

DISCUSSIONS ON INTEGRATION OF RURAL AND ARCHAEOLOGICAL
LANDSCAPES IN ILDIR/ ERYTHRAI

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

BY
SÜREYYA TOPALOĞLU

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF SCIENCE
IN
CONSERVATION OF CULTURAL HERITAGE IN ARCHITECTURE

FEBRUARY 2017

Approval of the thesis

**DISCUSSIONS ON INTEGRATION OF RURAL AND
ARCHAEOLOGICAL LANDSCAPES IN ILDIR/ ERYTHRAI**

submitted by **SÜREYYA TOPALOĞLU** in partial fulfillment of the requirements for the degree of **Master of Science in Conservation of Cultural Heritage in Architecture Department, Middle East Technical University** by,

Prof. Dr. Gülbin Dural Ünver
Dean, Graduate School of **Natural and Applied Sciences**

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

Inst. Dr. Fuat Gökçe
Supervisor, **Architecture Dept., METU**

Examining Committee Members:

Assoc. Prof. Dr. Ayşe Güliz Bilgin Altınöz
Architecture Dept., METU

Inst.Dr. Fuat Gökçe
Architecture Dept., METU

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

Prof Dr. Gül Asatekin
Architecture Dept., İstanbul Bilgi University

Assoc. Prof. Dr. Ayşe Güliz Akalın Orbay
History Dept., Ankara University

Date: 19.01.2017



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

Name, Last name : Süreyya Topaloğlu

Signature:

ABSTRACT

DISCUSSIONS ON INTEGRATION OF RURAL AND ARCHAEOLOGICAL LANDSCAPES IN ILDIR/ ERYTHRAI

Topaloğlu, Süreyya

M.S., Conservation of Cultural Heritage

Supervisor : Dr. Fuat Gökçe

February 2017, 208 pages

Throughout the history, cultural periods accumulate by tracing each other, evolving of the settlements continue in the same way and generate rich overlapping layers. Cohabitation of rural and archaeological landscapes is a kind of these conflicts. However, a holistic approach is a must for such a conflict not to cause a cultural layer to take precedence of the other. To provide this integration, it is essential to find a middle ground for all users of a site, data gathering by the stakeholders and ensure collaboration for participatory processes.

In this respect, Ildır village is a site where a rural and an archaeological landscape are intersecting and creating a cultural landscape. The village maintains rural identity however affected by touristical developments in its context, as well. This study aims to bring a proposal by considering the wholeness of all values and provide the subsistence of these values conformably.

Keywords: integration, rural landscape, archaeological landscape, cultural landscape, conservation

ÖZ

ILDIR/ ERYHTRAI'DE KIRSAL VE ARKEOLOJİK PEYZAJLARIN ENTEGRASYONU ÜZERİNE TARTIŞMALAR

Topaloğlu, Süreyya

Yüksek Lisans, Kültürel Mirasın Korunması

Tez Yöneticisi : Dr. Fuat Gökçe

Şubat 2017, 208 sayfa

Tarih boyunca farklı kültürel dönemler birbirlerinin izini takip ederek birikirler, yerleşimlerin evrimi de aynı şekilde devam eder ve zengin çakışmalar üretir. Bu çakışmaların bir çeşidi de kırsal ve arkeolojik peyzajların birlikte varolduğu durumdur. Ancak bir kültür katmanının diğerinden daha önemli kabul edilmesine sebep olmamak için böyle bir çakışma durumunda bütüncül bir yaklaşım şarttır. Bu bütüncüllüğü sağlamak için, alanın tüm kullanıcılarını ortak bir noktada buluşturmak, paydaşlardan bilgi toplamak ve katılımcı süreçler için işbirliği temin etmek esastır.

Bu bakımdan, Ildır köyü kırsal ve arkeolojik peyzajların kesişip kültürel bir peyzaj yarattığı bir alandır. Köy kırsal kimliğini sürdürse de içinde bulunduğu bağlamdaki turistik gelişmelerden de etkilenmektedir. Bu çalışma alanın tüm değerlerinin bütüncüllüğünü göz önünde bulundurarak, bu değerlerin uyumlu bir şekilde varlığını sürdürebilmesi için bir öneri geliştirmeyi amaçlamaktadır.

Anahtar Kelimeler: entegrasyon, kırsal peyzaj, arkeolojik peyzaj, kültürel peyzaj, koruma



To Nezoş

ACKNOWLEDGEMENTS

I express my appreciations to my supervisor Ins. Dr. Fuat Gökçe for his support and guidance throughout the research. I also want to thank to Assoc. Prof. Dr. Ayşe Güliz Bilgin Altınöz, Prof. Dr. Neriman Şahin Güçhan and Ins. Dr. Nimet Özgönül for their criticism and suggestions in the preliminary and final juries. I am grateful to Prof. Dr. Gül Asatekin for her constructive comments and encouragement. I also want to express my gratitude to Assoc. Prof. Dr. Ayşe Gül Akalın Orbay for her participation in the final jury and sharing archival material generously.

I would like to repeat my sincere thanks to my dearest friends Hayri Dörtdivanlıoğlu, Emine Çiğdem Asrav, Nur Yaren and Banu Odabaşı. They are exceptional human beings and they became my second family in more than a decade. I also wish to express special thanks to Sıla Akman for providing motivation to me all the time. I am also grateful to Merve Çalışkan for giving me support and inspiration in the right place at the right time. Dilara Hakyemez and Ezgi Çabuk deserve special thanks for their generous friendship and for library sessions, too.

I am thankful to Canan Erten and Tuba Özkan for their support and encouragement throughout the thesis process while I was struggling against the difficulties of starting a new life in İstanbul. Semra Horuz deserves sincere thanks for always giving me excitement and inspiration throughout the research.

It is impossible to forget contribution of Ildır residents, notably village headman Erdem Yavuz. I express endless thanks to them since this research could not come to light without their participation.

Finally, my family deserves greatest thanks; I am more than grateful to my aunt Saniye Meral for her infinite support and patience. And most importantly, I literally owe everything to my beloved grandmother Nezahat Topaloğlu who took care of me since the first day of my life.

TABLE OF CONTENTS

PLAGIARISM.....	iii
ABSTRACT.....	iv
ÖZ	v
DEDICATION	vi
ACKNOWLEDGMENTS	vii
TABLE OF CONTENTS.....	viii
LIST OF TABLES	xi
LIST OF FIGURES	xii
CHAPTERS	
1. INTRODUCTION	1
1.1. Problem Definition.....	5
1.2. Aim and Scope	6
1.3. Methodology	8
2. MAIN FRAMEWORK FOR DISCUSSIONS ON THE INTEGRATION OF RURAL AND ARCHAEOLOGICAL LANDSCAPES.....	12
2.1. The Definitions of Rural Landscape, Archaeological Landscape and Cultural Landscape.....	12
2.2. Physical and Social Integration of Rural and Archaeological Landscapes	17
2.2.1. Legal Framework for Expropriation and Cases	21
2.2.1.1. Aphrodisias/ Geyre.....	23
2.2.1.2. Aizanoi/ Çavdarhisar.....	27
2.2.1.3. Stratonikeia/ Eskihisar	31
2.2.1.4. Side/ Selimiye	34
2.2.1.5. Mylasa/ Milas.....	37
2.2.1.6. Evaluation of Cases.....	39
2.3. User-Oriented Processes for Integration of Rural and Archaeological Landscapes	43

2.3.1. Users of Rural and Archaeological Landscapes and Their Relations	44
2.3.2. Interview as a Primary Tool for Data Gathering in User-Oriented Processes.....	49
3. ILDIR VILLAGE/ ERYTHRAI ANCIENT CITY	52
3.1. General Characteristics of Ildir.....	55
3.1.1. Location of Ildir and Access.....	55
3.1.2. Geographical Features of Ildir	56
3.1.3. Contextual Relationship of Ildir with Surrounding	62
3.1.4. Socioeconomic Features of Ildir	63
3.2. Historical Development of The Site	66
3.2.1. Archaic and Classical Period	69
3.2.2. Hellenistic Period	72
3.2.3. Roman Period	74
3.2.4. Byzantine Period	76
3.2.5. Period of Principalities and Ottoman Period	76
3.2.6. Republican Period	84
3.3. Archaeological Research and Survey in Ildir	88
3.3.1. Background of Archaeological Research and Survey in Ildir	88
3.3.2. Social Contribution of Archaeological Research and Survey to Ildir	93
3.4. Conservation Status of the Site.....	97
3.5. Ildir as a Cultural Landscape with a Holistic Approach.....	102
3.5.1. Natural Landscape and Seascape.....	102
3.5.2. Rural Landscape and Archaeological Landscape	105
3.5.2.1. Built Environment of Rural and Archaeological Landscapes of Ildir and Erythrai	108
3.6. Data Derived and Classified From The Interviews with The Inhabitants	137
4. ASSESSMENT OF ILDIR/ ERYTHRAI IN TERMS OF INTEGRATION OF RURAL AND ARCHAEOLOGICAL LANDSCAPES	147
4.1. Evaluation of The Site	147

4.1.1. Values.....	147
4.1.2. Problems.....	151
4.1.3. Potentials	156
4.2. Changing Identity of Ildır.....	160
4.3. Recommendations Concerning Integration of Rural and Archaeological Landscapes in Ildır/ Erythrai	161
4.3.1. Recommendations Concerning Physical Integration of Rural and Archaeological Landscapes in Ildır/ Erythrai.....	162
4.3.2. Recommendations Concerning Social Integration of Rural and Archaeological Landscapes in Ildır/ Erythrai	172
5. CONCLUSION	178
REFERENCES.....	182

LIST OF TABLES

TABLES

Table 1 Relevant recommendations of related international documents picked up to be used in this study based on the keywords of the thesis	4
Table 2 Methodology Diagram	11
Table 3 Carl Sauer's Cultural Landscape Diagram	16
Table 4 History of Earthquakes in surrounding of Ildır since 1883	59
Table 5 Ildır population change.....	64
Table 6 Population Change Graphic of Ildır since 1965	64
Table 7 Recommendation List for the Integration of Rural and Archaeological Landscapes for the Case of Ildır	177

LIST OF FIGURES

FIGURES

Figure 1 Map showing the sites chosen to evaluate expropriation implementations and Erythrai/ Ildır	22
Figure 2 Aphrodisias Aerial Photo	23
Figure 3 Location of New Geyre and Old Geyre (Aphrodisias)	24
Figure 4 Geyre Village in 1964.....	26
Figure 5 Geyre Village in 1964.....	26
Figure 6 A view from Aizanoi ancient city and Çavdarhisar village.....	28
Figure 7 Location of New Çavdarhisar and Old Çavdarhisar (Aizanoi)	29
Figure 8 The plan layout of old and new settlements in Eskihsar in 1970s.....	32
Figure 9 Remains from Stratonikeia Ancient City and Eskihsar Village	33
Figure 10 Side Ancient Theatre Aerial Photo	34
Figure 11 Temple and around in Side	37
Figure 12 Milas, Uzunyuva and surrounding area	38
Figure 13 Comparison of New and Old Settlement Patterns of Geyre Village, Eskihsar Village and Çavdarhisar Village	40
Figure 14 Diagrammatic Explanation of Natural Development of Multi-layered Towns and Their Change After Expropriation.....	41
Figure 15 Main Study Area.....	53
Figure 16 Main Study Area (aerial photo taken from Excavation Archive).....	54
Figure 17 Location of Ildır	55
Figure 18 Access to Ildır	56
Figure 19 Ildır/ Erythrai Geographical Area taken from Erythrai Excavation Archive.....	57
Figure 20 Ildır Topographical Map.....	58
Figure 21 Epicenters of the Destructive Earthquakes in the last century in İzmir... ..	59
Figure 22 Earthquake Status of Ildır	60

Figure 23 Mineral Map of İzmir	61
Figure 24 Contextual Relationship of Ildır with Near Surrounding.....	62
Figure 25 Archaic and Classical Period in Ildır	71
Figure 26 Hellenistic Period in Ildır	73
Figure 27 Roman Period in Ildır.....	75
Figure 28 Byzantine Period in Ildır	77
Figure 29 Map showing Chios (Sakız island) and Anatolian side drawn by Piri Reis	79
Figure 30 Map showing Erythrai-Ildır gulf and Chios (Sakız island) drawn by Piri Reis	80
Figure 31 Period of Principalities and Ottoman Period in Ildır.....	83
Figure 32 Ildır in 1966.....	85
Figure 33 Republican Period in Ildır	87
Figure 34 Cennettepe Excavations in 2007	90
Figure 35 CMVI Mosaic from Cennettepe unearthed in 2008 and conserved.....	91
Figure 36 A photo of Hüseyin Yavuz taken during the interview in September, 2013	95
Figure 37 A photo of Hüseyin Yavuz showing the borders of Erythrai ancient city and the location of Ildır village within the ancient site	96
Figure 38 Conservation Status of Ildır in 1981 proposed to GEEAYK by Ekrem Akurgal	98
Figure 39 Site Map according to the decision dated June 2, 1988 and numbered 356	99
Figure 40 Site Map according to the decision dated September 15, 1988 and numbered 513	100
Figure 41 CMVI Mosaic from Cennettepe unearthed in 2008 and conserved.....	101
Figure 42 Panoramic view of the village from the south	103
Figure 43 A view of the village from the west boat port.....	104
Figure 44 Theatre in the spring (on the left) and artichoke blossoms (on the right)	104
Figure 45 Sunset in Ildır	105

Figure 46 Coexistence Pattern of Rural and Archaeological Landscapes in Ildır .	105
Figure 47 Ildır Village from the Acropolis	106
Figure 48 Agricultural lands and woodlands surrounding Ildır	107
Figure 49 Ildır village within Erythrai ancient city.....	108
Figure 50 Ildır village, aerial photo.....	109
Figure 51 Cadastral Pattern and Built-up Areas	111
Figure 52 Current Use of Buildings	112
Figure 53 Visual Characteristics of The Settlement	113
Figure 54 A typical rough cut masonry pattern in Ildır	115
Figure 55 Built environment of Ildır with edifices from different periods	117
Figure 56 Axonometric Drawing of Athena Temple	118
Figure 57 Temple of Athena and Megaron Hall	119
Figure 58 The plan of Megaron Hall.....	120
Figure 59 Theater, aerial photo	121
Figure 60 Theater	121
Figure 61 The plane area predicted to be Agora	122
Figure 62 Heroon	123
Figure 63 Greek Houses.....	124
Figure 64 Plan of Greek Houses	124
Figure 65 Plan of the Hellenistic Villa on the left and restored isometric plan on the right	125
Figure 66 Part of the City Wall	126
Figure 67 Cennettepe	127
Figure 68 Saint Matrona Church.....	129
Figure 69 The windmill next to Çeşme – Karaburun road	130
Figure 70 Olive Oil Factory	131
Figure 71 Fountain on the Village Square	131
Figure 72 Traditional Residential Building Fabric in Ildır	133
Figure 73 Ildır in 1966	133
Figure 74 Houses which were standing with their roofs after the population exchange	134

Figure 75 Coffee House (Köy Kahvesi)	135
Figure 76 The Primary School.....	136
Figure 77 Examples of the Disaster Housing	136
Figure 78 A website article about the problems due to the archaeological site area in Ildır	141
Figure 79 Posters of the festival since 2012	149
Figure 80 Simple Value Diagram for Ildır	151
Figure 81 Comparison of proposed and present settlement patterns of Ildır Village	152
Figure 82 Plan of the illegal buildings and additions in the site	151
Figure 83 Abandoned and destroyed residential buildings in the site	151
Figure 84 "Peninsula İzmir" Routes	158
Figure 85 The site expected to be Agora but it can not be excavated and used as a field.....	164
Figure 86 The mosaic with gryphon, 1970s	165
Figure 87 Saint Matrona Church and The Remains of The Temple of Athena and Megaron Hall on the Acropolis	166
Figure 88 Traditional buildings which registration is recommended.....	167
Figure 89 Agricultural lands surrounding Ildır and the village in the background.	168
Figure 90 Street Characteristic in Ildır	169
Figure 91 The Coexistence of Remains and Ruins as a Typical Image for Ildır....	169
Figure 92 Potential spaces to be refunctioned in the village	170
Figure 93 Ceramic Atelier for Children in Ildır Culture and Art Festival, 2015	175
Figure 94 One of the stands in the market where women of the village are selling local home made productions during Ildır Culture and Art Festival in 2015	175
Figure 95 Recommendation Map for Integration of Rural and Archaeological Landscapes for the Case of Ildır	175

CHAPTER 1

INTRODUCTION

Different groups of people belonging to different nations, empires, etc. settle to the same territories in different periods of time, throughout the history along with the development of human settlements. They might not know each other, they might follow each other's traces; they create settlements and then we follow their traces today. In this manner, this **accumulation** generates all kind of values discussed today as historical, archaeological or touristic, etc.

In that respect, aforesaid accumulations come up with the result as **rich heritage contexts** and the first step of an optimal method to comprehend and foresee the future of such sites is considering its **entirety** with whole elements.¹

Cohabitation of rural and archaeological landscapes is a kind of such cases as a result of **continuous inhabitancy** on a site. This cohabitation should be realized with a **holistic approach** as a **cultural landscape** containing a fusion of culture and nature. Landscapes come into existence "by the actions and interactions of natural and/ or human factors"². Both of rural and archaeological landscapes are the outcomes of the process how communities transform physical spaces into meaningful places by their interventions. Besides, the concept of landscape as cultural habitat is becoming a new paradigm for harmonious development, offering an approach that can integrate economic, social and environmental

¹ Sivan, R. (1995). The Presentation of Archaeological Sites (p. 52), The Conservation of Archaeological Sites in the Mediterranean Region, An International Conference Organized by the Getty Conservation Institute and the J. Paul Getty Museum

² European Landscape Convention (2000)

processes.³ That integration can be described as the whole being more than the sum of the parts.

Coexistence of a rural landscape over/ within an archaeological landscape might be failed to notice due to **lack of integration**. Every archaeological site is unique, limited in space and cannot be renewed as well as the traditional knowledge and practices of rural culture over it. They are interconnected in a way since the past in some form has always been of interest in the present in these living rural archaeological areas. Beyond their role as historical documents, these areas embody the values of traditional rural cultures.⁴ Archaeological sites are in situ witnesses of the phases of cultural acquisition of which present-day humanity is the product.⁵

Integration of rural and archaeological landscapes can be provided in two ways as **physical and social integration**.⁶ Archaeological vestiges and rural life over it share the same physical environment but they should be considered together during the steps of policy and planning to enhance a harmonious relationship between historical area and the settlement as a whole. Regarding social integration, optimum method is to find a middle ground for all stakeholders to have a common cause for participatory processes. The involvement of all related actors ensures collaboration and helps to look from different perspectives.

Since the future of a site concerns its residents in the first place, planning policies about cultural heritage should be firstly embraced and supported by them. Besides, cultural heritage and landscapes are essential for **common identity** and they should be conserved through **traditional practices and knowledge**.⁷ Present living layer that is shaped by inhabitants is going to be inherited to future as another cultural layer as a part of ongoing historical stratification.

³ The Florence Declaration on Heritage and Landscape as Human Values (2014)

⁴ Washington Charter (1987), ICOMOS Charter for the Conservation of Historic Towns and Urban Areas

⁵ Colardelle, R. (2005), Interpretation and Museography, International and Interdisciplinary Symposium, Urban Pasts and Urban Futures: Bringing Urban Archaeology to Life (p. 28)

⁶ Kazıl Aydoğdu, B.E. (2012), Utilization of Social Networking Services in Conservation. Case Study Eskişehir, Rural Settlement Including Archaeological Assets (p. 9)

⁷ The Florence Declaration on Heritage and Landscape as Human Values (2014)

To ensure collaboration of residents and all stakeholders within a community-based approach, their perspectives should be detected by collecting data. Continuous dialogue with the inhabitants is a must since the safeguarding of their own settlement concern them in the first place.⁸ There are various ways to reach the opinions and approaches of relevant parties as interviews, questionnaires or face-to-face meetings, etc. This type of common involvements can lead more effective management and governance of multifunctional landscapes, contributing to their resilience and adaptability.⁹

Considering a village or a town as an ecosystem, it is a difficult mission to keep the fragile balance between the need to preserve of an archaeological landscape and the need for development of a rural landscape in its daily pace in the same place at the same time.¹⁰

Archaeological sites are more like open books, experts just need to translate it to people in proper languages to make everyone understand and appreciate it. Then this process can turn into a reciprocal relationship after heightening awareness and arousing curiosity by participation. This participation can be interpreted as listening the story of a site through the perspectives of all users and integrate them into that story.

The case of coexistence of rural and archaeological landscapes is discussed within this frame in the thesis. Before passing to the following parts in the introduction chapter, related international documents to the issues mentioned above is listed chronologically as follows in the next page since they constitute main sources referred frequently (Table 1). Relevant recommendations are picked up to be used in this study based on the keywords of the thesis. It also helped to understand the development of the concept of conservation worldwide over the decades in the last century.

⁸ The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas (2011), adopted by the 17th ICOMOS General Assembly

⁹ The Florence Declaration on Heritage and Landscape as Human Values (2014)

¹⁰ Leotard, J.M. (2005). Conservation, International and Interdisciplinary Symposium, Urban Pasts and Urban Futures: Bringing Urban Archaeology to Life (p. 21)

Table 1 Relevant recommendations of related international documents chosen to be used in this study based on the keywords of the thesis

1931	The Athens Charter for the Restoration of Historic Monuments
	the idea of a common world heritage, the importance of the setting of monuments
1964	The Venice Charter: International Charter for the Conservation and Restoration of Monuments and Sites
	conservation based on the concept of authenticity
	the importance of maintaining the historical and physical context of a site or building
1956	Recommendation on International Principles Applicable to Archaeological Excavation
	make security, maintenance and conservation of the site and its associated objects part of the deed of concession to excavate
1979	Recommendation 881 - Rural Architectural Heritage
	the process of destruction of rural heritage under the guise of modernization
	contribution of commercial activities in rural areas to the conservation of the rural architectural heritage as well as its natural setting
1987	The Washington Charter: Charter on the Conservation of Historic Towns and Urban Areas
	integration of preservation objectives into planning policies
	participation of residents in the preservation process emphasized for the first time
1989	Recommendation No. R (89) 5 Concerning the Protection and Enhancement of the Archaeological Heritage in the context of town and country planning operations
	to support a programme to arouse the awareness of all related agents
	scientific public relations should be established by presentation of the results
1990	Ícomos charter for the protection and management of the archaeological heritage
	integrated protection policies at international, national, regional and local levels
	active participation by the general public
1999	Burra Charter: The Australia ICOMOS Charter for the Conservation of Places of Cultural Significance
	definition of cultural significance
	adaptation of international principles to the values and needs of particular cultural groups
2000	European conventions on landscape
	the contributions that landscapes have on the formation of local cultures
2003	UNESCO Convention for Safeguarding of the Intangible Cultural Heritage
	identification and documentation of traditions and revitalization of the various aspects of such heritage
2007	Ename Charter: ICOMOS Charter on the Interpretation and Presentation of Cultural Heritage Sites
	the role of public communication and education in heritage preservation
	inclusion of all stakeholders in the interpretation phase
2008	Quebec City Declaration on the Preservation of the Spirit of Place
	safeguarding and promotion the spirit of places, namely living, social and spiritual nature
2011	The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas
	safeguarding the values of historic towns and their settings as well as their integration into the social, cultural and economic life of our times
	aspects of change in the natural environment, built environment, use and social environment, intangible heritage
2014	The Florence Declaration on Heritage and Landscape as Human Values
	sharing and experiencing community identity through tourism and interpretation
	cultural interactions and communication, community-based tourism development
	sustainability through traditional knowledge

1.1.Problem Definition

Regarding the lack of physical integration in rural archaeological areas, the crucial risk is the probability of archaeological landscape taking precedence of rural landscape. In case of not being considered as integrated in planning policies, age value of past cultural layers might predominate built up environment having historical values for the sake of reaching hidden heritage.

The reflections of changing norms in the field of conservation are tardily settles in national legislative regulations. There are various examples in Turkey where rural settlements are relocated and existing traditional life and built up environment suffer heavy losses due to the policies disregarding the entirety. Partial or total expropriations in rural landscapes cause not only restrictions in residential areas and but also agricultural usages are interfered. The expected outcomes are framed as follows in Valetta Principles:

The loss and/or substitution of traditional uses and functions, such as the specific way of life of a local community, can have major negative impacts on historic towns and urban areas. If the nature of these changes is not recognized, it can lead to the displacement of communities and the disappearance of cultural practices, and subsequent loss of identity and character for these abandoned places. It can result in the transformation of historic towns and urban areas into areas with a single function devoted to tourism and leisure and not suitable for day-to-day living.¹¹

Regarding social integration within rural archaeological settlements, different perspectives of stakeholders should gather around a common cause. When a group of people defines the site as a rural landscape and some other parties consider it only as an archaeological landscape; the possibility of cooperation decreases. Therefore, definition of users of a site and expression of their thoughts are required for an effective cooperation.

¹¹ The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas (2011), adopted by the 17th ICOMOS General Assembly

Historical and archaeological values make such sites attractive to visitors, rural characteristics and natural values, as well. Tourism can play a positive role in the development and revitalization of these sites. However, uncontrolled touristic attraction can cause dramatic changes in the identity of rural archaeological landscapes; tourism activity must respect and not interfere with the daily life of residents.¹²

Taken into account all of mentioned challenges above, there are various parameters about existing problems that have to be contemplated at the same time and those are the triggers driving that study to ask and act. The fragile balance of these parameters can be summarized within following citation:

It is not a question of preserving or freezing urban development but of including it in a sustainable logic. A historic town is a living organism that should develop and adapt to the conditions of modern life. In other words, the town of the future should be the product of a continuous innovation of the town of the past. Consequently, one of the main challenges is to find a way to reconcile the authenticity of a town that “lives” with the authenticity of a site that needs to preserve its values and integrity.¹³

In consideration of these definitions, Ildır is going to face risky situations in near future unless physical and social integration of rural and archaeological landscapes are provided. The problems specific to Ildır are going to be examined throughout the thesis within the frame stated above.

1.2.Aim and Scope

The main aim of this present study is proposing conservation strategies for integration of rural and archaeological landscapes over the case Ildır/ Erythrai. Integration is suggested as conservation model to provide new and old face of the settlement exist together harmoniously by supporting each other.

¹² Ibid

¹³ Lefert, S. (2005), The Involvement of Public Authorities, International and Interdisciplinary Symposium, Urban Pasts and Urban Futures: Bringing Urban Archaeology to Life (p. 28)

There are different kind of relationships to be analysed between rural landscape, archaeological landscape and the stakeholders in Ildir. They share the same physical environment mainly and live together. However, some of these relationships between the basic elements forming the settlement as a cultural landscape might be weaker or stronger or tense compared to each other. **Traditional life** and **vernacular architecture** are main elements forming a **rural landscape** in Ildir and **archaeological vestiges** from many different periods shape an **archaeological landscape**. The **natural landscape** including the **seascape** is the main source of the **cultural landscape** of Ildir. The co-existence of these elements within the **natural landscape** of Ildir and the relation of the stakeholders with these elements are analysed and proposals are developed to balance weak and strong sides of these relations over values, problems and potentials. One of the main objectives of this study can be explained as recommending the integration by the strong links between present living layer (as an entirety of people and physical environment) and archaeological layer.

Throughout the thesis, potentials are developed to appreciate the site values in a stakeholder-oriented way. **The proposed environment should be extensively convenient for daily life in the settlement, for the continuity of an archaeological research and to fulfil the requirements of the visitors.** To create public awareness for appreciation of cultural heritage is one of the main objectives of the study since sustainable preservation can only be ensured through recognition by local resident and visitors.

To enhance this recognition, it is essential to reach and collect the opinions of users of the site, systematic classification of this data helps to be evaluated for the future decisions of the site. Since the conservation of historical sites concerns their residents first of all, their opinions and supports are primary. In the scope of the thesis, data collection was limited to %10 of the residents of Ildir and %12 of them is reached by semi-structured interviews. In addition, the opinions of archaeological excavation team and visitors were taken.

Except for the collaboration within the site, it is crucial to have effective communication with local government who has a **legal sanction power** on the

site. Therefore, organization of collaboration is required within the site in the first place, that **common voice** can lead the legal processes with their decisions **agreed upon collectively**.

To sum up, community based approach is emphasized as the aim of the thesis with mentioned concerns above for the integration of rural and archaeological landscapes over the case of Ildır/ Erythrai. Generated strategies can be a part of a broader conservation and management processes, the data collected and evaluated can be used in planning policies in the future.

1.3.Methodology

Throughout the thesis study, various methods and tools are used. The study began with a site trip where “Erythrai/ Ildır” was decided as a case study during a summer school “ERASMUS IP Archaeological Landscapes” between September 1-14 2013 in İzmir.¹⁴ Photographs and short interviews were documented during one week, daily exercises were held in terms of documentation, interpretation, presentation and conservation of the site. That was the time when first impressions emerged and initial analysis about the site were completed. The site was chosen since it contains a rich heritage context with historical, archaeological, rural and natural values and it is bordering on changes that have to be controlled strategically to preserve the entire authenticity. A second site survey was done in August, 2015 since the aim and scope of the thesis got clearer throughout the period. The second trip was arranged on the days of Ildır Culture and Art Festival since this important cultural event had to be witnessed for this study and reaching people as many as possible and getting their opinions would be easier during these days. In addition, the site was visited for the third time in August, 2016 to join to the festival again. It was also important to witness changes in the time span of one year and collect the missing data for the revisions of the thesis. These site surveys, even spending one day in the site were quite effective to shape the study.

¹⁴ Website of the summer school, retrieved January 13, 2016 from <http://predu2013.iyte.edu.tr/>

In different phases of the study, main methods used are literature research, archive research, site survey, interviews, oral history documentation and visual data production as is seen from the Table 2, methodology diagram. The distribution and the subtitles of these methods depending on the structure of the thesis can be read from the table parallel to the main bodies of outline and content.

After a general literature research, an outline trial was proposed with broad titles. Later, it developed according to the problems of the site as the study gets deeper and expanded. First of all theoretical frame is constituted as a template which can also be an answer for the situation of similar cases. The literature and discussions about main topics of the thesis are semitized. This theoretical frame is also the result of the feedback of analysis part since it is prepared to form an answer to the existing situation in Ildır. The definitions of landscape, rural landscape, archaeological landscape, cultural landscape and integration are commentated over literature research. The action of expropriation is also discussed in this part with similar cases from Turkey as a related issue with physical integration with pros and cons. Legislative regulations about these issues are transferred, too. The methods for data collection within the scope of the thesis are debated to guide the systematic classification.

Theoretical part forms a basis for the thesis; afterwards analysis about the site is narrated. General characteristics, historical development of the site, background of archaeological research, conservation status and systematic classification of interviews done in the second site survey are included. Under the title of “Ildır as a cultural landscape”, the settlement is reflected as a totality of natural, rural and archaeological landscape and seascape. In this chapter, two contents are extremely important to reveal the site characteristics which are “Ildır as a cultural landscape” and interviews. Physical environment of Ildır which includes rural, archaeological and natural landscape are analysed together based on the data collected during the site surveys, found by literature research and taken from the excavation archive. While analyzing the built environment of Ildır from different periods and its contribution to the settlement’s character, it was considered essential for proper principles and strategies in the following chapters of the study. The relationship

between these landscapes are semitized jointly, the relationship between the built environment and residents of Ildır are scrutinized by the interviews.

Interviews directed the study to an upper level by means of understanding the approach of local residents in Ildır and their awareness about the site. Random conversations with the residents of Ildır in the first site trip framed an approach for detailed titles of questions for data collection in the next survey. A meeting with the head of the excavation helped to concretize the problem definition of the thesis throughout the process. For the interviews in the second site trip, semi-structured interview is determined as the method. In this way, data collection is not strictly bordered by the questionnaire and it becomes flexible to get extra information. Besides, it is carried within a natural course more than a question-answer session. Questions were prepared for specific parameters of Ildır case by also considering the aim and the scope of the thesis and they are concentrated on eight issues. The interviews were done during Ildır Culture and Art Festival by taking advantage of this social event. Thanks to the festival, there were also residents living in neighbouring areas of the settlement except for residents of Ildır village. The method is also made clear in the part “Data Derived and Classified From the Interviews”.

In the assessment part, existing values, potentials, problems, changing identity of Ildır and their overall assessment is debated. Subsequently, strategies and recommendations for the integration of rural and archaeological landscapes are offered by the framework discussed throughout this thesis study.

Table 2 Methodology Diagram

PHYSICAL AND SOCIAL INTEGRATION OF RURAL AND ARCHAEOLOGICAL LANDSCAPES: ILDIR/ ERYHTRAI					
methodology		LITERATURE RESEARCH - international documents, conferences, etc. - sample theses - related articles & books - similar sites as case studies	LITERATURE RESEARCH - international documents, conferences, etc. - sample theses - related articles & books		
		SITE SURVEY - various data from different sites that are analyzed as case studies	SITE SURVEY - photographs - interviews - maps processed on site - documents from summer school		
	LITERATURE RESEARCH SITE SURVEY - initial impressions - photographs	INTERVIEW ARCHIVE RESEARCH - excavation archive - related foundations - sources from summer school	INTERVIEW ARCHIVE RESEARCH - excavation archive - related foundations - sources from summer school		
	ARCHIVE RESEARCH - excavation archive - related foundations - sources from summer school	VISUAL DATA PRODUCTION - diagrams, flowcharts, etc.	VISUAL DATA PRODUCTION - diagrams, flowcharts, etc. - maps, plans, etc.		
	ORAL HISTORY DOC.	ORAL HISTORY DOC.	ORAL HISTORY DOC.	LITERATURE RESEARCH SITE SURVEY ARCHIVE RESEARCH VISUAL DATA PRODUCTION	LITERATURE RESEARCH SITE SURVEY ARCHIVE RESEARCH VISUAL DATA PRODUCTION
outline	INTRODUCTION	THEORETICAL	ANALYSIS	ASSESSMENT	CONCLUSION
content	- definition of the problem - why was this site selected? - aim and scope - methodology - structure of the thesis	- theoretical basis for 'integration' - definitions of rural landscape, archaeological landscape, cultural landscape and participatory conservation - physical and social integration - expropriation issue for archaeological sites within a settlement, discussion and evaluation of similar cases - users of a site and their relationships in terms of integration and conservation - interviews and oral history documentation as a tool for participatory conservation	- general characteristics of Ildir village & Erythrai ancient city -historical development -maps of different historical periods -background of archaeological survey and excavations and social contribution of archaeological survey - contextual relationship with the surrounding - current conservation status of the site -built environment of Ildir - data collected by the interviews	- EVALUATION & DECISIONS - VALUES: -intrinsic values of the site itself -festival and other social activities - PROBLEMS: -lack of integration -lack of communication between related parties -problems due to conservation site -tourism as a threat - POTENTIALS: - protected rural identity of the village - festival and its future - existing projects for the village -RECOMMENDATIONS -rural development project for cultural landscapes - presentation of the site - cultural tourism	- overall summary and a short review of the recommendations - a hopeful frame about the future of Ildir as a result of integration of rural and archaeological landscapes - recalling the main problems of the site with a solution oriented perspective - the importance of minor guidance and unpretentious strategies



CHAPTER 2

MAIN FRAMEWORK FOR DISCUSSIONS ON THE INTEGRATION OF RURAL AND ARCHAEOLOGICAL LANDSCAPES

2.1. The Definitions of Rural Landscape, Archaeological Landscape and Cultural Landscape

*A landscape is like a face.*¹⁵

Quoted from the movie *2 or 3 Things I know About Her* by Jean-Luc Godard, this simple sentence awakens the fact that each landscape has its unique character like any human face has. This unique identity creates the significance that has to be kept in harmony with changing conditions without losing its main features. The significance of the characters is the result of diversity, coexistence of natural and cultural features in landscapes causes it to become variable in different geographies.

To understand the values of different landscape characters and the values in case where there are intersecting characters, first of all definitions have to be listed. For the theoretical framework of this present study, main concepts needed to be defined are rural, archaeological and cultural landscapes without drifting away from a holistic approach.

To begin with the definition of landscape, European Landscape Convention states that “landscape means an area, as perceived by people, whose character is the

¹⁵ The original sentence is “Un paysage c’est comme un visage” said by the character “Juliette Janson” in the movie. It’s encountered in the book “Şehrin İtirazı” by Feride Çiçekoğlu.

result of the action and interaction of natural and/or human factors”.¹⁶ Thus, it evolves through a diachronic process of nature and culture on the environment.

The reason of using the word **landscape** instead of **land, area or site** should be expressed because the difference between **landscape** and **land** is often neglected. While land, area or site are referring to soil and territory with borders and mostly possessed by someone or somewhere, landscape is a common good belonging to no one.¹⁷ Besides, it's possible to embrace a site with overall natural and cultural elements involved by using the definition of **landscape** and it's important since the main problem definition of the thesis is lack of integration.

Actually the meaning of this concept widens recently, the current landscape discourse contributes to environmental problems, heritage issues, land use conflicts, management and planning processes.¹⁸ That's why it's been used for many different topics, however this might lead misunderstandings for its variable usage in different disciplines. Therefore, some principles about **landscape** might be collocated to create the vantage point and clarify the context of this study:

1. Landscapes are not synonymous with **natural environments**. They are synthetic with cultural systems structuring and organizing peoples' interactions with their natural environments.
2. Landscapes are worlds of **cultural product**. Through their daily activities, beliefs, and values, communities transform physical spaces into meaningful places.
3. Landscapes are the arena for all of a **community's activities**.
4. Landscapes are **dynamic constructions**, with each community and each generation imposing its own cognitive map on an anthropogenic world of interconnected morphology, arrangement, and coherent meaning.¹⁹

Within this scope, we can discuss the terms **rural landscape** and **archaeological landscape** and interdisciplinary meanings of them by different parties. Landscape

¹⁶ European Landscape Convention (2000)

¹⁷ Papayannis, T. & Howard, P. (2012), Reclaiming the Greek Landscape, Athens (p. 36)

¹⁸ Ibid (p. 29)

¹⁹ Anschuetz, K.F. & Wilshusen, R.H. & Scheick, C.L. (2001), An Archaeology of Landscapes: Perspectives and Directions, Journal of Archaeological Research, Vol. 9, No.2, Plenum Publishing Corporation (p. 160-161)

concepts have a multiplicity of meanings in social sciences varying along the nature-culture continuum.²⁰

Both of rural and archaeological landscapes are the results of the process how communities transform **physical spaces** into **meaningful places**. In the case of their co-existence, the hidden heritage and the living layer on top of it are both representatives of ongoing stratification.

The word **rural** evokes particular images in our minds. Combination of small size and isolation are first attributes to define a site as rural and this combination results in rural cultures. The following attributes might be an economy based on natural resources and a sense of local identity.²¹ These attributes are used to evaluate the changing characteristics and identity of a rural landscape in the upcoming chapters.

Rural landscapes are scenes of more free relationships between **man & natural and built environment** in the past and present without any other intruders comparing to urban landscapes.²² That creates the specific identities of the countryside since they are evolving as a result of independent choices of the stakeholders and according to Claval, they might be classified through three perspectives:

1. As set of fields, meadows, pastures, woods organized for agricultural production
2. As expressions of the societies which inhabit them
3. As a surface where to read nature and discover the existence of spectacular natural assets²³

On the other hand, through the perspective of another social science, that is archaeology, landscape paradigm is considered as a pattern that relates human

²⁰ Ibid (p. 158)

²¹ Flora, C. B. & Flora, J. L. & Gasteyer, S. P. (2007), Rural Communities, Legacy and Change, Fifth Edition, Westview Press (p. 8)

²² Karpodini-Dimitriadi, E. (2000), The Spirit of Rural Landscapes: Culture, Memory and Messages (p. 3)

²³ Claval, P. (2003), Reading the Rural Landscapes (p. 11)

behaviour with particular places and times.²⁴ Therefore, an **archaeological landscape** can be defined as the intersection of the spatial continuity of a particular cultural system within a specific temporal system, the traces left from different cultural periods generates **archaeological landscapes** by creating a convoluted but patterned distribution.²⁵

To construct a **common understanding of landscape** among different social sciences and between different kinds of landscape segments, some parameters are needed to be defined. First of all, detection of the landscape segments which are the focus of our studies and identification of the linkages between them must be clarified. After that, their intersection and definition of the landscape through the integration of these intersections should be studied.²⁶ In the case of this study, it is essential to define the rural landscape and archaeological landscape, to clarify their peripheries and intersections and then it is possible to understand this convoluted pattern and propose a way to conserve and make it sustainable in an **integrated configuration**.

Through the perspective of **integration** with a holistic approach, a rural landscape and an archaeological landscape exist together in a **cultural landscape** in the case that they are sharing the same physical environment. The term cultural landscape has been existing for almost a century; the earliest definition was done by Carl Sauer in his book *The Morphology of Landscape* in 1925 however the term revived in 1992 by the World Heritage Convention since it became the first international legal instrument to recognize and protect cultural landscapes.²⁷ It might be considered as a result of changing norms of international conservation concept towards an integrative approach at the present time.

²⁴ Anschuetz, K.F. & Wilshusen, R.H. & Scheick, C.L. (2001), *An Archaeology of Landscapes: Perspectives and Directions*, Journal of Archaeological Research, Vol. 9, No.2, Plenum Publishing Corporation (p. 157)

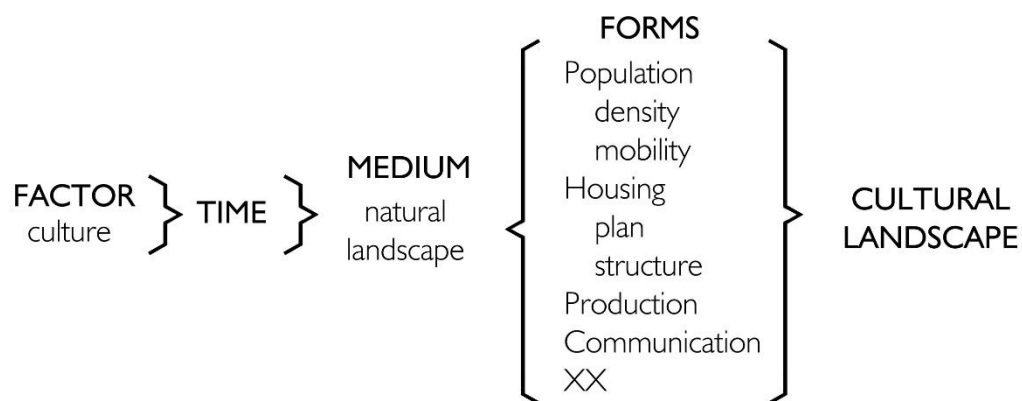
²⁵ Ibid (p. 185, 188)

²⁶ Ibid (p. 189)

²⁷ UNESCO Cultural Landscape Webpage, Retrieved October 16, 2015 from <http://whc.unesco.org/en/culturallandscape/>

Cultural landscape is simply defined as “**combined works of nature and of man**” by UNESCO World Heritage Convention and classified in three main categories as “landscape designed and created intentionally by man”, “organically evolved landscape” and “associative cultural landscape”.²⁸ On the other hand, Sauer describes objects of the evolving process of cultural landscape from a natural landscape as defining the culture as the agent, the nature as the medium and the cultural landscape as the result.²⁹ (Table 3) Sauer’s diagram clearly explains the accumulation and flow of the cultural landscape with effects and results.

Table 3 Carl Sauer's Cultural Landscape diagram



For this present study, the case of the thesis can be classified according to UNESCO’s cultural landscape categories in **organically evolved landscapes** group. To specify the subcategory, it is a continuing landscape maintaining an ongoing social life within contemporary society which is closely connected with the traditional way of life and the evolution of cultural landscape is still in

²⁸ Operational Guidelines for the Implementation of the World Heritage Convention, UNESCO Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage (2008)

²⁹ Sauer, C. O. (1925), The Morphology of Landscape, University of California Press (p. 19-53)

progress. In the meantime, it also preserves and displays significant material as a result of the historical accumulation and stratification.³⁰

After all, this study refers to a cultural landscape that involves a rural and an archaeological landscape together which are Ildır village and Erythrai ancient city and these landscape definitions mentioned above denotes them in this present particular case throughout the thesis. These definitions are used to evaluate their interpenetrating condition within living and stable cultural layers and decide how to preserve it in the upcoming chapters.

2.2. Physical and Social Integration of Rural and Archaeological Landscapes

While making definitions of rural, archaeological and cultural landscapes; it is emphasized that they all indicate to a **holistic phenomenon** and this holism can be described as the whole being more than the sum of the parts.³¹ Theoretically, it is easy to support and discuss, however difficulty lies in practice when it comes to manage this wholeness along with all of its components and intersections of these components. This **entirety** can be rephrased more clearly as “each element in the landscape receives its meaning and significance through its relationship to all other elements in the landscape”.³² Therefore, they have to be considered within a multi-scale approach, the optimal method to make this wholeness legible should be trying to comprehend it by zooming in and out and changing perspectives. Only then, it is possible to recognize a landscape in a powerful integrating concept in policy and planning.³³

European Landscape Convention counts as a key measure to recognize landscapes in law as a fundamental component of public’s surroundings and a representation of the variety of their common cultural and natural heritage.³⁴ This variety and coexistence are results of the ongoing collective creation process shaping cultural landscapes. As signified in Burra Charter, “coexistence of cultural values should

³⁰ UNESCO Cultural Landscape Webpage, Retrieved October 16, 2015 from <http://whc.unesco.org/en/culturallandscape/>

³¹ Papayannis, T. & Howard, P. (2012), Reclaiming the Greek Landscape, Athens (p. 35)

³² Ibid

³³ Ibid

³⁴ European Landscape Convention (2000)

be recognized, respected and encouraged, especially in cases where they conflict.”³⁵

Coexistence caused by conflicts of different cultural layers is the result of **continuous inhabitancy** such as the case of this present study. The richness of conflicting landscapes in historic towns might be failed to notice due to **lack of integration**. Integration of the living layer of today on top with the past of the site is the first key to keep entirety. All the remains belonging to different cultural layers are reflections of political struggles, cultural fashions, technological skills, artistic expressions, religious beliefs and other aspects of societies.³⁶ Defining a settlement as a **living organism**, it is going to be inherited with whole features as another cultural layer to the future while revealing the accumulative archaeological stratification. The multi-layeredness of the settlements and integration of the living and accumulated strata have the utmost importance in all steps of conservation activities.

Historic towns that are made up of tangible and intangible heritage are described as “living evidences of the past that formed them” in Valletta Principles.³⁷ They can be cogitated as spatial structures displaying the evolution of a society and the figuration of cultural identity. Therefore these places give us an understanding of the past, enrich the present and they will be of value to future generations.³⁸

Considering all these statements above, to sustain the richness of multi-layered historical towns a prescription is needed. However, it is essential to avoid general formulas since each case has to be evaluated by its own parameters, in other words by **caso per caso** method. To establish a prescription for a site where a rural and an archaeological landscape are overlapping, it is vital to define the

³⁵ Burra Charter (1999), The Australia ICOMOS Charter for the Conservation of Places of Cultural Significance

³⁶ Sivan, R. (1995). The Presentation of Archaeological Sites (p. 52), The Conservation of Archaeological Sites in the Mediterranean Region, An International Conference Organized by the Getty Conservation Institute and the J. Paul Getty Museum

³⁷ The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas (2011), adopted by the 17th ICOMOS General Assembly

³⁸ Burra Charter (1999), The Australia ICOMOS Charter for the Conservation of Places of Cultural Significance

ways to integrate them and expected threats/dangers within the frame of the thesis.

In an overlapping circumstance, integration ought to be contemplated as two phases as **physical and social integration**.³⁹ In such a case, rural and archaeological landscapes are already sharing the same physical environment, however **physical integration** can only be provided when they are considered inseparable in policy and planning in terms of future strategies and management. **Social integration** means the integration of the accumulative stable layers with the living layer on them; in other words it is achieved when inhabitants and all the other stakeholders become aware of cultural heritage that they are living together and embrace it. This reciprocal relationship between the site and the people is the only way to turn an area into a **living rural archaeological site**. Human beings are the ones who created these cultural landscapes as a result of their relation with nature, the ones who live within this landscape and the ones who have the potential to protect or neglect it.

The necessity for historical sites to be respected by the citizens is mentioned as a solution for the possible threat of neglecting and it is semitized in detail in the following parts. However, there exists another threat to integration which is the possibility of unseen heritage to be considered superior to built-up heritage. The cohabitation of rural and archaeological landscapes is ignored in some cases for the sake of archaeological survey. This threat naturally becomes an issue as an obstacle to physical integration since a certain cultural layer turns to take precedence of others.

To reveal the past development of a multilayered historical town, archaeological survey is a must to scientifically document it and create a legible archive of historical stratification; it is required to read the history of a site. However, there lies a tension between intentions to research and preserve an archaeological site and the necessity of a town to evolve due to constant changes. This tension should

³⁹ Kazıl Aydoğdu, B.E. (2012), Utilization of Social Networking Services in Conservation. Case Study Eskişehir, Rural Settlement Including Archaeological Assets (p. 9)

be solved by ensuring a balance without influencing the daily life of the rural landscape negatively and freezing the lifecycle. At the same time, archaeological landscape should be discovered by means of a harmonious optimization. Looking upon such a town as an **ecosystem**, archaeological exploration should envisage archaeological vestiges in a broad context while focusing on the relationship between the archaeological site and the rest of the rural fabric.⁴⁰

Unless rural and archaeological landscapes are regarded by a wholistic approach, there may arise questions and unclear parts while thinking about the definition of the condition. Is the archaeological site **located** within a settlement? Does it **live** with the settlement? As remarked few times above, their total physical fabric generates today's town together, they exist **together**.

Considering a linear time perception, researches of someone or a group of people about a site or a building intersect with only a short period of its lifespan or existence. Although surveys are done by the help of analysis going over different periods, it may not always be achieved to think in a larger context when it comes to decide especially for future interventions. To minimize the possibility of wrong determinations, being farsighted comes into question.

Expropriation that is executed as a solution for the continuity and feasibility of archaeological excavation harms current traditional life irreversibly when it is implemented completely. The cultural landscape turns to be relict from continuing when the life on it is transferred to a newly planned area. Context, setting and authenticity of the landscape changes permanently when they are not preserved integrately. Yet, the term expropriation and its implementations have to be discussed to evaluate it as a solution with pros and cons where archaeological sites are intersected within a current settlement.

⁴⁰ Teller, J. (2005), Appear Project, Urban Pasts and Urban Futures: Bringing Urban Archaeology to Life, Internatonal and Interdisciplinary Symposium Proceedings (p. 47)

2.2.1. Legal Framework for Expropriation and Cases

The term **expropriation** basically means “the action by the state or an authority of taking property from its owner for public use or benefit.”⁴¹ In Turkish legislation, the necessity and implementation of it for cultural and natural heritage is explained in the “Act No: 2863, Act Concerning Conservation of Cultural and Natural Entities” under Clause 15.⁴²

In the legislation, it is explained that state institutions and organisations, municipalities, provincial private administrations and local administrative unions have the right to expropriate immovable cultural assets to use by the function that was determined by local conservation councils.⁴³ The regulations are briefly stated in this act then it refers to “Act No: 2942, Act Concerning Expropriation” clarifies the process in detail.⁴⁴

Expropriation considered as a solution can only be evaluated over the cases to realize advantages and disadvantages clearly. Therefore, surrounding regions of Ildır in a large scale were scanned to find out cultural landscapes where archaeological and rural landscapes are overlapping. The common features of the sites to choose to compare and evaluate were determined as a criteria herein below:

- A site where a settlement and an archaeological site are intersecting.
- Expropriation was implemented partially or entirely due to archaeological survey.
- Located in the West or South of Turkey, not so far from the case of the thesis.

⁴¹ Definition of Expropriation, Oxford Dictionaries Retrieved June 28, 2015 from <http://www.oxforddictionaries.com/definition/english/expropriation>

⁴² In Turkish: Kanun No. 2863 Kültür ve Tabiat Varlıklarını Koruma Kanunu, Madde 15

⁴³ In Turkish: Kamu kurum ve kuruluşları, belediyeler, il özel idareleri ve mahallî idare birlikleri tescilli taşınmaz kültür varlıklarını, koruma bölge kurullarının belirlediği fonksiyonda kullanılmak kaydıyla kamulaştırabilirler.

⁴⁴ In Turkish: Kanun No. 2942 Kamulaştırma Kanunu

Ancient cities in the surrounding regions are looked over in accordance with these criterias. All the ancient settlements in Asia Minor provinces in the west and south of Turkey (Ionia, Aiolis, Lydia, Caria, Lykia, Phrygia, Psidia, Pamphylia) and their current situation are perused.⁴⁵ It was expected to observe different aspects of a comparison between built-up heritage and archaeological heritage regarding positive and negative results.

In line with these purposes, Aphrodisias/ Geyre Village, Stratonikeia/ Eskihisar Village, Aizanoi/ Çavdarhisar Village, Side/ Selimiye Village and Mylasa/ Milas Town were chosen to briefly discuss over their histories, dissertations written on these sites and actual debates (such as news or reports from conferences, etc.) (Figure 1).



Figure 1 Map showing the sites chosen to evaluate expropriation implementations and Erythrai/ Ildır

⁴⁵ The book “Ancient Theaters of Anatolia” was mainly used for selection. (Yılmaz, Y.,2009, Anadolu Antik Tiyatroları, YEM)

2.2.1.1. Aphrodisias/ Geyre



Figure 2 Aphrodisias Aerial Photo⁴⁶

Aphrodisias is located in Karacasu, Aydın around southwestern Turkey and the city was the capital of the ancient Roman province of Caria. The site has been in the tentative list of UNESCO since 2009.⁴⁷

The famous photographer Ara Güler discovered the remains in Geyre Village in 1958 when he got lost after the opening ceremony of Kemer Dam. The site has been investigated systematically by the New York University Project since 1961, first under the direction of Professor Kenan Erim and since 1991 that of Professor R.R.R. Smith.⁴⁸ Kenan Erim narrates his first impressions in July, 1959 about the view of the village together with the archaeological vestiges by these sentences:

⁴⁶ Aphrodisias Aerial Photo, retrieved March 13, 2015 from

http://www.arch.ox.ac.uk/aphrodisias_gallery.html

⁴⁷ UNESCO Tentative List, Archaeological Site of Aphrodisias, retrieved March 13, 2015 from <http://whc.unesco.org/en/tentativelists/5406/>

⁴⁸ IFA Excavations at Aphrodisias, retrieved March 13, 2015 from <http://www.nyu.edu/gsas/dept/fineart/academics/aphrodisias/aphrodisias.htm>

“The village had completely covered the ancient city, but it could not hide the grandiosity.”⁴⁹

This land has been settled for thousands of years by different civilizations since it is located on the fertile valley of Dandalas river. Geyre village was built on an ancient city similar to many other examples in Western Anatolia until the life here was frozen by total expropriation beginning at 1960s. Ministry of Culture bought houses in the village and villagers gradually moved to a new land located one kilometer west, relocation lasted until the end of 1970s (Figure 3).



Figure 3 Location of New Geyre and Old Geyre (Aphrodisias)

While relocating to new land, people mostly pulled out materials from their houses as timber frames of doors and windows, roof tiles, etc. thereby structures turned into ruins as the ones left from Aphrodisias. This story and its results debated in Mimarlık Journal in 1983 by S. Semra Dinler and A. Nur İzol.⁵⁰ The article is basically about the possibility of Geyre village being wiped off the map and civil architecture examples in the village to be harmed. It might be a

⁴⁹ Kazı Ekibi ve Faaliyetler, Prof. Dr. Kenan Erim, retrieved March 13, 2015 from <http://www.aphrodisias.info/kenan-tevfik-erim/>

⁵⁰ Dinler, S.S. & İzol, A.N. (1983), Aphrodisias Kazısı Nedeniyle Boşaltılan Geyre Köy ve Kamulaştırılan Köy Evleri (p. 13), Mimarlık Journal, 83/2, Vol.188

possibility for the year of 1983 but today it had come true. There are registered buildings too, some of them were refunctioned, one of them is being used as the museum building.

In the conclusion of Dinler & İzol's article, it is explained that first of all an evaluation is needed to compare different layers belonging to different historical periods, what is there to loose from a period's cultural heritage while revealing the other? How can the assessment of the values be done? It is also emphasized that monumental structures are regarded as more important than civil architecture examples for that period. If a site can be considered as a whole with its history, today and inhabitants both present and past, only then it can be discovered that a town is much more than the sum of its parts and the structures mean much more than heaps of stones.

Having a look at the photos taken by Ara Güler when he first found the village, it is clear that how the remains of Aphrodisias became a part of Geyre villagers' daily routine.⁵¹ Reused materials might be usual for similar cases, however more than this can be found in these photos. Houses are propped up with pieces of ancient columns, villagers sit on ancient stone benches of a Hellenistic amphitheatre, men play bezique on a column base and a sarcophagus is used to crush grapes to make molasses. (Figure 4-5)

It might be all agreed that inhabitants damage the remains in their reused state but it cannot be denied that these scenes are unique and impossible to animate again. The villagers used the vestiges and included them in their daily life. Their own interpretation far from the ideas of any archaeologists or architects created this kind of an integrity.

⁵¹ The ruins of Aphrodisias, retrieved March 13, 2015 from <http://www.magnumphotos.com/C.aspx?VP3=SearchResult&STID=2S5RYDY7TLXD>



Figure 4 Geyre Village in 1964⁵²



Figure 5 Geyre Village in 1964⁵³

⁵² Geyre Village in 1964, image reference: PAR157017(GUA1964003W00003) © Ara Guler/Magnum Photos

⁵³ Geyre Village in 1964, image reference: PAR157041(GUA1964003W00027)© Ara Guler/Magnum Photos

Ara Güler explains his comments about this irreversible change of the site in a documentary lately as follows:

There was an alive Aphrodisias, it used to live together with the history. Now it turned into an archaeological park, a park of stones. One can see a column, a building, or something else but it is a park. There used to be people living together with the park. I mean Roman, Byzantine comes onto it, Ottoman comes onto it. The guy you see maybe Roman, you can think of him as Roman. Men used to play bezique on a Roman column base. Such kind of scenery is much more interesting to me. When you go now, you can only take photos of a park, only stones of Aphrodisias.⁵⁴

This is another point of view through the eyes of the explorer of the site. On the other hand, a magnificent ancient city came to light and the research is still going on. As any other excavation or conservation process, this example cannot be considered completely as negative or positive. For the evaluation of this case, it is possible to make a list of gains and losses. Therefore, there should be a balanced approach between the needs of scientific exploration and the demands for the change and development of a current settlement to keep the losses at minimum and gains at maximum.

2.2.1.2. Aizanoi/ Çavdarhisar

Aizanoi ancient city is located 48 km southwest of Kütahya within Çavdarhisar village. It was the capital of Aizanitis that belonged to Phrigia.⁵⁵ The city was discovered by travelers in 19th century and archaeological survey was launched in 1926 by German Archaeological Institute and today it is carried out by Pamukkale University.⁵⁶ Aizanoi antique city is in UNESCO tentative list since 2012. The village Çavdarhisar inherited its name from Çavdar Tatars who moved and lived within the citadel walls in the 13th century.

⁵⁴ Interview with Ara Güler (2009), “Oradaydım” Documentary, retrieved March 13, 2015 from http://www.dailymotion.com/video/xbnzey_ara-guler-aphrodisias-i-anlatiyor_tech

⁵⁵ Aizanoi Antique City, UNESCO World Heritage Tentative List retrieved November 15, 2015 from <http://whc.unesco.org/en/tentativelists/5724/>

⁵⁶ Ibid



Figure 6 A view from Aizanoi ancient city and Çavdarhisar village⁵⁷

The village and the ancient city continued living together until 1988, after the registration of the site as first and third degree archaeological site the inhabitants of the village began to move to present town center (Figure 7). The story about village's shifting gradually to the town is not clear but there are still few houses remained with residents in the village.

Existing traditional houses are supposed to be built since 1920s and there are often reused materials (spolias) observed.⁵⁸ At present, there are no registered buildings on the site and it is stated that the site is planned to be purged from existing buildings in the conservation development plan.⁵⁹ Besides, there is not another decision about historical fabric or planning strategy in lot or street scales in terms of conservation. It is expressed that nine different traditional building are observed in detail however it is decided that they all have similar characteristic

⁵⁷ A view from Aizanoi ancient city and Çavdarhisar village, retrieved November 15, 2015 from <http://kesfidiyar.com/kutahya/>

⁵⁸ Tandoğan, E. (2011), Evaluation of the Area Kütahya-Çavdarhisar Aizanoi Archaeological Sites from the Aspect of Landscape Architecture and Tourism (p. 80)

⁵⁹ Ibid (p. 97)

more or less and they are not defined as qualified traditional structures to be registered as cultural heritage.⁶⁰ On the other hand, being similar in terms of traditional architectural characteristics might indicate that the structures are the outcomes of a vernacular typology that has to be documented.



Figure 7 Location of New Çavdarhisar and Old Çavdarhisar (Aizanoi)

Abandonment turns the buildings in the village into ruins in time, however even if their state and function as dwellings cannot be maintained they should be put to good use to be able to stand more within existing rural landscape. Otherwise, material deteriorations and structural problems are going to turn the buildings into collapses whether they are registered or not. Most of the houses in the village are

⁶⁰ Ibid (p. 100)

used as storage today, some of them are remained as houses and the rest are damaged day by day.⁶¹

Çavdarhisar differentiates from the other cases since it is not partially or totally expropriated. Based on the data attained, the abandonment of the village to the new town center happened gradually and naturally after the site is registered. Although there are still few people living in the village, traditional life style disappeared with the people gone. When there are no dwellings and residents, a site cannot live continuously; it only becomes alive when there is archaeological survey or visitors. Therefore, in Çavdarhisar case, the solution could be refunctioning the structures remained to prevent the village from turning into a ghost city.

2.2.1.3. Stratonikeia/ Eskihisar

Eskihisar village and Stratonikeia are located at 8 km west of Yatağan, Muğla. Archaeological survey started in 1980's and still carried out by Pamukkale University.⁶² The ancient city Stratonikeia was established in 270 BC although it is know that habitation exists since Neolithic period.⁶³ Ancient city of Stratonikeia has been in UNESCO's tentative list since April, 2015.

Eskihisar was a living village until 1980s within history over a rich stratification. The abandonment started with the earthquake 1957 and continued step by step. After the earthquake, 265 new houses were built on the 150-200 meters north of the old village, only 33 dwellings with residents remained in the village. (Figure 10).⁶⁴ However, it was realized that both old and new settlement are located within a large coal field. Due to the archaeological remains, coal field under old settlement had to be left as it is however new settlement had to be emptied to reach and process coal reserve then people began to turn back to the old village. Yet, the excavation team tried to block the return asserting that it would be

⁶¹ Ibid (p. 108)

⁶² Kazıl Aydoğdu, B.E. (2012), Utilization of Social Networking Services in Conservation. Case Study Eskihisar, Rural Settlement Including Archaeological Assets (p. 89)

⁶³ Ibid (p. 71)

⁶⁴ Kazıl, E. (2005), Eskihisar (Stratonikeia), Mimarlık Journal, Vol. 324, retrieved November 8, 2015 from

<http://www.mimarlikdergisi.com/index.cfm?sayfa=mimarlik&DergiSayi=31&RecID=525>

interceptive for the continuity of archaeological research in the site therefore most of the people couldn't turn back to the village and many of them moved to New Eskihisar that is located 2 km south west of the old village.⁶⁵

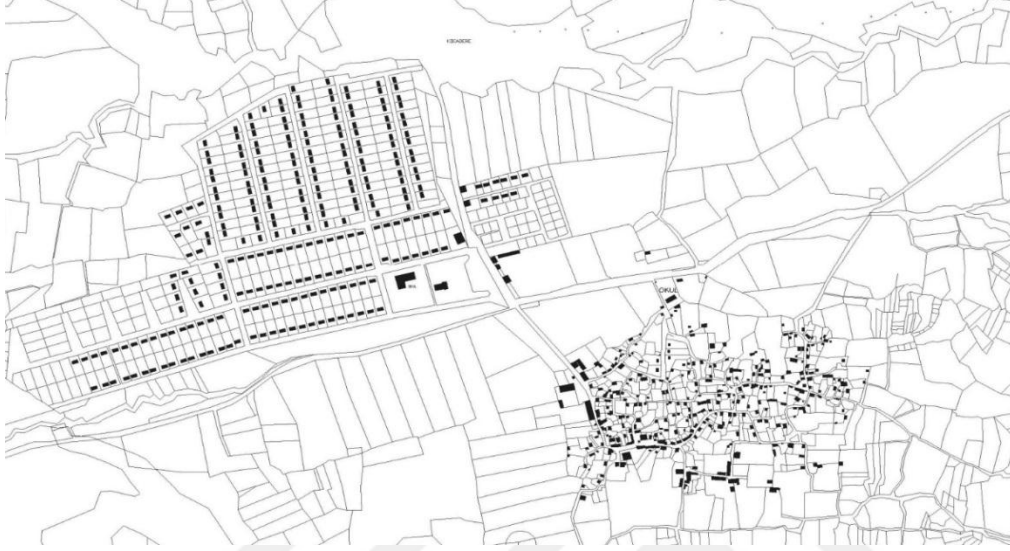


Figure 8 The plan layout of old and new settlements in 1970s⁶⁶

Today, there are only 9 people in 4 dwellings living in old Eskihisar.⁶⁷ Apart from public areas most of the properties belong to private owners, a few of the houses were expropriated for the archaeological survey and only 28 traditional village houses were registered as cultural heritage in 2002.⁶⁸

Eventually, not just the archaeological survey but earthquake, coal field and Yatağan thermal plant that was started to process in 1982 caused Eskihisar village to become abandoned from a lively area at present.

⁶⁵ Ibid

⁶⁶ Kazıl Aydoğdu, B.E. (2012), Utilization of Social Networking Services in Conservation. Case Study Eskihisar, Rural Settlement Including Archaeological Assets (p. 83)

⁶⁷ Ibid (p. 133)

⁶⁸ Ibid (p. 126, 84)



Figure 9 Remains from Stratonikeia Ancient City and Eskihsar Village⁶⁹

In the explanation of UNESCO World Heritage Tentative List under the title of statements of authenticity and/or integrity, Stratonikeia is regarded as a rare example due to the integrity and coherence of the ancient city and old Turkish village architecture.⁷⁰ Integrity is meant to be integrity of the remained structures from different cultural periods however there is not a life over the area to maintain this integrity. Traditional houses even the registered ones are mostly in bad conditions by means of material and structure since they are left by the owners because the function of a structure keeps it alive (Figure 11).

For Eskihsar case, destruction of traditional houses because of the expropriation is not in question but due to the abandonment, neglected built-up heritage is damaged day by day. It is not possible to turn the village back to its lively days however to minimize the loss of characteristics of vernacular architecture the

⁶⁹ Remains from Stratonikeia Ancient City and Eskihsar Village, retrieved November 8, 2015 from <http://www.arenabodrum.com/stratonikeia-antik-kentinde-40-yeni-mezar-bulundu/>

⁷⁰ Ancient City of Stratonikeia, UNESCO World Heritage Tentative List retrieved November 8, 2015 from <http://whc.unesco.org/en/tentativelists/6041/>

buildings should be refunctioned for needed facilities in the area. When buildings belonging to rural landscape are adaptively reused and revived, only then it is possible to mention the integrity between rural and archaeological landscape in the site.

2.2.1.4. Side/ Selimiye



Figure 10 Side Ancient Theatre Aerial Photo⁷¹

Side ancient city located in Manavgat, Antalya has been one of the main harbours of Mediterranean Sea through the history. Archaeological excavation began in 1947 by Prof. Dr. Arif Müfid Mansel and still going on today. Ancient city was deserted around the years 1050, then a group of Turkish people from Crete was moved to the city by population exchange in 1895, they settled and changed the name of the village to “Selimiye” then.⁷²

The resources are not very clear about the reason of choosing this site, interviews done by the second generations of immigrants show that they were directed by

⁷¹ Side Ancient Theatre Aerial Photo, retrieved March 09, 2015 from <http://fotopanorama360.com/side-antik-tiyatro/>

⁷² Delikkulak, O. (2007). Side’ye Emek Verenler Sempozyumu, Açılış Konuşmaları (p. 9)

Sultan Abdülhamid II.⁷³ Whether exchangees chose the area to settle or they were told to move, it is certain that there is a significant side of the land in terms of natural values, geographical location, etc. affecting their decisions.

After establishment of the village as a new layer, population suffered from poverty for a long time until they discover touristic features of the land that they live in. Actually, the beginning of the economic development for the village falls on the same date with the beginning of archaeological excavations. Any kind of development triggers each other while proceeding, population increased therefore the number of the dwellings ascended, too and the character of the town began to change rapidly that also caused illegal constructions mostly for touristic facilities.

At the end of 1960s and beginnings of 1970s, tourism has turned out to be the biggest threat for the site due to the fact that illegal and irregular urbanization rised and spreaded, therefore a conservation plan was offered in 1968.⁷⁴ Right after that, “Side International Tourism Planning Competition” was announced by Ministry of Toursim and Presentation and it was won by EPA Architects Group of which members are Mehmet Çubuk, Ersen Gürsel and Nihat Güner.⁷⁵ That became the first time that **expropriation** mentioned as a solution for urban sprawl due to uncontrolled tourism in Side.

In 1973, Monument Council made a few decisions for the implementation of the planning project; one of the decisions was the total expropriation of the site; yet it was not accepted by public and Ministry of Tourism and Presentation.⁷⁶ The project was revised later for partial expropriation; on the other hand irregular urbanization could not be ceased for a long time. In 1982, expropriation put in the

⁷³ Yetkin, E. (2009). Side'den Selimiye'ye, Selimiye'den Side'ye Yolculuk, retrieved March 11, 2015, from <http://www.turizmhaberleri.com/haberayrinti.asp?ID=14166>

⁷⁴ Atvur, O. (2007). Side'ye Emek Verenler Sempozyumu, Side Batı Nekropolü Sondaj Çalışmaları (p. 58)

⁷⁵ Çubuk, M. (2007). Side'ye Emek Verenler Sempozyumu, 38 Yılın Ardından Side Planlamasına Retrospektif Bakış (p. 145)

⁷⁶ Çubuk, M. (2007). Side'ye Emek Verenler Sempozyumu, 38 Yılın Ardından Side Planlamasına Retrospektif Bakış (p. 151)

rule partially by the Ministry of Culture and Tourism due to the flagrant corruption of the town.⁷⁷

One of the main subjects kept in mind along these discussions by some of the parties mentioned above was social sustainability of Selimiye Village. Mehmet Çubuk explains that the evaluation was done by considering the social integrity of the town basically; even some of unqualified buildings were decided to be conserved since it is not only the physical unity but also the lifestyle in rural culture that has to be maintained. Being qualified was not the only criteria for the structures in the town to be conserved but they were appraised in a larger context.

To sum up, expropriation was implemented partially as a solution in Side for the permanence of archaeological excavations and to prevent the authenticity of the town from negative impacts of tourism. However, it was never planned to freeze the site from evolving or to completely move the population to a new settlement. Side was defined as an **open air museum subsisting by tourism** by Zeynep Ahunbay⁷⁸. To subsist or to live should mean to live for twenty four hours in a day, four seasons in a year. Since archaeological and touristic activities are mostly carried on in summertime, it is the human factor that makes the site alive for the rest of the year. Additionally, population is also needed to persist commercial and touristic activities on the site.

⁷⁷ Atvur, O. (2007). Side'ye Emek Verenler Sempozyumu, Side Batı Nekropolü Sondaj Çalışmaları (p. 58)

⁷⁸ Ahunbay, Z. (2007). Side'ye Emek Verenler Sempozyumu, Side Apollon Tapınağı Onarımı (p. 111)



Figure 11 Temple and around, Side Municipality Archive taken from the booklet of "Side'ye Emek Verenler Sempozyumu"

2.2.1.5. Mylasa/ Milas

Milas that is located in Muğla today was an ancient city called Mylasa and it was the first capital of ancient Caria and of the Menteşe in medieval times, the city had been under the regime of many dynasties through the history.⁷⁹ Therefore, today's town lives together with archaeological vestiges all around the settlement.

First registration and designation of archaeological site boundaries was done in 1976, the first conservation plan was prepared in 1992 which includes registration decisions for traditional and monumental buildings. In 2006, a conservation development plan was proposed but there was no archaeological excavation except for surface survey until Uzunyuva Salvaging Excavation started in 2010 because of the exploration of Hekatomnos' mausoleum after illegal excavations.⁸⁰

⁷⁹ Conservation, Valorization and Management Project for an Urban & Archaeological Site in Milas, End Result of REST 507 Planning and Design in Urban Conservation course, METU Faculty of Architecture, Graduate Program in Restoration, 2011/2012 Fall

⁸⁰ Ibid



Figure 12 Milas, Uzunyuva and surrounding area, taken from Milas Municipality Archive

40 lots in the 1st degree archaeological conservation site were expropriated, they were emptied in the first step, some of them were immediately demolished for salvaging excavation then all unregistered buildings are decided to demolish. Registered buildings on the site are conserved and planned to be restored for new functions. Since Uzunyuva site is planned to turn into an archaeopark, the characteristics of the site seems to change more into commercial facilities from residential due to tourism. Some of the registered houses in the site are going to be refunctioned with accommodation facilities and the tourism based commercial facilities and some are going to be used as exhibition places and museum. The integration of new facilities into historic buildings is a challenge that local authorities must not overlook.⁸¹

Since any of the cases cannot be evaluated as merely negative or positive, this case has to be considered with gains and losses, too. After the destruction of unregistered buildings on the site, Uzunyuva area turned out to create a blank in

⁸¹ The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas (2011), adopted by the 17th ICOMOS General Assembly (p. 13)

traditional urban fabric. However, registered buildings are being restored to be reused, the result can be evaluated after Uzunyuva project is completed. During the process, an architectural competition of concept projects for a shelter design over Uzunyuva was announced in 2011, therefore this issue was subject to up-to-date debates, current situation and the future of the site was discussed in academic circles as well as the media and these stages made the process more transparent and inviting for participatory conservation in a kind of way.⁸²

As long as historical and social continuity of the site can be maintained along with the archaeological survey, partial expropriation might be considered as acceptable for scientific research. On the other hand, there still exists the threat for the site to be isolated and alienated within its borders from the urban fabric and life surrounding.

2.2.1.6. Evaluation of Cases

Observing all multi-layered historical towns mentioned, different groups of people belonging to different nations, empires, etc. settles to the same territories in different periods of time. They do not know each other, they may follow each other's traces and create new cities. And now, we are following their traces. In this manner, this accumulation generates all kinds of values discussed today as archaeological or touristic, etc.

In the case where a current settlement and an archaeological layer below are overlapping, many arguments arise due to the tension to uncover the hidden heritage and the future of the settlement on it. The sites surveyed for this study were similar in terms of certain criteria but they differentiate in arguments, comparisons and results.

Among the five cases, the first three are underpopulated villages having a rural character: Geyre, Çavdarhisar and Eskihisar. On the other hand, Side was once a

⁸² Announcement of the competition was retrieved November 28, 2015 from <http://www.arkitera.com/yarisma/150/catider-ulusal-ogrenci-mimari-fikir-projesi-yarismasi--arkeolojik-alanda-cati>

village however its population increased rapidly because of tourism. The last case, Milas is a crowded historical town compared to the others but its expropriation process caused less losses. The archaeological vestiges are still located within the current settlement. Therefore, it is approached as a positive example to some extent although it is not in a similar scale with the other cases.

The population of the villages and towns affected expropriation decisions in different aspects. All the rural settlements were completely evacuated since they are underpopulated and replaced. However, it is not possible for crowded towns such as Side and Milas therefore they were partially expropriated.

When it comes to comparing old and new patterns of the villages, there are distinct changes between their plans (Figure 15). It is easily realized that new settlements are positioned within clear geometries while the former organic schemes were results of the developments throughout the years. The former settlements were expanded around a centripetal order surrounded by agricultural lands and they are naturally much greener than the new ones.

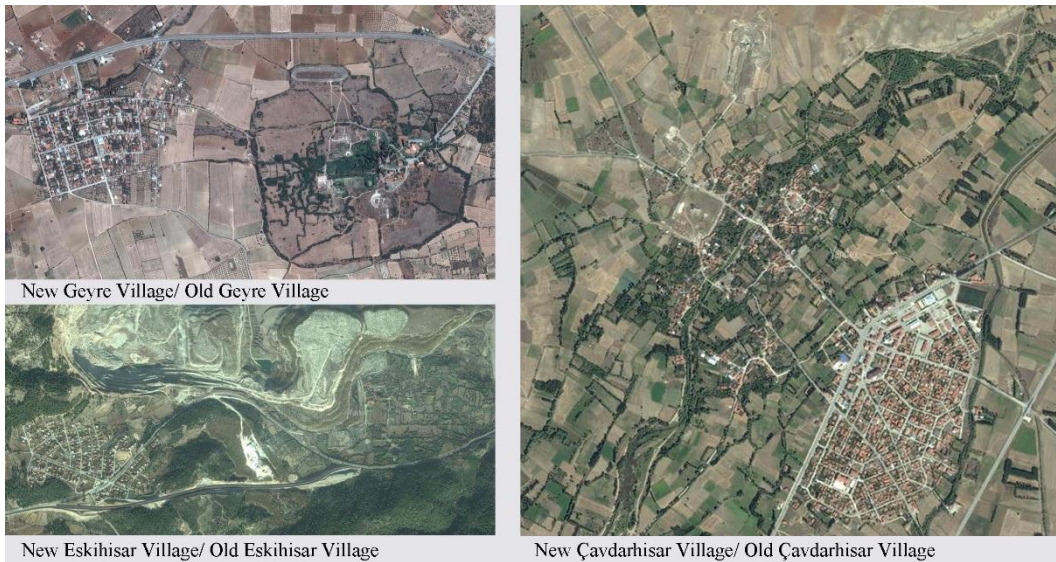


Figure 13 Comparison of New and Old Settlement Patterns of Geyre Village, Eskihsar Village and Çavdarhisar Village

This comparison should also be assessed in different scales. The losses between old and new are clear when it is analysed in built-up environment scale. Once the evacuation process begins, first of all the buildings lose their residents. Even if the structures are registered as cultural entities, vernacular architecture in rural landscapes suffers from neglect when they become idle. Decisions taken without paying regard to the ongoing life in the settlements can end up with devastated buildings in time, more like ruins and ghost towns. There is another threat observed in some of the cases, for example Geyre village. People can pull out materials like timber frames or roof tiles, etc. from their houses while relocating. It is vital that there is not just the loss of tangible heritage but also traditional life relocates to a new place far from its physical roots.

Another discussion about the buildings being qualified or unqualified to be conserved can lead key inferences. The buildings in multi-layered settlements shouldn't be evaluated as qualified or unqualified single structures but they are all parts of continuous inhabitancy of the site. Vernacular architecture in these settlements also contains different examples of reused materials (spolias), this is a physical reflection of engagement of different periods and different users of the site.

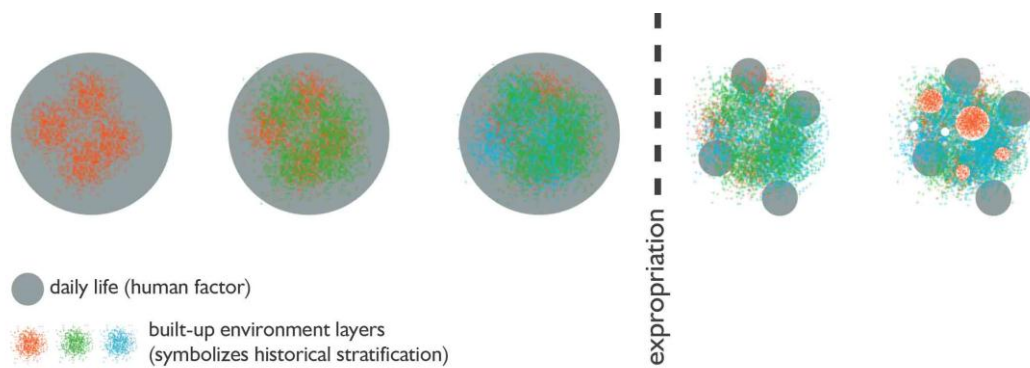


Figure 14 Diagrammatic Explanation of Natural Development of Multi-layered Towns and Their Change After Expropriation

Irreversible change due to total expropriation of settlements is tried to be explained with a simple diagram (Figure 16). Villages or towns are normally alive with citizens for four seasons in a year and twenty four hours in a day however

when they are emptied for the sake of archaeological research, the users of the site are diminished to limited groups as researchers and visitors. Besides, while archaeological heritage is being unearthed, built-up heritage is interrupted with blanks in the fabric of younger stratifications. However, archaeological protection and real estate development should not be contradictory since development and aware residents can provide a better protection when they live together with the remains.⁸³

When unseen heritage is treated superior to built-up heritage, that means a cultural layer belonging to one historical period is considered superior to a younger one. When there is a site including fabric, uses, associations or meanings of different periods or different aspects of cultural significance, emphasising or interpreting only one of them at the expense of another can only be justified when there is huge difference between their cultural significance.⁸⁴ Thus, priorities and comparisons should be determined very carefully.

Reviewing the cases analysed, partial expropriation is acceptable to some extent when there are critical intersection points on rural and archaeological landscapes. Therefore clear value assessments are needed for decision processes of partial expropriations. However, it might be a solution in critical cases. The change caused by expropriation requires adaptation and adaptation should lead minimum change to existing fabric and it should be achieved only after considering alternatives.⁸⁵ Because the loss and/ or substitution of traditional uses and functions has major negative impact on historic towns such as displacement of communities, the disappearance of cultural practices and subsequent loss of identity and character for these abandoned places.⁸⁶

While knowledge of the background of a historic town is expanding through archaeological investigation and appropriate preservation of archaeological

⁸³ Kazıl Aydoğdu, B.E. (2012), Utilization of Social Networking Services in Conservation. Case Study Eskişehir, Rural Settlement Including Archaeological Assets (p. 8)

⁸⁴ Burra Charter (1999), The Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (p. 6)

⁸⁵ Ibid (p. 11)

⁸⁶ The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas (2011), adopted by the 17th ICOMOS General Assembly (p. 6)

vestiges, physical integration of rural and archaeological landscapes should be supported. Recommended conservation methods should embrace the site with a holistic approach. Tools such as integration oriented conservation development plans, site management plans and environmental design projects should be produced for a dependable process in rural archaeological sites.

2.3. User-Oriented Processes for Integration of Rural and Archaeological Landscapes

The social boundary is not a spatial fact with sociological consequences, but a sociological fact that forms itself spatially.⁸⁷

Simmel proposes this definition basically for cities, it emphasizes that social factors by the borders of an urban space such as neighbourhoods, towns or cities independent of its scale, go ahead of its physical features in any cases. Sociological changes inevitably influence physical formations of the settlements. Therefore, a site cannot be considered or evaluated without considering its inhabitants and users, especially at the initial phases of researches. If settlements are thought as **living organisms**, human life should be the first issue to discuss.

As mentioned in the previous part, integration of rural and archaeological landscapes takes shape in two different ways as physical integration and social integration. Physical integration, its importance and possible obstacles are discussed however social integration is a stage that is prior to physical integration.

The need of **user-oriented processes** is primary since a historical settlement should be appreciated firstly by **local residents**. At first, users of the site should be in relation with each other to combine their forces to preserve cultural heritage. The participation and the involvement of the residents and all other stakeholders are essential for the success of the conservation planning and should be encouraged.⁸⁸ Physical integration in policy and planning can be fully provided

⁸⁷ Simmel, G. (1903). The Sociology of Space (p. 142).

⁸⁸ The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas (2011), adopted by the 17th ICOMOS General Assembly (p. 15)

only after this collectivism in awareness is reached and led people to **common protective actions**.

To propose participatory processes, it is vital to gather user's opinion and ensure that they do not only state their opinions but also start thinking and discussing between each other. It is compulsory to have a collective awareness because conservation and management processes cannot be effective unless this awareness reflects to approaches and acts of all stakeholders. Groups and individuals with associations within a place should be supported with opportunities to contribute to and participate in its conservation and management.⁸⁹ In addition, it is extremely important for the citizens to be well informed about the history and heritage that they are living together because appropriation of these cultural values by the population assures their respect and effective preservation.⁹⁰

Regarding social integration within a rural archaeological site, it is crucial to define all the users of a site and their relationships. Moreover, to bring the community together on a common ground to act in collaboration, communication channels should be opened among them. To initiate this communication and collect essential data, interview is determined as a technique to get opinions of users and methodology of the interview technique is discussed in the upcoming parts. The analysis on user-oriented processes within the scope of the thesis could be a starting point for later participatory processes. Participation as a social process means communicating and working together in order to achieve common goals as well as learning and sharing from each other's experiences. The main aim is not only getting the opinions but also classifying them and reflecting them for the assessment of the case.

⁸⁹ Burra Charter (1999), The Australia ICOMOS Charter for the Conservation of Places of Cultural Significance (p. 8)

⁹⁰ Apper Project (2005), Urban Pasts and Urban Futures: Bringing Urban Archaeology to Life, International and Interdisciplinary Symposium, Local Authority Involvement

2.3.1. Users of Rural and Archaeological Landscapes and Their Relations

Public communication and public appreciation are essential parts of a larger conservation process which must be the result of collaboration between heritage professionals, host and associated communities and other stakeholders; the right to decide never belongs to only one group of people. First of all, it's necessary to define the users of such a cultural heritage site.

Various groups of people are involved throughout conservation and management practices. Main parties are composed of three groups: **local people, researchers and visitors**. Inhabitants of the site as the first group are related with the site before than any other group; therefore they can also be defined as **insiders**. In this way, researchers and visitors form another group called **outsiders**.

The definitions of an outsider and an insider give us two groups that spend different amounts of time on the site. The first group of people who spend all of their time on the site, therefore they have full potential for **care** or **ignore**, they may choose to be sincere protectors or potential threat for the site.

The importance and effect of those groups mentioned above for the understanding of conservation may vary; however culture is a continuum, and there should be no hopeless rift between the technical aspects of archaeology and the interests of a **layperson**. Gradual transitions in the kind and amount of detail are inevitable and expected but a sharp break is unacceptable.⁹¹

After that explanation, a new term for another group is added to the others: layperson. Hence, there occurs two other groups; as **experts** and **non-experts**. In this case, researchers belong to expert group; local people and visitors form non-expert group.

Among all these users' definitions, there should be another classification that is vital to conservation and management processes aiming integration. That

⁹¹ Buccelati, G. (2006). Presentation and Interpretation of Archaeological Sites: The case of Tell Mozan, Ancient Urkesh

classification is based on the relation of **inner forces** within a site and local authorities as **outer forces** who has the right of legal sanctions. If the **insiders** can reach an effective collaboration then they can have a common voice to communicate **local authorities** to persuade their legal acts by their common decisions. In that regard, **non-governmental organizations** are counted from the insiders group. *Therefore a united voice of local residents, experts of scientific research, visitors and non-governmental organizations can directly affect the decisions of local authorities with their demands. Consequently, first key is collaboration within a rural archaeological site with all participants then building bridges and crossing them for collaboration with administrative bodies.*

There may arise different classifications and comparisons among these groups; however it's certain that they all affect past, present and future of the site. All those groupings indicate the importance of users of the site on different courses. The reason of explaining all kinds of groups and their varying categorizations was to prove that one party cannot outweigh the other. They all have their distinct roles for the common aim. If one group's interests are allowed to take precedence over the interests of others, values important will be sacrificed.⁹² It should always be possible to have a meaningful collaboration in balance.

The collaboration leading to the protection of a cultural heritage site can be established only after all the participants interiorize the understanding of protection themselves. This process can be defined as a chain triggered by interpretation and ending with protection. Tilden gives place to a concise and profound statement written by an anonymous attendant into the Park Service Administrative Manual: "Through interpretation, understanding; through understanding, appreciation; through appreciation, protection."⁹³

There is a certain question for the explanation of this issue: Is there a substantiated theoretical basis for claiming that **interpretation** can create a kind of

⁹² De La Torre, M. & Mac Lean, M. (1995). The Archaeological Heritage in the Mediterranean Region, The Conservation of Archaeological Sites in the Mediterranean Region, An International Conference Organized by the Getty Conservation Institute and the J. Paul Getty Museum

⁹³ Tilden, F. (1977). Interpreting Our Heritage (p. 38), The University of North Carolina Press

understanding that would indeed lead people to **protect** the places they visit?⁹⁴ Or the places they live? It can be analysed by defining the steps of the short phrase at the beginning.

The word **interpretation** refers to the full range of potential activities intended to heighten public awareness and enhance understanding of cultural sites.⁹⁵ Tilden was emphatic that we must not see interpretation as some sort of instructional or teaching exercise in the academic sense. It should be obtained more like a communication process.

The purpose of interpretation should be to stimulate the reader, hearer, local, visitor, etc. to find their **personal meanings** and **inner connections**. The process of thinking about something produces a person's subjective understanding of it, our own meanings that Tilden refers as **personal truths**. Besides, understanding is not the same thing with knowledge.

Appreciation phase comes after understanding; our beliefs about a thing give rise to attitudes about it that are consistent with the beliefs. Additionally, values are best expressed by someone who believes in them since they are profoundly subjective.⁹⁶ A site that is well understood encourages people to preserve it, in this way the chain or the circle completes itself with the last step: protection.

The definitions of values do not change, however their meanings subjectively changes by individuals where contradictions get started. To enhance required collaboration and communication among various interest groups, they should agree with similar point of views. For instance, researchers or experts come together as multi-disciplinary groups; this variety brings prosperity for the working environment unless common aims are overlooked.

⁹⁴ Ham, S. (2009). From Interpretation to Protection: Is There a Theoretical Basis?, *Journal of Interpretation* (v. 14)

⁹⁵ Ename Charter (2007). The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites

⁹⁶ De La Torre, M. & Mac Lean, M. (1995). The Archaeological Heritage in the Mediterranean Region (p. 7), *The Conservation of Archaeological Sites in the Mediterranean Region*, An International Conference Organized by the Getty Conservation Institute and the J. Paul Getty Museum

Reviewing the users' definitions, it may be an efficient method for the experts to see a site by inhabitants' point of view. Archaeological vestiges can become a valuable resource for the town as a means of strengthening its identity and improving its attraction. This is why a distinction should be made between local visitors, who gain access to their own heritage, and external visitors.⁹⁷

Engrossingly, dwelling right besides or on the remains of an ancient city do not make citizens fully understand of it, interpretation comes inevitably by external influences in that case. Outsiders provide insiders to discover true values of a site. "Nor can it be stressed strongly enough that it is extremely important for citizens to be well informed about these heritage values, especially since their appropriation by the population is the best guarantee of their respect and effective preservation."⁹⁸

The role of public can either be under-estimated or over-estimated by means of contribution to the preservation and development of a site, provided its expectations and needs are analysed and taken into account. Except for local people, visitors are also indicated as public, it is equally important to make every effort to help visitors grasp the same message easily.

Consequently, a well-balanced cooperation is the first key to maintain a long and sustainable process for integratedly conservation of rural and archaeological landscapes, unity of the parties should remain during all phases of conservation activities.

2.3.2. Interview as a Primary Tool for Data Gathering in User-Oriented Processes

The importance of cooperation and data collection as first step of participatory processes for all users of a site is emphasized in the previous parts. The attitude of

⁹⁷ Lefert, S. (2005). The Involvement of Public Authorities (p. 59), International and Interdisciplinary Symposium, Urban Pasts and Urban Futures: Bringing Urban Archaeology to Life

⁹⁸ Luxen, J.L. (2005). International and Interdisciplinary Symposium, Urban Pasts and Urban Futures: Bringing Urban Archaeology to Life (p. 68)

participants is vital since they should not feel alienated to the decisions of planning policies for their habitation and become a part of these activities.

There are various methods for data collection and information sharing between stakeholders such as interviews, questionnaires, informative meetings, community-based projects, cultural events, etc. and a certain method should be defined within the aim and scope of this study.

Among these several qualitative research methods, semi-structured interview was specifically determined for the thesis since the data collection is preferred to be more responsive, flexible and interactive.⁹⁹ Besides, interview is a useful medium to start discussions between interviewees, people start to concern about their settlement when they are asked the right questions and they keep on thinking after the interview is finished.

An interview is closer to a conversation more than questionnaires, it should not continue with rigid questions and answers. Semi-structured interviews give the opportunity to the interviewer having a wide range of issues under certain questions. Since the main aim is to take sincere opinions of the residents, it should go on within a natural course.¹⁰⁰ The questions can direct the conversation, but there should be the possibility of shifting to related opinions, memories or concerns of the interviewee to be able to collect as much information as possible within the natural course of the interview.

Since the actual data collection within the scope of this thesis is focused on local residents of the site, these collections when they are directed to people living within the area should basically enlighten two main issues:

- 1- What do the residents think about the site, what are their opinions and wishes about current situation?

⁹⁹ While determining the method for data collection, there were mainly two sources reviewed:

1. Ritchie, J & Lewis, J. (2003). *Qualitative Research Practice, A Guide for Social Science Students and Researchers*, Sage Publications, London
2. Kazıl Aydoğdu, B.E. (2012). *Utilization of Social Networking Services in Conservation. Case Study Eskişehir, Rural Settlement Including Archaeological Assets*

¹⁰⁰ Historical Society of Cecil County in partnership with Cecil County Public Schools(2005). *Oral History: Methods for Documentation and Research*

- 2- What do the residents think about the conservation processes, do they have enough information about them and how do they comment on them?

While collecting this information, a certain percentage of total population should be determined for the efficiency of the study. Changing parameters for each area should be considered therefore a pre-survey is needed to choose appropriate questions. It is sure that the results cannot be exactly estimated but proper questions might be chosen of which answers can be classified systematically by means of similarities or differences. While selecting the interviewees, participants should be varied in terms of age, gender, etc.

The results of these collections, not just the interviews but also questionnaires, meetings, workshops, etc. gives all the users of a site opportunity to be informed from each other's attitudes and to empathize with each other. In addition, the results of such qualitative researches help to have inferences on cultural identity of a site by revealing substantial local diversities. This is an important first step of a process to keep the authenticity of a site by an integrated approach.

Regarding the importance of data collection for the communication of all stakeholders, meetings or such events that brings insiders and outsiders of a site together prevent top-down decisions vertically, instead they ensure collaboration horizontally where they have common decisions.

Besides, the interviews also enhance oral history documentation, it is inevitable to gather information about the past of a site from people."Oral history is a method of gathering, preserving and interpreting historical information through recorded interviews with people, communities and participants in past events and ways of life."¹⁰¹ The ways to document and not to lose the gathered information by the interviews should be searched.

In conclusion, after providing local involvement, public participation works should continue with feedbacks and consultations by presentations, briefings, workshops, cultural events, etc. for sustainable processes.

¹⁰¹ Ibid

CHAPTER 3

ILDIR VILLAGE/ ERYTHRAI ANCIENT CITY

Before going deeper into any kind of debates for evaluation or decisions of a cultural heritage site, it is vital to analyse and make clear documentation of characteristics and history that generates cultural significance and authenticity of that site. Firstly, Ildir and Erythrai as a case study is analyzed with general characteristics, then historical development of the site is transferred and background of archaeological research and survey is added. Social contribution of archaeological survey to Ildir is emphasized as an inevitable part of a user-oriented process. Then, current conservation status of Ildir is documented. In the next part, Ildir is embraced as a cultural landscape which contains rural, archaeological, natural landscape and seascape. Built environment of the settlement is listed in detail. As the last title of third chapter, data derived from interviews is systematically classified to be used for the evaluation and decisions parts.

The main study area was decided to involve present village of Ildir and inner city of Erythrai bordered by the city walls and near surrounding as interaction zone (Figure 18-19). This area also overlaps with archaeological conservation site. Another concern while determining the physical borders of the study area was about format of the end product and the map is bordered to fit a 1/2000 scale map to an A3 size paper.



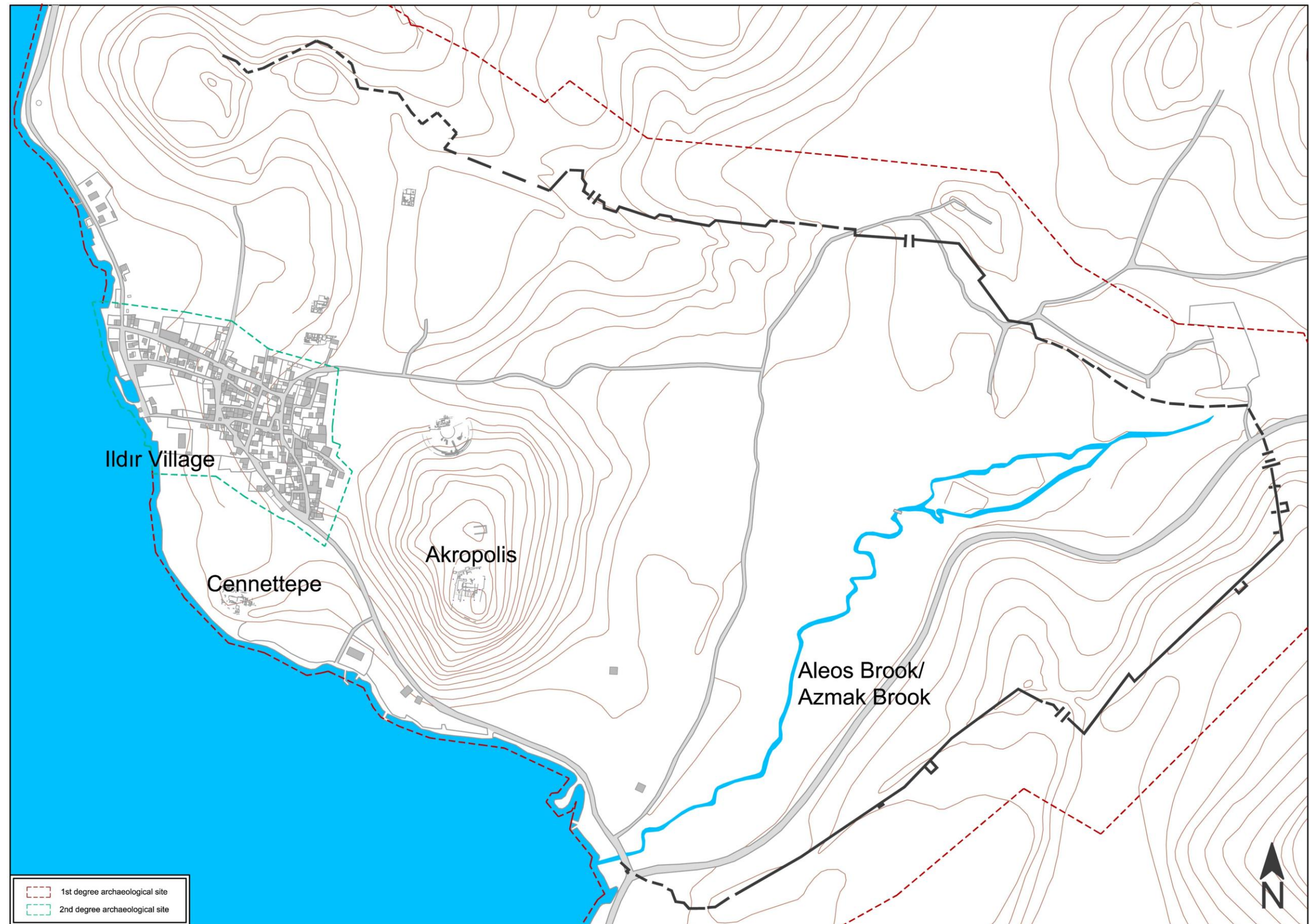


Figure 15 Main Study Area





Figure 16 Main Study Area (aerial photo taken from Excavation Archive)



3.1. General Characteristics of Ildır

3.1.1. Location of Ildır and Access

Ildır is a small village of Çeşme located on the west side of Karaburun peninsula, 20 km to the north-east of Çeşme. It's settled on a small portion of the ancient city of Erythrai between the acropolis and the sea. The village is surrounded with Gerence Gulf, Güzelbahçe and Mordoğan on the north side, Mordoğan and Barbaros villages on the east side, Germiyan village on southeast and Reisdere village on the south side.¹⁰²



Figure 17 Location of Ildır

Ildır village is accessible by İzmir – Çeşme highway. Before arriving Çeşme, there's a junction in Zeytinler, the way on the west goes to Germiyan village and the one on the east goes through Barbaros and Kadıovacık villages; both of these ways arrive to Ildır. Besides, old İzmir – Çeşme highway is still in use. It's also possible to reach to Ildır from Çeşme, it's located 22 km away on the north east of Çeşme.¹⁰³ Public transportation started in 1964 with a route between Alaçatı and Ildır.¹⁰⁴

¹⁰² Bayburtluoğlu, C. (1975), Erythrai (p.1), Turkish Historical Society Press

¹⁰³ Retrieved July 21, 2015 from <http://www.tatilise.com/ipuclari/nasil-gidilir/ildiriya-nasil-gidilir/>

¹⁰⁴ Aktürk, Ş. (2015), Erythrai Ildır, Introductory Booklet by Ildır local administration (Muhtarlık), Akansel Press, 2015 (The data is taken from an interview done with one of the oldest residents of the village, Hakkı Güvercin)

There are buses to Ildır once in every two hours from Üçkuyular bus terminal, it's 90 km away and costs 13 TL. In addition, the distance from the airport is about 80 km.¹⁰⁵



Figure 18 Access to Ildır¹⁰⁶

3.1.2. Geographical Features of Ildır

In Karaburun peninsula and Sakız island, the mountains are located perpendicular to the sea that is general for West Anatolia region. Karaburun peninsula is a steep and uneven piece of land, there are few plains around the area. The highest point is around 1200 meters.¹⁰⁷

In Ildır, the hill where the acropolis is located is the prominent part of the landscape and the settlement is located between the shore of the cove and the acropolis. The height of the acropolis is about 87.5 meters and the landscape is

¹⁰⁵ Retrieved July 21, 2015 from <http://www.izmir.com.tr/>

¹⁰⁶ Access to Ildır retrieved March 14, 2015 from <http://www.kgm.gov.tr/>

¹⁰⁷ 1998 Briefing File of Çeşme District (p. 2)

quite hilly as the periphery expands towards the surrounding regions.¹⁰⁸ There are many small islands in the village's sight, Karaada, Tavşan Island, Yassıada and Orak Island are some of them, they used to be called as Hippoi in ancient Erythrai. The only stream flowing all year long is Azmak Brook, springing within the boundaries of fortifications of the ancient city and reaches to the cove on the south side of the village. The brook used to be called as "Aleon" or "Aleos" in ancient times.¹⁰⁹

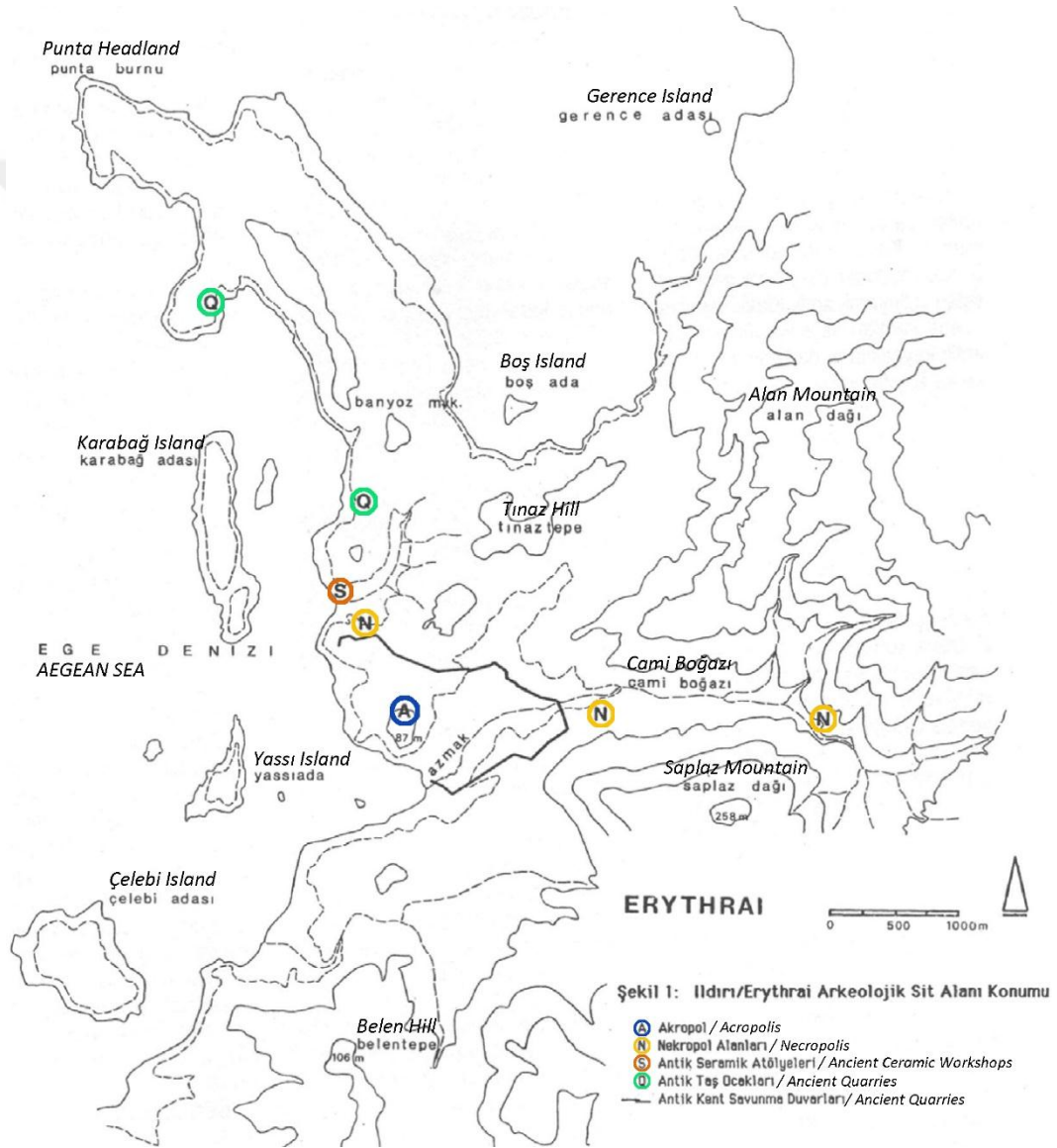


Figure 19 Ildırı/ Erythrai Geographical Area taken from Erythrai Excavation Archive

¹⁰⁸ Bayburtluoğlu, C. (1975), Erythrai (p.4), Turkish Historical Society Press

¹⁰⁹ Bayburtluoğlu, C. (1975), Erythrai (p.4), Turkish Historical Society Press

The hill on north side of the village is called Tınaz Tepe, and the valley on the east between Tınaz Tepe and Saplaz Mountain is Cami Boğazı.

Strabon portrays the land between Erythrai and Mimas as “full of prey animals and rich forests”, however the area is not so green at the present time but it is still prominent with natural values.¹¹⁰



Figure 20 Ildır Topographical Map¹¹¹

¹¹⁰ Strabon XIV, 33 (p. 43)

Considering earthquake status of Ildır, all parts of İzmir city are in the first degree earthquake region, Çeşme and Karaburun region has also experienced many big earthquakes through the history. Most of the earthquakes happened on the direction of east – west fault lines. Considering this recorded history, earthquakes has always been an actual threat for the site.

Table 4 History of Earthquakes in surrounding of Ildır since 1883¹¹²

date	epicenter	intensity	magnitude
October 15, 1883	Çeşme	IX	6,8
November 1, 1883	Çeşme	VIII	
July 23, 1949	Karaburun	X	6,6
May 2, 1953	Karaburun	VIII	6,8
April 6, 1969	Karaburun	VII	5,3
June 14, 1979	Karaburun	VII	5,7
May 24, 1994	Karaburun	VII	5

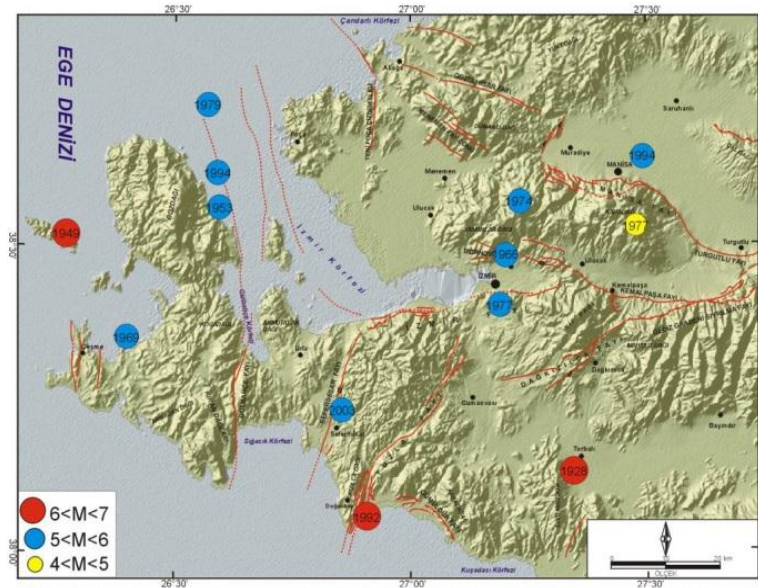


Figure 21 Epicenters of the Destructive Earthquakes in the last century in İzmir¹¹³

¹¹¹ Map is created by using the aerial photo and autocad drawing taken by Erythrai Excavation Archive

¹¹² The table was created by the data in the research report by General Directorate of Mineral Research and Exploration: Active Faults and Earthquake Potentials of İzmir and Its Surroundings, 2005

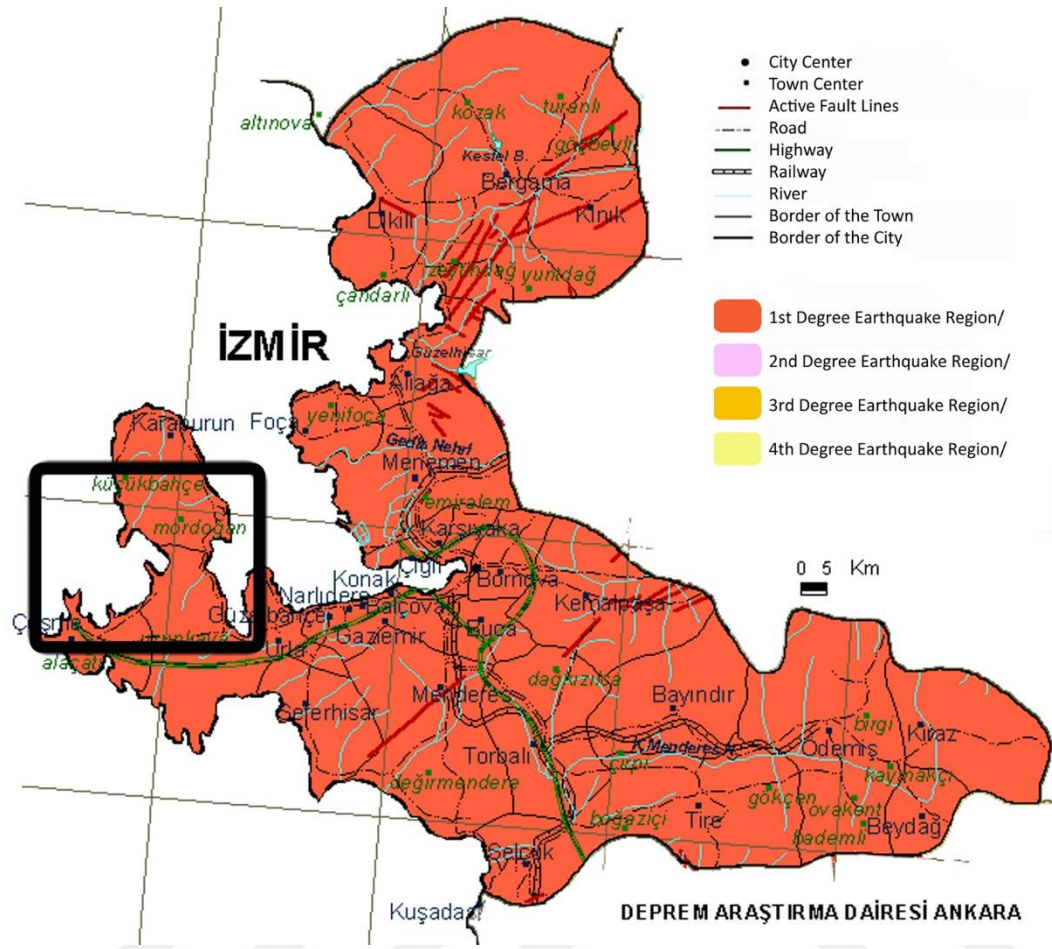


Figure 22 Earthquake Status of Ildır¹¹⁴

In respect to climate in Ildır, Mediterranean climatic conditions are dominant in the region where Çeşme is located; it's hot and dry in summer, warm and rainy in winter.

Average annual temperature is around 17 C°. June is the hottest month, December and January are the coldest months. Average annual rainfall in Çeşme is 489.22 mm, it rarely rains during June and August.¹¹⁵

¹¹³ Active Faults and Earthquake Potentials of İzmir and Its Surroundings, 2005, Research Report by General Directorate of Mineral Research and Exploration (p.61)

¹¹⁴ Earthquake Status of Ildır, retrieved March 14, 2015 from <http://www.deprem.gov.tr>

¹¹⁵ Retrieved July 21, 2015 from <http://www.mgm.gov.tr/>

Regarding geological structure of Ildır, the village and near surrounding, manganese and marble are the most common minerals found. Five kinds of rock formations were determined in Çeşme region; a complex of sandstone, shale, conglomerate and lydite is found in and around Ildır.¹¹⁶

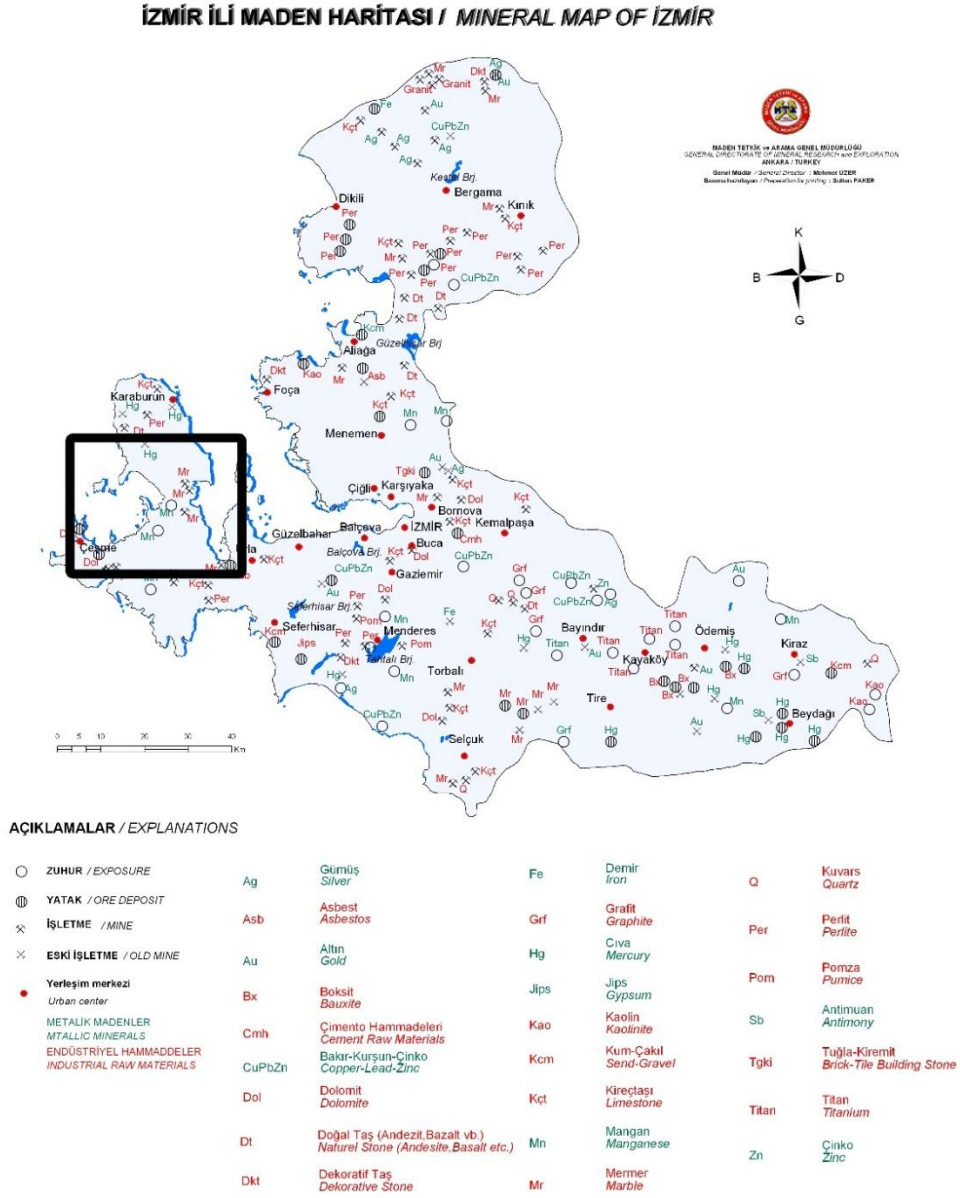


Figure 23 Mineral Map of İzmir¹¹⁷

¹¹⁶ Koçman, A & Gümüş H. (1995), Çeşme Yöresinde İklim Koşulları ve Hidrojeolojik Özelliklerin Yerleşme ve Turizm Açısından Önemi (p. 18), 1st International Çeşme History and Culture Symposium

¹¹⁷ Mineral Map of İzmir, retrieved March 14, 2015 from <http://www.mta.gov.tr/>

3.1.3. Contextual Relationship of Ildır with Surrounding

Ildır is located within a loaded geography in terms of other historical and touristic sites. The closest two ancient cities are Klazomenai and Teos, the road that connects Ildır with Urla and İzmir used to connect Eythrai to Klazomenai and Smyrna in ancient times.¹¹⁸ Mimas, Phokaia and Smyrna –today’s Karaburun, Foça and İzmir- are the other ancient settlements in the near environment.

İzmir is the third crowded city of Turkey and it’s highly active touristically due to many natural and historical sites located within the borders of the city. It has been a prominent area throughout the centuries and an important seaport, too. Karaburun and Çeşme peninsulas are well known touristic spots; especially Çeşme is one of the most significant touristic centers of Turkey by means of both domestic and foreign tourism. Alaçatı, Seferihisar, Mordoğan and Çeşmealtı are some of the other touristic centers that double their population in season.



Figure 24 Contextual Relationship of Ildır with Near Surrounding

¹¹⁸ Bayburtluoğlu, C. (1975), Erythrai (p.1), Turkish Historical Society Press

Although the basic characteristic of this region seems to be tourism, there are many rural settlements as it is seen in the map above; Kadiovacık, Germiyan and Barbaros villages are the closest ones to Ildır. Most of these towns and villages in the area still live on agriculture and stock breeding, however it is not so possible to keep the existing lifestyle due to the changing balances of economy in the country. Ildır is also one of them; its identity is slowly changing in time. This issue is going to be discussed in the following parts of this research.

3.1.4. Socioeconomic Features

Based on the data of 2014 population census, Ildır population is 716 totally.¹¹⁹ There are 160 dwellings at present but 131 of them are occupied.¹²⁰ The change since 1965 might be followed in Table 3 and Table 4. Before 1965, it is not possible to find systematic data but the information from oral history documentation can be used. Since Ildır is an exchange village, it was settled beginning from 1923. In 1940s, the population was around 100 people, it inclined to 150 in 1950s.¹²¹

There is a dramatic change before and after 2000. Since Ildır is located within a touristical context, the population varies in a wide range in different seasons. Population change is also disputed under the title of “Changing Identity of Ildır” depending on touristical affects and the change in age groups.

On the subject of economical features of Ildır, although tourism sector has the biggest share for Çeşme’s economy, Ildır’s economy is still mainly based on agricultural activity. In 1940s, tobacco farming, olive cultivation and animal husbandry were the main financial sources in the village.¹²² Olive oil factory

¹¹⁹ 2014 Çeşme population census, retrieved March 16, 2015 from <http://www.nufusu.com/ilce/cesme-izmir-nufusu>

¹²⁰ The data is retrieved March 16, 2015 from <http://www.yerelnet.org.tr/koyler/koy.php?koyid=249329>

¹²¹ Aktürk, Ş. (2015), Erythrai Ildır, Introductory Booklet by Ildır local administration (Muhtarlık), Akansel Press, 2015 (The data is taken from an interview done with one of the oldest residents of the village, Hakkı Güvercin)

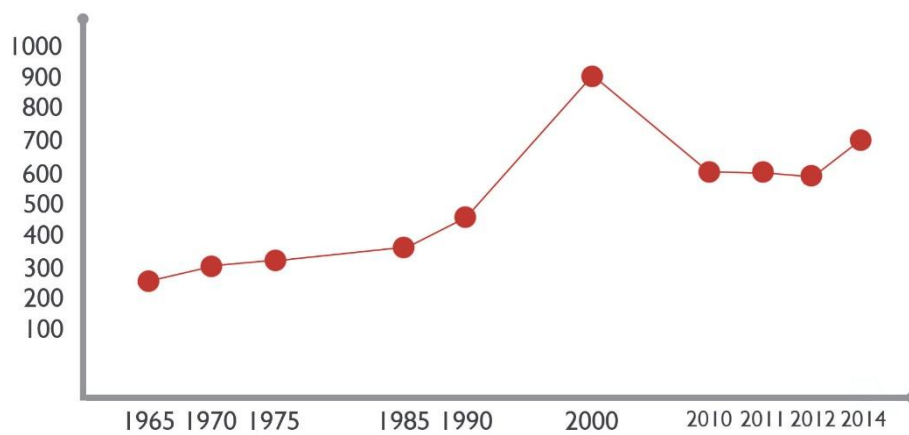
¹²² Ibid

(yağhane) built in 1901 and located near to the west shore shows that olive cultivation is an old tradition in Ildır.

Table 5 Ildır population change¹²³

	female	male	total
2012	277	301	578
2011	283	318	601
2010			605
2000	395	517	912
1990	189	267	456
1985	158	199	357
1975	157	180	337
1970	150	151	301
1965	120	134	254

Table 6 Population Change Graphic of Ildır since 1965



¹²³ The table was created by bringing the information together from Güzide Budun's master thesis "Research of Ildır's Historical Pattern and Evaluation for Preservation" and census data retrieved July 21, 2015 from <http://www.yerelnet.org.tr/koyler/koy.php?koyid=249329>

In 1960s, the village meets fishing as a new financial source. At the beginning of 1970s, artichoke farming was started. In 1975, infrastructure for electricity was established in the village.¹²⁴ After the military coup in 1980, land between Şifne and Ildır was zoned for construction, new settlements as mostly summer houses increased and it affected Ildır's economy, artichoke farming became prevalent along with the fishing. Today there is almost 100000 m² (1000 dönüm) artichoke fields in the village.

Sea ranching facilities established in 1984 generated employment in the village and helped to develop fishing sector. In 1990s, tobacco farming was ceased completely. Today there are still few olive groves however tobacco farming and animal husbandry are no longer active.

In 2002, a new facility for tuna fish farming was found. Later in 2005, fishing tourism (olta turizmi) came into the life of the village and it has become one of the main sources of income since 2010. A fisheries cooperative was found in 2000 and it is still active with 34 fisher folks. Along with seine fishery and fish farming, boat tours are arranged for excursions and fishing.¹²⁵

In the last three years, summer vegetables are started to be cultivated, local watermelon and melon are grown.¹²⁶ Other noticeable plants on Ildır streets are fig trees and grape vines.

Regarding commercial activities, there are a few grocery stores, cafes, restaurants and two boutique hotels within the borders of the village. Some of the traditional residential buildings are used as guesthouses seasonally. But more touristic and gastronomical facilities are located around the village in the new settlement of Ildır.

¹²⁴ The data provided from interviews with villagers was also used, there are some common narration taken by few people therefore a specific source or person is not indicated.

¹²⁵ Aktürk, Ş. (2015), Erythrai Ildır, Introductory Booklet by Ildır local administration (Muhtarlık), Akansel Press, 2015 (The data is taken from an interview done with one of the oldest residents of the village, Ertan Güvercin)

¹²⁶ The data was obtained via the interview with Erdem Yavuz (village headman) on August 28, 2016.

Seasonal increase is observed due to tourism in Ildır's economy; in recent years touristic publicity of the village gained importance. Recent developments show that tourism is going to be more popular rapidly soon due to the context of the village and this changing identity is disputed in the upcoming parts.

Regarding social features of the village, Ildır might be considered as rural in scale however the effect of the context is changing the characteristics of the village rapidly. Presently, it stands somewhere between rural and touristic.

The biggest problem in the village seems to be unemployment recently and that is the reason why tourism is seen as remedy for the situation because agricultural income is decreasing day after day.

Majority of people are adults or elderly, due to the unemployment new generations tend to move to bigger settlements. There is no construction permit due to the archaeological conservation site and that is another reason why younger people do not prefer to settle in Ildır.

There is a primary school in the village built in 1958, it was idle between the years 2012 – 2014 due to mobile education. In 2014 – 2015 school year, the school became active again as nursery school for pre-schoolers and ceramic and tailoring school for women. The primary school students are carried to a close village "Reisdere" by mobile teaching.

3.2. Historical Development of the Site

Historical research and gathering achieved literature is an important part of the whole process of this study to reveal the stratification of a multi-layered town and to comprehend cultural significance of this accumulation.

Decision for periods of the stratigraphy has been a controversial issue in resources mostly since there is no sharp transition and alteration in social history. All these periods indicate a transitional period in-between as a passage, not a distinct point in time, not to mention changing geographies and cultures.

Intrinsically, historiography involves a ‘whole’; it should not be overlooked that history is divided into periods or branches due to the concern to make it more comprehensible and to form a basis for research. To understand the ‘whole’, first we disintegrate it; then we search for the ‘whole’ in its separated pieces. Tanyeli defines this integrity as social history and points out that interests in research fields constitute classifications as *history of art* or *history of architecture*, etc.¹²⁷ An area in question can be separated into smaller lands or the historical development of it can be divided into periods during research process, however this process negotiates only if it relates the entire story of it and enlightens *collective memory*.¹²⁸

The methodology for the wording of historical development is mainly based on literature research. There are two main sources about the history of Erythrai, one of them is written by Cevdet Bayburtluoğlu in 1975 after he carried out an archaeological research of eleven years on the site with Ekrem Akurgal.¹²⁹ The book is quite extensive including human, physical and economic geography of the site, residential and domination area, archaeological research and the translations of ancient writers’s texts about Erythrai. It doesn’t only focus on the site, but also informing about the surrounding and context of the site. The other book was written by Ekrem Akurgal in 1979, it has brief history of the site and the first scaled map of it with archaeological vestiges and Ildır village together. Although there could be an up-dated version of it, it’s still possible to see this map on a panel on the site. Detailed information about historical edifices and areas of Erythrai ancient city, photos of edifices and findings and a few drawings of edifices are found in the rest of the book.¹³⁰

Excavation reports were read in detail both to gather information about historical development of the site and to tell the story of the excavation. Although the

¹²⁷ Tanyeli, U. (2012), *History of Architecture Conversations of Arkitera*, retrieved June 18, 2015 from <http://www.arkitera.com/soylesi/290/mimarlik-tarihi-soylesileri--ugur-tanyeli>

¹²⁸ “Collective Memory” is a concept developed by French philosopher and sociologist Maurice Halbwachs, he analyzed it in his book *La Mémoire Collective* (1950).

¹²⁹ Bayburtluoğlu, C. (1975), *Erythrai*, Turkish Historical Society Press

¹³⁰ Akurgal, E. (1979), *Erythrai, An Ancient Ionian City*, Tifset A.Ş., İzmir

excavations have been going on since 1964, the first report found in the archive of Ministry of Culture and Tourism belongs to 1980. There's a report of a series of soundings in 1988; then the next one available is dated to 2004. Second generation Erythrai Excavations¹³¹ begin in 2006. The reports of 2006, 2007, 2008, 2009, 2010, 2011 and 2013 are available online and they are all detected.

The article written by Ela Çil and F. Nurşen Kul as a result of scientific research project started in June 2014 has been the main source for the exchange background and the history of early republican period.¹³²

After the detection of literature, different maps of the main study area were produced showing the remains as edifices and areas with a proper legend since production of visual data has been one of the main methods in this study and there was not a similar data found about the site.

The first phase of historical research methodology was literature research, production of maps has been the second phase and the third phase comprised of oral history documentation as a result of the interviews with people since thesis study is focused on stakeholders. Then these three phases are articulated to each other for this chapter.

Although archaeological evidences show that the earliest inhabitation on today's Ildır village was in Early Bronze Age, architectural remains and more detailed information could be gathered beginning from Archaic Period. While generating maps belonged to different periods, it was divided into six main periods as Archaic & Classical Period, Hellenistic Period, Roman Period, Byzantine Period, Period of Principalities & Ottoman Period and Republican Period. For each period, firstly historical process is stated, then maps of the period are placed and after that data about edifices and areas related to the maps of the period is given.

¹³¹ The story of the excavation is going to be narrated under "Background of Archaeological Survey and Excavations"

¹³² Çil E. & Kul F. N. (2015), Ildır: Yerleşilemeyen Köy, Mimarlık Journal, Volume 381, the name of the project is "Ildır Settling History: Spatial Change Analysis of an Exchange Village Next to Erythrai Archaeological Site" (Ildır Yerleşim Tarihi: Erythrai Arkeolojik Alanına Bitişik Bir Mübadele Köyünün Mekansal Değişimi)

3.2.1. Archaic and Classical Period

Erythrai mentioned as one of the twelve Ionian cities by Herodotos was founded by Cretan settlers under the leadership of Erythros according to Pausanias (meant the red, he is the son of Rhadamanthys) and at the same time inhabited by Lycians, Carians and Pamphylians.¹³³ Later, the city was also colonized by Ionians under Kleopos or Knopos who is a descendant of Athenian King Kodros.¹³⁴

The city is apparently takes its name from Erythros, the word indicates a shade of red in Greek. It might be both coming from the leader Erythros or reddish tone of natural trahit rocks.¹³⁵ The city that colonists left behind is stated to be Erythre by Strabon and they might probably have chosen a similar name to the previous one.¹³⁶

Erythrai belonged to the Panionion, the mighty league of Ionian cities in the 8th century BC. The city was governed for a time by members of the royal house after Greek and Ionian colonizations.¹³⁷ It is known that Erythrai was directed by a Basileus like other Ionian cities. Basileus is known to be from royal family but it is elected by the public.¹³⁸ In the 7th century BC, an individual named Pythagoras revolted against oligarchy and after that tyranny gave way to democracy.¹³⁹ Erythrai was a strong and progressing city economically and politically during those ages, archaeological findings belonging to these ages show that Erythrai was in welfare like other Ionian cities.¹⁴⁰

From 560 BC, Erythrai went under Lydian domination, around that age all Ionian cities are ruled by Lydians and they turned into free cities and after 545 BC the

¹³³ Akurgal, E. (1979), Erythrai, An Ancient Ionian City, Tifset A.Ş., İzmir (p. 1)

¹³⁴ Ibid

¹³⁵ Bayburtluoğlu, C. (1975), Erythrai, Turkish Historical Society Press (p. 8)

¹³⁶ Ibid

¹³⁷ Akurgal, E. (1979), Erythrai, An Ancient Ionian City, Tifset A.Ş., İzmir (p. 1)

¹³⁸ Bayburtluoğlu, C. (1975), Erythrai, Turkish Historical Society Press (p. 70)

¹³⁹ Bayburtluoğlu, C. (1975), Erythrai, Turkish Historical Society Press (p. 71)

¹⁴⁰ Ibid

city was subject to the Persians.¹⁴¹ Erythrai joined to the Battle of Lade in 494 BC (sea warfare with the Persians) with eight ships, the war resulted in a decisive victory for the Persians and Ionian revolt ended.

Erythrai is known to be in the Delian Confederacy (aka The Delian League was an association of Greek city-states under the leadership of Athens whose purpose was to continue fighting the Persians) however it possibly left the league in 453 BC and revolted against the Athenian hegemony together with Chios in 412 BC.¹⁴² In 394 BC, Erythrai was allied with Athens but the city lost its autonomy and couldn't mint coins in 386 BC.¹⁴³ In 334 BC, the city regained its freedom through the Alexander the Great, he planned to cut a canal through the peninsula of Erythrai to connect Teos Bay with the gulf of Smyrna.¹⁴⁴ The four islands in the gulf opposite the city were called Hippoi (means horses).¹⁴⁵

The border of the settlement in archaic and classical period is stated to be on the acropolis and around. There are two edifices from that period of which locations are known by physical evidence, temple of Athena and the megaron hall, probable locations of Herakleion (The Sanctuary of the Tyrian Herakles) and Archaic Necropolis can be seen in Archaic and Classical Period map. (Figure 28)

¹⁴¹Akurgal, E. (1979), Erythrai, An Ancient Ionian City, Tifset A.Ş., İzmir (p. 4)

¹⁴² Ibid

¹⁴³ Bayburtluoğlu, C. (1975), Erythrai, Turkish Historical Society Press (p. 73)

¹⁴⁴ Akurgal, E. (1979), Erythrai, An Ancient Ionian City, Tifset A.Ş., İzmir (p. 4)

¹⁴⁵ Ibid (p. 1)

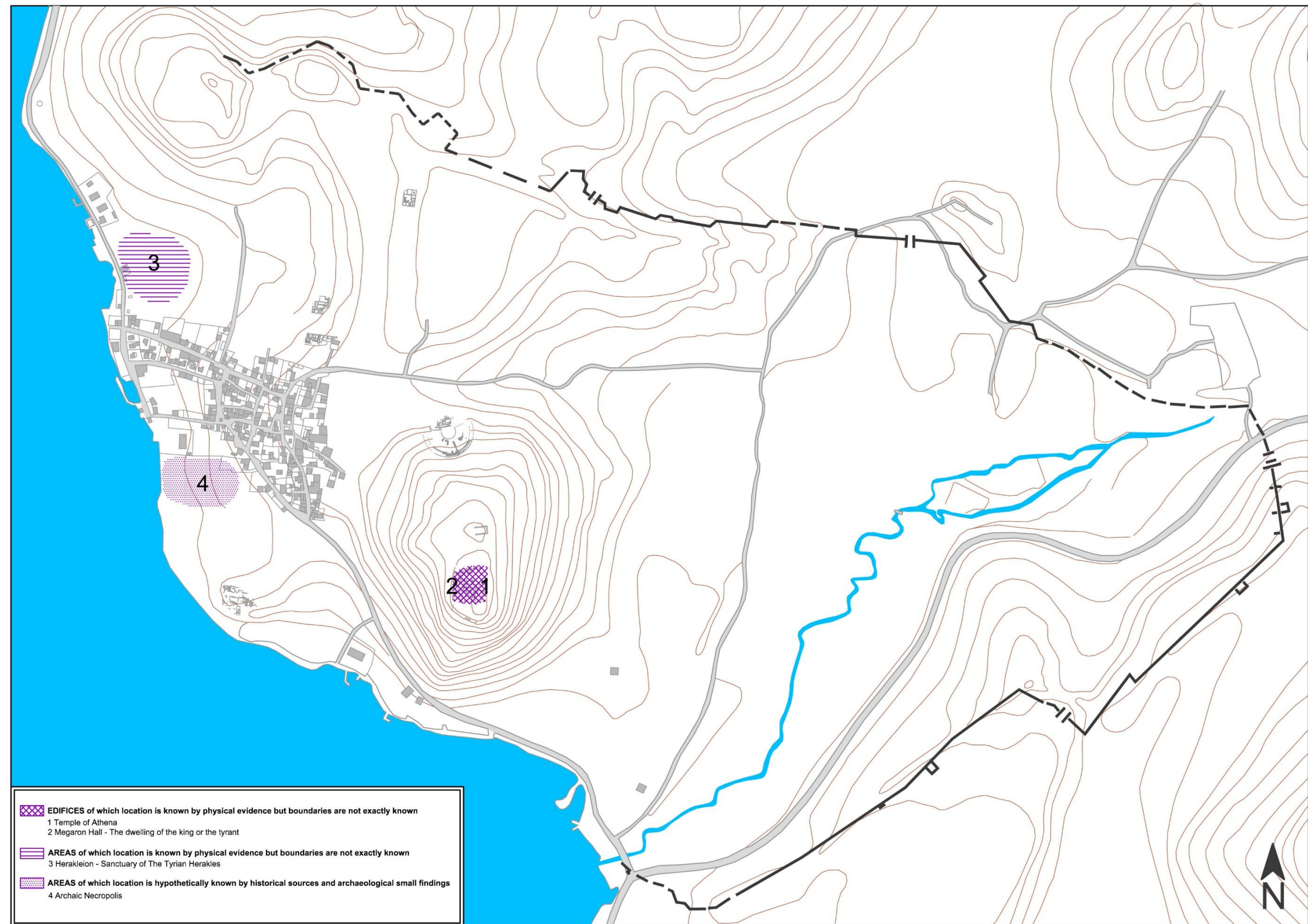


Figure 25 Archaic and Classical Period in Ildir



3.2.2. Hellenistic Period

In 319 BC, the city was under the control of Antigonos Monophtalmos with the other Asia Minor cities.¹⁴⁶ Later in 287, the city was probably allied with Demetrios and in 286 it was taken by Lysimakhos; Seleukos Nikator I and later Antiokhos I took the control after the death of Lysimakhos.¹⁴⁷ Erythrai and surrounding cities gained their autonomy due to the Kelt and Gallate invasions around 280 BC.¹⁴⁸ After the establishment of Pergamon kingdom and its alliance with Rome, Erythrai and some other cities like Mytilene and Smyrna were used as ship havens and Rome senate gave self-determination to these cities after Apameia conciliation in 188 BC.¹⁴⁹

The borders of Erythrai as a city expanded to the peak in Hellenistic period, it was adjacent with Teos and Klazomenai and there are many small settlements which are known belonging to Erythrai since the 5th century BC in ancient texts such as Bouteia, Elaious, Polikhna, Pteleon, Sidous Koruna, Kubeleia, Upokremnos.¹⁵⁰ The fortification wall which is still in a very good state of preservation was built in this period, most probably at the end of the 4th century BC.¹⁵¹ In the 4th century BC the city's border expanded to 8 km with almost 5 km city walls and 2-2.5 km seashore, the acropolis lost its significant and it was not used as much as in Archaic period.

Most of the archaeological vestiges that are remained preserved to some extent found in the village today are remains from Hellenistic period. The edifices of which location is exactly known with boundaries are Heroon and Hellenistic villa except for the city walls. (Figure 29) Theatre, Greek houses and Agora are known by physical evidence but boundaries are not exactly known.

¹⁴⁶ Bayburtluoğlu, C. (1975), Erythrai, Turkish Historical Society Press (p. 73)

¹⁴⁷ Ibid (p. 75)

¹⁴⁸ Ibid

¹⁴⁹ Ibid

¹⁵⁰ Ibid (p. 10)

¹⁵¹ Akurgal, E. (1979), Erythrai, An Ancient Ionian City, Tifset A.Ş., İzmir (p. 26)



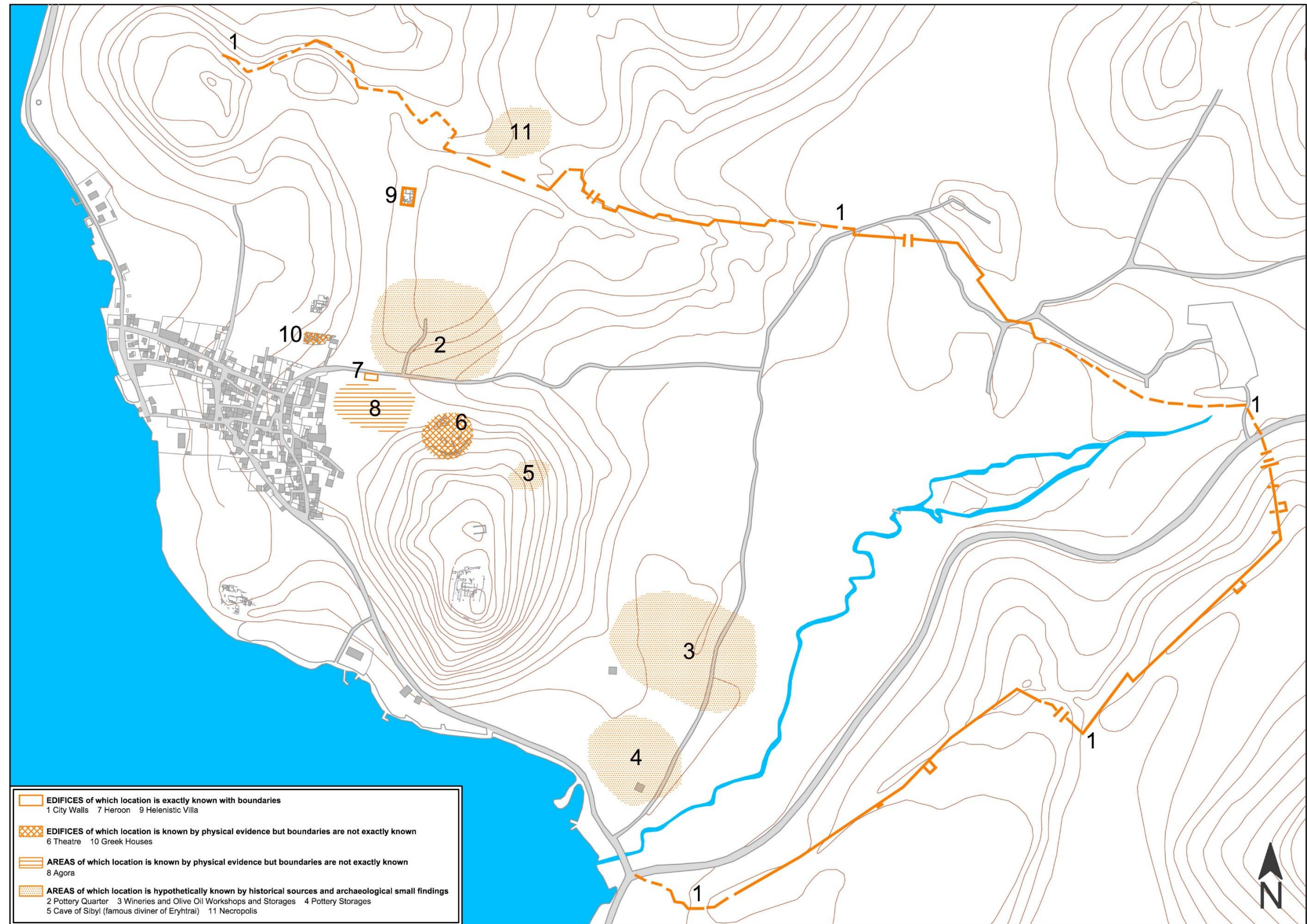


Figure 26 Hellenistic Period in Ildır



According to the hypothetic data derived from historical sources and archaeological small findings, a pottery quarter is located on the north side of the acropolis. Wineries and olive oil workshops & storages and pottery storages are thought to be located along Aleon River on the east side of the acropolis and Hellenistic necropolis might be on the outer part of the city wall on the north.

3.2.3. Roman Period

Since Pergamon kingdom was inherited to Rome, West Anatolia went under the rule of Roman Empire in 133BC. After that, Erythrai began to dwindle, lost its power gradually as a center. It is known that the city continues to mint coins in Roman period but the amount or the quality of the coins are not remarkable as it was.¹⁵²

Information about Erythrai is quite limited in that period except for especial occasions, Hadrian the emperor visited Erythrai during his trip to Smyrna and a festival called Hadrianeia Epibateria was organized to celebrate his visit.¹⁵³

Beginning from 26 AD many earthquakes occurred in Smyrna, Teos, Khios, Halikarnassos and Erythrai and these cities were relieved with helps since they were damaged seriously.¹⁵⁴

Comparing to Hellenistic period, the periphery of Erythrai began to get smaller, there is a Roman villa on the northwest of the acropolis of which remains are still existing with boundaries. (Figure 30) Roman villas on today's Cennettepe indicate a roman quarter but boundaries are not exactly known.

¹⁵² Bayburtluoğlu, C. (1975), Erythrai, Turkish Historical Society Press (p. 76)

¹⁵³ Ibid

¹⁵⁴ Ibid



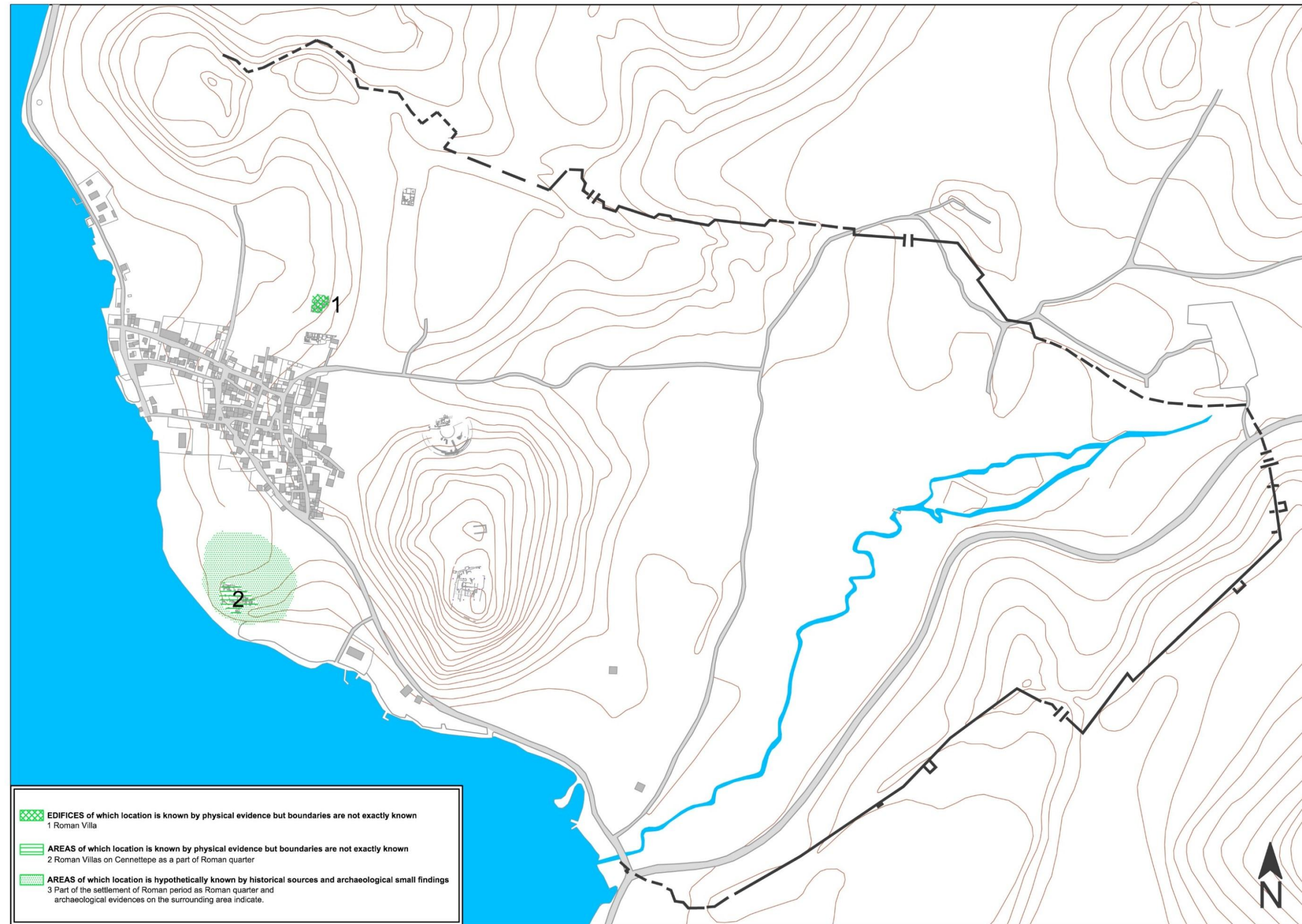


Figure 27 Roman Period in Ildır



3.2.4. Byzantine Period

After the division of Roman Empire as East and West, Erythrai became a part of East Roman Empire in 395 AD. After the 3rd century AD the identity of the settlement turned into a village after its ages in welfare.¹⁵⁵ Its name is only encountered in the important historical events as a episcopate center related to Ephesus metropolis, it is represented in consulates in 451, 553, 787, 869 and latest in the 11th century AD.

Çaka Bey who made İzmir capital between the years 1071-1081 is thought to control Erythrai as well but his domination couldn't continue long, after a short Turkish domination in Aegean regions Erythrai is seen as episcopate in consulates in 1167, 1216 and 1292.¹⁵⁶ The name of the settlement remained as Erythrai since archaic period until Byzantine however it is mentioned as Erythra and Erythre during the crusades.¹⁵⁷

There are mainly two edifices known to be built in Byzantine period: Aqueduct next to Aleon River and Zoodochos Pege church which was dynamited in 1948. (Figure 31)

3.2.5. Period of Principalities and Ottoman Period

Even though Erythrai and surrounding is known to be under the control of Byzantine Empire at the beginning of 13th century, İzmir region was dominated by Sasa Bey for a short period then principalities period begins for this region when Aydınoğlu Mehmet Bey conquered these places.¹⁵⁸ Since there can not be found specific data about the history of Erythrai/ Ildır in this period, it is derived from history of Çeşme which turned into an important center in Ottoman period.

¹⁵⁵ Ibid (p. 77)

¹⁵⁶ Ibid

¹⁵⁷ Ibid (p. 13)

¹⁵⁸ Ibid (p. 78)



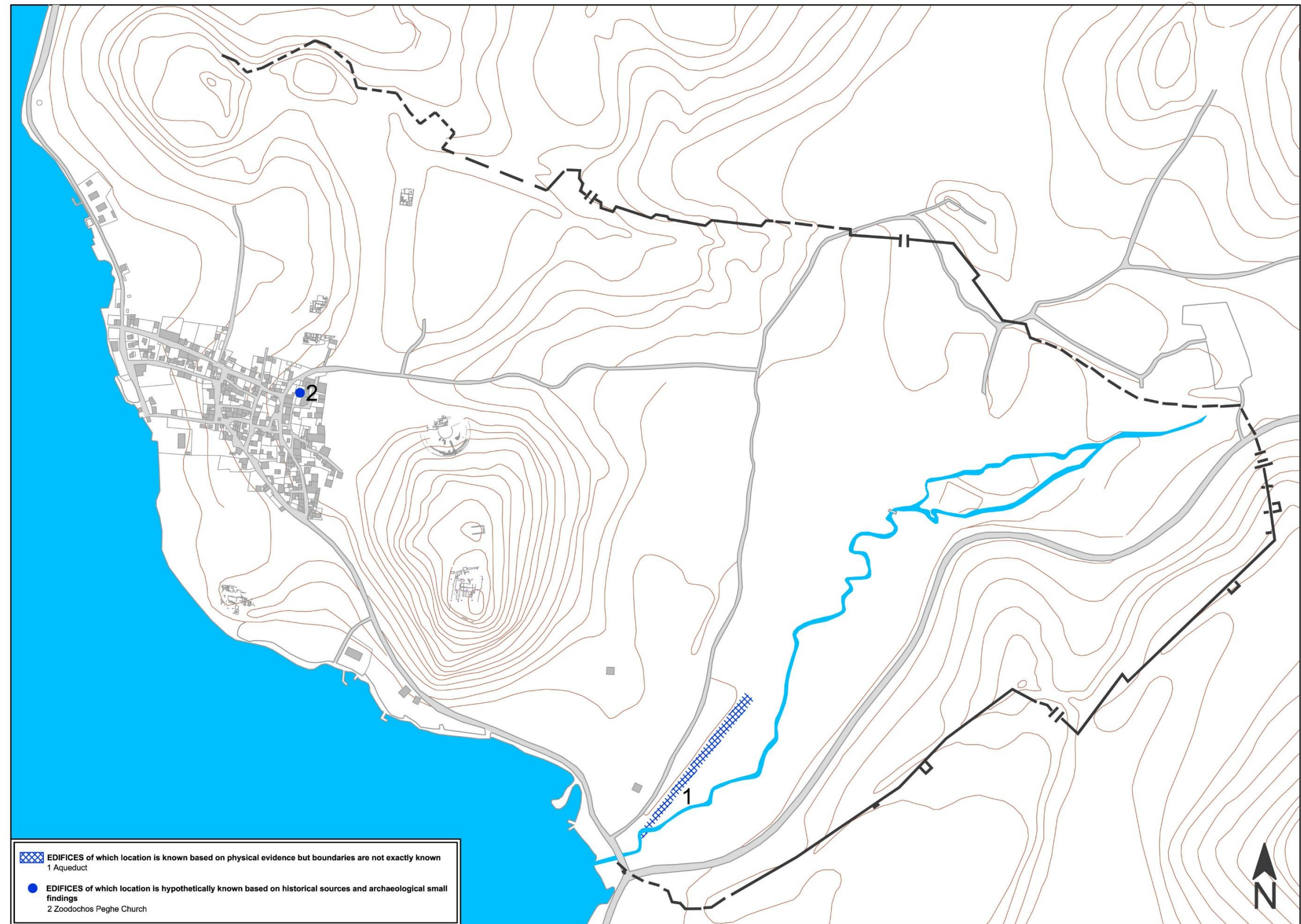


Figure 28 Byzantine Period in Ildır



Umur Bey, the son of Aydınoğlu Mehmet Bey, cruised to Chios (Sakız island) to conquer which is 30 km away from Erythrai and Byzantine emperor Kantakuzenos gave the domination of the island to him and that indicates that Erythrai is also under the control of Umur Bey.¹⁵⁹ After Umur Bey, Hızır Bey and İsa Bey orderly took the control of Aydınoğulları Principality.¹⁶⁰ Although Yıldırım Bayezid captured the region, Aydınoğulları took the control back after Ankara War of Timurlenk but the region was taken again by the Ottoman when Cüneyt Bey (the son-in-law of Umur Bey II) was executed in the age of Murat II.¹⁶¹ In the age of Çelebi Mehmet, Börklüce Mustafa rised against extortionate taxes and injustices uniting with Christians in the region in 1415-1416, the revolt was ended when Börklüce Mustafa was executed and West Anatolia was completely dominated in the age of Murat II when he ascended to the throne for the second time after Çelebi Mehmet.¹⁶²

It is not possible to reach specific data about Erythrai between the 13th and 15th century except for the stories of surrounding settlements.¹⁶³ In the age of Fatih Sultan Mehmet, the name of İlderem is encountered for a gumwood garden in an edict dated to 1467, gumwoods are endemic for Chios island but there is no such place in Chios called İlderem and according to administrative division of that age this region is belonged to Aydın, the name of İlderem might indicate İldır in Aydın or might be a former name to İldır in the transformation process of the name.¹⁶⁴

In the first half of the 15th century, İldır name is found in the sources, primary source for this age and this region is Kitab-ı Bahriye (Book of Navigation) by Piri Reis with detailed information and very accurate maps for its time. There are two versions of Kitab-ı Bahriye, the first one was published in 1521 and the second one in 1526. Piri Reis mentions “Koyun islands, Kara island and İldırı gulf” in his book and gives the detailed maps about sea shores in Chios and İldır in two scales

¹⁵⁹ Ibid

¹⁶⁰ Danışman, Z. (1965), Osmanlı İmparatorluğu Tarihi, İstanbul (p. 230)

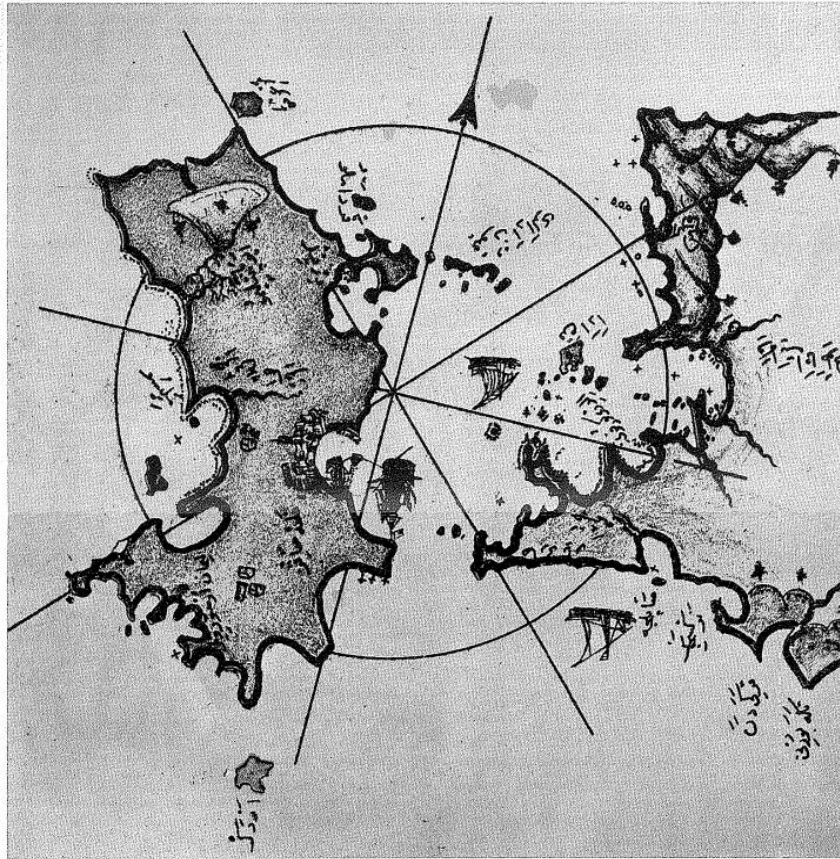
¹⁶¹ Ibid

¹⁶² Ibid (p. 220)

¹⁶³ Bayburtluoğlu, C. (1975), Erythrai, Turkish Historical Society Press (p. 13)

¹⁶⁴ Ibid (p. 14)

(Figure 32-33) The second map (Figure 33) shows Ildır and surrounding, the river mentioned as Aleon or Aleos in ancient texts is remarked as Ma-i Ildırı meaning Ildırı water. Karye-i Ildırı is written later on and it means Ildır village as it is known at present. Looking more carefully to the second map, it can be discovered that Piri Reis drew a border with remains inside that can indicate to the acropolis with remains and houses on and around it. There is another source referring to Ildır village dated close after Piri Reis's map, a document giving the number of timars (agricultural land possessed by the empire but given to the members of Ottoman military) and taxes, Ildır village is referred as a settlement with 60 dwellings.¹⁶⁵



Piri Reis'in çizdiği Sakız adası ve Anadolu yakası.

Figure 29 Map showing Chios (Sakız island) and Anatolian side drawn by Piri Reis

¹⁶⁵ Ibid (p. 15)

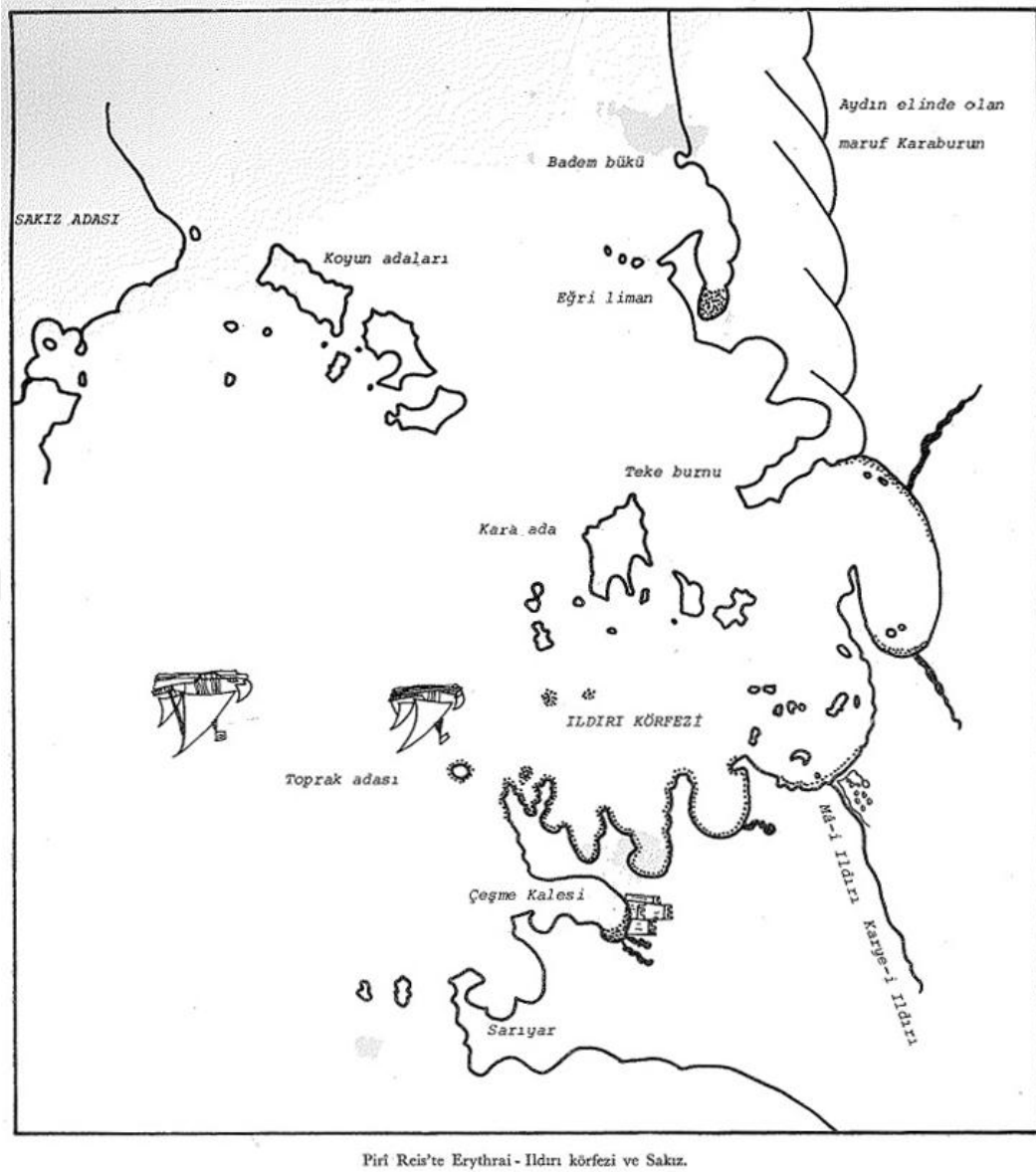


Figure 30 Map showing Erythrai-Ildırı gulf and Chios (Sakız island) drawn by Piri Reis

Comparing the amount of the taxes taken, Ildır might be described as a wealthy settlement for that period, the document is dated to 1530.¹⁶⁶ In the age of Suleiman I (Suleiman the Magnificent) Çeşme gulf gained importance more than Smyrna as a portal to foreign trade since Genovese merchants are gathered in

¹⁶⁶ Ibid

Chios.¹⁶⁷ In 1575, the population of Ildır is documented as 135 and the total tax is recorded as 24750 akça (currency of the time).¹⁶⁸

Since many documents in the archives were totally lost in the Great Fire of Smyrna in 1922, there is a gap between the 16th and 18th century until western researchers and travelers start to visit the site.¹⁶⁹ Erythrai witnessed archaeological survey since the beginning of the 18th century.¹⁷⁰ The first traveler who mentions the name of Erythrai is Tournefort but he states that Çeşme town that he visited at the beginning of the 18th century might be Erythrai.¹⁷¹ Chandler might be described as the first traveler who confirms that Erythrai ancient city is in Ildır village but Piri Reis also documented the remains in his Ildır map.¹⁷² Chandler states that there is no trace of dwellings or a present settlement around the remains of ancient city therefore he had to leave since he did not feel safe.¹⁷³ Another adventurous traveler who visited Asia Minor at the beginning of the 19th century is Leake, he did not visit the site like Tournefort as well however he gives correct references to the location of Erythrai, he states that “The remains of Erythrae are found considerably to the northward of Tshishme (Çeşme), in a port sheltered by the islands, anciently called Hippi.”¹⁷⁴

Hamilton’s narration of his visit to Erythrai might be more reliable by taking into consideration that he stayed in the village for a week after his arrival on January 6, 1836, he states that the settlement is called Rithri by the inhabitants and this modern village is located along with the archaeological remains.¹⁷⁵ Although Texier visited the site, too, he prefers to translate and repeat Hamilton’s narration.¹⁷⁶

¹⁶⁷ Baykara, T. (1974), İzmir Şehri ve Tarihi, İzmir (p. 93)

¹⁶⁸ Erdoğru, M.A. (1997), 1575 Yılında Çeşme Kadılığında Nüfus ve Üretim, Proceedings of 2nd International Çeşme History and Culture Symposium, encountered in Güzide Budun’s master thesis “Research of Ildır’s Historical Pattern and Evaluation for Preservation”

¹⁶⁹ Bayburtluoğlu, C. (1975), Erythrai, Turkish Historical Society Press (p. 16)

¹⁷⁰ Ibid (p. 19)

¹⁷¹ Tournefort, M. (1718), A Voyage into the Levant, Vol I., London (p. 282)

¹⁷² Bayburtluoğlu, C. (1975), Erythrai, Turkish Historical Society Press (p. 19)

¹⁷³ Chandler, R. (1806), Voyages dans l’Asie Mineure et en Grece, Paris (p. 205)

¹⁷⁴ Leake, W. (1824), A tour in Asia Minor, London (p. 263)

¹⁷⁵ Bayburtluoğlu, C. (1975), Erythrai, Turkish Historical Society Press (p. 20)

¹⁷⁶ Ibid

Beginning from the middle of the 19th century, researches about Erythrai increase by reserchers like Le Bas-Waddington, Buresch, Boeckh, Curtius.¹⁷⁷ In the second half of the 19th century, Lamprechts and Gabler investigated the history of the site in detail, they mention the site as Lythri, Litri or Ritri.¹⁷⁸ Afterwards, Weber visited the site in the summer of 1900.

Due to the administrative regulations and divisions in Ottoman Empire, it is easier to reach systematic data beginning from the end of the 19th century. In an annual (salname in Turkish) of 1895-1896, Ildır village is documented as Yeldiri village in Çeşme township (kaza in Turkish), İzmir district (sancak in Turkish), Aydın province (vilayet in Turkish).¹⁷⁹ The administrative definition of the village remained same until The War of Independence.¹⁸⁰

It shouldn't be overlooked that during the Period of Principalities and Ottoman, the inhabitants of the village are Greek for centuries. There are many edifices of which remains or the structures exist left from this period. (Figure 34) Traditional building fabric was destroyed in Republican period after the population exchange and it was discovered throughout the interviews new buildings were constructed over the remains of the existing houses. Therefore, a serious percentage of the building stock found in the village today is constructed in this period. It is possible to differentiate these rebuilt houses by their scales, materials, technique, etc. so they were specified on the map of this period as “traditional residential building fabric which is damaged seriously and structures are built later on the remains in Early Republican Period.

¹⁷⁷ Ibid

¹⁷⁸ Ibid (p. 17)

¹⁷⁹ Akın, H. (1968), *Aydinoğulları Tarihi Hakkında Bir Araştırma*, Ankara University Press, Ankara (p. 60), encountered in Güzide Budun's master thesis “Research of Ildırı's Historical Pattern and Evaluation for Preservation”

¹⁸⁰ Bayburtluoğlu, C. (1975), *Erythrai*, Turkish Historical Society Press (p. 17)



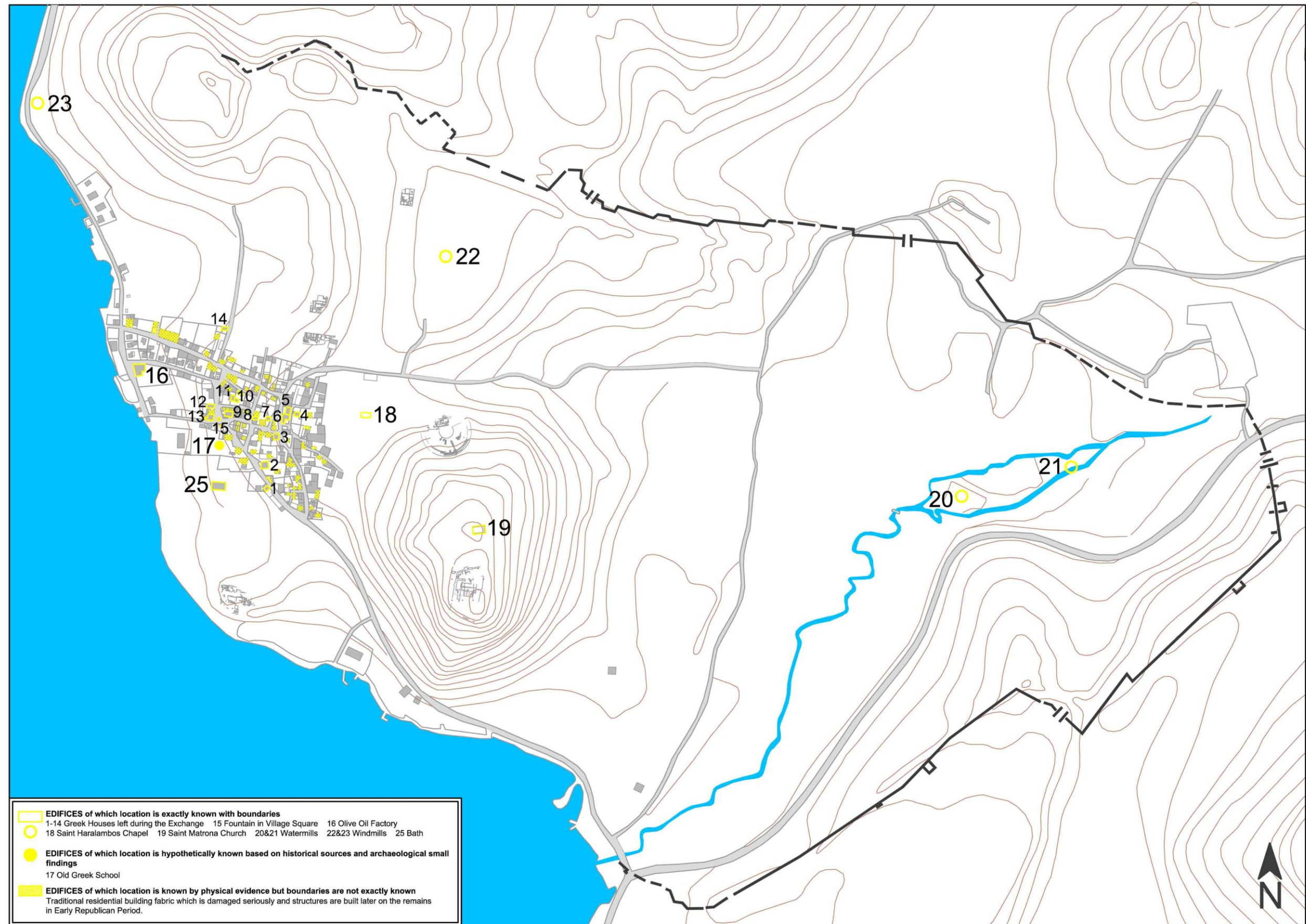


Figure 31 Period of Principalities and Ottoman Period in Ildır



3.2.6. Republican Period

The Treaty of Lausanne, signed in July 1923 after the War of Independence, led to international recognition of Republic of Turkey. The 1923 population exchange between Greece and Turkey stemmed from the Convention Concerning the Exchange of Greek and Turkish Populations was a part of the Treaty of Lausanne. After the consent and recognition of the convention by the governments of Greece and Turkey, immigration story from homelands started for millions of people. However long before the convention, Greek people began to leave West Anatolia since they were afraid of conflicts and Lithri (Greek name of Ildır then) had become a pier for Greeks who escaped to Chios by boats.¹⁸¹

Elderly people in Ildır express that Bosnian people began to settle in Ildır however they left the village after Greece took the domination of İzmir in 1919.¹⁸² When Lithri Greeks turned back to their village, they found that houses, churches and agricultural lands were damaged seriously.¹⁸³ After their immigration, Lithri Greeks dispersed in Greece, they established new cities like Nea Erythraia, Nea Alatsata and Nea Ionia; besides exchanges built a church called Saint Matrona in Nea Erythraia, Athens with the same name in Lithri.¹⁸⁴ According to the results of the interviews done with local people in the village, most of the present residents' families are immigrants from Thessaloniki.¹⁸⁵

Meanwhile, administrative divisions changed after the proclamation of the republic, Aydın province was fragmentized, İzmir district turned into a province as it is today. Çeşme became a district in İzmir and Ildır remained as a village in Çeşme.

Turkish exchangees who settled to Ildır were first moved to Dalyan from Greece however they could not adapt there and searched for other villages then found

¹⁸¹ Uran, H. (2007), Meşrutiyet, Tek Parti, Çok Parti Hatıralarım (1908-1950), Türkiye İş Bankası Kültür Press, İstanbul (p. 64)

¹⁸² Çil E. & Kul F. N. (2015), Ildır: Yerleşilemeyen Köy, Mimarlık Journal, Volume 381

¹⁸³ Cited from a blog of descendant of Lithri Exchangees, retrieved December 12, 2015 from <http://erythrealithri.blogspot.com.tr/>

¹⁸⁴ Çil E. & Kul F. N. (2015), Ildır: Yerleşilemeyen Köy, Mimarlık Journal, Volume 381

¹⁸⁵ Interviews were done on August 29-30 2015 by the author.

Ildır.¹⁸⁶ Since malaria epidemic began in 1929, exchangees had to face a new immigration, except for three families they migrated to Alaçatı, Bursa Celalköy and İzmir Köseköy.¹⁸⁷ When they heard that their houses were begun to be sold, some of them came back to the village in 1937 however they found the village destroyed completely when they arrive. Only 14 of the houses were left with roofs which are still standing.

Except for these 14 traditional Greek houses constructed in Ottoman Period, there is a layer of houses which are rebuilt on the remains of destroyed houses. This layer is displayed on either in Ottoman and Republican period since it belongs to both of them. One of the interviewees¹⁸⁸ told that most of the houses in the village were built like *mushrooms* without foundation over the remnants of the former structures. Although the inhabitants changed, a new kind of vernacular architecture with the traces of previous traditions emerged by the used of local material and techniques inherited from earlier habitants.



Figure 32 Ildır in 1966 (source: <http://erythrealithri.blogspot.com.tr/>)

¹⁸⁶ Çil E. & Kul F. N. (2015), Ildır: Yerleşilemeyen Köy, Mimarlık Journal, Volume 381

¹⁸⁷ Ibid

¹⁸⁸ Recep Çetinkaya, his family immigrated to Ildır during the Exchange from Thessaloniki in 1924, he's at his 60s, interview was done on 29th of August, 2015.

New buildings and additions are also marked in a different legend on the map. In Figure 36, the buildings of which construction date is exactly known are marked such as 11 houses built after the earthquake (disaster housing), village mosque, village coffee house (köy kahvesi in Turkish), the primary school and the structure built by METU students as museum and guest house in summer internship in 1964 that is idle at present.

Besides, looking back to the texts of western travellers until the second half of 19th century the site is not mentioned in the sources until Sakellariou mentions Erythrai in his book “Greek Migration in Ionia” in a context of Greek colonization.¹⁸⁹ The last two researchers who wrote about Erythrai before archaeological excavations start are Roebuck and Cook.

The beginning of the excavations is dated to 1964 and the story is stated in the following part. The registration of the site is mentioned in the upcoming pages as well. In addition, administrative status of Ildır changed from village to neighborhood in 2012 by the Act No: 6360.¹⁹⁰

¹⁸⁹ Bayburtluoğlu, C. (1975), Erythrai, Turkish Historical Society Press (p. 21)

¹⁹⁰ 6360 Sayılı Kanun: On dört ilde Büyükşehir Belediyesi ve Yirmi Yedi İlçe Kurulması ile Bazı Kanun ve Kanun Hükmünde Kararnamelerde Değişiklik Yapılmasına Dair Kanun



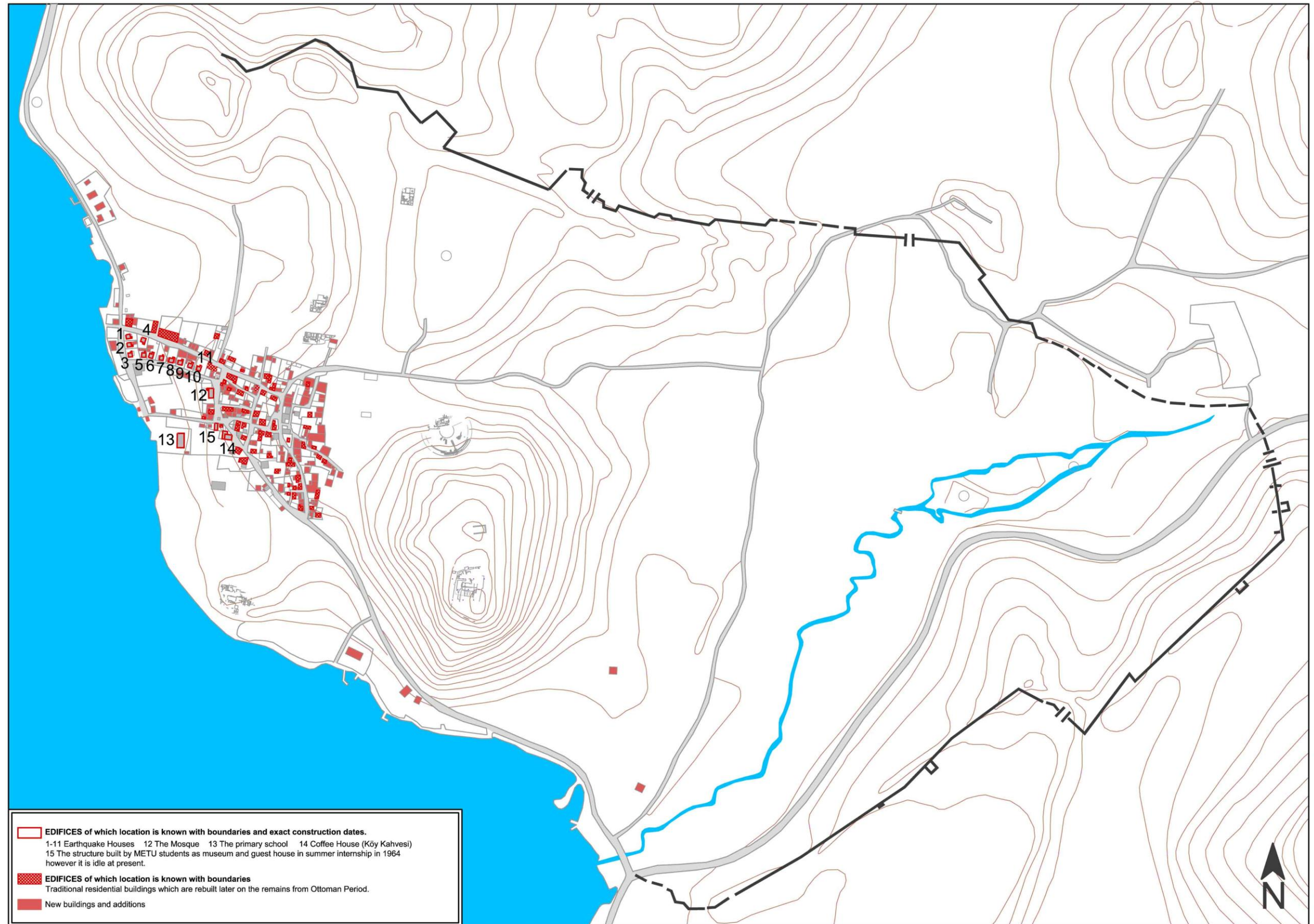


Figure 33 Republican Period in Ildır



3.3. Archaeological Survey and Excavations in Ildır

3.3.1. Background of Archaeological Survey and Excavations in Ildır

Regarding archaeological survey, Erythrai was mentioned in the texts of travellers since the beginning of 18th century as it was quoted in the historical development of the site.

The beginning of the excavations in Erythrai is dated to 1964 by Ekrem Akurgal in collaboration with Hakkı Gültekin and Cevdet Bayburtluoğlu under the auspices of The Turkish Historical Society, Ankara University and the General Directorate of Antiquities and Museums.¹⁹¹

In his book dated to 1975, Bayburtluoğlu states that the excavation could be carried out not with successive seasonal campaigns but with pauses.¹⁹² In Akurgal's book published in 1979, it's emphasized that there has been five campaigns conducted since 1964.¹⁹³ It's not so difficult to estimate that it was due to financial problems and Akurgal gives a place to mention about the aid of Yaşar Cultural Foundation that made the excavations of Erythrai reach to 1977.

The last document reached of **First Generation Erythrai Excavations** by Ekrem Akurgal is the report of 1979 campaign, however these first generation excavations lasted from 1964 to 1984.¹⁹⁴

In 1979 report, Akurgal states that archaeological survey concentrated on Akropolis and Cennettepe. Theatre was also excavated and some parts were restored in cavea and some of seating units.

These first seasons of excavations and the publications revealed the ancient site's historic importance, research history and major urban finds as a prominent harbour settlement among the twelve Ionian city-states. Throwing important light

¹⁹¹ Akurgal, E. (1979), Erythrai, An Ancient Ionian City (p. 5), Tifset A.Ş., İzmir

¹⁹² Bayburtluoğlu, C. (1975), Erythrai (p.VII), Turkish Historical Society Press

¹⁹³ Akurgal, E. (1979), Erythrai, An Ancient Ionian City (p. 5), Tifset A.Ş., İzmir

¹⁹⁴ Akalın, Ayşe Gül (2007), 29th Annual Meeting on the Results of Excavations (p. 299)

on chronology problems in Ionia, Akurgal's finds dating from sub-geometric up to Roman periods portrayed an initial 9th century BC Phoenician colony that proved influential in the socio-political transformations of Ionia up to 4th century BC, thanks to its cosmopolitan population and topographic advantages. The Archaic Temple of Athena, Hellenistic city walls, Hellenistic-Roman theatre, Roman Heroon, and four Roman period houses on modern Cennettepe were the important focuses of Akurgal's excavations.

In 1988, a series of soundings conducted by Ömer Özyiğit from Ege University were made in Axos river valley on the northern part of the city walls.¹⁹⁵

Later on, archaeological survey by Coşkun Özgünel and Kutalmış Gökay began in 2003-2004 as an inception of **Second Generation Erythrai Excavations** and lasted for three years. Research in 2003-2004 focused more on surface survey and documentation, measurements for topographical plan, archaeological site storage and underwater research.¹⁹⁶ Second generation research by Ankara University since 2003 is unearthing Early Bronze Age remains at Cennettepe, revealing the early settlement history of the site as a harbour, like the recently-excavated Çeşme Bağlararası and Limantepe in the peninsula, also in the light of underwater research at coastal Erythrai.

In 2006, excavation campaign revived as Second Generation Erythrai Excavations and is still going on conducted by Ayşe Gül Akalın Orbay. The first season of the excavation was spent mostly for preparations of the next year. Roman villas in Cennettepe and theatre were cleaned and urgent conservations of the uncovered mosaics were done. An idle house in the site belonging to the excavation was restored to be used as the storage.¹⁹⁷

¹⁹⁵ Özyiğit, Ö. (1989), Erythrai Sounding Research in 1988, Proceedings of 6th Meeting on the Results of Excavations, 1989, Antalya (p. 125)

¹⁹⁶ Özgünel, C. & Gökay, K. (2004), Erythrai Ancient Settlement Archaeological Research in 2004

¹⁹⁷ Akalın, A. G. (2007), First Season of Erythrai Excavation, Proceedings of 29th Annual Meeting on the Results of Excavations, Kocaeli (pp. 299-312)

In 2007, excavations of Roman period houses in Cennettepe started, conservation of the mosaics continued as well. Since there were no archaeological research on the acropolis, all the area was covered by natural vegetation in time therefore it was cleaned and organized. Towards the end of the campaign, surface survey and detection research in the site were done.¹⁹⁸



Figure 34 Cennettepe Excavations in 2007¹⁹⁹

In 2008, trenches were opened on the northern part of the temenos of Athena temple on the acropolis. The filling dump and earth inside and around the walls of Saint Matrona Church were removed and searched to find out remains or spoliars

¹⁹⁸ Akalın, A. G. (2008), Erythrai Excavation Research in 2007, Proceedings of 30th Annual Meeting on the Results of Excavations, Ankara (pp. 139-158)

¹⁹⁹ Akalın, A. G. (2008), Erythrai Excavation Research in 2007, Proceedings of 30th Annual Meeting on the Results of Excavations, Ankara (pp. 152)

belonging to Athena temple. Excavations on Cennettepe continued and new mosaics were conserved as well. Surface survey and detection research in an around the site went on and logistical substructure works were continued such as the construction of pergola to the excavation storage and supply of new container storages.²⁰⁰



Figure 35 CMVI Mosaic from Cennettepe unearthed in 2008 and conserved²⁰¹

In 2009, excavations of Athena Temple on the acropolis and in Cennettepe proceeded. The documentation and conservation of the mosaics in Cennettepe were carried on and three new trenches were excavated in the site believed to be Herakleion. Logistical infrastructure works continued with the installation of new containers.

In 2010, excavation, documentation and conservation proceeded in Cennettepe. A mosaic with gryphon that was uncovered earlier was controlled to detect its current condition, it is placed beneath to the main street in the village, some parts

²⁰⁰ Akalın, A. G. (2009), Erythrai Excavation Research in 2008, Proceedings of 31th Annual Meeting on the Results of Excavations, Denizli (pp. 381-395)

²⁰¹ Ibid (p. 394)

were destroyed during the road construction and some parts are located under the house next to the street, documentation and temporary conservation of the mosaic were completed. Kybele sacred site which is placed 2 km away from the acropolis in the north were surveyed and three trenches were opened. Besides, Herakleion was scanned by geophysical survey. Epigraphic and numismatics studies were carried on in the site and in Çeşme museum. In addition, an extra site survey had to be done in Banyoztepe site since Yaşar Holding applied to General Directorate of Cultural Heritage and Museums to review the archaeological conservation site degree of that site to reduce it to 3rd degree from 2nd degree. Therefore, numerous remains were found in the site survey and in the soundings showing that the footprint of the settlement was not bordered by the city wall through the ages.²⁰² *In another report on 2010 Excavations, it is emphasized that a conservation and management model for Ildır could be rural development project based on history and archaeology and the site can be conserved with and by the residents on it.*²⁰³

In 2011, researches were concentrated to Roman quarter in Cennettepe with plenty of trenches. Excavations in Kybele sacred site proceeded, too. Since the budget of the archaeological research is quite limited, it is hard to defray the expenses of works for interpretation and presentation of the site however a group from the excavation team spent one week for cleaning and landscaping of some parts of the site for the visitors. The garbage dump and debris on some parts of Cennettepe was also removed.²⁰⁴

The next report attained belongs to 2013 season of Erythrai which was a very busy campaign. Cennettepe excavations continued with six trenches and findings from Early Bronze Age were revealed. The documentation of findings in the storage and measuring of the site were done along with the restoration, conservation and preservation works. The detection of the archaeological remains were continued within the village, gardens or lands as personal properties were also detected and findings were carried to the excavation storages to be

²⁰² Akalın Orbay, A. G. (2011), Erythrai Excavation Research in 2010, Proceedings of 33th Annual Meeting on the Results of Excavations, Malatya (pp. 509-534)

²⁰³ Akalın Orbay, A. G. (2010), The Report of Erythrai Excavation Research in 2010

²⁰⁴ Akalın Orbay, A. G. (2011), The Report of Erythrai Excavation Research in 2011

documented. Besides, underwater survey and research in the museum were carried on. The most prominent title of 2013 report might be public relations since it is firstly mentioned as a separate subject. 2nd Erythrai Culture Festival was organized by the excavation team to have better relations with local people and it attracted attention more than expected, the festival turned into a tradition in the following years and now it is very important for the publicity of Ildir, the contribution of the festival by means of integration and participatory conservation is mentioned in the evaluation part of the thesis. Second significant event of 2013 season was ERASMUS IP Archaeological Landscapes Workshop organized by Izmir Institute of Technology in September with the participants of many universities from different countries. It was a productive process for the sake of the future of the site and this present thesis emerged thanks to this summer school.

Any data about 2014 campaign could not be reached but in 2015 it is known that archaeological research concentrated to the theater, especially the foundations of the stage building. In 2016, the archaeological research continued on a new site with trenches on the east plane of the acropolis hill right behind the excavation house.

3.3.2. Social Contribution of Archaeological Research and Survey to Ildir

Since this present thesis is stakeholder oriented proposing a method for integration and one of the methodologies is oral history documentation, it's essential to add their memories belonging to the history of excavation and social contribution of the archaeological research throughout the years. There are two kinds of history, one is written and documented and one is verbal, one exists in the books and one remains in the minds, while the concept and scale of the historiography is changing from the history of nations and countries to the history of individuals, oral history documentation is an important method to ensure not to lose this data.

The recollection of the excavation days in the past was listened from elderly people in the village. The interaction between local people and excavation team has affected the village in both physical and social ways. These effects still sustain

both in the memories of people and in the texture of village. **Cennettepe** where the archaeological survey was concentrated throughout all campaigns is a good example for this sustainability since it was named by Ekrem Akurgal meaning **Heaven Hill**.

Considering it has been 52 years since the excavation began, some of these stories are childhood memories of today's old people. One of the villagers²⁰⁵ tells that he and his friends were trying to find coins and small statues excitedly all around the site since Ekrem Akurgal and Cevdet Bayburtluoğlu gives them money in return. This might be a start for children to think how and why these remains are valuable especially if they live within them for the rest of their lives.

Another elderly villager²⁰⁶ says he worked in the excavation during 20 years beginning from the first campaign. He remembers every single event with any details and date, his interview has been a convincing proof of the importance of oral history documentation. Besides, he and some of his neighbours narrated rumors about how the excavation began. According to their anecdote, there used to be only one luxurious hotel in Çeşme called Altın Yunus (means Golden Dolphin) owned by Selçuk Yaşar on these days. Ildır village was discovered by German tourists and they began to purchase lands around the village, then a German group started to search about Ildır's south coastline to buy parcels and build touristical facilities. It's expressed that Yaşar Group connected with Ekrem Akurgal for archaeological research here to cease a possible opponent nearby. Considering that Yaşar Cultural Foundation supported the research financially, that might not be the only reason however the status of the village changed into archaeological conservation site in 1981 putting an end for all possibilities of new massive facilities like the ones in surrounding touristical settlements thankfully. The reason why this story was exposed in this study is not that it's definitely the truth, the aim while conveying it is to indicate that a group of local people believe

²⁰⁵ Ramazan Akçiçek, his family immigrated to Ildır during the Exchange from Thessaloniki in 1924, he's at his 50s, interview was done on 29th of August, 2015.

²⁰⁶ Recep Çetinkaya, his family immigrated to Ildır during the Exchange from Thessaloniki in 1924, he's at his 60s, interview was done on 29th of August, 2015.

and spread it in their common memory and it inevitably becomes a part of oral history whether it's true or not.

It wouldn't be right to end this topic without mentioning the ancient city's former keeper, Hüseyin Yavuz²⁰⁷, who made great efforts for preservation and maintenance of the site for 33 years, he worked three more years voluntarily even though he was retired. In an interview done with him and published on a newspaper, he mentions about his interest in history, his personal efforts to protect the ancient city and the archaeological vestiges and his warnings to other villagers to appreciate and protect the site. In the same interviews, the head of the excavation, Ayşe Gül Akalın Orbay states how reliable he is and she adds that he is the honorary director of the site.²⁰⁸ His name is also come across in excavation reports, he covered the mosaics in Cennettepe in 2006 and he carried the remains to the excavation storage with his own efforts.



Figure 36 A photo of Hüseyin Yavuz taken during the interview in September, 2013

²⁰⁷ His family immigrated to Ildır during the Exchange from Thessaloniki in 1924, he died in April, 2014, interview with him was done in September, 2013.

²⁰⁸ Newspaper article, Antik Kentin Gönüllü Bekçisi, retrieved June 22, 2015 from <http://www.radikal.com.tr/hayat/antik-kentin-gonullu-bekcisi-1078507/>

He made a huge contribution that his name was mentioned in excavations' reports and he was also a subject to some newspaper articles. More importantly, he forms a bridge between *experts* and *non-experts* in user's diagram of the site with his knowledge and awareness. His efforts should not be overlooked by means of intangible heritage.

Regarding intangible heritage, he could be in the list of UNESCO's Living Human Treasures which is defined by the UNESCO as "persons who possess to a high degree the knowledge and skills required for performing or re-creating specific elements of the intangible cultural heritage."²⁰⁹



Figure 37 A photo of Hüseyin Yavuz showing the borders of Erythrai ancient city and the location of Ildır village within the ancient site, taken during the interview in September, 2013.

Regarding social contribution of the archaeological survey to the village, public relations between the excavation team and local people got better in the recent years thanks to the festival organized by the excavation team for the last four years. This remarkable event contributes to bring all the users of the site to a common ground. It provides not to be seen the site as only Erythrai by a group or

²⁰⁹ Encouraging transmission of ICH: Living Human Treasures, UNESCO Web Page, retrieved June 22, 2015 from <http://www.unesco.org/culture/ich/en/living-human-treasures>

not only as Ildır village. The evaluation of the festival by means of integration of rural and archaeological landscapes of the site is discussed under the title of values in the next chapter in detail.

3.4. Conservation Status of Ildır

As a result of ongoing excavations since 1964, archaeological site was registered by GEEAYK in 1981 with a conservation plan prepared by Ekrem Akurgal.²¹⁰ This first conservation plan mainly divides the site into three areas coded with letters as A, B and K. (Figure 41) A stands for 1st degree archaeological site area, AA shows the area taken for public treasury in the first place, areas coded with A1 and A2 shows the areas that are going to be expropriated partially and gradually and for exchange with another public land is proposed for A2 areas, too. B1 and B2 stand for 2nd degree archaeological sites, in these areas new construction is forbidden and B1 is subject to partial expropriation. Village settlement is divided as K1 and K2, respectively 1st and 2nd degree urban site area due to the urban fabric with traditional houses built before and after the population exchange.²¹¹

However, GEEAYK finds the divisions contrary to conservation principles and accepts the suggestion for K1 and K2 as urban site areas and registers the rest of the area within the city walls as archaeological site area by the decision dated June 20, 1981 and numbered A-2273. Hereunder, buildings which have peripheral contributions in K1 site are only allowed for maintenance and preservation in control and new construction for K2 site is forbidden except for the light constructions for touristic facilities.

After this plan was approved, illegal constructions showed up as a reaction to the restrictions in the plan, 39 unlicensed construction are found in the same year in AA, A1, A2, B1, K1 and K2 areas. Although legal proceeding for destruction was started by relevant institutions, none of the buildings were demolished.

²¹⁰ Tuna, N. (1992), Erythrai Arkeolojik Sit Alanında Koruma Sorunları, Ege Mimarlık Journal, Vol. 1992/3-4 (p. 43)

²¹¹ Ibid

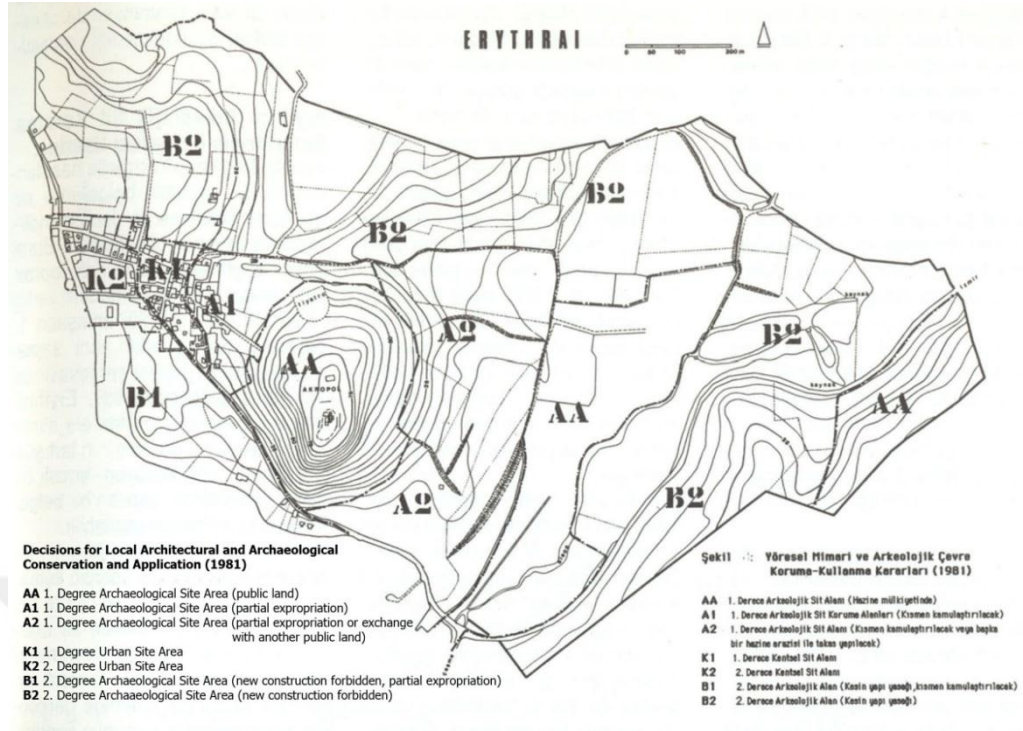


Figure 38 Conservation Status of Ildır in 1981 proposed to GEEAYK by Ekrem Akurgal²¹²

In 1984, former plan was reviewed and revised, K1 and K2 urban site areas were changed into 3rd degree archaeological site areas and the rest of the area was determined as 1st degree archaeological site. Accordingly, structures within the settlement lost registration status and new constructions were allowed under the conditions that new buildings can be constructed considering characteristics of vernacular architecture without an excavation for the foundation.

However, these new criterions encouraged illegal constructions, it was detected that between the years 1984 and 1989, there were almost no supervision on the site since the excavations were ceased after 1981. Therefore, most of the new buildings were constructed without legal applications and conservation principles of 1984 plan were overlooked in the meantime.

After the request of a cooperative housing society for a new housing site on the site adjacent to the northern side of the city walls, İzmir 1st KTVKB Council

²¹² Ibid

registers the site as 3rd degree archaeological conservation site by the decision dated June 2, 1988 and numbered 356 (Figure 42).

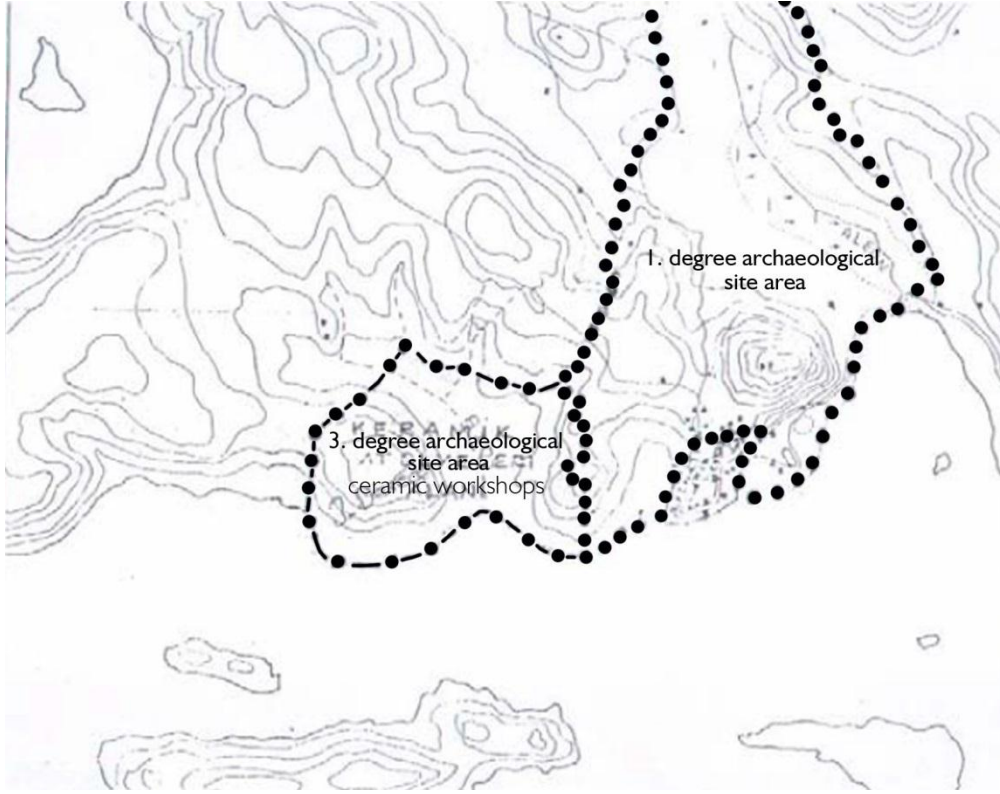


Figure 39 Site Map according to the decision dated June 2, 1988 and numbered 356²¹³

A series of soundings conducted by Ömer Özyiğit were determined by the council to evaluate the new construction request and the remains of ceramic workshops and necropolis area beginning from archaic period to late antiquity are revealed as the result of this research.²¹⁴ Therefore, this area was registered as the 1st degree archaeological site by the decision dated September 15, 1988 and numbered 513 and a buffer zone of 10 meters wide was proposed around the borders of the 1st degree archaeological site area (Figure 43). This decision was transmitted to High Council for approval however KTVK High Council decided for review of a

²¹³ Budun, G. (2003), Research of Ildırı's Historical Pattern and Evaluation for Preservation (p. 103)

²¹⁴ Özyiğit, Ö. (1989), Erythrai Sounding Research in 1988, Proceedings of 6th Meeting on the Results of Excavations, 1989, Antalya (p. 125)

commission of 5 persons. High Council descends the site degree to 3 on the grounds that mentioned area is out of the city walls and there are simple remains on the surface. Based on the decision dated July 25, 1989 and numbered 88 by KTVK High Council, İzmir 1st KTVKB Council accepts the decision by their decision dated September 7, 1989 and numbered 1250.

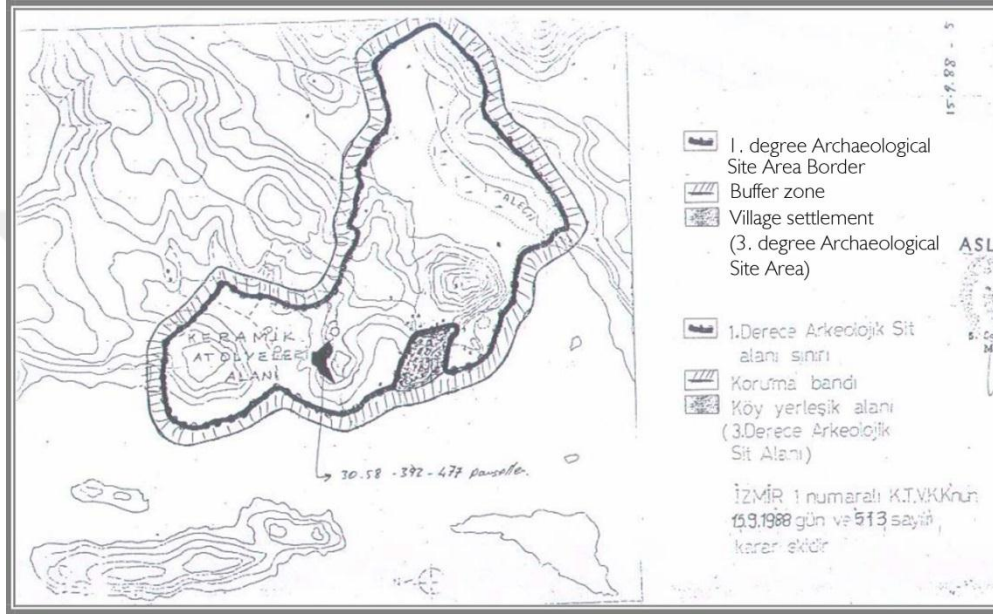


Figure 40 Site Map according to the decision dated September 15, 1988 and numbered 513²¹⁵

After these changing series of decisions, İzmir 1st KTVKB Council brought suit for the cancellation of the decision and finally aforesaid site was registered as 1st degree archaeological site area by the court decision on July 29, 1992.

By the decision dated October 6, 1995 and numbered 5908, 1st degree archaeological site area was expanded towards north and east sides, 3rd degree archaeological site areas were turned into 2nd degree archaeological site area.

Controversial circumstances about ceramic workshop ares on the north became a current issue in 2009 again. Yaşar Holding which is managing some parts of the

²¹⁵ Ibid

land with its facilities within the 2nd degree archaeological site area demanded to reduce the site degree to 3, however archaeological excavation team demands to turn the area into 1st degree archaeological site based on the data derived from excavations and research between 2004 and 2007 in this area. In the reports of 2010 campaign, it is stated that north-eastern side of Banyoztepe was determined as a new settlement area for Ildır village by and registered as 3rd degree archaeological site area by İzmir 1st KTVKB Council by the decision dated December 17, 2002 and numbered 10163 and parcellations were done under the control of Çeşme Museum in 2009 and 2010 (Figure 44).

It is also emphasized in 2010 reports that site areas should be considered within their periphery instead of a scale of lots or parcels otherwise it might face with the danger of losing its existing characteristics if partial decisions are implemented by overlooking the wholeness of the site with all values. Besides, it is also stressed that traditional life over the village is a part of this wholeness and it should be protected as well.



Figure 41 Locations of proposed new settlement are for Ildır and Banyoztepe

The village is surrounded by agricultural lands which occupy the 1st degree archaeological site area. In the regulations, it is stated that new agricultural lands cannot be demanded however existing seasonal cultivation is allowed to

continue.²¹⁶ Agricultural activity based on ploughing of the earth only restricted for mounds and tumuli.

Regarding the ownership issue, it is stated that %45 of the village is public land and owners have deeds for the rest %55. People whose house or land is on public land are charged with adequate pay (ecrimisil) to keep using their real estate.²¹⁷

Erythrai Archaeological Research Team is in coordination with İzmir Institute of Technology to propose a site management plan for the site since 2011. A draft project was presented to İzmir governorate in 2012 and financial sources and supports are being tried to find to develop the project.

3.5. Ildır as a Cultural Landscape with a Holistic Approach

As an organically evolved landscape, Ildır can be considered as a totality of natural, rural and archaeological landscape. The village exists within the physical unity of archaeological vestiges and rural layer over it at present, this coexistence is in accordance with the natural landscape, rather it stems from the natural landscape. Yet, the relationship of the settlement with the sea is the key reason for the extant multiplicity. Therefore, it is possible to mention the word **seascape** modifying the actual meaning slightly in the scope of the thesis and count the word in the same group of the three main overlapping patterns of natural, rural and archaeological landscapes. The site is considered as a **cultural landscape** since this notion can include the definitions of aforesaid landscape variations and seascape in an integrated manner. In this section, the significance of place is revealed in terms of mentioned descriptions.

3.5.1. Natural Landscape and Seascape

Ildır, as a maritime landscape, has been preferred to establish settlements for its convenient geographical settings over ages. The coastal town had continuous

²¹⁶ Resolution Concerning the Usage, and Protection Conditions of Archaeological Site Areas dated November 5, 1999 and numbered 658, retrieved August 21, 2016 from <http://www.kulturvarliklari.gov.tr/>

²¹⁷ The data was obtained via the interview with Erdem Yavuz (village headman) on August 28, 2016.

habitation for centuries basically due to natural values, being a seaport, etc. Its natural attributes always kept the site appropriate since the ancient times. The formation of the town has always derived from its relations with the sea and kept on developing over its physical and socioeconomic relations. Mainly, it was easy to defence considering requirements of ancient times, the hill ensures surveillance for surrounding area in a wide range, both on the sea and on the land and there were two natural harbours on the south and on the west side of the town. Although the ends of the fortification walls on the coast line are not so visible today, it is easy to relate that they were built referring to the harbours.

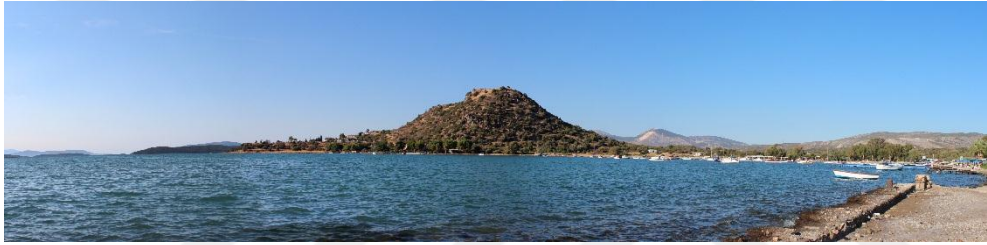


Figure 42 Panoramic view of the village from the south (taken by Emine Çiğdem Asrav)

Besides, the layout of the village is clearly influenced by the sea considering that the settlement pattern evolved in ages tracing the previous one. The current village area is located between the acropolis and the sea; the lots are located on the slight slope of the hill reaching the sea view in each possible corner. Streets which are perpendicular to the sea are one of the main features of the layout, it creates numerous panoramic viewpoints therefore it is possible to keep the visual connections with the sea all over the site.

Although ancient harbours do not have their former glory since Ildır is a smaller settlement now, ports for the boats are still on the same spots. A coast line full of fishing and excursion boats is a typical image for the village.



Figure 43 A view of the village from the west boat port (taken by the author)

Moreover, agricultural activity has been active on the settlement for ages as it is found in the ancient texts. Natural beauty and fertile lands surrounding Erythrai was also mentioned by ancient writers. The village reveals another characteristic face in the spring when artichokes blossom, purple color of the flowers is seen around the fields. It is also possible to witness the company of archaeological vestiges and nature when the village turns into green in the spring, vegetation growing around the remains reminds the effects of time on the outputs of men.



Figure 44 Theatre in the spring (on the left) and artichoke blossoms (on the right)

Another specified characteristic for Ildır is the view of the sunset over the islands across. It is mostly related with the name of the ancient city, Erythrai since it also means the city of the red.



Figure 45 Sunset in Ildir (taken by the author)

3.5.2. Rural Landscape and Archaeological Landscape

It was emphasized in the former chapter that both of rural and archaeological landscapes are the results of the process showing how communities transform physical spaces into meaningful places. Landscape is also defined as a cultural product, arena for all of a community's activities and dynamic constructions. Throughout the evolvement of Ildir village, the traces of former settlements turned into an archaeological landscape while a rural landscape was derived from the natural landscape.

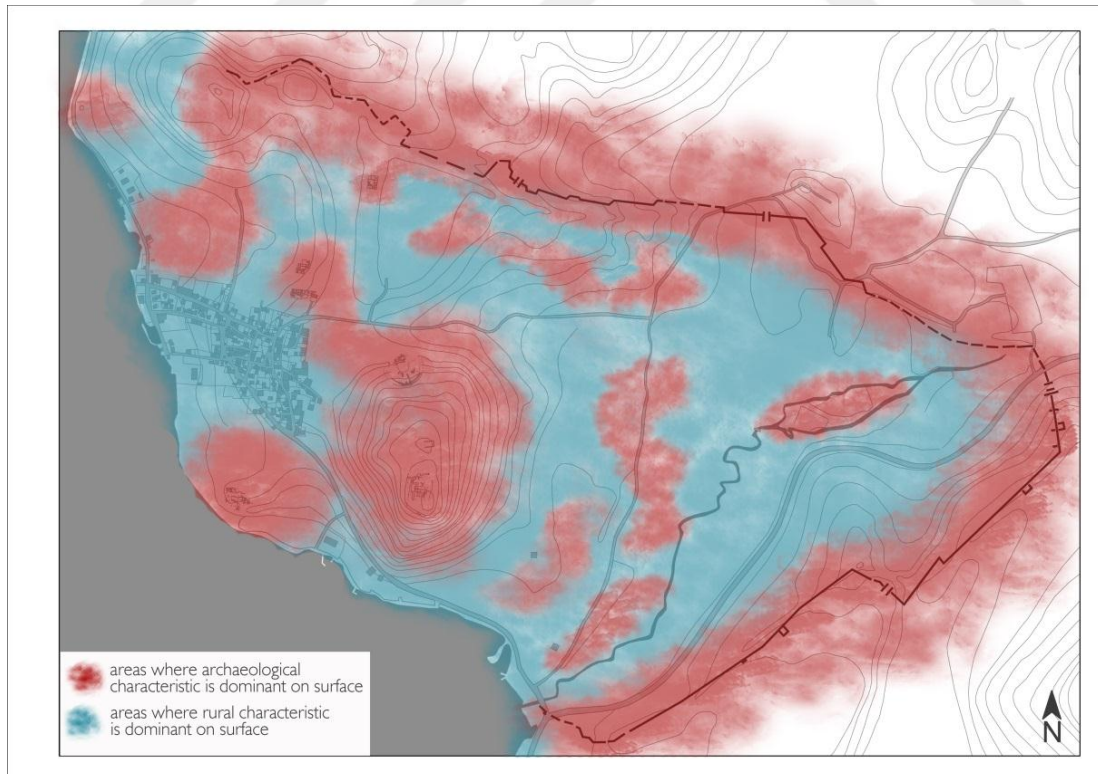


Figure 46 Coexistence Pattern of Rural and Archaeological Landscapes in Ildir

It is recurrently expressed that rural and archaeological landscape in Ildır share the same physical environment and they are laying over a rich historical stratification. The village is located on the west side of the acropolis. When it comes to analyse the visible layer on top at present, it is mainly characterized by the village and the ancient city from place to place. A diagrammatic coexistence scheme of rural and archaeological landscape (Figure 49) is produced to show the change in dominancy of the characteristics of the landscape all around the site.

The qualities which make Ildır a rural settlement are not just being small-scaled and isolated, traditional practices and economy based on agricultural activity is more effective in the definition. Rural settlements are stages for free relationships between man and nature. When the scale of the building fabric and agricultural lands are compared, it is clear that lands surrounding the village are many times more than the area occupied by the houses (Figure 51). The lifestyle based on the local production is one of the values that make Ildır a cultural landscape.

To understand and analyse the physical unity of Ildır village as a combination of a rural and an archaeological landscapes, the elements forming these landscapes should be revealed. In the next section, built environment which forms the settlement is analysed.



Figure 47 Ildır Village from the Acropolis



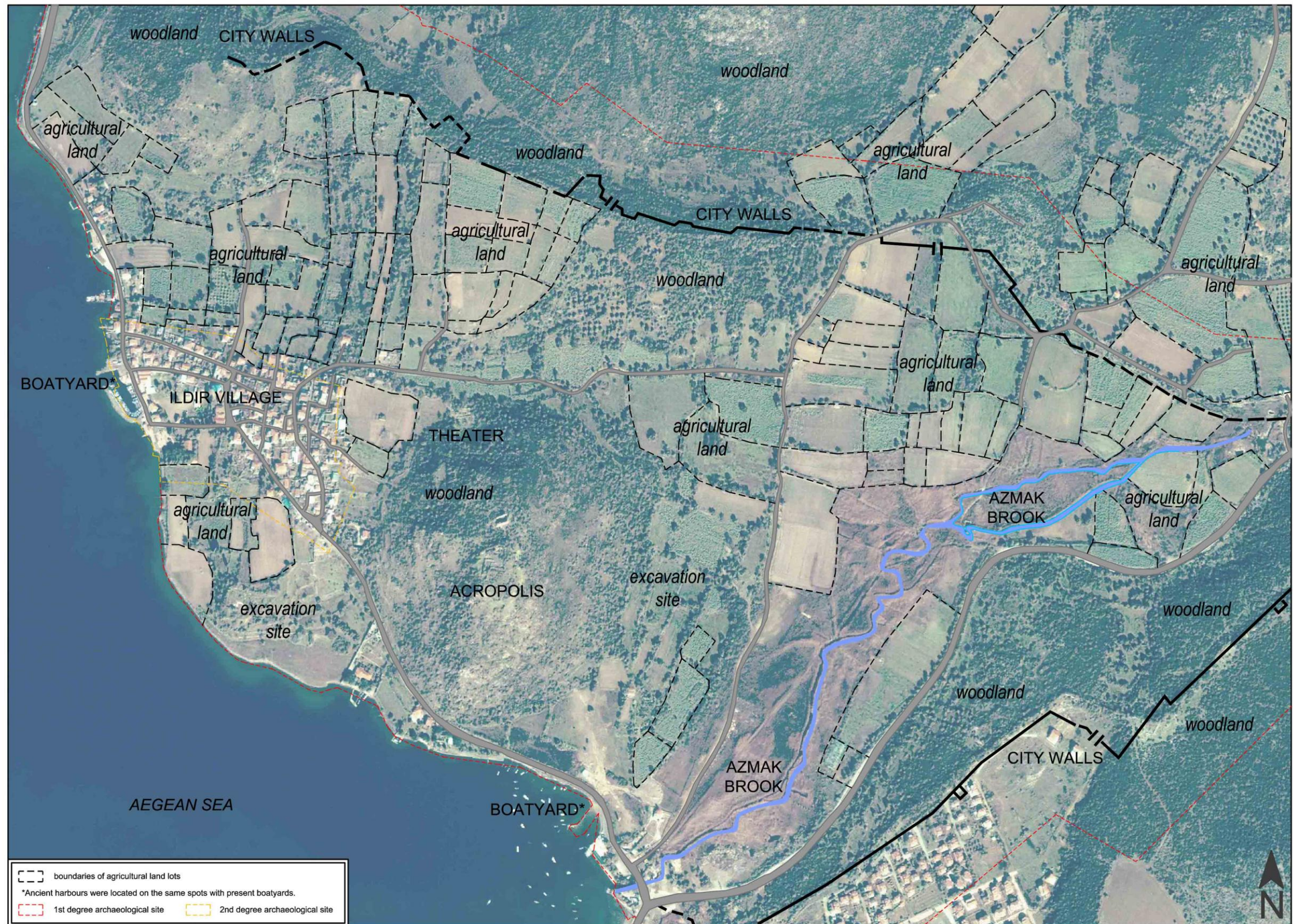


Figure 48 Agricultural lands and woodlands surrounding Ildir



3.5.2.1. Built Environment of Rural and Archaeological Landscapes in Ildır and Erythrai

The edifices within the rural and archaeological landscape in Ildır are parts of the physical environment produced by people while transforming the natural landscape into settlements. Since cultural landscape is defined as combined works of nature and man, cultural heritage from different periods in the village is regarded as an entire cultural landscape.

Since the aim of the thesis is to consider the physical unity of rural and archaeological landscapes, built environment within the landscapes is explained together. Visual and written materials are used to analyse and explain the physical characteristics of Ildır village in its entirety. Some aerial photos taken from the excavation archive show the location of the village within the ancient city (Figure 52-53). Maps are prepared to display existing situation of the built environment of Ildır such as cadastral pattern, open and built up areas, current use of buildings and visual characteristics of the settlement.



Figure 49 Ildır village within Erythrai ancient city (aerial photo taken by Hakan Çetinkaya, found in the Excavation archive)

The scale of the map remained same with the one used to show the historical development of the site as 1/2000 scale map on an A3 size page. However, it is enlarged to 1/1000 for two maps showing cadastral pattern in the village and current use of the buildings to zoom into the village.

Characteristics of traditional fabric and typology of vernacular architecture are also stated based on an existing study which is Güzide Budun's MS thesis "Research of Ildır's Historical Pattern and Evaluation for Preservation" which is one of the main sources for this thesis. However, they are not explained in detail due to the scope of the thesis, it is aimed to reflect the identity of the village and clarify the values of the built environment. A last map is prepared to show the existing edifices from different historical periods and those edifices are explained by related photos and explanations.



Figure 50 Ildır village (aerial photo taken by Hakan Çetinkaya, found in the Excavation archive)

In Figure 54, built-up areas within the cadastral pattern of the settlement are displayed. This map is important by means of understanding the solid-void relations, land use quality and ownership of territory in the village. It also shows the change in scale and the number of the built-up areas within the same lot. The following map (Figure 55) which shows the current use of the buildings in the settlement shows the present functions of the structures. The residential fabric does not seem so dense but it is easy to read that there are many residential service buildings in each lot. This situation indicates that there are many additions to the main residential buildings which might be illegal due to the conservation site degree restrictions. There are also abandoned residential buildings which are in structurally good conditions and residential building remains can be traced within the fabric of the village. The village has a typical square with the fountain, coffee house (köy kahvesi) and the mosque nearby. It is also seen in the map that commercial buildings are aligned along Atatürk Street which is the main street going through the village.

Another map for visual characteristics of the settlement (Figure 56) is produced since visual features in different spots of the site are important elements to define the characteristics of Ildır. Panoramic view points, landmarks, nodes and vista points are determined during site trips to understand and express the visual quality in the settlement. This analysis is not only based on the experiences of the author but also visual data from other people is considered such as mostly taken photos of the site by other people or perceived meeting points etc. Besides, the information from the interviews helped to decide main characteristics of visual quality. Therefore, these reflections are not only derived from the outsiders but they mainly contain the perceptions of insiders of the village.

Since Ildır is unified with seascape, visual features such as panoramic view points and vista points are basically derived from the natural elements. Since the settlement has rich visual quality, this analysis is also very important for upcoming evaluations and decisions.





Figure 51 Cadastral Pattern and Built-up Areas



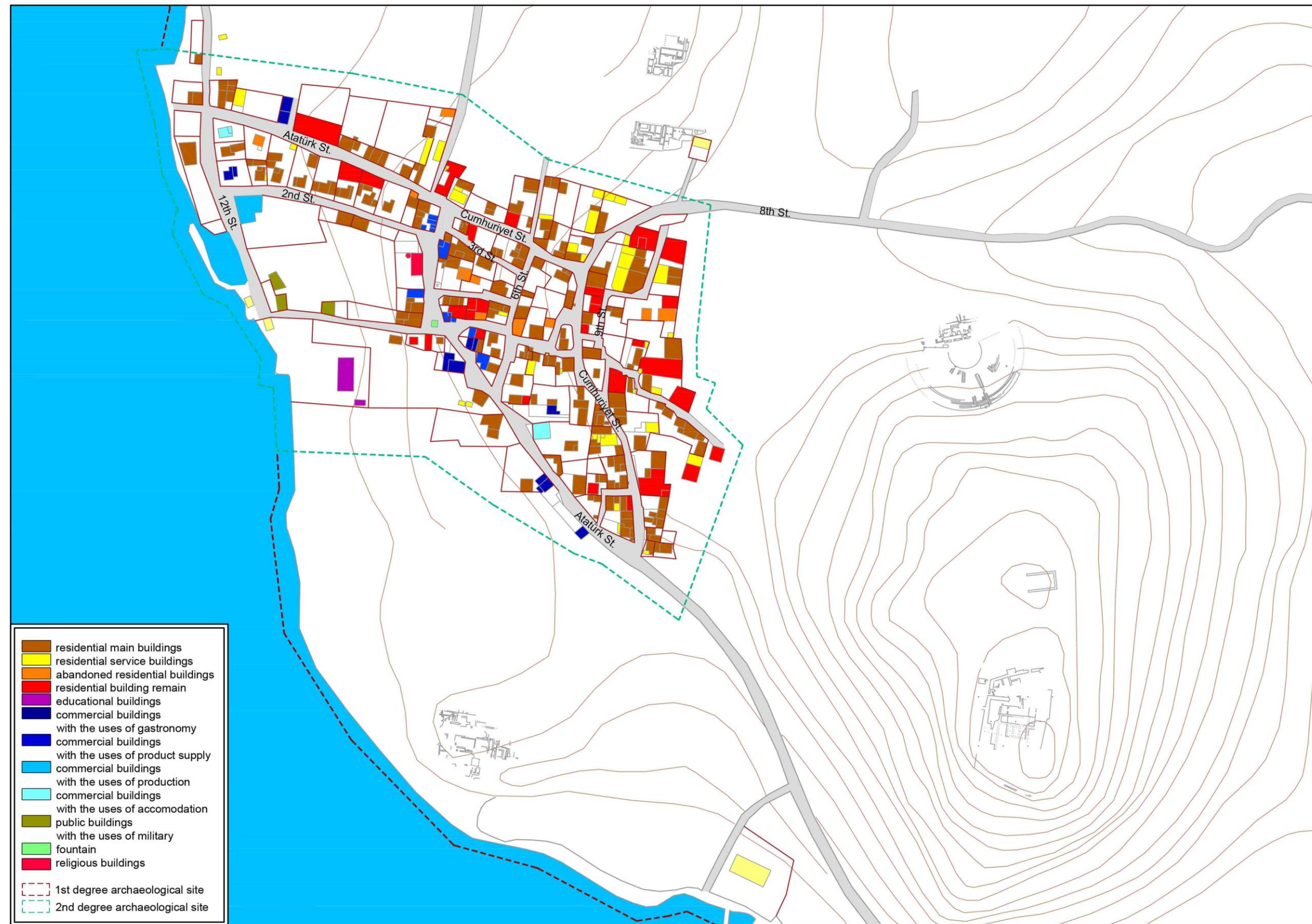


Figure 52 Current Use of Buildings



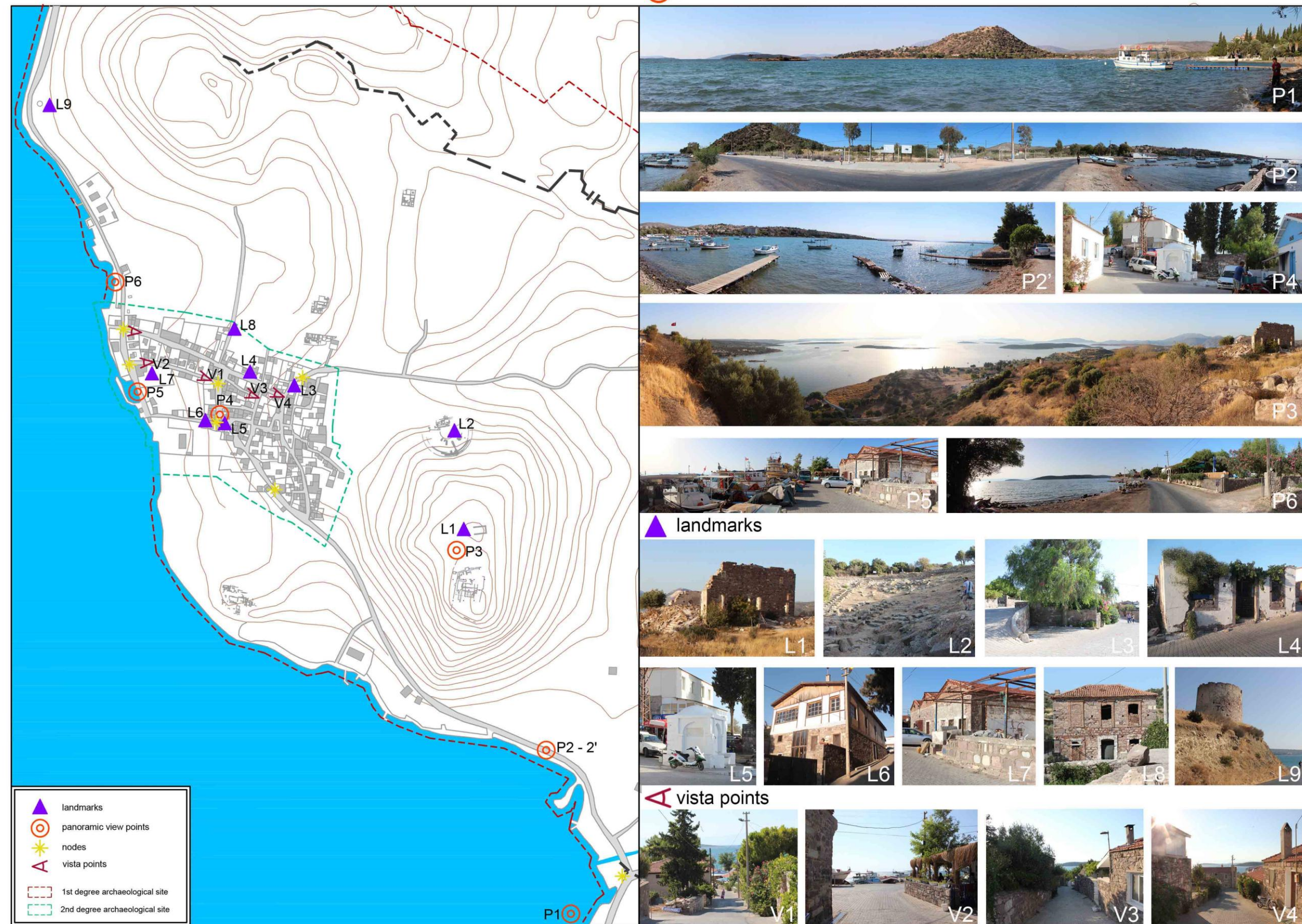


Figure 53 Visual Characteristics of The Settlement



The most referred landmarks are determined as Saint Matrona Church on the acropolis, the theatre, a big willow tree placed on a node, an ivy-mantled garden wall which is obviously an earlier façade, the fountain on the village square, one of the Greek houses left during the exchange which is closer to the village square, olive oil factory, one of the abandoned Greek houses left during the exchange and the windmill by the road on the north side of the village. There are some other landmarks but these ones are chosen since they are realized to be common for many different people. The acropolis itself might also be considered as a huge landmark which is the main natural element forming the characteristic silhouette of the village from the south. In addition, other archaeological vestiges might be thought as landmarks; however most of them are not vertically dominant visual elements.

Vista points facing the sea are mostly caught from the long inclined streets and this is one of the significant visual features for Ildır. Nodes are generally formed by the intersections of the main streets in the settlement, some of them identified by landmarks, historical buildings, natural elements, etc. and some are identified by movements of people and circulation in the village.

Moreover, it is essential to mention characteristics and significance of traditional fabric of rural landscape as today's living layer. The pattern of the settlement evolved organically, it is a small-scale village with low population. The material and structural system of traditional residential buildings in Ildır are derived from the remains of Greek settlement.

Even though the town was destroyed few times in different ways like evacuations, lootings, diseases, earthquakes, etc; built environment of Ildır recovered its traditional building fabric more or less. A new kind of vernacular architecture with the traces of earlier traditions emerged by the use of local material and techniques inherited from earlier cultural periods. Most of the existing houses are the ones which were rebuilt on the remains of destroyed buildings. Therefore, it would be proper to emphasize that present traditional residential building fabric

reflects the qualities of the buildings which were constructed by Greek inhabitants in Ottoman Period.

Reused materials were intensely used like any other multi-layered settlements. Apart from reused materials, main material in the village used for both the structures of the ancient city and the village is trahit rocks which have a typical reddish tone. The city is claimed to take the name from the word Erythros which indicated a shade of red in Greek and the village remains being a *red city* since trahit rocks are still used in the masonry of the buildings, garden walls, etc. (Figure 57)



Figure 54 A typical rough cut masonry pattern in Ildır (taken by the author)

Residential typology and typical planning schemes are classified in Güzide Budun's MS thesis "Research of Ildır's Historical Pattern and Evaluation for Preservation". Since the scope of the thesis does not include typology analyses in detail data from Budun's thesis and data gathered during site trips are used together. Vernacular architecture of rural landscape in Ildır has a mixed typology due to the changing users in the last century and stratification of different historical periods. It has mixed and rich features.

Budun lists basic features of the residential buildings in Ildır as number of storey, location on the lot, circulation scheme of the house (with or without a sofa), functions of the storeys, volumetric relationships between the storeys, connections

between house and garden, street and garden or street and house and the relationship with the neighbouring lots. Then, it is classified into three groups as:

- one storeyed houses without a sofa having a storage or stable
- two storeyed houses without a sofa having a storage or stable
- two storeyed houses with a sofa having a storage or commercial space²¹⁸

The most common used construction materials are andesite and trahit, brick is also frequently used in the traditional structural fabric of Ildır. Construction technique in the village is generally rough cut stone masonry and rubble stone masonry; there are both examples of plastered or unplastered ones.

Roofs of traditional residential buildings are mainly built as gable and pitched roofs covered by traditional roof tiles (over and upper roof tile). There are few houses having a pediment on street façade as a dominant elevation characteristic.²¹⁹

The vernacular architecture is not explained more in detail due to the scope of the thesis. It is important to express that present rural landscape has a significant building fabric and it is as valuable as the remains of earlier periods. In addition, it is specific for Ildır to emphasize multi-layeredness of the settlement and building fabric remained from different periods. Therefore, an analysis of built environment as a result of historical stratification is essential.

The edifices from different cultural periods are displayed on a map together (Figure 58). This image clearly shows the richness of cultural heritage within the area. It is a superimposition of the maps prepared for historical development of the site and all the significant edifices which give Ildır a unique character are spotted. They are numbered since they are explained in the following pages one by one in chronological order.

²¹⁸ Budun, G. (2003), Research of Ildır's Historical Pattern and Evaluation for Preservation (p. 83)

²¹⁹ Ibid (p. 95)



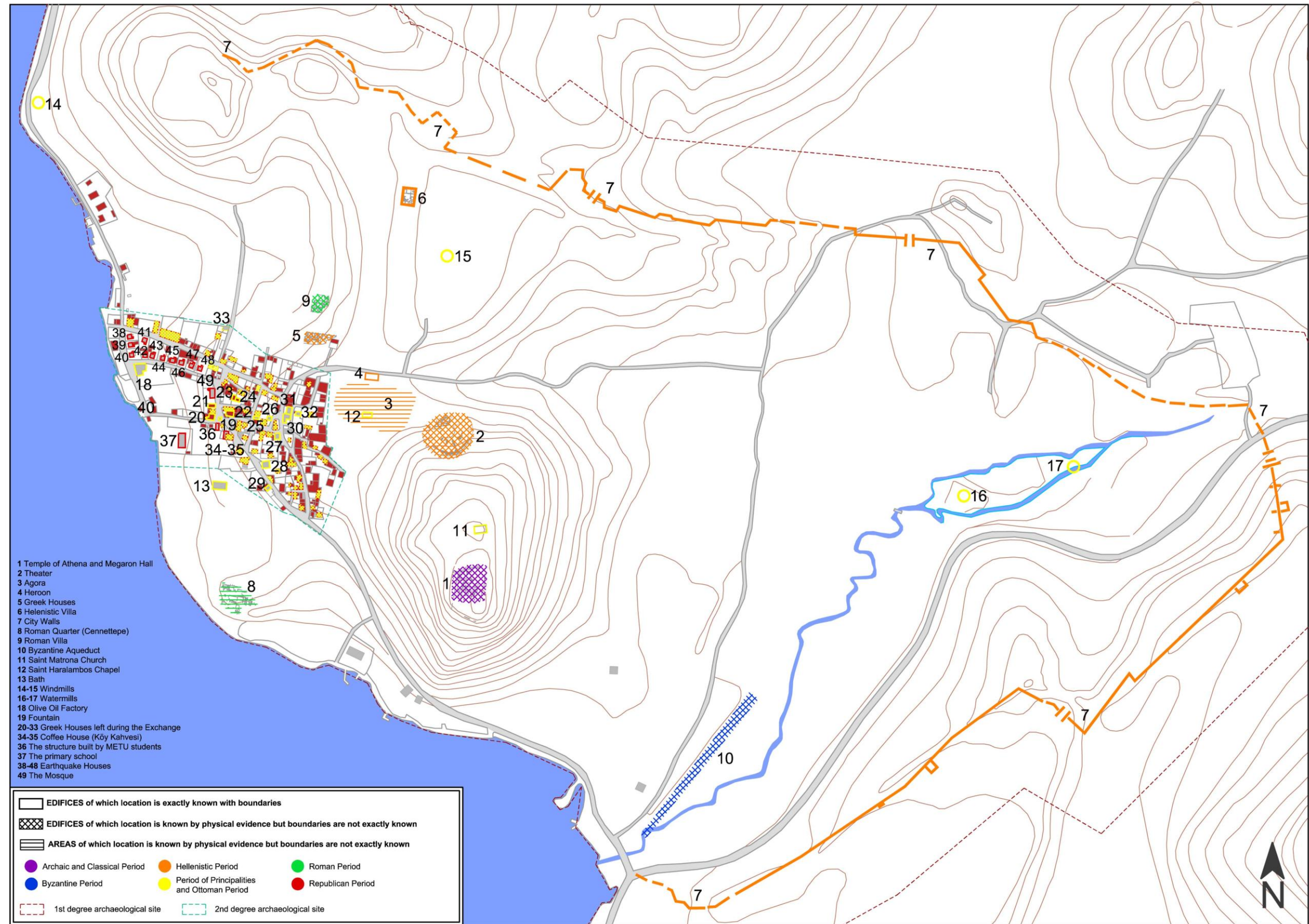


Figure 55 Built environment of Ildir with edifices from different periods



1. Temple of Athena and Megaron Hall

These two edifices are remains from Archaic period and they are placed on the acropolis. The temple of Athena is dated to the years 750-500 BC and it is assumed to be the temple of Athena mentioned by Pausanias as lying on the top of a hill.²²⁰ There were many small findings which could prove the assumption of Athena temple but the most prominent clue is the piece of an architrave block with an inscription which says the building was dedicated to Athena Poliouchos.²²¹ Polygonal masonry technique of the temple (composed of multi corner stones) is remarkable and it is known that the building was expanded by later additions in the 7th and 6th centuries BC.

It is also known that many other Athena temples in surrounding ancient cities as Priene, Smyrna, Phokaia, Assos, Athens and Pergamon were built on the acropolis or one of the highest spots of the city since Athena Poliouchos should be placed on the highest point of the city as the protector of the city.

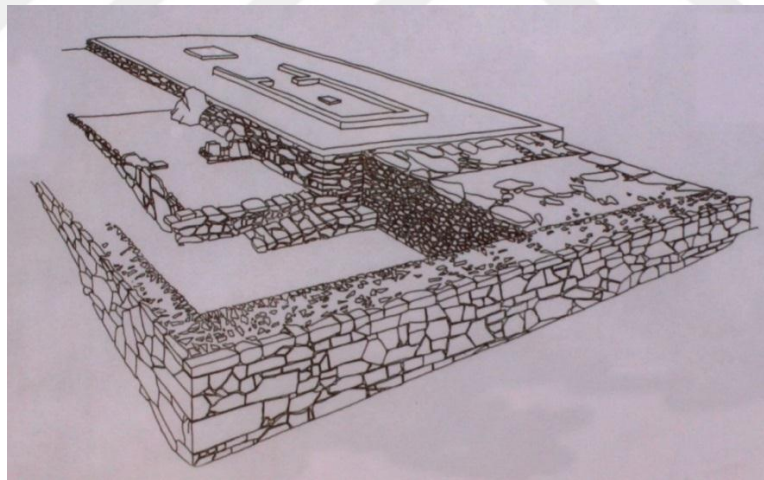


Figure 56 Axonometric Drawing of Athena Temple (taken from the Excavation Archive)

The other structure on the acropolis is Megaron Hall which is known as the earliest building of Erythrai ancient city. It was the house of an Erythraean king measuring 6.5*13 meters and the workmanship of the masonry is of primitive

²²⁰ Akurgal, E. (1979), Erythrai, An Ancient Ionian City, Tifset A.Ş., İzmir (p. 5)

²²¹ Ibid

character consisting of roughly-shaped polygonal stones of different size.²²² Due to the later alterations, Megaron hall is badly damaged and fundamental data to complete the restitution drawing is not reached.



Figure 57 Temple of Athena and Megaron Hall (aerial photo taken by Hakan Çetinkaya, found in the Excavation archive)

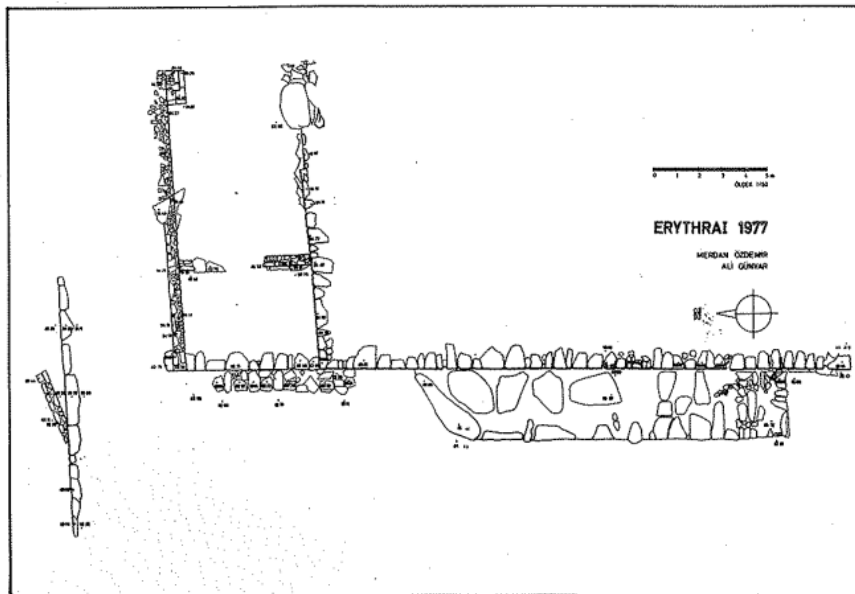


Figure 58 The plan of Megaron Hall (Akurgal, 1979, p. 14)

²²² Ibid (p. 7)

2. Theater

The theater was built on the northwest part of the acropolis hill and it was probably constructed in the first half of the third century BC.²²³ The seatings were constructed by trahit rocks, the structure has double diazomas. It is understood that there were later alterations in Roman period.

The theater was partially restored beginning from 1978 excavation campaign and lasted 4-5 years. The restoration helped the structure to stand and become stronger however the restoration was mostly implemented by concrete which was a popular treatment of that period and now known as harmful to the stone material.



Figure 59 Theater (aerial photo taken by Hakan Çetinkaya, found in the Excavation archive)

²²³ Ibid (p. 8)



Figure 60 Theatre (taken by the author)

3. Agora

The plane area on the northwest side of the acropolis hill is predicted to be agora since it is a wide flat area surrounded by the monumental structures as theater and the heroon.²²⁴ However, it is not excavated yet, it is used as agricultural land.



Figure 61 the plane area predicted to be Agora (taken by the author)

²²⁴ Ibid (p. 2)

4. Heroon

Heroon was uncovered by Cevdet Bayburtluoğlu during the fieldwork in 1977. According to an inscription which shows streets and dates of 4th century BC found earlier, Heroon in Erythrai was built next to Agora.²²⁵ It resembles Mausoleum of Belevi near Ephesus with the high orthostats and the profile of the toichobat (Figure 65)



Figure 62 Heroon (taken by the author)

5. Greek Houses

Greek houses which were also named as houses of the classical period by Ekrem Akurgal were unearthed in the 1978 season.²²⁶ The plan is recognized as a large megaron consisting of three rooms and a porticus all on the same axis and facing the south.

It is stated that there should be a second megaron which was joined with the first one, the western border of the western megaron was supported by a long, retaining

²²⁵ Ibid (p. 10)

²²⁶ Ibid (p. 22)

wall in a north south direction. Since it exhibits fine masonry consisting of regular but small, brick-like stones, it is dated ot 5th century BC.²²⁷ (figure 66-67)



Figure 63 Greek Houses (the old photo is used because the structure is covered with plants,vs. at present) (Akurgal, 1979, p. 16)

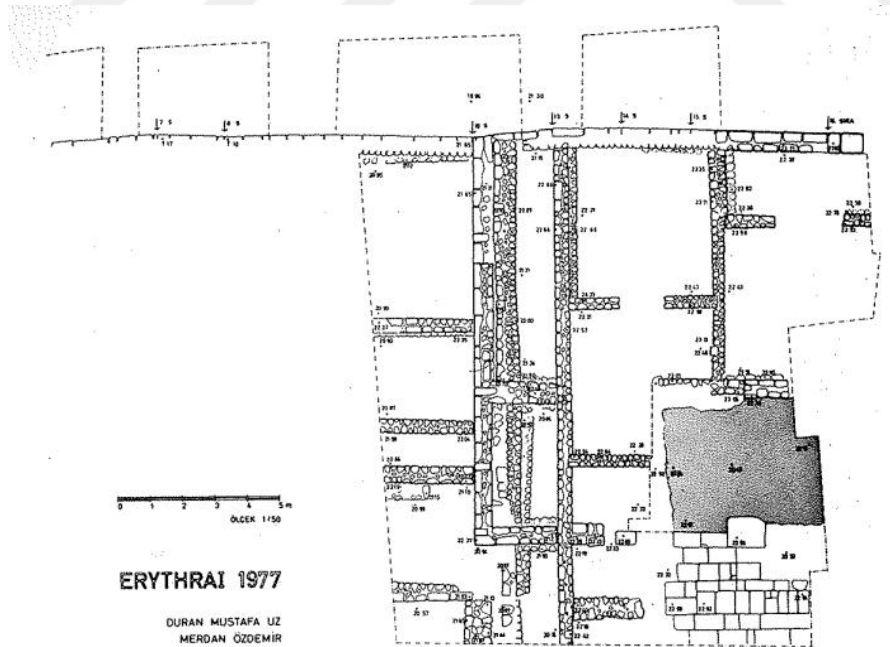


Figure 64 Plan of greek houses (Akurgal, 1979, p. 17)

²²⁷ Ibid

6. The Hellenistic Villa

The Hellenistic Villa is one of the remains which were completely excavated in 1977 and 1978 seasons and placed on the spur running North West of the acropolis looking westwards and dominating the view to the sea.²²⁸ It is measured 18*25 meters and consists of two parts as the Gynaikonitis (women's part) and the Andronitis (men's part). Majority of the pottery found in the villa indicates the date as 2nd century BC.

The drainage system was solved after the villa was uncovered, there is a cistern in the large courtyard supplied by rain water and thought to be drinking water for the house. A pipe is placed in the wall between the two courtyards and others under the surface of the large courtyard to direct rain water from the roof to the cistern.²²⁹

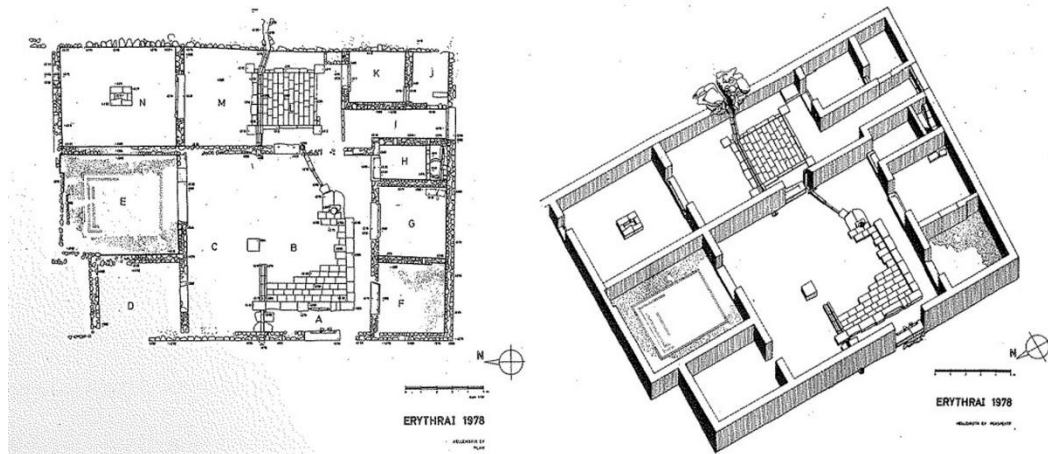


Figure 65 Plan of the Hellenistic Villa on the left and restored isometric plan on the right (Akurgal, 1979, p. 18-19)

The architectural type of the villa is thought to exhibit a canonic form of the Greek domestic architecture in the east Hellenic world. The architectural type of the villa resembles with the definition of the “Rhodian” peristyle house by Vitruvius.

²²⁸ Ibid (p. 10)

²²⁹ Ibid (p. 15)

7. City Walls

The fortification wall surrounding Erythrai ancient city on the landward side is partially in a good state of preservation. The length of the city wall is about 3.7 km and it is dated to the end of the 4th century.²³⁰ The material of the wall changes partially, some parts are built by trahit rocks and some are out of white and gray limestone. It was expressed in an inscription found that many citizens of the ancient city contributed to the construction of the city wall.



Figure 66 Part of the City Wall (taken by the author)

8. Roman Quarter (Cennettepe)

Excavations on “Cennettepe” started in 1978 by Ekrem Akurgal and the location was called by the name “Paradise Hill” because of the natural beauty of it.²³¹ First it was thought to be a Roman Villa, later on a Roman quarter was unearthed by the Second Generation Erythrai Excavations after 2006.

Second Generation Excavations focused on the area and lots of mosaics were uncovered in many trenches. In addition, the findings indicated that the beginning of the habitation in the area is going back to the bronze age. Works on Cennettepe are still going on and there is a demand to turn the area into an Archaeopark in the near future.

²³⁰ Ibid (p. 26)

²³¹ Ibid (p. 22)



Figure 67 Cennettepe (aerial photo taken by Hakan Çetinkaya, found in the Excavation archive)

9. Roman Villa

The villa was uncovered in 1977 campaign and it is known that the construction date goes back to 2nd century AD.²³² The villa is a peristyle house with a north porticus and it is stated as an architectural type created in the Hellenistic period. An attractive mosaic floor in geometric design was found in the north porticus. The mosaic was completed in the 3rd century AD or later, the house had later alterations according to the findings.

10. Byzantine Aqueduct

The aqueduct is located where Aleon River is flowing into the sea and it is parallel to the river. It is assumed to be built and used to direct water into the village in Byzantine period.²³³

²³² Ibid (p.20)

²³³ Bayburtluoğlu, C. (1975), Erythrai, Turkish Historical Society Press (p. 82)

11. Saint Matrona Church

The church is located on the northern part of the Acropolis hill. It was built at the end of the 19th century and it is predicted to be destroyed on purpose during 1950s.²³⁴ The building measures 11*16,7 meters and the traces show that it used to have three naves.²³⁵ Three main outer walls of the church are partially standing; they are built by rubble stone masonry. There is no trace about whether the building was altered or restored. There are also Christian graves around the church.

In 2010 campaign, the excavation was carried on the Acropolis and during the season it was realized that there are many Greek visitors (children, grandchildren or relatives of the exchangees) coming especially to visit the church. It is also known that exchangees built a church with the same name after they moved to Nea Erythraia near Athens.

12. Saint Haralambos Chapel

The chapel is a very small-scale building which is located on the plain area on the northwest of the Acropolis that is estimated as Agora. There is no certain data about the construction date of the chapel, the main outer walls are partially standing but the structural condition is quite bad right now, it looks more like the ruins of the ancient city.



Figure 68 Saint Matrona Church (aerial photo taken by Hakan Çetinkaya, found in the Excavation archive)

²³⁴ Akalın Orbay, A. G. (2010), The Report of Erythrai Excavation Research in 2010

²³⁵ Budun, G. (2003), Research of Ildırı's Historical Pattern and Evaluation for Preservation (p. 69)

13. Bath

The bath is located on the western side of Cennettepe and the construction date is not certainly known. The building consists of two separated spaces and they are both covered by domes. It is structurally in good condition but it is partially covered by earth and plants.

14-15. Windmills

There are two windmills remained in Ildır. One of them is located on the northwest side of the village, close to Çeşme-Karaburun road. It is standing more like a landmark pointing the end of the village today. The other windmill is located on the northern side of the Acropolis hill, more accurately it is placed on the southeast of Hellenistic villa. Both of the structures are built by rubble stone masonry.



Figure 69 The windmill next to Çeşme - Karaburun road (taken by the author)

16-17. Watermills

There are two windmills in Ildır and they are located closed to each other on Aleon river. They were both used until 1970s, but they remained inactive after 1974 when the electricity was provided in the village.²³⁶ The building technique is rubble stone masonry and they are structurally in very bad condition at present.

²³⁶ Çil E. & Kul F. N. (2015), Ildır: Yerleşilemeyen Köy, Mimarlık Journal, Volume 381, the name of the project is "Ildır Settling History: Spatial Change Analysis of an Exchange Village Next to Erythrai Archaeological Site" (Ildır Yerleşim Tarihi: Erythrai Arkeolojik Alanına Bitişik Bir Mübadele Köyünün Mekansal Değişimi)

18. Olive Oil Factory

The building is located on the west sea side of the village. It remains idle now but it was functioning as an olive oil factory. The date is written as 1901 on the stone key of an arch of a door on the north elevation. The building technique is rubble stone masonry and gable walls are built by brick. The roof was covered by three pitched roofs. It is clear that the building was exposed to too many alterations.



Figure 70 Olive Oil Factory (taken by the author)

19. Fountain

The fountain is located on the village square where the main road to Karaburun is passing through. The square is basically an intersection of the roads rather than being a defined open space. However, it is surrounded by coffee house (köy kahvesi) and the mosque, the square has a central character and the busiest section of the village. It is dated to 1880 by the inscription on it.



Figure 71 Fountain on the Village Square (taken by the author)

Traditional Residential Building Fabric

After the population exchange between Greece and Turkey, new Turkish settlers of Ildır could live in the village between 1923 and 1929. However, the village and agricultural lands had been partially destroyed after the first evacuation of the village before 1923. In 1929, exchangees had to face with a second migration because of malaria epidemic, they could not even completely fix the remains and settle into the village.²³⁷ Only three families did not leave the village. When they heard that their houses were began to be sold and looted, most of them decided to come back. The village was completely destroyed when they arrived.²³⁸ There were only 14 houses standing with the roofs and the other buildings were damaged seriously. Therefore, they started to fix the remains of the demolished houses and rebuild them and current building fabric is originated from that period.

In Figure 74, yellow hatched and red bordered buildings are thought to be the rebuilt houses by traditional materials and techniques after the destruction. They are detected throughout the site survey and verified by the data from old maps and photos. They are rebuilt in Republican Period however the materials, techniques, scales, etc. were derived from the previous period. The structures were completed and continue to function as dwellings.

The houses which kept their original structures are displayed in Figure 75 on the map and the photos are displayed in Figure 77 by the numbers from 20 to 33. Since these buildings are representing a certain period, they must be preserved in good conditions. Besides, the structures might be regarded as earlier examples of vernacular architecture of the region and the houses that were built later are derived more or less from their typologies. However, most of these structures are in quite bad conditions by means of material and structure.

²³⁷ ²³⁷ Çil E. & Kul F. N. (2015), Ildır: Yerleşilemeyen Köy, Mimarlık Journal, Volume 381

²³⁸ Ibid

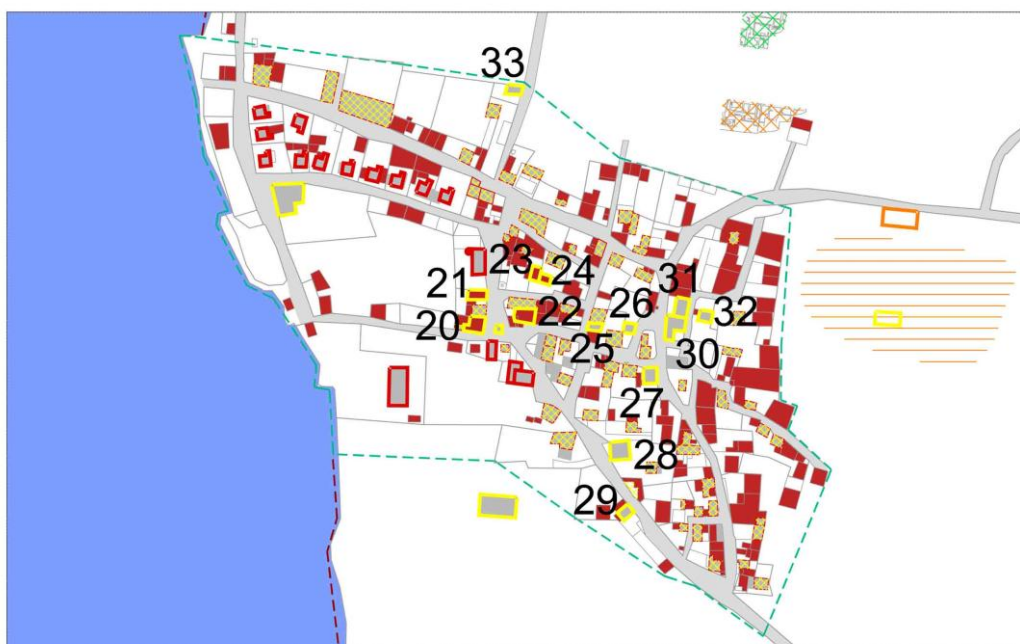


Figure 72 Traditional Residential Building Fabric in Ildır



Figure 73 Ildır in 1966²³⁹

²³⁹ The photo is retrieved June 25, 2015 from <http://erythrealithri.blogspot.com.tr/> ; however the date of the photo should be earlier based on the historical data.



Figure 74 Houses which were standing with their roofs after the population exchange

34-35. Coffee House (Köy Kahvesi)



Figure 75 Coffee House (Köy Kahvesi) (taken by the author)

Coffee house (köy kahvesi) is one of the social facilities in the village standing next to the village square. The architectural and structural quality of the building is not so significant but it is intensely used. It was built during 1960s together with the mosque and the primary school.

36. The Structure Built by Metu Students

In the summer of 1964, a group of METU students came to the village for summer internship to build a museum and guest house onto the lot next to the coffee house.²⁴⁰ The structure was left before it is completed, a few years later it was given to the use of the fishermen in the village. After that, imam of the mosque lived in the building and made some alterations. In 1984, the villagers wanted to refunction the building as dwelling in the ground floor and add an upper floor as a health care center so they removed the roof then the construction was not finished. At present, there are only three main outer walls standing.

37. The primary school

The primary school is located by the sea side with a big garden on the west of the village. It was also built during 1960s together with the mosque and the coffee house. It is not active since 2012 because the students are taken to Reisdere village by mobile education. In 2014 and 2015, the school was used as a nursery

²⁴⁰ Ibid

school for pre-schoolers and ceramic & tailoring school for women. Since 2015 summer, it turned into a café where meetings and wedding ceremonies are also organized in the building and the garden.



Figure 76 The Primary School (taken by the author)

38-48. Disaster Housing

After the earthquake in 1969, totally 16 similar houses called earthquake houses were built on the block which is located on the north of the olive oil factory and surrounded by Atatürk Street, 2nd Street and 12th Street. 11 of them are standing today and they are differentiated from each other by the later alterations.



Figure 77 Some of the Earthquake Houses (aerial photo taken by Hakan Çetinkaya, found in the Excavation archive)

49. The Mosque

The mosque is located on Atatürk Street and it is quite close to the village square. The construction started in 1958 but it was finished in 1969 due to the lack of financial support.

3.6. Data Derived and Classified From the Interviews

The importance of collaboration and qualitative research for data collection throughout user-oriented conservation process is emphasized in the previous chapter. Among several research methods, semi-structured interview is determined since it allows responsive, flexible and interactive communication.

While collecting the data, a certain percentage of total population is determined as %10 for the efficiency of the study. At present, there are 131 dwellings in Ildır, 15 of them were reached so the end result is %12. From each dwelling, two people were interviewed, 30 people were reached totally. Changing parameters for the site was considered, the questions were determined as a result of a pre-survey. First visit to the site and the theoretical research for data collection framed an approach for the questions. Participants were selected variously in terms of age, gender, etc. The first interview with the village headman (muhtar) turned into an in-depth interview that lasted two hours and it was very helpful to direct the rest of the site survey.

Questions were framed under 8 main titles and several questions were asked that can carry the interview more like a conversation within a natural course as follows:

1. Generic information about the interviewee

Name, gender, age, occupation, level of education, etc. How long have you been here?

2. The knowledge about the history of the site

What do you know about the history of the site? Who lived here before you? What is the name of the ancient city? How often do you go up to the acropolis?

3. The perception about the excavation

What do you think about the archaeological research going on in Ildır?

What are the contributions of the excavation to the village?

4. Archaeological site area

Did/ Do you have any problems due to the archaeological site area in terms of the conditions of the houses and daily life? Are there any people moved from the village from your family or around?

5. Population exchange

What do you know/ remember about the population exchange?

6. The identity and the future of the village

How do you entitle Ildır, as a village, neighbourhood or town? Do you think Ildır is a touristic spot? Are you affected by the tourism positively or negatively? Would you like the site to be known better touristically? What is Ildır famous with? What can you say about near future of Ildır? Which economical sector is dominant in Ildır?

7. Ildır Culture and Art Festival

What do you think about the festival? Do you participate in, if yes how?

Would you like Ildır to host similar events during the year?

8. The expropriation

What do you know/ think about expropriation? Do you think to move out to another place?

The answers are stated by numbers and explanations according to the general perceptions as follows:

1. Generic information about the interviewees

Names of the interviewees are listed, since some of the participants did not prefer to give their names, none of the names are given in this study, the tables and the answers are generated out of the numbers. Gender of the interviewees was chosen almost equally, 16 of them are male and 14 of them are female. 12 of them are at 50s, 8 of them are at 40s, 6 of them are at 30s and 4 of them are at 60s. Most of the population is out of adults and elderly people, therefore the distribution of age were determined according to the total population's age distribution. Regarding

occupation distribution, there are 8 housewives, 11 retirees, 4 agriculturists, 2 café owners, 2 teacher, 1 village headman (muhtar) and 2 drivers. Level of education distributes as 16 primary school graduates, 4 secondary school graduates and 10 high school graduates. 22 of them were born and raised in Ildır, 8 of them moved later to the village.

2. The knowledge about the history of the site

The questions about the history of the site were not answered in detail naturally, however most of the answers state that there were many other residents on this site before them. The recent past of the site, the period before the population exchange was mentioned mostly more than the ancient period since present residents of the site are the second, third and even fourth generations of the exchangees here. Especially the existence of Saint Matrona Church on the acropolis and the houses left by Greek people reminds people the previous residents of the site and some of them say that there are still visitors from Greece whose ancestors immigrated from Lithri (Greek name of Ildır). The remains such as the theater, Athena Temple and Heroon are respected in a way since they are impressive monumental edifices.

Some of the families stated that they go up to the acropolis to have a picnic with other families due to the view and to watch the sunset. Not just the historical value of the site, but also natural features of Ildır are quite impressive for local residents and visitors.

Since some of the elderly male interviewees had worked for the archaeological excavations in the past, they appreciate the ancient city as the close witnesses of the vestiges. This was also emphasized in the previous pages about the social contribution of the archaeological research and survey to Ildır. When people get closer to the archaeological heritage directly, it is easier to establish the chain going from interpretation to appreciation and protection. They tend to tell the stories of past campaigns on the site especially about the findings.

When it is asked if they would like to have more information about the past of the site and about the excavation, all of the answers were positive.

3. The perception about the excavation

Without any exceptions, all of the interviewees told that the relationship between the villagers and the excavation team is getting better every year, it was repeatedly emphasized by the village headman especially. It is very much related with the festival which is the subject of the seventh title of the interview. There is no one who solely has negative thoughts about the excavation, 14 of the interviewees find the archaeological research beneficial for the site, they are aware that the touristic recognition of the site increase when historical value of Ildır is revealed by the excavation.

The interviewees who have both negative and positive views (16 people) stated that negative views are not just related with archaeological excavation but it is relevant with the conservation status of the site since archaeological site areas directly affect their daily life. This was discussed under the next title, archaeological site area during the interviews.

4. Archaeological site area

The pleasantness about the archaeological site area is more or less like the perception about the excavation since they are considered related, both positive and negative views exist. However there is a certain difference that 14 of the interviewees told that their perception about the excavation is positive but all of the interviewees have both negative and positive views about the site areas. All people first mention problems that they individually have because of the site area, then they add the sides that they find positive about the conservation status of the site. Most of them say “whoever you ask about site you will get the same answer because it is an important issue that is discussed here for decades.”

Especially in the recent years, there are many newspaper articles about the houses which are located within the site area in the village. One of these articles was featured in Arkitera which is a popular architecture website in Turkey (Figure 81).



Figure 78 An online article on the problems due to the archaeological site area in Ildırı²⁴¹

The title can be translated as “Restricted Village: Ildırı”, this one and similar other news emphasize the problems in the daily life of the residents and states that people becomes victims of legal procedures of site areas since they cannot intervene to enhance the conditions of their houses, in popular language it is stated as “people cannot even drive a single nail to their houses”.

It is the main problem that is stated by the interviewees that they cannot enhance their living conditions due to the site area. One of the interviewees stated that they had to pay high penalties since they renewed the roof cover since it was leaking seriously. Another villager told that he paid fine since he extended the wall of his garden. Except for these penalties, there are some villagers who have to charge adequate pay (ecrimisil) since their houses are located on public land. Site area also cause younger generations to move out to closer settlements or to İzmir since they cannot build a new house within the borders of the village and that is the main reason why elderly people constitute most of the population in the village. Another serious problem for the village is that sanitary and sewerage systems cannot be repaired or renewed again due to the site area.

These conditions cause serious problems for the daily life of the residents continuously however there are other reasons of these problems which revealed during the in-depth interview with the village headman. He states that the village

²⁴¹ The article was retrieved January 15, 2016 from <http://www.arkitera.com/haber/2048/yasakli-koy--ildiri>

could not build a good communication network with local government and they did not know legislative regulations about archaeological site area well earlier and this communication gap ended with high penalties since they did not follow legal procedures for the repair or preservation of the buildings in the village. He emphasized that they realized it recently and they are in collaboration with the archaeological research team to find solutions for these serious problems, especially sanitary and sewerage systems.

Moreover, after explaining the problems, people tend to add the issues that make them pleasant about the archaeological site area. They are aware that site conservation degrees provide to keep the authenticity of the village. It is stated that some of the visitors who come to see Ildır asks if there are houses and lands for sale, especially in summer. However, they give up when they learn whole residential area is in the 2nd degree archaeological site area. A certain percentage of total population is contented that they can keep this familiar identity of the village and they are not affected negatively from tourism for now. Site area is also shown as the reason to cause the village not to develop itself touristically and this was another issue asked to the interviewees under the title of the identity and the future of the village.

In some of the newspaper articles, it is mentioned that the residents of the village wait to move to the new proposed settlement area, most of the answers to this question during the interview were certainly no. They want to continue living in the same village as long as possible, but if there occurs a possibility to move to the new settlement area, they demand to keep their present houses to run as commercial and touristic facilities.

5. Population exchange

According to the results of the interviews done with local people in the village, most of the present residents' families are immigrants from Thessaloniki. 22 of the interviewees were born and raised in Ildır, they are the second and the third generations. The answers of the questions under this title were used to write Ottoman and Republican period of historical development of the site by oral

history documentation. They explain that each year there are visitors from Greece to Saint Matrona Church on the acropolis, the visitors are thought to be the next generations of Greek people who lived in Ildır before the exchange.

6. The identity and the future of the village

Interviewees who were asked about how they entitle Ildır, their common answer was a village. Although the administrative status of Ildır changed from village to neighbourhood in 2012, it is still known and defined as a village having a rural character. Since this title is strongly related with tourism and its visible effects which is expected to be told by local residents of the site with all negative and positive sides, one of the questions was if local people think Ildır as a touristic spot or not, only 4 of them said no to this question. The ones who do not consider Ildır as touristic said that they relate tourism more with big hotels and beaches like the ones in Alaçatı and Çeşme. This answer signifies the importance of proposing a less-known type of tourism for Ildır considering its contextual relationship with surrounding.

There were 3 interviewees who explained the difference of Ildır as its historical and rural character as worth to see touristically. There is a common comparison of Ildır with Alaçatı and Şirince. Some residents complain about the popularity of Alaçatı and they want Ildır to be as popular as Alaçatı since Ildır has “much more” than Alaçatı in their opinions. Popularity and economic revival are demanded and expected as a result of tourism however they are aware of the threat that there might be other results as corruption and dramatic changes of the identity of the village and all of the interviewees and also other villagers stress that they want to keep the village as it is.

Regarding economic revival, all of the interviewees emphasized that the festival brings a remarkable dynamism to the village and they support to have more cultural events, particularly women are well pleased of opening stands and selling their own productions.

The most problematic situation about the effects of tourism is stated as vehicle density. Most of the visitors in summer season are one-day domestic tourists from surrounding towns coming by their cars, there is a car parking area in the middle of the village and that causes traffic during the day. This problem can be solved proposing another car parking area before entering the village.

Most popular answers to the question “what is Ildır famous with?” were artichoke (24 answers), ancient city (18 answers) and fishing (14 answers). It is surprising that the second popular answer is the ancient city of Erythrai. Although it is not in the scope of the interview done in 2015, the answer is updated in 2016. Almost half of the population now thinks that Ildır is famous with TV series now since there has been three TV series shot in the village, two of them were broadcasted in the last two years.²⁴²

Touristic attraction of a site increases the demand of sale by “outsiders” of a site since it is seen as a new economic opportunity. There are many examples of sites of which users changed rapidly as the sites became more touristic. As new users began to settle within a newly touristic area to run commercial facilities, it means that the percentage of people who cares about economical values more than other values of a site increases. Therefore, commercial and touristic activities should be rather run by local people of a site during a touristic development. This is also a method for controlled tourism, a way to block rapid corruption. Going back to the issue of archaeological site area, it was stated that people who want to buy houses, stores or lands in Ildır give up when they learn about the conservation status and it shows that site area is an important legal protector.

About the dominant economical sector, the answers were a little suspended because all villagers agree that agriculture has been the main sector since centuries, but they agree that this situation is changing rapidly towards tourism. One of the interviewees told that he was an agriculturist, cultivating his own fields then he began to go fishing and now he is a driver carrying passengers between

²⁴² The series which has scenes in Ildır are “Fatmagül’ün Suçu Ne? (2010-2012)”, “Kalbim Ege’de Kaldı (2015)” and “Hayat Sevince Güzel (2016).”

Ildır and İzmir. Yet, agriculture is even a source for tourism since local production attracts visitors, too. In the last two years, summer vegetables such as melon and watermelon are grown in the village therefore it is possible to claim that agriculture sector is still developing in the settlement.

7. Ildır Culture and Art Festival

The festival has been organized for four years and it has been the most prominent cultural event for the village, all of the interviewees and other villagers are like minded that it has come in useful on several accounts. In the first place, it brings dynamism to the village; this helps the publicity of Ildır and provides economic benefits, too. The festival has also been the main reason for enhancing the relationship between archaeological excavation team and local residents since the excavation team started it and made great efforts to turn into a tradition.

It is one of the reasons why the festival was accepted so much that it is an organization which everyone can actively join. More than half of the interviewees had stands in the festival, all of them are very happy with the cultural activities such as theaters and concerts in the festival evenings.

Ildır Culture and Art Festival is also evaluated in the next chapter in values and potentials as a significant cultural event.

8. The expropriation

As it was discussed with the interviewees under the title of archaeological site area, majority of the village does not prefer to relocate to the new proposed settlement area even if they had serious problems about the conditions of their houses and cannot make interventions easily due to the legislation. They are aware of values of Ildır and it can be said that they see themselves as a part of it.

All of the interviewees stated that they want to keep the village as it is and they want to be a part of it in case it becomes more touristic in the near future. 10 of the interviewees out of 30 stated that they can accept to move to the new proposed settlement if they can keep their house to run as a commercial or touristic facility.

CHAPTER 4

ASSESSMENT OF ILDIR / ERYTHRAI IN TERMS OF INTEGRATION OF RURAL AND ARCHAEOLOGICAL LANDSCAPES

Required information in detail to make evaluations and recommendations for the future of the site was obtained in the previous chapters. Collected data affect the assessment chapter directly, it is vital to follow the reflections of theoretical basis and analyses one by one without neglect. Beginning with the definition of the problem, all the issues are debated to end up with suggestions. Therefore, recommendations are searched for the integration of rural and archaeological landscapes over the case of Ildır/ Erythrai by the acquired facts throughout the study. As it is emphasized numerous times, the total fabric of rural and archaeological sites generates present town, they exist together and support each other.

In this chapter, values, problems and potentials are realized for well-defined classifications which are directed to the results. After this evaluation, a discussion on the changing identity of Ildır is carried out to clarify the upcoming context of the site. Then recommendations to turn Ildır into a living rural archaeological site are expressed.

4.1. Evaluation of the Site

4.1.1. Values

Throughout the thesis, values of the site are examined in depth actually and they are listed in a refined system with a holistic approach as follows.

Due to its geographical convenience and natural values, Ildır has always been preferred to establish settlements for ages and **multilayeredness** of the town allows witnessing many different historical periods. Intrinsically, this stratification is the basis of other values such as historical, archaeological, touristic, etc.

Relatedly, **coexistence of rural and archaeological landscapes** which is the main focus of the thesis is the most significant feature for Ildır. Traditional practices including agricultural activities are carried on naturally while archaeological vestiges are uncovered. Built environment which form the rural and archaeological landscapes are studied in detail in the previous chapter.

Natural values are the key reason for the spirit of place in Ildır's case for numerous characteristics of the site such as being a maritime town, the existence of sea and the hill where the acropolis is located, the relationship of the settlement with the topography, reddish trahit rocks and sunset.

Social contribution of the archaeological survey is stated in the former chapter and **Ildır Culture and Art Festival** is remarked as the most effective result. This cultural event is one of the best ways to disclose the cultural significance of the site. It brought appreciable dynamism to the village for the last five years. Moreover, it might be interpreted as revival of the history because Erythrai used to have similar cultural events, one of them is mentioned to be organized when the emperor Hadrian visited Erythrai during his visit to Smyrna.²⁴³ The festival has turned into a tradition after being organized for the last five years. The associations between people and place like this should be supported and fostered.

Another occasion that can be interpreted as the revival of the history is the theater performance in the festival. Even though the ancient theater is not physically used for performances, it is meaningful to revitalize this tradition in the village each year.

²⁴³ Bayburtluoğlu, C. (1975), Erythrai (p.76), Turkish Historical Society Press



Poster of the festival in 2012



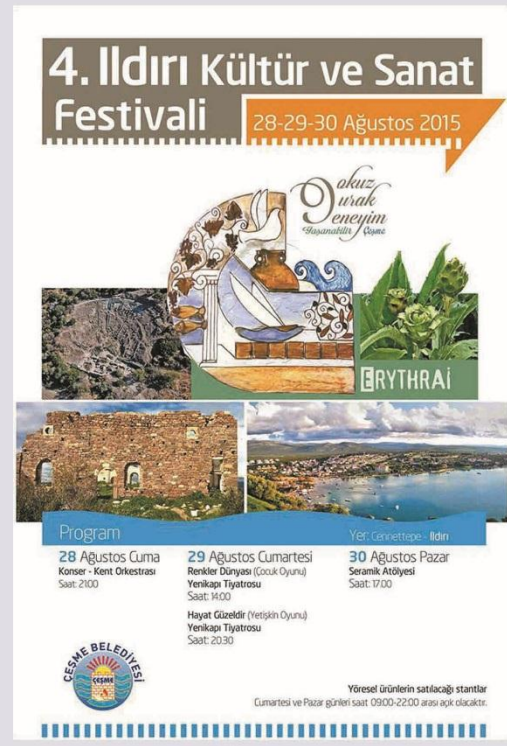
Poster of the festival in 2013



Poster of the festival in 2014



Poster of the festival in 2016



Poster of the festival in 2015

Figure 79 Posters of the festival since 2012

Besides, the festival enables to appreciate local production and economy, the streets of the villages become outdoor markets conducted by mainly women. The bazaar becomes a platform to display the indigenous outputs of the settlement such as agricultural products, local food, handicrafts, etc. There are also stands where ceramic ware is displayed and sold, there is a ceramic workshop in Ildır since October 2014 for women and children. Obviously, it is inspired by the archaeological remains and exhibitions are arranged for the rest of the year.

In addition, the stage for the festival is installed by the side of Cennettepe which is intended to turn into a cultural park in the near future. This relation enables the site to be embraced as a cultural park by the inhabitants and visitors.

The contribution of the festival to the public relations should not be overlooked; it creates a platform where all the users of the site can come together within a pleasant atmosphere. Public relations turned into an important title in the excavation report of 2013 by means of the positive results of the festival, it is significant in order to comprehend the cohabitation of the ancient city and the village.

Furthermore, it is not surprising that the settlement has been subject to many summer schools, workshops, courses of the nearby universities, theses, etc. due to its rich context. Apparently, a notable archive can be collected out of these studies which can be considered as potential, as well.

Present awareness of the residents in Ildır and tendency of them for collaboration are valuable for the future of the site. The low population is advantageous in order to gather easily and spread the word. A couple of meetings were already organized where residents and members of local administration can come together and discuss, one of them was the meeting for Preservation of Cultural Values of Ildır Village and Development of the Economy in August, 2012.²⁴⁴ These events are obviously good beginnings for participatory processes.

To sum up, a more specific diagram is made to show the relations between the values of the site in a refined way (Figure 83). The natural value is considered as the main source for the other values therefore it is displayed as involving others. Since the site is settled since Early Bronze Age, age value gives rise to historical and archaeological value of the site. Historical and archaeological values are strongly related and touristic value of the site is basically originated from them.

²⁴⁴ The news about the meeting, retrieved August 30, 2016 from <http://www.izmirkulturturizm.gov.tr/>

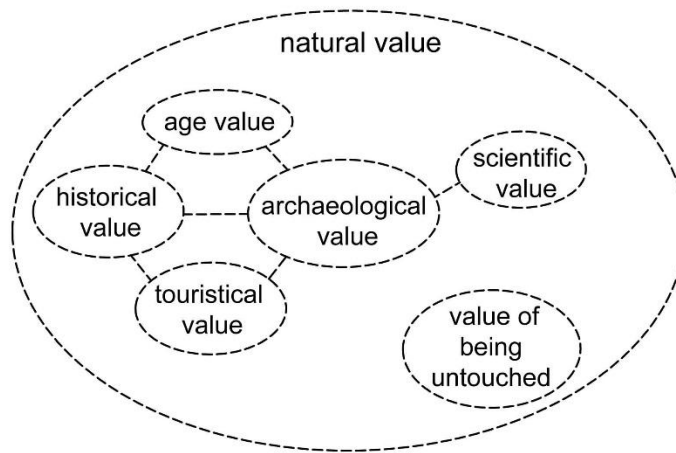


Figure 80 Simple Value Diagram for Ildır

The ongoing archaeological research brings scientific value to the site. Value of being untouched is mostly related with the rural characteristics of the site and it requires maximum attention regarding preservation.

4.1.2. Problems

As the focal point of the thesis, **lack of physical and social integration of rural and archaeological landscapes** in Ildır is repeated frequently. History and present of the site exist together as the old and new face of the settlement however their coexistence is not appreciated effectively.

In that respect, the perspectives of the stakeholders become crucial since they are **not cooperating by means of an inclusive approach** at the moment. Awareness and intention from each party are provided in the last years however proper collaboration is not supplied yet. The importance and attention given by the users differ from each other by means of their concern. Rather than seen as only rural by a party or archaeological by another group, the site should be considered as a cultural landscape containing rural and archaeological sites together within. After strengthening the united voice inside, it is possible to have healthier connections with outside, such as local administrations. If the communication channels are blocked within the site, **conflicts of different opinions** could end up with losses.

The possibility of **expropriation** has been another risky topic which was debated exhaustively in theoretical basis chapter of the thesis. If archaeological landscape dominates rural landscape, the end result could be the **disappearance of traditional uses and functions and loss of existing cultural practices**. If relocation of the village is in question that would cause **enforced displacement** and the village is going to shift about 1.5 kilometers to the north. The comparison of patterns of proposed and present settlement is displayed in Figure 84, the relationship of the layout with the topography and the sea is quite different even though the sites are close to each other.

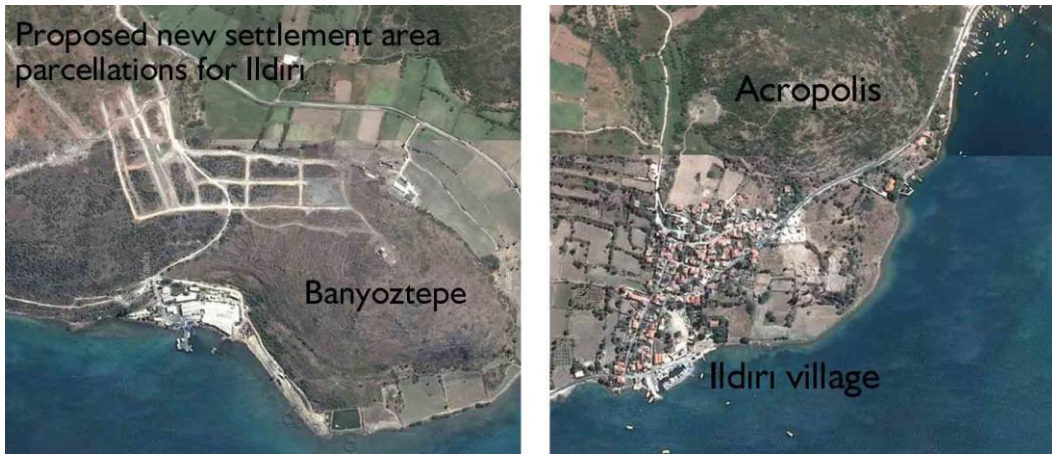


Figure 81 Comparison of proposed and present settlement patterns of Ildır Village

For the time being, total expropriation is not in question fortunately and partial expropriation could be thought as a solution for **physical intersections on critical points** for the continuation of the archaeological survey.

Problems regarding 1st and 2nd archaeological site area are also major and demanding urgent solutions. The first outcome of the site area is **illegal constructions** as a result of restrictions. When maps, plans and aerial photos are put together and compared, it is seen that there are many structures constructed without permission such as shelters, additions of one or two rooms, storages, toilets, etc. (Figure 85) Up to now, only 2 of illegal constructions were demolished.

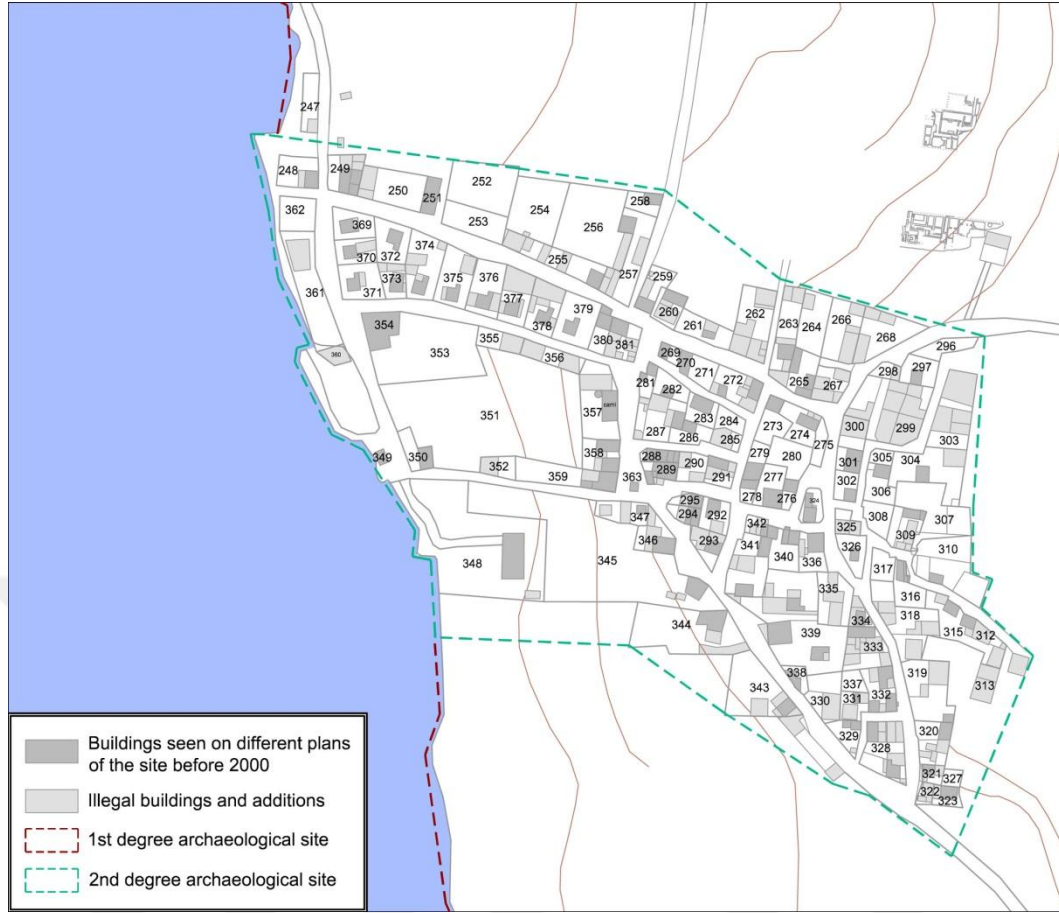


Figure 82 Plan of the illegal buildings and additions in the site²⁴⁵

It is revealed via the interviews that people build the illegal structures to meet their basic needs such as wet spaces, etc. generally even though they have to pay penalties. However there are few examples of new house constructions in spite of warnings and new commercial buildings. The estimations for tourism in the near future of the settlement might cause negative impacts if it occurs faster than the natural course. It is going to trigger more illegal constructions, additions or alterations. Further, there is not a proper healthcare in the village as well as a pharmacy regarding the basic needs about the built environment.

²⁴⁵ The map was produced by using various materials such as maps, plans of different dates, aerial photos, etc. Legal buildings shown by a darker gray tone are marked by referring a plan taken from İzmir Public Works and Settlement Directorate (İzmir Bayındırlık ve İskan Müdürlüğü) at the beginning of 2000s. However it does not mean that illegal buildings are built since then. Most of them might be built at the beginning of 1980s when the conservation degree of the site decreased for a while but illegal construction is still going on especially for service buildings of the dwellings and commercial buildings for touristical facilities.

Moreover, the land of the village is divided into two as public land and personal property almost in half shares. Therefore, inhabitants whose land is on public land are charged with **adequate pay** (ecrimisil). During the interviews, it was stated that the government registered the site as public land and started to sell the abandoned houses in 1937 and then the villagers started to come back who had to leave due to the malaria epidemic in 1929. Some of them could buy the deeds of the houses however most people in the village could not afford to have personal property even though there is another sale for the deeds in 1965.

Another critical problem related with the archaeological site area is the **inadequate infrastructure system** in the village. Any kind of unpermitted excavation is forbidden therefore people cannot fix their infrastructure problems individually. However the whole substructure of the settlement should be controlled and partly renewed.

Except for the illegal constructions and interventions, traditional residential buildings in the village are not in good conditions. People cannot easily intervene to physical qualities of their houses since they are not sure what is allowed otherwise they can be charged. At present, there are 11 abandoned residential buildings and 28 residential building remains (Figure 86).

What's more, the usage of several building lots is quite improper. Traditional residential building fabric displays a typology in the plan layout on the building lots but it is not recognized due to the later illegal additions. In addition, there is a huge lot in the middle of the village behind the mosque and it is functioning as a car parking area. The traffic density in the village in busy days creates another difficulty since there is only one main road going through the village.

When near environment is observed, it is realized that new summer houses are found near Ildır beyond the border of 1st degree archaeological site area and the buffer zone. These houses do not compete with the building fabric of the village however there is one huge hotel building which is quite irrelevant in terms of scale, material, color, etc. in the neighbouring area.

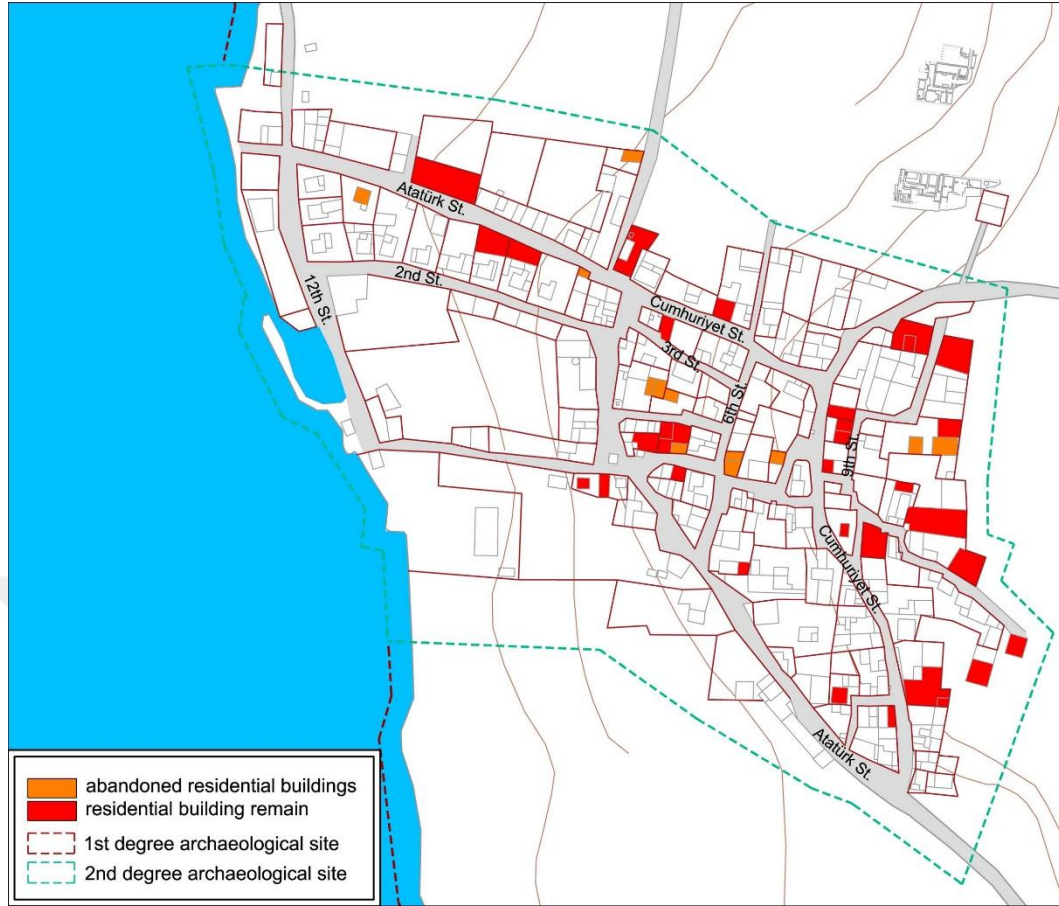


Figure 83 Abandoned and destroyed residential buildings in the site

Regarding the archaeological site, the tools for interpretation and presentation are quite inadequate by means of transferring the unearthed data to local people and visitors. The lack of literary or visual materials such as a brochure or a booklet makes it hard to comprehend the archaeological vestiges; walking paths, routes and site installations are also needed. These mediums should not only contain information about the history of the site but also reflect other values. Interpretation and presentation issue should be considered better within an environmental design project and a management plan. However economical sources are not sufficient for these necessities, it only meets the basic needs of the archaeological survey. Besides, it is stated in the excavation reports that some of the former installations for presentation of the site were found broken or damaged.

In the complete story of the settlement, all the historical periods should be covered since each period has its influences on the present settlement. In addition to

emphasizing peak times of the town, dramatic changes such as population exchange should be underlined, too.

Being a small settlement is not a problematic situation in Ildır's case however it would bring dynamism if a method is developed to keep younger populations in the village.

Moreover, there are fish farms of big companies in the surrounding area of the village and there are trials to open more farms around however it is known that large-scale fish farms are affecting biological balance and diversity negatively. Local community is completely against the farms and there is an increasing reaction and protest.

Lastly, it was mentioned that TV series increased the attention to the site; the village is defined as a *natural studio*, but it already started to cause a slight corruption. For instance, two houses were observed in the last survey in August, 2016 which were newly whitewashed and have blue window and door frames even though it is not noticed in the building fabric of the village before. Later, it was found out that one of the main characters in the series live in such kind of a house. It is acceptable that TV series support the presentation of the village to some extent, however misinterpretations can cause confusions.

4.1.3. Potentials

Major potential of Ildır is rural characteristics which it has now and hopefully it will keep. Even though the attention on the village increases, the value of being untouched should be maintained. Traditional practices such as agricultural activity should be supported to improve.

The presence and continuation of the archaeological excavation intensify historical and scientific value and it is going to reach much more data about the history of the site and reveal hidden stories of the past.

Ildır is fortunate regarding its context since it is surrounded by other well-known and touristic spots; the region has always attracted domestic and foreign visitors.

Recognition of a site and expansion of its name is a triggering process, especially in the information age via TV, internet, etc. A photograph taken in Ildır can reach to hundreds of people in few hours with a hashtag of sunset since the visuality of the village is strong and effective.

Furthermore, Ildır is involved in many projects by the Municipalities of Çeşme and İzmir. İzmir Metropolitan Municipality started the project “Peninsula İzmir” last year with the intention of revealing historical and cultural accumulation of Çeşme and Karaburun peninsulas.²⁴⁶ Different routes were determined on the peninsula such as walking and cycling routes, olive and vineyard routes, blue route, etc. including also local outdoor markets and festivals throughout the year. The route starts from Temple of Artemis in Ephesus and ends in Karaburun. Excursion routes are going through Ildır, too.

There is one more project by Çeşme Municipality that Ildır is involved entitled as “9 Stops 9 Experiences”. 9 settlements which are Çeşme, Reisdere, Ovacık, Ilıca, Ildır, Germiyan, Dalyan, Çiftlik, Alaçatı are attached by means of their cultural attractions and they are mostly rural sites except for Çeşme and Alaçatı. As part of the project; tours, fairs, festivals, tour events, visit to markets and producers are involved and supported. These projects are going to trigger more cultural events that everyone can enjoy in a pleasant atmosphere like Ildır Culture and Art Festival.

As a result of these projects, touristic activities can be considered as potentials and advantages more than being a threat since these activities are defining a category of cultural tourism. Economic developments will be the result of this vitality and advantageous sides like this are going to create a cycle between the developments in tourism and economy.

Regarding the physical requirements of the developments driven by cultural tourism, existing empty building stock (abandoned and destroyed residential building fabric in the village) might be used as service buildings needed.

²⁴⁶ Peninsula İzmir Project Website, retrieved September 5, 2016 from <http://rota.yarimadaizmir.com/>

Besides, there are other minor attempts to revive the history in Ildır by the inhabitants. It is known from the ancient resources that bakery was an important economic activity in Erythrai and breads made here were well-known around Karaburun peninsula. It is still possible to find special breads and pastry in the stands of Ildır Culture and Art Festival. Recently, there are some works going on to open a bakehouse in the village which refers to the ancient bakery production in the village.

Concerning interpretation and presentation of archaeological site, it might be a potential that there has never been an overall attempt for a study or project except for partial interventions therefore an environmental design project can be prepared as a part of a wider management plan.

To conclude, it is also possible to concern about the former users of Ildır in addition to the present inhabitants of the settlements. It is known that younger generations of Lithri Greeks are still visiting Ildır therefore there is the possibility of establishing cultural bridges between the past and the present of the site via old and new users. It is imaginable to bring them together by forming another cultural event and enhance dialogue channels for broader communication opportunities.

4.2. Changing Identity of Ildır

The settlement which is defined as a village by the residents is a small-scaled town of which economy is based on mainly agricultural activity. Besides, there is a sense of local identity and these qualities are enough to define it as a rural site. Yet, Ildır has historical, archaeological and natural values in addition to its rural characteristics, therefore it is considered as a cultural landscape within this convoluted pattern.

The village becomes more popular and inviting gradually and it is at the edge of a changing process to gain a new identity. The number of the visitors increase every year, some people hear the name from TV series as a little typical Aegean village and they realize existing cultural accumulation after they arrive and discover the

village. Growing interest in the village should be directed in control to keep the entirety of the cultural landscape.

The surrounding context of Ildır is full of rural or touristical towns, the village might be claimed to be unique by possessing these two characteristics and more in harmony. This natural and cultural stock must be conveyed completely and correctly to people because rich heritage context of Ildır deserves to be widely known.

Although the residents of Ildır compare their village to Alaçatı, Ilıca, etc. in terms of economic dynamism, they realize qualities of Ildır differ from the mentioned towns by its touristic classification. The potential is recognized however there is the possibility of being victim of globalization and standardization. Definitely, Ildır is not going to change into a touristic resort, still it needs to maintain its authenticity and agricultural production. Hence, it should go through a balanced adaptation process.

As the number of the visitors increase, the demands will vary and expand. Illegal constructions would be the biggest risk in spite of the 1st and 2nd degree archaeological site area. Several houses are used to serve accommodation in the last years, there is also the need for more service facilities as cafes, stores, restaurants, etc. Even in the last two years, there is one new hotel and two new cafes in the village. Archaeological site area protects the ownership to a certain extent and prevents outsiders possessing real estate in the village, yet there are much more to do protect which might be included in the responsibility of the inhabitants. Collaboration is required for a positive evolvement process.

Besides, the population in Ildır is stable for the last decade since young generations do not tend to stay in the village. A serious percentage of the village is constituted of elderly people. The near future of the village can enhance to hold the young population and make the settlement more dynamic if economy is developed by touristic activity.

Another reason of the steady population is the lack of dwellings in the village due to the restrictions for new buildings. The proposed new settlement might be a solution if the population increases, however it is not a solution to relocate the village completely. If the village is expropriated for the better continuation of the archaeological research, then limited commercial buildings remain in the village instead of residential buildings. However, it should be alive for twenty four hours in a day and four seasons in a year; otherwise, archaeological and touristic activities can keep it active mostly in summertime.

The name of Erythrai is indicated as a prominent and glorious city in the ancient texts. Although the borders of the settlement keep getting smaller in time, it was still a wealthy village in the 18th and 19th century. Despite all the traumatic breaks, losses, abandonments, evacuations, diseases, lootings, etc. in the last century, it was reborn as a lively coastal town again and the development should certainly go on.

4.3. Recommendations Concerning Integration of Rural and Archaeological Landscapes in Ildır/ Erythrai

Throughout the assessment process, the evaluation should be evolved to the decisions to create a living rural archaeological site. In this section, solutions are generated for the present problems regarding integration of rural and archaeological sites. It would be the most rational way if the advantages of being a small-scale settlement are benefited. Because the scale of the village is appropriate to keep the intervention methods small and simple.

The suggestions about the integration of rural and archaeological landscapes in Ildır are not certain and absolute decisions, they are rather recommendations about the future of the village. Because being open to change is quite important since better solutions could be produced in time or with the prospective technology. The following recommendations are the optimal ones within the present conditions and the scope of the thesis.

The interviews played a key role in the process since the results of the interviews carried the study to a more realistic approach. While searching for solutions of the

problems, it was vital not to overlook the entirety of the site as a cultural landscape and various values. The finest environment was aimed to satisfy the necessities of all users of the site such as the residents, the researchers and the visitors.

The recommendations are classified mainly under two titles regarding physical and social integration since the methods for these two approaches differ from each other.

4.3.1. Recommendations Concerning Physical Integration of Rural and Archaeological Landscapes in Ildır/ Erythrai

Throughout this study, it was repeated frequently that physical integration is not just having the same physical environment but the consideration of rural and archaeological landscapes as a whole in policy and planning. Otherwise, the totality of the site as a cultural landscape would be in danger if the interventions are practiced by overlooking the rural fabric or overlooking the archaeological vestiges.

Therefore, the key aim in this study is to create a **living rural archaeological site**. These recommendations target to keep the rural traditions by showing its anchorage with the history, a town cohabiting history should be maintained.

It is a must to approach the site between **different scales**. While thinking about the context around Ildır, the condition of people within the building scale should be kept in mind, too. The best way to conceive a method shifting between scales where necessary is to produce **a conservation plan, a management plan and an environmental design project**. It is not possible to start and complete these studies at the same time by means of financial sources, also timewise. However, multidisciplinary processes which are required for these studies would help to work with changing scales and to keep the **rural and archaeological richness** in mind.

Being a **small-scale settlement** is a fundamental issue which is specific to Ildır case. First of all, it allows easy access to all the users. Then, it is quite easier to

solve the problems in small scale with local sources since social, ecological and economic aspects can be clearly listed and classified.

The common point of the discussions about the rural settlement over the archaeological layer originated from the **2nd degree archaeological site area** which frames the rural building fabric. If the conservation degree is changed from 2nd degree archaeological site area to **urban archaeological site area**, then it would be simpler to make a decision about the interventions on present rural layer.

Based on the resolution numbered 702, urban fabric which overlaps archaeological sites should be conserved in an integrated way with the archaeological site area and these kinds of sites require particular planning.²⁴⁷ The resolution also emphasizes the importance of planning studies in different scales and the priority of larger scale plans before zooming into building lot scale. Since there is no law yet specifically about **rural archaeological sites**, urban archaeological site definition is used for the sites where archaeological layers and settlements are intersected. However, the definition of rural archaeological site is a lack in the law, especially when the number of such sites in Turkey is considered.

If the site degree is changed to urban archaeological site, the victimization of local people would decrease since they can start to enhance their living standards.

One of the key discussions throughout the thesis was about the issue of **expropriation** due to the possibility of the relocation of the village. Total expropriation which is debated by every aspect in the previous chapters is not in question for now fortunately. To repeat one more time, it is a must to sustain **living traditions of indigenous people** and to keep the site alive for 24 hours by its own users.

²⁴⁷ Resolution numbered 702, Conditions Concerning the Conservation and Usage of Urban Archaeological Site Areas, In Turkish: 702 nolu İlke Kararı, Kentsel Arkeolojik Sit Alanlarını Koruma ve Kullanma Koşulları

However, the solution should be focused on the intersection spots, since the main problem is the overlapping built environment from different historical periods. **Partial expropriation** could be a solution where critical intersections cause losses of cultural heritage or prevent research from continuing. For instance, the site which is expected to be Agora of Erythrai cannot be excavated since it is private property and used as agricultural land. An equal field by means of the size and features should be exchanged for the continuation of the archaeological research on this area.



Figure 85 The site expected to be Agora but it can not be excavated and used as a field. (taken by the author)

As an extension of this discussion, sometimes the intersection could create unique views as the coincidence of different historical periods which are dated centuries far from each other. For the photo below, the pattern and texture of the mosaic are in both harmony and contrast with the pattern of the cut stone masonry wall. The photo is taken in 1970s, the mosaic is covered and the wall is plastered at present. However, there should be creative ways to display the conflict of different historical and cultural periods together.

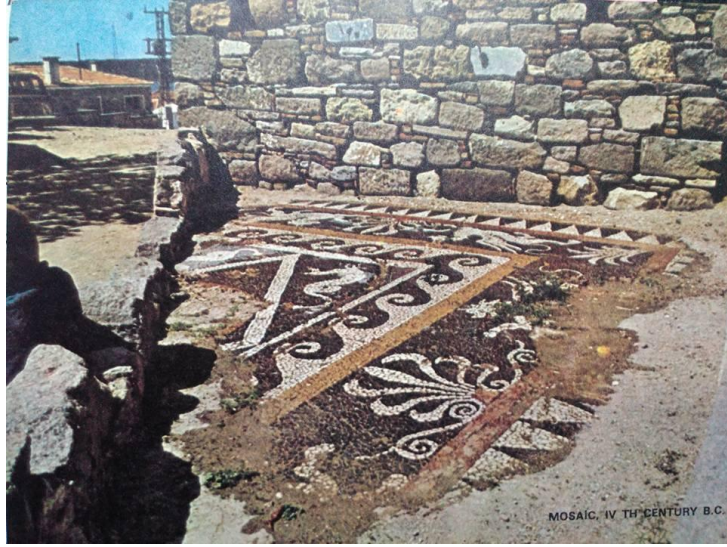


Figure 86 The mosaic with gryphon, 1970s (source: www.facebook.com , Çeşme ve Çeşmelilerin Eski ve Yeni Resimleri Facebook Page)

Another remarkable conflict which puzzles our perception of time is Acropolis which is occupied by The Temple of Athena, Megaron Hall and Saint Matrona Church. The Temple of Athena and Megaron Hall are dated back to 8th and 9th century BC and Saint Matrona Church is dated to the end of 19th century. Although there are 28 centuries between these edifices, they still (partly) stand few meters close to each other. This could be the major proof that civilizations and communities have similar connections with the geography independent from time and each other. Besides, this is a chance to appreciate the relation between human and nature on this specific spot due to the significance of place.



Figure 87 Saint Matrona Church and The Remains of The Temple of Athena and Megaron Hall on the Acropolis.

Although total expropriation is not in question at present, there is a **proposed new settlement** of which roads and ownership pattern is established to some extent. This area could be a solution to balance **the population growth** of Ildır. It was already mentioned that young generations tend to leave the village due to the lack of job opportunities. Instead of building illegal additions, new housing units can hold young generations in the proposed new settlement area. That could be a solution to stop degeneration in the village and for hosting the next generations. This recommendation is also a way to keep the young residents of the village close to the geography which they are accustomed. Besides, the ancient city of Erythrai was occupying a larger area than the present village; newly proposed settlement area is still going to be a new layer within the borders of the ancient city.

Another serious problem waiting for an answer is the **adequate pay (ecrimisil)** which people have to pay for decades. The villagers demand for their deeds not to pay so-called retrospective rents for the house or the land they own. There were two sales for deeds after the government turned the village into a public land, however people who cannot afford could not take their deeds in the sales of 1937 or 1965. A third sale does not seem rational considering the continuation of architectural excavation. If the deeds are given back to people in return of taking good care of the buildings that they live in, this is a promise of which track is hard to control in the long term and requires an upper mechanism. In that case, a prediction about the near future of the excavation might help. If the following focus locations of archaeological research are estimated more or less for a period of 10-15 years, then the decisions for partial expropriation can be made. At the same time, architecturally qualified buildings in the traditional residential fabric, especially the ones which are in danger, should be protected by registration. Only after the strategy of the archaeological research, partial expropriation and registration are done; a legal solution of adequate pay could be suggested.

The recommendations concerning **registration** of some architecturally qualified buildings are mostly for the houses of which were standing with their roofs after the population exchange. Traditional residential building fabric is going to be

under protection if the site degree is changed into urban archaeological site area, however these 14 houses should be registered since they are earlier examples of the present vernacular architecture in the settlement. They have unique architectural features, besides half of them are not functioning. Although they are not in a very bad condition in terms of material and structure, they are in danger since they are not actively used. Reviewing the other edifices of built environment of Ildır, olive oil factory and fountain should be registered in respect to their architectural quality and uniqueness.

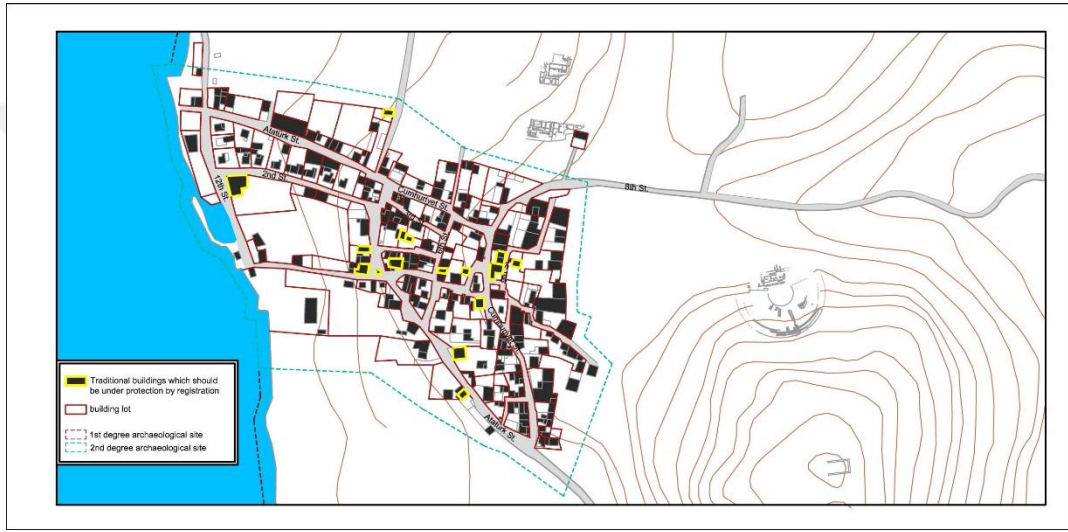


Figure 88 Traditional buildings which registration is recommended

The continuation of agricultural production (especially artichoke, olive trees, citrus fruits and grape) has the upmost importance for protection of Ildır's rural identity. Agricultural production should be supported in any case. However, an exchange policy can be applied on the locations where agricultural lands are covering the archaeological heritage. When the excavations should be directed onto a planted field, another equal land by its size and qualities has to be given instead.



Figure 89 Agricultural lands surrounding Ildır and the village in the background²⁴⁸

Considering the problems of the built environment, primary one is the **empty and demolished building stock** in the village. **Restoration and refunctioning** of these buildings is essential to keep the entirety of the settlement. There are newly restored houses in the village; the other demolished ones could be restored, too. However, the aim should not be renewing the entire village. Ildır has its own **street characteristics** and existing texture should be maintained. For instance, some demolished and empty buildings might be left in their present condition. However, these empty lots should not turn into a garbage dump. **A ruin or the coexistence of remains and houses** are typical images for Ildır that gives authenticity to the site. 11 abandoned residential buildings and 28 residential building remains are serious numbers compared to the total dwelling number of the village which is only 130. Therefore some of these buildings might be refunctioned for some other needed functions.

²⁴⁸ Agricultural lands surrounding Ildır and the village in the background taken by Murat Ay, retrieved September 2016 from <https://aroundguides.com/>



Figure 90 Street Characteristic in Ildır (taken by the author)



Figure 91 The Coexistence of Remains and Ruins as a Typical Image for Ildır (taken by the author)

In addition to the empty building stock in the village, **empty and undefined lots or spaces** should be in question, too. For instance, the empty lot behind the mosque which is used as a car parking area is such a central place for the village and it can be refunctioned as a public area. School building and garden which is quite close to the car parking area is already used for meeting, wedding

ceremonies, etc. These two potential areas could be used together in cultural events (Figure 95).



Figure 92 Potential spaces to be refunctioned in the village

Moreover, an urgent solution is demanded for the **infrastructure problems** in the village. Smart integrated infrastructure alternatives would be useful for Ildır's case since each part of the underground areas has the possibility of having archaeological remains. Therefore, physical infrastructure drainage should be improved by green infrastructure methods or smart sustainable innovative drainage systems. The advantage of being small-scale should be used for small solutions to avoid from filling the underground with pipes and channels.

Furthermore, **the interpretation and the presentation of the archaeological remains** is another focal issue for Ildır. Cennettepe which is intended to be organized as an **archaeopark** or **cultural park** is hardly visible at present. The location of the site is fitting to be a cultural park since it's placed at the entrance of the village and supported by gastronomic and commercial facilities in the surrounding. Ildır Culture and Art Festival is held nearby Cennettepe therefore the site is accustomed to cultural events. This part of the village can be the starting point of a **cultural line** stretching to the village square and going down to the coastline and there might be few focal points on this line. The market stands (during the festival and also rest of the year), cafes and restaurants are mainly located through this line.

One of the essential necessities about the archaeological site is an **information point**. It does not need to be a building like a visitor center, however there should be an information point to provide at least brochures containing short explanation and few images about the site. There might be an Erythrai stand next to the stands in the market or an info box could be established at the entrance of the village. Visitors are witnessed while asking about any kind of publication about the village and specifically about the ancient site. After installing an info box, it might contain any kind of literary or visual medium such as books, souvenirs, etc in time. This info box can be formed within a café or restaurant, too.

Orientation on the site is quite important since it is not so easy to discover each side of the area for a visitor without guidance. There are few signboards however more site installations are needed for orientation. **Walking paths and routes** (different routes by means of distance or the content such as short and long routes or Archaic and Hellenistic route, etc.) on an updated map should be established to provide complete understanding and discovery of the site. Routes might be considered in a bigger scale since Ildır is already a stop in cycling, olive and vineyard routes in Peninsula İzmir project. The track of the Hellenistic city walls could be a part of a long distance route but the standing part of the walls should be cleaned and strengthened partly. There are possible utilizations of a path going along the city walls such as a new market area or an open-air exhibition site.

Existing walking paths should be controlled to check the availability. The paths could be smoother, especially the steps going up to the theatre and acropolis could be repaired by using natural materials such as trahit rocks.

The traffic is getting denser gradually each season; the cars are blocking the main street where the stands are placed while visitors are trying to reach the car parking area. The main solution for the traffic jam is to propose a car parking area at the entrance of the village. The vehicles except for public transportation and service usage should not be allowed to enter into the village.

The possibilities for access to the village should be enhanced. The buses to İzmir ends at 20.00 and the buses to Çeşme ends at 21.00, the departure times are not so frequent.

After all those recommendations, it is vital to keep permanent monitoring of all interventions and applications. The recommendations listed above are realistic ones which can be implemented. However, there must be a strategical timeline and plan to make them real. Furthermore, throughout the implementation process, the entirety of the site as a totality of a rural and an archaeological landscape should be kept in mind.

4.3.2. Recommendations Concerning Social Integration of Rural and Archaeological Landscapes in Ildır/ Erythrai

In the definitions of cultural landscape, Ildır was defined as an organically evolved landscape which is a continuing one by the active social role of the present society who is closely associated with the traditional way of life. In other words, this characteristic and evolution of the settlement is based on the residents who make it alive. Considering Ildır's intrinsic values, it maintains the traditional way of life but it is not an isolated town, on the contrary the village has strong connections with the outer world, too. Therefore, the recommendations mainly focus on keeping the pace of the evolvement within the same rhythm without accelerating or decelerating it.

There are certain ways to bring people together for the sake of social integration. Some of these user-oriented methods are partially practised in the scope of the thesis such as **interviews and questionnaires**, the other potential activities for **community involvement** could be **informative meetings or evaluation meetings, cultural events (such as food events, markets, fairs, visits to markets and producers) and similar community-based projects**. These activities could be related to social, economic and administrative issues.

First of all, there are some meetings which are already organised when needed in Ildır mostly by the village headman; however it is also possible to put these

meetings on a schedule, for instance once in two weeks. Then this schedule helps to turn the meetings into regular events like a habit for all the stakeholders. It is important to initiate a way to bring people face to face and encourage them to discuss and debate.

The low population of the village is always advantageous since it is convenient for **face-to-face gatherings**; the announcement system is actively used in the village for any kind of news, gatherings or warnings. Otherwise, it is problematical to be able to reach people one by one. First and foremost profit of the meetings would be the opportunity to explain people legal regulations about their settlement by the experts. Then, they could learn how to intervene with their living spaces by the proper methods. Secondly, it would be possible to **establish bridges with local authorities** after reaching **a common inner voice and collaboration** in the village. The direction of the community planning starts from inside, it does not come by the decisions from outside. Therefore, it would be a good starting step to write **reports** about the decisions taken in the meetings and share these written documents with the local administrations.

During each of these steps, the role of the **social media** should not be forgotten by means of the easiness of reaching many people at the same time. Information technology of the present age enables direct and immediate communication; it creates a channel for beneficial network. There should be social media accounts by the names of Ildır and Erythrai and their mutual shares would be reflections of the physical integration. For example, if a tour by the archaeological team is arranged to guide the villagers around the archaeological vestiges and the photos and the news of this tour is shared by these accounts, that would inspire more events later.

Besides, **media** itself is an imaginable medium as much as social media; it can be used to express the togetherness of stakeholders or their common wishes. The existence of TV series could be used potentially; **the expectations and demands about Ildır** could be expressed over the series or the characters in the series (by short viral videos, by shares from their social media accounts, by news on newspapers or on TV, etc.). As a part of Ildır Culture and Art Festival in 2016, a

conversation was organised with the actors and actresses in the series, the participation from surrounding towns and even from İzmir was surprising. If these events draw attention, it is possible to benefit from the opportunities.

Looking from a broader perspective to this stakeholder-oriented approach, these groups or individuals initiate and appreciate cultural heritage as long as they discover and **interiorize its values** as it was explained in the former chapter of the thesis. Interiorized values might change from one person to another, communities start to protect and develop the site as long as they uncover the values such as historical or touristic. For some people, economic values overweight the others. If this valorization ends up with preserving, it is not problematic.

In order to encourage the participation and involvement, a general information program might be set up for the residents and the informative and evaluation meetings could be a part of it. It is extremely important for children of school age to be involved in these events since they need to grow up with a certain consciousness about their surroundings. Special tours, trips, workshops, etc. should be arranged for the children.



Figure 93 Ceramic Atelier for Children in Ildır Culture and Art Festival, 2015



Figure 94 One of the stands in the market where women of the village are selling local home made productions during Ildir Culture and Art Festival in 2015

Moreover, the number of the cultural events like the festival should be increased. Women could gain financial support actively in these events and economic developments as a result of the cultural events affect all the residents eventually.

Furthermore, **the employment opportunity directly due to the archaeological research** is an important issue to be discussed. There are already villagers in the workmen team of the excavations. Still, it is feasible to create more working field related with the archaeological excavation. If an info box or info stand is established it could be run by one of the locals or young and interested people could be trained as tour guides in time.

The social integration is considered within the village and within the surroundings; however the village of Ildir has historical connections with the other side of Aegean Sea. It is known that there are Greek visitors whose ancestors had to migrate from Ildir to Greece. It is achievable to reconstruct the future of Ildir in an integrated figuration of all its elements such as bringing together the stories of the past and present within a collective memory research. In addition to the existing cultural events, a **“Lithri & Ildir Reunion Day”** might be

planned to bring the immigrants back annually and ensure them communication channels to share their stories, ideas, hopes and longings with each other. There is already an organisation by the name of *Association of People from Asia Minor* and they visit Turkey regularly. Clearly, we need more cultural bridges between two coasts of Aegean Sea.

Finally, the importance of **direct consultation and continuous dialogue** with the residents and other stakeholders should be repeated since the safeguarding of their historic town or area firstly concerns them. Consultation should be followed by **feedback processes**, questionnaires directed to visitors and residents could be used to measure the response. People should feel and understand that their ideas are dignified, then they would want to participate in the conservation and management processes themselves.

Table 7 Recommendation List for the Integration of Rural and Archaeological Landscapes for the Case of Ildir

RECOMMENDATIONS CONCERNING INTEGRATION OF RURAL AND ARCHAEOLOGICAL LANDSCAPES FOR THE CASE OF ILDIR

recommendations on physical integration

MANAGEMENT

-  shifts between different scales throughout processes of conservation development plan, management plan, environmental design project
-  using the advantages of being a small-scale settlement
being small keeping small

LEGISLATIVE REGULATIONS

-  archaeological site degree should be urban archaeological site area from 2nd degree archaeological site area/ legal gap about rural archaeological site areas
-  partial expropriation on critical conflicts instead of total expropriation
-  registration of some qualified buildings
-  adequate pay (ecrimisil)
legal procedure to pay the penalty

PHYSICAL FABRIC

-  the continuation of agricultural activity
-  infrastructure improvement by smart integrated alternatives
-  empty and demolished building stock & empty and undefined lots should be refunctioned and restored

PRESENTATION OF ARCHAEOLOGICAL SITE

-  installations for an information point, orientation, walking paths & routes betterment of existing walking paths

ACCESS

-  a new car parking area at the entrance of the village for the present traffic problem
-  betterment for the possibilities of access by public transportation

-  permanent monitoring and feedback processes

recommendations on social integration

COMMUNITY INVOLVEMENT

-  interviews & questionnaires
-  informative meetings & evaluation meetings put on a regular schedule
face-to-face meetings as another advantage of being a small-scale settlement
-  a common strong inner voice via collaboration
-  the involvement of children to the cultural events starting from the school age

CULTURAL EVENTS

-  more cultural events like festivals and better announcement of the events
-  cultural events related with agricultural production such as food events, markets, fairs, visits to markets and producers

EXTERNAL RELATIONS

-  establishing bridges with the local authorities
sharing the results of the meetings as written documents
-  improvement of the ways to use the power of the media
social media and TV series, etc. as a tool to express the demands about Ildir

AWARENESS

-  initiation to appreciate cultural heritage as long as people discover and interiorize its values
-  social contribution of the archaeological research to the settlement
historical consciousness, the employment opportunities, etc.

CULTURAL MEMORY

-  historical ties with the other coast
Lithri & Ildir Reunion Day
-  direct consultation, continuous dialogue & feedback processes



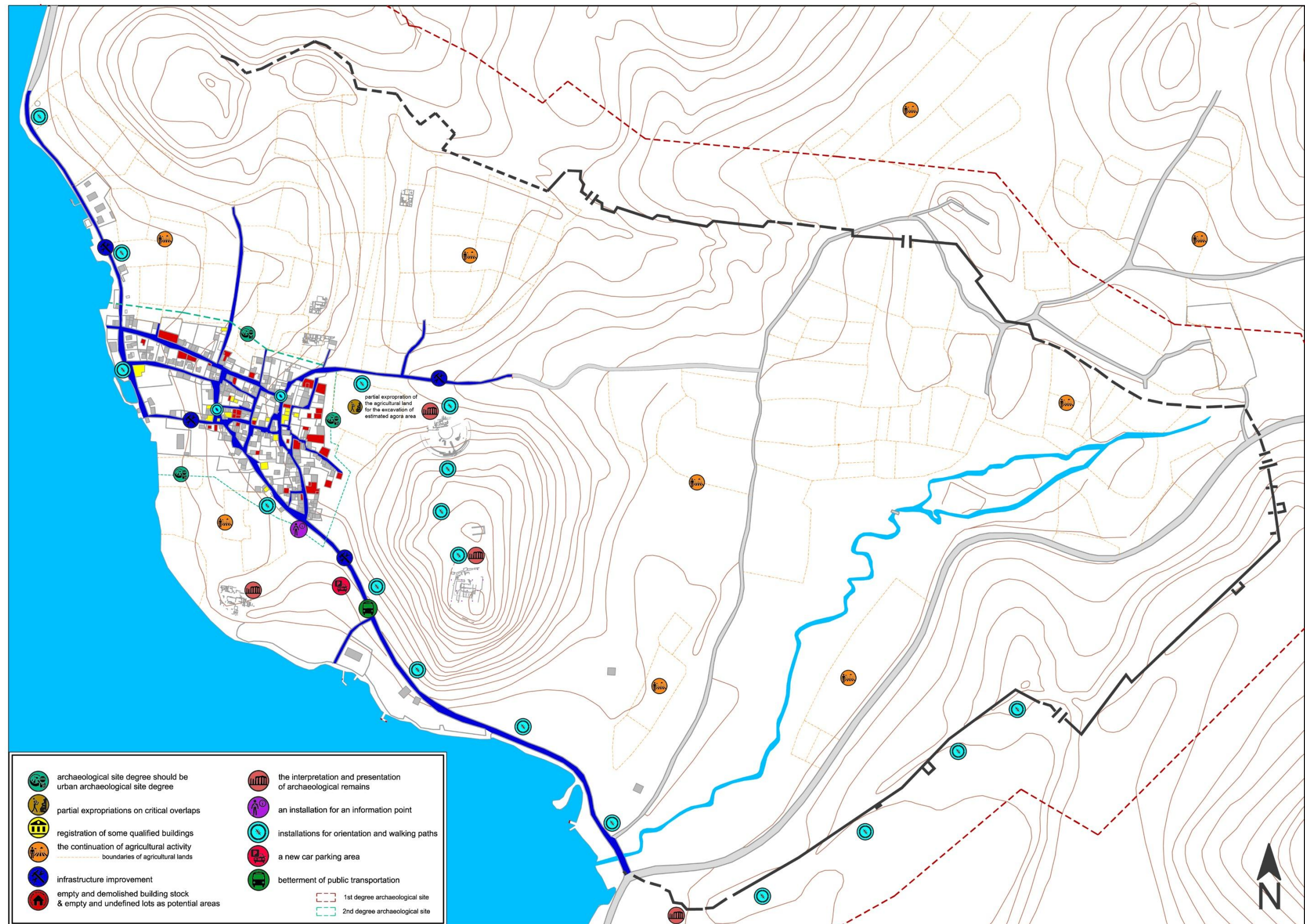


Figure 95 Recommendation Map for the Integration of Rural and Archaeological Landscapes for the Case of Ildır



CHAPTER 6

CONCLUSION

Throughout the thesis, any kind of positive and negative conditions which are derived from the **coexistence of rural and archaeological landscapes** are debated with a holistic approach, with the required analysis and evaluation phases in every aspect. First of all, there are numerous sites with the same characteristics in Turkey and this study is created by the hope of being a guide for similar cases.

Based on the acquired data, Ildır is a settlement which is inhabited for more than 5000 years. The rich historical stratification is the evidence of previous civilizations which choose the area to dwell in due to its geography. Communities have embraced the site as a homeland for centuries and it is going to remain being a settlement hopefully for more centuries. Ildır turns into a **cultural landscape** at the point when cultural accumulation is still alive within today's traditional way of living and when direct relationship between human and nature is still possible to witness. In other words, the totality of natural landscape, archaeological landscape, rural landscape and seascape makes Ildır **unique**.

To envisage the future of Ildır, the evolvement of the settlement should continue at the natural pace without acceleration or deceleration. The variety and the richness of cultural fabric should be reserved by **minor guidance and unpretentious strategies** since Ildır is such a small-scale town which is quite advantageous for preservation processes. The participation of multi-disciplinary experts is a must to keep the research in different approaches and fields as well as to reach objective decisions. An environmental design project and strategic plan for the configuration of near future are essential and both of them can be a part of a large-scale management plan. The projected interventions should not be planned

only for a point, the relation with the surrounding should not be lacking. Shifts between the scales would help to develop a broader perspective.

The threats which requires urgent solutions mentioned in the introduction chapter under the “problem definition” title were mainly as follows:

- the probability of archaeological landscape to outweigh rural landscape
- total expropriation
- the loss and/or substitution of traditional way of life

Integration is considered as a conservation method for these threats for the case of Ildır. There were mainly two classifications during the thesis as **physical and social integration**. Since the methods for research and solutions are differentiating for these categories, they are scrutinized separately. However, they have a reciprocal relationship by being **causes and effects** of each other at the same time. It is aimed to make all the users to see the site as **a living rural archaeological site** by interiorising the values and tend to protect it **together**.

Regarding the issue of total expropriation, it is suggested to keep all the variety and richness together in harmony without giving damage to any part of it. Recalling other examples in Turkey in which settlements had to be relocated for the continuation of archaeological research, these sites turn into frozen areas and they only wake when the visitors arrive, mostly seasonally. For the critical physical conflicts, partial expropriation might be thought as a solution; however the possibility of keeping traces from different historical periods should be considered at first. In this way, the traces could be tracked like an **alive chronological timeline** if they are displayed in proper ways.

After the research and practice of user-oriented methods within the scope of the thesis, the phases of the study became clearer and a more realistic approach could be developed. The practice process of the user-oriented methods showed that people start to express their opinions as long as they realize it is appreciated. The real threat begins when users persist on opposite opinions on different sides and refuse to meet on a middle ground. **Regular face-to-face meetings** have upmost

importance since it is the direct and easiest way of collaboration. Besides, the significance of **a common inner voice** was repeated frequently since *the inner resistance is the only way to guarantee the future protection of a site against corruption*.

A separate title was not assigned for tourism issue in the thesis; however it was always in question especially in the evaluation and changing identity parts. The kind of the tourism which was defined for Ildır should not focus on culture instead of consumption and should not interfere with the daily life. **The sensation of discovery** of Ildır's various facets should be inviting for visitors since visitors generally report that they found much more than they expected in Ildır. For the time being, it is mostly related about the value of being untouched and the rural identity. Therefore, a balance between the demands of tourism and the **tranquil characteristics** of the settlement is being looked for. These features mentioned up to now is also explaining the ways to create the optimal environment for all users of the site. Abandoned buildings and building remains could be renovated as touristic facilities such as commercial uses. The urgent necessity about the visitors is a facility/ a building which involves an information point and which can answer their daily wants. However if the residential buildings start to turn into commercial ones, the change in the identity of Ildır becomes irreversible; therefore the ratio of the commerce in the settlement should be limited to some extent.

Moreover, one of the important features of Ildır which helps us to imagine the continuous historical relation between different periods is **agricultural activity**. Agriculture is also one of the main reasons of the present and past civilizations dwelled in here and it gives the rural identity to Ildır. Agriculture should maintain as the strongest tie between the man and the nature. It was mentioned that new agricultural lands are not allowed on the 1st degree archaeological site areas but existing agricultural lands can be maintained for seasonal agricultural activity on the surface of the earth.

The legal gap about the definition of a rural archaeological site is a contradictive issue for the sites similar to Ildır. The urban archaeological site area

definition does not contain rural settlements however rural landscapes share the same physical environment with the archaeological landscapes just like the urban archaeological sites.

To sum up, the traces of the historical periods should be revealed within the whole story throughout the ages from Erythrai to Ildır. The remnants dispersed around the site could be imagined as disconnected pieces of a puzzle and people can think of their own complete puzzle by interpretations. Although the town has been through many critical breaks such as losses, abandonments, evacuations, earthquakes, diseases, lootings, etc. it could turn out to be a lively coastal town again.

Further Discussions

The cases where rural and archaeological landscapes co-exist, there are more than one answer for the solution of conflict problems. It is not possible to give all the required answers within the scope of this thesis since these processes should be directed by considering different parameters and interdisciplinary approaches.

In addition, this study is examined by present theoretical frames and considering recent legal and administrative approaches. Therefore, the discussions could be updated in the following years by changing norms. Hopefully, new approaches and technological developments provide better implementations for similar cases.

To conclude, approaching changes could only be guided when cultural landscape is maintained in an integrated manner. Being at the threshold of a change should stimulate revealing the potentials, on the other hand the sustainability of multifaceted characteristic of Ildır should be provided. While the age of globalization demands high-speed productions and quick terminations, Ildır needs to go on by its natural pace with its history and present.

REFERENCES

1. 1998 Briefing File of Çeşme District
2. A blog of descendant of Lithri Exchangees, retrieved December 12, 2015 from <http://erythrealithri.blogspot.com.tr/>
3. Act No: 2863 Act Concerning Conservation of Cultural and Natural Entities (Kanun No. 2863 K lt r ve Tabiat Varlıklarını Koruma Kanunu)
4. Act No: 5226 Act Concerning the Revision of Legislation Called Act Concerning Conservation of Cultural and Natural Entities (Kanun No. 5226 K lt r ve Tabiat Varlıklarını Koruma Kanunu ile  eřitli Kanunlarda Deęiřiklik Yapılması Hakkında Kanun)
5. Active Faults and Earthquake Potentials of İzmir and Its Surroundings, 2005, Research Report by General Directorate of Mineral Research and Exploration
6. Akalın Orbay, A. G. (2010), The Report of Erythrai Excavation Research in 2010
7. Akalın Orbay, A. G. (2011), Erythrai Excavation Research in 2010, Proceedings of 33th Annual Meeting on the Results of Excavations, Malatya
8. Akalın Orbay, A. G. (2011), The Report of Erythrai Excavation Research in 2011
9. Akalın, A. G. (2008), Erythrai Excavation Research in 2007, Proceedings of 30th Annual Meeting on the Results of Excavations, Ankara
10. Akalın, A. G. (2009), Erythrai Excavation Research in 2008, Proceedings of 31th Annual Meeting on the Results of Excavations, Denizli
11. Akalın, Ayře G l (2007), Erythrai Excavation Research in 2006, Proceedings of 29th Annual Meeting on the Results of Excavations, Kocaeli
12. Akt rk, ř. (2015), Erythrai Ildırı, Introductory Booklet by Ildırı local administration (Muhtarlık), Akansel Press, 2015
13. Akurgal, E. (1979). Erythrai, An Ancient Ionian City, Tifset A.ř., İzmir

14. Alpan, A. (2005). Integration of Urban Archaeological Resources to Everyday Life In The Historic City Centers Tarragona, Verona and Tarsus
15. Anschuetz, K.F. & Wilshusen, R.H. & Scheick, C.L. (2001). An Archaeology of Landscapes: Perspectives and Directions, Journal of Archaeological Research, Vol. 9, No.2, Plenum Publishing Corporation
16. Appear Project (2005). Urban Pasts and Urban Futures: Bringing Urban Archaeology to Life, International and Interdisciplinary Symposium
17. Bayburtluoğlu, C. (1975). Erythrai, Turkish Historical Society Press
18. Baykara, T. (1974), İzmir Şehri ve Tarihi, İzmir
19. Bilgin Altınöz, G. (2002). Assessment of Historical Stratification in Multi_Layered Towns as a Support for the Conservation Decision-Making Process; A Geographic Information Systems (GIS) Based Approach – Case Study: Bergama
20. Bilgin Altınöz, G. (1996). Urban Archaeology: As the Basis for the Studies on the Future of the Town, Case Study: Bergama
21. Buccelati, G. (2006). Presentation and Interpretation of Archaeological Sites: The case of Tell Mozan, Ancient Urkesh
22. Budun, G. (2003). Research of Ildırı's Historical Pattern and Evaluation for Preservation (Ildırı Tarihi Dokusunun Araştırılması ve Koruma Amaçlı Değerlendirilmesi)
23. Burra Charter (1999). The Australia ICOMOS Charter for the Conservation of Places of Cultural Significance
24. Chandler, R. (1806), Voyages dans l'Asie Mineure et en Grece, Paris
25. Claval, P. (2003). Reading the Rural Landscapes
26. Conservation, Valorization and Management Project for an Urban & Archaeological Site in Milas, End Result of REST 507 Planning and Design in Urban Conservation course, METU Faculty of Architecture, Graduate Program in Restoration, 2011/2012 Fall
27. Çiçekoğlu, F. (2014). Şehrin İtirazı, Metis Yayınları, İstanbul
28. Çil E. & Kul F. N. (2015), Ildırı: Yerleşilemeyen Köy, Mimarlık Journal, Volume 381, the name of the project is "Ildırı Settling History: Spatial Change Analysis of an Exchange Village Next to Erythrai Archaeological

- Site” (İldırı Yerleşim Tarihi: Erythrai Arkeolojik Alanına Bitişik Bir Mübadele Köyünün Mekansal Değişimi)
29. Danışman, Z. (1965), Osmanlı İmparatorluğu Tarihi, İstanbul
 30. Dinler, S.S. & İzol, A.N. (1983). Aphrodisias Kazısı Nedeniyle Boşaltılan Geyre Köy ve Kamulaştırılan Köy Evleri (p. 13), Mimarlık Journal, 83/2, Vol.188
 31. Directive Concerning Procedure and Principles for Organization, Restoration and Conservation Projects and Implementations in Archaeological Excavations and Excavation Sites, 2005 (Arkeolojik Kazılarda ve Kazı Alanlarında Yapılacak Düzenleme, Restorasyon ve Konservasyon Proje ve Uygulamalarında Uyulacak Usul ve Esaslara İlişkin Yönerge, 2005)
 32. Ename Charter (2007). The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites
 33. Encouraging transmission of ICH: Living Human Treasures, UNESCO Web Page, retrieved June 22, 2015 from <http://www.unesco.org/culture/ich/en/living-human-treasures>
 34. ERASMUS IP Archaeological Landscapes Summer School Website, retrieved May 5, 2016 from <http://predu2013.iyte.edu.tr/>
 35. European Conventions on Landscape (2000)
 36. Feilden, B.M. & Jokilehto, J. (1993). Management Guidelines for World Cultural Heritage Sites, ICCROM, Rome
 37. Flora, C. B. & Flora, J. L. & Gasteyer, S. P. (2007). Rural Communities, Legacy and Change, Fifth Edition, Westview Press
 38. Ham, S. (2009). From Interpretation to Protection: Is There a Theoretical Basis?, Journal of Interpretation (v. 14)
 39. Historical Society of Cecil County in partnership with Cecil County Public Schools (2005). Oral History: Methods for Documentation and Research
 40. ICOMOS Charter for the Protection and Management of the Archaeological Heritage (1990)

41. Interview with Ara Güler (2009), “Oradaydım” Documentary, retrieved March 13, 2015 from http://www.dailymotion.com/video/xbnzzev_ara-guler-aphrodisias-i-anlatiyor_tech
42. İzmirilgil, Ü & Tanyeli, G. & Ahunbay, Z. (2007). Side’ye Emek Verenler Sempozyumu Yayını
43. Karpodini-Dimitriadi, E. (2000). The Spirit of Rural Landscapes: Culture, Memory and Messages
44. Kazı Ekibi ve Faaliyetler, Prof. Dr. Kenan Erim, retrieved March 13, 2015 from <http://www.aphrodisias.info/kenan-tevfik-erim/>
45. Kazıl Aydoğdu, B.E. (2012). Utilization of Social Networking Services in Conservation. Case Study Eskişehir, Rural Settlement Including Archaeological Assets
46. Kazıl, E. (2005). Eskişehir (Stratonikeia), Mimarlık Journal, Vol. 324, retrieved November 8, 2015 from <http://www.mimarlikdergisi.com/index.cfm?sayfa=mimarlik&DergiSayi=31&RecID=525>
47. Leake, W. (1824), A tour in Asia Minor, London
48. Mutlu, Ö. (2012). Integration of the Roman Remains in Ulus Ankara within the Current Urban Context
49. Newspaper article, Antik Kentin Gönüllü Bekçisi, retrieved June 22, 2015 from <http://www.radikal.com.tr/hayat/antik-kentin-gonullu-bekcisi-1078507/>
50. Operational Guidelines for the Implementation of the World Heritage Convention, UNESCO Intergovernmental Committee for the Protection of the World Cultural and Natural Heritage (2008)
51. Oxford Dictionaries Retrieved June 28, 2015 from <http://www.oxforddictionaries.com/definition/english/expropriation>
52. Özgünel, C. & Gökay, K. (2004), Erythrai Ancient Settlement Archaeological Research in 2004
53. Özyiğit, Ö. (1989), Erythrai Sounding Research in 1988, Proceedings of 6th Meeting on the Results of Excavations, 1989, Antalya

54. Papayannis, T. & Howard, P. (2012). Reclaiming the Greek Landscape, Athens
55. Regulation on Procedure and Principles Concerning Preparation, Presentation, Implementation, Supervision and the Authors of Conservation Development Plans and Environmental Design Projects, 2005 (Koruma Amaçlı İmar Planları ve Çevre Düzenlenme Projelerinin Hazırlanması, Gösterimi, Uygulaması, Denetimi ve Müelliflerine İlişkin Usul ve Esaslara Ait Yönetmelik, 2005)
56. Ritchie, J & Lewis, J. (2003). Qualitative Research Practice, A Guide for Social Science Students and Researchers, Sage Publications, London
57. Rossignol, J. & Wandsnider, L. (1992). Space, Time, and Archaeological Landscapes, Plenum Press, New York
58. Sauer, C. O. (1925). The Morphology of Landscape, University of California Press
59. Simmel, G. (1903). The Sociology of Space
60. Strabon XIV, 33
61. Tandoğan, E. (2011). Evaluation of the Area Kütahya-Çavdarhisar Aizanoi Archaeological Sites from the Aspect of Landscape Architecture and Tourism
62. Tanyeli, U. (2012). History of Architecture Conversations of Arkitera, retrieved June 18, 2015 from <http://www.arkitera.com/soylesi/290/mimarlik-tarihi-soylesileri--ugur-tanyeli>
63. The Conservation of Archaeological Sites in the Mediterranean Region (1995). An International Conference Organized by the Getty Conservation Institute and the J. Paul Getty Museum
64. The Florence Declaration on Heritage and Landscape as Human Values (2014)
65. The ruins of Aphrodisias, retrieved March 13, 2015 from <http://www.magnumphotos.com/C.aspx?VP3=SearchResult&STID=2S5RYDY7TLXD>

66. The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas (2011). adopted by the 17th ICOMOS General Assembly
67. Tilden, F. (1977). *Interpreting Our Heritage*, The University of North Carolina Press
68. Topaloğlu, S. (2015). Ildırı'da Erythrai'nin İzleri, *Mimarlık Journal*, Volume 384
69. Tournefort, M. (1718), *A Voyage into the Levant*, Vol I., London
70. Tuna, N. (1992), Erythrai Arkeolojik Sit Alanında Koruma Sorunları, *Ege Mimarlık Journal*, Vol. 1992/3-4
71. UNESCO Cultural Landscape Webpage, Retrieved October 16, 2015 from <http://whc.unesco.org/en/culturallandscape/>
72. UNESCO Tentative List, Archaeological Site of Aphrodisias, retrieved March 13, 2015 from <http://whc.unesco.org/en/tentativelists/5406/>
73. Uran, H. (2007), *Meşrutiyet, Tek Parti, Çok Parti Hatıralarım (1908-1950)*, Türkiye İş Bankası Kültür Press, İstanbul
74. Washington Charter (1987). ICOMOS Charter for the Conservation of Historic Towns and Urban Areas
75. Yılmaz, Y. (2009). *Anadolu Antik Tiyatroları*, YEM Yayınları (p. 75)