PRINCIPLES FOR THE CONSERVATION OF DEPOPULATED RURAL HERITAGE SITES: THE CASE OF DEREKÖY ON GÖKÇEADA (IMBROS)

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ABSTRACT

PRINCIPLES FOR THE CONSERVATION OF DEPOPULATED RURAL HERITAGE SITES: THE CASE OF DEREKÖY ON GÖKÇEADA (IMBROS)

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Depopulation is among the most crucial problems affecting rural landscapes in Turkey and around the world. Rural landscapes, formed over time as a result of the interaction between nature and human beings, have gradually lost their populations for a number of reasons. The built environment is primarily altered in abandoned areas due to neglect and dilapidation, resulting in the eventual destruction of cultural assets, whilst the natural landscape reverts to wilderness, its infrastructure also fatally compromised. Moreover, rural settlements are not merely physical entities, but also the physical manifestation of their builders' technical knowledge, lifestyle, culture, and interaction with the local natural conditions. Therefore, depopulation results in the loss of both the tangible and intangible values that generated the rural heritage and ensured the existence and survival of rural settlements. Accordingly, those rural heritage sites deprived of their socio-cultural context have turned almost into deserted areas and have lost their identity as living entities. The island of Imbros, located not far from the Aegean coast of the modern Turkish province of Çanakkale, stands out by virtue of its well-preserved natural values and historical rural settlements (*Rum* villages). Unlike other *Rum* settlements in modern-day Turkey, which lost their original population following the Lausanne Treaty in 1923, Imbros (Gökçeada) was exempted from the compulsory population exchange between

Turkey and Greece. However, Imbros lost a significant part of its original population due to politically-led events that began in the 1960s. Dereköy, which is predominantly abandoned today, is one of the villages where physical and social transformations are the most evident among the traditional settlements on Imbros. Therefore, Dereköy is selected as a case study here to examine the problem of depopulation from the point of conservation of cultural heritage. By examining the historical circumstances, and the legal underpinnings of the current situation, factors leading to rural depopulation and their effects on the physical and social environment are investigated and presented. Building on recognized principles devised to combat such situations on paper, alongside a critical analysis of a range of actual attempts at various places, this thesis sets out to provide a set of guidelines and site-specific principles for the preservation of Dereköy as a representative of depopulated rural heritage sites, deprived of their original socio-cultural context. Within the scope of this research, Dereköy's state of being, its characteristics and values, and the existing challenges are presented and evaluated. A set of principles is then developed to preserve Dereköy as an imprint of rural heritage, following the conservation principles and guidelines provided by international charters and documents.

Keywords: Dereköy (Schinudi), Gökçeada (Imbros), rural architectural heritage, depopulated settlements, rural landscapes

ÖZ

NÜFUSUNU YİTİREN KIRSAL MİRAS ALANLARININ KORUNMASINA YÖNELİK İLKELER: DEREKÖY, GÖKÇEADA (IMBROS) ÖRNEĞİ

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Kırsal yerleşimlerin nüfusunu yitirmesi yalnızca Türkiye'de değil, tüm dünyada yaygın bir sorun teşkil etmektedir. İnsan ve doğanın karşılıklı etkileşimi sonucu oluşan kırsal peyzaj alanları, çeşitli nedenlerle nüfuslarını yitirmektedir. Bu alanlarda yapılı çevre ve kültür varlıkları bakımsızlık nedeniyle tahrip olurken doğal değerler de terk edilme nedeniyle tehlikeye girmektedir. Kırsal yerleşimler yalnızca fiziksel varlıklar değil aynı zamanda toplumların yaşam biçimleri, bilgi birikimi, kültürel özellikleri ve doğal koşullar ile etkileşimlerinin göstergeleridir. Bu nedenle nüfus kaybı, kırsal mirası oluşturan ve kırsal yerleşimlerin sürekliliğini sağlayan somut ve somut olmayan değerlerin yitirilmesine neden olmaktadır. Özgün sosyo-kültürel bağlamını yitiren kırsal miras alanları adeta ıssız mekanlara dönüşmekte, yaşayan birer varlık olarak kimliklerini kaybetmektedir.

Çanakkale'de bulunan Gökçeada (Imbros), iyi korunmuş doğal değerleri ve tarihi kırsal yerleşimleri (Rum köyleri) ile öne çıkmaktadır. Günümüz Türkiye'sinde, 1923 yılında kabul edilen Lozan Antlaşması sonrasında özgün nüfusunu kaybeden diğer yerleşimlerden farklı olarak Gökçeada, Türkiye ile Yunanistan arasındaki zorunlu nüfus mübadelesinden etkilenmemiştir. Ancak Gökçeada, 1960'larda başlayan siyasi

olaylar nedeniyle özgün nüfusunun önemli bir bölümünü kaybetmiştir. Günümüzde büyük ölçüde terk edilmiş olan Dereköy, Gökçeada'daki geleneksel yerleşimler arasında fiziksel ve sosyal dönüşümlerin en belirgin olduğu köylerden biridir. Bu nedenle Dereköy, bu tez kapsamında, kırsal nüfusun azalması sorunsalını kültürel mirasın korunması bağlamında incelemek amacıyla çalışma alanı olarak seçilmiştir. Tez kapsamında, tarihsel koşullar ve mevcut durumun yasal dayanakları incelenerek, kırsal yerleşimlerin terk edilmesinin nedenleri ve sonuçları irdelenmiştir. Kırsal mirasın korunması alanında kabul görmüş ilkelerden yola çıkan bu tez, nüfusunu yitiren, özgün sosyo-kültürel bağlamından kopmuş kırsal miras alanlarının bir örneği olarak Dereköy'ün korunması için bir dizi kılavuz ve yere özgü ilkeler sunmayı amaçlamaktadır. Bu araştırma kapsamında Dereköy'ün geçmişi, güncel durumu, özellikleri, değerleri ve mevcut problemleri sunulmuş ve değerlendirilmiştir. Kültürel mirasın korunmasına ilişkin uluslararası belgeler ve kılavuzlar ışığında Dereköy'e uygun bir koruma yaklaşımının geliştirilmesi hedeflenmiştir.

Anahtar Kelimeler: Dereköy (Schinudi), Gökçeada (Imbros), kırsal mimari miras, nüfusunu yitiren yerleşimler, kırsal peyzaj

In the loving memory of my grandmother

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LIST OF ABBREVIATIONS

ABBREVIATIONS

BCA: T.C. Cumhurbaşkanlığı Cumhuriyet Arşivi (Presidency of the Republic of Turkey Republican Archives)

BOA: T.C. Cumhurbaşkanlığı Osmanlı Arşivi (Presidency of the Republic of Turkey Ottoman Archives)

CAMS: The Centre for Asia Minor Studies, Athens

CoE: Council of Europe

ÇKVKBK: Çanakkale Kültür Varlıklarını Koruma Bölge Kurulu (Çanakkale Regional Conservation Council of Cultural Properties)

DSİ: Devlet Su İşleri (State Hydraulic Works)

EC: European Commission

GEEAYK: Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu (The High Council of Real Estate Antiquities and Monuments)

HGM: Harita Genel Müdürlüğü (General Directorate of Mapping)

ICOMOS: International Council on Monuments and Sites

KTVKYK: Kültür ve Tabiat Varlıklarını Koruma Yüksek Kurulu (The Council for the Conservation of Immovable Cultural and Natural Properties)

TÜDAV: Türk Deniz Araştırmaları Vakfı (Turkish Marine Research Foundation)

TÜİK: Türkiye İstatistik Kurumu (Turkish Statistical Institute)

CHAPTER 1

INTRODUCTION

Put in the simplest terms, rural architecture can be defined as that reflecting local traditions and based on regional requirements and building materials. Until recently examples of rural architecture were considered insignificant and not valuable enough to safeguard for future generations.[3] The theoretical discussions in the field of conservation of cultural heritage were centered mainly around monumental structures such as palaces, churches, and castles.[4]

The concept of safeguarding and presenting the ordinary shelter as a cultural asset emerged in the 18th century, actually within the process of the development of the Industrial Revolution. Due to industrialization, the rural population began to accumulate in the cities and caused thereby radical changes to both urban and rural areas. The segregation of the rural environment led to the consideration of the architecture of the agrarian society as part of cultural heritage.[5]

Before the concept of urban conservation gained currency following World War II, theoretical studies on cultural heritage were primarily engaged in the conservation of individual monuments. Later, the emphasis was given to the preservation of structures together with/in their urban or rural context. Recently, the concept of rural landscape that derives from the mutual interaction between humans and nature has been broadly accepted in the field of conservation of cultural heritage. Accordingly, each component that constitutes the rural settings should be preserved with its natural, tangible and intangible values.

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[3] ÇEKÜL Vakfı 2012, p. 9.
[4] Eres 2020, p. 40.
[5] Eres 2013, p. 457.

Contrary to urban areas with relatively developed economic structures, rural settlements are more vulnerable to changes due to globalization. Due to the lack of policies regarding rural development in Turkey and throughout the world, these settlements encounter more problems that threaten the continuity of their existence.

1.1 Problem Definition and Selection of the Site

The depopulation of rural areas as a consequence of globalization and socio-economic changes is a fact and a problem across the globe. This is especially true for Turkey, which underwent a process of agricultural industrialization in the aftermath of World War II with the enforcement of the Marshall Plan.[6] Rural abandonment caused by rural-urban migration is a severe problem.[7] The impact of depopulation on rural settlements is the gradual deterioration and subsequently the loss of their traditional fabric. Rural settlements are not merely physical entities but they are physical indicators of their builders' technical knowledge, lifestyle, culture, and interaction with natural conditions. Therefore, depopulation results in the loss of the main component that generated the rural heritage and ensured the existence of the rural settlement. Accordingly, those rural heritage sites deprived of their socio-cultural context have turned almost into deserted areas and have lost their identity as living entities.

Moreover, legal frameworks centered upon the preservation of rural heritage are lacking. Correspondingly, the poor management of these areas, which are already under threat due to the reasons specified above, results in the loss of their identity. As in the world in general, with the loss of the former significance of rural areas in Turkey, the number of villages that face depopulation is increasing while the traces

[6] The Marshall plan is a US-funded economic assistance plan that came into operation following the World War II.
[7] Eres 2016, pp. 8–11.

of rural heritage is disappearing without being documented. For this reason, it is essential to develop specialized policies for these areas.

The lands of modern Turkey, which had been home to various ethnic minorities during the Ottoman period, include distinct rural settings in consequence of this cultural richness. The Greek Orthodox community in Anatolia and Thrace, primarily referred to as *Rum*,[8] had been one of the main components of the multicultural demographical structure in the Ottoman period. Following the Lausanne Treaty between Turkey and other parties in 1923, the Greek-Turkish population exchange ensued, leading to the migration of Greek inhabitants of Anatolia to Greece. This reciprocal migration caused socio-cultural changes in rural areas, resulting in the new settlers often failing to adapt to their new circumstances. Hence, some rural settlements as indicators of *Rum* heritage, such as Kayaköy (Muğla), Sandıma (Muğla), Sazak (İzmir), Doğanbey (Aydın) and Santa (Gümüşhane), became deserted.

For the above-mentioned problems concerning rural areas, Dereköy on Imbros is selected as a case study for the thesis. [9] Imbros had been an island where nearly the entire population was Greek during the Ottoman era. Unlike other Greek settlements in modern-day Turkey, the Greek community in Imbros, Bozcaada Tenedos, and İstanbul were exempted from the Greek-Turkish population exchange. Thus, the

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[8] According to the dictionary of Turkish Linguistic Society (Türk Dil Kurumu), the definition of *Rum* is "people living within the borders of the Eastern Roman Empire." During the Ottoman rule, the non-Muslim community was classified into different groups based on ethnicity and religion. The Orthodox community was referred to as *Rum*, where the term defines not only an ethnic identity but also all Orthodox communities affiliated to the *Rum* patriarchates and churches in other parts of the empire: Güllü 2021, pp. 154–156.

[9] The original Greek name of the island is Ίμβρος (Romanized as Imvros). Imbros is the English translation of the original name. Imroz was the island's official name since 1970, before it was renamed Gökçeada. However, the locals still prefer to use Imroz instead of Gökçeada. Gökçeada is used in the headings of this thesis since it is the island's official name. On the other hand, since Imbros is the English and the island's original name, and the island is globally known as so, Imbros is used throughout the text.

traditional villages in Imbros retained their socio-cultural characteristics for a more extended period.

Dereköy eventually lost its Greek population due to politically led events that began in the 1960s. Following the Cyprus crisis between Turkey and Greece, the closure of schools providing education in Greek in Imbros caused the migration of Greek inhabitants of the island. In addition to this act, the establishment of the Open Prison (Tarım Açık Cezaevi) within the boundaries of Dereköy resulted in a further significant decline of Dereköy's Greek population.

The foremost reason for selecting Dereköy as a case study is that it is predominantly abandoned. Unlike other settlements on Imbros, Dereköy is not affected by the negative aspects of tourism, mainly due to being abandoned; therefore, the built environment is unaltered and relatively well-preserved at the moment. Also, the co-existence of the now untouched nature and the traditional settlement fabric enhances the prominent rural identity of the village. Therefore, Dereköy is considered an opportune example of rural heritage. Another consideration for the site's selection is the existence of a small number of Greek citizens as representatives of Dereköy's past socio-cultural features, although Dereköy is largely deserted. However, there is an absence of any proper implementations for the preservation of its physical and socio-cultural context. As a result, Dereköy's cultural values are under threat of being lost.

1.2 Aim and Scope of the Thesis

Considering the fact that rural settlements are shaped as a result of the interaction between nature and humans, and that the rural community is an inseparable part of the cultural heritage, the thesis seeks to develop a conservation approach for a predominantly abandoned rural settlement based on its local characteristics. The thesis presents the challenges faced by and the significance of Dereköy as a rural settlement depopulated and deprived of its socio-cultural context; it determines site-

specific principles and strategies for the site within the context of conservation of cultural heritage. Accordingly, international documents and charters within the scope of the conceptual framework regarding depopulated rural settlements are analyzed to develop principles and strategies for the selected case of Dereköy. Moreover, given the problem on the lack of legal regulations for the conservation of rural heritage, the national legal framework in Turkey is scrutinized.

Since the thesis is centered upon a particular case, it is vital to examine the characteristics of the selected site to provide a comprehensive and effective conservation approach. Accordingly, Dereköy's historical background, and its natural, economic, and socio-cultural aspects, as well as that of Imbros, are presented to understand the reasons for and outcomes of depopulation. Within this context, state interventions, legal and financial obstacles leading to Dereköy's depopulation are examined. Finally, the thesis aims to determine a set of principles, guidelines and measures to valourize and conserve Dereköy as an imprint of rural heritage.

1.3 Significance of the Study

Dereköy is a unique setting in terms of its cultural, physical, and natural characteristics. Through the comprehensive study of the cultural heritage of Dereköy, the value of the site is assessed and weighed. As there is a lack of written sources on the architecture of Dereköy, the study contributes to its documentation by detailing the characteristics of the site. Finally, the study by developing site specific conservation principles provides a basis for further studies for the preservation of Dereköy's cultural heritage.

All in all, combatting the lack of comprehensive and holistic principles for preserving rural depopulated rural settlements deprived of their socio-cultural context, a set of principles and guidelines are developed for the conservation of Dereköy itself. The thesis may thus contribute to further discussions and scientific studies on the conservation of depopulated rural settings on a national level.

1.4 Methodology and Structure

In order to obtain the requisite information, a literature and archival search backed by on-site survey were required. The thesis consists of two main sections: the conceptual and theoretical research, and the analysis and evaluation of the selected case. The literature research, including books, articles, and related theses, provides information for both sections. On the other hand, the site survey and archival research are conducted for the analysis and evaluation of Dereköy alone as the selected case (Figure 1.1). In light of the conceptual and theoretical framework, first the driving principles and strategies, and then a specific proposal for the conservation of a depopulated rural settlement are developed.

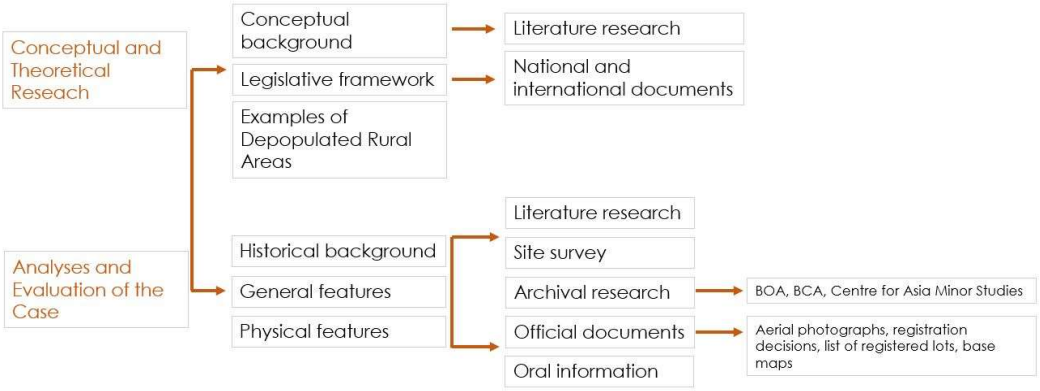

Figure 1.1. Chart of the Methodology

The Centre for Asia Minor Studies in Athens is one of the archives where research was conducted for the thesis. The archive is a scientific research establishment founded in 1930 where different types of documents, including manuscripts, oral and written material peculiar to Asia Minor Greeks can be found.[10] The documents concerning Dereköy brought from the archive include the transcribed oral tape recordings, "The Interviews with the Remaining Greek Inhabitants of Imvros (1992-

[10] URL 1.

1996)," conducted by Evgenia Chalkia. The orally transcribed interviews, yielding information on the architectural features, economic life, natural components, socio-cultural events, are referenced within the thesis.[11]

Other archival sources utilized are the Presidency of the Republic of Turkey Ottoman Archives (T.C. Cumhurbaşkanlığı Osmanlı Arşivi) and Presidency of the Republic of Turkey Republican Archives (T.C. Cumhurbaşkanlığı Cumhuriyet Arşivi). The written archival documents, Cadastral Record Books (*Tapu Tahrir Defterleri*) concerning Imbros and Dereköy, found in BOA concern the demographical structure of Dereköy in the Ottoman period and the settlements of the island. Additionally, sources on governmental decisions regarding Imbros and Dereköy were obtained from the Head of Department of Resolutions (Kararlar Daire Bakanlığı) in BCA.

For the analysis of Dereköy, the aerial photographs were provided by the General Directorate of Mapping (Harita Genel Müdürlüğü), while that for the year 2019 is obtained from Google Earth.[12] The base map of Dereköy is derived from the Municipality of Çanakkale (Çanakkale Belediyesi) and used by the author for the site analyses. Other official documents such as the list of registered lots, registration decisions, and the boundaries of the conservation area of Dereköy are provided by the Çanakkale Regional Conservation Council of Cultural Properties (Çanakkale Kültür Varlıklarını Koruma Bölge Kurulu).

The site surveys were realized in three stages. The first site visit took place in March 2019 for the selection of a proper case study. The traditional settlements of Imbros, the Central District, Kaleköy, Zeytinliköy, Tepeköy, Eski Bademli and Dereköy were all visited. In the end, Dereköy was determined as the case study for the reasons mentioned above. The second and third site visits took place in October 2019 and September 2020 for the site surveys.

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[11] Appendix B.
[12] Appendix A.

Within the site surveys carried out to identify the cultural values of Dereköy, analysis of building categories, land-use, authenticity, structural condition, and current use of the buildings were produced over base maps. Information on the construction technique, material properties, facade features, and architectural elements of traditional buildings was also collected. At the same time, the interiors of ten structurally stable houses were studied to examine their spatial organization. Based on these analyses, typological characteristics of the traditional houses were determined. The photographs of the buildings, open and built-up areas were taken while the information gathered on-site were recorded through sketches and notes (Figure 1.2). Also, during the site visits, spontaneous conversations were held with the existing community members to obtain information on the built environment.[13]

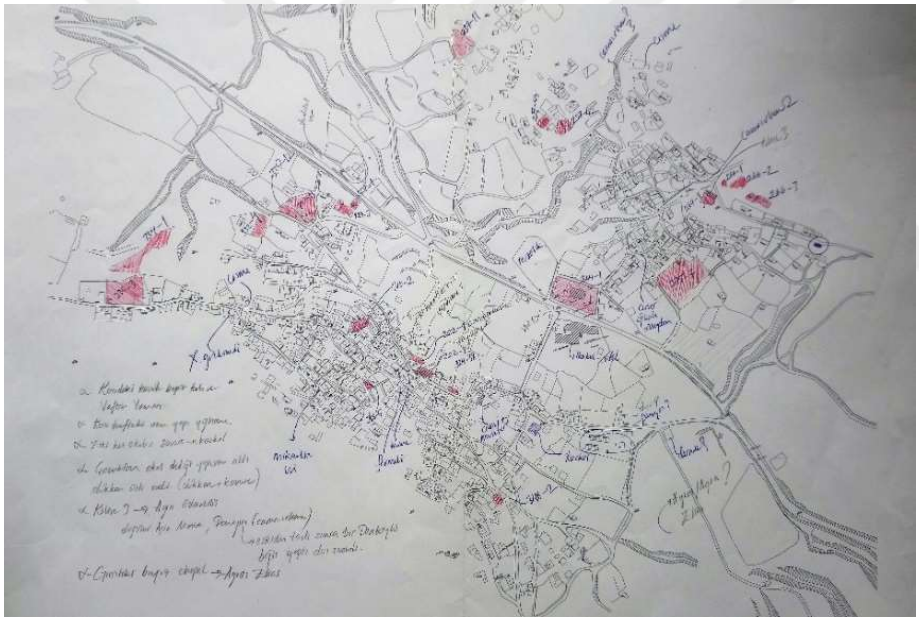

Figure 1.2. Data collection over the base map of Dereköy during the site surveys

[13] Written and verbal permission was taken to mention the data obtained from the interviewees in the thesis. Instead of revealing their names, they were denoted as 'PGI (1-2)' (Permanent Greek Inhabitant), 'PTI (3-6)' (Permanent Turkish Inhabitant), 'STI (7)' (Seasonal Turkish Inhabitant) and 'SGI (8-10)' (Seasonal Greek Inhabitant).

1.5 Challenges and Limitations

Due to the significance of Imbros as a subject of political debate between Turkey and Greece, much has been written on the historical background to the demographical structure of the island. In contrast, written sources on the architectural features and settlement patterns of Dereköy and the island are limited. Besides, such comprehensive documents on the settlement area as do exist are in Greek and they could not be found in Turkey. The lack of relevant information is a major problem concerning this study. In addition to limited sources, Dereköy being predominantly depopulated means that gathering oral information during the site surveys is challenging. Although data on the settlement characteristics was collected from the remaining inhabitants and a few expatriate Imbrians, the oral information still remained inadequate.

Studying in an abandoned settlement poses further challenges in the site visits. Since the majority of the buildings are abandoned and their doors were locked, a comprehensive study on the plan organization could not be realized. In addition, with many buildings partially or wholly collapsed or simply dangerous due to the severe structural decay, the studied buildings for their interiors are relatively few in number.

CHAPTER 2

ASSESSMENT AND VALORIZATION OF DEPOPULATED RURAL HERITAGE SITES: A THEORETICAL FRAMEWORK

2.1 Concepts, Definitions, and Terminology Concerning Rural Heritage

A definition of rurality will vary depending on the different parameters applied. The main criteria in defining a settlement as 'rural' include the population's size and density, economic activities, and socio-cultural characteristics. On the other hand, from an administrative perspective, local governmental units within certain boundaries can be called urban, while the settlements outside these boundaries are considered rural.[14]

A prevalent parameter in classifying a settlement as rural is the size of the population. According to Village Law no. 442, a habitation with a population under 2000 is considered rural.[15] This definition though differs by country; thus, each country has a specific upper limit for labelling a settlement as rural.[16] However, in defining the rural settlement, considering just one parameter and ignoring other aspects that go to make up a rural setting is misleading. A relatively populous settlement can also display a rural character. Furthermore, various towns and even cities with a population of over 2000 in Turkey still retain their rural nature.[17]

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[14] Tezcan 1970, p. 152.
[15] T.C. Resmî Gazete, 07.04.1924-68. According to Article 2, villagers have common properties such as mosques, schools and hayfields, with people residing in concentrated or dispersed housing units with vineyards, fields or orchards.
[16] Tacoli 1998, p. 147.
[17] Tezcan 1970, p. 153.

To enforce a precise distinction between urban and rural may result in the exclusion of some areas so involved. Urban and rural are not strictly separate entities, and in fact they have intersecting features. Therefore, it may be better to describe a settlement by comparing it to others, being thus more rural or more urban than another settlement.[18] The EC accepted a similar approach, grading settlements as predominantly rural, intermediate, and predominantly urban, based on population density. Accordingly, settlements with at least 50% of the people living in rural units are considered predominantly rural.[19] Although urban and rural natures are inherently different, a clear-cut distinction between these concepts may lead to an inadequate designation of some settlements. All told, a gradational approach might be more meaningful.

Another broadly accepted feature of rural settlements is that the majority of the population is occupied in primary industries such as agriculture and animal husbandry.[20] However, the concept of rurality is too complex to be reduced into that single parameter either.[21] Considering that community is an indispensable part of any settlement, the socio-cultural dimension is one of the critical features that separates urban and rural. According to Ruşen Keleş, the 'rural community' is a group of people living in rural or non-urbanized settlements neighbouring the metropolitan areas and where the main field of economy is agriculture, where they have strong face-to-face relations, and the division of labour is undeveloped.[22] It can certainly be noted that a more personal and intimate network of human relationships exists in rural areas.[23] Undoubtedly, then, the difference between urban and rural life is not the result of any single feature.

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[18] Tezcan 1970, p. 14.
[19] EC defines regions where more than 50% and up to 80% of the population live in urban clusters as 'intermediate' and regions with more than 80% living in urban clusters as 'predominantly urban'. URL 2.
[20] Tacoli 1998, p. 147.
[21] Scott *et al*. 2007, p. 4.
[22] Keleş 1998, p. 86.
[23] Scott *et al*. 2007, p. 4.

An essential dimension usually neglected in the concept of rurality is the relationship between nature and people. The term ‘cultural landscape’ emerges from the fact that the mutual interaction of humans and nature through time affects the formation of the built environment resulting. According to ICOMOS, cultural landscapes are considered as combined works of nature and humans. They are also indicators of society's evolution and the settlement as shaped by the constraints and opportunities of the natural environment as well as social, economic, and cultural forces.[24] Each landscape area contains cultural components created by its portion of humanity. However, in order for a place to be considered as a cultural landscape, the products of the human-nature relationship must be of a certain significance and in accord.[25]

'Cultural landscape' is a broad term that can also embrace a wide range of aspects. Due to the different nature of the themes urban and rural, a specification is likewise made between the urban and rural landscapes. The doctrinal text, the IFLA Principles Concerning Rural Landscapes as Heritage, considers rural landscapes as one essential component of cultural landscapes. The document defines the rural landscapes regarding their physical-natural features and cultural dimension. The formation of landscapes as a result of the human-nature relationship is discussed in detail.[26] Rural landscapes are considered dynamic places that are generated through traditional manners and accumulated knowledge. It is also specified that both well-managed areas and abandoned or degraded settings are to be included in the rural landscape definition.[27] Heritage as a component of rural landscapes also appears in the doctrinal texts. Simply put, 'rural landscape as heritage' is defined as the sum of the tangible and intangible heritage of rural areas. Rural landscape as heritage includes physical features such as the vernacular architecture, natural sources, trade

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[24] ICOMOS, 2017.
[25] Madran and Özgönül 2005, p. 34.
[26] The doctrinal text considers the rural landscapes as terrestrial or aquatic areas formed the mutual relationship of human and nature, used for the production of food and other renewable resources, including animal husbandry, agriculture, aquaculture and forestry: ICOMOS, 2017.
[27] Huge rural spaces, peri-urban areas, and small spaces within built-up areas are all equally included in the definiton of rural landscapes.

system, and infrastructure. According to the doctrinal text, the intangible dimension of rural landscapes is explained as follows:

> …associated cultural knowledge, traditions, practices, expressions of local human communities' identity and belonging, and the cultural values and meanings attributed to those landscapes by past and contemporary people and communities. Rural landscapes as heritage encompass technical, scientific, and practical knowledge, related to human-nature relationships.[28]

Natural characteristics and the inhabitants' needs shape the built environment as an integral component of the cultural landscapes. In this context, 'vernacular architecture'[29] has emerged from the accumulated practical knowledge and architectural solutions specific to the location. Anthony Tugnutt and Mark Robertson observe vernacular architecture: "Local building tradition has become known as 'vernacular'. This term is generally used to include anything from the humblest construction in local style and materials to local interpretations of national or even international architectural styles."[30]

As pointed out by Bernard Rudofsky, both architecture without architects and non-pedigreed architecture are aspects utilized to define traditional architecture where the builders are anonymous. [31] In a similar vein, Haluk Sezgin defines vernacular architecture as the society's creation of the ideal space and environment for themselves without requiring an architect or other specialists. This accumulated practical knowledge and building tradition continue for generations as a manifestation of a society's social and cultural composition.[32] ICOMOS also considers vernacular heritage as an integral part of cultural landscapes. The Charter on Built Vernacular Heritage defines vernacular heritage as: "…the fundamental

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[28] ICOMOS, 2017.
[29] There are a variety of terms that can be used instead of vernacular. Anonymous, spontaneous, are also generic terms that may bear similar meanings: Rudofsky 1964, p. 2.
[30] Tugnutt and Robertson 1987, p. 42.
[31] Rudofsky 1964, p. 2.
[32] Sezgin 1984, p. 44.

expression of the culture of a community, of its relationship with its territory and, at the same time, the expression of the world's cultural diversity."[33]

According to the World Encyclopaedia of Vernacular Architecture, rural architecture includes all houses and other structures built by the community. The architecture is built with traditional techniques either by the owner of the house or a local craftsman, within the possibilities of the environment and available materials. All forms of rural architecture meet certain requirements of its builders. Rural architecture bears the imprint of its society's culture, lifestyle, and attributed values.[34]

In conclusion, rurality is indeed a complex phenomenon that depends on diverse parameters. There is no standard and precise conception as how to label the building tradition in rural areas. The common thread in all these terms, such as traditional architectural heritage, vernacular heritage, cultural landscape, rural heritage, is that they represent the composition of tradition, culture, and nature.

2.2 Depopulation of Rural Settlements: Reasons and Effects

It is a persistent fact that a significant part of the rural settlements worldwide is confronting depopulation for various reasons. The disappearance of the human component from rurality inevitably results in the loss of rural heritage. Considering that rural areas constitute 90% of the European land-mass,[35] it can be inferred that a huge amount of traditional rural settlement is at risk. Therefore it is crucial to understand the reasons and effects of abandonment on attempts to preserve the rural heritage.

The industrial revolution is considered to be the beginning of the major depopulation process of rural areas in modern history. Due to the rapid decrease in economic

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[33] ICOMOS, 1999.
[34] ÇEKÜL Vakfı 2012, p. 9.
[35] URL 3.

production in rural areas, the acceleration of migration to the cities is viewed as a common problem since the 1960s in Europe.[36] A vast number of rural regions in Turkey also confront the process of depopulation. However, economic activities are not the sole reason for human flight from the villages. Nor does the rural depopulation only involve migration to the cities, since migration between rural areas is also evident.

The reasons for depopulation in rural areas depend on various parameters. Koray Güler and Yegan Kahya presented a detailed analysis of rural abandonment reasons and classified them into two groups: human-based and nature-based factors (Table 2.1).[37] As they indicate, a decrease of the young population in rural settlements due to economic insufficiencies and the lack of job opportunities is common. As pointed out by Zeynep Eres, changes in communal attitudes towards traditional rural architecture also play a vital role in the abandonment of villages. For the most part, the inhabitants of traditional settlements do not attach worth to their built environment; living in buildings requiring regular maintenance is considered an indicator of a lower social status.[38]

Following World War II, the Marshall Plan's implementation and agricultural mechanization led to rapid urbanization. Naturally, rural heritage has been adversely affected in the long term. The process of rural depopulation in Turkey, which began in the 1950s, picked up speed in the 1980s due to Turkey's change in her policies towards agriculture and animal husbandry. Thus, rural settlements were stripped of their productive identity to a great extent.[39] According to TÜİK's 2017 data, only 25% of the population dwelt in urban areas in 1950 in Turkey. In contrast, the recent

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[36] Eres 2016, p. 10.
[37] Güler and Kâhya 2019, p. 98.
[38] Eres 2016, p. 10.
[39] *Ibid*, pp. 8–11.

data reveals that 92.3% percent of the population now lives in urban areas, while only 7.7% reside in rural areas.[40]

Table 2.1 Reasons for the abandonment of rural settlements (Güler and Kahya, 2019, Table 1)

A.Human-based reasons			B.Nature-based reasons
A.1.Socio-cultural and economic reasons	**A.2.Politic Reasons/ Conflicts**	**A.3.Other reasons**	
Economic decline/ The lack of rural finance / Inadequate rural policies	War and Conflicts Between Countries	Expropriatios due to Construction of Public Works or Urban Development Activities	Natural constraints
The overall economic contexts of countries/ Territorial inequalities	Civil war		Climate change/ Global warming
Unemployment/ Agricultural inefficieny/ The fall of agricultural holdings/ Ageing population/ Migration	Terorism, Security Vulnerabilities	Location on an Archaeological Site (Multi-layered Settlements)	Earthquakes
Lack of public investments and services/ Remoteness from focal points			Fires
Diffuculty in Access to Education, Health, Culture, etc. Services	Mandatory Migrations / Evacuations	Location on a high valued mine reserve	Floods
Lack of infrastructure, transportation and communication			Avalanches
Dissatisfaction with living conditions/ Search for a better life	Political Discrimination/ Oppression Policies	Exhaustion of mine reserves	Landslides/ Erosion
Negative social image of rural/ Desire for big city lifestyle/ Desire for upward mobility/ Concerns relating to land ownership and distribution	Racism		Volcanic disasters
	Legal obstacles	Pollution and Environmental degradation	

Rural depopulation due to financial problems is a considerable factor in play in Turkey. For instance, Lübbey, located within the wider boundaries of İzmir, is a traditional rural settlement that lost the majority of its population, mainly due to economic reasons. The inhabitants of the village whose economy relied on forestry began to emigrate to Çamyayla in the 1960s as a result of financial problems induced

[40] According to Metropolitan Municipality Law no. 6360 of 2012 (*Büyükşehir Belediyeleri Kanunu*) villages and towns were included in the district municipality which they are affiliated to, and were converted into neighbourhoods. Therefore the number of villages in Turkey is bureaucratically reduced, and the rural population lessened.

by a new law restricting forestry. Çamyayla used to be a seasonal settlement in which the inhabitants of Lübbey resided only in the summertime. The topography of Çamyayla is relatively better suited for agriculture, and therefore, the inhabitants of Lübbey who permanently lost their economic income settled in the new area. Moreover, the earlier installation of electricity and water and the accessibility of Çamyayla accelerated the abandonment of Lübbey (Figure 2.1).[41]

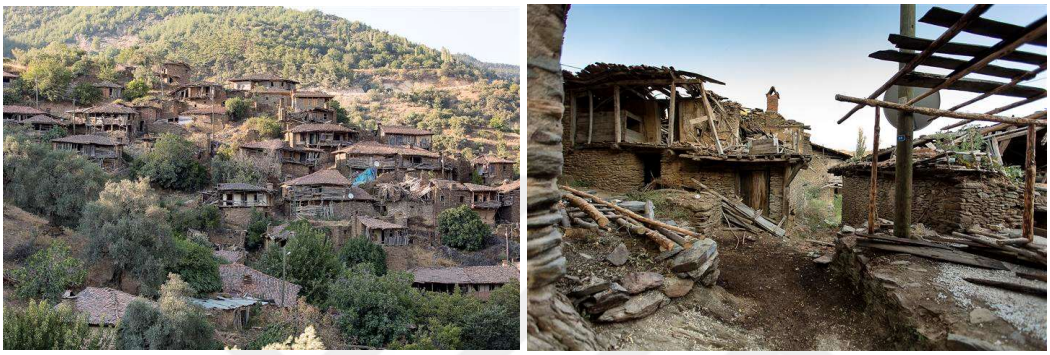

Figure 2.1. Traditional settlement of Lübbey (URL 4)

As seen in the Lübbey case, the lack of services and infrastructure in rural areas plays a crucial role in the migration process. According to the Recommendation of the CoE titled 'On Services and Infrastructures in Rural Areas' the rural population is primarily affected by poor infrastructure and transportation facilities. Lack of services is a critical factor of rural deprivation, as it obstructs employment opportunities. As a result, the population decline in turn widely affects the built environment, which degrades noticeably.[42]

The co-existence of archaeological sites and rural settlements is commonly observed in Anatolia. The conventional approach to these settlements is the expropriation of traditional structures to preserve the archaeological remains. Other settlements that

[41] Güler 2016a, p. 55. See also Güler 2016b.
[42] Council of Europe 1990.

did not experience expropriations, nevertheless similarly faced abandonment due to extensive restrictions made on what could be done in the built environment.[43]

The village of Geyre, as in many settlements in Turkey, is established on the ancient ruins. The ancient city of Aphrodisias was continuously inhabited since the Neolithic Age, and Geyre co-existed with it since the 19th century. The unique conjunction of the traditional rural fabric, together with the ruins of ancient structures, was documented by the well-known photographer Ara Güler, and recognized by governmental authorities (Figure 2.2). The Ministry of Culture decided to confiscate the traditional settlement for the better research and preservation of the archaeological remains. In the 1960s, the villagers were relocated to a newly established habitation close to the old one. The inhabitants brought along some of the architectural elements such as window and door frames in their houses during their relocation, resulting in the immediate transformation of the traditional structures into ruins.[44] The old rural fabric was inevitably massively destroyed after being abandoned for an extended period.

Predominantly concentrated in Western Anatolia, abandonment due to the compulsory population exchange between the *Rum* (Greek) and Turkish citizens in the Lausanne Treaty's aftermath is another problem faced by the traditional built environment. Kaya Köyü (Fethiye) is a well-known example in this context (Figure 2.3). After the population exchange, the new inhabitants from Western Thrace did not last long in Kaya Köyü. The settlement was abandoned, and the traditional masonry structures suffered gradual deterioration.[45] In addition to Kaya Köyü, Sazak (Karaburun) and Sandıma (Bodrum) faced similar problems due to abandonment following the population exchange. Today these settlements are in ruins (Figure 2.4 and 2.5).

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[43] Güler 2016b, p. 65.
[44] Dinler and İzol 1983, pp. 13–16.
[45] Köymen 2015.

Figure 2.2. Geyre as photographed by Ara Güler (URL 5)

Figure 2.3. Kayaköy, Fethiye (URL 6)

Figure 2.4. Sandıma, Bodrum (URL 7)

Figure 2.5. Sazak, Karaburun (URL 8)

The village of Killit, also known as Dereiçi, in Mardin, is an example of rural abandonment due to both political and economic circumstances (Figure 2.6). Killit is located in the Tur Abdin region, where major demographical transformations throughout history have occurred; however, it is still the region with the largest Syriac population in Turkey.[46] The Syriac inhabitants of Killit migrated to Germany and Sweden in the 1960s due to financial problems and political pressure. An excellent representative once of traditional stone masonry architecture, the village is abandoned today, with only three families permanently living there.[47]

[46] Işık and Güneş 2015, p. 450.
[47] *Ibid*, p. 451.

Figure 2.6. Killit, Mardin (URL 9)

Şahinkaya village in Trabzon is an example of an abandoned settlement for nature-based reasons. Due to a landslide and flooding in the region, the inhabitants of the traditional village lost the majority of their agricultural lands. As a result, the inhabitants were relocated to Dereköy (Imbros) in Çanakkale by the Turkish state. A new neighborhood was established for the citizens within the boundaries of Dereköy under the name Şahinkaya.[48]

The impacts of rural abandonment are evident in the historical settlement fabric. When the traditional buildings that require regular maintenance lose their dwellers, it leads to deterioration and the inevitable loss of cultural heritage. As pointed out by Eres, rural settings as such settlements in the process of deprivation quickly turn almost into archaeological ruins.[49]

Intangible values are of great importance in fashioning a place as much as tangible ones. According to the Quebec Declaration of ICOMOS (2008), intangible cultural heritage embodies a complete and more thorough definition of heritage as a whole.[50] It is not possible to appreciate rituals, ceremonies, traditions, and festivals in a place where the human component is missing. Therefore, abandonment results in the loss of intangible values that constitute a place's identity and the integrity of its cultural heritage.

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[48] Bozbeyoğlu and Onan 2001, p. 9.
[49] Eres 2016, p. 9.
[50] Intangible values are considered as memory, beliefs, traditional knowledge and attachment of place.

Rural depopulation affects not only the cultural heritage but also the natural life. For the most part, agricultural production and animal husbandry are accepted to be the primary sources of income in rural areas. Therefore, the rural decline leads directly and inevitably to farmland abandonment, which in turn has long-term effects on the natural environment. Accordingly some abandoned agricultural lands show a dramatic decrease in biodiversity.[51]

Abandonment of agricultural lands can also be linked to desertification,[52] especially in the Mediterranean climate zones. Studies on the ecology of deserted farmlands indicate that the risk of wildfires increases as a consequence of dried-out farmlands and to shrub formation.[53] In addition to fires, soil erosion and landslides are common problems related to desertification, especially in mountainous areas.[54] Landslides lead to the loss of the productive layer of the soil, which results in irreversible desertification of the landscape: this is a high risk in the Mediterranean region.[55] Each of these environmental consequences endangers the flora and fauna of the area and may also result in the loss of arable open spaces. Therefore, abandonment risks the heterogeneity of the natural elements, again resulting in the permanent loss of the cultural landscape.[56]

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[51] MacDonald *et al.* 2000, p. 49.
[52] The term desertification can include both physical and human aspects of abandonment. Physical desertification is the concern of this section. It is important to emphasize that desertification can be both the cause and effect of rural population decline.
[53] Sluiter and De Jong 2007, p. 560.
[54] MacDonald *et al.* 2000, pp. 56–58.
[55] Sluiter and De Jong 2007, pp. 560–561.
[56] MacDonald *et al.* 2000, p. 56.

2.3 Evolution of Conservation Approaches towards Rural Heritage

2.3.1 Development of International Approaches through International Charters and Documents

The Industrial Revolution has been taken as a defining moment for rural settlements in terms of the changes they experienced and their subsequent conservation. Before that time, there was no consideration of the conservation of rural architecture, rather any attempts at conservation were limited to monumental structures belonging to the state, church and the wealthy.[57] As the Industrial Revolution developed, though, agriculture and rurality lost much of their substantiality, and rural lifestyles were confronted by drastic changes. Eres points out that such transformations only raised concerns for the agrarian society's cultural heritage when it was already at the point of extinction. With the emerging concept of 'nationhood', societies then sought to preserve and exhibit their rural cultures as the tangible basis of their national identity.[58] The first attempt in this regard was the establishment of the Skansen Open Air Museum in Stockholm in 1891 for the exhibition of traditional rural houses from various areas in Sweden. This open-air museum displayed not only traditional architecture but also the lifestyle of the rural community.[59]

Another significant development in this context occurred in Italy in the 1920s. Mussolini's approach to uncovering the buried remains of the Roman Empire by eliminating the existing urban fabric was disapproved by architect Gustavo Giovannoni. In reaction, Giovannoni defined the physical structure created by the architecture of the everyday component of a community as 'minor architecture' and championed the need to preserve it as part of the history of a nation too. Accordingly,

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[57] Rudofsky 1964, p. 2.
[58] Eres 2013, p. 457.
[59] URL 10.

the lesser architecture, as well as the monuments, was opened for inclusion within the theory and practice of conservation.[60]

World War II acted as another dividing factor for the efforts of preservation on the urban stage. As many European cities suffered considerable damage during the war, preserving the damaged urban fabric was seen as an integral part of maintaining the national identity. A significant example is the city of Warsaw, where the historic environment was substantially destroyed, but rebuilt by the community's attempts in the post-war period.[61] Here too, alongside conservation attempts of the monumental, that of a historic urban environment gained favour.

An initial step in the conservation of rural environments on an international level is the Recommendation Concerning the Safeguarding of Beauty and Character of Landscapes and Sites.[62] The document recommends that studies and measures be developed to protect urban, rural, or natural environments created by nature or humans. The Recommendation is significant in terms of its differentiation of urban and rural planning and conservation.

The International Charter for the Conservation and Restoration of Monuments and Sites, also known as the Venice Charter and considered a milestone in the history of conservation, emphasizes that the preservation of cultural heritage is not limited to a single monument: "The concept of a historic monument embraces not only the single architectural work but also the urban or rural setting in which is found the evidence of a particular civilization, a significant development or a historic event." [63]

The article indicates that the concern for heritage is: "not only to great works of art but also to more modest works of the past which have acquired cultural significance with the passing of time." The charter also addresses the importance of preserving

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[60] Eres 2020, p. 40.
[61] Dziewulski and Jankowski 1957, pp. 208–220.
[62] UNESCO 1962.
[63] ICOMOS 1964, Article 1.

monuments in their original settings rather than relocating them for musealisation.[64] However, the charter does not offer specific guidelines for conserving urban and rural areas and concentrates on monuments.

In the 1970s, necessary steps were taken to recognize rural settings as part of international conservation policies. Resolution (73)3 on Rural Revival Policies in the Balance between Town and Country by CoE in 1973 considers rural depopulation as an inevitable consequence of the development of industry and the increasingly limited relationship between humans and nature. It also draws attention to the urgency for rural revival, by maintaining the balance between urban and rural settings in terms of the development level promoted. Furthermore, the document stresses the necessity to improve the standard of living in rural areas and strengthen local administrative roles. [65]

The European Charter of Architectural Heritage, also known as the Declaration of Amsterdam,[66] is another vital document that expresses the architectural heritage not only in terms of monuments but also as 'lesser buildings' in historic environments and villages in their natural or human-made contexts. Also, the Resolutions of the International Symposium on the Conservation of Smaller Historic Towns highlight the risks of rural decay as a result of decreased economic activities. At the same time, it noted that increased economic activity, such as tourism, may actually disrupt the historical setting. The document stresses the importance of a sense of pride and identity for maintaining the traditional environment.[67]

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[64] According to Michael Müller (1999, p.361), musealisation is the dislocation of museums as event spaces. As the spatial boundaries of the traditional space of museums dissolve, the urban space becomes the object of the aesthetic perspective.
[65] Council of Europe 1973.
[66] Council of Europe 1975.
[67] ICOMOS 1975, Article 3 and 4.

In 1976, Resolution 76(26) on the Steps which Can be Taken to Reduce Depopulation of Rural Regions was accepted by the CoE.[68] The text concentrates on policies and actions to avoid rural population decline and offers solutions to improve economic conditions and provide employment opportunities. The solutions include the empowerment of small-scale enterprises, enhancing the agriculture-based economy, and increasing the touristic appeal of rural areas.

The Granada Appeal, Rural Architecture in Regional Planning Symposium, highlights the consequences of the loss of rural cultural heritage due to decreasing economic resources and consequent migration. The text emphasizes the integrity of tangible and intangible values of rural architecture and the necessity for the inclusion of rural settings in regional planning studies.[69] Another significant point in the document is the consideration of vernacular architectural heritage not only for its aesthetic quality, but also as an indicator of humanity's accumulated knowledge and memory.

Recommendation 1091 on the European Campaign for the Countryside on New Management Approach for Rural Areas focuses on the countryside's economic and natural values besides the intangible ones such as craftsmanship, traditional music, and dance and minority languages.[70] Further, Recommendation no. 89(6) on the Protection and Enhancement of the Rural Architectural Heritage released in 1989 draws attention to potential risks to traditional rural heritage accompanying any switch in the manner and sorts of agricultural production. It claims that a loss of cultural heritage is irreversible and emphasizes the importance of documentation.[71]

In the 1990s, the integrity of rural settings and their surrounding natural or semi-natural environment came more into prominence. The term ‘cultural landscape’ was

[68] Council of Europe 1976.
[69] Council of Europe 1977.
[70] Council of Europe 1988.
[71] Council of Europe 1989.

recognized and included in UNESCO's World Heritage List in 1992.[72] Accordingly, cultural landscapes are defined as ‘combined works of nature and men’.

The Charter on Built Vernacular Heritage considers vernacular heritage as a document of the society's history and an integral part of a cultural landscape. The convention draws attention to the necessity of community involvement and of making authorities responsible for safeguarding vernacular architecture. [73] The charter is also significant in terms of its consideration of the rural setting as a whole, together with its built environment and intangible components.

At the beginning of the 2000s, due to the rapid deterioration of rural settings on a global level, ICOMOS gave the International Day of Monuments and Sites in 2001 the theme of ‘Save Our Historic Villages’. In 2003, the Convention for the Safeguarding of the Intangible Cultural Heritage was issued.[74] The document includes comprehensive information on preserving traditions and other intangible values, which are the key components that constitute rural life.

In 2010, ICOMOS again designated a theme to the International Day of Monuments and Sites, namely the ‘Heritage of Agriculture’. As a relatively new concept, the event accentuates the lack of recognition given to agricultural heritage. Agricultural heritage is considered to be multidimensional, including tangible, intangible, cultural, and natural properties.

The doctrinal text IFLA Principles Concerning Rural Landscapes as Heritage is a comprehensive document that defines rural landscapes and sets out principles for the conservation and sustainable operation of these settings. The text confirms rural landscapes as the most common cultural landscapes and underlines their significance as representative of diverse cultures and traditions.[75]

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[72] URL 11.
[73] ICOMOS 1999.
[74] UNESCO 2003.
[75] ICOMOS 2017, p. 1.

The ICOMOS theme of the year 2019 for the International Days for Monuments and Sites was 'Rural Landscapes'. This had as its goal the increase in awareness of rural landscapes, as well as the challenges faced and the rewards offered by these settings with respect to sustainable development. In this, ICOMOS considers rural landscapes the primary area of conservation practice where community participation is the most significant. It stresses that conservation of these areas is not the sole responsibility of the society that created them, but also those who more widely benefit from them.[76]

Since the emergence of the concept of conservation of rural heritage, numerous theoretical documents have been developed regarding these settings. It is seen that the international theoretical framework has gradually evolved to embrace a more holistic approach, including architectural, natural, and cultural dimensions.

It is a fact that rurality has been disparaged, and that rural heritage is not considered valuable of maintenance and preservation. As a consequence, the neglect of these settings has caused irreversible damage to their physical, natural, and intangible qualities. Today, a significant part of the rural settings still face such neglect, abandonment, and the likelihood of becoming increasingly deserted. The development of theoretical studies regarding the valourization and preservation of these settings does not change the actuality that rural heritage is exposed to the risk of complete disappearance.

2.3.2 National Legal Framework

The conservation of rural settlements is a relatively new concept in Turkey. There is still no legal regulation explicitly addressing the preservation of rural heritage. However, some documents that have emerged since the foundation of the Republic

[76] URL 12.

of Turkey indirectly address historic rural settlements. This section focuses on the development of these legal regulations in their chronological order.

The Village Law no. 442, declared in 1924, is considered the first legal framework appertaining to rural settings. The law, which came into operation shortly after the Republic's proclamation, reflects the emphasis desired to be given to rural areas. The law defines the concept of 'village' and sets forth an initial appreciation of the modernization of villages. It also points out the legislative, financial, and social dimensions of rural settings. Article 2 of the law defines rural settlement as: "People who possess common properties such as mosques, schools, pastures, highlands, scrub, and live in collective or scattered houses forming a village with their vineyards, gardens, and fields."[77]

As the earliest legal framework in Turkey, the Village Law underwent several changes over the years and is currently still in operation. However, the law is insufficient to meet the contemporary problems of rurality. Neither the conservation of architectural and environmental properties nor that of the intangible assets of rurality are discussed in the Village Law.

Another critical point regarding the Village Law is the way planning decisions are proposed. At present the elders' council (*ihtiyar heyeti*) is entitled to request a Rural Settlement Plan (*Köy Yerleşme Planı*),[78] which is to be developed by the governor's commission. The plan is prepared according to the housing demands and general requirements of the community. The Village Law saw two Village Law Drafts (*Köy Kanunu Tasarı Taslağı*) in 2009 and 2013.[79] However, the drafts were not brought into practice.

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[77] Madde 2: Cami, mektep, otlak, yaylak, baltalık gibi orta malları bulunan ve toplu veya dağınık evlerde oturan insanlar bağ ve bahçe ve tarlalarıyla birlikte bir köy teşkil ederler: T.C. Resmî Gazete, 07.04.1924-68.

[78] The law indicates that the Village Development Plan refers to the settled areas in their environs.

[79] In addition to the Rural Settlement Plan, the 2009 Draft introduced a Rural Renewal Plan. The law defines the plan as an application of urban renewal projects into rural areas. Unlike the previous draft,

In 1951, with the issue of the Law no. 5805, the High Council of Immovable Antiquities and Monuments (GEEAYK) was established. The council aimed to ensure the protection of immovable antiquities, determine principles to be followed in their preservation, maintenance, and restoration works, and monitor the related implementations within this framework.[80] Decisions taken by GEEAYK form the basis of today's conservation legislation.[81]

GEEAYK determined to implement the 1964 Venice Charter three years after its proclamation.[82] Subsequently, in 1968 with the Decree no. 3967, "Prioritizing the Conservation of Civil Timber Architecture and Taking Those in Clusters under Protection without the Council's Decision (*Ahşap Sivil Mimarlık Örneklerinin Korunmasına Öncelik Verilmesi ve Toplu Halde Bulunanların Kurul Kararını Beklemeden Koruma Altına Alınması*)" was enacted. Thereby, GEEAYK introduced the concept of 'site conservation' in Turkey, providing the necessary basis for the conservation of these areas.[83]

In 1973 with the Law no. 1710 on Ancient Monuments and Sites (*Eski Eserler Yasası*), the concept of 'site', which ensures preserving monuments with their surroundings, gained legal status.[84] In the meantime, GEEAYK made several decisions regarding 'urban site conservation'. [85] Although there are no legal regulations explicitly addressing the preservation of rural areas in Turkey, the definition of 'rural site' as distinct from an urban site was included in the legal regulations for the first (and only) time in Decision No. A-1609. According to the decision, the despatch of necessary documents and information regarding local

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The New Village Law Draft (*Yeni Köy Kanunu Tasarı Taslağı*) of 2013 had amongst its goals the preservation of the historical and cultural fabric of the village. However, the rest of the articles bring up concepts on 'deconstruction and expropriation' rather than conservation: Ögdül 2013, p.371.

[80] Eres 2013, p. 462.

[81] Dişli and Günel 2020, p. 3.

[82] Eres 2013, p. 462.

[83] *Ibid*, pp. 462–463.

[84] T.C. Resmi Gazete, 06.05.1973-14527.

[85] Eres 2013, p. 463.

structures to the council is required in determining temporary construction restrictions (*geçiş dönemi yapılaşma koşulları*) of 'urban and rural sites'.[86]

The Law no. 2863, on Conservation of Cultural and National Property (*Kültür ve Tabiat Varlıklarını Koruma Kanunu*), came into operation in 1983,[87] introducing the concept of 'cultural and natural property' instead of 'antiquities'. Nevertheless, the law does not attribute a specific conservation status to rural areas. On the contrary, rural settlements are considered a subset of urban sites, meaning that the regulations designed for urban areas are also to be applied for the rural.

The Council for the Conservation of Immovable Cultural and Natural Assets (*Kültür ve Tabiat Varlıklarını Koruma Yüksek Kurulu*) was established under the Law no. 2863. According to Eres, KTVKYK has determined the approach of urban site conservation in Turkey, establishing several resolutions in this area[88]. Although the definition of 'site' has been expanded in the legal legislation over the years, the concept of 'rural site' has rarely been included.

Turkey acceded to the Convention for the Protection of the Architectural Heritage of Europe (*Avrupa Mimari Mirasının Korunması Sözleşmesi*) in 1989 with Law No. 3534.[89] As stated in the convention, architectural heritage is divided into monuments, groups of buildings, and sites. According to Article 1, groups of buildings are defined as "homogeneous groups of urban or rural buildings conspicuous for their historical, archaeological, artistic, scientific, social or technical interest which are sufficiently coherent to form topographically definable units." [90]

Further, Article 10 highlights the necessity of including heritage conservation as an "essential town and country planning objective" and requires authorities to "facilitate whenever possible in the town and country planning process their conservation."

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[86] Durukan 2004, p. 191.
[87] T.C. Resmî Gazete, 23.07.1983-18113.
[88] Eres 2013, p. 463.
[89] T.C. Resmî Gazete, 22.07.1989-20229.
[90] For the text of the convention see URL 13.

Although both urban and rural entities are recognized in the convention, the lack of legal regulations defining rural area conservation has led the Conservation Councils to continue to register rural areas as 'urban sites' in various regions in Turkey.[91]

In 2003 with the enactment of the Law no. 4881, Turkey became a party to the European Landscape Convention (*Avrupa Peyzaj Sözleşmesi*),[92] which was recognized in 2000. The convention covers all "natural, rural, urban, and peri-urban areas" of the participating parties. Following Turkey's approval, the Law no. 2863 on the Conservation of Cultural and Natural Assets was updated with the Law no. 5226 in 2004 as a result of legal obligations arising from international conventions.[93] Within the scope of the law, the statement of: "city and city ruins, areas where historical events took place and areas of social life where cultural assets are concentrated" is added to the definition of the site. Additionally, alterations were made to the definition and implementation process of the conservation plan, duties assigned to local governments, and definitions made on their organizational structure. Although there is no precise regulation regarding the preservation of rural settings within the law, it can be inferred that the legal amendments are positively inclined towards the conservation of cultural heritage.

With the Decree no. 648 enacted in 2011, the authority for the conservation of cultural assets was given to the Ministry of Culture and Tourism (*Kültür ve Turizm Bakanlığı*) and the responsibility to preserve natural properties assigned to the Ministry of Environment and Urbanization (*Çevre ve Şehircilik Bakanlığı*).[94] Based on contemporary understanding, rural settings are considered as part of cultural landscapes formed as a result of the mutual interaction of nature and humans. On the contrary, Decree no. 648 sagaciously separates natural and cultural assets and constitutes an obstacle to the preservation of these areas.

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[91] Güler 2016b, p. 50.
[92] T.C. Resmi Gazete,17.06.2003-25141.
[93] Eres 2013, p. 465.
[94] T.C. Resmî Gazete, 17.08.2011-28028.

Another regulation regarding rural areas is the Metropolitan Municipality Law no. 6360 (*Büyükşehir Belediyeleri Kanunu*) enacted in 2012.[95] Under the law, the boundaries of metropolitan municipalities are expanded to equate to the province's land borders. The legal entities of villages and towns as separate entities within the boundaries of metropolitan municipalities are abolished. Also, villages and towns are included in the district municipality which they are affiliated to. Therefore, the vast majority of rural settlements have lost their autonomous character to a great extent and are denominated as mere neighbourhoods. The law also enables the metropolitan municipalities to implement 'typical architectural projects' compatible with the settlements' cultural and architectural features.

In 2012, the Law no. 6306 on the Transformation of Areas at Risk of Disaster (*Afet Riski Altındaki Alanların Dönüştürülmesi Hakkında Kanun*) entered into force.[96] By the new law's scope, the existing law concerning the preservation of olive groves, forests, pastures, coasts, agricultural lands, and protected areas became invalid. However, the law states that the conservation status of such areas will be considered, and the Ministry of Culture and Tourism's opinion should be taken about them.

Concerning this process, ICOMOS noted that Turkey's legal regulations regarding the protected areas conflicted with the universal requirements of a conservation policy and contain provisions that threaten preservation. To deal with this, the Declaration on the Protection of the Architectural Heritage in Turkey (*Türkiye Mimari Mirası Koruma Bildirgesi*) was released in 2013. According to the declaration, conservation sites are classified as 'urban, rural, archaeological, historical, natural and urban-archaeological'. Furthermore, 'rural sites' are defined as: "Rural areas with a value to be preserved, composed of the structures that are

[95] T.C. Resmî Gazete, 06.12.2012-28489.
[96] T.C. Resmî Gazete, 31/05/2012-28309

local products together with their settlement fabric, construction technique, and design with elements such as roads, squares, and agricultural lands." [97]

Unlike the convention's inclusion of rural areas in the field of conservation, specific and separate regulations regarding rural preservation are not yet included in Turkey's legislation. Rural settings are still considered urban sites in terms of conservation.

2.4 National and International Examples of Depopulated Rural Settlements

In this section, several examples of abandoned rural landscapes from different parts of the world and Turkey are analyzed. The cases were selected from settlements that were totally abandoned or had lost a significant part of their population and representative rural characteristics. Accordingly, Kaya Köyü (Muğla), Dernekli (İzmir), Adatepe (Çanakkale), Doğanbey (Aydın), and Vakıflı (Hatay) are the examined cases located in Turkey. Outside cases analyzed here comprise Spinalonga (Greece), Fikardou (Cyprus), Bodie State (USA), Santo Stefano di Sessanio (Italy), Torri Superiore (Italy), Vlkolínec (Slovakia), Počitelj (Bosnia Herzegovina), and Empordanet (Spain). The examined cases are classified based on how they have been treated. It is to be seen that the musealisation of settlements and revitalization of settlements through economic development are both possible approaches for the reclamation of deserted areas.

The musealisation approach sees the renewal of the abandoned settlement as an open-air museum, where the inhabitants' re-settling is impossible. Another different approach for those depopulated rural areas still retaining some existing population is the revitalization of the settlement through economic development. The immediate aim of this second approach is to ensure the continuity of the existing life by instituting financial improvements. Some of the analyzed settlements however lack

[97] ICOMOS 2013.

strategies for the maintenance of the existing life in its built and natural environment. Therefore, they are evaluated under a third category, depopulated settlements without strategies.

2.4.1 Musealisation of Settlements

Kaya Köyü (Levissi), Muğla, Turkey

Kaya Köyü is among the best-known and well-studied examples of abandoned settlements in Turkey. The settlement witnessed the compulsory population exchange between Greece and Turkey, enacted in 1923. The new Turkish inhabitants of the settlements could not adapt to the former Greek settlement and left Kaya Köyü for various reasons. The village's traditional texture, consisting of churches, chapels, residences, cisterns, library, hospital, schools, post office, and trade units, has been damaged over time (Figure 2.7). By the 1980s, the Chamber of Architects had made several attempts to designate the village as a "World Friendship and Peace Village."

Kaya Köyü is located within the boundaries of the urban conservation area (*kentsel sit alanı*), is a third-degree archaeological site (*üçüncü derece arkeolojik sit alanı*) and included in the Fethiye Göcek Special Environmental Protection Area (*Fethiye Göcek Özel Çevre Koruma Bölgesi*). As Kaya Köyü has attracted domestic and foreign attention, it has naturally turned into an open-air landscape museum. The village is also designated now as an archaeological site by the Ministry of Culture and Tourism.[98]

[98] Köymen 2015.

Figure 2.7. The traditional tissue of Kaya Köyü (URL 14)

Spinalonga, Crete, Greece

Spinalonga (Kalydon), is a small fortified island situated in the Elounda bay in Crete. The Venetian fortress of Spinalonga, built to defend Crete, was included in UNESCO's World Heritage Tentative List in 2014. Following the Venetian rule, the Ottoman governance of the island began in 1715, encouraging the Muslim community to settle the area. The traditional houses built during the Ottoman period, on the existing foundations of the Venetian city, are well-preserved and reflect the Balkan building tradition.[99]

After the end of Ottoman rule, the remaining Muslim inhabitants left the island. Then, the islet served as a leper colony between 1903 and 1957, without any alteration in its traditional fabric.[100] The leper community brought to the island dwelt in the abandoned buildings left by the Ottomans and survived on charitable donations and state funds. Despite the adverse living conditions, the patients created a new life for themselves. Following the closure of the hospital, the remaining patients left the island, leading to the abandonment of the traditional village permanently. The

[99] URL 16.
[100] Nicolaides 2012, p. 2.

settlement, which is still uninhabited, was declared an archaeological site in 1976 and functions as an open-air museum displaying the island's tragic history.[101] The hospital, the theatre, the church and the cemetery are preserved as part of the narrative of the island's history. Spinalonga is a good example in terms of its preservation as a contested heritage site, reflecting the historic character of the rural settlement (Figure 2.8).

Figure 2.8. The island of Spinalonga (URL 15)

Fikardou, Nicosia, Cyprus

Fikardou is an abandoned village that has preserved the integrity of its authentic texture and natural features. It was included in the World Heritage Tentative List of UNESCO in 2002 as a representative of rural heritage.[102] The settlement, characterized by buildings of traditional stone and brick masonry with pitched roofs, currently functions as an open-air museum.[103] The Department of Antiquities of Cyprus managed the revitalization of the village by restoring the traditional buildings and declared the entire village an 'ancient monument'. Within the revitalization process, adaptive reuse saw a traditional house made into a museum (The Fikardou Ethnological Museum), where the rural lifestyle of the former inhabitants and items that represent their daily life are exhibited. The restoration process of the historical buildings was presented through photographs and drawings within the museum.

[101] URL 16.
[102] URL 18.
[103] Dubin 2009, p. 236.

Fikardou is a good example of an abandoned settlement where any population increase is not an option (Figure 2.9).

Figure 2.9. Fikardou rural settlement (URL 17)

Bodie State, California, USA

The former gold-mining town, Bodie State, faced complete abandonment following the exhaustion of the gold. The population of the town reached its peak in the 1880s with an estimated number of 10,000. After the abandonment, a small part of the settlement has survived and was declared as a 'National Historic Site and a State Historic Park' in 1962. Today the existing historic settlement is advertised as a 'ghost-town' and opened to the public as an open-air museum. The settlement is preserved in a state of 'arrested decay', with the structures' aged appearance promoted to maintain the 'authentic ghost-town' appearance.[104] Instead of comprehensive restoration work, precautions are taken to prevent the structures from collapsing. Any interventions applied to the structures are distressed to imitate an actual deteriorated appearance. It can be said that a decor of decay is created for the visitor experience.[105] The example of the abandoned settlement of Bodie State is

[104] The conservation status is specific to the Bodie State Park, designated by the State of California, USA. The aim was to stabilize the structures rather than to restore them. The term 'preserved ruin' is also used in some cases. For more information, see URL 20.
[105] De Lyser 1999, p. 616.

controversial in terms of its authenticity. It differs too from other museumized abandoned villages by being a commercial enterprise (Figure 2.10).

Figure 2.10. Bodie State Historic Park, USA (URL 19)

2.4.2 Revitalization of Settlements through Economic Development

Dernekli, İzmir, Turkey

Dernekli is a traditional village located in the Bayındır district in İzmir. The Marmariç eco-settlement was established in 2005 by a group of individuals in an abandoned area within the boundaries of Dernekli,[106] aiming to revitalize the village as a sustainable settlement.[107] The deserted open areas of the village are utilized as agricultural terrain following the principles of permaculture.[108] In addition to agriculture, courses on sustainability and permaculture offered by the settlers are another source of income for the village.

The new settlers of the village dwell in the abandoned traditional houses which were the first they restored. A small number of new constructions are being implemented.[109] The project is significant in terms of being a representative of a

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[106] Marmariç Ekolojik Yaşam Derneği 2011, p.14.
[107] Güleryüz Çohadar and Dostoğlu 2020, p. 18.
[108] Permaculture (Permanent Agriculture) is an approach that allows people to meet their needs without harming nature by imitating the operation of natural ecosystems: Marmariç Ekolojik Yasam Derneği 2011, p. 4.
[109] Güleryüz Çohadar and Dostoğlu 2020, p. 18.

sustainable settlement and its attempt to rehabilitate the deserted landscape and preserve the existing traditional tissue. The new function of the area as an eco-village represents the rural identity of Dernekli (Figure 2.11).

Figure 2.11. Dernekli, traditional buildings (left) and agricultural terrains (right) (URL 21)

Vakıflı, Hatay, Turkey

Vakıflı is a historic village located in the Samandağ region in Hatay, where the entire population is ethnically Armenian. The Armenian community living in the neighbouring villages (Kapısuyu, Hıdırbey Yoğunoluk, Eriklikuyu, and Teknepınar) left Turkey following the inclusion of Hatay in the Republic of Turkey in 1939. Unlike other Armenian settlements, the population of Vakıflı remained intact for an extended period.[110] However, as a result of economic problems, the population remaining significantly declined in the 1990s. Accordingly, the younger generations of the village have moved to İstanbul for job opportunities, while a significant part migrated to Europe.[111] As a result, the Agricultural Development Cooperative of Vakıflı Village (Vakıflı Köyü Tarımsal Kalkınma Kooperatifi) was established in 2004 to provide a source of income for the inhabitants and prevent migration. In the

[110] URL 22.
[111] URL 23.

village, where organic agriculture is developed, products such as jam, liquor and bay oil are produced to ensure the continuity of traditional products.[112]

Vakıflı is part of the TaTuTa (Ekolojik Çiftliklerde Tarım Turizmi ve Gönüllü Bilgi, Tecrübe Takası) project, which aims to provide economic development for locals in rural areas and raise awareness of agricultural practices. Vakıflı, as a TaTuTa farm, allows accommodation for visitors who volunteer to take part in agricultural production. This provides an opportunity for tourists to experience the local culture and educational practices of traditional agricultural methods.[113] In this sense, Vakıflı is an important example of rural development preserving cultural values (Figure 2.12).

Figure 2.12. Vakıflı, Hatay, a coffeehouse (left), Surp Asdvadzadzin Church (right) (URL 25)

Santo Stefano di Sessanio, Abruzzo, Italy

Santo Stefano di Sessanio is a medieval village that lost 90% of its population during the 20th century due to financial reasons. The majority of the buildings in the settlement were left to structural decay. The rehabilitation of the depopulated setting is based on the economic development of the remaining inhabitants, utilizing

[112] URL 22.
[113] World Wide Opportunities on Organic Farms (WWOOF), founded in 1971 in the UK, is a voluntary rural tourism organization across the world. WWOOF Turkey was founded by Buğday Derneği in 2004 under the name TaTuTa: URL 24.

tourism.[114] Accordingly, the concept of 'Albergo Diffuso', a model first developed in Italy for small depopulated rural settings, is being implemented in Santo Stefano di Sessanio by private initiatives.[115]

Albergo Diffuso translates as 'scattered hotel', which introduces tourism into an area through the adaptive reuse of existing empty buildings. Unlike a regular hotel concentrated in one particular area, the model provides the diffusion of accommodation facilities over the traditional and existing settlement without altering the site's physical characteristics. The significance of the model is that it allows for a source of income for the existing residents and ensures the maintenance of the historic buildings together with their physical environment. Various examples of Albergo Diffuso can be seen, especially in rural landscapes in Italy, implemented through private initiatives as well as the local authorities. [116]

The conservation approach of Santo Stefano di Sessanio is significant for not only preserving the architectural features but also the intangible values of the locals. The project ensures the continuity of traditional crafts and local cuisine for the next generation (Figure 2.13). Baking, soap making, and weaving are among the collective activities sustained by the locals and the participation of the visitors.[117] It is reported that the depopulation is being reversed in Santo Stefano di Sessanio due to the introduction of the Albergo Diffuso model.[118]

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[114] Di Gregorio 2017, p. 113.
[115] Confalonieri 2011, pp. 685–686.
[116] *Ibid*, pp. 685–686.
[117] URL 26.
[118] Di Gregorio 2017, pp. 123–124.

Figure 2.13. Santo Stefano di Sessanio, the weaving workshop (URL 26)

Torri Superiore, Sicily, Italy

Torri Superiore is an ancient medieval village located in the Ligurian hinterland. Residents of the place, including farmers and ranchers, latterly have left the village mainly due to financial problems.[119] After the gradual abandonment of the historic village, two entrepreneurs decided to restore the village to carry out a social experiment of community life.

Today, three organizations regulate the eco-village. The Torri Superiore Cultural Association pioneered the reuse of the medieval settlement and the eco-village establishment in 1989. The association is the current owner of the public spaces of the village. The resident community is the second organization of the eco-village, consisting of a diverse population in age, gender, and nationality. The last organization, The Society Cooperative Ture Nirvane, founded in 1999, aims to restore and maintain the structures and agricultural areas. It is also the responsible body for eco-tourism and cultural activities. The three organizations make their own decisions through consensus.[120] The eco-village project has succeeded in the initial aim of recovering an abandoned village as a social experiment. Torri Superiore is

[119] URL 27.
[120] Dal Borgo and Gambazza 2017, pp. 63–79.

also significant in terms of its environmentally responsible and sustainable tourism approach (Figure 2.14).

Vlkolínec, Ružomberok, Slovakia

The historic village of Vlkolínec was declared a UNESCO World Heritage Site in 1993 as a representative of central European rural architecture with log-buildings typical of mountainous areas (Figure 2.15).[121] In 1977, the area was designated as a 'Folk Architecture Monument Reserve' where new constructions are prohibited, according to the legal regulations of Slovakia.[122] The rural landscape functions as an eco-museum where entry to the site requires a fee from visitors. Due to socio-economic transformations, the village lost most of its population in the 1950s. Today, a small number of traditional houses are permanently inhabited by local dwellers, while adaptive reuse of other log-buildings as boutique hotels is frequently seen. [123]

The significance of the rural landscape area lies in the strategies for providing the continuity of the existing rural life and the preservation of the natural and human-made environment. However, the increase in the number of tourists due to the site's tourism-oriented revitalization has resulted in the local community's loss of privacy. Due to this side-effect, it is reported that Vlkolínec has been facing depopulation again in recent years. Today, the permanent residents whose economy used to rely on agriculture, beekeeping, and animal husbandry are employed in tourism-related services. Consequently, the agricultural lands are gradually being deserted, and the area is threatened with the loss of its identity as a rural landscape.[124]

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[121] URL 29.
[122] Petrovič, *et al.* 2021, pp. 4–5.
[123] *Ibid.* 2021, p. 4.
[124] *Ibid.* 2021, pp. 4–13.

Figure 2.14. Torri Superiore (URL 28)

Figure 2.15. The rural landscape of Vlkolínec, Slovakia (URL 30)

Počitelj, Čapljina, Bosnia and Herzegovina

Počitelj is a historic village where architectural features of the medieval and Ottoman periods can be observed. The village was once a strategically important centre in the Balkans. However, with the Austro-Hungarian rule in 1878, the village lost its significance and began to become depopulated. The village's built heritage including mosques, schools, madrasa, public baths, and clock tower has survived up to the present day with their original features (Figure 2.16). But the abandonment process

has equally led to decay of the historic structures. Moreover, during the war in Bosnia Herzegovina between 1992 and 1996, the settlement suffered extensive damage.[125]

In the aftermath of the war, the ruined settlement attracted the attention of national and international bodies. The World Monuments Watch and the Government of Bosnia Herzegovina pioneered various safeguarding processes of the traditional fabric. 'The Programme of the Permanent Protection of Počitelj' that began in 2000 included rehabilitation of deteriorated historical fabrics and the resettlement of the former inhabitants. Studies carried out in Počitelj, which is on the Tentative List of UNESCO World Heritage, initiated the recovery of the damaged historic settlement.[126]

Figure 2.16. The rural landscape of Počitelj, Bosnia (URL 31)

[125] URL 30.
[126] URL 30.

2.4.3 Depopulated Settlements without Strategies

Adatepe, Çanakkale, Turkey

Adatepe, located on the slopes of Mount Ida, is a traditional village that experienced several transformations in terms of its population. The Greek-Turkish compulsory population exchange after 1923 resulted in the loss of Greek inhabitants of Adatepe, while Turkish immigrants settled in the village. Other demographic transformations occurred in the 1950s and 1980s, with a significant population decline mainly due to economic reasons.[127]

A group of intellectuals began to settle in the uninhabited traditional houses in the 1980s. The new inhabitants contributed to the recognition of the village and pioneered the preservation of its traditional tissue. In 1989, Adatepe was declared an urban conservation area (*kentsel sit alanı*) due to its architectural values, while its immediate environs are designated a 'natural conservation site (*doğal sit alanı*)'.[128] The decision resulted in the raising of Adatepe's recognition and an increase in touristic activities. The restoration and adaptive reuse of historical buildings gained momentum.[129] However, due to these decisions, the restoration of traditional houses became an expensive and bureaucratic process – to the extent that the locals could not afford to remain.[130] Parallel to the demand for traditional stone masonry houses, the land prices showed a significant increase, resulting in the abandonment of Adatepe by the local inhabitants.[131]

At the beginning of the 2000s, an entrepreneur from İstanbul initiated the adaptive reuse of the old soap factory as an olive oil museum. The same entrepreneur established the 'Adatep Taş Mektep' in the old school building of the village, where

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[127] Alyakut and Gençer 2018, p. 253; Başaran Uysal 2017, p. 36.
[128] Adatepe is one of the first rural settlements that was declared a conservation area in Turkey: Başaran Uysal 2017, p. 36.
[129] Alyakut and Gençer 2018, p. 258.
[130] Başaran Uysal 2017, p. 37.
[131] Alyakut and Gençer 2018, p. 258; Başaran Uysal 2017, p. 37.

art and philosophy debates are held.[132] Besides these interventions, several abandoned historic structures were converted into boutique hotels in the 2000s. It is reported that 21 among the 233 buildings currently operate as boutique hotels, while more than half of the traditional houses are in seasonal use. On the other hand, only 14 houses are inhabited by local families.[133]

It is clear that Adatepe has now lost its character as a rural settlement and turned into a tourist destination. The lack of strategies regarding the continuity of the existing local population and the increase in uncontrolled touristic activities has resulted in the loss of the traditional character of the place (Figure 2.17).

Figure 2.17. Traditional houses of Adatepe

Doğanbey (Domatia), Aydın, Turkey

Doğanbey is a former Greek village subjected to compulsory population exchange in the 1920s like so many other settlements in western Anatolia. The Greek residents were replaced with Thessalonian and Bosnian immigrants settled in the traditional stone masonry houses.[134] Despite the demographical transformation following the exchange, the built heritage of the previous Greek population, including a hospital, churches, fountains and houses, was largely preserved. Further, the use of communal

[132] Başaran Uysal 2017, p. 37.
[133] Alyakut and Gençer 2018, p. 258.
[134] Orhan and Yücel 2019, p. 17.

spaces has not undergone a radical transformation. Over time, the population of the village increased, and the two-story houses became insufficient for the larger families of the new settlers. Therefore, the inhabitants decided to demand a new settlement from the state to counter the inadequate physical conditions of the old one. By the 1980s, the inhabitants of Doğanbey had moved to the newly established settlement (Yeni Doğanbey) near the traditional one. As a result the historic village of Doğanbey faced complete abandonment, and the inhabitants were urged to sell their houses in the old Doğanbey to meet financial matters.[135]

A group of intellectuals and academicians then discovered the abandoned old Doğanbey. As a result of these new settlers, the traditional architectural fabric and the social structure both underwent a rapid transformation process.[136] The new dwellers altered the traditional houses based on their own desires. According to Cevat Erder, the village's identity suffered irreversible damage due to interventions that do not comply with international conservation principles and the local characteristics of Doğanbey.[137] The historic village was transformed into a 'summer-time' destination, including several boutique hotels and commercial services. It is known that the old inhabitants currently living in Yeni Doğanbey are employed in the touristic facilities in the traditional settlement.[138] According to Gözde Orhan and Yonca Güneş Yücel, after the restorations, Doğanbey lost its identity and appearance as a traditional village and turned into a synthetic environment. It is also reported that the village is now surrounded by fences both to prevent animals from the surrounding villages wandering in and to make the village more sheltered. Basically, the new settlers could not adapt to rural life but desired rather to retain their urban way of life. Doğanbey is an example of rural gentrification[139] where the

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[135] *Ibid*, pp. 21–22.
[136] *Ibid*, p. 11.
[137] Erder 1995, p. 70.
[138] Orhan and Yücel 2019, p. 12.
[139] The term gentrification can be defined as a process where wealthier inhabitants replace the original settlers of an existing place. The characteristics of the gentrification process – urban or rural – are: new capital investment, an influx of wealthier residents, alteration of the physical environment and

demographical transformation is evident. Moreover, these changes have severely affected the socio-cultural characteristics and the built heritage alike (Figure 2.18).[140]

Figure 2.18. Aydın, historical tissue of traditional Doğanbey (URL 32)

Empordanet, Catalonia, Spain

Catalonia lost most of its rural population due to extensive industrialization and economic activities in the late 19th century. The Empordanet province in Catalonia underwent a rapid population decline, as did many rural landscapes in Spain, where rural abandonment is reported to be a common phenomenon. However, the expected flow of rural-to-urban migration has been reversed in recent years.[141] The unique cultural landscape and abandoned historical structures attracted the attention of tourists. In addition, the extensive touristic activities in Costa Brava, a nearby coastal settlement, have accelerated the village's resurrection process. The village has received new inhabitants from large urban areas of Catalonia and so experienced a significant population increase. Due to its proximity to the city, Empordanet also became a holiday destination for the urbanites, and now the majority of the traditional houses are used only in the weekends. The abandoned housing units are

displacement of the lower-income group (Başaran Uysal 2017, p. 37). Rural gentrification differs from urban gentrification in the shift from the traditional agriculture-based economy to the service industry (Payne 2019, p. 730).

[140] *Ibid*, p. 27.

[141] Solana 2010, pp. 512–513.

being rehabilitated as primary or secondary residents of the newcomers, leading to increased housing prices. Therefore the remaining local inhabitants could not afford to continue in their traditional residences and were compelled to leave their settlements (Figure 2.19).[142]

Figure 2.19. Historic tissue of Empordanet (URL 33)

2.5 Interim Evaluations

Depopulation is among the most crucial problems regarding rural landscapes in Turkey and around the world. Rural landscapes, which are formed as a result of man's and nature's joint co-existence, gradually have lost their populations for various reasons. The built environment is primarily affected in abandoned areas due to neglect and dilapidation, resulting in the eventual destruction of cultural assets. This process inevitably results in the loss of cultural and natural features that contributed once to the place's identity. On the other hand, abandonment can contribute to the preservation of the original state of the structure – for a while.

Return to the rural areas is a recent notion that has grown from the city-dweller's desire to escape from their urban life. The pleasure of living in a historic structure is another factor that triggers seasonal or permanent population increases in

[142] *Ibid*, p. 513.

depopulated rural areas. Increased touristic activities in these areas may result in physical challenges that endanger cultural assets. Furthermore, the reoccupation of such settlements inevitably leads to socio-cultural transformations. Historic settlements that are no longer used at all do however provide potentials for reuse or adaptive reuse.

A general issue regarding rural areas is the lack of legal regulations and policies. The most recent and comprehensive law concerning Turkey's heritage, the Law no. 2863, does not directly address rural heritage. Consequently, rural settlements are evaluated within regulations applicable to urban sites. The lack of a legal framework in the field of rural conservation and the lack of conservation development plans (*koruma amaçlı imar planı*) for most rural settlements complicate the development of comprehensive management approaches. For the most part, empty historic rural structures deteriorate due to neglect and are eventually destroyed before they can be registered. Therefore, it is vital to establish a proper national administrative framework for historical rural areas. As the dynamics of each rural settlement vary, too fixed and inflexible criteria should be avoided; site-specific approaches should be developed considering the natural, human-made, and intangible dimensions of the specific place. Abandoned or underpopulated areas are even more unalike, due to the absence of local communities. As mentioned in the previous sections, the international conservation approaches evaluate rural heritage as part of 'rural landscapes'. These areas consist of interacting elements: nature, the built environment, and the community that transformed what nature offered into a built environment. It is the community that contains the inherited expertise, traditions, accumulated knowledge, and culture. Therefore, it is vital to include the community in the conservation practice of rural landscapes. However, in terms of abandoned or underpopulated areas, such community involvement becomes substantially limited or simply not available.

Population loss of rural areas is a complex issue that involves social, economic, political, and cultural challenges. In terms of cultural heritage, population decline is observed in both the tangible and intangible features of the rural setting. To prevent

the destructive effects of abandonment, policies that prevent population decline should be developed in the first place. Given the ongoing population shift from rural to urban areas, more rural settlements will inevitably become deserted in the future. Therefore, rural policy-making should be a priority for local and central authorities.

As a final point, documentation is particularly vital in these areas, considering the lack of written sources and documents regarding rural architecture. Rural settings becoming more deserted as a consequence of the decline of the community and the loss of no longer utilized traditional structures are critical matters in the conservation process that need urgent attention. All in all, the protection of rural heritage requires the contribution of national and international authorities to be able to succeed.

CHAPTER 3

DEREKÖY AS A CASE STUDY

This chapter provides information regarding the selected case of 'Dereköy' within the conceptual framework of depopulated rural heritage sites. Being an island, the settlements located on Imbros share relatively similar physical, social features, and historical backgrounds. Therefore, it is impossible to understand and evaluate Dereköy without first comprehending the history and changes in the island's social and economic structure. Thus, the chapter begins with the general features of Imbros.

3.1 Gökçeada as the Physical and Social Context of Dereköy

Imbros is situated in the northeast area of the Aegean Sea, in the province of Çanakkale. It is the largest Turkish island, with a surface area of 289 km^2. The island is located 50 km west of Çanakkale, 20 km west of the coast of the Gelibolu peninsula, and 25 km south of the island of Samothrace. Together with Thassos, Lemnos, Samothrace, and Tenedos, Imbros forms the geographical region of Thracian Sporades (Figure 3.1). [143]

Homer's *Iliad* (13, 33) is considered to be the first source that mentions Imbros. There, Homer describes the island's topography formed of steep hills and deep valleys as 'Paipaloessa (rugged).' The island's rugged geological formation and its environs appear elsewhere in Greek mythology. The palace of Thetis, the mother of Achilles, was located between Imbros and Samothrace. Further, the stable of Poseidon's winged horses is situated between Imbros and Tenedos.[144]

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[143] Alexandris 1980, p.5.
[144] Kavukçuoğlu 2013.

Figure 3.1. Maps showing the location of Imbros (URL 34)

Imbros has been long geographically isolated due to its distance from the mainland and its limited facilities for receiving travelers. The island's relationship with the mainland is rahter weak. The only access to Kuzulimanı (Imbros) is provided by the Kabatepe ferry pier from the Gelibolu peninsula.[145] Despite these disadvantages, its isolation has actually enabled the better protection of its natural and human-made properties. Today the natural, archaeological, and urban protected areas comprise approximately 52% of the island.[146] Another prominent feature of Imbros is its dispersed rural settlements. The lightly populated island consists of nine historical and newly developed settlements, with the majority concentrated towards the northwest (Figure 3.2).

[145] There are alternative routes to reach Kabatepe ferry pier. The 1915 Çanakkale Bridge, which was opened in 2022, connects Lapseki and Gallipoli and provides vehicular transportation between the mainland and Kabatepe. Another alternative transportation route is the ferry service provided from Çanakkale to the Gallipoli peninsula. There is no direct ferry service to Gökçeada from Çanakkale.
[146] Cengiz, Akbulak, Özcan, and Baytekin 2013, p. 151.

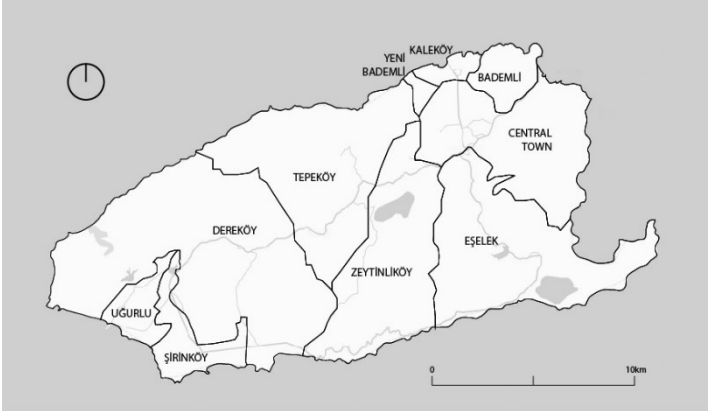

Figure 3.2. Settlements of Imbros (URL 35)

Imbros was once an island where the majority of the population was Greek. During the Ottoman rule, the islanders retained their Greek-Orthodox identity.[147] Unlike the other Greek settlements in Anatolia and Thrace, which lost their original inhabitants with population exchanges, the Greek population of Imbros and Tenedos remained intact for a more extended period. Although the Turkish-Muslim population that migrated there from various regions of Anatolia comprises the majority today, Imbros still accommodates Greek citizens.

3.1.1 Historical Background

Archaeological research projects have revealed vital evidence to illuminate the history of the island. Excavations in Uğurlu-Zeytinlik in the Dereköy region have shown that the traces of the first settlements date back to the Neolithic period, making it the earliest known settlement among the Northern Aegean islands.[148] Another archaeological survey conducted in Yenibademli Höyük has uncovered remnants of the Early Bronze Age settlement of the island.[149] In addition, a surface survey on Imbros has examined the island's structural record for the Classical and

[147] Alexandris 1980, p. 28.
[148] Erdoğu 2012, p. 2.
[149] Hüryılmaz 2002b, p. 29.

Byzantine periods, focusing on Paleopolis in Dereköy and Paleokastro Pyrgos in Dereköy.[150]

Besides archaeological work, literary sources also provide vital information about the history of the island. Among the ancient sources, the well-known historian Herodotus notes historical facts about the island. According to him, the Persian army under King Darius invaded Lemnos and Imbros, where the Pelasgians had resided. Thus, the Pelasgians are reported as the first settlers of the island.[151]

Although Athens began to colonize the island between 450-446 BCE,[152] the settlers of Imbros had maintained their Prehellenic character to the end of the 6th century BCE. The most concrete evidence of this is that Imbros is not a Greek name. Its origin is associated with the Prehellenic deity Imbrassos.[153]

In the 2nd century BC, the Roman Empire took control over the island following the Macedonian War (215-168 BCE). With the much later division of the Roman Empire, Imbros became part of the Byzantine Empire. The Venetians and Genoese alternately ruled the island in addition to the Byzantines, until the Ottoman governance gained control.[154]

The Ottoman rule over the Imbros and other North Aegean islands began with the conquest of Istanbul in 1453. During the reign of Kanuni Sultan Süleyman (1520-1566), Imbros was included in the Pious Foundation of Sultan Süleyman.[155] In 1478, the island came under the administration of the Sanjak of Gelibolu together with Thassos, Lemnos, Samothrace, and Tenedos.[156]

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[150] Ousterhout and Held 1997; 1999, pp. 65–67.
[151] According to Hüryılmaz (2002b, p.71), this narrative of Herodotus is the first proven historical event regarding Imbros.
[152] Hüryılmaz 2002a, p. 71.
[153] Imbrassos is known as a fertility deity of arid lands: Kavukçuoğlu 2013.
[154] Tansuğ 2013, p. 17.
[155] Çağaptay 2013, p. 48.
[156] Küçük 2001.

Imbros and Tenedos (Bozcaada) were gained by the Greek Kingdom in 1913, at the end of the Balkan wars. Following the War of Independence, the Lausanne Treaty signed between Turkey and other parties in 1923 declared (Article 14) that the two islands were given to Turkey with a semi-autonomous dominion. In this way the Greek citizens of the island of Imbros became minorities with the establishment of the Republic of Turkey.

With the Lausanne Treaty, the decision was taken on the compulsory population exchange between the Orthodox Christians in Turkey and Muslims in Greece. However, the Greek populations of Imbros, Tenedos, and İstanbul were exempted from the treaty and were allowed to remain in their homelands. Nevertheless, with the emergence of the Law no. 1151 *Bozcaada ve İmroz Kazalarının Mahalli İdareleri Hakkında Kanun* (The Law on Local Administrations of Districts in Bozcaada and Imbros) in 1927,[157] this aspect of the Lausanne Treaty was rendered void and the rights of Greek citizens in Imbros and Tenedos were abolished. Further, the status of the island as an administrative district was demoted to a sub-district.[158]

1963 can be considered as a turning point for the island due to the accelerated political tension in Cyprus. In contrast to the relatively peaceful existence before the Cyprus issue, the island's Greek population was affected, mainly as a result of the conflicts between the Turkish and Greek governments following the crisis.[159] As a result, elementary and secondary schools that had been providing education in Greek since the Republic's early years were closed in 1964. Also, a gendarmery headquarters (Jandarma Er Eğitim Taburu) was established the same year, leading to a climate of fear among the Greek population. The formerly expropriated school buildings were converted into an orphanage (Gökçeada Yetiştirme Yurdu). In 1965,

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[157] T.C. Resmi Gazete, 20.07.1927-1151.
[158] Alexandris 1980, p. 21.
[159] Tsimouris 2001, p. 2.

another teacher's training school (Gökçeada Atatürk Öğretmen Okulu) was founded, aiming to 'spread the Turkish culture over the island.'

At the same time, agricultural lands of the Greek population were expropriated as part of the establishment of the Open Prison (Tarım Açık Cezaevi) in 1965 near Dereköy.[160] Yet another major land expropriation occurred in 1966, when a state-owned production farm (Devlet Üretim Çiftliği) was set up (Figure 3.3).[161] Finally, in the 1970s, the Turkish government declared the island a 'military supervised zone' (*askeri yasak bölge*), meaning that an entry permit issued by the Turkish authorities was necessary to visit the island.[162]

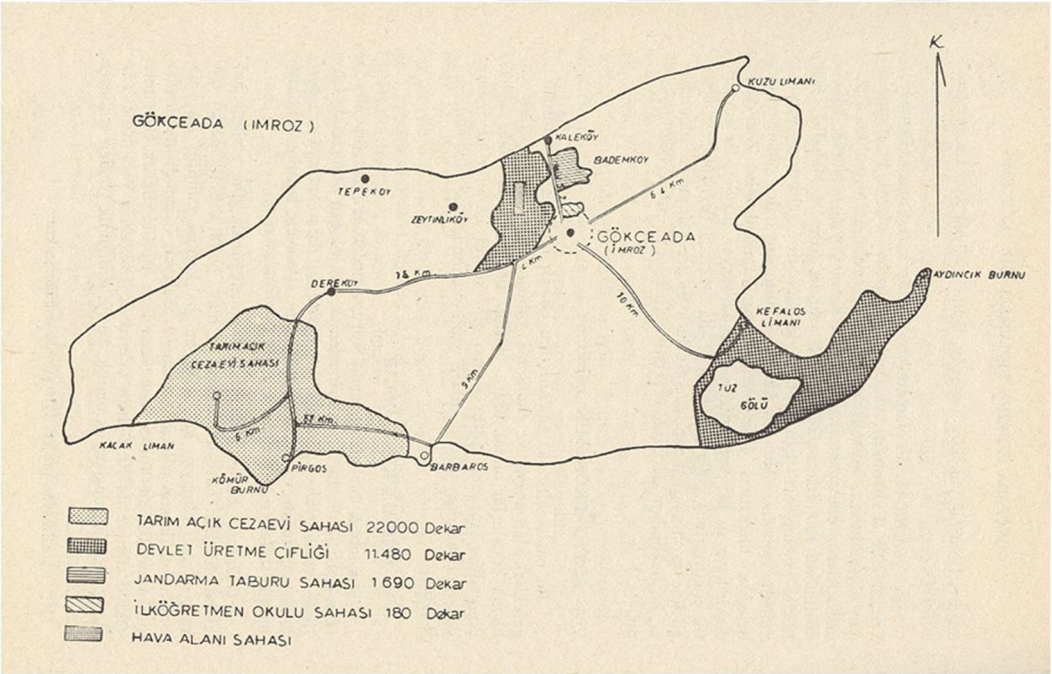

Figure 3.3. Map of expropriated lands (Aziz 1973, p.96)

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[160] For the establishment of the Open Prison, 22,000 decares of agricultural land were expropriated. The land expropriations in Dereköy vastly escalated the population decline due to the loss of the agricultural source of income. Moreover, with the establishement of the state-owned facilities, people from different parts of Turkey began to settle to Imbros, looking for job opportunities: Aziz 1973, p. 93.
[161] Aziz 1973, p. 93.
[162] Tsimouris 2001, p. 2.

As previously mentioned, the name 'Imbros' first appears in the *Iliad* of Homer. While the name is associated with the Prehellenic deity Imbrassos, literary sources also indicate that 'Imbros' has remained the island's name since ancient times. With the Ottoman rule, the island was referred to as 'İmroz.'[163] Finally, the name, basically unchanged since ancient times, was altered to 'Gökçeada' in 1970 by the Council of Ministers, as another attempt by the Turkish government's aims to transform the island's social make-up.[164]

3.1.2 Economic Characteristics

During the Ottoman rule, the income of Imbros belonged to the Pious Foundation of Sultan Süleyman.[165] The foundation brought economic advantages with it; the period between the 16th and 20th centuries was a prosperous period for the island.[166] After the establishment of the Republic of Turkey in 1923, Imbros was a self-sufficient island.[167] Animal husbandry and agriculture were the primary source of income for the islanders throughout the Ottoman period to the 1960s.[168] Olive oil, cheese and flour factories, water and windmills, craftsman workshops, and tailors existed in almost every village. Due to efficient production and natural resources, imported goods were limited in quantity.[169]

Olive cultivation, apiculture, sericulture, and sponge fishing have long been sources of income for the islanders. These goods were crucial for the inhabitants' well-being, and were exported to the mainland and surrounding islands. Among these, olive cultivation and apiculture maintain their importance today. Viticulture was once an important profession for the inhabitants: each dwelling produced a significant

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[163] The island is called 'İmroz' in *Kitab-ı Bahriye* of Piri Reis and *Seyahatname* of Evliya Çelebi.
[164] Özözen Kahraman 2005a, p. 26.
[165] Kürkçüoğlu 1962, p. 30.
[166] Özözen Kahraman 2005a, p. 28.
[167] Tansuğ 2013, p. 18.
[168] Emecen 2002, p. 58.
[169] Tansuğ 2013, p. 18.

amount of produce, especially during the Ottoman rule.[170] However, viticulture has been steadily disappearing due to the changes in the demographic structure.[171]

Following the Cyprus Crisis after 1964, the islanders faced significant financial problems. Due to the land expropriations, the inhabitants who relied on agriculture lost their fertile fields. The deliberate attempts to cause financial disruption were accelerated, with the Greek citizens being prohibited from several economic activities. That included a ban on fishing and the sale of animals outside the island, (animal husbandry is a significant source of income).[172]

Contrary to its self-sufficient economic structure in the past, Imbros' economy now largely depends on the mainland.[173] Agriculture has lost its significance as the primary economic field of operation, whereas the service sector now has the highest employment rate. Among all businesses, industry makes the lowest contribution to the economy.[174]

In the 2000s, the economy began to be supported through the state in tourism and organic agriculture. Imbros was admitted to the Cittaslow International Network in 2011,[175] which increased the island's touristic attraction.[176] The movement promotes the sustainable development of small settlements and maintains cultural richness. Hence, being a 'slow town' is significant not only for attracting tourism, but also for enhancing the island's broader rural character.

Due to the relatively untouched nature, organic life-styles and historic rural fabric, tourism has made a significant contribution to the economic vitality of Imbros. The

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[170] Emecen 2002, p. 59.
[171] Avcı 2001, p. 86.
[172] Kavukçuoğlu 2013.
[173] Bozbeyoğlu and Onan 2001, p. 3.
[174] Devlet Planlama Teşkilatı 2004.
[175] The goal of the Cittaslow movement is to create an way of life alternative to globalized environments by promoting the identities of places. The protection of local architecture, tradition, crafts, and cooking is provided by adhering to the criteria set out by the union for the member cities: URL 36.
[176] Ecemiş Kılıç and Aydoğan 2014, p. 2218.

island was included in the 'Organic Agriculture Project' because of the lack of chemical and pesticide use. The organic farming pilot project has been arranged to attract agro-tourism: it includes traditional economic activities such as viticulture, olive cultivation, and apiculture.[177]

Other than the historic villages, the rock-cut tombs of Kokina, Yenibademli Höyük, the ruins of Paleopolis (Kaleköy), and Paleokastro (Dereköy) are also heritage sites that attract tourists. The Marmaros Waterfall (Marmaros Şelalesi), Kashkaval Cape (Peynir Kayalıkları), and the Salt Lake are important tourist spots for their natural beauty. Yıldız Koyu has also gained a reputation as a scuba diving area thanks to its rich marine biodiversity. In addition to scuba diving, swimming and windsurfing are among the touristic activities carried out on various beaches in Imbros.

3.1.3 Demographical and Socio-Cultural Characteristics

Having been a Greek-Orthodox island before the Ottoman reign, Imbros' cultural, religious, and ethnic structure remained mostly unchanged during the Ottoman rule.[178] According to the first population census of the Ottoman Empire in 1831, the island's inhabitants were exclusively non-Muslim with 2505[179] males in the population.[180] The numbers increased gradually in the 19th century and was recorded as 9396 Greek and 99 Turkish citizens in 1893.[181]

Unlike other former Greek settlements in modern-day Turkey, the Christian population of Imbros, Tenedos, and İstanbul was exempted from the compulsory population exchange promoted in the Lausanne Treaty. However, the number of

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[177] Güney Marmara Kalkınma Ajansı 2012.
[178] Özözen Kahraman 2005a, p. 35.
[179] Women were not included in the population census in the Ottoman period.
[180] Karal 1997, p. 211.
[181] Birkalan Gedik, 2010, pp. 14–15; The Turkish minority consisted of government employees and those who were exiled to the island. Imbros was known to be a place of exile since ancient times and remained so during the Ottoman period: Bozbeyoğlu & Onan, 2001, p. 2.

Greek inhabitants still began to decrease rapidly after the 1950s. With the decreasing of the Greek population, the number of Turkish citizens in Imbros increased remarkably since 1960 (Figure 3.4). The total population of the island was 9783 in 2019,[182] of which only about 200 were Greek citizens.[183]

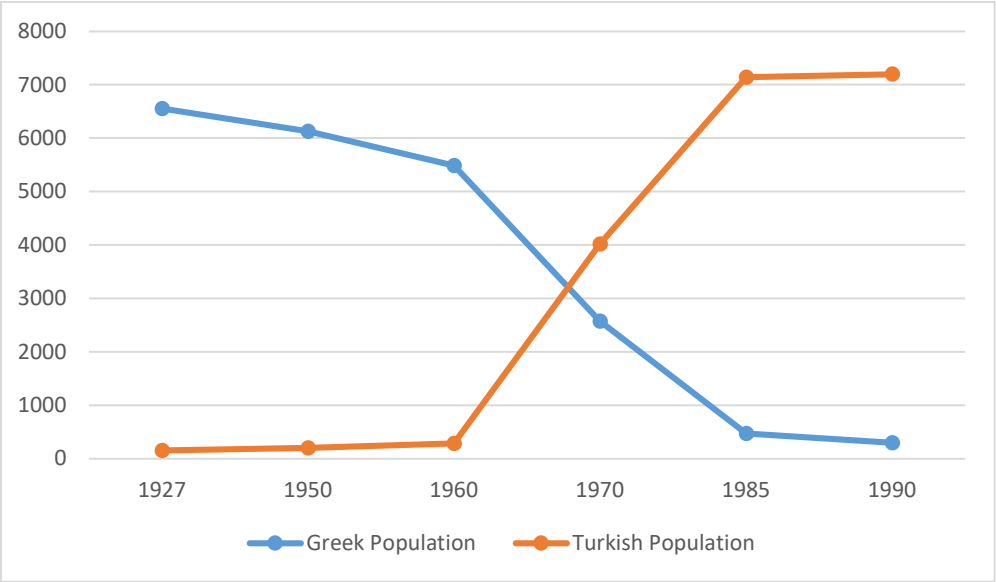

Figure 3.4. Population of Turkish and Greek citizens by years compiled by the author from various sources[184]

Due to the political conflicts between Turkey and Greece following the Cyprus crisis that began in the 1960s and escalated with the Cyprus Operation (Kıbrıs Barış Harekatı) in 1974, Imbros lost most of its Greek population.[185] The tension between the Turkish and Greek governments created economic and social pressures for the Greek community. After the 1964, the state's investments in various branches to the island led to the expropriation of lands of the Greek inhabitants.[186] The loss of lands of the agriculture-based community have led to economic challenges, and the process

[182] TÜİK Adrese Bağlı Nüfus Kayıt Sistemi, 2019.
[183] PTI3.
[184] İstatistik Umum Müdürlüğü, 1927; Aziz, 1973, p. 92; Özözen Kahraman, 2005b, pp. 47–48.
[185] Özözen Kahraman 2005b, p. 48.
[186] Aziz 1973, p. 93.

of migration has accelerated.[187] Furthermore, the Ministry of National Education enacted the closure of schools providing Greek education in 1964.[188]

Consequently, the Greek inhabitants faced with economic and social obstacles migrated to İstanbul.[189] During the same time, most of the external migrations were to Greece, followed by the USA, Australia, South Africa, and Egypt.[190] It is stated that over 2000 Imbrians have abandoned the island since 1880, primarily due to economic and social reasons.[191]

The foremost reason for the increase in the Turkish population is the settlement policies pursued by the Turkish state. During the Republican period, new settlements were established for people from various regions of Anatolia, including the Lausanne Treaty emigrants, disaster victims, and those whose lands were confiscated for various reasons.[192] The first mass migration took place in 1947, where the Turkish state settled immigrants from Trabzon on the island. The establishment of Uğurlu and Yenibademli in 1984 followed the development of Şahinkaya neighborhood within the boundaries of Dereköy in 1973.[193] Eşelek and Şirinköy[194] are more recent settlements still, established after the 1990s.[195]

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[187] The most dramatic population decline in Dereköy occured following the establishement of the Open Prison.
[188] Boutaras 2013, p. 147.
[189] Unlike Imbros, Greek schools in İstanbul, such as the Halki Seminary, Zografieon High School, were still operating at that period. Therefore, it was especially the women and children that had to migrate to İstanbul in order for their children to receive education in their mother tongue; Kavukçuoğlu 2013.
[190] Aziz 1973, p. 93.
[191] Macar 2014, p. 374.
[192] Özözen Kahraman 2005b, p. 46.
[193] People from the Çaykara (Trabzon) were settled in Şahinkaya. Yeni Bademli is a village established for farmers from Isparta and fishing families from the Black Sea region. Uğurlu was established in 1985 with families from Milas (Muğla), Isparta and Burdur: Özözen Kahraman, 2005a, p. 36.
[194] Eşelek was established for people evacuated from their settlements in Biga (Çanakkale) due to a *dam* construction. While Şirinköy accommodates Bulgarian emingrants and people from Yatağan (Erzurum).
[195] Akgün 2002, p. 23.

As reported in Andreas Gross' report for the Parliamentary Assembly of the Council of Europe, those expelled from the island and their children regularly visit their homelands for formal events, family gatherings, and holidays and maintain close relations with their villages.[196] In addition, there has been a considerable increase in the Greek population returning to the island in recent years. While most settlers reside in their homes on the island for a certain period each year, some others permanently dwell on the island.

A considerable population increase is seen annually in the summertime due to tourist activities. The demand for summer housing has increased significantly too among educated upper-class visitors who reside in metropolitan areas. Therefore, housing prices in traditional rural settlements have increased significantly. Property prices in even the more traditional rural settlements have gone up considerably.

3.1.4 Natural Characteristics

Homer's description of the island's topography as 'rugged' is indeed accurate: the most significant feature of the island is its steep and uneven land formations. The hilly areas comprise 77% of the island, while the plains cover 23%.[197] Unlike other Aegean islands of similar size, Imbros has unique geological formations and diverse rock types.[198] Furthermore, Imbros is located in a very active area in terms of tectonics. The activeness of this fault (North Anatolian Fault) in historical periods presumably caused powerful earthquakes.[199]

On the northern shores of the island, steep slopes are formed due to intense wave erosion. The best example of this formation is the polygonal volcanic rocks around Cape Kaşkaval (Kaşkaval Burnu) to the northeast. Furthermore, underwater caves

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[196] Grass 2008.
[197] Atalay 2008, p. 14.
[198] H. Öztürk and Haniçli 2002, p. 129.
[199] *Ibid*, p. 137.

are located around Yelkenkaya to the north of the island, where Mediterranean seals are reported to be seen.[200] In contrast, the southern coasts are but slightly sloping in profile due to the milder action of the waves.[201]

In addition to the variety of its geomorphological formations, Imbros is considerably rich in water sources due to the existence of a dam and four bodies of standing water. The Gökçeada Dam is the largest and most vital water source since it supplies the island's domestic water requirements. The two of the four lakes are located in Uğurlu, while the others are situated in Şahinkaya and Aydıncık, significant areas for the bird population. Besides these water sources, the Salt Lake, located in the Kefalos area, is another natural value of Imbros. The lake supplies salt for people and provides a feeding habitat for many living species.[202]

Imbros is also rich in terms of water from springs. The most significant sources are found in Dereköy, Eski Bademli, and Tepeköy. The water in these settlements is used both as drinking water and in public washing facilities. Even so, a vast amount of waters runs off without proper use being made of it. Water from another spring flows between Yelkenkaya and Mavikoy, currently located in the Marine Park. The coastal area west of Marmaros Beach provides a further spring.[203]

Imbros is located on a crucial marine current, rich in nutrients. Being situated on the migratory route of various fish species, Imbros provides suitable conditions for different marine animals to bring up their young.[204] The Kefalos area has been declared among the prime regions of the Aegean coasts for aquaculture by the Ministry of Agriculture and Rural Affairs.[205] The northeast coast between Yıldız Bay and Yelkenkaya was designated a 'marine park' in 1999 by TÜDAV due to its rich

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[200] B. Öztürk 2002, p. 157.
[201] H. Öztürk and Haniçli 2002, p. 140.
[202] *Ibid*, p. 142.
[203] *Ibid*, p. 139.
[204] The marine species include sponges, octopus, lobsters, dolphins and Mediterranean seals: B. Öztürk 2002, p. 157.
[205] Karakulak 2002, p. 179.

bio-diversity. The park, the first of its type in Turkey, allows visitors to observe the rich underwater habitat and attracts many tourists each year.

In addition to the marine species, there are vital stop-over spots for migratory birds on the island. The most significant one is the Salt Lake at the island's southeast, accommodating flamingos, black-winged stilt, and many other species.[206] The Imbros sheep is a well-known breed specific to the island. It is significant in terms of its high fertility rates and milk production compared to other sheep breeds.[207]

Although Imbros looks quite arid at first sight while approaching it from the sea, the island's hinterland is rich in flora. The forests are concentrated mainly to the northwest and central regions.[208] Olive groves, oleanders, and pine woods are prominent features of the island's natural landscape, where the Mediterranean climate is dominant. As the rest of the Çanakkale region, Imbros is affected by strong winds from the northeast. Access to the mainland is often interrupted due to strong and long-lasting winds in the winter.

3.1.5 Settlements of the Island

According to Feridun Emecen, there is no solid reliable evidence regarding the settlement history of the island. However, the ruins near Kaleköy are considered to mark the initial habitation area of Imbros by some. Another major settlement is located on a hill, within 5 km of the current Central District (Merkez).[209] Some have argued that the Homeric city is to be found in the southeast of the island, probably corresponding to the ruins in the Pyrgos area.[210]

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[206] Güler and Kahya 2018, p. 28.
[207] Demir 2002, p. 189.
[208] Güler and Kahya 2018, p. 27.
[209] Emecen 2002, p. 55.
[210] Hüryılmaz 2002a, p. 71.

The book of the Ottoman navigator Piri Reis includes a map of Imbros, where two settlements are noted. Accordingly, Kal'a-i İmroz, and Kal'a-i İskinit are labeled as ‘castle settlements’. Piri Reis describes the castle of İmroz (Kal'a-i İmroz), which corresponds to today's Kaleköy located on a cliff near the coast. The castle called Kal'a-i İskinit corresponds to the present village of Dereköy and is located further from the sea (Figure 3.5).[211]

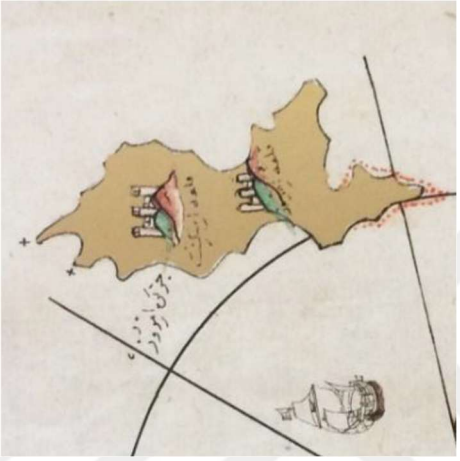

Figure 3.5. Map of Imbros (Piri Reis, 47-b)

Information about the island's settlements in the Ottoman period may be recovered from the Cadastral Record Books of Gelibolu dated 1519. The document indicates the existence of two castle-settlements: İskinit (Dereköy) and Baylanbolu (Kaleköy), and two villages Ayo Todor (Zeytinliköy) and Ayavirini.[212] It is understood that Dereköy and Kaleköy had great significance in the past, with Kaleköy being the primary settlement and the commercial center of the island in the Ottoman period.[213] Gliki (Bademli), Agridia (Tepeköy) are villages that were established afterward. In the beginning of the Republican period, a Central District (Merkez)[214] and five

[211] Piri Reis, *Kitab-ı Bahriye*, 119–120.
[212] BOA., TT., File no: 75. In the latter archival documents, the village of Ayavirini is not mentioned: Emecen 2002, p. 58.
[213] Emecen 2002, p. 59.
[214] The Central District of Imbros, referred to as Panagia in the past, consists of the Fatih, Çınarlı and Cumhuriyet neighborhoods today. The settlement is termed the ‘Central District’ in this thesis.

villages, including Dereköy (Schinudi), Kaleköy (Kastro), Bademli (Glyky), Tepeköy (Agridia), and Zeytinliköy (Agios Theodoros) were recorded (Figure 3.6).[215]

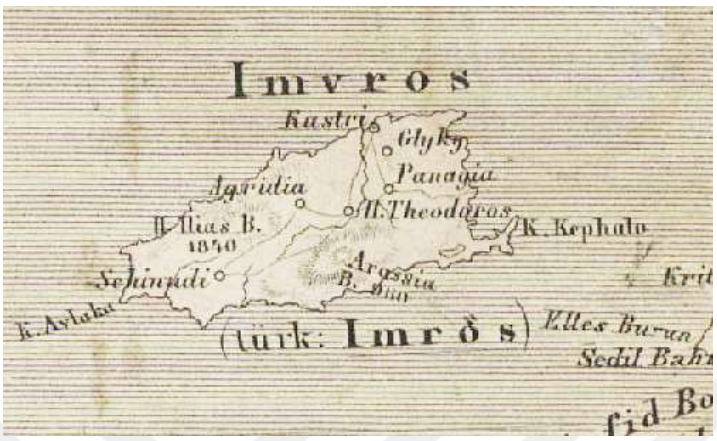

Figure 3.6. Map of Imbros, 1922 (BOA, HRT, File no: 2500)

One of the crucial features of the historical villages is that most of them are located at a distance from the coast. Among the traditional settlements, Kaleköy's location is exceptional: located near the sea, it functioned as a harbor. Another common characteristic of the settlements is that they are set on the slopes of high hills, overlooking the inner part of the island rather than the shore. It is known that the choice of elevated locations and distance from the sea both gave added protection from pirate attacks.[216] Further, the positioning of the settlements left the fertile and flat lands free to be cultivated.

It can be claimed that the historic villages are essentially very similar in terms of their settlement pattern and physical features. A significant element of these organically developed settlements is the use of stone: their masonry buildings, stone-paved streets, courtyards and public open spaces. Building types include houses, commercial buildings such as coffee-houses and shops, churches, laundries, schools,

[215] Özözen Kahraman 2005a, p. 29.
[216] *Ibid*, pp. 18–31.

workshops, and fountains. These elements are generally clustered around the center of the village. Windmills, *dams*,[217] and rural chapels are built structures more often placed on the outskirts of the settlements. Given that Imbros, Tenedos, Samothrace, and Lemnos were linked throughout history, the Imbrians' mode of living was naturally similar to that of the neighboring islands. Life in the villages was centered around the house, the church, and the agricultural terrain, while the churches, coffee-houses and laundries were also essential places for socialization.[218]

In addition to the historic villages, Uğurlu, Yeni Bademli, Eşelek, and Şirinköy are settlements established after 1975.[219] As previously mentioned, these settlements were created by state policies and are different from the historic ones in terms of their physical and social structure (Figure 3.7). Unlike the traditional villages, the demographical structure of the new settlements is only of Turkish inhabitants.

Figure 3.7. Bademli (above left), Tepeköy (above right), Şirinköy (below) (URL 37)

[217] For more information about *dam* structures see Öngör 1960.
[218] Karas 2013, p. 78.
[219] Ecemiş Kılıç and Aydoğan 2014, pp. 24–25.

3.1.6 A History of Scholarly Research Concerning Gökçeada

According to Emecen, Cengiz Orhonlu conducted the first scholarly research, based on archival documents.[220] Many travelers throughout history have visited the island; however, the first scientific research was carried out by the German geographer Heinrich Kiepert. The drawings he produced following his visit to the island in 1842 provide a detailed topographical map. In addition to geographical studies, German archaeologists Alexander Conze and Carl Friedrich visited the island in the late 19th century and made observations regarding the settlements, geography, and archaeological remains.[221] The studies of French archaeologists Charles Picard and Adolphe Reinach in 1912 presented information on the archaeological finds and existing structures.[222]

Nezih Fıratlı contributed to the body of scholarly research on Imbros in 1964, focusing on the prehistoric settlements and artifacts.[223] Ilias and Yianna Andreou in 1991 carried out further archaeological studies on the ruins of prehistoric and historical periods. Other archaeological investigations by Mustafa H. Sayar in 1993 included written evidence/epigraphy from the Hellenistic, Roman, and Late Byzantine periods.[224]

Robert Ousterhout and Winfried Held surveyed monuments of the Classical and Byzantine periods on the island between 1995 and 1998. Their research was mainly concentrated around Kaleköy (Kastro) and Dereköy (Paleokastro, Palaiokastraki, Arassia, and Pyrgos).[225] Savaş Harmankaya conducted additional studies on the prehistoric settlements of Imbros.

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[220] Emecen 2002, p. 55.
[221] Yurtseven 2012, pp. 28–35.
[222] Hüryılmaz 2002a, p. 72.
[223] Fıratlı 1964, p. 5.
[224] Hüryılmaz 2002a, p. 72.
[225] Ousterhout and Held 1997; 1999, pp. 65–67.

Accordingly, 11 areas were detected within the survey, including Pyrgos, Uğurlu-Zeytinlik, and Aydıncık.[226] The first systematic archaeological excavations took place in 1996 in Yenibademli Höyük, revealing significant data on the Early and Late Bronze Ages of the Island.[227] The excavations in Uğurlu-Zeytinlik that began in 2009 and are still ongoing have exposed the Neolithic period of Imbros.[228] In addition to the archaeological heritage of Imbros, the book published by the Municipality of Gökçeada (Gökçeada Belediyesi) in 2002, *Gökçeada Yeşil ve Mavinin Özgür Dünyası*, provides comprehensive information on the social, cultural and natural properties of the island.

As a place demographically transformed by various interventions, Imbros attracted the attention of researchers with a sociological point of view. Aysel Aziz (1973) provided extensive data and observations on the island's demographic, ethnic, and socio-cultural structure. Her study also focused on the state interventions and the resultant changes in the island's social structure, such as the establishment of the Open Prison. Another source concerning the socio-cultural and political characteristics of the island, *İmroz Rumları, Gökçeada Üzerine* (2012) edited by Feryal Tansuğ, presents information on the administrative, social, and ethnic structure of the island as well as the educational activities and the religious life.

Scholarly studies on the architectural heritage of Imbros are limited compared to the researches on archaeology, geography, and sociology. The book of Aristides Pasadeos, *Popular Architecture of Imbros* (1973), provides wide-ranging research on the island's architecture, though the focus of the document is mainly on Zeytinliköy.[229] Another piece of research by İsmet Ağaryılmaz and Ebru Omay Polat (2002) concerning the island's traditional settlement areas, building types, and

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[226] Harmankaya and Erdoğu 2001, p. 28.
[227] Hüryılmaz 2002a p. 75.
[228] Erdoğu 2012, pp. 1–2.
[229] Çolak 2019, p. 134.

construction techniques is one of the few documents existing on the architectural heritage of Imbros.

Other than the previously mentioned sources on the architecture of Imbros, some dissertations at both the master's and doctorate levels provide valuable evidence. Arzu Turhan's analytical research concerning the façades of the traditional houses, *Gökçeada Sivil Mimari Örnekleri Cephe Analizleri* (1997), is the first thesis pertaining to the architectural features of the island. The master's thesis of Merve Çolak, *Conservation of Rural Architectural Heritage as Part of Historic Rural Landscapes: Principles and Strategies for Zeytinliköy-Agios Theodoros (Gökçeada)* (2019), contributes to the rural architectural heritage of the island. Lastly, the doctoral thesis of Sevcan Ercan, *Finding the Island of Imbros. A Spatial History of Displacement and Emplacement* (2020), is a reference work for this thesis.

3.1.7 Conservation Activities on Gökçeada

Imbros' geographical isolation is an advantage for the preservation of its natural and built environment. Today the natural (*doğal*), archaeological (*arkeolojik*), and urban conservation areas (*kentsel sit alanları*) comprise approximately 52% of the island.[230] The first historic settlement declared an urban conservation area was the Central District, followed by Kaleköy. Today each historic village, i.e. Panagia, Tepeköy, Dereköy, Zeytinliköy, Kaleköy, and Bademli, lie within the boundaries of urban conservation areas. However, there is no conservation development plan (*koruma amaçlı imar planı*) except for the Central District and Kaleköy.

Due to the richness of vegetation, the majority of the island is protected as a natural site. The first, second, and third-degree natural sites (*birinci, ikinci ve üçüncü derece doğal sit alanları*) mainly involve the center of the island around the dam. Almost the entire coastline is under legal preservation status. In 1999 the Gökçeada Marine

[230] Cengiz *et al*. 2013, p. 151.

Park was founded with contributions from the Turkish Marine Research Foundation. The Marine Park became a first-degree natural site (*birinci derece doğal sit alanı*) where aquaculture is prohibited as it provides a habitat to various marine species.[231]

The island is also rich in terms of its archaeological heritage. Paleopolis, Paleokastro, Yenibademli Höyük, the necropolis area of Kokina, and Kurkina-Karyopuli (Dereköy) were designated as the first-degree archaeological sites (*birinci derece arkeolojik sit alanı*). Also, there are third-degree archaeological sites (*üçüncü derece arkeolojik sit alanı)* near Kaleköy and the former Open Prison in Dereköy (Figure 3.8).

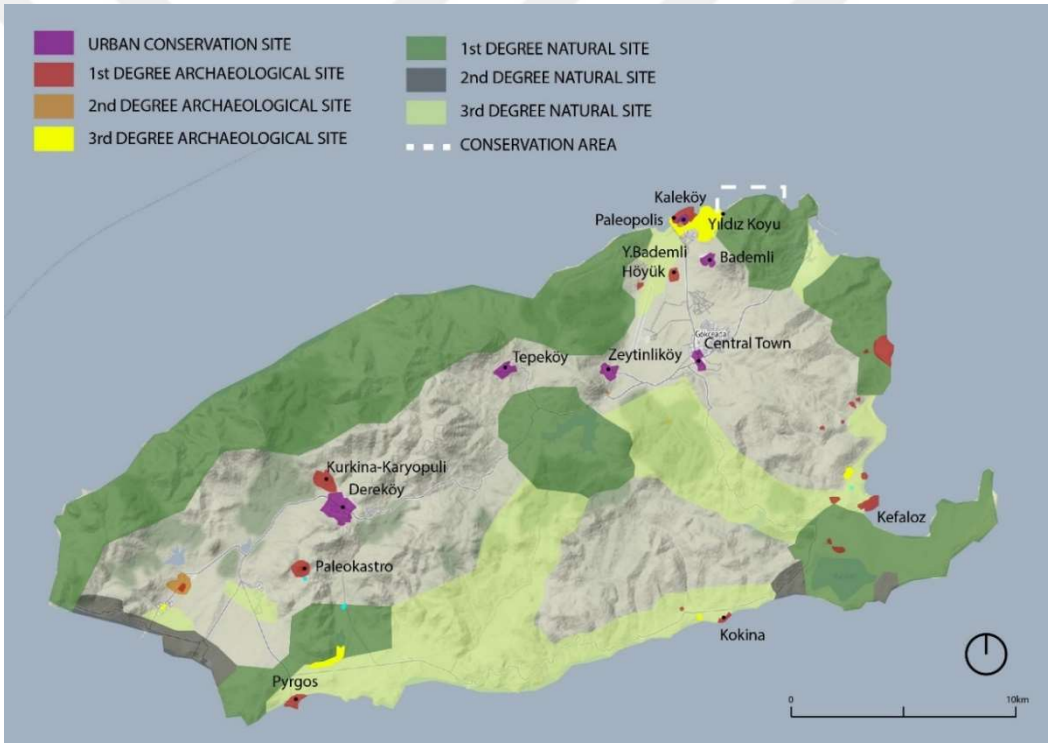

Figure 3.8. Map of conservation sites (ÇKVKBK 2019)

[231] URL 38.

3.2 General Features of Dereköy

Dereköy, formerly known as Schinudi, is situated between İkiz Tepe and Koçbaşı Tepe in the Büyükdere Valley and covers a large area in the west of Imbros.[232] The Dereköy-Uğurlu traffic road, which provides access to the village, divides the historic settlements into two parts. The habitation area is known to have been deliberately established on the hills distant from the sea to be safe from pirate attacks (Figure 3.9).

Figure 3.9. Map showing Dereköy and its periphery (Google Earth, last accessed on 05.02.2020)[233]

The original name, Schinudi, derives from a plant that was abundant in the village, referred to as *schina* in Greek.[234] The Turkish name of the settlement, Dereköy, was adopted in 1965. The settlement took the name of a creek, Yalın Dere, passing

[232] Based on TR18, Dereköy was established on the sides of the mountain 'Magaro.'
[233] The map is based on the information provided by Güler and Kahya (2019, Figure 3).
[234] According to TR18, the Greek name of the 'juncus plant' is 'schina.'

through the northwest of the Dereköy. Today the river is noticeably dried up, with only its bed being visible (Figure 3.10).

Being the oldest settlement of Imbros, together with Kaleköy, Dereköy has been continuously inhabited until today. The ongoing archaeological excavations at Uğurlu-Zeytinlik near the center of Dereköy have revealed that the area's history goes back to the Neolithic Age.[235] The settlement of Dereköy as it is known today was first mentioned in *Kitab-ı Bahriye* of Piri Reis as *'İskinit.'* [236] According to Piri Reis, Kala-i İskinit (Paleokastro) is one of the two significant castles in Imbros. Arassia (Kesiktaş Kalesi) and Palaiokastraki (Eren Kalesi) are two more small Late Byzantine castles located close to Paleokastro. Furthermore, a late medieval tower and a harbor are located in Pyrgos (Yuvalı), 5 km south of the village.[237] Today, these areas are within the boundaries of archaeological conservation areas.

Known once as the most populous village in Turkey, Dereköy has witnessed extensive physical and social transformations. The foremost reason for these changes is the establishment of the Open Prison (Tarım Açık Cezaevi) in 1965, through the expropriation of 22,500 acres of agricultural lands within the boundaries of Dereköy.[238] Some of the confiscated lands were later given to Turkish families settled on the island by the state, so the expropriated area decreased to 16,000 acres. The prison, which aimed to increase the labor force available for agriculture, was designed to accommodate 1000 people and housed 659 inmates in 1973.[239] Today, the area is within the boundaries of Şirinköy, and the buildings belonging to the former prison are utilized as stables and poultry houses by the villagers (Figure 3.11).

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[235] Erdoğu 2012, pp. 1–2.
[236] In the Ottoman archival documents, the settlement was referred to as 'İskinit' or 'İskinid.' However, it is known as 'Schinoudi (Σχοινούδι)' to the Greek community before and during the Republican period. Like the other Greek settlements in Imbros and Tenedos, Schinoudi was replaced with a Turkish name, Dereköy, in 1965 (BCA, 30-11-1-0 / 314-27-14 [17.09.1965]).
[237] Ousterhout and Held 2000.
[238] According to SGI9, the expropriated lands for the Open Prison took place in the Pyrgos area where the weatlhier inhabitants used to own summer houses. The residents were evicted from their houses in the confiscation process.
[239] Aziz 1973, pp. 96–97.

The prison was closed in 1991. Besides the Open Prison, the villages of Şirinköy, Uğurlu and the neighborhood of Şahinkaya were established on the confiscated lands of Dereköy.

Figure 3.10. Old photograph of Dereköy (n.d.) (URL 39)

Figure 3.11. Şirinköy, the buildings of the former Open Prison

3.2.1 Demographical Characteristics

The island's inclusion in the Pious Foundation of Kanuni Sultan Süleyman (Süleymaniye Vakfiyesi) increased trading activities. Dereköy and Kaleköy had a great importance here due to their housing the two customs gates of the island.[240] In 1519, there were 62 households, and 36 unmarried citizens were recorded, which gives an estimated total population of 350-400. In 1569, 377 male citizens were recorded, and three neighborhoods were mentioned in Dereköy.[241] Thus, the population of the village had increased to ca.1200 by 50 years later.[242]

Based on the Cadastral Record Books (*Tapu Tahrir Defterleri*) and Raya Accounts (*Reaya Defterleri*), the population remained primarily unchanged in the Ottoman period. Until the Republic of Turkey's foundation, the village inhabitants were almost entirely Greek-Orthodox as with the rest of the island. Early in the Republic, Dereköy became the most populous village of Imbros, with approximately 2000 inhabitants. As in all the settlements of the island, there was no considerable Turkish population in Dereköy.[243]

As previously mentioned, the reasons for the population change in Dereköy are the same as those that came to be in the rest of the island. The inhabitants were primarily affected by the political and financial pressure exerted on Imbros. However, the foremost reason for the decline in the population of Dereköy is the establishment of the Open Prison through the expropriation of fertile farmlands of the villagers. The Open Prison established in 1965 accommodated those penal inmates who were allowed to roam freely around the island.[244] Therefore, the aftermath of its

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[240] Emecen 2002, p. 58.
[241] BOA., TT., File no: 490.
[242] Emecen 2002, p. 58.
[243] Aziz 1973, p. 93.
[244] Alexandris 1980, p. 26.

establishment had a deleterious effect, especially for the inhabitants of Dereköy.[245] Although the entire island suffered from the prison, Dereköy was the worst affected settlement due to its proximity to the establishment.[246] According to Deniz Kavukçuoğlu, this act led to the third migration wave among Greek citizens.[247] Additionally, dramatic events occurred and persuaded many villagers to leave their homelands.[248]

Given its considerable population, Dereköy has been one of the villages in Imbros most affected by the government's policies. Today, Dereköy is abandoned to a great extent and has quite lost its former vitality.[249] When Dereköy lost the best part of its Greek population, especially between 1965 and 1975, 312 people (61 households) from the Şahinkaya district of Trabzon were settled in the village in 1973. Thus, Şahinkaya was established as a neighborhood of Dereköy, but some 500 m off from the traditional settlement.[250] Even though there has been a significant loss of the Greek inhabitants throughout the island during the Republic, Dereköy has experienced an extreme transformation in terms of population (Table 3.1).

According to the neighborhood representative of Dereköy and Şahinkaya (PTI3), the population had plummeted to 367 by 2021.[251] Today, the exact population of the historical settlement of Dereköy is unknown; however, the inhabitants indicate that there are currently 50 households. They also mention that around 20 households are Greek, while the rest are primarily of citizens from Eastern Anatolia that moved to

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[245] Some of the inmates later settled in the deserted villages of Dereköy and Kaleköy, and occupied unused houses after their sentence in the Open Prison ended: Ercan 2020, p. 125.
[246] According to PGI1, almost no cultivable land was left for the villagers, resulting in severe financial pressure.
[247] The closure of Greek schools, and the agricultural land expropriations of the Greek community are the other reasons for the two previous migration waves: Kavukçuoğlu 2013.
[248] Tsimouris 2001, pp. 2–3.
[249] The fact only applies to Dereköy's historic settlement since there are new settlements such as Uğurlu and Şirinköy, which were established within the boundaries of Dereköy.
[250] Aziz 1973, p. 93.
[251] The population of the Şahinkaya neighborhood within the boundaries of Dereköy is included in the population. Therefore the population of traditional Dereköy is less than indicated. Further, Şahinkaya is today more populated than Dereköy.

Dereköy in the 1980s.[252] The remaining Greek inhabitants are elderly, and the majority have no children.[253]

Table 3.1 Population of historic settlements compiled from various sources by the author. [254]

Settlement	Year	1935	1945	1955	1965	1975	1985	1990	2000	2010	2018
Central District		1856	2004	1936	2721	4470	5434	6074	7278	4885	7205
Dereköy[255]		1989	1899	1824	1496	781	705	336	196	266	334
Bademli		463	443	419	293	61	47	51	28	55	67
Kaleköy		153	121	176	110	24	94	105	89	124	141
Tepeköy		1062	1075	1078	681	277	216	77	44	136	165
Zeytinliköy		825	817	801	640	388	238	155	88	96	135

The remaining Greek inhabitants of Dereköy are regularly visited by their relatives, who generally reside in Greece. The Greek population periodically significantly increases, especially during the Easter and the Panagia Festival held on August 15. Contrary to the relatively busy summer season, the rest of the year remains relatively calm and quiet.

The population of Dereköy has increased in the last twenty years, after its low at the millennium. According to the inhabitants, there are new settlers from Eastern

[252] The Turkish settlers are from Muş and Van.
[253] According to PGI1, the younger generations abandoned the island for education due to the closure of the Greek schools. Today most of them reside in Greece. Here, it needs to be mentioned that according to the customs of the villagers, women must own a house in the village, while men must possess land on the outskirts of the village in order to get married. However, especially in the aftermath of the establishment of the Open Prison, the inhabitants of Dereköy lost their lands to expropriation. Therefore it became nearly impossible for them to get married.
[254] TÜİK 2019; Bozbeyoğlu and Onan 2001, p. 20.
[255] The neighborhood of Şahinkaya is included in Dereköy's population.

Anatolia. Besides, PTI3 indicates that the Greek population of Dereköy is on the rise, since some former Greek inhabitants are now buying properties on the island. However, the increase in the Greek population is primarily seasonal, and the properties they possess are used as summer houses.

Properties in Dereköy are in demand among Turkish tourists, as noted by resident PTI6. The number of Turks buying property in Dereköy to reside in in the summer has also increased in recent years. Parallel to the increased demand for housing, real estate values show a significant upsurge.

The inhabitants claim that a large number of tourists visit Dereköy in the summer time. Tour companies organize most of the visits in the Çanakkale province: the village is promoted as the 'abandoned' or 'ghost' village of Imbros.

3.2.2 Social and Commercial Characteristics

The modest way of living in Dereköy was much the same as that lived in the other villages of Imbros. The villagers spent most of the day in their houses, fields, or in the church. Besides the churches, laundries and coffeehouses were essential places for socialization (Figure 3.12). A former Greek inhabitant describes the life in Dereköy as follows:

> Dereköy means a lot to us because it was the largest settlement. The inhabitants always had lots of things to do. At that time, there was a police station, three barbers, many grocery stores, and butchers in Dereköy. Besides, there were many coffeehouses and taverns in the village. The women in the village gathered in the laundries on certain days and washed their clothes…After washing their clothes, women would go to coffeehouses or taverns where they would drink alcoholic and non-alcoholic drinks. [256]

[256] Yurtseven 2012, p. 202.

Unlike today, there were plenty of commercial activities in Dereköy. According to PTI6, small retailers were great in number and variation, including shoemakers, carpenters, blacksmiths, butchers, and grocery stores. These businesses were concentrated around the central axis in front of the Church of the Panagia (Figure 3.13). There is oral information regarding the existence of commercial services for the merchants in the former harbor of Pyrgos.[257]

Olive-growing occupied a vital role in the life of the villagers. Olives and olive products were not only consumed by the villagers but also traded. PGI1 indicates that three olive oil factories existed in Dereköy. Besides olive cultivation, viticulture was an important activity whereby each family produced their wine. In addition to olives and grapes, beans, corn, wheat, sesame, and potatoes were cultivated. The village economy was based not only on agriculture but also on animal husbandry, including sheep, goats, and swine.[258] Not only meat but also the manufacturing of dairy products contributed to the economy. According to Aziz, three factories produced *kaşar* cheese in Dereköy.

Furthermore, PGI1 reveals that sericulture was another important economic activity; however, there was no specific building dedicated to silk production. Women would raise the worms and produce silk in their homes. From the archival sources, the establishment of the weaving cooperative (İmroz Dereköyü Dokumacılık Küçük Sanat Kooperatifi) in 1954 indicates the existence of the textile industry.[259]

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[257] *Ibid*, p. 184.
[258] *Ibid*, p. 186.
[259] BCA, 30-18-1-2 / 135-30-15 (25.03.1954).

Figure 3.12. Dereköy, men sitting in front of a coffeehouse in Pera Chorio in 1958 (left) (URL 40); a coffeehouse in Chalakas (right) (URL 41)

Figure 3.13. Students marching down the commercial street to celebrate a national festival (left) (URL 42); a photograph showing the commercial axis (right) (URL 43)

It is certain that Dereköy was more developed than the other villages in Imbros in terms of social activities. It is known that the Sports Club of Imbros (İmroz Gençler Spor Kulübü) was located there.[260] PGI1 also indicates that there was a cinema a close distance off from the elementary school.

Imroz, a monthly encyclopedic journal, had an important position for the island. The journal as a communication tool aimed to establish a network of knowledge for Imbrians around the world. Dereköy, as the largest settlement of the island, had been

[260] Tansuğ 2013, p. 20.

the administrative center of the journal, while the place of publication was in İstanbul.[261] Thus, it is to be understood that Dereköy had an essential place in island's life, as the center of a media organ (Figure 3.14).

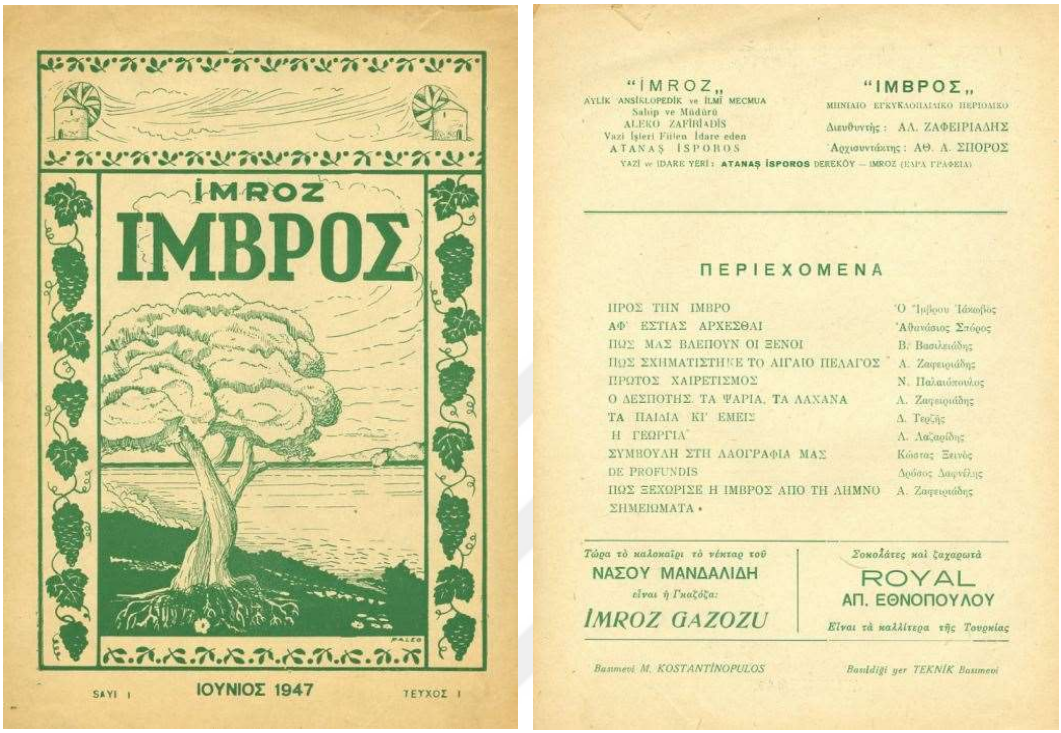

Figure 3.14. The first edition of the journal of Imroz (Kavukçuoğlu, 2013)

The current inhabitants of Dereköy are engaged in agriculture and animal husbandry, including goats and sheep. Among the agricultural products, olive is still the most popular product. Since there is no grocery now in the village, the villagers regularly visit the Central District of Imbros to shop for basic needs. There is a regularly open coffeehouse and a few seasonal facilities, including two hotels and two cafés. The former elementary school building serves as a hotel in the summertime. Since there are no schools in the village, the pupils regularly visit the Central District for elementary and secondary education. The Greek community in Dereköy maintains

[261] Münüsoğlu 2020, p. 90.

their religious activities in Panagia and Agia Marina, which serve on alternate Sundays.

Religious festivals, especially Easter, were celebrated with great enthusiasm. People gathered in rural chapels on the outskirts of the village as well as in the central churches on such special occasions[262] (Figure 3.15). Additionally, Protomaya[263] and Klinidas[264] are other significant events for the Greek inhabitants. Weddings were also a means of entertainment for the villagers, as were the saint's-day festivals. In the summertime, weddings took place in the street alleys, while in winter, the celebrations were held in coffeehouses (Figure 3.16).[265] However, none of these traditions survive today.

The Panagia festival that takes place on August 15 is another significant religious event for Imbrians. According to the Orthodox-Christian traditions, starting from mid-July, the consumption of animal products is forbidden. The one-month fast ends on August 15, and all inhabitants contribute to the festival preparations.[266] A wheat dish called *kukurati*, which resembles *keşkek* is prepared at houses. Lambs are slaughtered within the church's courtyard, then cooked for hours in the stoves of the laundry. In the evening, the inhabitants feast together, eating foods they prepared and performing traditional dances such as *hasapiko, sirtos, sirtaki* and *çiftetelli*.[267]

Social life in the village was interrupted due to the establishment of the nearby Open Prison. Women in particular were housebound as a result of the inmates being allowed to roam at will in the neighborhood. According to TR21, the prisoners were settled on the island before the prison was built. Therefore, the inmates-to-be broke

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[262] Karas 2013, p. 78.
[263] Protomaya, corresponding to the first day of May, is the celebration of Spring.
[264] Klinidas is an ancient Greek tradition, which is believed to bring luck to unmarried women. According to the custom, people jump over the bonfire for purification: URL 44.
[265] Yurtseven 2012, p. 196.
[266] PGI2 indicates that the greatest celebrations used to take place in Dereköy and Tepeköy, each settlement had its own festival.
[267] Kavukçuoğlu 2013.

into empty houses and the predominantly rural chapels for shelter. Furthermore, they despoiled the traditional houses, breaking up wooden doors and window frames for fuel in the winter. In this way many houses sustained severe damage.

Figure 3.15. Dereköy, Easter celebrations (left) (URL 39) and a feast (right) (URL 45)

Figure 3.16. Dereköy, a wedding event at the beginning of the 1950s (right) (URL 46); villagers attending a baptism ceremony (left) (URL 47)

3.3 Physical Features of Dereköy

The historic settlements in Imbros share similar characteristics in terms of both open and built-up areas. A typical organically developed settlement consists of two-story stone masonry buildings with courtyards, churches, and stone-paved streets. Besides the elements that are located in the central part of the settlements, there are agricultural lands, the seasonal *dams*, rural chapels, windmills, and watermills to be found further afield. Konca Altan, a Greek citizen of Imbros, describes the settlement of Dereköy before the population decline as:

> Schinudi was the most populous village on the island with 1500 households. It was a very dynamic village with well-kept stone houses, stone-paved narrow streets, crowded coffee houses, cinemas, olive oil factories, barbershops, grocery stores, tailor shops, extensive fertile farmlands, olive groves, and pine forests surrounding the village.[268]

Dereköy consisted of both central and countryside settlements, all with *mahalades* (neighborhoods). According to TR18, central Dereköy, which survives today, comprises two main districts: Chalakas and Pera Chorio (Pera Mahala). Each district consists of several *mahalades* such as Allu Karia, Vurlidia, Magravado, Glinias, and Gnadi.[269] Another district called Agia Eleni, at fifteen minutes' walking distance from the center, does not exist today. Besides central Dereköy, countryside districts were high in number. These include Pyrgos, Psaria, Derbani, Kefalasos, Kastraki, Pikerado, Lutro, Savuri, and Malachi.[270]

PGI1 indicates that commercial activities were clustered around the central axis in the Chalakas neighborhood, corresponding to the southwest of the main road. The districts on the other side of the main street (at Pera Chorio) are said to be largely

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[268] Altan 2019, p. 88.
[269] Glinias, located at the West side of the village, is mentioned as the first *mahalades* of Dereköy.
[270] Pyrgos differs from other peripheral settlements since it used as a summer residence area by wealthier inhabitants. Others are known to be *dam* settlements. However, due to the land expropriations in the Pyrgos area for the establishment of the Open Prison, the dwellers were evicted from their summer houses. As a result, these houses no longer survive.

residential in nature.[271] The old commercial axis and structures around the axis have lost their function; however, the Panagia Church and a coffeehouse still operate today.

3.3.1 Open Areas

3.3.1.1 Streets

Due to the uneven land formation where Dereköy is located, stairs are built to provide access to steep points. However, stairs are not a common landscape element of the village. For the most part, steeply sloping pathways are observed within the traditional village tissue. The street pattern of Dereköy is composed of wider streets and paths connected to the streets. The organically developed paths are narrow and provide access between the residential areas, while the streets are the places where commercial activities take place (Figure 3.17). The streets or paths widen in front of public spaces such as fountains, coffeehouses and churches. Unlike the center of the village, wider streets can be seen at the peripheral areas of the settlement.

Based on TR 18, a citizen of Dereköy mentions that there were two types of streets: dirt (unpaved) and *kalderimi* (traditional cobble-stone pavement). Although the *kalderimi* are largely altered or deteriorated, the authentic technique can still be observed in Dereköy. Levent Karayel observes that traditional pavement construction is quite complicated; the result is highly durable. Before the application begins, the slope of the road and the manner of the removal of rainwater are determined. Larger stones are placed on the road's outer and middle sections, creating a slight slope down towards the middle. The rainwater is thus channeled down the middle of the road. Then the stones in between are closely packed, rammed into the

[271] Oral information obtained from SGI9.

soil.[272] In addition to *kalderimi*, new stone pavements and dirt pathways can be seen within the urban tissue (Figure 3.18).

Figure 3.17. Dereköy, stairs as landscape elements (above left); a narrow street (above right); and a photograph showing the commercial axis (below)

[272] Karayel 2019, p. 34.

Figure 3.18. An old photograph showing the authentic *kalderimi* pathway (above left) (URL 48); a preserved *kalderimi* in 2020 (above right); a dirt street (below left), *kalderimi* and a new stone pavement (below right)

3.3.1.2 Squares

The main street of Dereköy is the commercial axis. The road links the commercial functions with the church and laundry complex (Laundry 1), widening and creating a node towards the Panagia Church. With the iconic appearance of the church and the integration of commercial functions across the street, the spot is undoubtedly the

heart of the settlement. Although the open space defined by the Panagia Church is relatively idle today, its initial function as a gathering space is still visible.

According to TR18, a square was located in Allu Karia, and another one was found in Pera Chorio, where most of the events used to be held. An inhabitant mentions that festivals were also celebrated in the area between the Church of Agia Marina and the elementary school (Figure 3.19).

Figure 3.19. Dereköy, the square in Pera Chorio (left); the festival area between Agia Marina and the elementary school (right)

3.3.1.3 Fountains

A water element found throughout the traditional quarters of Dereköy is the fountain. Fountains are generally simple and unornamented and mainly integrated into the residentially dominated areas (Figure 3.20). Another fountain in front of the Church of Agia Marina is known to be a relatively new artifact (Figure 3.21).

Figure 3.20. Fountains in Dereköy

Figure 3.21. Dereköy, the fountain near the Church of Agia Marina

3.3.1.4 Cultivable Areas

As mentioned earlier, the settlement pattern in Dereköy is more dispersed in contrast to other villages in Imbros. The foremost reason for this is that the houses have large courtyards where the inhabitants used to grow fruits and vegetables. As stated by an inhabitant in TR18, there were plenty of fruit trees and *bahtsedes* (vegetable gardens) within the settlement. The area between the elementary school and the Church of Agia Marina was especially rich in terms of fruit gardens with almond trees, vineyards, and *bahtsedes*. Moreover, the Chalakas district was also richly vegetated, and the laundry (*çamaşırhane*) near the Panagia Church was utilized to provide water for the plants. The rich vegetation and the existence of cultivated areas can be seen in the aerial photographs of the past years.[273] Unlike in the past, there are today no cultivated lands within the traditional settlement.

[273] Appendix A.

3.3.2 Building Categories

3.3.2.1 Public Buildings

3.3.2.1.1 Churches

The church occupied a fundamental place for the Orthodox-Christian community of Imbrians. Meliton Karas enumerates nine monasteries, eight churches, 280 chapels in 1930/10 churches, and 232 chapels in 1951 in Imbros[274]. There are two churches within the settlement area of Dereköy, which are open on alternate Sundays for communal worship. Another church exists in central Dereköy; however, it is not in active use today. The exact number of small chapels that are located on the outskirts is unknown.

The largest and oldest church of central Dereköy, known as Agia Marina (Figure 3.22), is located next to the main traffic road of the settlement together with the cemetery (Figure 3.23). Although the construction date is unknown, the balance sheets and accounts recorded since 1843 reveal that the church existed before this date.[275]

The rubble stone masonry church has in front of it a large courtyard. The church is three-aisled with a narthex and covered with a timber roof.[276] The nave and aisles are divided by five pairs of columns composed of a timber core and an exterior layer of plaster. Besides the timber columns, windows with relieving arches are another characteristic feature of the Church of Agia Marina and other parish churches of Imbros.[277]

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[274] Karas 2013, p. 62.
[275] *Ibid*, p. 66.
[276] İlter 1994, p. 1992.
[277] Chalkia 1992, p. 297.

The structure underwent several renovations before the present day. The narthex of the church was repaired in 1954.[278] Fügen İlter notes that the bell tower of the structure was renovated.[279] However, Eugenia Chalkia argues that the church has not undergone any serious alterations from its original form.[280]

Figure 3.22. Dereköy, the church of Agia Marina (above); old photographs of Agia Marina: narthex (below left) and south façade (below right) (Chalkia 1992, p. 318)

[278] Karas 2013, p. 66.
[279] İlter 1994, p. 1992.
[280] Chalkia 1992, p. 297.

Figure 3.23. Cemetery of Dereköy

The second church of Dereköy, dedicated to the Assumption of the Virgin Mary, is referred to the Church of Panagia (Figure 3.24). The church's construction started in 1932 and was completed thanks to the donations of Imbrian associations abroad. The opening of the church took place in 1938.[281]

The church, located on Dereköy's central axis, functions as a landmark together with its bell tower on the southeast. According to Chalkia, the exterior of the structure does not resemble a typical basilica as seen elsewhere on the island; however, its interior is standard in terms of form and decoration.[282] It is the exterior stairs leading to the bell tower and the upper level of the narthex on the first floor that are the architectural elements that distinguish the Church of Panagia from other churches in Imbros. The rectangular structure measuring 20.6 x 10.2 meters has a three-aisled plan divided by five timber columns. Similar to Church of Agia Marina these columns and capitals' surfaces were plastered to provide a ground for ornamentation. Geometrical ornaments and monograms are placed on the timber capitals. The iconostasis of the church provides a vibrant display with religious scenes and icons

[281] Karas 2013, p. 66.
[282] Chalkia 1992, p. 318.

of saints. The gabled roof, higher in the middle aisle, is of timber.[283] It is known that the icons of the church were brought from the Church of Ayios Yioryios in Çanakkale.[284]

Figure 3.24. Dereköy, the Church of Panagia in 2020 (above); an old photograph of the Panagia Church (below) (Chalkia 1992, p. 322)

[283] İlter 1994, p. 1991.
[284] There were no longer wood carvers who made the timber architectural elements and the liturgical furniture of the older places of worship when the Panagia Church was built. Therefore, the items were transported from Çanakkale: Chalkia 1992, p. 299.

The third church within the settlement area is Agia Giannis, for which written information is lacking. Agia Giannis is a modest structure compared to the Church of Agia Marina and Panagia (Figure 3.25). Unlike these latter, the church in moderate structural condition is currently not in use.[285]

Figure 3.25. Dereköy, the Church of Agia Giannis

3.3.2.1.2 Rural Chapels

Chapels are another significant element of the rural fabric and religious architecture of Dereköy. Unlike the churches that are centrally located within the settlements, chapels are situated on the outskirts.[286] Rural chapels are generally small and simple and plain structures, where rituals and religious events were held before the loss of the Greek population.[287] According to Karas, Agia Drifos and Agios Trifon are noted

[285] Accorging to SGI9, the Greek inhabitants gather in the church on the 7th of January to celebrate Agia Giannis.
[286] According to SGI9, rural chapels were scattered through the countryside for farmers who spent most of the day outside the central settlement. They were also frequently visited during the summertime when the families resided in their *dams* on the outskirts of Dereköy.
[287] Karas 2013, p. 78.

as being within the boundaries of Dereköy. However, these chapels did not survive until the present day.[288] As stated in TR22, Agios Ioannis, Vaggelistra, Profitis Illias, Agios Georgios, Agios Theodoros, Agios Athanasios, and Agios Efthimios were among the chapels located in the outskirts of the settlement.[289] The closest chapel to the settlement area is Agios Elias, one of the few surviving examples (Figure 3.26).

Figure 3.26. The rural chapel of Agios Elias located near the entrance of Dereköy

3.3.2.1.3 Laundries

Laundries occupied a fundamental place in the daily life of Imbrians. The laundry (*çamaşırhane*) was not only crucial for washing clothes but also for socialization. They provided clean water for the inhabitants. The laundry also served as a gathering place for social events. For instance, residents washed sacrificial meat on feast days and cooked in the large cauldrons in the laundries. Each settlement in Imbros has a laundry, while Dereköy has three.[290] A former inhabitant of Dereköy explains the process of laundering as follows:

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[288] *Ibid*, p. 77.
[289] As confirmed by PGI2, Agios Ioannis is located across Pera Mahala and still survives.
[290] The laundries are mentioned as Laundry 1, Laundry 2, and Laundry 3 within this study.

> …The women in the village gathered in the laundries on certain days and washed their clothes. For this, they used basins made of carved stone. Next to these stone basins, there were water heating boilers. Firewoods were placed under these boilers and burned. When the water in the cauldron was warmed, the stone basin was filled with clothes.[291]

The Laundry 1 of Dereköy, located adjacent to the Church of Panagia, is the largest in Dereköy. The rectangular stone masonry laundry with a gabled roof, alongside the church complex, is one of the most iconic structures in the settlement. The structure has two entrances from the northwest and southeast. Four window openings are placed on the southwest wall, overlooking the courtyard of the adjacent church, and one is located on the northwest wall. These openings are located close to the roof, and do not provide visual contact with the exterior. Two fountains are placed on the southwest wall providing water for the six stone basins of the laundry. There are eight furnaces for heating water in cauldrons and eight small niches placed in the northeast wall (Figure 3.27). Laundry 1 is the only laundry which the residents actively use.

Figure 3.27. Dereköy, Laundry 1

[291] Yurtseven 2012, p. 202.

Laundry 2 is located near the northmost pedestrian path of Dereköy, across from the Panagia Church. Similar to the previously mentioned laundry, the rectangular structure with a gabled roof is of stone masonry. The modest building has two entrances in the south and west walls (Figure 3.28). The main elements such as the stone basins, fountains, and furnaces have similar characteristics to Laundry 1; however, they are less in number. There are three furnaces at the north wall, and two are placed at the east wall. Laundry 1 and 2 have the same floor pavements, given a pattern of of circular incisions (Figure 3.29).

Figure 3.28. Dereköy, Laundry 2

Figure 3.29. Circular incisions on the pavement of Laundry 1 and Laundry 2

The third laundry, which is currently in ruins, is located at the northmost point of Dereköy near the bed of the Yalın Dere stream. Only part of the two washbasins and exterior walls survive (Figure 3.30). Written or oral information regarding the Laundry 3 cannot be found.

Figure 3.30. Dereköy, the ruins of Laundry 3

3.3.2.1.4 The School

Sources indicate that the first elementary school in Dereköy, named after its benefactors, 'Athanasios and Marianthi Lagopulu,' was built in 1914 (Figure 3.31).[292] However, the building did not maintain its structural integrity for long. Due to the poor condition of the elementary school, Aretos Mattas, who lived in the United States at that time, donated the construction of a new school building. This structure, designed by a teacher of the Halki Seminary (Heybeliada Ruhban Okulu) and architect Aristidis Pasadeos, was set adjacent to the old one and was completed in 1961.[293] The former school, which became useless with the establishment of the new building, was demolished due to an earthquake in 1983.[294] Following the closure of Greek schools in Imbros, the new school building was converted into a hotel (Figure 3.32).

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[292] Boutaras 2013, p. 125.
[293] *Ibid*, p. 142.
[294] *Ibid*, p. 125.

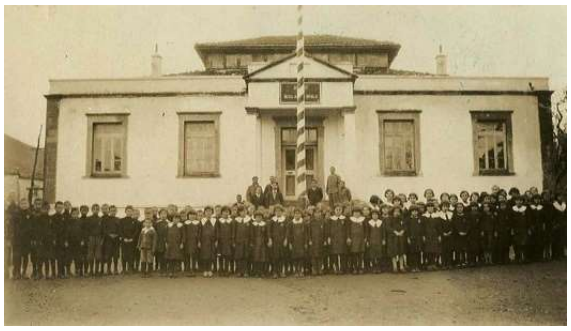

Figure 3.31. The former school of Dereköy in the 1930s (URL 42)

Figure 3.32. Dereköy, the elementary school before (left) (URL 42) and after its transformation into a hotel (right) (URL 49)

Figure 3.33. Students from the Chalakas district returning home after school (URL 42)

3.3.2.2 Commercial Buildings

3.3.2.2.1 Coffeehouses and Shops

As mentioned earlier, commercial activities at Dereköy were plenty in both number and quality. According to PGI1, who used to own a barbershop in Chalakas, all kinds of materials and services were available in Dereköy, and there was no need to visit the center. Today the majority of the commercial buildings are derelict.

Although there is no grocery in Dereköy today, seven grocery stores are mentioned before the population decline set in. As noted in TR19, seven butchers, four shoe shops, three barbershops, and a repairer existed in central Dereköy. Besides, the existence of paint and kerchief shops is mentioned. A cinema building located on the southeast of the settlement was known to exist before the population decline, according to PGI1.

Coffeehouses were places where the locals spent their leisure time and socialized. According to TR19, there were three coffeehouses in Pera Chorio, with plenty in Chalakas. PGI1 mentions that the coffeehouses in Chalakas were located around the commercial axis. The coffeehouse across from the Panagia Church is the only one that maintains its original function today.

The main element that distinguishes commercial buildings from residential ones is the larger openings on the ground floor. Additionally, unlike the residential structures, the entrances to the commercial buildings are from the street. PGI1 indicates that shop owners usually resided in the upper storys of the commercial buildings. Therefore, buildings of mixed-use were numerous (Figure 3.34). Single-story shop buildings can also be found in Dereköy (Figure 3.35).

Figure 3.34. Dereköy, buildings with a commercial function on the ground floor and residential on the upper floor

Figure 3.35. Dereköy, single-story shops

3.3.2.2.2 Olive Workshops

Olives, olive oil, and its by-products have a crucial role in the economy in Dereköy, as in the entire island. According to PGI1, there were three olive oil workshops in Dereköy; however, none is in use today. The characteristic feature of these structures is the rectangular plan with a gabled roof (Figure 3.36).[295] According to TR34, animals were required to turn the mill to grind the olives in the old times. Then a semi-industrialized system was adopted.

[295] The roofs of the workshops are all collapsed; however, PGI1 claims that their roofs were gabled.

Figure 3.36. Olive oil workshops in Dereköy

3.3.2.2.3 Windmills and Watermills

Windmills are another significant element of the rural settlement of Imbros. Although the number of mills that still survive is limited, they were more numerous in the past. Today, four windmills can be found in Dereköy; however, they are in poor structural condition (Figure 3.37). TR19 reveals that 10 watermills once existed within Dereköy. For the *bahtsedes* on the plains of Dereköy, farmers used the water that the mills lifted from the river. Besides the grinding of grains, *trachana*[296] was produced in watermills.

Traditional windmills are identified from their circular plans, thick stone walls, and conical timber roofs.[297] Three of these partially surviving structures are located southwest of Dereköy, about 1 km from the settlement. There are fireplaces inside the structures that are made of rubble stone and mud mortar.[298] Another building that is relatively well preserved is located to the west of Dereköy. This is similar in its construction techniques to the previously mentioned structures. The upper level of the circular windmill is reached through a stone staircase. The ruins of the millstone

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[296] *Trachana*, known as *tarhana* in Turkish, is traditional fermented dried food used for soups.
[297] Karayel 2019, p. 32.
[298] These three windmills are registered in 2017 by ÇKVKBK.

survive in the inner part of the structure, with an inscription dating the construction to 1951.[299]

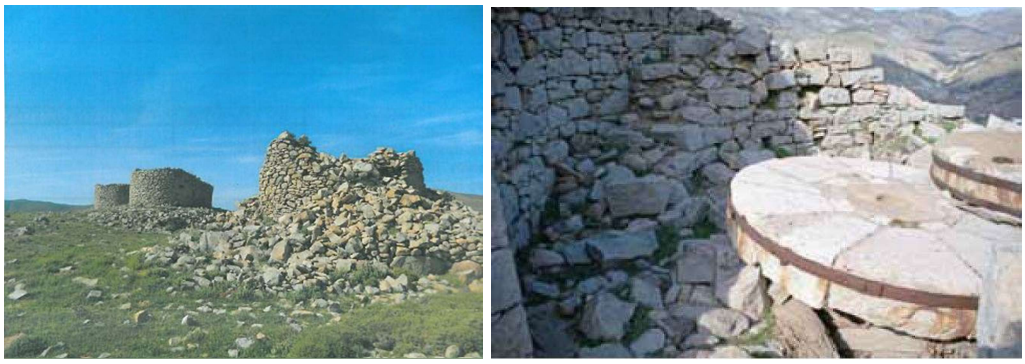

Figure 3.37. Windmills at Dereköy (Tombul 2015, pp.567-568)

3.3.2.3 Traditional Houses

The traditional houses of Dereköy are similar to those throughout Imbros in terms of spatial organization, material, and structure. These vernacular structures can be defined simply as two-story stone houses with a hipped roof. Unlike other historical villages in Imbros, the derelict houses within the traditional settlement of Dereköy occupy a large part of today's built environment (Figure 3.38).

Being exposed to strong winds throughout the year, the orientation of traditional houses of Imbros ae influenced by the north-east winds. Few window and door openings are placed on the wind-exposed facade. Another determining factor for the settlement pattern is the challenging slopes, which also shape the spatial organization of traditional houses (Figure 3.39).

[299] Tombul 2015, pp. 567–568.

Figure 3.38. Derelict houses in Dereköy

Given the inclined terrain in Dereköy, the relationship of any structure with the ground level it is set upon is of crucial importance. According to Karayel, the necessity of building houses on slopes and the problem of rising damp resulted in the elevation of the living space above the ground level. This enables the utilization of the ground floor as a storage area, where items such as barley, wheat, wine, olive, olive oil, and firewood are kept. In addition, the ground levels also served as stables.[300] The upper floor is designed as a living area where bedrooms, cooking and living spaces were present.

[300] Karayel 2019, pp. 38–44.

Figure 3.39. Dereköy, residential fabric of the Chalakas district (above); houses in the periphery of Pera Chorio district (below)

The ground floor only served for storage and stabling in the traditional earlier Dereköy houses. The lower and upper floors functions are separated by placing the stairs up on the exterior facade. Wine is preserved in earthenware jars, buried in the earth ground of the basement level. The height of their ceilings is around 1.80 meters; no windows are found except for a small opening for ventilation. In newer structures, the ground level is not only used as a storage area or barn, but is closer associated with the living unit on the upper floor by placing the stairs inside the structure.[301]

[301] *Ibid*, pp. 38–48.

The utilization of the basement as a living space required the separation of animal stabling and storing facilities from the house. For that purpose, annex structures within the courtyard emerged to preserve goods and provide for the sheltering of animals. Kitchens and living spaces are placed on the ground floor,[302] resulting in larger window openings on the same story. The existence of fireplaces on the ground floor of some structures indicates the utilization of that floor as a living area.

The entrance to the living space is often provided from the courtyard up stone stairs on the facade. As noted earlier, in earlier examples, the stairway was located on the exterior. However, over time, the upper and lower floors were directly connected by placing the staircases inside the building.[303] Unlike other settlements in Imbros, traditional houses with an exterior staircase prevail at Dereköy (Figure 3.40). The storage space underneath the exterior staircase is called *katoni* (Figure 3.41).[304]

Structures with an outer staircase provide an entrance to the hallway in the upper floor via a landing (Figure 3.42). The plan of houses with an inner staircase is not significantly different. In these latter types of houses, the staircases are located in the hallway rather than the courtyard (Figure 3.43). At the same time, a balcony is added to the hallway in some instances. The number of rooms in this floor depends on the wealth and size of the family. The rooms are placed around a modest hallway, occasionally including timber cabinets for the storage of furnishings. Apart from aiding circulation, the hallway functioned as a kitchen in some examples, especially in the winter. A sink within the window sill and shelves on the wall serving as a cabinet are seen in these structures (Figure 3.44). Other elements found in the upper story are cabinets, fireplaces, and alcoves where icons are placed.

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[302] Kavukçuoğlu 2013.
[303] Karayel 2019, p. 44.
[304] As stated in TR30, dried fruits were stored in *katoni,* while goods such as nuts were kept in the storage room.

Figure 3.40. Dereköy, houses with outer staircases

Figure 3.41. Dereköy, houses with *katoni* below the outer staircases

The courtyard is a vital element of Dereköy's traditional houses, where it acts as a central place in the villagers' daily lives. It does not only provide access to the dwelling but also serves as a living space. Some houses without a courtyard have their entrance directly from the street. These sort of structures are concentrated around the commercial axis in Chalakas, to facilitate commercial functions in their ground floors.[305]

[305] Oral information obtained from PGI1.

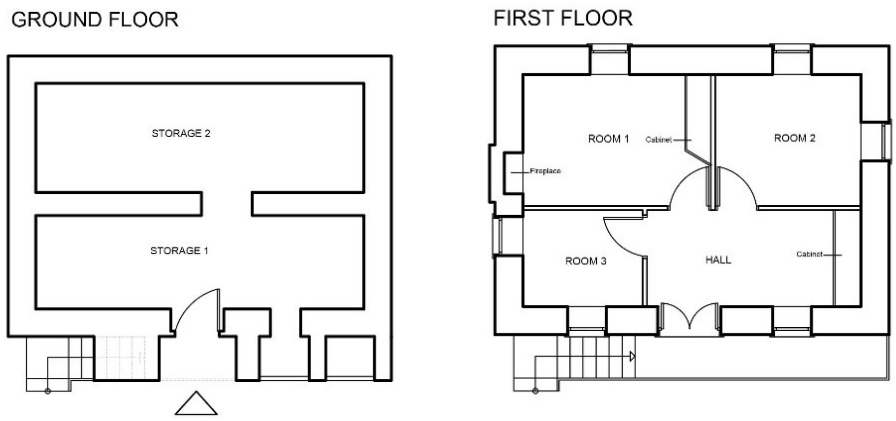

Figure 3.42. Dereköy, plan type (based on block 257/lot 23) with an exterior staircase drawn by the author

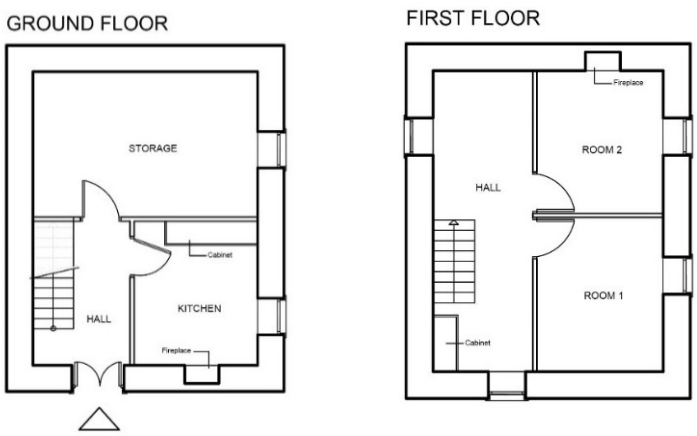

Figure 3.43. Dereköy, plan type (based on block 306/lot 6) with an interior staircase drawn by the author

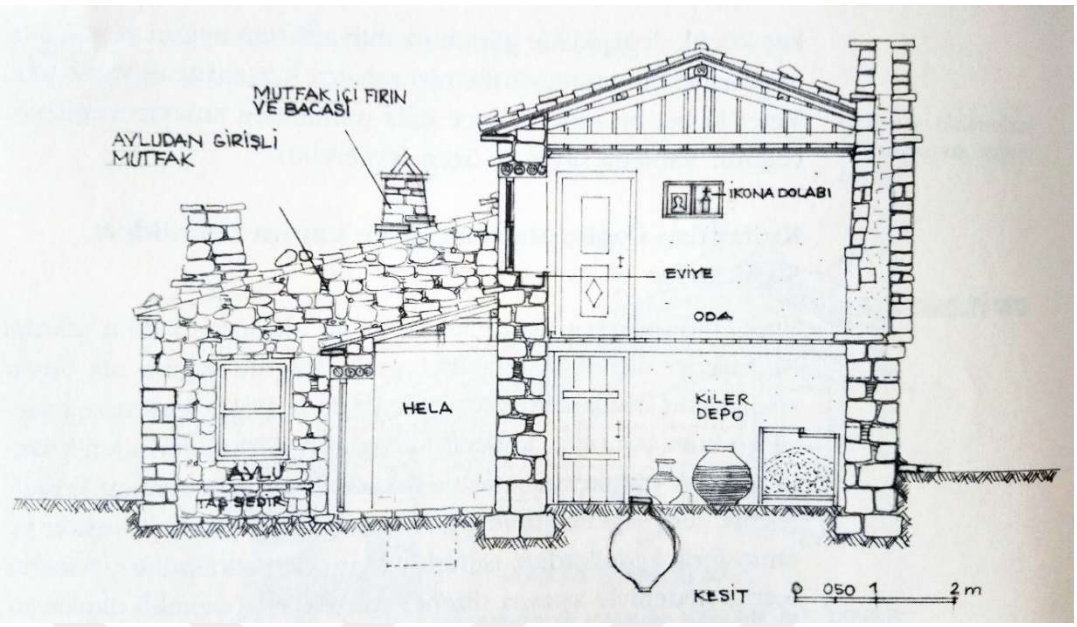

Figure 3.44. Section of a traditional house (Karayel 2019, p.50)

Some activities, such as preparing food, processing wine and olive, and drying fruits and vegetables, took place in the courtyard. In addition, each house had at least one fireplace within the courtyard, which according to SGI9, was essential for baking bread and mainly used in the summertime. Another element that can be found in the courtyard is the *dadi,* a separate unit for keeping animals such as donkeys and horses.[306] In some instances, a proper kitchen can also be found in the courtyard, while the toilet is consistently located there, even in the newer structures.

According to S1, families built new houses close to their own for their grown-up children. Therefore, multiple housing units can be found in the same lot. Twin houses – that is two separate housing units having a shared central wall and having a mirrored layout – is a common type to be seen in Dereköy. These houses share a courtyard and spaces such as toilet and *dadi*; but do have separate entrances. Each house includes rooms, a kitchen, and storage units (Figure 3.45). Another variant of

[306] TR30.

twin houses in Dereköy does not have a courtyard, and the access to the building is through the street (Figure 3.46).

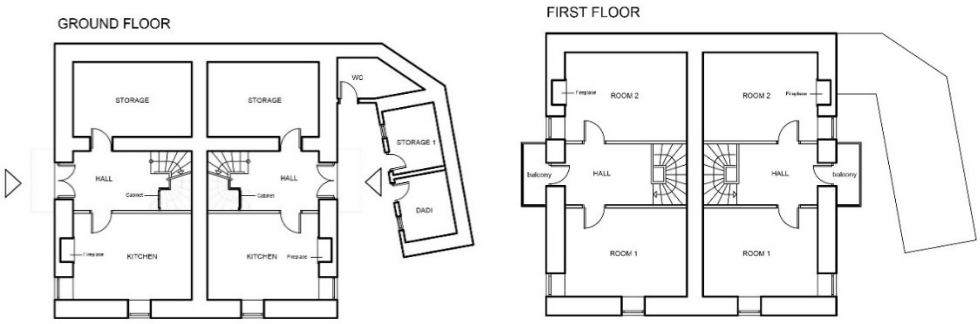

Figure 3.45. Dereköy, plan of twin houses sharing a courtyard, storage and *dadi* (drawing produced by the author after an existing survey project by the architect Işın Kaplan)

Figure 3.46. Dereköy, façade of twin houses

3.3.2.3.1 Construction Technique and Materials

Stone and timber are the commonly used materials for the construction of traditional houses. Except for lime and glass, building materials are provided from local sources. Bricks and tiles were made from the local soil, while building materials such as iron, nails and hinges were brought from outside and further manufactured on the island.[307]

The exterior walls of the houses are of andesite and sandstone, available on the island.[308] Unlike the stone masonry partition walls on the ground floor, the interior walls of the upper floor are made of wood lath (*bağdadı*) system. The thickness of the outer walls can be up to 70 cm at the bottom, while the wall thickness can decrease to 60 cm near the roof. A typical outer stone wall consists of larger and smaller rough-cut stones so that there is no gap between the pieces. It is seen that there are hardly any structures containing bond beams. When the section of a stone masonry wall is examined, it is seen that dressed stones are placed on the exterior while the core of the wall consists of rubble and earth (Figure 3.47).

Due to the existence of the earth filling in the stone walls, the wall is vulnerable to damage caused by rain water. However, according to the locals, the authentic Dereköy houses are not plastered. SGI9 mentions that exterior plaster applications began after the 1960s. A variety of patterns applied to plasters on the exterior can be seen in some of the traditional housing (Figure 3.48). Although the older exterior plasters consist of lime-based materials, it is seen that newer plaster applications on the exterior walls are cement-based. The masonry walls' interior face, at the ground level, is always unplastered.

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[307] Karayel 2019, p. 51.
[308] *Ibid*, p. 49.

Figure 3.47. Dereköy, Traditional masonry walls

Figure 3.48. Dereköy, patterns of plaster applications on the exterior.

Another characteristic feature of the traditional residential fabric is the treatment of the corners of stone walls (*köşe pahı*). Especially on narrow streets and paths, the corners of the houses are chamfered in various ways to permit the passage of animal traffic. It is possible to observe a range of chamfered corners in the preserved historical fabric (Figure 3.49).

The lightweight partitions in the upper floors are *bağdadı*, generally not including an infill material. Unlike the ground floor, the upper floor is entirely plastered (Figure 3.50). If the ground level is utilized as a living space, *bağdadı* partition walls

can also be seen in this level. The interior is plastered in this case. The ingredients of the interior plaster, including rammed earth and pieces of straw, are different from that of the exterior. According to Karayel, two layers of plaster are found on the interior walls. The first layer on the wall surface is of coarser plaster, including small stone pieces along with earth and straw. The second applied on top of the first layer is a thinner layer of plaster, including finer-grained materials.[309]

Figure 3.49. Dereköy, examples of chamfered corners of the traditional houses

Figure 3.50. Dereköy, *bağdadı* partition walls on the upper floor (left); the plastered wall of the upper floor (right)

[309] *Ibid*, p. 63.

The timber used in traditional houses varies: generally red pine, pine, elm, ash, poplar and oak are used, all readily found on the island. For structural purposes, elm was particularly preferred due to its capacity to reach considerable sizes. In addition, a type of shrub called paliurus was used for the construction of fences.[310] During the wall construction, holes were determined where the timber floor beams were to be fixed. Accordingly, timber beams were placed at specific intervals. Perpendicular joists nailed on top of the beams can also be seen in some cases. Timber planks are then fixed to the beams or joists as the floor cladding (Figure 3.51).

Figure 3.51. Dereköy, putlog holes (left); timber floor beams (right)

The type of openings in the masonry walls varies in terms of structure and form. Builders fixed lintels or arches on top of the windows and doors as load-bearing elements. Timber lintels of a circular section are positioned side by side through the thickness of the stone wall. The arch on top of the opening is either constructed of brick or stone. There are some examples where lintels are used in combination with stone or brick arches. In each case, the arched or linteled structure is recessed above the timber laths, providing a surface for plaster (Figure 3.52).

[310] *Ibid*, pp. 50–51.

Figure 3.52. Dereköy, a brick arch above a window opening (above left); the linteled opening with wooden laths (above right); a linteled opening (below left); the combination of an arch and a lintel (below right)

The roof structure includes several roof trusses consisting of a horizontal timber joist lain across the span, supporting the rafters on top. The rafters are also braced by horizontal purlins, fixed perpendicular to them. A king post is placed between the joist and the ridge on top, and roof boards are nailed to the rafters (Figure 3.53). According to Karayel, dried fern is spread over the roof board, providing thermal insulation and preventing the insect infestation of timber elements with its toxic content. To stabilize the roof tiles and provide insulation, builders laid a coat of earth and straw mixture on top of the roof boards.[311] Karayel notes that the angle of slope of the timber roof truss and of the roof coating is different. This unusual technique

[311] *Ibid*, pp. 68–69.

is to increase the stability for lateral loads against such as winds and earthquakes and to provide a steeper slope to withstand heavy rains.[312] The roof tiles on top of the coating were stabilized by placing larger stone pieces on them, preserving the roof from strong winds.[313]

Figure 3.53. Dereköy, structural system of a gabled roof

The use of timber is seen in a variety of applications besides main structural purposes. The ceilings on the upper level are constructed by nailing the timber planks onto the timber joists (Figure 3.55). The existence of a timber ceiling on the ground floor depends on the function of that space. In the cases where the ground floor is used as a storage space or barn, a ceiling construction is not observed. On the other hand, a ceiling is required in structures where the ground floor includes living spaces.

[312] *Ibid*, p. 67.

[313] As mentioned in TR34, roof tiles were produced in a workshop located in the countryside of Dereköy.

Figure 3.54. Dereköy, timber ceilings

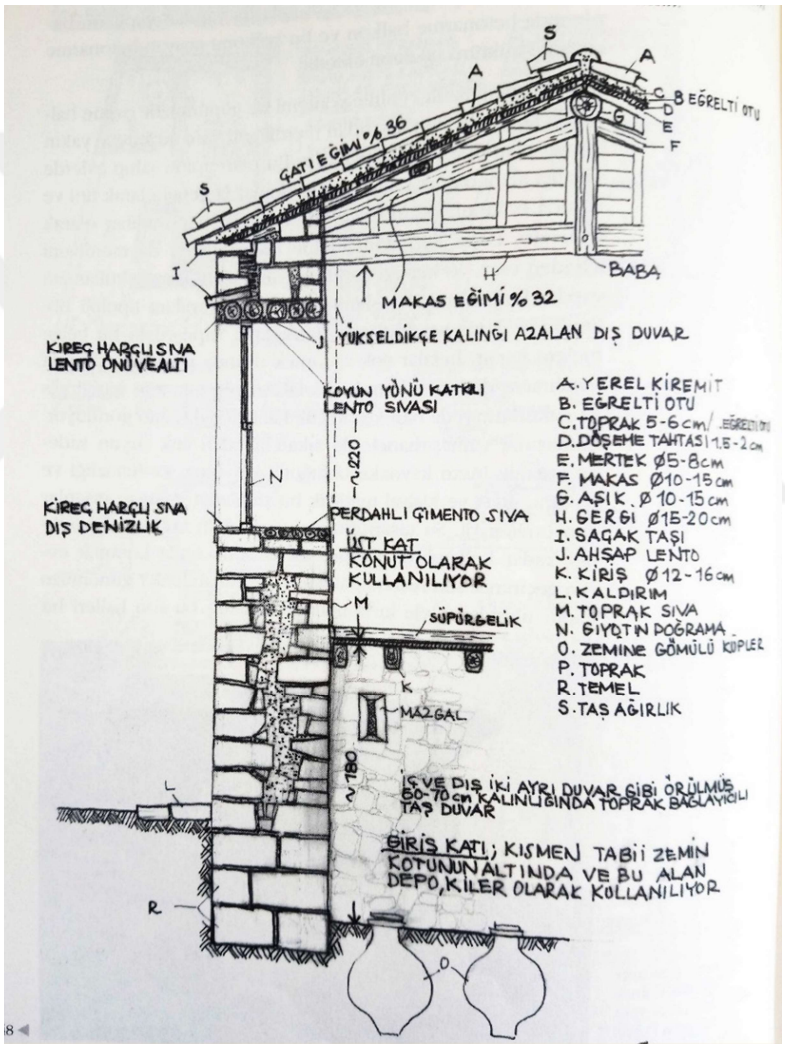

Figure 3.55. Detail section of a traditional Imbros house (Karayel 2019, p. 48)

There are different types of windows in Dereköy. The arched windows are either plain or with exterior jambs. Other than the arched windows, rectangular ones are also standard in Dereköy (Figure 3.56). In contrast to the arched windows, rectangular windows may have a flashing on top to prevent the penetration of water. The timber window frame is either double-winged or sashed. Karayel mentions that the case is mounted 15-20 cm inside the exterior surface. At the same time, the inner sill provides an adequate width of 45-50 cm to serve as a shelf or such. The exterior sill either consists of a timber plank or a thin stone slab. Metal shutters can also be observed in some structures.

Figure 3.56. Dereköy, different types of windows

The arched and rectangular exterior doors are similar to that of windows in terms of structure. The main entrance doors are broadly double-winged and recessed 30-40 cm inside from the facade. Their width depends on the function of the interior space. If the ground floor is utilized as a stable or barn, wider doors were required. Doors with openings over them, providing daylight to the interior space, can also be found in Dereköy (Figure 3.57).[314] Timber door frames are visible within the abandoned structures; however, it is unusual now to find a wholly surviving door with its frame and wings. Replacing the authentic timber doors with metal ones is also a widespread occurrence.

Figure 3.57. Dereköy, different types of doors, exterior

[314] Since the interior doors fixed into *bağdadı* partitions do not survive, a statement cannot be made.

The stone-carved balustrades are a notable feature of the traditional housing of Dereköy. In some cases, the stone walls surrounding the courtyard are accompanied by balustrades on top. It is also possible to find stone-carved barriers surrounding the balcony or landing of the outer staircase on the upper story. The form of the balustrades varies within the settlement, with some particular forms being prevalent (Figure 3.58).

Figure 3.58. Dereköy, different types of balustrades in courtyards and balconies

Fireplaces can be found within the house and/or in the courtyard. The elements installed in the inner surface of the exterior walls are essential for heating and cooking. The arched structure of the fireplace is composed of sandstone.[315] In some

[315] Karayel 2019, p. 61

cases, the fireplace is surounded by shelves above for the storage of kitchen utensils. Niches can be found near the fireplace for the same purpose. Some fireplaces within the courtyard are enclosed by walls and a canopy on top, evolving into a space serving as kitchens (Figure 3.59).

Timber closets comprise the fixed types of furniture of traditional dwellings. Although the majority have been destroyed, there are surviving examples. The cabinets can either be found in rooms on the upper story or in the hallway. However, no closets are found on the ground level in Dereköy (Figure 3.60).

Figure 3.59. Dereköy, fireplaces in different courtyards (above); a fireplace and a niche on the ground floor (below left); a fireplace on the upper story (below right)

Figure 3.60. Dereköy, timber closets on the upper floor

3.3.2.4 Seasonal Houses: *Dam (damia)*

The *dam* settlements were an indispensable part of the agriculture-based rural life of Imbrians. A *dam* is a seasonal settlement situated within the agricultural land of the owner, generally used for agriculture and animal husbandry (Figure 3.61). Apart

from the accommodation and animal shelter purposes, these structures are places where dairy products such as butter and cheese are produced.[316]

According to Sami Öngör, each family engaged in animal husbandry owned one or more *dams* within their lands. In the summertime, the entire family moves to the *dam*; therefore, the main settlement gives the impression of being abandoned.[317] The *dam* is far from a simple hut in terms of architecture, construction, material, or furnishing. These are single or double-story stone masonry structures with tile-covered roofs, including a living space, stable, storage rooms, a courtyard, and threshing floors.

Since the primary function of the seasonally occupied structures is agriculture-related activities, living areas are relatively modest spaces where the essential feature is the hearth. These areas are situated on the upper floor in double-story examples, while the stable is located on the ground level. Storage rooms are also located on the ground floor, divided by stone or timber walls, to store straw and the like. Access to the storage is provided from the upper floor. In addition to stables, courtyards are the primary space for animals. In some instances, a hearth is located within the courtyard for the use of neighboring families.[318]

Since the majority of the villagers' production, whose income relied on agriculture, takes place in the *dams*, these structures were essential for the Imbrians. However, the *dams* have no function during the winter season. As Dereköy's agricultural lands covered a broader area, including Şirinköy and Uğurlu in the past, *dams* were scattered over an extensive territory. According to TR18, a significant *dam* settlement was Psaria which included around twenty *dams*, located close to the boundaries of Zeytinliköy and Tepeköy. Other major *dam* areas were Savuri that

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[316] *Ibid*, p. 25.
[317] Öngör 1960, p. 74.
[318] Ağaryılmaz and Polat 2002, pp. 100–101.

contained approximately fifty houses, and Malahi, next to the Open Prison. Besides these districts, smaller seasonal habitations such as Lutro, Kafalades, Derbani, Kastraki, and Pikerado existed. Since the *dams* are located in the peripheral areas of the settlement, they are excluded from the urban conservation area.

Figure 3.61. A dam in the outskirts of Dereköy (ÇKVKBK)

3.3.3 Conservation Status of Dereköy

The designation of Dereköy as an 'urban conservation area' (*kentsel sit alanı*) took place on 16.11.1992 by BKTVKK The boundaries of the conservation area determined accordingly in 1992 are still valid. Since there is no conservation development plan (*koruma amaçlı imar planı*) processed for Dereköy, the 'temporary construction restrictions' (*geçiş dönemi yapılanma koşulları*) remain in force.[319]

The earliest registration of cultural properties within Dereköy took place in 1985 with the TKTVYK's decision. Accordingly, the Churches of Panagia and Agia Marina were registered. Another monumental structure registered within the 'urban conservation area' is the Church of Agia Giannis. Moreover, another church called Agia Ekatiri, in the outskirts of Dereköy, is mentioned as to be registered (ÇKVKBK). It is understood that the remaining religious structures, such as small

[319] The restrictions were determined on 04.05.2002 by ÇKTVKBK. In 2018, the same regulation was extended.

chapels, are not currently registered. They are also physically excluded from the conservation sites boundary.

According to the data given by ÇKVKBK, the well-known laundry located near Panagia Church is registered in 2007. However, no registration is made for the other two laundries. Other than the three churches, 21 residential buildings within the boundaries of the conservation site have registration decisions. The house of Niko Dolduri and the other two dwellings are among the registered plots according to the ÇKVKBK (Figure 3.64). However, due to the absence of the registration sheets, their exact locations are unknown. Besides the traditional houses, the *karakoli* building (police station)[320] is registered (Figure 3.62).

As mentioned earlier, Dereköy is rich in terms of archaeological assets. The castle of Dereköy, the Pyrgos Area, and the old settlement of Şeytanköy are registered as 'first-degree archaeological sites' (*birinci derece arkeolojik sit alanı).* Other than that, there are other plots registered as third-degree archaeological sites (*üçüncü derece arkeolojik sit alanı)* in the outskirts of Dereköy.

Figure 3.62. Dereköy the former *karakoli* building

[320] The building is known to have functioned as a girls-school before it was converted into a police station.

Another significant problem regarding the preservation of traditional Dereköy is that many historic buildings are excluded from the current conservation zone (Figure 3.62). According to the data gathered from ÇKVKBK, only one *dam* structure in the outskirts of Dereköy is registered. The ruins of the windmills of Dereköy however do have registration decisions.

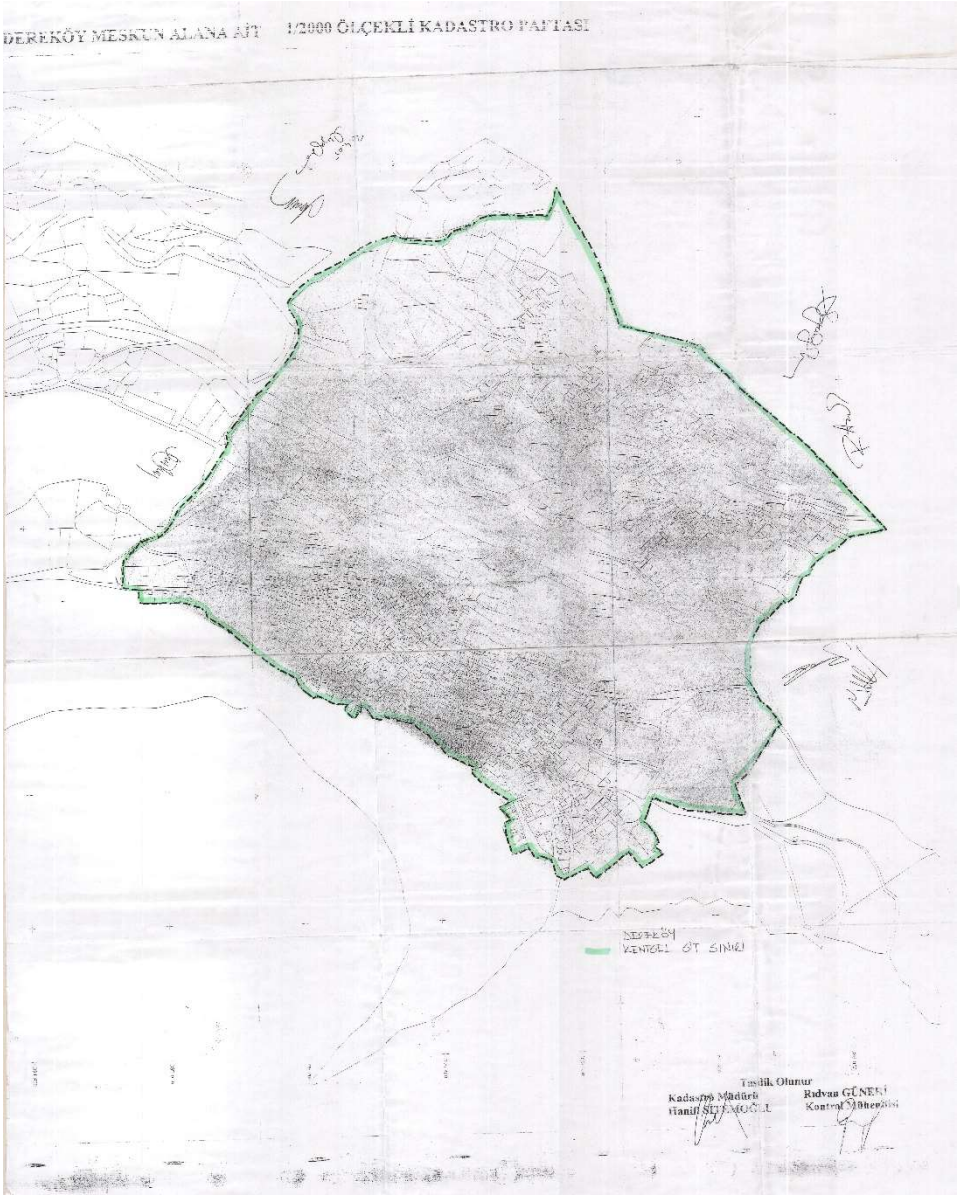

Figure 3.63. Borders of the 'urban conservation area' (*kentsel koruma alanı*) of Dereköy

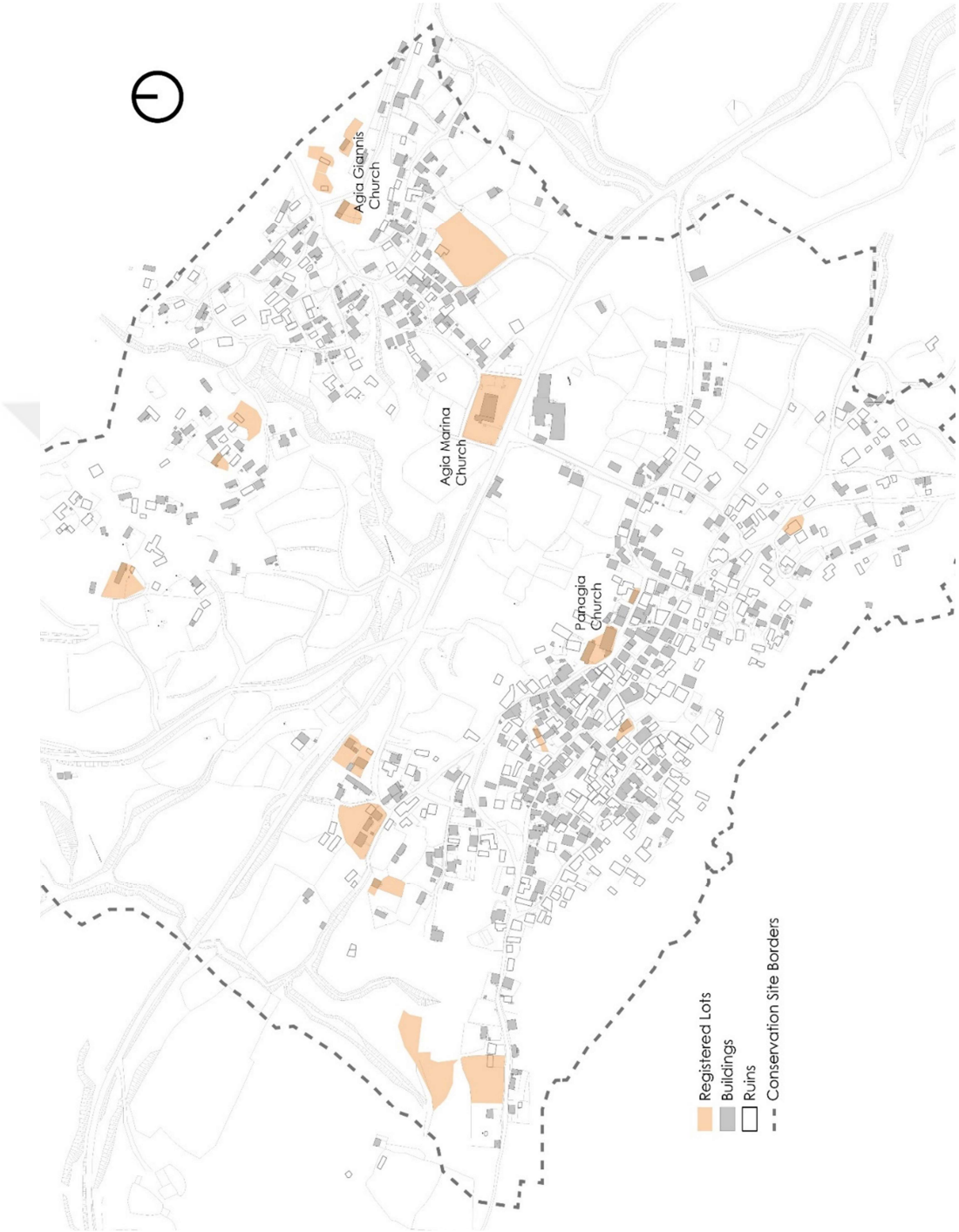

Figure 3.64. Map showing the registered plots

3.3.4 Current Use of Traditional Buildings

Based on the map provided by the Municipality of Imbros, there are 655 buildings within the study area. The site studies show that of the 655 buildings, 297 are in ruins, while a further 286 are abandoned. The majority of the used buildings function as permanent or seasonal houses. According to the site observations by the author, 17 houses are permanently used, while 43 houses function as summer residences (Figure 3.65). Besides the dwellings, there are three cafes; however, only one operates throughout the year. There are two accommodation facilities that operate in the summer. Moreover, a building in Dereköy is allocated for the Forest Fire First Response Team. There are four religious structures at Dereköy, including three churches and a mosque.[321] Two laundries lie within the study area.[322]

Since the majority of the building stock is currently vacant, it is essential to mention the traditional buildings actually in use. Among the commercial functions, only the coffeehouse across from the Panagia Church operates today, while the other coffeehouses and hotels are open during the summer season.[323] A repaired traditional house currently functions as the neighborhood representatives (*muhtar*) building and the Dereköy Mosque.

The Turkish residents are clustered to the southwest of the settlement (Chalakas) among the permanent inhabitants, while the Greek inhabitants are more widely dispersed. However, it can be said that, roughly speaking, the northern Dereköy (Pera Mahala) is largely inhabited by the Greeks, and that no Turkish inhabitants permanently reside there. Additionally, Pera Mahala is more densely taken up by summer housing.

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[321] The Dereköy Mosque and the local administrators office (*muhtarlık*) function in the same building.
[322] Laundry 3 is in ruined state; therefore it is included in the ruined buildings.
[323] The former elementary school building of Dereköy currently serves as a hotel in the summertime.

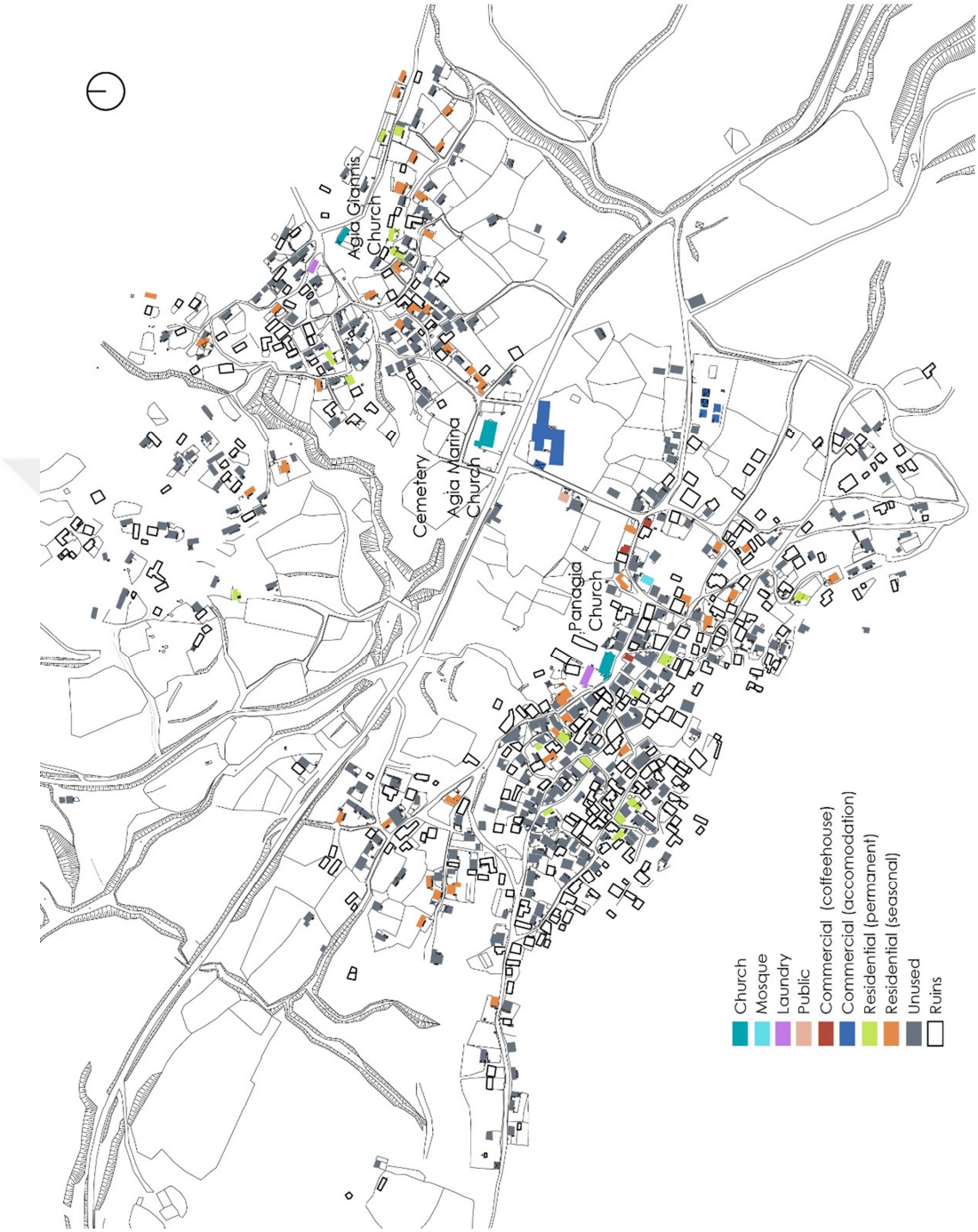

Figure 3.65. Dereköy, map showing current building categories

According to the permanent inhabitant PTI3, the seasonal use of the houses has increased significantly. At the same time, they stress that the land values have increased in parallel with the demand for summer houses. Turkish and Greek tourists cause a significant swell in the population during the summer season. Seasonal Greek dwellers are known to be the former inhabitants unwilling to disassociate themselves from their hometowns. On the other hand, temporary Turkish dwellers are well-educated and aim to enjoy the still intact rurality in their summer vacations.

PTI5, who migrated from Eastern Anatolia, notes that her family is grateful to live in a '*Rum*' house, mainly because the building keeps them warm in the winter while it remains cooler in the summer. Another Turkish inhabitant, PTI4, resides in a traditional house owned by an expatriate inhabitant living in Greece who rents his house out to assure it does not remain empty and deteriorate. The owner demands a small amount of rent.

Among the permanently or temporarily inhabited traditional houses, conservation interventions can be observed. A common alteration is the relocation of the toilet, initially located in the courtyard to the interior space. Since the initial function of the ground floor as a stable or barn is no longer active, many interventions can be seen in this story. The installation of new windows on the ground floor for reorganizing the space as a living area is frequently seen.

Based on the author's site observations, it can be deduced that the traditional houses that underwent restorations do not any longer display the original architectural features of traditional Dereköy houses. Restoration projects carried out without a proper understanding and analysis of the traditional fabric of the place lead to inaccurate implementations. For instance, although the vernacular houses of Dereköy are unplastered, there are now many repaired buildings with plastered and painted facades. Painting the building white and introducing dark blue window frames is another incorrect implementation. There are also spatial extensions within the renovated structures, such as balconies or projections that do not relate to the original features of Dereköy houses (Figure 3.66).

STI7, a practicing architect in Imbros, points out that there is no proper control during the implementation of the restoration project. Only a limited penalty fine is charged if an improper application occurs, which is not intimidating enough. Besides, the house owners avoid working with an architect to renovate their houses to avoid expenses. They rather prefer to hire a craftsman for such interventions since it is cheaper than working with an architect.

Figure 3.66. Dereköy, examples of renovated houses

3.3.5 Interim Evaluations

Imbros is a unique setting in terms of its well-preserved natural and man-made properties. Moreover, Imbros is distinct from other Greek settlements in Turkey since it has not lost all its Greek citizens following the Lausanne Treaty. Unlike İstanbul and Tenedos, which were also exempted from the population exchange between Turkey and Greece, Imbros has remained as a predominantly rural entity.

Dereköy is thus a significant example of rural depopulation, where physical desolation can be observed within the traditional fabric. As observed in the aerial photographs of the past, the built environment has gradually deteriorated since 1972.[324] The decline in the built environment is paralleled by the dramatic population decline caused by the governments' policies, particularly in the aftermath of the establishment of the Open Prison. Then, a significant part of the building stock became abandoned, eventually neglected, and so has deteriorated. On the other hand, the significant population loss resulted in the protection of the physical properties of the built environment to a great extent, even in ruins. Compared to other settlements in Imbros, the rural tissue at Dereköy is the least altered due to the lack of new buildings and restorations.

The island, most of which is declared as conservation areas, contains many natural, archaeological, and architectural richnesses. The traditional settlements of the island (Central District, Bademli, Zeytinliköy, Kaleköy, Dereköy, and Tepeköy) are well-preserved rural settlements with similar physical and architectural features, but they also have unique characteristics. In addition to its rural heritage, Imbros is one of the few settlements in Turkey where a Greek Orthodox population still exists. In this sense, Imbros is a unique setting in which the largely untouched natural, alongside man-made, properties co-exist to produce a cultural abundance.

The most important architectural feature of the island is the stone masonry buildings. These are the indicators of the inhabitants' technical knowledge and building tradition, as shaped by time and history. They are valuable too as documents that narrate the island's modest rural life, formed under the influence of cultural requirements, natural resources, and restrictions.

The traditional settlements are concentrated to the northeast of the island. Unlike other settlements of Imbros, Dereköy is located in the west of the island, quite distant

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[324] Appendix A.

from other historical settlements. Parallel to its physical isolation from other settlements, Dereköy has unique and distinct architectural features from the rest of the island. For instance, the ground floor, which functions as a warehouse and barn in traditional Imbros houses, and the living areas on the first floor are sharply separated. This separation is provided by the staircase located on the facade outside the structure. Due to the changing lifestyle of the inhabitants, the ground floor has often been transformed into living spaces, while the outside staircase was moved into the structure. In contrast to other historic settlements on the island, a significant part of the building stock in Dereköy has the outside staircase type. Therefore, it can be inferred that the building tradition in Dereköy has retained its unaffected if plain character.

A characteristic feature of the island is the seasonal *dam* settlement. These modest buildings are designed for summer habitation near farmlands involved in agricultural production. It is known that there were many different *dam* settlements in the rural area of Dereköy. There are fewer *dam* structures in the peripheral areas of Dereköy. However, the *dam* settlements are not surviving well. One of the problems regarding these structures is that they remain outside the urban conservation area *(kentsel sit alanı)*. In addition, the lost *dam* tradition due to the abandonment of Dereköy has led to the demolishing of these settlements and the loss of tangible heritage.

Until the 1970s, Dereköy retained its function as a second center of the island, both in terms of its population size and social and economic activities. Today, Dereköy does not retain these features: it has become a predominantly abandoned settlement and has limited economic activities. The primary source of income for the remaining inhabitants is animal husbandry. While agriculture is still a financial activity for the villagers, it has lost its value compared to the past. For instance, olive cultivation, which had an important place in the daily life of the citizens of Imbros, has lost its significance in Dereköy as a result of the population decrease and socio-cultural changes. In a similar vein, viticulture and, accordingly, winemaking has lost its former value as a cultural activity, again simply due to the transformation in the

demographical structure of the village. The transformation of former cultivable lands surrounding the settlement area of Dereköy into pasture areas bears silent witness that an important element of Dereköy's rural identity is now gone.

An inevitable result of depopulation is the damage to the intangible heritage. Although there are still permanent or seasonal Greek inhabitants in Dereköy, customs and cultural practices are no longer performed. The Panagia festival is the only cultural activity that the former and current residents enthusiastically participate in. Properties that used to occupy a significant place in the daily life of the natives, such as the churches, the school, laundries, and chapels, are no longer actively used. Although the village is physically abandoned, former inhabitants still maintain a connection with their hometown and preserve their Imbrian identity. Besides the native inhabitants, the Turkish Emigrants from Anatolia also now embrace Dereköy's tangible and intangible heritage.

Considering the number of buildings within the urban conservation area (*kentsel sit alanı*) in Dereköy, only a few are actually registered. The majority of the remaining buildings, such as the school, workshops, traditional houses, and shops, are badly neglected. More importantly, the lack of a conservation development plan (*koruma amaçlı imar planı*) results in poor management of the historic rural site. Since a considerable part of buildings have major structural problems, it is increasingly urgent to take protective measures. Basically, and most importantly, a proper conservation development plan is required for the preservation of the historic village as a whole.

CHAPTER 4

REASSESSMENT OF DEREKÖY: VALUES, THREATS AND OPPORTUNITIES

The previous chapter addressed the case of Dereköy within the context of Imbros as a depopulated but historical rural setting. The historical background and present context of Dereköy were emphasized in explaining the reasons and outcomes of depopulation. A comprehensive description and analysis of the physical and social dimensions of Dereköy were introduced. In the light of the presented data, this chapter concentrates on the values, threats and potentials of the site to develop principles and approaches for the conservation of the depopulated settlement.

As also stated in the previous chapter, there is no conservation development plan (*koruma amaçlı imar planı*) for the villages in Imbros except for the Central District and Kaleköy. Due to the absence of such a plan for Dereköy, the 'temporary construction restrictions' (*geçiş dönemi yapılanma koşulları*) remain in force. The absence of a proper plan is a severe threat to the physical integrity of Dereköy, resulting from the poor management of the site. The boundaries of the urban conservation area (*kentsel sit alanı*) is another critical problem since structures including rural chapels, *dam*s, water, and windmills are physically excluded from the conservation area. This results in the neglect of the elements that constitute a significant part of the rural identity of Dereköy. Considering too that only a limited number of buildings within the urban conservation area have registration decisions and that the majority of the buildings are anyway in a severe structural condition, Dereköy's cultural heritage is under the threat of being utterly demolished by default. Therefore, it is vital to work out the valuable components of Dereköy that must be safeguarded and to determine the threats to the integrity of the site, so as to provide a basis for the development of principles for Dereköy's preservation as an example of rural heritage.

Identification of values is of great importance in the conservation of cultural heritage, as it forms the basis of the conservation approach to be developed for a specific place. As stated in the Burra Charter, the objective of conservation is to maintain the 'cultural significance' of the place; cultural significance is only to be understood through the determining of heritage values.[325] However, the subjectivity of such values complicates the developing of a definite classification and a clear framework for the decision-making process. Assessment of heritage values is anyway a complex issue since there are various values that may overlap or conflict. A proper typology of values will at least help provide a clear understanding of the case so that each stakeholders' values can be presented.[326]

The methodology of value assessment has long been discussed among conservation specialists. The leading studies are conducted by NGOs, scholars, and experts such as Alois Riegl (1903), William Lipe (1984), Bruno Frey (1997), English Heritage (1997), Bernard Feilden and Jukka Jokilehto (1998), and Randall Mason (2002) (Table 4.1).

Table 4.1 Heritage value categorizations by different scholars and organizations (Mason 2002, p. 9.)

Reigl (1902)	**Lipe** (1984)	**Burra Charter** (1998)	**Frey** (1997)	**English Heritage** (1997)
Age	Economic	Aesthetic	Monetary	Cultural
Historical	Aesthetic	Historic	Option	Educational and academic
Commemorative	Associative-symbolic	Scientific	Existence	Economic
Use	Informational	Social (including spiritual, political, national, other cultural)	Bequest	Resource
Newness			Prestige	Recreational
			Educational	Aesthetic

Riegl developed the earliest systematic analyses on value assessment in cultural heritage conservation. His study presents different types of values relevant to historical monuments under two main branches: commemorative (age, historical and

[325] ICOMOS, 1999.
[326] Mason 2002, p. 9.

deliberate commemorative values) and present-day values (use and newness values). According to Riegl, the newness value which requires the removal of decay and the repairing of loss is intrinsically and inevitably opposed to the age value, which embraces the signs of time and decay.[327] Riegl analyzes the conflicting nature of values without proposing a final and general resolution, which should rather derive from the identification of the scope of conservation in each specific case.

Mason notes that heritage values are not intrinsic to the object or site itself but are attributed to them based on cultural, social, and economic context. The provisional typology developed by Mason derives from the distinction between cultural and economic values since these categories represent two different viewpoints towards value assessment. He considers socio-cultural values, including historical, social, cultural, spiritual and aesthetic values, as the first category of the provisional typology. Economic values in the second category include use and non-use values.[328]

Feilden and Jokilehto developed the systematic analyses of values further as part of the guiding principles for the management of Worl Heritage sites. To them, cultural values are related to the heritage resource and its relationship with present-day observers. Cultural values, which are inherently subjective, are categorized as identity, relative artistic and rarity values.[329] On the other hand, contemporary socio-economic values concern the present-day community and their socio-economic and political circumstances. These types of values can be classified as functional, economic, educational and political values.[330]

The methodology developed by Feilden and Jokilehto has found significant support for distinguishing values with respect to present-day observers and the heritage source itself.[331] Considering Dereköy, currently deprived of its inhabitants, as a

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[327] Riegl 1903/1996, pp. 72–82.
[328] Mason 2002, pp. 8–13.
[329] Feilden and Jokilehto 1998, p. 18.
[330] *Ibid*, p. 19.
[331] *Ibid*, p. 18.

settlement once considerably populated, this identification provides for a comprehensive understanding of the site. However, since Feilden and Jokilehto's approach is not explicitly designed for rural landscapes, their typology does not coincide with natural values. Hence, the natural values of Dereköy are considered in a separate category. Accordingly, in the value assessment of Dereköy and its insular context, the significant features of the sites are first categorized into three groups: natural, cultural, and socio-economic values. Then the threats and problems regarding Dereköy and Imbros are determined. Finally, the opportunities for the preservation of the site are presented through comparing and contrasting the values and problems.

4.1 Values

Table 4.2 Value assessment of Dereköy and Imbros

VALUES			CODE	DEFINITION	LOCATION	
					Imbros	Dereköy
NATURAL			V1	Geographical Location	●	
			V2	Land Fertility	●	
			V3	Rich Marine Life	●	
			V4	Rich Flora and Fauna	●	
			V5	Geographical Formations	●	
CULTURAL	Identity	Landscape	V6	Prominent Rural Landscape	●	●
		Age	V7	Archaeological Heritage	●	
		Continuity	V8	Existing Greek Population	●	●
			V9	Continuity of Cultural Traditions	●	●
	Technical		V10	Traditional Buildings		●
			V11	Open Areas		●
	Rarity		V12	Architectural Features		●
CONTEMPORARY SOCIO-ECONOMIC	Functional		V13	Used Buildings		●
	Educational		V14	Traditional Architecture		●
	Economic		V15	Agriculture and Animal Husbandry	●	●
	Social		V16	The Remaining Community		●
			V17	Expatriate Imbrians		●
	Political		V18	Political Significance	●	●

4.1.1 Natural Values

V1. Geographical Location: As a consequence of being an island distant from the mainland, Imbros has been geographically isolated in most of its human history. The isolation is significant since it produced a unique way of life where the relationship between nature and humans is the principal one. Moreover, the difficulty of access to the island resulted in limited touristic activities. Therefore the natural components and the traditional rural fabric remained relatively intact.

V2. Land Fertility: Imbros used to be a self-sufficient island due to the variety of its agricultural products. Although the cultivated areas are less than in the past, agriculture is still a significant source of income for the islanders (Figure 4.1). In addition to agricultural lands, olive groves and existing vineyards are among the natural values of Imbros. The olive industry remains essential today as part of the island's culture. Although viticulture lost its significance following the decline of the Greek population, it is a continuing economic activity.

V3. Rich Flora and Fauna: A significant part of Imbros consists of forested areas, including a variety of plant species. Besides its rich flora, species such as the Imbros sheep are endemic to the island. Moreover, the salt lake is a significant spot for various migratory bird species.

V4. Rich Marine Life: Being the only marine park in Turkey, Gökçeada Marine Park (Gökçeada Deniz Parkı) is a unique instance of natural values involving Imbros. The area was declared a marine park by the efforts of TÜDAV in 1999 due to its well-protected underwater habitat and rich bio-diversity. It attracts tourists and allows observation of marine species.

V5. Geographical Formations: Imbros has various land formations, including well-known natural values such as the Marmaros Waterfall (Marmaros Şelalesi) and the Kashkaval Cape (Peynir Kayalıkları) (Figure 4.2). The rugged topography and well-preserved nature contribute to the pastoral identity of the island and provide

significant viewpoints. Also, the coastal formations contribute to the natural values of Imbros, providing suitable spots for swimming, windsurfing, and scuba diving.

Figure 4.1. Kaleköy with surrounding agricultural lands (URL 50)

Figure 4.2. Imbros, Kashkaval Cape (URL 51)

4.1.2 Cultural Values

4.1.2.1 Identity Value

4.1.2.1.1 Landscape Value

V6. Prominent Rural Landscape: The traditional settlements of Imbros, *i.e.* Kaleköy, Eski Bademli, Zeytinliköy, Tepeköy and Dereköy retain their historic rural character. Being dispersed around the Büyükdere valley, the traditional villages enhance the rural character of the island. The coexistence of untouched nature, pastural areas, and agricultural terrains in Dereköy's vicinity and its traditional settlement area make up a unique landscape. Dereköy's settlement area is situated on the slopes of two high hills, İkiz Tepe and Koçbaşı Tepe, and so presents the strong relationship of the community and nature.

4.1.2.1.2 Age Value

V7. Archaeological Heritage: Imbros is known to house the earliest Neolithic settlement among the North Aegean islands, according to the evidence revealed in Uğurlu-Zeytinlik excavations near Dereköy. The excavations carried out in Yenibademli Höyük uncovered the traces of the Early Bronze age settlement. These excavations are significant in terms of yielding prehistoric information on Imbros. In addition, the surface surveys carried out by Ousterhout and Held unveiled the island's Classical and Byzantine heritage. Paleokastro in Dereköy and Paleopolis in Kaleköy are known as the major fortresses belonging to the Byzantine period.[332] Smaller forts such as Palaiokastraki and Arassia are located close to Paleokastro. The Pyrgos tower and the medieval harbor located within the boundaries of Dereköy are

[332] Paleokastro, the fortress settlement in Dereköy was known as Kala-i İskinit while Paleopolis was called Kala-i İmroz in the Ottoman period.

also numbered among the archaeological heritage of Imbros. The archaeological heritage of Imbros is not limited to buildings. The rock-cut tombs of Kokina are well-known artefacts.

4.1.2.1.3 Continuity Value

V8. Existing Greek Population: Imbros was exempted from the compulsory population exchange between Turkey and Greece following the Lausanne Treaty in 1923. Imbros' exclusion from the decision was exceptional since all Greeks citizens in Turkey (except those there and on Tenedos and in İstanbul) were subject to the population exchange. Therefore, Imbros is one of the rare instances in Turkey where the Greek community still exists. Although Dereköy is predominantly abandoned, the Greek inhabitants are still an integral part of the settlement.

V9. Continuity of Cultural Traditions: The remaining Greek population in Imbros retains certain religious events. For instance, the Orthodox Christian community of Dereköy visits the Church of Panagia and Agia Marina alternately for Sunday services. Besides, the name days of rural chapels and churches are celebrated by the inhabitants. Moreover, the Panagia Festival, a culturally significant religious event, is celebrated with great enthusiasm on the island and in Dereköy. Today the event is of capital importance since Imbrians who live abroad visit the island on August 15 and congregate with the remaining Greek inhabitants. The descendants of the earlier Greek population participate in the event and ensure the continuity of the tradition.

4.1.2.2 Technical Value

V10. Traditional Buildings: The characteristics of the structures, the use of local materials, and construction techniques are valuable as indicators of the relationship between the community and the environment. The traditional architecture of Dereköy is an example of the Imbrian building tradition. Stone masonry buildings as the characteristic elements of Dereköy's rural landscape can be considered as the

documents of knowledge and expertise of the local craftsmen shaped through the constraints of the nature and requirements of the community. The architecture of Dereköy can be considered the best preserved in Imbros. The lack of physical alterations in traditional buildings enhances the technical value of the traditional fabric of Dereköy.

V11. Open Areas: Not only the buildings but also the well-preserved rural pattern of the settlement – its narrow streets, open areas, and squares – contribute to the technical value in being examples of traditional workmanship. The original *kalderimi* (traditional cobble-stone pavement) present in Dereköy, designed to channel the rainwater down the middle of the road, is an example of such technical skills the builders had.

4.1.2.3 Rarity Value

V12. Architectural Features: Dereköy is distinct from other villages in Imbros in terms of its predominant housing type. The exterior staired houses are seldom seen now in other villages while they are plentiful in Dereköy, adding rarity value to the architecture. Other traditional architectural elements such as various types of stone-carved balustrades are unique to Dereköy.

4.1.3 Contemporary Socio-Economic Values

4.1.3.1 Functional Value

V13. Used Buildings: According to Feilden and Jokilehto, the buildings in which the original function is continued provide functional value.[333] Although they are few in number in Dereköy, the traditional houses that are inhabited by permanent or

[333] Feilden and Jokilehto 1998, p. 20.

seasonal settlers do retain their functional value. Other than the houses, the churches of Panagia and Agia Marina, which function on Sundays and the Public Laundry 1 preserve their original functions.

4.1.3.2 Educational Value

V14. Traditional Architecture: The traditional buildings of Dereköy, as representative of the building tradition of the village, provide educational value for the awareness of the local culture. The traditional houses, churches, small chapels, laundries, and workshops reveal information regarding past life in the village due to the lack of interventions in the traditional fabric. Moreover, information on the structural characteristics, construction techniques, and materials can be obtained from the well-preserved buildings in the village.

The two-story stone masonry houses in Dereköy are informative for presenting the evolvement of their plan and organization in parallel to the changes in the inhabitants' lifestyle. The houses with exterior staircases with a *katoni* (storage space) underneath are known to be the earliest housing type in Imbros. Later a new housing type evolved, placing the staircases inside the building, due to the changing living requirements.[334] With the expansion of families, twin houses – two separate housing units having a shared central wall and having a mirrored layout – are developed. The information that can be traced within the built environment is not limited to the inhabitants' lifestyles. Dereköy's architecture also shows aspects influenced by the constraints of the natural environment, such as the strong winds and uneven land formations.

[334] Karayel 2019.

4.1.3.3 Economic Value

V15. Agriculture and Animal Husbandry: Agriculture and animal husbandry have long been the primary source of income for the islanders. The olive industry, viticulture and apiculture are among the most significant economic activities. Free-range animal husbandry adds another value to the natural life of the island and enhances its pastoral identity. Besides continuing traditional economic activities, organic agriculture has gained importance in Imbros in recent years. The inclusion of Imbros in the Organic Agriculture Project in 2002 contributed to the island's economy and increased its significance as a place of organic farming practices. The project aims to raise awareness of organic agriculture and provide financial and technical support for the farmers. Thanks to the project, the number of organic producers in Imbros has significantly increased in past years.

The organic life on the island provides not only good quality agricultural products but also attracts domestic and foreign tourists. The concept of agro-tourism has gained ground in recent years in Imbros. There are individual attempts in preparation to create several areas for agro-tourism in the coming years.

4.1.3.4 Social Value

V16. The Remaining Community: As indicated by Feilden and Jokilehto, social values include traditional social activities. This type of value also refers to social interactions in the community.[335] The remaining Greek and Turkish inhabitants provide social values to Dereköy. Although the local Greek residents in Dereköy are far less than in the past, they are aware of their cultural heritage. Besides, they attribute values to their built and natural environment. More importantly, they are willing to preserve their Imbrian identity. The permanent Turkish residents from

[335] Feilden and Jokilehto 1998, p. 20.

Eastern Anatolia who settled in Dereköy after 1980 emrace the heritage of Dereköy. Also, they have good relationships with the remaining Greek community of Dereköy.

V17. Expatriate Imbrians: Political and economic pressure among the Greek community due to several interventions, such as the prohibition of Greek schools and land expropriations, forced many Imbrians to undergo migration off-island. The main reason for Dereköy being the most depopulated settlement of Imbros is the establishment of the Open Prison close to the village. Today many former inhabitants of Dereköy permanently reside overseas. However, they are still maintaining their relationship with their hometown. Some former locals own houses in Dereköy and visit the village from time to time, while others visit their relatives in Dereköy in the summer only.

The former citizens of Dereköy often receive news from their hometown through social media groups and try to participate in the life in the village, albeit from afar. Several associations such as Imbrian Associations in Thessaloniki and in Athens play an essential role in keeping the community together and preserving the flavour of Imbrian culture.

It is noticeable that the population of Dereköy has increased in the past few years. The local governor (PTI3) indicates that the number of former locals moving back to Dereköy is significant. Moreover, it is pointed out that the Greeks do not welcome the sale of traditional houses to outsiders. It can be inferred that the former locals are trying to maintain their Imbrian identity.

4.1.3.5 Political Value

V18. Political Significance: The potential recognition of Dereköy and Imbros is related to their political values. According to Feilden and Jokilehto, the political

significance of a site can contribute to its recognition by the general public for preservation and for raising funds.[336]

Imbros can be considered politically significant due to being a subject of political crisis between the Turkish and Greek governments in the past. Imbros and Tenedos are the only two islands that were given to the Turkish Republic following the Lausanne Treaty in 1923. In addition to this, the exclusion of Imbros from the Greek-Turkish compulsory population exchange contributes to the political value of Imbros. Imbros has long been associated with traumatic events such as displacement, migration, and land confiscations. These negative events in the collective memory of the society makes Imbros more politically significant. Apart from Imbros, Dereköy's political significance in functioning as an Open Prison as imposed by state policies is prominent.

4.2 Threats

4.2.1 Threats to Natural Features

Table 4.3 Assessment of threats to Dereköy and Imbros

THREATS	CODE	DEFINITION	LOCATION	
			Imbros	Dereköy
Threats to Natural Features	T1	Loss of Agricultural Lands	●	●
Threats to Settlement Characteristics	T2	Geographical Isolation	●	
	T3	Derelict Buildings		●
	T4	Tourism	●	
	T5	Inaccurate Restoration Implementations		●
	T6	Lack of Documentation of Traditional Buildings	●	●
Threats to Intangible Components	T7	Depopulation		●
	T8	Loss of Local Culture		●
	T9	Increase in Land Values		●
Legal Threats	T10	Lack of Legal Regulations	●	●
	T11	Absence of Conservation Development Plan		●
	T12	Legal Obstacles Related to Property Ownership of Greek Citizens	●	●

[336] *Ibid*, p. 20.

T1. Loss of Agricultural Lands: Following the Cyprus Crisis that began in 1963, the state's policies regarding Imbros caused the confiscation of nearly 35,000 acres of agricultural lands throughout the island. At the same time, 22,000 acres of land were expropriated for the Open Prison's establishment on fertile farmlands within the boundaries of Dereköy.[337] The agriculture-based economy dramatically suffered, and the remaining farmlands became idle as people abandoned their settlements. As a result of these interventions leading to the extinction of agricultural production, the rural identity of the village was damaged.

4.2.2 Threats to Settlement Characteristics

T2. Geographical Isolation: Imbros has been geographically isolated due to its distance from the mainland. The only access to Kuzulimanı (Imbros) is provided by the Kabatepe ferry pier. Because of harsh climatic conditions, especially in winter, the ferry services are cancelled. In terms of problems regarding the built environment, Imbros' weak relation with the mainland results in improper management of restoration sites. The island's remoteness makes it challenging to find qualified workers for repairs and to transport suitable materials to the island.[338] As opposed to its self-sufficient past, Imbros relies heavily on outside sources.

T3. Derelict Buildings: Derelict structures constitute the majority of Dereköy's current built environment. Only 13% of the 655 buildings within the study area are in permanent or seasonal use, while 43% are in a ruined structural state.[339] The remaining structurally stable but abandoned buildings are neglected and open to deterioration since there are no protective measures. Due to abandonment, the lack

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[337] Aziz 1973, p. 96.
[338] In the course of writing this thesis, the 1915 Dardanelles Bridge connecting the Lapseki district of Çanakkale and the Gelibolu peninsula was completed opened in 2022. The presence of the bridge may increase the accessibility of the island; however, its long-term effects on the island need further monitoring.
[339] Traditional structures in use include housing, commercial and public units.

of maintenance and repairments results in structural decay and ultimately loss of the traditional fabric (Figure 4.3).

T4. Tourism: Although tourism activities are limited in Dereköy, an intense tourist influx especially in the summer occurs throughout the island. Zeytinliköy, Kaleköy, Tepeköy, and the Central District are popular tourist destinations, and the destructive effects of uncontrolled tourism can be seen within the vernacular fabric. The number of hotels, restaurants, coffeehouses and shops is increasing due to intense tourism, leading to improper adaptive reuse applications incompatible with the traditional fabric.

Figure 4.3. Derelict buildings in Dereköy

T5. Inaccurate Restoration Implementations: A significant problem concerning the interventions in the built environment is the lack of legal supervision during the project's planning and construction phases. As can be seen within the vernacular fabric of Dereköy, a significant part of traditional houses that are currently used underwent restorations. When the implementations are examined on-site, it is readily seen that the restored houses do not bear the characteristics of traditional Dereköy houses. Hence, it can be inferred that proper examination of the studied building and research into the traditional and appropriate fabric are lacking during the planning phase.

Considering that a significant part of the building stock in Dereköy is in ruins or in a severe structural state and that there exists an increasing demand for land, reconstructions or new buildings are being introduced. Such implementations are also problematic since there is a lack of documentation in details of the historical settlement fabric. Therefore, the reconstructions are inaccurate and misleading as regards examples of the traditional architecture.

T6. Lack of Documentation of Traditional Building: Like other historic settlements in Imbros, the traditional fabric of Dereköy provides vital information on the history, culture, and lifestyle of its community. However, the documentary value of the settlement is at risk since the majority of the building stock is derelict and in a ruined or severe structural condition. Since there is no documentation regarding the traditional buildings except for those that were surveyed for restoration projects, valuable information about the fabric will eventually disappear with the demolition or collapse of such structures.

4.2.3 Threats to Intangible Heritage

T7. Depopulation: As a result of political conflicts between Turkey and Greece, a significant population decline occurred by 1965. Dereköy, where the most dramatic population decrease is seen, was deprived of its original socio-cultural context.[340] Considering that the local community plays a fundamental role in forming the identity of the place, any depopulation disrupts the integrity of rural heritage sites. As seen in Dereköy, depopulation results in the loss of most intangible heritage, traditions, and cultural customs. Moreover, the built environment faces dereliction and ultimately destruction over time due to lack of maintenance. Depopulation affects not only the built heritage but also the natural environment and leads to

[340] Dereköy's population, which was 1989 in 1935, had decreased to 196 in 2000, including the population of Şahinkaya neighborhood established in 1973: Bozbeyoğlu and Onan 2001, p. 20.

desertification with the cessation of farming in this case, especially in a Mediterranean climate zones and hilly areas as Dereköy.[341]

T8. Loss of Local Culture: Although the exact number of Greek inhabitants in Dereköy is unknown, it is a certain fact that they became a minority in the population distribution of the island. The fact that the number of permanent Greek inhabitants is few and the average age is relatively high endangers the maintenance of the intangible cultural heritage of the island and the village. Depopulation of the local community not only affects the intangible heritage but for the integrity of the historic environment. Buildings such as churches, chapels, and laundries, which were indispensable elements of rural life in the past, remain relatively unused due to the decline of the local population. Even though the younger Imbrians and former Greek inhabitants regularly visit the village, a larger and permanent local community is essential for the continuity of Dereköy's identity.

T9. Increase in Land Values: According to oral information from the neighbourhood representative, the land values have significantly increased in the past years as a result of increased attraction to Imbros as a rural paradise, far fom the madding crowd. Correspondingly, even ruined buildings are in demand by people from metropolitan areas such as İstanbul. The increase in property values in historic areas inevitably results in the displacement of the local community who cannot afford to live there any more.

4.2.4 Legal Threats

T10. Lack of Legal Regulations: Dereköy's settlement area has been declared an 'urban conservation area (*kentsel sit alanı*)' under the current Law no. 2863 on Conservation of Cultural and Natural Property (*Kültür ve Tabiat Varlıklarını*

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[341] MacDonald *et al*. 2000, p. 49.

Koruma Kanunu).[342] According to this law, rural landscapes such as Dereköy are considered urban areas since there is no specific recognition of rural heritage sites. Besides, the content of the law is limited to single building registration for the purpose of preserving traditional structures. Correspondingly, the insufficiency of the regulations results in the neglect of other components of the rural fabric, such as open areas, farmlands, and streets. Therefore, a separate classification for rural heritage sites and a holistic approach are needed, in which all elements of the rurality are considered in order to maintain the integrity of the fabric.

T11. Absence of Conservation Development Plan: Except for the Central District, conservation development plans (*koruma amaçlı imar planı*) are not yet prepared for traditional settlements in Imbros. Due to the lack of a conservation development plan, decisions regarding conservation are taken by the Regional Conservation Council (ÇKVKBK). The absence of an inclusive conservation approach results in improper management of the site and creates many problems regarding the integrity of the built and natural environment.

T12. Legal Obstacles Related to Property Ownership of Greek Citizens: Imbros has been a subject of political conflicts between the Turkish and Greek governments. As a result, the majority of the Greek population lost their properties.[343] Legal mechanisms related to property rights in Turkey had a negative impact on the presence of the Greek community on the island. One of the obstacles in this regard is that the former Greek inhabitants cannot prove that they possess their non-expropriated property on Imbros. According to the Cadastrate Law no. 2644 (*Kadastro Kanunu*),[344] citizens must provide evidence regarding their property ownership for over 20 years. Since Imbrians who emigrated years ago could not

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[342] T.C. Resmi Gazete, 23.07.1983-18113.
[343] The abandoned properties of the original Greek settlers were later occupied by the migrant groups that settled to the island through the exertions of the Turkish state. The migrants gained property ownership of these buildings, while the remaining buildings are state owned. It should be noted that around 60% of the houses in Dereköy are owned by the state: Ercan 2020, pp.134-138.
[344] T.C. Resmi Gazate, 29.12.1934-2892.

prove their possessions in their homelands, the majority lost their properties to the national treasury. According to the neighbourhood representative of Dereköy (PTI3), the ownership of around 100 houses thus passed into the public domain.

Another problem with the acquisition of property by Greek islanders is the probate law in Turkey, which stipulates that only Turkish citizens can acquire property through inheritance. Many of the new generations of former Imbrians have lost their Turkish citizenship due to the requirement for men to perform military service, which is a prerequisite for maintaining their citizenship.[345] Although the mentioned laws were abolished later, their negative impact on the presence of the Greek community remains.

4.3 Opportunities

Table 4.4 Opportunities in accordance with values and problems

OPPORTUNITIES	DEFINITION	VALUES	THREATS
Opportunities for Settlement Characteristics	Re-use of Traditional Architecture	V16, V17	T3
	Depopulation	V6, V10, V11, V14	T2, T3, T7, T8, T12
Opportunities for Economic Development	Local Production	V2, V9, V15	T1, T7
	Tourism	V3, V4, V5, V6, V7, V8, V9, V10, V11, V12	T4, T5, T9
	Cittaslow International Network	V6, V9, V16	T4
Opportunities for the Population	Population Increase	V9, V13, V16, V17,	T5, T9, T12

4.3.1 Opportunities for the Settlement Characteristics

Reuse of Traditional Architecture: According to Feilden and Jokilehto, functional value includes the continuity of an original function. In a ruined structure, the original functional value is lost. On the other hand, dereliction brings the potential

[345] Kavukçuoğlu 2013.

for appropriate reuse, which will favour conservation.[346] Accordingly, the potential for reuse is related to the loss of its original functional value. In this sense, Dereköy, where most of the building stock is currently empty, constitutes potentials for reuse and adaptive reuse of empty traditional structures.

Due to the dramatic population decline in Dereköy, the traditional structures undergo neglect and, eventually, decay. The potential reuse of these buildings would provide maintenance and sustainability of the structures while contributing to the conservation of the traditional fabric.

Depopulation: Dereköy is the most preserved and unaltered settlement in Imbros. The foremost reason is that Dereköy had the most drastic population decline among the villages is due to the establishment of the Open Prison. A vast majority of buildings remain derelict in Dereköy; therefore, they were not subjected to interventions. As a consequence, depopulation helped the settlement remain intact and preserve its physical integrity to a great extent. Therefore, it is considered an opportunity for the preservation of the historic fabric.

4.3.2 Opportunities for Economic Development

Local Production: The citizens of Imbros and Dereköy were primarily engaged in agriculture-based production. A variety of agricultural goods were produced in the fertile farmlands within the boundaries of Dereköy. Accordingly, agricultural production had been a significant feature of the rural identity of the island. The former farmlands surrounding the settlement area of Dereköy, which were later transformed into pasture areas, constitute potential reuse for agricultural production. The revitalization of these areas can also provide opportunities for enhancing the rural identity of Dereköy and supporting the economy of the existing population.

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[346] Feilden and Jokilehto 1998, p. 20.

Tourism: Tourism is one of the critical instruments for the economic improvement of historical settings. As a historic rural settlement, Imbros includes a variety of natural resources and cultural properties that enhances its potential as a touristic destination. The reasons for the increase in touristic appeal can be specified as the inclusion of the island in the Cittaslow network and the organic agriculture project. Although the agro-tourism project has recently begun, it is valuable for aiming to provide a sustainable way of rural development. Other than the previously mentioned policies, the untouched nature and historical Greek settlements are factors that attract tourists. There are plenty of beaches in Imbros that provide wind-surfing and scuba diving activities. Also, natural formations such as the Kashkaval Cape, Salt Lake, Marmaros Waterfall, and the Marine Park are significant spots for tourists. Another important factor that attracts tourists is the historic rural settlements that still accommodate Greek citizens.

On the contrary to the considerable increase in the tourist attractiveness of Imbros in recent years, tourism in Dereköy is underdeveloped mainly due to its dereliction. The co-existing of natural and human-made assets and the prominent rural character of Dereköy can provide a basis for its sustainable economic development through a variety of tourism types including, agro-rural, cultural, nature, and ecotourism. The potential contribution of tourism to the economy of Dereköy can maintain the continuity of the existing permanent and seasonal residents of the village. Moreover, these financial and social improvements can ensure the maintenance of traditional buildings.

Cittaslow International Network: Cittaslow movement originates from the quest for an alternative lifestyle against the consumer society. The network aims to demonstrate that a 'slow' way of life, appreciating natural and cultural values, and cherishing social relations in a sustainable and self-sufficient city is possible. Therefore, the philosophy of the Cittaslow enhances the cultural values of the island. On the other hand, the inclusion of Imbros in Cittaslow in 2011 has increased the recognition of the island as well as the touristic appeal. Imbros is one of the 18 towns

in Turkey that are registered in the international network.[347] Moreover, being the only island among the Cittaslow towns brings opportunities for the economic development, recognition, and preservation of Imbros and Dereköy.

4.3.3 Opportunities for the Population

Population Increase: In recent years, there has been an increase in the number of permanent and seasonal inhabitants, including expatriate Greeks in Dereköy. Also, considering the demand for housing and the parallel increase in land values in Dereköy, the continuation of population growth is possible. As a predominantly abandoned settlement, any increase in the number of permanent and seasonal residents can be considered an opportunity to preserve the built environment. Population increase is also a potential for the reuse of traditional derelict buildings while preventing physical deterioration.

4.4 Interim Evaluations

The primary concern for this chapter has been to identify Dereköy's values, threats, and potentials within the context of Imbros to understand the significance and weaknesses of the site. Thereby, a basis for site-specific and appropriate principles and strategies can be provided concerning the dynamics of the area. Considering that the aim of conservation of cultural heritage is to preserve the historical substance of the place and the values it represents to different stakeholders, value identification is of capital importance.[348]

As a predominantly abandoned historical rural site, Dereköy's depopulation constitutes both an opportunity for assisting the traditional fabric of Dereköy to

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[347] URL 36.
[348] Feilden and Jokilehto 1998, p. 69.

remain unaltered, and a problem resulting in the loss of its intangible heritage and leading to structural decay of buildings. Tourism, which has both favourable and destructive effects for safeguarding the significance of Imbros, is also seen as an opportunity for the rural development of Dereköy. Although tourism is not yet developed in Dereköy, there has been a significant increase in foreign and domestic tourists in recent years in Imbros. Besides, the land values and demand for housing have already increased in Dereköy. Considering all this, the increase in touristic activities in Dereköy is inevitable. Therefore, proper strategies for integrating tourism by safeguarding the values of Dereköy while preventing the uncontrolled and destructive effects of tourism are necessary.

Further, the potential increase in Dereköy's population is considered an opportunity concerning previously identified values and problems. The return of expatriate Imbrians to Dereköy in particular is a significant potential for the intangible values of the site. Also, the presence of a vast number of vacant traditional houses and the demand for housing constitute a potential opportunity for population increase for Dereköy and the reuse of traditional architecture. Population increase and tourism can contribute to the development of Dereköy; however, their harmful effects on cultural values should be carefully considered throughout.

Local production is another opportunity for Dereköy where intense agriculture-related production existed in the past. Both local production, tourism and the inclusion of the island in the Cittaslow International Network are important tools for contributing to the rural identity of Dereköy and the village's economic re-development.

CHAPTER 5

CONCLUDING REMARKS AND PRINCIPLES FOR THE CONSERVATION OF DEREKÖY, GÖKÇEADA

Depopulation of rural areas is now a widespread phenomenon throughout the world, following the Industrial Revolution and increased urbanization. The abandonment of these settlements due to various reasons results in the decay of cultural heritage assets, a loss of intangible values, and promotes the desertification of cultivated areas. The presence of a viable local community is crucial for the holistic conservation of cultural heritage in rural areas. However, preventing population decline in rural areas in Turkey requires incentives across the board: economic, agricultural, environmental and social policies backed up by effective legal regulations.

It is evident that agriculture and livestock have lost their primary importance as the leading economic activity in Turkey. As a result, the process of rural-urban migration has accelerated, affecting the continuity of life in the villages and leading to the desolation of the physical environment. Accordingly, the lack of rural policies, including those on agriculture and livestock, weakens the balance between nature, the local communities, and the built environment. Thus, the revitalization of agricultural and livestock production, the primary means of existence in traditional rural settings, is essential to prevent further population decline in these areas.

Even if successful, preventing population decline in rural areas may not be sufficient for the conservation of cultural heritage on its own. For this reason, raising public awareness on rural heritage is paramount if one wishes to foster the conservation of rural settings: it is vital for ensuring the acknowledgement by local communities that rural heritage has a value. Therefore, the inclusion of cultural heritage awareness in educational policies is necessary as a first step to preserve rural heritage assets for the next generations.

A major problem concerning the preservation of historic rural landscapes is the absence of rural planning and conservation policies and the deficiencies in legal regulations. Based on Turkey's current law in operation, the Law no. 2863, concerning the conservation of cultural and natural assets, historical rural settings are classified under 'urban conservation areas' (*kentsel sit alanı*). This wording puts the integrity of rural settings at risk since they comprise not only the built environment but also agricultural terrains, pasture areas, and other natural components – which lie outside the present wording. For this reason, it is vital to develop specialized conservation policies for traditional rural areas.

Dereköy in Imbros was inhabited by a Greek minority during the Ottoman period. Following the inclusion of Imbros in the Republic of Turkey by the terms of the Lausanne Treaty in 1923, the island's demographic characteristics remained unchanged for an extended period. Imbros differs from other Greek-inhabited settlements from the Ottoman period in modern-day Turkey, since it was not subjected to the compulsory population exchange between Turkey and Greece following the same Lausanne Treaty. Regretably, the political tension between the two states that began in 1960 with the Cyprus crisis, led to economic interventions by the Turkish state, that resulted in a dramatic population decline of the Greek inhabitants in Imbros. The demographic character of every historical settlement in Imbros has been changed; however, the population loss in Dereköy was the most severe. Given that Dereköy is now a predominantly abandoned historical rural settlement today, it is considered as an important example of the depopulated rural landscaped in Turkey, with its unique cultural, natural and physical characteristics. With its traditional fabric unaltered and the natural surroundings untouched, the two components that characterize the cultural landscape are readily visible at Dereköy. However, being deprived of its original socio-cultural context is a significant threat to the integrity of the elements that shaped rural life.

Contextualizing the reasons for depopulation within the historical process of the island, together with the analysis of the components that formed the rural landscape, were the primary aims of the previous chapters of the study. The main components

that contribute to Dereköy's identity as a depopulated historical rural setting – the data and analyses – were determined in the previous chapter 3. Through the evaluation of the values of and threats to Dereköy and its insular context on Imbros, the opportunities the site still offers must form the basis of the main suggestions for the holistic conservation of Dereköy. This chapter thus aims to present some principles for the conservation of Dereköy's values and to offer solutions for its threats.

5.1 Principles for the Conservation of Dereköy

The built environment can be considered the outcome of the long-term interaction between nature and humans. Once human activity is withdrawn the collapse of the balanced situation is inevitable. The abandonment process of Dereköy is caused by politically-led economic interventions of the state. Land expropriations for the establishment of state-owned facilities, including the Open Prison, resulted in the loss of agricultural lands and, therefore, in the source of income of the agriculture-based community. It is thus crystal clear that when the natural component suffers, then this directly affects the existence of the community since their economy relies on natural resources.

It is a stubborn fact that political tension between Turkey and Greece resulted in pressure being exerted on the Greek community in Imbros. This is perhaps the most significant contributing factor to the depopulation. The continuity of Dereköy's cultural heritage is strongly related to the existence of the community that created the local culture and sustained it through generations. Although the expatriate inhabitants have strong ties with their hometowns and some are willing to move back, a scenario based on the re-settling of the former Greek citizens would be unrealistic. The return of the Greek inhabitants to the island would be directly vulnerable to the state of relations between Turkey and Greece at any moment. The return of expatriate inhabitants can indeed be encouraged; however, revitalizing the

former liveliness and achieving a sufficient, indeed remarkable, increase in population cannot be realistically sought for in the case of Dereköy.

In order for Dereköy, which is predominantly abandoned, to be preserved with all its components, ensuring the continuity of the existing inhabitants must be the primary concern. As mentioned earlier, Dereköy's depopulation is considered a severe threat to the integrity of its built environment. The conservation of Dereköy's tangible and intangible values as a whole is linked to the existence of the rural community in the village. Thus, preventing further loss of the population and improving the economic conditions of the remaining settlers and providing better living standards, should be a priority.

Accordingly, the main principles for the preservation of Dereköy are:

- Ensuring the continuity of rural life
- Development of the rural economy
- Conservation of the values

Table 5.1 Principles for the conservation of Dereköy

Ensuring the Continuity of Rural Life	P1	Improving the Living Conditions
	P2	Ensuring the Continuity of Ties with the Diaspora
Rural Economic Development	P3	Maintenance of Traditional Economic Activities
	P4	Revitalizing Local Production
	P5	Integration of a Non-Destructive Tourism Approach
Conservation of the Values	P6	Conservation of the Built Environment
	P7	Documentation of Traditional Architecture
	P8	Conservation of Nature
	P9	Raising Awareness of Cultural Heritage
	P10	Preparation of a Conservation Development Plan
	P11	Reorganization of Legal Regulations
	P12	Preparation of a Conservation Management Plan for Imbros

5.1.1 Ensuring the Continuity of Rural Life

P1. Improving the living conditions: Providing better living conditions for the current inhabitants is essential to ensure the continuity of life in the village. The physical inadequacies in the built environment, such as the electrical installations and infrastructure, should be fixed. Other than the improvement of the physical conditions, the quality of life in the village depends on enhancing the financial condition of the inhabitants by providing means of a worthwhile existence in the settlement. Therefore, employment opportunities should be provided to prevent further loss of the remaining population.

P2. Ensuring the Continuity of Ties with the Diaspora: The remaining community and expatriate inhabitants are alike considered among the social values of Dereköy since the latter maintain a strong relationship with their village and community. Imbrian Associations in Greece and the Imbros and Tenedos Studies Association are essential organizations that keep the community together and ensure the presence of Greek citizens throughout the island.

Population increase through the re-settling of some of the former inhabitants is seen as a potential way forward in the previous chapter, albeit a more minor one. Through the contribution of Imbrian- related associations, the return of the expatriate citizens, who are willing to re-settle, to the village can be promoted.

The Panagia festival is an important event that gathers former inhabitants, current residents, and their descendants. Although the festival is held in other historical villages on the island, it is not held in Dereköy today. As a historically and socially significant event that had an essential place in the village's being, the festival should be organized once more in Dereköy, ensuring the participation of former inhabitants.

5.1.2 Rural Economic Development

P3. Maintenance of Traditional Economic Activities: Population loss in rural areas due to economic inadequacies is a prevailing problem all across Turkey. To prevent further loss by emigration of the remaining inhabitants in Dereköy, the economic activities in the village should be revitalized. Agriculture, livestock breeding and beekeeping were among the traditional economic activities that have declined as the population waned. Viticulture and the textile industry, once important sources of income for the villagers, are now entirely lost. These traditional activities should be promoted and reintegrated to support the local economy, but without distorting the rural identity of the settlement. In order to increase the quality of the products, regional networks of agricultural schools and universities should be integrated into the process. These would work together with the locals to combine the traditional knowledge and expertise with modern techniques. Given that Imbros is one of the important places inherently highly suitable for organic agriculture in Turkey, the integral potential for the rural development in Dereköy should be kept firmly in mind. Organic agriculture, currently being implemented at certain places on the island, would contribute positively to the identity of the Dereköy. Therefore, such projects should be instigated at Dereköy. The former agricultural terrain within the settlement area, which currently functions as pasture areas, should be revitalized to facilitate production and so enhance the village's rural character.

P4. Revitalizing Local Production: It is known that Imbros was a self-sufficient island in terms of basic goods. As mentioned in detail in Chapter 3, a variety of agricultural products such as olive oil and wine, which occupy an important place in daily life, dairy products, and silk were among the successful productive areas. Today, it is possible to find traditional products in the historical villages in Imbros, though Dereköy itself lacks all these. To contribute to the local identity of the village and provide another source of income for the inhabitants, traditional local tastes and goods should be promoted.

P5. Integration of a non-destructive Tourism Approach: As already noted in the previous chapters, contrary to other historical villages in Imbros, Dereköy is still not a popular tourist destination. Considering that tourism in Imbros has gained momentum in recent years, the increase in Dereköy's touristic appeal is very likely to occur. It is evident that uncontrolled tourism will lead to the irreversible deterioration of the built environment and consequent loss of the components of intangible cultural heritage. Restraining all touristic activities cannot be considered a realistic and applicable solution. Measures should be taken to prevent the destructive effects, whilst accommodating an increase in touristic activities in Dereköy.

As examined earlier, the eco-village of Torri Superiore provides a good example of a deserted rural setting revitalized through economic development with the introduction of a sustainable tourism model. The visitors to the traditional settlement take part in agricultural activities, ensuring the stability of rural production and providing a source of income for the continuity of life in the village.[349] Such a sustainable model of tourism could also be integrated into the daily life in Dereköy, ensuring the economic development of the inhabitants without damaging the traditional fabric. The potential contribution of tourism to the economy to improve the financial condition of the existing inhabitants, and thereby ensuring the continuity of life in the village, should be seriously considered.

5.1.3 Conservation of the Values

P6. Conservation of the Built Environment: Traditional buildings and the open areas of Dereköy are alike significant parts contributing to the tangible values: both require preservation as the physical expressions of Dereköy's cultural heritage. The structures in the settlement and peripheral areas of Dereköy, such as rural chapels,

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[349] See above p.44.

windmills, and *dams*, should be documented and preserved. The abandoned buildings in the settlement area should be preserved through restoration and adaptive reuse. Additionally, regular maintenance of the unused structures is fundamental to prevent further deterioration by environmental conditions. The abandoned public buildings that used to express the rural identity of Dereköy, such as olive workshops, coffeehouses, shops, should be refunctioned and reintegrated into daily life. They would contribute once more to the identity of the settlement. Any intervention incompatible with Dereköy's character and that could harm the traditional fabric should be avoided. As population loss has played an important place in the history of Dereköy, traces of the abandonment should also be preserved during the rehabilitation of such structures.

P7. Documentation of Traditional Architecture: Up to the present, no studies have been conducted for the documentation of cultural heritage in Dereköy. Considering that the majority of the buildings in Dereköy's settlement area are in severely damaged structural condition, it is urgent to take precautions against the loss of the built heritage. The initial step in this regard should be the documentation of buildings inside the settlement area as well as structures in the outskirts of Dereköy, such as rural chapels and *dams.*

P8. Conservation of Nature: Both Dereköy and Imbros have unspoiled natural values that require preservation just as keenly as the built environment. Although a significant part of the island's natural components enjoys a legal conservation status, *any* intervention that could threaten the integrity of nature should be avoided. Dereköy is also rich in terms of its natural components, which thus require careful upkeep. There are olive groves and agricultural lands within the boundaries of Dereköy, which play an important role in the rural production not only for the inhabitants of Dereköy but also those of Şirinköy and Uğurlu. The pasture areas surrounding the settlement area, where free-range stock breeding activities took place, should be preserved since they too contribute to the rural identity of the place. Therefore, the central place of nature in the formation of the rural landscape of Dereköy should be recognized.

P9. Raising Awareness of Cultural Heritage: Although the current inhabitants are aware of the values of Dereköy, activities to increase this awareness, especially on the built heritage front, could contribute to the conservation of the village. Providing necessary technical and historical knowledge about the environment could help the property owners and dwellers be aware of any unjustified interventions to the traditional fabric. Raising awareness is desirable not only for the appreciation of cultural heritage it engenders in the inhabitants but also for visitors who experience the village. Instructive materials should be provided for visitors on the historical, architectural, cultural and natural values of Dereköy.

P10. Preparation of a Conservation Development Plan: The fact that Dereköy does not yet have a legal preservation status is an important factor in accelerating the loss of cultural heritage. Considering that Dereköy is largely abandoned, it is inevitable that the lack of planning will cause deterioration and irreversible loss of abandoned structures. The increasing demand for traditional housing in Dereköy and the tourism potential of the area may lead to unjustified reconstructions and the construction of buildings incompatible with the traditional fabric. Therefore, the determination of the conservation principles for traditional structures, new building regulations and the management of interventions are of capital importance. A comprehensive conservation development plan (*koruma amaçlı imar planı*) is *de rigeur* for the conservation of Dereköy, and must embrace not only its settlement area but also its periphery.

P11. Reorganization of Legal Regulations: According to the current law in Turkey concerning the conservation of cultural heritage (Law no. 2863), villages are considered as urban conservation areas. This hinders developing integrated conservation approaches that take in the natural and human-made values for rural areas, which unsurprisingly contain prominent natural components (unlike purely urban settings). To establish proper plans for the preservation of such areas in Turkey, the concept of the rural landscape has to be included in the legal framework. It must be emphasized that traditional buildings, agricultural terrain, gardens, trees,

streets, and open areas that constitute the identity of the rural settlement should be preserved in their full integrity.

P12. Preparation of a Conservation Management Plan for Imbros: A conservation management plan is required not only for Dereköy, but also for the entire island. The management plan must contribute to the development of comprehensive strategies for the conservation of the historical rural settlements and natural values in Imbros.

5.2 Actions on the Site

This thesis sets out to define specific principles and a set of guidelines for the conservation of Dereköy as a depopulated historic rural setting. Based on the previously presented principles, this section introduces the main actions that would contribute to embodying the site-specific principles aiming to conserve the values of Dereköy, while responding to its problems and threats. interviewees

Table 5.2 Proposed actions based on the related principles for the conservation of Dereköy

RELATED PRINCIPLES				CODE	ACTION
P1	P3	P4		A1	Establishment of Dereköy Agricultural Cooperative
P1	P3	P4	P5	A2	Revitalization of Former Agricultural Areas
P1	P5	P6		A3	Re-use of Empty Traditional Houses for Tourist Accommodation
P2	P5	P9		A4	Establishment of the Information and Exhibition Center
P1	P4	P6	P9	A5	Adaptive Re-use of Olive Workshops
P1	P6	P7	P9	A6	Organization of the Educational Programs
P6	P7			A7	Rehabilitation of Public Buildings
P6	P7			A8	Rehabilitation of Windmills and Rural Chapels

Ensuring the Continuity of Rural Life
Rural Economic Development
Conservation of the Values

A1. Establishment of Dereköy Agricultural Cooperative: Vakıflı village is a noteworthy example of rural development through the establishment of the Agricultural Cooperative of Vakıflı (Vakıflı Köyü Tarımsal Kalkınma Kooperatifi).[350] In a similar vein, a Dereköy Agricultural Cooperative is proposed to be set up for the economic development of the inhabitants and to enhance local production. The cooperative's local agricultural products can be promoted and sold in Dereköy and Imbros and also marketed online, as has happened with Vakıflı. As part of the cooperative, a traditional commercial structure mirroring the old patterns can be organized to market the establishment's products (Figure 5.2). Thus the local economy can be supported while enhancing the cultural characteristics of the rural settlement.

A2. Revitalization of Former Agricultural Areas: The former agricultural terrain in the settlement area, deserted following the population decline, is earmarked to be revitalized, again to enhance the rural identity of the village and the organic character of the island (Figure 5.2). These areas can also serve agro-tourism activities, where local organic goods are produced, processed and marketed. Tourists can assist in the production of crops and in the processing of agricultural products such as jams, pastes, and olive oil.

A3. Reuse of Empty Traditional Houses for Tourist Accommodation: Agrotourism is a sustainable avenue that can contribute to upholding the local identity of the rural setting while providing financial resources for the local community. A maintainable and planned tourism model must, however, be adopted in place of unregulated tourist activities that can have devastating consequences in terms of cultural heritage in a settlement such as Dereköy that has such a high tourism potential. Agro-tourism is being now of late developed in Imbros, and that tourism model can be extended to Dereköy. For this purpose, designated traditional houses are proposed to be rehabilitated as accommodation units (Figure 5.2). The rural

[350] See above pp. 41-42.

settlement of Santo Stefano di Sessanio in Italy was examined earlier, and the non-destructive tourism model implemented in the area has been found to contribute significantly in its revitalization of abandoned houses. Just as at Santo Stefano di Sessanio, accommodation facilities scattered throughout the settlement are proposed in Dereköy. The rehabilitation of these structures should be realized with thought and sensitivity, avoiding any alterations that could harm the authentic features of the building.

A4. Establishment of Information and Exhibition Center: An information center is required for the visitors to obtain information on the history of the place, workshops, educational activities, and events in the village. The old *karakoli* building located near the entrance of Dereköy is proposed for this purpose (Figure 5.2). In addition to maps and written information for the visitors, documents related to Dereköy, old photographs, and other materials should be archived and exhibited within this center, similar to what has been achieved in the Fikardou Ethnological Museum in Nicosia, Cyprus.[351]

A5. Adaptive Reuse of Olive Workshops: Olives and their oil are known to be the most favoured product on the island and were once too at Dereköy. The workshops located in the settlement area of Dereköy, currently in a ruinous state, should be re-integrated into daily life. The two workshops near the church and laundry complex, in which the industrial appliances still exist, can be re-functioned to serve as a museum exhibiting the productive identity of the village and providing traditional technical knowledge on olive oil production. The other workshop located in the southwest of the settlement area can be restored to facilitate olive oil pressing and other local agricultural production as part of agro-tourism activities, thus reviving the structure's original function (Figure 5.2). Further studies should be contributed

[351] Fikardou Ethnological Museum is an example of the adaptive reuse of a traditional house located in the deserted village of Fikardou. The museum exhibits the former inhabitants' lifestyle and provides documents regarding the traditional village and the rehabilitation process of the historic buildings. For more information see above p. 38.

to appreciate the industrial heritage of Dereköy: their discoveries may be worth implementing too.

Examples of adaptive reuse of traditional olive workshops as museums can be found in the Mediterranean countries, where olive products occupy an important place in the daily life and economy. The Cyclades Olive Museum located on Andros and the Corfu Olive Oil Museum on Corfu (both in Greece) are excellent examples of how the culturally significant product can be represented (Figure 5.1.). Adatepe Olive Oil Museum, located in Çanakkale, Turkey, where the process of traditional olive oil production is exhibited, is yet another exemplary case of the adaptive reuse of traditional rural architecture.

Figure 5.1. Andros (Greece), the Cyclades Olive Museum (above) (URL 52); Corfu (Greece), Corfu Olive Oil Museum (below) (URL 53)

A6. Organization of Educational Programs: As stressed in the previous chapter, the unaltered traditional built environment of Dereköy has lessons for all: accessing these by education is a powerful way to raise awareness on cultural heritage resources. The introduction of educational programs is proposed for professionals and students concerned with cultural heritage. Further, such educational programs can contribute to the fruitful exchange of knowledge between the local community and experts.

The KORU Project, run in Mardin and Antakya, is a capacity-building project providing educational programs on cultural heritage.[352] Similar to the KORU Project, summer camps for architecture students are proposed to be held in Dereköy: by increasing local awareness and valorizing the instructive environment of Dereköy they will contribute to cultural heritage education. For this purpose, it is planned to allocate several traditional houses for the accommodation of students and workshop participants.[353]

As mentioned earlier, the lack of qualified workers and professionals for the repair of traditional buildings in Imbros is a major problem due to the island's geographical isolation. Therefore it is vital to increase the skilled labor force for the rehabilitation of traditional houses and also to provide job opportunities for the locals. In this manner, workshops in such practical trades as stone-masonry and woodworking as part of educational programs should be provided.

A7. Rehabilitation of Public Buildings: Among the three churches in Dereköy, Agia Giannis requires rehabilitation to prevent further structural decay. The building would benefit from being re-integrated more effectively into daily life since at

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[352] KORU (Kültürel Mirasın Korunmasında Kapasite Geliştirme Projesi) conducted by Association for the Protection of Cultural Heritage (Kültürel Mirası Koruma Derneği) and Edinburgh World Heritage. The project offers training programs such as conservation and workshops including structural analysis, energy efficiency in historic buildings, carpentry and stone masonry: URL 54.

[353] The buildings are selected from among the unused properties which are structurally stable and able to be re-used with the least alterations. See Figure 5.2.

present it operates only on certain days of the year. Similar assistance is proposed for Laundry 2 near Agia Giannis and Laundry 1 near Panagia Church, and their original functions could be maintained. The ruins of Laundry 3 need conservation to prevent further collapse. For each public building, informative materials such as panels including the history and architecture of the structures should be provided.

A8. Rehabilitation of Windmills and Rural Chapels: The structures that are located in the peripheral areas of Dereköy, such as windmills and rural chapels, likewise must be adequately documented and repaired to avert further deterioration. Also, informative material on the history and architecture of the structures should be provided. These elements, now left to decay, deserve rescuing as indicators of the agricultural production and religious activities of the community.

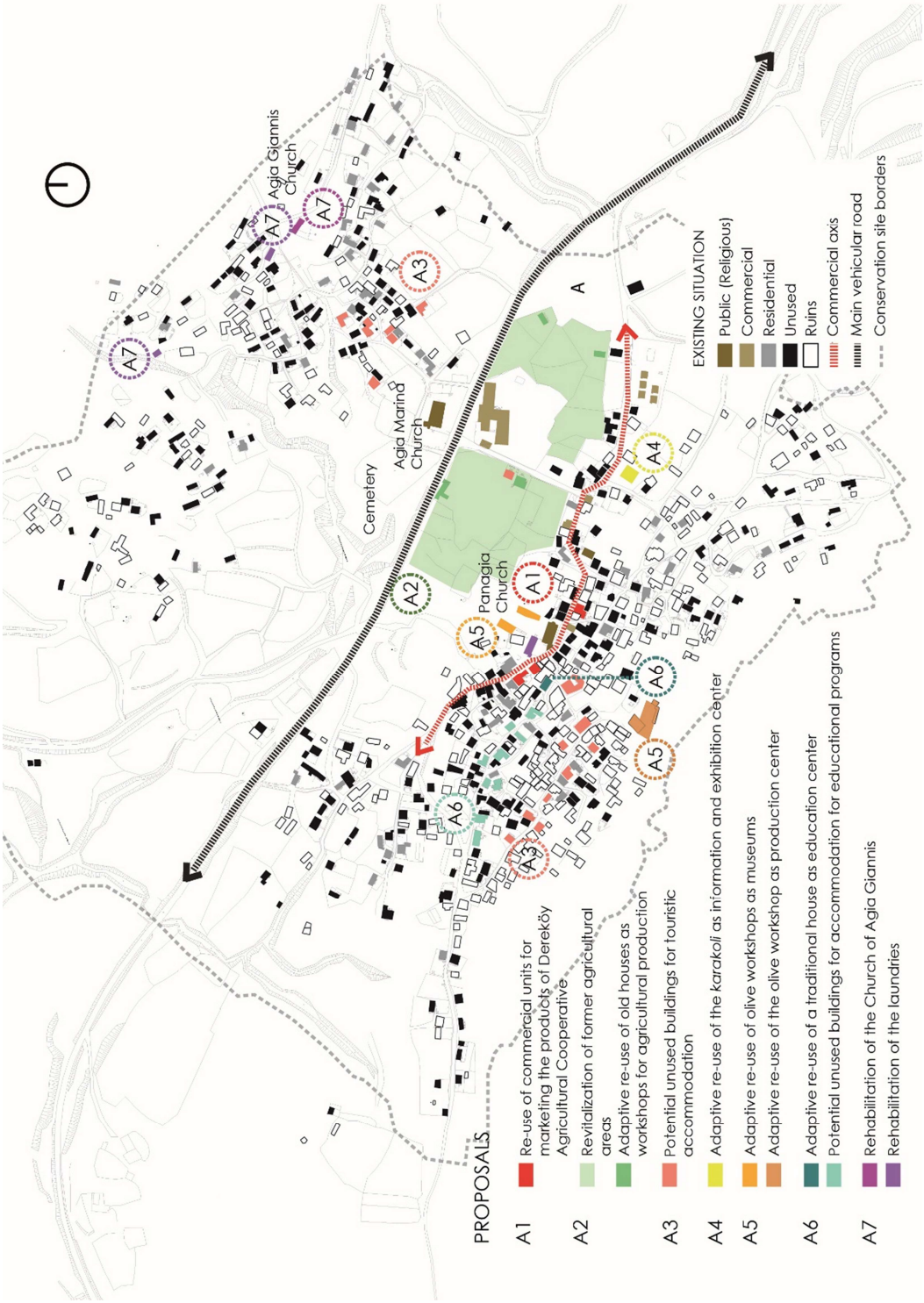

Figure 5.2. Proposed action areas for the conservation of Dereköy

5.3 Further Research

This thesis has investigated and proposed a scheme of conservation for a largely abandoned traditional rural setting, based on its traditional local characteristics. The challenges faced by and the significance of Dereköy as an example of rural heritage, albeit depopulated and deprived of its socio-cultural context, have been set out. Site-specific principles were developed within the context of the principles of conservation of cultural heritage. The second chapter reviewed the international documents and charters applicable to the conceptual framework regarding depopulated rural settlements. These were analyzed to develop principles for the selected case of Dereköy. In the third chapter, Dereköy's historical background, and its natural, economic, and socio-cultural aspects, as well as that of Imbros, are detailed to explain the reasons for and outcomes of depopulation. Within this context, state interventions, legal and financial obstacles leading to Dereköy's depopulation are examined. Finally, the study proceeded to identify Dereköy's traditional values set within its insular context, to provide a basis for developing a set of measures and guidelines for the conservation of the site.

This study has mainly concentrated on the traditional rural settlement of Dereköy, while the peripheral areas around the village's boundaries could not be studied in detail. The research on the outskirt settlements of Dereköy was further limited in the data obtainable from the CAMS and ÇKVKBK archives. Research in these areas, focusing primarily on the *dam* structures, windmills, watermills, and rural chapels, should be urgently carried out to provide a broader understanding and evaluation of Dereköy.

The property-ownership pattern is a piece of missing information that could contribute to a further understanding and evaluation of Dereköy. Since the land registry documents are confidential, the ownership status of the properties in the village is unknown. Further research is required to reveal the changes in the ownership pattern of Dereköy.

It should be noted that the principles developed for Dereköy within the scope of this thesis constitute only a preliminary study that could be much developed with the contribution of the differently identified fields of expertise. The outcome of this study could also provide a basis for action at other depopulated rural settings in Turkey. Given that Dereköy was one of the most populated villages in Turkey, there are a great number of structures that require to be studied and documented. And it is not only Dereköy but also other historic settlements in Imbros that require closer analysis of their cultural assets. To obtain a comprehensive conservation approach for Imbros, site-specific principles should be developed for each individual settlement on the island.

If this initial study is developed as suggested, it is hoped that it will contribute to developing conservation approaches for deserted historical rural settlements. Given the worldwide existence of depopulated historic rural settings, it is highly necessary to develop integrated conservation approaches that take equal cognisance of the traditional architectural fabric, of the natural features relating to the community, and the intangible cultural components that develop from the interaction of the first pair of components.

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Tape Recordings

TR 18

Xeinos, V. (1994, July 1). *Interview by E. Chalkia* [Tape recording]. Interviews with the Remaining Greek Inhabitants of Imvros (1992-1996) (Schinudi, Tape 18). Centre for Asia Minor Studies, Athens.

TR19

Xeinos, V. (1994, July 1). *Interview by E. Chalkia* [Tape recording]. Interviews with the Remaining Greek Inhabitants of Imvros (1992-1996) (Schinudi, Tape 19). Centre for Asia Minor Studies, Athens.

TR21

Xeinos, V. (1994, July 14). *Interview by E. Chalkia* [Tape recording]. Interviews with the Remaining Greek Inhabitants of Imvros (1992-1996) (Schinudi, Tape 21). Centre for Asia Minor Studies, Athens.

TR22

Maduri, E. (1994, August 13). *Interview by E. Chalkia* [Tape recording]. Interviews with the Remaining Greek Inhabitants of Imvros (1992-1996) (Schinudi, Tape 22). Centre for Asia Minor Studies, Athens.

TR30

Tsida, P. (1995, May 5). *Interview by E. Chalkia* [Tape recording]. Interviews with the Remaining Greek Inhabitants of Imvros (1992-1996) (Schinudi, Tape 30). Centre for Asia Minor Studies, Athens.

TR34

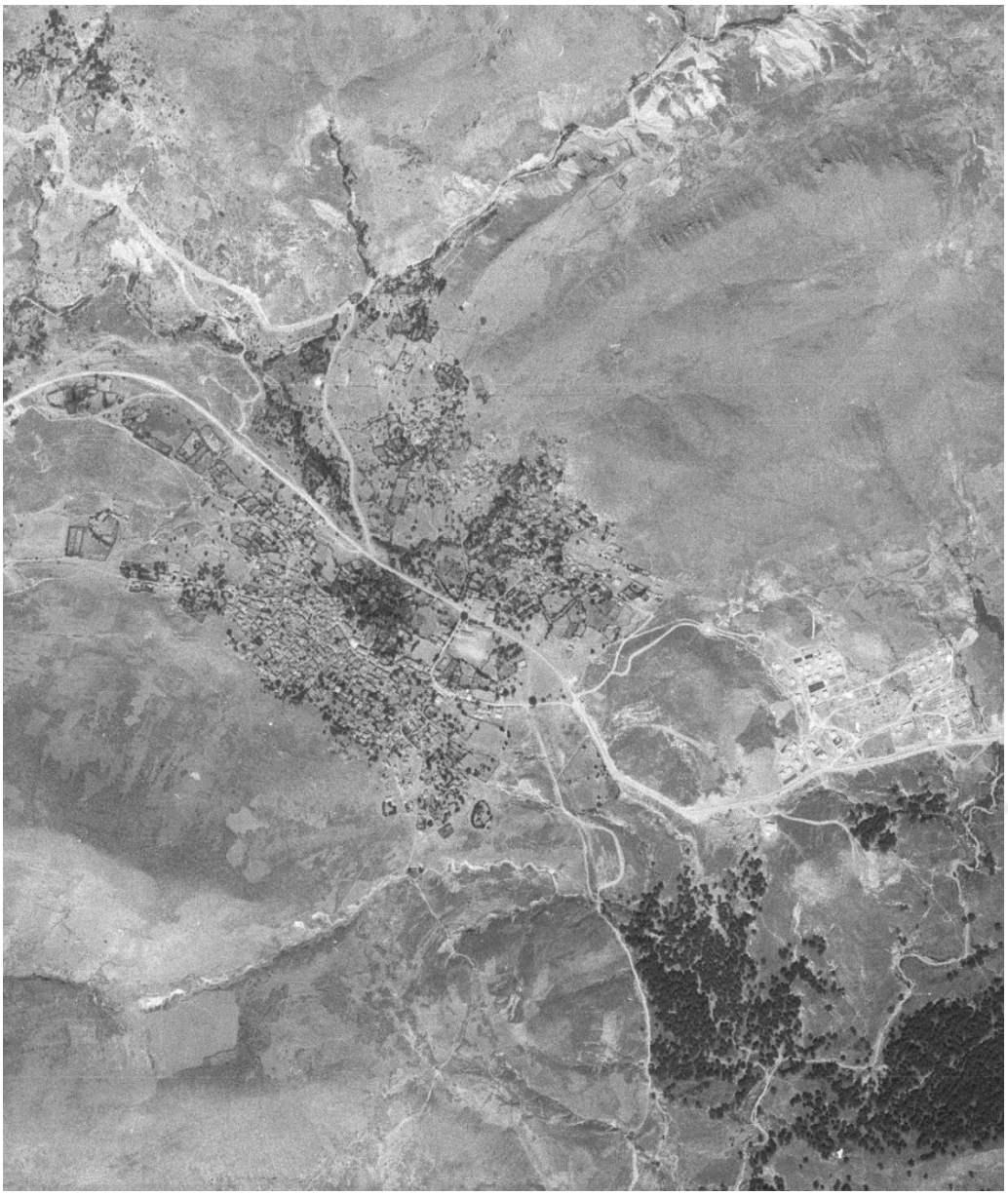
Chida, F. (1995, June 8). *Interview by E. Chalkia* [Tape recording]. Interviews with the Remaining Greek Inhabitants of Imvros (1992-1996) (Schinudi, Tape 34). Centre for Asia Minor Studies, Athens.

APPENDICES

A. Aerial Photographs

Dereköy in the Aerial Photograph of 1957 provided by HGM

Dereköy in the Aerial Photograph of 1972 provided by HGM



Dereköy in the Aerial Photograph of 1985 provided by HGM

Dereköy in the Aerial Photograph of 2019 (Google Earth, last accessed on 05.02.2020).

B. Interviews with the Remaining Inhabitants of Imbros (1992-1996) (Schinudi Tape 34) provided by CAMS

CONTENTS OF TAPE 18 (TR18) | SCHINUDI, TESTIMONY: VASSILIS XEINOS 01/07/1994

Track 1

Village's name, administration, churches, habitants

REPORTER-THE NAME OF YOUR VILLAGE...

Citizen- It's Schinudi.

-DO YOU KNOW WHY IT'S CALLED LIKE THAT?

- Yes, because everywhere in this village you could found "vurla" (=Juncus plant) which their Greek name is "schina". That's how Schinudi took its name.

- WAS THERE A MAYOR IN THE VILLAGE? WAS IT A COMMUNITY?

-Yes, it was.

- ECCLESIASTICALLY WHERE DID IT BELONG?

- The village belonged to the metropolis of Imvros and Tenedos.

-HOW MANY HABITANTS WERE THERE?

-at the last countdown, (1950-55 AC), there were 1.800-1.900 habitants.

-DO YOU REMEMBER IF BEFORE THE WAR THERE WERE MORE?

-No.

(..)

Landscape

REPORTER- TELL ME ABOUT YOUR VILLAGE.

-Our Village was the biggest of the seven villages in Imvros. It was located far away from the rest, at least 10km. The nearest village is Agridia (8km). Schinudi was located at the west side of Imvros, where the sea could not be seen…

Mahalades (neighborhood)

-There used to be many villages near the sea, but when the pirates appeared, the habitants abandoned them and built new ones in places where they couldn't be seen

from the sea. The first person who built a “mahalas” (at the west side of the village) was named “Glinias”, so this mahalas was named “Glinias” too.

-WHEN WAS SCHINUDI BUILT?

- I don’t remember.

-WAS IT SEPARATED IN TWO? AND WHAT WERE THE VILLAGES’ NAMES?

-Yes, it was built on the two sides of the mountain. Their names were “Chara” and “Pera Mahala”. And Glinias had one mahala named “Turkotafi” (=Turkish graves).

-SO THERE WERE MANY TURKISH GRAVES?

-I don’t know. When a “katsivelos” (=nomad) died, he was buried there… and then, the past years we named this place “Turkotafi”

(…)

-Another district in Schinudi was “Agia Eleni”. It was the oldest one.

-HOW MANY HABITANTS WERE THERE?

-As far as I remember there were forty-five families ... now there is none.

-WAS THIS DISTRICT INSIDE THE VILLAGE, OR YOU HAD TO LEAVE THE VILLAGE TO FIND IT?

-It was outside of Schinudi, about fifteen mins on foot.

-WHERE DID THE LAST HABITANTS LIVE THERE?

-Around 1958-1959. Since then, no one lives there.

-WHERE DID THEY GO? DID THEY COME TO SCHINUDI?

-Some of them came to the “Pera Mahala”, and some to “Chalaka”.

-ARE THE HOUSES IN “AGIA ELENI” STILL EXIST?

-There is nothing. Only the church is there, and some local people are trying to maintain it.

-WHAT WERE THE NAMES OF THE SURROUNDING MOUNTAINS?

- (the citizen didn’t answer this question)

-At “Vurlidia” (=vurla=schina) was another Mahalas of Schinudi, named “Allu Karia”. Also, at “Chalaka” you could find the cafeterias (= ”kafenio”). There were 15 of them. There were also many grocery stores.

Streets – Mountains – Hills

-The start of the central road of Scinudi was at "Panagia" and from the other villages, and ended at the cafeterias' area.

-WAS IT A DIRT ROAD (unpaved road)? OR "KALDERIMI" (cobbled road)?

-It was unpaved of course.

-THERE WERE MANY MOUNTAINS AROUN THE VILLAGE. WHAT WERE THEIR NAMES?

-There was "Magaro", the highest of all, and Schinudi was built on its sides.

-DID "MAGARO" HAVE TREES?

-No, it was "naked". Another mountain was "Rusia", "Skerato" and "Vini".

-ARE THOSE HILLS OR MOUNTAINS?

-They're mountains, but not very high. There was the old windmill, near the village. In the village there was the trough, and the "Siomata" (?). Also, "Gunaros" was the highest mountain. There was another mountain, which had a small altitude and was named "Katikia".

-WERE THERE ANY PLAIN?

-The biggest plain was Schinudi.

-IN WHICH SIDE OF SCHINUDI WAS THE PLAIN?

-The one that was connected to the sea. (…?) There was a small road where people with cars are able to pass now, but back then even small donkeys could not pass through it. Now this road surrounds the whole village. There is another road which leads to "Pirgos".

-SO THIS WAS THE BIGGEST PLAIN OF SCHINUDI?

-Its limits started from this small road and reached until… Some people from "Panagia" (another village) when the road (not the one I just mentioned) was in bad condition, took their car and tried to cross the plain of Schinudi, and they found the small road I told you about. They told me with surprise that the plain was too long… about 3km length. And its width too, was very long. Its was a huge cultivation area which was taken and given to the…

-AND WHAT DID YOU DO THERE? WHAT DID YOU PLANT THERE? WHEAT OR GRAPES?

-Wheat, barley, grapes, beans and other similar plants.

-THERE WEREN'T ANY PLATEAU IN SCHINUDI OR IN IMVROS?

-No, there weren't.

-WAS THERE ANY GORGE?

-Yes, there was, and rivers too. One of them was "Strovilos". It started from the limits of "Agridia" village, and it went down to "Urlu", to "Psarolakko", where the prison was built. "Psarolakkos" was the old name of "Urlu".

-WAS THERE ANOTHER RIVER?

-There was "Steno". This started from Schinudi limits between "Agridia" and "Agio Thodora" and went down to "Agia Kali"… this was the river I was telling you about.

-WAS THERE ANY WATERE DURING THE WHOLE YEAR OR JUST THE WINTER? LIKE TORRENTS?

-Look, they were torrents during winter. At summer you could find a little bit of water. They weren't dry. The other river, "Strovilo", had a water source between "Agia Eleni" and " Glinia". This river, on its west side had a water source, where a lot of water would come out of big rocks. The watermills would use this water to work with. There were about 12-13 watermills which were spinning during summer. During winter there was..

-THE WINDMILLS.

-No, there was too much water. The windmills worked during summer too because the water wasn't enough for the watermills, so the windmills contributed with their work.

There weren't any other rivers. Only small gorges. I can't remember their names.

Track 2

Beaches

-First of all, there was "Agia Kali". Then, "Avlaki".

-IS "AGIA KALI" WHERE THE CHURCH "AGIA KALI' IS?

-Yes, now there is a military outpost there.

-WHERE THERE ANY HOUSES IN “AVLAKI”?

-No, there was nothing. Near by there were 2 small churches. After that point there is only the beach from “Avlaki” until “Profiti Ilia” which are rocky landscapes. And then the “Pirgos” starts, which is the longest beach. Starts from “Skafida” to “Mercha”. A lot of people used to go to “Mercha” during summer.

- “PIRGOS” WAS LIKE A SMALL VILLAGE? DID IT HAVE MANY HOUSES?

-Yes. After the 20th of July it was like a small village. The rich habitants of Schinudi used to go to their summer houses in “Pirgos”. There were about 30-35 houses there. Those habitanys used to stay there until the end of summer.

-WERE THOSE HOUSES OLD?

-Yes, there used to be a port in “Pirgos”. When Imvros was connected to Greece from 1912 until 1923 there was a port there, and Greek ships used to arrive. There were 2 cafeterias and a shop too.

-WAS THERE ANY OTHER CHURCH EXEPT OF “AGIA ANNA”?

-There was “Ai Dimitris” and “Ai Nicolas”.

-THERE WAS ALSO THIS OLD “PIRGOS” (=TOWER).

-Yes, this building is still there. It collapsed but you can see that it was a tower.

-WAS THERE ANOTHER BEACH?

-Not in Schinudi. Further from “Mercha”, until “Afok” there were only rocks. “Afok” was at Schinudi area. There were “damia” (=small farm houses) where they used to do their farm work. Those “damia” were found from “Afok” until “Psarolakkos”.

In order to reach “Ai Nocolas” in “Marmaro” you had to start from “Psarolakkos” and go pass from “Burnia”. Everywhere in this region there were only rocks.

-BUT “MARMARO” BELONGED TO “AGRIDIA”.

-Yes, but not the whole area of “Marmaro”. Its limits were at a river. A part of it belonged to Schinudi. For ex., “Burnias”. Look, Schinudi, started from “Psaria” and ended in “Plaka” of Imvros.

-THATS WHERE “AVLAKI” IS? IN “PLAKA”?

-No. There is “Burnias”. Although it’s a rocky environment, there were many olive trees. There was also a church, named “Ai Thanasis”. This place was untouched. The farmers would pledge goats to Saint Thanasis, and then they would leave those goats free in this area. As a result, the goats population increased a lot. The past years there are more than 500 goats.

(…)

Climate

-HOW WAS THE CLIMATE IN SCHINUDI?

-It was harsher than the rest of the villages. There was snow… about 4-5 meters in some places.

-WAS IT WINDY?

- A lot. Even though there were the mountains around it. The summer was ok, it wasn’t very windy. It was warm but not too hot.

Toponyms of Schinudi’s countryside districts

-LET’S START FROM THOSE WHICH ARE FAR AWAY.

-Firstly, there was “Psaria”, which was 1,5h by foot. Around 10km from Schinudi’s center. It was located at the edge of Schinudi, between the limits of “Agios Theodoros” and “Agridia”. (probably the citizen is showing the reporter the map or the landscape): From here. Until here is “Agridia”. From this point Schinudi starts, and here are “Agios Theodoros”. Here there is a river passing through. Is the same river I told you about earlier, that reached “Agia Kali”. From this point, there is the whole area of Schinudi.

-IS “PSARIA” THERE?

-Yes. There are about 20 “damia”, where the people kept their farm animals.

-WHAT DID THEY CULTIVATE THERE?

-Wheat. “Psaria” was a mountainous terrain, not a flat area.

-From this point “Derbani” and “Kefalalas” started..

-WAS THERE ANY CHURCH IN “PSARIA”?

-There were 3, “Agios Theodoros” (you may see it as “Agii Theodori” too), “Panagia” at “Kedrudi” and “Panagia” at “Bilia”, as they used to call them. At “Kedrudi” there were small “kedros” trees (= cedar).

(…)

-At “Derbani” there were 5-6 “damia”. At “Kefalades-Kefalalas” there were “damia” too. The habitants of this district didn’t stay there permanently, only for a short time during summer and winter, just to take care their animals.

-HOW FAR WAS “KEFALADES”?

-The same as the other one.

-There was also a church in “Derbani”, named “Ai Giorgis”.

(..)

-LET’S TALK ABOUT THE REST DISTRICTS.

-there is river called “Stenos” (=narrow), between the mountains. Its 15min away from… (?). It ends at the plain of “Agia Kali”. There is “Kastraki” (=small castle) district. It’s the closest to the sea. It took its name from a small castle which was located between the “damia”. There was also a small church “Ai Giorgis” on top of a hill. Its walls still exists, but the roof collapsed, and they restored it. Everyone who would pass by this church would light up the candles.

-WHERE IS THE CASTLE?

-At the hill where “Ai Giorgis” is located, there are still some ruins. Also, there are ruins at the beach of “Agia Kali”.

(..)

-…there is a river there named “Korakies”, which separates “Kastraki” from “Pikerado”. At “Pikerado” there were only 6 “damia”, it was a small district. There is no church there, only olive trees, until “Lazaros” area.

- The river passes through this area, and then the “Lutro” (=bath) district starts. It took this name because there are many water sources. There were also many “damia”.

-After the part with the “damia” the plain started, and it was full of olive trees, grapes, and fields. There was a church in “Lutro” too, in “Marmaro”, named

“Panagia”(=Jesus’ mother). There was another one called “Ta Isodia tis Panagias” and “Ai Thanasis” church. (..)

- Then “Savuri” distict started. It was far away from the center but it had many “damia”, almost 50.

- SO, IT WAS LIKE A VILLAGE!

- Yes! When you live in those “damia” your daily life is full of noise from the children, the people, the dogs, the animals… Do you see? Its like their whole life was there. During the winter they stayed in their houses, and during the summer they passed their time in their “damia”. That’s how they made their living, through this farm work.

(..)

-After “Savuri”, there is “Malachi”., which has many “damia”. It was like the “heart” of Schinudi. The limits of “Malahi” district are next to the prison.

-WHERE IS THE PRISON? WHAT WAS THE NAME OF THE PLACE WERE THE PRISON WAS BUILT?

- “Ai Drifos”. There was a big church on the top of the hill (?) and a “Panagia” on its side. There was also a rich water source, and a panoramic view like in “Gliki”. You could see the “damia” at the end of the hill(?) and the fields where the farmers worked. Also, at the beach was “Afok”, the one I told you about earlier. And then, after “Afok”, there was a small hill that reached the sea, but its land wasn’t fertile enough.

- YES, THE FIELDS OF SCHINUDI WERE VERY FERTILE.

Borders of the neighboring villages

-Then there is “Ai Thodoros”. There was a small church named also “Agios Thodoros”, and another one “Panagia” in “Skali”. (..) I don’t know what “Skali” means.

-So, there are the famous “Liovunia”, where the…(?) happened.

-WERE THERE OLIVE TREES? THAT’S HOW THEY TOOK THAT NAME?

-Probably. There was a village named “Agridia” there. I remember that. Before the habitants leave this place because of the pirates, its name was “Agridia”. Then one person left this village, and “created” a new one, the “Agridia” that we know.

(…)

-Then there is “Marmaro”. Half of this district belongs to Schinudi, and the other half to “Agridia”. There aren’t many “damia” there. (..) There were apiaries.

-WERE THERE ATHER APIARIES?

-Yes, everywhere.

-WERE THERE OTHER DISTRICTS?

-No.

(…) Schinudi had commun borders only with “Agridia” and “Ai Thodoros”.

-SO, “AGRIDIA’S” BOUNDARIES WERE AT “MARMARO”?

-Yes, the river was split in two at that point. Half of it passed through “Agridia” and the rest through Schinudi. (…) The parts above the north boundary of Schinudi belonged also to “Agridia”. The border between Schinudi and “Ai Thodoros” was “Psaria”.

Interior form of Schinudi

Mahalades(=plural of mahalas), streets, buildings, green, water sources

-NOW LET’S DISCUSS ABOUT THE VILLAGE.

-It was densely populated. There were the mahalades, like “Allukaria”, “Vurlidia”, “Glinias”, “Pera Chorio”, “Gnadi”… There was a hill between “Glinia” and “Pera Chorio”, with many houses. Then, there were also “Chalakas”, “Agia Eleni” and “Apano Chorio”. The last one was located at the east side of Schinudi. At the north edge was the “Apano Chorio”. And then , from the place where we came from today, was the “Pera Chorio” which was named “Magravado”. That’s where you could find most of the houses, the cafeterias, etc.

- HOW WERE THE ROADS?

-They were dirt roads. There was one “kalderimi” (=small cobbled road) at the entrance of the public road (which passed through “Panagia”) until the other side,

where the last cafeterias were built. All of these were “kalderimia”, at “Chalakas” too. There wasn’t a road where a car could fit… they were too narrow.

-WHAT ABOUT SQUARES?

-There was one in ”Allu Karia” where fests would take place. Also, there was another one in “Pera Chorio”, where 98% of the fests would take place too.

-THERE WEREN’T ANY OTHER SQUARES IN SCHINUDI?

-No.

-OUTSIDE OF THE CHURCH?

-Outside of the church “Agia Marina” and next to the school there was a flat area, where I remember that there were festivals. The whole village would go to this school. I can’t show it to you now, because they are slaughtering animals there.

-YES.. GOATS OR LAMPS?

-Both.. (…)

-DID THE VILLAGE HAVE A LOT OF GREEN?

-Yes! A lot.

-TREES OR GARDENS?

-First of all, there was a pine forest at the village’s entrance, 1 km far away from Schinudi. It was a really thick forest. At the interior of Schinudi there were fruit trees. They could be found, at the yards/gardens near the square and the school. There were fields with almond trees and grapes. Also, near the cemetery of “Agia Marina” which was the main one, where the church and the school would be found. From this point, there were only “bahtsedes” (= vegetable gardens). There were many in “Chalaka” too, in “Panagia”, since there was a covered water source, which would water them all. There were four water sources.

Source: ***Centre for Asia Minor Studies, Athens, Greece***

(Text created from a voice recording.)

Narrated translation: Erato Polychronakou

CONTENTS OF TAPE 19 (TR119) | SCHINUDI, TESTIMONY: VASSILIS XEINOS 01/07/1994

Green environment ("Agia Eleni)

-From this point until the end of the river there were watermills.

-HOW DID THE PEOPLE WATER THE PLAINS?

-They used the water that the watermills led from the river to the plains. (..) In "Agia Eleni" there were many "bahtsedes" (vegetable gardens). I remember that around forty families used to live there (each one had a garden). (..)

Water system

-In Agia Eleni there was a huge plane tree, which still exists there. Next to it there was a water spring which ran during the whole year.

-HOW MANY WATERE SOURCES WERE IN SCHINUDI?

-In Agia Eleni there were two water sources.

-DID THEY HAVE ANY NAMES?

-The first one was "Koltsina". The second one was named "Agiasma" and it was 15 min on foot from the local church.

-In Vurlidia there was another one. In Pano Chorio, too, and another one in Chalaka. In Patsi there used to be three, now there are only two. During summer the two of them didn't have a lot of water, but at the winter thanks to the heavy rain and the intense snowfall, they were full of water.

-WAS THERE ONLY ONE COVERED WATER SPRINGS IN SCHINUDI?

-No, there was another one in Pano Chorio too. The people used to wash their clothes there. There was water during the whole year. At the summer the water was cold, and at the winter it was warm.

-WERE THERE OTHERS?

-Three in Pera Mahala and two in Vrilia. Vrilia was a small district.

-WERE THEY OPEN OR COVERED?

-No, they were outdoor.

-WAS THERE ANY WATER WELL?

-Not in the village.

-THERE WASN'T ANY?

- Two or three. They were private, in the gardens.

-WERE THERE ANY WATER TANKS?

-There was a private one, in Rasuli/Bizani. The people took the water from the water well, filled the tank, and then used it to water their gardens.

Cafeterias

-HOW MANY CAFETERIAS WERE IN SCHINUDI?

-...i don't remember the exact number... Around three in Pera Chorio, and in Chalaka there were…

-WHO OWNDED THEM?

-(names of the people)

- In Piatsa there were eleven cafeterias.

Shops, workshops

-HOW MANY SHOPS (grocery shops which sell other products too) WERE IN SCHINUDI?

- There were two in Pera Machala, three in Chalaka , and other two (it doesn't say where).

-WHAT ABOUT BUTCHERIES?

-There were seven in Piatsa. Every day they used to slaughter animals. There was a lotof meat.

-WHAT ABOUT THE SEWING SHOPS, SHOE SHOPS?

-There were four shoe shops.

-WAS THERE A TINKER?

-Only one.

(there were other shops too, like: paint shop, kerchief shops etc)

Public buildings

-WHAT WERE THE PUBLIC BUILDINGS IN YOUR VILLAGE?

-There was a school and the main church (metropolis). At first, when Imvros belonged to Greece the school was only for girls. (..) There was the community office

too. Also there was a “karakoli”(Turkish: karakol) where four army officers and a soldier used to stay. At the school there were four classrooms and a kindergarten. The building of the school still exists.

Churches

-HOW MANY CHURCHES DID SCHINUDI HAVE?

-Two… Agia Marina and Panagia in Ai Giannis.

-WHERE WAS AI GIANNIS?

-At Pera Chorio.

-PANAGIA WAS BUILT LATELY, RIGHT?

-Yes. Its well preserved. It’s a small church, just like the rest of them, like Agia Eleni. Agia Eleni church is located in Agia Eleni district. There is also Panagia Evaggelismos.

-OTHER CHURCHES IN THE VILLAGE?

- In Akria. (…) There are also other two, Ai Giorgis and Agios Efthimios. There is Ai Stratios and Agia Triada outside of the village, but very far from it… around ten-fifteen min on foot.

Cemeteries

-THE CEMETERY IS NEAR AGIA MARINA. IS THERE ANOTHER ONE?

-There was one in the plain I was telling you about…near the two villages.

-WAS THERE ONLY ONE CEMETERY IN SCHINUDI?

-YES.

-IN AGIA ELENI DISTRICT WASN’T ANY?

-There was.

-IF SOMEONE DIED IN THE “DAMIA” (the farm houses) WHERE DID THEY BURY HIM?

-They would bring him to the village.

Monasteries: Metochi, Agios Georgios, M. Lavras

-WASN’T THERE A MONASTERY IN SCHINUDI?

-Only Ai Giorgis at Kalami.

-AT THE AGIORGITIKO METOCHI, YES. (..)

Olive mills

-At the plain there were four olive mills. The monk was in charge of it. (..)

-There were more.. around five-ten inside the village. But in those olive mills there weren't any machines… the workers, with a horse used to move the huge rock which would grind the olives.

Mills

-There were four windmills and ten water mills.

-IN THE WATER MILLS THEY USED TO GRIND THE WHEAT TOO.

-Yes. (….)

-WHAT ABOUT THE WINE?

-Each one of the habitants would make his own wine.

-There were also three barber shops.

-AS FAR AS I KNOW THERE WEREN'T ANY HOTELS OR GUEST HOUSES. IF ANYONE CAME TO VISIT HE/SHE WOULD STAY IN THE LOCAL HOUSES.

-Only Petretzis Mitsos(name) kept a room as a guest house.

-ANY OTHER PUBLIC BUILDINGS?

-No.

-THERE WEREN'T ANY PUBLIC BATHOUSES TOO.

(..) The nearest villages were Agridia, Panagia, Eflabio Kastro, Gliki, Kastro.

Source: ***Centre for Asia Minor Studies, Athens, Greece***

(Text created from a voice recording.)

Narrated translation: Erato Polychronakou

CONTENTS OF TAPE 22 (TR22) | SCHINUDI, TESTIMONY: ELENI MAUDURI 13/08/1994

Small churches around Schinoudi

-There was Agios Ioannis across Pera Mahala. Also, Vaggelistra, Profitis Ilias and Agios Georgios at Metochi, which was also destroyed by them. (..) There was Agios Trifonas, Agios Theodoros, Agios Athanasios, Agios Efthimios

Source: ***Centre for Asia Minor Studies, Athens, Greece***
(Text created from a voice recording.)

CONTENTS OF TAPE 30 (TR30) | SCHINUDI, TESTIMONY: PARASKEVI TSIDA 25/05/1995

Schinudi
-WHERE WERE THE PUBLIC BUILDINGS?
-At the center of the village. The church, the cemetery, the school… The shops and the cafeterias were in Piatsa. At Pera Mahala there were two more. The center of Schinudi was at Chalaka.
-There were many almond trees and vegetable gardens.
-Generally, there were dirt road, but in Piatsa they were cobbled, "kalderimia".
-There were two squares, one in front of Panagia church and the other one at Pera Mahala. Both of them didn't have flooring, there was only soil.
-TELL ME ABOUT THE HOUSES OF IMVROS.
-There were big and small houses, all made with dirt and rocks. Let me tell you about my house, which had 2 storeys. At the base, outside of the house, there was the "katoni" (?), under the staircase. This staircase led to a narrow hall which ended to the main room, at the interior of the house. There were also other two rooms, one of which was the bedroom. Outside there was the "dadi", and the oven which we were using during summer.
-WHAT WAS "DADI"?

-It was a small room where we kept our animals, like donkeys and horses. But then we converted it to kitchen. That's how things used to be. We kept the peels of the fruits in the "katoni", and nuts in the storeroom.

-COULD YOU NAME THE CHURCHES OF SCHINUDI?

-There was Agia Marina in the center of our village, between Pera Machalas and Chalakas. The cemetery was there too. There was Panagia church too.

-TELL ME ABOUT THE CAFETERIAS AND THE SHOPS OF SCHINUDI:

-There were eight cafeterias in Piatsa, where only men could go. There were six shops in Piatsa, which sell everything (food stuff, sugar, beans, glass stuff, fabric etc). There was also another one in Pera Machala.

Source: ***Centre for Asia Minor Studies, Athens, Greece***

(Text created from a voice recording.)

Narrated translation: Erato Polychronakou

C. Glossary of Local Terms in Turkish and English

Bahtsedes: Bahçe; Vegetable gardens

Dadi: Ahır; Stable

Kalderimi: Kaldırım; Street pavement

Karakoli: Karakol; Police Station

Katoni: Merdivenin altında bulunan depolama alanı; Storage space underneath the staircase

Mahaledes: Mahalle; Neighborhood

Schina: Saz otu; Juncus plant