

**THE EVOLUTION AND EVALUATION
OF THE FENAKET MEGAROID DWELLINGS:
A SEASONAL HAMLET IN WESTERN BOZBURUN PENINSULA**

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ABSTRACT

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When rural settlements are examined in Anatolia, an evolution process from the prehistoric times could be observed rather than a radical change, about the building architecture and settlement pattern qualities. However, it is, in fact, a chronic discussion subject between the authorities that this case is a result of an inheritance of a building tradition from the predecessors to successors of the society or a reproduction of the similar spatial fiction after the same factors and inputs.

The case of Fenaket rural settlement, which is situated at the western part of the Bozburun peninsula, maintains parallel characteristics, and stays within the limits of this discussion, by its vernacular architecture and spatial arrangement.

The purpose of this research is to analyze and to document the vernacular dwellings and settlement pattern of abandoned Fenaket Village; to identify the evolution and the evaluation process of the megaroid houses of Fenaket; and to develop the means for sustaining this traditional example.

Key words: Bozburun Peninsula, Megaron, Vernacular Architecture, Rural Settlement, Hamlet, Tradition, Tendency

ÖZ

FENAKET MEGAROID YAPILARININ EVRİMİ VE DEĞERLENDİRİLMESİ : BOZBURUN YARIMADASINDA MEVSİMLİK YERLEŞMELER

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Anadolu genelinde kırsal yerleşmeler incelendiğinde ilk çağlardan bu yana, yapı mimarisi ve yerleşim dokusu özelliklerinde kökten bir değişimden çok bir dönüşüm sürecinin izlendiği görülmektedir. Bununla birlikte, bu durumun bir yapı geleneğinin toplum içinde atadan/anadan evlada iletilmesinin ya da aynı etkenler ve girdiler sonrasında benzer bir mekan kurgusunun yeniden üretilmesi sonucunda gerçekleştiği, halihazırda bilimsel otoriteler tarafından tartışılan bir konudur.

Bozburun Yarımadası'nın güneybatı kısmında konumlanan Fenaket kırsal yerleşmesi de yöresel mimarisi ve mekansal dokusu açısından değerlendirildiğinde bu tartışma sınırları içinde kalmaktadır.

Bu araştırmanın amacı, halihazırda terkedilmiş bir yerleşim olan Fenaket'in mekansal dokusunu ve yöresel mimarisini incelemek; bu yerleşmedeki megaroid özelliği taşıyan konutların gelişim sürecini saptamak ve bu geleneksel örneği sürdürebilmek için araçlar geliştirmek olacaktır.

Anahtar kelimeler: Bozburun Yarımadası, Megaron, Yöresel Mimari, Kırsal yerleşme, Mezra, Gelenek, Eğilim

To my Mother

“I’ve been watching, I’ve been waiting
In the shadows, for my time
I’ve been searching, I’ve been living
For tomorrows, all my life...”

The Rasmus

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CHAPTER I

INTRODUCTION

General Framework

When rural settlements are examined in Anatolia and Mediterranean region; which define an idea, a manner, a world; rather than a radical change in the building architecture and settlement pattern qualities, a gradual evolution process from the prehistoric times is observed.

“Traditional dwellings and settlements are built expression of a heritage that continues to be transmitted from one generation to another. Usually the product of common people without professional intervention, they provide the habitat for much of the world’s population.” (BOURDIER and ALSAYYAD, Dwellings, Settlements and Traditions, 1989, 5)

The academic authorities did not give enough attention and did not deal enough with these traditional cultural processes, executed by the vernacular dwelling and settlement concepts, around these rural districts of the Mediterranean Region.

“The Mediterranean population was traditionally attached to land (the terra patria of our forefathers), to farming and forest activities as well as raising cattle, especially smaller live-stock. This is also true for the populations living very close to the coast, or on the coast itself.” (CORPUS, 2000, Traditional Mediterranean Architecture, Chapter 1, 5)

However, it is a chronic discussion subject between the authorities whether these traditional development processes are only a result of the inheritance of a building tradition from the predecessors to successors of

the society or a reproduction of the similar spatial structures fitting similar factors and inputs elsewhere.

The case of Fenaket rural settlement, which is situated at the western part of the Bozburun peninsula, maintains parallel characteristics, and stays within the limits of this discussion, by its vernacular architecture and spatial arrangement.

“That this is an impossibility; is much better exemplified by Anatolian domestic architecture than that of any other place: Ever since the prehistoric excavations were conducted in Turkey, most researchers have let themselves be carried away by the illusion that prehistoric housing architecture in this land is vitally extant. A structural appearance that binds into whole, walls of mud-brick, a flat earthen roof and a nearly natural floor produces in the researcher –when no intention surfaces to question social motives- the impression of a timeless continuity.” (TANYELİ, 1996, 431)

The Scope of the study

The purpose of this research is to analyze and to document the vernacular dwellings and settlement pattern of the abandoned Fenaket Village; to identify the evolution and the evaluation process of the megaroid houses of Fenaket; and to discuss the ways and means for sustaining this traditional example.

The study aims to determine whether the architectural forms of Fenaket megaroid houses come from any specific building tradition and to identify whether the dwellings were built after a plan in the settlement pattern of Fenaket. The proportions of the units are thought-provoking and when this question is further studied, two hypotheses are proposed. The first is that the architectural forms of Fenaket megaron-like houses come from an ancient building tradition which was common in the Aegean World. The second is that the Fenaket houses are based on traditional dimensions for such elements as:

- Door and window frames
- Fire-place configuration and systems
- Storages shelves and alcoves
- Wooden-beam spans, etc.

The research goes on to examine differences of location and space organizations between northeastern and southwestern parts of the settlement in order to understand the affecting factors like climatic orientation.

And finally, it tries to find an answer to the following hypothesis: the social structure and physical space have reciprocal effects, and the architecture of Fenaket's houses are determined more by a social "house-image" rather than the local climatic factors.

The Delimitations

The study will try to determine the problem only by reading the existing remains of settlement pattern, and other similar buildings in this geography.

The archaeological and architectural history and the formation process of megaron are not the essential subjects of this study; however, they will be studied only to provide a sufficient historical context for identifying the supposed vernacular tradition behind the Fenaket settlement.

Literature review contains the Aegean World which includes Western Anatolia and East parts of Greek Mainland. Nevertheless, the research area is in the southwestern Anatolia, precisely, the Bozburun peninsula and the island of Rhodes.

The Definitions of Terms

The term “**megaroid**” are used to designate domestic dwellings with a porch in front, defined by the partial extensions of side walls and generally a single room, containing a fireplace on one of the internal side walls.

“**Side extensions**” define the walls, which bound the front porch of a megaroid building.

The word “**hamlet**” is used to identify the seasonal agricultural characteristic of Fenaket rural settlement, which is apparently not a continuously inhabited village.

The Method

Traditional and vernacular describe a process which turns into a norm when enough people in a community apply it. For defining a traditional settlement, an inquiry should be realized in four fields:

1. object-oriented studies
2. socially oriented studies
3. culturally oriented studies
4. symbolically oriented studies

In the first research filed, the intention of creator of this tradition would be interpret. The second and the third study would include the socio-cultural context and the historical background of the housing tradition. The fourth field would search, according to these typology studies about traditional settlement obtained from former three steps, the uncovered means of the

symbols that signify configuration of the society. (BOURDIER and ALSAYYAD, 1989; 7)

The method used in this thesis is based on the descriptive and comparative analysis.

The descriptive analysis will be made by referring to various publications as a literature review for gathering data on megarons and the vernacular tradition. The approach will be deduction from general information to the specific case of Fenaket Hamlets.

The second part of the analysis process includes the field survey with photographs and drawings of the land use plan, and the unit details in architectural scale of the area in question. This part of the study aims to designate and document the remains of Fenaket Hamlets before they vanish.

The comparative analysis will be made between other neighboring rural settlements and Fenaket's, which experienced same or similar evolution process. This part aims to identify the typological structure of the settlement.

The Content of the Study

The second Chapter will contain a general literature review about the Megaron and Megaroid dwellings' occurrence, features, organization and meanings.

The Third Chapter will contain a research to find evidence in past times for evaluating Fenaket rural settlement by taking geographical, administrative, social-cultural and economical factors into account. It will constitute another step to understand existence process of Fenaket.

Therefore, Bozburun peninsula and Rhodes are studied together to display the development process of Fenaket. The administrative arrangement is going to constitute an important evidence of the quality and the importance of Fenaket settlement.

The Fourth Chapter will try to analyze and evaluate the spatial structure of the Fenaket Hamlets, with appropriate documenting. This effort will provide a means to retain existing information (data) about Fenaket. First of all, the other examples from this region which have similar settlement features will be presented. Secondly the Lower Fenaket Hamlets will be examined and documented by photos and drawings to develop a typology of settlement pattern and architectural tradition.

The Fifth Chapter will try to expose the typological characteristic of Rhodian villages and compare them with the Hamlets of Fenaket.

The Sixth Chapter will try to expose a conclusion about the evolution and evaluation process of Fenaket Hamlets; about their importance and the means to conserve and sustain this example.

CHAPTER II

EVOLUTION OF MEGARON

II.1. THE FORMULATION OF THE MEGARON

In Aceramic Neolithic period, which is usually seen as another step in the progress towards civilization, the man managed to transform his dwellings from huts into houses.

“Indeed within the following “Ceramic” Neolithic, man had mastered most of the basic architectural elements seen in “traditional village architecture” even today. The subsequent 7000 years have brought relatively little change, even in the dimensions of the mud-bricks.” (ÖZDOĞAN, 1996, 29)

“The transition from round to rectangular houses is precisely recognized at the Neolithic sites in south-eastern Anatolia, from 10.000 to 8.000 years ago to today.” (ACAR, 1996, 13)

Acar (1996) also states the earliest known megaron-like formations of rectangular dwellings with entrances at one narrow side and storage and other service areas in front of this entrance emerge at Hacilar about 7500 years ago.

Özdoğan (1996) proposes that there are three suggestions to explain why inhabitants developed the tradition of round houses and started to build rectangular shaped houses:

“The first is the lack of space provided by a round hut... the second reason is the difficulty of subdividing areas for different functions in a circular structure. Each section, although under a single roof, was a separate unit. The third reason is particular to the site. The raised floor would have provided insulation from dampness in the rainy season and from the heat of the hot summers, while at the same time hindering the entrance of vermin and rodents.”

The use of the terms “megaron-like” or “megaroid” for such early examples in the Anatolian housing may be considered as problematic by some authorities as Werner (1993) states:

“The use of the word megaron as a general term of certain types of prehistoric buildings is questioned by many archaeologists even if the term in many cases is well established. The architectural term “megaron” gives distinct typological information about a building. The terms including the word “megaron” or “megaroid” can describe to what degree the plan of a building is related to the canonical megaron”

Akurgal (1996) makes a definition relying on the architectural solutions which have been brought to light with excavations in western Anatolia:

“... throughout the bronze age in western Anatolia, the sacred as well as the secular building type is a specific kind of “long house” mentioned as MEGARON in Homer’s legend, Ilias. The megaron is a kind of house which stands on its own without any connection to other structures, which is composed of two or four rooms situated on the same axis, with a hearth in the central room and the entrance on the narrow façade.”

According to Bittel, a megaron was a rectangular building with “Antae”, “Porch” and a main room.

In Oxford Greek Lexicon, a megaron is defined as a large room, especially in sense of a “hall”, which is also used by Homer. (WERNER, 1993, 3)

Werner considers the following formulation about the megaron:

“A megaron is a building of elementary simplicity: rectangular, with the two longer side walls in principle closed, subdivided in one bigger and one or two smaller rooms. The front usually opens in a porch, formed by

projections of the long walls and with some sort of support of the roof (usually two columns) in front of it.

The megaron is shaped as a clear-cut “directional building”. The rooms are all situated in a row with their entrance on the central axis.

The proportion of short to long side can vary between 1 to 2 and approximately 1 to 3.” (WERNER, 1993, 5)

The difference between the precisely defined megaron and the other resembling building shapes is very important. Consequently, various terms as megaron hall, megaron house, megaron block, megaroid, megaron-like, of megaron character, of megaron type are used to make this difference obvious.

II.1.1. MEANINGS OF MEGARON IN TERMS OF SHELTERS AND TEMPLES

Throughout the Bronze Age, the megaroid shape offered practical solutions to many of the settlers' problems. Thanks to its simple shape, it was rather easy to build and it ensured privacy. It gave the best answer to the question of how to keep a centrally placed hearth burning, without too severe smoke problems. The porch could serve as a useful outer room. Later, when the megaron was given additional or alternative functions, the above mentioned advantages of its shape were still made use of, but often on a bigger scale.

With some exceptions, the megaron and the megaroid buildings are generally used as dwellings. However, findings in some of them indicate also indoor cult practice. Especially the axial lining of the porch, entrance and the hearth seem to facilitate such usage.

Erkanal (1996) states that, a different evolution process could be observed in Troy. Megaron, which included both cult practices and shelter feature,

had started to be used in grand scales as a means, and a sign of power in this region. The shape of megaron was appropriate for this aim. The megaron appears not only as a dwelling but also as a building solely used for cultic purposes.

“Beyond the main body of houses used for dwelling, some of the early Helladic megara might have been used chiefly for power and/or cult purposes. However, its shape causes uncertainty about what conclusions we may draw in megaroid contexts. Influences during the Bronze Age, reaching Greece from the Eastern Mediterranean and probably via Crete, may however not be excluded; in that case, the influences concern the incorporation of the megaron in a bigger edifice, not the principles of the megaron itself.” (ERKANAL, 21)

“Of course the megaroid shape was very appropriate for shrines too; and we have seen some examples of megara almost certainly used mainly as shrines. However, there is no reason to lay too much stress on the Bronze Age megara as cult buildings.” (WERNER, 5)

II.1.2. WHY MEGAROID SHAPED BUILDINGS?

There are many discussions advanced for the simplicity and practicality of megaroid buildings in western Anatolia.

As Korfmann (1995) mentioned, the construction of the row houses at Demircihöyük offered the residents cost advantage in construction and additional features about the insulation in the winter. Its disadvantage lay in the fact that, when any of the houses needs repair; the roofs of all would be affected in chain reaction, because of the common walls, each of which served as a support to two roofs and were common property in a sense. In the event of conflagration or earthquake, such kind of settlement pattern had also some disadvantages. The residents of one quarter, or residential block, had no alternative but to rebuild it from gate to gate, a task which they could perform in short midsummer.

Werner's opinion is that the shape of the houses, which are actually megaroid, is associated with the need of indoor cooking and heating in the houses. The rectangular form and the limited number of doorways offer a good solution to the problems.

Thus, the reason of the long-lasting existence of the megaroid system may have been its many practical advantages at that time. In regions where the heating of the house was of less importance, the megaroid shape had less chance of being accepted.

Finally, the possibility to create impressive buildings through the principles of the megaron was first exploited by the Trojans. It was rediscovered by the Mycenaeans. The end of the Bronze Age did not mean the end of the basic principles of the megaron, especially in connections with monumental buildings. Its later roles are of much interest, also with its prehistoric origins and its religious significance.

II.1.3. THE ROOTS OF THE MEGARON

The megaroid shape has roots early in Neolithic age, and geographically in southeastern Europe with variants in Anatolia. There are different views about the roots of the Aegean and Anatolian megaron. Werner comes along with the question whether megaroid building might have had roots in earlier eras for the investigation of the occurrence of the megaroid building during the Aegean and Anatolian Bronze Age.

In the many sites in northern Greece, where megaroid plans were employed for houses and the scarcity of this type in Western Anatolia in

this period, might indicate that there was a tendency, perhaps a tradition, to build the houses with this plan in northeastern Greece.

On the other hand, Mellink declares that the megaron appearing during Early Bronze Age in Karataş-Semayük indicate European connections, and presumes that the prehistoric European long house is the ancestor of the Megaron.

However, along with the earliest citing of the Hacilar example, many early Western Anatolian cases indicate also the possibility of indigenous origins in Anatolia.

For an investigation of the roots of West Anatolian megaroid buildings it will be better to examine some examples of settlement from Northeastern Greece, Aegean Islands and from the western part of the Anatolia during Bronze Age.

II.2. THE ORGANIZATION SCHEME OF WEST ANATOLIAN AND AEGEAN ISLANDS' MEGARON

The roots of megaroid shaped buildings would explain the selection reasons of this shape. Wherever the roots are from, the organizations of these units in the settlement pattern vary to the regions' local characteristics and these vernacular features form the traditions. In this part of the study, the Aegean and West Anatolian Settlement patterns and architectural traditions will be examined. For this investigation eight settlement examples; two from Aegean islands and the rest from the Western part of Anatolia, where also Fenaket is located; were chosen.



Figure 1: The positions of settlements

They could be separated in two main groups by their settlement organization. The first group, which comprised of Poliochni, Thermi, Demircihöyük, Beycesultan, Troy and Aphrodisias, presents a settlement pattern shaped by row megaroid dwellings. The second group, which includes Miletos and Karataş-Semayük, presents an organization scheme with the detached dwelling units.

II.2.1. ROW HOUSES

II.2.1.1. Poliochni

Poliochni is located in the island of Lemnos, presenting examples of attached megaron in rows. It also shows that within a big settlement there may be different plans which are very similar to megaroid plans.

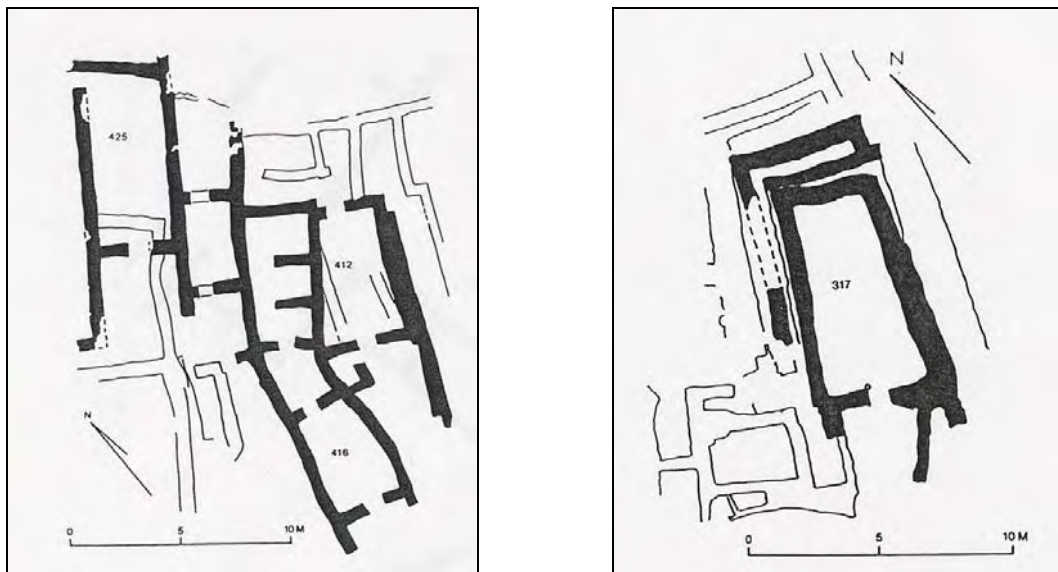


Figure 2 and 3: The megaroid units of Poliochni (WERNER, 1993, Figures 5d and 5e)

The orientations of the megaroid buildings are to the open spaces and streets. The appearance of the porch is common in settlement.

II.2.1.2. Thermi

Thermi is located at the east coast of the island Lesbos, as Poliochni. The settlement was contemporary with Troy and ranked by Korfmann among settlements of the “Anatolisches Siedlungsschema”.

Inside a system of fortification walls, most of houses, which were rectangular, were grouped together in big blocks. As a rule, the houses had common party walls and opened towards a narrow alley or a court. Some of the houses had porches with court side-walls facing northeast. The floor of the porch passed directly over into the surface level of the alley; its hard stamped earth had pebbles mingled in. Hearths and small fireplaces had been used in the main room.

“This case shows how easily rectangular houses with a porch at the front are classified as megara, or at least as megaroid.” (WERNER, 14)

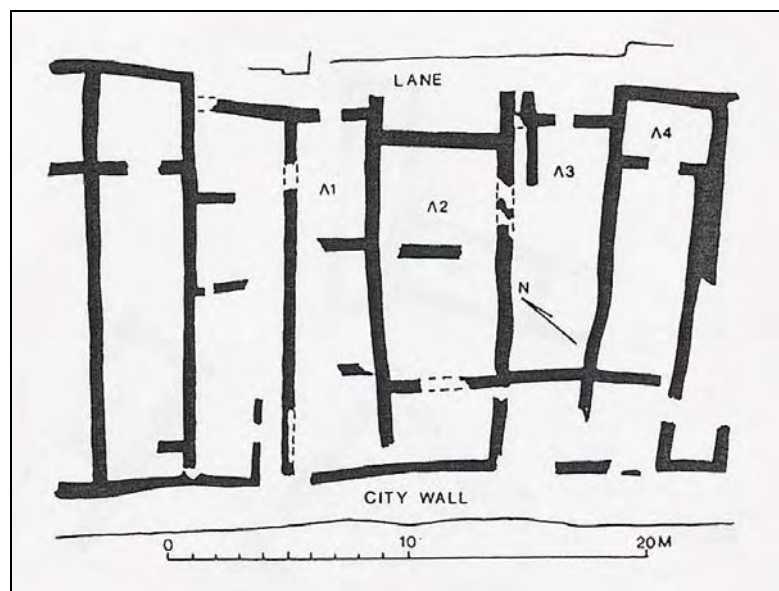


Figure 4: The row houses of Thermi (WERNER, 1993, Figures 6)

II.2.1.3. Demircihöyük

Demircihöyük is an example which provides basic information also about the nature of the community and the social organization.

Korfmann states that the settlement scheme and architectural tradition which has been observed in Demircihöyük indicate an apparent cooperative effort, and moreover, a certain conception of dwelling and settlement pattern.

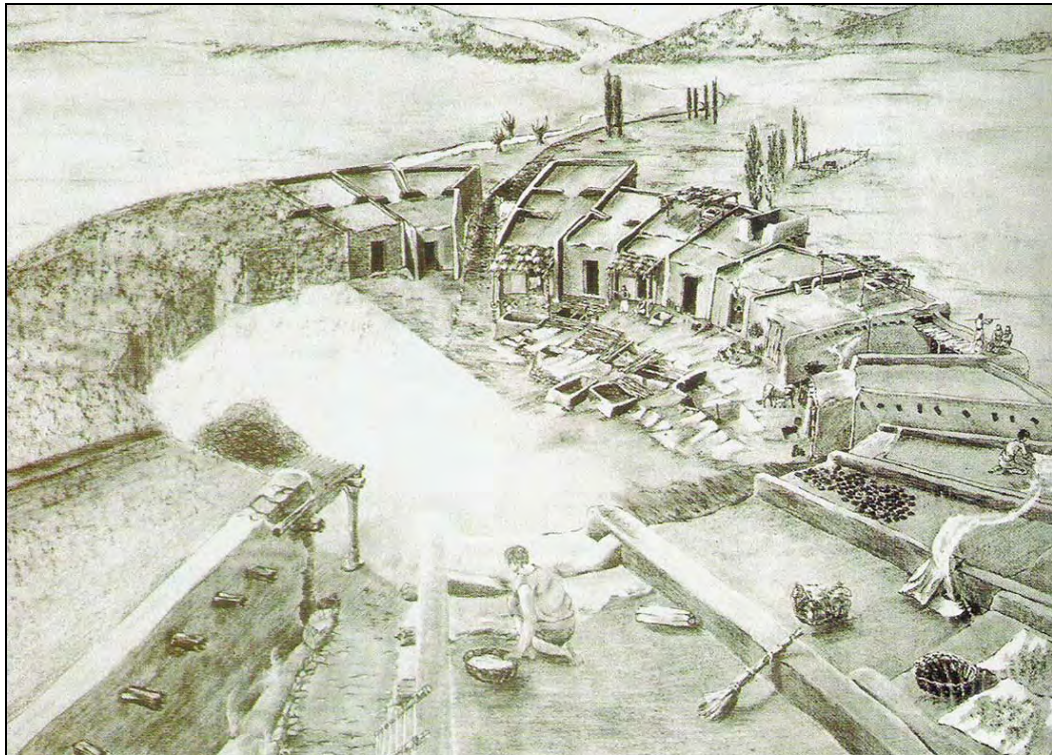


Figure 5: The view of Demircihöyük (KORFMANN, 1997, Abb. 345, 191)

Its well-known introverted settlement organization includes four residential blocks as structural units which constitute, at the same time, a wide fortification ring surrounding a common space where daily life was spent.

These blocks are formed by row units with megaroid character. The side walls extend into the hypothetical center of the inner common space where the storage structures and work spaces are located. These side walls supported the composite flat roofs of the dwelling units which are only one storey. The flat roof covered a porch situated in front of the houses. The megaroid units are generally formed of two inner rooms, and have slightly trapezoid forms, in order to generate the circular settlement form.

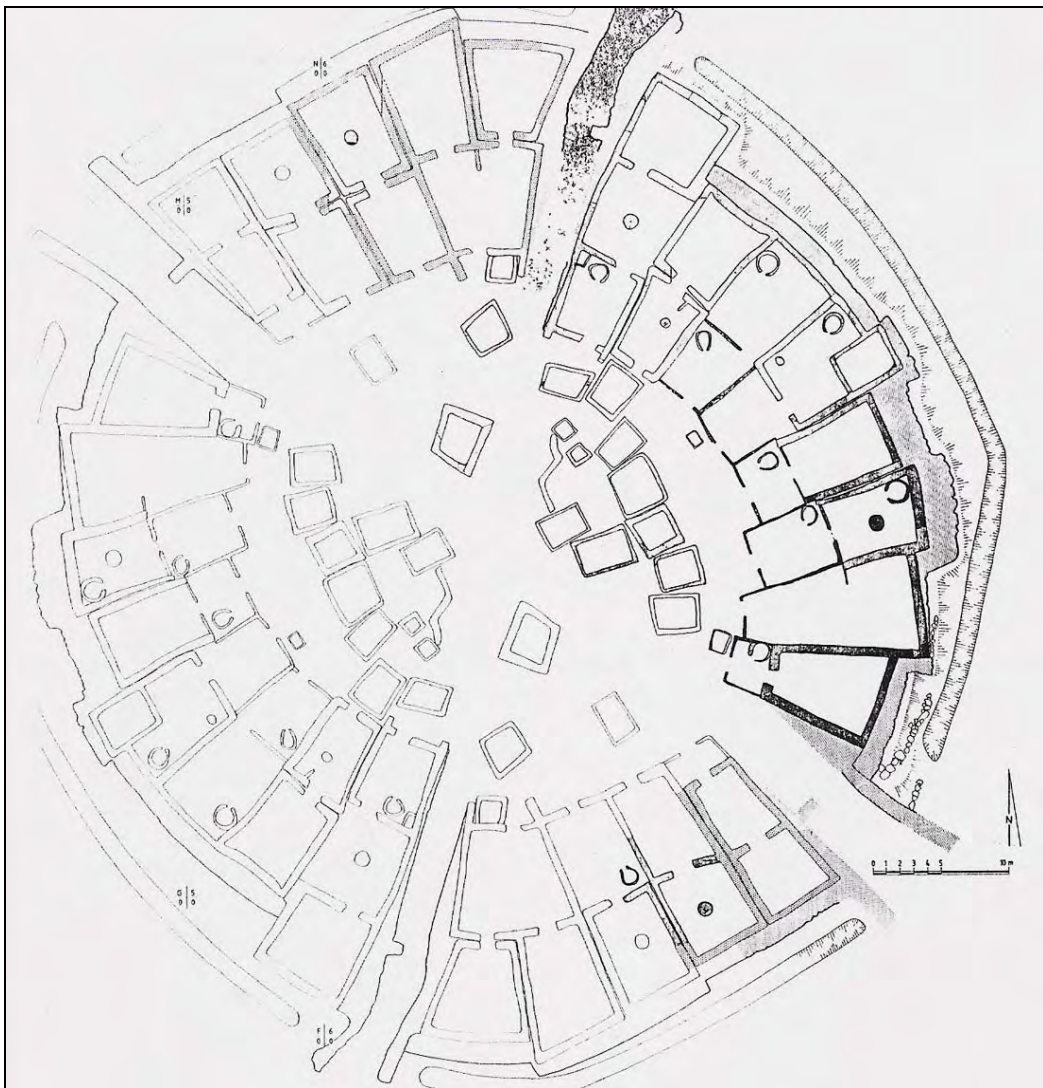


Figure 6: Reconstructed settlement plan of Demircihöyük (KORFMANN, 1997, Abb. 343, 190)

II.2.1.4. Beycesultan

Beycesultan presents a very similar settlement structure. The buildings were all rectangular with megaroid shape and their entrance orientated to southwest. Werner suggests that they had probably belonged to a system of a building, lying in a row and rear walls constituting an enclosing fortification analogous to Demircihöyük, Troy and Thermi.

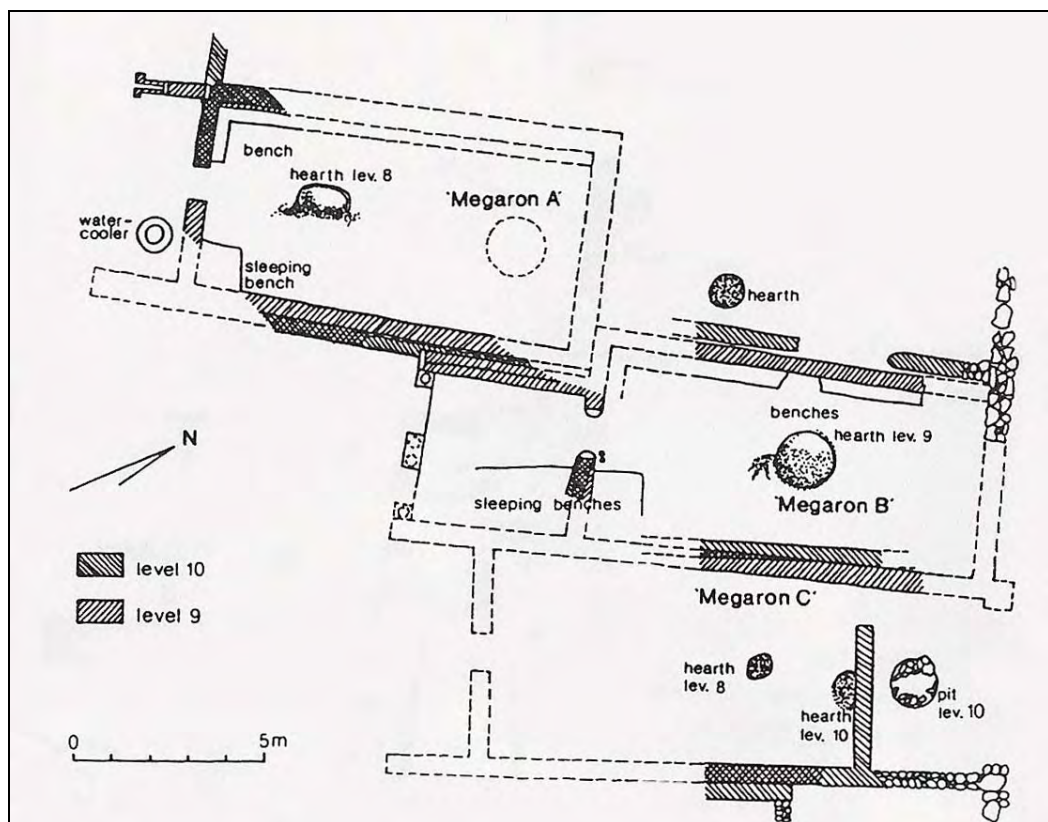


Figure 7: The Row Houses, with megaroid character of Beycesultan (WERNER, 1993, Figure 17)

II.2.1.5. Troy

The third Early Bronze Age settlement example from west Anatolia is Troy. Werner declares that the row houses had rectangular shape and most of them were of megaroid character. According to Korfmann and Blegen, the units had probably flat roofs covering a single room inside. The houses oriented in east-west direction and some of them had a porch at front side. Werner suggests that there must have been pillars to support the roofs, and presents a piece of limestone, a probable pillar base, as evidence.

In later levels the house-sized dwellings of level II grow into larger palaces.

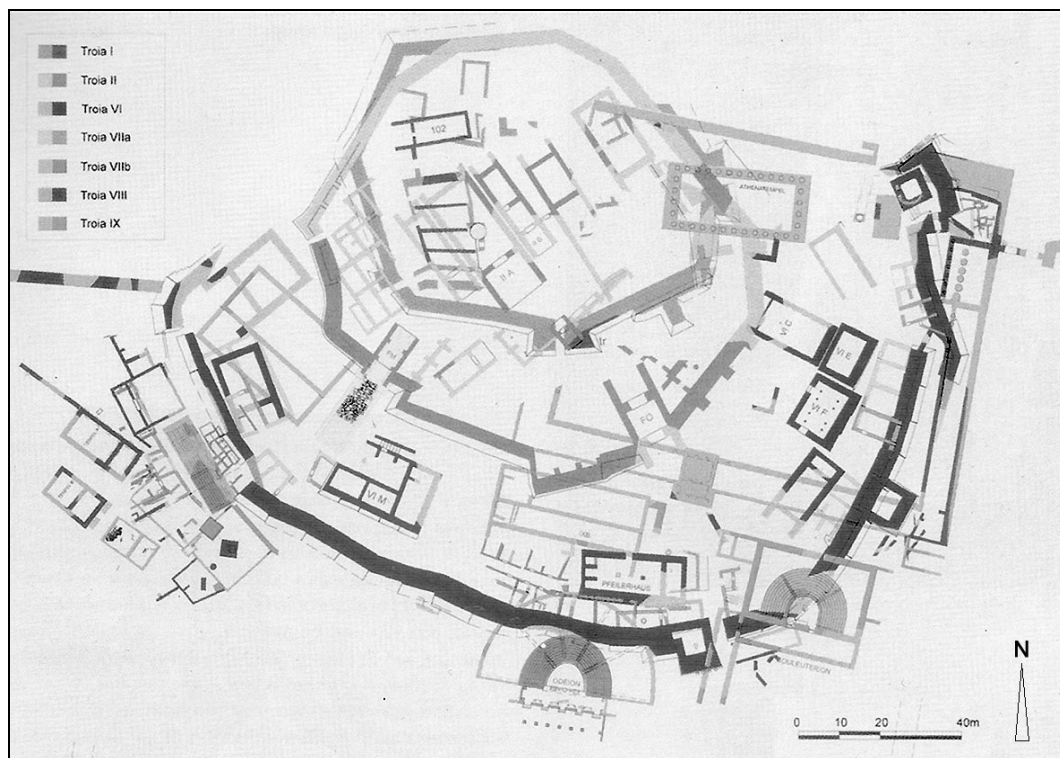


Figure 8: The settlement Plan of Troy (TROIA, Figure 368, 349)

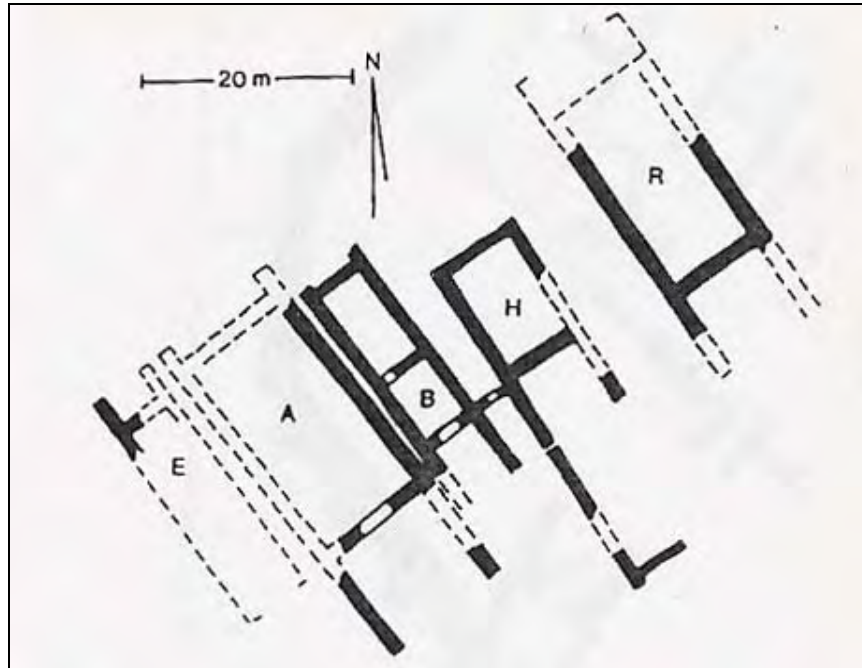


Figure 9: The Row Houses of Troy II (WERNER, 1993, Figure 9)

II.2.1.6. Hacilar

Acar (1997) denotes that Hacilar represents an early example of in the centralization process by its independent and massive structure and the defense wall. The buildings of Hacilar were organized around the courtyard. The row houses contained a porch and generally a single inner space with service units flanking the porch, and thus presenting perhaps the earliest example of Anatolian megaroids.

“Late Neolithic Hacilar VI, are flanked on both sides by the lighter constructions of food preparation and other service areas. This deliberate alignment of a well-defined service space creates a new, horizontal sequence which is a definite shift from the vertical organization of the roof top...” (ACAR, 1997, 17)

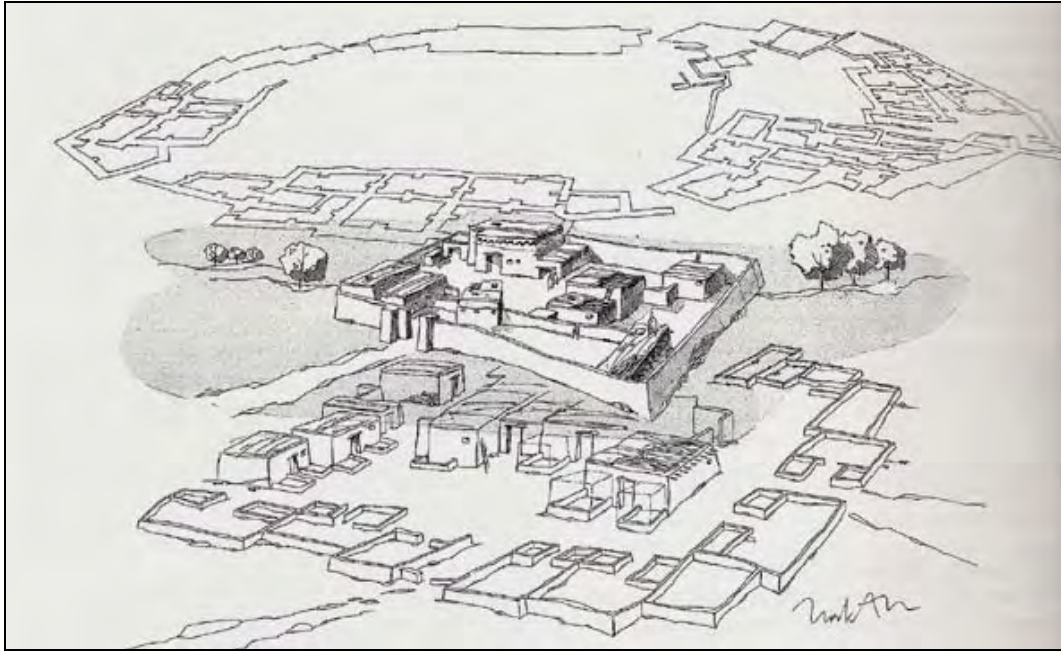


Figure 10: The settlement plan of Hacilar at Late Neolithic (ACAR, 2001, Figure 4, 18)

Similar to Demircihöyük, Troy and Beycesultan, the rear walls of megaroid buildings formed the fortification wall of the citadel. Acar states also that, the fortification protected the buildings which served as granaries, pottery workshops, religious construction and dwellings; which underline the meaning of chalcolithic Hacilar as an early citadel.

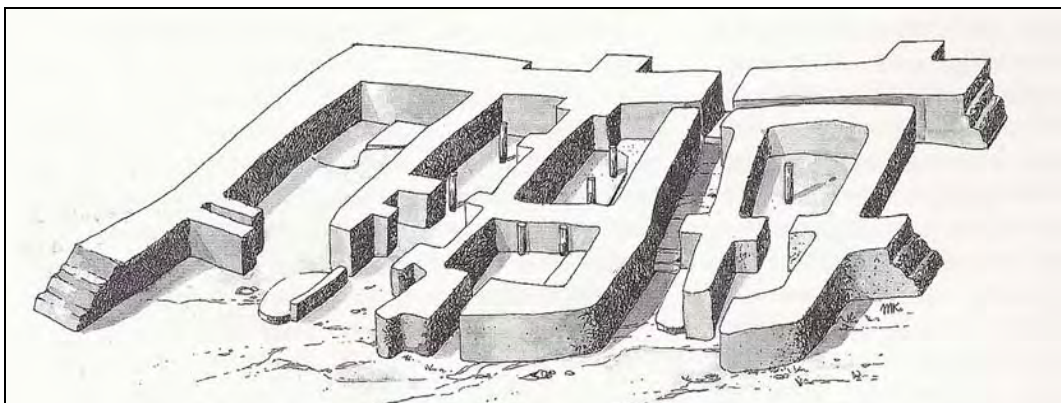


Figure 11: Hacilar's Row Buildings of megaroid characters (ACAR, 2001, Figure 4, 18)

These examples mentioned above, with respect to their building architecture and settlement organization, are subjects to the Korfmann's "Anatolisches Siedlungsschema", which will be examined in a general framework.

II.2.2. DETACHED HOUSES

The following settlements, Miletos and Karataş-Semayük, constitute the two west Anatolian examples where the detached megaroid units can be observed.

II.2.2.1. Miletos

For Miletos, there is little information about its megaroid shaped buildings during Bronze Age and Werner declares:

"The houses were mostly rectangular and detached. However, to what degree the megaroid shape of the houses was an Anatolian architectural heritage, or was dependent on the Mycenaean dominance at Miletos during the Bronze Age, cannot be presumed." (WERNER, 79-80)

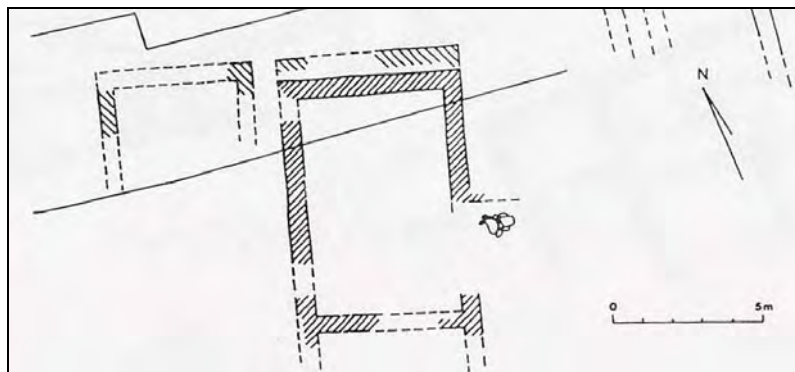


Figure 12: An example of detached megaroid building from Miletos (WERNER, Figure 54a)

II.2.2.2. Karataş-Semayük

In Karataş, most of houses were strictly rectangular and some of them are apsidal. Ante was common. All megaroid buildings are detached, facing on to open areas and streets.

Werner states that the settlement was not enclosed by fortifications, and supposes that the remains of units were implying saddle roof structure.

“Karataş and the megaron problem are discussed by Mellink. According to her, the total change over, from non-megaroid houses to megaron houses in Karatas, during Early Bronze age, it might have been a result of the European connections in Northwest Anatolia at that time, a fact that further confirmed by the apsidal variants.” (WERNER, 55)

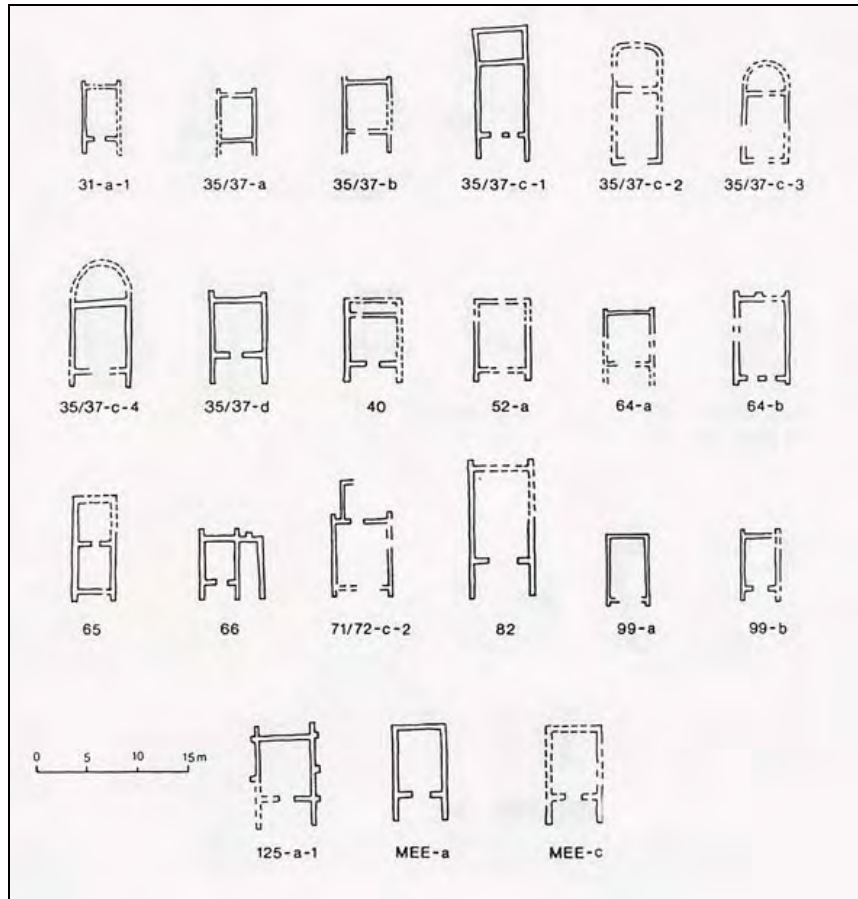


Figure 13: The Detached units of Karataş (WERNER, Figure 18)

II.3. KORFMANN'S "ANATOLISCHES SIEDLUNGSSCHEMA"

Erkanal classifies the domestic architecture of the coastal region of Western Anatolia into three main groups:

- **Megaron and Apsidal House:** Structures belonging to this group can be detached or combined. Buildings of the megaron type have open "porches" where the lateral walls project beyond the front or rear facades. The interior space could be used as a single room or divided by partition walls. The great majority of both megarons and apsidal houses were covered with saddle roofs.
- **Long Houses:** They were usually built as blocks sharing lateral walls in common. These were divided into two or three rooms by partition walls. Such houses represented dwellings; they had flat roofs covering entire block.
- **Corridor Houses:** The sole example in western Anatolia is represented in Limantepe. This shape of construction is typical in mainland Greece. It is built on a grand scale and displays the political authority in the settlement.

According to Werner, in western Anatolia and nearby islands, the character of megaroid houses could be classified into two main groups:

- One connected with the "Anatolisches Siedlungsschema", which is supposed to have its roots in eastern Anatolia or much more to the east; this group is observed in Beycesultan, Demircihöyük, Troy and possibly in Aphrodisias.

- Another more or less canonical type of megaron, which is related to other types of settlement, is supposed to have its roots in the northern and northeastern Europe. (WERNER, 1993, 51)

“A characteristic feature is the method of building with one party wall shared between two different buildings constitutes the Anatolian Settlement Scheme.” (KORFMANN, 1995, abstract)

Werner (1993) indicates that the building units of this scheme are megaroid extensively and they are rectangular, built axially with single entrance. He states that the Anatolian Settlement Scheme has roots in the Near and Middle East.

When Korfmann’s “Anatolisches Siedlungsschema” is examined, it is a type of settlement plan which gave the settlers obvious advantages. It saved work and material when the houses were built; as each house had only two outer walls, it kept warmer in cold weather; it was favorable when the site had to be defended. The megaroid shape was the natural unit of the scheme.

“The “Anatolisches Siedlungsschema” did not reach farther west or southwest than to the island near the Anatolian west coast. Nor is there evidence, or does it seem probable, that megara of the canonical type at Troy, Poliochni or Karataş at this time should have spread to the west or southwest.” (WERNER, 1993, 51)

It is noteworthy that the conditions of life affected the constructions of the megaron. Therefore, there is a remarkable difference between those of the agricultural areas and those of places with opportunities for relationship for trade, such as, Poliochni and Troy.

“The inland megaron of Karataş differs from most of the megaron of the coastal sites. At the less favorably situated settlements, a dwelling consisted of just a detached megaron; needs beyond that may have been met by sheds or similar constructions. The simple, detached megara could be rectangular, like most of the houses at Karataş.” (WERNER, 31)

II.4. BUILDING AND SPACE ORGANIZATION

Throughout the previous sections, the structure of megaron and examples of megaroid buildings in Western Anatolia were studied. The remaining parts of this chapter will discuss whether these conclusions apply to southeastern Anatolia. The aim is to reach a conclusion about tendencies and/or traditions for designing the space throughout the vast region, where Fenaket settlement resides within.

II.4.1. SIDE EXTENSIONS AND ITS DAILY USE

“Patio, court and garden: three ways of domesticating an external area.”
(CORPUS, Traditional Mediterranean Architecture, Chapter 2; 4)

The porch area also, which is formed by the side extensions in megaroid shaped dwellings, serves to domesticate the exterior of the house.

For Demircihöyük example, Korfmann states that the porches were formed by positioning the posts in front of sidewalls to extend the roof towards the center of ring. These sections are convenient spaces to work and live in summer. Roofs sometimes cover the storehouses located in front. The left and right entrances of dwellings are zones which are decorated with stone plaques. Burning fuel as well as water jugs is located within these sections, which are accepted as supply storage, as well as communication sphere. Roofs are also advantageous in rainy areas while they provide dry area.

No interior architectural components except for hearths, ovens, ash pits and sleeping platforms are observed in megaroid buildings of this region. This is not surprising as the region allows activities outside the household

with respect to its climate. Today a similar behavior is still observed in eastern Anatolia. The room space is not wasted with immobile furniture.

II.4.1.1. Porch as a Rule or a Exception and the Orientation Tendencies

It could be assumed that a porch covered with the extension of roof appears as a common formation in Western Anatolia whether the dwellings constitute residential blocks or not.

The formation of the porch is frequent in the Mediterranean, and calls as “shade architecture”.

“It has its own microclimate, but also a capacity to moderate the brutal Mediterranean light contrast between inside and outside; it is an extremely prevalent and cherished area for all the inhabitants of the Mediterranean area. A living space that connects confined areas to open outdoors.”
(CORPUS, Traditional Mediterranean Architecture, Chapter 2; 5)

The orientation of the houses and the porch in this region is generally between south and east directions. However, Demircihöyük is an introverted site that differs from the others. Its porches are orientated in every direction. As a result, a question arises: a southern orientation is not the dominant determinant in the sitting of megaroid dwellings; opening towards a common area seems more important.

When the spheres, to which the dwellings are oriented, are examined; they could be classified in to three main groups:

- Courtyard
- Street, Alley or Squares
- Open Areas like Farming Terraces or Agricultural Fields/Properties

In Demircihöyük and Troy the orientation to courtyard, as a common work and storage area, could be observed.

II.4.2. ROOFS AND ITS DAILY USE

Flat and saddle roofs are the two types which can be observed depending on rain and vegetation zones. The choice among these types is determined with the factors like timber stock, rain economy and building coat.

“In the Mediterranean we find two types of roofing profiles: flat and sloped. Vaults and copulas are a third category, described above with floorings and crossings, as they are both load bearing and covering systems. For flat roofing, we can distinguish systems including a terrace and for sloped systems, those having tiles, stone, and on a small scale, metal sheeting and plants.” (CORPUS, Traditional Mediterranean Architecture, Chapter 3)

It can be concluded, from the excavation results, that in the construction of the flat roofs, from early times, the process did not change radically. Korfmann provides information about the structure of the flat roofs of Demircihöyük, which are similar to other settlements where flat roofed buildings occur.

In Demircihöyük roofs, the inclination applied to floor is also observed at roofs. It is possible to note a height difference of 80 cm in 12-13 m long buildings, which correspond to a slope of 4 °. Certainly, these slopes are adjusted such that an object placed on them, do not roll over.

“An earthen flat roof must be constructed in a way that, the rain water can be drained over the squeezed roof material with a certain speed. A slow flow causes damage through the loosening of earthen material. A fast flow causes erosion of roof material. Therefore such roof covering is not a practical solution in areas with high rain rate.” (KORFMANN, 1997, 201)

To strengthen the roof, the surface is stabled with a stone cylinder which is still in use in rural areas. The roof covering is named “çorak”. 2-3 cm thick, highly salty clay is used at uppermost layer, which provides water permeability and must be renewed every fall.

For Demircihöyük megaroid units, the width is limited to 6 m, because of the maximum length of trees. Yet, wooden beams of extraordinary diameter, which carry the roof, are not observed.

As a result, the layering of roof coating from the surface is as follows:

- Clay/mud
- Knitted layer
- Long beams
- Cross beams

When the ruins are examined, it is observed that roof layer's thickness is around 15-20 cm.

II.4.2.1. Flat Roofs as an Anatolian Tradition or Tendency

Flat roofs are found in the driest areas. In warm seasons, roof is a work and communication surface, as it is today in eastern regions. Additionally, it is estimated that there existed simple and reliable structures to store provisional food and dried seeds. These spaces provide clean areas, to secure the food from human beings and animals. Besides, even today flammable goods are stored in roofs.

“Flat roofs go back as far as antiquity, even if some local introductions are in fact Arab, Ottoman, or Venetian contributions.” (CORPUS, Traditional Mediterranean Architecture, Chapter 3)

Cubic houses with a flat roof, which appear in Rhodian villages also at present, are a mark of the eastern Mediterranean. The flat roof turned into the terrace is related to the long dry summer season.

The Arabs use the terraces for their wives to breathe, who are isolated from the street. The terrace is an element of the social life for them.

“However it is necessary to note in the archipelago the co-existence of the terraces and the roofs: Dodecanese and Cyclades use the terrace, while in Samos and Euboa only the roof is required. No precise study having been made about this, some assumptions could be suggested. The climatic question in any case is not a sufficient explanation; the presence or the absence of forests to provide the timber, appears most in connection with the mode of vegetation, although the correspondence between these various elements is far from being absolute.” (MATTON, 107)

The necessity of high skill and proficiency of the mason for the particular thickness of the waterproofing complex could be denoted among flat roof characteristics. This technique is still frequently used by the peasants in Morocco and Palestine, in rural areas.

“The earth floor is laid directly on a wooden floor or a bed of branches, leaves, algae, or clay, often mixed with lime and reinforced with fibres. Realization is carried out in layers. Compressing and protecting the roofs with a wash contribute to the waterproofing, but as all these materials are soluble, a regular checking to fill possible cracks is essential. Nowadays, we can find an intermediary plastic film or bituminous material under the blanket, to delay and reduce maintenance.” (CORPUS, Traditional Mediterranean Architecture, Chapter 3)

II.5. COMMENTS: Mediterranean Settlement Scheme

“Mediterranean architecture is expressed powerfully through earth, stone or wood, light, shade or scents.” (CORPUS, Traditional Mediterranean Architecture, Chapter 2; 5)

Werner summarizes that the obvious difference between the Late Bronze Age settlements as it is clearly mirrored in the shape and architectural setting of the megaroid units at the respective places. And he suggests as follow:

“It seems as if the detached megaron is now to be found only in coastal regions, a tendency noticeable already during the earlier periods. At this point, the detached megaron from the Anatolian Early Bronze Age has survived at places along the Anatolian west coast.” (WERNER, 82)

In south eastern Anatolia which is geographically connected with Mesopotamia and Syria, there is stone building tradition. In the Aegean and south western coast of Anatolia, cubistic form with flat roof, white studded houses are shown as a basic Mediterranean types.

Abbasoğlu assumes the evolution process of megaron as following:

“Although the rectangular plan is often said to have appeared a few evolutionary stages later, it is known to have begun to be used in the Neolithic Period and to have developed during the Bronze Age, spreading out through Anatolia... After the 7th century BC, the oval or apsidal plans gave way to the widespread megaron type of buildings.” (ABBASOĞLU, 1996, 395)

In the adaptation process of megaroid buildings to new antic period, the Two Adjacent Megara of Smyrna represents the transition stage to the prostas type house.

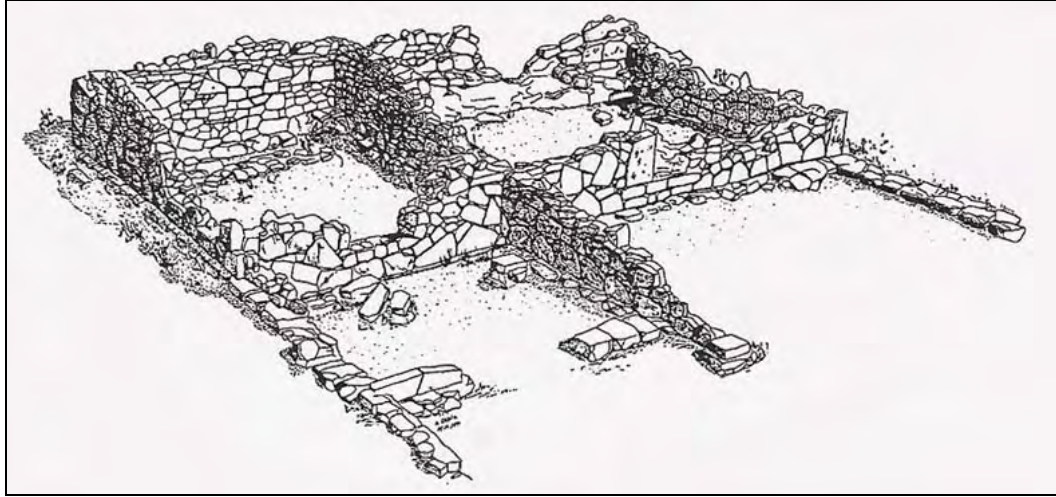


Figure 14: Two adjacent Megara of Smyrna (ABBASOĞLU, 1996, 395)

The megaron or megaroid shaped buildings changed level through the antiquity by updating their structures.

“A good part of a millennium later, the long history of the megaron, that started to emerge in Chalcolitic period and developed through the Bronze Age citadels and the Iron Age Phrygian palaces, forming the nucleus of the archaic and classical Greek temples, culminated in the integration of the oikos, which originated from the megaron, through a prostas or a pastas, with the peristyled courtyard of the Hellenistic house.” (ACAR, 1997, 19)

CHAPTER III

ANALYSIS PART 1: HISTORICAL EVOLUTION PROCESS OF FENAKET

III.1. FENAKET: ONCE UPON A TIME

The first settlements are thought to start in Classical period in Bozburun peninsula, in which Fenaket rural settlement resides. Phoinix (Phoenix) site, which is the origin of name “Fenaket”, is located between upper and lower Fenaket hamlets, closer to the northeast of lower Fenaket. The inscriptions state that the region, which Fenaket is in, was administratively connected to Rhodes in this period. To start evaluating Fenaket rural settlement from Classical period, taking geographical, administrative, social-cultural and economical factors into account is another step to understand the existence process of Fenaket. Therefore, Bozburun peninsula and Rhodes are studied together to display the development process of Fenaket. The administrative arrangement is going to constitute an important evidence for the character and the significance, if any, of the Fenaket settlement. This part of the study contains a research to find such evidence.

III.1.1. BOZBURUN PENINSULA AS THE RHODIAN PERAEA

Cook states that south western Caria terminates with a pair of peninsulas. The longer one, commencing at the isthmus of Bencik, is Datça (Stadia) Peninsula, which in ancient times constituted the territory of Cnidus. The shorter one, which ends at the Loryma headland, is Daraçya, the Byzantine Tracheia (Dorachia or Dorakia). In ancient times these two peninsulas were mentioned together under the compound name: Σταδιοτραχία (Stadiotrachia).

The conclusion of the Bozburun peninsula being Rhodian, which is mentioned by Cook, Bean and Fraser, could be inferred from the Athenian tribute lists, where it is stated that, each community pays under its own name. Therefore; a neighboring Greek state must have previously divided the peninsula into administrative units, and the chersonese must be under a possession or dependency of a Greek state. The information about the peninsula belonging to the Rhodians could be reached via Livy, who speaks of the Peraea as being “vetustae eorum dicionis”, which means “their old country”. So it could be assumed that the peninsula was Rhodian in early times, and therefore that the Rhodian cities had a Peraea before the days of Athenian Empire.

Bean and Fraser mention the term of “Peraea” which was used by the literary authorities to emphasize the Rhodian territory on the mainland. Regarding the frontiers of the Peraea, Strabo mentions that the Peraea begins at Daedala, a Rhodian fort, and ends at the mountain called Phoenix; (Karayüksek), which he locates near Loryma.

Rhodes occupied a key position on the Levant trade route; since the early times and it lay open to import. The colonizing activity of the Rhodians was slight before the 4th century and they did not affect the Greek history.

Compared with Samos and Chios, the island of Rhodes was unimportant. The Synoecism of the three cities set Rhodes on the way to becoming a power and a dominant commercial city, and in Hellenistic times Rhodes built up a dominant sea-power.

“Possessing a rich territory in their island, they were content to live a rustic life, dwelling in scattered habitations on the land and farming the broad acres in stolid. To them, as to most other Dorians, it was the era following the collapse of the Athenian Empire that brought the realization of the meaning of the Greek city, together with the quickening of the temper and the material benefits that accompany promotion to the ways of civilized life.” (Bean and Fraser, 66)

Tuna (1996) relates that to the reduction in destructive effects of the Peloponnesian Wars and the secure atmosphere, which came out within the King Peace in 378 B.C., brought the tendency of freedom to West Anatolian City States. In Western Anatolia, Hellenic City States entered in a renovation period over socio-economical and political fields, when a Synoecism Process, and related to this, a period of urbanization had began to develop.

“First of all, three cities, Ialysos, Lindos and Cameiros, which are located in Rhodes, united into one large city in 408 B.C., with the Synoecism. The location of this new polis was established at the north tip of the island, on the territory of Ialysos, which stayed in the maritime trade route coming from Mediterranean and laying to north seas through Anatolian coast. Other cities were not absolutely leaved: they remained especially arts centers, particularly Lindos, but the name of Rhodes, henceforth, evoked, rather than the island, the new city which became one of most beautiful of the ancient world.” (TUNA, 482)

In addition to this Tuna gives other examples for the synoecism processes which were occurred in the Antiquity:

“According to antic authors, in 366 B.C. the habitants of Cos quitting the ancient settlement Astypalaea, established their new city Meropis, to the east tip of the island which stayed in the same transit trade route. After the

year 360 B.C., the Cnidians also changed their city's situation from Burgaz to Tekir Cape, developing the harbour facilities, to benefit from the same maritime trade route.” (TUNA, 482)

III.1.1.1. The Topography of the Peraea

The topography of the Peraea is generally barren and uncertain. Its history hardly determined in detail, the certainly identified sites are very few, and as Bean and Fraser insisted on the evidence of the sources about antiquity for this place is frequently confusing and hard to combine into a legible picture.

The territory was divided up into two sharply distinguished parts by Fraser and Bean.

“First, territory which formed an integral part of the Rhodian State and participated in the deme system, and whose inhabitants ranked politically equal to those of the island; this we call the Incorporated Peraea. Secondly, territory acquired, and lost at various times by Rhodes, whose inhabitants stood to the island city in the relation of subject to suzerain; this we call the Subject Peraea.” (FRASER and BEAN, 57)

This distinction is fundamental, and it is recognized by neither authors, nor the Rhodian inscriptions. The essential criterion used by Fraser and Bean for the distinction is the demotics. On incorporated territory Rhodians are designated by their demotic; on subject territory they are designated by the ethnicity.



Figure 15: The Rhodian Peraea and the ancient Sites

III.1.1.2. The Administration and Development of the Peraea

a. Administrative Territorial Units

The territory of the incorporated Peraea was divided into “deme” in the same manner as the territory of the island. These demes were distributed, again like those on the island, between the three old cities: Camirus, Ialysus and Lindus. As on the island, no demes were attached directly to Rhodes, which remained outside the deme organization. Moreover, the arrangement of mainland sites, as demes to the old Rhodian cities, probably occurred after the Synoecism of Rhodes in 408 B.C. The Rhodians possessed a mainland Peraea before the time of the Synoecism.

- **Lindian Demes:** The only certain Lindian demes in the Peraea are Phiscus and Casara. Amos, south-west of Phiscus, was also probably Lindian.
- **Camiran Demes:** It is noteworthy that Tlos, which Phoenix is thought to belong to, and Tymnus are two known Camiran demes of the Peraea.
- **Ialysian Demes:** A list contains two Ialysian demes which are certainly Peraean, namely Cyrassus and Erine.

Cook specifies the other demes; known to have been located in the Peraea, but which cannot be associated to the deme-system of any of the three old cities; as Hygassus, Bybassus, Cedrae and Thyssanus.

She explains a system of “ktoinai” which was in use in Rhodes and its possessions outside the island in Hellenistic times, and assumes that these ktoinai represent a Rhodian territorial arrangement older than the

Synoecism. The places outside Rhodes in which ktaina occurs must have been in the possession of the Rhodian cities prior to 408 BC; and it is on this argument that Fraser bases his belief that the Rhodian cities acquired the Peraea in early times.

“For stronger evidence having occurred at an early date is the existence at Tymnus an inscription and possibly at Phoinix of a system of ktainai, which was a geographical unit, seems certain. It is now generally agreed that the ktaina was a territorial division of the Rhodian population before the Synoecism, closely akin to the later deme system which was instituted after the Synoecism. While the ktainai undoubtedly survived long after the introduction of the deme-system as a unit of a population ...” (COOK, 57)

It is noticeable that the demes of the three cities are not grouped according to any geographical principle.

b. Civil Officials

Fraser and Bean supposed that the administration of Rhodian territory in Caria mainland did not differ in civil formation from that which existed in the island itself. In Rhodes, there was a “stratagos of island”, a member of the board of ten stratagos, who was responsible for the military organization of the island as a whole, and to whom the “hagemon” were subordinate, to whom in turn “epistatai” were subordinate. All these officials were appointed by the Rhodian state and by the individual old cities. In addition to this, the Peraea was under the command of another member of the board of stratagos known as the “stratagos of Peraea”.

The duties of the stratagos were mainly military; and he was responsible for the defense of the Carian frontier and, through the Hagemones and Epistates, for the co-ordination of the defense throughout the territory.

“The functions of the stratagos, hagemones and epistates in the Peraea probably followed that principle. This territory was divided into demes in the same manner as was the island territory. Members of the Peraean demes hold Rhodian magistracies and play a full part in the life of the State. The duties of the hagemones and epistates in Peraea will have been largely military. They were probably even more necessary in the

Peraea than the island itself, since the territory had to be defended from the power or powers controlling neighboring Carian territory.” (FRASER and BEAN, 58)

For a conclusion, the Incorporated Peraea was Rhodian before the Synoecism (408 B.C.), because:

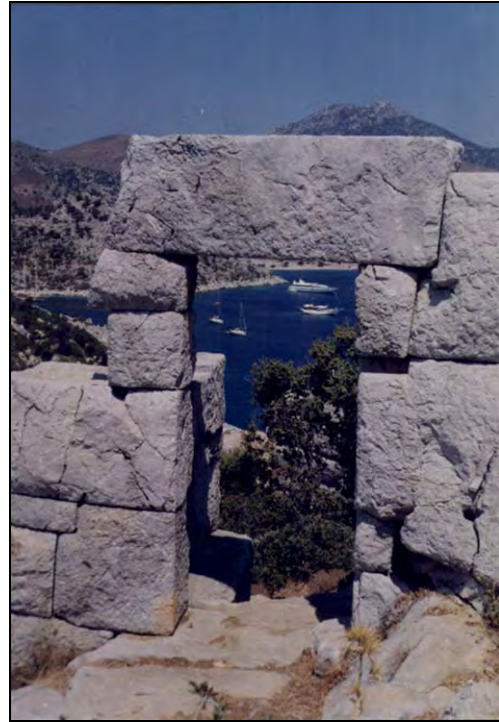
- The division of township as demes to the old cities is not likely to have occurred after Synoecism,
- Other islands such as Samos, Chios and Lesbos had territory on the mainland at an early date,
- General probability that the Rhodian cities would expand at an early date on the opposite coast.

III.1.2. ANTIC SETTLEMENTS IN RHODIAN PERAEA

Fraser and Bean point to the suggestion made about Portus Gelos, which conceals the Camiran deme Tlos according to the Athenian Tribute lists. It was located at Pınarlıbükü. And they think Portus Cressa was located in the bay of Serçe as the harbor of Casara without any certain evidence.



Figure 16: The view of Rhodes from Loryma Headland



Figures 17 and 18: The remains of Loryma Castle

Cook mentioned that Phoinix was the deme-center of Tlos. According to an inscription, which was found in Bozukkale, Loryma can be concluded to neighbor Phoenix. It is situated to northeast of the Lower Fenaket, at the foot of the Asar hill.

“The name is preserved in the modern as “Fenaket”. The castle is not on the top of the Karayüksek Mountain, but on a hill between the upper and lower villages of Fenaket... there was evidently no deme of this name. Yet Fenaket has all the appearance of a deme-centre (numerous inscriptions, a fortified acropolis, and unusual extend of arable for this rocky region). ” (COOK, 57)

“Von Hiller explained Phoinix as a part of the deme Tlos, whom he located at the bay of Pınarlıbükü... we think it probable that Fenaket is the centre of that deme. This is not to say that Fenaket was called in antiquity Tlos or some such name; we suspect other cases where the deme name does not correspond to that of the chief town in it.” (COOK, 58)



Figure 19: Phoinix Site (UMAR, 1999, 32)

Umar gives information about the origins of the word Phoinix. He mentions a probability: in Helen language, Phoinix meant a kind of palm. And this word could be used as a name of the settlement because of the palm trees which were located at this region in ancient times.

He also dwells upon very important characteristics of the settlement. The tomb architecture of the Phoinix differs from the rest of the Peraea and he states the similarity between the tombs of the Latmos Heracleia.

About the dignity of the area, Fraser and Bean mention the cult Aphrodite, which is well-known and common in the Carian peninsula.

And for Fenaket Umar states the relation between the goddess Sinda and Sindilli, one of the other local names of Fenaket.

III.2. THE MEDIEVAL AGES

III.2.1. ANATOLIAN RURAL SETTLEMENT DEVELOPMENT PROCESS IN THE MIDDLE AGE

The dissolution of the orderly layout of antic settlements could be observed as early as the 6th century A.D. in Asia Minor.

“This Process was partially due to such internal structural changes as the upper classes ceasing to carry out their public responsibilities, which included the erection and maintenance of the technical and economic structure of a city, as, for example, the water-supply, streets and market places.” (RHEIDTH, 221)

The rapid augmentation in expenses of the central government, caused by the escalation of Barbarian raids, made it impossible to maintain the ancient structure of the cities.

“The place of the earlier army composed of small frontier units and profitable wars were taken by a military organization that placed an increasingly heavy burden on the economy. The result was the ruin of the economic and administrative mechanism that lay behind all the artistic and intellectual successes of the ancient world.” (TANYELI, 406)

The collapse of the infrastructure reduced the importance and the attractive characteristic of the cities. Moreover, the epidemic diseases caused the residential quarters become uninhabitable.

“The abandon of numerous ancient cities with many public and religious buildings still standing at an impressive height, is the most striking sign of the general ruralization undergone by the population of Anatolia as a result of internal upheavals and invasions from the East.” (RHEIDTH, 222)

“The most important change was the death of the ancient “polis”. The polis is defined as an “urban aggregate of free citizens earning their livelihood by agricultural cultivation”; it was a system based on slave labour and the foundation stone of the ancient world.” (TANYELI, 406)

Ceasing of the cultural development of antiquity and the dissolution of the “urban organism” were pursued by a pause in time and space. In the Middle Ages, the dwellings and the settlements of Byzantine Period were not comparable to the marvelous urban houses of prosperous Late Antiquity.

“The structure of the settlement rather had the aspect of a village as well: there were very few facilities for crafts and trade, which were always integrated into the dwellings. No other public buildings besides the churches are to found. The houses of the landlords stand out only marginally by their size and furnishing from those of the rest of the population; however, in their general layout and construction they show no differences from normal rural dwellings. The settlement reflects a feudal community based on landed property of a poor economic level, and engaged exclusively agriculture for its own needs.” (RHEIDTH, 231)

The scarcity of labour was more effective than administrative decisions in the recession of the cities. This was related to the slave labour which had started to vanish, and placed by a brand new social class formed by peasants.

“As the level of urban prosperity diminished, the ancient ruins as a supply depot for building new structures would increase. Production of construction materials had, apparently, steadily declined since the Roman period, so that resort was had to the reuse of stock. This fact alone is thought-provoking as concerns the nature of construction activity. The collapse of the money economy must have compelled construction practices that utilized coast-free sources of materials.” (TANYELI, 408)

For the Byzantine Period it can be appreciate now, why the term “polis” was used only for Constantinople, and the word “Castron” (castle) was used for all other settlements.

“It should not be an error to argue that Byzantine housing stock was not constructed with materials that were durable or maintainable. The housing at Miletos, Sardis and Ephesus of the Middle and Late Byzantine periods presents a character generally described as a hut. Compared with the

examples given above, the rural housing being brought to light at Boğazköy must much better represent the general situation. These are agricultural complexes, built in several stages, formed of single-room shelter units with open hearth and which were occupied until the 11th century, the beginning of the Turkish period.” (TANYELI, 413)

For Fenaket, the same process can be assumed. The dwelling units, which constitute the vernacular architecture of this area, were built with the gathered remains from the ancient Phoinix site. And if Tanyeli's statement is applicable all over Anatolia, it could be assumed that the construction of Fenaket Hamlets also dates to 11th century.

For this era, only the general information about the region could be gathered. To make specific statements about Fenaket Hamlets and their environment, there are no other choices than trying to get clues from Rhodes.

Matton gives much information on Rhodes for this period. He declares that Rhodes was without splendor during the Byzantine period. Neither art, nor the trade did contribute to its reputation. Politically, it was incorporated with the Byzantine Empire. At the end of 10th century, in 905, when the Crusades started, the life of Rhodes, a stage on the overland pilgrimage route to Jerusalem, changed drastically, and it participated considerably in the rise of the trade of Levant. But the island was invaded because of the conflicts among the maritime cities of Italy and Byzantine, as at the time of the wars between Sparta and Athens.

He mentions the privileges granted to Venetians by Grand Master in 1082 which had not been renewed after a while. As a result, a war, which continued for four years, exploded between Venice and Byzantine. In 1124, a fleet of Venetians, in return from Palestine, attacked the town of Rhodes which had refused to feed them: in a few days it is taken and looted, as a warning of the fate which awaits Chios, Samos and Mytilene.

Rhodes, among all the other islands remained the most exciting for Byzantine, by its position on the roads of Levant.

Alike antic period, after Matton, the phrase “sovereign of the island Rhodes and Cyclades” was used in official correspondence. It could be taken as an evidence for the reconnection of Rhodes with its offshore ancient territories.

In addition to this, Wittek (1986) states general information about the southwestern part of Anatolia covering the Bozburun Peninsula – the ancient Rhodian Peraea- between 13th and 15th centuries, which was governed by the Principality of Menteşe.

“Among other Anatolian Principalities, the Menteşe constituted a special case with its formation. It was probably the unique pirate principality which used its territory as a military base for its probable attacks; but soon confronted with the knights of St. Jean and disappeared.” (WITTEK, VIII)

It is noteworthy the reappearance of the terms “Stadia” and “Trachia”, the common names of the two peninsulas in Hellenistic times, now in Byzantine period.

“Above mentioned Strabiles, Stadia and Trachia regions were constituted the Carian shore. This areas were held by Turks as an early date as 1269.” (WITTEK, 26)

And he suggests that the attacks made by Turks to the island Rhodes which is held by Knights, were arranged in this region, at Bozburun peninsula by Menteşe Principality.

In 1309 the knights came there to siege the city and, made themselves masters to Rhodes. Nineteen Grand-Masters succeeded from 1309 to

1522. The occupation of Balkans and the conquest of Constantinople in 1453, prelude the fall of Rhodes.

During nearly four centuries, Rhodes, withdrawn from History, has lived in Oriental drowsiness and the anonymous life of a Turkish province. It had preserved its marine and importance of its arsenal. Galleys for the Turkish fleet were built there with the forests of oaks and pines. The island also took place in timber trade.

“Integrated in an immense empire still apparently solid and thus the armies made tremble Europe when they put the siege in front of Vienna in 1683, the Greeks of Rhodes took an active part has its exchanges. Their sailing ships have been unceasingly on sea between Greece, Constantinople, Syria and Egypt.” (MATTON, 64)

At the same time, the Bozburun peninsula was living a similar fate to the Rhodes. Moreover, it is suggested that the destruction of the forest over the peninsula caused aridity as a result, from which the word Bozburun was produced. It is probable that this aridity could be the result of the valid land policies for the era.

The Rhodian ship-owners and especially those of Lindos earned large benefits from the timber trade, in which Rhodes was used as a warehouse: a part of its imports have been forwarded to the different parts of the Empire.

“Pierre Belon announces, twenty-five years after depart of The Knights, sales agents Venetians which are established with residence in the city. Stochove, in 1631, note still a certain ease in the island. There is not <not enough grain to nourish the inhabitants, but in reward the livestock, the fruits and all kinds of grass and roots, as well pot as medicinal, grows there in abundance>.” (MATTON, 64)

In 1844, a naval officer drew up a general assessment about the decadence and said that the island was actually a splendid savanna. The whole forests start to disappear:

"From time to time a ship arrives which comes to seek structural timber for the arsenal of Constantinople. Then the governor rents Greeks who will cut down without choice in the interior of the trees still upright, and as nobody supervises the workmen, they devastate the charming hills, whose oaks and fir trees would have an incalculable value for the small marines of Sporadic and Cyclades, where the ground is completely deforested." (MATTON, 66)

The shortage of grain in the island was covered by the supply from Halicarnassus, as it was in the time of Knights. Oranges, lemons, figs, almonds were exported to Smyrna and Beirut. This prosperity dried up during the 18th century.

To make a comparasion about the administrative division between the different periods of Rhodes and its possessions, Savary, explains the different Turkish officers: the most powerful Pasha; the kadi, chief of justice; the muphti, religious chief; the agha, military commander. It can be seen that the administrative structure of the region did not change so much, and the charges of the civil officials of this area did not differ in content, the only variation is the names.

When examining the housing practices in the period of Principalities in Anatolia, the lack of the towns could be inferred. Scattered dwellings with rural characteristic were typical for this period. Excavations brought important remains to light, concerning the structure of a single-space hut standard.

And the description about the Turcoman village houses in a 19th century text is:

"From the outside, it resembles a square box, and on the inside it measures about 12-14 feet: It is built of stone of every-which shape, held together by clay. The roof is flat and recovered with earth... There is no window and, as a result, the light enters from the door, which has no lock or bolt... The walls and floor are plastered with clay mixed short particles of straw; its roof is thrown across, and it is carried by a post, upon which pieces of wood are arranged in an opposed direction. The interior space is blackened by the soot of the broad open hearth, and the house when entered is quite in darkness." (TANYELI, 415)

The Ottoman period in Anatolia brought few changes in administrative, economical and social structure.

"Early Ottoman urbanization presents two dimensions: the first clearly reflects a desire for continuity. Urban settlement following the capture of a town by the Ottomans largely consisted by the Greek inhabitants. The second dimension is concretized in a comprehensive transformation initiative to establish new semi-urban and semi-rural residential nuclei on the periphery of the cities."(TANYELI, 416)

After the occupation of Dodecanese including Rhodes in 1523, the Ottomans settled Turkish people especially in Rhodes and Cos; but they did not practice a serious settling policy over other islands. The aridity of the islands must be considered as the most important cause of this indifference. However, Suleiman the Magnificent put some exceptional policies in practice for Turkish people. The islands were declared free field for dwelling and exemptions from compulsory military service and from the tax was granted to encourage Turkish people for settlement.

Des Hayes De Courmen mentions in his travel book, in 1621, there were 1200 Turks and 200 Jews, in the city of Rhodes. According to Stochove, in 1631, again for city center, this numbers were raised to 3000 Turks and 500 Jews. In the middle of 19th century, Guerin denotes 5500 Turks, 1000 Jews in city center and 500 Turks in rural areas. The Greek population

was 20.000 and 25% of them were living in boroughs, the rest in the villages.

For Aegean Islands, the Ottomans used the term of “Cezair-i Bahr-i Sefid” which means, in Persian, Mediterranean Islands. They occupied new islands for diffusion to the west, as a result, Ottoman State was obliged to form a new administrative system; consequently, in 1533, all recently possessed islands were connected to this Province of “Cezair-I Bahr-I Sefid”.

After the Greek Rebellion, the Ottomans developed a new constitution by rearrangement of the provinces. According to this organization, the provinces would be the biggest civil administrative units. And the villages constituted the “kaza”, the “kazas” constituted sanjak; the sanjaks constituted provinces. As a result, the civil subdivision of the Province of Cezair-i Bahr-i Sefid was like:

- The sanjaks: Rhodes, Chios, Midilli, Limni.
- The kazas connected to the sanjak of Rhodes: Cos, Syme, Meis, Kerpe, Kaşot.

This administrative constitution of this province continued in Italian and Greek occupation period.

The Ottoman domination over the islands activated the ancient trade routes which had lost their importance. Hence, because the islands' soil was not convenient for agricultural activities, the peasants of the islands could start to get offshore property on nearby Anatolian coast and plow these fields; in addition to sponge fishing and timber trade.

III.2.2. ANATOLIAN RURAL SETTLEMENT DEVELOPMENT PROCESS AFTER THE “GREAT EXCHANGE”

The Great Exchange, being a compulsory one, occurred between the Orthodox people comprised of Greeks who were living in Anatolia and the Muslim people who were living in Greece; after a treaty in 1923. In this period it was a great problem because of its wide context and caused 1.7 millions persons to leave their native countries.

The compulsory change of environment and its traces on these communities constitute another social problematic.

After the migration process the land, its agricultural features and the property relations were entirely changed. New social structure formed brand new syntheses in production relations. The land acquiring process of immigrants was designated by the treaty but could not be applied carefully. The purpose was to locate the immigrants to the places where there are similar agricultural features to their native countries. However the governments could not achieve this purpose and in addition to this, the local citizens from eastern regions of Anatolia started to come into Western Anatolia and hold the productive fields which were subjects to the distribution.

The condition of the agricultural fields, vineyards, gardens, olive groves left by the depurated Greek people was poor after the war time. And the immigrants who had any knowledge how to treat these areas had been located. The Greek people, who left Anatolia, were generally city patricians. However the small group, who was dealing with agricultural activities, had much more sophisticated technical and also practical knowledge than the Turkish agriculturists. Consequently, the productivity of agricultural fields could not be sustained by the new immigrants.

Moreover, these areas were pillaged by the local peoples as a result of an emotional reaction to the former owners.

Arı mentions that, by the treaty, it was planned those 64.000 persons from Zeytuncü, Drama, Kavala and Selanik, who had agricultural backgrounds suitable to place in western Anatolia, would migrate to Manisa, Izmir, Menteşe, Denizli and their environments. This is the sole quantitative information about the immigrants, who settled in the region in question.

In fact, most of the immigrants were located in the regions where different agricultural productivity economies were dominating. In some cases, the immigrants gave up their settlement rights, and changed their location. As a consequence, the poverty of the productive areas continued.

III.3. COMMENTS

This chapter tried to present the close relations between Bozburun Peninsula and Rhodes from Classic Period probably before the Synoecism of Rhodes, to present times. The further field surveys in archaeological and architectural contexts will probably add new information about this region and illuminate more the relations of this region with its environment.

As a conclusion; this relation set up a cultural structure within the space organization, different from other neighboring settlements situated in western Anatolia near this region. The important role played by Bozburun Peninsula as being a mainland, a Peraea to Rhodes; continued during 2400 years with interruption caused by several interferences until the great exchange. These population policies, which are exercised, after international treaties, by the Turkish and Greek governments as a war result, caused the last interruption to become permanent. As a result of compulsory abandonment, the ceasing of relation between the spaces and the community caused the disappearance of these vernacular traditions. The immigrants who had different backgrounds could not manage to sustain the vernacular features, as it can be observed in Fenaket Hamlets.

CHAPTER IV

ANALYSIS PART 2: ACTUAL LAND USE OF FENAKET HAMLETS

IV.1. FENAKET AS ABANDONED AGRICULTURAL HAMLET

The close relation between the Bozburun Peninsula and Rhodes from the Classical period probably before the Synoecism of Rhodes and the actual permanent interruption reasons and results are studied in preceding chapter.

Fenaket is one of these settlements where this abandonment process is legible. Probably this process is practiced from 1920's to 1950's. The last date is mentioned by Umar in his travel book. It is possible that the new peasants, immigrants of Fenaket Hamlets had not a practice to live a continuous life in these hamlets which were built for seasonal occupation. And they found a new village which satisfied their needs. Another factor which affects the abandonment of the settlement could be the lack of knowledge to restore and sustain not only the agricultural practice but also the settlement pattern and architecture.

This chapter will try to analyze and evaluate the spatial structure of Fenaket Hamlets, and document it to help to save information (data) about Fenaket. First of all, the other examples from this region which have

similar settlement features will be presented. Secondly the Lower Fenaket Hamlets will be examined and documented by photos and drawings.

V.1.1. THE HAMLETS OF BOZBURUN PENINSULA

Over the peninsula, three settlements which bear similar characteristic exist:

- Lower Fenaket
- Upper Fenaket
- Aziziye



Figure 20: The locations of Hamlet examples

The Upper and Lower Fenaket settlements are situated in the northeastern and southwestern directions of Taşlıca.

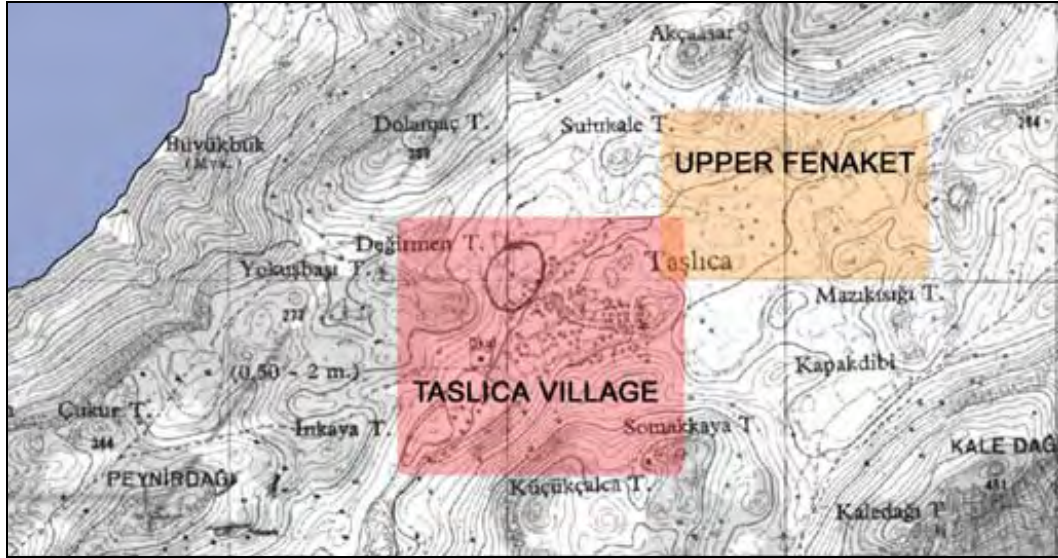


Figure 21: The position of Upper Fenaket

According to the studies of CORPUS report on Traditional Mediterranean Architecture, over Mediterranean coastal area, scattered housing represents 20% of the existing typologies and constitutes the basic form of housing in the territory. The rest is composed of organized dwellings in groups. In this territory, part of the coastal Mediterranean; scattered settlements proves a “vital and vivid network” in terms of space and relations which shaped by invisible threads and which handed down from long lasting tribal origins.

“Scattered housing is present in all Mediterranean countries. It is associated with the rural environment, whatever the social status, from the poorest to the wealthiest. The size and type of agrarian farms or herds will greatly influence the definition, morphology and syntax of the areas. Defensive reasons in certain cases, cultural or historical reasons in other cases, together with materials available, techniques, know how and climate, have all imprinted a strong individual and local touch, a deep architectural stroke on the house.” (CORPUS, Traditional Mediterranean Architecture, Chapter 2; 5)

There is a difference between the settlement characteristics of Upper and Lower Fenaket hamlets. The diversity of the socio-economical structure of these communities could be observed in space. In Lower Fenaket

dwelling, there is always a single fire place which is located inside the main room, to the one of the side walls. However, in Upper Fenaket, two fireplaces are common: one is situated inside the main room as in Lower Fenaket; the second is built in the exterior, in one of the side extensions of the porch.



Figure 22: The Configuration of the Fireplaces in the Upper Fenaket Hamlet.

This practice is still common in rural areas where the stockbreeding economy dominates. The reason of the second fire place is the insufficiency of interior fireplace, which is actually occupied by household; for evaluating the animal products as fermenting cheese and yogurt.



Figure 23: The Panoramic view of the Upper Fenaket from the artificial lake for stockbreeding activities.

On the other hand the agricultural activities do not necessitate an additional fireplace as seen in Lower Fenaket.

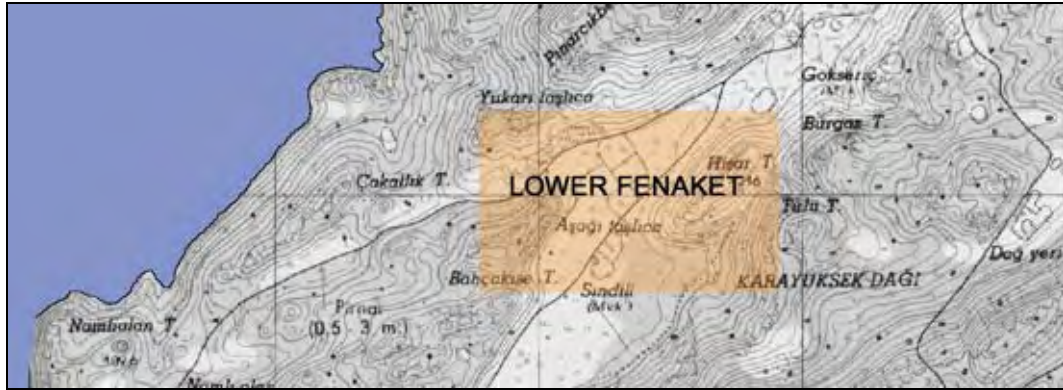


Figure 24: The position of Lower Fenaket

The lower Fenaket also contains two parts of hamlet which are situated at the periphery of the valley basin, on the road to the bay of Serçe. The northwestern hamlet of Lower Fenaket will be analyze in following part of the study, respect to its relatively protected pattern.

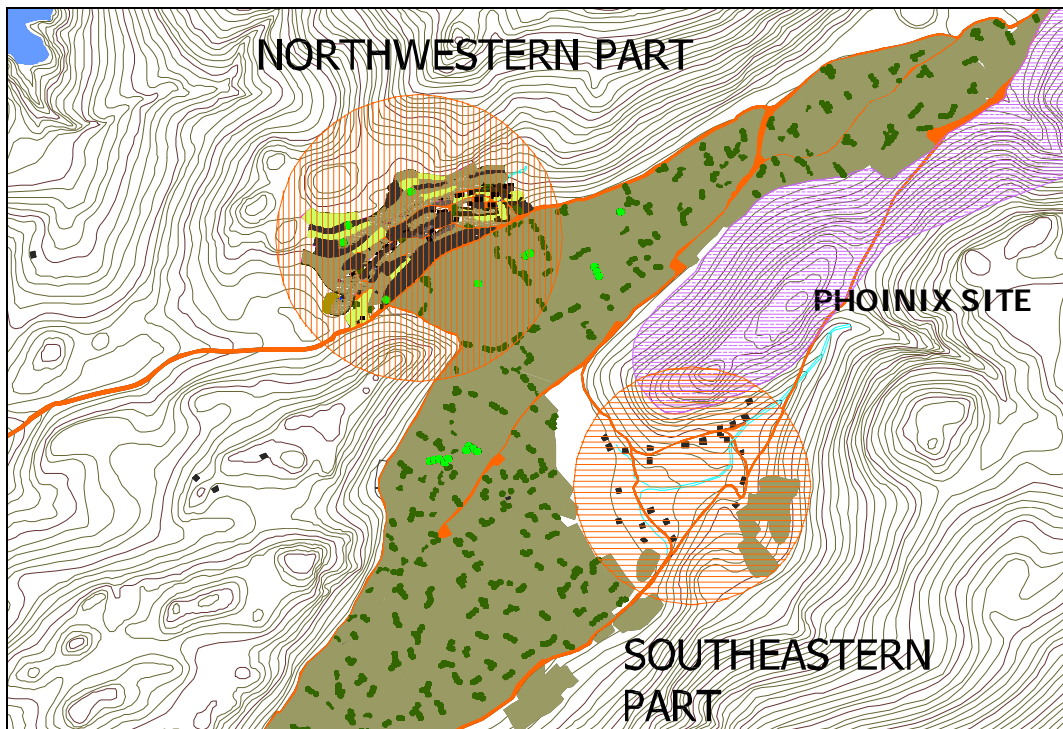


Figure 25: The northwestern and southeastern parts of Lower Fenaket

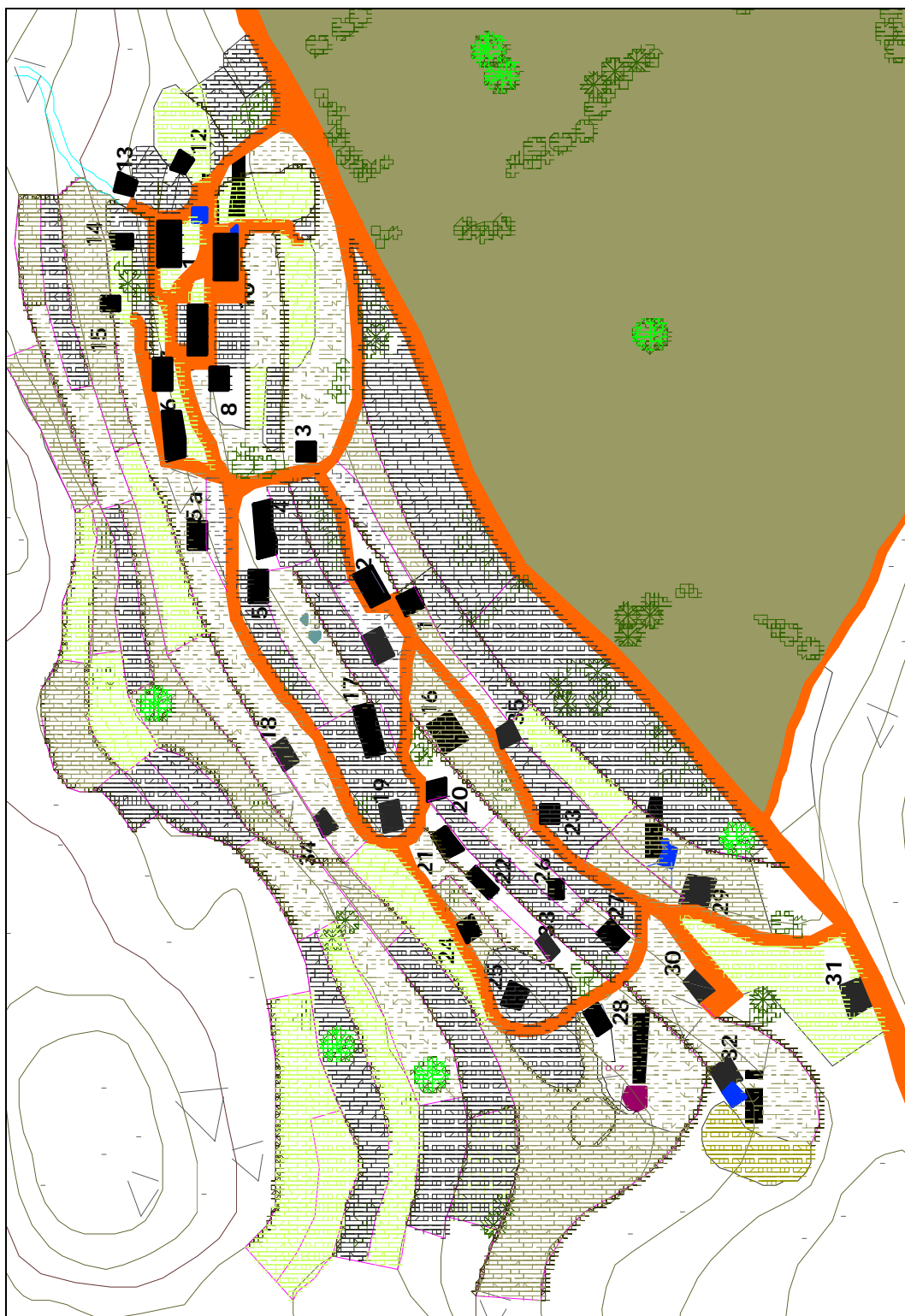


Figure 26: The location of Megaroid Buildings in Northwestern Part of the Lower Fenaket.

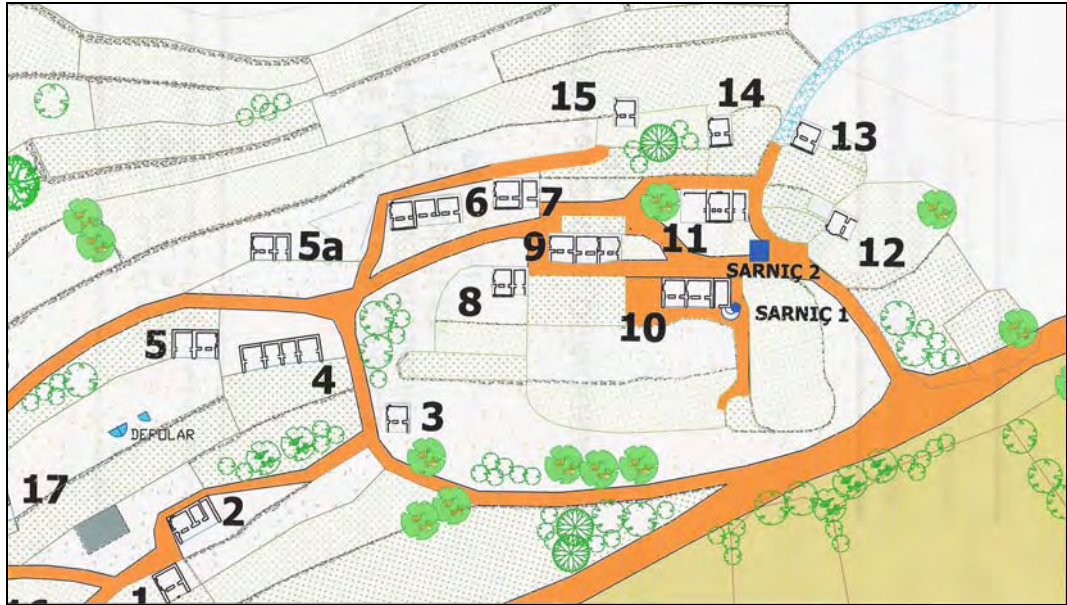


Figure 27: The Sitting of the Megaroid Units with Architectural Plans (north).

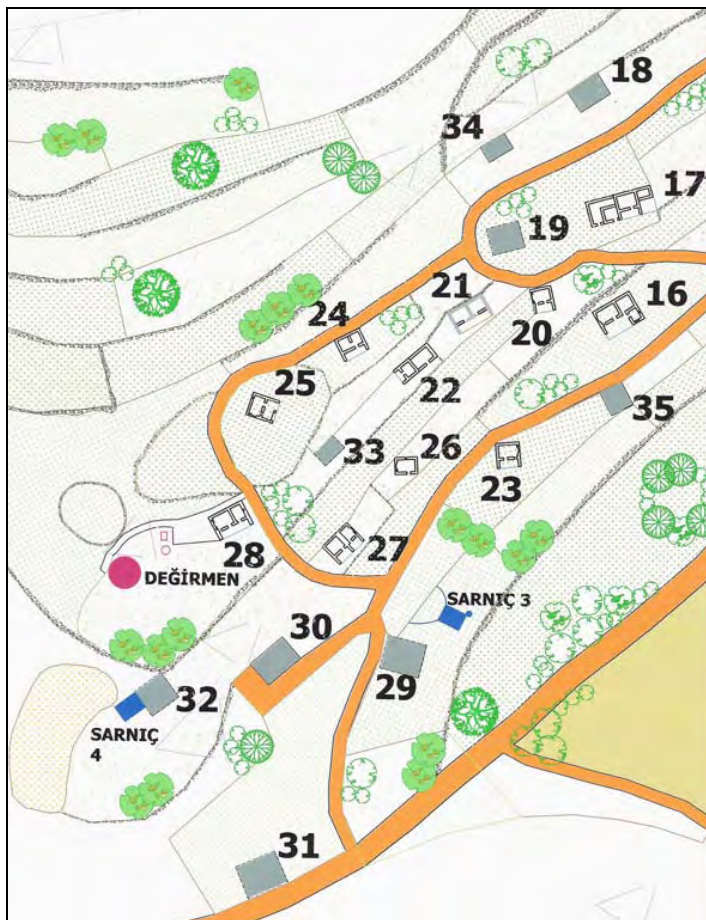


Figure 28: The Sitting of the Megaroid Units with Architectural Plans (south).

IV.1.2. THE ANALYSIS ON LAND USE OF LOWER FENAKET

As mentioned above, lower Fenaket settlement should be a seasonal agricultural hamlet. The lack of the religious and civil building could be taken as an evidence of this case. The valley basin is still convenient for dry agricultural activities. There are olive and almond trees and generally wheat harvesting. No evidence occurs about the sailing activities of the settlement but there is a road connection with Serçe Harbor which opens to the Mediterranean.

The dwelling units are located along side of the valley basin where their orientations are focused on. Every unit has its own farming terrace which is situated at the front side of the porch. The orientation starts from the porch, continues with farming terrace and ends in the agricultural fields which were also the properties of the settlers. This orientation scheme gives climatic advantages for northwestern part of Lower Fenaket by facing the southeast direction. However in the southeastern part, the direction changes to the opposite side. This state shows that the climatic advantages were not the most important criteria for the sitting of the dwellings. Evidently orientation towards the view of the common agricultural area prevailed as a priority.

The building typology can be classified in six sub-groups according their structural features.

IV.1.2.1. First Group: The Single Unit Structure

This group contains the dwellings which comprised of a single space with a fireplace in common. Building 1, 3, 12, 13, 14, 15, 19, 23, 25 constitute this group. Except Building 15, each example has shelves.

Building 1 is worth to be specially mentioned. Being a typical example of this group, the dwelling also presents a sole example over settlement which still conserves its roof with a chimney and the elements about its interior design. The alcoves, wooden shelves, door and window frames can be observed. The layers of Flat Roof are still standing. The roof extension on the porch was probably supported by a wooden post which is located in front of the porch. The existing post base, a gathered ancient piece, could be taken as evidence.

A piece of an ancient column from Phoinix appears also in Building 25 as post base.

The characteristic features of the group can be mentioned as following:

- A single space/room
- A fireplace
- A porch
- A door and a window
- Alcoves or Shelves situated to the side parts of fireplace.

With respect to this, it can be assumed that all examples of this group are houses.



Figure 29: Building 1 Front side View

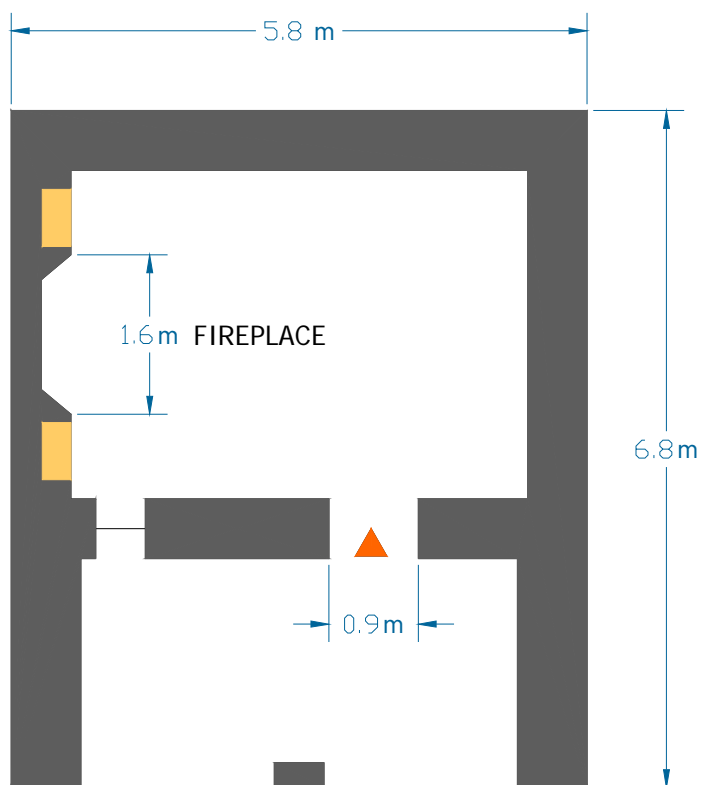


Figure 30: Building 1 Plan



Figure 31: Building 1 Rear Side View



Figure 32: Building 1: The fireplace and the ceiling



Figure 33: Building 1 The Storage and Shelves



Figure 34: Building 3 Front Size View

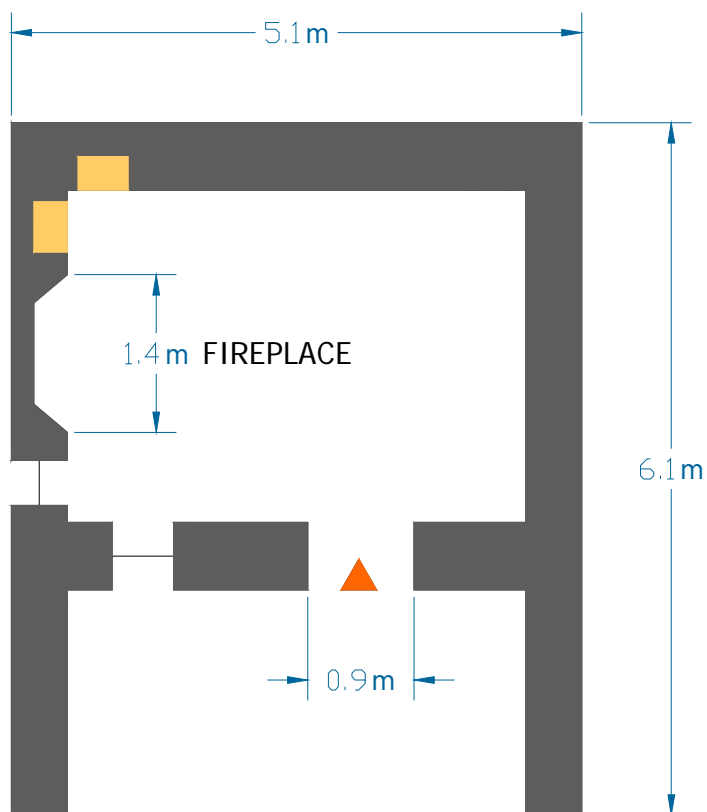


Figure 35: Building 3 Plan



Figure 36: Building 12 and Building 13 Front side view

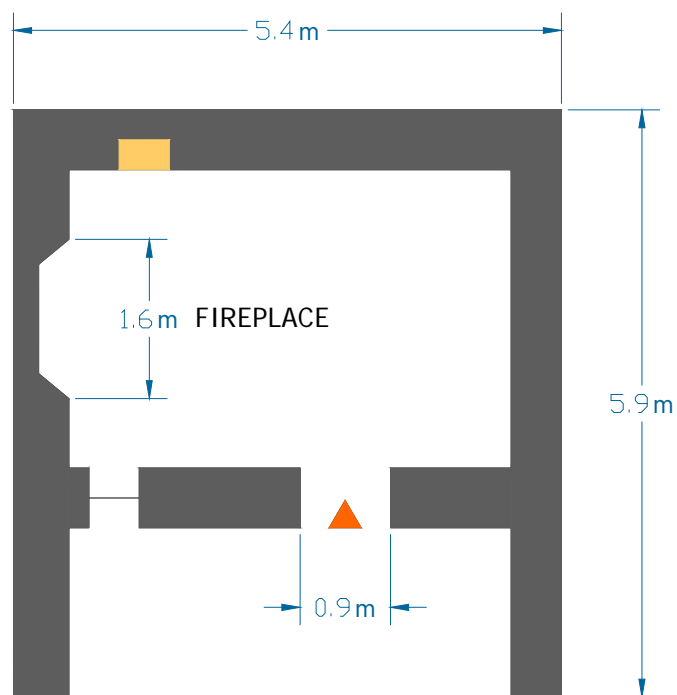


Figure 37: Building 12 Plan

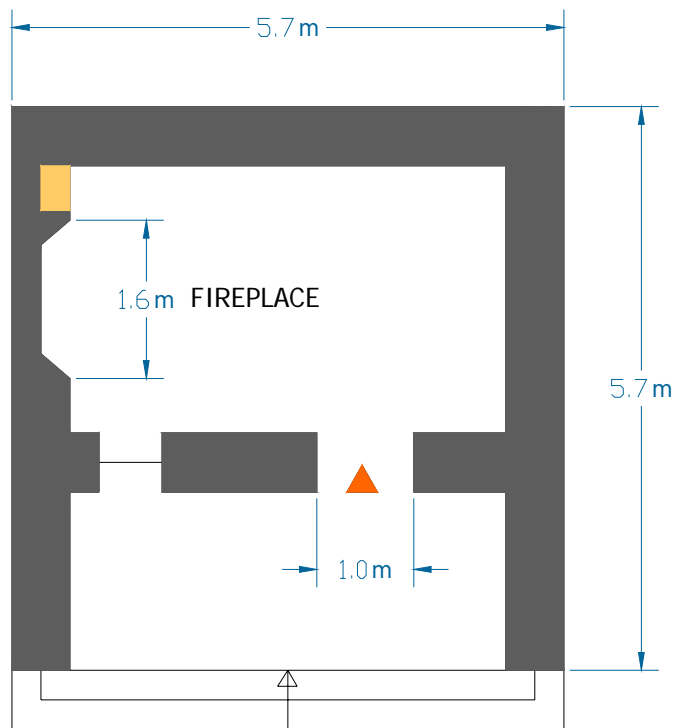


Figure 38: Building 13 Plan

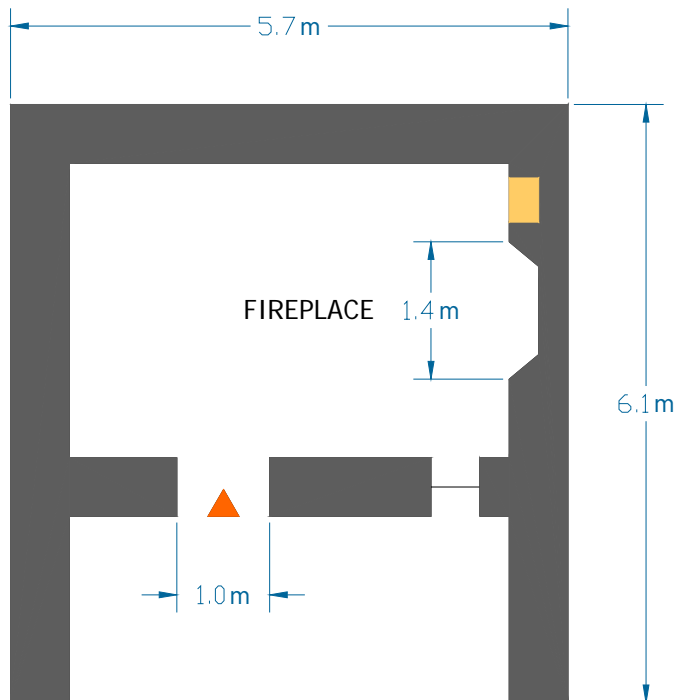


Figure 39: Building 23 Plan



Figure 40: Building 14 Front side view

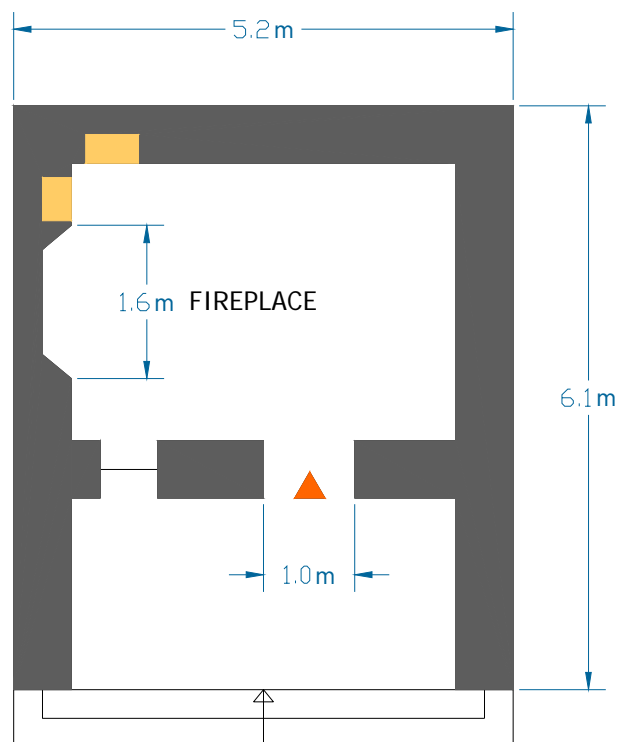


Figure 41: Building 14 Plan



Figure 42: Building 15 Front side view

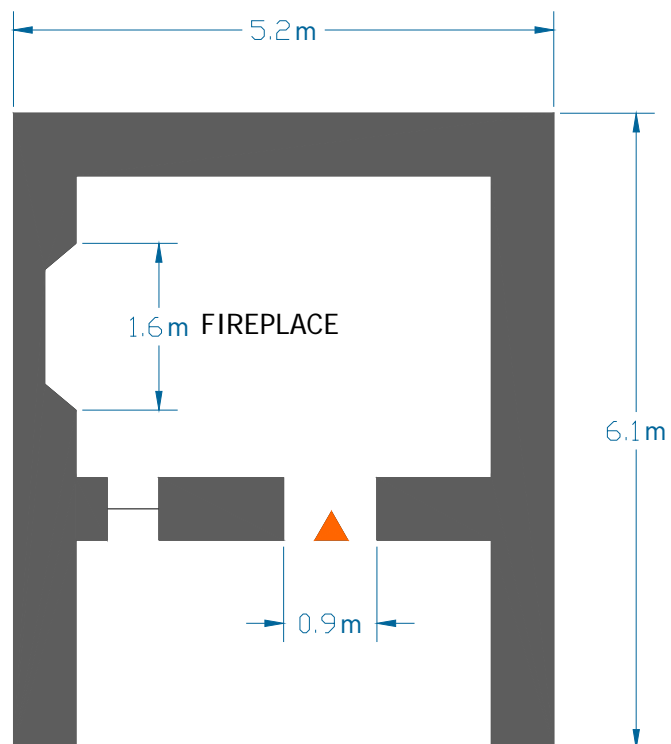


Figure 43: Building 15 Plan



Figure 44: Building 18 Front side view

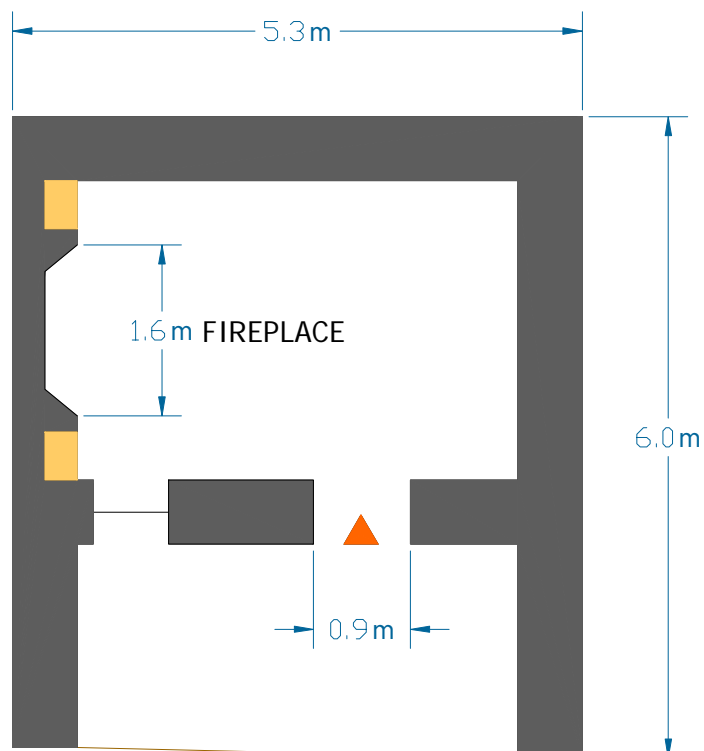


Figure 45: Building 19 Plan



Figure 46: Building 25 Front side view

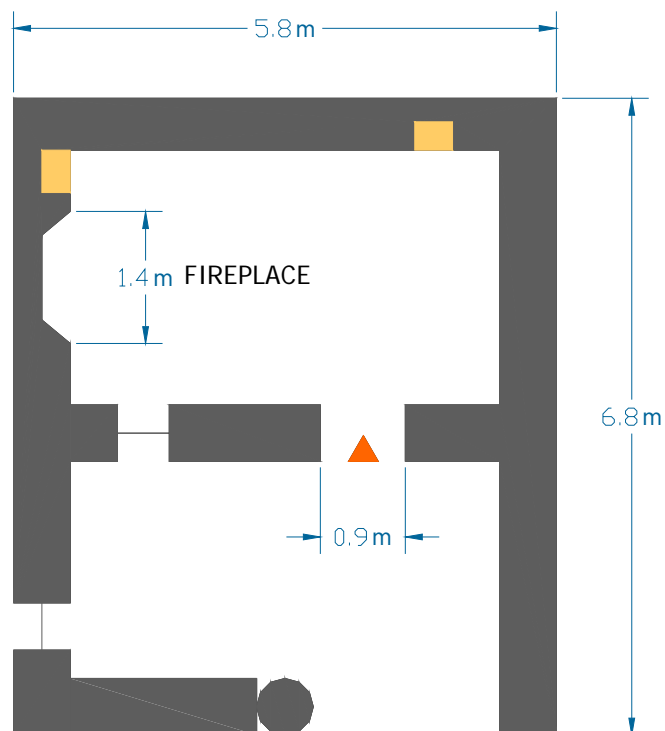


Figure 47: Building 25 Plan

IV.1.2.2. Second Group: Space Additions to Main Unit

This group, which comprises of the row buildings, was presented by Building 2, 5, 5a, 6, 7, 8, 11, 27, and 28.

“The shape of the megaron is closed in itself, immobile and static. An enlargement of the building and the number of its rooms, without simultaneously spoiling the form, is possible only by erecting other megara or by incorporating it in another group of buildings which leaves the megaron itself intact.” (WERNER, 1993, 5)

There is a main unit which includes a fireplace and a porch. The additional spaces were attached to this basic construction. Two types of additions can be observed:

- In Building 2, 5a, 7, 8, 27 and 28 the additional space served probably as a warehouse, as a depot. It can be assumed from the lack of fireplace, and window.
- The existence of windows in Building 6 indicates the use of house also in added structures. The reason of this addition should be the enlargement of household.

In Building 5 and 11 the utilization of the additional rooms could not be determined because of the uncertainty of the remains of front side walls.

The characteristics to Second Group are:

- A single room with a porch and a fireplace which constitutes the main unit
- Additional spaces were attached to the main group by one or two side
- Remains of wooden shelves exist but they are not common.



Figure 48: Building 2 Front side view

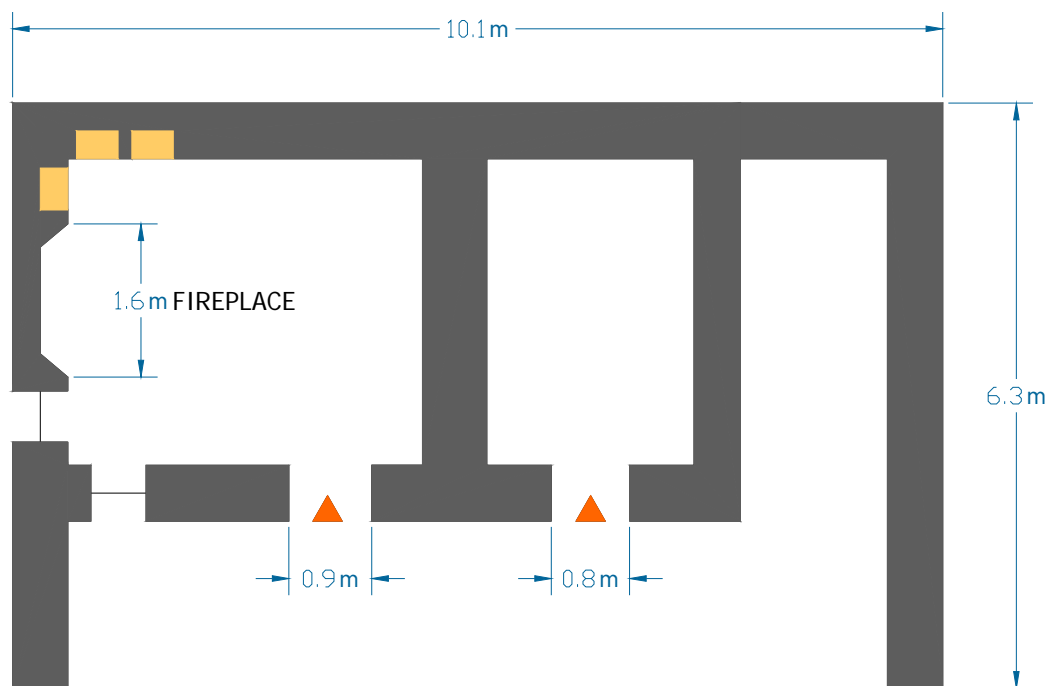


Figure 49: Building 2 Plan



Figure 50: Building 5 Front side view

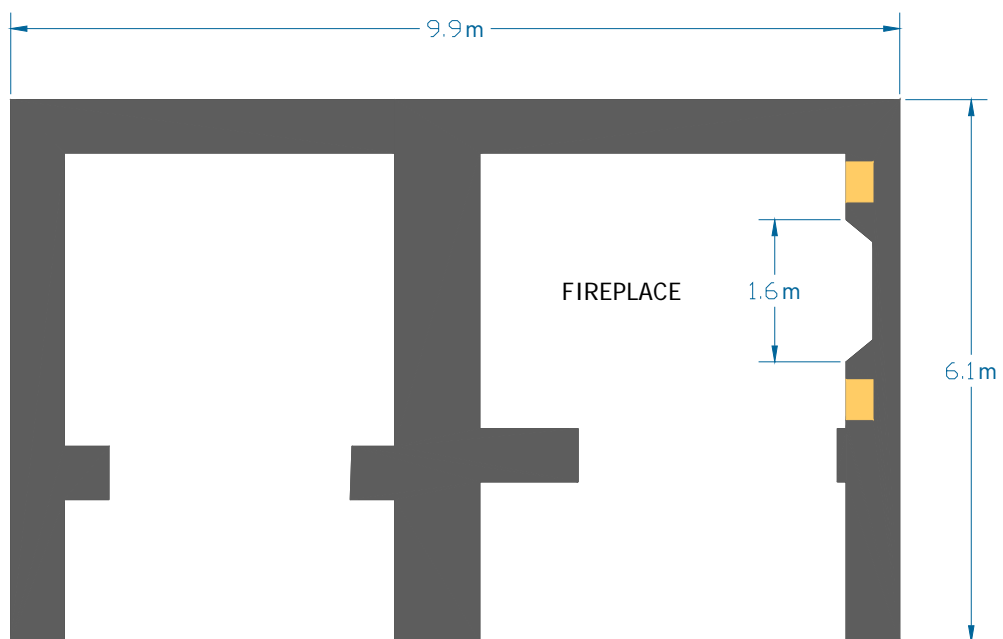


Figure 51: Building 5 Plan



Figure 52: Building 5a Front side view

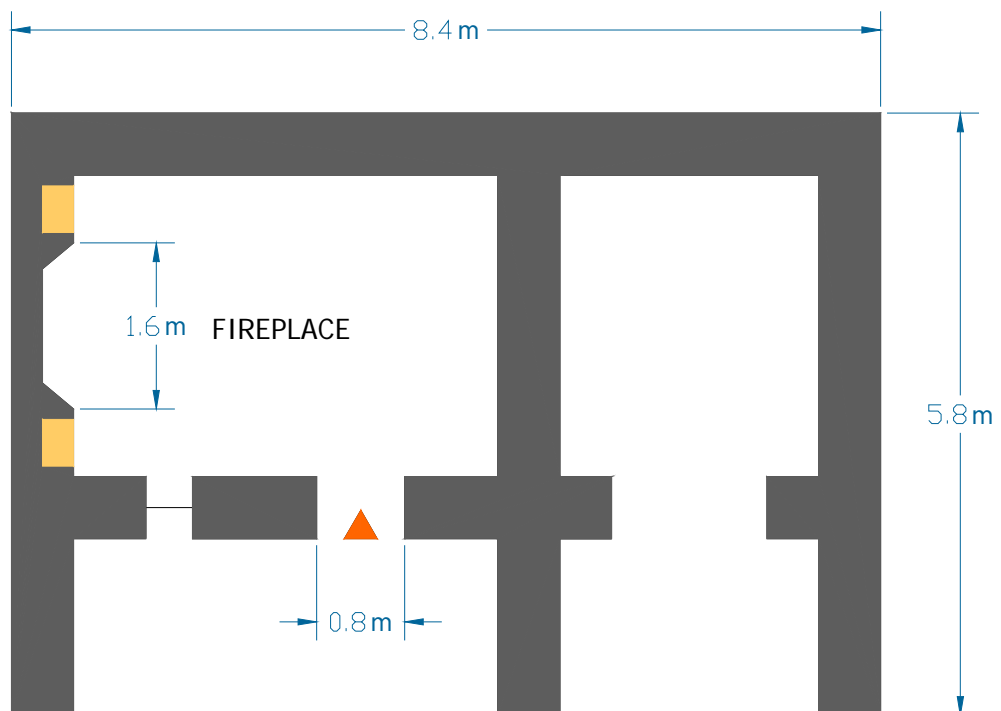


Figure 53: Building 5a Plan



Figure 54: Building 6 Front side view

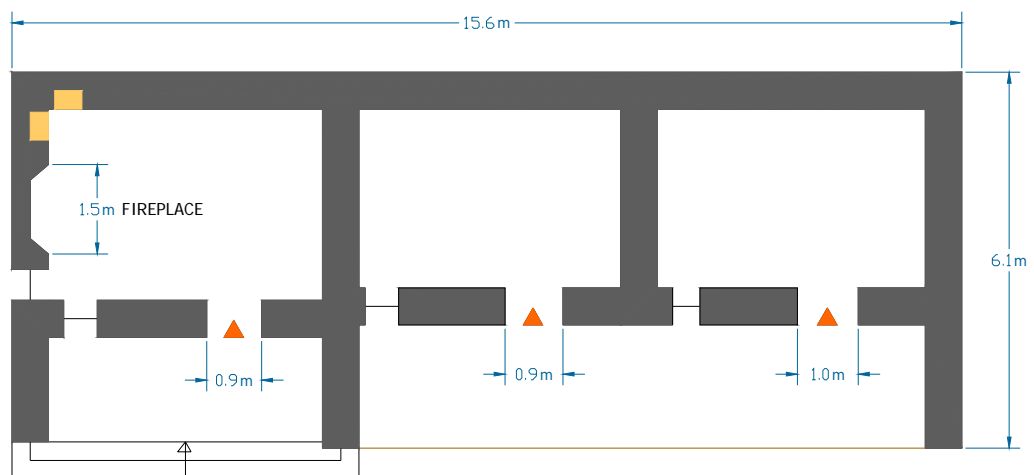


Figure 55: Building 6 Plan



Figure 56: Building 7 Front side view

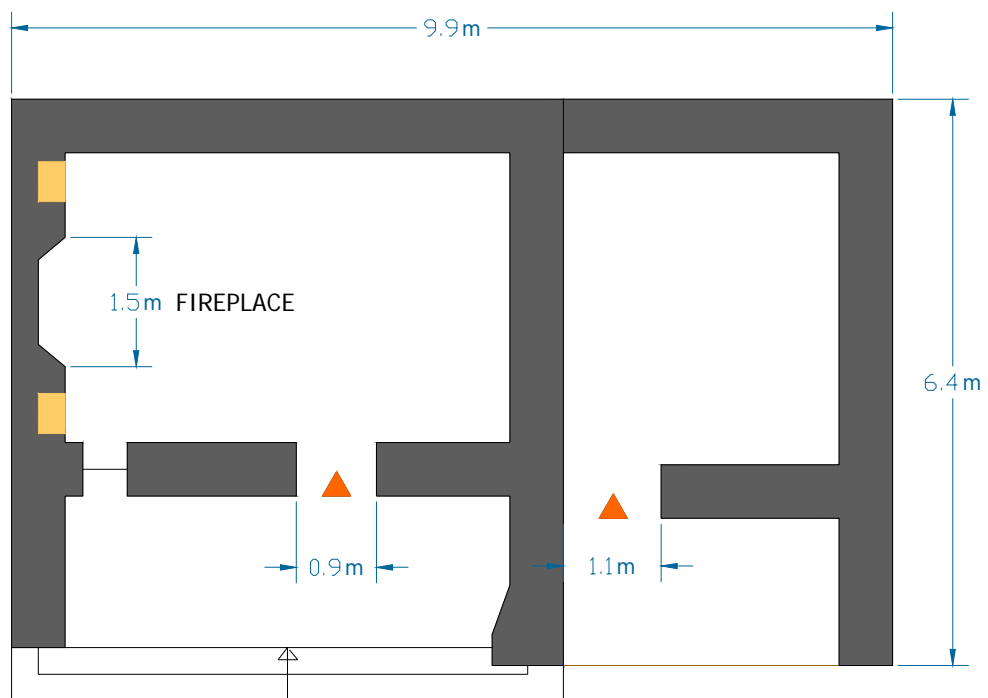


Figure 57: Building 7 Plan



Figure 58: Building 8 Front side view

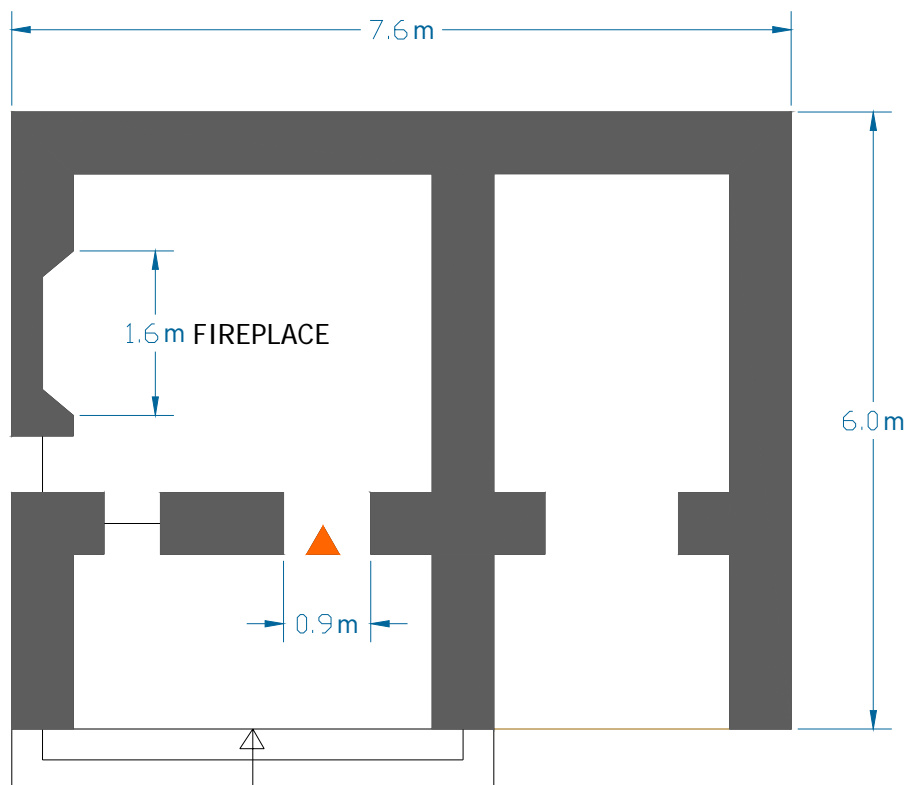


Figure 59: Building 8 Plan



Figure 60: Building 11 Front side view

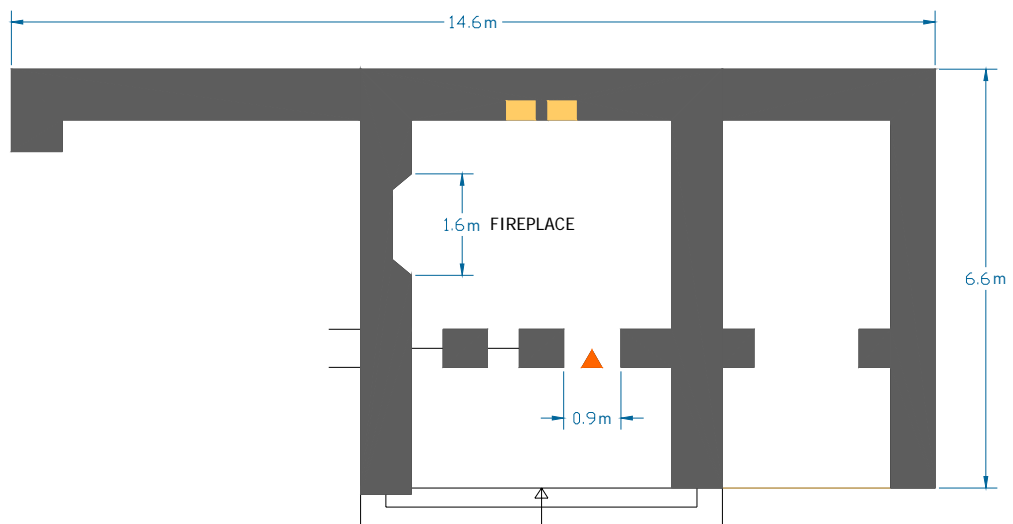


Figure 61: Building 11 Plan



Figure 62: Building 27 Front side view

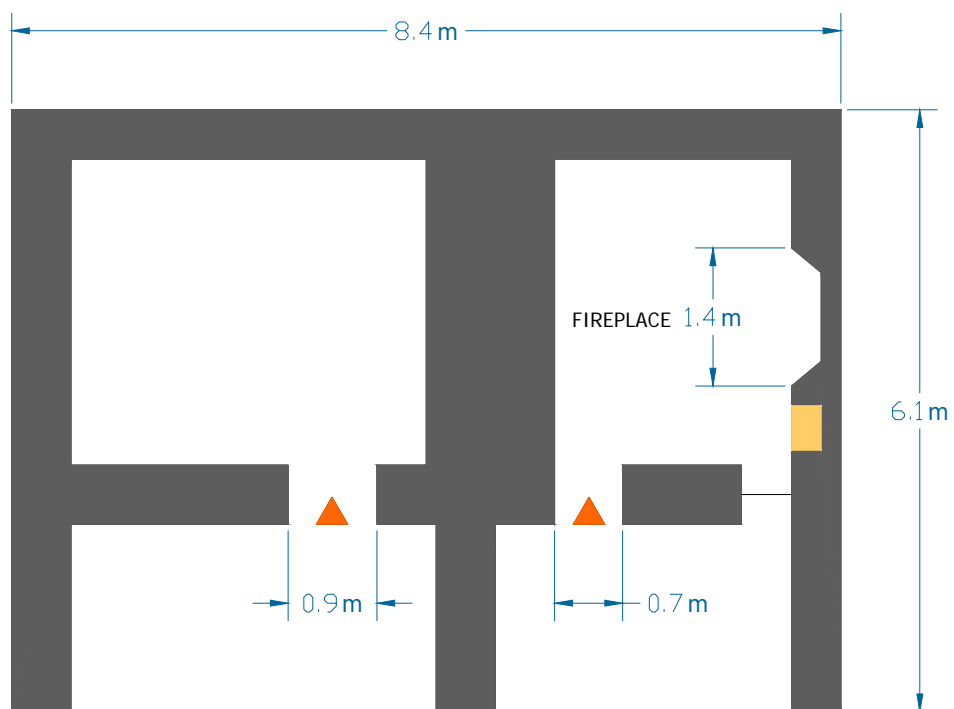


Figure 63: Building 27 Plan



Figure 64: Building 28 Front side view

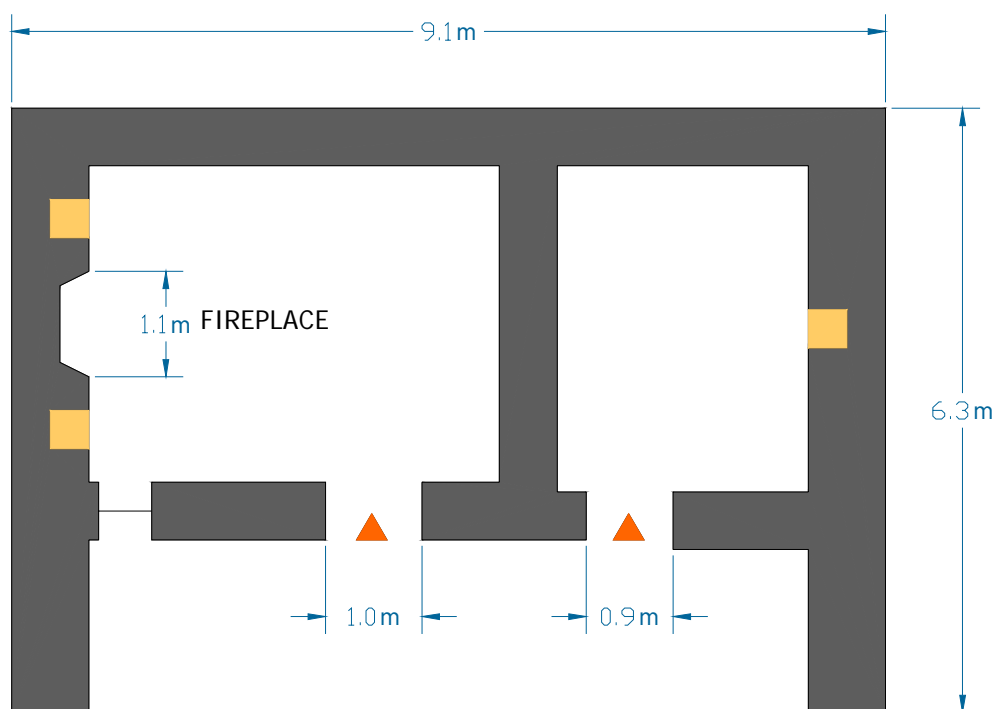


Figure 65: Building 28 Plan

IV.1.2.3. Third Group: Complex Structures

The third group is formed by dwellings which comprised of two or more main units together. In the settlement, two examples represent this group: Building 9 and 10.

The addition of rooms to the basic unit shape is legible by the joining corners of the walls. This addition process, as mentioned above, probably was caused by the insufficiency of one unit for crowded families.

These examples represent structure similar to Row Houses. As a result a “Party Wall” is formed between the units, by the transformation of side wall.

However, Building 10 can also be classified in precedent group, because of the existence of a possible depot addition.

General characteristics for this group could be arranged as following:

- Each separate unit has its own fireplace inside.
- The house occupation possibility arises.



Figure 66: Building 9 Front side view

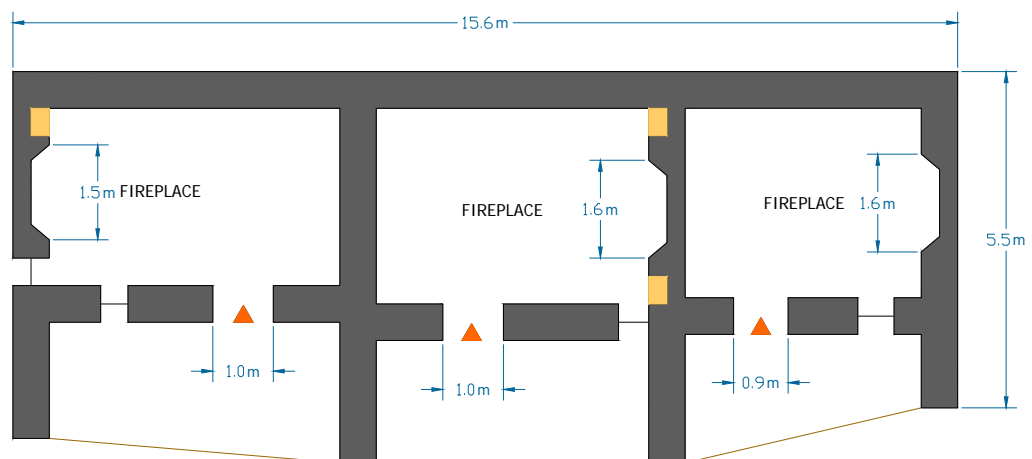


Figure 67: Building 9 Plan



Figure 68: Building 10 Front side view

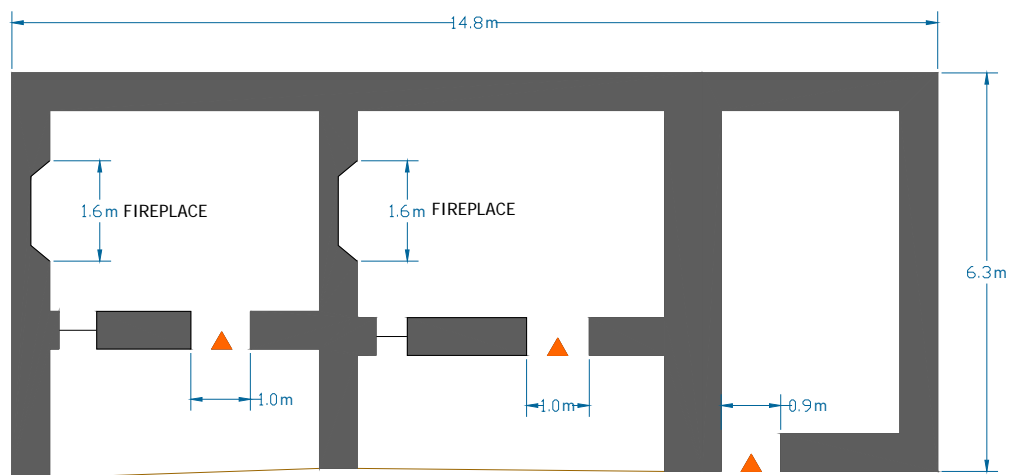


Figure 69: Building 10 Plan

IV.1.2.4. Fourth Group: Adjacent Structures

This group contains contiguous structures formed by units in a row. The function of units is suggested as the main difference of this group, from the other row structures, on account of the lack of fireplaces and other household element such windows, shelves and alcoves.

The Building 4, 21 and 24 are three examples which represent this typology.

Today, in Mediterranean region there is still societies which are sharing the same covered spaces, same enclosure with a separation on the same level.

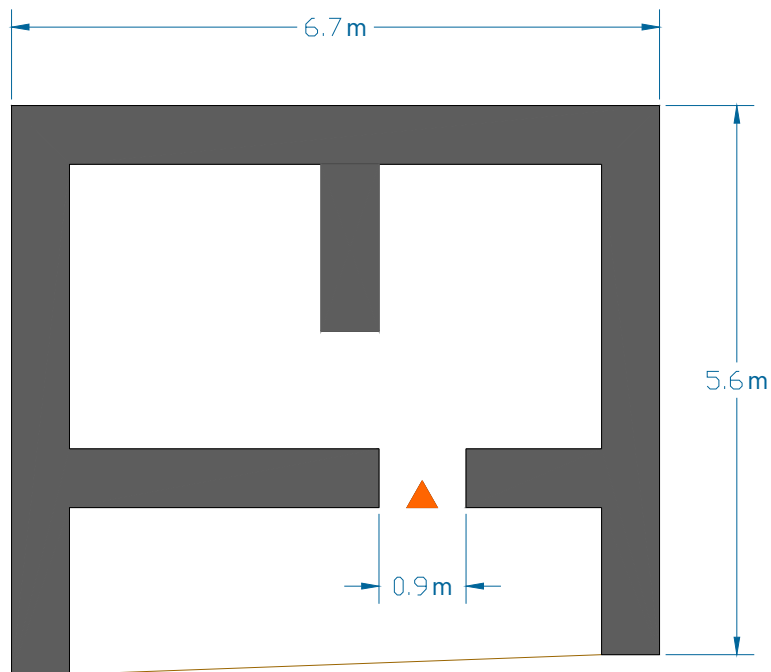


Figure 70: Building 24 Plan



Figure 71: Building 4 Front side view

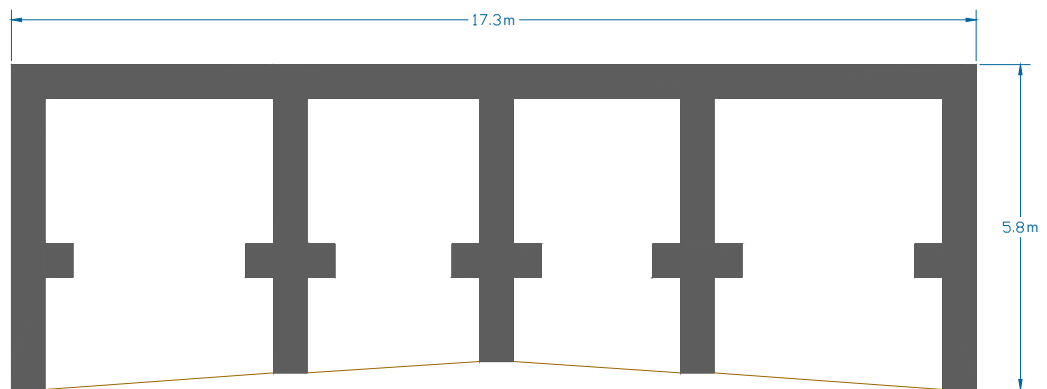


Figure 72: Building 4 Plan



Figure 73: Building 20 Front side view

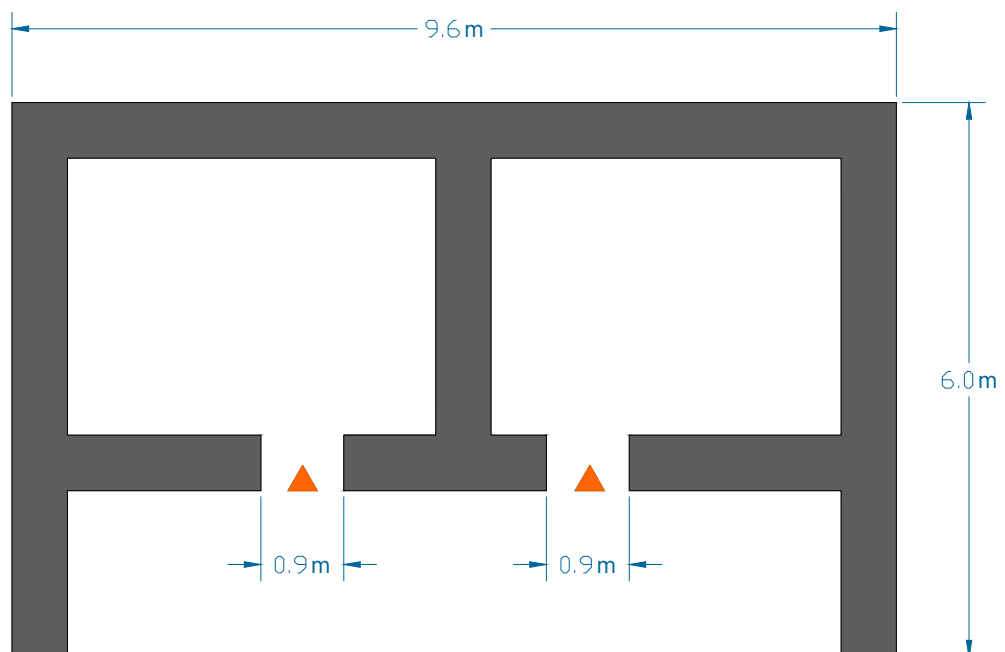


Figure 74: Building 21 Plan

IV.1.2.5. Fifth Group: Structures without a Porch

The fifth group is composed by the buildings which have neither a side extension nor a porch.

The Building 26 has a fireplace and two shelves as evidences of household. However, Building 22 has any interior design element, it probably served as warehouse.

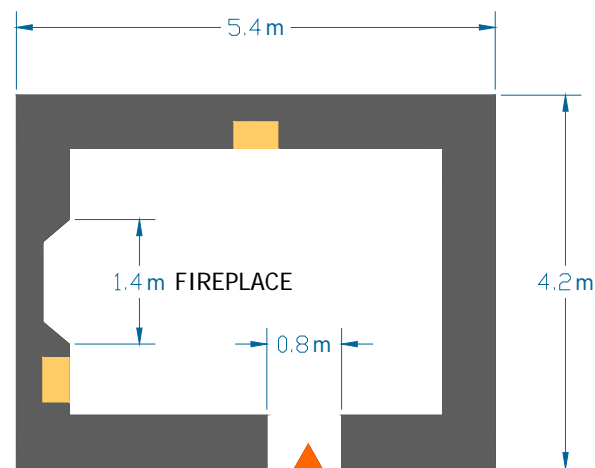


Figure 75: Building 26 Plan

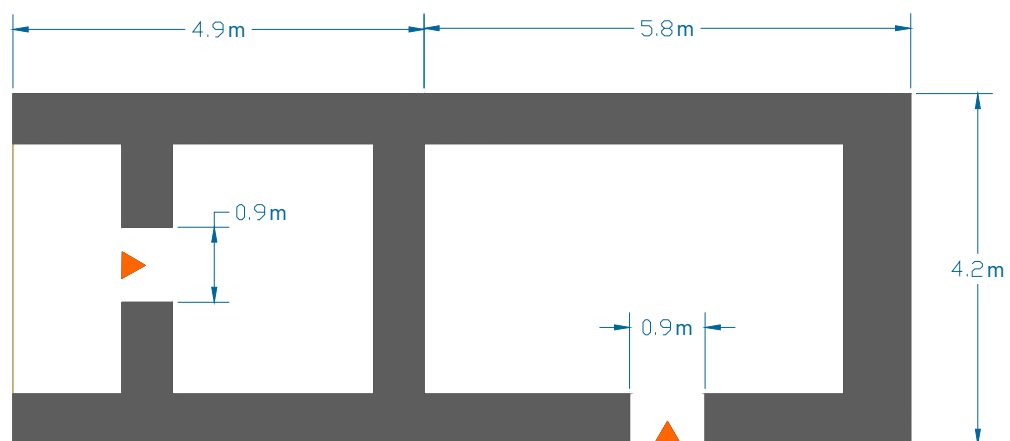


Figure 76: Building 22 Plan

IV.1.2.6. Sixth Group: Structures in Evolution Process

In this group two examples appear, Building 16 and 17, presenting a similar evolution to the megaron which updated itself from Bronze Age to Classical period by the formation of “andron” and “prostas”. The main unit transformed to “oikos”.

The main unit (of megaroid character) exists and the formation of additional spaces occurred by the non-linear attachments to this unit.

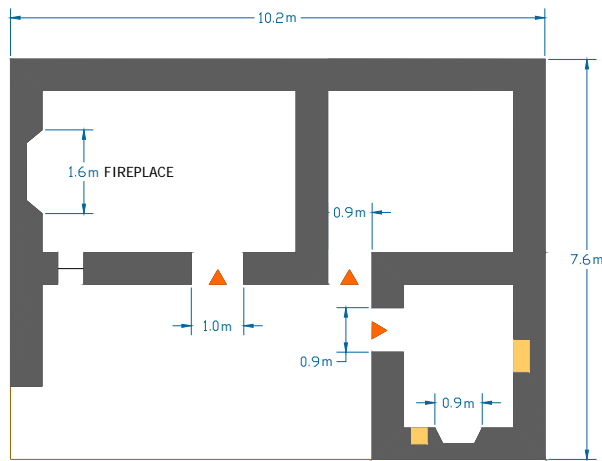


Figure 77: Building 16 Plan

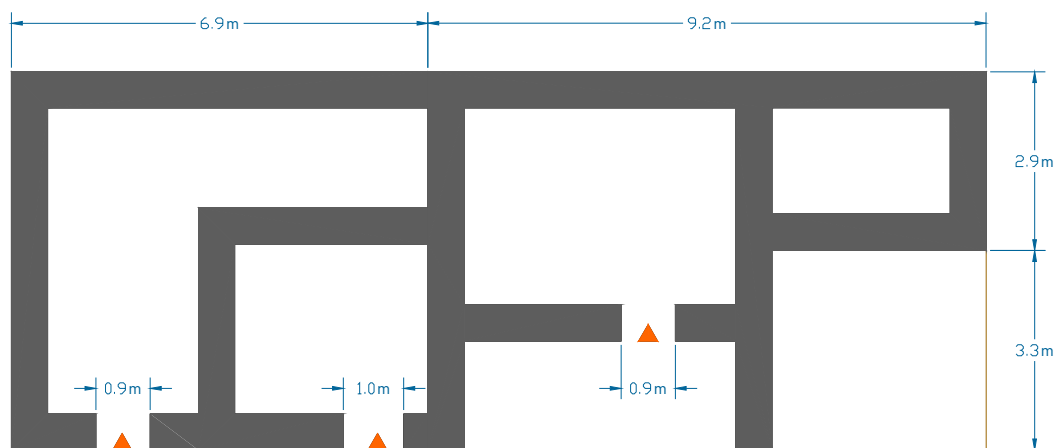


Figure 78: Building 17 Plan

IV.1.2.7. Common Buildings

Over this northwestern part of the settlement, a mill and four cisterns appears as common edifices.

The mill was probably used for the production of olive oil. The existence of the cisterns is not surprising respect to the rainless microclimate and dry soil. However they are still useful.

Cistern 2, which is located to the end of the little brook flowing through the slop, presents a well character with two holes on.

Cistern 3 has a fountain, which was attached at the corner.



Figure 79: The Remains of the Mill



Figure 80: Cistern 2 located to the end of the brook.



Figure 81: Cistern 3

IV.2. COMMENTS

According to the report of CORPUS, three groups are inventoried for the scattered housing according to the degree of specialization in each region. "The Basic House" constitutes one and the most primitive of them.

"The basic house has very little or no specialization in the spaces shared by inhabitants, animals, and farm storage. It is single, general-purpose room, used for a limited period; as most activities are outdoors." (CORPUS, Traditional Mediterranean Architecture, Chapter 3; 11)

The dwelling formed by a basic unit is a very simple house to accommodate everyone and everything, perfectly adapted to an outdoor life with shaded area, called porch, for families with few belongings. The plan is certainly rectangular, and the dwelling generally has a ground floor. Roof with two slopes, one slope, flat or vault roofing are used as covering constructions. And there is very few openings at the sides of the house.

"This type of house has existed since the first age of settlers. In Macedonia, remains of over eight thousand years old basic houses were found." (CORPUS, Traditional Mediterranean Architecture, Chapter 5; 10)

After the documentation of the houses of Fenaket, certain tendencies in the proportions of dwellings can be determined.

- The basic units have generally 5.7 m. width and 6.1 m. length the exceptions limited in 5 to 6 meters for width, in 6 to 7 meters for length.
- The lengths of side extension walls change between 1.8 m. and 2.0 m. And the wall width is standard and 0.6 meter.
- The widths of Fireplaces stay between 1.4 m. and 1.6 m.
- The widths of door frames are 0.9 or 1.0 meter.

It can be assumed that the proportion of the units, which probably occurred in relation to the timber quality and opportunities of the region, constitute the Fenaket Hamlet Tradition.

“The small dimensions of the basic house allows for all roofing solutions: flat, conical, sloped on one or more sides, arched.” (CORPUS, Traditional Mediterranean Architecture, Chapter 3; 11)

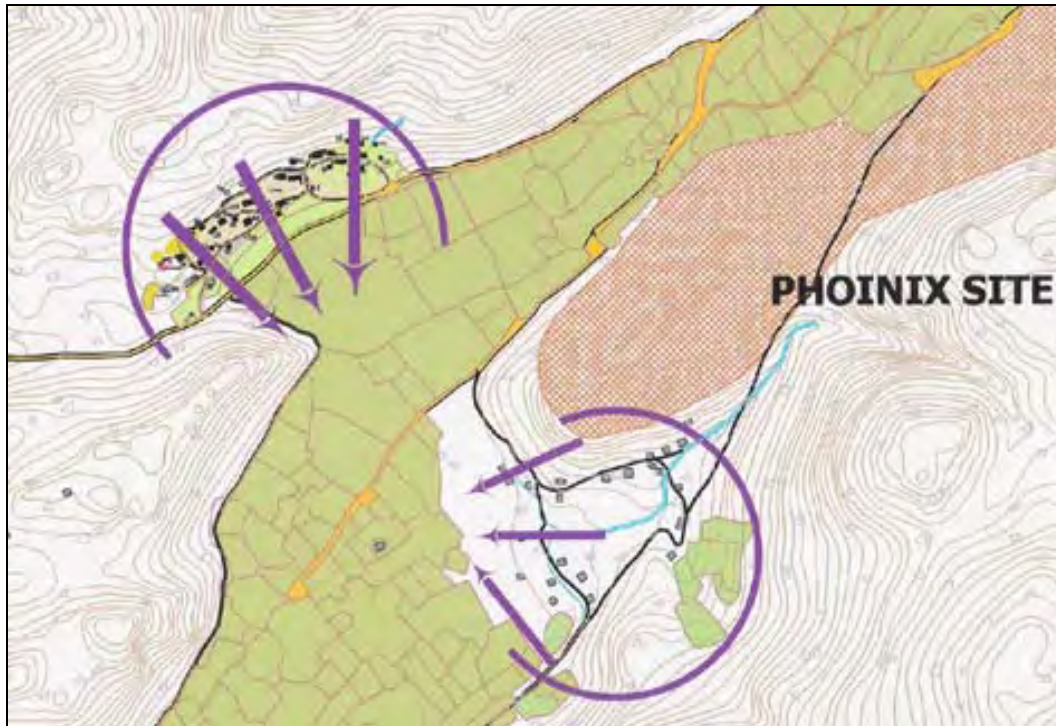


Figure 82: Orientation of Hamlets in Lower Fenaket

The orientation for this part seems to be to southeastern direction as a coincidence, and provides climatic advantages for the settlement. The basic criterion, which affects the orientation, is probably the common agricultural fields surrounded by two parts of Lower Fenaket as in the Demircihöyük case. In northwestern part, the topography supports this orientation tendency. However, in southeastern, an extraordinary effort to obtain the same orientation can be observed in the settlement scheme.

As a conclusion, for Fenaket Hamlets, with such an evaluation the use of the space with respect to lifestyle can be modeled:

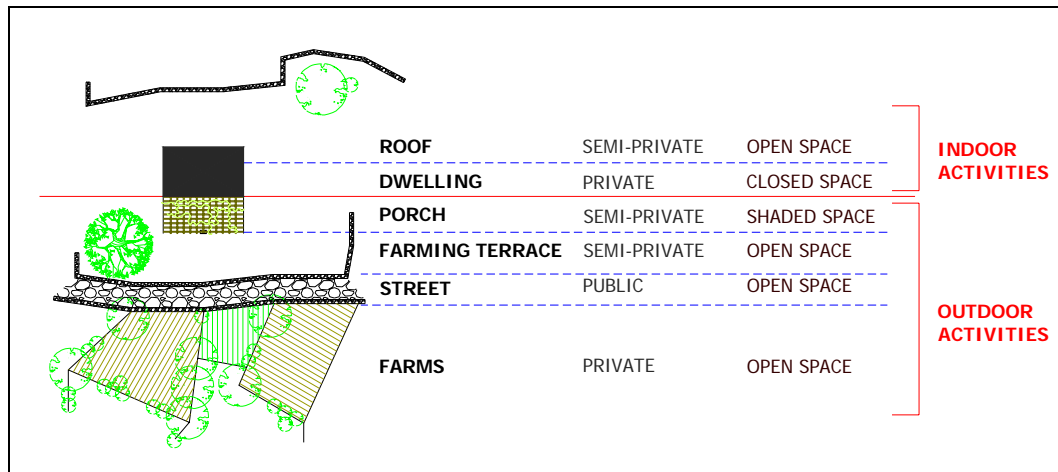


Figure 83: The evaluation of the space in agrarian daily life in Fenaket Hamlets.

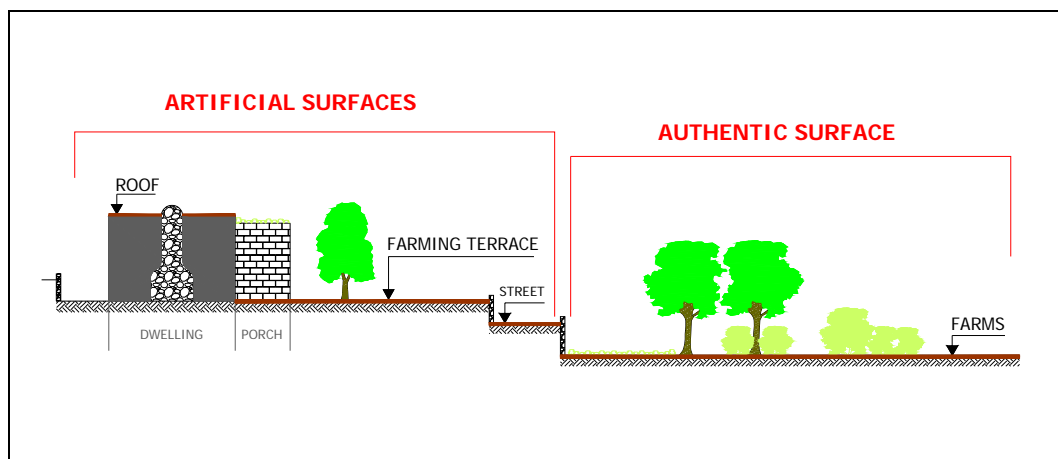


Figure 84: The evaluation of the surfaces in agricultural context.

The incorporation of these primitive dwellings with agrarian context based on agricultural lifestyle is primarily due to porches. The idea behind to construct additional spaces is to carry the activities to outdoor, considering the climatic conditions, instead of limiting daily-life only in closed spaces. It can be said that the convenience of climatic conditions to sustain outdoor

life is major cause of close spaces remaining primitive. Warm weather conditions and close public relations have significant effect on limiting privacy idea in some extent and strengthening community life. Actually, in parallel to maximizing the use of roof and porch long duration of warm seasons, minimize the use of the close spaces. Consequently, additional spaces are applied as semi- closed or open spaces instead of closed units.



Figure 85: A view from the streets of Fenaket Hamlets.

Fertile and plain lands' being limited, for the purpose of increasing the production rate creating artificial and organized plain surfaces in slopes of hills dates back to Classical Era. Building terraces is the main approach used especially in rough areas like this district. This application is observed in Fenaket's hamlets as the sitting areas of dwellings. This terracing system is designed in the direction of precipitation harmoniously with the nature. In this district, this systematic terracing is still used for dry

agricultural activity (especially barley, wheat cultivation). This terracing system is became well united with the “**a loaded donkey width**” (see the figure) stony paths which provides circulation within the settlement.

Rocky landscape (Taşlıca: the contemporary name of the new settlement originates from this landscape) makes it possible to store water in purpose within the settlement. The pits constructed in plains are the examples which are on the road that distinguishes antic settlement of Phoenix and Hamlets. Valley basins with high level of subsoil base water are utilized with these pits. In hills, water filtered from the terraces is collected in cisterns 1, 3 and 4. The cistern 3 is also used as a fountain. Cistern 2 is founded in the junction of a brook and the terracing system. Except the cistern 4 which has ruined, the others still can be used. Excess water is drained with the help of the stony paths within the terracing system by gravitational attraction (these artificial paths are designed in a way that not to destroy natural formation). In this way, harvests in hills are prevented from destruction during excess rainfalls and floods. At the same time this provides water to reach farms area.

In the valley basin, focus activity center, property boundaries are designated with natural items such as trees, bushes, rocks or stones. It is not a handicap to suppose that these property patterns date earlier than the concept of cadastral cartography. In this focus area olive, almond cultivation and barley, wheat harvest still continue as an agricultural activity.

Consequently, all the “plain” surfaces even authentic or artificial are the major components of agricultural daily-life. Therefore, these surfaces are all handled and developed in this respect.

CHAPTER V

THE EVALUATION OF FENAKET SETTLEMENT

In the Mediterranean region there are two general settlement typologies. The first one consists of compact and dense villages with different morphological solutions where the organized urban societies live. And the second is formed by scattered villages with random sprinkled dwellings where the tribal communities live.

“Dispersed villages are “bound together” by the same force of social organization, but the means of production and property generate a different layout in the landscape. Actually, in the Mediterranean area, if the tendency is to group houses in villages, the tendency is also “to group” these villages in the landscape.” (CORPUS, Traditional Mediterranean Architecture, Chapter 1, 14)

The Bozburun Peninsula could achieve to continue its important role as an offshore mainland, a hinterland, thanks to its agricultural features, until the end of the Ottoman Period when the Great Exchange of Greek and Turkish peoples has occurred. For further information, the origin of this space structure executed by an agricultural community was sought in Rhodian rural area. And as a result, similar space formations were found. This part of the study will try to expose the typological characteristic of Rhodian villages and compare them with the Hamlets of Fenaket.

V.1. THE COMPARISON WITH OTHER EXAMPLES OF THE REGION

On account of this Rhodian tradition, there is another variation of the “traditional inland” type in Thesselian mountains districts; where the existing dwellings of the agricultural complexes and farms of inland Greece are composed by the single storey, single unit and orthogonal structures, similar to in insular Greece.

“It is important to note the way two, three or more of these units are found together forming a small agricultural community. They join along their narrow side, the result being an extremely elongated unit locally called syrtara or drawer due to its shape.” (CORPUS, Traditional Mediterranean Architecture, Single-Storey inland dwelling of Greece, 1)



Figure 86-87: The location and a sketch of the typology of Single-Storey inland dwelling. (Source: CORPUS, Traditional Mediterranean Architecture, Single-Storey inland dwelling of Greece, 1-2)

In this type, dwelling called *kalyva* (hut) associated with agriculture. The entrance is always on the long side. The fireplace occupies one side of the structure used by the family members as a space for sleeping and eating.

“This main space is referred to as the dam or noundas (from the Turkish oda). The other side of the room is for the animals and leads directly to a hay storeroom (ahyronas or ahouri) which is attached to or forms part of the dwelling. (CORPUS, Traditional Mediterranean Architecture, Single-Storey inland dwelling from Greece, 2)

In front of the dwelling, there is a sunshade supported on timber posts. This forms a sheltered porch, called the “hayati” which serves for outdoor activities as eating and working; and which arranges the main room, the storage and animal sections lying in a row. In this dwellings, there is at least one and more (frequently two) hearts or owens in the porch area related to livestock.

Another inland type sought in the valleys of Greek Mediterranean is the “Mountain House” which is much more sophisticated than the former type. The primitive examples of this typology consisted of only one storey. In this agrarian sub-type, there is always a porch covered by roof extension.



Figure 88-89: The location of the “mountain House” type and a view of an example of an house with Iliakos (porch, veranda) (Source: CORPUS, Traditional Mediterranean Architecture; Mountain House from Cyprus; 1, 7)

In the many sites in northern Greece, where megaroid plans were employed for houses and the scarcity of this type in Western Anatolia in

this period, might indicate that there was a tendency, perhaps a tradition, to build the houses with this plan in northeastern Greece.

It is noteworthy that the megaroid characteristic could be observed at present in Aphrodisias, with a similar illustration to Fenaket Hamlets. The country houses of this settlement continued the megaroid shape, as to be seen in Figure 14. However there are some differences. The adjacent location of the units became detached. In addition the probable flat roof structures of row houses placed by saddle roof in detached building constructions.



Figure 90: The rural dwellings of Aphrodisias

Aphrodisias presents another surviving Anatolian example of megaroid dwellings with the side-extensions and a raised porch with a basement underneath.

V.2. SEASONAL DWELLINGS and “KALIVIA” in RHODES RURAL AREA

Throughout Rhodes, Dick states that most of the island's population is classified as rural and the typology of settlement comprises of the nucleated villages, which are built in differently specialized areas by their nature and economy.

“Dispersion of the rural population in scattered dwellings is not common; though where water and soil resources are more plentiful the community sometimes consists of one large village and a number of tributary hamlets (See the next figure). Real settlement dissemination, however, is rare, except for isolated huts occupied during certain periods of the year.” (DICKS, 156)



Figure 91: The plan comprises the village Kattavia, which is permanent and relatively larger than the tributary hamlets of Pavlos and Georgios (DICKS, Figure 20a, 157)

These kinds of villages are built in low altitudes and usually away from the coast for security reasons. But, the water supply and convenience of land utilization are more important factors than defensive needs for the decisions of location of the rural settlements. These factors determine the pattern of settlement to be scattered or nucleated. However easy access to the sea is very important. The peasants have a tendency to build compact villages, but to occupy scattered fields. Thus, the villagers formed a solution to prevent the travels between their dwellings and fields.

*“...a characteristic feature of the rural scene is a group of dwellings, known in Greece as **kalivia**, which are seasonally occupied, depending on the demands of the agricultural regime. Frequently the **kalivia** develop into permanent settlements when a church and other facilities are added.”* (DICKS, 158)

In addition to this, Dicks mentions a similar type of settlement to the kalivia, which appears just in hilly districts. It is comprised of a pair of villages prefixed by (ep) ano (upper) and kato (lower). These settlements were developed for transhumant and other seasonal agricultural activities. Frequently they are located on the upper and lower slopes of a valley. Dicks also stress on the socio-economical structure of these settlement, and states that they perform some differences in agricultural practices at various altitudinal levels. He gives an example of such twin villages, Epano Kalamon and Kato Kalamon, which are located in the northwest of the island.

“In low-lying areas there is a tendency to build on a grid plan, whereas hillside villages are often sprawling in character and take their form from the contours of the site. Embona and Lindos are examples of the latter where the streets are narrow and irregular, often rising with stone steps from one terrace of houses to another.” (DICKS, 161)

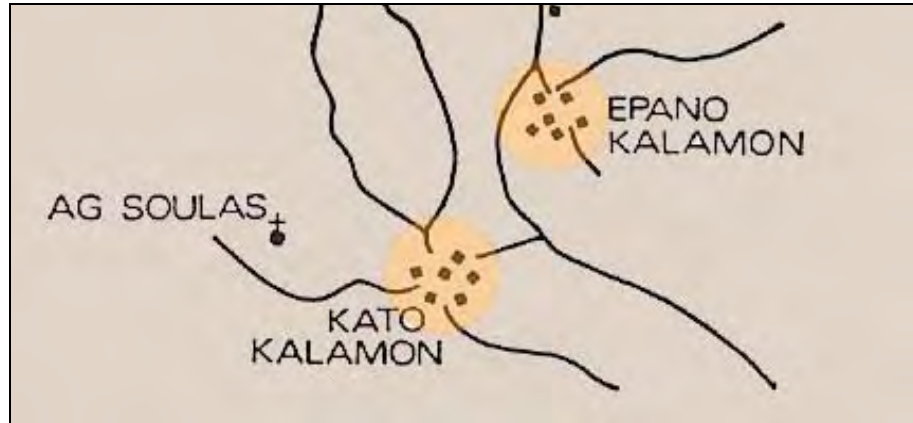


Figure 92: The settlement positions of Kalamon Hamlets (DICKS, Figure 20c, 157)

For the architectural tendency of the rural settlement, over Rhodes, cubic dwellings with flat roof which are common, but not specific.

“The Rhodian house, however, both externally and internally, is a variant of the Aegean type with its simplest form it consists of a single-room dwelling, built of local free-stone which is then whitewashed. The country house, which is a function of the family life, has not changed much after fall of Byzantine. ” (DICKS, 162)

In the research report of CORPUS on Traditional Mediterranean Architecture, this typology was studied under a compound name: “Dodecanesian or Rhodian Arched Interior”. It proposes that this typology belongs also to the Greek “traditional insular” architectural group, which is typical of the cubic character of Aegean architecture: it is based on the volumetric composition of a basic construction with a single storey, a single room, orthogonal, stone-built, flat roofed and frequently called “single house”.



Figure 93-94: The Location and a view of the architectural typology of Dodecanesian or Rhodian Arched Interior. (CORPUS, Dodecanesian or Rhodian arched interior, 1-2)

“Within this general description, however, the size and ratio of this basic volume vary from island to island depending on the availability of timber beams to bridge the distance between the side walls. In its simplest version, with a central beam supported on a timber column (stylos) subdividing the interior into two equal parts, the dwelling is frequently found among on agricultural sites in mountainous Crete, along with the stone-arched version.” (CORPUS, Dodecanesian or Rhodian arched interior, 1)

The versions of this interior configuration with arch could be found in the islands of Rhodes and Dodecanese.

“As best seen in the villages of Kattavia, Messanagros and Kalithies in Rhodes, the one-roomed, rectangular house is still the general type but here it is divided longitudinally by an arch springing from short internal buttresses placed in the middle of the short walls.” (CORPUS, Dodecanesian or Rhodian arched interior, 2)

The door is in the middle of one of the long walls, differing from the houses in the Cyclades. Inside, one of the corners is occupied by a hearth for cooking. In the other half of the house, beyond the arch, the corners are occupied by bed structures.

About the framework of the construction, there is a central beam supported on a timber column (*stylos*) or a large, central stone arch subdivides the space into two different manageable parts. 3

The architecture of villages differs to regions by the composition of flat roof, which provides a terrace space. In Lindos, the roof, generally, is supported by a structural arch which traverses the whole width of the house.

The units, which consist of single-room, are the simplest form of Rhodian architecture. With the addition of rooms (depending to the family number) the plan becomes more complicated. .These schemes are particularly common in Lindos and Koskinou where the plan is usually L-shape with the rooms enclosing a courtyard.

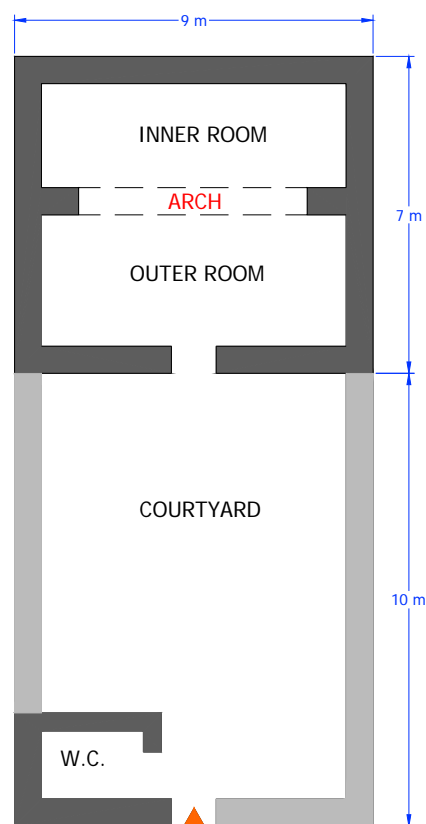


Figure 95: A typical house plan from Lindos.

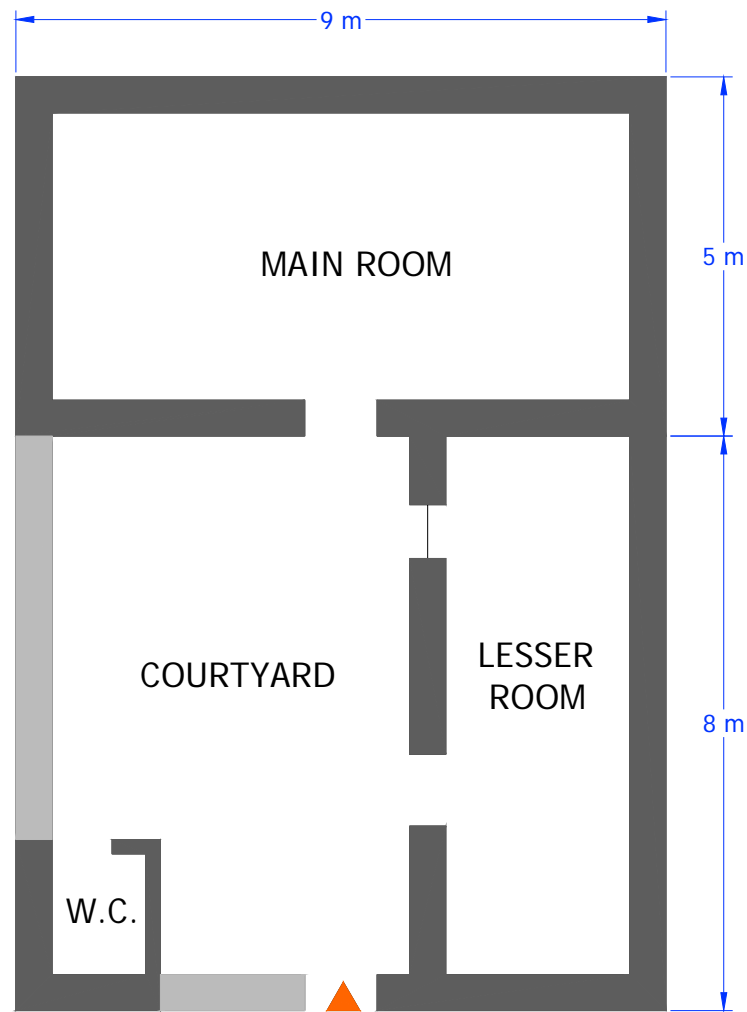


Figure 96: The transformation in rural domestic architecture: the addition of a room and the occurrence of courtyard.

In the villages of Camiros, the arch is replaced by a central pillar which supports a wooden beam. This type of construction depends on the timber stock of sufficient length and strength for the required support.

“The house Rhodian is thus one variant type of Aegean, as well in its architecture as in its management interior. Almost in each, an arc, divide the unique part into two parts; seldom, and in the most modest houses and the oldest, this arc is replaced by a central pillar supporting a large beam. It could be seen frequently in the village of Embona. The room being able to be up with 9 meters length on 6 broad. The difficulty, in the islands especially, to find pieces of wood this length.” (DICKS, 163)

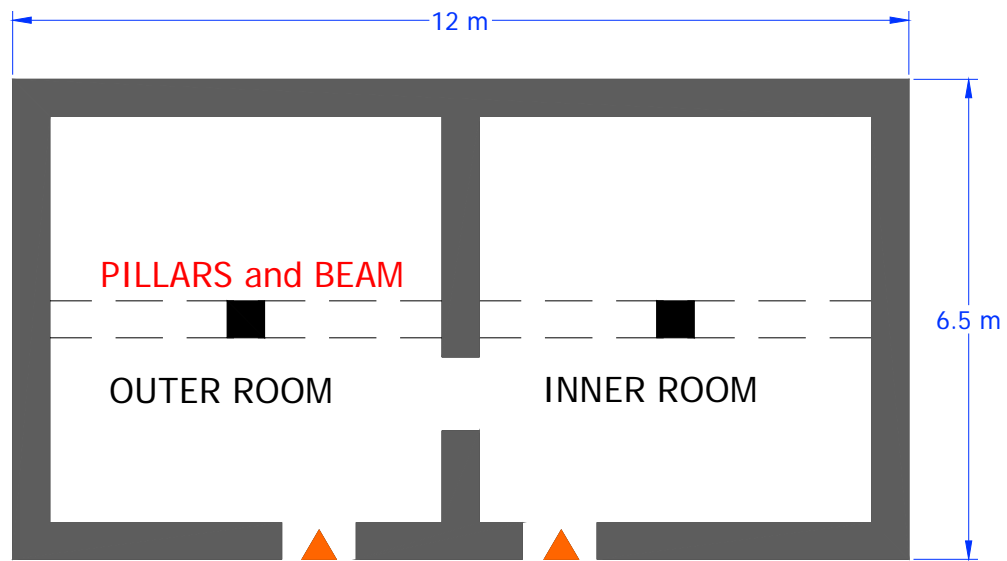


Figure 97: A typical village house plan from Camiros (Embona).

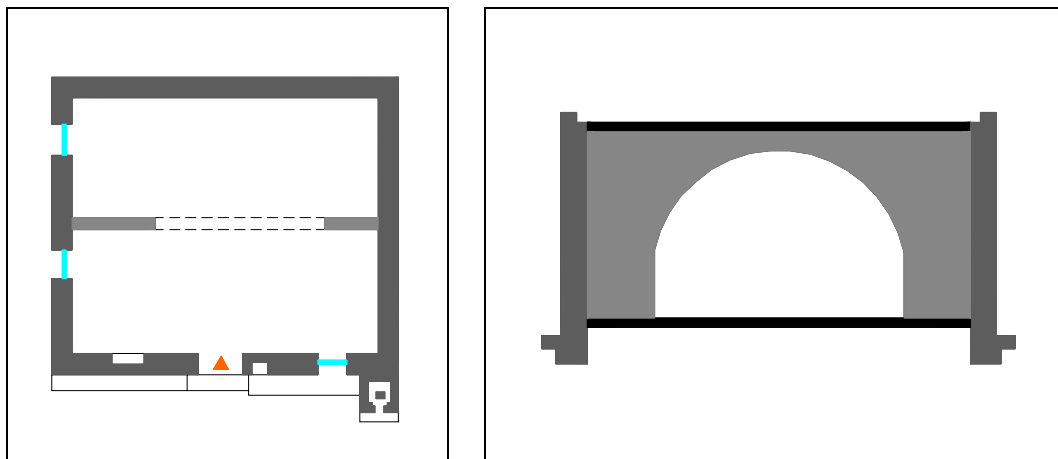


Figure 98 and 99: The internal design of a Rhodian arched dwelling.

In Chios also, there are two main groups to differentiate the houses. The first one includes the dwellings which have a vaulted stone construction. The Second comprises of those which have roofs supported by wooden beams and this typology is common in the regions where an abundance of timber is available.

“As a result of 16th and 17th century immigration from Crete and Rhodes to the smaller islands of the Aegean, the arched interior was imported to the other islands in the central Aegean (the Cyclades and the Sporades). This interior was then adapted to the narrow facade to produce the narrow-facaded Cycladic arched interiors of this typology.” (CORPUS, Dodecanesian or Rhodian arched interior, 4)

The Traditional Rhodian house has a roof terrace is about 25-30 cm in thickness which is composed of several layers of reeds and a layer of earth and gravel. The uppermost layer contains the mud or mortar. These flat roofs are very appropriate to become sleeping areas during the warm seasons. Consequently, these houses are easy and cheap to build.

Most Rhodian houses also have their own domestic shrines where a candle burns continuously before the icon of the patron saint.

As a rural settlement feature, Dicks mentions the streets width being at a minimum of about 1.5 m. which is determined by size of “a loaded donkey or mule”. And he stress on the lack of public spaces or squares in villages.

V.3. EVALUATION OF THE FENAKET SETTLEMENT

The roots of the Fenaket's megaroid buildings, which had attracted our attention with their suggestion of a timeless continuity, have been examined in their historical evolution process to understand the reasons for the reproduction of this pattern (which became a tradition) in the Fenaket context. Furthermore, it could be assumed that the *quartet* composed by the dwelling, the porch, the farming terraces and the farming fields, have basic aspects that can be related to the historical examples, in addition to the anxiety of sheltering the daily life.

In an agrarian lifestyle, the daily life rituals require close relation with the land which is the most important component of the existence of the community. Thus, the fields and the farming terraces shaped by human beings became the focal points that symbolize the accomplishment the community in its existence and its continuity.

The rational solutions for acquiring more use surface in flat roofs, porches, farming terraces could be evaluated as the domestication of the nature/natural. The lack of interior architectural components, which has been observed in this agrarian culture, is not surprising in this region which allows outside activities of the household because of the suitable climatic factors. The shaded architecture displayed in porch areas is the first step in this domesticating process. The roof also becomes a work and communication surface providing clean area for the household to dry the seeds, to store provisional foods, and it is used as an isolated sleeping area, as a terrace in long dry summer seasons.

With respect to the close relation between Rhodian and Peraean communities in antiquity; there are noticeable resemblances between present Rhodian rural settlements and the abandoned Fenaket Hamlets,

in their general locational features, pattern and architectural characteristics.

The lack of civil and religious buildings presents the probability of the existence of a seasonal character for Fenaket Hamlets. The inland location of the Fenaket Hamlets, with close relation possibilities to the sea or coastal areas, both Upper and Lower, and the inorganic pattern with narrow paths bear also a resemblance Rhodian rural settlement scheme.

For the architectural features, the flat roofed single room concept of dwelling is common in both examples. It could be assumed that the Camirian tradition matches the Fenaket Hamlets architecture, where wooden beams and posts support the roof. It is not surprising since, Fenaket was under the domination of Camiros in ancient times. But it is noteworthy to state that the porch and the side extensions do not appear in Camirian rural dwellings. However the dimensions indicate that the ancient porch might have been transformed and added to the inner room. The ancient front wall was replaced by an arch or beam-pillar structures. On account of this, it can be assumed that the rural dwellings of Rhodes are larger and more sophisticated with the inner connection between the two rooms, while the Fenakets' protected more their originality (Figure 100).

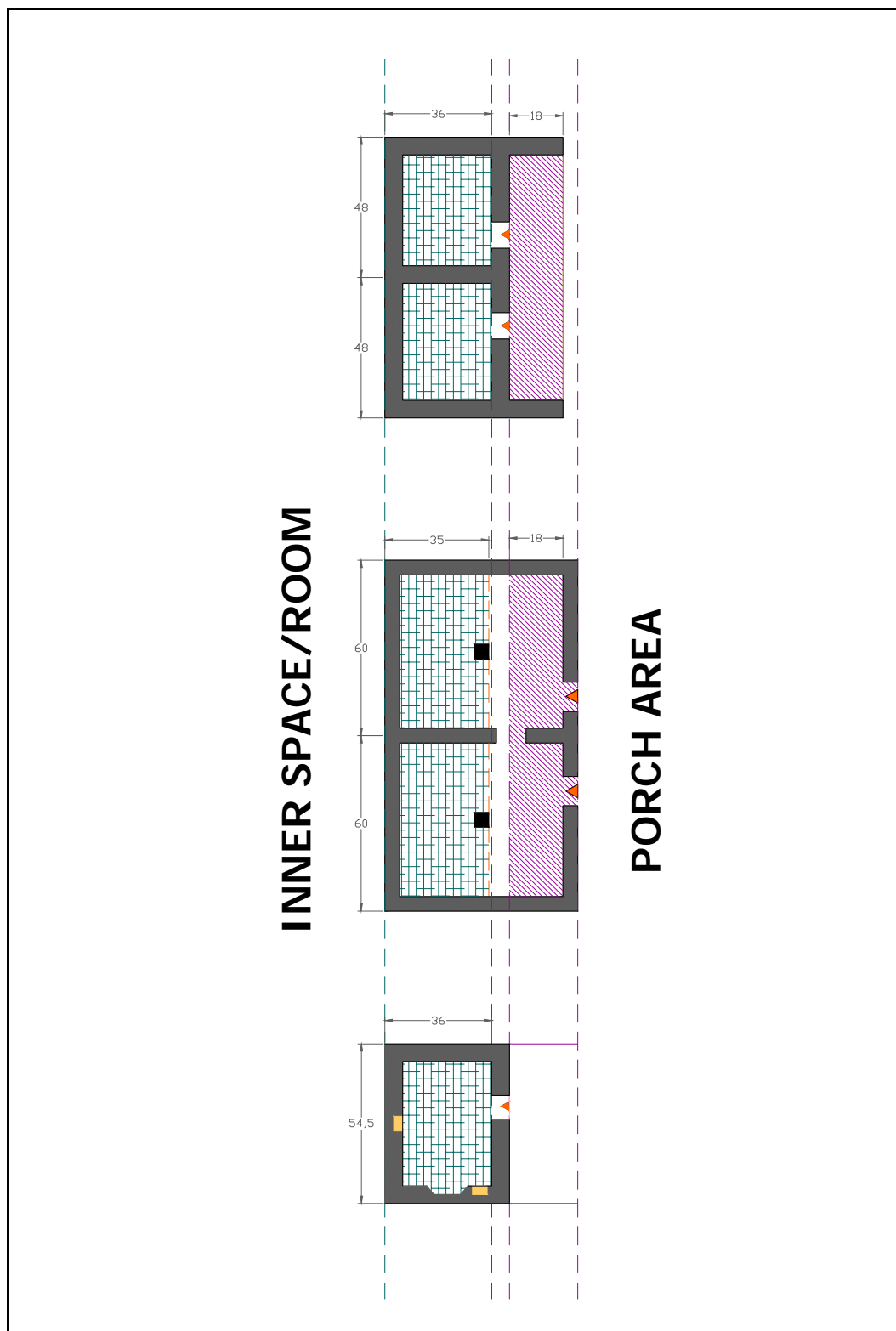


Figure 100: The comparison between the buildings of Rhodes and Lower Fenaket.

The proportions; the division of units or the second unit added to the first; and the occurrence of an arch in Lindian villages, are probably caused by the absence of the woods in appropriate length and width in the region. In the mainland Bozburun, the solution was simple: the lack of timber could be overcome by the inland connections. But in the islands, after the exhaustion of the forests and the ceasing of relation with its ancient mainland, the problem became very serious. As a result the peasants started to build their houses with an arch to minimize the long timber need by using short timber. For the dimensions of dwellings, they kept a span between the side walls, of about 6 to 7 m.

“The large arch, when it is a support (with pile, capital or bases, alone or in series) is a carefully drawn and adjusted body, freeing space by effectively replacing a wall or a beam. We refer here to the arch, which crosses a span between two specific supports. The arch is also present in traditional housing architecture. Although smaller in size as it does not carry massive masonry, it remains a highly technical job requiring great skill.” (CORPUS, Traditional Mediterranean Architecture, Chapter 3)

The abandonment process of Fenaket from the beginning of the population exchange until the late 50's probably caused the absence of arch constructions in Fenaket. If the rural life would continue, the space could experience a similar evolution in vernacular architecture. Consequently, it could be supposed again that, the vernacular architecture and settlement pattern of Fenaket Hamlets are probably more original in their traditional context and representative of a wider tradition typical of this corner of the Aegean.

In this respect, Fenaket's settlement pattern has to be examined according to the Mexico Charter on the Built Vernacular Heritage, which was accepted in 1999 and designates the main factors identifying the vernacular features of a settlement:

- **A manner of building shared by the community:** The settlement pattern is constructed and shared by the peasant of Fenaket. Around Bozburun Peninsula and this part of Mediterranean, this settlement scheme is widespread.
- **A recognizable local or regional character responsive to the environment:** The Megaroid units in relation with the porches, farming terraces, agricultural fields, present a great adaptation to the geography. The siting of units and porches matches the topography and the farming terraces with fields adjust to and develop the landscape.
- **Coherence of style, form and appearance, or the use of the traditionally established buildings types:** The stone masonry of megaroid shaped buildings; flat roofs; the porch area which have been designated with side-extension walls, represent a long tradition of house building that can be traced to early periods of history. The narrow stony paths which supply the circulation over the settlement and the farming terraces establish the coherence of the settlements.
- **Traditional expertise in design and construction which is transmitted informally:** Similar (often same) dwelling proportions have been observed in door-window openings, fireplace configurations and house dimensions signify a well developed and experienced traditional practice of building.
- **An effective response to functional, social and environmental constraints:** Architectural features and the settlements pattern have been designated in an agricultural context. Roof, room, porch, farming terrace and farming field form a continuous integration of

daily life and agricultural activities. Communal location and use of cisterns and wells overcome the scarcity of local water reserves.

- **The effective application of traditional construction systems and crafts:** Stone masonry work on the walls that occasionally also utilize historical wall pieces gathered from ancient Phoenix site; the flat, packed earth roofs; the internal furnishing of the houses by the fireplaces and shelves-alcoves; all represent a local version of the general house building tradition of Western Anatolia.

Consequently, it is possible to purpose Fenaket as an example of an established vernacular heritage in the context of both housing and settlement.

Furthermore, the close location of Fenaket to ancient Phoenix and the indication of the continuity of this association with Phoenix (the close resemblance between the two names) suggest that the vernacular architecture and settlement pattern of Fenaket come from an ancient building and settlement tradition.

On the other hand, the ancient relationship between Rhodes and Bozburun peninsula is an important factor in the evolution process of Fenaket Hamlets. The rise of the rural settlement in Byzantine period appears in 11th century A.D. Respect to this, the inherited tradition of Fenaket Hamlets seems to appear in this period. Consequently, in Fenaket, the “impression of a timeless continuity” arises from the reproduction of the space, rather than the permanent continuity of prehistoric housing in this region.

Both the evolution of the settlement layouts and the practice of establishing upper and lower “villages” with different agricultural significance, relate the both Fenakets to examples on Rhodes.

As a result, compared to the more sophisticated structures of Rhodes, the dwellings of Fenaket can be assumed as a unique and dominant example of this tradition, maintaining their originality for this region. The significance of Fenaket is related to its persistence through times.

CHAPTER VI

CONCLUSION

This research is based on a study on a subject which needed production and development of the information about the vernacular settlement pattern and traditional architectural features and needed also some creativity and speculation for filling the blanks about the vernacular/traditional culture and daily life because of the lack of information about the historical evolution and evaluation of Fenaket Hamlets and their settlement pattern and buildings of megaroid character. It is impossible, at the present, to gather that information about historic times. As a result to be able to start a discussion specific to Fenaket, the general information about the megaron and megaroid buildings is discussed in the context of western Anatolia where two settlement typologies appeared. It can be assumed that, basically, Fenaket hamlets still bear several characteristics of both typologies. While the siting of the detached megaroid buildings single out a tradition apparent in coastal regions of western Anatolia; the orientation to the common place, ignoring the climatic factors in the settlement pattern, similar to Anatolian scheme / context match with the other type.

On the other hand, other similar settlement and housing development processes that have not been included in this study could be observed around this region sharing same origins. The evolution of housing bears

some differences as to the environment features of the settlement despite their common origin. Thus, these features form a “vernacular” context.

The main problem is how to hand down this asset, represented in the Fenaket settlement, to the new generations. However, this is not a problem that is unique to the case of Fenaket. Around the Mediterranean region, there is a massive stock of traditional settlements and dwellings which point out traces of the history/story of the societies like Fenaket Rural Settlements and which need to be protected also. These vernacular traditions arise from the relations of the communities with their territories and display the signs of cultural diversity. The necessity to protect and preserve such examples of Mediterranean vernacular architecture is also expressed in the CORPUS Project prepared by Europe Council:

“We can estimate that 10% of all typologies are seriously threatened, either by abandonment or by forces that are impossible to withstand. 60% are floating between regression and stagnation, therefore losing their living form. Only 30% are not subject to any significant danger, and are on the way towards revitalization. This means that nearly three quarters of this capital and Mediterranean potential is at a dangerous point from which there is no recovery.” (CORPUS, Traditional Mediterranean Architecture, Chapter 5; 13)

Each country develops and applies many policies to preserve their cultural heritage. The international organizations, institutions and associations work for the coordination between these various laws and the policies to make it not only useful, but also more harmonious, integrated and well defined “social projects” which will reactivate “traditional/vernacular production” and which will regenerate “stable economic activity”.

For the conservation and the sustainability of Fenaket settlement tradition, Turkish government and the local authorities are responsible to various international treaties and charters such as:

- The European Landscape Convention (Florence, 20 October 2000)
- The UNESCO Convention for the Protection of the World Cultural and Natural Heritage, (Paris, 16 November 1972);
- The Council of Europe Convention for the Protection of the Architectural Heritage of Europe, (Granada, 3 October 1985);
- The Council of Europe Convention for the Protection of the Archaeological Heritage (revised) (Valletta, 16 January 1992);
- The Council of Europe Convention for the Built Vernacular Heritage (Mexico, October 1999)

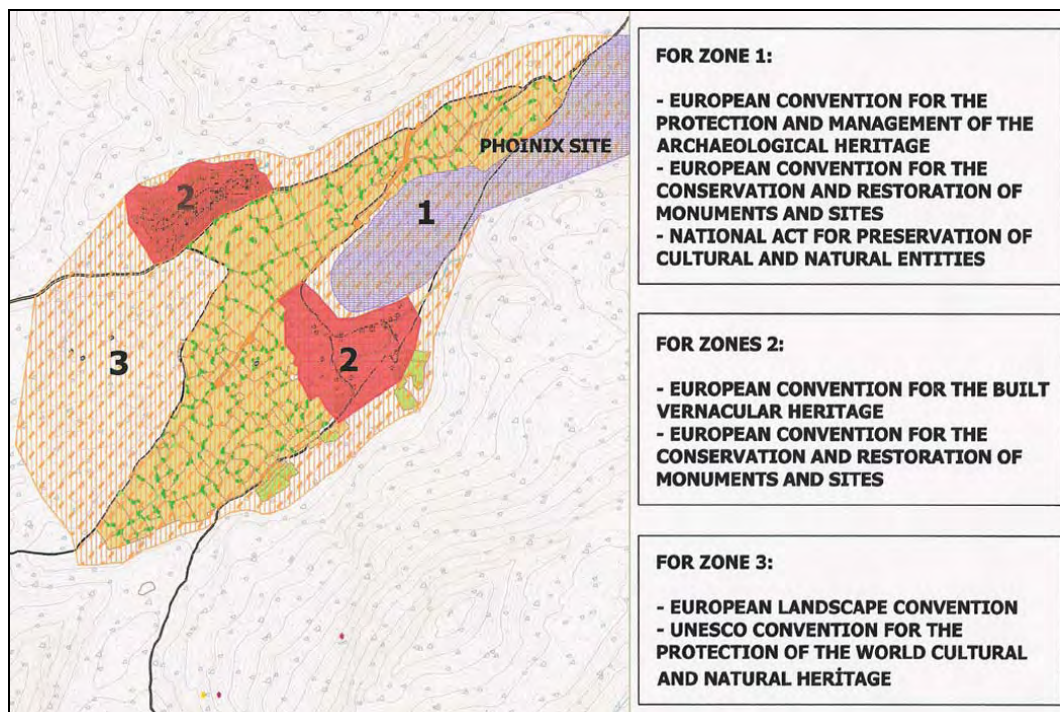


Figure 101: Designation of the protection areas in Fenaket Hamlets according to the international conventions.

The "Vernacular Architectural Heritage Chart" by the ICOMOS accepts the built vernacular architecture as a characteristic and "attractive product" of society and point out its informal but orderly appearance. This charter

insists and proposes short-term solutions about the vernacular heritage threatened by the economic, cultural and architectural homogenization.

“...the landscape has an important public interest role in the cultural, ecological, environmental and social fields, and constitutes a resource favorable to economic activity and whose protection, management and planning can contribute to job creation.” (The Landscape Convention of Florence 2000)

The success of the protection and the sustainability of the vernacular heritage of Fenaket Hamlets depends on the evaluation of the region as a incorporated and complete organism. First of all, the area covering the four settlements should be taken as a whole:

- Lower Fenaket
- Upper Fenaket
- Phoenix Site
- Taşlıca Village

The four cited settlements are the main components of this organism. Consequently, all the decisions and actions should comprise and be aimed at these four settlements. The pair of villages Lower and Upper Fenaket (also prefixed by (ep) ano (upper) and kato (lower) in Rhodes), which were probably developed for transhumant and other seasonal agricultural activities and were located on the upper and lower slopes of a valley; had different socio-economical structures in respect of the differences in agricultural practices at various altitudinal levels of the hamlets. The Taşlıca village which is permanent and relatively larger than the tributary hamlets of Lower and Upper Fenaket constitute also the contemporary settlement. Close location of the Lower Fenaket to the ancient Phoenix Site which was probably the first settled area along four, would affect especially two settlements, Lower Fenaket and Phoenix.

Secondly the conservation policies which deal only with the three dimensional units (houses, cisterns, fountains) would not be effective for Fenaket Hamlets. It should be include these structures in the agricultural lifestyle context:

- Dwellings
- Porches
- Farming Terraces
- Farming Fields / the Valley Basin

These four important components have symbolical means in the agrarian daily life rituals which compose the landscape of the hamlets.

The conservation of Upper and Lower Fenaket has to be based on the understanding and the preservation of the mutually integrated traditions of building and agriculture. It is important to reconstruct not only the methods of house construction but also the practices that enable food production in this dry environment. Any project directed at the preservation of this mutuality would interest equally faculties of both Architecture and Agriculture of the universities.

For the preservation and the sustainability of the vernacular settlements with its traditional characteristics, the involvement and support of the community are very important for continuing use and maintenance. Including Fenaket district there are three ways to act:

- 1. No intervention:** It could be considered a kind of action. At present, the lack of public interference or private action appears as an advantage to start an appropriate conservation project about Fenaket and the other settlements. However, in the future, it would cause the vanishing of this unique example of the region.

2. Full intervention: The project alternatives comprising tourism as “littoral tourism” or “eco-tourism” in rural lodging for the reuse of Fenaket Hamlets appear as management types. However, the anxiety for the economic benefit would hardly affect the technical and the social context of the project. On account of the data from the World Organization for Tourism about the Mediterranean being the number one tourist destination in the world, the tourism activities could probably cause the abuse of this landscape. This possibility was legitimated in an international level, in the Conference of the United Nations on Environment and Development realized in Rio. It was declared that the traditional architecture should not be considered as the central objective of the Tourism, it is the local activity which would be feed the “tourist industry” (CORPUS, Chapter 5; 2). The result of this type of interference would probably cause the abuse of such an important and a unique example in the Western Anatolia.

3. Social Projects: The project, which could be considered as a workshop and the designated area as a workshop atelier, would be aimed to configure the agricultural lifestyle within the agrarian landscape comprising the megaroid structures, the porches, the farming terraces and the farming fields. The main difference between the projects of restoration of Fenaket Hamlets would be the type of the management of this social project. In the training process, the restoration project could be undertaken and realized by a group which composed of specialists focused on different disciplines and which would act in all the steps of that process: organization, development of the project, coordination, application and sustainability of the project within its context. The essential criteria for the management, the project would not be based on an economical benefit. However; the sources, which would be required during this process, could be provided by the international funds

appropriated for these kind of social projects. On account of the Fenaket's Hamlets being abandoned and the cease of the daily-life practices in this area; this recovery process would be a long-termed project. The essential factor would be "interactivity". In addition to the experimental restoration processes, the scope of the recovery of the "landscape", including farming terraces and the valley basin, would include the re-evaluation and the efficient cultivation of the agricultural divisions and the education and the raising awareness of the peasants who were even alienated or already strangers to this lifestyle.

"Today, everything is a question of size and speed; thus, intervention sometimes means mutilation. Even when intentions are well-disposed to improve, equip and adapt traditional architecture, they end up costly and result in deep alterations. If the intervention is not supervised by a technically valid plan it loses all control, and disregards local and patrimonial contexts, and will no doubt drift away from the original construction." (CORPUS, Chapter 5; 3)

Consequently; a management process which is mentioned above, would evaluate Fenaket as a "Social Project" unless abuse it, and would inherit this vernacular tradition in its landscape context to the new generations. However to designate the content and the management procedure of this kind of project would be, on its own, another research subject.

The extraordinary skill and proficiency of the societies who created and realized those settlements express also their cultural diversity, in the richness and harmonious quality that constitute vernacularism. *"These traditional harmonies constitute the core of man's own existence"* and must be inherited from generation to generation not only for the continuity of the human civilizations, but also for the conservation of the diversities between and within the communities over ages and for the prevention of the different colors to vanish.

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