INTERPRETATION AND PRESENTATION OF THE BYZANTINE HERITAGE AT ‘HERAKLEIA AD LATMOS’

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ABSTRACT

INTERPRETATION AND PRESENTATION OF THE BYZANTINE HERITAGE AT 'HERAKLEIA AD LATMOS'

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This research is based upon the fact that only an affective awareness and understanding of the past can help promote awareness of the need to adopt and protect cultural heritage. The Byzantine cultural heritage in Turkey has long been neglected for a number of ideological and pragmatic factors. Such factors have also affected the 'archaeological objectivity' in general and led to the 'selection' or 'exclusion' of specific periods of the past, including Byzantium, in Turkey and elsewhere. Furthermore, regarding archaeological sites in particular, the Late Antique and Byzantine remains, especially those in a ruinous and fragile state of preservation and thus lacking immediate visual attraction, have not always been recognized (and promoted) as important as the visually more attractive monuments of Classical Antiquity. Given these circumstances, Byzantium needs to be re-interpreted and represented as part of a common cultural heritage for the positive reception of its values and sustainable protection of the authenticity and integrity of its heritage.

This study thus aims to investigate issues relating to the interpretation and presentation of Byzantine cultural heritage, with particular emphasis on the archaeological sites. In this context, the ancient city of Herakleia ad Latmos (modern Kapkırı) in Caria, including impressive monastic buildings, some of which sited in a challenging topographical setting and not easily accessible, of the Middle to Late

Byzantine periods, located within a ‘Natural Park’ area on Lake Bafa, is selected as a case study. These relatively well preserved Byzantine monastic sites, easily distinguishable from the ancient city of Herakleia in terms of their topographical position and historical layering, are significant in terms of reflecting not only the general characteristics of Byzantine monasteries, but also the architectural and spatial features and typical building techniques and materials of the Middle and Late Byzantine Ages. They thus deserve to receive a greater recognition which can only be achieved with appropriate interpretation, presentation and visitor orientation strategies. This research explores the values and opportunities offered by the Byzantine cultural heritage at Herakleia ad Latmos, as well as the problems of and threats to its conservation, and offers proposals for site interpretation and presentation for the better understanding and protection of this heritage in its natural and topographical setting.

Keywords: Herakleia ad Latmos, Byzantine cultural heritage, Byzantine monasteries, interpretation and presentation of archaeological sites

ÖZ

HERAKLEIA AD LATMOS ANTİK KENTİNDEKİ BİZANS KÜLTÜR MİRASININ YORUMU VE SUNUMU

Hetemoğlu, Merve Aslı
Yüksek Lisans, Kültürel Mirası Koruma
Tez Danışmanı: Doç. Dr. Ufuk Serin

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Bu araştırma, kültürel mirasın sahiplenilmesi ve korunması gerekliliği bilincinin yalnızca etkin farkındalık ve geçmişin anlaşılması ve kavranması sayesinde sağlanacağı gerçeğine dayanmaktadır. Türkiye'deki Bizans kültür mirası ideolojik ve pragmatik nedenlerle uzun süre ihmal edilmiştir. Benzer sebepler, genel anlamda arkeolojik tarafsızlığı da etkilemiş ve Türkiye ve başka birçok yerde, Bizans kültür mirası da dâhil olmak üzere, geçmişin belirli dönemlerinin ‘seçilmesine’ veya ‘dışlanmasına’ yol açmıştır. Ayrıca, özellikle arkeolojik alanlar söz konusu olduğunda, genellikle yıkıntı halinde ve bu nedenle daha kırılgan durumda olan ve dolayısıyla görsel etkileyicilikten yoksun kalan Geç Antik ve Bizans dönemi kalıntıları, görsel olarak daha anıtsal ve etkileyici olan ve bu nedenle daha ön plana çıkarılan Klasik Dönem yapıları kadar önemli sayılmamıştır. Bu koşullar göz önüne alındığında, değerlerinin kabulü, özgünlük ve bütünlüğünün sürdürülebilir korunması için Bizans kültür mirası, ortak kültür mirasımızın bir parçası olarak yeniden yorumlanmalı ve sunulmalıdır.

Bu çalışma, Bizans kültür mirasının yorumlanması ve sunulması konusunu, özellikle arkeolojik alanlar özelinde incelemeyi amaçlamaktadır. Bu çerçeve içerisinde, antik Karya bölgesinde Bafa Gölü Tabiat Parkı içerisinde yer alan ve Orta ve Geç Bizans dönemlerine ait ve bazıları zorlu bir topoğrafyada konumlanan ve bu nedenle kolay erişilemeyen etkileyici manastır yapılarını içeren Herakleia ad Latmos (modern Kapkırı) antik kenti örnek çalışma alanı olarak seçilmiştir. Topoğrafik konumları ve tarihi katmanları ile Herakleia antik kentinden kolayca ayırt edilebilir durumda ve

görece iyi korunmuş olan Bizans manastır yerleşimleri, sadece Bizans manastırlarının genel özelliklerini değil, aynı zamanda mimari ve mekânsal özellikleri ile Orta ve Geç Bizans Dönemi yapım teknikleri ve malzeme kullanımını yansıtması bakımından önem taşımaktadır. Dolayısıyla, böyle bir kültür mirasının, etkin yorumlama, sunum ve ziyaretçi yönlendirme stratejileri sayesinde tanınırlığının arttırılması gerekmektedir. Bu araştırma, Herakleia ad Latmos antik kentindeki Bizans kültür mirasının sahip olduğu değer ve potansiyelleri ve korunmasına yönelik tehditleri inceleyerek, bu mirasın doğal ve topoğrafik konumu içerisinde daha iyi anlaşılması ve korunması için yorum ve sunum önerileri geliştirmiştir.

Anahtar Kelimeler: Herakleia ad Latmos, Bizans kültür mirası, Bizans manastırları, arkeolojik alanların yorum ve sunumu

To my beloved family…

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[1] All photographs and visual materials are by the author, unless otherwise indicated.

CHAPTER 1

INTRODUCTION

As Howard emphasises in his 2003 book *Heritage: Management, Interpretation and Identity*, research related to heritage is basically regarded as a combination of theory concerned with what heritage comprises and why it should be conserved, and issues about practice including conservation, management and interpretation processes. Among these three main areas concerning heritage practice, the issue of the interpretation of heritage sites has been increasingly discussed among scholars in recent years due to its significant relevance to the sustainable conservation of heritage sites.

In the field of conservation, interpretation refers to revealing and communicating the meaning of cultural heritage sites using an array of potential activities: publications relating to the site, site installations, activities with local people, scholarly research and training programmes designed to strengthen public awareness and enhance understanding of sites and remains for the general public and visitors[2] (ICOMOS, 2007). In the process of revealing the meaning of heritage sites using interpretation programs and activities, it is important to establish relation between visitors and heritage sources. Tilden (1977, p. 11) states that the effective interpretation of heritage sites can be achieved by establishing relations between visitors viewpoints and experiences, and heritage sites. In this context, the practice of interpretation refers to revealing the meanings and significance of heritage relevant to visitors' and societal perspectives. It is widely acknowledged that interpreting the past is never a value free activity (Shanks and Tilley, 1987, pp. 3-5). Merriman (1999, p. 4) puts

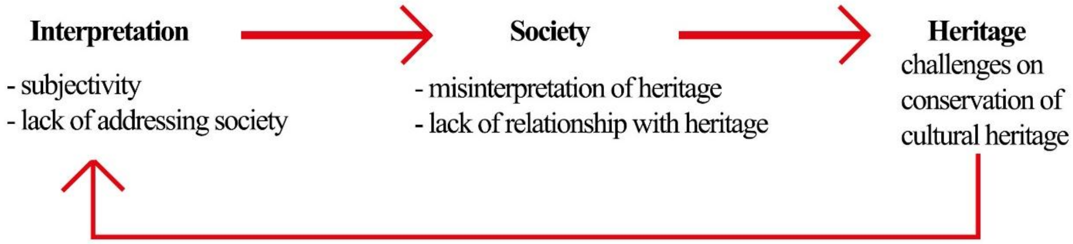
[2] For the detailed definitions of the terms interpretation and presentation of heritage sites, see below, Chapter 2.1.1. Conceptual Framework.

forward the view that while the history contains objectivity enough to reach consensus on certain facts, it is also subjective enough to be interpreted from a great variety of different perspectives. In this sense, interpretation and presentation of heritage sites have become a debatable issue for modern conservation practice because of its approach that interpreting heritage is shaped by societal perspectives; resulting in adverse effects on the sustainable conservation of heritage sites in some cases.

It is also important to recognize that the effective interpretation and presentation of heritage sites have a crucial role in ensuring conservation through awareness raising towards cultural heritage and archaeology and creating a perspective for society towards the needs of conservation of heritage. This is emphasized by the ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites (2007): the main concern of interpretation programs and presentation methods should be raising awareness of society towards cultural heritage sites and facilitating the understanding of the importance of heritage for society, as Serin (2008, p. 210) emphasises: "…only an affective awareness, understanding, and interpretation of the past can help encourage awareness of the need to conserve cultural heritage in a wider audience."

Societies present a more positive and participatory approach to the conservation of cultural heritage which they can understand and make sense of (Grimwade and Carter, 2000, p. 44). For example, the focus of interest in the Masada archaeological site is interpreted as the Jewish resistance to Roman conquest, instead of the victory of Romans over the Jews (Silberman, 1999, pp. 9-15). This interpretation approach is to foster a relationship between the site and contemporary society so as to generate support for conservation of the heritage sites. As a consequence, the society became more willingly to adopt the heritage and conserve the sites. Accordingly, the strengthening the relation between societies and heritage sites is important via interpretation programs and activities. The effects of interpretation and presentation in providing sustainable conservation of heritage sites are also emphasized by way of the several international documents. According to these documents, to provide sustainable conservation for heritage sources and sites in the long term, effective interpretation and presentation should be implemented compatible with the requirements of different heritage sites.

Table 1.1: Relationship between interpretation, society and heritage



Thus, it seems clear that the challenges of the conservation of cultural heritage depends on not only heritage objects and sites themselves, but also on the understanding of societies towards heritage (Erica, Randall and De La Torre, 2000, p. 3). This has resulted in the practices and approaches of conservation of cultural heritage beginning to vary from culture to culture because the strong relationship between heritage and societal perspective. The understanding within society towards cultural heritage is shaped according to the main dynamics of a specific society; in turn influenced by numerous social, cultural, educational and economic factors. It is widely acknowledged that modern approaches in the conservation field have been influenced by ideological concerns including historical, political, social, cultural, educational and religious factors (Cleere, 1989, p. 10). In other words, modern societies are more willingly to adopt a cultural heritage which has close affinities with national history or a common religion and which has an important place within the political rhetoric and national education system (Doughty and Orbaşlı, 2007, p. 43). Moreover, nations place emphasis on heritage and archaeological studies in order to create their ideology of nationalism, and national identity through relationships between their glorious past and present. While explaining that relationship between the terms heritage and identity, Howard underlines (2003, p. 147) that the concept of identity in various dimensions (local, regional, national and universal) is enriched by heritage sources and sites. Thus we can see how heritage sources and sites are used for the formation of identity in different parts of the world (Kasvikis, Vella and Doughty, 2007, p. 140). Here, it should be emphasized, in any society, rescuing the interpretation of heritage from the pressures of the ideological structure of society is one of the most important issues to be considered (Serin, 2008, p. 216).

While the cultural heritage which can be associated with contemporary factors in society is seen as more likely to be adopted by society, it is more difficult to encourage the adoption of less well-known periods of the past which are incompatible with the current structure of the society. As in many parts of the world, the effects of the ideological and pragmatic concerns in Turkey on conservation approaches to cultural heritage are also significant. As a result of these factors, the Byzantine cultural heritage has been displaced from any focus of interest in the conservation field and has long been neglected in Turkey[3] (Figure 1.1). The neglect of the Byzantine cultural heritage and the lack of emphasis given to Late Antique and Byzantine remains partly create larger gaps between the past and present and has also damaged the development of the concept of conservation in Turkey. Moreover, this lack of knowledge and interest leads to a biased misinterpretation of history (Serin, 2017, p. 76).

Figure 1.1: İstanbul, the neglect of the Boukoleion Palace
(http://www.istanbulkesfi.com/bukoleon-sarayi/, last accessed on 29 July 2018)

[3] For further information on these ideological and pragmatic factors, see below, Chapter 2, pp. 64-74.

Figure 1.2: Ankara, the church of St. Clement, a lost Byzantine cultural heritage (Serin, 2014, p. 66)

Figure 1.3: Cappadocia, the mutilation of Byzantine wall paintings in a church (www.lsp.com.tr, last accessed on 29 July 2018)

Figure 1.4: İstanbul, the reconstruction of the *medrese* in the courtyard of Hagia Sophia (photo: Nevra Ertürk, 2018)

The lack of information concerning the Byzantine past of Anatolia and the neglect the Byzantine cultural heritage have also caused conservation problems for structures and sites. As well as material deterioration and structural problems resulting from the neglect of structures, the loss of authenticity and integrity, exemplified by the deliberate destruction of religious figures, can be considered as the main conservation problems of the Byzantine heritage in Turkey (Figure 1.2-3). It is also important to note that the remains of the Byzantine period, especially in İstanbul, have encountered conservation problems in order to highlight the Ottoman past, as in the case of Hagia Sophia (Figure 1.4).

1.1. Definition of the Problem and Selection of the Study Area

The above mentioned conservation problems related to the conservation of the Byzantine cultural heritage can be considered as a statement of fact concerning the general situation of the Byzantine heritage in Turkey. In addition to the problems that arise from the dynamics of society, practical problems of the Byzantine heritage in archaeological sites have also adverse effects on the sustainable conservation not only in Turkey but also in the wider Mediterranean area. These practical problems are listed as follows:

- The scarcity of archaeological excavations focusing particularly on the Byzantine period.
- The lack of conservation implementation regarding Byzantine archaeological sites.
- Removal of the historical stratigraphy of the Byzantine period without documentation (Figure 1.5)[4].
- Evaluation of the structures of the Byzantine period as 'less-valuable'.
- Evaluation of the remains from the Byzantine period as not important as the visually more attractive monuments of Antiquity (Figure 1.6-7).

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[4] For example, in the basilica of the agora at Iasos, some sections of the building, including the western end of the nave, part of the south aisle and the south end of the narthex had been removed during the archaeological excavations of the 1960s in order to reach the remains of the earlier periods dating back to the Proto-geometric period. For the removed sections of the basilica, no measured drawings or documentation were provided (Serin, 2004, p. 27).

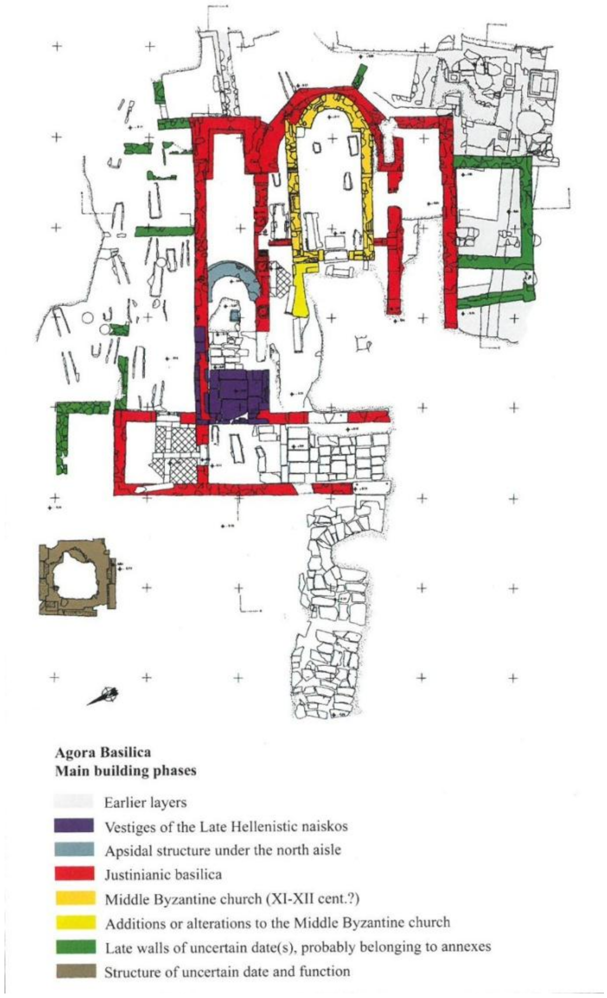

Figure 1.5: Iasos, the agora basilica (Serin, 2004, p. 217)

As a result of these practical problems, the Byzantine heritage has encountered interpretation and presentation problems. First of all, the lack of investigation and implementation concerning the conservation of the Byzantine archaeological sites prevent both the intellectual access and physical access between the society and the sites. This situation makes it difficult to establish a relationship between society and the Byzantine heritage sites that cannot be effectively interpreted by experts and presented to visitors. Secondly, the documentation problems of the Byzantine heritage, especially in multi-layered archaeological sites, create further gaps between the past and present. As a consequence, the understanding towards the Byzantine heritage is damageddue to the lack of information. Finally, the subjective judgements of both scholars and socities may cause the Byzantine remains to be neglected in the archaeological sites.

Figure 1.6: Labraunda, the east church (Photo: Ufuk Serin, 2012)

Figure 1.7: Agrigento, the temple of Concordia (Serin, 2017, p. 74)

Within this context, the interpretation of the Byzantine archaeological sites in Turkey constitutes one of the most controversial and problematic issues in the conservation field. Regarding the need for conserving heritage, the Byzantine archaeological sites should be reinterpreted and represented as part of a common cultural heritage in Turkey in order to reveal their values and provide for sustainable conservation of Byzantine heritage sites (Serin, 2008, p. 210). In addition, the understanding of society towards Byzantine cultural heritage needs to be re-evaluated putting on one side the ideological and pragmatic concerns.

In the scope of this thesis, the Byzantine settlement of Herakleia ad Latmos with its impressive monastic complexes of the Middle and Late Byzantine periods, has been selected as the case study in order to focus on the interpretation and presentation problems of Byzantine cultural heritage in Turkey.

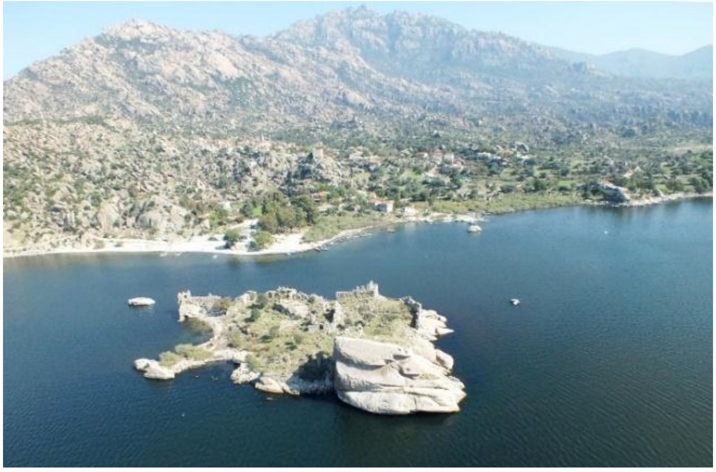

Figure 1.8: The Byzantine settlement of Herakleia ad Latmos, general view of the region (Archive of Conservation, Implementation and Supervision Bureau[5], 2011)

The archaeological site of Herakleia ad Latmos is located in ancient Caria in southwestern Asia Minor. The archaeological remains exist both on the islands in Lake Bafa and in the village of Kapıkırı on the foothills of the Beşparmak Mountains, known as the Latmos Mountains in ancient times, an area of great natural beauty (Figure 1.8). The site was declared as a first-degree archaeological site by the Cultural and Natural Heritage Preservation Board number 2 in 1989. In addition, the village and the archaeological site are located within the boundaries of Lake Bafa, declared a natural park by the Council of Ministers in 1994. Thus, the site presents a great opportunity for visitors to experience the Byzantine settlement in the context of

[5] Hereafter, this institution will be mentioned as KUDEB.

both cultural and natural heritage. While the study area has close relations with the archaeological site and Natural Park, it is important to emphasise that it provides opportunities to study specific aspects of the Byzantine monastery complexes in terms of interpretation and presentation.

Figure 1.9: a. The ancient city of Herakleia (Archive of KUDEB, 2011), **b.** The Byzantine settlement, **c.** The present-day village of Kapıkırı, **d.** The natural park of Lake Bafa (google earth, last accessed on 1 December 2015)

The archaeological site is composed of four different components, respectively: the ancient cities of Herakleia and Latmos, the Byzantine monastic settlement, the present-day village of Kapıkırı and the natural park of Lake Bafa[6] (Figure 1.9). The ancient cities of Herakleia and Latmos are located in Kapıkırı village and in the Latmos Mountains. These ancient cities have been investigated by various scholars in different context. Anneliese Peschlow-Bindokat started her investigations focusing

[6] For detailed information on the four components of Herakleia ad Latmos, see below, Chapter 3, pp. 110-165.

on the prehistoric rock paintings and the remains of Antiquity in the region in 1974. Several books and articles on the archaeological features of the region have been published as a result of these field surveys[7]. Later, Albert Distelrath prepared a conservation plan to allow for the maintenance of the life of the modern village on the ruins of ancient city of Herakleia[8]. Within the context of the plan, the conservation-use balance was re-evaluated for Kapıkırı village and the ancient city of Herakleia. The modern village of Kapıkırı was also studied by Ayşegül Yılmaz within the context of the effects of protected areas designations on the socio-economic structure of the village[9]. Several projects have also been proposed to conserve the natural park of Lake Bafa such as the Long Term Development Plan for Lake Bafa[10].

Figure 1.10: The Kapıkırı village, the aerial view of the Lake Castle (Archive of KUDEB, 2011)

On the other hand, although the Byzantine period of Herakleia ad Latmos has been studied by different foreign scholars with particular emphasis on the archaeology and art and architectural history of the Byzantine period, the Byzantine settlement has not, as yet, been subject of a comprehensive investigation in terms of heritage

[7] See Peschlow-Bindokat, 2003, 2007, 2009, 2014 and Özgen, 2002.
[8] See Distelrath, 2011. This conservation plan was prepared by Distelrath for an academic purposes and has not been implemented.
[9] See Yılmaz, 2012.
[10] See the unpublished report by the Ministry of Forestry and Water Affairs.

preservation both in theory and practice[11]. Thus, the study area provides opportunities to investigate issues relating to the re-interpretation and representation of monastic complexes from the less represented Middle and Late Byzantine periods at both building and settlement scales. The Byzantine settlement is one of the most evocative examples in Turkey in reflecting the physical, social and economic features of the Middle and Late Byzantine periods with its relatively well preserved structures (Figure 1.10). These attributes of the site provide understanding about the monastic life in the Byzantine period. Herakleia ad Latmos is also significant, since it reveals not only the common characteristics of Byzantine monastic complexes such as the need for protection and their relations with water sources, but also the architectural and spatial features of the complexes. The monastic complexes of the site exemplify the typical construction techniques and materials of the Middle and Late Byzantine periods, which are rarely found in Anatolia except for the examples in Istanbul and west-central Asia Minor (Figure 1.11).

Figure 1.11: Küçük İkiz Ada, construction technique with brick filled mortar joints

Although, there has been a lack of interpretation and presentation implementation for the ancient city of Herakleia which overlaps with the village of Kapıkırı and the

[11] See Wiegand, 1913; Janin, 1975 and Peschlow, 1996, 2014, 2017.

natural park of Lake Bafa, no comprehensive approach has been developed regarding the interpretation and presentation of the Byzantine monastic complexes (Figure 1.12). The Byzantine settlement cannot be appreciated as a whole by local people and visitors because of interpretation and presentation problems, resulting in a poor quality of experience in the site. The Byzantine monasteries, which are located on the islands in Lake Bafa and in the Latmos Mountains, are relatively isolated and there is no site interpretation and visitor orientation strategy in place for these monastic complexes. Visitors do not have any opportunity to access the islands unless they ask for transportation from the local people in the village of Kapıkırı. Moreover, the monastic complexes on the Latmos Mountains are often ignored by visitors because of the access difficulties. To compound this, there are no information and orientation signboards for the Byzantine remains except for the Yediler Monastery. All these problems and the lack of recognition and information on the Byzantine monastic complexes cause these monasteries to be neglected by visitors.

Figure 1.12: Kapıkırı village, the information signboards

The challenges of interpretation and presentation concerning the monastic complexes cause the conservation problems for the study area. The lack of overall strategy for interpretation and presentation threatens the authenticity and integrity of the archaeological site. The remains of Byzantine structures have been damaged and most of the Byzantine churches have become ruins because of a lack of comprehensive conservation policies for the site (Figure 1.13).

Figure 1.13: Lake Bafa, the remains on the Kapıkırı Ada

In conclusion, the lack of interpretation, presentation and visitor orientation strategies for the monastic complexes of Herakleia ad Latmos cause problems related to the conservation of the Byzantine cultural heritage. An effective awareness of the Byzantine monastic complexes and an understanding of the Byzantine past of the site cannot be provided due to the inadequate conservation policies. For the local people or visitors who have problems regarding physical and intellectual access to the Byzantine cultural heritage, these assets have little value. It is widely acknowledged that the effective interpretation encourages societies to understand the importance of the need to conserve heritage sites (Doughty and Orbaşlı, 2007, p. 44). This situation, which constitutes a significant obstacle to ensuring the sustainable conservation of the site, could potentially lead to a complete loss of the Byzantine cultural heritage of the site in the long term.

1.2. Aim and Scope of the Thesis

According to the ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites (2007), there are seven cardinal principles for interpretation and presentation of heritage sites:

Principle 1: Access and understanding

Principle 2: Information sources

Principle 3: Attention to setting and context

Principle 4: Preservation of Authenticity

Principle 5: Planning for sustainability

Principle 6: Concern for inclusiveness

Principle 7: Importance of research, training and evaluation

Of these seven principles, Principle 1, i.e. Access and understanding, is particularly significant since it emphasises that raising awareness towards cultural heritage and facilitating the understanding of the importance of heritage for society should be one of the main aims of interpretation. In this context, considering the vulnerable authenticity and integrity of the Byzantine cultural heritage in Turkey, the aim of this thesis is the re-interpretation and representation of the Byzantine monastic settlement of Herakleia ad Latmos to create greater awareness of the Byzantine past of the region and inform local people and visitors about the need to conserve the Byzantine cultural heritage. Thus, the Byzantine archaeological heritage sites and their interpretation and presentation problems are placed at the centre of the scope of this thesis. In addition, it is aimed to develop effective approaches for interpreting and presenting heritage with major strategies and principles. Within this framework, the definitions and requirements of interpretation and presentation for both cultural and natural heritage sites are highlighted and the common points of all these analyses are determined to present a perspective for theoretical development. Therefore, the conceptual framework and documents and regulations in both international and national level of interpretation and presentation are also focused on within the scope of the thesis.

For these purposes, the thesis offers a plan for the interpretation, presentation and visitor orientation concerning the Byzantine settlement so as to ensure the valorisation and sustainable conservation of the archaeological site. The Byzantine monastic settlement at Herakleia ad Latmos will be re-evaluated in the context of promoting its integration with the natural park of Lake Bafa, taking into consideration the potential of the natural assets of the site. The planning will comprise the primary strategies and prerequisites, and several proposals through the development of interpretive activities and presentation methods for the study area.

Although the geographical, historical and archaeological features of Herakleia ad Latmos are investigated, including its four assets, so as to obtain a better understanding of the site, the Byzantine monastic complexes are specifically focused on, particularly in terms of their architectural and spatial features, construction techniques and materials. Accordingly, the current situation and the assessment of the Byzantine settlement in terms of values, threats and potentials are specifically studied to provide a basis for a site interpretation and visitor orientation proposals, rather than evaluating all the components of the site.

1.3. Methodology

This thesis comprises three different research phases: collecting and processing the data, analysing the data and evaluating all possible outcomes (Figure 1.14). The data collection was based on a literature survey, field survey and archival research and completed by combining all the data collected by the author. The literature survey started with the definitions and explanations concerning the terms interpretation and presentation by means of various books, articles, international charters and documents as well as online sources. Within this scope, the published works of Freeman Tilden, *Interpreting Our Heritage* (1977); Arthur Percival, *Understanding Our Surroundings : A Manual of Urban Interpretation* (1979); Sam Ham, *Environmental Interpretation* (1992); Larry Beck and Ted Cable, *Interpretation for the 21st Century: Fifteen Guiding Principles for Interpreting Nature and Culture* (2002) and the ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites (2007) were chosen as the major sources for the discussion and elaboration of this issue. Also, Law No. 2863 on Conservation of Natural and Cultural Property[12], Amendment Act No. 5226 Concerning the Revision of Legislation Called as Law Concerning to Conservation of Natural and Cultural Property[13], Regulation Concerning Entrance, Information, Guidance and Caution

[12] 2863 Sayılı Kültür ve Tabiat Varlıklarını Koruma Kanunu.
[13] 5226 Sayılı Kültür ve Tabiat Varlıklarını Koruma Kanunu ile Çeşitli Kanunlarda Değişiklik Yapılması Hakkındaki Kanun.

Panels to Museums and Historic Sites[14] were reviewed as describing the national legal framework in Turkey.

Following these investigations, the selected heritage sites, i.e. the archaeological site of Cnidus in Turkey, the archaeological site of Caesarea Maritima in Israel, the archaeological park of Xanten in Germany and the Benedictine Abbey of Ename in Belgium, were investigated in order to see how the theoretical developments are implemented in conservation practice. In the process of selecting these four heritage sites, the main concern was exemplifying minimum and maximum intervention approaches in the interpretation and presentation of heritage sites. While the information concerning the archaeological site of Cnidus, presented within the scope of the second chapter, is based on the author's personal observations and investigations on the site, the information concerning the other three site is presented with reference to different written and visual sources.

The literature survey continues with the investigations on the interpretation and presentation problems of Byzantine cultural heritage. Within this context, first of all, attitudes influencing the conservation of cultural heritage were researched through various books and articles. While doing this, the attitudes were defined according to the article of İlhan Tekeli, *Kentsel Korumada Değişik Yaklaşımlar Üzerine Düşünceler* (1987). Subsequently, the problems of interpretation and representation of Byzantine cultural heritage in Turkey were investigated together with the underlying ideological and pragmatic reasons. The articles of Ufuk Serin, *Byzantium-Early Islam and Byzantine Cultural Heritage in Turkey* (2008), *Kültürel Mirası Yorumlamak: Türkiye'de Arkeolojinin Bizans Çalışmalarına Katkısı* (2017) were the primary source for this. The book by Scott Redford and Nina Ergin, *Cumhuriyet Döneminde Geçmişe Bakış Açıları: Klasik ve Bizans Dönemleri* (2010), was also used in writing this section.

After this theoretical research, the selected case studies, i.e. the archaeological sites of Mystras and Caričin Grad – the archaeological site of Iustiniana Primawere studied to identify different approaches towards the interpretation and presentation of

[14] Müze ve Ören Yerleri Giriş, Bilgilendirme, Yönlendirme ve Uyarı Tabelalarına İlişkin Yönerge.

Byzantine cultural heritage sites in a wider geographical context. The information concerning the current situation of the heritage sites is based on the literature survey. In selecting these two cases, the following criteria were taken into consideration:

- These two archaeological sites consist entirely of Byzantine settlements.
- In both of the cases, there is at least one successful interpretation and presentation approaches and strategies that can be considered as successful and efficient.
- They are the examples which include some similarities with the Byzantine settlement of Herakleia ad Latmos in terms of settlement and archaeological characteristics.

Next, the archaeological site of Herakleia ad Latmos was studied in terms of its geographical, historical and archaeological features and preservation history, focusing on the Byzantine settlement. This part of the thesis includes a literature survey, field survey and archival research. The literature survey on the Byzantine monastic settlement was conducted through written sources which were primarily the published works of Theodor Wiegand, *Milet: Ergebnisse der Ausgrabungen und Untersuchungen seit dem Jahre 1899* (1913); Raymond Janin, *Les Eglises et les monasteres des grands centres Byzantins* (1975) and Urs Peschlow, *Der Latmos: eine unbekannte Gebirgslandschaft an der türkischen Westküste* (1996).

In addition the literature survey concerning the archaeological site of Herakleia ad Latmos, field surveys were conducted at two different times, respectively in November 2015 and May 2018. During the first field survey in November 2015, the current state of the site was investigated and the study area was determined (Figure 1.15). Although there are several Byzantine structures scattered around the region, taking into consideration of the state of conservation of the structures, the study area was limited to specific sites. Thus, the study area was investigated in terms of interpretation and presentation approaches through visual observations, photographs that were taken in the site and personal interviews made with the local community by the author during the field surveys in November 2015 and May 2018.

In addition to the field surveys, archival research was carried out on the conservation area designations and further decisions for the area in Muğla Regional Conservation Council of Cultural Properties, KUDEB and the Ministry of Forestry and Water Affairs.

After collecting all these data and processing them, the phase of analysing the data was started. First of all, the current situation of the study area was investigated based on the information collected in the first phase. The study area was evaluated in order to determine the current interpretation, presentation and visitor orientation approach. While performing these analyses, the Google Earth views of the study area were processed according to the collected data using Adobe Photoshop. After that, the assessment of the present situation of the site was determined in terms of its values, threats and potentials.

The basic principles of the interpretation, presentation and visitor orientation of heritage sites were determined based of the theoretical investigations conducted within the scope of the second chapter. Finally, the proposals for interpretation and presentation of the Byzantine heritage at Herakleia ad Latmos was formulated with reference to the basic principles which were determined previously.

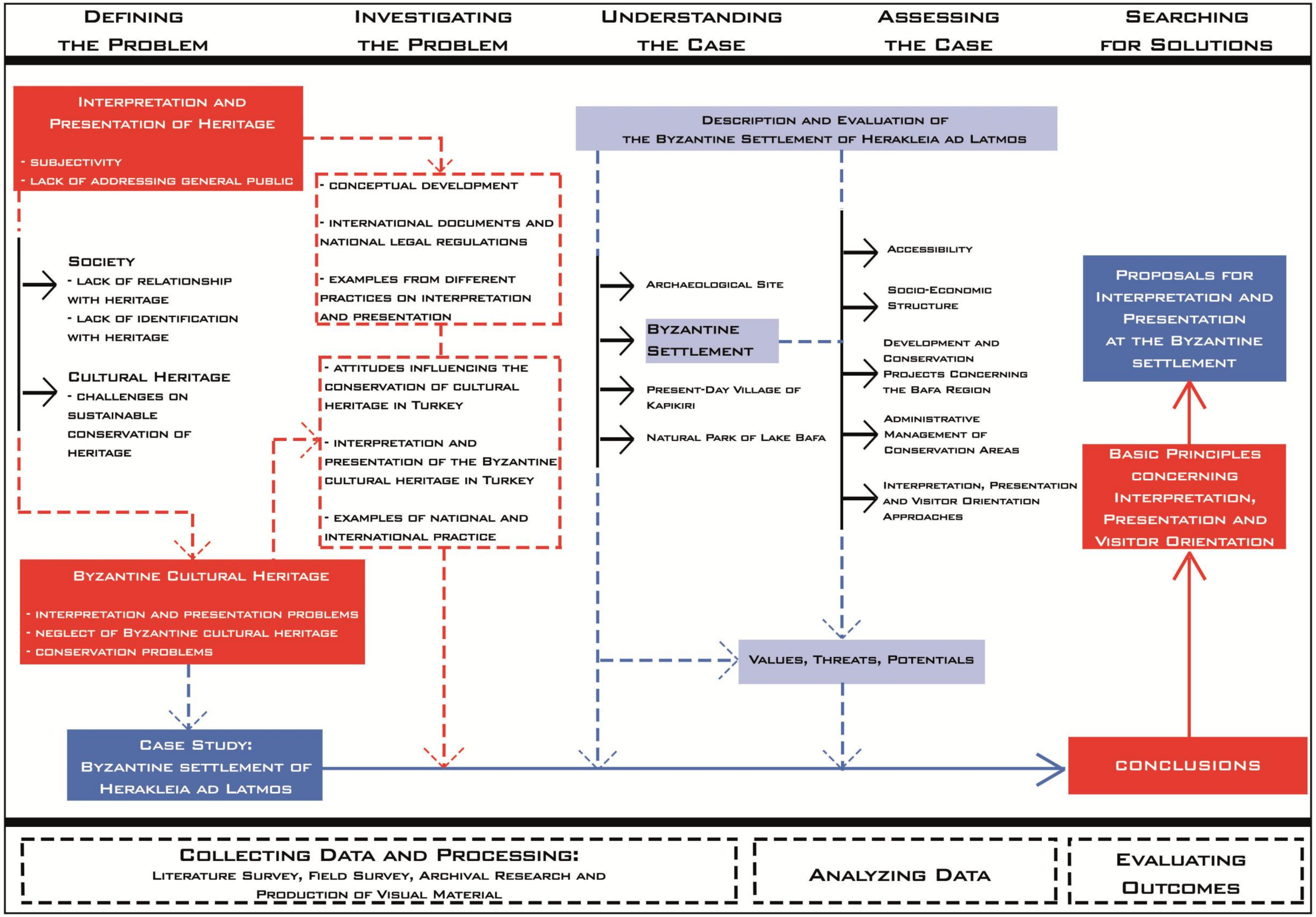

Figure 1.14: The methodology and structure of the thesis

1.4. Structure of the Thesis

The thesis comprises five chapters. In the introductory part of these, the term interpretation is evaluated in terms of its subjectivity and subsequently the crucial role of effective interpretation and presentation in heritage conservation is determined. In this regard, the interpretation and presentation problems of Byzantine cultural heritage due to a series of factors in Turkey is mentioned as the problem statement and the selection criteria for choosing the Byzantine heritage at Herakleia ad Latmos as the study area are explained. This leads to defining the aims, scope and methodology of the thesis within the scope of the first chapter.

The second chapter is divided into two interrelated sections. The first section includes theoretical research on the interpretation and presentation of heritage sites. This research is performed to determine the conceptual framework of the issue in line with the definitions of several different scholars together with international charters and documents. In addition, the national legal framework in Turkey on the interpretation and presentation of heritage sites is investigated. Finally, the four different examples of heritage sites are presented within the scope of the first section. The second section of the second chapter comprises a detailed research concerning the problems of the Byzantine cultural heritage in Turkey. The attitude of society towards the conservation of heritage is examined, focusing specifically on the Byzantine cultural heritage. In this regard, the problems related to the interpretation and presentation of the Byzantine cultural heritage in Turkey are mentioned as the primary concerns. In addition, the two different examples of the interpretation and presentation of Byzantine heritage sites are mentioned on the basis of their similarities with the Byzantine settlement of Herakleia ad Latmos.

After the theoretical research, Herakleia ad Latmos is described as the case study area in the third chapter. After the general description of the geography and history of the site, this is expanded into the history of research on the archaeological site. Finally, the archaeological and settlement characteristics of the components of the site are detailed.

In the fourth chapter, the study area is analysed in terms of the current situation of the site. After these analyses, an assessment of the present situation of the study area is carried out. This leads to being able to determine the values, threats and potentials of the site.

The fifth chapter includes concluding remarks, the basic principles of effective interpretation and presentation and the proposals for the interpretation, presentation and valorisation of the Byzantine settlement within its natural environment. The concluding remarks comprise the evaluation of the overall scope of the thesis and the ideas for possible further discussions regarding the interpretation, presentation and valorisation of the Byzantine heritage. Subsequently, the proposals for the interpretation, presentation and visitor orientation of the Byzantine settlement within its natural environment are offered in reference to the basic principles of the site interpretation and presentation planning. These proposals includes interpretation activities, presentation methods and visitor orientation facilities, all intended to enhance the experience of visitors both in the site and beyond the site.

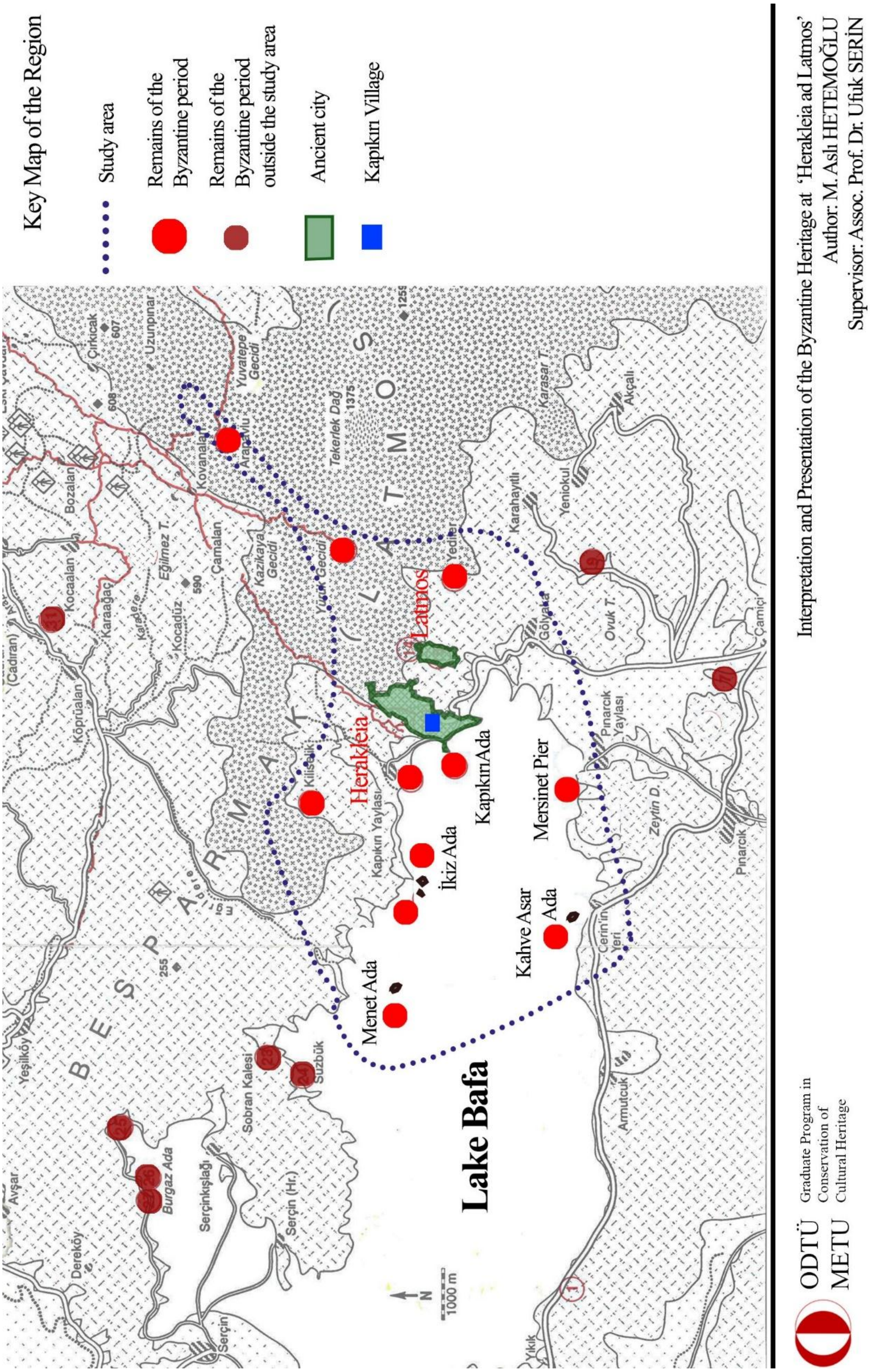

Figure 1.15: The key map of the region (adapted from Peschlow-Bindokat, 1996)

CHAPTER 2

INTERPRETATION AND PRESENTATION OF BYZANTINE CULTURAL HERITAGE

"I'll interpret the rocks, learn the language of flood, storm and the avalanche. I'll acquaint myself with the glaciers and wild gardens, and get as near the heart of the world as I can" (Muir, 1896)

2.1. Interpretation and Presentation of Heritage Sites

As mentioned before, the sustainable conservation of heritage sites can be achieved by an understanding of the past and promoting an effective awareness of heritage sites. In this context, heritage interpretation programs and presentation methods are acknowledged as the first steps for an effective management and conservation of both natural and cultural heritage sites, as also acknowledged in the ICOMOS Charter for the Protection and Management of the Archaeological Heritage dated 1990. The seventh Article of this charter (ICOMOS, 1990) states that the presentation and interpretation creates an understanding and a point of view for society regarding the necessity of the conservation of cultural heritage It is also underlined in the ICOMOS International Cultural Tourism Charter Managing Tourism at Places of Heritage Significance that interpretation and presentation have an important role in the community's access to cultural heritage (ICOMOS, 1999).

The terms of interpretation and presentation can be defined as integrated processes for the management and conservation of heritage sites. However, these terms are quite distinct from each other, both in theory and practice. While the term interpretation is defined as 'the action of explaining the meaning of something' or 'a stylistic representation of a creative work or dramatic role', the term presentation is described as 'the depiction of someone or something in a work of art' by the Oxford English Dictionary[15]. Within this context, interpretation is defined as giving meaning to heritage sites and establishing a relationship between the society that produced them and the sites, while presentation can be defined as the method of interpretation in the field of conservation of heritage.

Freeman Tilden (1977, p. 8) defines the term interpretation as it is specifically used in the field of modern conservation rather than the more general definitions of the term:

"An educational activity which aims to reveal meanings and relationships through the use of original objects, by first-hand experience, and by illustrative media, rather than simply to communicate factual information."

Many years after Tilden's definition, the ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites dating back to 2002, has established the terms of interpretation and presentation and also the relevant principles concerning the field of conservation. In addition to the charter regarding interpretation and representation of cultural heritage sites, several other international charters such as the Nara Document on Authenticity in 1994, the Burra Carter in 1999, Principles for the Conservation of Heritage Sites in China in 2002, the Charleston Declaration on Heritage Interpretation in 2005 and the London Charter for the Computer-Based Visualisation of Cultural Heritage in 2009 have all emphasised the importance of interpretation programs for heritage sites. According to these international documents the lack of satisfactory interpretation programs would lead to heritage sites facing risks of conservation problems and of being misunderstood.

In addition to the definitions by Freeman Tilden and the ICOMOS Charter, the term has also been described by scientists, institutions and organizations from different parts of the world.

[15] https://en.oxforddictionaries.com/definition/interpretation

2.1.1. Conceptual Framework

The interpretation and representation activities regarding heritage sites were first implemented in the Yellowstone National Park, USA, in the second half of the 19th century by a private commercial enterprise before the inception of international initiatives and academic studies[16] (Figure 2.1). The interpretation programs and presentation activities named as Wylie Camps included both educational and touristic activities which were organized in order to provide visitors with an understanding of the site (Knudson and Cable, 2003, p. 107).

Figure 2.1: Wylie Camps from Yellowstone National Park.
(https://www.nps.gov/features/yell/slidefile/history/postcards/fjhaynes/Page-2.htm, last accessed on 12 April 2018)

In addition to this commercial initiative, there were also interpretation and presentation activities organised for heritage sites carried out by scientists and academicians from the field of conservation. John Muir, an American environmental scientist, first used the term 'interpret' in order to describe his work about the presentation of the Yosemite Valley (Figure 2.2). He also founded the Sierra Club which is still one of the most important conservation organizations in the USA. Enos

[16] The Yellowstone National Park is the first national park to be declared in history. The site was declared as a national park in 1872. Moreover, the Yellowstone National Park is one of the first sites to be inscribed on the UNESCO World Heritage List in 1978.

Mills was another pioneer American naturalist well-known for his works in the Rocky Mountain National Park. He published a great number of books including a book titled "Adventures of a Nature Guide and Essays in Interpretation" regarding the interpretation of natural heritage sites (Brochu and Merriman, 2002, p. 11).

Figure 2.2: John Muir and his group in Yosemite National Park (https://www.hetchhetchy.org, last accessed on 12 April 2018)

Figure 2.3: Interpretive signboards, Yosemite National Park (http://www.theroadlotstraveled.com, last accessed on 12 April 2018)

While Freeman Tilden was working for the National Park Services, he had a chance to work on interpretation issues and published his book "Interpreting Our Heritage" in 1957. Tilden has defined the interpretation of heritage sites as "an educational activity” and also specified the six principles of interpretation for cultural and natural heritage sites for connecting visitors and the community to heritage itself. These principles are listed below (Tilden, 1977, p. 9):

Principle 1: “Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile.”

The first principle is related to the personal choices and interests of visitors in heritage sites. Interpretation programs should be arranged according to the interests of targeted groups. Therefore, it is apparent that the demographic structure of targeted groups should analysed carefully.

Principle 2: “Information, as such, is not interpretation. Interpretation is revelation based upon information. But they are entirely different things. However, all interpretation includes information.”

The second principle emphasizes the importance of information in interpretation activities. It is also stated that interpretation does not only refer to information. The effective and comprehensive use of information should be ensured by interpreters to create understanding and connections between visitors and sites.

Principle 3: “Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical or architectural. Any art is in some degree teachable.”

According to the third principle, interpretation practice should contain both the scientific and artistic aspects of heritage sites and describe them in different ways.

Principle 4: “The chief aim of interpretation is not instruction, but provocation.”

The fourth principle states that effective interpretation encourages targeted groups to ensure sustainable conservation and management of heritage sites while providing effective awareness and understanding.

Principle 5: “Interpretation should aim to present a whole rather than a part, and must address itself to the whole man rather than any phase.”

The fifth principle underlines the importance of holistic expression regarding all features and structure of heritage sites. Interpretation plans should provide understanding related to both fragmentary and overarching perspectives for visitors.

Principle 6: “Interpretation addressed to children (say, up to the age of twelve) should not be a dilution of the presentation to adults, but should follow a fundamentally different approach. To be at its best it will require a separate program.”

The sixth principle declares that content of interpretive programs should be prepared taking into account the differing ages of visitors. Different programs enable the attraction of targeted groups of different ages to heritage sites.

Instead of Tilden’s definition of interpretation as activity, William T. Alderson and Shirley Pane Low defined interpretation as both activity and program in elaborating on the meaning of the term in their book “Interpretation of Historic Sites” (Alderson and Low, 1976). They claimed that program and activity should be thought of as complementary parts of effective interpretation.

After the 1950s, the term ‘interpretation’ became a more popular topic regarding natural heritage sites and resources. In this vein, Arthur Percival states in his book “Understanding Our Surroundings: A Manual of Urban Interpretation” (1979) that effective interpretation programs should be implemented for examples of the built environment, such as cultural heritage sites, to enhance the quality of conservation. In pursuit of this, he defines five principles respectively listed below:

- focus on senses,
- tell the truth,
- look for immediate links with the past,
- bear the users need in mind,
- stimulate thought and further exploration

In 1980, William J. Lewis published a book entitled “Interpreting for Park Visitors” regarding the guidance of interpretive programming. Subsequently, the same author published, “Fine Art of Interpretive Critiquing” and “The Process of Interpretive

Critiquing" in a bid explain some of the earlier training and guidance in interpretive education (National Park Service, 2018).

Sam Ham, an academician in the Department of Resource Recreation and Tourism, also described the term of interpretation as 'an approach to communication'. According to Ham (1992, p. 3), all embracing interpretation programs should be organized so as to create understanding not only for scientists but also for society as a whole. In addition, he specifies the four distinctive features of interpretation in his book "Environmental Interpretation" as follows:

- "Interpretation is enjoyable":

This means that interpretation activities and programs should provide enjoyment for visitors while engendering connections between visitors and heritage sites.

- "Interpretation is relevant":

According to Ham, interpreters should consider visitors' interests and concerns. By this means heritage sites themselves acquire added meaning for visitors.

- "Interpretation is organized":

Interpretive activities and programs should be organized systematically and they should function in a structured way within the context.

- "Interpretation has a theme":

In the process of creating a connection between visitors and sites, the emergence of a theme and sub-themes linked to the main theme should be apparent.

After developing this concept, with the help of other prominent scholars, at the end of the 20th century Bernard M. Feilden and Jukka Jokilehto published a book entitled "Management Guidelines for World Cultural Heritage Sites" with the purpose of defining the guidelines and principles for the management of world heritage sites and provide effective implementation of the UNESCO Convention[17]. Within the scope of

[17] Convention concerning the Protection of the World Cultural and Natural Heritage is one of the UNESCO's culture conventions dating back to 1972.

the book, it is stated that the main purpose of the interpretation should be clearly determined before implementation (Feilden and Jokilehto, 1998, p. 100).

In 1998, Larry Beck and Ted Cable published another book focused on interpretation titled “Interpretation for the 21st Century: Fifteen Guiding Principles for Interpreting Nature and Culture”. They described fifteen principles for interpretation including Tilden’s six principle (Beck and Cable, 2002):

1. “Lighting a spark”: Interpretation programs should be addressed to targeted groups lives, perspectives and interests in order to make an impact.

2. “Interpreting in the Information Age”: Interpretation programs and plans aim to reveal the underlying meaning of heritage sites providing more than pure information.

3. “Importance of the Story”: Interpretation of heritage sites should be evaluated as a narrative work of art that not only informs but also entertains.

4. “Provocation”: The outcomes of interpretative programs should include stimulating visitors to widen their viewpoints.

5. “Holistic Interpretation”: Interpretation programs should be comprehensive regarding context of heritage site and visitors.

6. “Interpretation throughout the Lifespan”: The organizational structure of interpretation programs should address both adults and children using different approaches.

7. “Bringing the Past Alive”: One of the most important aims of interpretation programs for heritage sites is to create relationships between the past, present and future.

8. “Modern Tools of Interpretation”: The use of new technology in interpretative programs and presentations facilitates the promotion of a comprehensive perception of heritage sites.

9. “Enough is enough”: The borders of context of interpretation should be specified carefully and interpreters should present the theme according to a focused and analytical outline without unnecessary details.

10. “Technique before Art”: The use of communication techniques has an important role for implementing interpretation programs. Therefore, interpreters should continually seek improvement in terms of communication skills and techniques.

11. “Interpretive Writing”: Interpretative writing should be able to guide visitors in their questioning.

12. “Attracting Support and Making Friends”: Any support needed for the development of the interpretation programs such as political, administrative or financial should be provided and promoted. The sustainability of interpretation can be defined as a key point to promote.

13. “Interpreting Beauty”: One of the most important purposes of interpretation can be defined as creating perception about both heritage itself and also heritage surrounding for visitors in a different way.

14. “Promoting Optimal Experience”: Optimal experiences can be presented to visitors by way of well-focused and organized programs.

15. “Passion”: Creating a common ground with passion for heritage sites is one of the main purposes of interpretation.

These theoretical studies help to improve conservation studies (Figure 2.6). Especially in recent years, with the help of the definitions and principles proposed by these authors, the terms have become an integral part of the management processes of heritage sites. In this context, Henry Cleere, an important English archaeologist, has published several books and articles regarding the management of heritage sites recognizing the importance of interpretation programs and presentation methods. Among these are “Approaches to the Archaeological Heritage” (1984), “Archaeological Heritage Management in the Modern World” (1989) and The Rationale of Archaeological Heritage Management (1989).

This growing body of literature regarding guidelines and principles on interpretation and presentation of heritage sites provide aids for the development of interpretation and presentation of heritage in practice. The interpretation activities and presentation methods for heritage sites have changed significantly from the end of the 19th century to nowadays with the help of technology[18]. The innovative methods and techniques for interpretation and presentation has started to permeate both heritage conservation and modern art worldwide. These methods and practices have become a modern way for ensuring visual relationship between past and present. For example, Edoardo Tresoldi, an Italian artist and sculpture, has used wire mesh installation for reinterpreting an Early Christian basilica in archaeological park of Siponto, Italy in 2016. The wire mesh sculpture is placed on the site in order to provide visual reconstruction of the Basilica di Siponto. It is aimed to establish a strong relationship with visitors and the basilica with the help of this contemporary artefact (Figure 2.4).

[18] For further information regarding different implementations on the interpretation and presentation of heritage, see below, Chapter 2, pp. 49-59.

Figure 2.4: The archaeological park of Siponto, the wire mesh installation (https://www.edoardotresoldi.com/works/basilica-di-siponto/, last accessed on 24 November 2018)

2.1.2. International Documents and National Legal Regulations Concerning the Interpretation and Presentation of Heritage Sites

2.1.2.1. International Charters and Documents

Following the development of both the terms and concepts of interpretation and presentation of heritage sites by scholars and scientists in the 20th century, efforts were made towards establishing international documents began at the end of the 20th century[19]. In fact, even in 1964 the Venice Charter had emphasized the importance of increasing the awareness of heritage. Following the Venice Charter, several international documents have put further emphasis on the importance of interpretation and presentation for heritage sites[20]. Finally, the ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites, also known as the Ename Charter, was first published in 2002 and revised in 2007. According to the Ename Charter, interpretation and presentation are defined as follows:

"**Interpretation** refers to the full range of potential activities intended to heighten public awareness and enhance understanding of cultural heritage site. These can include print and electronic publications, public lectures, on-site and directly related off-site installations, educational programs, community activities, and ongoing research, training, and evaluation of the interpretation process itself." (ICOMOS, 2007, s. 4)

"**Presentation** more specifically denotes the carefully planned communication of interpretive content through the arrangement of interpretive information, physical access, and interpretative infrastructure at a cultural heritage site. It can be conveyed through a variety of technical means, including, yet not requiring, such elements as information panels, museum-type displays, formalized walking tours, lectures and guided tours, and multimedia applications and websites." (ICOMOS, 2007, s. 4)

In addition to the definitions of interpretation and presentation, there are definitions of other terms related to interpretation and presentation, such as interpretive infrastructure, site interpreters, and cultural heritage site. In addition, taking into consideration that interpretation and presentation are an integral part of the process

[19] There are several scholars and scientists working on the interpretation and presentation of heritage sites such as John Muir, Enos Mills, Freeman Tilden, Alderson Low, Arthur Percival, William Lewis, Henry Cleere, Sam Ham, Larry Beck, Ted Cable, Neil Silberman, Aylin Orbaşlı, Ian Hodder, Marte de la Torre.

[20] See the UNESCO Convention concerning the Protection of the World Cultural and Natural Heritage in 1972, UNESCO Recommendation concerning the Safeguarding and Contemporary Role of Historic Areas in 1976, The Burra Charter in 1979, The Nara Document on Authenticity in 1994, UNESCO Managing Cultural World Heritage in 2013.

of conservation and management of cultural heritage, the ICOMOS Ename Charter has defined seven principles:

“Principle 1 Access and Understanding”

The first principle underlines the fact that effective interpretation should make physical and intellectual connection between society and heritage sites easier in order to create a better understanding and awareness of heritage sites and their conservation. While also facilitating access, interpretative infrastructures should be organized taking into consideration the socio-cultural and economic frameworks of visitors and there should be no arrangement in heritage sites excluding any section of the visitors such as children or the disabled. In addition to this, it should be ensured that the physical access for visitors to the heritage site does not cause any conservation problems for the site. If there are concerns regarding conservation of the site or objects, physical access to the site should be provided with the help of new technologies and approaches (ICOMOS, 2007, s. 7)

“Principle 2 Information Sources”[21]

While interpreting and presenting heritage sites, both written and oral information based on studies regarding the site and its environs through specific scientific and scholarly methods and the traditions of the living culture of the local community should be used and evaluated in the process. Information and observations that local people have as witnesses of history should be integrated into the interpretative programs. All information gained from different kinds of oral and written sources should be presented to visitors as part of the interpretation program. Additionally, ensuring an archive of the information is available is an important issue for accessing information not only for future generations, but also for today’s public.

“Principle 3 Attention to Setting and Context”

[21] According to the Nara Document (1994, p. 4), which aims to ensure broader perception of cultural diversity and protect the diversity of heritage sites in the conservation field, information sources are defined as ‘all physical, written, oral, and figurative sources’ providing an understanding of all features of the heritage sites.

It is emphasized that the values and potentials of heritage sites are closely related to their social, cultural, historical and natural contexts and settings, and these features should be protected in a holistic context. Therefore, while implementing interpretation and presentation programs, all the features of the site, such as the surrounding landscape, geographical features, and aspects of intangible cultural heritage should be taken into account.

“Principle 4 Preservation of Authenticity”

According to the fourth principle, the conservation of the authenticity of heritage sites[22] is one of the most important aspects for an effective interpretation and presentation. Authenticity is a term that can be defined as an issue related with the traditions and cultural aspects of local communities. Interpretation and presentation plans should be implemented in harmony ensuring that these plans do not damage the authenticity of the site.

“Principle 5 Planning for Sustainability”

Budget and management plans of heritage sites are required to be prepared to ensure the sustainable conservation of sites. Interpretation and presentation programs should be organized within the process and constraints of budget and management plans. By means of heritage impact assessment studies, the effects and impacts of interpretive programs on the physical characteristics, authenticity, integrity and natural surroundings of the site should be determined before any implementation. The main aim of effective interpretation programs should be to provide sustainable conservation of the site, but not to increase the number of visitors.

“Principle 6 Concern for Inclusiveness”

As has been stated in the previous principles, interpretation and presentation programs should be addressed to all visitors and stakeholders from different backgrounds. In addition, sustainable interpretation and presentations programs should provide for the involvement of all stakeholders such as the local community and governmental administration at multiple levels.

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[22] According to the Nara Document (1994, p. 3), authenticity is defined as an ‘essential qualifying factor concerning values’.

"Principle 7 Importance of Research, Training, and Evaluation"

Interpretation and presentation programs are required to be developed continuously through research, training and evaluations; while there should also, be channels for feedback regarding programs and infrastructures, regularly used, in order to provide for the development of programs.

In addition to the Ename Charter, there are several other documents related to the importance of the interpretation and presentation of heritage sites such. Especially in recent years, the management of heritage sites has become an important process for sustainable conservation. By 2005, management plans for heritage sites had become obligatory with the revised Operational Guidelines for the implementation of UNESCO World Heritage Convention[23] (UNESCO, 2005, p. 26). Stimulated by this decision, interpretation programs and presentation methods have started to become more important issues for heritage sites worldwide.

The London Charter is the other significant international document which includes principles concerning the computer-based visualisation methods for interpretation and presentation of heritage sites. According to the Principle 6 (ICOMOS, 2009, p. 11), i.e. Access, the aim of the creation and usage of computer-based visualisation is defined as follows:

"The creation and dissemination of computer-based visualisation should be planned in such a way as to ensure that maximum possible benefits are achieved for the study, understanding, interpretation, preservation and management of cultural heritage."

2.1.2.2. National Legal Framework in Turkey

The first national legislation known as *Asar-ı Atika Nizamnamesi* on the protection of cultural heritage in Turkey entered into force in 1869. Since then, the scope of the

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[23] The Operational Guidelines for the Implementation of the World Heritage Convention is an important document which determines the main principles and requirements for the World Heritage Sites and ensures the effective implementation of the Convention according to specific regulations. The Operational Guidelines can be revised annually by the decisions of the World Heritage Committee.

law has been expanded and developed many times in line with changing circumstances and requirements. The abovementioned law and legislation, which failed to keep up with the new and changing circumstances of protection and conservation, were abolished in 1973 and a new law named the Antiquities Act No: 1710 was enacted[24]. Having a structure that reflects contemporary developments in the field of conservation, the law was an important milestone as the first law that allows conservation of the historical urban environment as an entity. In addition, the terms such as archaeological, historical and natural sites were legally defined by means of this law. After the abolition of the Law No: 1710 in 1983, a new legal regulation known as Law no: 2863 on Conservation of Natural and Cultural Property was enacted to provide a definition of terms and guidelines related to cultural and natural assets. In the following years, the scope of this law was expanded by several other pieces of legislation. For example, in 2004, legislation known as the Amendment Act No. 5226 Concerning the Revision of Legislation Called as Law Concerning to Conservation of Natural and Cultural Entities was issued. With the combined help of these pieces of legislation, terms such as management plan and conservation master plan (*koruma amaçlı imar planı*) have been legally defined. The term of management plan, in particular, defined by UNESCO for World Heritage Sites is important to ensure compliance with international standards in the field of conservation. In order to ensure the sustainable conservation of cultural heritage sites, the establishment of effective planning and management principles have been determined within the scope of the legal framework in Turkey (Ahunbay, 2016, pp. 136-137). According to the Amendment Act No. 5226, management plans are plans which are prepared by taking into consideration the operational project, excavation plan and environmental design project or conservation master plan in order to ensure the sustainable conservation of the management area. The plan, to be revised every five years, also includes annual and five-year implementation stages and the budget of the conservation and development project (Kültür ve Turizm Bakanlığı, 2018).

Moreover, the term environmental design project (*çevre düzenleme projesi*) has been used as part of management plans for heritage sites. According to the Amendment

[24] 1710 Sayılı Eski Eserler Kanunu.

Act No. 5226, the aim of an environmental design project is to provide the sustainable conservation of heritage sites with the help of different regulations and implementations such as controlling visitor access, solving problems caused by current use and meeting the needs of the site through the use of modern technologies. Additionally, one of the most important aims of environmental design projects is to promote interpretation programs for heritage sites (Kültür ve Turizm Bakanlığı, 2018). The principles of environmental design projects are defined in detail in the legislation known as General Technical Specifications of Environmental Design Project[25].

In 2005, a new legal regulation designated Regulation Concerning Preparation, Presentation, Implementation, Supervision and Authority of Conservation Master Plans and Environmental Design Projects came into force for the purpose of defining the technical and executive principles and duties, authorization and responsibilities of project owners[26]. It is important to underline that the provisions of the regulation have been prepared for protected areas with the exception of natural areas.

In 2005, further legislation known as the Regulation Concerning the Designation of Management Areas and the Establishment and Duties of the Site Management Authority and the Council of Monuments was issued in order to ensure that heritage sites were protected and evaluated within the framework of a sustainable management plan in coordination with public institutions and non-governmental organizations[27]. In addition, the principles regarding determination and development of management areas, preparation, approval, implementation and supervision of management plans and the determination of the duties, authorities and responsibilities of the institutions and organizations are specified within the scope of the legislation.

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[25] Çevre Düzenleme Projesi Genel Teknik Şartnamesi.

[26] Koruma Amaçlı İmar Planları ve Çevre Düzenleme Projelerinin Hazırlanması, Gösterimi, Uygulanması, Denetimi ve Müelliflerine İlişkin Usül ve Esaslara ait Yönetmelik.

[27] Alan Yönetimi ile Anıt Eser Kurulunun Kuruluş ve Görevleri ile Yönetim Alanlarının Belirlenmesine İlişkin Usul ve Esaslar Hakkında Yönetmelik.

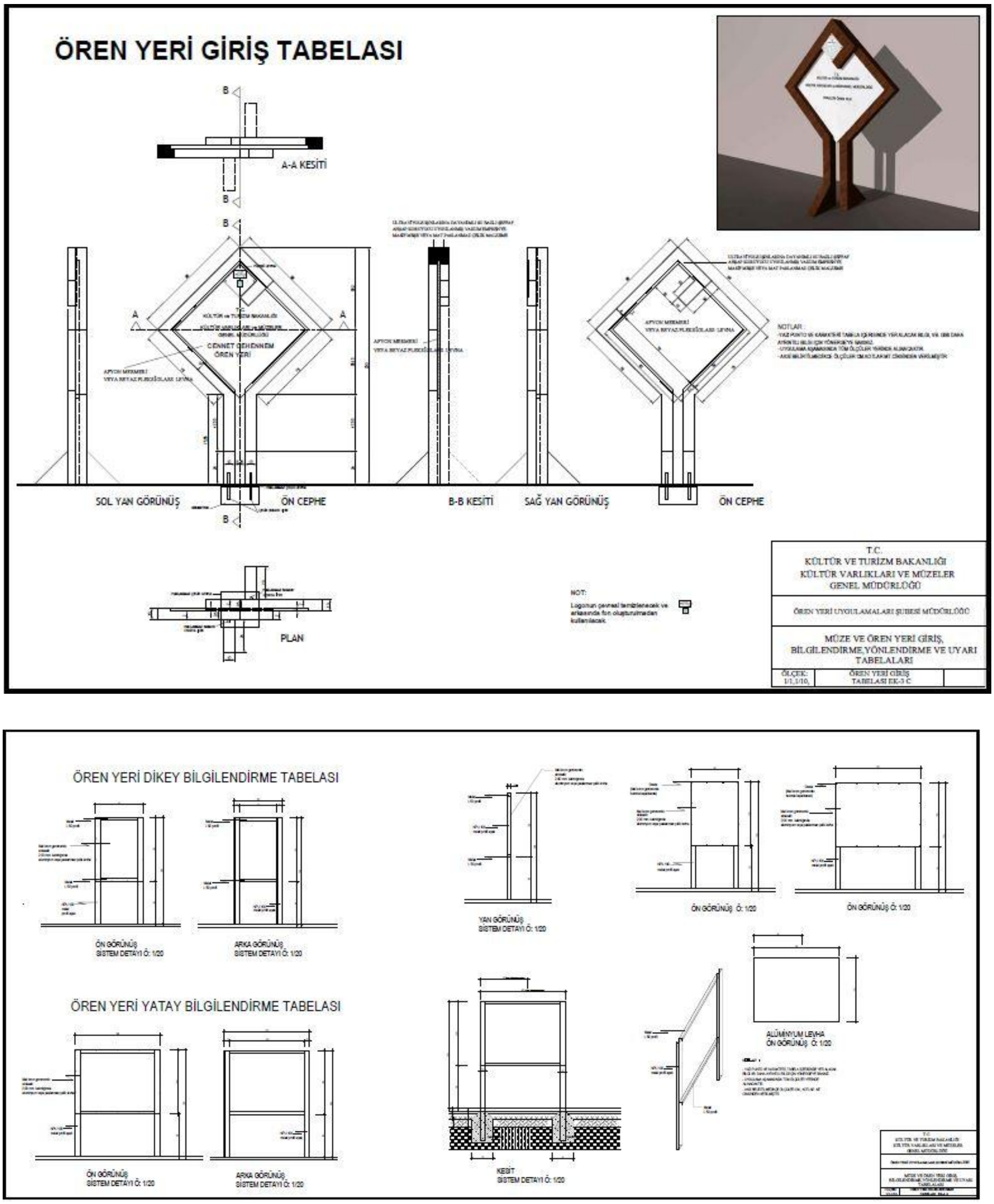

Figure 2.5: Signboards for historic sites according to the Regulation (Müze ve Ören Yerleri Giriş, Bilgilendirme, Yönlendirme ve Uyarı Tabelalarına İlişkin Yönerge, 2018)

In 2014, the legislation named the Regulation Concerning Entrance, Information, Guidance and Caution Panels to Museums and Historic Sites came into force[28]. This regulation aims to provide a healthy and qualified environment for museums and heritage sites. In addition, type of materials, dimensions, writing techniques and characters, locations and other characteristics of the signboards to be used in heritage sites and museums are also defined in this legislation in order to prevent any visual pollution caused by information, guidance and caution signboards (Figure 2.5).

In addition to the legislation regarding cultural heritage sites, there are also legal regulations related to natural heritage sites, such as National Park and Natural Park in Turkey. According to these more recent regulations[29], the Ministry of Agriculture and Forestry and Ministry of Environment and Urbanisation is responsible for the conservation of natural sites, management of ‘natural protected areas’, wetlands and wildlife under Law No: 2873 on National Parks[30]. The law was passed in the year 1983 and has undergone many amendments since then. The purpose of this law is to lay down regulations for the principles and guidelines to be used in the selection and designation of national parks, nature parks, natural monuments and natural protection areas of national and international value, as well as the development and management of such places. Despite not initially being sufficiently comprehensive, there are some definitions for visitor management and long-term development plans which define the requirements for principles of conservation-use for protected areas. The fourth chapter of the Law established that all kinds of services and activities required by the development plans and all kinds of infrastructure, superstructure and other facilities required for the protection, management, interpretation and presentation services are under the authority of the Ministry of Agriculture and Forestry. Moreover, within the scope of this law, the Ministry of Agriculture and Forestry is responsible for the necessary studies in cooperation with the relevant institutions and organizations for the purposes of training local people as area guides so as to ensure an effective implementation of visitor management plans in

[28] Müze ve Ören Yerleri Giriş, Bilgilendirme, Yönlendirme ve Uyarı Tabelalarına İlişkin Yönerge.
[29] The regulations were implemented after the general election and the presidential election dated 24/06/2018.
[30] 2873 Sayılı Millî Parklar Kanunu

accordance with long-term development plans, to inform the visitors of the protected areas and to ensure that the loss to the local people affected by the protected area management is minimized.

In addition to Law No 2873, the document of Corporate Identity of the Ministry of Agriculture and Forestry stipulates standards for signboards and information panels to be used in natural heritage sites to prevent visual pollution[31]. With the help of this document, type of materials, dimensions, writing techniques, written characters, locations and other characteristics of the signboards are defined in detail (Figure 2.6).

[31] The document of Corporate Identity known as *Kurumsal Kimlik* in Turkish.

a

b

c

Figure 2.6: a. b. Signboards for Natural Parks in the documents of Corporate Identity **c.** Signboards for National Parks in the documents of Corporate Identity

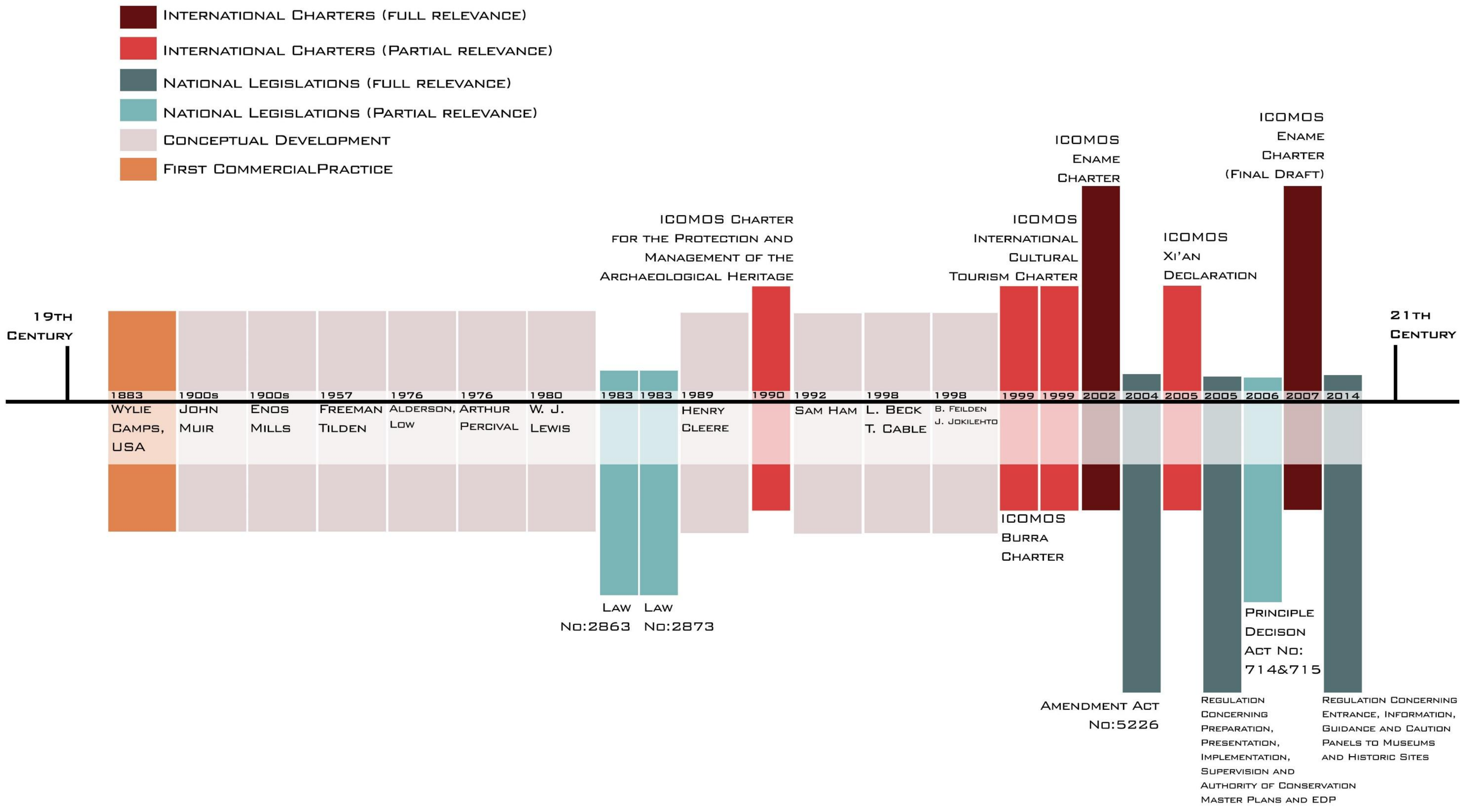

Figure 2.7: Timeline for conceptual and legal development regarding interpretation and presentation of heritage sites

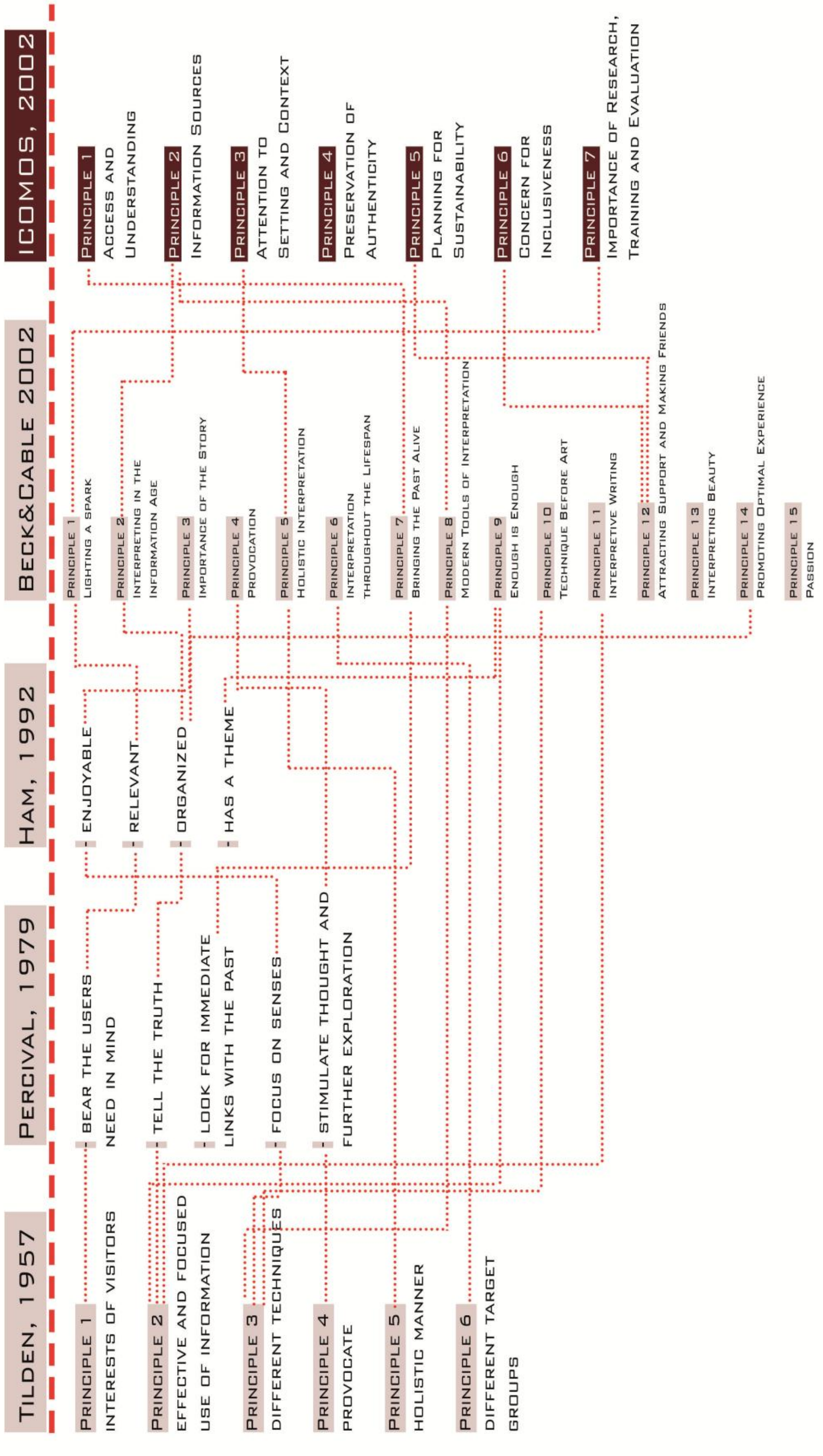

Figure 2.8: The principles for the interpretation and presentations of heritage sites

2.1.3. Practices of Interpretation and Presentation of Heritage Sites

The interpretation activities and presentation methods have been diversified and evolved in conjunction with the development of both conceptual frameworks and international charters and documents up to the present day. There are different interpretation and presentation approaches towards heritage sites ranging from more traditional methods to high technology examples. At this point, it is important to highlight that the success of the interpretation and presentation of heritage is related to the content of the interventions regardless of the number.

In light of this information, four heritage sites, namely: the archaeological site of Cnidus in Turkey, the archaeological site of Caesarea Maritima in Israel, the archaeological park of Xanten in Germany and the Benedictine Abbey of Ename in Belgium will be presented for the purpose of creating a better understanding of the different adopted approaches for heritage sites on a scale of minimum intervention to maximum in this part of the thesis.

The archaeological site of Cnidus, situated in the southwest of Turkey, is one of the examples of interpretation and presentation implementation characterized by minimum intervention. The ancient city was founded approximately in the 13th century BCE, and it became a centre of art, culture and religion in the 4th century BCE. The Roman city of Cnidus was abandoned in the 7th century CE (Cnidus, 2018). The ancient city, where the excavation work re-started in 2013, is a first degree archaeological site (Figure 2.9).

Figure 2.9: Datça, the archaeological site of Cnidus

The remains, progressively unearthed by excavations since the 19th century, have been presented to visitors with a minimum level of intervention in the archaeological site. The restoration and reconstruction work in the area is very limited in extent. The restoration works for ‘Küçük Tiyatro’ was completed in 2016.

In addition to the limited degree of intervention, the information panels are in an old style and provide no thematic information regarding the site such as the construction techniques used or the features of the settlement (Figure 2.10). The architectural features of the remains are described in the content of the panels. Moreover, the orientation signboards are not well placed within the site giving visitors very little idea about comprehending the site as a whole (Figure 2.11).

Figure 2.10: Cnidus, the informative panels in the archaeological site

Figure 2.11: Cnidus, the orientation signboards in the archaeological site

In contrast, the archaeological site of Caesarea Maritima could be considered as one of the most creative examples of interpretation using rather conventional methods. The site is located on the coast of Israel and founded approximately in the 10-9 centuries BCE in the area of Strato's Tower of the Hellenistic City. During the Roman Period, the city was developed as a typical Roman city with well-organized streets, sewage systems, aqueducts and a hippodrome and amphitheatre. The city, which was occupied by the Crusaders at the end of the 11th century, was abandoned in the 13th century (Patrich, 2011, pp. 1-2). Nowadays, the area is an important national park containing impressive remains of fortifications, a hippodrome, amphitheatre, Roman aqueduct, a castle, a cathedral, a church and an impressive harbour complex (Cornell Institute of Archaeology and Material Studies, 2018) (Figure 2.12).

Figure 2.12: The archaeological park of Caesarea Maritima (http://embassies.gov.il/hong-kong, last accessed on 7 June 2018)

The archaeological site is carefully designed for people to spend time and enjoy themselves among the ruins of the ancient city by means of the Caesarea Development Project. The Project aims to provide a better understanding of the past for visitors following the long-standing excavations carried out since the 1970s (Cornell Institute of Archaeology and Material Studies, 2018). The restoration and reconstruction interventions made on the remains of the ancient city have been oriented towards presenting the architectural features of the ancient city. The amphitheatre has been restored and the area is organized for concerts and performances (Figure 2.13). In addition, the Promontory palace, located next to the restored ancient theatre, is in the process of partial reconstruction.

Figure 2.13: Caesarea Maritima**, a.** the restored Roman amphitheatre (https://biblewalks.com/sites/caesarea.html); **b.** the replica of an inscription inside the theater (https://www.bible-history.com/archaeology/israel/3-caesarea-ruins-bb.html last accessed on 14 August 2018)

Figure 2.14: Caesarea Maritima, **a.** the ruins of the palace **b.** an aerial photo of the hippodrome (https://biblewalks.com/sites/caesarea.html, last accessed on 14 August 2018)

In a projected development, when the project is completed, visitor facilities such as a visitor centre, several various installations and a promenade starting from the ancient aqueduct will be built within the archaeological park (Figure 2.15) (New Discoveries Unveiled at Caesarea Maritima, 2018). The context and implementations of the project are mentioned in the video[32].

Figure 2.15: Caesarea Maritima, the promenade within the archaeological site (http://www.themedialine.org/featured/crusader-market-ancient-promenade-unveiled-in-caesarea/, last accessed on 1 November 2018)

One of the most important features of the site is that the site is one of the first and best preserved examples of the use of Roman concrete in harbour structures. The presentation of Roman concrete usage is very successful in the arcaheological site within the context of a thematic interpretive approach (Figure 2.16). The information signboards are appropriately placed and have thematic information regarding the historical and architectural features of the site.

One of the most remarkable interpretation methods used in the site is the graphic reconstructions and drawings created by the students who excavated the site scientifically (Figure 2.17-18). The palace was interpreted by students via graphic reconstructions (Cornell Institute of Archaeology and Material Studies, 2018).

[32] https://www.youtube.com/watch?v=mjteCDYUMiU.

Figure 2.16: Caesaera Maritima, the usage of Roman concrete in the harbour structures (https://archaeology.cornell.edu/caesarea-maritima, last accessed on 1 November 2018)

Figure 2.17: The graphic reconstruction of the harbour of Caesarea Maritima, painting by J. Robert Teringo (http://www.caesarea.landscape.cornell.edu/, last accessed on 14 August 2018)

Figure 2.18: a. Reconstruction of the palace from the south **b.** Drawing of a sidewalk in front of the palace (http://www.caesarea.landscape.cornell.edu/gallery.html, last accessed on 14 August 2018)

The Archaeological Park of Xanten with its ongoing excavation work is another important heritage site providing an innovative example of interpretation techniques and presentation methods (Figure 2.19). The archaeological site, located in the city of Xanten approxiametly 60 kilometeres north of Düsseldorf, was an important Roman city in the German Provinces known as the Colonia Ulpia Traiana in ancient times (The Roman City Colonia Ulpia Traiana, 2018). Nowadays, the interpretation techniques and presentation methods used in the site offer a modernist approach with the LVR-RömerMuseum, thematic pavillions, guided tours, hands-on educational courses, games rooms and reconstruction implementations[33]. The site offers an experience of living in a Roman city, with its residential buildings from the Roman period, the amphitheatre, fortification walls, gates and the Harbor Temple for visitors, aiming both at an informative approach and making the experience enjoyable and relaxing. In addition, by means of interpretive methods the intangible cultural heritage of Colonia Ulpia Traiana can be experienced by visitors such as the traditions of now lost craftsmanship and the tradition of brass casting.

One of the most attractive implementations in the site is the reconstruction of structures and the technologies used for this purposes (Figure 2.18). Inside the park, a number of buildings have been reconstructed such as residential buildings, the amphitheatre, the Harbour Temple and the city walls (Figure 2.19). Modern construction techniques and materials were preferred over more traditional methods and materials in these reconstructions. The site offers visitors the opportunity to have what amounts to complete visual access to the Roman period structures through these reconstructions (Archaeological Park, 2018).

[33] The Landschaftsverband Rheinland (LVR) is an important regional associations formed in 1953 in North Rhine-Westphalia.

Figure 2.19: Xanten, an aerial photo of the Archaeological Park (https://www.xanten.de/de/tix/lvr-archaeologischer-park-xanten/, last accessed on 14 August 2018)

Figure 2.20: Xanten, **a.b.** reconstruction of residential buildings (http://www.apx.lvr.de/en/lvr_archaeologischer_park/rekonstruktionsbauten/rekonstruktionsbauten.html, last accessed on 14 August 2018)

Figure 2.21: Xanten, **a.b.** reconstruction of the amphitheatre and the harbour temple (http://www.apx.lvr.de/en/lvr_archaeologischer_park/rekonstruktionsbauten/rekonstruktionsbauten.html, last accessed on 14 August 2018)

The archaeological remains in the park are intended to be areas where visitors are provided with not only a place to visit but also different experiences at the same time via interactive events and activities. For example, in the reconstructed amphitheatre, the gladiator combats are revived and the visitors are encouraged to watch these re-enactments (Figure 2.21). Another feature is encouraging both children and gropus of adults play traditional Roman games in the park .

As well as the guided tours, the park provides media tools employing an informative approach. For instance, there is a website regarding the archaeological park providing information on both the historical and architectural features of the arhcaeological park and any interpretation technique that visitors are able experience on the site[34] (Figure2.22).

[34] http://www.apx.lvr.de/en.

Figure 2.22: The website of the Archaeological Park Xanten

Finally, the high-technology based interpretive technique used in the archaeological park of the Benedictine Abbey of Ename in Belgium is not one of the traditional interpretation techniques and presentation methods frequently encountered in other heritage sites all over the world (Figure 2.23). The Benedictine Abbey of Ename is located in a suburb of Oudenaarde in Belgium, and was founded in 1063 (Visualisation of the Benedictine abbey of Ename, 2018). Nowadays, the archaeological park provides its visitors with different experiences involving the virtual architectural reconstruction in the scope of the interpretation of the site. Since the remains in the site comprise only the foundations of the church, visitors could not otherwise be able to envisage what the church originally looked like. By means of high-technology based presentation techniques the general public are given intellectual and visual access to the significance of the remains. In 1997, a kiosk known as ‘TimeScope’ was placed inside the park to provide 3D models of the church (Figure 2.24) (Pletinckx, Callebaut, Killebrew and Silberman, 2000, p. 44).

Figure 2.23: The Archaeological Site of the Benedictine Abbey of Ename, Belgium (https://enameabbey.wordpress.com/about/, last accessed on 24 June 2018)

Figure 2.24: The virtual reality kiosk in the archaeological site of Benedictine Abbey of Ename (https://enameabbey.wordpress.com, last accessed on 24 June 2018)

In addition, a series of transformations of the landscape are also presented virtually by 'TimeLine'. The landscape is shown in its twelve historical periods; with the aid of this technique, visitors can understand how the site has developed through history (Ask, 2012, pp. 14-15). The website of the virtual reconstruction project for the Ename also provides images and 3D models of the remains. A computer game has also been developed to give an impression of daily life in the Abbey (Figure 2.25). The archaeological park also has a museum organizing activities with the local community.

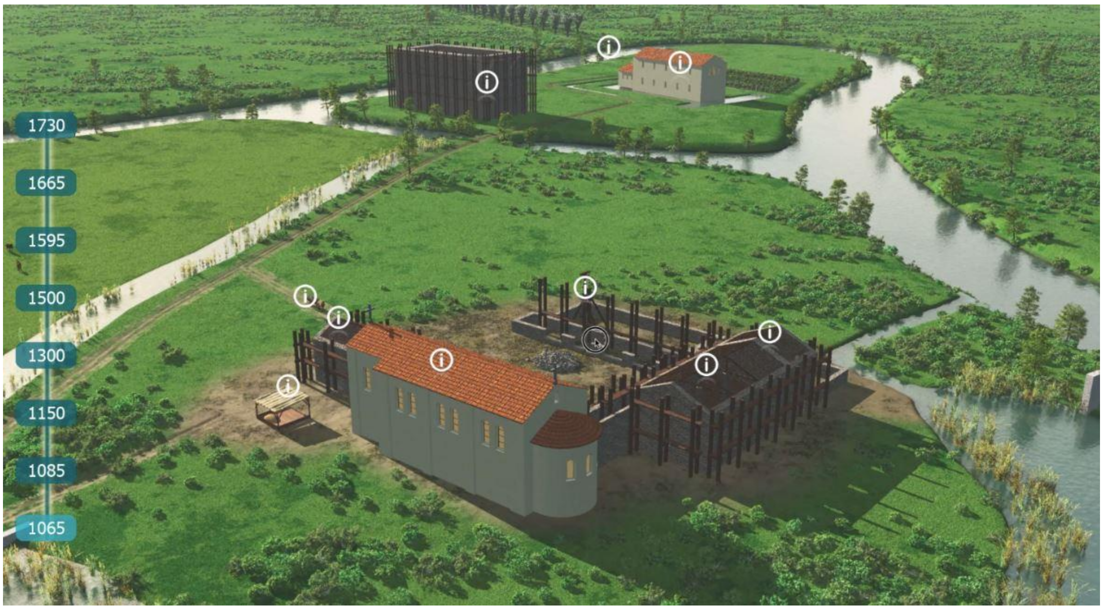

Figure 2.25: A screenshot of 'TimeLine' application concerning the Benedictine Abbey of Ename (https://enameabbey.wordpress.com/ename-timeline/, last accessed on 24 June 2018)

2.2. Attitudes Influencing the Conservation of Cultural Heritage in Turkey

In this part of the thesis, attitudes influencing the conservation of cultural heritage in Turkey will be evaluated taking into consideration the similar viewpoints of various scholars from all around the world to cultural heritage. These attitudes determine mostly the implementation of conservation works currently practiced in Turkey.

According to Cleere (1989, p. 10), the management of heritage depends on the role of ideological factors in the formation of cultural identity together with the influence of tourism based economic factors on, the concept of managing heritage. Cleere not only defines the main factors that determine conservation approaches throughout the world but also in Turkey. Tekeli (1987, p. 57) postulate four attitudes influencing conservation practice in Turkey, in parallel to what Cleere's ideas. According to the first attitude, there is a need to ensure that society has its own historical consciousness engendered by an environment imbued with traces and symbols of the past. Individuals who grow up to become socialized through living in an environment bearing symbols of the past will learn to comprehend the continuity of their culture and develop historical awareness.

According to Tekeli (1987, p. 57), the second concern is based on the concept of adopting the conservation of heritage as a means of creating a national identity. The contribution of archaeology and conservation to the formation of a national ideology is not uncommonly encountered throughout the world (Kohl and Fawcett, 1995, p. 3). Actually, the relation between ideology of nationalism, identity and cultural heritage has become a widely investigated topic discussed by several different scholars (Trigger, 1984). According to Diaz-Andreu and Champion (1996, p. 11), there is no country in which archaeology is discrete from the ideology of nationalism. In fact, the ideology of nationalism is often not all embracing enough to grasp the whole history of a country, but rather selective. Therefore, this attitude may cause problems in conservation policy in terms of 'highlighting' very specific periods and values. Consequently, heritage sources or sites from less emphasized periods may be seen as carrying minor importance for society (Serin, 2008, p. 215). Within this context, practices in the field of conservation may turn from conservation of the past to the creation of new history suitable for promoting a particular nationalist ideology, not only in Turkey but also in many other countries.

According to the third attitude (Tekeli, 1987, p. 57), the historic value of something is not sufficient alone to ensure its conservation. Heritage sources should have artistic, cultural or environmental value. At this point, it is important to note that the value judgments of the general public, often very subjective and debatable, frequently shape the priorities in the conservation field. The definition of these values changes according to who promotes them; even in some cases, conflicting with each other (Mason and Avrami, 2002, p. 16). What is deemed to be considered as 'valuable' in interpreting history and archaeology is closely related to a particular subjective academic perspective or political viewpoint in most cases (Serin, 2017, p. 72). A 'value-based approach' is now a widely accepted approach that emerged after the 1980s, not only in Turkey but also in the wider international community (Naycı, 2015). For instance, UNESCO determines the inscription criteria for the UNESCO

World Heritage List is based on a value definition known as "Outstanding Universal Value"[35]. The value definition of UNESCO is specified by guidelines and principles in 'Operational Guidelines' in order to foster objectivity towards cultural heritage from all over the world. According to this definition, heritage sites should have a unique cultural or natural value in order to be inscribed on the List (UNESCO, 2017, p. 19).

The fourth concern (Tekeli, 1987, p. 58) is based on the relation between conservation and cultural tourism. Local economies are enhanced by well-managed heritage sites through tourism (Grimwade and Carter, 2000). However, if conservation is considered mainly for its economic benefits, it takes its form according to visitors' priorities and this may cause serious conservation problems. The economic potential of heritage sites is always realised through tourism, but this may also create undesirable conditions for heritage sites known as over touristification. In some cases, the methods of extracting economic benefits from heritage sites destroy the site itself. Orbaşlı also states (2000, p. 2) that, while 'cultural' tourism as a growing economic factor contributes to the protection of heritage sites, it causes conservation problems in some cases.

As it is stated by Serin (2017, p. 68) that the four concerns described by Tekeli in the 1980s are still valid today and the conservation theory and practice has been formed mostly in parallel to the four main concerns in Turkey since the founding of the Republic. According to Madran and Özgönül (2011, p. 6) the development of conservation concepts influenced by the above mentioned four attitudes in Turkey could be analysed into two main periods: the first thirty years of the Republic and after the 1950s. The period after 2000 can be considered as a third phase of the process in Turkey. The common characteristic of these periods, which includes some differences in practice, is that the concept of conservation has not been adequately adopted by the general public and the necessary awareness has not been created, especially during the first two periods. Therefore, the approaches to conservation have led to problematic practices in the authority of major institutions because of a

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[35] According to the definition in the Operation Guidelines, the heritage sites with unique cultural and/or natural importance are considered to have 'Outstanding Universal Value'. These heritage sites are acknowledged as the common heritage of all humanity (UNESCO, 2017, p. 19).

conflict of priorities, ideology and economic problems in Turkey. The other common feature of the periods is that constantly changing policies of central and local governments make it difficult to establish sustainable and consistent conservation approaches in Turkey (Serin, 2017, p. 69).

In the first years of the Republic, the actions and practices, developed in the conservation field can be considered in parallel with the second attitude stated by Tekeli. The main focus of conservation was to create a national identity through the concept of the Anatolian heritage in line with the cultural policy of the period. Therefore, despite the economic inadequacies of the period, great importance was attached to archaeological investigations (ÇEKÜL, 2010, p. 34)[36]. Within this context, a wide variety of studies and research, concerning not only Byzantine heritage, but also the Greek and Roman heritage was conducted in the early years of Republic[37]. In addition to this, the responsibility for the maintenance and conservation of cultural property was widely distributed across different institutions by various laws in the first years of the Republic. This was further exacerbated, by designating responsibility to local institutions that lacked expertise in the field of conservation; thus creating a number of problems in that period (Madran, 1996, pp. 65-66).

Rapid urbanization after the 1950s and the accelerating development of construction activities have led to the destruction of heritage sites and sources, as a result of economic concerns. Moreover, the erroneous decisions of conservation councils in issuing construction permits for new buildings, especially in big cities such as İstanbul and Ankara have further aggravated such destruction (Eyice, 1981, pp. 10-11). Today, there are still economic concerns damaging cultural heritage sources and sites, such as the illicit trafficking of heritage sources for high prices as well as historical monuments suffering destruction through new construction activities.

[36] According to Mustafa Kemal Atatürk, taking necessary precautions for the documentation, preservation and restoration of the cultural heritage of all Anatolian civilizations cooperating with the relevant institutions regarding cultural heritage and encouraging the sensitive of local communities towards cultural heritage were of great importance for the Republic (Madran and Özgönül, 2011, p. 3).

One of the most important reasons why the term conservation is not fully understood and implemented effectively in Turkey is that local governments and communities could not cope with the conservation activities that new legal regulations were trying to stabilize after the 1980s. During the 2000s, as well as radical institutional changes, increasing interest and awareness among of non-governmental organizations towards the conservation of cultural heritage have led to a wider adoption of the term conservation by the general public in Turkey (Güçhan and Kurul, 2009).

When evaluating conservation implementation in Turkey, it is important to emphasize that Tekeli (1987, p. 57) defines the term conservation as a moral issue. This is the underlying reason why conservation approaches may easily be accepted in theory but meet difficulties in practice regarding implementation. For example, according to the Regulation Concerning the Designation of Management Area and Establishment and Duties of the Site Management Authority and the Council of Monuments[38], a Council of Coordination and Inspection is established to approve the management plan within six months and to supervise its implementation[39]. In addition, an Advisory Board, consisting of representatives of the relevant institutions, property holders, professional chambers, non-governmental organizations and universities, is to be established to make recommendations on the drafting and implementation of the prepared draft. Despite the implementation decisions of these Councils, determined according to the law, the conservation projects and approaches differ in practice. In fact, there are differences between the studies carried out in the Councils and those carried out in practice, and the studies in theory take different forms in practice due to various concerns such as ideological and practical as well as conflicts of authorization in Turkey. Because of the incompatibility between theory and practice, problems and challenges inevitably arise in conserving cultural heritage in Turkey.

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[38] Alan Yönetimi ile Anıt Eser Kurulunun Kuruluş ve Görevleri ile Yönetim Alanlarının Belirlenmesine İlişkin Usul ve Esaslar Hakkında Yönetmelik.
[39] Eşgüdüm ve Denetleme Kurulu.

2.2.1. Interpretation and Presentation of Byzantine Cultural Heritage in Turkey

The issue of the interpretation and presentation of Byzantine cultural heritage in Turkey is an important topic which needs discussing carefully in terms of its problems and implementations so as to provide an awareness and better understanding of the Byzantine cultural heritage for society. The growing problems of interpretation and representation of the cultural heritage in Turkey create further divisions between Turkish society and its Byzantine heritage which constitutes one of the important components of the common Anatolian culture. These divisions also damage the engendering of a comprehensive historical consciousness and awareness in the society. It fosters problematic approaches towards the conservation of heritage in Turkey. In rectifying these problems needs an awareness of all factors of the interpretation and presentation problems of Byzantine heritage. In this regard, first the interpretation and presentation problems of Byzantine heritage will be evaluated with their causative factors, then the problems of the Byzantine cultural heritage in archaeological sites will be discussed. Finally, some examples of implementation concerning Byzantine cultural heritage sites in Turkey will be presented within the scope of this part of the thesis.

The reasons underlying the interpretation and presentation problems regarding the Byzantine cultural heritage can be classified as ideological (political, social, cultural, educational, and religious) and pragmatic. In reality, political and religious reasons play a crucial role in determining conservation approaches worldwide. The understanding of society towards Byzantine cultural heritage and even the term ‘Byzantine’ itself have evolved according to the ideological situation in Turkey over the course of time. Moreover, approaches to the Byzantine heritage have also fluctuated from that of a common European past to being ‘other’ with time for European scholars because of the changing historical context (Kılıç, 2013, p. 24). In opposition to popular belief, the attitude of Western historians towards Byzantium was, at least until recently, defined as it being part of the ‘eastern culture’. So it is clear that the idea of a cohesion at an intellectual level between the West and Byzantium is still open to debate today (Durak, 2013, p. 79). In light of this context, it can be observed that there have been different attitudes towards the conservation, interpretation and presentation of Byzantine cultural heritage over the course of time not only in Turkey but also different areas across the Mediterranean.

In parallel to Tekeli's remarks in his second concern (1987, p. 57), the Byzantine heritage exists outside the scope of the ideology of nationalism in Turkey (Serin, 2017, p. 69). Necipoğlu (2003, pp. 72-73) also defines three major obstacles regarding studies of the Byzantine period in Turkey. According to her, the national ideologist point of view known as 'the rejection of the Byzantine cultural legacy in Turkey' constitutes the foundation of these obstacles.

It is widely acknowledged that there are several approaches available to encourage an awareness of the past and its cultural heritage such as educational curricula in schools, art activities, literature, scientific articles, and history of art and architectural investigations. Among these, national school curricula, which comprise the most fundamental factor, offer only 'selected knowledge' that is often influenced by ideological features of society (Kasvikis, 2007, p. 129). Therefore, not only in Turkey, but in other parts of the world as well, there are some gaps in education between the past and present due to national school curricula which highlight specific periods of history in line with the dominant ideology in society. The term 'excluded past' is a very topical issue in education (Mackenzie and Stone, 1990, p. 1). Within this context, the Byzantine heritage, especially in İstanbul, is imagined as a material representation of the 'other' from history according to the national curricula of Turkey (Vasilakeris, 2013, pp. 68-70). According to Necipoğlu (2013, p. 76), the approach of presenting Byzantium as the 'other' largely depends on the national educational system, in particularly the Turkish-based history education given in high schools in Turkey. It should also be emphasized that the term 'Byzantine' and the heritage of the Byzantine period are neglected and defined inadequately, not only in national curricula at the primary school level, but also in university curricula. As a consequence, the Byzantine cultural heritage remains unfamiliar to the majority of the society because of the educational system (Serin, 2008, p. 221). This approach also has an important role in creating the challenges in interpretation and presentation of the Byzantine heritage.

In connection with ideological factors, the concern with 'cultural identity' creates problems regarding conservation of the Byzantine heritage. The relationship between the traditions of daily life and the remains of the Byzantine period is far weaker compared with the remains of the Ottoman and/or Seljuk heritage. For this reason, society is more disposed to adopt and conserve the heritage of Ottoman and/or Seljuk instead of the Byzantine heritage (Orbaşlı, 2007, p. 72). It is also contended by De La Torre and Mac Lean (1995, pp. 7-10) that society is more willing to conserve heritage sites having significance for them. For instance, the religious structures from the Byzantine period such as churches and monastery complexes do not have a place in the tradition of daily life for the majority of society in Turkey. This situation also creates problems regarding the re-functioning of these religious buildings of the Byzantine period according to the needs of society. Because of the fact that the largest and most significant part of the Byzantine heritage includes churches and monasteries instead of public buildings, the re-functioning of these structures remain limited for ideological and pragmatic reasons (Serin, 2008, p. 212). It is also difficult to ensure the sustainable conservation of these religious structures that are not re-functioned.

In addition to these ideological and pragmatic factors, there are some practical problems concerning conservation of the Byzantine cultural heritage in archaeological sites. Considering the importance of archaeological excavations and surface research in terms of ensuring an awareness towards past, Serin states (2017, p. 74) that the number of surface surveys or excavations for the Byzantine heritage sites in Turkey is very limited when compared with the other sites. Although the Byzantine heritage sites are studied and investigated theoretically by local and foreign scholars, there is no adequate implementation regarding the conservation, interpretation and representation of these sites in Turkey. For example, there are a great number of theoretical studies and investigations regarding the Byzantine archaeological sites in Caria[40]. Unfortunately, the lack of conservation

[40] See Barsanti, 1988; Blid, 2006, 2012; Buchwald, 1979; Fabiani, 2000; Foss, 1987; Feld, 1975; Henry, 2010; Janin, 1975; Peirano, 2013; Peschlow, 1976, 1990; Ruggieri, 1996, 2003, 2005, 2006, 2017; Serin, 2004, 2005 and Wulzinger, 1941.

implementations for these archaeological sites in Caria creates problems concerning the sustainable conservation of these sites.

One of the other important problems of Byzantine archaeology depends on its place in the historical stratigraphy. Forming the latest layer in the excavated archaeological sites, the stratigraphy of the Byzantine period has been, at least in the past, removed even before being documented in order to reach the remains of the Classical periods regarded as ‘more valuable’ by archaeologists in the excavation sites (Serin, 2008, p. 214). Sodini (1993, p. 139) also argues in support of this concern that the perception of research regarding the archaeological heritage and material from the Byzantine period generally seems as “less valuable” compared to the Classical periods in archaeological sites, at least until recent years. Actually, the perception that the Byzantine period was a period of decline for cities after Classical ages generally depends on a particular intellectual background and point of view on the part of the scholars, rendering it subjective in some cases (Serin, 2004, p. 203; Liebeschuetz, 2001, pp. 234-235). These problematic viewpoints on Late Antique and Byzantine remains and the lack of emphasis given to the Byzantine period contributes to creating larger gaps between these sites and the present, not only in Turkey but also in the world at large.

In addition to this, the Byzantine remains and structures, which usually form the latest stratigraphy in archaeological areas, is neglected in Ottoman cities due to the priority given to the Ottoman period especially in Turkey. The priority given to the Ottoman period and the approach of neglecting the valuable layers of the Byzantine period below is a crucial issue not only for conservation field but also for the history of art and architecture (Ahunbay, 2013, p. 59).

The remains from the Late Antique and Byzantine periods are generally seen as less important than the visually more attractive and large-scale monuments of Antiquity, regarding archaeological sites in particular (Serin, 2017, p. 70). In this regard, it can be observed that visitors are less likely to be sufficiently impressed at these sites such as Kanytelleis, Cnidus or Pisidian Antioch because of the lower visual impact of small-scale remains (Serin, 2008, p. 213). This kind of lack of recognition and interest causes problems regarding the state of conservation of these sites. Moreover, Silberman (1995, p. 259) states that large-scale structures of the Classical Antiquity are always highlighted around the Mediterranean in order to attract tourists by their visual impact. In fact, if the interpretation and presentation problems of the archaeological sites from the Late Antique and Byzantine period are resolved with effective implementations, these archaeological sites such as the Byzantine settlement of Herakleia ad Latmos which displays the unique construction technique of 'brick filled mortar joints' and brick ornamentation of the Late Byzantine Periods, may also be admired and become objects of interest for visitors.

All these reasons mentioned above have combined to affect approaches towards the interpretation and representation of the Byzantine heritage in Turkey, especially from the beginning of the 20th century until now. The interpretation of history and heritage is always inherently linked to the value judgment of the host society which, in turn, is shaped according to ideological and pragmatic factors. This idea plays a major role in forming approaches towards the Byzantine archaeological heritage in Turkey from the Ottoman Period to the Turkish Republic. These ideological and pragmatic factors have also moulded the form of the conservation, interpretation and presentation implementations in Turkey generally.

Until the 19th century, attitudes towards to conservation of heritage can be defined as inconsistent in the Ottoman Empire and do not display full awareness of the conservation of cultural heritage (Madran, 1996, p. 60). However, pragmatic factors, such as economic concerns, have led to at least a partial protection of the heritage of the Byzantine Empire which ruled before the Ottomans in Asia Minor. The remains of the Byzantine period were not regarded as the heritage from something 'other'. For instance, the practice involving the re-use of material for buildings, known as spolia was very popular in the early period buildings of the Ottomans (Ousterhout, 1999, p. 145). This constitutes important evidence regarding the adoption of Byzantine legacy by the Ottomans in the early periods of the empire, even if it was partly dictated by economic concerns (Kılıç, 2013, p. 36). Architectural structures of the Byzantine period were also re-functioned according to the Ottomans' own requirements within the context of economic factors, suggesting that the Ottomans had no conscious intent of expunging the evidence of the empire they had superseded. The architectural remains that were not suitable for re-functioning fell into ruins over time and often disappeared. Therefore, Akyürek (2010, pp. 241-242) states that the rejection and neglect of heritage as the 'other' is a result of the nationalist ideologies that have spread since the beginning of the 19th century within the borders of the Ottoman Empire

Archaeological studies first started in the early years of the 19th century in the Ottoman Empire. However, there was no place for the ideology of nationalism in the early years of the practices, in contrast to Western societies (Özdoğan, 1999, p. 195). Byzantine studies in Turkey were conducted mostly by foreign scholars in the late 19th century and early 20th century, such as Charles Texier, Aguste Choisy, Joseph Strzygowski and Guillaume de Jerphanion. In addition, it is important to note that Celal Esad Arseven was the first scholar who published a book, entitled "Constantinople, de Byzance á Stamboul", and concerned with Byzantine architectural monuments in 1909 (Kılıç, 2011, pp. 64-65).

After the First World War, Mustafa Kemal Atatürk wanted to re-establish an identity for Turkish society through culture and archaeology. With the foundation of the Turkish Republic in 1923, understanding and awareness of cultural heritage started to emerge as a way of defining the cultural origins of the new Republic. In fact, in contrast to the modern nationalistic approach fashionable in Europe, Mustafa Kemal underlined the idea of the fact that the heritage of whole Anatolian civilizations from the settlements of the Neolithic period to the Ottomans should be evaluated as a common national heritage without neglecting of any period (Serin, 2008, p. 218).

Following the establishment of the Republic, the 'Turkish History Thesis' was prepared by the Turkish Historical Society[41]. The 'Turkish History Thesis' looks for alternative origins for the modern Turkish-Nation State citizens in the early years of the Republic. Archaeological and historical attempts in the first 20-30 years of the Republic aimed at proving the emergence of a great civilizations before the Hellenistic and Roman periods in Asia Minor and also to explore the origins of the Turks within the context of ancient Anatolian civilizations in line with the claims of

[41] The Turkish History Thesis is based on a Turkic-oriented world history, claiming that Central Asia was the homeland of the Turks. This thesis also asserts that the origins of all human civilizations belongs to Central Asia, and that the Turks were the first people to develop language and civilization before they migrated to the West (Erimtan, 2008).

the ‘Turkish History Thesis’. For example, according to Mansel, the Ancient Greeks had usurped the legacy of the older and superior civilizations settled in the Aegean region (1971, p. 7). Erimtan (2008, pp. 157-159) also analysed in detail the developments that led to the claim that the Hittites were the first ancestors of the Turks in Anatolia in the year 2000 BCE (Redford and Ergin, 2010, pp. 9-18).

In addition to the major propositions of the ‘Turkish History Thesis’, there were also two different ideas based on the importance of ethnicity for the Greek, Roman and Byzantine heritage in the early years of the Republic. The first approach assumed that the Greek, Roman and Byzantine heritage do not have any relationship with Turkish culture and heritage. But while creating the perception of ‘alterity’, the achievements of Greek, Roman and Byzantine culture were also tried attempted to be linked with Turkish culture (Ergin, 2010, p. 39). For example, according to a journal entitled ‘Türkiye Tarihi Anıtları’, the heritage of the Greek and Byzantine civilizations could not have existed or at least could not have been so successful without Turkish influence (Yücel, 1946, p. 14).

The second attitude adopted the heritage of Classical Antiquity in the context of the idea that migration movements from Central Asia constituted the origins of Aegean Civilizations (Mansel, 1937, pp. 181-211). According to this idea, the emergence of civilizations was related to the origins of the Turks. All historical works of art found in Turkey were evidence of the culture of the Turkish race. The works of art in Anatolia were given the names of Eti, Phrygia, Lydia, Rome, Byzantine, Seljuk, Ottoman, and all of them belonged to Turkish culture (Can, 1948, p. 85).

Within the scope of these approaches, during the Early Republican period, the archaeology and heritage of Anatolian civilizations played an important role in making racial and ethnic claims on the history of Anatolia as mentioned before. Within this frame, the place of the Byzantine heritage is a debatable issue about which different scholars have made contradictory claims. For example, Necipoğlu (2003, p. 111) and Kuban (Kuban, 1999, pp. 376-394) have claimed that the Byzantine heritage was neglected in the early periods of the Republic. On the other hand, Özdoğan states that (1999, p. 202) there was no neglect of the Byzantine heritage in that time. In fact, the investigations and studies carried out during this period by scholars encouraged a conservation approach that showed a tolerant attitude and serious interest in all the Anatolian heritage, including Greek, Roman and Byzantine civilizations as a whole (Ergin, 2010, p. 23). However, Turkish scientists had some concerns about the issues related to the Byzantine period because of the political and ideological imperatives of the time. According to Ergin (2010, p. 34), one of the main reasons for these concerns was related to negative mutual perceptions between Turkey and Greece. In fact, the historiography of the early Republican Period linked the decline of the Ottoman Empire with the independence of Greece. Turkish Nationalism had 'otherised' the image of Greece relatively more than those related to the other nations with which Turkey had conflicts because of the confrontations during the First World War (Millas, 2002, pp. 34-35). The other reason for concerns regarding the heritage of Greece was that of Europe's perception of ancient Greece as the cradle of Western civilization (Mango, 1965, p. 65).

Despite all these concerns besetting the period, archaeologists of the early Republican period did not hesitate to focus their research on Roman and Byzantine remains. The one of the important reasons why Turkish scientists could not assign the legacy of the Ancient Greeks and the Byzantine Empire to a forgotten status was the effort to establish the perception of Turkey as a modern country by Europe. Moreover, they expected that the heritage of Greek, Roman and Byzantine history might strengthen the 'Turkish History Thesis', even if indirectly. For all these reasons, Turkish scientists in the early years of the Republic did neither neglected not unconditionally accepted the heritage from Classical Antiquity and the Byzantine Empire. Ergin (2010, p. 37) offers a table regarding an analyses of articles published in 'Belleten' between the years 1937 and 1948[42]. The first ten volumes of 'Belleten' has 49 articles related to archaeology. Of the 49 archaeological publications, 40.8% of the articles were concerned with the Classical Greek, Roman and Byzantine heritage. Moreover, none of the 20 articles on Greek, Roman and Byzantine archaeology were written by foreigner scientists. In the light of these facts, it can be

[42] 'Belleten' is the journal published by the Turkish Historical Society in social and human sciences. The name of the journal was established by Mustafa Kemal Atatürk in 1937.

confirmed that there was significant interest in Byzantine archaeology as well as Classical Antiquity in the early years of the Republic.

Given the mentioned cultural conjuncture of the period, there is scant evidence that a deliberate policy of rejecting the Byzantine heritage was followed during these years. For example, the transformations of Hagia Sophia and Chora in İstanbul from mosques to museums were important evidence indicating of the cultural policies of the period as well as the published studies and investigations regarding the Byzantine Empire. However, it must be noted that most of these investigations were conducted by foreigner researchers, except for some excavations such as Balabanağa Mesjid which, interestingly, was an old Byzantine Church. The excavation of the latter building was started in 1930 by Arif Müfid Mansel (Akyürek, 2010, pp. 244-245).

Tablo 1. *Belleten* 1937-1946 ciltlerindeki arkeoloji makaleleri

Yıl	Cilt	Makale sayısı	Arkeoloji makaleleri		Türk olmayan yazarlarca kaleme alınan makaleler	
			Toplam	Yunan, Roma, Bizans geçmişi	Toplam	Arkeolojide
1937	1	32	7	1	2	1
1938	2	24	2	0	4	1
1939	3	36	6	3	6	2
1940	4	15	2	2	2	0
1941	5	23	5	3	6	0
1942	6	11	1	1	2	0
1943	7	26	3	2	8	1
1944	8	24	7	2	5	0
1945	9	23	8	2	5	0
1946	10	28	8	4	5	0
Toplam		242	49 (%20.2)	20 (%8.3)	45 (%18.6)	5 (%2.1)

Figure 2.26: The number of archaeological articles in the early Republican period (Ergin, 2010, p. 43)

Against the inclusive ideas encompassing the heritage of all periods of the early Republican era, approaches towards cultural heritage and conservation practices had begun to change by the 1950s. Not only were the Byzantine heritage sites especially in Istanbul subject to damage and neglect but also all heritage sites in Turkey were encroached upon starting from the 1950s because of uncontrolled and unplanned urban development projects, and the lack of conservation policies and legal regulations (Serin, 2008, p. 219). Özdoğan (1998, p. 119) states that the destruction of the heritage sites through urban development and construction activities after 1950s targeted the remains of all periods in Turkey. Fortunately, during the construction activities in these years, some structures and remains could be examined and documented by experts. Most of the excavations in urban areas resulted from unplanned development projects, and this meant that short rescue excavations had to be resorted to instead of scientific excavations. Consequently, these structures and remains could not be documented systematically.

On the other hand, Byzantine studies continued to develop especially from the end of the 1950s to the middle of the 1970s assisted by foreign institutions such as the Dumbarton Oaks Research Centre which provided financial support for Byzantine studies especially during the 1960s and 70s in Turkey. The Research Centre also supported the surface excavations in Anatolia as well as excavation and restoration projects in Istanbul such as the excavation of Kalanderhane and the restorations of the mosaics in Hagia Sophia (Akyürek, 2010, pp. 246-248). In addition to these projects, Semavi Eyice, emerged as one of the most important scholars in Turkey of Byzantine studies, and pursued studies of Byzantine architecture and the general characteristics of the period in Turkey including the common architectural features of the late Byzantine era and the early Ottoman period[43].

In addition to the urban development projects and construction activities pursued after the 1950s, the approach of 'highlighting the Ottoman Past' in cities in Turkey emerged in the late 20th century as another factor leading to the neglect of Byzantine heritage. For example, Hülya Tezcan (1989, p. xiii) mentions that the proposal to dig up the Byzantine remains in some parts of the Topkapı Palace was rejected because of the fact that it would destroy the integrity of the 500-year-old Ottoman palace. It should be also be noted that the recent approach of emphasizing the Islamic identities of the re-functioned churches of the Byzantine period such as Hagia Sophia in İznik will result in at partial loss in authenticity of these structures. Moreover, the

[43] For further information on the bibliography of Eyice, see Abbasoğlu and Belli, 1992.

disappearance of the Byzantine artefacts, especially in multi-layered cities such as Istanbul, is a loss to the memory of the city (Durak and Vasilakeris, 2013, p. 53).

Another crucial issue regarding the Byzantine architectural heritage in the late 20th and the early 21st centuries is that the loss of integrity especially in İstanbul. Byzantine churches in particular have been physically severed from their associated buildings, courts, and the complex of monasteries located in their surroundings, which comprised integrated ensembles in the past. The fact that loss of integrity affects not only less conserved structures but also impacts on relatively well preserved Byzantine monuments such as the Myrelaion Monastery (Bodrum Cami), Church of St. Theodoros (Vefa Kilise Cami) and the Pantokrator Monastery (Zeyrek Cami). These structures, which have been detached from their Byzantine context, have largely lost their interpretability (Vasilakeris, 2013, p. 70). Moreover, it is not just the Byzantine churches that have suffered a loss of integrity, but also other Byzantine monuments, such as the column of the Goths, Markianos, Konstantinos (Magdalino, 2013, p. 54).

2.2.2. Practices of Interpretation and Presentation of Byzantine Cultural Heritage in Archaeological Sites

On the other hand, especially in recent years, several different projects have been conducted at the Byzantine archaeological heritage sites in Asia Minor[44]. One of them is the environmental design project of 'Kanlıdivan', situated in in the Silifke region. The archaeological area, known as Kanytelleis in ancient times, was continuously inhabited from the 2nd century BCE to 7th century CE (Eyice, 1976-1977). As can be understood from the four well-preserved churches, the settlement developed in the Early Byzantine period and became a production centre with its olive oil workshops (Naycı, 2015, pp. 70-71). In order to encourage greater awareness of the site, a site management project started in 2011 in conjunction with consultancy support from Mersin University. The project aims to develop innovative solutions for planning, interpretation, presentation and monitoring issues by

[44] The examples of Ephesus and Kanytelleis are archaeological sites located in the countryside like Herakleia ad Latmos. For an example of interpretation and presentation of a Byzantine monastic site in an urban context, see the Küçük Yalı Archaeological Park Project: Ricci, 2012, pp. 202-216.

developing a model for the conservation-use balance of the ancient city (Figure 2.28). The environmental design project for Kanlıdivan, started in 2014, was also a part of the site management project (Mersin University, 2018). The aim of this project is to conserve the natural, archaeological and architectural features of the site in a comprehensive manner. Risk preparedness measures especially for the danger of fire have become one of the most important aspects of the project. In addition, the effective interpretation and visitor management of the site has attempted to provide an enhanced understanding of its significance. In this regard, several projects on the conservation and presentation of olive oil factories, the organizing of visitor routes and pathways, visitor facilities, the arrangements of open areas, the information and orientation signboards and the improvement of the existing infrastructure have been implemented (Figure 2.29) (Naycı, 2015, pp. 77-80).

Figure 2.27: Kanytelleis, the general view of the archaeological site before the environmental design project (Photo: Merve Çolak, 2013)

Figure 2.28: Kanytelleis, the paved pathways in the archaeological site after the project (Mersin University, 2018)

Figure 2.29: Kanytelleis, conservation and presentation of olive oil workshops (Mersin University, 2018)

In addition, the digital reconstruction project of the Byzantine period of Ephesus is surely one of the most innovative studies regarding the interpretation and presentation of Byzantine heritage in Turkey. Ephesus, one of the most important cities of the ancient world, is also one of the most important sources of information regarding the living conditions of the Byzantine Middle Ages (Külzer, 2011). In this context, the project is very helpful in encouraging a better understanding and awareness of Byzantine heritage, overcoming some of the problems in terms of interpretation and presentation in Turkey. The research project, originated from an exhibition in Germany, entitled “Byzantium – splendor and daily life”, and intended to highlight the importance of the city and ensure general characteristics of the cultural activities in the Byzantine period. The project, coordinated by Darmstadt University, aims to encourage university students to participate inter cultural dialogue and knowledge sharing (Koob, Pfarr and Grellert, 2011, p. 229).

With the help of this project, the transformation of a city from antiquity to the Middle Ages, both at macro and micro scales, is visualized and the cultural, economic and political changes are presented by means of five different digital models. The first structural level contains the urban structure of the city and its surroundings to help visualizing the connection between them in the 6th century. The second structural level, including the city plan and models of the Hellenistic, Roman and Byzantine cities, presents the outline of the city walls, the main road access and the churches in the Byzantine period (Figure 2.30). The Arkadiane and the Celsus Library are visualized in the third structural level so as to emphasize the importance of these structures in terms of the history of architecture (Figure 2.31). Several important buildings such as the Terrace House, the Byzantine Palace and the basilica of Ionannes, are visually reconstructed to enable a better understanding of the transformation of the city from the Roman period to the Byzantine period within the scope of the fourth structural level (Figure 2.32). In addition, details of the architectural elements of the structures such as the wall paintings and the mosaic panels of the houses are reconstructed so as to visualize the original elements in an authentic context (Koob, Pfarr and Grellert, 2011, pp. 229-240).

Figure 2.30: Ephesus, the urban tissue in the Byzantine period (Koob, Pfarr and Grellert, 2011, p. 233)

Figure 2.31: Ephesus, the Celsus Library with the square (Koob, Pfarr and Grellert, 2011, p. 235)

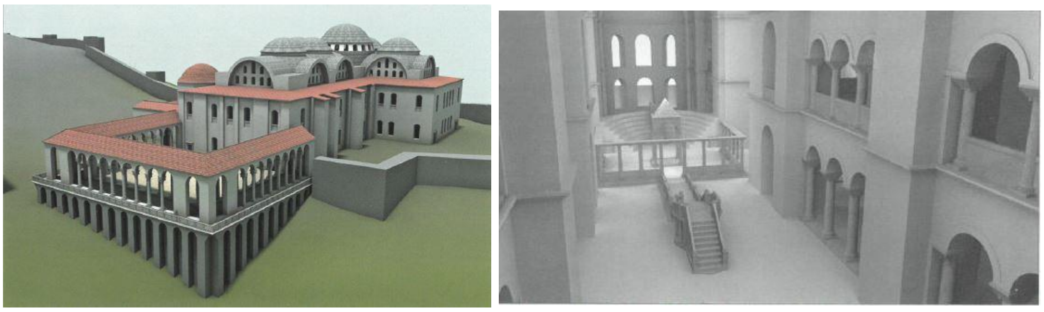

Figure 2.32: Ephesus, the digital reconstruction of the basilica (Koob, Pfarr and Grellert, 2011, p. 238)

As a consequence, the interpretation and representation and significance of the Byzantine cultural heritage is a long-debatable issue in Turkey. Ideological and pragmatic factors in Turkey create conservation problems for Byzantine heritage sites and sources. Avoiding these problems involves ensuring that historians, archaeologists and conservation experts interpret and present Byzantine cultural heritage effectively and accurately. Although, there are some initiatives for the theoretical and practical investigations on the interpretation and presentation of Byzantine heritage in 21st century, such as the Koç University Stavros Niarchos Foundation Center for Late Antique and Byzantine Studies (GABAM)[45], it hasn't reached a sufficient level yet. The lack of effective and accurate interpretation and presentation of the Byzantine heritage by scholars can be a source of almost inevitable misinterpretations (Serin, 2017, p. 78). This makes it essential to adopt the Byzantine heritage as an integral part of Turkish history and heritage instead taking an approach based on the cliché of Byzantium as a revived enemy in the quest for becoming a peaceful and inclusive society (Durak and Vasilakeris, 2013, p. 53).

2.3. Interpretation and Presentation Approaches towards Byzantine Cultural Heritage in the Mediterranean and the Balkans

Despite the common problems faced by the Byzantine cultural heritage in both Turkey and elsewhere, different interpretation programs and presentation techniques can be observed in the Eastern Mediterranean. In this part of the thesis, the two important Byzantine Cultural Heritage sites will be focused on to understand the main interpretation and presentation perspectives towards Byzantine heritage.

Archaeological Site of Mystras

Mystras, located in the southeast Peloponnese in Greece, was built around the fortress in 1249. The site became a centre of Byzantine power and religion as shown by its important structures. During the Byzantine period, a great number of monasteries and churches, now considered as significant examples of Late Byzantine

[45] Koç University Stavros Niarchos Foundation Center for Late Antique and Byzantine Studies (GABAM) was founded in 2015 in order to conduct studies concerning the Byzantine art history and archaeology. The Center aims to carry out scientific studies and activities related to the Late Antiquity and Byzantine periods, and to provide scientific contributions to related disciplines on a universal scale.

architecture, were constructed on the site. In the 15th century, the site, known as the 'wonder of the Morea', was successively occupied by the Turks and the Venetians. Subsequently, the city was abandoned in 1832, and the population of the city started to resettle in the modern city of Sparta (Acheimastou-Potamianou, 2003, pp. 7-13). In 1989, the archaeological site of Mystras with its medieval remains and surrounding landscape was inscribed on the UNESCO World Heritage List. According to the UNESCO World Heritage Committee, the site that embodies the unique features of the Late Byzantine period which influenced the architectural styles of the Mediterranean and its surroundings (UNESCO World Heritage Center, 2018). The well-organized fortified city has significant churches and monastic complexes, as well as palaces, residential buildings, water supply and drainage structures (Figure 2.33).

Despite the lack of a management and visitor orientation plan, the site is in a good state of preservation when compared to other Byzantine heritage sites especially in the western part of Asia Minor. The site, which was the intellectual, cultural and artistic centre of the period, enables visitors to experience the unique features of the Late Byzantine period on a settlement scale, with its well-preserved religious and civil structures (Figure 2.34). While a comprehensive interpretation plan for the site is still lacking, interpretive facilities and presentation techniques have started to be implemented the site especially after its inscription on the List in 1989. The site can be easily understood by visitors with the help of the effective interventions regarding the interpretation and presentation of the area. For example, the restoration works on the site have been implemented successfully and the construction techniques and materials of the Late Byzantine period are well presented in the site (Figure 2.35-36). This enables visitors to comprehend the site and its authentic urban structure. Both, the information panels and orientation signboards are well-designed and addressed to visitors from different socio-cultural backgrounds and they help to provide a better understanding and awareness of the Byzantine past through the archaeological site. The specific contents are designed provide visitors with an overall comprehension of the site and interpretive information. For example, the reasons for selecting the site for settlement or the importance of water sources for the city are presened within the thematic content of information signboards with the help of small sketches and photographs instead of detailed architectural features of the site.

One of the most attractive features of the site for visitors is the installation works of infrastructure such as a water supply network of the Byzantine period. These installations help visitors to visualize the living conditions of the period.

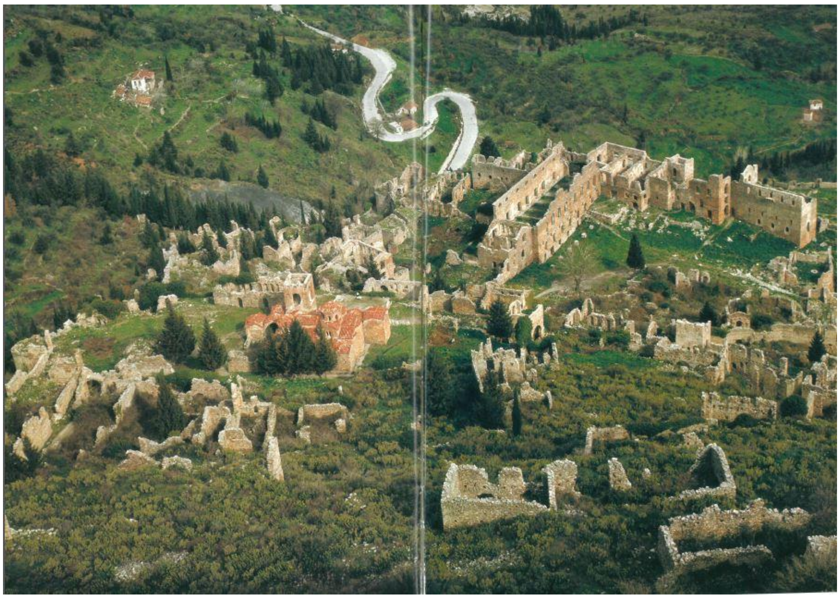

Figure 2.33: The archaeological site of Mystras, general view (Acheimastou-Potamianou, 2003, p. 6)

Figure 2.34: The archaeological site of Mystras, site plan (Acheimastou-Potamianou, 2003, pp. 18-19)

There are, in addition, on-site interpretative visitor facilities such as the museum, the archaeological store, ticket offices, and the coffee stall outside the entrance of the site. These interpretive tools were reorganized after the inscription on the List to bring the site up international standards (UNESCO World Heritage Center, 2018). The informative, educational and artistic events organized in the site during the year further encourage physical and intellectual engagement the site by society. In this regard, the archaeological site of Mystras hosts a great number of visitors especially during the summer seasons (UNESCO World Heritage Center, 2018).

Unfortunately, there is, as yet, no official website for the archaeological site as an off-site interpretive aid. Instead, general information on the area such as ticket prices and entrance hours to the site is presented on the website of the Ministry of Culture and Sport in Greece[46]. In addition, the website of the UNESCO World Heritage Center has information regarding the nomination dossier of the site[47].

Figure 2.35: The archaeological site of Mystras, the restoration works on the site (http://www.mygreece.travel/en/things-to-see-and-do/culture-art-heritage/archaeological-sites/archaeological-site-mystras.php, last accessed on 1 November 2018)

[46] See http://odysseus.culture.gr/h/3/eh355.jsp?obj_id=2397.
[47] See https://whc.unesco.org/en/list/511.

Figure 2.36: The archaeological site of Mystras, Santi Teodiri (Acheimastou-Potamianou, 2003, p. 34)

Figure 2.37: The archaeological site of Mystras, the thematic information panels in the archaeological site (photo: Ufuk Serin, 2010)

Caričin Grad – the archaeological site of Iustiniana Prima

The archaeological site on the skirts of the Radan Mountain is located 8 km northwest of Lebane town in southeast Serbia. According to the results of the excavations at the site since 1912, the fortified city was built by the Byzantine Emperor, Justinian I, to commemorate his birthday in the 6th century and the city was abandoned in the second part of the 7th century. One of the most important features of Caričin Grad is that the city was not founded on the remains of any other archaeological remains (Momčilović-Petronijević, Petronijević and Mitković, 2018, p. 248).

The urban settlement area of Caričin Grad consists of three main components, namely the Acropolis, and the Middle and Lower Town (Figure 2.38). The city, which was inhabited approximately for 100 years, became a religious centre with important structures such as the Episcopal palace and basilica located in the Acropolis. The military and civil structures, including the great stoa, market-place, fountains and baths unearthed during the excavations, represent examples of early Byzantine architectural features and the construction techniques (Figure 2.39). Additionally, the town and its infrastructural organization is also an important example of the urban spatial planning of the early Byzantine period (UNESCO World Heritage Center, 2018; Heritage Volunteers, 2018).

The site has been protected by the Institute for Protection and Scientific Study of the Cultural Monuments of the People's Republic of Serbia since 1949 and the Assembly of Socialist Republic of Serbia declared the site as a cultural asset having extreme importance in 1979 (Momčilović-Petronijević, Petronijević, & Mitković, 2018, p. 249). In addition, the area presenting the method of urban planning of the early Byzantine period, was inscribed in the tentative list of the UNESCO World Heritage in 2010 (UNESCO World Heritage Center, 2018).

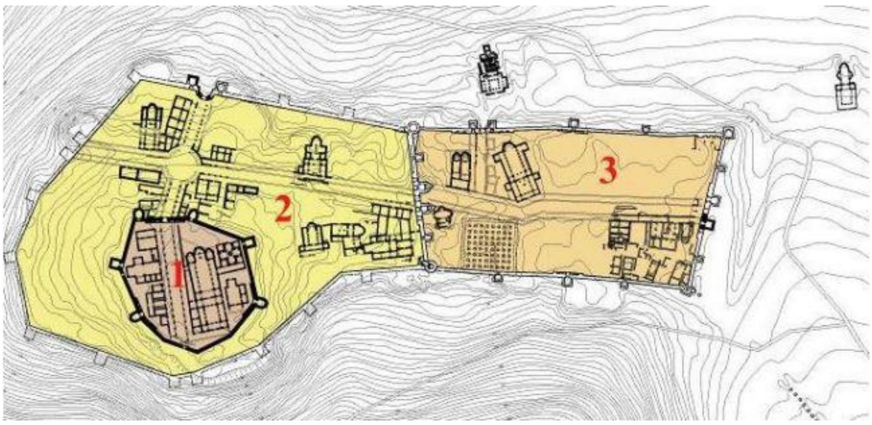

Figure 2.38: Caričin Grad – Iustiniana Prima, the site plan of the archaeological site, Acropolis (1), Middle Town (2), Lower Town (3) (Momčilović-Petronijević, Petronijević and Mitković, 2018, p. 249)

Figure 2.39: Caričin Grad – Iustiniana Prima, general view from the remains of the archaeological site (http://www.arheo-amateri.rs/2012/04/caricin-gradkulturno-i-istorijsko-naslede-srbije/, last accessed on 1 November 2018)

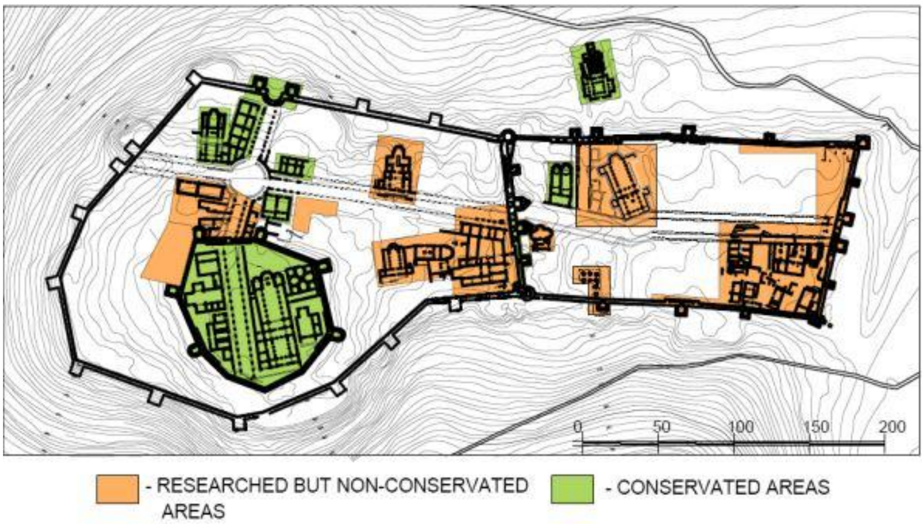

Figure 2.40: Caričin Grad – Iustiniana Prima, the site plan of the archaeological site (Momčilović-Petronijević, Petronijević, & Mitković, 2018, p. 251)

Although the site has a long standing protection status and excavation works, the conservation work has not been fully implemented for the whole area (Figure 2.40). While the remains of the structures are mostly situated around the site without any protection measures, a few structures were placed to the museum after documentation and conservation (Heritage Volunteers, 2018).

Figure 2.41: Caričin Grad – Iustiniana Prima, mosaic panels in the Episcopal Basilica and the protective shelter (photo: Nehir Akgün, 2018)

The fact that the area is far from the main roads creates a serious access problem for visitors to the heritage site, although there has been a significant increase in the number of visitors after the inscription on the Tentative List. It should be noted that the partial reconstruction of the Acropolis, Episcopal Basilica and Bishop's Palace, were carried out on a great number of structures in the archaeological site of Caričin Grad. There is no comprehensive site interpretation and visitor orientation plan for the area. The information panels, placed years ago, are now quite damaged (Figure 2.42). Although there are visitor facilities such as a visitor centre, showroom and cafeteria, interpretation techniques and presentation methods are not satisfactory for visitors due to budget constraints and lack of expertise. However, while there is no official website for the heritage site, a virtual reconstruction of the city has been developed (Figure 2.43)[48].

[48] https://www.youtube.com/watch?v=DhG_Ry3D8bU.

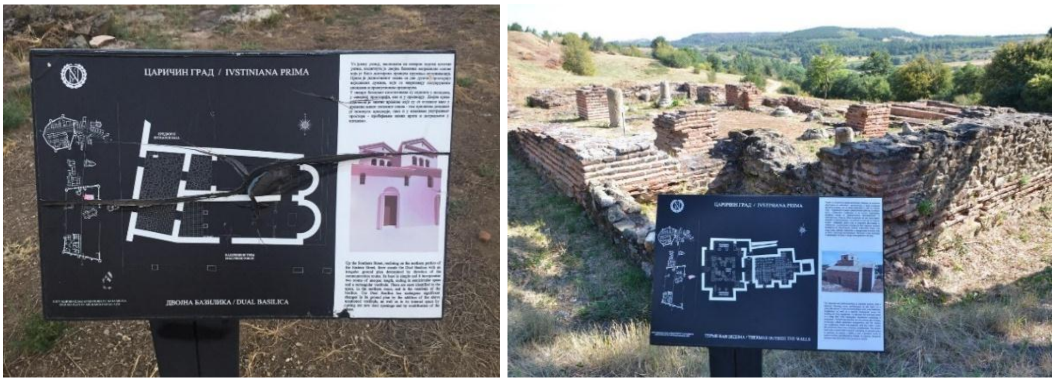

Figure 2.42: Caričin Grad – Iustiniana Prima, informative signboards (photo: Nehir Akgün, 2018), (www.pinterest.co.uk/pin/, last accessed on 1 November 2018)

Figure 2.43: Caričin Grad – Iustiniana Prima, the scene from the virtual reconstruction of the site (www.youtube.com/watch?v=-jAlOZPufME, last accessed on 1 November 2018)

2.4. Interim Evaluations

Considering the specific problems associated with the interpretation and presentation of the Byzantine archaeological heritage, the terms interpretation and presentation are evaluated within the scope of the second chapter, both in theory and practice. This allows the establishment of a theoretical and practical basis before offering new principles and proposals for the interpretation, presentation and visitor orientation of the Byzantine heritage at Herakleia ad Latmos. While the theoretical section of the chapter is aimed at providing a better understanding of the basic principles of the effective interpretation and the associated major challenges of interpretation, the investigation into examples of different practices from around the world including, those of Byzantine archaeological heritage sites, is designed to present various practical approaches towards the cultural heritage in terms of interpretation and presentation.

Having noted the importance of the interrelationship between heritage and society in ensuring the sustainable conservation of heritage, ideological and economic concerns, these and the conflict of priorities constitute one of the major issues regarding the conservation agenda in Turkey. As a result of these factors, the aim of creating a historical consciousness for ensuring the conservation of heritage is kept in background. Accordingly, the conservation approaches prevalent in Turkey become contradictory when the crucial concern of creating historical consciousness is neglected. It is also acknowledged that these attitudes towards cultural heritage have been a primary factor in the challenges of interpretation and presentation of the Byzantine cultural heritage.

The practical applications of theoretical framework are also emphasised within the scope of the chapter. At this point, it is important to note that the content and scope of the interpretation activities, regardless of their number, are crucial for ensuring effective interpretation. To sum up, examples of different heritage interpretation practices for the heritage sites are cited to help to define the main prerequisites of the interpretation and presentation proposals in the present case study. In addition to the needs of effective interpretation, features and content of the proposals presented in the "Proposals for the Interpretation and Presentation of the Byzantine Heritage at 'Herakleia ad Latmos'" chapter of the thesis are framed in accordance with case studies by giving references to the interpretive opportunities mentioned above.

CHAPTER 3

GEOGRAPHICAL, HISTORICAL AND ARCHAEOLOGICAL DESCRIPTION OF HERAKLEIA AD LATMOS

3.1. An Introduction to Herakleia ad Latmos: Geographical and Historical Features

"The site of Myus is as romantic as its fortune was extraordinary. The wall encloses a jumble of naked rocks rudely piled, of a dark dismal hue, with precipices and vast hollows, from which perhaps stone has been cut. A few huts, inhabited by Turkish families, are of the same colour, and scarcely distinguishable." [49] (Figure 3.1)

The archaeological site of Herakleia ad Latmos is located at some kilometres in land from the Aegean coasts in the area of Kapıkırı Village and the south-eastern shore of Lake Bafa. Kapıkırı is a modern Turkish village situated in southwest Anatolia within the boundaries of Milas district in the province of Muğla (Figure 3.2). The modern village occupies part of the archaeological site. According to Distelrath (2009, p. 18), ca. two centuries ago, a tribe of nomads settled among the ruins of the archaeological site and founded a settlement which has since developed into the modern village of Kapıkırı. The Latmos Mountains rise to around 900 m running in a northwest-southeast direction, along the north-eastern shores of Lake Bafa, to the east of Kapıkırı Village. The Latmos Mountains are known as the Beşparmak Mountains. The term "beşparmak" means "five fingers" in Turkish, and reflects their jagged silhouette (Peschlow - Bindokat, 2007, p. 162). Access to the village and the site is easily provided from the important cities of Turkey such as İstanbul and

[49] Chandler (1775, p. 164) confuses Herakleia with Myus in his travel book.

Ankara (Table 3.1). Also, the site can be easily reached from the highway (D525) between İzmir and Bodrum.

Figure 3.1: Herakleia ad Latmos in 1765 (Peschlow-Bindokat, 2014, p. 41)

Table 3.1: The distances of the site from the important centres in Turkey

Center	Muğla	Ankara	İstanbul	İzmir	Trabzon	Adana	Diyarbakır
Distance (km)	101	698	625	171	1439	983	1484

Herakleia ad Latmos, one of the important archaeological sites of Milas was declared a first-degree archaeological site by the Cultural and Natural Heritage Preservation Board number 2 in 1989[50]. Kapıkırı Village and the archaeological site are also situated on the borders of one of the most important natural parks of Turkey, Lake Bafa. This lake is located within the boundaries of Muğla and Aydın provinces and is an alluvial dam lake. There are four islands in the lake formed by rock outcrops. These are Kahve Asar Ada, İkiz Ada, Menet Ada and Kapıkırı Ada (Figure 3.3). Lake Bafa forms one of the important wetland areas in Turkey with at least 20 000

[50] For the legal document concerning the decision of first degree archaeological site, see Appendix A.

water birds in its ecosystem. The area was also declared by the Cultural and Natural Heritage Preservation Board number 2 in the same decision in 1989 as a first-degree national protected area. Subsequently, the 12.281 ha area comprising Lake Bafa was declared a natural park by the Council of Ministers in 1994 (Figure 3.4) (Ministry of Forestry and Water Affairs, p. 30)[51].

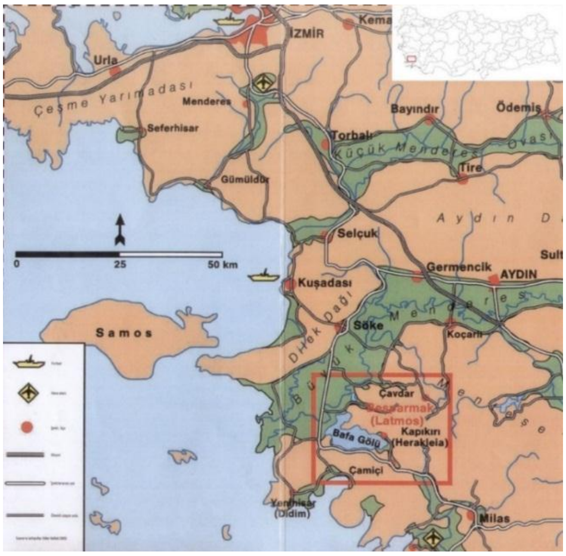

Figure 3.2: Location of Kapıkırı and the archaeological site of Herakleia ad Latmos in the region (Peschlow-Bindokat, 2014)

Figure 3.3: Kapıkırı village and its environs (adapted from www.googleearth.com, last accessed on 5 January 2017)

[51] For the legal document concerning the decision of the Natural Park, see Appendix B.

The Byzantine settlement of Herakleia ad Latmos is located in the region of Caria. The Messogis (Aydın) Mountain and the Maeander (Büyük Menderes) River defines the north boundaries of Caria. In addition, the Salbakos Mountain in the east and Indos (Dalaman) River in the south create natural boundaries for the region (Figure 3.5) (Ruggieri, 2017, p. 106). Strabo (2,5,7; 13,1,6) also defines the geographical features of Caria in detail. In terms of topographical features, hinterland of Caria is mountainous, while the coastal areas are highly fragmented because the mountains of the interior run at right angles to the coast of the Aegean Sea and consequently the coasts of the region has multiple natural harbours. As a result, the region is very rich in terms of the number of Late Antique and Byzantine settlements (Foss, 1987, p. 213; Fabiani, 2000, p. 375; Serin, 2004, p. 3; Sevin, 2013, pp. 105-111).

According to earlier archaeological investigations (Müllenhoff, 2005, p. 180), in ancient times, Lake Bafa formed part of the Aegean Sea and comprised the furthest extent of the Miletus Gulf. In fact, because of its geographical position, Herakleia was one of the important port cities of Caria in antiquity (Figure 3.6) (Peschlow-Bindokat, 2003, pp. 10-13). In the third century BCE, the south eastern part of the gulf was cut off from the sea by the alluvial deposits carried down by the Maeander River (Peschlow, 2017, p. 264). When the gulf was separated from the Aegean Sea, Bafa became a landlocked lake in the late Middle Ages and thus Herakleia lost its importance as a seaport.

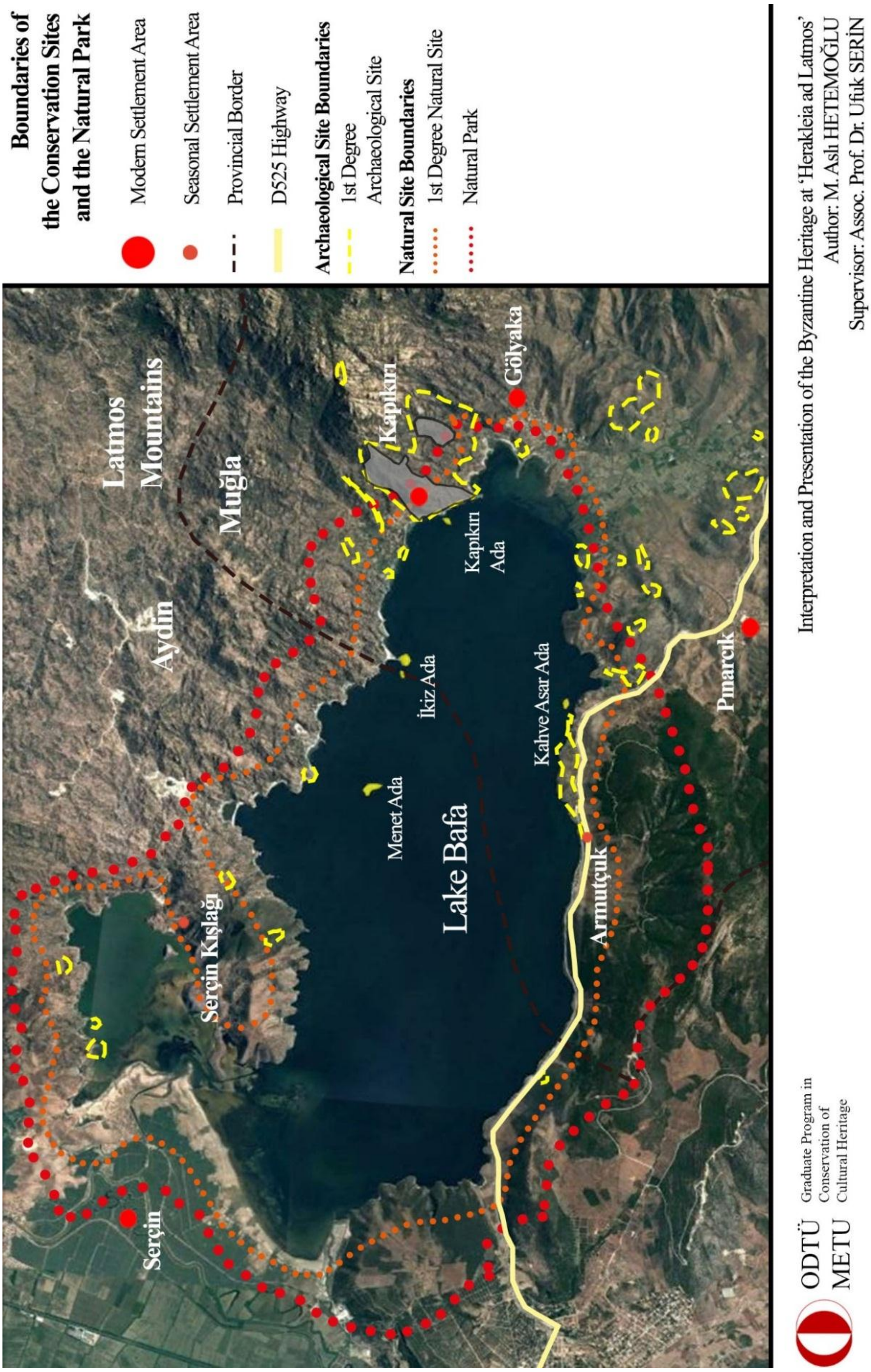

Figure 3.4: Boundaries of conservation sites and the natural park (adapted from www.googleearth.com, last accessed on 5 January 2017)

Figure 3.5: Caria in Asia Minor (Bean, 1971, p. 5)

Figure 3.6: Lake Bafa, before ca. the third century BCE (Peschlow-Bindokat, 1996, p. 8)

In ancient times, Caria was surrounded by Ionia to the west, Lydia to the north, Phrygia and Psidia on the east and the Lykia on the south (Figure 3.7) (Serin, 2013, p. 191). Herodotus in his *Historiae* (1,171) identifies the Carians as Lelegians according to a Cretan Legend and notes that they had lived on the islands of the Aegean Sea before migrating to Anatolia. Contrary to Herodotus opinion, the Carians, themselves, claimed that they were natives of Anatolia (Akurgal, 1987, p. 16). There is other documentary evidence from antiquity regarding the relations between the Carians and Lelegians. According to Strabo (14,2,27), the Carians were native to the region and lived under the sway of the Lelegs.

The countryside of Caria bears witness to different civilizations and cultures from ancient times up to the present day. It was home to Lydians, Persians, Greeks, Macedonians, Romans, Byzantines and Ottomans (Peschlow-Bindokat, 2014, p. 12). It has been noted that there are 110-120 ancient sites in the region. Among these Alabanda, Alinda, Amyzon, Bargylia, Euromos, Gerga, Halikarnassos, Herakleai ad Latmos, Hydissos, Hyllarima, Iasos, Kedrai, Keramos, Labraunda, Lagina, Stratonikeia, Theangela, constituted the most important ones (Figure 3.7) (Küçükeren, 2007, pp. 14-17).

Although infrequently mentioned in ancient sources, archaeological evidence points to concentrated building activity, especially in the 5th and 6th centuries. Although Procopius in his *de Aedificis* mentions the general features of the Christian architecture during the period of Justinian (527-565), he gives no information regarding the buildings in Caria (Blid, 2006, p. 6). Many new settlements were established, especially in coastal areas during the Early Byzantine period, and many of them were sufficiently developed to the designated bishoprics (Ruggieri, 1996; Serin, 2013, p. 192), According to Serin (2013, p. 200), it can be hypothesized that the Byzantine settlements continued uninterrupted at least until 1291 in the region. The remains of religious and defensive Byzantine structures can be observed dating at least until the Laskarid period (1204-1261) in cities such as Herakleia ad Latmos and Iasos (Ousterhout, 1999, p. 192; Serin, 2004, p. 13).

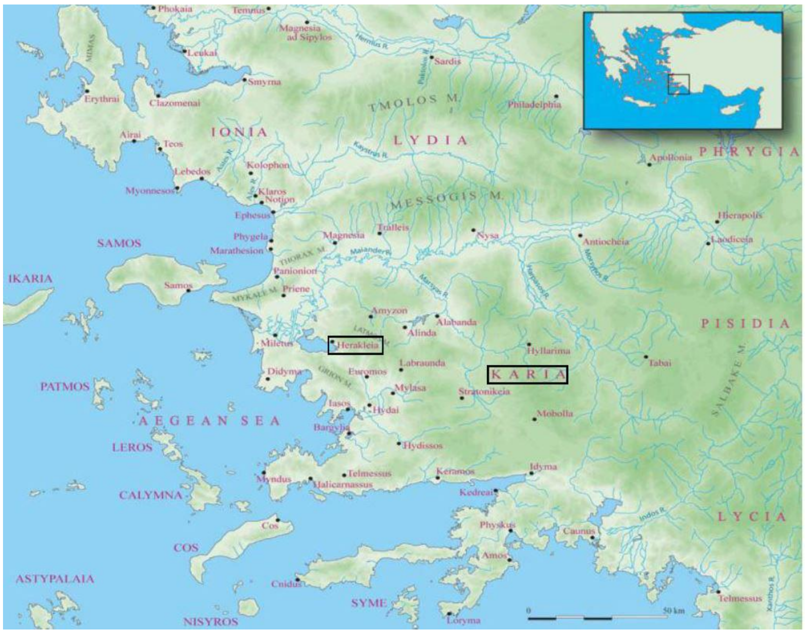

Figure 3.7: Map of Caria (Henry, 2010, p. 69)

In addition to being one of the important bishopric centres in Caria in the Byzantine period, as stated by Ruggieri (1996, p. 233), Latmos was one of the sacred mountains in Asia Minor, the home of cults worshipping weather and rain gods. The region is also defined as a mountainous area where sacred sites are located by Blid (2006, p. 4). The sacred characteristics of the region are based on traditions reaching much further back than antiquity. The Anatolian weather god was worshipped as a holy figure from Neolithic times in the region. However, over time, the cult of the Anatolian weather god was superseded by that of Zeus by the Greeks. A small temple, on the back of the mountain dedicated to Zeus Akraios, provides the archaeological evidence for this (Peschlow-Bindokat, 2003, pp. 9-15).

In addition to the weather god, there was another god figure native to the Latmos Mountains. The indigenous god was known in Greek Mythology as a young shepherd and hunter called Endymion[52]. It is generally believed that Endymion was a

[52] Endymon is a young handsome man who was loved by the moon goddess Selene. It is generally believed that the moon goddess wanted Zeus to keep Endymon forever young by way of eternal sleep in a cave on the Latmos Mountains. While Endymon was sleeping, Selene visited him every night and she gave him 50 daughters. The figures of Selene and Endymon first appeared in Latmos (Peschlow-Bindokat, 2014, pp. 36-37).

mythical figure conceived as; the personification of the Latmos Mountains and founder of the ancient site of Herakleia (Peschlow-Bindokat, 2014, p. 37). According to Strabo (14,1,8), the supposed tomb of Endymon in a cave, was still a site of pilgrimage in Roman times.

Because of the fact that Mount Latmos was one of the important sacred places in Anatolia and the site was always a centre of population, settlement traces from prehistoric times to the Ottoman period can be observed in the region (Figure 3.11). Rock paintings and settlement traces from Neolithic times are the earliest findings in northeast part of the village (Ministry of Forestry and Water Affairs, pp. 241-242).

Apart from the cults of the weather and rain gods that were mentioned in the Middle Ages, there was no proof regarding the presence of prehistoric settlements in the region from archaeological evidences until 1994. According to Peschlow-Bindokat (2007, pp. 162-165), following their first discovery of rock paintings, the number of rock paintings has reached to 170[53]. It can be said that they are exceptional in terms of theme and style. One of the intriguing aspects of the Latmian rock paintings is that the main focus of the paintings is the representation of human figures rather than animals. Representations of animals are hardly present. In addition to hand and some foot prints, ornaments and symbols can also be observed in these paintings (Peschlow-Bindokat, 2003, pp. 39-49).

While the fieldwork concerning rock paintings were continuing in the region, an inscription of a Hittite hieroglyph (Figure 3.8) was discovered in Suratkaya to the south-east of the mountain in 2000. This find was also very important for historiography because it constitutes one of the most important pieces of evidence that the Hittites reached the Aegean coast and that the region of Latmos formed the western boundary of Hittite Empire ca. 2000 BCE (Peschlow-Bindokat, 2014, pp. 90-94; Ministry of Forestry and Water Affairs, p. 258)

[53] For the disturibiton of rock paintings in the region, see the map of ancient remains and structures in Figure 3.12, p. 107.

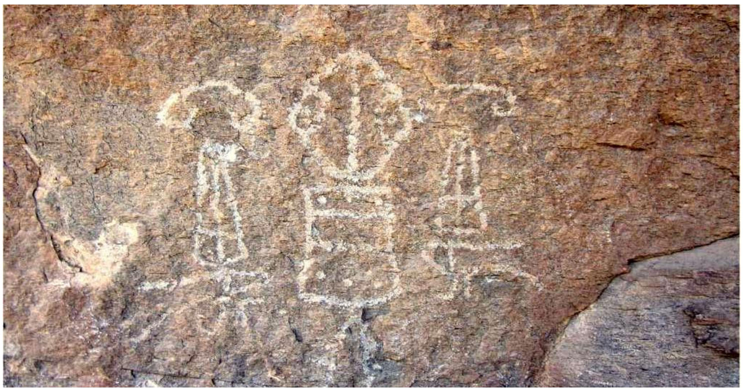

Figure 3.8: Suratkaya, cartouche of the Great Prince Kupanta-Kuruntiya (Peschlow-Bindokat, 2014, p. 93)

During the archaeological surveys, Peschlow-Bindokat identified three ring-shaped structures constructed with a dry walling technique within the natural park boundaries, but and no evidence of building activity has been found in the remaining areas (Figure 3.9). This has led to these structures being interpreted as strong points that could be resorted to at times of danger. The common feature of these ring-shaped structures is their hill top and the great extent of the terrain visible from them (Peschlow-Bindokat, 1996, pp. 22-23).

Figure 3.9: Zeytin Mountain, view of the Lelegian structures with a circular plan

Greek colonization in the Persian period in the region starts with the beginning of the first century BCE (Figure 3.11). The city of Latmos which took its name from the mountains, was founded ca. 1000 BCE in the time of Greek colonization and was the predecessor to the city of Herakleia. When the Greeks colonizing of western Anatolia forced the Carians from their homeland, these displaced Carians fled to Latmos and built a settlement on the southern flank of the Latmos Mountains (Peschlow-Bindokat, 1996, p. 23). This enabled them to conceal themselves from the invading Greeks in the rocky landscape of the Latmos Mountains (Peschlow-Bindokat, 2014, p. 99). Subsequently, the authority of the region alternated between Persians and Greeks until 334 BCE.

Alexander the Great occupied Anatolia in 334 BCE and defeated the Persians. The Hellenisation of Caria started with his victory (Serin, 2004, p. 10). After the demise of Alexander the Great and the downfall of his empire, Pleistarch, who was the new Macedonian leader, dominated the greater part of Caria. Around 300 BCE the settlement of Latmos was abandoned and the new city of Herakleia as the capital of his kingdom, was founded on the southern flank of Mount Latmos (Peschlow-Bindokat, 1996, p. 29). The remains of structures and materials from the previous city of Latmos were re-used for constructing the new city of Herakleia and the old city was used as a necropolis for its successor (Peschlow-Bindokat, 2014, p. 116).

One of the most important features of the new city was the ease of access from other centres and this facilitated the city becoming a centre of trade during Pleistarch's reign. The city and roads were built and organized specifically to enable easy access from the surrounding cities. Herakleia was a good example Hellenistic city planning in its grid plan. The city wall, the temple of Athena and the sanctuary of Endymion, which today are the most impressive remains of the ancient city, were also built during the time of Pleistarch (Distelrath, 2011, pp. 14-15).

After the demise of the regime of Pleistarch, control of Herakleia alternated between the Selucids from Syria and the Ptolemaies from Egypt. Following that period, Herakleia became an independent city following the victory of Romans over the Selucids in Magnesia in 190 BCE (Peschlow-Bindokat, 1996, p. 6). This was the period when Herakleia became a prosperous city. The city's most important structures such as the agora, theatre, gymnasium, bouleuterion and other public buildings were also built around 200 BCE (Peschlow-Bindokat, 1996, p. 37).

After the establishment of the *Provincia Asia* in 133 BCE, Herakleia became the part of the new entity in 129 BCE, together with the other parts of Caria (Koenigs, 1993, p. 14; Serin, 2004, p. 10). However, during the period of the Roman Empire, Herakleia ad Latmos was neglected and by the end of the period the city had lost its importance. During the Roman period only a small number of buildings were constructed in Herakleia. In contrast with the adjacent ancient cities of Miletus and Ephesus, Herakleia possessed only a few structures from the Roman period, and the city maintained its unique Hellenistic character like Priene. According to Distelrath, because of having preserved its Hellenistic character, the city is an important example in the history of urban planning (2011, p. 15).

After Caria became an independent province of the Roman Empire in 305 CE, for the first time in history, the name of a bishop from Herakleia was mentioned in the acts of the Oecumenical Council at Ephesus in 431 CE during the Early Christian period in the region (Ministry of Forestry and Water Affairs, p. 241).

Despite the large number of churches that were built in Caria, the actual process of the spread of Christianity was very slow in the region. Christianity not being widely recognized in the 3rd century in the region (Serin, 2004, p. 11). Some authorities state that there is no written proof from the 2nd and 3rd centuries regarding the Christianization of Caria (Mitchell, 1993, pp. 37-43). It is also known that a major part of the society in Aphrodisias were still not Christian in the 5th century (Peschlow-Bindokat, 2014, pp. 26, 27). Although the worship of pagan cults survived longer in mountainous regions, with the arrival of many monks who had fled from the Arabian Peninsula to the Latmos region in the seventh century CE, the Christianization process accelerated in the region. In fact, urban life in the ancient city of Herakleia had started to decline when the monastic settlements were established by monks in the Early Byzantine Period (Peschlow, 2017, p. 265). A large number of monastery complexes were established by monks in the region. Saint Paul the Younger was one of the famous monks who lived in Latmos in the 10th century CE (Morris, 1995, pp. 37-39). According to Ramsay (1890, p. 109), Herakleia became an important religious centre in the Byzantine period. During these times, the region suffered from the predations of the Arab and Persian invasions between the 7th and 9th centuries (Serin, 2004, p. 13). The insecurity and devastation caused by these incursions resulted in a decline in the population of the region (Peschlow-Bindokat, 2014, p. 29).

Priests, who escaped from Egypt and the Sinai Peninsula, arrived to the city because of its rocky landscape which enabled them to hide and settle down during the 7th century CE (Distelrath, 2011, p. 15). These priests transformed the region into a monastic settlement with structures built during the period, such as churches, monasteries and fortification walls. At this point, it is important to highlight that these priests had no destructive effect on the city layout of the ancient city of Herakleia during the Byzantine period (Distelrath, 2011, p. 15). Herakleia was the place where the first monasteries were built in the 7th century CE near Lake Bafa. As these monasteries sought isolation, many were located high in the mountains, they were also built on the islands in Lake Bafa. The previously existing city of Latmos was also settled in the middle of the 9th century CE (Distelrath, 2011, p. 39). Today, in Herakleia, which was originally said to have 13 monasteries, only a few can be identified. On the high ground of the mountains behind Lake Bafa, there are the Yediler, Stylos, Pantokrator and Kiliselik monasteries (Ministry of Forestry and Water Affairs, p. 267). The monasteries on the Kapıkırı Ada, Kahve Asar Ada and Küçük İkiz Ada are also identified with its relatively well preserved structures.

The Latmos region was also home to cults and rituals with its monastic settlements in Byzantine times. The pagan culture still extant from Neolithic times was modified by the Christians in the Byzantine period and the sacred characteristics of the Latmos region persisted from Neolithic times through the Classical period and into the Middle Ages (Peschlow-Bindokat, 2009, p. 55). The Latmos mountains were revered like Olympos in Bithynia and Athos in Greece in medieval times (Peschlow-Bindokat, 1996). There exist a stone which was believed to have a religious significance on the highest peak of the Mountain which was main sacred location of the site. In fact, it is just a naturally formed rock as known Tekerlekdağ in Turkish because of its circular shape (Figure 3.10). Christians placed a cross on this stone to celebrate their victory over pagan cults (Peschlow-Bindokat, 2009, p. 55). The

Tekerlekdağ is a particular point of interest for the region, dominating the whole site and visible from all sides. It was believed that gods of rain and weather resided among the mountain tops. At the present time, the summit of Latmos can be reached via a roughly paved path.

Figure 3.10: Tekerlekdağ, the peak of Latmos Mountains (Peschlow-Bindokat, 2014, p. 47)

Starting from the 11th century, the Seljuk Turks began to make their presence felt in Asia Minor and the Byzantine Empire started to lose its authority in the region. The actual arrival of the Turks in the region took place at the end of the 11th century, after the defeat of the Byzantine army in Manzikert in 1071. The Seljuk Turks dominated the region for more than 200 years (Eroğlu, 1939, p. 100). As can be understood from the written sources, in 1079 Christodoulos, the abbot of the Stylos Monastery, left Latmos because of the complex situation in the region (Ministry of Forestry and Water Affairs, p. 241). In the 12th century, the Byzantine emperors initiated efforts to regain control in western Anatolia and to provide security in the region. According to Ramsay (1890, p. 93), the archbishop of Herakleia wanted to maintain authority in the region in the 12th century. In 1283, the Menteşe Principality was established in Milas, and the lands adjacent to Milas and hence the

Bafa region were under the control of the Menteşe Beylik (Eroğlu, 1939, p. 101; Ministry of Forestry and Water Affairs, p. 242). According to Serin (2004, p. 13), the domination of Turks in the region did not cause any immediate disruption in the Byzantine activities in Caria until the end of the 13th century. The defensive structures and religious buildings from the Lascarid period can be observed in the region during this time period (Peschlow-Bindokat, 1996, pp. 65-81; Serin, 2004, p. 13).

When Asia Minor came under the domination of Turks, the region of Caria, including Herakleia ad Latmos, fell under the authority of the Ottoman Empire in 1391-92 (Eroğlu, 1939, p. 122). The ancient city of Herakleia and the region of the Latmos Mountains began to change under the control of the Turks. Numerous previous Byzantine settlements around Mount Latmos remained depopulated after they had been abandoned by the priests. In the 15th and 16th centuries, the numbers of the population and settlements increased in the region with settled life incentives of the Ottoman Empire in order to maintain its economic and political stability. During the decline and decay Ottoman power between the 17th and 19th centuries, a gradual return to nomadic life began for the population. In addition, plague epidemics which caused numerous deaths in many parts of western Anatolia between 1700 and 1850 led to the decline of the number of settlements in Latmos. During the *Tanzimat* and early Republican periods, internal political reforms facilitated the resettlement of nomads, and seasonal settlements (plateaus, barracks) gradually became permanent villages (Ministry of Forestry and Water Affairs, pp. 321-323). Nomads known as *Yörüks* or *Türkmens* began to settle the area temporarily for specific seasons such as the grazing seasons. In the early part of the 19th century, a gathering of nomads established the modern village of Kapıkırı among the remains of Herakleia during the time of Ottomans (Yılmaz, 2012, p. 90). With the Muslim presence in the region, the cultural scene in Latmos was reshaped (Peschlow-Bindokat, 2014, pp. 212-213). Many Byzantine structures in Latmos were not initially enshrined, but were used by the nomads as a seasonal dwellings and the grassland for water.

As mentioned above, archaeological excavations and studies of Herakleia ad Latmos and its surroundings have revealed that the region had been settled from prehistoric times up to the present day (Figure 3.11). In addition, ancient and modern sources and studies have revealed that the site was abandoned by its population from time to time during its long history for political, defensive, religious, economic and cultural reasons, therefore the site has not been continuously inhabited.

However, Herakleia ad Latmos and its environs fell under the sway of numerous different rulers and kingdoms during its history, and these affected the development of the region; thus the traces of specific historical periods should be defined and presented in terms of economic, cultural and architectural features and classified under a series of main headings in order to provide a better understanding of the site. In this sense, the main historical periods of Herakleia ad Latmos can be designated as Prehistoric times, Greek Colonisation/Persian Period, the Hellenistic Period, the Roman Period, the Byzantine Period and the Turkish Period respectively (Figure 3.11).

It should also be acknowledged that the Hellenistic and Byzantine periods differ from the main periods defined previously regarding their effects on the site in the context of cultural and architectural features. The ancient city had one of its most prosperous times during the Hellenistic period. The Hellenistic city plan was developed, and majority of structures such as the agora were built during this time in Herakleia. In addition, the city gained another important feature with the construction of monastic complexes in the Byzantine period, becoming an important monastic settlement for the region that will be elaborated on the following part of this thesis.

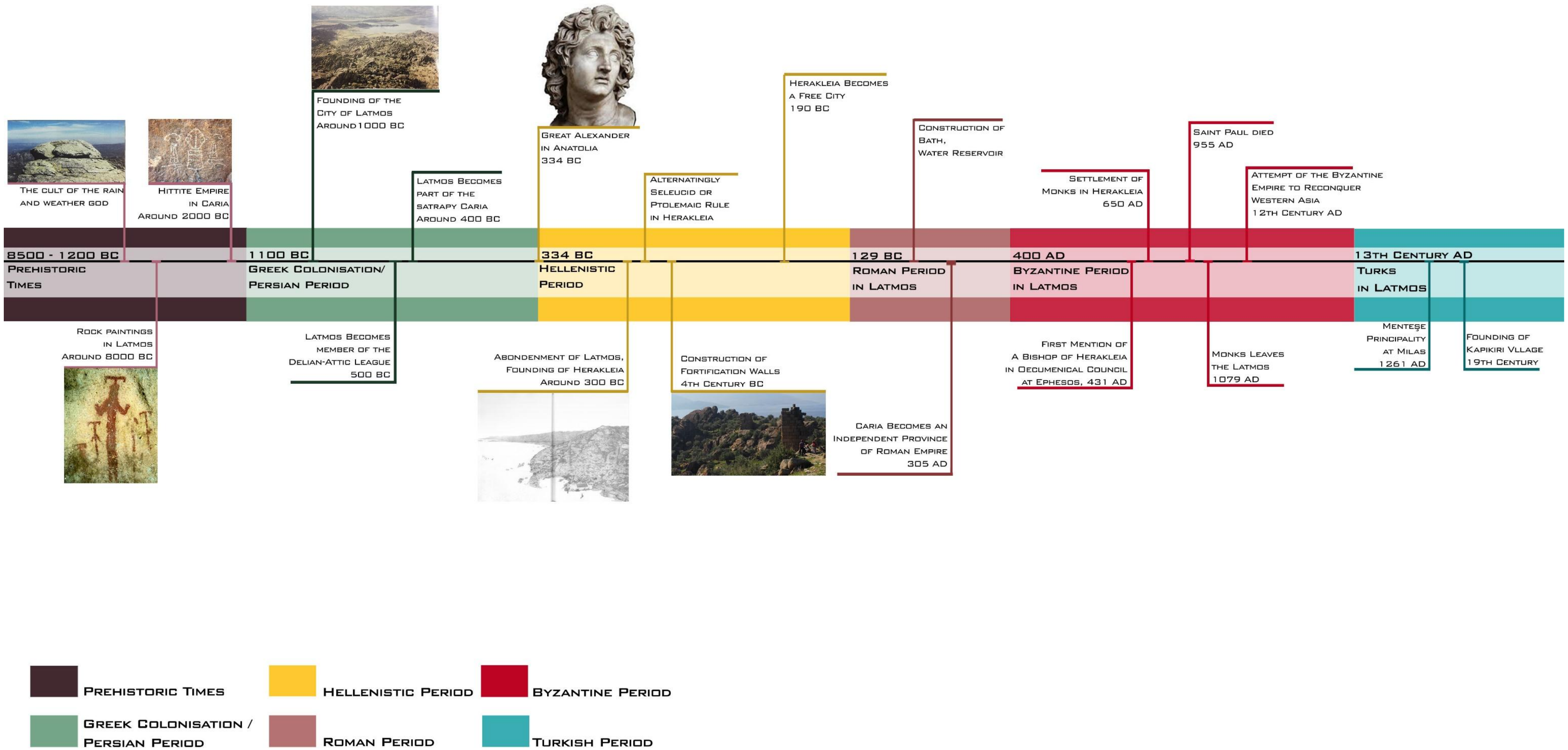

Figure 3.11: Timeline of the archaeological site of Herakleia ad Latmos

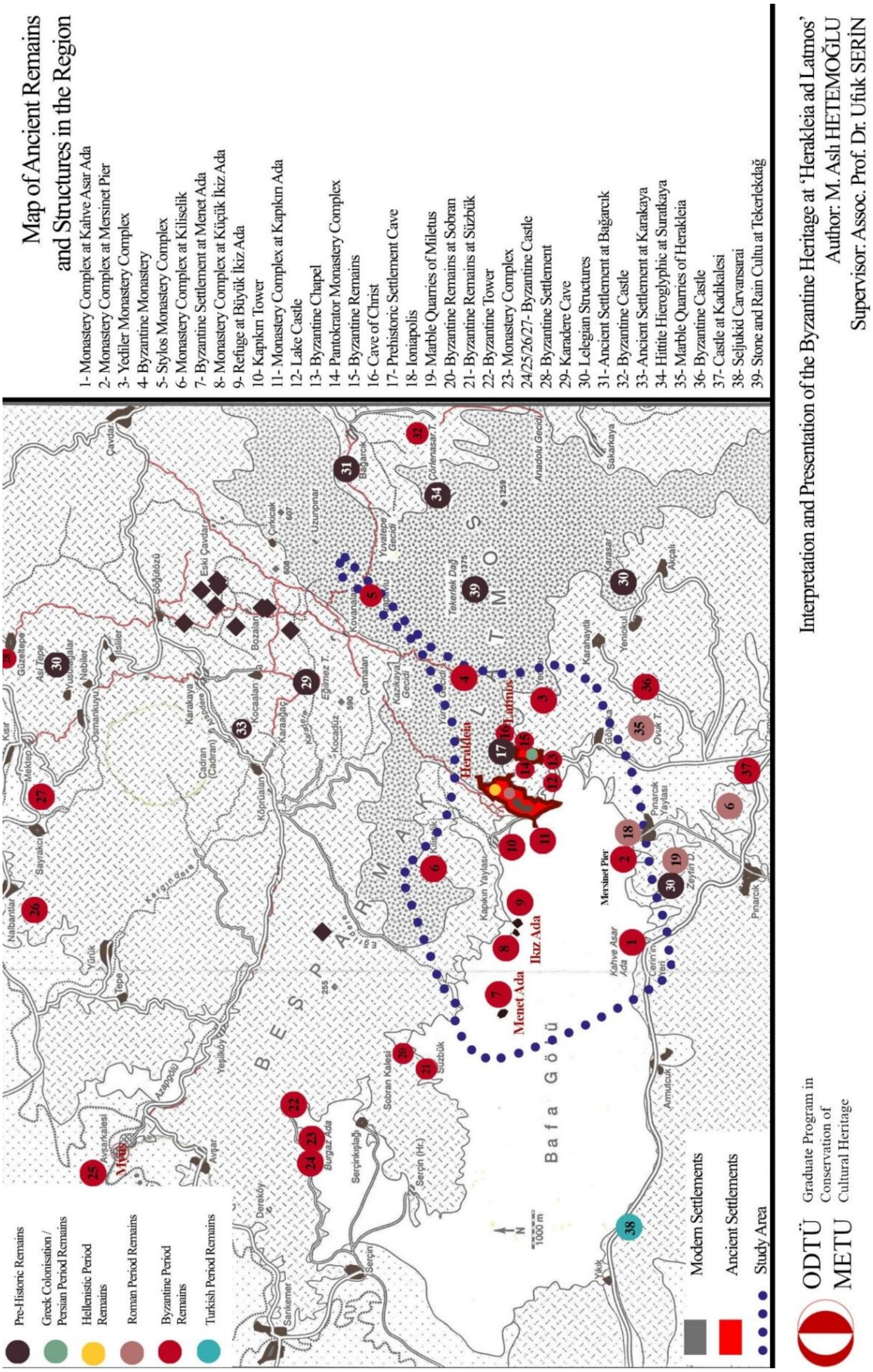

Figure 3.12: Map of ancient remains and structures (adapted from Peschlow-Bindokat, 1996)

3.2. The History of Research Concerning Herakleia ad Latmos

Although there is a lack of information regarding Herakleia ad Latmos in ancient sources, in modern times the region has started to be visited and investigated by travellers and scholars.

Richard Pococke, an English patriarch and anthropologist, climbed extensively and stayed in the Latmos Mountains in 1740. However he reached the mountain from the side of Alinda; thus he did not pass through the ancient city of Herakleia according to his travel notes published as *A Description of the East and Some Other Countries*, providing information about his visit to the Latmos Mountains (Pococke, 1743, pp. 54-59).

Shortly after Pococke, Richard Chandler and two travelling companion (architect Nicholas Revett and painter William Pars) travelled through Asia Minor during the period 1764 -1765. Their investigations were conducted on behalf of the Society of the Dilettanti and were published in two volumes as *Ionias Antiquities* in 1769 and 1797. Herakleia is mentioned in the second volume (Peschlow-Bindokat, 2014, p. 42). Following the initial 'official' report, Chandler's travel book containing more personal observations was published under the title of *Travels in Asia Minor* in 1775. In this book, he referred to Herakleia with the name of Myus (Chandler, 1775, p. 164). The book focused on both Antiquity and the Byzantine period. He emphasized the importance of the monastic settlements with their Byzantine structures in the region. The Pantokrator Cave and the Cave of Christ, with their Byzantine frescoes, were both discovered by him (Peschlow-Bindokat, 2014, p. 42).

Theodor Wiegand, a German archaeologist, included the region in his scientific investigations concerning Byzantine architecture in the early 20th century. He released the results of his investigations as a comprehensive volume in the *Milet* series in 1913, including drawings and photographs especially documenting the monastic complexes of the Byzantine settlement and provided detailed information about them. The earliest documentation of the monastery complexes of the Byzantine period was provided by his studies (Wiegand, 1913).

This was followed a book by Fritz Krischen focusing on the archaeological site with the title of *Die Befestigung von Herakleia am Latmos* in another volume of the same series in 1922. In addition, an article concerning the agora and the bouleuterion of the ancient city of Herakleia was written and published by Karl Wulzinger in 1941 (Distelrath, 2011, pp. 2-3).

In 1975, Raymond Janin, a French scholar working on the Byzantine Period, published a book titled *Les églises et les Monasteres des grands centres byzantins*. Various documents, including the *Vita of Saint Paul the Younger* from the Byzantine Period, are evaluated in the book for the purpose of casing light on the Byzantine Period. Peschlow-Bindokat (2014, p. 171) sees the publications of Wiegand and Janin as the ‘starting points’ of all investigations related to the history and architecture of Herakleia ad Latmos in the Byzantine Period.

Peschlow-Bindokat started her own research in the region in 1974 with the German Archaeological Institute financing the field survey since 1984. *Die karische Stadt Latmos* was published in the context of the *Milet* series in 2005. Peschlow-Bindokat has mainly focused on the pre-historic rock paintings of the Latmos Mountains and the ancient cities of both Herakleia and Latmos. She has published several books and articles on the archaeological features of the region.

The specific investigations and studies on the monastic settlement of Herakleia ad Latmos were conducted by Urs Peschlow, a scholar focusing on Christian archaeology and Byzantine art history. His studies of the Byzantine period included monastic complexes and defensive structures in the region. He documented the Byzantine structures and published his conclusions in the book *Der Latmos: eine unbekannte Gebirgslandschaft an der türkischen Westküste* published in 1996.

Although the ancient cities of Herakleia and Latmos, and their environment were declared an archaeological site in 1989, conservation problems remain, especially regarding the interface between the ruins of the ancient city and the modern village. Following the designations of the site as legally protected, a ban on construction has been in force in the area. However, this law has not been rigorously implemented in the region. This has led to the integration of the modern village and the ancient city becoming one of the main conservation problems for the site. In 2001, Albert Distelrath was commissioned with preparing a comprehensive conservation plan that would allow the people of Kapıkırı village to continue living within the boundaries of the ancient city without causing damage to the site to provide a sustainable conservation scheme for the site. Distelrath published a book consisting of his works regarding the conservation plan for Herakleia in 2011. According to Distelrath (2011, p. 11), in contrast to the example of Aphrodisias, where the inhabitants of the village were forced to migrate for the sake of preserving the ancient city, a consensus among the stakeholders was sought by taking into account the demands of all stakeholders for conservation of Herakleia in the mentioned work.

3.3. Archaeological and Settlement Characteristics of Herakleia ad Latmos

3.3.1. The Archaeological Site

Figure 3.13: Ancient cities of Herakleia and Latmos (adapted from www.googleearth.com, last accessed on 5 January 2017)

The city of Latmos and the later city of Herakleia were founded adjacent to each other on the southern flank of the Latmos Mountains (Figure 3.13). The location of these two cities creates one of the most unusual examples of Anatolian settlements, even if their states of conservation are at present very different. In contrast to Herakleia, with its structures such as walls, main sanctuary and the temple of Athena which have been partially preserved, the city of Latmos, was left with its fortification walls, mostly destroyed when the city was abandoned. This has left the foundations of the walls as virtually the only remains of the city of Caria visible at the site (Peschlow-Bindokat, 2014, pp. 98-99).

The Ancient City of Latmos

Figure 3.14: Kapıkırı village, general view of the ancient city of Latmos from the village

As mentioned above, Latmos was founded by banished Carians, who chose a small plain hidden between the rocky slopes for defensive purposes. Safety reasons and water sources were the main concerns for the banished Carians when establishing their new settlements. It can be understood from both its settlement plan and domestic architecture that the city was one of the examples of refugee settlements. These banished Carians preferred to build their houses within or above the rocks in order to create secret hiding places and they integrated the rocks into their structures (Ministry of Forestry and Water Affairs, pp. 261-262). Thus, the dwellings seemed melded into the topography of the region (Figure 3.14) or merely gave an impression of small fortifications. In addition to the hidden rocky landscape of the Latmos Mountains, the region also had two streams running in a north-south direction through the eastern part of the upper city. The ancient city of Latmos includes seven parts: the eastern, western and central parts of the lower city, and the eastern and centre, central and western and upper parts of the city (Peschlow-Bindokat, 2014, pp. 99-103).

When the ancient city of Latmos belonged to the membership of the Delian-Attic League during the 5th century BCE, the city had no defensive structures. However, the city became girded with fortification walls around the 4th century BCE. Taking advantages of the topographical features of the area, they left some parts of the settlement without walls. Remains of the entrance gates in the east and south can still be seen today (Ministry of Forestry and Water Affairs, p. 262). In addition to these structures, a massive tower constructed on a rock just outside the city, an interior castle built against the north wall and a palace inside of the city were the most important structures of the ancient city. In ancient times, these kinds of structures were called tetrapyrgia fortified by towers on all four sides. The oldest examples of tetrapyrgia structures in Asia Minor can be observed in Latmos (Peschlow-Bindokat, 2014, pp. 103-105).

Figure 3.15: Latmos, the remains of the agora (Peschlow-Bindokat, 1996, p. 32)

There are religious and public buildings inside the fortification walls. One of these public structures was the agora which became used in the Byzantine period (Fig. 3.32, no: A8). Its seating, in the form of steps carved into the rock, can just be observed today. According to Peschlow-Bindokat (2014, pp. 105-107), the remains of a Byzantine chapel can also be seen in the area of the agora, but it cannot be observed due to the vegetation nowadays. A chamber tomb, severely damaged in recent years, is located in the south of the agora. In addition, there was most likely a structure built of marble on top of the tomb which was covered with huge monolithic stone blocks. It is assumed that the tomb belongs to Endymon, because of its meticulous construction technique (Figure 3.16). The chamber tomb, with its carefully cut stone blocks, was constructed to a higher quality than all the other extant structures of Latmos As mentioned in previous parts of this thesis, the tomb of Endymon was visited in a cave of Latmos during the Roman period.

A façade in the form of a terrace covering its northern and western sides is located in the northwest of the agora. This facade ends at a rock wall in the south. During the Byzantine period in Latmos a monastery was built above this facade. As in the case of the agora of Latmos, remains of the Pantokrator monastery can be observed in the site. However, before the Byzantine times, it is assumed that the facade was surrounded by walls and was a self-enclosed sacred complex. This complex was distinguished easily from its environment because it was elevated above it. The presence of an entrance in the eastern side strengthens the supposition the complex was used as a sacred area (Peschlow-Bindokat, 2014, pp. 107-108).

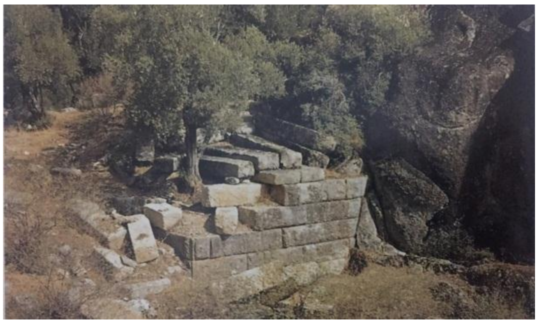

Figure 3.16: The ancient city of Latmos, the tomb of Endymon (Peschlow-Bindokat, 1996, p. 32)

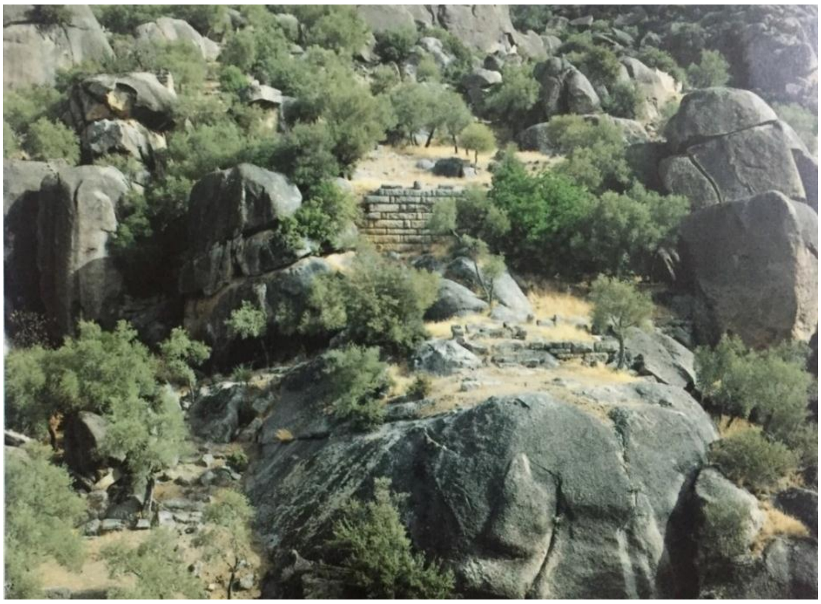

Figure 3.17: The ancient city of Latmos, cult places (Peschlow-Bindokat, 1996, p. 33)

There is a cave just under the sacred complex area (Fig. 3.32, no: A9). Since the cave was painted during the Byzantine times, it is considered to be part of the Byzantine monastery. Two medallions bearing a bust of Selene and a representation of Helios were located just under the image of Christ in these paintings, as in Pantokrator Monastery, and these medallions were still undamaged when Wiegand visited the site (Wiegand, 1913, p. 90). According to the ancient documents, there was another ‘adyton’ apart from the tomb of Endymon in Latmos. This adyton is assumed to be the cave in which Selene and Endymon met. Therefore, it can be said that the area was already regarded as sacred before the establishment of the Byzantine monastery complex. It is also believed that the northeastern part of the ancient city, accessible by a stone paved road, was also identified as the religious and sacred part of the city. There are other cult places in the and it is also believed that one of these cult places was dedicated to Athena, who was the mother goddess of the city, on account of its location and size area (Figure 3.17) (Peschlow-Bindokat, 2014, pp. 108-109).

There are also the ruins of more than 100 dwellings of differing dimensions and shapes in the settlement area of Latmos (Fig. 3.32, no: A6-7). These houses generally had rectangular ground floor plans and a courtyard (Figure 3.18) (Peschlow-Bindokat, 1996, pp. 24-25).

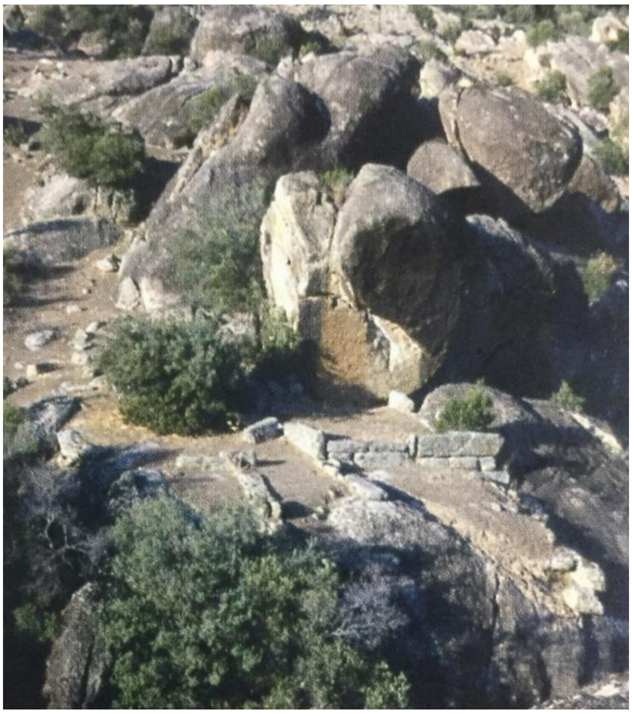

Figure 3.18: The ancient city of Latmos, large-sized rock house in the central lower city (Peschlow-Bindokat, 1996, p. 26)

Figure 3.19: The ancient city of Latmos, the reconstruction of a rock house (Peschlow-Bindokat, 2014, p. 114)

The integration of the rocky landscape into architecture of the city is acknowledged as one of the most distinctive features of Latmos (Figure 3.18-19). The effort of integrating the rocky landscape into the architecture not only determined the general layout of the city, but also the size and location of the houses. According to Peschlow-Bindokat (2014, pp. 114-116)., landscape and architecture were not contradictory concepts in Latmos; these two complemented each other and created ‘landscape-integrated architecture’ from a modern architectural view point. But in fact this approach in Latmos can be explained by the overriding concerns of the inhabitants such as protection.

The Ancient City of Herakleia

After the abandonment of Latmos, the new city of Herakleia was founded on the southern edge of the Latmos Mountain near Lake Bafa during the time of Pleistarch, the ruler of Caria (Figure 3.20). The new city became the capital of his empire. The city was known as ‘Pleistarcheia’ until his death, and then was renamed as ‘Herakleia’ (Peschlow-Bindokat, 1996, p. 29). Because of its location in the Latmian Gulf, the city was an important harbour city in the Hellenistic period. In the course of time, as a consequence of the rising water level in Lake Bafa, some parts of the remains and graves on the coast of Herakleia have become submerged (Peschlow-Bindokat, 2014, p. 34).

When the settlement are moved from Latmos to the new city of Herakleia, the old city was demolished and used as a source of masonary the new constructions. According to Peschlow-Bindokat (2014, pp. 118-119), it is obvious that the old city was not demolished just for its construction materials; there was another reason for destroying Latmos which was related to the resistance of the people of Latmos against moving. Therefore, Pleistarch destroyed the city so as to make it easier to settle people of Latmos in the new city of Herakleia. In ancient times, this tendency was also seen in other cities also such as Ephesus (Distelrath, 2011, p. 14).

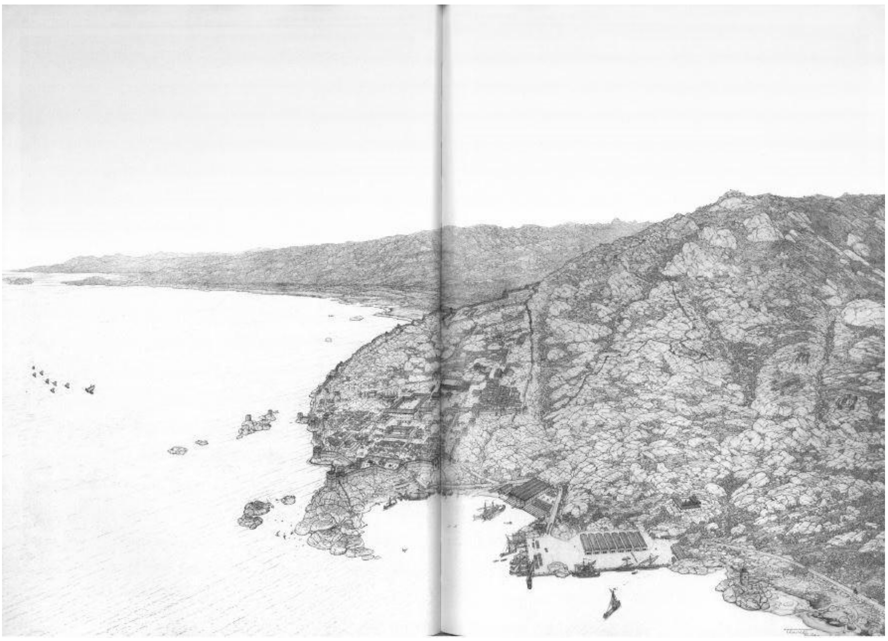

Figure 3.20: The ancient city of Herakleia, the restitution drawing of the ancient city (Peschlow-Bindokat, 1996, pp. 34-35)

Herakleia is defined as a typical Hellenistic city with its grid ground plan unlike the city of Latmos. Today, in the larger part of the city, the organized layout of the Hellenistic-Greek city still manifests itself, as in Miletus and Priene (Peschlow-Bindokat, 1996, p. 29). The southern and central parts of the city are defined by a network of intersecting roads and streets on the Hippodamian plan. This system was not always fully implemented in the upper parts of the site to the north and in areas difficult to access (Distelrath, 2011, p. 15) (Ministry of Forestry and Water Affairs, p. 267).

An agora was located in the city centre and other public and religious buildings were grouped around the agora. In the western part of the agora, on the top of a rocky outcrop, the city symbol of the temple of Athena was located. The bouleuterion was built in the eastern part of the agora. The Roman bath was located immediately on the eastern boundary of the bouleuterion, with the palaestra in front of it. The Hellenistic theater was constructed at a distance of 300m to the northeast of the Agora. The Gymnasium of the Hellenistic period was located in the southern part of the square at the city centre (Distelrath, 2011, p. 16). The dwellings of the city were located on the hillsides. It should be noted that a small number of buildings constructed in the Roman period, such as a small bath and a cistern, did not significantly affect the Hellenistic character of Herakleia (Peschlow-Bindokat, 2014, pp. 117-118).

The City Walls

Dates for these structures can not be exactly determined, but it can be said that the city walls were the most impressive structures of Pleistarch's reign in the 4th century BCE (Fig. 3.32, no: A18-19). There were more than 70 towers and one of the towers of the upper citadel is still standing (Figure 3.21). These city walls were not only built for defensive purposes but also to display Pleistarch's power. After his death, 6.5 km of the city walls that were extremely costly to maintain and defend were scaled down because the settlement area was not actually as large as the area enclosed within the walls (Peschlow-Bindokat, 2014, pp. 119-120).

Figure 3.21: The Kapıkırı village, general view of the towers

These walls also represent one of the best examples of an ancient fortification system in Turkey. Some parts of the structures still stand at their original height. The ashlar stone wall was partly built on rock that was mostly cut level for the purpose. The towers incorporated as part of the walls, jut out from the wall so as to protect the sections of wall between them (Koenigs, 1993, p. 228; Distelrath, 2011, p. 17).

The Temple of Athena

The Temple of Athena is one of the important structures of Herakleia; located on a high rocky outcrop to make it visually prominent (Fig. 3.32, no: A27). The structure possibly dates back to the 3rd century BCE (Peschlow-Bindokat, 1996, p. 30). It is also known as Athena Latmia, and constituted the main sanctuary of the city (Figure 3.22). In reality, the temple was a fairly modest structure with its doric-ionic mixed order, 90 cm wall thickness and two columns in antae. The walls of the Cella are still standing, but the roof structure has been destroyed. There is also a frontal courtyard in which the bases of the previous altar were located, and a propylon in the lower level, connected by a staircase to the frontal court, which was also part of the sanctuary area of the city (Distelrath, 2011, pp. 27-28).

The temple of Athena was also used as the archive for the city records, as indicated by the inscriptions on the marble *antae* of the temple. These inscriptions shed light on the history of the city of Herakleia and the wider area of Anatolia in the 2nd century BCE. According to one of these inscriptions, nowadays displayed in the Louvre Museum in Paris, Endymon was the founder of the city of Herakleia (Peschlow-Bindokat, 2014, pp. 126-127).

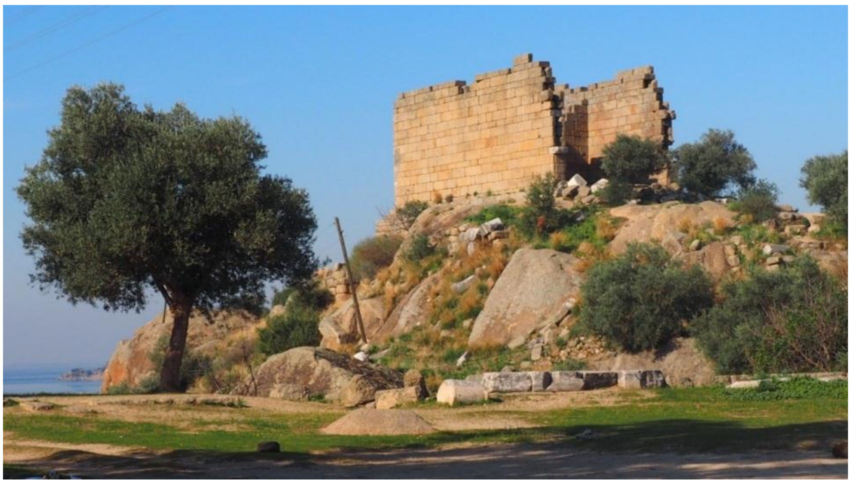

Figure 3.22: The ancient city of Herakleia, the temple of Athena

The Sanctuary of Endymon

In addition to the tomb of Endymon in the city of Latmos, there is second Endymon sanctuary located in the south of Herakleia (Fig. 3.32, no: A22). According to its construction technique, it can be stated that this structure was built in the Hellenistic period. It has a frontal courtyard and a cella where two rocks were integrated into the apsis-shaped rear wall (Figure 3.23). The facade consists of five columns between the *antae* (Distelrath, 2011, pp. 29-30). It has a unique form with a cave-like shape. The sanctuary and the temple of Athena are both very well preserved.

Figure 3.23: The ancient city of Herakleia, the sanctuary of Endymon (Peschlow-Bindokat, 1996, p. 39)

The Agora

The agora was built in the 2nd century BCE and located in a flat area of the city centre (Figure 3.32, no: A26). It has rectangular plan (60x120 cm) with marble columns in the doric order (Figure 3.26). A two storey store house with a corridor was constructed in the south of the agora. This is a structure with a marble facade dating back to the 2nd century BCE located in the south west part of the agora and utilised a mixed Doric-Ionic order. It is clearly apparent that this structure is one of the most high-quality examples of the structures of Herakleia (Peschlow-Bindokat, 1996, p. 37).

Figure 3.24: The ancient city of Herakleia, the area of the agora (Archive of KUDEB, 2011)

Figure 3.25: The ancient city of Herakleia, the storehouse of the agora

As can be understood from the large number of unfinished building elements, the agora was never fully been completed. The city of Herakleia had probably over extended the limits of its economic resources in attempting to construct the large square (Wulzinger, 1941, p. 23).

The Bouleuterion

The bouleuterion also dates back to the 2nd century BCE and includes a courtyard in front of it on the north eastern boundary of the agora (Fig. 3.32, no: A28). This structure was once directly accessible from the agora (Figure 3.26). The upper parts, mostly demolished today, were probably decorated with marble half columns in the Doric order (Distelrath, 2011, p. 24). The structure shows smilarities with the bouleuterions in Priene and Miletus. All the parts of the structure were covered by a shallow pitched roof. Inside the bouleuterion, there is a system of stone seating surrounding the place on three sides (Ministry of Forestry and Water Affairs, p. 271).

There are other public buildings dating back to the 2nd century BCE on the east side of the agora such as the theatre, the bath and the gymnasium (Figure 3.27), together with other, as yet, unidentified public buildings within the site (Peschlow-Bindokat, 2014, p. 129).

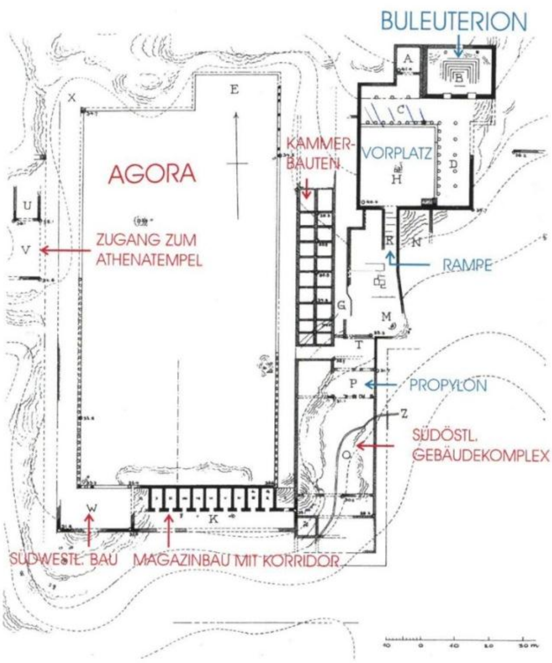

Figure 3.26: Herakleia, the agora and the bouleuterion, plan (Wulzinger, 1941, p. 22)

Figure 3.27: The ancient city of Herakleia, the remains of the Roman bath and the Hellenistic theatre

Residential Buildings

The residential area of the city of Herakleia was located to the north of the temple of Athena and the eastern gate of the city and some remains of residential buildings can still be seen on the site today (Fig. 3.32, no: A20-4). However, these structures are badly damaged in comparison to the residential buildings in the ancient city of Latmos (Figure 3.28) (Peschlow-Bindokat, 2014, pp. 128-129). Moreover, due to the topography of the site, the residential buildings in the northern section of the city were few in number and, as in the former city of Latmos, the residential buildings were usually embedded into the underlying rocks (Distelrath, 2011, p. 33).

Figure 3.28: Herakleia, remains of the residential fabric in the southeastern part of the city (Distelrath, 2011, p. 32)

Necropolises of the cities of Latmos and Herakleia

In ancient times, necropolises were generally separated from other parts of the city, being located in the areas outside the walls. In Herakleia and Latmos, the graves are scattered outside the ancient city walls. The largest necropolis areas are located to the east and southeast of the city, between Herakleia and the former city of Latmos. With the addition of other necropolises in the western part of the section (Distelrath, 2011, p. 35). The process of integrating the architecture of residential consturctions into the rocky landscape was also practiced for graves in the region so that human interventions in the landscape were minimised while constructing the necropoleis.

The graves, located near the shores of Lake Bafa, were eventually flooded by the rising water level of the lake (Figure 3.29). In the eastern part of the lake, there is a necropolis of the ancient city which is one of the best preserved examples, with more than 300 graves. (Peschlow-Bindokat, 1996, pp. 37-39).

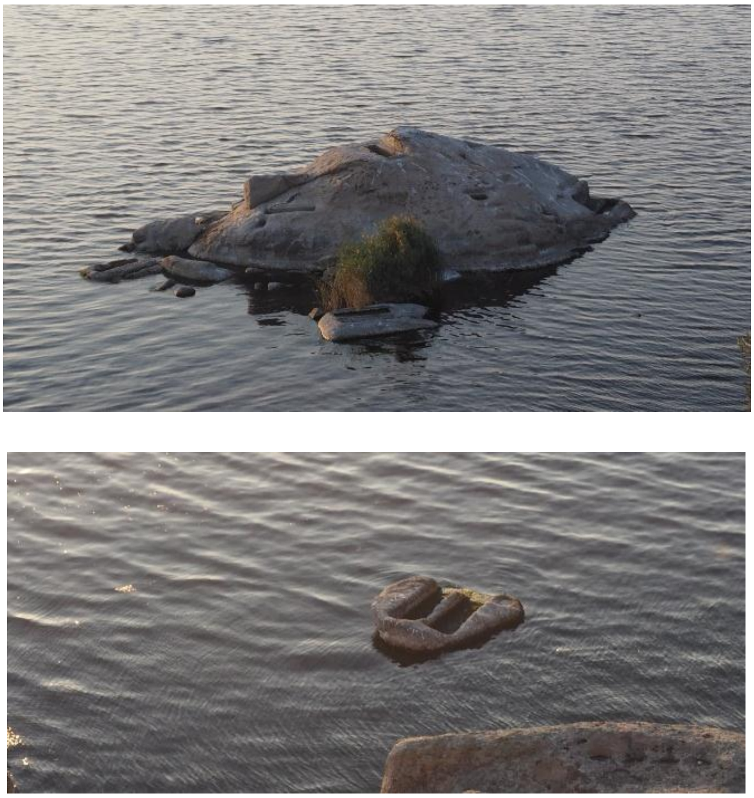

Figure 3.29: The archaeological site of Herakleia, graves located on the shore of Lake Bafa coast

In addition to the traditional graves, the persistence of the tradition of making tumuli is evidence by the tumulus located on the plain near the village of Gölyaka on the eastern shore of Lake Bafa (Ministry of Forestry and Water Affairs, p. 277) It is believed that Pleistarch was burried in the unexcavated tumulus located on the eastern shore of Lake Bafa (Peschlow-Bindokat, 2014, pp. 132-134). There are six graves which can be identified as special by their construction and material techniques. One of these has a marble elevation and in shape of a small temple in the Doric style. In addition, this temple has a Byzantine inscription on one of its antai. The marble elevation enables us to determine the period of tomb which has been dated back to the 2nd century BCE. It can be understood from the location of these graves that the areas in front of the old city of Latmos were chosen by prosperous inhabitants of Herakleai for burial (Peschlow-Bindokat, 1996, pp. 37-42).

The graves located nearby Herakleia were clearly related to the new city. However, the graves near to Latmos can not be defined as belonging to the old city. As the necropoleis of Herakleia spread towards the settlement of Latmos, the necropoleis of Latmos and Herakleia overlapped in some parts of the site. (Peschlow-Bindokat, 2014, pp. 129-135).

Figure 3.30: Lake Bafa, rock graves (Peschlow-Bindokat, 1996, p. 40)

Figure 3.31: The ancient city of Latmos, rock graves within the boundary of the ancient city of Latmos (Peschlow-Bindokat, 1996, p. 40)

The Ancient Roads of Latmos

According to Peschlow-Bindokat (2014, pp. 136-143), Herakleia had a well organized network of paved roads which were built in period of Pleistarch. It is assumed that he tried to create a road network in order to provide strong communications between Herakleia and other ancient cities in the region. Latmos has a 7-8 m wide and 11 km long sacred road dating back to the 4th century BCE from Mylasa to the temple of Zeus Labraundeus. One of the most important things regarding these paved roads is that they provide evidence for the construction of paved land roads in Asia before the advent of the Romans. The region of Herakleia provides the earliest example of this practice. Three main roads, together with junctions and side roads have been verified up to now in the site. One of them starts from Herakleia and the others starts respectively from the plain of Euromos and Myus. These ancient roads have suffered some damaged from long usage over centuries and more recent destruction (Peschlow-Bindokat, 1996, pp. 43-48).

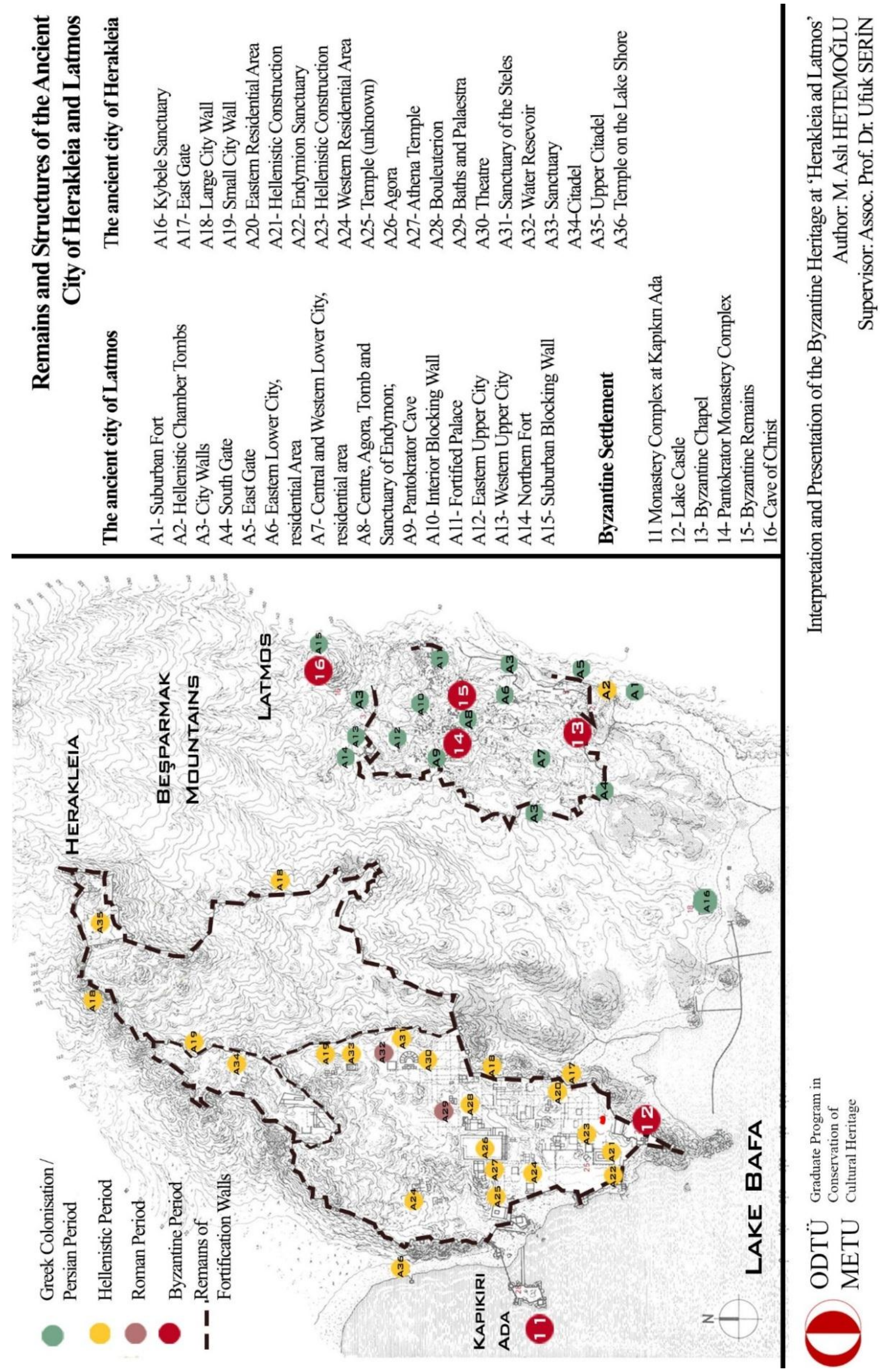

Figure 3.32: The map of remains and structures of the ancient cities of Herakleia and Latmos (adapted from Peschlow-Bindokat, 1996)

3.3.2. The Byzantine Settlement

As it mentioned previously in this thesis, Caria was wealthy in terms of the number of settlements from the Late Antique and Byzantine periods. However, the Latmos region was rarely chosen for settlement by religious communities in the late Byzantine period. In the 7th century CE, when groups of monks fled from their homelands and settled in the mountainous area of Latmos, the region increased in population and importance again after the declining numbers of the population at the end of the Roman Period. There were a great number of monastic complexes built by monks on the southern slope of the mountain and the islands in Lake Bafa (Peschlow, 2017, p. 264). In addition to these monastic complexes, there were other small architectural ensembles consisting of small churches, fortifications and towers scattered around the region (Figure 3.12, no. 10, 12, 22, 24, 25, 26, 27, 32, 36). For example, the architectural ensemble of Süzbük (Fig. 3.12, no. 21) includes a small church and a watchtower within its courtyard. There was also another small architectural ensemble known as the Sobran castle in the north of Süzbük (Fig. 3.12, no. 20) which has a chapel and a watchtower.

After the name of a bishop from Herakleia appears on the documents of Third Oecumenical Council at Ephesos in 431 CE, the name of a bishop from the monastic settlement was first mentioned in the documents of the Seventh Ecumenical Council in 787 CE (Janin, 1975, p. 218). In addition to this, another bishop from Herakleia was mentioned in the *Vita of Saint Paul*[54] (Peschlow, 2014, p. 172). In light of this documentary evidence, it can be assumed that the region had an important Christian Community together with its associated religious structures. The monastic complexes of Herakleia ad Latmos is one of the most important examples of Byzantine settlement in Anatolia with its churches, residential, necropolis, towers and caves from late antiquity to the end of the Byzantine period; with these monasteries and churches being particularly important in enabling us to understand and interpret the lifestyle and architecture of monastic settlements in the Byzantine Period.

[54] The Vita of Saint Paul was written by St. Paul the Younger and it includes important evidences regarding the general state of the Byzantine Middle Ages in Latmos region.

As in other parts of Asia Minor, the Christian population in the region declined rapidly after the 12th century so that Christians became a minority in cities and villages within the authority of the Turks in the 14th century (Peschlow-Bindokat, 1996, p. 58). Despite the transformation of the area after the monks left the monastic settlements, the region comprises one of the best preserved Byzantine settlements and contains unique and important Byzantine structures. The study area comprises the remains of the nine monastic complexes of the Byzantine period (Figure 3.33, no. 1, 2, 3, 4, 5, 6, 8, 11, 14). Among them, the remains of eight complexes can be observed, while the remains of a monastic complex cannot be observed at present days (Figure 3.33, no. 4). Although, it was marked in the map of the region by Peschlow-Bindokat (2014), there is no detailed information concerning this complex. In addition to this complex, the remains of the Byzantine chapel in the ancient city of Latmos are not recognizable nowadays due to the poor state of conservation (Figure 3.33, no. 13). For this reasons, these two structures from the Byzantine period are not evaluated in this part of the thesis, due to the lack of information.

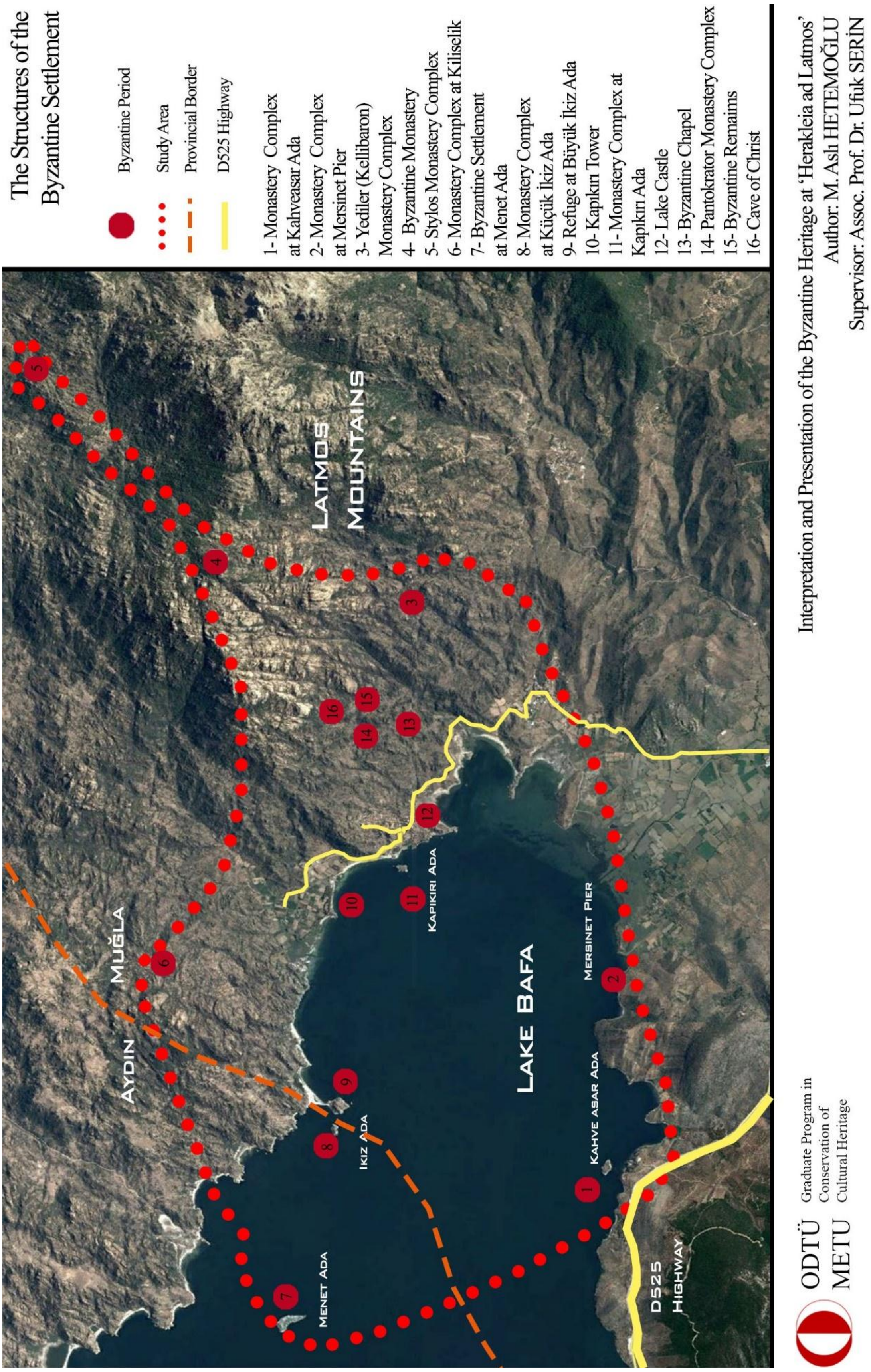

Figure 3.33: The structures of the Byzantine settlement at Herakleia ad Latmos

The Early and Middle Byzantine Structures Before the 9th Century

According to Wiegand (1913, p. 178), the ancient city of Herakleia was mentioned as a seat of bishop until the 9th century in ancient sources. In fact, the city had already been abandoned by that time. It is a significant evidence of the establishment of the Early Byzantine settlement. The remains of structures from the Early Byzantine Period can be observed in the ancient city of Herakleia and the town of Ioniapolis, which is located on the south-eastern shore of Lake Bafa (Peschlow, 2017, p. 265),.

While the remains of a few structures belonging to Late Antiquity are located within the boundary of the ancient city, the foundation remains of a basilica can be found on the north-eastern shore of the Lake (Figure 3.34). The remains that become visible when the water level in Lake Bafa falls belong to a basilica from the 5th or 6th centuries. The floor of the three aisled basilica is decorated with mosaics and there is a semi-circular apsis. It is also assumed that the basilica was used as a source of building materials for the structures of the monastic complexes constructed in the Middle and Late Byzantine Period in the region (Peschlow, 1996, p. 58).

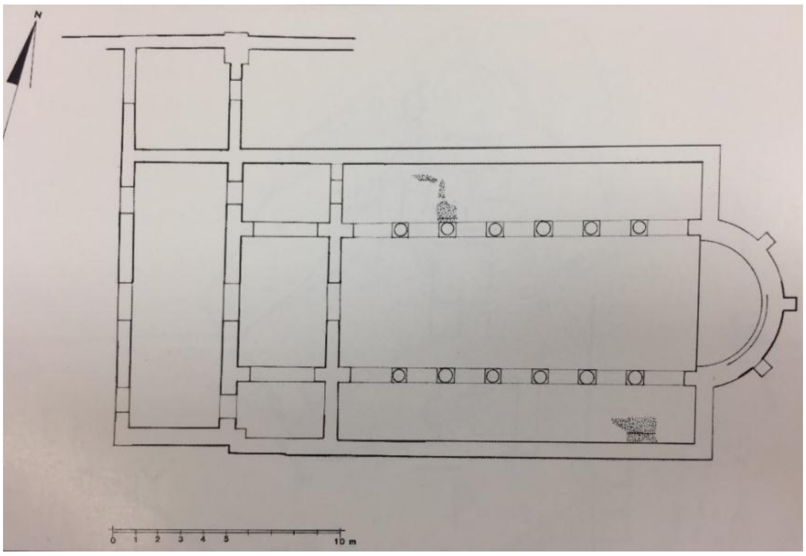

Figure 3.34: The floor plan of a basilica (Peschlow-Bindokat, 1996, p. 59)

There are also some remains from the Late Antiquity and Byzantine Periods on the southern shore of Lake Bafa, known at the time as the harbour town of Ioniapolis but these remains are only visible in times of drought when the water in Lake Bafa drops to extremely low levels (Peschlow, 1996, p. 59).

Monastery Complexes in Latmos

As Peschlow (2017, p. 264) states, Latmos was also known for its savage and inhospitable environment on the Aegean coast. There were a great number of Byzantine monastery complexes in the mountainous area of Latmos in the Byzantine Period. The monastic settlements history of Latmos, which was known as Latros in medieval times, was mentioned in the *Vita of Saint Paul*. When the monks were settled in the region in the 7th century CE, settlement activities started to extend into rural hinterland.

As shown in the map (Figure 3.12), the remains of the Byzantine structures are scattered all over the Latmos region. Monastery complexes from the Middle and Late Byzantine period are found more frequently near the ancient city of Latmos and the islands in Lake Bafa (Figure 3.33). The study area of this thesis is determined according to the density of the remains in particular parts of the region and the state of conservation of these structures. Within this context, the monastery complexes within the boundaries of the study area; respectively the Pantokrator Monastery (Figure 3.33, no. 14), the Stylos Monastery (Figure 3.33, no. 5), the Yediler (Kellibaron) Monastery (Figure 3.33, no. 3), the Kahve Asar Ada Monastery (Figure 3.33, no. 1), the Kapıkırı Ada Monastery (Figure 3.33, no. 11), the Küçük İkiz Ada Monastery (Figure 3.33, no. 8), the monastery at the Mersinet Pier (Figure 3.33, no. 2) and the Kiliselik Monastery (Figure 3.33, no. 6) will be described detailed within the content of this chapter. In addition to that, the remains of the Byzantine period; respectively the Menet Ada settlement (Figure 3.33, no. 7), the Byzantine refuge (Figure 3.33, no. 9), the Byzantine tower (Figure 3.33, no. 10) and the Byzantine castle (Figure 3.33, no. 12) will be mentioned in order to a better understanding of the Byzantine past of the region.

Although, the dates for the establishment of these monastery complexes have not been exactly determined, the construction of the Katholikons can be dated according to the investigations concerning the construction techniques. With the help of the construction techniques and the inscriptions, the interventions of different periods for the structures can also be determined. According to Buchwald (1999, p. 293), these churches are dated to the Laskarid period. Also, it is known that these monastery complexes were existed, at least, between the dates 10th century and 14th century (Wiegand, 1913, pp. 178-187; Peschlow-Bindokat, 2014, p. 175).

The enclosing wall is another important common feature of these complexes constructed against possible attacks. The monastery complexes in the region were constructed in the form of defensive structures. These monastery complexes surrounded by the enclosing wall consist of a main church, trapeza, cellar buildings and the other structures.

At this point, it is important to highlight that all these structures from the Byzantine period are vulnerable in terms of their authenticity and integrity. They also presents the common significant architectural features of the Byzantine period.

The construction techniques of these structures can be considered as one of the significant features of the Byzantine settlement of Herakleia ad Latmos. As stated by Ousterhout (1999, p. 169), the alternating courses of brick and stone was one of the most common construction technique for the Byzantine structures[55]. According to this wall construction, both the inner and outer surfaces of the walls formed of cut stone and the gaps between the surfaces were filled with mortared rubble. The bricks formed a plane along the wall thickness and connected the two surfaces. The examples of this wall technique can also be seen in the Early Byzantine period structures of the study area.

Moreover, it is stated that another wall construction, known as recessed-brick technique, emerged in the second half of the 10th century. In this technique, alternate brick rows are recessed from the wall surface. These bricks are hidden in the mortar, so that the joints look much wider than the brick (Ousterhout, 1999, p. 174). There were many variations of this wall construction system in different parts of the Byzantium (Figure 3.35). The structures of the monastic complexes in the Byzantine settlement of Herakleia ad Latmos, especially the Katholikons, were constructed with 'brick filled mortar joints' which was a variation of recessed-brick technique. This

[55] See also Krautheimer, 1965; Macdonald, 1962.

technique was adopted to take maximum advantage from the reused material. Accordingly, these structures from the Late Byzantine period in the region were entirely built with spolia from the ancient city of Herakleia (Ousterhout, 1999, p. 177).

The reused materials of the structures in the region are also another significant feature of the site in presenting the architectural features of the Byzantine period. It is known that new materials for structures continued to be produced and removed from quarries during Byzantine times. However, both stone and brick materials were reused in structures (Ousterhout, 1999, p. 140). In this respect, the use of spolia in the monastic complexes of the Herakleia ad Latmos is very common (Wiegand, 1913, p. 43; Buchwald, 1979, p. 272).

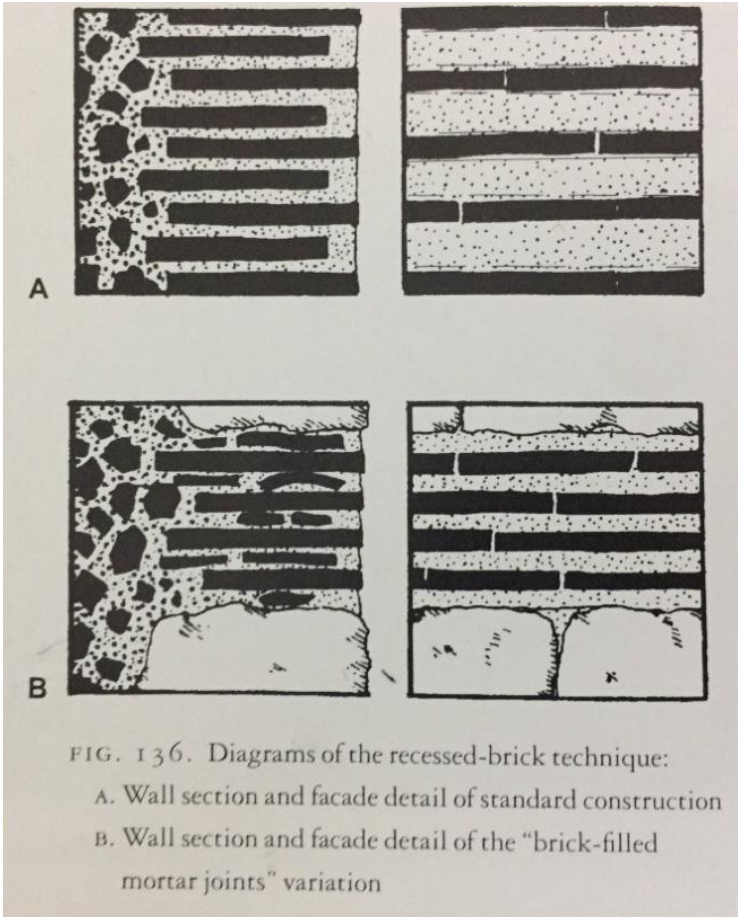

Figure 3.35: Sketches showing the recessed-brick technique (Ousterhout, 1999, fig. 136)

In addition, the traces of monks living in the monastery complex in the area shed light on the life style of the Byzantine period. The study area present the significant examples of the Byzantine art history with its wall paintings. These wall paintings are found in the caves on the Latmos Mountains such as the cave of Christ, the Pantokrator cave and the Yediler cave. The cave of Christ, decorated with frescoes, is located in the ancient city of Latmos (Figure 3.33, no. 16). The wall paintings inside the cave, badly damaged nowadays, contains the birth, baptism and crucifixion of Jesus' (Peschlow, 2014, p. 205).

Pantokrator Monastery Complex

The complex is located in the centre of the ancient city of Latmos (Fig. 3.33, no. 14). The Pantokrator cave, which was uncovered by Richard Chandler, is also situated in this area (Chandler, 1775, p. 176). The cave, located above a stream, is one of the most important parts of the architectural surroundings. According to Peschlow (2014, p. 178), the cave as an old sanctuary or a cave of Endymon, had had an importance in Antiquity and it started to be used again in the Byzantine Period. The monastery complex itself was constructed around the cave. The Pantokrator Monastery also best represents the concern for the establishment of monastic settlements near the water sources in the region.

The surroundings had undergone architectural interventions in different time periods from Antiquity to the Byzantine period. There is a terrace almost certainly dating back to antiquity with the ruins of foundations in the western part of the cave. In addition, there is a chapel still standing next to the cave. The staircases formed of rock carvings are dated before the monastery complex (Figure 3.36). These were the oldest findings related to monastic settlements in the region (Wiegand, 1913, pp. 191-202; Peschlow, 2014, pp. 175-178).

The cave is considered one of the most important finds in the site, not only because of the evidence indicating that the cave contains the tomb of Endymon, but also because of the important paintings inside the cave[56] (Fig. 3.37). The paintings inside

[56] A partially destroyed painting on the dome of the cave, represents Christ on a throne in the form of a mandorla carried by a pair of flying angels. There is also the depiction of the four Evangelists, and

the cave are considered a significant contribution to the Byzantium history of art (Peschlow, 2017, p. 297). The composition of the paintings and some of the iconographic features are similar to Egyptian and Syrian art. This seems to indicate that the paintings were executed by immigrants fleeing from the Arabian Peninsula who first arrived in the region in the middle of the 9th century, or earlier.

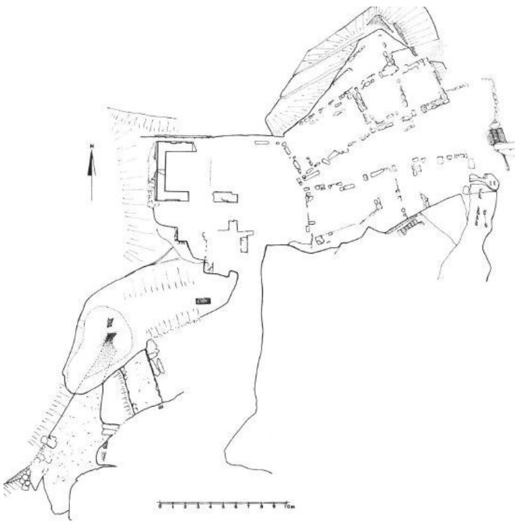

Figure 3.36: Latmos, Pantokrator Monastery Complex, site plan (Peschlow-Bindokat, 1996, p. 61)

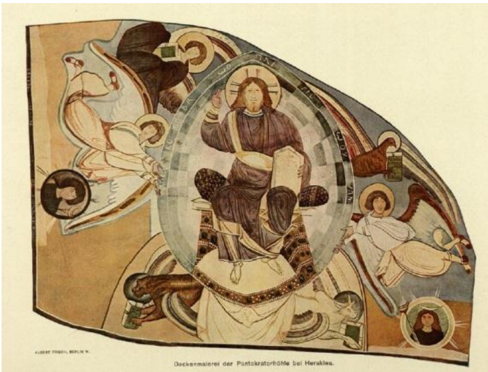

Figure 3.37: Pantokrator Monastery Complex, the restitution drawing for the painting of the Pantokrator Cave (Wiegand, 1913, appendix I)

Maria Galaktotrophousa flanked by Saints is also seen in the Cave. Below the mentioned description there are the busts of Helios and Selene (Wiegand, 1913, pp. 191-202).

Stylos Monastery Complex

Stylos Monastery and the cave of Saint Paul, known as Arapavlu, is located near the top the Latmos Mountains, approximately at a height of 740m. The complex, discovered by Wiegand (1913, pp. 9-11), is located far from the ancient cities of Herakleia and Latmos (Figure 3.33, no. 5). As can be understood from the map, the complex is only accessible via a difficult path through the rocky landscape of Latmos.

The monastery construction was first started in the 920s near the cave of Saint Paul (Wiegand, 1913, pp. 181-184; Janin, 1975, pp. 234-235; Peschlow, 2017, p. 266). However, the complex underwent several architectural interventions after the first decades of the 10th century CE with the katholikon, main church of the monastery, being extended in later periods. According to Wiegand (1913, p. 180), a high priest was living in the monastery in 1222. After the Turks took control of the region, the monastery complex was abandoned.

As seen in most of the other monastery complexes in the region, there is an enclosing wall surrounding the complex (Fig. 3.38). The main entrance on the north wall of the monastery complex, is protected by a tower located near the gate (Fig. 3.39). The rooms next to the north gate have been described as the living quarters of the monastery. The highest point in the south east part of the monastery complex is the Upper Castle, surrounded by the gate wall. There is an inner courtyard behind the gate wall enclosed by the surrounding rocky landscape. In the southern part of the complex, the long hall with an apse at its eastern end was used as a trapeza with small spaces attached to its sides. The underground cisterns and the stream on the outskirts of the monastery provided water for the monastery (Peschlow, 1996, p. 63).

The main church of the monastery was initially built in the northwest of the complex as a single nave church with a semi-circular apse. It was later expanded with the addition of two aisles and a narthex (Wiegand, 1913, pp. 61-72; Janin, 1975, pp. 233-239; Peschlow, 2017, p. 266). 'Saint Paul the Younger' was initially buried in the narthex and later moved to the grave chapel, which was built by his successor Symeon[57] (Peschlow, 2014, p. 180).

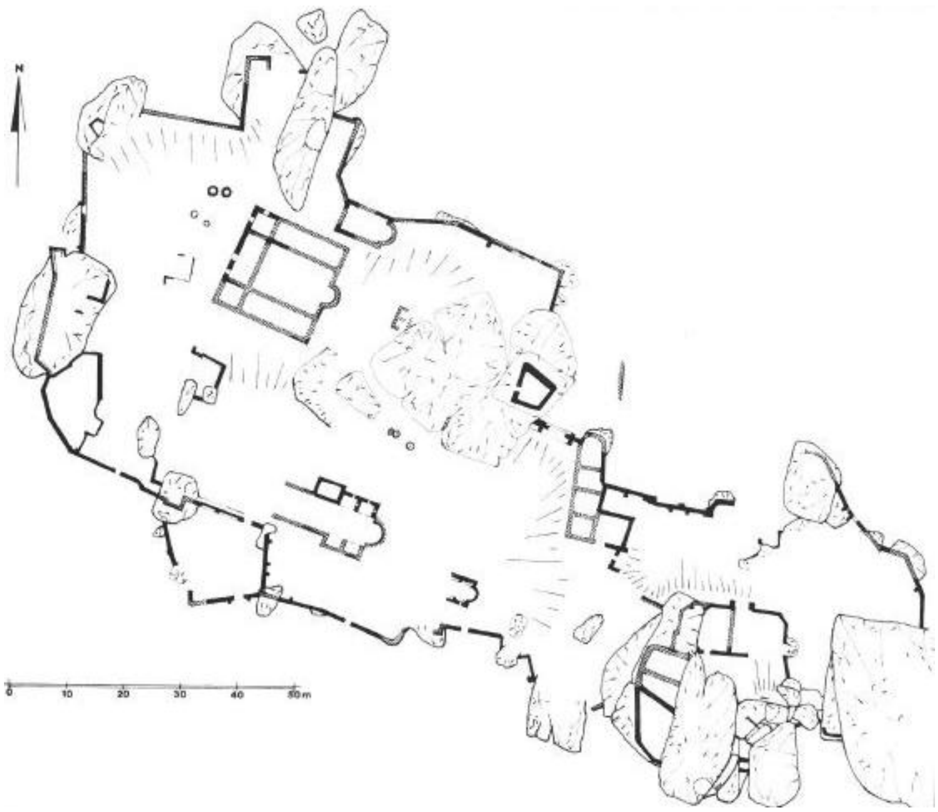

Figure 3.38: Stylos Monastery Complex, site plan (Peschlow, 1996, p. 63)[58]

[57] ‘Saint Paul the Younger’ was born in the 9th century CE near Pergamon. After his parents and mentor Petros died, Paul settled in the cave of the Mother of God at Latmos and lived there for eight months. After that, he was sent to another cave by an abbot of a monastery. He spent his twelve years as a stylite. Afterwards, he tried to escape to Samos but returned back and died in his monastery. *The Vita of Saint Paul* was written fourteen years after his death. The source presents important evidences regarding the general state of the Middle Ages in Latmos region (Peschlow, 2014, pp. 178-179).
[58] See also Wiegand 1913, p. 60.

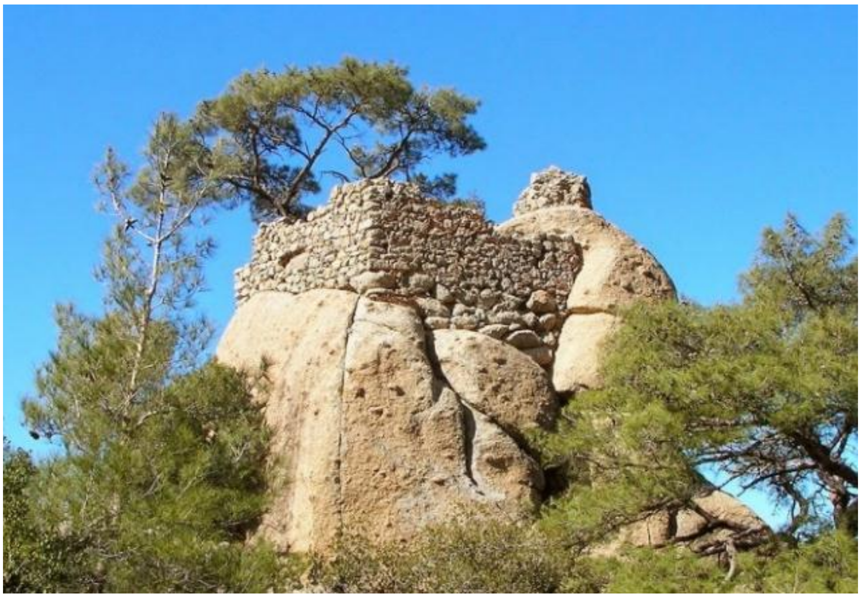

Figure 3.39: Stylos Monastery Complex, the tower of the north gate (Peschlow, 2014, p. 181)

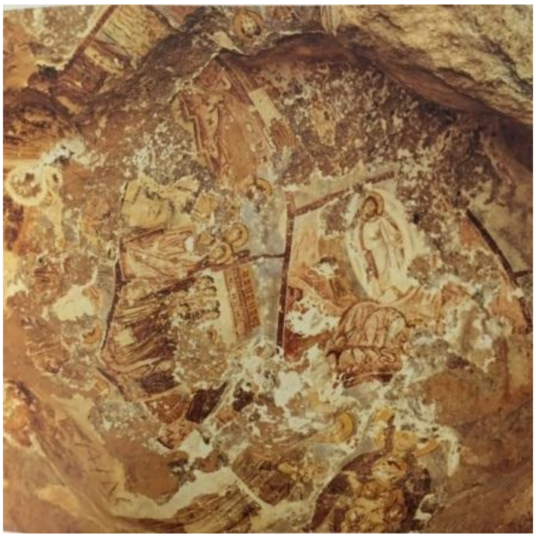

Figure 3.40: The cave of Saint Paul, wall paintings from the Byzantine period (Peschlow, 1996, p. 83)

The paintings inside the Saint Paul cave added to the complex in later periods (Figure 3.40). These paintings has also important wall paintings for the Byzantium history of art[59]. According to the investigations, the paintings can be dated at the end of the12th century and the beginnings of the 13th century. It is also stated that the aim of these paintings was the commemoration of the Saint Paul, the founder of the monastery complex.

Yediler/Kellibaron Monastery Complex

One of the most important monasteries included in the site is Yediler located to the east of the ancient city of Latmos and outside the National Park boundaries (Figure 3.33, no. 3). As seen on the map, the monastery complex is located in the rocky landscape of the mountainside, making it accessible by footpaths leading from the villages in the region (Figure 3.41).

As in other monastery complexes in the region, the precise date of the construction for the monastery structures cannot be determined from the simple building techniques and rubble stone work. However, it is believed the complex was established before the 960s, in the late 10th century; but later interventions added to the structure of the monastery. The construction and completion of additional structures of the complex took place in the 12th and 13th centuries (Wiegand, 1913, pp. 25-29; Janin, 1975, pp. 229-232; Buchwald, 1999). The ornamented brickwork or cloissone masonry of the structures indicate there origins in the Late Byzantine period (Peschlow, 2017, p. 266).

[59] 'Saint Paul the Younger' is portrayed next to the Virgin Mary on a throne with Jesus in his arms in these paintings. Moreover, Jesus' appearance as a god was revived at the peak of the dome and around this picture, five scenes are depicted in Jesus' life (Peschlow, 2014, p. 206).

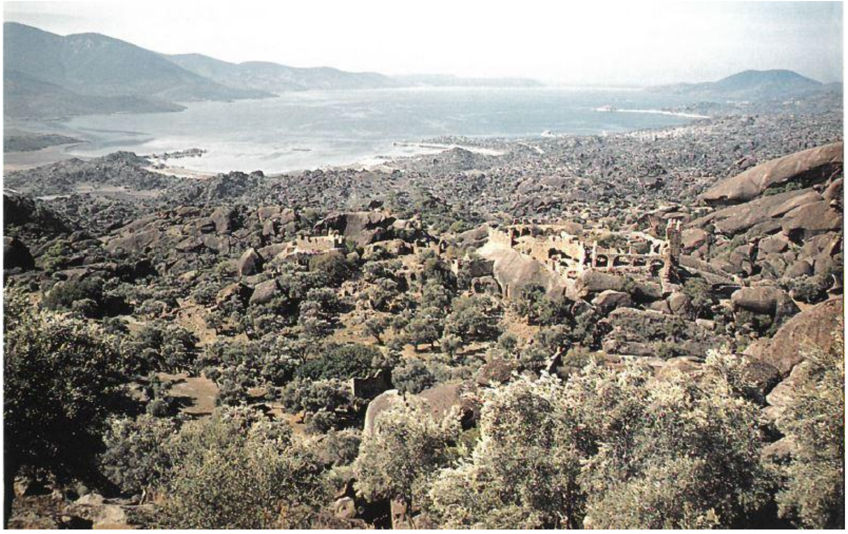

Figure 3.41: Latmos, Yediler/Kellibaron Monastery Complex (Peschlow, 1996, p. 68)

The monastery is enclosed by walls formed by the exterior walls of its component structures within the complex combined with natural features of the rocky landscape of the site. There are two different courtyards separated by a dividing wall their east and west sides within the monastery complex (Figure 3.42). The division wall between the larger eastern and smaller western courts was formed of largely rock fragments. The main gate to the complex is located in the south and opened onto the larger eastern courtyard. The trapeza, with its rectangular ground plan was located in the eastern part of the larger court. It also contained a small bath and an elongated hall with an apse. The kitchen and the cellar buildings are located in the south of the trapeza. The structures like the cellar buildings are located in the north facade of the courtyard. In the southeastern side of the larger courtyard there are two chapels and a cave with an apse which was probably used as a chapel (Wiegand, 1913, pp. 25-29; Peschlow, 2014, pp. 190-193).

The smaller western court has an upper castle in the north and a difficult to access refuge on a rock in the south. There are also well-preserved vaulted cell rooms on the west and north facades of the smaller western court. A highly decorated chapel involving brickwork, dating back to the 13th century is also located in the north of the smaller court. The construction technique of the chapel is an example of one of the important architectural features of the late Byzantine period, something is rarely found except in İstanbul (Figure 3.43) (Wiegand, 1913, pp. 25-29; Peschlow, 2014, pp. 190-193).

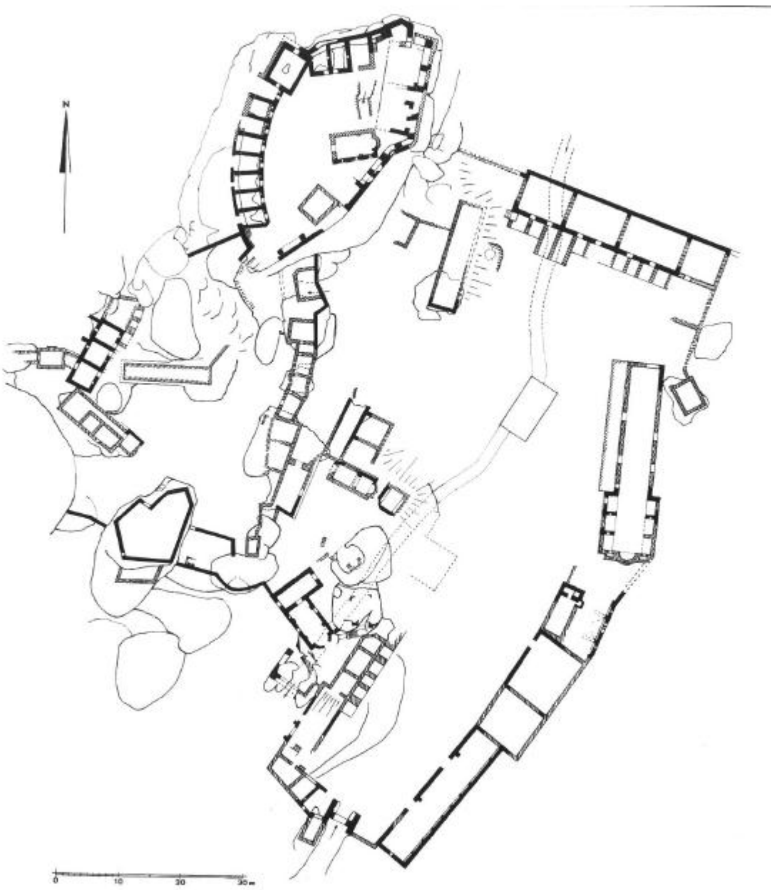

Figure 3.42: Yediler Monastery Complex, site plan (Peschlow, 1996, p. 69)[60]

[60] See also Wiegand 1913, p. 24.

Figure 3.0.43: Yediler Monastery Complex, the south façade of the chapel located in the smaller courtyard (Peschlow, 1996, p. 70)

Figure 3.44: Latmos, Yediler Monastery Complex

The remains of a painting in the chapel located in the larger courtyard provides information about the name of the monastery complex and its archpriest. The painting represents two saints and Jesus. With the help of the painting and its inscription, it can be determined that one of the saints was Arsenios, abbot of Kellibaron Monastery, who was buried in the chapel. In the light of these findings, it is possible to determine that the Yediler was known as the Monastery of Kellibaron in ancient times (Wiegand, 1913, p. 178; Peschlow, 2014, p. 192). In addition, there is a rock with frescoes to the northeast of the monastery complex, known as the cave of Yediler (Figure 3.45). These paintings represent the ceremonies of the churches.

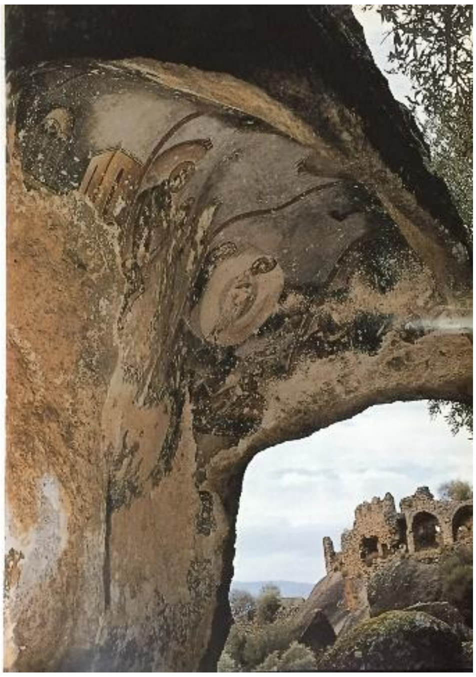

Figure 3.45: The Yediler Monastery complex, the rock paintings of the Byzantine period (Peschlow, 1996, p. 118)

Monastery Complex at Kahve Asar Ada

The monastery complex on the island, known as Kahve Asar Ada, is located near the southern shore of Lake Bafa within the limits of the Natural Park (Figure 3.33, no. 1). Access to the island, which is very close to the shore, can be made on foot when the water level in Lake Bafa drops (Figure 3.46). Therefore it is assumed that connection between the island and the shore was lost over the course of time (Peschlow, 2014, p. 194).

Figure 3.46: Lake Bafa, Monastery Complex at Kahve Asar Ada

There is no evidence regarding the original name of the complex; neither can the date of the founding of the monastery be determined precisely, as is the case with most other monasteries in the region (Wiegand, 1913, pp. 42-50). However, interventions and the addition of structures from the Late Byzantine period can be determined using their construction techniques and materials.

The island is surrounded by an enclosing wall. The main entrance of the complex is located on the northeast corner of the island, and marked by a small forecourt. Most of the structures in the complex have been damaged by a combination of human activity and natural causes, leaving only the remains of the Katholikon, kitchen and monastic cells visible today on the north and east sides of the island (Figure 3.47).

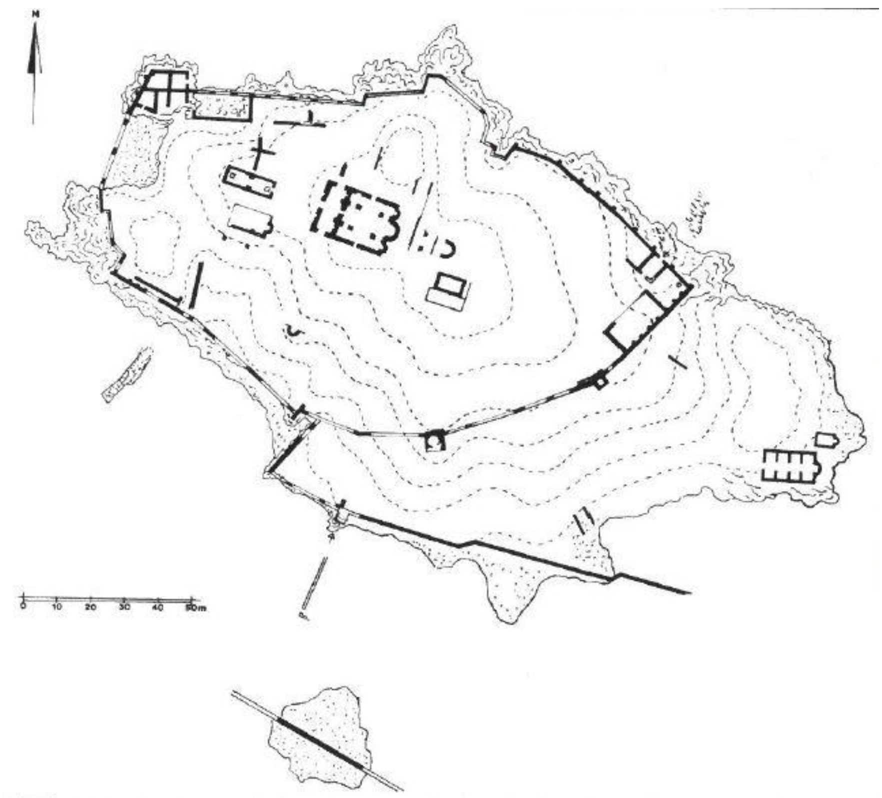

Figure 3.47: Kahve Asar Ada, and the namesake monastery, site plan (Peschlow, 1996, p. 71)[61]

[61] See also Wiegand 1913, p. 43.

The Katholikon is located at the central position on the island. It has a cross-in-square plan with three naves. There are also three apses in the east and a two-storey narthex in the west. According to the restitution drawings made by Wiegand (1913, pp. 46-47), the second floor of the narthex was accessed by an outside staircase on the north (Figure 3.48). There are openings in the north, south and west facades of the narthex. The doorway with a lintel is located on the eastern wall of the narthex and provides a passageway to the nave. The central dome, now completely destroyed was once covered with a conical roof supported by a tall polygonal drum. The main apse is semi-circular inside and polygonal outside (Figure 3.49). There are also polygonal side apses on the north and the south of the main apse (Janin, 1975, p. 221).

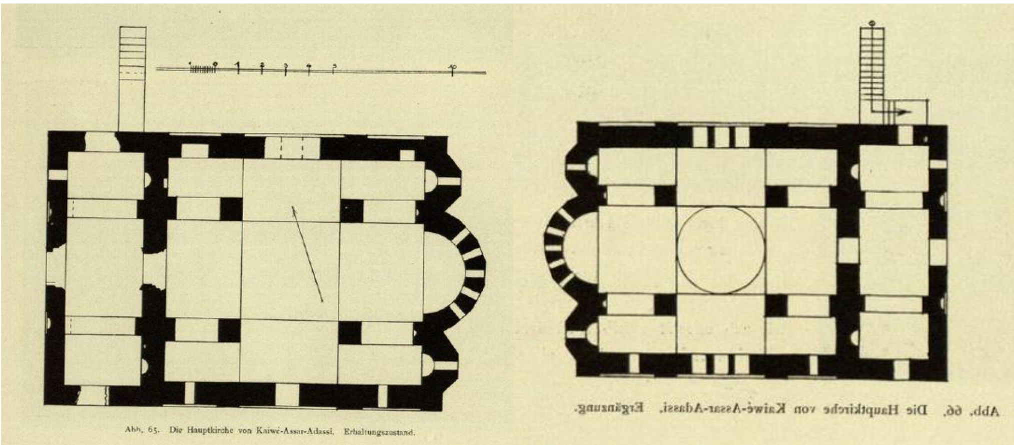

Figure 3.48: Kahve Asar Ada, the restitution drawings of the Katholikon (Wiegand, 1913, pp. 46-47)

The church was also very important, with its façade of ornamental brickwork as in the church in the Yediler Monastery. The wall construction technique of the katholikon is the brick-filled mortar joints (Figure 3.50). Dressed masonry blocks, or varying length, and brick rows used for construction of the church. Flat roof tiles were used for the roof. The church, bore no inscriptions, but can be dated between 1240-1255 on the basis of the comparative analyses on its form and construction technique, known as brick-filled mortar joints (Buchwald, 1999, pp. 268-272). The use of spolia forms another important feature of the church (Figure 3.51). Dressed masonry blocks from the ancient city of Herakleia were re-used in the Katholikon like many other structures in the region (Wiegand, 1913, p. 43).

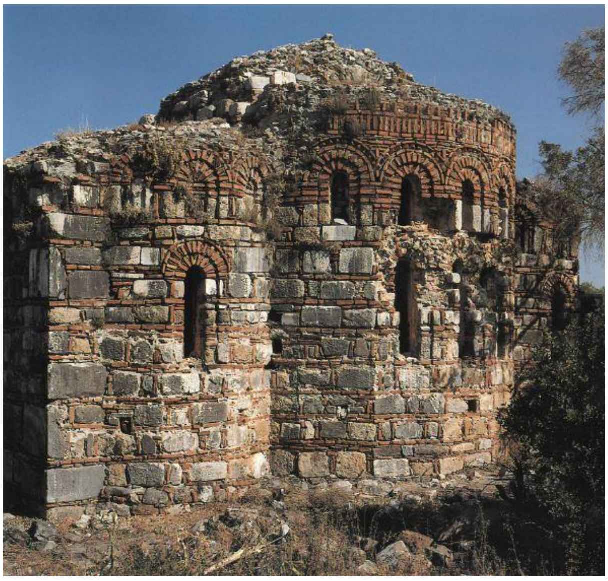

Figure 3.49: Kahve Asar Ada, the Katholikon of the namesake monastery complex as seen from the south (Peschlow-Bindokat, 1996, p. 72)

Figure 3.50: Kahve Asar Ada, the Katholikon of the monastery complex, details of construction technique

Figure 3.51: Kahve Asar Ada, Katholikon of the monastery complex, spoiled blocks

It is assumed that the interior walls of the church were entirely decorated with paintings, judging from the traces which remain on the vaults (Figure 3.52). According to Peschlow (2014, p. 195) liturgical objects were also situated inside the church.

Figure 3.52: Kahve Asar Ada, Katholikon of the monastery complex, frescoes inside the church

There are also two other structures in the east of the island, outside the enclosing wall. One of these structures was a single-naved chapel with a dome (Figure 3.53). This partially preserved small chapel also has some paintings which are still partly visible (Figure 3.54).

Figure 3.53: Kahve Asar Ada, the entrance of the single-naved chapel of the monastery complex as seen from the northwest

The remains of the other structure belong to a larger two-storey church. The apse and the side walls of the church contained arcosole graves. The second-storey of the church, now completely destroyed, was used as a place of commemoration place and was highly decorated. It is assumed that the small chapel and the two-storey structure outside the enclosing wall were constructed around the 13th century according to the construction techniques and architectural features (Wiegand, 1913, pp. 42-51; Peschlow, 2014, p. 196). There are also the remains of the monastic cells, located on the south of the island. These cells are also placed outside the enclosing wall (Figure 3.55).

Figure 3.54: Kahve Asar Ada, the single-naved chapel, the frescoes on the south wall

Figure 3.55: Kahve Asar Ada, cells of the monastery complex as seen from the west

Monastery Complex at Kapıkırı Ada

The monastery complex on the island, known as Kapıkırı Ada, is located near the eastern shore of the lake and it is assumed that the island was connected to the shore by a causeway in the past (Figure 3.33, no. 11) (Wiegand, 1913, p. 18). Nowadays it can be accessed via fishing boats of villagers (Figure 3.56).

Figure 3.56: Kapıkırı Ada, the monastery complex as seen from the southeast

Although the date of foundation of the monastery complex is not known for sure, the periods of some structures such as the Katholikon can be determined with the help of their construction techniques and later interventions to the structures from the Late Byzantine period can be identified in the complex.

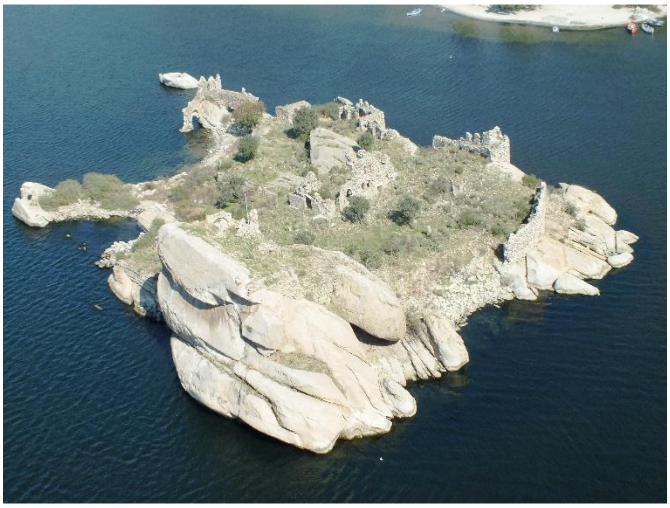

Figure 3.57: Kapıkırı Ada, aerial view of the monastery complex (Archive of KUDEB, 2011)

Fortified monastery complex had an important in protecting the region. The remains of the enclosing wall and the main gate of the complex can be seen at the site (Figure 3.57). The enclosing wall of the complex has been dated to the Byzantine Period because of the construction technique known as alternating rows of brick and stone

(Mercangöz, 1992, p. 76). The high rocky outcrop on the southwest side of the island, mostly enclosed by walls, once served as a small upper castle (Peschlow, 1996, p. 75). According to Wiegand (1913, pp. 22-23) there was also a small vaulted chapel on top of the high rock. In fact, most of the structures in the courtyard of the monastery complex can only be identified from the remains of their foundations, with the exceptions of the katholikon and the trapeza located in the west of the island (Figure 3.58) (Janin, 1975, p. 221).

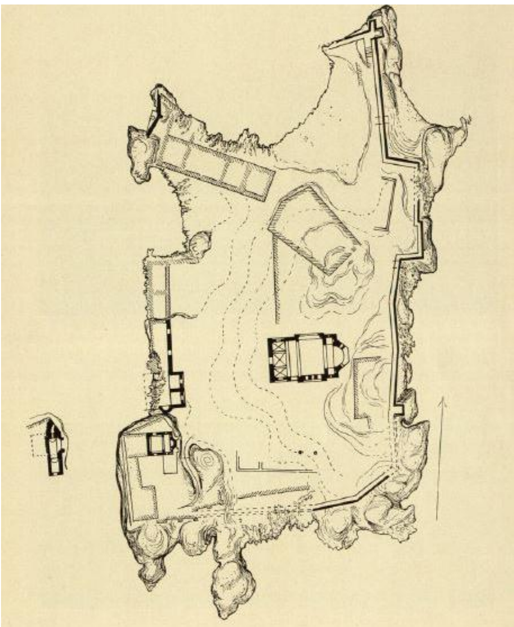

Figure 3.58: Kapıkırı Ada, site plan of the monastery complex (Wiegand, 1913, p. 19)

The Katholikon, with its better preserved walls, is located in the centre of the complex (Figure 3.57-58). The church has cross-in-rectangle plan with a nave. There is an apse, polygonally shaped on the exterior. The narthex of the church had a gallery accessible by external stairs (Figure 3.59). The narthex, which has entrances from the west, north and south, has a mostly damaged inscription on the lintel over the western door (Figure 3.60). According to this inscription, the Katholikon was dedicated to the Virgin Marry, while, unfortunately, there is no mention of the construction date and the name of the church. The nave, which is thought to have been covered by a large dome, has two pillars (Peschlow, 2014, p. 197).

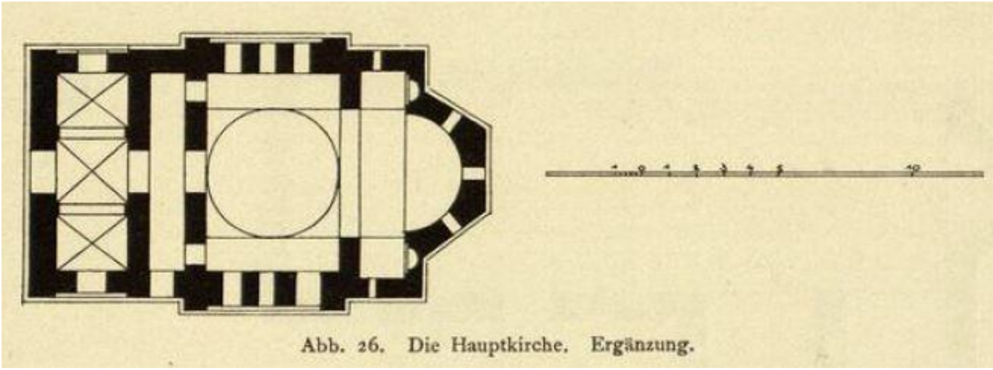

Figure 3.59: Kapıkırı Ada, the restitution drawing of the Katholikon (Wiegand, 1913, p. 23)

Cut stone blocks from the ancient fortification walls of Herakleia were re-used in the lower section of the church (Figure 3.60-61). The spaces between the stone blocks were filled with rubble stone and small bricks. The alternating rows of brick and stone can be observed on the south façade of the church. It is assumed that the church must have been built in the period from the end of the 12th century to the early 13th century according to the construction technique and the plan features (Mercangöz, 1992, p. 89).

Figure 3.60: Kapıkırı Ada, the Katholikon as seen from the southwest

Figure 3.61: Kapıkırı Ada, spoiled blocks used in the Katholikon

Monastery Complex at Küçük İkiz Ada

The monastery complex in Küçük İkiz Ada is situated near the Büyük İkiz Ada in the northeast part of Lake Bafa (Figure 3.33, no. 8). Nowadays, it can only be accessed by the fishing boats of villagers (Figure 3.62). Access is further complicated by the rugged nature of the surrounding landscape. There is also another island near Küçük İkiz Ada, known as Büyük İkiz Ada. The island had defensive purposes in the Byzantine period. The remains of defensive structures can be observed on the island.

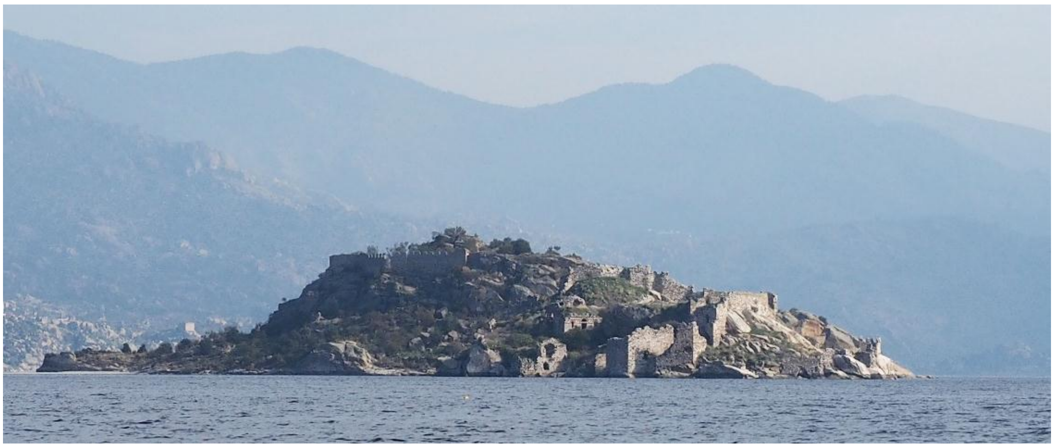

Figure 3.62: Küçük İkiz Ada, the general view of the monastery complex as seen from the west

As in the other monastery complexes in the region, there is no evidence regarding the foundation date of the monastery while the interventions of the Middle and Late Byzantine period were determined with the help of construction techniques. In the fortified monastery complex on the Küçük İkiz Ada, an upper and a lower castle, a storeroom, places for routine daily activities, such as a trapeza and cells have been partially preserved and are accessible today (Figure 3.63).

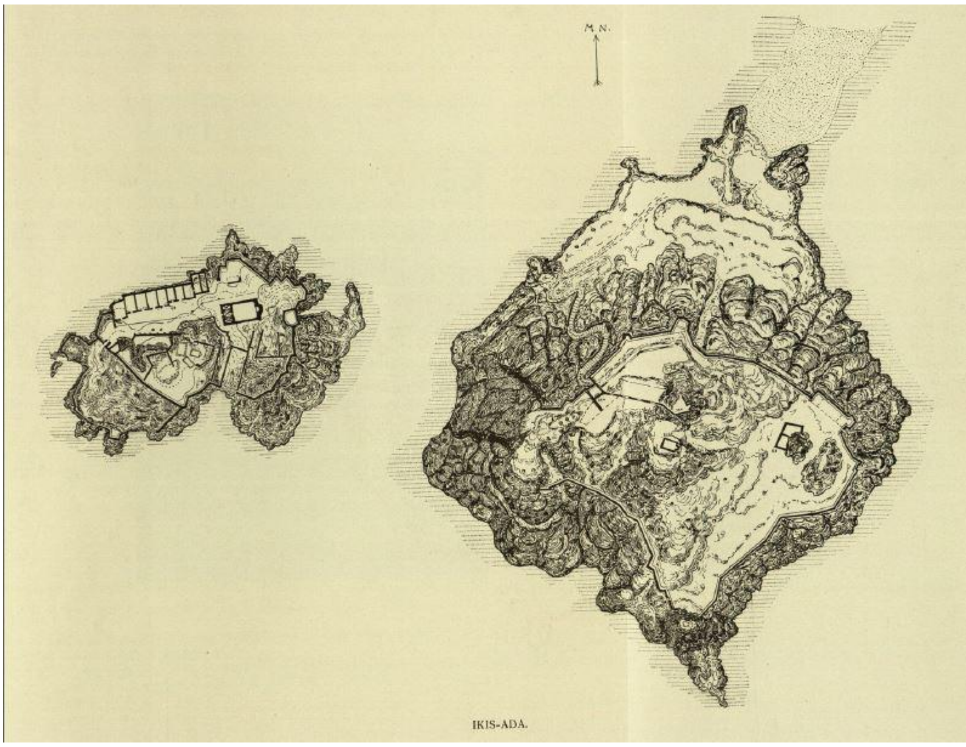

Figure 3.63: İkiz Ada, site plan (Wiegand, 1913, p. 32)

The main church of the monastery is located in the northwest section of the island. According to Wiegands drawings (1913, p. 36), the Katholikon was a three aisled basilica constructed on a rectangular plan and covered by a barrel vault (Figure 3.64). The narthex was divided into three sections and its gallery has collapsed in the course of time (Wiegand, 1913, pp. 33-35; Janin, 1975, pp. 223-224). According to the inscription located on the lintel over the door of the narthex, the complex in Küçük İkiz Ada was constructed by the monk Methodios and dedicated to the Virgin Mary, as in the church on Kapıkırı Ada. The inscription contains no information regarding the foundation dates of either the church or the monastery, although it is assumed that the church was constructed in the second half of the 13th century (Mercangöz, 1992, p. 89). The fact that the sidewalls of the Katholikon were built using alternating rows of brick and stone is also evidence for the Late Byzantine period (Figure 3.65) (Wiegand, 1913, pp. 38-40; Buchwald, 1999, pp. 272-274; Peschlow, 2014, pp. 198-199)

According to Wiegand (1913, p. 38), the monastery complex in Küçük İkiz Ada was also mentioned in *Alexios Komnenos*, as *Dyo Bounoi* which means "İkiz Ada" in Turkish (Peschlow, 1996, p. 78).

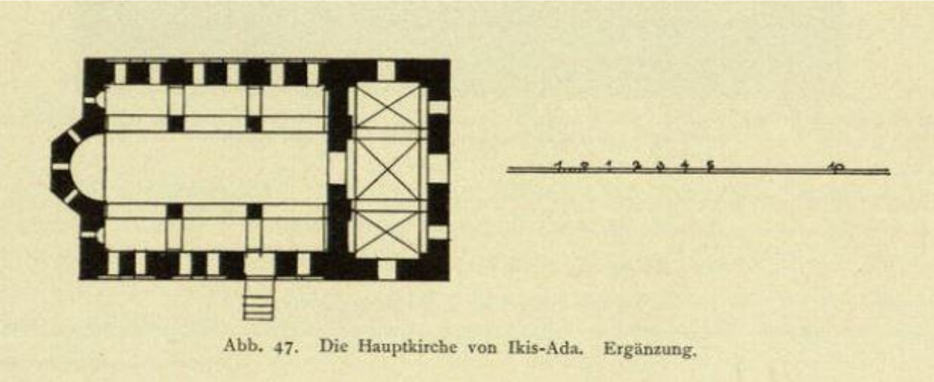

Figure 3.64: Küçük İkiz Ada, the restitution drawing of the Katholikon (Wiegand, 1913, p. 36)

Figure 3.65: Küçük İkiz Ada, the construction techniques and materials of the structures as seen from the west

Monastery Complex on Mersinet Pier

Another monastery complex is situated on the southern shore of the lake in the bay of Ioniapolis, known as Mersinet Pier. The monastery is within the limits of the National Park (Figure 3.33, no. 2). While the monastery can be reached by foot, it is much easier to access to the monastery by fishing boat. The remains of the monastery complex have largely disappeared in the course of time due to a combination of human activities and natural causes such as landslides. This has made it very difficult to determine any evidence for the foundation date of the monastery. According to Peschlow (1996, p. 80), it is thought that the monastery was built at the beginning of the 13th century at the latest.

Peschlow (2014, p. 201) also states that the plan of the monastery, which is the only monastery that was built on a plain, rather than in the mountains, in the region, is based on the polygonal form of medieval monasteries. The enclosing wall of the complex has a walkway along the top. The gate was located in the east of the complex. There is a two-storey tower of rectangular form in the middle of the southern part of the wall. The building can only be accessed a staircase located in the courtyard. It seems obvious that defence was an important concern for the builders. In addition, the remains of a trapeza and cistern are located inside the courtyard (Figure 3.67). It is assumed that the now lost main church of the monastery was probably in the northern part of the complex. The exact name of the church cannot be determined (Wiegand, 1913, pp. 51-57; Peschlow, 1996, p. 79).

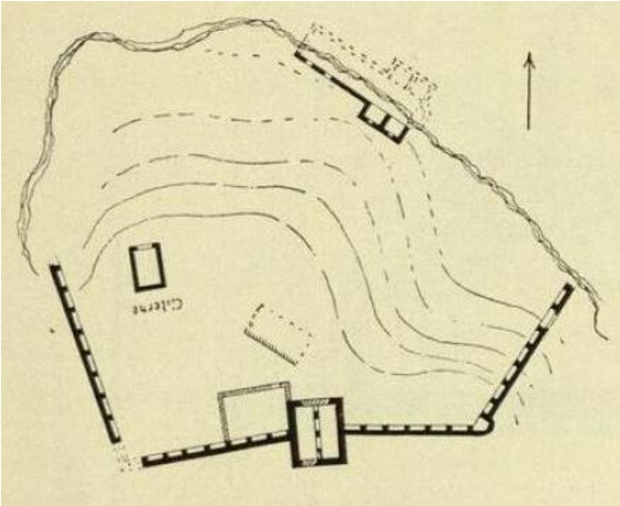

Figure 3.66: Mersinet Pier, site plan (Wiegand, 1913, p. 51)

Monastery Complex at Kiliselik (Eğridere)

An additional monastery is sited on the western foothills of the mountain, known as Kiliselik (Figure 3.33, no. 6). The monastery is approximately three kilometres from Kapıkırı Village and can be reached after a two-hour walk by following paths and passages with the aid of a local guide.

The foundation date of the complex is not certain. However, the complex shows evidence of interventions at different time periods between the 9th century and the 14th century. According to Wiegand (1913, p. 180) and Janin (1975, pp. 221-240) this monastery complex at Kiliselik was in use in the 10th century, making it probable that the monastery is one of the oldest monasteries in the region.

The structures of the complex have suffered considerable damage and only the remains of the enclosing wall and the church are now visible on the site. From what remains, it is assumed that the enclosing wall of the complex was not constructed for defensive purposes. The main entrance of the complex is situated in the northeast of the enclosing wall. Apart from the enclosing wall, some remains of cells with square ground plans, probably the living quarters of monks in the southwest façade of the complex. The long hall, supposed to be a trapeza, is located in the eastern part of the complex (Figure 3.67) (Wiegand, 1913, p. 60; Peschlow, 1996, p. 80).

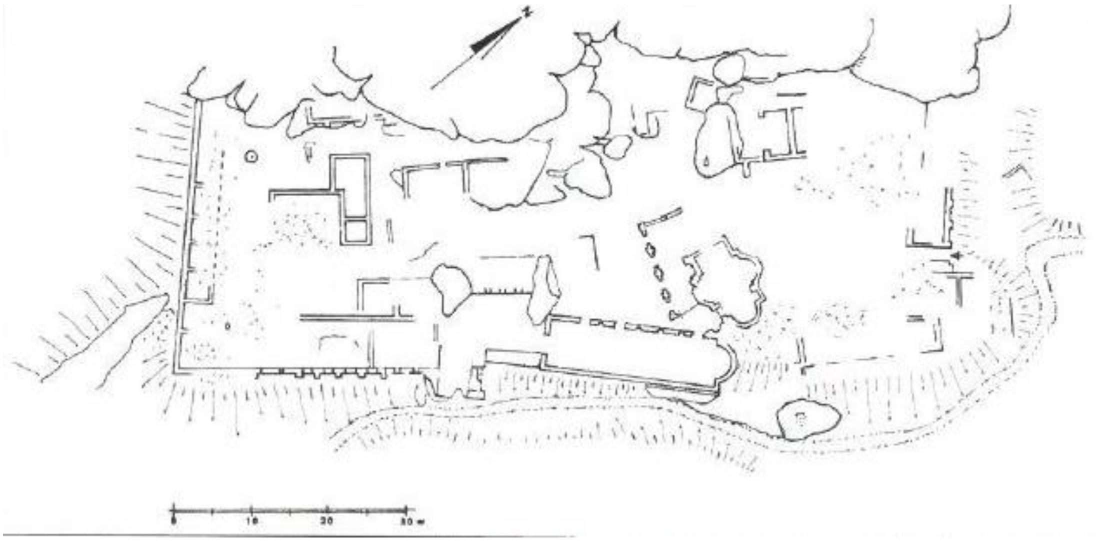

Figure 3.67: Kiliselik, the monastery complex, site plan (Peschlow, 1996, p. 78)

According to the archaeological investigations, the main church of the complex was also situated in the eastern part of the complex (Figure 3.67). The Katholikon has triconch plan with a narthex in the west and there is a smaller chapel in the east of the katholikon (Mercangöz, 1990, pp. 120-124). As in other monasteries in the region, spolia usage is an important feature of the construction of the Katholikon (Mercangöz, 1990, p. 123). In addition to that the church was constructed with the brick filled mortar joints. According to Mercangöz (1990, pp. 124-138) the church was constructed in four phases. The main structure of the church was the trichonch built in the first phase. The comparative analyses indicates that the church was first started between the 9th and 11th century. The architectural features of the façade also indicate that interventions were made to the church between 1230 and 1245 (Buchwald, 1999, p. 274). The adjacent chapel also dated to the late 13th century and early 14th century.

Defensive Structures

As a result of the conflicts in Asia Minor between the 11th and 13th centuries, remains of many defensive structures such as fortification walls, towers, castles can be seen and documented in the region. Peschlow (2014, pp. 182-183), is of the opinion that many such defensive structures remain to be discovered.

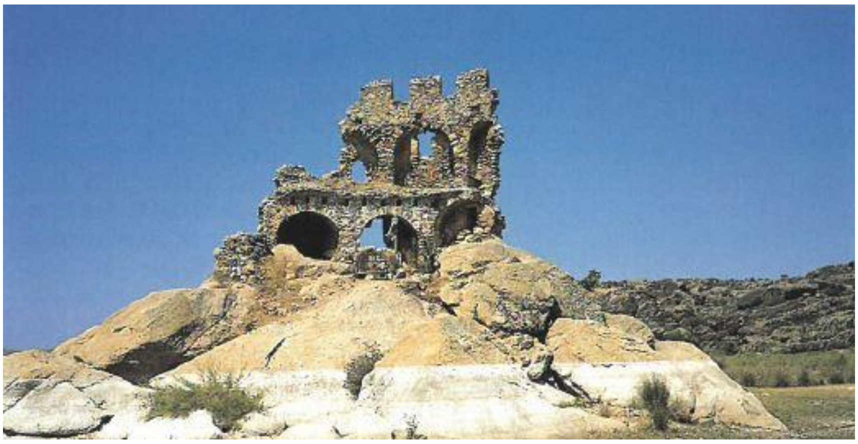

Figure 3.68: Kapıkırı Village, Kapıkırı Tower (Peschlow-Bindokat, 1996, p. 65)

Along the northern coast of Lake Bafa, there are several remains of such defensive structures. Among these, there are the remains of a tower from the Byzantine period, located on the northeastern coast of Lake Bafa (Figure 3.33, no. 10). The defensive and beacon tower, known as Kapıkırı Tower, can be found partly ruined, in Kapıkırı Yayla (Figure 3.68). The remains of another Byzantine defensive structure, which is known as the Lake Castle, is situated on the eastern shore of the lake (Figure 3.69) (Figure 3.32, no. 12) (Peschlow, 2014, pp. 185-186).

Figure 3.69: Kapıkırı Village, Lake Castle

The remains of yet more defensive structures can be found on the island known as Büyük İkiz Ada (Figure 3.33, no. 9). The island, which has connection to the land on its northeastern side, is located to the east of the Küçük İkiz Ada. The structures remaining on the island are seriously damaged, but some parts of the fortification walls and a castle from the Byzantine period can still be observed. The retaining walls of the castle were re-inforced at a later date and the use of spolia can be seen in some parts of the island (Figure 3.70) (Peschlow, 2014, p. 198).

Figure 3.70: Büyük İkiz Ada, reused construction materials

In the north of the lake there is another fortified island, known as Menet Ada (Figure 3.33, no. 7) (Wiegand, 1913, p. 56). While there is no monastery complex on the Menet Ada, the remains of partly destroyed structures are widely observable (Figure 3.71). The island can be accessed by fishing boat.

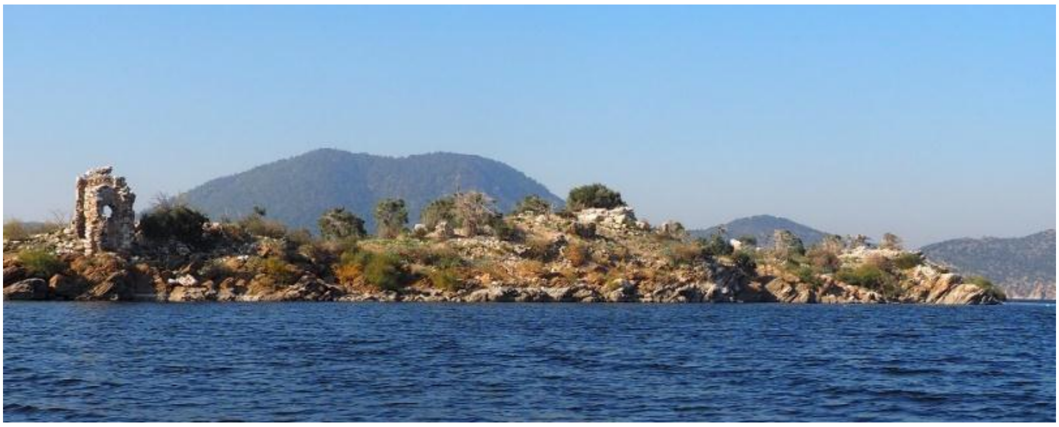

Figure 3.71: Menet Ada, general view as seen from the east

According to the site plan drawings of the island, the enclosing wall surrounding the coastline was fortified with towers (Figure 3.72). While it is not possible to identify the damaged structures and their ground plans with any certainty, the remains of a large church and two chapels have been found on the southern part of Menet Ada. On the coast facing Menet Ada, there are 15 simple burial chambers with a square plan, but in a ruined condition. The fact that the flat hill behind the burial chambers lacks any covering vegetation, and was not been built on, probably indicates that the whole area consists of brick burial chambers. Only the remains of two small chapels and a structure with a rectangular form are found on the south-eastern slope. According to Peschlow (2014, pp. 187-188), the site was a necropolis area for the Menet Ada. All this indicates that Menet Ada was a small settlement founded during the Byzantine Period.

According to Peshclow (1996, pp. 65-70), since there is no evidence of the remains of buildings inside the fortification walls, the castles were probably places used to retreat to temporarily in times of conflict. In the same way, the function of the towers is also uncertain. Some of the towers seem to have been used for residences for monastery complexes rather than for military purposes.

Figure 3.72: Menet Ada, site plan (Peschlow, 1996, p. 86)

3.3.3. The Present-day Village of Kapıkırı

As stated earlier the thesis, it is known that in the 18th century Turkish families settled in and built shelters in the ancient city area, which had lain abandoned for centuries (Chandler, 1775, p. 234). However, the modern settlement can only be certified from the second half of the 19th century onwards through the remains of houses and foundations (Distelrath, 2011, p. 40). According to the personal interviews and Distelrath (2011, p. 40) during the site surveys, the people of the village came as nomads from the Taurus region. Distelrath (2011, p. 41) mention that the village is named Kapıkırı for the first time, on a small Asian map of Le Bas dated

1847. In addition to that, the name of the village, as Kapıkırı, first appearing in a legal document dated 1904[62].

The first Turkish houses were built at the top of the agora in the north of the site. Up to the 20th century, there were a small number of houses quite widely scattered and the village had spread to cover the area of the present village centre. Since the beginning of the 20th century, the density of settlement in the centre of the Kapıkırı village has increased steadily (Figure 3.73) (Distelrath, 2011, pp. 41-42).

After about 1960s, the first houses started to be built outside the central core of the village. These houses were built on the shore of the lake and the village developed southwards, especially with the establishment of the guesthouses built on the lake shore the 1970s (Distelrath, 2011, p. 58). The modern village of Kapıkırı has developed in the absence of planning or control in the course of time (Figure 3.76-77).

Figure 3.73: Kapıkırı Village, general views as seen from the southwest and north (Archive of KUDEB, 2011; Ministry of Forestry and Water Affairs, p. 372)

The designation of the first-degree archaeological site to the village area has not been sufficient to ensure the conservation of the ancient city of Herakleia and its surrounding. Despite the construction ban, new buildings have been built within the ancient city area of Herakleia (Figure 3.74).

[62] This information is based on the data provided by the Milas Civil Registry Office dated 25.10.2004.

Figure 3.74: Kapıkırı village, illegal construction activities within the first-degree archaeological site

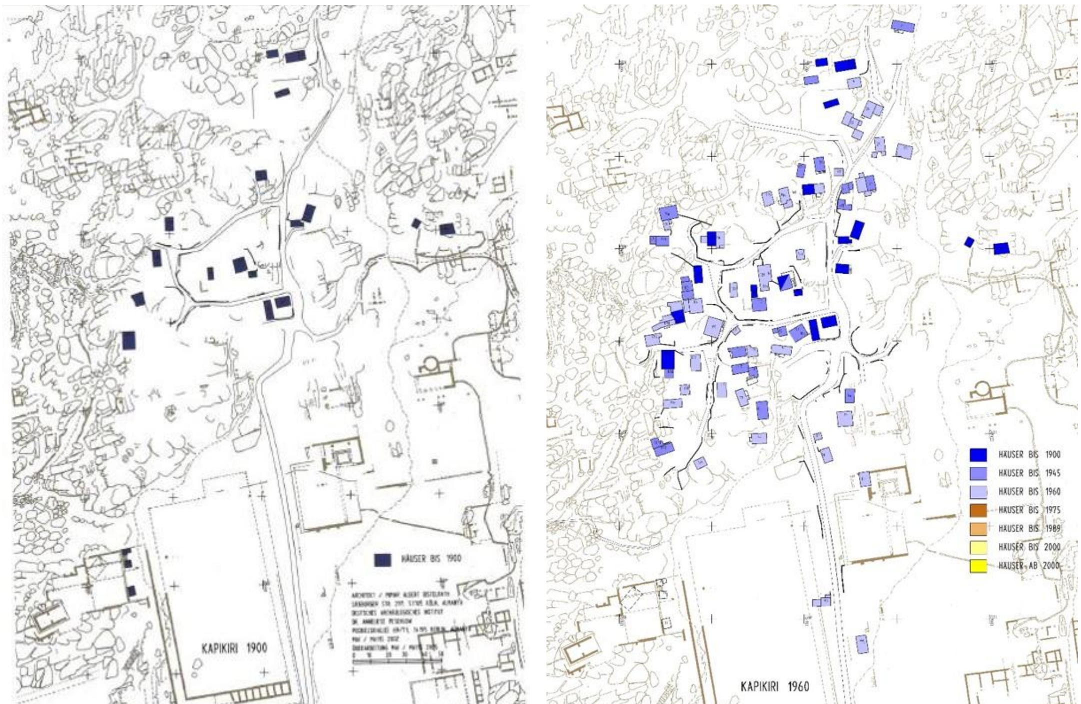

Figure 3.75: Kapıkırı village, the master plans of 1900s and 1960s (Distelrath, 2011)

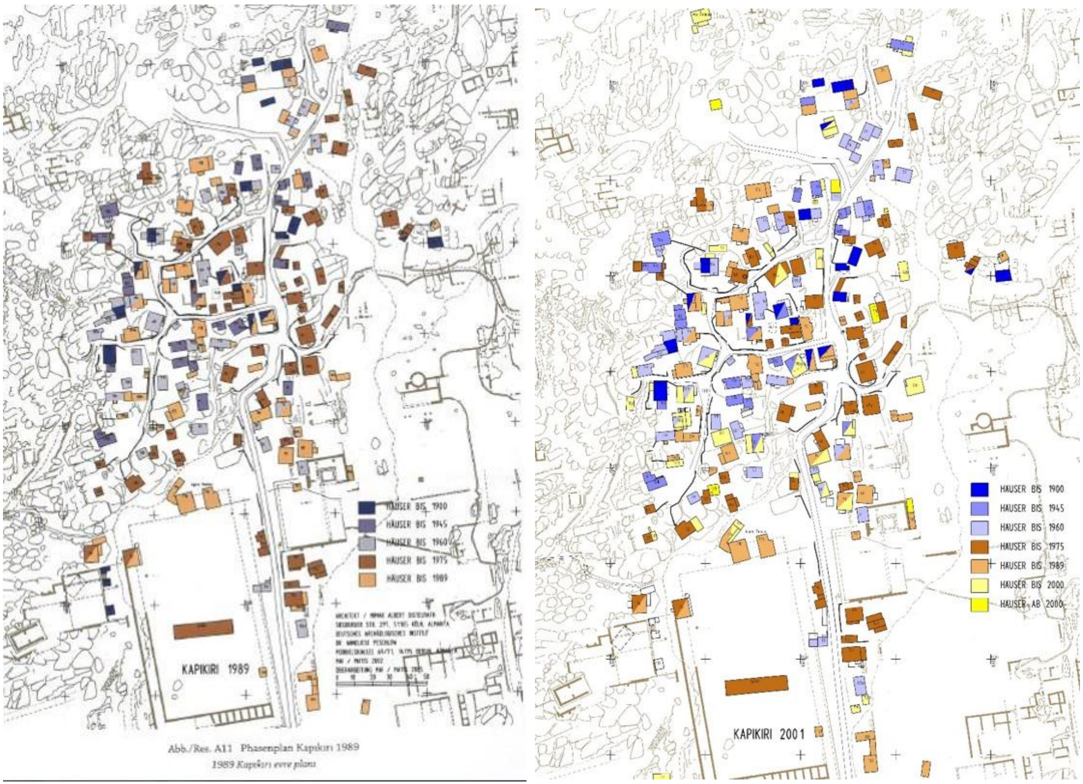

Figure 3.76: Kapıkırı village, the master plans of 1989 and 2011 (Distelrath, 2011)

These uncontrolled and unplanned expansion of the village creates conservation problems for the remains of the ancient city. The remains has encountered conservation problems due to the lack of efficient conservation plan for the site. In most cases, the remains of the ancient city is located within the backyard of the residential buildings.

Figure 3.77: Kapıkırı village, the remains of the ancient city of Herakelia within the boundaries of the present-day village

There is also *Kapıkırı Yaylağı* located 1.5 km away from the village, which is used only by local people of Kapıkırı for agricultural production especially olive at present day. Moreover, it is used for animal husbandry by villagers. Before the water and electricity infrastructure was developed for the village, *Yaylak* used by the villagers temporarily between March and November (Ministry of Forestry and Water Affairs, p. 346).

3.3.4. The Natural Park of Lake Bafa

The natural park of Lake Bafa is located on the borders of Aydın and Muğla, and the east of Söke-Milas Highway (Figure 3.78). The lake and the 250 meter coastal strip from the shoreline was designated first-degree natural site in 1989. Following this designation, the natural park area was determined in 1994 (Ministry of Forestry and Water Affairs, p. 30).

As mentioned previously in this thesis, while the site was a gulf of the Aegean Sea in the ancient period, it was disconnected from the sea and transformed into a lake with the alluvions carried by the Büyük Menderes River. The main water source of the lake, which reaches 25m in depth, is the floods of the Büyük Menderes River and the underground and surface waters from the surrounding mountains, especially the Latmos mountains (Ministry of Agriculture and Forestry, 2018). The lake, known as also Çamiçi, has four islands in the rock blocks which are Kapıkırı Ada, İkiz Ada, Menet Ada and Kahve Asar Ada. The remains of the Byzantine settlement is located on these islands. The culture and nature integration is considered as one of the significant features of the natural park. Within the boundaries of the natural park, not only the remains of the Byzantine settlement but also the remains from the ancient cities of Herakleia and Latmos is observed.

Vegetation around the lake consists of spores, olive groves and pine forests. A large part of the lake area is covered with olive trees. Within the boundaries of the natural park, where the most vivid and healthy plant species of the Delta ecosystem and the eastern Mediterranean maquis are observed, many unique species were identified (Figure 3.79). Moreover, the natural park area provides a breeding and wintering environment to many endangered species. Lake Bafa is also considered as one of the first class Wetlands with the ability to accommodate at least 20,000 waterfowl. In the near future, the area is expected to be declared the official Ramsar Area in terms of waterfowl potential (Ministry of Agriculture and Forestry, 2018) .

Figure 3.78: The natural park of Lake Bafa as seen from the Söke-Milas highway

Figure 3.79: The natural park of Lake Bafa, general views from the lake (googleearth, last accessed on 20 December 2018)

CHAPTER 4

EVALUATING HERAKLEIA AD LATMOS

In this chapter, the current situation of the remains of the Byzantine settlement of Herakleia ad Latmos will be evaluated in order to better understand the site and determine the values, threats and potentials relating to the Byzantine monastic settlement. These evaluations regarding accessibility, site interpretation and presentation, visitor facilities and management will be made to determine the strategies and requirements for a more effective site interpretation and visitor orientation for the Byzantine Settlement of Herakleia ad Latmos.

4.1. Current Situation of the Site

4.1.1. Accessibility

The site can be easily reached by motor vehicle using the highway (D525) between İzmir and Bodrum. The nearness of the site to two important airports of the Aegean Region, i.e. Milas-Bodrum Airport and İzmir Adnan Menderes Airport, facilitates access from major centres of Turkey to the study area. While the distance to Milas-Bodrum Airport is 52 km, the distance between İzmir Adnan Menderes Airport and the modern village of Kapıkırı is 153 km.

As can be seen on the map of ‘Accessibility in the region’ (Figure 4.1), a 7 m wide asphalt road connects highway D525 to Kapıkırı Village on the outskirts of Bafa town. It is possible to reach to the modern village of Kapıkırı using this secondary road via private vehicles or special vehicles provided by guesthouses in the village. As yet, there is no public transport from Bafa town to the village. This lack of public transport restricts visits to the site to enthusiasts such as professionals, scholars or nature-lovers. This situation, while it has restricted visits has also prevented the over touristification of the site, albeit, at the cost of the site remaining relatively obscure.

The road inside the village, paved with interlocking blocks, is only 2-3 meters wide and allows only one vehicle to pass at a time. There is also an earth road in the north part of the village that continues to a certain point along the lake shore; this is marked on the map (Figure 4.1).

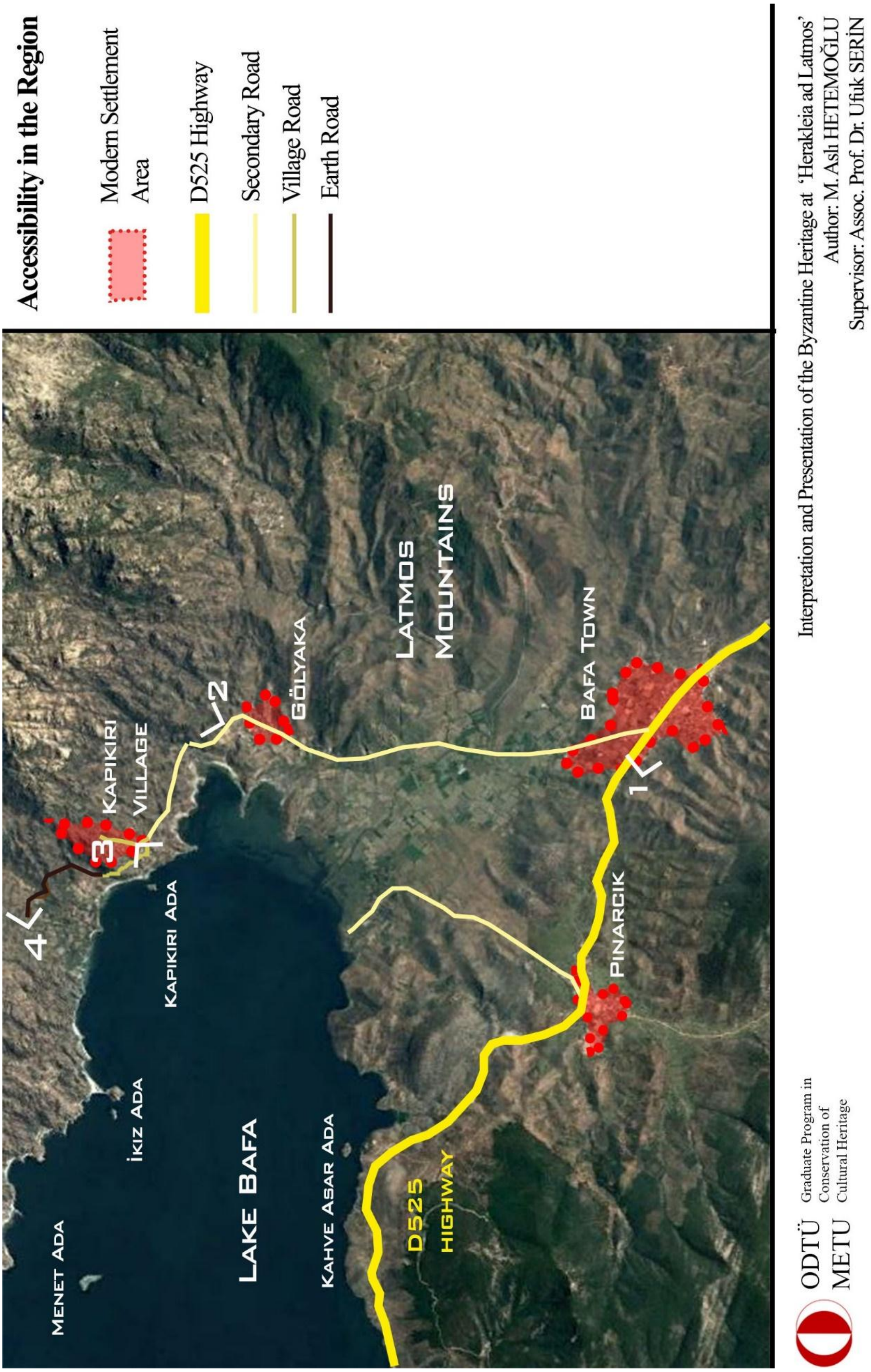

Figure 4.1: Accessibility in the region

Figure 4.2: a. D525 highway (1), **b.** the secondary road (2) from Bafa Town to Kapıkırı Village

Figure 4.3: a. the interlocking paving of the village road (3), **b.** the earth road (4)

Although access to the archaeological site of Herakleia ad Latmos is relatively easy, there are difficulties of access to the heritage sources of Byzantine settlement, both for visitors and the local community. One of the major reasons for this is the nature of the terrain of the area and its location in the rugged mountains of Latmos. This is exacerbated by the lack so far of any environmental design project for the site, and the absence of paved roads in any part of the area. Visitors have to use mostly pathways and earth roads to access the heritage sources. Once there, the difficulties are compounded by there being is no facilities such as ramps for disabled visitors.

As can be seen on the map of 'Accessibility for heritage sources of Byzantine settlement' (Figure 4.5), the monastic complexes and structures of the Byzantine settlement, are scattered throughout the islands on Lake Bafa and/or on a challenging topography of the Latmos mountains, and this creates difficulties of access for visitors. These difficulties of access to the heritage sources due to their locations cause them to remain relatively unexplored compared to the heritage sources of antiquity in Kapıkırı village. The remains on the islands can be reached by villagers' fishing boats, if requested, while the remains in the mountains require visitors to traverse difficult foot paths with a local guide (Figure 4.4). In fact, there are no regular or organized tours via fishing boats to the islands from the village or elsewhere. Visitors have to negotiate with the villagers in order to access the islands to see the monastic settlements. In addition to that, visitors also should need to ask a villager who knows the region well in order to visit the monasteries on the Latmos Mountains. Therefore, visitors, especially those from different socio-cultural backgrounds mostly avoid these areas. Access difficulties are one of the major factors in the neglect of the remains of the Byzantine period in the archaeological site.

Figure 4.4: a. fishing boats of villagers, **b.** tough pathways for the remains on the Latmos Mountains

In contrast to the remains of the Byzantine settlement scattered around the region, the ruins of the ancient city of Herakleia, overlapping with the modern village, are more easily accessed by the village road, as evident in the map (Figure 4.6). In addition, it should be noted that visitors also experience some access difficulties because of the lack of paved roads when seek to reach the ruins of ancient city of Latmos located on the slope of Latmos Mountains.

The physical accessibility of the heritage sources within the boundaries of study area is presented in the table in terms of the main roads, paths and water transport (Figure 4.5). Apart from the Byzantine castle (see figure 4.6, no. 12), no Byzantine structure can be accessed from the main roads. The monastic complexes and the remains of the

Byzantine settlement (see figure 4.6, no. 1,2,7,8,9,10,11) on the islands and the shore of Lake Bafa can only be reached by fishing boats rented from the villagers. The Byzantine tower (see figure 4.6, no. 10) can be reached both by water and through a path from the land. In addition, the remains of the Byzantine settlement in the Latmos Mountains (see figure 4.6, no. 3,4,5,6,13,14,15,16) are only reached by difficult foot path. These access difficulties limit the number of visitors to the Byzantine sites. As a consequence, the impressive remains of the Byzantine settlement are neglected by visitors. It is important to highlight that these ruins remain relatively unknown.

Structures or remains accessed via main roads	Structures or remains accessed via paths	Structures or remains accessed via water transportation
12, A16,A17,A20,A21,A22,A23,A24,A25,A26,A27,A36	3, 4,5,6,13,14,15,16 A1,A2,A3,A4,A5,A6,A7,A8,A9,A10,A11,A12,A13, A14,A15,A18,A19,A30,A31,A32,A33,A34,A35	1,2,7, 8,9,10,11,

Figure 4.5: The table of the access methods to the heritage sources in the study area

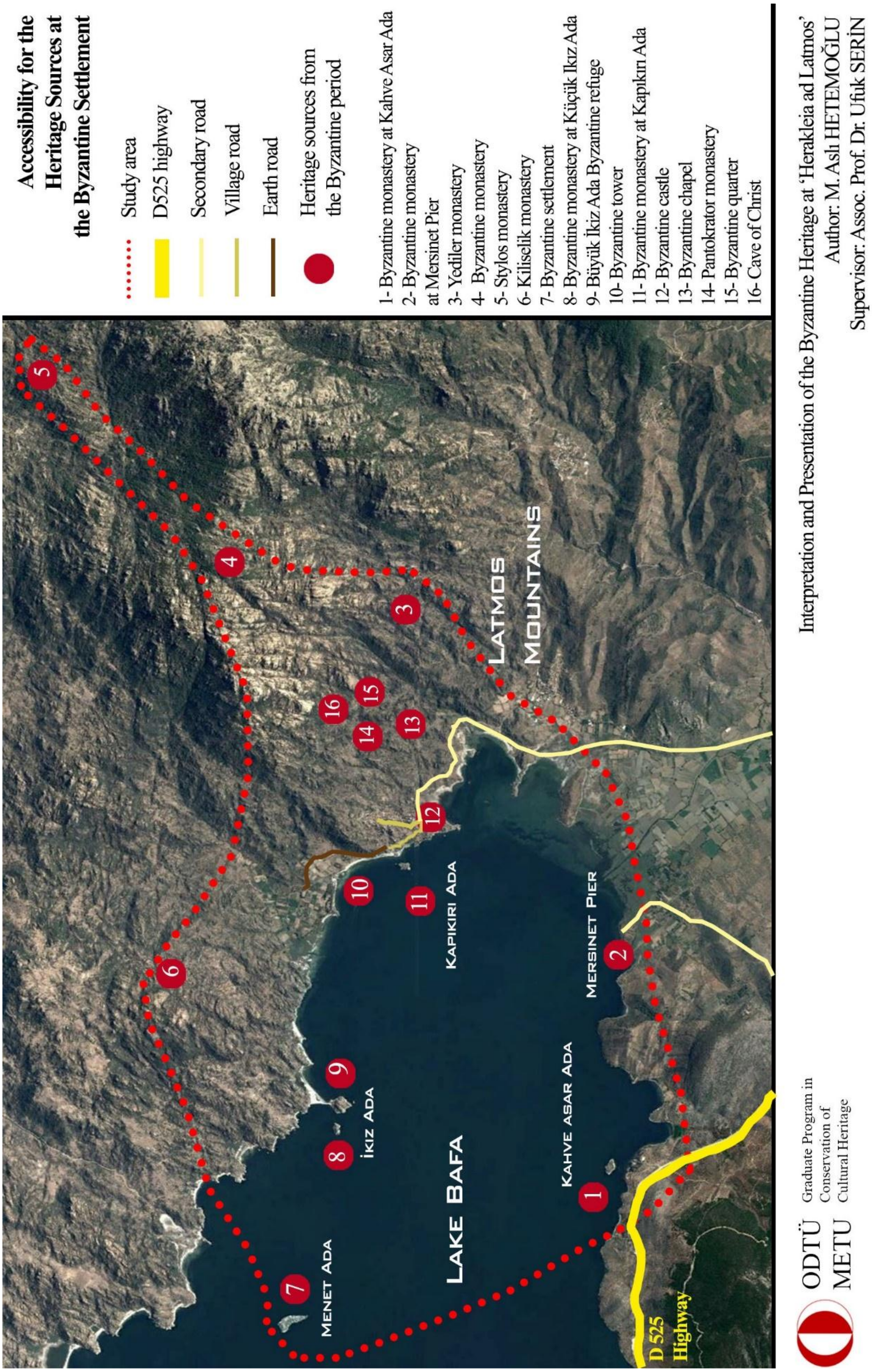

Figure 4.6: Accessibility to the heritage sources at the Byzantine settlement

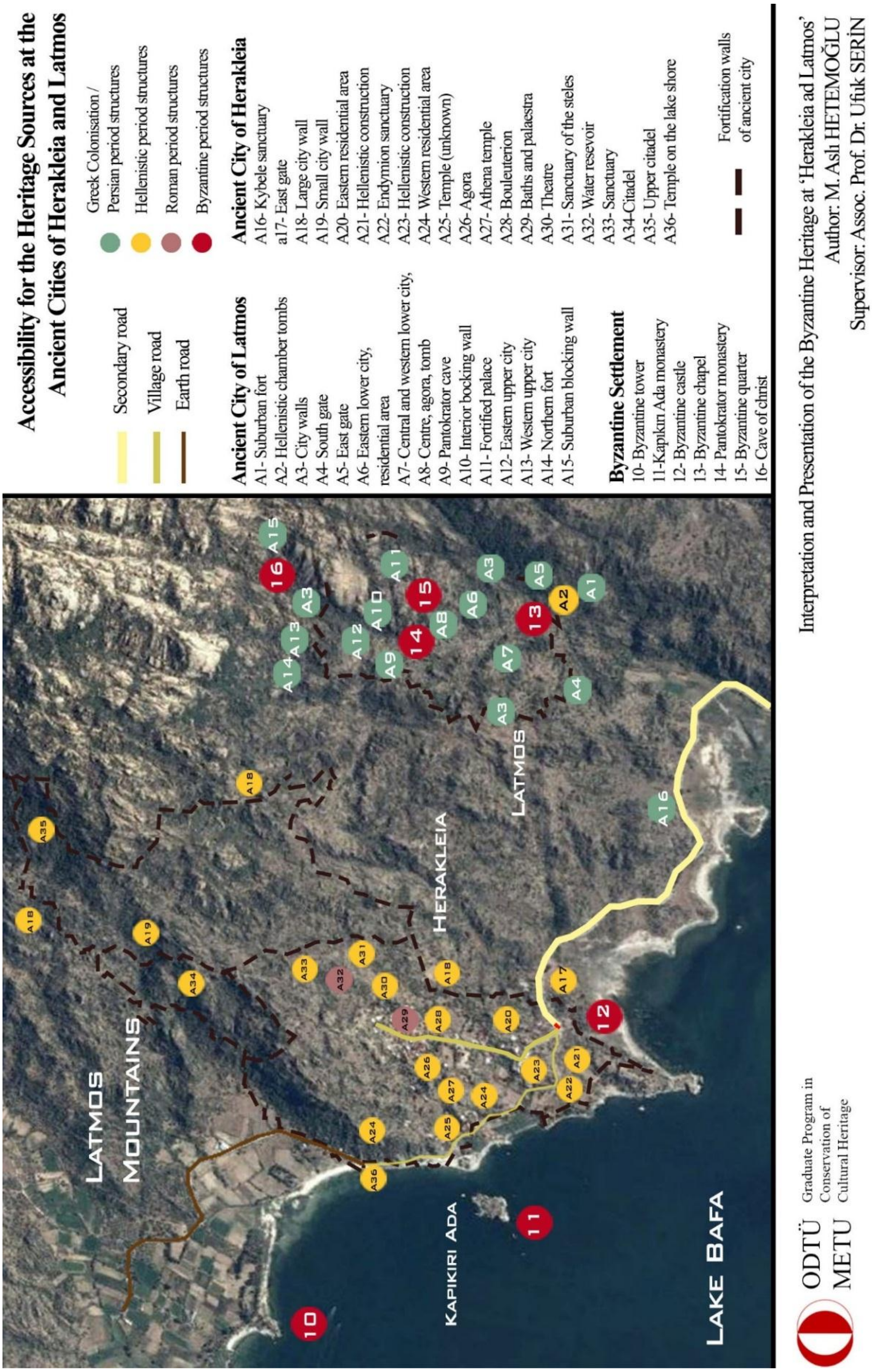

Figure 4.7: Accessibility to the heritage sources of the ancient cities of Herakleia and Latmos

4.1.2. Socio-economic Structure of Kapıkırı Village

Having noted the importance of community involvement for the site interpretation and visitor management processes, the socio-economic structure of the village in terms of administrative, demographic and economic aspects will be investigated in this part of the study.

The entire settlement area of Kapıkırı village is within the borders of the natural park of Lake Bafa and the administrative area of the village, which is 495 hectares in extent, is public property (Ministry of Forestry and Water Affairs, p. 408). According to the personal interviews, there are four households that received title deeds before the decision to accord first degree status to the archaeological site in the village. In this context, the villagers expect to see changes in the first-degree archaeological site decision in order to obtain title deeds[63].

According to the 2017 population census, 288 people live in Kapıkırı village governed by a *muhtarlık*[64]. The population of Kapıkırı village did not change much from 1985 to the 2000s (Yılmaz, 2012, p. 80). Unlike the other settlements in the region such as Pınarcık, Serçin and Bafa, there has been no loss of population in the village. Young people do not prefer to migrate to the nearby big cities such as İzmir and Muğla due to the opportunities arising from the potential of cultural tourism in the site (Ministry of Forestry and Water Affairs, p. 334).

The majority of the people in the region make their living from agriculture, animal husbandry and fishing. Olives are the main source of livelihood of Kapıkırı Village. In addition, since the 1970s, tourism has provided villagers with additional income opportunities. The increasing number of tourists in the 1980s encouraged several local families to establish small businesses, such as pensions and restaurants serving the growing numbers of visitors (Ministry of Forestry and Water Affairs, pp. 336-337). For example, 'Pelikan Pansiyon' is one of the biggest guesthouses in the village, located near the entrance of the village (Figure 4.8). In addition to providing

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[63] The example of official requests regarding the first-degree archaeological site decision is offered in the Appendix C-D.

[64] The statistics of the population census are retrieved from https://www.nufusu.com/ilce/milas_mugla-nufusu (last accessed on 7 June 2018).

accommodation services, the owners of the guesthouse inform visitors regarding the archaeological site.

It cannot be said that the participation of local community in the interpretation and presentation of the site is effective and/or conscious. The local community have a significant amount of information available to direct visitors regarding the remains of the ancient city overlapping with the village settlement[65]. However, they do not have enough information about the remains of the Byzantine settlement located on the islands and the Latmos Mountains. While the older women of the village, who sell traditional handcrafts, olive oil soaps or honey, accompany visitors on ancient city tours, there is the need to rent the fishing boats for a certain fee in order to visit the monastic complexes and the remains above the islands (Figure 4.9).

Figure 4.8: Kapıkırı village, a. Pelikan Pansiyon, b. the general view of the village from the guesthouse

[65] According to the personal interviews, the villagers were informed by Peshclow-Bindokat regarding the ancient cities of Herakleia and Latmos during the surface excavations.

Figure 4.9: Kapıkırı village, older women of the village

Figure 4.10: Kapıkırı village, the old school building located in the agora

It should also be noted that until 1997 the state provided primary education in a school building built on the ruins of the ancient agora (Figure 4.10). Since then, primary school children attend school in the nearby town of Bafa, 9 km from the village. According to the reports of the Ministry (p. 353), the old school building had been used for some time as an exhibition space where handicrafts were exhibited and sold to visitors to the archaeological site and the Natural Park. Nowadays the old school building is used as the house of the imam.

4.1.3. Development and Conservation Projects Concerning the Bafa Region

In this part of the thesis, the development and conservation projects concerning the Bafa region are mentioned focusing on their effects on the Byzantine settlement at Herakleia ad Latmos. As can be seen from the map (Figure 4.11), several different development projects have been implemented, such as the highway project and the project of the General Directorate of State Hydraulic Works regarding the protection of the ecological balance in Lake Bafa. In addition, some projects aimed at the development of the region are in progress but are still awaiting implementation. In fact, all of these projects have a potential to contribute the interpretation and presentation of the site, but they may also create disadvantageous situations for the cultural and natural assets of the region, if not properly implemented.

In the years between 1991 and 1995, the World Wildlife Fund (WWF), carried out a project in order to conserve the ecological balance in Lake Bafa and the Meanders valley. This was one of the first conservation projects for the region. The fund still contributes to the work of the Ministry of Forestry and Water Affairs (Ministry of Forestry and Water Affairs, p. 442).

The Twinning Project concerning the natural assets of the region was started in 2004 and finalised in 2006 with the cooperation of the Ministry of Environment and Urbanisation and the Ministry of Environment in Germany. The aim of the project was capacity building in terms of legal, technical and investment for natural heritage sites (Ministry of Forestry and Water Affairs, p. 443).

One of the most important projects concerning the region is the Long Term Development Plan for Lake Bafa, prepared by AKS Planning Co. Ltd. in 2005 under the auspices of the Ministry of Forestry and Water Affairs[66]. The aim of this project was to provide a long-term development plan to establish the conservation-use balance of the Lake Bafa Natural Park. The project consists of three main processes respectively, analyses, synthesis and planning. One of the significant parts of the project is the project promotion and information meetings held before the beginning of the field surveys for analysing the process. In these meetings, local people were informed by civil servants about the aims of the project, the scope of the field studies to be carried out, survey applications and so on (Ministry of Forestry and Water Affairs, pp. 1-5). Community participation was an important issue that was considered and implemented in order to provide for the conservation of the site as a

[66] The plan decisions of the Project are offered in the Appendix E.

whole. Within the scope of the project, the natural park area with its cultural assets was investigated and analysed in detail. The analyses and planning decisions of the project also focused on the remains of the Byzantine settlement, especially those located on the islands.

According to the planning decisions in the Long Term Development Plan, the General Directorate of Highways implemented the highway project aimed at expanding the D525 highway in 2017 (Figure 4.11). The 12m width of the highway was increased to 20m wide. This implementation provides easy access not only to the natural park but also the Byzantine settlement of Herakleia ad Latmos.

The Long Term Development Plan also defines the limited use area of the natural park which creates the buffer zone of the strict preservation zone. Tour routes, breakpoint areas, view terraces, mobile monitoring points and boat berthing points were also designated within the limited use area. According to the plan, the decisions were made on tour routes, the fourth route includes the ancient city of Herakleia ad Latmos. The breakpoints are also designated on the tour routes to meet the needs of the visitors of the natural park within the scope of the planning decisions. There are three breakpoints in the study area which are, respectively, the land in front of the Kahve Asar Monastic Complex, Kapıkırı Village and the Kapıkırı *Yaylağı*. Moreover, there will be the boat docking points in Kapıkırı *Yaylağı* and İkiz Ada. The project also offers the establishment of a unit for promotion in the villages of Serçin and Kapıkırı (Ministry of Forestry and Water Affairs, pp. 33-39).

In 2018, the Aydın Municipality requested a permit to actualise the boat tours on predetermined routes in the Long Term Development Plan in order to provide rural development for the region. Although the process has not been finalised, the General Directorate of State Hydraulic Works stated in the formal letter that the water level of Lake Bafa is not suitable for the planned boat tours according to the Long Term Development Plan[67].

[67] The official letter concerning the boat tours on Lake Bafa is presented in the Appendix F.

The aim of all these plan decisions is to provide sustainable conservation and better recognition not only for the natural park but also for the Byzantine settlement, if it is applied correctly and effectively.

The project of the General Directorate of State Hydraulic Works regarding the level of the Lake is also important for the entire region. Within the scope of this project, it is intended to provide clean water through a permanent structure to the lake from the Büyük Menderes River. It is also related to the water level of the lake. The project is of crucial importance for the sustainable conservation of the damaged remains of the Byzantine settlement due to changes in water level of the lake. As mentioned in previous chapters of the thesis, the early Byzantine period remains were flooded by the rising water level in the site.

As it can be seen from the map (Figure 4.11), there are some conservation projects concerning the cultural assets situated in the region as well as the development projects. As mentioned in the previous part of the thesis, within the scope of the surface researches, started in 1974, the ancient cities of Herakleia and Latmos were investigated by Anneliese Peschlow-Bindokat. Urs Peschlow also conducted a study on the Byzantine settlement of Herakleia ad Latmos. Although, Distelrath offered a conservation proposal for the ancient city of Herakleia, there is no conservation implementation concerning both the Byzantine settlement and the ancient cities of Herakleia and Latmos.

Another important project regarding the site is the restoration project of the Yediler monastery[68]. In order to prepare relievo, restitution and restoration projects for the monastery, cleaning works in the site was approved by the Muğla Regional Council in April, 2015[69]. Following, cleaning works carried out by Milas Museum were completed at the end of the 2015. Although, the partially collapse of the walls have been observed, there is no, as yet, implementation concerning the project[70].

[68] The official decision regarding the preparetion of the restoration project for the Yediler monastery is offered in the Appendix G.
[69] The official decision regarding cleaning works for the Yediler monastery is offered in the Appendix H.
[70] https://www.ntv.com.tr/galeri/sanat/koreli-muzik-grubu-bts-amerikada-tarih-yazacak,qr-a_yBzZEac36c7cr_NEA?_ref=infinite.

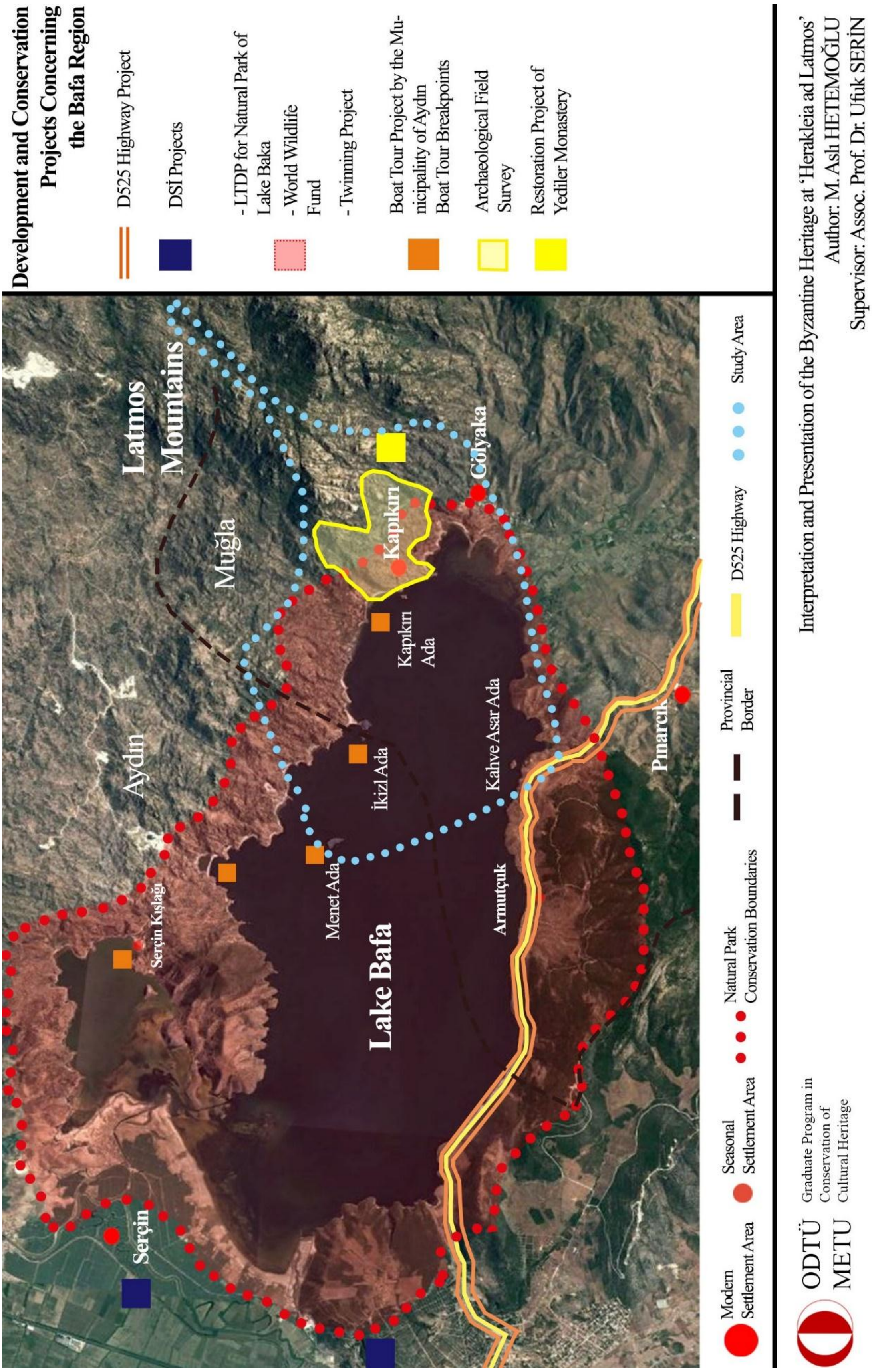

Figure 4.11: Development and conservation projects concerning the Bafa region

4.1.4. Administrative Management of Conservation Areas: Authorities Responsible

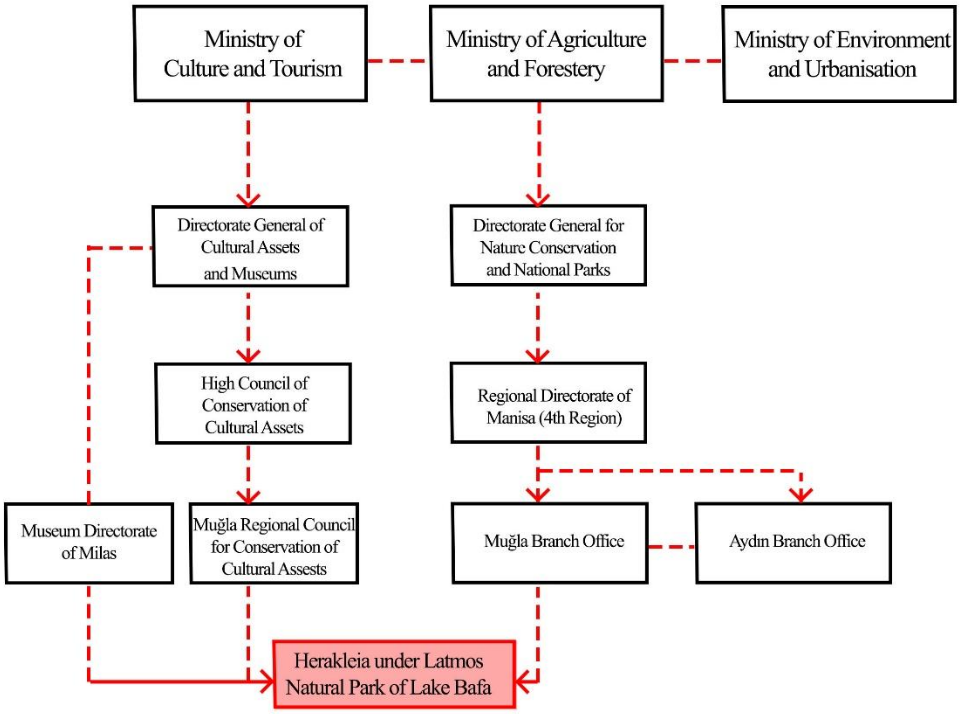

Figure 4.12: Administrative structure of the archaeological site and the natural park

Having noted that the administrative structures of the protected areas play a key role in implementing site interpretation and presentation methods, as well as visitor orientation plans, this part of the chapter focuses on the current administrative structure of the site to create better understanding how to make decisions on overlapping protected areas.

As can be seen from the schema (Figure 4.12), the management of the protected areas is under the control of both the Ministry of Culture and Tourism and the Ministry of Agriculture and Forestry in association with the first degree archaeological site and the natural park designation[71]. In addition, the Ministry of

[71] The Ministry of Forestery and Water Affairs started to be named as the Ministry of Agriculture and Forestery.

Environment and Urbanism is responsible for the Natural Park at a national level. While this situation can be evaluated as a potential for the site in terms of conservation and interpretation processes, it leads to some issues in practice, because of the conflict between the authorities. Another problem regarding the management of the site is related to the local governments of Muğla and Aydın, as the site is located on the Province border between these two cities. The local governments involved with the site could not implement the plans in a comprehensive manner. While the remains of the Byzantine settlement on the Menet Ada and Küçük İkiz Ada is situated within the boundary of Aydın province, the other remains of the Byzantine period in the study area are located within the boundary of Muğla province. This situation may create some problems regarding the implementation of development and conservation projects as planned by the Aydın Municipality.

Although the site is under the control of two ministries, there are funding issues regarding the conservation and presentation processes of the site. According to the officials from the Muğla Regional Council for Conservation of Cultural Assets, there is not enough money for both the conservation and effective interpretation aspects of the site, as well as visitor management plans[72].

Figure 4.13: Kapıkırı village, ticket office at the entrance of the village

[72] The information is provided by the officials from the Muğla Regional Council for Conservation of Cultural Assets through the personal interview dated on May 2018.

The lack of visitor facilities such as an information centre, a museum or any security personnel is another problem that should be emphasised within the scope of the importance of administrative structures. Although a ticket office is located at the entrance to the village, there is no official state or staff provided by private enterprises in the office for securing or monitoring provided by the local community (Figure 4.13). According to the personal interviews, because of the lack of security, there were illegal activities of treasure hunting especially concerning the Byzantine monastic complexes on the islands[73].

4.1.5. Interpretation, Presentation and Visitor Orientation Approaches

In contrast to those previously mentioned several different approaches regarding interpretation techniques and presentation methods of heritage sites within the scope of the thesis, it can be said that there is no strategy for the interpretation and presentation of the Byzantine settlement of Herakleia ad Latmos. While the general approach regarding interpretation and presentation of the whole site, including the Byzantine settlement and the natural park, is very limited and inadequate, the site provides a satisfactory experience for visitors with its untouched nature and the remains as a whole. The orientation signboards are the only sign of implementations for the whole site concerning interpretation and presentation. In addition to that, there are no visitor orientation facilities in the site. Therefore, effective interpretation programs and presentation methods need to be devised and implemented so as not only to enhance the quality of site visits but also to ensure sustainable conservation of the site.

Although there are orientation signboards in the ancient city of Herakleia, albeit very basic, there are no information or orientation signboards for the monastic complexes and remains of the Byzantine settlement at Herakleia ad Latmos, with the exception of the Yediler monastery. According to the information and official correspondence obtained from the Muğla Regional Council for the Conservation of Cultural Assets, the Project of Informing and Orienting Signboards for the Yediler Monastery and

[73] The information is provided by villagers through the personal interview dated in May 2018.

Yediler Cave[74] was approved in 2016 and implemented in the site in 2017[75] (Figure 4.14). The project plan contains details of the orientation signboards to be placed along a certain route in the site in terms of measurements and the materials. In addition, the details of the information signboard to be placed at the entrance of the Yediler monastery are defined in the project.

Figure 4.14: Gölyaka village, signboard for the Yediler Monastery

As can be seen from the map of the current implementations concerning the interpretation and presentation of the Byzantine heritage (Figure 4.15), orientation signboards are placed along a specific route from the village of Gölyaka to the Yediler monastery. It should also be noted that, with the exception of the Yediler monastery, there is no interpretive implementation regarding the Byzantine settlement structures at Herakleia ad Latmos. Although there is a small brochure regarding the ancient cities of Herakleia and Latmos, and the prehistoric rock paintings published by the Museum of Milas, no description of the Byzantine settlement is provided in the brochure[76].

[74] Yediler Manastırı ve Yediler Mağarası Bilgilendirme ve Yönelendirme Tabelaları Projesi.
[75] The official correspondence concerning the project is presented in the Appendix I.
[76] The brochure is presented in the Appendix J.

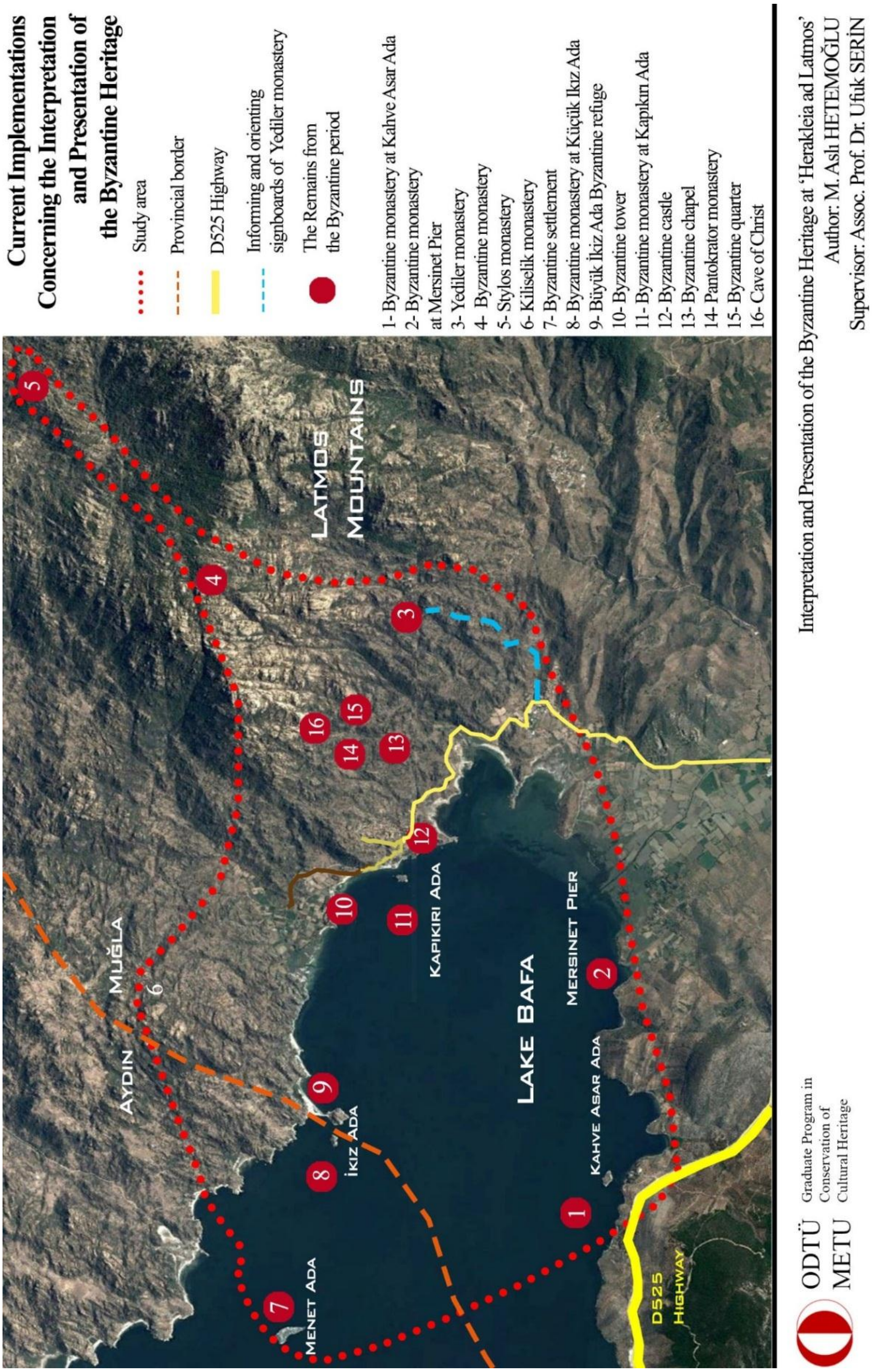

Figure 4.15: Map of the current implementations concerning the interpretation and presentation of the Byzantine heritage

Interpretive facilities in the ancient city can be defined as inadequate regarding their techniques and methods. There are just basic signboards which identify the structures only by name in both Turkish and English, without any thematic information about the heritage site and sources (Figure 4.21). The first signboard placed in the site by Anneliese Peschlow-Bindokat welcomes visitors at the entrance of the village (Figure 4.16)[77].

Figure 4.16: Kapıkırı village, the first signboard in the village (a)

Figure 4.17: Kapıkırı village, the orientation signboard for the Caria way at the entrance of the village (a)

[77] The information based on the personal interviews with villagers on May 2018.

Figure 4.18: Kapıkırı village, the orientation signboards (a)

Figure 4.19: Kapıkırı village, the orientation signboards (b)

Figure 4.20: Kapıkırı village, the orientation signboards (c) (d)

Figure 4.21: Kapıkırı village, the orientation signboards (e) (f)

Despite being close to major centres in western Turkey, such as İzmir and Muğla, and being easy to access, the Byzantine settlement at Herakleia ad Latmos is not popular among visitors when it is compared with the other archaeological sites in the region such as Aphrodisias and Priene. According to the report of the Ministry of Forestry and Water Affairs (p. 414), approximately 8000 local and foreign tourists visit the site annually and the visits mostly occur between June and September. Since there is no monitoring system regarding the number or of visitors to the site, the exact number of visitors cannot be determined. While one of the disadvantages in theory lack of interest by visitors is the neglect of heritage sites, in practice it is reflected in reduced economic income.

While the remains of the Byzantine settlement located near the Kapıkırı village have a greater density, the monastic complexes on the islands and the slopes of the Latmos Mountain receive very limited number of visitors, as apparent from the map of visitor density of the Byzantine settlement (Figure: 4.23). The Byzantine castle (Figure 4.23, no. 12), located on near the entrance of Kapıkırı village, is the most visited of the remains of the Byzantine settlement. However, one of the important monasteries of the site, Stylos Monastery, is rarely visited by visitors due to its location in the rocky mountains of Latmos.

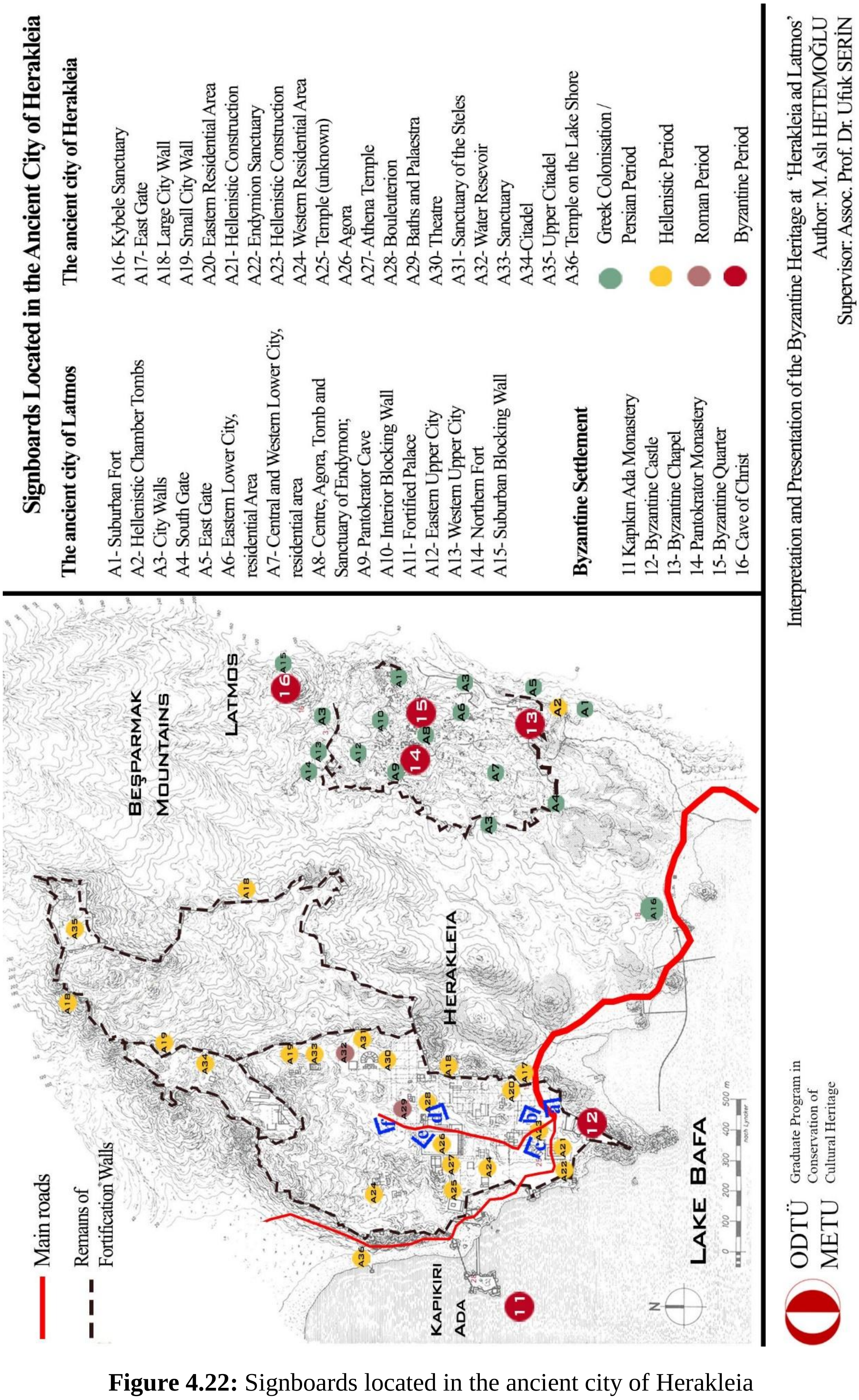

Figure 4.22: Signboards located in the ancient city of Herakleia

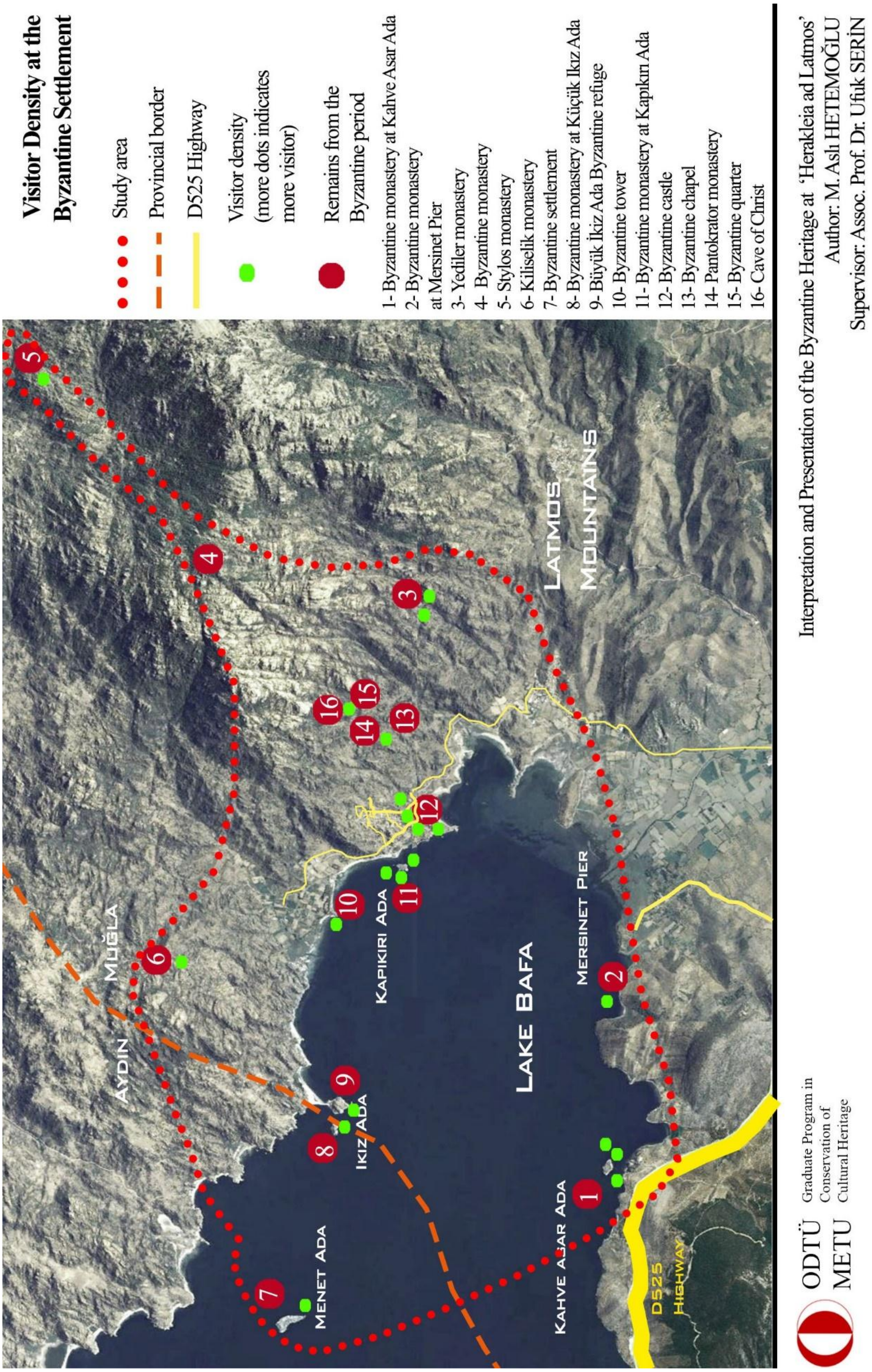

Figure 4.23: Visitor density at the Byzantine settlement of Herakleia ad Latmos

According to the map of visitor density at the ancient cities of Herakleia and Latmos, the denser areas are defined as the village centre especially near the Agora and the temple of Athena (Figure 4.24, no. A26, A27), but the ancient city of Latmos itself is rarely visited because of its inaccessible location on the mountain.

Since the site has no dedicated environmental design project, visitors make their itineraries according to their interests. In addition, the local community tend to direct visitors towards visits to the ancient cities of Herakleia and Latmos. They also recommend visiting the remains of the Byzantine settlement if visitors are interested in seeing those remains after completing their visits to the ancient city of Herakleia. Although the site has many important remains from the Byzantine period, Byzantine castle and the monastery of Yediler are among the ones most preferred because of their proximity location to the village. Monastic complexes located in the Latmos Mountains, such as Stylos and Kiliselik Monasteries are popular with hikers and trekkers. Current visitor itineraries are presented below in order of preference among visitors[78]:

- Itinerary 1:

Visit to the ancient city of Herakleia and its predecessor settlement Latmos

- Itinerary 2:

Visit to the Byzantine Monasteries on the islands

- Itinerary 3:

Visit to the Yediler monastery and the prehistoric rock paintings

- Itinerary 4:

Visit to the Stylos monastery and its environs

- Itinerary 5:

Visit to the prehistoric rock paintings

[78] These itineraries are defined according to the personal observations of the authors.

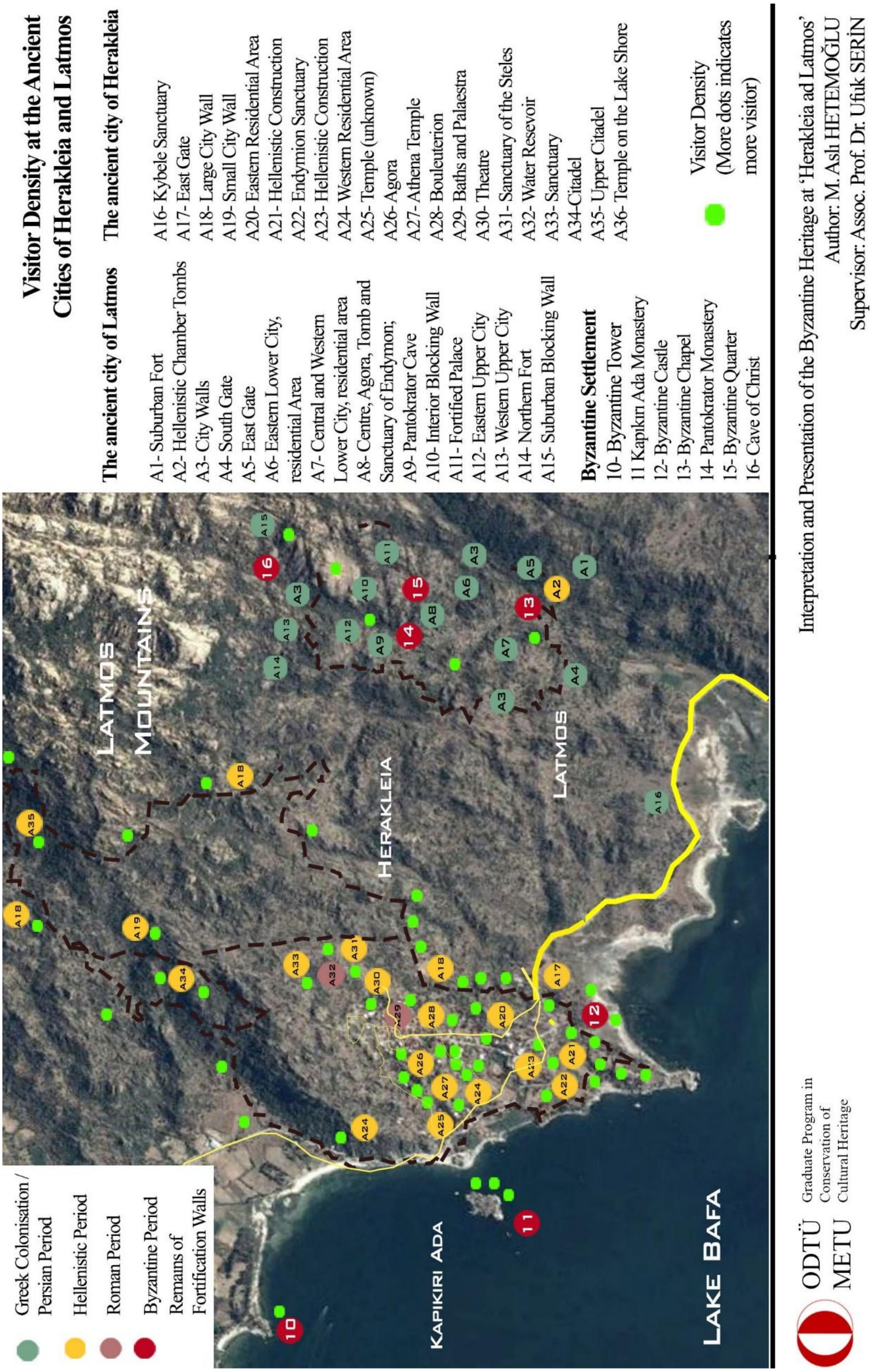

Figure 4.24: Visitor density at the ancient cities of Herakleia and Latmos

4.2. Assessment of the Present Situation

After the detailed descriptions and analyses in terms of historical and architectural features, and the current situation of the Byzantine settlement, an assessment of the present situation is presented by designating its values, threats and potentials. The aim of the assessment study is to strengthen the values and potentials of the monastic settlement and minimize the threats while planning developing a planning proposal for site interpretation and visitor orientation at the Byzantine settlement of Herakleia ad Latmos.

4.2.1. Values

Assessing the values for heritage sites is an important process in the understanding and planning of heritage conservation because these values form an essential component of the main approaches and strategy for the conservation of heritage, both in theory and practice. Having noted the importance of the value assessment process for heritage sites, effectively categorization of the values facilitates the treatment of this issue[79] (Mason, 2002, pp. 5-9).

Within this context, the values of the Byzantine settlement will be determined according to the value definition of Feilden and Jokilehto (1998, p. 18). According to them, the values can be classified in two main group respectively cultural and contemporary socio-economic values. In addition, taking into consideration of overlapping values of the Byzantine settlement, the value of the site is categorised according to its dominant aspects.

Cultural Values

Identity Values

- **Historical value:**

  - Caria is one of the most unique sites in Western Anatolia, given its geography and abundance of heritage sites from prehistoric times to the Ottoman period. There are more than 100 archaeological sites in the region.

[79] For further information concerning the value categorisation, see Reigl, 1912; Lipe, 1984; Burra Charter, 1998; Frey, 1997; English Heritage, 1997.

Among these, Aphrodisias was inscribed on the UNESCO World Heritage List in 2017. The mausoleum and sacred area of Hecatomnus (2012), the ancient city of Stratonikeia (2015) and Bodrum castle (2016) were inscribed on the UNESCO World Heritage Tentative List.

- The region has had numerous different rulers and formed part of various kingdoms in its history. This has imbued the region with a wide spectrum of cultural diversity. It was home to Lydians, Persians, Greeks, Macedonians, Romans, Byzantines and Ottomans.

- The mythical figure Endymion is known as the personification of the Latmos Mountains and the founder of the ancient site of Herakleia.

- **Religious-sacred value:**

  - The Latmos Mountains was one of the sacred mountains of Asia Minor with its cults of the weather and rain gods. The Anatolian weather god has been a sacred figure since the Neolithic times in the region.

  - The Pagan culture from ancient times was modified by Christians in the Byzantine period and this lead to the persistence of the sacred characteristics of Latmos from the Neolithic ages through the Classical period and into the Middle Ages with the Byzantine monastic settlement

- **Age value:**

  - The history of the region dates back to 8000 BCE.

Relative Artistic or Technical Values:

- **Archaeological value:**

  - The pre-historic rock paintings found in the region are exceptional in terms of theme and style. Archaeological investigations confirm that the rock paintings date back to between the Neolithic period and the Bronze age (Figure 4.25a).

  - Kapıkırı village and its environs were declared a first-degree archaeological site by the Cultural and Natural Heritage Preservation Board 2 in 1989 (Figure 4.25b).

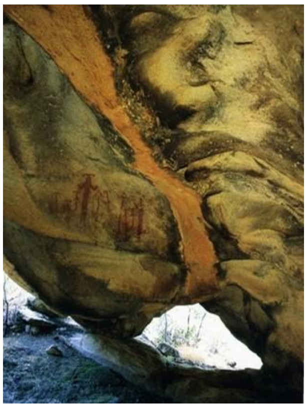 

Figure 4.25: a. Karadere cave, prehistoric painting (Peschlow-Bindokat, 2014, p. 45), **b.** Kapıkırı village, the archaeological site overlaps with the village

- **Architectural value:**

  - The ancient city of Herakleia is an example of the architectural features of the Hellenistic period, as evidenced by the Athena temple, the agora and the bouleuterion.

  - The integration of the rocky landscape with the architecture of the city is acknowledged as one of the most distinctive features, not only of the Byzantine settlement but also of the ancient cities of Herakleia ad Latmos (Figure 4.26).

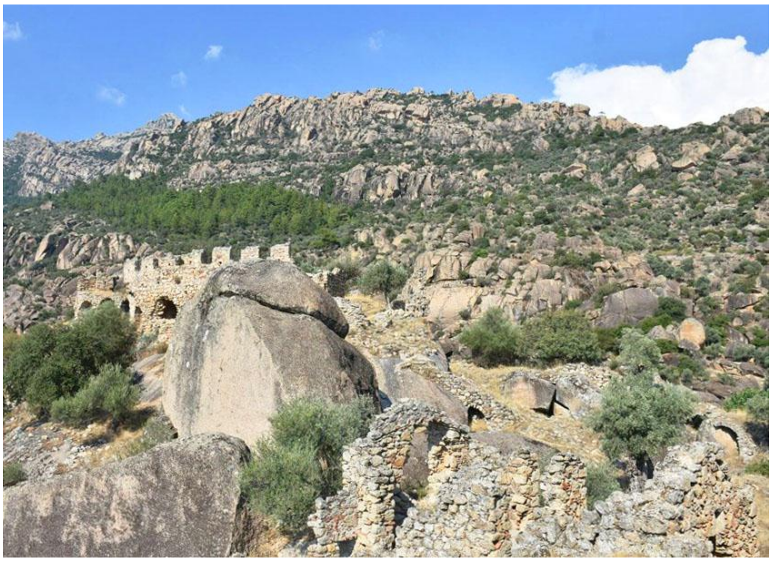

Figure 4.26: Yediler Monastery, integration of rocky landscape with architecture

- The site contains examples of the architectural and spatial features and typical building techniques and materials of the Middle and Late Byzantine periods (Figure 4.27).

- The remains of the monastic complexes contain examples of the ornamental brickwork of the late Byzantine period.

- Re-used construction materials from the remains of the ancient cities of Herakleia and Latmos can be seen in the facades of the structures of the Byzantine period (Figure 4.28).

- The paintings inside the caves and churches are remarkable examples of Byzantine art history in terms of composition and features (Figure 4.29).

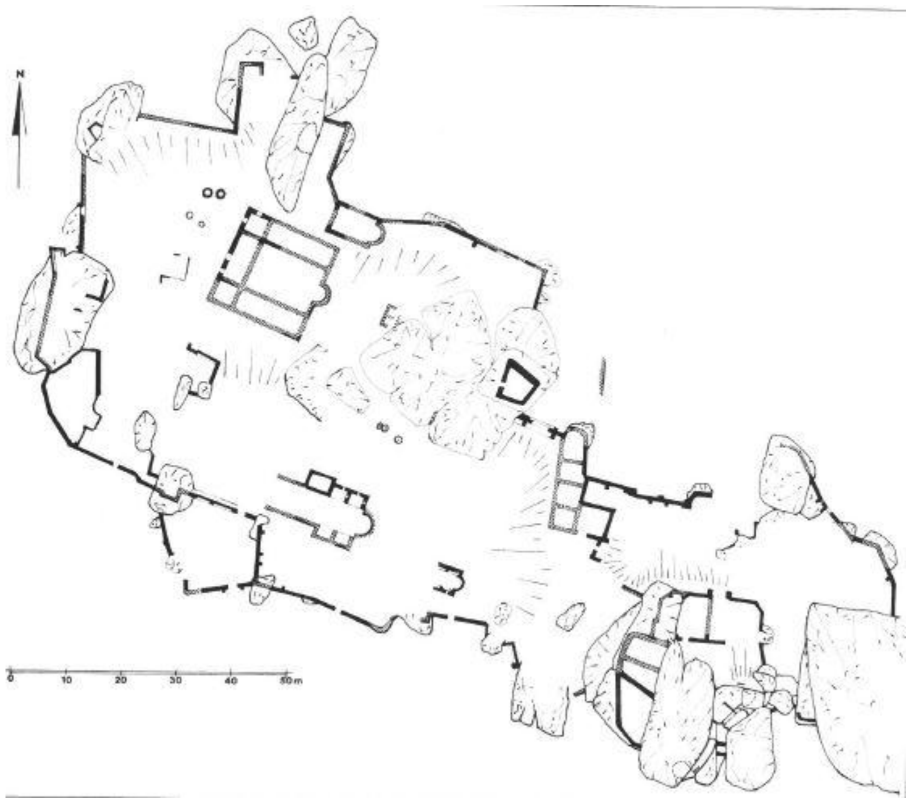

Figure 4.27: Stylos Monastery, plan features of the monastic complexes in the Byzantine period (Peschlow, 1996, p. 63)

Figure 4.28: **a.** Kahve Asar Ada, an example of ornamented brickwork of the late Byzantine period, **b.** Kapıkırı village, re-used construction materials in the Byzantine lake castle

Figure 4.29: Pantokrator Monastery, painting in the Pantokrator cave (Wiegand, 1913, p. appendix II)

Rarity Value

- **Representativeness Value:**

  - Herakleia is a typical example of Hellenistic city planning with its grid plan of streets. Its surviving Hellenistic character, gives the significant importance for the history of urban planning.

  - The city walls are among the best preserved examples of ancient fortification systems and the art of antiquity in Turkey.

  - Herakleia ad Latmos is one of the most important examples of Byzantine monastic settlements in Anatolia with its settlement areas, necropolis, towers and caves from late antiquity through to the end of the Byzantine period. The monasteries and churches, in particular, help us to understand and interpret the lifestyle and architecture of monastic settlements in the Byzantine period (Figure 4.30).

  - The construction techniques of the monastic structures present an example of the unique ‘brick-filled mortar joints’ technique of the late Byzantine period (Figure 4.31).

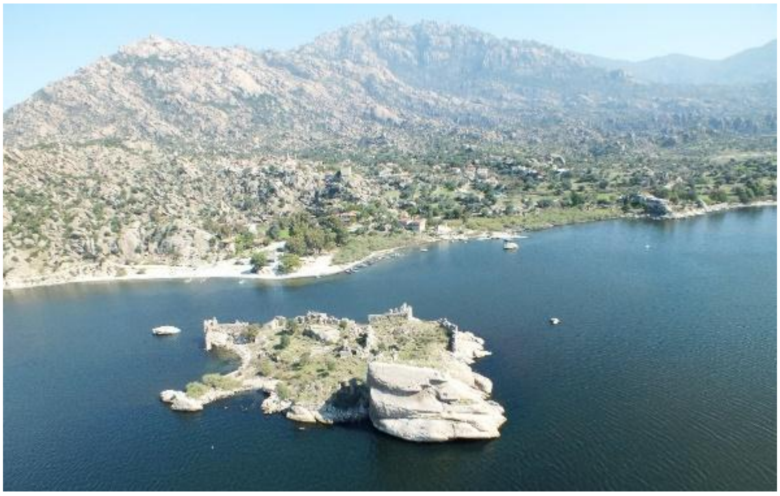

Figure 4.30: Kapıkırı Ada, aerial view of the island (Archive of KUDEB, 2011)

Figure 4.31: İkiz Ada Monastery, construction technique of brick filled mortar joints

Contemporary Socio-Economic Values

Economic Values

- Tourism provides the local community with opportunities for additional income. The increasing number of native and foreign tourists has encouraged several local families to establish businesses such as pensions and restaurants serving the growing numbers of visitors.
- Archaeological investigations and research in the site provide employment opportunities for the younger generations of Kapıkırı village.
- One of the important export products of the region was high quality marble quarried from sites near the cities of Caria such as Iasos, Milas, Herakleia ad Latmos and Aphrodisias. The marble quarrying process still continues in the region (Figure 4.32).

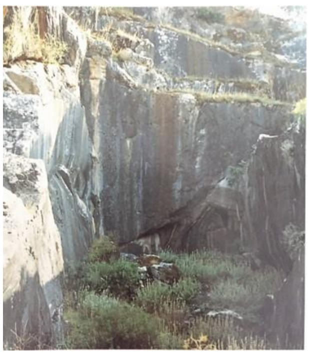

Figure 4.32: Latmos Mountains, feldspat marble quarry (Peschlow-Bindokat, 1996, p. 51)

Educational Values

- The monastic complexes of the Byzantine settlement possess educational value by virtue of their structures in terms of a section of a church, brick decoration of a façade or the construction technique of the Byzantine period. For example, the Katholikon, located in the Kahve Asar Ada Monastery, demonstrates a section of a church not only interesting for visitors but also educational for students (Figure 4.33).

Figure 4.33: Kahve Asar Ada Monastery, the section view of the Katholikon

Social Values

- The Latmos Mountains provide rock climbing, camping and hiking opportunities for both the population of the region and foreign tourists.
- A variety of festivals are organized in the region which help in raising awareness regarding the archaeological site of Herakleia ad Latmos. For example, the Meandros Festival was organised in 2008 in order to provide awareness about the impressive nature and cultural assets of the region. Within the scope of the festival, different thematic activities were organized in the archaeological sites of the region such as Miletus, Priene, Didyma, Herakleia, Myus and Magnesia.

Natural Values

- Kapıkırı village and the archaeological site of Herakleia ad Latmos are located on the boundary of the natural park of Lake Bafa. The lake is one of the most important wetland areas in Turkey, with at least 20 000 water birds dependent on its ecosystem (Figure 4.34a). (Ministry of Forestry and Water Affairs, p. 30).
- The wide range of water resources and natural landscape features within the natural park area constitute the necessary elements to make the park eligible to be considered for protection.
- The Latmos Mountains form an important natural landscape with a unique geography and formation (Figure 4.34b).
- The region has large number of agricultural areas mostly composed of olive groves.

Figure 4.34: a. Lake Bafa (googleearth.com, last accessed on 11 October 2015), **b.** Latmos Mountains

4.2.2. Threats

- While accessibility to the region is easy from the important centres served by Highway D525 between İzmir and Bodrum, accessibility to Kapıkırı village itself is problematic since there is no public transport serving to the village. Access to the village from Bafa town requires private vehicles.
- The lack of an environmental design project for the site causes accessibility problems within the archaeological site. There are physical access difficulties

for visitors to the heritage sources due to the lack of paved roads and access for disabled people is further exacerbated by the absence of any facilities for them on the site.

- Due to their being public property, Kapıkırı village and its environs have no cadastral plan. Therefore, ownership status in the village creates problems regarding the community involvement process in conserving the cultural assets.
- Because of inadequate and ineffective conservation policies, the cultural and natural assets of the site present conservation problems. The lack of an implemented conservation plan regarding the management, interpretation and presentation of the site results in damage to the monastic settlement of the Byzantine period (Figure 4.35). The threats facing the site come not only from environmental and natural factors but also those resulting from human activity. The sources of the human threat to the site results from uncontrolled access by visitors as well as illicit activities[80]. For example, the paintings inside the church of the Kahve Asar Ada Monastery were degraded by treasure hunters (Figure 4.36).

  The structures that are left unprotected are also damaged by environmental and natural factors such as weather conditions or earthquakes. The continuously changing water level of the lake also affects the remains of the Byzantine monastic complexes on the islands. The water damage thus caused is visible to the naked eye (Figure 4.37). Moreover, there is a danger of some monastic settlements remains being permanently submerged due to the increasing of the water level in the lake (Figure 4.38).

  All these factors create problems with the structural condition of the remains. If the structural problems with the remains are not solved, there may be a complete loss of some structures in the Byzantine monastic settlement of Herakleia ad Latmos. It is fair to say that the authenticity and integrity of the site is highly vulnerable due to the lack of a comprehensive conservation plan.

[80] The official letter regarding the illicit activities is presented in the Appendix K.

Figure 4.35: Yediler Monastery, before and after photographs of the monastic complex (archive of KUDEB)

Figure 4.36: Kahve Asar Ada, degradation of the paintings inside the church

Figure 4.37: Küçük İkiz Ada Monastery, the deterioration of the remains due to the water level

Figure 4.38: Kahve Asar Ada, the remains of the monastic settlement

- The integrity of the Byzantine settlement is vulnerable due to the uncontrolled and unplanned development of the modern village. The village has expanded without control towards the archaeological site.
- Although the urban area of Herakleia ad Latmos was declared entirely an archaeological site in 1989, there are still conservation problems in the site related to the ancient city and the modern village. After the site was legally protected, a construction ban was applied in the area. However, this law has not been fully implemented. Moreover, illegal housing construction can be seen within the boundaries of the natural park (Figure 4.39).

Figure 4.39: a. Kapıkırı village, illegal housing within the boundaries of 1st degree archaeological site, **b.** the natural park of Lake Bafa, illegal housing within the boundaries of the natural park

- Although a Long Term Development Plan was prepared for the natural park of Lake Bafa, effective conservation policies have not been implemented since the preparation of the plan. There are several problems regarding the lake in terms of pollution or poaching.
- There is no information signboard in the site except for the signboard concerning the natural park at the entrance to the village. The orientation signboards are not designed as a comprehensive manner in the site. In addition to the non-comprehensive approach, the signboards present several problems in terms of size, materials and colours.
- The advertisement signboards of the guesthouses are not also designed in a systematic or compatible manner and create problems of visual pollution for both the archaeological site and the natural park area (Figure 4.40).

Figure 4.40: Kapıkırı village, the advertisement signboards of the guesthouses

- Because of the lack of comprehensive and effective management plans for the Byzantine settlement and the natural park there are problems in terms of securing the area. As previously mentioned earlier in this thesis, there is no public official or staff provided by private enterprises. Therefore, illegal activities can be seen happening within the area, such as treasure hunting.
- The lack of budget for conservation, interpretation and presentation of the heritage site creates not only conservation problems but also physical and intellectual access problems between heritage sources and visitors.
- Due to the conflicts of authorities concerning the cultural and natural protected areas, some challenges concerning the implementation of several projects can be observed[81]. Moreover, there is no effective monitoring system for the site.

4.2.3. Potentials

Recognizing the importance of developing value and potential-oriented proposals in ensuring the conservation of heritage sites, the potential for the future of the Byzantine settlement are described in this part of the thesis.

- The site has been the subject of archaeological investigations and research by several foreign scholars since the beginning of the 20th century. As a result of these investigations, many written sources contains detailed information about the four components of the site have been published in different languages. This resource of information and documents represents an opportunity for both the local community and visitors for providing a better appreciation of the archaeological site of Herakleia ad Latmos, ıf properly exploited.
- As previously mentioned, Caria and the surroundings of the study area have contain a great number of significant heritage sites. Taken in conjunction

[81] The official letter concerning the conflicts of authorities regarding the project of Informing and Orienting Signboards for the Yediler Monastery and Yediler Cave is presented in the Appendix L.

with the nearby heritage sites, the Byzantine monastic settlement has the potential to form part of a cultural route to be established in the region.

- The site presents significant potentials for conducting different studies concerning the architectural features of the less represented Middle and Late Byzantine periods at both building and settlement scales. The site is also a suitable subject for conducting investigations into the monastic life of the Byzantine periods.
- Since there are no foreseen projects to re-function the Byzantine monastic complexes in the study area, the highlighting of the educational value of the structures will remain unimpaired.
- The fact that the Byzantine monastic complexes and structures, except for the Byzantine castle on the shore of the village, do not overlap with Kapıkırı village and the ancient city of Herakleia constitutes a significant advantage in terms of ensuring the sustainable conservation of the Byzantine settlement since it remains unaffected by the uncontrolled and unrestricted expansion of the modern village.
- In addition, the lack of overlap between the Byzantine monastic complexes and the ancient cities of Herakleia and Latmos encourages visitors to spend more time in the wider site, rather than restricting their visits to one day tours. A situation potentially providing an additional source of economic income for the local community.
- The low density of visitors compared to other archaeological sites in Caria reduces the risk of the damage to the heritage sources, thus enhancing the possibilities of preserving the vulnerable authenticity and integrity of the Byzantine monastic settlement.
- The widely scattered nature of the Byzantine monastic complexes and structures is an aid to ensuring controlled visitor access to the heritage sources.
- The monastic complexes and the defensive structures of the Byzantine period located on the islands and in rocky landscape of the mountains have significant potential for projects seeking the integration of the natural and cultural assets of the study area.

- The interest of the villagers in accompanying visitors during their ancient city tours constitutes an opportunity to encourage community participation in the conservation of cultural heritage.
- Cultural tourism is considered as an important source of economic income for the local community. This context will encourage the local community to collaborate in efforts to attract visitors and in becoming involved directly in the conservation of heritage processes.
- In addition to the well-attended festivals, such as Meandros, the small scale cultural and sports activities organized in the study area represent an opportunity to increase public interest in the assets of the study area and generate additional income for the community.
- As previously mentioned, the management of the study area is under the control of both the Ministry of Culture and Tourism and the Ministry of Agriculture and Forestry in the context of the designation as a first degree archaeological site and a natural park. In addition, the Ministry of Environment and Urbanism is responsible for the natural park at a national level. Moreover, the study area is also under the control of both Aydın and Muğla local governments. These different intermeshing national and local authorities open up possibilities for greater funding, for ensuring the sustainable conservation of the site.
- According to the analyses regarding the current situation at the site, no infrastructure and development projects have been proposed for the region. This situation is constitutes a reassurance about the potential for maintaining the authenticity and integrity of the site.

CHAPTER 5

CONCLUDING REMARKS AND PROPOSALS FOR THE INTERPRETATION AND PRESENTATION OF THE BYZANTINE HERITAGE AT HERAKLEIA AD LATMOS

5.1. Concluding Remarks

The terms ‘interpretation’ and ‘presentation’ for heritage sites have been evolving from the end of the 19th century to the present day within the scope of both theoretical and practical developments. The concern for the interpretation and presentation of heritage that began in the Yellowstone National Park, USA, with simple implementations and arrangements for visitors, has evolved to presentation of heritage with monumental wire mesh installations in the 21st century. Although these concepts have developed significantly, there are still difficult challenges to be met in the effective interpretation and presentation of individual heritage sites.

One of the significant reasons underlying the existence of these challenges is that the concept of heritage interpretation is essentially subjective and therefore shaped according to the ideological and pragmatic perspectives of the states and communities whose territories the heritage sites occupy. This situation may contribute to the conservation of the heritage in some cases, or, can lead to the conservation problems for heritage, especially in areas full of political conflicts. In this context, considering the political crisis and polarisation in the world, especially in recent years, it is necessary to emphasize the importance of the concept of common cultural heritage and to promote the awareness of conservation of cultural heritage for preventing the damage of cultural heritage.

The other reason is that the implementation of interpretation and presentation of heritage sites have often failed to relate effectively to the host society. This situation has made it difficult for the general public to form a relationship with heritage sites, which enables the public to value and adopt these areas, recognizing their significance, participating in their conservation and benefitting from their economic potential. This means that, the interpretation of heritage should be addressed not only to the academic community but to a wider public (Serin, 2017, p. 75). It is also widely acknowledged that ease of intellectual access to the meanings of past is essential in the interpretation of heritage for society (McManus, 2009). Therefore, it is important to bear in mind that, while developing specific interpretive approaches for heritage sites, the main concern should be inclusive planning for involving all segments of society in order to ultimately ensure the sustainable conservation of heritage sites.

The existence of these two challenges concerning the interpretation and presentation of heritage has led to the misunderstanding and misinterpretation of the Byzantine heritage in Turkey and hence to its neglect. The conservation problems of the Byzantine heritage sites and monuments are mainly dependent on these two crucial issues. As previously noted, the re-interpretation and re-presentation of the Byzantine cultural heritage in Turkey should be achieved by enlisting the whole of society in overcoming the challenges existing in the conservation of the Byzantine cultural heritage. This is the context within which the Byzantine heritage is discussed in terms of the current situation and the requirements of the site for a better interpretation and presentation of the Byzantine past of the study area.

In fact, the Byzantine settlement of Herakleia ad Latmos has remarkable values and potentials with its impressive monastic complexes and natural assets. Revealing these values and potentials of the study area with the help of effective interpretation and visitor orientation policies will help one of the significant examples of the Byzantine cultural heritage to be shared and presented better and more widely within Turkish society.

All these theoretical investigations on the concepts of interpretation, and descriptions and analyses concerning the study area have been carried out with the purpose of offering some effective interpretation and presentation proposals for the case study area. With these suggestions, the aim is to encourage re-evaluation of the Byzantine cultural heritage, not only by visitors but also the local community so as to provide its sustainable conservation. In this manner, it is possible to develop a more comprehensive understanding of the Byzantine cultural heritage unprejudiced by any ideological and pragmatic factors temporarily pervading society at any one time.

At this point, it is important to highlight that the effective interpretation of heritage sites is only achieved through a holistic approach, as has been persuasively argued by different eminent scholars. Therefore, these proposals, focusing only on the Byzantine settlement, are offered as an integral part of the comprehensive site interpretation and presentation for Herakleia ad Latmos, which is intended to be formulated so as to be inclusive of all the four different components of the site. Moreover, by referring to these proposals for the site interpretation and visitor orientation of the study area, several different proposals could be developed for the surrounding archaeological sites including substantial Byzantine heritage in Caria, such as Aphrodisias, Bargylia, Ceramus, Cnidus, Iasos and Stratonicea, as part of further research. These differing approaches, offered for different Byzantine settlements, could be combined to be presented as a cultural route for Caria as a whole to foster better recognition and appreciation the sustainable conservation of the Byzantine cultural heritage[82].

It is also important to highlight that the ultimate aim of site interpretation and presentation should be to provide the sustainable conservation of heritage sites. The term ‘sustainable tourism’, which has become popular in recent years, especially among the international community, but it should not necessarily be considered as the first priority for interpretation and visitor management planning. This approach may damage the authenticity and integrity of heritage sites through uncontrolled tourism activities. As noted by Mason (2002, p. 8), the cultural or natural assets of heritage sites may be damaged as a result of the predomination of the possibility of economic use value, such as tourism activities. This issue is significantly important considering the vulnerable authenticity and integrity of the Byzantine cultural heritage, especially in archaeological sites. For this reason, while preparing proposals and implementing plans for both cultural and natural sites, the aim should be to raise

[82] For a previous study on a cultural route between Mylasa and Labraundin Caria, see Durusoy, 2013.

awareness of ‘visitors’ towards heritage sites and their conservation instead of merely attracting ‘tourists’.

In light of these evaluations, first, the basic principles of effective site interpretation and presentation regarding both cultural and natural heritage sites have been laid out in the form of guidelines developed by several different scholars from the beginning of the 20th century. After determining these fundamental principles, the major strategy and proposals for the site interpretation and presentation of the study area are presented. These proposals consist of interpretive activities, presentation methods, physical interventions, decisions on visitor facilities and the administrative management of the protected study area for providing a more satisfactory experience for visitors and the active participation of the local community in the conservation and presentation of the Byzantine settlement, in particular.

5.2. Basic Principles for the Interpretation, Presentation and Visitor Orientation of Heritage Sites[83]

As previously noted, several different definitions, guidelines and charters have emerged as a result of the theoretical developments concerning interpretation and presentation of heritage sites. As can be seen in Figure 2.8, all these definitions and guidelines, determined by different scholars and international community, emphasize certain concerns on the interpretation and presentation of heritage sites. The common aim of these definitions and outcomes is to create a general framework for ensuring physical and intellectual access for visitors to heritage sources. In the practice of interpretation of heritage sites which has no scientific method of measurement, it is important to pay attention to what needs to be considered. In that point, it is important to emphasise that adequate funding is one of the essential components for site interpretation, presentation and visitor orientation, as noted by Koniordos and Mercouris (2008, p. 64). Below, the basic principles are laid out with reference to these common points for defining the prerequisites.

[83] For a wider discussion on the best practices for cultural heritage, with particular emphasis on the MEDA countries, see Mercouris, 2008, pp. 67-98.

Always bearing in mind that the sustainable conservation of heritages sites is the main objective, the principle decisions of the effective interpretation, presentation and visitor orientation can be determined as follows:

P1: Interpretation and visitor orientation planning should be integral parts of the management plans of heritage sites.

Conservation and presentation of heritage sites should be evaluated and handled within the scope of an integral planning approach. This should ensure that the strategies and implementations for site interpretation and visitor orientation should be compatible with the large scale management plans of heritage sites. These proposals and/or plans should be linked with other parts of the management plans consisting of conservation plans, environmental design projects or risk management plans for heritage sites.

P2: Interpretation, presentation and visitor orientation proposals and/or plans should be based on a holistic approach regarding heritage sites.

This holistic approach is one of the crucial factors associated with interpretation and presentation in order to ensure a comprehensive understanding of heritage sites. This means that, all the assets of heritages sites have to be considered in full when formulating the agenda for site interpretation and visitor orientation. This approach facilitates the presentation of all the different valuable aspects of sites and prevents an over emphasis on any specific period or value of heritage sites due to ideological or pragmatic concerns. In this context, the approach being advocated here is one of the most crucial components of site interpretation and visitor management, especially for multi-layered heritage sites.

P3: An effective cooperation between the various stakeholders should be ensured in both the preparation and implementation phases of site interpretation, presentation and visitor orientation planning.

Stakeholders, such as national authorities for culture-nature protected areas, local authorities, local communities, public institutions, universities and NGOs have a crucial role to play in the conservation and presentation of cultural heritage in terms of both implementing the plans and raising awareness in wider population as well as visitors about heritage sites. The coordinated working approach among stakeholders is one of the fundamentals of planning processes that increase the quality of site experience for visitors.

P4: The experience and knowledge of local communities should be incorporated at every stage of site interpretation and visitor orientation planning.

Community involvement has become one of the pivotal components of conservation and presentation processes in the quest for effective outcomes, especially in recent years, with the encouragement of international charters and documents[84]. Having noted the importance of the experiences and knowledge of local communities concerning heritage sites, community participation should be ensured in interpretation activities and visitor management facilities. It is also important to provide intellectual access to heritage sources for the local communities as a method of site interpretation and presentation for maintaining the authenticity and integrity of heritage sites.

P5: The authenticity and integrity of heritage sites should not be adversely affected by implementations within the scope of the proposals and/or plans.

In some cases, interpretation activities, presentation methods or visitor management strategies, such as improperly placed signboards or information centres not designed to be compatible with the historical tissue of the site may create authenticity and integrity problems for heritage sites. In addition, inappropriate restoration or reconstruction implementations in disregard of the original construction techniques and materials may damage the state of conservation of heritage sources. In order to avoid such problems, all analyses and documents concerning the authenticity and integrity should be taken into consideration when preparing and implementing these proposals and/or plans.

P6: The opportunities offered by modern tools and technology should be utilized in site interpretation activities, presentation methods and visitor orientation implementations.

[84] For further information on the community involvement in the conservation process, see the ICOMO, 1999; ICOMOS, 2007; ICOMOS, 2008; UNESCO, 2011 and UNESCO, 2017.

Modern tools and technology can be an immense aid to enhancing physical and intellectual access to heritage sources for visitors. In particular, presentation methods such as three dimensional reconstructions or different kinds of installations can play a significant role in encouraging a better understanding of heritage and improving a wider and informed awareness. With the help of newly developed technologies and tools a more detailed and nuanced understanding of the past can result from interpretive programs and presentation methods.

P7: The context of interpretation and visitor orientation should not be limited to interventions and practices only existing within the site.

It is important to note that site interpretation and presentation achieve a broader context from on-site to off-site. The on-site implementations such as informative signboards or site museums should encourage further investigation and study concerning the site. One of the main aims of interpretation and visitor orientation is to actively encourage the involvement of visitors in conservation processes instead of leaving them to relapse into passive roles after site visits.

P8: The economic sustainability of heritage sites should be achieved by means of effective site interpretation and visitor orientation approaches.

The potential for economic benefits from heritage sites has become one of the most discussed topics in the field of conservation. There has been a realization that generating an economic income provides sustainability for the interpretation and visitor orientation of heritage sites. In addition, the fact that economic income is not a primary goal but a result is important in ensuring the sustainability of heritage areas. Local economies can be revived by well-presented heritage sites, especially in isolated rural areas.

P9: Site interpretation activities, presentation methods and visitor orientation implementations should be continually monitored and updated in line with the developing requirements and attributes of heritage sites.

Monitoring is one of the crucial issues for determining the effectiveness of interpretation and visitor management. Updated statistical information concerning heritage sites, such as the number of visitors, demographic breakdown of visitors or the trends in the economic income of the site should be documented in order to improve the quality of site interpretation and visitor orientation. In the quest to ensure sustainability of heritage sites, it is important to revise site interpretation and visitor orientation proposals and/or plans according to changing requirements and attributes of both heritage sites and local communities. Therefore, interventions and implementations within the scope of these proposals and/or plans should be reversible in order to comply with changing needs of heritage sites and local communities.

P10: Site interpretation activities, presentation methods and visitor orientation implementations should be planned and organized according to the specific needs and features of each heritage site.

Having noted importance of recognizing the diversity of values and potentials of heritage sites, it follows that the needs for conservation and presentation of sites varies greatly. This makes it important bear in mind that every case should be evaluated according to its own character and requirements.

5.3. Proposals for the Interpretation and Presentation of the Byzantine Heritage at Herakleia ad Latmos

Although there is, as yet, no effective site interpretation and presentation planning or environmental design project for the study area, the site has a significant potential in terms of presenting its values in a more impressive way to visitors. For this reason, an effective and comprehensive interpretation, presentation and visitor orientation approach and implementations are required to ensure the sustainability of the vulnerable authenticity and integrity of the Byzantine heritage of Herakleia ad Latmos. As previously exemplified, several different approaches from minimum intervention to maximum intervention can be adopted for interpretation and presentation of heritage sites based on their priorities and requirement. Within this scope, the site interpretation and presentation proposals for the Byzantine monastic complexes at Herakleia ad Latmos have been prepared by focusing on the general characteristics and requirements of the current situation of the study area (P10).

The main aim of these proposals is to re-interpret and re-present the Byzantine monastic settlement of Herakleia ad Latmos in the absence of subjective prejudices about the Byzantine cultural heritage in Turkey. As a result of such arrangements, the possibility is foreseen of enhancing the public understanding of the Byzantine past of the site as a step towards ensuring sustainable conservation of its remains.

While preparing these proposals, the main strategy was based on highlighting the outstanding values and potentials of the Byzantine settlement, rather than allowing planning to be dominated by the problems. It is foreseen that constructing the proposal on releasing the values and potentials of the Byzantine settlement creates more effective outcomes in conserving the site than focusing solely on solutions for the site problems in the end since it is easier for both the villagers and visitors to relate to the revealed and highlighted values and potentials after the interpretation activities and visitor orientation facilities. These highlighted values and potentials would encourage an active involvement of the villagers and visitors to the conservation and presentation processes of the site. As mentioned before, the effective interpretation of heritage sites can be achieved by establishing relations between visitors' pre-existing viewpoints and experiences, and heritage sites. As a result of this relationship with the site, the society as a whole would become more disposed to adopt Byzantine cultural heritage and thus conserve the site. Therefore, decisions concerning the monastic settlement have been developed in the context of highlighting the values and potentials of the Byzantine settlement. In this context, having noted the potentials of the unique natural assets of the Bafa region, revealing the integration of the monastery complexes and Lake Bafa is one of the main concerns of the proposal, as in the case of the archaeological site of Caesarea Maritima[85].

The other important concern that shaped the main strategy of the proposal was the fragility of the authenticity and integrity of the Byzantine monastic settlement. Accordingly, while preparing the proposal, a minimal but innovative intervention approach is utilized for the site to maintain the authenticity and integrity of the site

[85] For further information on the archaeological site of Caesarea Maritima and its presentation, see above, pp. 51-54.

(P5). In this context, relatively large-scale or radical interventions such as constructing the new buildings as the site museum or information centre are avoided.

On the other hand, the interventions and arrangements are developed within an overarching principle of allowing visitors to visit the site and spend their time freely in there, without being unnecessarily constrained by predetermined rules and regulations such as restrictions on the number of visitors.

Considering all these strategy and concerns, it is evaluated that the existing management system for the study area should be revised in order to ensure effective management of Herakleia ad Latmos and to facilitate the implementation of the proposals for the site interpretation and visitor management. As previously mentioned, the management of the protected areas of the site is under the control of three ministries: the Ministry of Culture and Tourism, the Ministry of Agriculture and Forestry and the Ministry of Environment and Urbanism. Considering the potential of the three different ministries to provide more labour and financial resources, it is proposed to establish a new unit responsible for the area. This new unit would be established under auspices of the Museum Directorate of Milas and consist of representatives of three ministries to facilitate cooperation on the conservation and presentation processes of the Byzantine settlement of Herakleia ad Latmos (P3). The administration, monitoring and security of the site would be organized by this unit.

It is important to handle any proposals for the future of the site in a comprehensive manner. This means, decisions of the proposal should involve all interventions and arrangements starting before visitor’s arrive at the site and continue after they leave. Taking into consideration the overall approach and all the subsidiary aims, the proposals are developed in the form of three parts, respectively ‘before the site visit’, ‘on-site experiences’ and ‘beyond the site expectations’ (P2) (Table 5.1).

Table 5.1: Stages of the interpretation and presentation planning for the Byzantine heritage at Herakleia ad Latmos

	Before the Site Visit	On-site Experiences	Beyond the Site Expectations
Intellectual and Visual Access	• development of a website (P2-6) • production of written and/or visual materials (P3)	• appropriately placed orientation panels (P2) • thematic information panels (P2-5-7): MT Main Theme: Integration of the Landscape and Man-made Structures in Herakleia under Latmos **Study Area** T1 Theme 1: Choosing the Site **Yediler Monastery** T2 Theme 2: Relation between Monastery Complexes and Water Sources **Pantokrator Monastery / Menet Ada Settlement** T3 Theme 3: Defensive Structures of the Byzantine Period **Büyük İkiz Ada / Kapıkırı Tower / Lake Castle** T4 Theme 4: Monastic Life of Herakleia under Latmos **Küçük İkiz Ada Monastery / Mersinet Pier** T5 Theme 5: Architectural Features of the Monastery Complexes **Kahve Asar Ada / Küçük İkiz Ada /Kapıkırı Ada Monasteries** T6 Theme 6: Wall Paintings of the Byzantine Period **Pantokrator-Stylos-Yediler Monasteries / Cave of Christ**	• Constructing Meaning from the Past (P7) • establishment of the relationship between past and present • recognition of former cultures • understanding all the social, cultural, political and religous values of former cultures • understanding the neccessity of conservation of cultural heritage
Physical Access		• arrangement of shuttle services from Bafa town to the village (P4-8) • reorganization of the vehicular and pedestrian roads in the village (P1) • organization of regular boat tours for the islands (P3-4) • creation of paved pathways leading from the village to the remains on the mountains • arrangement of visitor facilities • a new Visitor Centre (P4-5) • computer-based technologies and relief models (P6) • main checkpoint / checkpoints (P6-9) • installation of street furniture (P2) • souvenior shop (P4-8)	

'Before the Site Visit'

In view of the crucial role of the first intellectual impression on visitors of the site, the decisions for the first phase concentrate on developing the idea of visitors having a general idea of the context of the Byzantine settlement. The introductory and informative arrangements, such as developing a web-site and publishing brochures, are offered to contribute to instilling pre-knowledge of the Byzantine settlement before the site visit. The web-site and published written and visual materials should include information on both the historical and architectural features of the Byzantine settlement and the updated interpretive, educational and investigation activities, such as festivals, concerts, excavations or any kind of scientific studies.

- Taking into consideration the potential of the research of the area having been investigated by foreign scholars for a long time, detailed information such as maps, documents and booklets concerning the Byzantine monastic complexes and structures should be available on the web-site and be prepared in several languages: respectively Turkish, English, German and French (P2). The thematic information for the Byzantine monastic complexes provided in the web-site would strengthen the intellectual understanding between visitors and the remains before their arrival at the site[86]. Moreover, the digital reconstructions of the site in these thematic contents as in the case of Ephesus should be developed and added to the web-site[87] (P6). These digital reconstructions would help visitors to visualise and understand the site in a comprehensive manner.

  The web site should also include information regarding access details from important centres to the village, visitor facilities, interpretation activities and the opportunities presented by the site, as in the case of the web-site of the archaeological site of Xanten[88].

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[86] The thematic contents concerning the Byzantine monastic sites are detailed within the scope of the 'on-site experiences'.

[87] For further information concerning the visual reconstruction project for Ephesus, see above, Chapter 2, pp. 76-78.

[88] For further information concerning the interpretation applications at the archaeological site of Xanten, see above, Chapter 2, pp. 54-57.

- As previously mentioned, the written and/or visual materials on the Byzantine heritage are, at present, extremely limited, especially in Turkish. One of the main reasons for this situation is the fact that the main sources written in German and French have not been translated into Turkish even after such a length of time, except for the booklet, prepared by Peschlow-Bindokat. Another reason is that the Byzantine settlement has not been studied, as yet, extensively by Turkish researchers. In the light of this information, first of all, it is suggested that the translation of the two main sources concerning the Byzantine settlement should be made with the contribution of the archaeology students of the Muğla Sıtkı Koçman University as a first step. After that, detailed investigations and research on the Byzantine settlement of Herakleia ad Latmos should be planned with the collaboration of the University and all the stakeholders (P3).

  Moreover, the number of advertisements and informative materials, such as posters or booklets, should be increased with the cooperation of various stakeholders such as Ministries, local authorities, universities and NGOs (P3). It is important that the content of all these materials should be addressed to all visitors from different socio-cultural backgrounds.

  It is also proposed that the brochure of the Museum Directorate of Milas should be revised to include the Byzantine monastic settlement. All these efforts are intended to facilitate the recognition and understanding of the site by the general society.

'On-site Experiences'

This part of the planning includes the decisions concerning on-site interpretation activities, presentation methods and visitor management facilities. Due to the fact that visitors will have direct contact with the site in this phase, the 'on-site experiences' have a crucial role in the presentation and therefore conservation of the site. The scope of 'on-site experiences' contains modes of access, visitor facilities, information and orientation signboards and interpretive activities.

Physical access is one of the most fundamental issues in establishing intellectual access to heritage sites. In this regard, as well as easy access to the site itself, accessibility within the heritage site increase the quality of site experiences for visitors. In this regard, the study area needs specific changes implemented to improve on accessibility.

- Given that the current small number of visitors presents an advantage in terms of the conservation of the Byzantine settlement, specific arrangements should be made to ensure controlled visitor access to the site. The lack of transport from Bafa town to the village of Kapıkırı is one of the major access problems. Arranging shuttle services at certain times of the day from Bafa town to the village would encourage more visitors to experience the Byzantine settlement of Herakleia ad Latmos. To increase the community participation in the site interpretation and visitor orientation process, it is suggested that the shuttle services should be organized and operated by the guesthouses in Kapıkırı village (P4). This would also provide extra economic income from the cultural tourism activities for the villagers (P8).
- The vehicular and pedestrian roads in the village are not well-designed and compatible with the Universal Design Principles[89]. In addition, the current situation with the roads impedes disabled access. To improve this state of affairs, an environmental design project should be implemented for the site for the provision of paved roads and improve the design of the roads to meet the needs of all visitors (P1). Re-arranging the pedestrian and vehicular roads of Kapıkırı village would also facilitate the access to the visitor centre. Within the scope of the project, it is also suggested to design a car park at the entrance of the village for the use of visitors. This car park is also planned to be used as a stop for shuttle services.
- As noted earlier in the thesis, there are some access difficulties to the heritage sources of the Byzantine settlement due to the geographical nature and challenging topography. In reality, the fact that the Byzantine remains are scattered over the islands and in the Latmos Mountains could be used as a potential opportunity for experiencing the natural values of the site.

[89] For the seven principles of Universal Design, see http://universaldesign.ie/What-is-Universal-Design/The-7-Principles/.

Recognizing the importance of this potential, some arrangements should be offered for easy access to the remains situated on the island and in the mountain involving the participation of villagers. The participation of the villagers in these processes would encourage them to adopt the Byzantine heritage as a common asset of the village with the added bonus of financial gain (P8).

First of all, organizing regular boat tours at certain times of the day on requests of visitors from the village to the islands (Kapıkırı Ada, İkiz Ada, Menet Ada Kahve Asar Ada) and Mersinet pier would enable easy access to the remains of monastic complexes on the islands and the shore. The demands of visitors on seeing the remains would be recorded and regulated in the visitor centre via the details of smart tickets. According to these demands, the maximum of six-person per boat tours to the islands would be organized with the cooperation of local authorities and the guesthouse managers (P3-4). With the help of these organized boat tours, visitors would also have a chance to experience the natural beauty of the lake.

Secondly, creating paved pathways from the village to the remains situated on the Latmos Mountains would encourage visitors to see the remains of the Byzantine period, as in the example of the environmental design project for Kanytelleis. By this means, the monastic complexes of the Pantokrator, Stylos, Yediler and Kiliselik and the Byzantine remains at the centre of the ancient city of Latmos will be accessible via paved roads instead of challenging pathways. Moreover, it is aimed that visitors will have the opportunity of comfortable and enjoyable experience of the natural beauty of the Latmos Mountains.

Visitor facilities have a key role in interpretation and visitor orientation of heritage sites for ensuring satisfactory experiences for visitors. The qualified visitor facilities help visitors to experience comfortable and enjoyable time on-site, as well as provide informative experience. In this regard, the Byzantine settlement needs to improve its inadequate visitor facilities for the benefit of the visitors and as an aid to the economic sustainability of the area.

- Because of the fact that the remains of the Byzantine monastic sites are located at considerable distances from each other within the study area, visitors have to walk long-distances if they want to experience the whole area. Therefore, it is proposed that the visitor centre should be located in the centre of the study area for dividing long walking distances into smaller parts. This new visitor centre is suggested as a replacement for the present building which is located near the entrance to the village and serves as a guesthouse, known as 'Pelikan Pansiyon'. It is planned to create a café, souvenir shop and toilet facilities in the new centre for supplying necessities of visitors such as resting and eating. In fact, there will be no additional construction for these facilities. The guesthouse will be re-functioned as the visitor centre with a minimum degree of intervention according to the architectural program of the new centre (P4-5).
- The visitor centre would offer various kinds of documents and information regarding the Byzantine settlement, such as maps, brochures and booklets in this preparatory stage (P2). The Byzantine settlement would be presented to visitors via computer-based technologies and relief models to enable visitors to get an overview of both the architectural features and the geographical nature of the site (P6). In addition to presenting the architectural and geographical features of the site, the physical, social and economic features of the monastic life in the Middle and Late Byzantine periods are proposed to be offered to visitors via computer-based technologies, as exemplified in the Benedictine Abbey of Ename, Belgium[90]. These visual representations of the study area provide a better understanding of the impressive natural surroundings and topography of the site at a settlement scale.
- Once they are informed about the visitor facilities and general characteristics of the site, visitors would be enabled to create their own tour routes in the site via maps. At this point, it is important to emphasise that visitors should not be forced to follow any pre-determined routes in the site. Therefore, there will

[90] For further information concerning the interpretation applications at the Benedictine Abbey of Ename, see above, Chapter 2, pp. 57-59.

be no arranged itineraries for the visitors. They will be encouraged to spend time freely in the site with the help of orientation maps and documents.

- After deciding on their own tour routes, visitors should register their routes at the main checkpoint, located at the visitor centre, and get smart tickets so that their interests and choices can be monitored. This system is also important for providing security in such a large site. Moreover, the arrangements for visits to the islands and mountains are regulated and controlled with the help of these smart tickets. Visitors may obtain their smart tickets without charge at the main checkpoint, as it is today. In addition to the main checkpoint at the visitor centre, it is planned to place six checkpoints on the proposed paved pathways providing access to the monasteries on the mountains. These checkpoints will be the places for meeting the needs of visitors while they are walking in such a large site. The aim of the checkpoints to prevent unrestricted and uncontrolled access to the heritage sources (P6-9).
- It is important to note that the location of the Byzantine remains, scattered across the islands and mountains, provide naturally controlled access to the heritage sources. This obviates the need to set up strict rules for visitor access. There will be no restrictions on the number of visitors or time spent in the site. Visitors can start their own tours after receiving their information packs and orientation maps in line with their routes and smart tickets.

Information and orientation signboards have a fundamental role in establishing intellectual access heritage sites, especially in the archaeological areas. Here, we should note that the contents of these panels are very important for the effective interpretation and presentation of heritage sites. The remarkable features of the Byzantine heritage at Herakleia ad Latmos should be defined as a pre-determined thematic content. Moreover, recognizing the potential of the relationship between the natural surroundings and the remains of the Byzantine settlement, the presentation of this integration should be one of the aims of the content of information and orientation signboards. All the signboards in the study area, including the advertisement panels of the guesthouses, are proposed to be revised using compatible and durable materials in a comprehensive manner conforming with the national legal framework. It is also proposed that the first signboard, situated by Peschlow-

Bindokat at the entrance of the village, should be maintained because of its historical significance.

- As mentioned in previous chapters, there are, at present, no orientation signboards for the remains of the Byzantine structures, with the exception of the Yediler Monastery. It is intended that the new appropriately placed orientation panels would help visitors understand the whole site. These panels would allow visitors to move around the site in an awareness of its context and extent. On the other hand, as mentioned before, these panels should not be seen as coercive in defining specific tour routes for visitors. In this way, visitors make their own decisions about how and in which order to visit the study area, in line with the proposed overriding principle of minimum intervention.
- There is no present implementation concerning information panels for the monastic complexes and the remains of the Byzantine period, except for the Yediler monastery, as with orientation signboards. In this regard, new well-placed thematic information panels would enable visitors to comprehend the architectural and historical features of the Byzantine settlement, as exemplified by the archaeological site of Mystras. These panels should focus on the authenticity and integrity of the settlement using a variety of different modes of thematic expression, rather than just giving information about the architectural details of the remains (Figure 5.1). Moreover, it is important to underline that the signboards will be sited in the different monastic complexes where their thematic content is best illustrated. The proposed thematic contents of the information signboards are detailed below, together with their appropriate locations (Figure 5.2).

Main Theme: Integration of the Landscape and Man-made Structures in Herakleia ad Latmos

The integration between the rocky landscape and the architecture of the settlement is acknowledged as one of the most distinctive features of the region. Under this theme, the ‘landscape-integrated architecture’ approach with a concern for protection will be presented in every part of the study area.

Theme 1: Choosing the Site

In the context of this heading, the reasons such as the security concerns and nearness to water sources, for the foundation of the monastic complexes are presented. These thematic signboards are proposed to be placed in the Yediler Monastery, located in a hidden and naturally protected area by reason of its topography.

Theme 2: Relation between Monastery Complexes and Water Sources

The availability of fresh water has been an enduring concern for settlement sites throughout history. Therefore, the monastic complexes were established close to streams or on the islands. This relationship will be presented via the thematic signboards in the Pantokrator Monastery, located above a stream, and the Menet Ada settlement of the Byzantine period.

Theme 3: Defensive Needs and Structures

There are several defensive structures in the study area, such as the Byzantine refuge in Büyük İkiz Ada, the Byzantine tower on the northeastern shore of the lake and the Byzantine castle at the entrance to the village. Under this thematic heading, these defensive structures will be presented via the signboards on their own specific sites.

Theme 4: Monastic Life of Herakleia ad Latmos

The site is one of the significant and representative examples in Anatolia reflecting the physical, social and economic features of the less represented Middle and Late Byzantine periods at a settlement scale. Under this heading, the general features of daily life in the monastic complexes will be illustrated on the information signboards in the Küçük İkiz Ada Monastery with its relatively well preserved structures such as the katholikon, trapeza, cells and enclosing wall and Mersinet pier with its typical plan scheme of a medieval monastery complex.

Theme 5: Architectural Features of the Monastery Complexes

The site is an example of the architectural and spatial features, and typical building techniques and materials of the Middle and Late Byzantine ages. Under this theme, the remarkable and representative features of the monastic complexes from the Middle and Late Byzantine periods, such as their construction techniques and materials, including the use of spolia will be presented using the signboards. These signboards will be placed in the Kahve Asar Ada and Küçük İkiz Ada, which best illustrate the use of 'brick-filled mortar joints' construction technique, the use of brick ornamentation and spolia with relatively well preserved remains. This will also be an opportunity to illustrate the spatial features of the monastery complexes.

Theme 6: Wall Paintings of the Byzantine Period

The monastery complexes in Heraklia ad Latmos possess important wall paintings from the Byzantine period. The generic features of the paintings, such as their composition and iconography, can be explained via the signboards in the monastery complexes, located in the mountains, including the best preserved wall paintings in the study area. These paintings are considered a significant contribution to the history of Byzantium art. The paintings would have to be protected by suitable barriers to prevent visitors touching them in the Pantokrator, Stylos and Yediler Monasteries as well as the Cave of Christ.

Figure 5.1: Sample of a thematic visitor information panel (written information and sketch drawing used for this panel is mainly from Ousterhout, 1999, pp. 169-179, fig. 136)

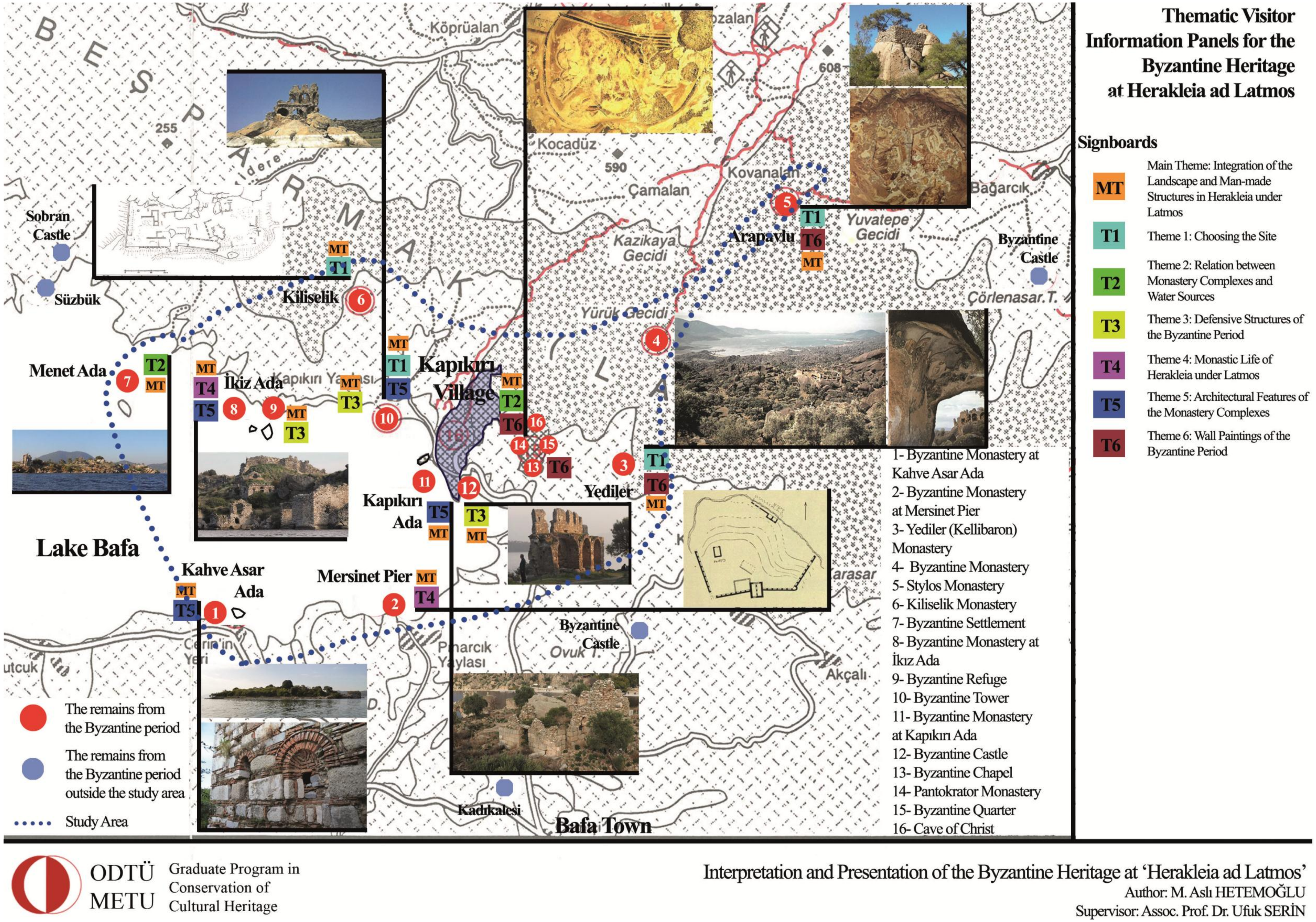

Figure 5.2: Map of the thematic information panels (adapted by Peschlow-Bindokat, 1996)

While visiting the site, visitors also have an opportunity to comprehend the basic architectural details and features of the structures, such as a section of a church or an ornamental façade detail. The remains and structures of the monastic settlement display detailed architectural evidence about the Middle and Late Byzantine periods. Visitors would have a chance to visualize the architectural features of these monastic structures. Due to their poor state of preservation, the archaeological vestiges in the study area do not offer potential for re-functioning them. Therefore, these remains should be presented to visitors of different socio-cultural backgrounds with particular emphasis on their educational value. For instance, the katholikon on the Kahve Asar Ada, even as it stands at present, is a significant example sharing a section from a Byzantine church. Moreover, the Katholikon on the Kapıkırı Ada provides visitors with the opportunity to see and understand the use of spolia in the Byzantine period.

Having noted that the challenging nature of the significant distances between the heritage sources in the field, the installation of appropriate street furniture such as seating units and trash bins is proposed; these would have to be sensitively sited and made of compatible and durable materials in harmony with the information and orientation signboards.

The phase of 'on-site experiences' is continued with the return of visitors to the visitor centre after completing their tours of the site. Once visitors have completed their visits to the site, they will be encouraged to spend further time in the visitor centre to learn more about and actively participate in the conservation and presentation process by means of their feedbacks instead of just viewing the ruins.

Here, visitors would be encourage to return their smart tickets to the staff in the visitor centre so that the statistical information regarding the number of visitors, their tour routes, the time spent in the site for monitoring the site interpretation and visitor management activities would be documented. In addition, visitors could be asked to fill in a questionnaire concerning their satisfaction with their site experiences and facilities. Using these questionnaires, site interpretation, presentation and visitor orientation approaches can be evaluated and revised according to the needs of visitors and the site (P9).

As previously mentioned, the elderly women of the village, who sell traditional handicrafts, olive oil soap or honey, sometimes accompany visitors on tours of the ancient city. Having noted the potential for encouraging the enthusiasm of villagers for the conservation and presentation process, it is proposed to establish a souvenir shop operated by villagers in the visitor centre. In this way, the active participation of the villagers in the process would be further encouraged. Moreover, possible problems caused by the villagers begging visitors to buy their products during the site visits would be prevented.

Finally, before visitors leave the site, they will be informed about the surrounding centres of heritage sites in Caria and the recreational activities in the region such as festivals and sport activities to encourage them to participate in. For example, the landscape of the mountains and the lake comprises an area of great natural beauty; something the visitors can see as an integral part of their cultural visits. This provides the possibility of organizing outdoor sport activities such as trekking tours or sailing on the lake within the scope of the site interpretation, presentation and visitor orientation planning.

'Beyond the Site Expectations'

This phase that starts with the departure of visitors from the Byzantine settlement of Herakleia ad Latmos, is associated with the after effects of their site visits. Following the site visits and related experiences, the construction of memory regarding the Byzantine settlement is the desired fundamental outcome of the effective site interpretation and presentation. The creation of a memory link is crucial for the active participation of the visitors in the process of heritage interpretation. Such an active participation can be formative in learning self-guided interpretation of heritage sites. It can be assumed that visitors who can establish their own relation with Byzantine heritage sites and understand the meaning of the heritage would play an important role in the interpretation and reassessment of the Byzantine cultural heritage in wider society.

All these proposals concerning the interpretation, presentation and visitor orientation of the Byzantine monastic settlement are based on creating a clearer perception of the site and its historical significance for the society. This perception is expected to include four fundamental phases, as elaborated by Shanks and Tilley (1987, p. 108)[91]. First of all, the relationship between the past and present is one of the crucial outcomes of effective interpretation of heritage. In this regard, it is hoped that the wide society will comprehend the remains of the monastic complexes and the defensive structures as the traces of a past community that lived on the site, rather than merely as ruins. Secondly, heritage interpretation has a mission to ensure the recognition of former cultures with different frameworks of meaning and significance from the general structures of present day society. Accordingly, visitors, and the societies they come from and have been brought up in, become familiarised with Byzantine culture, including its approaches to art and architecture, the traditions of monastic life, and the major concerns that sustained and dominated the lives of the inhabitants of the Byzantine settlement of Herakleia ad Latmos. The third concern of heritage interpretation is to introduce all the social, cultural, political and religious values that once made up the contemporary society and to provide a fuller and more sensitive understanding of it. In this context, it is aimed to reveal and present the social, political, cultural and religious effects of the Byzantine period in the formation of contemporary society. Finally, understanding the necessity of the conservation of cultural heritage is the ultimate point of the interpretation of heritage. It is hoped that society at large will recognize the need to conserve the Byzantine cultural heritage. As a result of this process, society would gain the awareness of common cultural heritage from the Byzantine settlement of Herakleia ad Latmos. It is hoped that if the perceptions, including these four phases, of today's society, are thus changed and deepened, the most important step will have been taken towards the sustainable conservation of the Byzantine cultural heritage[92].

[91] See also Shanks and Hodder, 1995, p. 10; Serin, 2008, 224; Serin, 2017, p. 78.

[92] The ongoing PhD dissertation by Nehir Akgün *"An 'Excluded Past' between the Roman and Ottoman: The Reassesment Valorisation and Representation of Byzantine Cultural Heritage in Turkey"* conducted under the supervision of Assoc. Prof. Dr. Ufuk Serin, will hopefully provide a wider discussion on these issues.

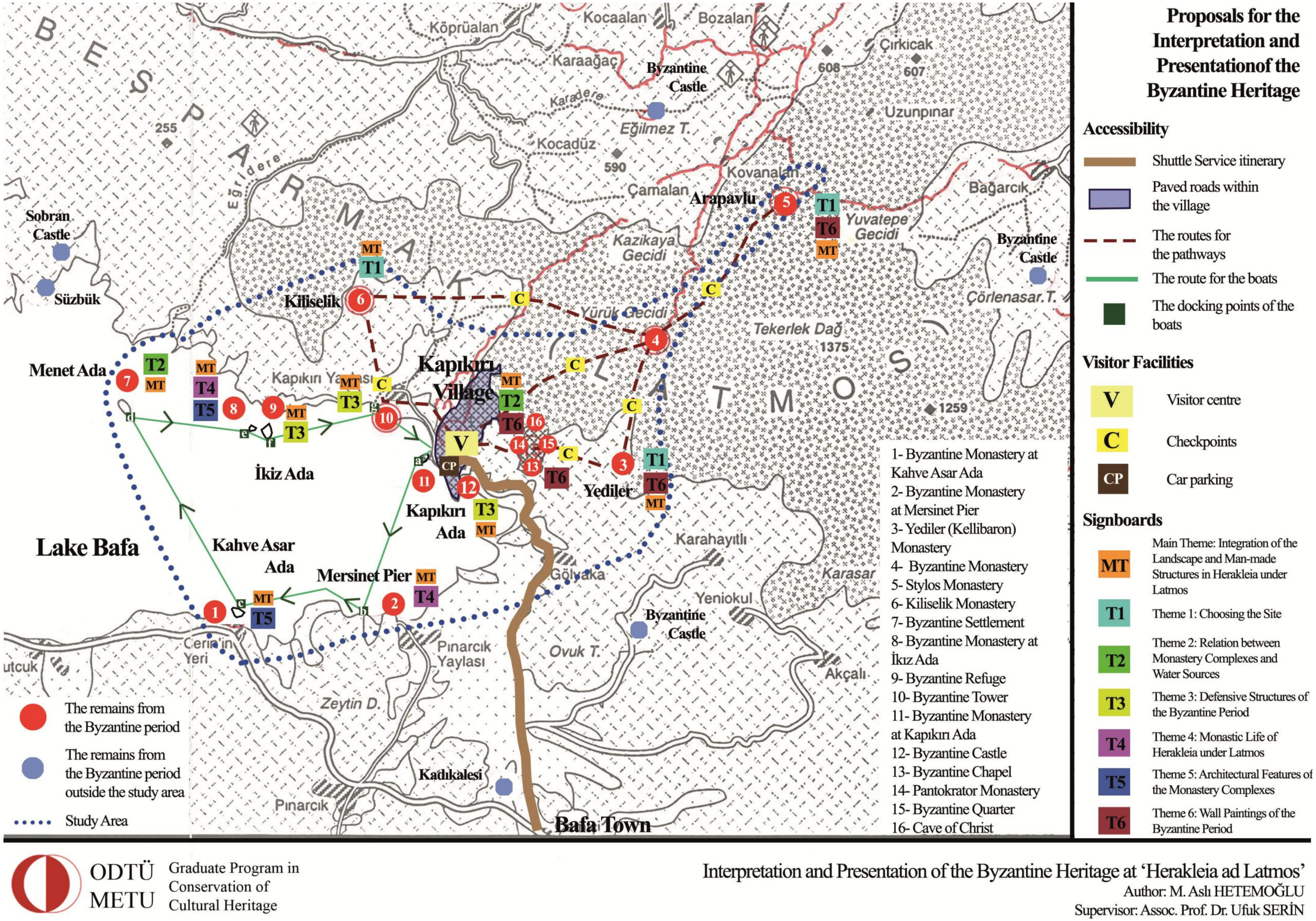

Figure 5.2: Proposals for interpretation and presentation of the Byzantine heritage at Herakleia ad Latmos (adapted by Peschlow-Bindokat, 1996)

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APPENDICES

A. Document Concerning the Designation of the First-Degree Archaeological Site

KURUL KARARI

T.C.
KÜLTÜR BAKANLIĞI
İZMİR II NUMARALI KÜLTÜR VE TABİAT VARLIKLARINI
K O R U M A K U R U L U

K A R A R

Toplantı Tarihi ve No :20.12.1989-119
Karar Tarihi ve No 20.12.1989-1055

Toplantı Yeri :İZMİR

Muğla ili,Milas ilçesi,Herakleia-Latmos Antik Kentlerinin tescil çalışmasına ilişkin Eski Eserler ve Müzeler Genel Müdürlüğünün 6.2.1989 gün ve 1009 sayılı yazısı gereği yerinde yapılan tesbit çalışması sonucu hazırlanan rapor okundu,ekleri ihcelendi ve yapılan görüşmeler sonunda;

1. Ekli 1/25000 ölçekli haritada işaretli ve listede belirtilen alanların 1.Derece Arkeolojik Sit Alanı olarak tescil edilmesine,

2. Bafa Gölünün ve kıyı kenar çizgisinden itibaren 250m.lik kıyı bandının 1.Derece Doğal Sit Alanı olarak tescil edilmesine,

3. Ekli 1/25000 ölçekli haritada sınırları belirlenen alanın 3. Derece Doğal Sit Alanı olarak tescil edilmesine,

4. Köy gelişim alanlarının saptanması için gerektiği hallerde Kurul'a başvurulabileceğine karar verildi.

Kubilay NAYIR
Müdür

ASLI GİBİDİR

Prof. Dr. Altan ÇİLİNGİROĞLU

B A Ş K A N
Prof. Dr. Altan ÇİLİNGİROĞLU
İMZA

BAŞKAN YARDIMCISI
Prof. Dr. Çetin TÜRKÇÜ
İMZA

Ü Y E
Selahattin ERDEMGİL
Efes Müzesi Müdürü
İMZA

Ü Y E
Fatma Sedes AGO
Y. Mim. Restaratör
İMZA

Ü Y E
İlhami BİLGİN
Sanat Tarihçi

Ü Y E

Ü Y E

Ü Y E

Ü Y E

B. Document Concerning the Designation the Site as a 'Natural Park'

T.C.
BAŞBAKANLIK
KANUNLAR ve KARARLAR
GENEL MÜDÜRLÜĞÜ

BAKANLAR KURULU KARARI

94/5451

Sınırları ekli haritalarda belirtilen yörelerden:

1- a) Aydın ve Muğla illeri sınırları dahilindeki Bafa Gölü'nün tabiat parkı.

b) Adana ili sınırları dahilindeki Yumurtalık Lagünü'nün tabiatı koruma alanı,

c) Aydın ili sınırları dahilindeki Büyük Menderes Deltası'nın mevcut Dilek Yarımadası Milli Parkı'na ilave edilerek milli park,

olarak belirlenmesi;

Eki

2- İstanbul ili, Beykoz ilçesi sınırları dahilindeki Polonezköy ormanlarının orman rejimi kapsamına alınması;

Milli Savunma, Bayındırlık ve İskan, Turizm, Kültür ve Çevre bakanlıklarının uygun görüşlerine dayanan Orman Bakanlığı'nın 9/3/1994 tarihli ve 189 sayılı yazısı üzerine, 2873 sayılı Milli Parklar Kanununun 3 üncü maddesine göre, Bakanlar Kurulu'nca 31/3/1994 tarihinde kararlaştırılmıştır.

SÜLEYMAN DEMİREL
CUMHURBAŞKANI

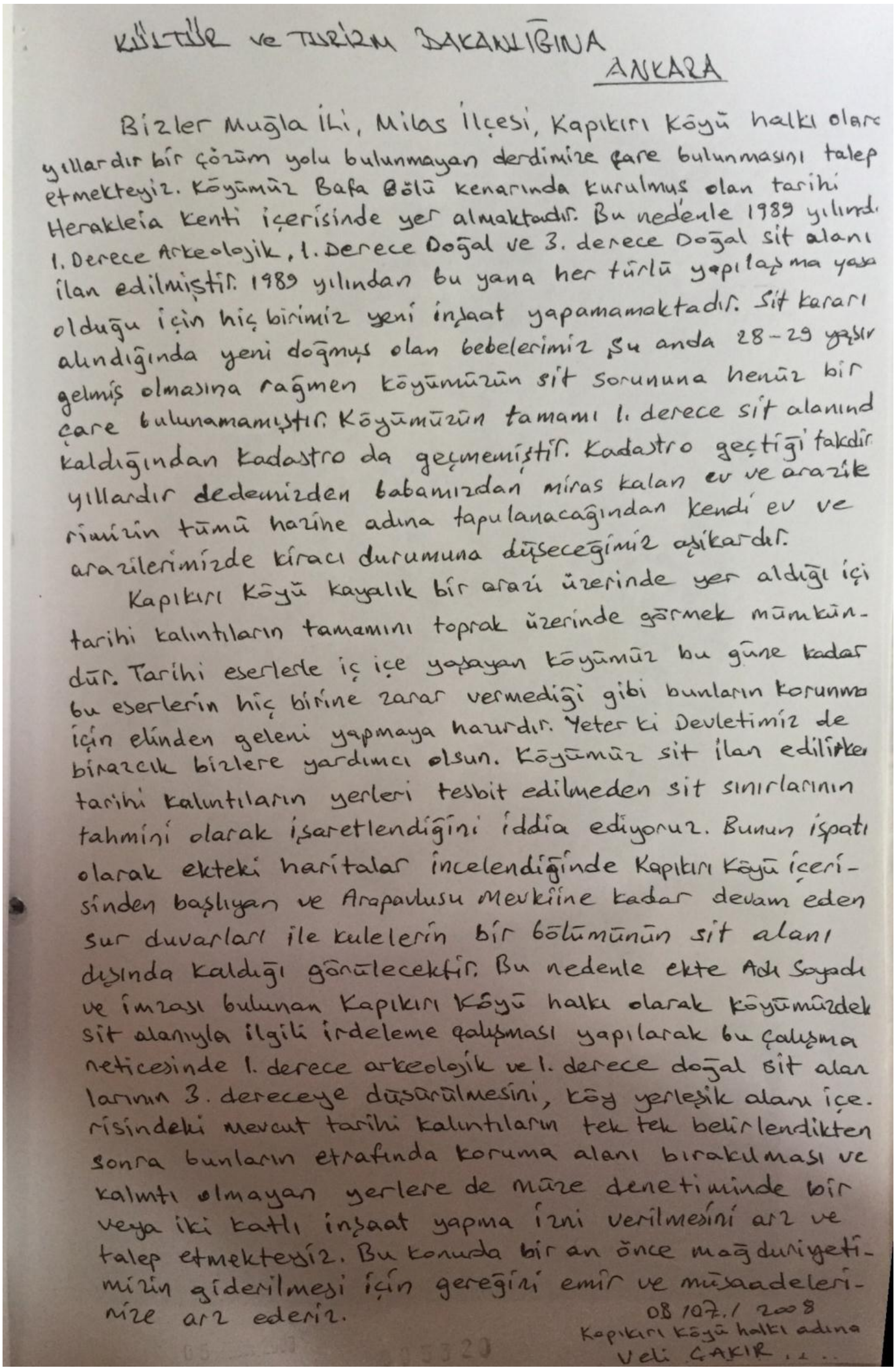
PROF. DR. T. ÇİLLER
BAŞBAKAN

M. KARAYALÇIN Devlet Bakanı ve Başb. Yrd.	N. CEVHERİ Devlet Bakanı	Y. AKTUNA Devlet Bakanı	A. Ş. EREK Devlet Bakanı
I. TEZ Devlet Bakanı	B. S. DAÇE Devlet Bakanı	T. AKYOL Devlet Bakanı	M. A. YILMAZ Devlet Bakanı
N. KURT Devlet Bakanı	M. KAHRAMAN Devlet Bakanı	A. A. DOĞAN Devlet Bakanı	A. ATAÇ Devlet Bakanı
E. ŞAHİN Devlet Bakanı	N. TEKİNEL Devlet Bakanı	Ş. ERDEM Devlet Bakanı	M. S. OKTAY Adalet Bakanı
M. GÖLHAN Milli Savunma Bakanı	N. MENTEŞE İçişleri Bakanı	H. ÇETİN Dışişleri Bakanı	I. ATTİLA Maliye Bakanı
N. AYAZ Milli Eğitim Bakanı	O. KUMBARACIBAŞI Bay. ve İskan Bakanı	M. K. DİNÇ Sağlık Bakanı	M. KÖSTEPEN Ulaştırma Bakanı
R. ŞAHİN Tarım ve Köyişleri Bakanı	M. MOĞULTAY Çal. ve Sos. Göv. Bakanı	M. T. KÖSE Sanayi ve Ticaret Bakanı	V. ATASOY Enerji ve Tabii Kay. Bakanı
D. F. SAĞLAR Kültür Bakanı	A. ATEŞ Turizm Bakanı	H. EKİNCİ Orman Bakanı	R. AKÇALI Çevre Bakanı

UG
sya No.

ASLI GİBİDİR

C. Official Request for Changing the Decision Concerning the Designation of the First-degree Archaeological Site


KÜLTÜR ve TURİZM BAKANLIĞINA
ANKARA

Bizler Muğla İli, Milas İlçesi, Kapıkırı Köyü halkı olarak yıllardır bir çözüm yolu bulunmayan derdimize çare bulunmasını talep etmekteyiz. Köyümüz Bafa Gölü kenarında kurulmuş olan tarihi Herakleia kenti içerisinde yer almaktadır. Bu nedenle 1989 yılında 1. Derece Arkeolojik, 1. Derece Doğal ve 3. derece Doğal sit alanı ilan edilmiştir. 1989 yılından bu yana her türlü yapılaşma yasak olduğu için hiç birimiz yeni inşaat yapamamaktadır. Sit kararı alındığında yeni doğmuş olan bebelerimiz şu anda 28-29 yaşına gelmiş olmasına rağmen köyümüzün sit sorununa henüz bir çare bulunamamıştır. Köyümüzün tamamı 1. derece sit alanında kaldığından kadastro da geçmemiştir. Kadastro geçtiği takdirde yıllardır dedemizden babamızdan miras kalan ev ve arazilerimizin tümü hazine adına tapulanacağından kendi ev ve arazilerimizde kiracı durumuna düşeceğimiz aşikardır.

Kapıkırı Köyü kayalık bir arazi üzerinde yer aldığı için tarihi kalıntıların tamamını toprak üzerinde görmek mümkündür. Tarihi eserlerle iç içe yaşayan köyümüz bu güne kadar bu eserlerin hiç birine zarar vermediği gibi bunların korunması için elinden geleni yapmaya hazırdır. Yeter ki Devletimiz de birazcık bizlere yardımcı olsun. Köyümüz sit ilan edilirken tarihi kalıntıların yerleri tesbit edilmeden sit sınırlarının tahmini olarak işaretlendiğini iddia ediyoruz. Bunun ispatı olarak ekteki haritalar incelendiğinde Kapıkırı Köyü içerisinden başlıyan ve Arapavlusu Mevkiine kadar devam eden sur duvarları ile kulelerin bir bölümünün sit alanı dışında kaldığı görülecektir. Bu nedenle ekte Adı Soyadı ve imzası bulunan Kapıkırı Köyü halkı olarak köyümüzdeki sit alanıyla ilgili irdeleme çalışması yapılarak bu çalışma neticesinde 1. derece arkeolojik ve 1. derece doğal sit alanlarının 3. dereceye düşürülmesini, köy yerleşik alanı içerisindeki mevcut tarihi kalıntıların tek tek belirlendikten sonra bunların etrafında koruma alanı bırakılması ve kalıntı olmayan yerlere de müze denetiminde bir veya iki katlı inşaat yapma izni verilmesini arz ve talep etmekteyiz. Bu konuda bir an önce mağduriyetimizin giderilmesi için gereğini emir ve müsaadelerinize arz ederiz.

08/07/2008
Kapıkırı Köyü halkı adına
Veli ÇAKIR

D. Official Letter Regarding the Decision of the Designation of the First-Degree Archaeological Site

T.C.
KÜLTÜR VE TURİZM BAKANLIĞI
Muğla Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu Müdürlüğü

SAYI : B.16.0.KVM.4.48.00.02/48.06.146 3343 18 Ağustos 2008
KONU: Muğla, Milas, Kapıkırı Köyü, Herakleia
I. Derece Arkeolojik ve Doğal Sit alanlarında İrdeleme talebi.

D.G.Y.Y.

İlgi: Genel Müdürlüğümüz Tespit ve Emlak Dairesi Başkanlığı'nın 22.07.2008 gün ve B.16.KVM.0.10.01/48.05.115- sayılı yazısı.

Muğla İli, Milas İlçesi, Kapıkırı Köyü, Herakleia Antik kenti sit sınırlarında irdeleme talebine ilişkin Kapı Kırı Köyü Muhtarlığı'nın 08.07.2008 günlü yazısı ve 14.07.2008 günlü e- posta iletisinin iletildiği ilgi yazı ve ekleri incelenmiştir.

Muğla ili, Milas İlçesi, Herakleia- Latmos Antik kenti ve Bafa gölünün tescili İzmir II Numaralı Kültür ve Tabiat Varlıklarını Koruma Kırulu'nun 20.12.1989 gün ve 1055 sayılı kararı ile yapılmıştır. İzmir II Numaralı Kültür ve Tabiat Varlıklarını Koruma Kurulu'nun 20.12.1989 gün ve 1055 sayılı kararıyla belirlenen Bafa gölü I. Derece Arkeolojik ve I. ve III. Derece Doğal Sit sınırları içerisinde kalan kuleler, kale, han, sarnıç, şapel ve antik taş ocakları İzmir II Numaralı Kültür ve Tabiat Varlıklarını Koruma Kurulu'nun 01.11.1995 gün ve 5256 sayılı kararı ile anıt eser olarak tescil edilmiş, İzmir II Numaralı Kültür ve Tabiat Varlıklarını Koruma Kurulu'nun 11.12.1996 gün ve 6320 sayılı kararıyla da İzmir II Numaralı Kültür ve Tabiat Varlıklarını Koruma Kurulu'nun 1.11.1995 gün ve 5256 sayılı kararı ile korunması gerekli kültür varlığı olarak tescil edilen taşınmazlara ilişkin liste onaylanmıştır.

Söz konusu alanın kadastral paftalarının olmaması nedeniyle tespit çalışmaları 1/25.000 ölçekli haritalar üzerinde yapılmıştır.

Muğla Kültür ve Tabiat Varlıklarını Koruma Kurulu'nun 19.12.2002 gün ve 2078 sayılı kararıyla da Aydın ve Muğla İllerinde Dr. Anneliese PESCHLOW başkanlığındaki bir ekip tarafından gerçekleştirilen yüzey araştırmasında bölgenin kültür envanterine yönelik yapılan tespitlerin tescili ve Kapıkırı Köyü Köy yerleşim alanı projesi değerlendirilmiştir.

30.05.2007 tarih ve 26537 sayılı Resmi Gazetede yayımlanarak yürürlüğe giren 2863 sayılı Kanunun 11. maddesinde değişiklik yapan 5663 sayılı kanunla, kültür ve tabiat varlıklarını koruma bölge kurullarınca birinci grup olarak tescil ve ilan edilen kültür varlıklarının bulunduğu taşınmazlar ile birinci ve ikinci derece arkeolojik sit alanlarındaki taşınmazların zilyetlik yoluyla iktisap edilemeyeceği, 2863 sayılı kanun kapsamındaki diğer taşınmazların ise zilyetlik yoluyla iktisap edilebileceği hükme bağlanmıştır.

Kadastral çalışmaların başlaması sonrasında tespit ve tescil işlemlerinin daha sağlıklı yapılacağı şüphesizdir. 2863 sayılı Kültür ve Tabiat Varlıklarını Koruma Kurulu'nun 7. maddesi gereğince korunması gerekli taşınmaz kültür ve tabiat varlıklarının ve doğal sit alanlarının tespiti, Kültür ve Turizm Bakanlığı'nın koordinatörlüğünde ilgili ve faaliyetleri etkilenen kurum ve kuruluşların görüşü alınarak yapılacaktır.

Söz konusu dilekçede bahsedilen sit sınırlarının tahmini olarak köydeki kalıntıların yerlerinin tespit edilmeden yapıldığı görüşüne katılmak mümkün değildir.Kapıkırı Köyü ve civarına ilişkin alınan kurul kararları, harita ve listeler ekte gönderilmiştir.

Gereğini bilgilerinize arz ederim.

Fikret GÜRBÜZER
Bölge Kurulu Müdürü

Ekler:
1-İzmir II Numaralı KTVKK'nın 20.12.1989 gün ve 1055 sayılı kararı ve eki harita ve liste
2-İzmir II Numaralı KTVKK'nun 01.11.1995 gün ve 5256 sayılı kararı
3-İzmir II Numaralı KTVKK'nun 11.12.1996 gün ve 6320 sayılı kararı ve karar eki liste.
4-MKTVKK'nun 19.12.2002 gün ve 2078 sayılı kararı.

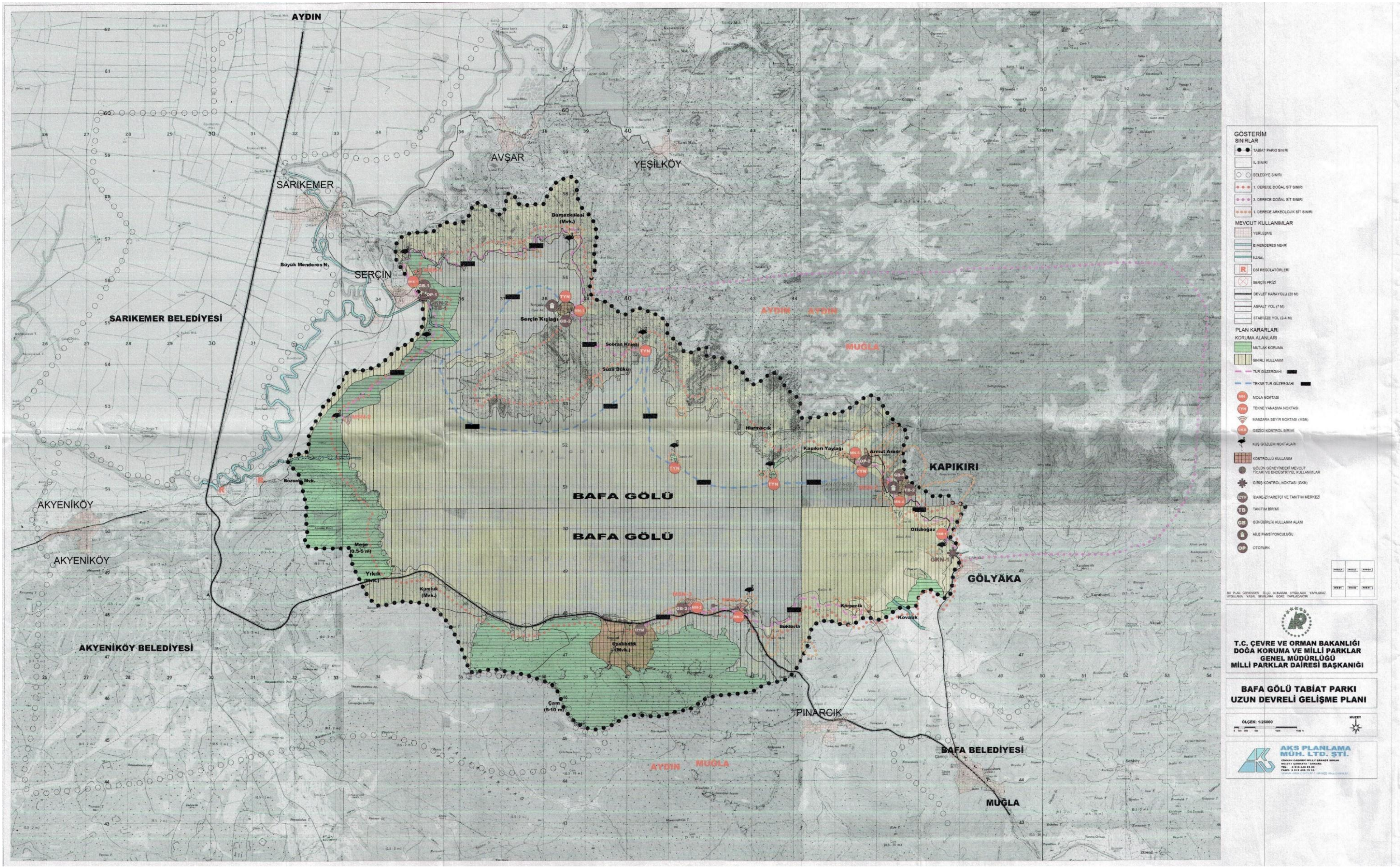
DAĞITIM:

Gereği:
-Kültür Varlıkları ve Müzeler Genel Müdürlüğü
(Tespit ve Emlak Dairesi Başkanlığı)ANKARA

Bilgi:
-Kültür Varlıkları ve Müzeler Genel Müdürlüğüne
ANKARA

ADRES: Emirbeyazıt Mah. Üçler Sokak No:42 MUĞLA Tel:0252- 2130151 - 2147058 Faks: 0252 2142217

E. Plan Decisions of the Long Term Development Plan



F. Official Letter Regarding the Organization of the Boat Tours on Lake Bafa

T.C.
ORMAN VE SU İŞLERİ BAKANLIĞI
Doğa Koruma ve Milli Parklar Genel Müdürlüğü

İVEDİ

Sayı : 51838798-405-
Konu: Bafa Gölü Tekne Yanaşma Noktaları ve
Tekne Tur Güzergahı Hk.

IV. BÖLGE MÜDÜRLÜĞÜNE

İlgi : Çevre ve Şehircilik Bakanlığı'nın 30.03.2018 tarihli ve 54915 sayılı yazısı

Aydın Büyükşehir Belediye Başkanlığı'nca Bafa Gölü üzerinde Bafa Gölü Tabiat Parkı Uzun Devreli Gelişme Planı'nda belirtilen rotalarda 1 ve 2 numaralı noktalardan biri kullanılarak yüzer iskeleye ihtiyaç duyulmadan tekne turu yapılabilmesi için Ek Rapor hazırlandığı belirtilerek gereği için Aydın Çevre ve Şehircilik İl Müdürlüğü'ne gönderildiği ancak DSİ 21. Bölge Müdürlüğü'nün 26.02.2018 tarihli ve 145018 sayılı yazısı ile Bafa Gölü içerisinde tekne gezisi faaliyeti yapılmasının uygun görülmediği, Uzun Devreli Gelişme Planının **"Tekne Yanaşma Noktası"** ve **"Tekne Tur Güzergahı"** kullanımlarına yönelik plan kararlarının uygulanıp uygulanmayacağına ilişkin görüşlerinin istendiğinden bahisle ilgi yazı ile; konunun Bakanlığımızca değerlendirilerek ilgili kurumlara ve Bakanlıklarına bilgi verilmesi istenmiştir.

Yapılan inceleme neticesinde; 23.10.2008 tarihinde onaylanan Bafa Gölü Tabiat Parkı Uzun Devreli Gelişme Planı'nda **"Tekne Tur Güzergahları"** ve **"Tekne Yanaşma Noktaları"** belirlendiği, bu güzergâhlar ile karadan ulaşılması güç alanlara ve göl içerisindeki bazı adalara ulaşılmasının öngörüldüğü, tekne tur güzergâhlarının başlangıç ve bitiş noktalarında tekne yanaşma noktaları oluşturulacağı, tekne yanaşma noktalarında hiçbir tesis yapılamayacağı hususlarının hüküm altına alındığı, yazımız ekinde yer alan DSİ 21. Bölge Müdürlüğü'nün 26.02.2018 tarihli ve 145018 sayılı yazısında ise tekne yanaşma noktası olarak öngörülen noktaların gölün sığ olan kısımlarında yer alması sebebiyle Bafa Gölü içerisinde tekne gezisi faaliyeti yapılmasının uygun görülmediği, bu doğrultuda UDGP Analitik Etüt ve Sentez Raporu incelendiğinde Bafa Gölü su seviyesine ilişkin Syf. 441-442'de *"DSİ tarafından yürütülmekte olan proje kapsamında Büyük Menderes nehrinden göle kalıcı bir yapıyla temiz su derive edilebilmesi amacıyla nehir üzerinde şişirilebilir lastik savak yapısı inşaatı tamamlanmıştır. Serçin prizi de DSİ tarafından yürütülen projenin bir parçası olup, amacı Bafa Gölündeki balık potansiyeline doğrudan etki eden Serçin Gölündeki su seviyesini, dolayısıyla Bafa Gölündeki su seviyesini yükseltmektir. Serçin Gölü ile Ana Göl (Bafa Gölü) arasındaki boğazda kalan bölümde yaz mevsiminde sular çekilerek kuruma olmakta ve su sirkülasyonu sağlanamamaktadır."*, syf. 535'de *"Su rejimini düzenlemek amacıyla DSİ tarafından Lastik Savak inşaatı yapılmış, yine bu projenin bir parçası olan Serçin Prizi inşaatı da 2006 yılının ortalarında tamamlanmıştır. Bu prizin amacı da, Bafa Gölü'ndeki balık potansiyeline doğrudan etki eden Serçin Gölü'ndeki su seviyesini, dolayısıyla Bafa Gölü'ndeki su seviyesini yükseltmektir."* ve syf. 557'de *"Halen gölün tek noktasal beslenimi Büyük Menderes kanalı vasıtasıyla olduğundan, günümüz koşullarında bu kapağın devre dışı bırakılması gölde su yetersizliği ortaya çıkaracaktır. Bu nedenle, gölün bir*

Adres : Alparslan Türkeş Cad. No:71 Beştepe 06560 Yenimahalle - ANKARA
Telefon : 2075938
e-posta : tugbaozel@cob.gov.tr
Ayrıntılı Bilgi : Tuğba ÖZEL Şehir Plancısı
Fax :
Elektronik Ağ: www.ormansu.gov.tr

an önce sabit bir kimyasal özelliğe kavuşması açısından, söz konusu DSİ regülatörlerinin belirli bir program dahilinde kullanılması çok büyük önem arz etmektedir." ifadelerinin yer aldığı hususları tespit edilmiş olup, Bafa Gölü'nde UDGP'de yer alan **"Tekne Yanaşma Noktası"** ve **"Tekne Tur Güzergahı"** kullanımlarına yönelik plan kararlarının uygulanıp uygulanmayacağına ilişkin ilgili kurum ve kuruluşların da görüşleri doğrultusunda Bölge Müdürlüğünüzce inceleme raporu hazırlanarak Genel Müdürlüğümüze iletilmesi hususunda;

Gereğini ve bilgilerinizi arz ederim.

EKLER :
İlgi yazı

Adres : Alparslan Türkeş Cad. No:71 Beştepe 06560 Yenimahalle - ANKARA
Telefon : 2075938
e-posta : tugbaozel@cob.gov.tr

Ayrıntılı Bilgi : Tuğba ÖZEL Şehir Plancısı
Fax :
Elektronik Ağ: www.ormansu.gov.tr

G. Official Decision Regarding the Preparation of the Restoration Project for the Yediler Monastery

T.C.
KÜLTÜR VE TURİZM BAKANLIĞI
MUĞLA KÜLTÜR VARLIKLARINI KORUMA BÖLGE KURULU
K A R A R

›plantı Tarihi ve No : 15.07.2016-209
arar tarihi ve No : 15.07.2016- 4516

Toplantı Yeri
MUĞLA

Muğla İli, Milas İlçesi, Gölyaka Mahallesi, İzmir II. Numaralı Kültür ve Tabiat Varlıklarını oruma Kurulunun 20.12.1989 tarih ve 1055 sayılı kararı ile tescilli III. derece doğal sit, Kurulumuzun 8.04.2015 tarih ve 3276 sayılı kararı ile I. derece arkeolojik sit alanı sınırları içerisinde kalan ve anıt eser larak tescilli Yediler Manastırı ve kaya oyuğuna ulaşım sağlayan patika yollarına bilgilendirme ve önlendirme tabelası yerleştirilmesine ilişkin hazırlanan projenin 2863 sayılı Yasa kapsamında eğerlendirilmesinin istendiği Milas Kaymakamlığı Müze Müdürlüğü'nün 02.06.2016 tarih ve 919 sayılı azısı ve ekleri, Kurulumuzun 28.04.2015 tarih ve 3276 sayılı kararı, Müdürlük uzmanlarının 01.07.2016 ırihli raporu okundu, ekleri ve işlem dosyası incelendi, yapılan görüşmeler sonunda;

Muğla İli, Milas İlçesi, Gölyaka Mahallesi, İzmir II. Numaralı Kültür ve Tabiat Varlıklarını Koruma Kurulunun 20.12.1989 tarih ve 1055 sayılı kararı ile tescilli III. derece doğal sit, Kurulumuzun 8.04.2015 tarih ve 3276 sayılı kararı ile I. derece arkeolojik sit alanı sınırları içerisinde kalan ve anıt eser larak tescilli Yediler Manastırı ve kaya oyuğuna ulaşım sağlayan patika yollarına bilgilendirme ve önlendirme tabelası yerleştirilmesine ilişkin hazırlanan ekli projenin kültür varlıklarına zarar vermeyecek ekilde Müze Müdürlüğünün uygun gördüğü yerlere uygulanmasında 2863 sayılı Yasa kapsamında sakınca ulunmadığına, uygulamanın Müze Müdürlüğü uzmanları denetiminde yapılmasına, uygulama sonucunu österen bilgi ve belgelerin Kurulumuza iletilmesine,

Ayrıca söz konusu manastır kompleksinin korunmasına esas olmak üzere rölöve-restitüsyon-estorasyon ve konservasyon projelerinin hazırlanarak Kurulumuza iletilmesine, söz konusu alanda gerekli üvenlik önlemlerinin alınmasına karar verildi.

BAŞKAN
Yrd. Doç. Dr. Abuzer KIZIL

BAŞKAN YARDIMCISI
Ayşegül DİNÇER

ÜYE
Pakize ÜNALDI

ÜYE
S. Semih EREN

ÜYE
Abdullah ADAK

ÜYE
Saime KÖKÇÜ
Bulunmadı

ÜYE
Hüseyin KESİMOĞLU
Bulunmadı

TEMSİLCİ ÜYE
Muğla Büyükşehir Belediye Temsilcisi

TEMSİLCİ ÜYE
Milas Belediye Temsilcisi
Bulunmadı

TEMSİLCİ ÜYE
Milas Müze Müdürü
Gülnaz SAVRAN

Dosya No: 48.06.579

H. Official Decision Regarding the Cleaning Works for the Yediler Monastery

T.C.
KÜLTÜR VE TURİZM BAKANLIĞI
MUĞLA KÜLTÜR VARLIKLARINI KORUMA BÖLGE KURULU
K A R A R

Toplantı Tarihi ve No : 28.04.2015-154 Toplantı Yeri
Karar tarihi ve No : 28.04.2015-3276 MUĞLA

Muğla İli, Milas İlçesi, Gölyaka Mahallesinde, İzmir II. Numaralı Kültür ve Tabiat Varlıklarını Koruma Kurulunun 20.12.1989 gün ve 1055 sayılı kararı ile tescilli III. derece doğal sit, Kurulumuzun 24.02.2012 gün ve 531 sayılı kararı ile I. derece arkeolojik sit alanında kalan Yediler Manastırı ile aynı kararla kültür varlığı olarak tescilli kaya freskosunun bulunduğu alanda temizlik yapılmasına ilişkin Milas Müze Müdürlüğünün 24.04.2015 gün ve 632 sayılı yazısı, İl Kültür ve Turizm Müdürlüğünün14.07.2014 gün ve 3942 sayılı yazısı ve eki komisyon raporu, Müdürlüğümüzün 16.04.2015 gün ve 1072 sayılı yazısı ile 24.04.2015 tarihli uzman raporu okundu, ekleri ve işlem dosyası incelendi, yapılan görüşmeler sonunda;

Muğla İli, Milas İlçesi, Gölyaka Mahallesinde, İzmir II. Numaralı Kültür ve Tabiat Varlıklarını Koruma Kurulunun 20.12.1989 gün ve 1055 sayılı kararı ile III. derece doğal sit, Kurulumuzun 24.02.2012 gün ve 531 sayılı kararı ile I. derece arkeolojik sit olarak tescil edilmiş olan Yediler Manastırının bulunduğu alanda yapılan incelemeler sırasında mevcut I.derece arkeolojik sit sınırları dışında 2863 sayılı Yasa kapsamında kalan kültür varlıkları tespit edildiğinden, Manastır ve çevresinin kararımız eki 1/5000 ölçekli haritada gösterildiği şekilde I. derece arkeolojik sit olarak tescil edilmesine, Kurulumuzun 24.02.2012 gün ve 531 sayılı kararının iptaline, söz konusu alanda rölöve, restitüsyon ve restorasyon projelerinin hazırlanabilmesi için Müzesince temizlik çalışması yapılmasında sakınca bulunmadığına karar verildi.

I. Official Letter Regarding the Project of "Informing and Orienting Signboards for the Yediler Monastery and Yediler Cave"

579

TARANDI

T.C.
MİLAS KAYMAKAMLIĞI
İlçe Müze Müdürlüğü

Sayı : 51034835/152/ 919
Konu : Latmos Yediler Manastırı Bilgilendirme
ve Yönlendirme Tabelaları.

02.06.2016

MUĞLA KÜLTÜR VARLIKLARINI
KORUMA BÖLGE KURULU MÜDÜRLÜĞÜNE

İlgi : 14.12.2015 tarih ve 2126 sayılı yazımız.

Muğla İli, Milas İlçesi, Kapıkırı Mahallesi, Latmos Yediler Manastırında ilgi yazımız ile temizlik çalışmaları tamamlanmış olup, Yediler Manastırı girişi ile söz konusu alana ulaşım sağlayan patika yolların bilgilendirme ve yönlendirme tabelalarının eksik olduğu tespit edilmiştir.

Müdürlüğümüzce Latmos Yediler Manastırına ilişkin bilgilendirme ve yönlendirme tabela projesi hazırlanmış olup, proje ve ekleri yazımız ekinde sunulmuştur. Projeye ilişkin Muğla Kültür Varlıkları Koruma Bölge Kurulunun gereği istenmektedir.

Proje ve ekleri yazımız ekinde sunulmuştur.

Gereğini arz ederim.

Gülnaz SAVRAN
Müze Müdürü

EK:
1- Rapor ve Ekleri (1 Takım)

T.C.
KÜLTÜR ve TURİZM BAKANLIĞI
MUĞLA KÜLT. VARLIK. KOR. BÖLGE KUR.
MÜDÜRLÜĞÜ

GELEN EVRAK	
TARİH	03.06.2016
SAYI	3623
DOSYA NO	48 06 579

A. ÇAĞIRIR

Adres: Hisarbaşı – Hocabedrettin Mahallesi, Tabakhane Caddesi, No: 30 Milas/MUĞLA Bilgi İçin : H.SEYLİM
Tel:0(252)5123973 Faks:0(252)5136019 - e-mail : milasmuzesi@kultur.gov.tr

J. Brochure published by the Museum of Milas

Kent adını ünlü mitolojik kahraman Herakles'ten almıştır. Çok kayalık ve engebeli bir arazi üzerinde kurulan antik kentin etrafı 65 kule ile takviye edilen, 6,5 km. uzunluğunda bir sur ile çevrilmiştir. Düzgün, dikdörtgen ve kare taş işçiliği gösteren sur duvarları Hellenistik Dönem'de yapılmıştır. Kayalık arazi üzerinde yer alan Athena Tapınağı kentin en iyi korunmuş yapılarından biridir ve yine Hellenistik Dönem'e aittir. Kentteki diğer yapılar arasında, agora, Endymion Kutsal Alanı, bouleuterion ve tiyatro yer almaktadır.

Herakleia Antik Kenti'ne, Milas- İzmir Karayolu'ndan Çamiçi Beldesi'ne ayrılan bir yolla gidilebilmektedir. Kent bugünkü Kapıkırı Köyü içerisinde kalmakta olup, Milas'a 39 km. uzaklıktadır. Bafa gölü önceleri denizle bağlantılıydı ve Miletos, Priene ve Myus gibi Herakleia da bir liman kentiydi. Menderes ırmağının getirmiş olduğu alüvyonlar zamanla Latmos dağlarına doğru uzanan bu girintinin denizle ilişiğini kesti ve bir göl haline getirdi. Herakleia'nın tarihsel öneme fazlasıyla sahip olmamasının nedeni Miletos gibi metropol bir şehrin gölgesinde kalmış olmasının yanı sıra denizle olan bağlantısının kesilmiş olmasıyla da açıklanabilir. Çünkü deniz ticareti her kent gibi Herakleia için de çok önemliydi.

Milas Müze Müdürlüğü

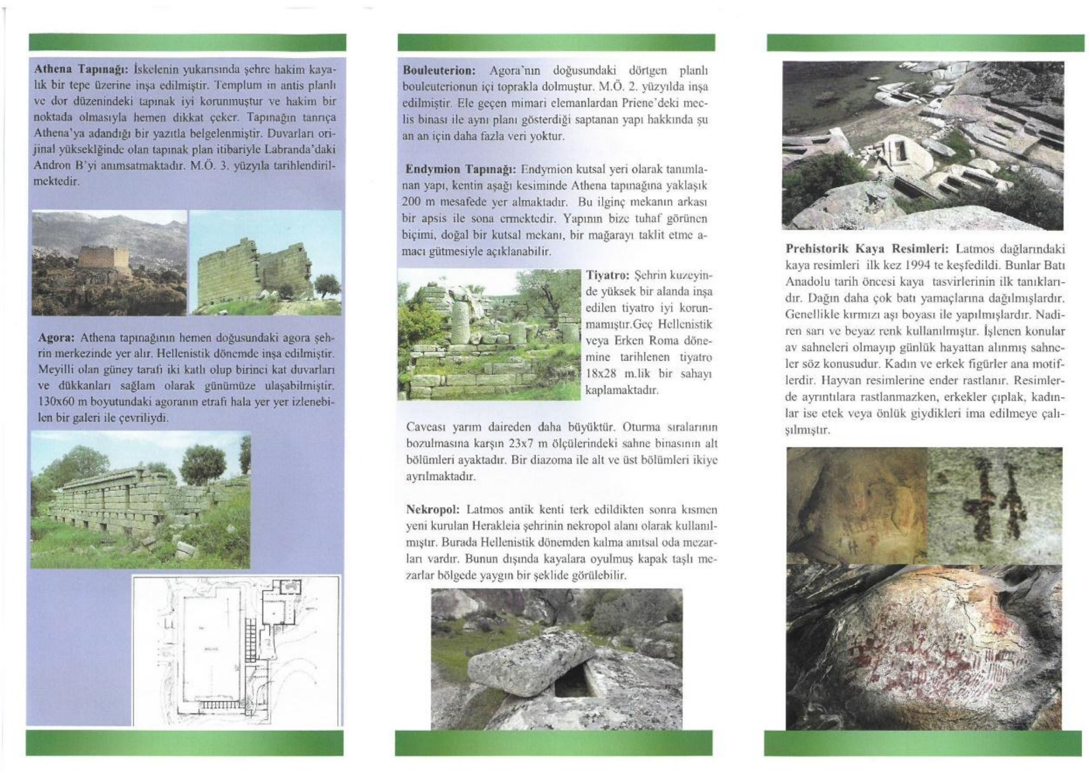
Adres: Hayıtlı Mah. İnönü Cad. Köprüler Meydanı No:13 Milas/MUĞLA
Tel:0(252)5123973 • Faks:0(252)5136019
E-Posta: milasmuzesi@kultur.gov.tr

T.C.
KÜLTÜR VE TURİZM BAKANLIĞI
Kültür Varlıkları ve Müzeler Genel Müdürlüğü
Milas Müze Müdürlüğü

HERAKLEIA (KAPIKIRI-BAFA)

2013
Pîrî Reis Dünya Haritası'nın
500. Yıl Dönümü

Türkiye



Athena Tapınağı: İskelenin yukarısında şehre hakim kayalık bir tepe üzerine inşa edilmiştir. Templum in antis planlı ve dor düzenindeki tapınak iyi korunmuştur ve hakim bir noktada olmasıyla hemen dikkat çeker. Tapınağın tanrıça Athena'ya adandığı bir yazıtla belgelenmiştir. Duvarları orijinal yükseklğinde olan tapınak plan itibariyle Labranda'daki Andron B'yi anımsatmaktadır. M.Ö. 3. yüzyıla tarihlendirilmektedir.

Agora: Athena tapınağının hemen doğusundaki agora şehrin merkezinde yer alır. Hellenistik dönemde inşa edilmiştir. Meyilli olan güney tarafı iki katlı olup birinci kat duvarları ve dükkanları sağlam olarak günümüze ulaşabilmiştir. 130x60 m boyutundaki agoranın etrafı hala yer yer izlenebilen bir galeri ile çevriliydi.

Bouleuterion: Agora'nın doğusundaki dörtgen planlı bouleuterionun içi toprakla dolmuştur. M.Ö. 2. yüzyılda inşa edilmiştir. Ele geçen mimari elemanlardan Priene'deki meclis binası ile aynı planı gösterdiği saptanan yapı hakkında şu an an için daha fazla veri yoktur.

Endymion Tapınağı: Endymion kutsal yeri olarak tanımlanan yapı, kentin aşağı kesiminde Athena tapınağına yaklaşık 200 m mesafede yer almaktadır. Bu ilginç mekanın arkası bir apsis ile sona ermektedir. Yapının bize tuhaf görünen biçimi, doğal bir kutsal mekanı, bir mağarayı taklit etme amacı gütmesiyle açıklanabilir.

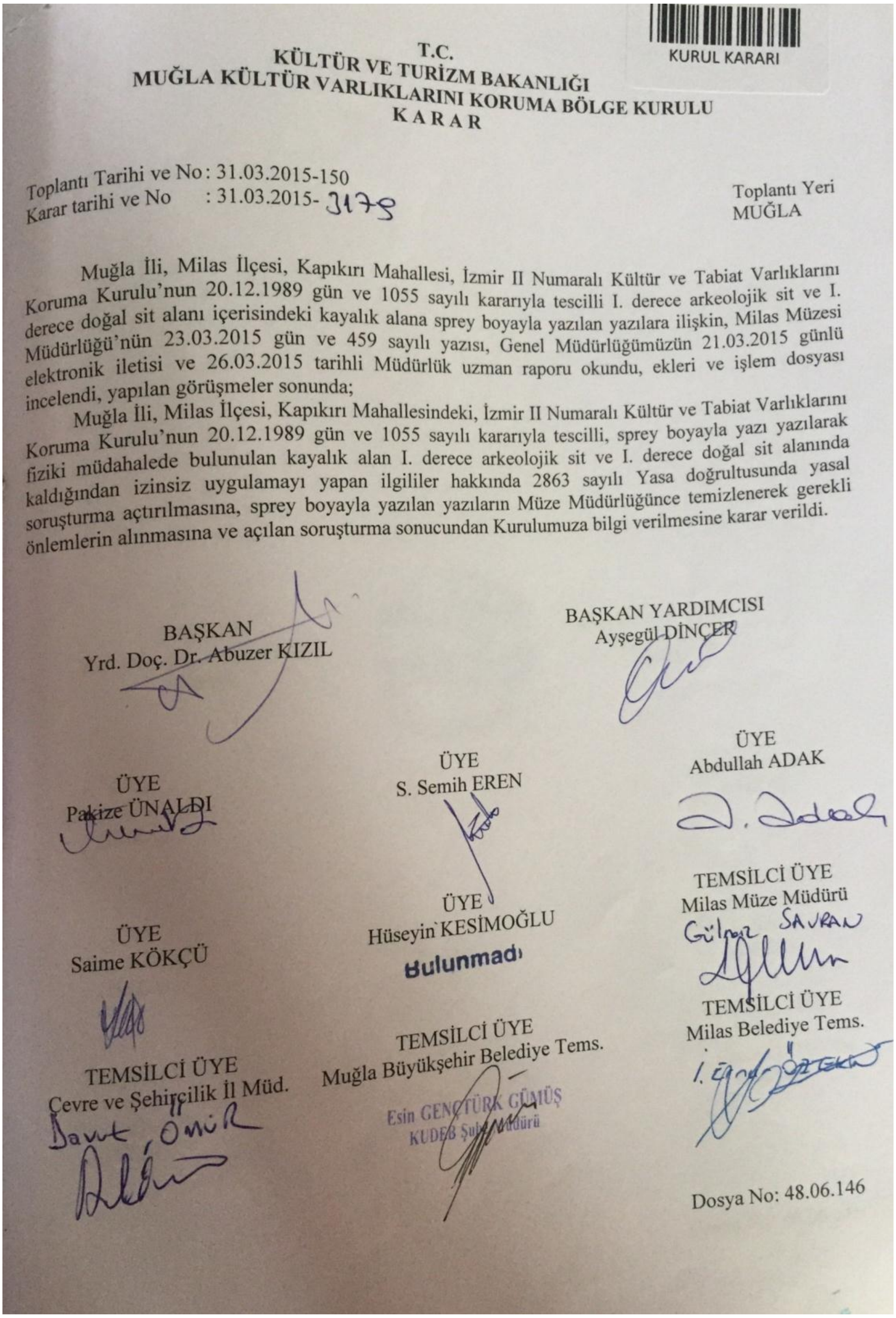
Tiyatro: Şehrin kuzeyinde yüksek bir alanda inşa edilen tiyatro iyi korunmamıştır.Geç Hellenistik veya Erken Roma dönemine tarihlenen tiyatro 18x28 m.lik bir sahayı kaplamaktadır.

Caveası yarım daireden daha büyüktür. Oturma sıralarının bozulmasına karşın 23x7 m ölçülerindeki sahne binasının alt bölümleri ayaktadır. Bir diazoma ile alt ve üst bölümleri ikiye ayrılmaktadır.

Nekropol: Latmos antik kenti terk edildikten sonra kısmen yeni kurulan Herakleia şehrinin nekropol alanı olarak kullanılmıştır. Burada Hellenistik dönemden kalma anıtsal oda mezarları vardır. Bunun dışında kayalara oyulmuş kapak taşlı mezarlar bölgede yaygın bir şeklide görülebilir.

Prehistorik Kaya Resimleri: Latmos dağlarındaki kaya resimleri ilk kez 1994 te keşfedildi. Bunlar Batı Anadolu tarih öncesi kaya tasvirlerinin ilk tanıklarıdır. Dağın daha çok batı yamaçlarına dağılmışlardır. Genellikle kırmızı aşı boyası ile yapılmışlardır. Nadiren sarı ve beyaz renk kullanılmıştır. İşlenen konular av sahneleri olmayıp günlük hayattan alınmış sahneler söz konusudur. Kadın ve erkek figürler ana motiflerdir. Hayvan resimlerine ender rastlanır. Resimlerde ayrıntılara rastlanmazken, erkekler çıplak, kadınlar ise etek veya önlük giydikleri ima edilmeye çalışılmıştır.

K. Decision Concerning the Illicit Activities within the Boundaries of the First-Degree Archaeological Site



KURUL KARARI

T.C.
KÜLTÜR VE TURİZM BAKANLIĞI
MUĞLA KÜLTÜR VARLIKLARINI KORUMA BÖLGE KURULU
K A R A R

Toplantı Tarihi ve No : 31.03.2015-150
Karar tarihi ve No : 31.03.2015- 3178

Toplantı Yeri
MUĞLA

Muğla İli, Milas İlçesi, Kapıkırı Mahallesi, İzmir II Numaralı Kültür ve Tabiat Varlıklarını Koruma Kurulu'nun 20.12.1989 gün ve 1055 sayılı kararıyla tescilli I. derece arkeolojik sit ve I. derece doğal sit alanı içerisindeki kayalık alana sprey boyayla yazılan yazılara ilişkin, Milas Müzesi Müdürlüğü'nün 23.03.2015 gün ve 459 sayılı yazısı, Genel Müdürlüğümüzün 21.03.2015 günlü elektronik iletisi ve 26.03.2015 tarihli Müdürlük uzman raporu okundu, ekleri ve işlem dosyası incelendi, yapılan görüşmeler sonunda;

Muğla İli, Milas İlçesi, Kapıkırı Mahallesindeki, İzmir II Numaralı Kültür ve Tabiat Varlıklarını Koruma Kurulu'nun 20.12.1989 gün ve 1055 sayılı kararıyla tescilli, sprey boyayla yazı yazılarak fiziki müdahalede bulunulan kayalık alan I. derece arkeolojik sit ve I. derece doğal sit alanında kaldığından izinsiz uygulamayı yapan ilgililer hakkında 2863 sayılı Yasa doğrultusunda yasal soruşturma açtırılmasına, sprey boyayla yazılan yazıların Müze Müdürlüğünce temizlenerek gerekli önlemlerin alınmasına ve açılan soruşturma sonucundan Kurulumuza bilgi verilmesine karar verildi.

BAŞKAN
Yrd. Doç. Dr. Abuzer KIZIL

BAŞKAN YARDIMCISI
Ayşegül DİNÇER

ÜYE
Pakize ÜNALDI

ÜYE
S. Semih EREN

ÜYE
Abdullah ADAK

ÜYE
Saime KÖKÇÜ

ÜYE
Hüseyin KESİMOĞLU
Bulunmadı

TEMSİLCİ ÜYE
Milas Müze Müdürü
Gülnaz SAVRAN

TEMSİLCİ ÜYE
Çevre ve Şehircilik İl Müd.
Davut ONUR

TEMSİLCİ ÜYE
Muğla Büyükşehir Belediye Tems.
Esin GENÇTÜRK GÜMÜŞ
KUDEB Şube Müdürü

TEMSİLCİ ÜYE
Milas Belediye Tems.
İ. Erdoğan ÖZTEKİN

Dosya No: 48.06.146

L. Official Letter Concerning the Project of "Informing and Orienting Signboards for the Yediler Monastery and Yediler Cave" by Ministry of Environment and Urbanisation

T.C. Çevre ve Şehircilik Bakanlığı
MUĞLA ÇEVRE VE ŞEHİRCİLİK İL MÜDÜRLÜĞÜ - TABİAT VARLIKLARINI KORUMA İŞLERİNDEN SORUMLU ŞUBE MÜDÜRLÜĞÜ2
26/08/2016 08:59 - 89002622-252.01.99.48-E.10662
08072890

T.C.
ÇEVRE VE ŞEHİRCİLİK
BAKANLIĞI

T.C.
MUĞLA VALİLİĞİ
Çevre ve Şehircilik İl Müdürlüğü

06 579

Sayı : 89002622/252.01.99.48.
Konu : Milas ilçesi, Gölyaka Mahallesi, Yediler Manastırı (48.06.579)

TARANDI

MUĞLA KÜLTÜR VARLIKLARINI KORUMA
BÖLGE KURULU MÜDÜRLÜĞÜNE

İlgi: 09.08.2016 tarih ve 3128 sayılı yazınız.

İlgi yazı eki 15.07.2016 tarih ve 4516 sayılı karar ile, "…Milas ilçesi, Gölyaka Mahallesi, İzmir II. Numaralı Kültür ve Tabiat Varlıklarını Koruma Kurulunun 20.12.1989 tarih ve 1055 sayılı kararı ile tescilli III. Derece Doğal Sit, Kurulumuzun 28.04. 2015 tarih ve 3276 sayılı kararı ile I. Derece Arkeolojik Sit Alanı sınırları içerisinde kalan ve anıt eser olarak tescilli Yediler Manastırı ve kaya oyuğuna ulaşım sağlayan patika yollarına bilgilendirme ve yönlendirme tabelası yerleştirilmesine ilişkin hazırlanan ekli projenin ilişkin hazırlanan ekli projenin kültür varlıklarına zarar vermeyecek şekilde Müze Müdürlüğünün uygun gördüğü yerlere uygulanmasında 2863 sayılı yasa kapsamında sakınca bulunmadığına,…" kararı alınmıştır.

Doğal Sit Alanları ve Taşınmaz Tabiat Varlıklarının Bulunduğu Alanların Arkeolojik, Kentsel, Kentsel-Arkeolojik, Tarihi Sit Alanları ve Tescilli Taşınmaz Kültür Varlıkları İle Bunların Koruma Alanları ve Etkileşim-Geçiş Sahasının Bulunduğu Alanlar İle Çakıştığı Yerlerde Uygulanacak Esaslara İlişkin Protokolün 5.1. maddesinde "Çakışan alanlara ilişkin başvurular öncelikle kültürel değerler yönünden ilgili Koruma Bölge Kurulunca değerlendirilir. Kültürel değerler açısından alınan karar ile birlikte doğal değerler açısından da değerlendirme yapılarak Koruma Bölge Komisyonunca nihai karar alınır." denildiğinden konuya ilişkin "Yediler Manastırı ve kaya oyuğuna ulaşım sağlayan patika yollarına bilgilendirme ve yönlendirme tabelası yerleştirilmesine ilişkin hazırlanan proje" ile bilgi ve belgelerin Valiliğimize (Çevre ve Şehircilik İl Müdürlüğü) iletilmesi hususunda,

Gereğini rica ederim.

Uğur ŞEREN
Vali a.
Çevre ve Şehircilik İl Müdürü

Belgenin Aslı Elektronik İmzalıdır
Köksal YILMAZ
Evrak Kayıt Görevlisi

T.C.
KÜLTÜR ve TURİZM BAKANLIĞI
MUĞLA KÜLT. VARLIK. KOR. BÖLGE KUR. MÜDÜRLÜĞÜ

GELEN EVRAK		
	TARİH	29.08.2016
	SAYI	5385
	DOSYA NO	48 06 579

Muslihittin Mah. Hasat Sok. No:3 MUĞLA
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İrtibat: S.BAL – Mimar
web: www.csb.gov.tr/iller/mugla

0 sayılı elektronik imza kanununa göre güvenli elektronik imza ile imzalanmıştır.
ne http://evrakdogrulama.csb.gov.tr adresinden Belge Num.:89002622-252.01.99.48-E.10662 ve Barkod Num.:8072890 bilgileriyle erişebilirsiniz.