parents. Ergül Karatoprak also said that this function was carried to the periphery

of the city in time. Contrary to the majority, Ayten Akdeniz (90) remembered the area as a tannery place.

In time, the area was transformed to a Livestock Bazaar which gave its name to the area today. According to Olcay Akdeniz (62), this function continued until 1990s. İlhami Erkan (73) recalled the area from his childhood, and explained as “the area was used as a livestock bazaar. Cattle and small cattle were sold in this area. In 1990s, the area was functioned as a ‘village garage’.”. This function was also useful for the Tabakhane Square according to Feridun R. (53) because it gave aliveness to the square when the villagers came to the city. Fatma Akçadağ (57) told that the Livestock Bazaar was sometimes used for weddings.

In 2010, with the starting of the archeological excavation in the area, the village garage area was included to the excavation area (Figure 4.40).



Figure 4.40. Livestock Bazaar area in 2015 as an empty place (top) (Güliz Bilgin Altınöz personal archive), the area as included by the archeological excavation (Author, Dec, 2016).

4 | Balavca River- Balavca Deresi

Balavca River is a natural threshold to the neighborhood with İnönü Street. It carries the water of Milas lowland to the Sarı Çay. Today, some parts of the river are closed and used as commercial units and rest areas.

The inhabitants referred the river with overflows at rainy days in the past. Jülide Tüfekçi (89) explained this as “when there was a rain shower, the river overflowed and became hazardous for especially children.” According to Ali Ateş (60), at these rainy days, a few drowning cases were lived. After these hazardous cases, its was decided that the river should be regenerated. Olcay Akdeniz (62) expressed that the river was firstly regulated in 1940s, and it was surrounded by walls. He remembered the river with fishes from his childhood. The first intervention became inefficient in time. In 1980s, the regulation of the river gained currency again. Salih Akçadağ (67) said that some parts of the river were closed in 1980s with local elections because of the thought of being hazardous for people. Addition to this intervention, over the closed parts, commercial units were constructed at the same time. Today, the commercial units are thought to be destroyed (Figure 4.41).



Figure 4.41. Balavca River before the intervention in 1980s (top) (Olcay Akdeniz personal archive), the river after the interventions (Author, May, 2017).

5 | Belediye Street- Belediye Caddesi

Belediye Street connects İnönü Street with Hisarbaşı Neighborhood and the commercial area. Olcay Akdeniz (62) mentioned about the street as “Hisarbaşı Slope”. However, most of the inhabitants know and recalls the street with name of “Slope of the Post Office- Postane Yokuşu”. Özcan Kocabaş (71) explained this by saying that “the existence of the post office on this street was the reason behind this naming.”. He related the street with especially with the old Commercial Center- Halkevi. According to Neslihan Özbek Aral (70), the other important building which frames the street was the Mansion of Akarca Family.

Olcay Akdeniz (62) also defined the street as “a line of public affairs” because of the existence of the Milas Municipality and old Government Office (Tax Office). He added that due to these buildings, at the intersection of Belediye and İnönü Street, there were scriveners (Figure 4.42).



Figure 4.42. Belediye Street (Author, May, 2017).

6 | İnönü Street- İnönü Caddesi

İnönü Street is a boundary of Hisarbaşı Neighborhood. Especially in the past, it was used as a line for the transportation between the settlements. According to Niyazi Yalçinkaya (60), its name was changed in 1970s, before that, it was called as “the road of Bodrum”.

Ergül Karatoprak (75) said that the street was empty until the Museum was constructed. There were only olive oil factories, Balavca River and the Government Office. Salih Akçadağ (67) named the street as “peripheric street” because of these features. According to Fatma Akçadağ (57), the street was limited with Ottoman Junior High School and the cemetery at the garden of Great Mosque. Balavca River is the other component of the street. Bayezid Uysal (93) explained its effect on the street as “when it was a rainy day, overflowed river caused a flood in the İnönü Street.” (Figure 4.43).



Figure 4.43. İnönü Street (Author, May, 2017).

7 | The Secret Road to Beçin- Beçin'e Giden Gizli Yol

The road is known as a legend by the inhabitants. Özcan Kocabaş (71) said that “I heard the road from my father. He mentioned that the road was used during the wars.”. The inhabitants generally expressed the route of the road as ending with Beçin. However, Gönül Bilge (82) narrated that the road was a tunnel, and went to Labraunda. The existence of the road is not proved.

8 | Hisarbaşı Street- Hisarbaşı Sokak

Hisarbaşı Street was linked the Tabakhane Street with the Belediye Street. It was surrounded by historic residential buildings. However, the street is included by the archeological excavation today (Figure 4.45).

Niyazi Yalçinkaya (60) expressed the street as different from the other streets in terms of its spirit. He explained the reason behind this as “the street was framed with the century-old houses, and as different from the other streets, it was earth road.”. Nur Kara (74) added that the street was like their yard. They spent time with their neighbors in front of the doors, and children played games on this street. Also, she said that it was calmer from the other streets (Figure 4.44).



Figure 4.44. Hisarbaşı Street (Tüfekçi, 2006).



Figure 4.45. Hisarbaşı Street after the excavation (Author, Oct, 2017).

9 | Tabakhane Street- Tabakhane Caddesi

Tabakhane Street connects İnönü Street and the commercial area. It starts with the Tabakhane Square and ends with the Cumhuriyet Street. It took its name from the old function of the street.

İlhami Erkan (73) referred the street as “the elite street of Milas in the past”. He explained the reason by saying that “the upper-crust of Milas mostly lived in the houses on this street. The street was seen as a symbol of them.”. After that period, the street became definable with the coffeehouses of the Tabakhane Square. It lost the main owners of the mansions. Cafer Yılmaz (57) said that he knew the street with the coffeehouses.

Today, the street is bordered with restored mansions, Temenos Wall and the other worn buildings (Figure 4.46).



Figure 4.46. Tabakhane Street (Author, Oct, 2017).

10 | Tüfekçi Street – Tüfekçi Sokak

The name of the street came from the building which belonged to Tüfekçi Family found on the street. The street relates the Tabakhane Street with the Park Street. It is framed with the residential buildings. Jülide Tüfekçi (89) added that the street is mostly related with their house and the Public Bath (Figure 82).



Figure 4.47. Tüfekçi Street (Author, May, 2017).

11 | Aplangeç Square- Aplangeç Meydanı

The area called as Aplangeç Square was found at the place of Milas Museum and Public Library and also included the park area. According to Jülide Tüfekçi (89), “Aplangeç” meant passing over from the Balavca River. At the localism, the way of its saying changed and transformed to “aplangeç- atla geç”. Before the museum was constructed, the large emptiness here was sensed as a square. İlhami Erkan (73)

mentioned that this empty area was used for weddings and also children played games in the area.

After the museum was constructed, the children's park near the area was named as "Aplangeç Park" to continue the name of the area (Figure 4.48).



Figure 4.48. Aplangeç Children's Park (top), the Museum area as the old Aplangeç Square (bottom) (Author, Oct, 2017).

12 | Belediye Square- Belediye Meydanı

Belediye Square is found at the intersection of Belediye Street and the Ottoman Bazaar area. It contains Belen Mosque, Çöllüoğlu Han, the Milas Municipality, Hadibeyler Mansion and the small shops. Today, the square is used as rest place with small benches. However, Mehmet Vasfi Selçuk (59) told that in the past, the square was denser with coffeehouses and Hans which was used as more effective (Figure 4.49).



Figure 4.49. Belediye Square (Author, May, 2017).

13 | Ruined Square- Yıkıklık Meydanı

The square was mentioned by Gönül Bilge (82) as “an area consisted of ruined buildings around Uzunyuva Column”. However, the other inhabitants did not talk about this area, and they did not confirm the knowledge of her.

14 | Zahire Pazarı Street- Zahire Pazarı Sokak

The street connects the Tabakhane Street with the Belediye Street. The name of the street came from the bazaar that was set up there in the past. According to Gönül Bilge (82), in addition to the purveyance bazaar, there were also hoppers and purveyance shops. Today, there are still purveyance shops on the street (Figure 4.50).



Figure 4.50. Zahire Pazarı Street (Author, Oct, 2017).

4.2. Changing Memoryscape of Hisarbaşı Neighborhood

Memory places can be exposed to changes and disappearances in time with different reasons. As a result of these variances, memoryscape of the areas can transform during these periods.

Hisarbaşı Neighborhood in Milas had been exposed to some changes and differentiations in time. The memoryscape of the neighborhood changed with the transformation of memory places which composed to it. The changings of the memory places in Hisarbaşı Neighborhood started in 1950s, and till today, it is continuing by

concentrating on various periods. The periods transformed the memoryscape of Hisarbaşı Neighborhood.

The changing periods and their effects on the memoryscape of the neighborhood will be examined with decennary periods (Figure 4.51).

THE CHANGE AT THE MEMORYSCAPE OF THE HİSARBAŞI NEIGHBORHOOD

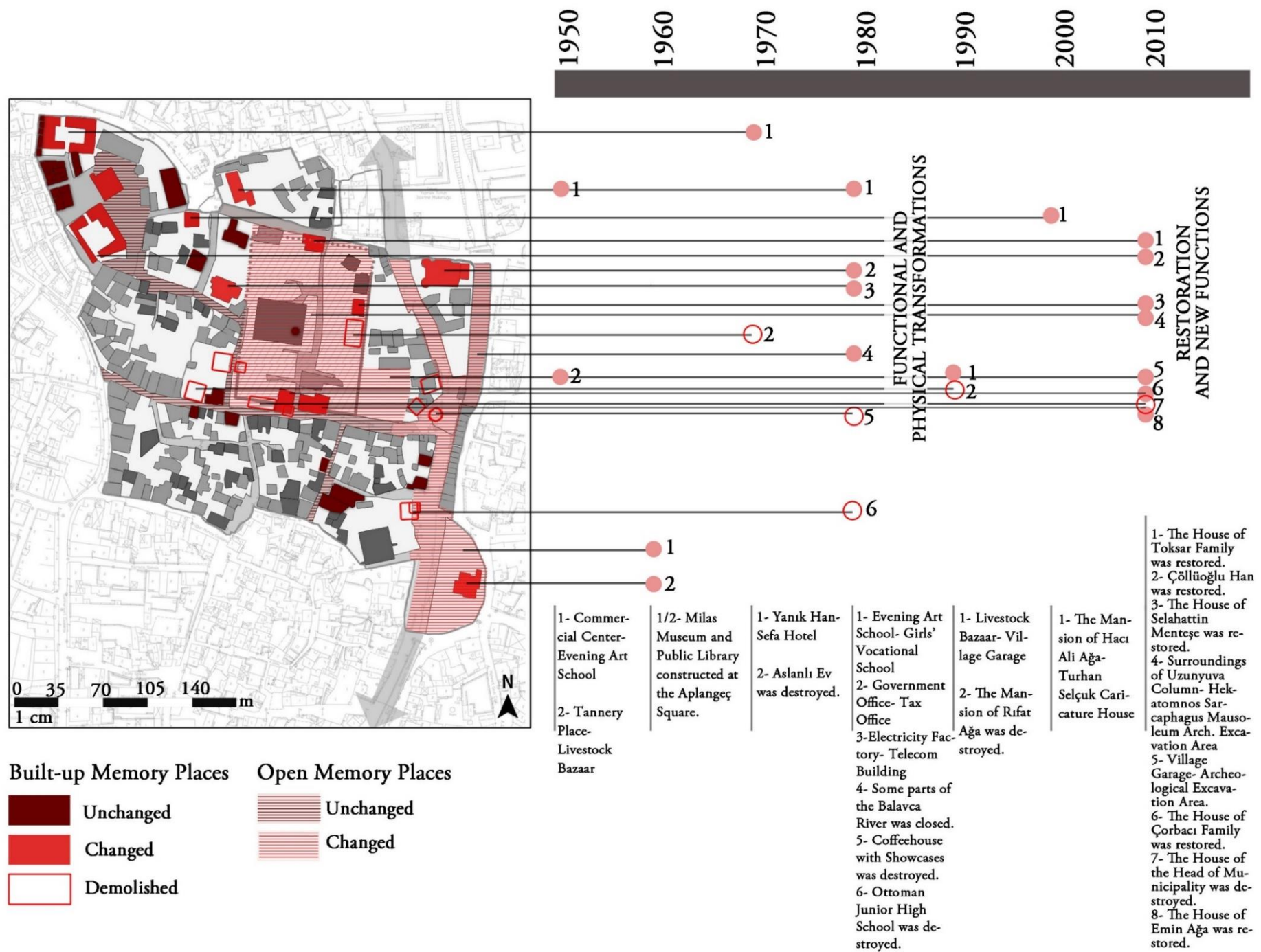


Figure 4.51. Change in the MemoryScape of Hisarbaşı Neighborhood

4.2.1. 1950s- Beginning of Functional Transformations in Hisarbaşı Neighborhood

1950s was the starting period of the transformation in Hisarbaşı Neighborhood in terms of memory places. Also, the ending period of the Early Republican Period in the neighborhood. Selim Sıkar¹⁰⁴ expressed the period as “until 1950s, upper class lived in the neighborhood. After that, the character of the neighborhood changed.”. However, the physical transformation in these years does not give the knowledge about social transformation in the neighborhood.

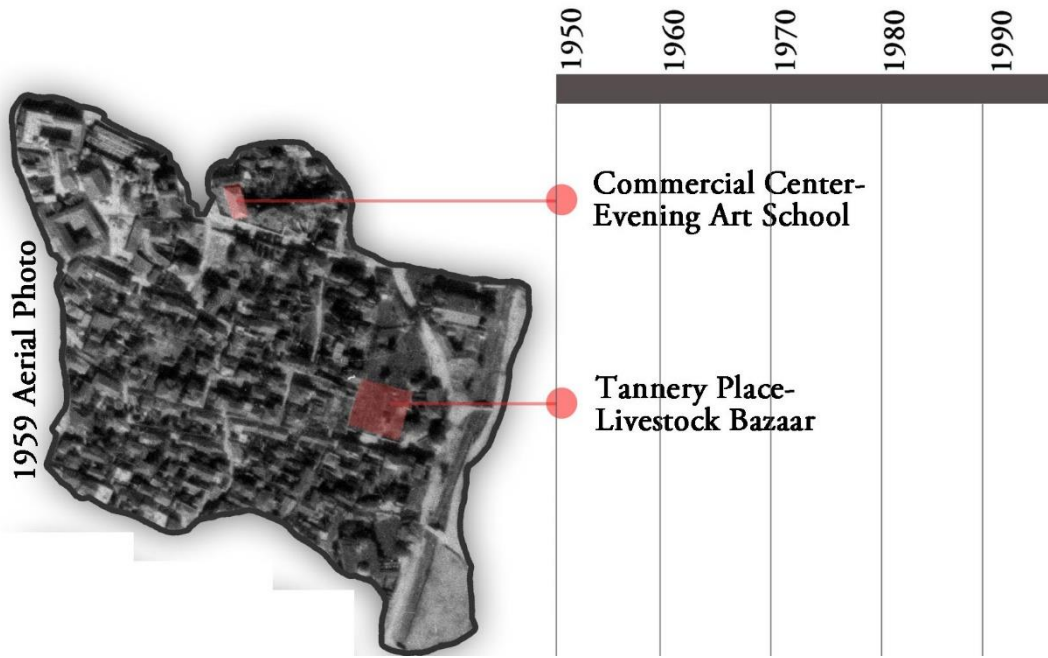


Figure 4.52. Change in the Memoryscape of Hisarbaşı Neighborhood in 1950s.

The two places (Commercial Center and Tannery Place) which were open to public usage were transformed to new functions in 1950s. Besides their changes, with the 1959 Aerial Photo, it is seen that the physical texture includes natural and built-up characteristics of the neighborhood was conserved till that period. Bigger scale mansions and modest buildings, monumental structures and historic street formation are seen as parts of the neighborhood (Figure 4.52).

¹⁰⁴ Selim Sıkar, Director of the Uzunuva-Hekatomnos Archeological Excavation for 12 years.

1 | From “Commercial Center”- To “Evening Art School” (Halkevi- Akşam Kız Sanat Okulu)

The Commercial Center in Milas was an entertainment and cultural activity place not only for the inhabitants of Hisarbaşı Neighborhood but also for Milas. The building was used for cultural and political activities in Milas, and has an important place in the minds of inhabitants.

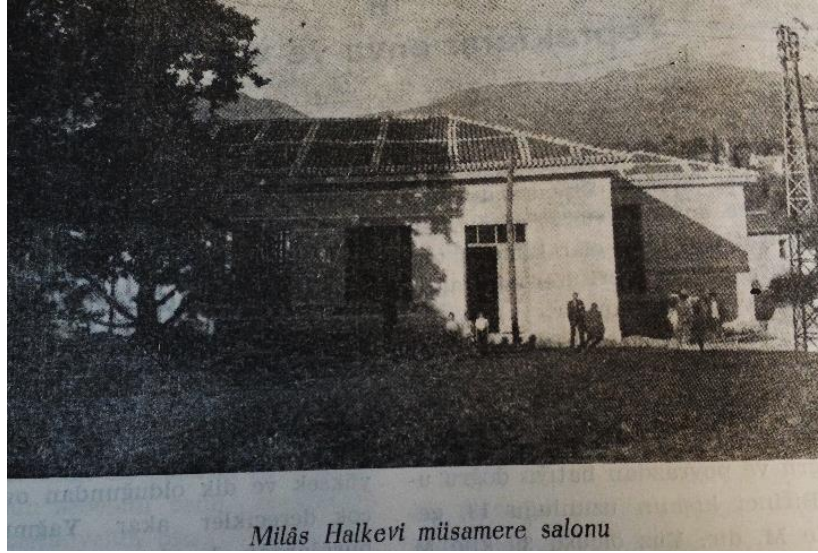


Figure 4.53. Commercial Center (Yeni Milas Newspaper, 1936).

At the end of 1940s, the building started to lose its functional feature for Milas. After that, it was used for only wedding and engagement organizations. It was rented for the events. Except these organizations, Commercial Center was kept as closed. However, it was controversial issue for the inhabitants and whole Milas that the commercial center should be open to public usage for educational, cultural and political activities (Figure 4.54).



Figure 4.54. News about the Commercial Center (Milas Postası, 1949).

There was an effort to gain the Commercial Center with its own function in Milas. It was used in the April 23 National Sovereignty and Children's Day as part of the ceremonies (Figure 4.55).

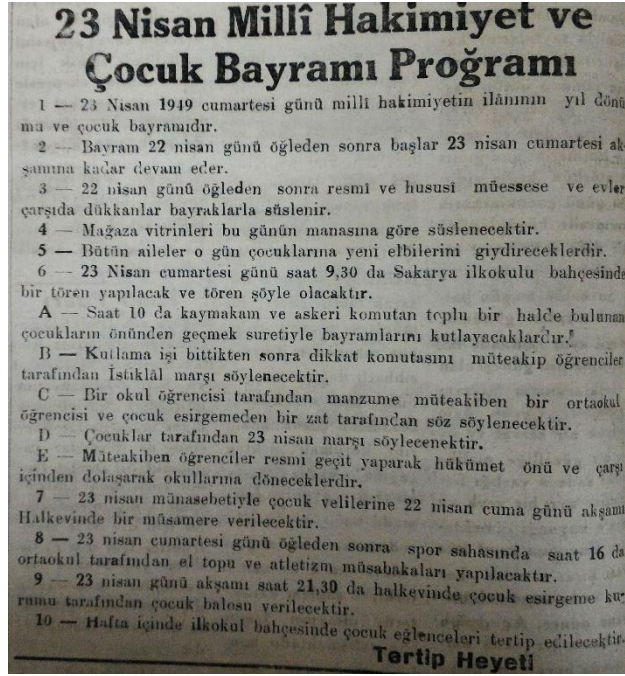


Figure 4.55. The program announcement in the newspaper (Milas Postası, 1949).

As part of this effort, some announcements were made in order to alive the Commercial Center. People was invited to protect the Commercial Center with its function. They were waited to use the building in their leisure times. However, in spite of these efforts, the Commercial Center was transformed to an “Evening Art School for Girls”. Thus, as a memory place, the building passed to new period for the inhabitants.

The new function was used by girls of the neighborhood to learn some skills like needlecrafts. There were courses for women. Güler Erkan¹⁰⁵ narrated that before her marriage, she usually came to the Art School to learn needlecraft. Like her, many women from the neighborhood used this building for a long time until the building was functioned as a Girl's Vocational School. Therefore, the place continued the meaning as a memory place but its remembering way changed.

¹⁰⁵ Güler Erkan, Milas. She is wife of İlhami Erkan. She lived in the neighborhood after her marriage.

2 | From “Tannery Place”- To “Livestock Bazaar” (Tabakhane Alanı- Hayvan Pazarı)

Tannery Place in Hisarbaşı Neighborhood was thought as spread through the Tabakhane Street. However, it was also known that the function was focused in the Livestock Bazaar area. Ergül Karatoprak (75) confirmed this by saying that “at the past, the area was used as tannery place. There were tanners in the area.”.

The usage as a tannery place was not directly remembered by the inhabitants. They usually mentioned this by referring to what their heard from their parents. Olcay Akdeniz (62) explained this as “from I heard from the grandchildren of Rıfat Ağa, the area was a tannery place. There were tanners and small pools for the leathers. The chemical waters were drained to the Balavca River. This was a serious pollution reason for the neighborhood.”. The area was transformed to a Livestock Bazaar probably before the 1950s because of the pollution.

Livestock Bazaar was the place that bovines, sheep and goats were sold. Until the garage function, the area was used as a Livestock Bazaar. The inhabitants generally remembered the area with that function from their childhoods. In their minds, the first layer of the area as a memory place is the function of Livestock Bazaar.

4.2.2. 1960s- Initial Attempts of “Modernization” in Hisarbaşı Neighborhood

1/2 | From Aplangeç Square- To Milas Museum and Public Library (Aplangeç Meydanı- Milas Müzesi ve Halk Kütüphanesi)

Aplangeç Square was the place of gathering for the inhabitants and playground for children. It was large empty place near to the Balavca River. İlhami Erkan (73) narrated this area as “weddings were made in this large square in the past, and children played there.”. The area was both an emptiness and a functional place for the inhabitants.

After the Commercial Center was transformed to an Evening Art School, in the neighborhood, there was not any cultural activity place. With this necessity, Milas Museum and Public Library was constructed in the Aplangeç Square. Its construction continued to the 1980s (Figure 4.56).



Şubat ayı içinde açılacağı bildirilen Milas Kültür Merkezinin dıştan bir görüntüsü..

Milas Kültür Merkezi Şubat ayı içinde açılacak

MILAS (Cumhuriyet Ege Bürosu)- Milas Kütüphane Yapıtirma Derneği tarafından 1966 yılında yapımına başlanılan Kültür Merkezi'nin Şubat ayında açılacağı bildirildi.

Türkiye'deki diğer ilçeler de bulunan benzerleri arasında da üçüncü durumda olduğu belirtilen kültür merkezinin üç katlı olarak yapıldığını belirten Turizm Tanıtma ve Kültür Bakanlığı yetkilileri, binanın bodrum katının müze, birinci katının çocuk kütüphanesi, ikinci katının işe halk kütüphanesi olarak kullanılacağını kaydettiler.

Milas ve çevresinde bulunan İzmir ve Bodrum müzelerinde korunmaya alınan tarihi eserlerin Kültür Merkezinde sergileneneğini söyleyen İlköğretim Müdürü Mustafa Şahin, merkezin yangın, soygun ve yıldırma karşı korunma düzenleriyle donatıldığını bildirdi. Şahin konuyla ilgili olarak şu bilgileri verdi: "1966 yılında başlatılan ve müteahhit uyumsuzlukları yöneticilerin gereken ilgiyi

göstermemeleri sonucu yaklaşık 10-12 yıldan buyana çürümeye terk edilen inşaat, geçen yıl yeniden ihaleye verildi. Sıva döşeme, kapı pencereleri gibi ince işleri tamamlandı ve bugün açılmaya hazır durumdadır.

Dekorasyon ve gereksinim duyulan kitaplar da Turizm Tanıtma ve Kültür Bakanlığınca karılanacak olan Kültür Merkezimiz Şubat ayında Kültür Bakanımız tarafından açılacaktır."

KITAP BAĞIŞ KAMPANYASI AÇILDI
Kültür Merkezinin kütüphane bölümü için Milas ve yöresinde kitap bağış kampanyası başlatıldığını bildiren ilgililer, kitapların Muğla Kültür Müdürlüğüne elmeden geçirildiğini ve şimdi lik 100'ü aşkın kitap bağışlandığını söylediler.

Kültür Merkezi açıldığında 3 kütüphane öğretmeni, 2 sekreter ve 3 hizmetinin çalışacağını kaydeden yetkililer, örnek bir Kültür Merkezi açabilmek için bazarlıkların büyük bir hızla tamamlanmakta olduğunu bildirdiler.

Figure 4.56. The news about the Milas Museum and Public Library (Cumhuriyet Newspaper, 1982).

Aplangeç Square lost its function with this construction. The building was opened as a Cultural Center, but it did not used by the inhabitants effectively.

4.2.3. 1970s- The Period of the Change of the Social Structure in Hisarbaşı Neighborhood

1970s was the years that the main owners of the historic structures generally changed. In place of the main owners, hirers and heirs came to the neighborhood. Mehmet Vasfi Selçuk (59) defined the period as "in 1970s, the main owners gone. Hirers became a part of the neighborhood. As a result of this, the texture of the neighborhood was destroyed.". Therefore, 1970s can be seen as a starting of the deteriorations of the historic texture of the neighborhood and loss of the memory places in this sense. Especially, the residential buildings were exposed to this deterioration period.

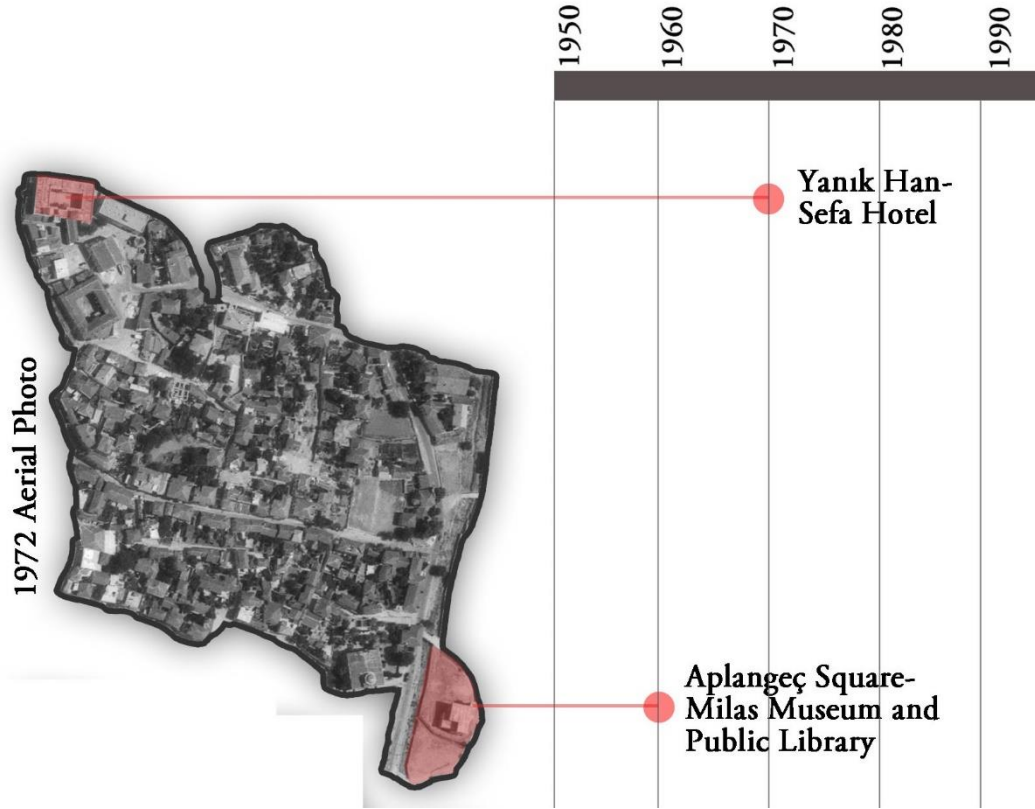


Figure 4.57. Change in the MemoryScape of Hisarbaşı Neighborhood in 1970s.

From the aerial photo taken in 1972, Aslanlı Ev is seen because the building totally collapsed at the end of 1970s. Additionally, Milas Museum and Public Library which was constructed in 1960s, and Yanık Han which was transformed to Sefa Hotel at the beginnings of 1970s can be examined from the aerial photo (Figure 4.57).

1 | From “Yanık Han”- To “Sefa Hotel” (Yanık Han- Sefa Oteli)

The Han started to be referred as “Burned Han- Yanık Han” after the fire in the structure. After that in 1970s, it was started to be used as a hotel. In this period, there were also some small shops and crafts like Ali Ateş. Ali Ateş (60) mentioned that the building had dense people traffic at this period.

The structure is remembered as “Yanık Han”, but also, it is an alive memory place for the inhabitants as Sefa Hotel.

2 | The House with Lions- destroyed (Aslanlı Ev)

Aslanlı Ev was one of the iconic structures in Milas. It was exposed to the change in the owner in 1970s. The main owner of the building was Bahattin Ağa. After his death, the building passed to its heirs. However, they hired the rooms of the building. Olcay Akdeniz (62) said that at the end of 1960s, the building was supported with the poles. However, it was not enough to stay standing to the building.



Figure 4.58. Aslanlı Ev (painted by Olcay Akdeniz).

The building which was one of the most magnificent structures in Milas was destroyed because of the dilapidation in 1970s. Thus, the memory place scraped to the minds of the inhabitants disappeared (Figure 4.58).

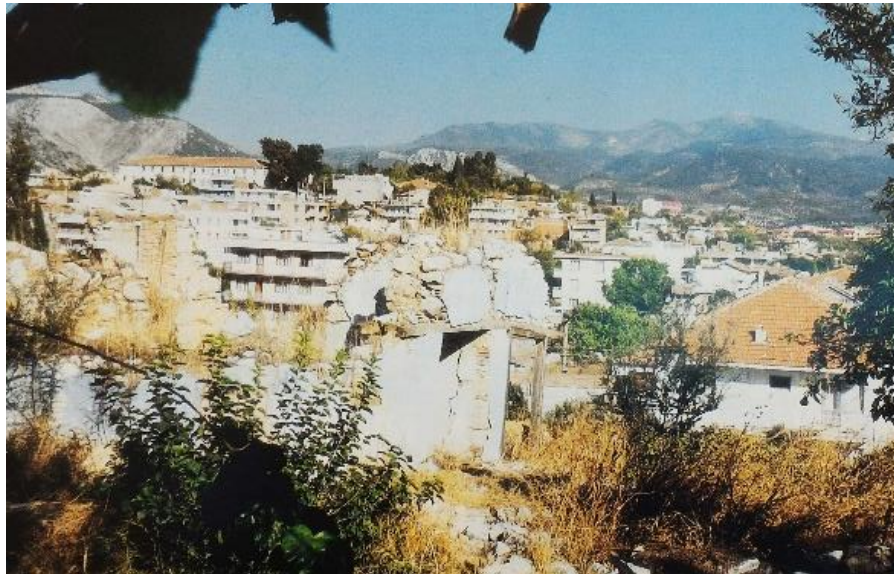


Figure 4.59. Aslanlı Ev as ruined in 1998 (İlter, A).

4.2.4. 1980s- Functional and Physical Transformation in Hisarbaşı Neighborhood

In 1980s, Hisarbaşı Neighborhood entered to the physical and functional transformation period. The reason behind this was local elections and the commitments with them.

After the local elections in 1980s, the Milas Municipality implemented some transformations especially at the transportation and environmental regulation fields. However, these changes affected the historic texture directly. As a result of this, some of the memory places changed or disappeared after that period.

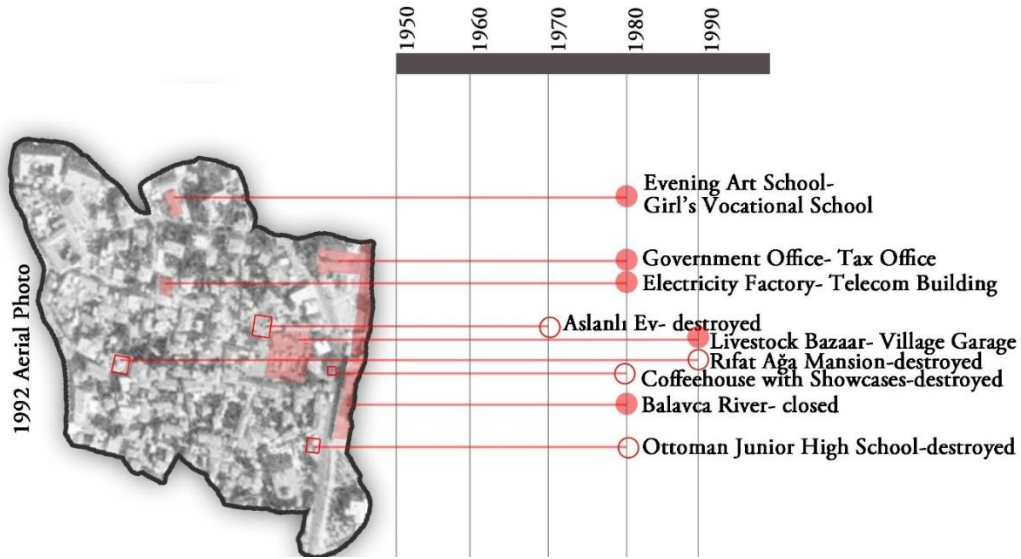


Figure 4.60. Change in the MemoryScape of Hisarbaşı Neighborhood in 1980s.

The aerial photo taken in 1992 showed the transformation at the end of 1970s, 1980s and at the beginnings of 1990s. For the 1980s, the physical and functional transformation of the structures which were open to public usage attracted the attention (Figure 4.60).

1 | From “Evening Art School”- To “Girls’ Vocational School” (Akşam Kız Sanat Okulu- Kız Meslek Lisesi)

The Evening Art School was the Commercial Center before 1950s. As a memory place, the building changed but continued its existence in the neighborhood. After transformed to an Evening Art School, many women from Hisarbaşı Neighborhood and the surrounding neighborhoods came to courses in this building. The cultural

function of the Commercial Center continued with entertainments regulated by the women in the Evening Art School (Figure 4.61).



Figure 4.61. News about the entertainments regulated by the Evening Art School (Önder Newspaper, 1972).

However, the building was transformed to Girls' Vocational School in 1980s. Therefore, the women who did not go to school were broken off with the building.

2 | From "Government Office"- To "Tax Office" (Hükümet Konağı- Vergi Dairesi)

Before 1980s, the function of the building as Government Office ended. After that, the building stayed with bad condition and did not have function. Ali Ateş (60) remembered the building as ruined and he said that "after the building was repaired, it was functioned as a Tax Office.". With this intervention, the building integrated with the modern life as a memory place.

3 | From “Electricity Factory”- To “Telecom Building” (Elektrik Fabrikası- Telekom Binası)

The building which was found at the place of Telecom Building was named as “Electricity Factory” by the inhabitants. According to İlhami Erkan (73), the population of Milas was 9000 in 1950s, and the quite a little of them benefitted from the electricity that was produced in this building.

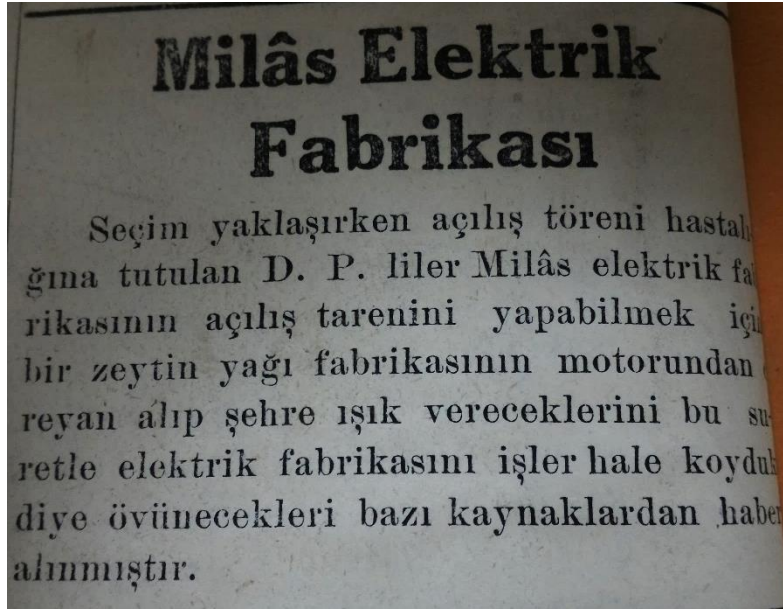


Figure 4.62. The news about the Electricity Factory (Yeni Halk Newspaper, 1954).

The factory was active in 1950s. It is understood from the news (Figure 4.62). It is also understood from the news that the factory was opened at the local election period. Until 1980s, the factory produced electricity for the neighborhood. Cafer Yılmaz (57) said that until the Telecom Building was constructed, the neighborhood was sensed as composed of timber and mud-brick structures.

4 | Balavca River- covered some parts (Balavca Deresi)

Balavca River is the natural boundary of Hisarbaşı Neighborhood. However, addition to this feature, the river was generally remembered with the overflows due to rains. It was a threat for the neighborhood and also the surrounding neighborhoods (Figure 4.63).



Figure 4.63. The news about the overflow of the Balavca River (Cumhuriyet Newspaper, 1981).

The river was regulated firstly in 1972. The walls and safety rails were constructed to hinder the overflows at rainy days (Figure 4.64).



Figure 4.64. The news about the regulation in the river (Önder Newspaper, 1972).

The river was regulated again in 1988 because of the inability of the further regulations. Salih Akçadağ (67) explained this regulation as "in 1980s, the municipality elections caused this regulation.". Some parts of the river were covered in 1988 after the local elections. 265 meters were covered, and above these parts, 6

small commercial units were constructed. These commercial units were hired by people from the municipality. Therefore, they were a source of income for the Milas Municipality.



Figure 4.65. The news about the covering of the river (Milas'ın Sesi Newspaper, 1988).

The Municipality thought to cover the whole river and construct 20 commercial units as addition to current ones. However, today, the 6 units are thought to be destroy because of the aesthetic and pollution concerns (Figure 4.65).

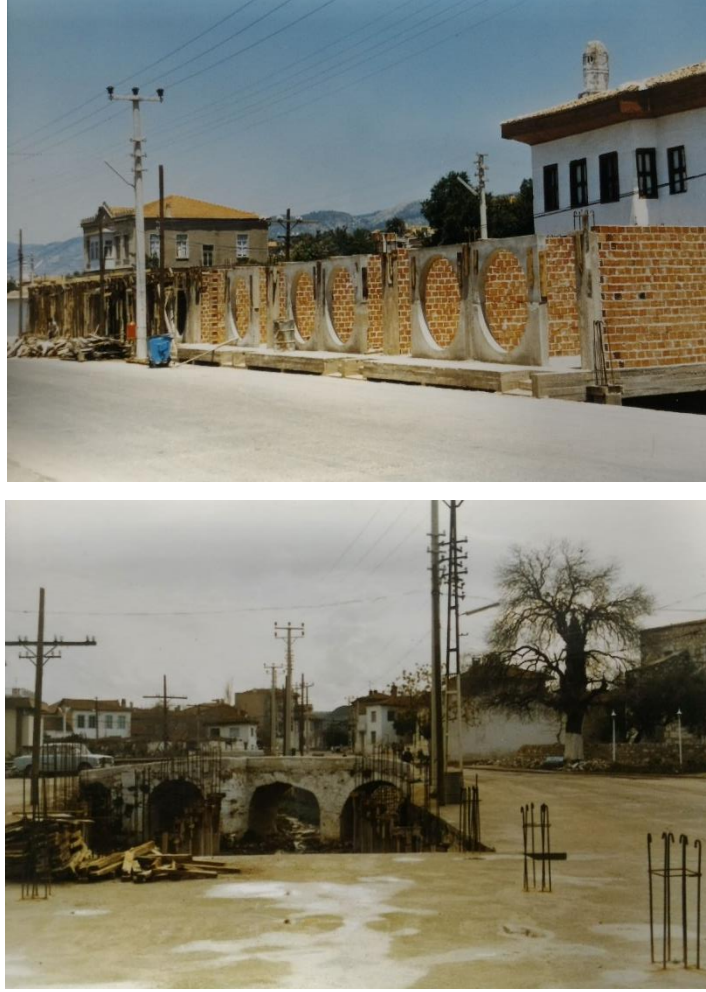


Figure 4.66. The covering of the Balavca River and construction of the small commercial units (Olcay Akdeniz personal archive).

5 | The Coffeehouse with Showcases- destroyed (Camekanlı Kahve)

The coffeehouse was one of the coffeehouses that were found in the Tabakhane Square. The inhabitants generally remembered the structure as part of the square. However, according to Olcay Akdeniz (62), a fire was occurred in the coffeehouse, and after that, the structure stayed as a ruin for a long time.

In 1982, the Tabakhane Square was regulated by the municipality. With this regulation, the ruins of the structure were cleaned. Therefore, the İnönü Street was enlarged.



Figure 4.67. The news about the regulation of the Tabakhane Square (Cumhuriyet Newspaper, 1982).

Although the historic coffeehouses could not be conserved in the square, it is an opportunity in terms of the existence of the memory places in the neighborhood that the function of the surrounding building was conserved.

6 | Ottoman Junior High School- destroyed (Rüştiye Binası)

The building was an Ottoman Junior High School, and then it was used as a residential building until 1980s. According to Fatma Akçadağ (57), the building was found at the place of water-tank with a fountain. Olcay Akdeniz (62) said that, the building was destroyed because of enlarging the İnönü Street (Figure 4.68).



Figure 4.68. The news about the destruction of the building (Cumhuriyet Newspaper, 1983).

Today, at the place of the building, there is a water-tank with a fountain (Figure 4.69).



Figure 4.69. The water-tank with a fountain at the place of the building (author, Dec, 2016).

4.2.5. 1990s- Continuing of Functional Transformation

The functional transformation in the Hisarbaşı Neighborhood continued in 1990s. The other effective factor was the results of the period that started in 1970s as dilapidation.

1 | From “Livestock Bazaar”- To “Village Garage” (Hayvan Pazarı- Köy Garajı)

The area was used as a Livestock Bazaar between 1950s and 1990s. Then, it was transformed to a departure point of the vehicles which provided the transportation between villages and Milas. Being a Village Garage, the area benefitted both Tabakhane Square and whole Milas in terms of giving aliveness to them. Olcay Akdeniz (62) expressed that profit by saying that “the Village Garage after 1990s was an important component of the Tabakhane Square. The villagers rested in the square in specific days when they came to the Milas.” (Figure 4.70).



Figure 4.70. The Village Garage before 2010 (Milas Municipality archive).

The inhabitants generally referred the area as a “Village Garage” instead of Livestock Bazaar. However, this function was gone because of the archeological excavation in the area. It was attached to the excavation area since 2010. Therefore, the usage of the area by the inhabitants ended with this intervention.

2 | The Mansion of Rıfat Ağa- destroyed (Rıfat Ağa Konağı)

The Mansion of Rıfat Ağa was an important memory place for the inhabitants in terms of both the existence of the established family and the sense of the structure as symbolic for Milas.

According to İlhami Erkan (73), the building was left as alone after the death of the main owner- Rıfat Ağa. After that, it stayed as a ruin in Hisarbaşı Neighborhood for 25 years (Figure 4.71).



Figure 4.71. The Mansion of Rıfat Ağa (top) (Olçay Akdeniz personal archive), (bottom) (Author, Oct, 2017).

The inhabitants remembered the building as a ruin. In 1990s, the building totally collapsed. As a result, the important memory place for the inhabitants was lost.

4.2.6. 2000s- The Beginning of the Renewal Period for the Historic Buildings in Hisarbaşı Neighborhood

In 2000s, the period of renewal period for the historic buildings started for the first time. Also, new function was given to the renewed buildings after that period. Thus, after the lost memory places in Hisarbaşı Neighborhood, the new period started for the rest of them.

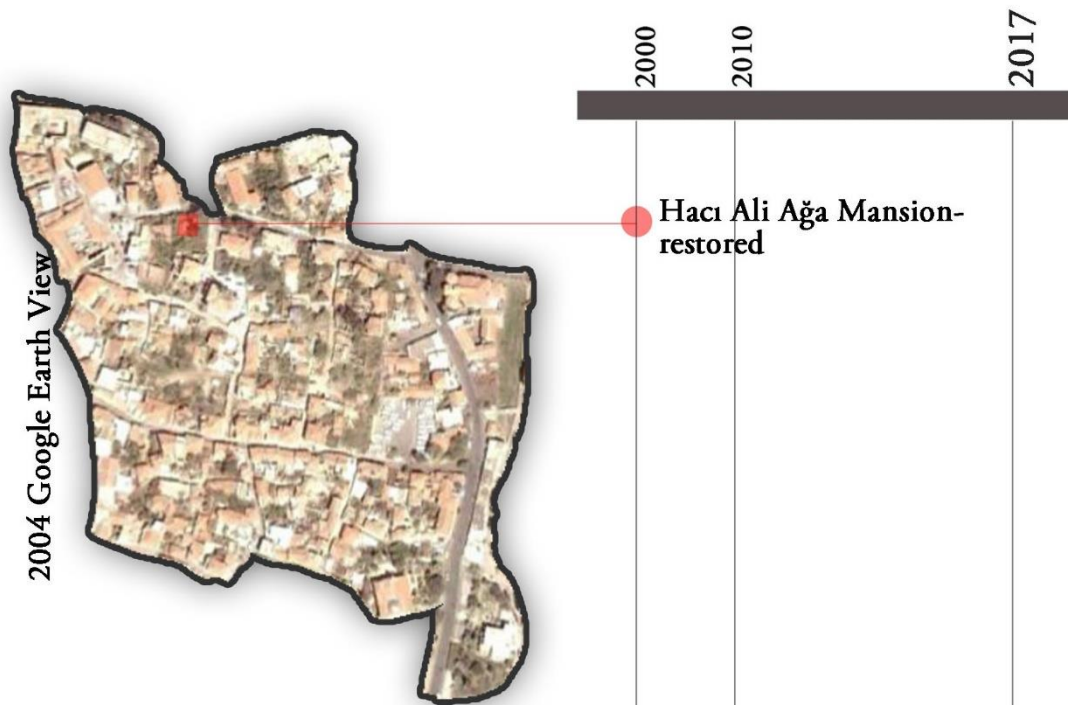


Figure 4.72. The Google Earth View taken in 2004.

1 | The Mansion of Hacı Ali Ağa- restored (Hacı Ali Ağa Konağı)

The mansion belonged to Hacı Ali Ağa, but after his death, the building started to dilapidation period like other mansions. However, as different from the others, the building was sold by Turhan Selçuk who was well-known caricaturist. He transformed the building to “Culture and Caricature House”.

In 2006, the restoration of the building was concluded. The new period started for the building with the name of “Turhan Selçuk Caricature House”. However, it is still referred as “The Mansion of Hacı Ali Ağa” by the inhabitants because the function of the building does not address to them (Figure 4.73).



Figure 4.73. The Mansion of Hacı Ali Ağa before the restoration (top) (Milas Municipality archive), after the restoration (bottom) (Author, Dec, 2016).

4.2.7. 2010s- The Period of Transforming to the Archeological Excavation Area

2010 has an important meaning for not only Hisarbaşı Neighborhood but also the whole Milas. Until 2010, the neighborhood had a texture which composed of mansions of the established families and the historic structures. However, after 2010, with the

coming existence of the trace from the Carian Period, the neighborhood transformed to an archeological excavation area. Ernur Öztekin thought that 2010 was the turning point for the Milas. He said that the illegal excavation in the area changed the destiny of both Hisarbaşı Neighborhood and Milas.

The archeological excavation led to the destruction and restoration of some of the houses around. Therefore, it caused the transformation in the neighborhood in terms of physical and semantic ways (Figure 4.74).

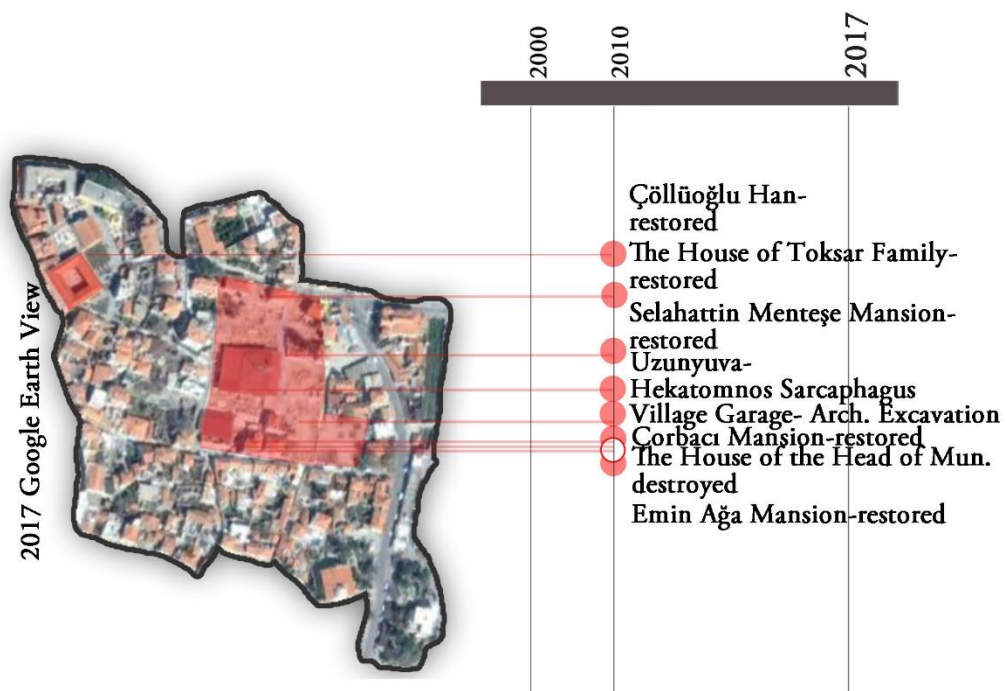


Figure 4.74. The Google Earth View taken in 2017.

The opinions of the inhabitants about the excavation differs from one another. Salih Akçadağ (67) explained the period as “there was not unjust treatment but the old life organization in the neighborhood was lost.”. Nur Kara (74) thought that the annihilation of the neighborhood was so saddening for them. Similarly, Yüksel Aydın (73) thought that the historic texture and life became lost. He added that like the other 8 buildings, our houses should be conserved in a sort of way. As differ from Salih

Akçadağ, İbrahim Şimşek¹⁰⁶(54) and Gülsemin Çaputçu (69) said that the departure of them from the neighborhood was with the unjust treatment.

Addition to these views, there are also thoughts as the determination of the Carian trace is a significant value for both Hisarbaşı Neighborhood and Milas. Neslihan Özbek Aral (70) thought that the history of Milas was started to be conserved with this determination. Ercan Kocabaş (66) added that the coming existence of this historical value was an important improvement for the neighborhood. Also, he said that the destroyed buildings did not have historical value. Thus, while some of the inhabitants are sad for the loss of historic texture and life organization in the neighborhood, some of them thought that the determination will be economic source for Milas with the development of touristic activities. In this sense, Gönül Bilge (82) said that although I am sad because of the neighborhood where I lived since my childhood, I thought that it should be opened to the tourism immediately to develop the economy in Milas.

As a conclusion, the period since 2010, caused the transformation of the neighborhood to the archeological excavation area. It was enlarged between 2010-2017. The important components like buildings, streets and people also transformed or disappeared by this way (Figure 4.75).

¹⁰⁶ İbrahim Şimşek, 1964, Milas. He lived around Uzunuva Column for a long time until 2010.

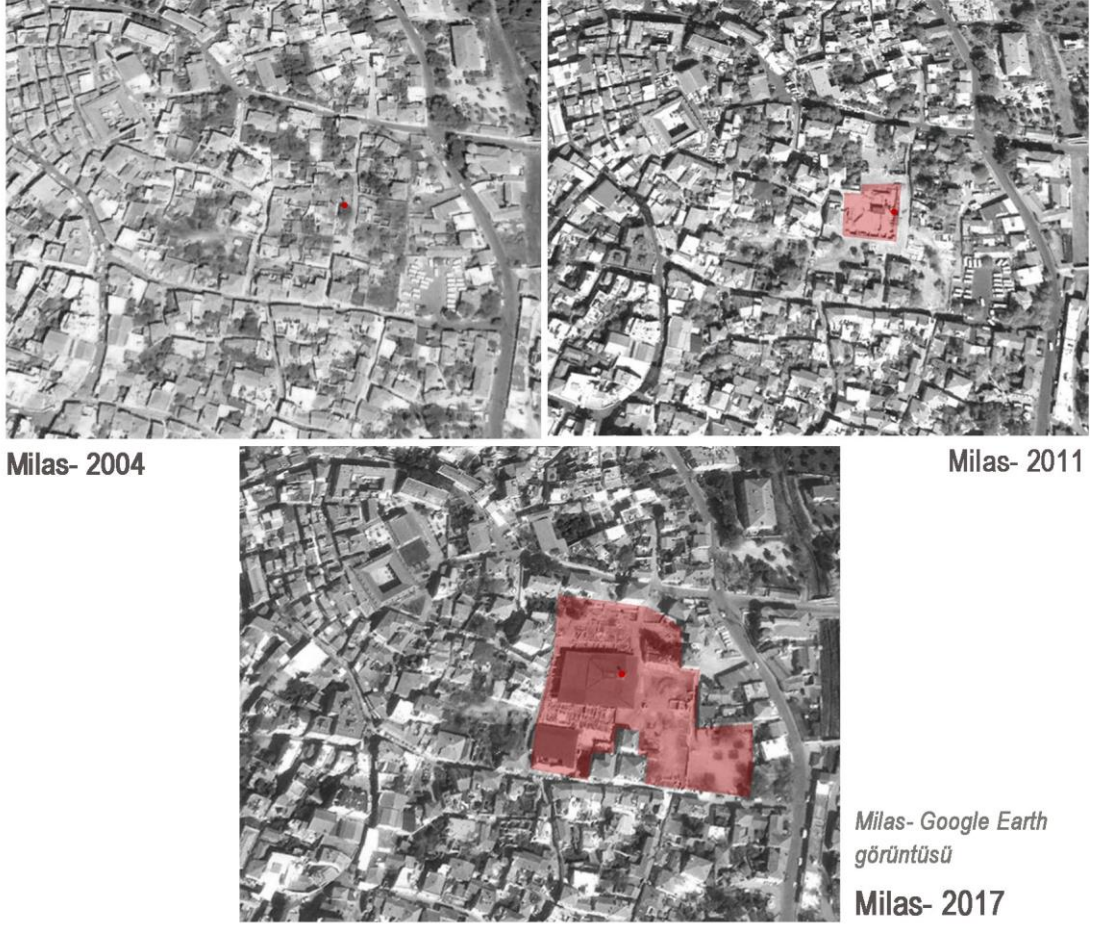


Figure 4.75. The enlargement of the archeological excavation between the years.

1 | The House of Toksar Family- restored (Toksarların Evi)

The house of Toksar Family was the memory place that the inhabitants remembered. The building was expropriated and restored with the archeological excavation period in 2010. The reason behind the conservation of the building was expressed at the Expropriation Report of the Excavation¹⁰⁷ as being part of the identification of Belediye Street. The building was functioned as “Carpet Museum” after the restoration (Figure 4.76).

¹⁰⁷ Uzunyuva Expropriation Report.

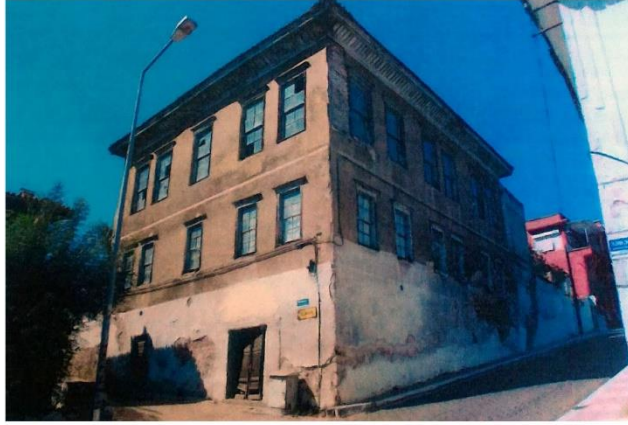


Figure 4.76. The building before the excavation (top) (Uzunyuva Expropriation Report), after the restoration (bottom) (Author, Oct, 2017).

2 | Çöllüoğlu Han- restored (Çöllüoğlu Hanı)

Çöllüoğlu Han was registered in 1976. Before 2010, it stayed as ruin in the Ottoman Bazaar area. Its yard was only used by the inhabitants. In 2010, the building was restored by the Municipality. The small shops adjacent to the Han were expropriated and destroyed. At the end of 2011, the restoration of the building was concluded. After that, it was functioned as “City Memory Museum”¹⁰⁸(Figure 4.77).

¹⁰⁸ The Project Report of the Çöllüoğlu Han.



Figure 4.77. Çöllüoğlu Han before the restoration (top, middle) (Milas Municipality Archive), after the restoration (bottom) (Author, Dec, 2016).

3 | The Houses of Selahattin Alagün and Refika Mentеше- restored (Selahattin Mentеше Evi)

The buildings were registered in 2004, and in 2010, they were restored. They were functioned as service buildings in the archeological excavation area¹⁰⁹(Figure 4.78).



Figure 4.78. The Houses of Refika Mentеше (blue colored) and Selahattin Alagün (yellow colored) before the restoration (top, middle) (İlter, 2005), after the restoration (bottom) (Author, Dec, 2016).

¹⁰⁹ 1st Degree Archeological Site Area Destruction Report.

4 | From “Surroundings of the Uzunyuva Column”- to “Hekatomnos Sarcophagus Area” (Uzunyuva Sütunu Çevresi- Hekatomnos Anıt Mezarı Alanı)

Surroundings of the Uzunyuva Column consisted of Hisarbaşı Street, mansions of the established families and modest historic buildings. After 2010, the buildings on 23 lots were destroyed. Additionally, Hisarbaşı Street was added to the archeological excavation area (Figure 4.79).



Figure 4.79. Hisarbaşı Street before the excavation (top) (Olca Akdeniz personal archive), after the excavation (bottom) (Author, May, 2017).

The area which is found at the boundaries of 1st degree archeological site area was transformed to an archeological excavation area since 2010. Therefore, the meaning of the area as a part of the neighborhood was lost (Figure 4.80).



Figure 4.80. Surroundings of Uzunyuva Column before the excavation (bottom) (Olcay Akdeniz personal archive), after the excavation (Milas Municipality archive).

5 | From “Village Garage”- to “Car Park of the Excavation Area” (Köy Garajı-Kazı Alanı Otoparkı)

The area which was used as a Village Garage between 1990s and 2010 was added to the archeological excavation area since 2010. It is used as a car parking area and it is closed to public usage.

6- The House of Çorbacı Family- restored (Çorbacıların Evi)

The building that was also known as “the House of Kolağası” was used by Çorbacı Family until 2004. According to Hayati Çorbacı (61), between 2004 and 2010, the building was hired out by the family. The building which was registered in 1976 was restored in 2010. It was started to be used as service building in the archeological excavation area (Figure 4.81).



Figure 4.81. The House of Çorbacı Family before the restoration (left) (Güliz Bilgin Altınöz personal archive), after the restoration (right) (Author, Dec, 2016).

7 | The House of the Head of the Municipality- destroyed (Belediye Başkanı'nın Evi)

At the Tabakhane Street, the building was found as propped up to the Temenos Wall. It was one of the destroyed buildings at the period started in 2010. Fatma Akçadağ (57) thought that the building should be destroyed (Figure 4.82).



Figure 4.82. The House of the Head of the Municipality before destruction (left) (Güliz Bilgin Altınöz personal archive) after the destruction (Author, May, 2017).

8 | The Mansion of Emin Ağa- restored (Emin Ağa Konağı)

The mansion which was registered in 1976 was a ruin before 2010. It was restored in 2010, and was functioned as “Reception Center” (Figure 4.83).



Figure 4.83. The Mansion of Emin Ağa before the restoration (left) (Güliz Bilgin Altınöz personal archive), after the restoration (right) (Author, Dec, 2016).

4.3. Zoning the Memory Places through their Properties in Hisarbaşı Neighborhood

Memory places are components of the areas that make them meaningful for people who live or visit there. Hisarbaşı Neighborhood collected many memory places in time. The memory places in the neighborhood were designated with the interviews which made with 27 inhabitants from different ages. The interviewees also differ from one another in terms of their living period and duration in the neighborhood. With these interviews, 53 memory places were determined in Hisarbaşı Neighborhood.

MEMORYSCAPE OF THE HİSARBAŞI NEIGHBORHOOD

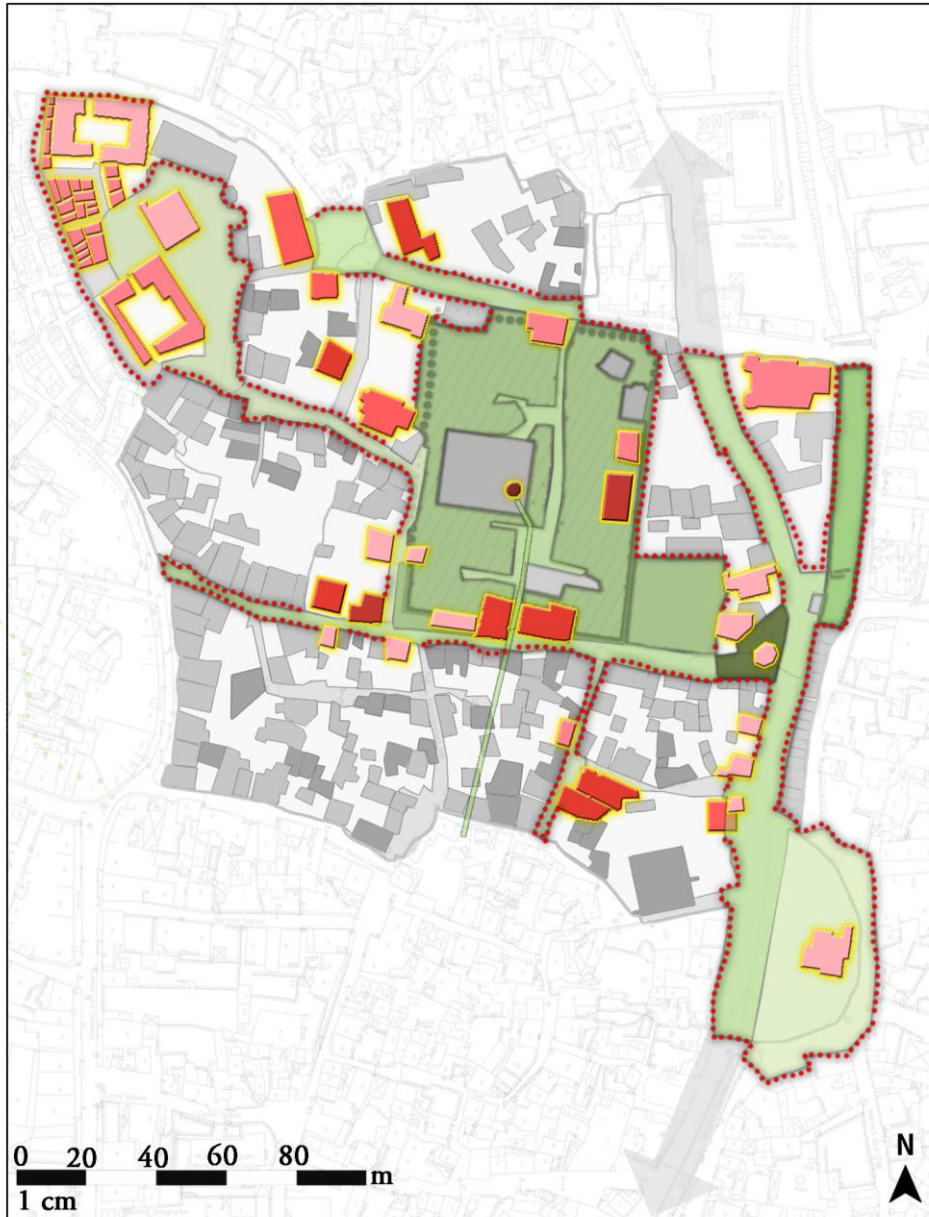


Figure 4.84. The MemoryScape of Hisarbaşı Neighborhood.

MEMORYSCAPE OF THE HİSARBAŞI NEIGHBORHOOD

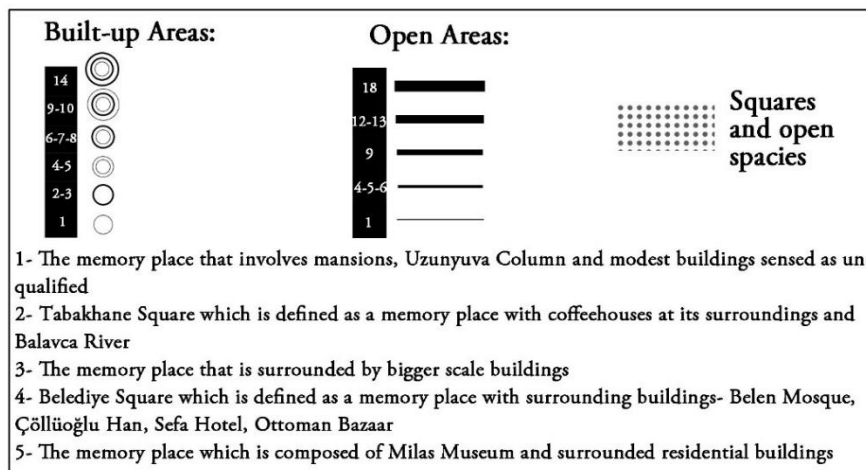
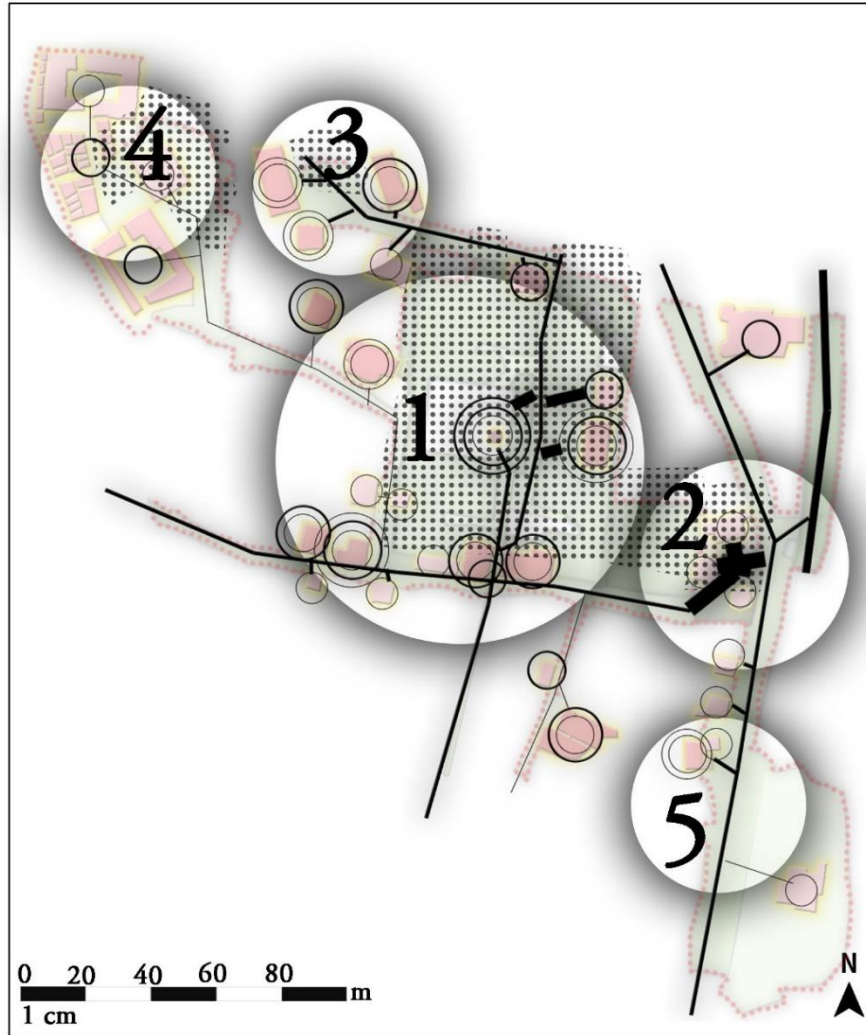


Figure 4.85. The MemoryScape of Hisarbaşı Neighborhood.

These memory places in the neighborhood concentrated on 5 areas (Figure 4.85):

- 1- Uzunyuva Column and its surroundings
- 2- Tabakhane Square and its surroundings
- 3- The node that is surrounded by Hadibeyler Mansion, Hacı Ali Ağa Mansion (The Caricature House of Turhan Selçuk), the kindergarten (the building of Commercial Center) and the Post Office.
- 4- Belediye Square and its surroundings
- 5- Milas Museum and its surroundings

The neighborhood was exposed to different changing period in time and these periods led to changes or disappearance of the memory places. Therefore, the MemoryScape of Hisarbaşı Neighborhood differentiated in time. The changing periods concentrated on some years and they can be collected under the titles:

- The changes through planning:
 - The first registration decisions were determined in 1976 for the neighborhood. However, many mansions and modest historic buildings passed to aging and deterioration period.
 - The Development Plan and the Conservation Plan for Milas remained incapable in order to conserve the historic texture and spirit of the neighborhood.
- The changes through administration:
 - Local elections and commitments and implementations through them caused deterioration in the historic and organic texture of the neighborhood.
- The changes through inhabitants:
 - In 1970s, the social transformation was lived in the neighborhood. The hirers and heirs took the place of main owners.

- The historic buildings were exposed to unconscious interventions.
- The multi proprietorship of the historic buildings hindered portion of the inheritance, and therefore, the buildings left empty. In time, they transformed to ruin.
- Finally, the archeological excavation around Uzunyuva Column caused the changes and disappearance of the historic buildings in the neighborhood.

The most influenced area from these changes in the neighborhood is the 1st area which composed of Uzunyuva Column and surrounding buildings. Many residential historic buildings were destroyed with the archeological excavation period. The new layer that is not familiar to the inhabitants was revealed. A “lacuna” formed at the middle of the neighborhood physically, and the memory places in the minds of the inhabitants lost the traces on the neighborhood.

CHAPTER 5

REVEALING AND RESTRENGTHENING THE MEMORY PLACES FOR CONSERVATION OF HERITAGE PLACES

5.1. An Approach for Revealing, Categorizing and Restrengthening the Memory Places

Historic areas are the storages of the memories that are the products of the relation between people and place. People and place are always in a relation in everyday life. There is always an experience production in this relationship. The experiences transformed to memories with time in the minds of people, and form some traces in the physical environment as memory places.

Memory places have values in terms of their effects on local people and a living environment. Local people or the inhabitants have senses of belonging, attachment and possession with the existence of memory places around their living environment. To conserve the memory places in historic places,

- Revealing
- Categorizing
- Restrengthening them are the main steps.

The memory places in the historic areas are the reflections of what the local people which they see worth conserving in the area. They are the transitable values between generations. However, their physical and/or semantic features in the area can be affected from different factors, and they can change/disappear in the historic area, or they can transform between generations with same features (Figure 5.1).

HOW DOES A MEMORY PLACE FORM/CHANGE/DISAPPEAR?

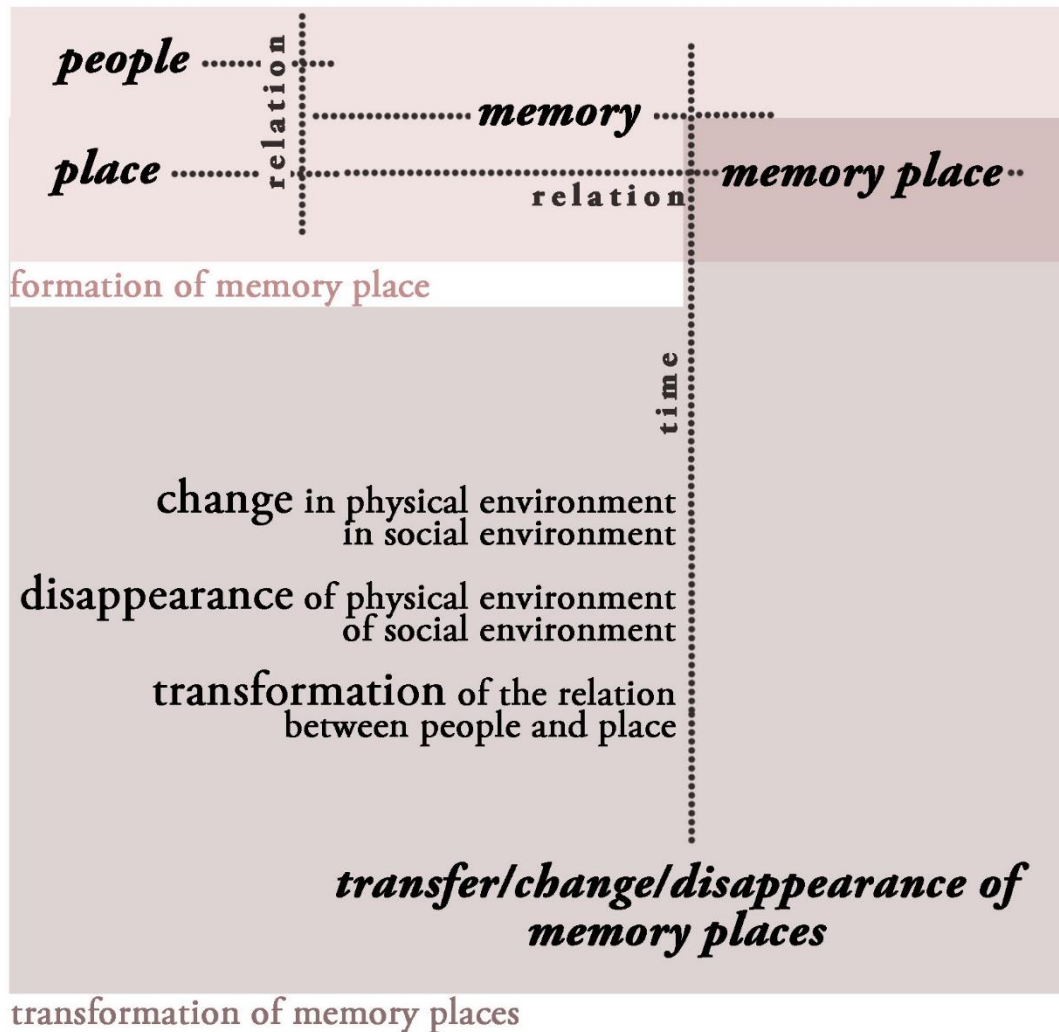


Figure 5.1. The formation and transformation of the memory places

The differentiation of the memory places in the historic areas creates different categories of the memory places. The effective factors can lead to changes or disappearances of the memory places in terms of memory and place contributions (Figure 5.2). The different categories of the memory places in the historic areas can be listed as:

- A- Memory Places: Places still associated with memories
- B- Lost Places still associated with memories
- C- Changed Places still associated with memories
- D- Existing Places without memories

DIFFERENT CATEGORIES OF MEMORY PLACES

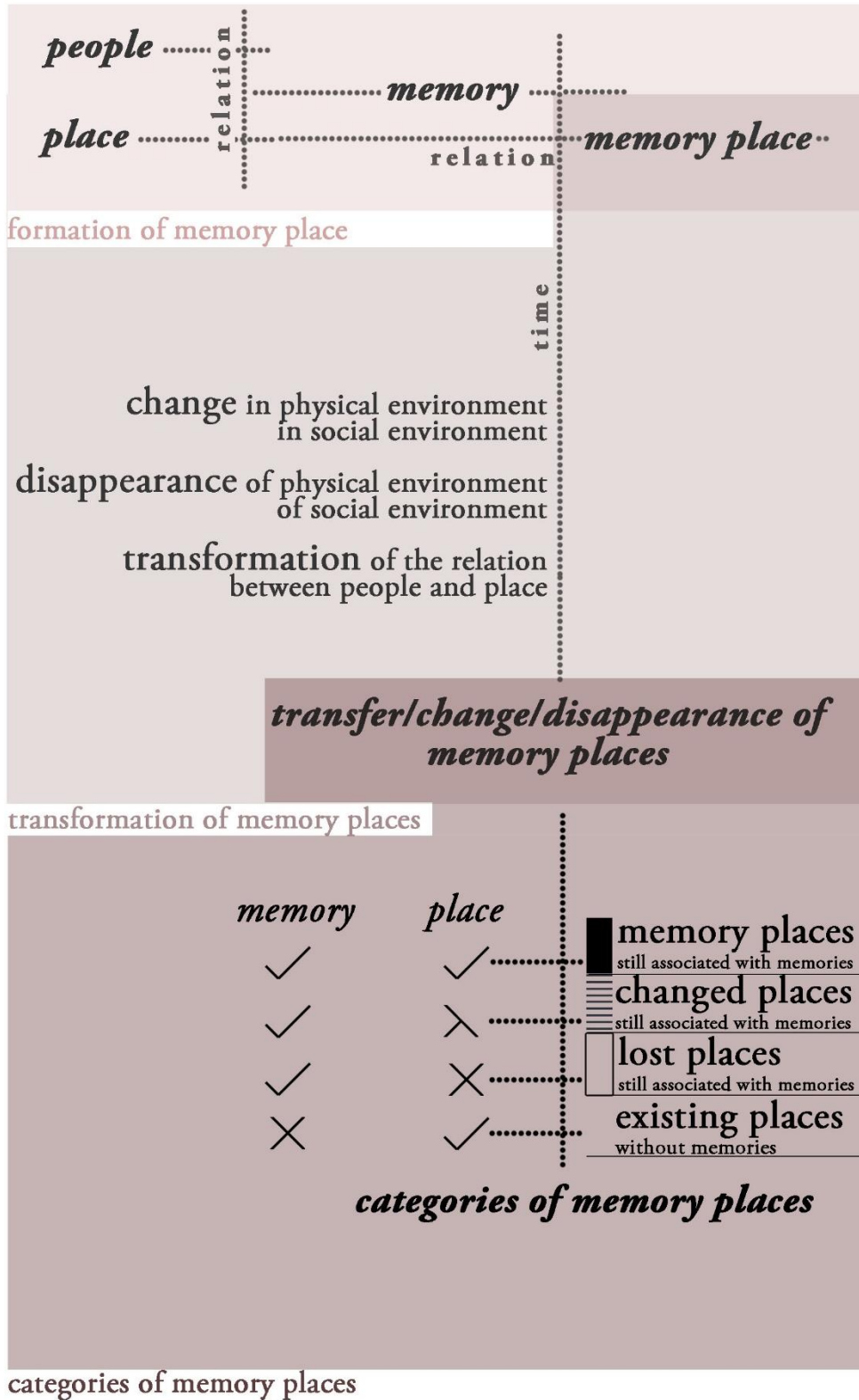


Figure 5.2. Different categories of the memory places

If the memory place is found in the historic area with its original physical features like the way in the minds of people as memories, the memory place is called as “memory place-still associated with memories”. This group of memory places is transformed between generations invariably. The second group is “changed places-still associated with memories”. The memory places in that group is exposed to some changes in their physical features- place contribution. The ways of how people remember the place and the current situation of the place show differences. The function or appearance of the place changes in time, but it still exists in the historic area. If the memory place is not found in the historic area anymore, it is called as “lost places- still associated with memories”. People remember the place, but the traces of the memory place can be lost in the area. There is also “existing places without memories” in the historic areas. This group can also be worth for conserving with their historic features but does not relates with the memoryscape of the area with experiences of local people.

Revealing the memory places in the historic areas starts with the literature and site survey to understand the historic development and current situation of the area. To get the memory places and their stories in the historic area, it is needed to have interviews with local people. These studies also provide to determine the changedness of the memory places, and the factors/forces/reasons that lead to these changes of the memory places. Then, it is possible to categorizing the memory places in terms of their existence in place and the minds of people.

“Mnemonic codes” of the memory places are tangible or intangible things that cause to remember the place. They are gotten with the information of how the people remember the memory place. For each categories of the memory places, different approaches are needed to use the mnemonic codes effectively when reviving the memory places. Mnemonic codes should be reinterpreted and then related with the current situation of the historic area by paying attention to the categories of the memory places. After that determinations, the intervention decisions can be developed to conserve and sustain the memory places of the historic areas as complement study of the conservation of physical environment (Figure 5.3).

HOW TO REVEAL MEMORY PLACES?

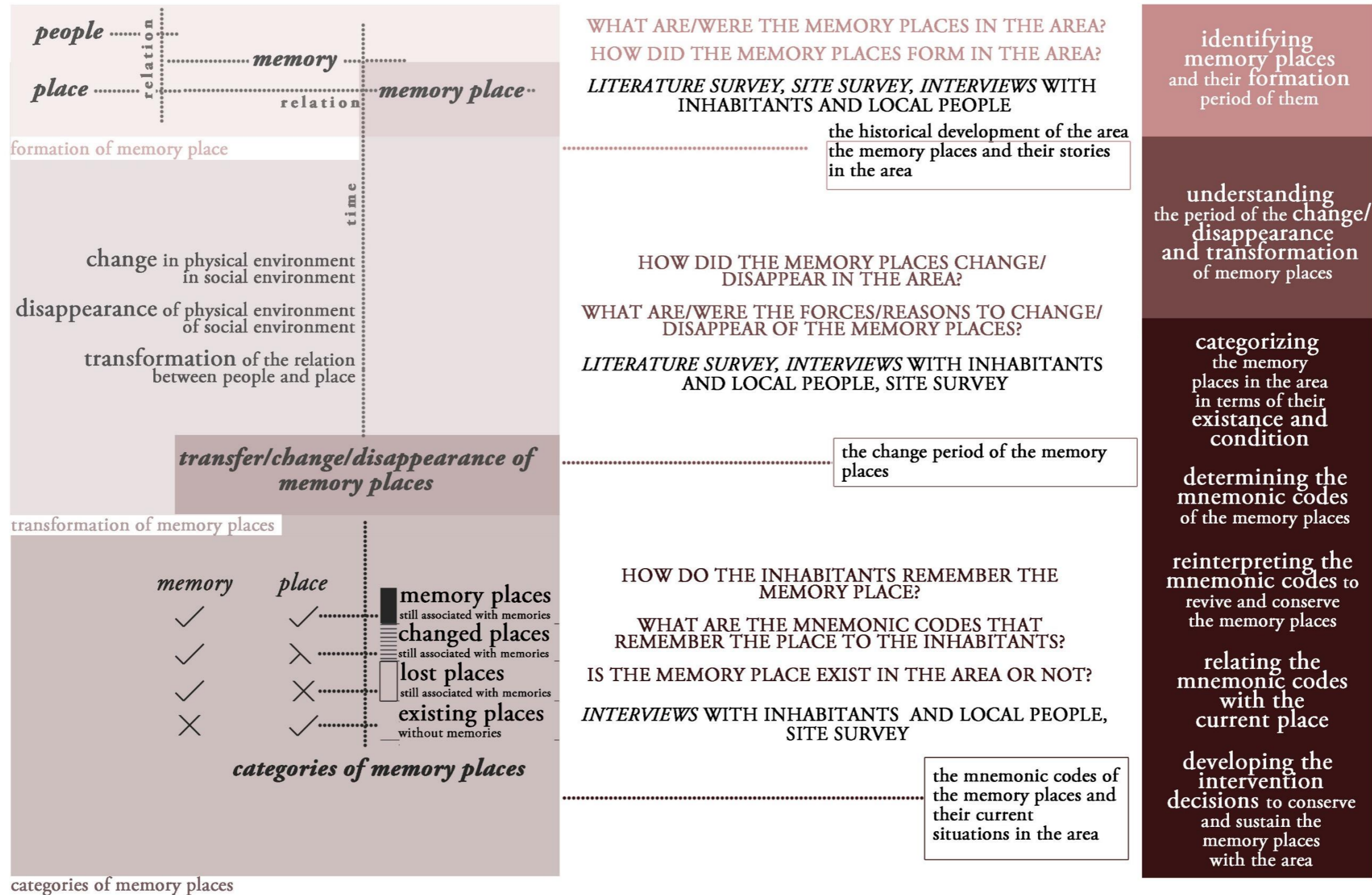


Figure 5.3. How to reveal the memory place in the historic area

Since the heritage places are storages of memory places of the inhabitants, conservation of these areas is sustainable and meaningful for the inhabitants when their memory places are conserved in the area with their original mnemonic codes. In order to provide this type of conservation practice in the heritage areas, it is essential to provide policies and strategies for different categories of memory places in the heritage places. Conserving the memory places has a direct relation with the relation between people, place and memory place. Therefore, sustaining this relation is a key for conservation of the memory places. After the determination of the memory places with different categories, proposals to conserve them are developed (Figure 5.4).

Existing memory places as the invariably transformed between generations are the most conserved group of memory places in the heritage places. Their existence should be conserved with the meanings of them for the inhabitants. To conserve the existing memory places, the principles are:

- P1: preclude the sense of alienation of the place and continue the sense of belonging | memory places provide to develop the sense of belonging of people who live in the area. This makes the area and places worth for conserving for the inhabitants. They can see the place as valuable because the area reflects their pasts. When the area starts to change, the sense of alienation can occur in the inhabitants. Keeping the area familiar for the inhabitants is important as a result of this.
- P2- provide the transfer of place between generations | continue the transfer of the place invariably is the other important policy to conserve the memory place in the heritage area. The original semantic, functional and physical coherence of the place should be transferred between generations.
- P3- identify and sustain the relation of the memory place with people | memory places are the products of the relation between people and place. Therefore, conserving the memory places is possible with the sustaining the original relation of the place with place.

- P4- conserve the meaning of the memory place in the historical context (spatial, functional and semantic ways) | the spatial, functional and semantic meaning of the memory place make the area meaningful for the inhabitants.

The strategies to realize these policies for existing memory places are:

- S1- continuing the original functional, spatial and semantic relation of the place with inhabitants | the functions, spatial and semantic relations of the memory places can be sustained with keeping the experienced relation same with people. It is necessity to avoid cutting these relations by changing them while bringing proposals to the area.
- S2- determining the mnemonic codes, the users and properties of the place | mnemonic codes are the knowledge of how people recall the place, and what make the place the memory place for the inhabitants. Users of the place today make it understandable the way of relation of the place with people. Finally, properties of the memory place show the physical and semantic value of the place today. Therefore, determining these features of the memory place makes possible to sustain unchanged qualities of the memory place for coming generations.
- S3- developing intervention decisions to conserve physical existence of the memory place with memories-not becoming different

As a second category of memory places, existing semi-memory places need to be gained their semantic meanings with the physical existences again. They are exposed to physical, functional or semantic change. To conserve the semi-existing memory places, the policies are:

- P1- identify the changed or disappeared relation of people with the place | some interventions lead to lose the original function of the place, or affect physical existence of the memory place. At this case, people can not relate the memory place with the actually existed version. This can create alienation even if the memory place exists as physically.

- P2- regenerate the semantic meaning of the memory place | the functional or physical transformation of the memory place affect the semantic meaning of the place. The relation between people and place can be changed or disappeared, as a result of this, the experiences and memories can be lost.
- P3-resolve the factors that lead to lose of memories in the place | it is essential to determine factors behind the change or disappears of the memory places to eliminate them and conserve the memory place with its original features.
- P4- provide transfer of the place between generations.
- P5- conserve the meaning of the memory place in the historical context (spatial, functional and semantic ways)

The strategies to realize these policies for existing semi-memory places are:

- S1- continuing the original functional-spatial and semantic relation of the place with inhabitants
- S2- determining the mnemonic codes, the users, and properties of the place
- S3- reevaluating the mnemonic codes with the current place | relate the way of remembering with the current situation of the place to revive the memory place
- S4- developing intervention decisions to conserve physical existence of the place with memories

The other category of memory places is not existing memory places that are not physically exist in the heritage places. This group of memory places are remembered by people but their traces in the place are lost. To conserve these memory places the policies are:

- P1- identify the remembered meaning of the place for people | it is important to understand which component of the memory place people remembered. It can be its function, physical features or semantic meaning for them.
- P2- regenerate the memories of the place for people- revive the relation between people and place by reintegrating people with the place semantically
- P3- provide the transfer of the memory place between generations
- P4- conserve the meaning of the memory place in the historical context

The strategies to realize these policies for not existing memory places are:

- S1- recreate the semantic relation of the memory place with inhabitants
- S2- determining the mnemonic codes, the users and properties of the place
- S3- reevaluating the mnemonic codes with the current place and reinteract the place with the inhabitants
- S4- developing intervention decisions to conserve semantic meaning of the place with memories | reviving this type of memory place should be provided by revealing the meaning of the place not physical existence. The reconstruction of the not existing memory place creates non-memory places because the reconstructed one becomes alienated place for people.

Non-memory places as the last category can be handled by the conservation decisions like other categories of the memory places if the place is seen as worth for conserving. However, since they are not seen as memory place by people, they are not included the intervention decisions to conserve and sustain the memory places.

5.2. Implementing the Proposed Approach for Hisarbaşı Neighborhood in Milas

Hisarbaşı Neighborhood in Milas is a storage of memory places for the inhabitants and also a historic settlement since the antiquity. For the conservation of the neighborhood with the memory places, the steps listed above were followed. Firstly, the historic development of Milas and the neighborhood were handled with physical and social components (Chapter-3). After that, the memory places were determined through the interviews with the inhabitants. The memory places are grouped as buildings and structures, and the open areas. The stories of the memory places were gotten from the inhabitants, and also, their change period was determined with interviews and site surveys. (Chapter-4).

At Hisarbaşı Neighborhood, the memory places can be categorized as existing memory places, existing semi-memory places and not existing memory places. The categorization of the memory places is determined in terms of the existence of memory and place components of the memory places. As explained above at the Figure 4.87, if the memory place continued its existence with physical and memorial ways, it is called as “existing memory place”. If the place component of the memory place is exposed to change but still exist as physically, it is called as “existing semi-memory places”. And finally, if the memory place lost its existence in the place, it is called as “not existing memory place”.

For Hisarbaşı Neighborhood, the categorization of the built-up and open memory places is listed below (Figure 5.5-5.6-5.7).

The 16 of the 39 built-up memory places are existing memory places, 6 of them are existing semi-memory places, and the rest of them (16 of them) is the not existing memory places. From the 14 open memory places in Hisarbaşı Neighborhood, 7 of them are existing memory places, 2 of them are semi-existing memory places, and 5 them are not existing memory places.

CATEGORIES OF THE MEMORY PLACES IN HİSARBAŞI
NEIGHBORHOOD

		Memory	Place
1	Uzunyuva Column	✓	✓
2	Aslanlı Ev- House	✓	✗
3	The House of Alagün Family	✓	✓
4	The House of Emin Ağa	✓	✗
5	Community Center	✓	✗
6	The Mansion of Rifat Ağa	✓	✗
7	The House of Çorbacı Family	✓	✗
8	Public Bath	✓	✓
9	The House of Akarca Family	✓	✓
10	The Mansion of Hacı Ali Ağa	✓	✓
11	Ottoman Junior High School Building	✓	✗
13	The Mansion of Hadibeyler Family	✓	✓
14	The House of Hasan Ağa	✓	✗
15	The Houses of Mentеше Family	✓	✗
16	Ottoman Bazaar	✓	✗
17	Tax Office	✓	✓
18	The Houses of Tüfekçi Family	✓	✓
19	Çöllüoğlu Han	✓	✗
20	The House of Tosunoğulları Family	✓	✗
21	The House of Toksar Family	✓	✗
22	The House of Halil Mentеше	✓	✗
23	Grocer under the House of Çorbacı Family	✓	✗
24	The Mansion of Halil Ağa	✓	✗
25	The House of the Mayor	✓	✗
26	The Grocer of Mukhtar	✓	✗

Figure 5.5. The categorization of the built-up memory places in Hisarbaşı Neighborhood

**CATEGORIES OF THE MEMORY PLACES IN HİSARBAŞI
NEIGHBORHOOD**

		Memory	Place
27	The House of Zeki Sungur	✓	✓
28	Museum	✓	✓
29	Wine Merchant	✓	✗
30	Belen Mosque	✓	✓
31	Sefa Hotel	✓	✓
32	The House of Togay Family	✓	✓
33	Painted House	✓	✗
34	Coffeeshouse of Officers	✓	✗
35	Coffeeshouse with Well	✓	✗
36	Coffeeshouse with Showcases	✓	✗
37	The House of Onat Family	✓	✓
38	The House of Köschafız Family	✓	✓
39	Postoffice	✓	✓

Figure 5.6. The categorization of the built-up memory places in Hisarbaşı Neighborhood

**CATEGORIES OF THE MEMORY PLACES IN HİSARBAŞI
NEIGHBORHOOD**

		Memory	Place
1	Tabakhane Square	✓	✓
2	Surroundings of Uzunyuva Column	✓	✗
3	Livestock Bazaar	✓	✗
4	Balavca River	✓	✗
5	Belediye Street	✓	✓
6	İnönü Street	✓	✓
7	Secret Road to Beçin	✓	✗
8	Hisarbaşı Street	✓	✗
9	Tabakhane Street	✓	✓
10	Tüfekçi Street	✓	✓
11	Aplangeç Square	✓	✗
12	Municipality Square	✓	✓
13	Ruined Square	✓	✗
14	Zahire Pazarı Street	✓	✓

Figure 5.7. The categorization of the open memory places in Hisarbaşı Neighborhood

The distribution of different categories of the memory places in the neighborhood can be seen from the Figure 5.8 and 5.9. When looking at the distribution of memory places, it is seen that some of the categories are focused on specific parts of the neighborhood. The most remarked ones are the built-up memory places found at the surroundings of Uzunyuva Column, the Tabakhane Square and Ottoman Bazaar area. These three areas were determined as 1, 2 and 4 numbered areas at the Figure 4.85 because of the similar characteristic features that they have. The similar characteristics of the areas came from the changes periods after the interventions, and as a result of these periods, different categories of the memory places that the areas involve.

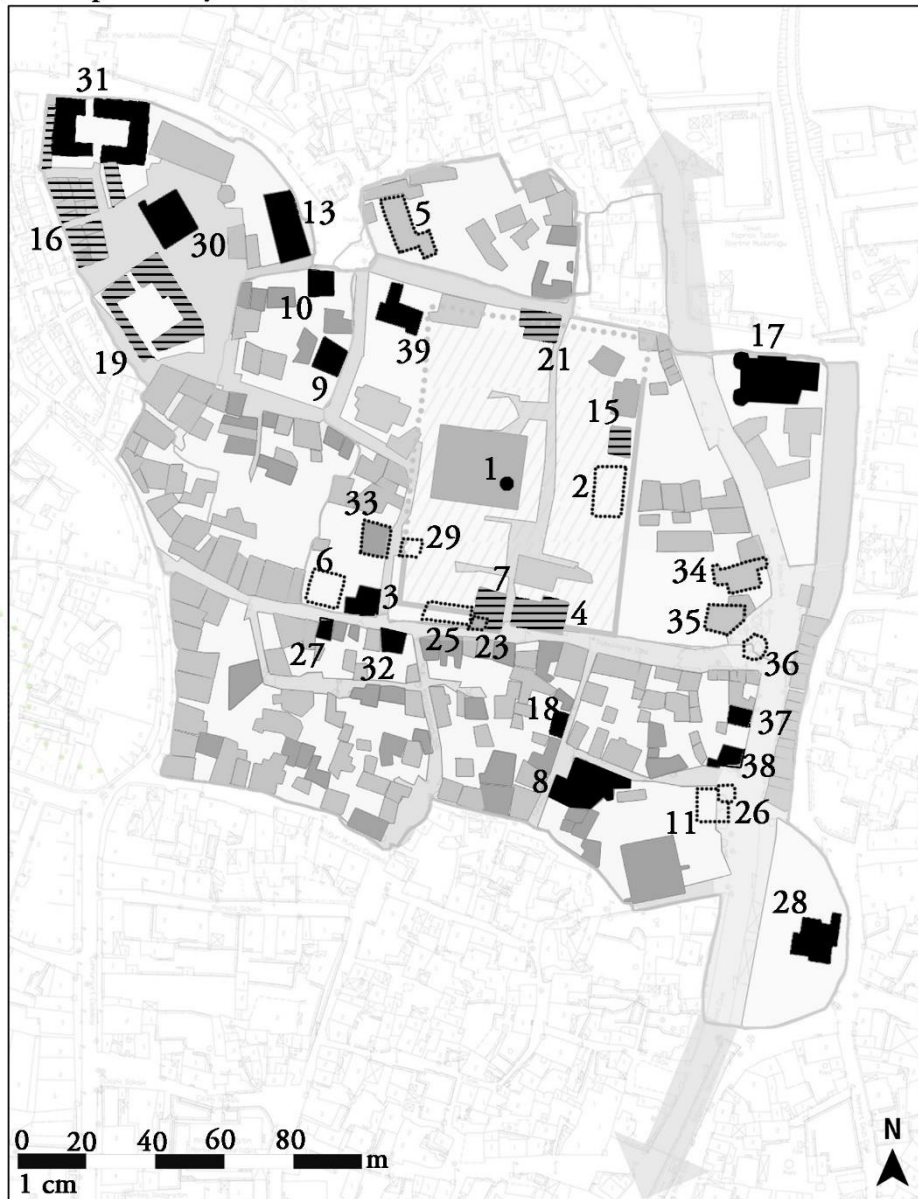
The built-up memory places around Uzunyuva Column were exposed to the archeological excavation period. With the excavation period, the area transformed and the memory places, except from Uzunyuva Column (number-1), the house of Özbek family (number-3) and the Post Office (number-39), changed. Some of them were destroyed because of the dilapidation like Aslanlı Ev (number-2) and the house of Rıfat Ağa (number-6) and turned into not existing memory place. Some of them were destroyed with the archeological excavation in 2010, and they turned into not existing memory places like the house of the head of municipality (number-25). In addition to them, most of the memory places were restored around Uzunyuva Column. They became exist in the area physically, but not as that at the minds of people. The mansion of Emin Ağa (number-4), the house of Çorbacı family (number-7), the house of Refika Menteşe (number-15) and the house of Toksar family (number-21) transformed to existing semi-memory places with that intervention.

The built-up memory places around Tabakhane Square were exposed to regulations in time. The coffeehouses (number-34-35-36) were destroyed and renewed by the municipality. Therefore, they transformed to not existing memory places.

Around Ottoman Bazaar area, the Çöllüoğlu Han and the small shops were also regulated and restored after 2010 with the archeological excavation period, and transformed to existing semi-memory places in the neighborhood.

All of the semi-memory places in the neighborhood occurred after the physical interventions for conservation. The not existing memory places formed in different times with different reasons but mainly they occurred after the archeological excavation. The categories of the built-up memory places form the category of open memory places. Around Uzunyuva Column (number-2) and the Hisarbaşı Street (number-8) became not existing memory place after the excavation and destruction of the built-up memory places. The Livestock Bazaar area (number-3) turned to existing semi-memory place with involved in the archeological excavation area. Balavca River (number-4) became existing semi-memory place after the regulation in 1980s. The other open memory places stayed as exiting memory places in the neighborhood.

**CATEGORIES OF THE MEMORY PLACES IN THE NEIGHBORHOOD
(Built-up Memory Places)**







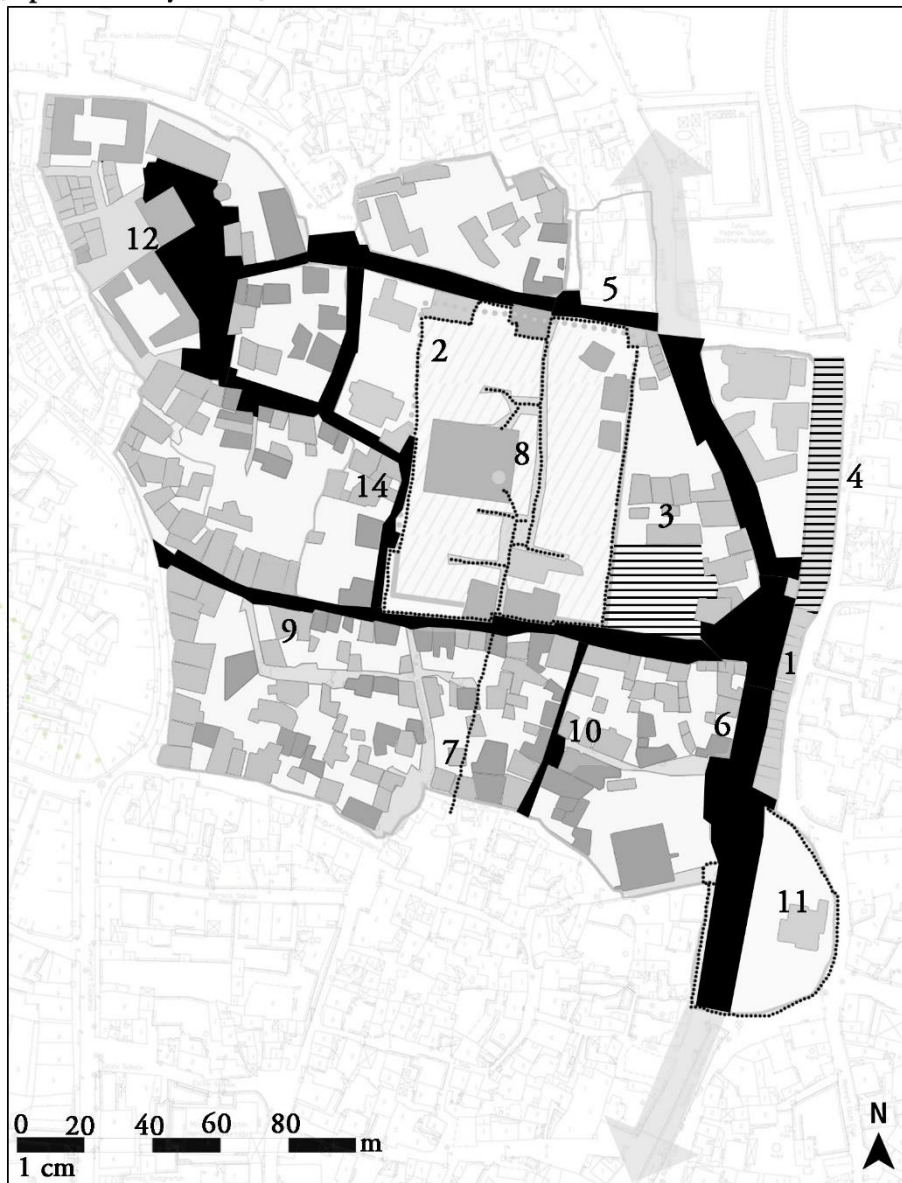
-  Memory Places-still associated with memories
-  Lost Places- still associated with memories
-  Changed Places- still associated with memories
-  Existing Places without memories

Figure 5.8. Categories of the built-up memory places in Hisarbaşı Neighborhood

CATEGORIES OF THE MEMORY PLACES IN THE NEIGHBORHOOD
(Open Memory Places)







-  Memory Places-still associated with memories
-  Lost Places- still associated with memories
-  Changed Places- still associated with memories
-  Existing Places without memories

Figure 5.9. Categories of the open memory places in Hisarbaşı Neighborhood

For the regeneration of the different categories of the memory places in Hisarbaşı Neighborhood, the properties, the users and the mnemonic codes of them were determined (Figure 4.95-...-Figure 4.107). The properties of the memory places are given as physical or semantic meaning/ feature of the memory place in the neighborhood. The users of the memory place give an information about the changed or stable relation of the place with people in time. Finally, the mnemonic codes of the memory places were formed through the interviews with the inhabitants. Their ways of remembering the area were determined as mnemonic code for the memory places.

Memory Places still associated with memories in Hisarbaşı Neighborhood- Built-up Spaces: The built-up existing memory places in the neighborhood are listed as: Uzunyuva Column, The House of Alagün Family, Historic Public Bath, The House of Akarca Family, The Mansion of Hacı Ali Ağa, The Mansion of Hadibeyler Family, Tax Office, The House of Tüfekçi Family, The House of Zeki Sungur, Museum, Belen Mosque, Sefa Hotel, The House of Togay Family, The House of Onat Family, The House of Kösehafız Family and Post Office.

Memory Places still associated with memories in Hisarbaşı Neighborhood- Open Spaces: The open existing memory places in the neighborhood are listed as: Tabakhane Square, Belediye Street, İnönü Street, Tabakhane Street, Tüfekçi Street, Belediye Square and Zahir Pazarı Street.

These memory places make the neighborhood familiar to the inhabitants. They relate them with their pasts and memories directly, and continue the sense of belonging in the inhabitants. They transferred between the generations invariably. Thus, the original relation between the place and people stayed as same. The spatial, functional and semantic meanings of these memory places are conserved naturally to the present.

PROPERTIES AND MNEMONIC CODES OF THE MEMORY PLACES			
Memory Places	Properties of the Place	Mnemonic Codes	
Memory Places-still associated with memories (Built-up)	1-Uzunyuva Column (Menandros Honour Column)	<ul style="list-style-type: none"> - archeological relic that has iconic feature for the neighborhood users: archeologists and visitors of the neighborhood 	<ul style="list-style-type: none"> - <i>the nest of the storks</i> at spring and summer periods in the neighborhood - <i>herald</i> of coming summer - <i>sculpture of the king</i> from undefined period - <i>gold-filled column</i> as a legend - <i>the place of oblation</i> at bygone periods - <i>hide-and-seek playground</i> for the inhabitants - <i>gathering and park area</i> in the neighborhood - <i>wedding place</i> at the middle of the neighborhood
	3- The House of Alagün Family	<ul style="list-style-type: none"> - a historic house in the neighborhood (with some deterioration) users: - 	<ul style="list-style-type: none"> - <i>the house of Özbeks</i> for the inhabitants - one of the <i>mansions of Rıfat Ağa</i> in the neighborhood - the existence of <i>Rıfat Ağa family</i> in the neighborhood - the existence of <i>landowners</i> in the area
	8- Historic Public Bath	<ul style="list-style-type: none"> - a historic public bath in the neighborhood users: the inhabitants 	<ul style="list-style-type: none"> - <i>inheritance</i> from the <i>Seigniories</i> - one of the <i>daily life experinces</i> in the neighborhood - <i>giving the name</i> to the neighborhood - a part of <i>wedding ceremonies</i>
	9- The House of Akarca Family	<ul style="list-style-type: none"> - a historic house in the neighborhood (with some deterioration) users: - 	<ul style="list-style-type: none"> - <i>reflection of Ankara</i> with political manner of the family in the neighborhood - a girl of the family-archeologist <i>Aşkıldil Akarca</i> - <i>camels</i> of the family and their <i>barn</i> near to the house - <i>camel wrestlings</i> in the neighborhood

Figure 5.10. The built-up existing memory places in Hisarbaşı Neighborhood

PROPERTIES AND MNEMONIC CODES OF THE MEMORY PLACES			
Memory Places-still associated with memories (Built-up)	Memory Places	Properties of the Place	Mnemonic Codes
	9- The Mansion of Hacı Ali Ağa	<ul style="list-style-type: none"> - Turhan Selçuk Caricature House in the neighborhood <p>users: tourists</p>	<ul style="list-style-type: none"> - rich life organization in the house at past - Caricature House
	13- The Mansion of Hadibeyler Family	<ul style="list-style-type: none"> - a historic house in the neighborhood - local cafe <p>users: tourists, the inhabitants and households</p>	<ul style="list-style-type: none"> - the existence of <i>Abdülaziz Ağa Family</i> in the area - <i>landed proprietor family</i> in Ottoman Period - <i>servants</i> in the mansion
	17- Tax Office	<ul style="list-style-type: none"> - a historic tax office in the neighborhood <p>users: the people in Milas</p>	<ul style="list-style-type: none"> - <i>old courthouse</i> structure in the neighborhood - <i>jail</i> near to the structure
	18- The House of Tüfekçi Family	<ul style="list-style-type: none"> - a historic house in the neighborhood <p>users: the households (Tüfekçi Family)</p>	<ul style="list-style-type: none"> - <i>Tüfekçi Street</i> named with the name of the family - <i>pomegranate tree</i> in front of the structure - <i>tragic story</i> lived in the house- murder - <i>folk song</i> called as "<i>şu Milas'ın içinde vurdular beni</i>"

Figure 5.11. The built-up existing memory places in Hisarbaşı Neighborhood

PROPERTIES AND MNEMONIC CODES OF THE MEMORY PLACES			
Memory Places-still associated with memories (Built-up)	Memory Places	Properties of the Place	Mnemonic Codes
	27- The House of Zeki Sungur	- a historic house in the neighborhood users: the households	- <i>large and magnificent</i> building
	28- Museum	- a museum in the neighborhood users: tourists	- construction of the building- <i>workforce of the inhabitants</i>
	30- Belen Mosque	- a historic mosque in the neighborhood users: the inhabitants ans Milas people	- <i>cemetery</i> near to the mosque - <i>old church</i> as old function of the structure - <i>Abdülaziz Ağa Family</i> repaired the structure
	31- Sefa Hotel	- a historic commercial structure in the neighborhood users: the artisans in the structure, the inhabitants and Milas people	- called as <i>burned han</i> - <i>old hotel</i> in the neighborhood
	32- The House of Togay Family	- a historic house in the neighborhood users: the households	- the existence of <i>Togay Family</i>

Figure 5.12. The built-up existing memory places in Hisarbaşı Neighborhood

PROPERTIES AND MNEMONIC CODES OF THE MEMORY PLACES			
Memory Places-still associated with memories (Built-up)	Memory Places	Properties of the Place	Mnemonic Codes
	37- The House of Onat Family	- a historic house in the neighborhood users: the households	- the existence of <i>Onat Family</i>
	38- The House of Kösehafız Family	- a historic house in the neighborhood users: the households	- the existence of <i>Kösehafız Family</i>
	39- Post Office	- a post office in the neighborhood users: the workers in the structure, the inhabitants, Milas people	- <i>new building</i> in the neighborhood - Belediye Street called as <i>the slope of the post office</i>

Figure 5.13. The built-up existing memory places in Hisarbaşı Neighborhood

PROPERTIES AND MNEMONIC CODES OF THE MEMORY PLACES		
Memory Places	Properties of the Place	Mnemonic Codes
1- Tabakhane Square	- a historic square in the neighborhood users: the inhabitants and Milas people	- <i>coffeeshouses</i> around of the square - <i>rest area</i> for the inhabitants - <i>plane tree and well</i> found at the square - <i>the place of decision making</i> at the Turkish War of Independence
5- Belediye Street	- a street that links İnönü Street and Belediye Square users: the inhabitants and Milas people	- <i>Hisarbaşı Slope</i> or <i>the slope of the Post Office</i> for the inhabitants - <i>commercial center</i> found on the street - <i>a line of the public affairs</i> due to the existence of public affair buildings on the street - <i>scrivemers</i> at the intersection of the Belediye and İnönü Streets
6- İnönü Street	- a street that links the neighborhood with other parts of Milas users: the inhabitants and Milas people	- <i>road of Bodrum</i> - <i>old olive oil factories, Balavca River and Government Office</i> are found on the street - <i>a flood in rainy days</i> due to the Balavca River
9- Tabakhane Street	- a street that links İnönü Street with Cumhuriyet Street users: the inhabitants and Milas people	- <i>elite street</i> in Milas at past - <i>a symbol of upper-crust people</i> in Milas at past - <i>coffeeshouses</i> at the beginning of the street
10- Tüfekçi Street	- a street that links Tabakhane Street with Park Street users: the inhabitants	- the existence of <i>Tüfekçi family</i> - <i>the house</i> of the family - <i>public bath</i> found on the street
12- Belediye Square	- a historic square in the neighborhood users: the inhabitants and Milas people	- <i>Belen Mosque, Municipality and the Hans</i> found at surroundings - <i>coffeeshouses</i> found at the square at past

Memory Places-still associated with memories (Open)

Figure 5.14. The open existing memory places in Hisarbaşı Neighborhood

PROPERTIES AND MNEMONIC CODES OF THE MEMORY PLACES		
Memory Places	Properties of the Place	Mnemonic Codes
14- Zahir Pazarı Street	<p>- a street that links Tabakhane Street with Belediye Square</p> <p>users: the inhabitants and Milas people</p>	<p>- <i>purveyance bazaar</i> on the street at past</p> <p>- <i>hoppers and purveyance</i> shops on the street</p>

Memory Places-still associated with memories (OPen)

Figure 5.15. The open existing memory places in Hisarbaşı Neighborhood

For conservation of the existing open and built up memory places;

- S1- the original functional, spatial/physical and semantic relation of them with the inhabitants should be determined and conserved.

The existing memory places in Hisarbaşı Neighborhood mostly came to present with their original functions. Except from the Mansion of Hacı Ali Ağa, the houses conserved their functions although some of them were left as empty. When the existing memory places are seen from the spatial/physical features, it is understood that they exist at the neighborhood with unchanged physical/spatial original features. Their physical change is a result of the time, and they were exposed to deteriorations, but still conserve their original physical existence. Finally, the semantic feature of the existing memory places in Hisarbaşı Neighborhood is relevant with the further two features (functional and spatial/physical features). Their meanings are the same for the inhabitants since they did not expose to transformation in their minds and the place.

Continuing the functional, spatial/physical and semantic relation of the existing memory places with the inhabitants in Hisarbaşı Neighborhood is a key for conservation of this historic neighborhood.

- S2- the mnemonic codes, the users and the properties of the memory places should be determined.

The mnemonic codes were handled from the interviews with the inhabitants in Hisarbaşı Neighborhoods while they narrated the stories of the memory places and described how they remind them. For example, many houses as existing built up memory places are called with the name of the family. Thus, the name of the family become a mnemonic code for the building. Mnemonic codes of the existing memory places in Hisarbaşı Neighborhood also came from the function of the place like being at the Zahir Pazarı Street. This time, the inhabitants remember the place with its function. In the neighborhood, the mnemonic codes of the existing memory places are still alive (Figure 5.10-...-Figure 5.15).

The users of the existing memory places are mostly same as being at the past. For the houses, the users stay as households, or for the public places, the users are the

inhabitants. Thus, the relation between the existing memory places and the inhabitants is conserved instinctively.

The properties of the existing memory places in the neighborhood is relevant with the physical and functional existence of the memory place. Since the existing memory places are conserved with the original functional, physical and semantic features, they sustain the original properties.

- S3- the intervention decisions to conserve the physical existence of the place with the memories should be developed.

The physical conditions of the existing memory places in Hisarbaşı Neighborhood are affected from time. They were exposed to deteriorations in time but these effects did not change the original existence of the memory places from any ways in the neighborhood. The conservation interventions for these memory places should control only the effect of time on them, and provide to continuation of the physical, functional, and semantic existence of the memory places in the neighborhood without differentiation of any aspect.

The key for conservation of the existing memory places in Hisarbaşı Neighborhood is continuing the original physical, functional and semantic existence of them without change.

Changed Places still associated with memories in Hisarbaşı Neighborhood-Built-up Spaces: The built-up existing semi-memory places in the neighborhood are listed as: The House of Emin Ağa, The House of Çorbacı Family, The House of Selahattin and Refika Menteşe, Ottoman Bazaar, Çöllüoğlu Han, The House of Toksar Family.

Changed Places still associated with memories in Hisarbaşı Neighborhood-Open Spaces: The open existing semi-memory places in the neighborhood are listed as: Livestock Bazaar and Balavca River.

The existing semi-memory places in the neighborhood are exposed to change and transformation because of the interventions. These places mostly lost their semantic

meanings for the inhabitants. The inhabitants mentioned about these places as a memory place but the place they remember and what they currently see at present are so different from one another. These memory places need to be regenerated in terms of their semantic meanings-memories. The factors that caused to change or transformation, and lost of memories should be resolved to provide the transfer of the places with their memories.

PROPERTIES AND MNEMONIC CODES OF THE MEMORY PLACES		
Memory Places	Properties of the Place	Mnemonic Codes
4- The House of Emin Ağa	- restored building in the archeological excavation area users: -	- used by <i>Turkish Revolutionaries during the years of National Struggle</i> - existence of <i>servants and rich life organization</i> in the house
7- The House of Çorbacı Family	- restored building in the archeological excavation area users: -	- <i>the house of Kolağası</i> - <i>the lights of the house were seen from the İnönü Street</i>
15- The House of Selahattin and Refika Mentеше	- restored building in the archeological excavation area and carpet museum users: -	- <i>visible from the İnönü Street</i> with the <i>Temenos Wall</i> - <i>colors</i> of the buildings
16- Ottoman Bazaar	- a historic commercial area with some changes users: the inhabitants, Milas people and tourists	- Hisarbaşı Neighborhood as a <i>commercial center</i> - <i>small shops and the hans</i> - composed by <i>3 streets</i> - <i>different functions</i> of the shops - <i>Jew, Rum and Turkish</i> sellers in the area
19- Çöllüoğlu Han	- restored building in the neighborhood and “City Memory Museum” users: -	- <i>bigger scale building</i> in the neighborhood - <i>merchants</i> in the han during its functional period

Figure 5.16. The built-up existing semi-memory places in Hisarbaşı Neighborhood.

PROPERTIES AND MNEMONIC CODES OF THE MEMORY PLACES		
Memory Places	Properties of the Place	Mnemonic Codes
21- The House of Toksar Family	<ul style="list-style-type: none"> - restored building in the archeological excavation area users: - 	<ul style="list-style-type: none"> - <i>a fire</i> in the bulding - <i>reconstruction</i> of the building
<p>Changed Places-still associated with memoreis (Built-up)</p>		

Figure 5.17. The built-up existing semi-memory places in Hisarbaşı Neighborhood.

PROPERTIES AND MNEMONIC CODES OF THE MEMORY PLACES		
Memory Places	Properties of the Place	Mnemonic Codes
3- Livestock Bazaar	- archeological excavation area users: -	- <i>tannery place</i> - <i>cattle and small cattles</i> sold in the area - <i>village garage</i> until 2010
4- Balavca River	- a river in the neighborhood with pollution and commercial units on it users: artisans in the commercial units, the inhabitants and Milas people	- <i>river flowed</i> at rainy days - <i>drowning cases</i> lived with river flows - <i>fishes</i> at the river - <i>closing of the river</i> in 1980s - <i>commercial units</i> on the closed parts of the river

Changed Places-still associated with memoreis (Open)

Figure 5.18. The open existing semi-memory places in Hisarbaşı Neighborhood.

For the conservation of existing semi-memory places in Hisarbaşı Neighborhood:

- S1- the original functional, spatial/physical and semantic relation of the memory places with the inhabitants should be regenerated.

All of the built-up existing semi-memory places and the Livestock Bazaar as an open existing semi-memory place in the Hisarbaşı Neighborhood were affected from the archeological excavation which was started in 2010. They transformed to existing semi-memory places from the existing memory places in the neighborhood. Their physical existence, functions and semantic features for the inhabitants changed because of the expropriation of them and restoration interventions. The buildings around the Uzunyuva Column were functioned to serve the archeological area while the inhabitants remember them as the houses of their neighbors. Their views are transformed as addition to the functions. Except from the others, Balavca River was transformed in 1980s. The part of the river was closed, and some commercial units were constructed at this part. Therefore, the river as the inhabitants remind with fishes turned an empty place in terms of meaning surrounded by walls.

- S2- the mnemonic codes, the users and the properties of the memory places should be determined.

The mnemonic codes were handled from the interviews with the inhabitants in Hisarbaşı Neighborhoods while they narrated the stories of the memory places and described how they remind them. The mnemonic codes for this category of the memory places in the neighborhood mostly do not find the traces in the place, or they can be related with the transformation process. For example, the Balavca River is remembered with the fishes and open, but today the current situation is so different from these mnemonic codes. On the other hand, it is also remembered with the closing process, so one of the mnemonic codes of the river is the transformation process to semi-memory place.

The users of the existing semi-memory places in the neighborhood are changed or disappeared. For instance, the users of the Livestock Bazaar were the inhabitants as customer, or a passenger at the period of Village Garage of the area. However, today,

the area is included at the archeological excavation area so that the users are disappeared.

The properties of the existing semi-memory places in the neighborhood are also transformed with the changed functions, physical features or semantic meanings.

- S3- the mnemonic codes should be reevaluated with the current place, and the place should be reintegrated with the inhabitants.

Since the mnemonic codes of the existing semi-memory places cannot find their traces at the current place, reevaluation of them is necessary to the regeneration of the memory places.

- S4- the intervention decisions to conserve the physical existence of the place with the memories should be developed.

The intervention decisions to conserve the existing semi-memory places should provide the physical environment familiar to the inhabitants again. The places under this category do not need the conditional repairments because they are already restored or repaired buildings or areas in the neighborhood. The function determination of the places should be reevaluated for the inhabitants' relation with the places. The relational bond between these memory places and the inhabitants should be provided. The important point here is that the interventions should not change the memory places from their situation in the minds of people.

The key to conserve the existing semi-memory places in the Hisarbaşı Neighborhood is to reevaluate their existence in terms of their physical and functional features to alive the semantic meanings (Figure 5.16-5.17-5.18).

Lost Places still associated with memories in Hisarbaşı Neighborhood-Built-up

Spaces: The built-up not existing memory places in the neighborhood are listed as: Aslanlı Ev, Community Center, The Mansion of Rıfat Ağa, Ottoman Junior High School, The House of Hasan Ağa, The House of Tosunoğulları Family, The House of Halil Menteşe, The Grocer under the House of Çorbacı Family, The Mansion of Halil Ağa, The House of the Mayor, The Grocer of Mukhtar Şakir, Wine Merchant, The

Painted House, The Coffeehouse of the Civil Servants, The Coffeehouse with Well, The Coffeehouse with Showcases

Lost Places still associated with memories in Hisarbaşı Neighborhood- Open Spaces: The open not existing memory places in the neighborhood are listed as: Surroundings of Uzunyuva Column, Secret Road to Beçin, Hisarbaşı Street, Aplangeç Square, Ruined Square

The not existing memory places in the neighborhood were destroyed with the interventions or destroyed by itself due to the dilapidation in time. These memory places in the neighborhood are not found at the place but the inhabitants' memories about them are still alive. They need to be revived in the neighborhood in terms of semantic way.

PROPERTIES AND MNEMONIC CODES OF THE MEMORY PLACES

Lost Places-still associated with memories (Built-up)	Memory Places	Properties of the Place	Mnemonic Codes
	2- Aslanlı Ev	<p>- an empty place in the arceological excavation area in the neighborhood</p> <p>users: -</p>	<p>- known as <i>house with lions</i> by the inhabitants</p> <p>- <i>lion figures</i> on its façade</p> <p>- <i>the famous house</i> in the neighborhood</p> <p>- <i>barn of camels</i> at the garden of the house</p> <p>- <i>camel wrslings</i> in the neighborhood</p> <p>- <i>Bahattin Ağa from Rıfat Ağa family</i> who was the owner of the house</p> <p>- <i>paintings and ornaments</i> inside of the house</p>
	5- Community Center	<p>- a pre-school area in the neighborhood</p> <p>users: the teachers and students</p>	<p>- <i>cultural center</i> in the neighborhood</p> <p>- <i>lecture rooms, folk dance and show section</i> in the structure</p> <p>- <i>meeting and discussion place</i> of the neighborhood</p> <p>- <i>exhibitions and shows</i></p> <p>- <i>Evening Art School</i> as the second function of the building</p> <p>- <i>handiworks</i> in the building for women in the neighborhood</p> <p>- <i>apprenticeship education place</i></p>
	6- The Mansion of Rıfat Ağa	<p>- an empty place in the neighborhood</p> <p>users: -</p>	<p>- the established and rich family- <i>Izzet Ağa and Rıfat Ağa family</i></p> <p>- <i>garish and rich inside features</i> of the house</p> <p>- the role of the house at <i>wedding ceremonies</i></p> <p>- <i>the existence of the family</i> in the neighborhood</p>
	11- Ottoman Junior High School	<p>- a water-tank with a fountain area in the neighborhood</p> <p>users: the inhabitants and Milas people</p>	<p>- <i>madrasah and/or Ottoman High School</i></p> <p>- found near to the <i>tree</i></p> <p>- <i>Selamoğulları family</i> as the owner of the building</p> <p>- <i>grocery store</i> under the building</p>

Figure 5.19. The built-up not existing memory places in Hisarbaşı Neighborhood

PROPERTIES AND MNEMONIC CODES OF THE MEMORY PLACES			
Lost Places-still associated with memories (Built-up)	Memory Places	Properties of the Place	Mnemonic Codes
	14- The House of Hasan Ağa	- unknown place users: -	- <i>Hasan Ağa</i> - grandfather of Rıfat Ağa - <i>camels</i> that he looked after - the place of the house <i>near to the Uzunyuva Column</i>
	20- The House of Tosunoğulları Family	- an empty place in the neighborhood users: -	- <i>one of the richest and esteemed family</i> in Milas - the place of the house as <i>near to the Uzunyuva Column</i>
	22- The House of Halil Menteşe	- unknown place users: -	- <i>political identity</i> of Halil Menteşe - Halil Menteşe- <i>deputy and head of Chamber of Deputies</i> - <i>the speech of Halil Menteşe</i> at the announcement of Second Constitutionalist Period
	23- The Grocer Under the House of Çorbacı Family	- the office of archeologists users: archeologists	- <i>Çorbacı Kolağası Mansion</i> as same structure
	24- The Mansion of Halil Ağa	- unknown place users: -	- <i>unforgettable building</i> in the neighborhood
	25- The House of the Mayor	- archeological excavation area users: archeologists	- found at the front of the <i>Temenos Wall</i> - <i>modest building</i> when compare to the mansions
	26- The Grocer of Mukhtar Şakir	- archeological excavation area users: archeologists	- <i>grocery with wooden shutter</i> - found under the <i>house of Hediye</i>
	29- Wine Merchant	- archeological excavation area users: archeologists	- found under the house <i>near Uzunyuva Column</i>

Figure 5.20. The built-up not existing memory places in Hisarbaşı Neighborhood

PROPERTIES AND MNEMONIC CODES OF THE MEMORY PLACES			
Lost Places-still associated with memories (Built-up)	Memory Places	Properties of the Place	Mnemonic Codes
	33- Painted House	- empty place users: -	- the established family of <i>Rıfat Ağa</i> - <i>rich inside decoration and façade</i>
	34- The Coffeehouse of the Civil Servants	- a new coffeehouse users: the inhabitants and Milas people	- <i>Tabakhane Square</i> as the place of the structure - <i>civil servants and teachers</i> as customer of this coffeehouse - <i>Hacıvat and Karagöz</i> exhibited in the building
	35- The Coffeehouse with Well	- a new coffeehouse users: the inhabitants and Milas people	- <i>Tabakhane Square</i> as the place of the structure - <i>well</i> inside of the coffeehouse
	36- The Coffeehouse with Showcases	- a part of the Tabakhane Street users: the inhabitants and Milas people	- <i>Tabakhane Square</i> as the place of the structure - the place of the coffeehouse <i>in the middle of the Tabakhane Street as divider</i> - <i>hexagon pool</i> at inside of the structure - <i>ruined area after a fire</i>

Figure 5.21. The built-up not existing memory places in Hisarbaşı Neighborhood

PROPERTIES AND MNEMONIC CODES OF THE MEMORY PLACES			
Lost Places-still associated with memories (Open)	Memory Places	Properties of the Place	Mnemonic Codes
	2- Surroundings of Uzunyuva Column	- archeological excavation area users: archeologists	- <i>unqualified buildings</i> around the area - <i>slum area</i> before 2010 - <i>century-old historic structure and slum houses</i> were found together - <i>excavation area</i> after 2010
	7- Secret Road to Beçin	- unknown place users: -	- a road that was <i>used during wars</i> - <i>ends with Beçin</i> - <i>a tunnel that goes to Labraunda</i>
	8- Hisarbaşı Street	- archeological excavation area users: archeologists	- a street with <i>different spirit</i> - framed with <i>century-old structures</i> - <i>earth road</i> as different from others - a street like <i>a yard</i> in the neighborhood - <i>calmer street</i> in the neighborhood
	11- Aplangeç Square	- a playground area and part of street users: the inhabitants and Milas people	- <i>passing over from the Balavca River</i> - <i>empty area</i> used as <i>wedding and game area</i>
	13- Ruined Square	- unknown place users: -	- contains <i>ruined buildings</i>

Figure 5.22. The open not existing memory places in Hisarbaşı Neighborhood

For conservation of not existing memory places in Hisarbaşı Neighborhood:

- S1- The semantic relation of the memory place with the inhabitants should be recreated.

This category of memory places in the neighborhood lost their physical existence, so their physical, functional and semantic relation with the inhabitants were cut. Their existence only continued in the minds of inhabitants with their memories. To reveal these not existing memory places in the neighborhood, semantic relation with the memory place is needed to be recreated. The semantic relation may need to physical trace or not in the neighborhood, but the point is that, to transfer these annihilated memory places to future, their meanings for the inhabitants should be carried.

- S2- The mnemonic codes, the users, and the properties of the places should be determined.

The mnemonic codes of the nor existing memory places in Hisarbaşı Neighborhood became the most remembering parts of these memory places like the symbols of the building, or the ornaments on its façade. For example, the Aslanlı Ev found on top of the east side of Temenos Wall is remembered with the lion figures on its balcony and also it was named with these figures. Another example is the Painted House (Boyalı Ev). It is named and remembered with the colors on its façade by the inhabitants. Thus, the mnemonic codes are the alive parts of the not existing memory places for the inhabitants.

There are not users since the places are not exist in the neighborhood. However, for some of them, because of the new buildings or areas constructed at their places, the users for the new places/ areas are found. For example, the coffeehouses around Tabakhane Square were different from the current ones. The inhabitants are the users of the new versions of the coffeehouses.

The properties of the not existing memory places in Hisarbaşı Neighborhood are defined as the features of the present place at the neighborhood. For instance, the place of the Aslanlı Ev is an archeological excavation area today, or at the place of the Ottoman Junior High School, there is a water tank with a fountain.

- S3- The mnemonic codes should be reevaluated with the current place and reinteracted with the inhabitants.

The mnemonic codes are the alive parts of the not existing memory places in the neighborhood. Thus, to reveal these memory places, mnemonic codes need to be reevaluated for relating the current place with the minds of people.

- S4- The intervention decisions to conserve the semantic meaning of the place with the memories should be developed.

The not existing memory places need to be recreated in terms of the semantic ways because their physically recreations-reconstructions lead to new unfamiliar parts in the neighborhood. Therefore, the interventions to conserve and transfer of these not existing memory places should involve the symbolic interventions to avoid the undesirable results. The mnemonic codes should be represented with some symbolic elements in the neighborhood to remind and revive the memory places.

The key to conservation and transformation of the not existing memory places in the neighborhood is to recreate and revive the semantic relation of the memory places with the inhabitants.

CHAPTER 6

CONCLUDING REMARKS

Memory places are the production of the relation between people and place. They are formed as the storages of the experiences lived in the specific places. People are always in a relation with the place, and live experiences. The relation can be reasoned with the different motivations like the function, semantic meaning or the physical properties of the places. In time, this relation produces memory places which have components in the places as traces (mnemonic codes) and in the minds of people as memories. The sustainability of the existence of the memory places in the areas provides the senses of belonging and possession in people.

Historic heritage places that still used as settlement place are the richest areas in terms of having memory places because of their multilayered physical and social structure. They have memory places from different periods of time. Also, due to the continuity of being settlement place for centuries, the memory places are transformed between generations. From this point of view, the memory places in the heritage places form the spirit of the places, make them alive and give them a meaning for different generations by itself.

However, the memory places in the heritage places can be affected from different forces and exposed to change or disappearance in time. The threats are the dilapidation in time, staying as functionless, wrong interventions, and depthless conservation approaches. Therefore, the relation between people and place can be cut or differentiated, and people can feel unfamiliar to their living historic environment.

Within the context of the thesis, the concepts of collective memory and memory places were primarily investigated with the pioneer definitions (Halbwachs, Boyer, Barthel and Hayden) and other additional studies to understand the formation of these concepts. With the further and following studies, it is highlighted that memory has social and spatial dimensions within the formation and recollection periods. Memory has a value with reflections in society and place. Especially, for the field of conservation of cultural heritage, memory and memory places as reflections on space have an importance to sustain the conservation of historic places with locality, local people and the *spirit*. Within the literature survey of the thesis study, the definitions, studies and practices were handled to understand the importance of memory places in the field of conservation of cultural heritage. As a result of this survey, it was viewed that memory and memory places were included by the theoretical frame of conservation of cultural heritage by the definitions of Riegl, declarations and charters (Florance Declaration, Quebec Declaration and Burra Charter). Memory was defined as a commemorative value for the historic places that has a worth for conservation. It keeps alive the spirit of the historic places and makes them living place for local people.

The practices and thesis studies that use memory places with different approaches were also investigated in the context of thesis study. However, it was remarked that none of them except from the thesis of Cansu Haşal Bakıcıoğlu centers the place of memory places in the conservation practices use them as a value to conserve the heritage places.

The thesis aimed to highlight the importance of memory places in the field of conservation of cultural heritage and reveal and restrengthening the relation between memory places and heritage places to sustain their physical and semantic existence in conservation areas. Hisarbaşı Neighborhood is selected as a case study area because of the archeological excavation lived at the center of the neighborhood since 2010. The living memory place of the neighborhood was expropriated and destroyed to unearth the archeological layer. With the development of the thesis study, it is seen that the inhabitants have many memory places in the area but not center the destroyed

part of the neighborhood. The interviews with them formed the basis of the thesis study. They narrated the story of the neighborhood with their worth remembering memories. They related their memories with places which are existed, changed or disappeared today. These interviews determined the memory places in the area. However, these memory places are not the same in terms of their physical existence in the neighborhood and semantic meanings for the inhabitants.

It is seen that because of the existence of different categories of the memory places, different approaches for the existed/ changed/ disappeared memory places are important to sustain their physical and semantic existence in the historic heritage places. For this reason, the steps are formed to determine, evaluate and reveal the memory places for the conservation practices.

The following steps aims to contribute the conservation decision making processes by transforming the data of memory places in heritage places in order to shape usable base for the decisions. The steps are:

- Understanding the historic place with social and physical characteristics
- Determining the memory places through the interviews with local people
- Examining the way of remembrance about the memory places in the mind of people by determining the mnemonic codes in the narratives
- Identifying the change and disappearance period and current state of the memory places
- Categorizing the memory places in terms of their physical and semantic existences
 - Memory places still associated with memories
 - Lost places still associated with memories
 - Changed places still associated with memories
 - Existing places without memories

- Developing principles to revealing and restrengthening the memory places in the heritage places.

In the context of the thesis, the decisions are given to conserve the memory places in the heritage places as the important component of the areas regarding the relation with the local people. Additionally, the specific principal proposals and approaches are defined for the different categories of the memory places in the Hisarbaşı Neighborhood. The proposals are formed with the determination of the mnemonic codes, users and properties of each memory places.

- Continuing the physical and semantic meaning of the existing memory places
- Reevaluating the physical and semantic meaning of the existing semi-memory places
- Revealing the semantic meaning of the not existing memory places are identified as the main approaches for conservation of the memory places.

These approaches are determined as attempts that should be improved for the conservation and sustaining the memory places in the historic heritage places. Therefore, the conservation processes do not lead to the alienation and unfamiliarity in the heritage areas from the view of the local people. Additionally, sustaining of the conservation processes can be naturally possessed by the local people.

Revealing and restrengthening the memory places can be handled with other cases and different approaches to contribute the conservation decision making processes. The interdisciplinarity of the concept of memory places provides the potential to be studied in different fields. Many studies which have place and people components can be related with the memory places. The tools like digital platforms can be produced and related with the local people to collect the interactive data continually. Consequently, memory places can be the component of conservation decision making processes to sustain the spirit of the heritage places with historic texture.

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Interviewees from Hisarbaşı Neighborhood:

Ali Ateş, 1958, Milas

Ali Okur, 1978, Milas

Ayten Akdeniz, 1928, Milas

Bayezid Uysal, 1925, İkitaş, Milas

Cafer Yılmaz, 1961, Kıyıkışlacık, Milas

Ercan Kocabaş, 1952, Milas

Ergül Karatoprak, 1943, Milas

Ernur Öztekin

Fatma Akçadağ, 1961, Karacahisar, Milas

Feridun R., 1965, Milas

Gönül Bilge, 1936, Milas

Gülsemin Çaputçu, 1949, Milas

Hayati Çorbacı, 1957, Milas

İbrahim Şimşek, 1961, Milas

İlhami Erkan, 1945, Milas

Jülide Tüfekçi, 1929, Milas

Mehmet Vasfi Selçuk, 1959, Milas

Mustafa Togay, 1947, Milas

Neslihan Özbek Aral, 1948, Muğla

Niyazi Yalçınkaya, 1958, Milas

Nur Kara, 1944, Milas

Olçay Akdeniz, 1956, Milas

Özcan Kocabaş, 1947, Milas

Rıfat Alagün, 1952, Milas

Salih Akçadağ, 1951, Milas

Selim Sıkar

Yüksel Aydın, 1949, Milas

APPENDICES

A. Approval Form from the Applied Ethic Research Center

UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER



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02 OCAK 2018

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (IAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Doç.Dr. Güliz Bilgin ALTINÖZ;

- Danışmanlığını yaptığımız yüksek lisans öğrencisi Esra Nur USTA'nın "**Tarihi Alanlarda Anı Mekanlarını Ortaya Çıkarmak ve Korumak: Milas Hisarbaşı Mahallesi Örneği**" başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülerek gerekli onay **2017-SOS-224** protokol numarası ile **02.01.2018-30.08.2018** tarihleri arasında geçerli olmak üzere verilmiştir.

- Bilgilerinize saygılarımla sunarım.

Prof. Dr. Ayhan SOL
Üye

Prof. Dr. Ş. Halil TURAN
Başkan V

Prof. Dr. Ayhan Gürbüz DEMİR
Üye

Doç. Dr. Yaşar KONDAKCI
Üye

Doç. Dr. Zana ÇITAK
Üye

Yrd. Doç. Dr. Pınar KAYGAN
Üye

Yrd. Doç. Dr. Emre SELÇUK
Üye

B. Interviews with the Inhabitants in Hisarbaşı Neighborhood

Salih AKÇADAĞ- 1951, Milas, running a coffeehouse and package store at the Tabakhane Square



I lived in the neighborhood since 1978. The neighborhood is changing since the “grave of the king” was excavated. Milas was the center of seigniories. Tabakhane is always important for Milas. At the past, Tabakhane Square was surrounded by “civil servants’ coffeehouse” and “employees’ coffeehouse”. Employees were procured from the coffeehouse. The employees’ coffeehouse changed hands for four times. The neighborhood was calm and the inhabitants were taking care for each other. After 1986, the migration started from the East. As a result of this migration, the social and physical structure of the neighborhood started to change. The two trees at the Tabakhane Square are registered. Around Uzunyuva Column, we played hide-and-seek and football when we were child. Nobody knew the things under the column. We knew the column as just an archeological relic. Weddings were made at open spaces. İnönü Street was the main city road of Milas. There were commercial activities around the street at the past like today. Tabakhane Street relates İnönü Street with the market-

square. Some parts of the Balavca River were closed at the municipality elections at 12th September 1980. After that, commercial units were built. Slaughter house was found at the Livestock Bazaar area. Then, the area started to be used as village garage. I do not forget the Aslanlı Ev, the mansions of Hasan Ağa and Halil Ağa, Sakarya and Hamam Streets, Tabakhane Square.

The houses around Uzunyuva Column was emptied because of the excavation, they were expropriated. We are still waiting for tourism in the neighborhood. There was a good neighborhood living at old times, but it is lost. Uzunyuva and surroundings should be open to tourism.

Ergül KARATOPRAK, 1943, Milas, running barber above Balavca River

The inhabitants engaged in agriculture at the past. We planted tobacco and cotton. There were agricultural lands at the center. They were transformed to residential units in time. I knew the area since 1940s. People took photos with the Uzunyuva Column. The neighborhood majorly belonged established families. There were wheat silos under the houses. We knew the Uzunyuva Column as historic value. There was a coffeehouse at the middle of Tabakhane Street. It was fired. There were tanners at the Livestock Bazaar area. İnönü Street was empty. There were museum, Balavca River, courthouse, and olive oil factory. Balavca River was closed 30-35 years ago. When rainy days, the river overflowed. Children dropped to the river at these times. The Ottoman Bazaar composed of three streets. There were historic commercial units.

The neighborhood was disappeared with the excavation. It is not good for the neighborhood but it can be turned to opportunity. There is a secret road under the neighborhood. There can be a tourism effectively.

Fatma AKÇADAĞ, 1961, Karacahisar, Milas- running a grocery for 10 years in the neighborhood



I know the neighborhood since 1980s. Since I am from the village, I do not know the area well. Storks came to the Uzunyuva. There were not too much weddings or festivals in the neighborhood. Tabakhane was the place of tanneries. We were in real connection with each other as women. We spent time in front of the doors, cleaned the neighborhood. Today, there is not such a neighborhood relation. We as women did not pass from the Tabakhane Street because of existence of the coffeehouses. Atatürk Boulevard was known as “ornament road”. The road was closed to traffic at summer nights from Atapark to Community Clinic. At the Belediye Street, there were shops. It was known as “grain bazaar”. I remembered the apprenticeship education building on the street. At the İnönü Street, there was a building at the place of the water-tank with fountain. There was a small shop under this building. İnönü Street was narrower. The old name of the Balavca River was Aplangeç. It means passing over. The Museum was under construction. Our neighborhood was called as “Public Bath Neighborhood”. Until last 5-6 years, Alagün family lived in the house (the house of Alagün Family). At the place of Temenos Wall, there was the house of the head of municipality. They used the wall as the wall of the building. There were many houses at the excavation area. They were mostly historic houses. Weddings were made at the

Livestock Bazaar. The surroundings of Uzunyuva Column were not a qualified in terms of social structure. They were not from the established families of Milas. Today, our neighborhood is disappeared.

The excavation works slow down. We wait for aliveness again in the neighborhood. Commercial activities are weakened now. We do not know the progresses in the excavation.

Cafer YILMAZ, 1961, Kıyıkışlacık, Milas



We bought our house from Tosunoğulları family. They were one of the established families in Milas. The neighborhood was popular and calm neighborhood. There were many historic houses. Until the construction of Telecom and Post Office, there were only timber and mud-brick houses. With the excavation, some of the houses were selected to be conserved and other ones were demolished. There were closeness and friendship. Weddings were made at the squares in the neighborhood. There were coffeehouses at the Tabakhane Sqaure. The Tax Office was old courthouse and near of the building, there were a jail. All streets were narrow. There were not commercial units on the Balavca River. Belediye Street was known as Post Office Slope. At the cross of the post office, there was the house of Akarca family. The houses were so old. They were danger for people. I sold our house 7 years before of the excavation because

I could not repair the house. If the excavation improves well, it will be better for our neighborhood.

Ali ATEŞ, 1958, Milas- tailor in the Sefa Hotel



We carried to the center in 1950s after the earthquake. Firuzpaşa Neighborhood was old Rum neighborhood. We lived there, but I knew Uzunyuva and surroundings. We knew the column as historic monument. The neighborhood was all historic buildings. The newest building was the post office. Some of the houses destroyed by itself. Before restorations, the buildings were ruin. Weddings were made in front of the houses. The surroundings of Uzunyuva was residential area. Around Tabakhane Square, there were many coffeehouses. The area was alive until the garage area was transformed. Tax Office was old courthouse. It was a ruin, then Tax Office was constructed. Balavca River led to many deaths when rainy days. At the İnönü Street, there was a factory belongs to Günlükler family. At the place of Telecom building, there was an electricity factory. The biggest buildings were the houses of established families. I came to this tailor shop when I was a child. In 1975, I opened my own tailor shop in the Sefa Han. Many of the artisans were at the Sefa Han in that times. Then, it was turned to hotel. Çöllüoğlu Han continued to its function. Horses were holded in

the öllüođlu Han, and people stayed their nights at the Sefa Hotel.

Uzunyuva Column is a value for Milas. I wish the excavation was made before. There is not a spirit of neighborhood but if the area is opened to tourism the area will be better. Since the houses were very old, people did not affect.

Niyazi YALINKAYA, 1958, Milas



At past, my house was in Hacı İlyas Neighborhood. Surroundings of Uzunyuva was unqualified. I remembered the times when Jewish people lived in the neighborhood. We played with Jewish children. Around Tabakhane Square, there were coffeehouses and ginmills. There was a well at the middle of the square. Since Ottoman Period, slums occupied to the surroundings of Uzunyuva Column. Hisarbaşı Street was earth road. We called Belediye Street as Post Office Slope. Bazaar was set up at the Ottoman Bazaar area. There was two floored coffeehouse at the Tabakhane Square.

After the excavation, the unqualified buildings were cleaned from the area. The history of Milas came to exist. Tourism will affect the neighborhood nicely.

Jülide TÜFEKÇİ, 1929, Ağaçlı, Milas



I came to the neighborhood after I married in 1953. The houses did not change mostly. At the surroundings of Uzunyuva, there were small houses. They destroyed them after 2010.

I was a tailor. There was a woman lived at the cross of the Museum. I went this house as a tailor. I remembered the public bath. There were bride baths at this building. Women gathered at backyard of the building. We thought the Uzunyuva Column as an ornament. People gathered around of the column. Tüfekçi Street named with our surname. Balavca River was open, at rainy days, it was overflowed. People came to sell animals at Livestock Bazaar. I also remember the Tabakhane Square with the coffeehouses. At the place of water-tank with fountain, there was a grocery of Mukhtar Şakir. At upper floor of the building, there was the house of Hediye. Then, in 1980s, the building was destroyed, and the water-tank with a fountain was constructed. There were bridges on the Balavca River. People passed from the Balavca River by jumping. It was called as Aplangeç. I also recalled Aslanlı Ev with lion figures at its balcony.

A historic story lived in our house. A girl from the family lived in that house was died.

After this murder, a folk song was written about the event. The name of the song was “Şu Milas’ın içinde ben bir gül idim”.

I see the change around Uzunyuva Column positively. It is important in terms of showing the culture of Milas. Milas was always overshadowed of Bodrum. We did not know the treasure under the column. We can say that thanks to smugglers, the meaning of the area was understood.

Bayezid UYSAL, 1925, İkitaş, Milas



I lived in Milas for 15 years. Around Uzunyuva Column, there were unqualified houses. The neighborhood was named as “Uzunyuva Neighborhood”. I also remember Tabakhane Square with coffeehouses. The place of garage was crowded place. At rainy days, overflowing was lived in İnönü Street. Balavca River was dirty place. It was said that there was a road to Beçin under the Uzunyuva Column.

Özcan KOCABAŞ, 1947, Milas



I am a jeweler for 40 years at Cumhuriyet Street. I lived in a house around Uzunyuva Column, and it was destroyed. Our home was fund at the marble road place now. I know the area since my childhood. When I was a child, archeologists came to our neighborhood and they made some surface surveys. I mean, they knew the area when we knew anything about the place. In the past, there was any neighborhood like ours. Everybody was respectful to each other. Women of the neighborhood sit in front of the doors of their houses. We ate dinners together, shared eats with each other. There was large mortar in the yard of our house. Women pounded up coffee in a mortar. Neighborhood relations were very good. We did not lock our doors.

Weddings was made at the livestock bazaar. Aslanlı Ev was known by everybody in Milas. Archeologists did not allow repair of the house. It was destroyed at the end. Its stairs, insides and facades were very beautiful. Two women lived at the house. There was also barn of camels in the garden of this house. Camel wrestlings were made in Milas. Hasan Ağa and Bahattin Ağa looked for camels. The house of Emin Ağa was restored after 2010. I remember the house of Hasan Ağa, Aslanlı Ev, the house of

Tokser family. I heard that there is a road to Beçin under the Uzunyuva Column. It was used at the wars.

There were mud-brick small shops at Tabakhane Square. Most of them were used as tannery. There was a coffeehouse at the place of plane tree. Belediye Street was known as the slope of post office. There was Community House on this street. Then, the building was transformed to “Evening Art School”. Women learned needlecraft. At Hisarbaşı Street, surroundings of Uzunyuva Column were a park area. Balavca River was open. At rainy days, the river was overflowed. 3-5 children died at the river. At the place of water-tank with fountain, there was a two-floored house. There were the house of Tosunoğulları, the house of Zeki Sungur. These two were bigger scale historic houses, but they were destroyed.

Especially in 1980s, the owners of the houses started to carry from the neighborhood. The excavation touselled the neighborhood. Too much houses were destroyed. Maybe, the excavation area will provide Milas economically. However, locality is lost and will be lost totally. Milas will lose many things at future.

İlhami ERKAN, 1945, Milas



I born in Milas, and lived in İstanbul for university education. Our house was found at Tabakhane Street. Our neighborhood was a place that local and elite people lived. Hisarbaşı neighborhood is a shame of the archeology. Aşkıdil Akarca and other researchers interpreted Uzunyuva Column as a part of temple. Elite people went from the neighborhood in time. The neighborhood relations were very good. The mansion of Rıfat Ağa settled at cross of our house before its destruction. Before 25 years, it was existed as a ruin. Rıfat Ağa constructed the building for himself, and the other one (the building which is settled near of the mansion) was constructed for his daughter. The blue colored building is known as the house of Çorbacı family, but it was actually the mansion of Kolağası. He was an officer before the Republican Period. The building was constructed at the Hisarbaşı Hill because he wanted the building could be seen from the İnönü Street. Çorbacı family was the second owner of the building. I also recall the house of Halil Menteşe. It was found at the Sakarya Street. The house of Özbek family is the house of the daughter of Rıfat Ağa. Her name was Sıdıka. Her adopted child was Özbek, therefore the house called with this name. Our weddings were special. There was a day of wedding called as public bath day. The bride and her friend went to the public bath at this day. The second day of weddings was called as association day. “Eğribaş” was flowers that put on the bride’s head at weddings. Brides was gotten out from the mansion of Rıfat Ağa in order to bring lucky. Weddings were made at the squares or open areas in the neighborhood.

The surrounding of Uzunyuva was not known by the inhabitants. We knew the column as the sculptor of the king. We thought that some parts of the sculptor were destroyed. Tabakhane Street was very elite place in the past. At middle of the Tabakhane Square, there was a coffeehouse with showcases. The coffeehouse was found at there until 1952-1953. The officers came mostly to this coffeehouse. That’s why, its name was the officers’ coffeehouse. The coffeehouse was destroyed. Livestock Bazaar was the place that sheep and goats were sold. It was totally empty. I did not remember the function of the place as tannery. The employees’ coffeehouse was constructed after the officers’ coffeehouse was destroyed.

İnönü Street was very narrow in the past. There was a building at the place of water-tank with a fountain. It was old Ottoman Junior High School building. There was a grocery under this building. Around Belen Mosque, there was a cemetery. There were bridges on Balavca River. The commercial units on the river were constructed after 1980s. Children died at this river. Ağlangeç Square was settled near to the Balavca River. The bridges were called as “Aplangeç”. At the construction of the museum, inhabitants played a role physical and economic ways. Its construction ended in 1960s. There were weddings at the Aplangeç Square, and children played games.

Our neighbors were very good people even if they did not get education. They all carried from the neighborhood. After the first owners, the houses were bought by villagers. My wife went to Evening Art School. She learned embroidery at there. There was an electricity factory at the place of Telecom building. There was a house of the daughter of Rıfat Ağa. The building was called as the house of Akarca family. It was a reflection of Ankara in terms of the political role of the family in Milas. The father of Aşkıldil Akarca (Mehmet Ali Akarca) was the groom of Rıfat Ağa.

The excavation is a power for Milas. The houses were unqualified after 1970s. Thus, they were cleaned with the excavation.

Olca AKDENİZ, 1956, Milas

I am a journalist in the Chamber of Industry and Trade. I was born and lived in Milas. Milas was the capital of the Caria Civilization. It was known as “the city of marbles/monuments”. In 367 B.C., the capital of the civilization was carried to the Halikarnassos (Bodrum). Mausolos was the king of Milas at this period. The reason behind this change of capital was that they were sailor tribe and wanted to be close to the sea. Until this period, Milas was the most important city in the Caria Region. Milas came under the domination of Turks in 1261 with the Menteşe Seignior. The capital of the seignior was Milas. With the moving of capital to Balat, Milas started to lose its importance again.

Milas was a city of marbles at antiquity, the administration center at seignior period,

and a place with bigger scale mansions in 18th and 19th centuries. In Milas, there was a synthesis of Rum and Turk architecture. Hoca Bedrettin Neighborhood was Jewish neighborhood, and Gazi Paşa and Firuz Paşa Neighborhoods were Rum neighborhoods. Hisarbaşı Neighborhood was the center of the city. It is a hill in Milas. According to the archeologists, Mausolos constructed mausoleum for his father Hekatomnos, but he did not complete the construction. They firstly formed a platform 96 to 110 meters, on this platform, they built second platform with 29 to 36 meters of sizes. There is a column on this structure. It was an honor column built for Menandros in 1st century. I mean, there are four centuries between these two structures. There are many other traces on this area from different periods.

Under the domination of Turks, Hisarbaşı Hill was shaped as a community center. There were hans focused on this area. It shows the density of commerce in the neighborhood. Ottoman Bazaar was formed in that area. Aslanlı Ev was one of the most important mansions in Milas. It was constructed at middle of the monument wall. In 1960s, it was totally collapsed. Through the south wall of the platform, there is Tabakhane Street. It is also a commercial square of Milas. There were garish monuments around Uzunyuva Column constructed between 1890 and 1910.

Tabakhane Square was located at middle of the Ahmet Çavuş, Eşekçi and Hayıtlı neighborhoods. There were 6-7 coffeehouses around the square. The artisans, merchants and officers gathered at the square. There were different coffeehouses for each of them. The officers' coffeehouse was for the officers and teachers. Balavca River carries the water of Milas lowland to the Sarıçay. In my childhood, fishes were found in the river. In 1940s, the river was surrounded by walls.

Our house was found at the Hoca Bedrettin neighborhood. Our neighbors were Jewish. Surroundings of Uzunyuva was repressed by unqualified buildings. There were full of unqualified buildings. The column was settled at the garden of a house until 1970s. After that, surroundings of Uzunyuva was regulated as a park. The storks on top of the column were always remarked. It was a sign that the summer is coming. There

were narrow streets around Uzunyuva. İnönü Street was the Bodrum Road. When people passed from this street, they could see the bigger scale mansions. Rıfat Ağa Mansion, the house of Refika Menteşe and the mansion of Hacı Ali Ağa are three of them.

Belediye Street was the shortest road between the Bodrum Roas and Hisarbaşı Neighborhood. It was also known as the slope of Hisarbaşı. Post office was constructed in my childhood. After that, the street was called as the slope of Post Office. There was a community center on this street. After it was closed in 1950s, it was transformed to an evening art school for girls. Then, it became girls' vocational School, and then pre-school.

There was a building at the place of water-tank with a fountain which was used as Ottoman Junior High School. At middle of the Tabakhane Street, there was a coffeeshouse with hexagon shape. In 1980s, the municipality destroyed it. Tabakhane Square lost its meaning after some regulations. The tannery place was surrounded by small and simple structures as we heard from the grandchild of Rıfat Ağa. After that, the area was turned to Livestock Bazaar. At the end of 1990s, it became village garage. And now, it transformed to an archeological excavation area.

I was an attendant of conservation council between 1989 and 1994. The council tried to rop the registrations of the buildings around Uzunyuva. They always defended the archeological meaning of the area. Some of them were conserved but Rıfat Ağa mansion and Aslanlı Ev were lost. Balavca was closed in 1980s. There was and is always a struggle to conserve the cultural existence of Milas. The excavation shows the possibility that even if at the middle of neighborhood, it is possible to reveal the history. It became an alternative way of economic income as a tourism for local people.

Ernur ÖZTEKİN

I came to Milas in 2006 as an archeologist, and attended to some studies here. In 2009, I was assigned to restoration and street rehabilitation projects with the municipality.

Our knowledge about Uzunyuva are based from 1980s. It was thought that Zeus Carious Temple was located there. However, there were also some findings show that the area can also be mausoleum. In 1990s, the studies had a break. We can call the surroundings of Uzunyuva as a slum area. In 2010, with an illegal excavation, it was detected that the area was a mausoleum. We started studies with the municipality. It was understood that the illegal excavation was started in 2009. Around the area, there were many public order problems. It was unqualified area. At the illegal excavation period, perturbation was lived in the neighborhood because many stranger people came to the area. As a result of this perturbation, some of the owners gone from the neighborhood by selling their houses. On the other hand, some of the inhabitants realized the excavation and started to dig their houses. After the determination of illegal excavation, expropriation period was immediately started. Some of the inhabitants expected economic benefit while some of them did not want to give their houses with sentimental values.

At the period of destruction, street pattern was wanted to be conserved but archeopark and museum projects came to the forefront, and many buildings were destroyed. Registered buildings were conserved and the others were destroyed. Today, the boundaries of the excavation are sufficient.

The spirit of the neighborhood is lost, but for reaching the archeological layer. The inhabitants saw the conservation areas as calamity. 2010 is a milestone for the neighborhood. They see the potential of history now.

Mehmet Vasfi SELÇUK, 1959, Milas



Our house was found at Zahiré Pazarı Street. I knew the Uzunyuva and its surroundings since my childhood. It was a park that storks came. The Uzunyuva Park was for children and families. Surroundings of Uzunyuva were historic neighborhood. Our weddings were made at the streets. Around Tabakhane Square, there were hans and coffeehouses. There were all narrow streets around the neighborhood. Balavca River was open. It was overflowed at rainy days.

I remember Aslanlı Ev and the house of Selahattin Alagün. Since they could not be repaired, after the main owners died, their children cared about the houses. The houses were mostly closed because of multi proprietorships. With coming of hirers, the pattern of the neighborhood totally destroyed.

The results of the archeological excavation will be good for the neighborhood. Different functions can be given to the houses. Locality can be lost in the area, but economically it will be profitable for us.

Selim SIKAR, manager of the Uzunyuva Archeologic Excavation Area



I have been working here for 12 years. Milas is the biggest antique settlement in the area. In Milas, people do not protect their heritage. We reached 3000 children and made experimental archeology to create awareness. There were many illegal excavations in Milas. The illegal excavation in the neighborhood continued for 3 years. This archeological excavation area was a neighborhood that shaped with 32 houses. There was also a park around Uzunyuva Column. All of the houses were destroyed after the expropriation period. We gave functions only for the mansions of established families. The lawsuit was continued with 24 defendants, and 13 of them were fined.

The antique ruins were searched by French archeologist in 1904, and in 1950s, Aşkıldil Akarca thought the area as the Zeus Temple. We now know that the mausoleum was started to construct in 390 B.C. The column was built in Roman Period. It was thought that the construction of mausoleum did not completed. However, it can also be unique architecture in this period. At Roman Period, Menandros lived at the Hisarbaşı Hill. The column is an honor column for him. There is a Roman villa here, also there was a Roman street. There are also archeological ruins from Byzantian Period.

The expropriation period was very speedy. We explained the excavation period to the inhabitants. We informed them about the excavation. The destroyed buildings were all unqualified. Any of them were Milas mansion.

The area was interpreted as a harmony of Ottoman and antique pattern. It will be an open-air museum. There is a serious investment to the area. Since we do not behave unjustly toward the inhabitants, the excavation in the city centers can be supported.

Ayten AKDENİZ, 1928, Milas

We lived a house near to the Great Mosque. The owner of the Aslanlı Ev was our relatives. We called Uzunyuva Column as the nest of storks. I remember the houses of Toksar family, Hasan Ağa, Selahattin Alagün and Rıfat Ağa. When the livestock bazaar was tannery place, I was a child. I also recall the area as village garage. Hasan Ağa was the grandfather of Rıfat Ağa. There was an Ottoman Junior High School at the place of water tank with a fountain. The house was Selamoğulları family. Around Tabakhane Square, there were many coffeehouses. Shows and exhibitions were done at the Community Center.

Gönül BİLGE, 1936, Milas



Our house was very close to the Uzunyuva Column. It was centenarian house. Under the house of our neighbor, there was a wine shop. We believed that there was a road to Labranda from the Uzunyuva Column. Mehmet Ali and Seher Akarca lived at the house of the Akarca family. At the place of Telecom building, there was an electricity factory. At the garden of the building, a pool was found. There was a legend that inside of the column is full of golden. Around Uzunyuva Column, there was a place called as ruined square because of the burned house. I frequently went to the mansion of Hadibeyler family. They built the Belen Mosque. I was an officer in the Evening Art School in 1950s. I was the first officers of the school. The school was opened in 1953. We regulated entertainments with gathering money among us.

I remember the barn of camels at the house of Akarca family. The grain bazaar was set up at the Zahir Pazarı Street. Hisarbaşı Neighborhood was the most qualified area in Milas. I do not remember the function of tannery at Tabakhane Street. At the Tabakhane Square, there were many coffeehouses and plane tree. I also recall the house of Akarca family, the house of Kolağası and the house of Alagün family.

I think that the excavation continues slowly. It should be opened to tourism immediately. I am sad about the current situation of the neighborhood.

Feridun R., 1965, Milas

I came to the neighborhood for visiting, but I know the area since my childhood. Jewish people mostly lived at the neighborhood. Established families lived in the area, but it was neglected at last years. At livestock bazaar area, animals were sold. There were also weddings there. We generally spent time at the Tabakhane Square, but sometimes we also went the around Uzunyuva Column. Livestock Bazaar was used with this function for last 15 years. Then, it was used as a garage. I remember the historic Public Bath, Vocational School, Sefa Hotel, old shops and Aslanlı Ev. Before the excavation, the neighborhood did not have a strong value. However, people knew each other, there was a commitment. Hisarbaşı Street was a quite place. With the excavation, the houses gained value.

Nur KARA, 1944, Milas

I was born in Milas. I lived in Hisarbaşı Neighborhood between 2006 and 2010. The house that we lived was centenarian. The doors and ceilings were decorated. Hisarbaşı Neighborhood was like our yard. We sit in front of our houses. At our period, around Uzunyuva Column, there were mostly people from the villages. I remember the house of Emin Ağa, Çorbacı family, Özbek family, the mansion of Rıfat Ağa, the house of Akarca family and the mansion of Hadibeyler family. Uzunyuva Column was called as the nest of storks. We were very sad because of leaving the neighborhood.

Gülsemin ÇAPUTÇU, 1949, Milas

We live in village now. I came to the neighborhood in 1971. In 1950s, our historic house was destroyed. We built the new one. It was called as the house of İsmail Çaputçu. Around Uzunyuva Column was known as oblation place. We sit around it before the park function. We believed that there was a road to Beçin under the neighborhood from Uzunyuva Column. I remember the house of Selahattin Alagün,

Emin Ağa, Hasan Ağa, Toksar family, Çorbacı family and Tosunoğulları family. With the archeological excavation, we were aggrieved.

Ali OKUR, 1978, Milas

Our house was a heritage from the grandfather. Their nickname was kahveciler. We lived at the area for 35 years. There was very good neighborhood relation. We know the Uzunyuva Column as the nest of storks. The place of culdesac was like a square. Weddings were made at the streets. There was the mansion of Emin Ağa, the house of Çorbacı family, Alagün family. I did not remember Aslanlı Ev. The excavation was a lost for us. We lost our neighborhood.

Mustafa TOGAY, 1947, Milas

We lived at the house heritage from our grandfather. Our house is now functioned as the museum of carpet. We awared of the historic value of the neighborhood. We knew the area as the center of kings in the history. Tourists came to the area frequently. I remember the mansion of Rıfat Ağa, and Emin Ağa. Our house was known as the house of Togay family.

The starting of the excavation was a mischance for the neighborhood.

Rıfat ALAGÜN, 1952, Milas



My grandfather is Rıfat Ağa. I was born in the painted house in the neighborhood. Inside of our house was very fancy. The house found at the corner was the house of my mother. The main house was my grandfather's. At this building, he, his wife and unmarried children lived. At the garden of the building, weddings were made. There were mansions and ordinary houses together. At the place of the water tank with a fountain, there was an Ottoman Junior High School building. Selamoğulları family lived at this house. At the officers' coffee, hacivar and karagöz was played. The other coffeehouse found at the middle of the road was burned in 1940s. There was also a coffeehouse with well. I remember the house of Onat family and Kösehafızlar family. The house of Emin Ağa was Turkish Revolutionaries Police Station.

Neslihan ÖZBEK ARAL, 1948, Muğla



We lived in the house called as Emin Ağa Mansion. There were Emin Ağa, Rıfat Ağa, Feyzullah Ağa and Mehmet Ali Ağa. Our neighborhood was known as landlords' neighborhood. Hacı Ali Ağa was my grandfather. My mother was grown up with 8 nannies. We did not know the historic value of our neighborhood. However, we knew that there was a road to Karlıcaklı village from the Uzunyuva under the ground.

I remember the Balavca River from my childhood. I also remember the Hadibeyler Mansion in the neighborhood. At the Tabakhane Street, there were coffeehouses, ginmills and small shops. At the Belediye Street, the house of Aşkıldil Akarca and pre-school were the buildings I remember.

The excavation is an important step for Milas. The destroyed buildings did not have a value.

Yüksel AYDIN, 1945, Milas

We lived around Uzunyuva for 50 years. We bought the timber house. There were fruit trees at the garden of the house. There was a confidence in the neighborhood. Children played games around Uzunyuva. We knew the column as a nest of storks. There was a pool near to the Electricity factory. I remember the mansions of Hacı Ali Ağa, Rıfat Ağa, Mehmet Ali Ağa and Akarca family. Akarca family had camels. Until 1950s, the livestock bazaar was used as tannery place. There were many coffeehouses

at the Tabakhane Square. We leaved the neighborhood in 2010. It is good that the value is revealed but the spirit of the neighborhood was lost. Our houses should be conserved.

İbrahim ŞİMŞEK, 1961, Milas

We lived in the neighborhood for just 5-6 years, leaved the area in 2010. Our house was not historic. It was just 30-40 years old. We did not know the historic value of the neighborhood. There were many beautiful houses, but I did know them with the names. After the excavation, we did not get the money enough to buy a house.

Hayati ÇORBACI, 1957, Milas



We lived in the building called as the house of Ali Çorbacı. It was also known as the house of Kolağası. The building was constructed in 1902 by Kolağası. Our father bought the house in 1970. Between 1979 and 2004, I lived in the building. Our house was hired in 2004, the hirers lived in the house until the excavation. There was a grocery under our house. It was functional until 2000s. There were 6 houses that the owners lived. Around Uzunyuva Column, people gathered at the small square. We knew the column as a nest of storks. I remember the Aslanlı Ev, Hacı Ali Ağa

Mansion, öllüođlu Han and Post Office. With the excavation, it is good to reveal the history of Milas, but the inhabitants were aggrieved.

Ercan KOCABAŐ, 1952, Milas



Our house was centenarian house. I lived at the building until 1980s. We thought that under the Uzunyuva Column, there was a treasury. We tried to dig. Foreign tourists came to the area and took photos in my childhood. People gathered around the column. There was a grocery under the house of orbacı family. Aslanlı Ev was destroyed in 1970s. It is good to reveal the history of Milas. There was not the value of the destroyed buildings.

C. Interview Form

MÜLAKAT TEMALARI

Milas-Hisarbaşı Mahallesi Konulu Tez Çalışması

Hisarbaşı Mahallesi'nde bulunan anı mekanlarını ve hikayelerini anlamaya yönelik mülakat/ sözlü tarih çalışmasıdır.

(Mahalleli ile yapılacaktır.)

1- *Kişiyi tanıma ve Milas ile ilişkisini anlamaya yönelik:*

- Yaşam öyküsü: ad, soyad, doğum yeri ve tarihi, anne babaya dair bilgiler, eğitim durumu, köken ve dini inanış
- Milas ile ilişki: sonradan mı gelinmiş/ sebebi? hep burada mı yaşanmış/ sebebi? Milas ile temel ilişkiniz nedir? Milas sizin için ne ifade ediyor?
- Eskiden eviniz/ iş yeriniz neredeydi? Çevresi nasıldı?

2- *Eskiden Milas ve Hisarbaşı Mahallesi:*

- Milas/ Uzunyuva'yı hangi döneminden itibaren hatırlıyorsunuz?
- Uzunyuva ve çevresi ile (mahalle) zaman içerisinde değişen bir ilişkiniz oldu mu? Değiştiyse nasıl?
- Bu çevrenin (mahallenin) sizin için anlamı neydi?
- Bir mahalle olarak Uzunyuva ve çevresi nasıl bir yerdi?
- Rutin olarak yapılan faaliyetler var mıydı? Geleneksel faaliyetler nasıldı? Düğünler nerede yapılırdı? Bayram/ festival gibi özel etkinlikler kutlanırmıydı? Nerede?
- Çevrede toplu olarak kullanılan mekan veya alanlar ve fonksiyonları nelerdi?
- Uzunyuva sütunu nasıl algılanırdı? Sizin için anlamı neydi? İsmi neden "Uzunyuva"? Arkeolojik değeri mahallede bilinir miydi?
- Tabakhane sokak, Belediye sokak, Hisarbaşı sokak ve İnönü caddesinin eski hali/işlevi ve eski isimleri neydi/ nasıldı? Bu sokakların kent bütününde yeri neydi? Önemli/ prestijli yollar mıydı?
- Hayvanpazarı alanı ne olarak kullanılıyordu?

- Hatırladığınız eski bir mekan/sokak/ meydan ismi var mı?
- Çevrede unutmadığınız bir yapı var mı? Eskiden olan görkemli yapı gibi.
- Unutmadığınız bir dükkan/ esnaf var mı?
- Çevrede yaşandığını hatırladığınız veya duyduğunuz önemli bir olay var mı?
- Uzunyuva ve çevresini/ eski rutinlerinizi/ hatırladığınız mekanları vs. genel haliyle mahalleyi çizebilir misiniz? (sokaklar, yapılar, meydanlar, önemli alan/yapılar ile)

Görüşülen kişi veya yakını bir meslek grubundansa, mahallede esnaflık yapmış birisi ise ek sorular:

- Ne zaman, hangi sektörde çalıştınız?
- Dükkanınız neredeydi? Hala orada bir dükkan var mı?
- Esnaf ilişkileri nasıldı?
- Günlük rutinleriniz nelerdi? Bir iş günü nasıl geçirdi? Yapılan ortak etkinlikler var mıydı?
- Hatırladığınız bir anınız var mı?

3- Bugün Milas ve Hisarbaşı Mahallesi:

- Uzunyuva'nın zaman içerisinde değişimini nasıl yorumlarsınız? Önemli kırılma noktaları neler?
- 2010 yılından bu yana kazı ile yaşanan değişimi nasıl yorumlarsınız?
- Kazı sebebiyle yapıların ve dolayısıyla mahallenin yok olması sizin için ve genel olarak mahalleli için ne ifade ediyor?
- Bu süreç kenti ve toplumu sizce nasıl etkiledi?
- Kazının sonuçları hakkında bir öngörünüz var mı?
- Kazı sonrası Uzunyuva ve çevresi sizin için ne ifade ediyor?
- Genel olarak eski ve bugünkü mahalleyi nasıl tanımlarsınız? Bugün nasıl olsun isterdiniz?
- Çözüm önerileriniz nelerdir?

Paylaşacağınız belge, fotoğraf vs. var mı? Bu çevreyi iyi bildiğini ve geçmişini hatırladığını düşündüğünüz biri var mı?