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Doctoral Dissertation  
Doctoral Program in Architectural and Landscape Heritage (32<sup>th</sup> Cycle)

# Assessing Cultural Values of Landscapes: From Knowledge to Action for Historic Rural Landscapes in Turkey

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# Abstract

Landscape comprises wide range of components and network of relations among them. Nature and culture are the main components among which tangible and intangible relations are constructed in time. While each component gives a prominent feature to landscape, it is the system of relations in multiple scale and landscape processes that give the landscape its character. For this reason, the importance of widened and broader notions is focused within the content of this thesis study. Thus, comprehensive approaches are proposed in order to identify, assess and provide conservation strategies and actions.

Historic rural landscapes are taken as case study since they are strong representatives for having network of relations among social, cultural, historical, economic, ecological and political aspects. They have the traces of past and comprise the inherited knowledge of how previous societies shaped their landscape through generations. However, historic rural landscapes encounter severe forces today in Turkey and around the world. They lead to change in economic and ecological life, and also in socio-cultural lifecycle and environment itself preventing the ongoing transfer of landscape knowledge among generations.

In this regard, thesis aims to identify, analyze, evaluate and conserve landscape characteristics in general and try to specify them for historic rural landscapes by using the landscape approach. For this, multilayered research is conducted covering conceptual, theoretical, methodological, historical and onsite investigations on historical-cultural territorial systems and socio-cultural, historic, economic, ecological, political and land use characteristics of the selected historic rural landscapes.

A method is proposed to identify and assess rural areas comprehensively. In this method, firstly, heritage values in wider context are defined. For this, natural, historical, physical, economic, socio-cultural, subjective and perceptive aspects are

analyzed. In addition to that, value judgements by local inhabitants and diverse stakeholders through interviews and future visions of local, national and international bodies through designations, conservation, protection and planning decisions are assessed. Considering landscape as a process, past, current and future dynamics are determined. As a result, the character of historic rural landscape is defined. After that, evaluations and assessments are done. By doing so, different and diverse rural relations changing in diverse historical, geographical, natural, social and cultural contexts are observed and different heritage aspects are determined. Departing from this, site-specific procedures for the identification, assessment, conservation, management and planning are proposed. In the end, landscape strategies and actions are developed for the conservation and empowerment for the selected cases.

**Keywords:** historical-cultural values, landscape approach, landscape conservation, historic rural landscapes, Turkey

# Contents

## CHAPTERS

<b>1. INTRODUCTION</b> .....	1
1.1 Research Objectives and Central Research Questions .....	4
1.2 Methodology .....	5
1.3 Structure of the Thesis.....	13
<b>2. IDENTIFYING AND ASSESSING CULTURAL VALUES OF HISTORIC RURAL LANDSCAPES AS RESOURCES OF CONTEMPORARY LIFE</b> .....	15
2.1 Theoretical and Conceptual Background for Landscapes .....	15
2.1.1. Landscape Conceptualizations.....	16
2.1.2. Landscape in Spatial-Temporal Context .....	21
2.1.3. Landscape as a Network of Relations: Towards a Landscape Approach	25
2.1.4. Landscape as Heritage.....	28
2.2. Historic Rural landscapes as Resources of Contemporary Life.....	30
2.2.1. Conceptions of Rural Landscapes.....	30
2.2.2. Rural Landscapes as Heritage Places .....	33
2.3 International and National Approaches for Assessing Cultural Values of Historic Rural Landscapes: From Knowledge to Action.....	36
2.3.1. International and Global Approaches.....	36
2.3.2. National Approaches .....	41
2.3.3. Best Practices and Inspirational Examples around the World.....	45
2.4 A Method Proposal for Assessing Cultural Values of Historic Rural Landscapes	49

<b>3. RURAL LANDSCAPES OF ANATOLIA IN TERRITORIAL CONTEXT</b>	<b>61</b>
3.1 General Overview of the Socio-Economic and Cultural Life in Rural Anatolia from a Historical Perspective.....	61
3.1.1. Rural Life in Anatolia from Prehistoric and Ancient World.....	61
3.1.2. Socio-Economic and Cultural Rural Life in Anatolia during Ottoman Period (1500s-1923) .....	62
3.1.3. Historic Rural Landscapes in Turkey Today (1923-) .....	64
3.2. Understanding and Assessing Rural Heritage Places in Anatolia in Wider Context	69
3.2.1 Case 1   Ida Mountain: Symbolism and Mythology of Landscape.....	77
3.2.2 Case 2   Imerhev Valley: Close Relations between Nature and Culture...	93
3.2.3 Case 3   South-West Cappadocia: Spirituality and Historicity of the Landscape	117
3.3. Critical Evaluation on Rural Heritage Places in Anatolia .....	125
3.3.1. On Diversity, Distinctiveness and Values .....	126
3.3.2. On Issues, Problems and Challenges .....	130
3.3.3. On Actors and their Roles, Relations and Responsibilities.....	133
3.4. Concluding Remarks: Revisiting the Heritage Phenomenon and Rurality in the Case of Anatolia.....	136
<b>4. THE HISTORICAL-CULTURAL CHARACTERIZATION OF GÜZELYURT (ΚΑΛΒΑΡΗ/ KALVARI/ GELVERI) HISTORIC RURAL LANDSCAPE: FROM PAST TO THE FUTURE.....</b>	<b>139</b>
4.1 Historical Background in the Wider Geography.....	141
4.1.1 Initial Settling in Cappadocia .....	143
4.1.2 Christianization and Monastery Life in Cappadocia: Kalbari as a Monastic Center .....	145
4.1.3 Multi-Cultural Life in Cappadocia: Kalbari/Gelveri as Rum-Orthodox and Turkish-Muslim Village.....	151
4.1.4 Population Exchange: Gelveri/Güzelyurt as a Turkish Village.....	157
4.2 Historical-Cultural Network of Relations in the South-West Cappadocia .....	160
4.2.1. Historical Road Network and Related Structure in the South-West Cappadocia	160
4.2.2. Historical Settlement Network in the South-West Cappadocia.....	162
4.2.3. Religious Network in the South-West Cappadocia.....	173
4.3 Historical-Cultural Relations in Gelveri/Güzelyurt Historic Rural Landscape	177
4.3.1. Land Use Characteristics .....	178

4.3.2. Settlement Characteristics .....	183
4.3.3. Architectural Characteristics .....	221
4.3.4. Socio-Economic Relations .....	227
4.3.5. Socio-Cultural Relations .....	231
4.3.6. Perceptual Relations.....	234
4.4. Recognition of Historical-Cultural Values of Gelveri/Güzelyurt Historic Rural Landscape .....	239
4.4.1. Multi-Scale Actors and their Roles in Society in Historical Perspective.	239
4.4.2. Decisions and Designations related to the Historical-Cultural Values ....	242
4.5. Critical Evaluation on Changing Conditions in Space-Time Dimension.....	252
4.6. Historical-Cultural Characterization of Güzelyurt Historic Rural Landscape	259
<b>5. FROM KNOWLEDGE TO ACTION FOR HISTORIC RURAL LANDSCAPES IN TURKEY .....</b>	<b>263</b>
5.1 From Knowledge to Multi-Scale Actions: Overall Assessment .....	265
5.1.1 Case 1   Ida Mountain: Symbolism and Mythology of Landscape.....	266
5.1.2 Case 2   Imerhev Valley: Close Relations between Nature & Culture .....	268
5.1.3 Case 3   South-West Cappadocia: Spirituality and Historicity of Landscape	270
5.2 From Knowledge to Multi-Scale Actions: Landscape Quality Objectives.....	272
5.3 From Knowledge to Multi-Scale Actions: Action Plan.....	276
5.3.1 Action Plan for the Symbology and Mythology of Landscape: Ida Mountain	277
5.3.2 Action Plan for the Close Relations between Nature-Culture: Imerhev Valley	287
5.3.3 Action Plan for the Spirituality and Historicity of the Landscape: South-West Cappadocia .....	295
5.4 Overall Evaluation: Reviewing the Method and Its Application from Knowledge to Action .....	307
5.4.1. Reviewing the Method from Knowledge to Action.....	307
5.4.2. Application of the Method to the Cases: Limits, Challenges and Site-Specific Procedures .....	308
<b>6. CONCLUSION .....</b>	<b>315</b>
<b>BIBLIOGRAPHY .....</b>	<b>325</b>

<b>APPENDIX 1: MAPS, AERIAL PHOTOS, PLANS.....</b>	<b>341</b>
<b>APPENDIX 2: ARCHIVAL SOURCES.....</b>	<b>365</b>
<b>APPENDIX 3: ANCIENT WRITERS, TRAVELERS AND RESEARCHERS IN CAPPADOCIA.....</b>	<b>379</b>



# List of Tables

Table 1: Methodological Framework.....	51
Table 1: Demographical information between 1500-1924 based on historical sources	158

# List of Figures

Figure 1: Sources of information for Gelveri/Güzelyurt Historic Landscape.....	12
Figure 2: UN-HABITAT Theory of Change for the Strategic Plan for the period 2020-2023 ( <a href="https://unhabitat.org/our-strategy">https://unhabitat.org/our-strategy</a> ) .....	39
Figure 3: Environmental Sustainability for the Sustainable Development Goals in the 2030 Agenda ( <a href="https://ec.europa.eu/environment/international_issues/2030_agenda_en.htm">https://ec.europa.eu/environment/international_issues/2030_agenda_en.htm</a> ) .....	40
Figure 4: Landscape quality objectives, criteria, actions and landscape directives according to scale (Landscape Observatory of Catalonia (2016). The Landscape Catalogues of Catalonia, p. 120) .....	44
Figure 5: Methodological steps of Landscape Catalogues of Catalonia and participation (Landscape Observatory of Catalonia (2016). The Landscape Catalogues of Catalonia, p. 28).44	44
Figure 6: Socio-Economic/ Timar System in Rural Areas during the Ottoman Period.....	64
Figure 7: Application of the method to the cases .....	70
Figure 8: Natural characteristics of Ida Mountain (author, 2017).....	77
Figure 9: Ida Mountain (Verlag von Dietrich Reimer, NYPL Digital Collections, 1890) .....	78
Figure 10: Diverse settlement characteristics in Ida Mountain (author, 2017) .....	79
Figure 11: Diverse architectural characteristics (use of stone, brick, mudbrick, timber) in Ida Mountain (author, 2017) .....	79
Figure 12: Architectural details and ornamentations (author, 2017).....	79
Figure 13: Diversity in architectural production (olive oil factory, hamam, mosque) in Ida Mountain (author, 2017) .....	80
Figure 14: Mythological Figures in the Mount Ida .....	83
Figure 15: Imerhev Valley under the occupation of different civilizations. Urbano Monte, Tavola Sesta, Che Ha Sua Superiore La Tavola Prima. Libro Terzo, David Rumsey Historical Map Collection, 1587. (top left), Nicolas De Fer, General Carte Pour l'Intelligence des Affaires Presente Des Turcs, des Tartares, de Hongrois, des Polonois, des Suedois, et des Moscovites : Aux Environs De La Mer Noire et de la Mer Baltique. David Rumsey Historical Map Collection, 1737. (top right), Carl Christian Franz Redefeld, General Karte des Osmanischen Reichs. Nach den bessten Quellen entworfen. und gezeichnet. vom Hauptm. Radefeld. 1845. Stich, Druck und Verlag des Bibliographischen Instituts zu Hildburghausen, (1860). David Rumsey Historical	

Map Collection, 1845. (bottom left), O. W. Gray, Gray's New Map of the Countries Surrounding the Black Sea Comprising Turkey in Europe and Turkey in Asia, Greece (Hellas), Southern Russia etc. by Frank A. Gray. (insets) Environs of Athens and Piraeus. The Bosphorus or Strait of Constantinope. David Rumsey Historical Map Collection, 1879. (bottom right).....	94
Figure 16: Network of settlements in Imerhev Valley (author's interpretation, original scale: 1/25000) .....	96
Figure 17: Village settlements and village houses (author, 2018) .....	96
Figure 18: mezra (left), yayla (middle) settlements and architecture (author, 2018).....	96
Figure 19: Mill structures (left and middle) and mereks (right) (author, 2018).....	100
Figure 20: Animal Husbandry (author, 2018).....	100
Figure 21: Beekeeping (author, 2018) .....	101
Figure 22: Agricultural lands (author, 2018).....	101
Figure 23: A day and night in yayla festival (author, 2018) .....	103
Figure 24: Visual relations and symbolic places in Imerhev Valley; yayla settlements in the plains of higlands (left), crossroads of yaylas called as Sazgirel Crest by locals (right) (author, 2018) .....	104
Figure 25: Symbolic places, places of stories and legends, places of myths and historic events, landmarks, local places of daily use with local names, places of local attachment (the majority of the information is gathered through guided walks (the itinerary is shown with black line) and in-depth interviews) (author's interpretation, original scale: 1/25000) .....	105
Figure 26: Tourism Master Plan 2014-2019, 2018 (the study area is indicated in black frame) 107	
Figure 27: Green Road Project (Yeşil Artvin Derneği, <a href="http://yesilartvindernegi.org/">http://yesilartvindernegi.org/</a> ) .....	108
Figure 28: Construction of Hydroelectric Power Plants (author, 2018).....	108
Figure 29: Copper and Gold Mining (Yeşil Artvin Derneği, <a href="http://yesilartvindernegi.org/">http://yesilartvindernegi.org/</a> ).....	108
Figure 30: John Arrowsmith's 1844 Map of Asia (left), Joseph Grassl's 1860 Asiat Turkey Map (right) .....	119
Figure 31: Erkan-ı Harbiye-i Umumiyye, 1884 (left), Erkan-ı Harbiye-i Umumiyye, 1926 (right) .....	119
Figure 32: Historical-Cultural Network of Systems and Relations in South-West Cappadocia (author's interpretation, original scale: 1/25000) .....	120
Figure 33: Fields and vineyards (left), bezirhane-linseed oil production (right) .....	121
Figure 34: Reapers in Aksaray plain (left) (Gertrude Bell, 1907), revival of wine production by traditional methods (right) ( <a href="https://www.academiadeipalati.it/mamma-li-turchi">https://www.academiadeipalati.it/mamma-li-turchi</a> ) .....	122
Figure 35: View of Hasan Mountain from Gelveri (left), Monstery on a hill (Gertrude Bell, 1907) .....	122
Figure 36: Diversity, Distinctiveness and Values of Cases .....	129
Figure 37: Issues, Problems and Challenges of Cases.....	132
Figure 38: Multi-scale Actors of Cases.....	135
Figure 39: Rural Characteristics and Heritage Aspects of Case -1 .....	137
Figure 40: Rural Characteristics and Heritage Aspects of Case -2 .....	138
Figure 41: Cappadocia (Google Earth, 2019).....	140
Figure 42: South-West Cappadocia (Google Earth, 2019) .....	140
Figure 43: Time-Depth for Güzelyurt and its historic landscape .....	142
Figure 44: Initial Settling in Cappadocia.....	144
Figure 45: Roman and Byzantine Roads and Historically Important Cities in Cappadocia .....	149
Figure 46: Early Christian & Byzantine Road System and Structures in Cappadocia.....	150

<i>Figure 47: Caravanserai Roads &amp; Han Buildings, Seljukid and Ottoman Buildings</i> .....	152
Figure 48: The reforms in the Ottoman Empire between 1830s-1870s.....	156
<i>Figure 49: The change of administrative status of Kalvari/Gelver/Güzelyurti between 1892 and 1989</i> .....	159
Figure 50: Cappadocia, John Arrowsmith, 1844.....	163
Figure 51: Niğde-Aksaray, Erkan-ı Harbiye-i Umumiyye, 1926.....	164
Figure 52: Aşıklıhöyük ( <a href="http://www.asiklihoyuk.org/">http://www.asiklihoyuk.org/</a> ) .....	165
Figure 53: Mamasin Village, 1952 (CNK F-964) .....	166
Figure 54: Nora Ancient City ( <a href="https://artofwayfaring.com/destinations/the-ruined-city-of-nora/">https://artofwayfaring.com/destinations/the-ruined-city-of-nora/</a> ) .....	167
Figure 55: Ihlara Valley (Gertrude Bell, 1907).....	168
Figure 56: Sivrihisar (Gertrude Bell, 1907).....	169
Figure 57: Genedala (Akyamaç), 1960 (CNK F-187) .....	170
Figure 58: Gelveri (Gertrude Bell, 1907).....	172
Figure 59: St. Gregory cave (Gertrude Bell, 1907) .....	172
Figure 60: Historical-Cultural Network of Systems and Relations in South-West Cappadocia (author's interpretation) .....	175
<i>Figure 61: Güzelyurt and its historic rural landscape (author, 2018)</i> .....	177
Figure 62: Güzelyurt and its historic rural landscape (author, 2018).....	177
Figure 63: Reapers in Akserai plain (Gertrude Bell, 1907).....	180
Figure 64: Historical-Cultural Relations in Güzelyurt Historic Rural Landscape (original scale: 1/25000) .....	181
Figure 65: Historical development of Gelveri/Güzelyurt settlement area .....	184
Figure 66: Güzelyurt Historic Rural Landscape.....	185
Figure 67: Building types in Gelveri / Güzelyurt.....	187
Figure 68: Monastery Valley (left & right, author, 2019; middle, Gertrude Bell, 1907) .....	190
Figure 69: St. Ephemios Church (Kalburly Kilise) in Monastery Valley (author 2018; right, Gertrude Bell, 1907) .....	190
Figure 70: St. Ephemios Church (Kalburly Kilise) interior (author, 2018).....	190
Figure 71: Ioannis Hrisostomos Monastery (Gertrude Bell, 1907).....	191
Figure 72: The churches and monasteries in Güzelyurt Historic Rural Landscape .....	193
Figure 73: Panorama from Kayabaşı neighborhood to Hasan Mountain, Analipsis Monastery and Kurutos neighborhood (author, 2019).....	196
Figure 74: Panorama from Kayabaşı neighborhood to lower neighborhood and Monastery Valley (author, 2019) .....	196
Figure 75: Hengameci Street (author, 2019).....	197
Figure 76: St. Prodromos Monastery (left, Ermolaos Andreais, CNK F-923, 1952; right, author, 2019) .....	197
Figure 77: Abandoned places in Hengameci Street (author, 2019).....	198
Figure 78: The sketch of the St. Gregorius Church in Gelveri, 1924 (CNK 177-B).....	199
Figure 79: St. Gregorius Church/ Ligoryos Theologos Church/ Alimdar Church (Gertrude Bell, 1907) .....	200
Figure 80: The cave house of St. Gregory (Gertrude Bell, 1907) .....	201
Figure 81: St. Gregorius Church (left, CNK F-982, 1913; right, CNK F-901, 1960).....	201
Figure 82: St. Gregorius Church (left, author 2019), the cave house of St. Gregory (right, author 2019) .....	201

<i>Figure 83: Rock-cut and rock carved spaces in Cevizli Street (author, 2019)</i> .....	202
<i>Figure 84: Settlement in 'lower neighbourhood' (author, 2018)</i> .....	203
<i>Figure 85: Kurutos neighborhood from the valley (author, 2019)</i> .....	204
Figure 86: Hamam in the lower neighbourhood (author, 2019).....	205
Figure 87: Gelveri general view, 1917 (CNK F-929).....	207
Figure 88: Gelveri general view, 1923 (CNK F-935).....	207
Figure 89: View from Kurutos to Kayabaşı and Akropol neighbourhoods (Gertrude Bell, 1907) .....	208
Figure 90: View to Akropol area from lower neighbourhood (CNK F-982, 1913).....	209
Figure 91: View of St. Gregorius Church, Akropol and Kayabaşı neighbourhood background (CNK F-901, 1960).....	209
<i>Figure 92: Settlement in the 'upper neighbourhood' (author, 2018)</i> .....	210
Figure 93: Architectural elements in open areas; fountain (left; photo taken by Ermalaos Andreadis, 1952) and furnace (right; author, 2019) .....	210
Figure 94: Rock-carved passage (author, 219).....	211
<i>Figure 95: Çarşı Meydanı - the main square (CNK F-945, 1923; author, 2018)</i> .....	212
<i>Figure 96: Pazar Meydan - open market area (author, 2019)</i> .....	213
<i>Figure 97: 49 Turkish villages from the 60 villages that used to go down to the pazar of Gelveri (CAMS Oral History Archive, Gelveri-kp8_0008, Gelveri-kp8_0009)</i> .....	214
Figure 98: The students and the teachers are together during the Rum Boys School Opening Ceremony in 1891 (photo taken by Aleksandros Iatropulos, CNK 118 B).....	216
Figure 99: New Year Greeting Card, 28 December 1910 (CNK 433) .....	216
Figure 100: Rum Boys School, today (author, 2019).....	217
Figure 101: The plan of the Rum Girls School, 1912 (left, BOA, İ.MF, 21/8-3), Rum Girls School, 1915 (right, CNK F-940).....	218
Figure 102: Rum Girls School, today (author, 2019) .....	218
Figure 103: Theatre play staged in Istanbul to fund the school construction in Gelveri, 1899 (CNK F-934) .....	219
Figure 104: Aqueduct & Hamam in the upper neighbourhood (author, 2019).....	220
Figure 105: New settlement area above the Monastery Valley (right; author, 2019, left, <a href="http://www.guzelyurt.bel.tr/">http://www.guzelyurt.bel.tr/</a> ).....	221
Figure 106: Rock-carved spaces and houses in the lower and upper neighborhoods (author, 2019) .....	223
Figure 107: Some residential buildings in the lower neighborhood (author, 2019).....	223
<i>Figure 108: Street view in the upper neighborhood (author, 2019)</i> .....	224
<i>Figure 109: Streets in the upper neighborhood (left, author, 2018; right, author, 2019)</i> .....	224
<i>Figure 110: Houses in the upper neighborhood (author, 2019)</i> .....	224
<i>Figure 111: Gelveri houses (author, 2019)</i> .....	225
<i>Figure 112: Ornaments on the entrances of courtyard walls (author, 2019)</i> .....	225
Figure 113: Inscriptions and ornaments on the facades and portals of the buildings (author, 2018) .....	225
Figure 114: Plan organization of some of the residential buildings in Güzelyurt (Ulusoy Binan, 1994, pp. 286-288).....	226
Figure 115: Udo Hirsch, using traditional wine making methods (left, <a href="https://www.accademiadeipalati.it/mamma-li-turchi">https://www.accademiadeipalati.it/mamma-li-turchi</a> ), types of wine produced by Udo Hirsch, (right, <a href="https://www.triplea.it/producers/69-gelveri-manufactur">https://www.triplea.it/producers/69-gelveri-manufactur</a> ).....	229

Figure 116: Types of potteries produced in Gelveri, sketches by Mr. Giorgios Tsatalbasoglou (CAMS Oral History Archive, Gelveri-kp21_0003, Gelveri-kp21_0004, Gelveri-kp21_0005)	230
Figure 117: Pottery making, tile glazing, straw weaving courses, Güzelyurt Public Education Center ( <a href="http://www.guzelyurt.bel.tr/">http://www.guzelyurt.bel.tr/</a> )	231
Figure 118: Religious ceremony during Easter in Agios Grigorios Theologos Church, 1895 (left, CNK 1A); Agios Konstantinos and Eleni Ferial/Feast Days Celebration, 1924 (right, CNK F-469)	232
Figure 119: Gelveri musicians in a wedding ceremony, 1920 (left, CNK F-951); Celebrations for the end of the war between Greece and Turkey, 12 September 1922 (right, CNK 122-A)	232
Figure 120: Hıdırellez ceremonies (left), wedding ceremonies (right) ( <a href="http://www.guzelyurt.bel.tr/">http://www.guzelyurt.bel.tr/</a> )	233
Figure 121: The view of Hasan Mountain and High Church (left), the view of rock settlements with Hasan Mountain in the background (author, 2018)	234
Figure 122: views of Kulaklı Tepe today and in the past (left, author, 2018; right, Gertrude Bell, 1907)	235
Figure 123: Hasan Mountain as the symbol of the region (author, 2019), Hasan Mountain depiction in Çatalhöyük (John Swogger, <a href="http://www.sci-news.com/archaeology/science-catalhoyuk-map-mural-volcanic-eruption.html">http://www.sci-news.com/archaeology/science-catalhoyuk-map-mural-volcanic-eruption.html</a> )	235
Figure 124: The state of conservation in Gelveri/Güzelyurt from past to the future	242
Figure 125: 1/2000 Land Use Plan, 1958 (left), 1/2000 Development Plan 1958 (right), by Demirhan Akyüz, project given by Provincial Bank	244
Figure 126: Conservation Site Decisions, 1991 (author's interpretation)	246
Figure 127: 1/5000 Conservation Development Plan, 1991, project given by Provincial Bank, approved by the Ministry of Public Works and Settlement	247
Figure 128: 1/1000 Conservation Development Plan, 1991, by Cüneyt K. Erginkaya project given by Provincial Bank	250
Figure 129: Changing Conditions in Space-Time Dimension	255
Figure 130: Abandonment of rock-cut and rock-carved spaces and demolishment (author, 2019)	256
Figure 131: Abandonment of rock-cut and rock-carved spaces and demolishment (author, 2019)	256
Figure 132: Demolished houses and structures (author, 2019)	256
Figure 133: Demolished earth roof of the hamam and demolished furnace (author, 2019)	257
Figure 134: Inharmonious additions in the traditional settlement and improper interventions in the roof and facades (author, 2019)	257
Figure 135: Lack of maintenance (author, 2019)	257
Figure 136: Structural Problems (author, 2019)	258
Figure 137: Vandalism in the Analipsis Monastery (author, 2019)	258
Figure 138: Changes in settlement scale from 1955, 1988 and 2010 Aerial Photos of Gelveri/Güzelyurt, General Command of Mapping, Ankara	258
Figure 139: Steps from Knowledge to Action	264
Figure 140: Action Plan for the Symbology and Mythology of Landscape: Mount Ida	285
Figure 141: Action Plan for the Close Relations between Nature-Culture: Imerhev Valley	293
Figure 142: Action Plan for the Spirituality and Historicity of the Landscape: South-West Cappadocia	305
Figure 143: Roman Roads, David French, 2016, Map 4a & 4b	341

Figure 144: Byzantine Roads, Hild, 1977, Map 4 .....	342
Figure 145: Silk & Caravanserai Roads and related structures, ÇEKÜL, 2012.....	342
Figure 146: John Arrowsmith's 1844 Map of Asia.....	343
Figure 147: Joseph Grassl 1860 Map Asiatischen Türkei.....	344
Figure 148: Niğde-Aksaray, Erkan-ı Harbiye-i Umumiyye, 1926.....	345
Figure 149: Aerial Photo of Gelveri/Güzelyurt, 1955, General Command of Mapping, Ankara .....	346
Figure 150: Aerial photo of Gelveri/Güzelyurt, 1988, General Commanf of Mapping, Ankara	347
Figure 151: Aerial Photo of Gelveri/Güzelyurt, 2010, General Command of Mapping, Ankara .....	348
Figure 152: 1/2000 Land Use Plan, 1958, by Demirhan Akyüz, project given by Provincial Bank .....	349
Figure 153: 1/2000 Development Plan, 1958, by Demirhan Akyüz, project given by Provincial Bank .....	350
Figure 154: 1/100 One-Story Row House Typology, 1958, by Demirhan Akyüz, project given by Provincial Bank .....	351
Figure 155: 1/100 Two-Story Row House Typology, 1958, by Demirhan Akyüz, project given by Provincial Bank .....	352
Figure 156: 1/100 Two-Story Single House Typology, 1958, by Demirhan Akyüz, project given by Provincial Bank.....	353
Figure 157: 1/5000 Conservation Development Plan, 1991, project given by Provincial Bank, approved by the Ministry of Public Works and Settlement .....	354
Figure 158:1/1000 Conservation Development Plan, 1991, by Cüneyt K. Erginkaya project given by Provincial Bank.....	355
Figure 159: 1/1000 Conservation Development Plan 1/2, 1991, by Cüneyt K. Erginkaya, project given by the Provincial Bank .....	356
Figure 160:1/1000 Conservation Development Plan 2/2, 1991, by Cüneyt K. Erginkaya, project given by the Provincial Bank .....	357
Figure 161: 1/1000 Conservation Development Plan Legend, 1991, by Cüneyt K. Erginkaya, project given by the Provincial Bank, Ankara .....	358
Figure 20: 1th-5th Zone Disaster Area Declarations.....	359
Figure 163: 1/250000 Tourism Development Plan .....	360
Figure 164: 1/100000 Land Use Plan (ÇDP), 2007, prepared by General Command of Mapping .....	361
Figure 165: Güzelyurt and surrounding in 1/100000 Land Use Plan (ÇDP), 2007, prepared by General Command of Mapping.....	362
Figure 166: 1/100000 Land Use Plan (ÇDP) Legend,2007, prepared by General Command of Mapping .....	363





# Chapter 1

## Introduction

Landscapes are formed through the tangible and intangible relations among natural and human factors. While tangible features include the spatial forms of landscape, intangible features include shared or individual values, meanings, habits, traditions, ways of life, acts and behaviors of people as the active and constant agents of landscapes. In other words, landscape embodies network of interactions and relations among people, nature and built environment. This network leads to the construction of tangible and intangible values and characteristics through time. Consequently, a landscape system is constituted as a set of historical, social, cultural, economic, ecological and political components, and also with built-up environment/physical environment from road network, infrastructure to settlement characteristics and architecture. While each component has an important role in the characterization of a specific landscape, the overall tangible and intangible relations among these features become more important in the landscape process. It is the dialogue between each component of landscape; the dialogue within the habitat.

Landscapes are places to observe the historical relationships between man and nature generating social, cultural, political, historical, economic, environmental and spiritual values. These places indicate the identity, continuity and existence of past societies formed and transferred to the future generations by the former ones through values, meanings, traditional knowledge, experiences, memories and testimonies created and sustained in an ever-changing and dynamic process of formation and transformation. Within this dynamic process, landscape knowledge is

constructed among the societies that gives implications about the socio-cultural, economic, ecological and political lifecycle from past over present to be transmitted to the future.

As it is an evolving and everchanging phenomenon in a dynamic process of interactions among each component, landscape encounters change and adaptation in its natural process that cause enhancement, adaptive transformation and also loss of some features. Within this process, landscape knowledge is constructed among the societies that gives implications about the socio-cultural, economic, ecological and political lifecycle from past over present to be transmitted to the future.

It is a dynamic and ongoing process where the human and nature have their own transformations and in which the human factor is very crucial as they create and sustain multi-layered landscape values and characteristics. During this process, landscape knowledge is constructed among the societies by handing down from former generations and transmitting to the future societies. With this knowledge, societies respond to the challenges with changes and adaptation since landscape acts as guide and framework for the tangible and intangible relations.

In this regard, landscape can be seen as a process through which losses, additions and alterations are seen in the physical and social structure. Landscape has multi-layered concept that each period leaves their traces to the physical and socio-cultural environment. Furthermore, landscape can also be regarded as a palimpsest holding the evidences of the successive periods. Landscapes are rich documents carrying the traces of human and nature history. They are open archives to learn about the past and present land-uses, settlement characteristics, traditional knowledge, lifecycle, habits, tradition, culture and so on. They are texts to read the history, culture and identity of the places and communities. Landscapes are also related with the natural processes that affect the ecological and environment cycles which have an effect on the socio-cultural and economic lifecycle and physical environment.

Regarding these features, landscapes are in the process of change and continuity embracing multi-layered tangible and intangible values and characteristics of the places and communities inherited from former generations to be transferred to the future ones. The tangible inheritance of landscapes can be searched in the landforms, in the underground and over ground natural sources such as presence of water, tree, vegetation and mine, in the infrastructure composed of highway and railway networks, aqueducts, caravan and commerce roads, in the urban, rural, semi-urban/semi-rural settlements and edifices in them as monuments, factories, houses, fortifications, bridges and in the more detailed look, open areas and architectural elements. The intangible inheritance can be searched in the socio-cultural acts and activities, tradition, culture, memories, testimonies, stories and myths.

However, today, the forces and challenges towards landscapes are more severe than before. Thus, irrevocable changes are seen. Because, they affect the system of relations in the landscape causing loss of dialogue and balance among the components. Economic and ecological challenges cause environmental and social change, so the historical continuity of uses and functions and transmission of the culture, tradition and landscape knowledge are interrupted.

Within the content of the thesis, landscape approach will be proposed first to identify overall values. Landscape is regarded as a framework for the comprehensive understanding of daily socio-cultural, economic lifecycle and the natural and ecological cycle. Then, this approach is used as a response to the contemporary forces and challenges by using landscape knowledge and cultural heritage as a tool to develop future visions due to its relational and integrating character.

The thesis takes historic rural landscapes as case study, as they are strong representatives for having network of relations among social, cultural, historical, economic, ecological and political aspects. They have the traces of past and comprise the inherited knowledge of how previous societies shaped their landscape through generations. However, historic rural landscapes encounter severe forces towards to change in economic and ecological life, that result in a dramatic change in the socio-cultural lifecycle and environment itself preventing the ongoing transfer of landscape knowledge among generations.

Consequently, the thesis aims to identify, analyze, evaluate and conserve landscape characteristics in general and try to specify them for historic rural landscapes by using the landscape approach. In this regard, the thesis follows multilayered research covering conceptual and onsite investigations of the socio-cultural, historic, economic, ecological, political and land use characteristics of the selected historic rural landscape. In the end, towards the forces and challenges, the thesis seeks to provide principles and strategies for the conservation and empowerment for the selected cases.

## 1.1 Research Objectives and Central Research Questions

The thesis aims to identify and assess overall values of rural areas within their landscape with comprehensive and unitary approach. For this, nature-culture relations, tangible-intangible relations, natural and cultural processes should be taken into account through a *longue duree* analysis. This is achieved by landscape approach. With landscape approach, the notion about rural areas and their heritage aspects are widened. Thus, not only the physical setting, but also the whole landscape together with tangible and intangible aspects are considered. With this regard, the thesis aims to interrogate widened notions about heritage. The ultimate aim of the thesis is to use landscape knowledge and cultural heritage as tools for future development. For this main research objectives and central research questions are defined as follows:

**RQ 1: Identification of historical-cultural rural heritage values in a wider context > Landscape approach**

How to identify multi-layered historical-cultural values of historic rural landscapes?

**RQ2: Assessment of values and challenges > revisiting heritage phenomenon and rurality & future scenarios**

How to assess and evaluate multi-layered historical-cultural values considering local dynamics and identifying driving forces, changing conditions, risks and potentials?

**RQ3: Conservation planning**

How to use multi-layered historical-cultural values and landscape knowledge to deal with driving forces and provide conservation strategies?

This research focuses on the cultural values of rural heritage places from knowledge to action. For this, approaches from the disciplines history, architecture, heritage conservation and planning will be the main position of this dissertation. The author, as a conservation architect, developed these approaches under the supervision of two tutors from the history of architecture (ICAR 18) and planning disciplines (ICAR 21).

## 1.2 Methodology

The thesis, as it is given in the name, deals with assessing cultural values of landscapes from knowledge to action. Thus, it is composed of three phases that are identification as comprehensive knowledge building phase, assessment as transitional phase to bring knowledge into action and finally, action phase to use the knowledge in action with conservation planning. Among these, the most important phase of the research is the identification of overall values to develop a comprehensive knowledge. By doing so, more efficient and proper tools and approaches are developed for the following phases of assessment and conservation planning.

The complexity of (historic) (rural) landscapes requires multi-layered research including qualitative and quantitative research methods in the identification of overall values. In this regard, the thesis follows steps of literature survey, case study selection, data collection and field survey. However, this multi-layered research is **not carried out through a linear process** since the findings of each step necessitate verification and reconsideration of other steps. For example, after data collection about case studies, literature survey might be needed to be developed and field survey to be arranged accordingly. In the same way, outcomes of field survey might necessitate to go back to the previous steps to develop and/or reconsider them with further research to check the information, so thus to achieve more reliable, detailed and comprehensive results. Therefore, research about landscapes presents challenges in terms of methodological aspects.

**The first step** is the literature review that is conducted under two big topics. The first one is about the **state-of-the-art of landscape research** [landscape, historic (rural) landscapes, (rural) landscape as heritage]. For this, conceptual and methodological approaches at international discourse in a historical perspective are searched. In line with the aim of the thesis, this research is deepened for the historic rural landscapes. Further research is done to develop critical evaluations about considering heritage aspects of landscapes in general and of rural landscapes specifically. As a result, theoretical, conceptual and methodological knowledge is built about landscapes in this first part of the first step. The main sources that are benefitted for the first part are the works of prominent scholars, books, journal articles, thesis studies/dissertations, research projects, project implementations, international documents and conventions, case studies and good/best practices at national and international discourse.

The second part is about the **case of Turkey** [rural landscapes of Anatolia, Turkey] on its historical background and cultural debate about historic rural landscapes in Turkey. For this, reports of land survey and archaeological research projects, scientific publications on the historical geography of Anatolia are looked. Then, the translations of the Ottoman state records (if available) and publications out of these sources are studied. Many information about rural areas in Anatolia and Thrace can be traced from these sources from the 15th century to 1923. As a result, general overview on the socio-economic and cultural life in rural Anatolia in a historical perspective, on historical background and historiography about historic rural landscapes are done. The books and articles written by İbrahim Hakkı Konyalı, Sevgi Aktüre, Suraiya Faroqi, Halil İnancık, Ömer Lütfi Barkan and many other prominent scholars are the main sources of this research.

Additionally, governmental documents and official gazette are overviewed to understand the national legal and administrative framework about rural landscapes of today. Finally, research projects, project implementations and related scientific publications at national level are also studied.

**The second step** is the case study selection. In line with the theoretical, conceptual and methodological knowledge and in-depth information about the historic rural landscapes of Anatolia in a historical perspective, three rural areas are selected to be studied in this thesis. These rural areas are selected from different regional, natural and cultural contexts all of which have undergone different natural, cultural and historical processes. They have multi-ethnic, multi-cultural, mythological and multi-religious background. In most of these rural areas, traditional practices still continue. They represent distinct, diverse and unique characteristics, rural conditions and heritage aspects at all levels. However, these rural areas encounter various forces today that lead change in the tangible and intangible environment. These areas are studied in wider territorial scale and context. The first area is **Ida Mountain** that is located on the north-west of Turkey between Aegean and Marmara Seas. It has diverse natural features from sea to the mountains. In the rural settlements, different rural conditions, practices and heritage aspects are seen. The second area is **Imerhev Valley** that is located on the north-east of Turkey. It is a remote mountainous landscape in the border of Georgia. The rural settlements are scattered in different altitudes where traditional rural life is still ongoing. The third area is the **South-West Cappadocia** that is located in the center of Turkey. After the upper scale analysis of these three rural areas in their wider contexts, **Gelveri/Güzelyurt** is selected in the South-West Cappadocia to be studied more in detail, in settlement and architectural scales.

Gelveri/Güzelyurt is a central village in the South-West Cappadocia having prominent cultural landscape with its rich tangible and intangible background. This is an area where traditional-cultural features can still be observed despite major changes seen in the socio-cultural and economic life. The physical environment still stands but suffers from pressures of dramatic change. In Gelveri/Güzelyurt, challenges are seen the most but cultural heritage aspects are still valid today. The rural life practices have also changed during time but still continue with traditional activities. Besides, this area allows the multi-layered research due to availability of historical and contemporary sources. Thus, this area is selected to conduct an in-depth study to identify overall values, issues and problems at various scales and to propose future actions for its conservation.

In dealing with landscape as a complex subject of study, the sources of information become multiple. In this thesis study, the main sources of information for the case studies are data collection of historical and contemporary sources and field survey in the physical (places) and social environment (people).

**The third step** covers data collection of historical and contemporary sources. For the **historical sources**, the Ottoman and Turkish Republican archives<sup>1</sup>, Greek archives, archives of

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<sup>1</sup> Any research related to historical geography of the Ottoman Empire can benefit from various sources such as: *tapu tahrir defterleri* (cadastral records), *muhimme defterleri* (register of sultan decrees), *şer'iyye sicilleri* (Ottoman court

research centers (BIAA, ARIT, ANAMED, etc.), university archives (Middle East Technical University, Yıldız Technical University, etc.), archives of public bodies and finally, online archives are visited. In the end, primary and secondary historical sources, if available, are collected for each case area. These sources are written sources such as state records, visual sources such as cartography, maps, photos and illustrations, travelers' accounts and books, articles and related publication.

In the case of Turkey, historical cartography has been produced only for big cities and places of strategical importance such as Istanbul, Izmir, Tarsus, Eskişehir and Sakarya. Thus, detailed historical cartography for historic rural landscapes cannot be reached. However, the reconstruction maps of the Roman and Byzantine roads help to understand the important cities and infrastructure during these periods. Additionally, the maps produced by 19th century western travelers give further information about the historical geography of Anatolia in the 19th century. Among them, the maps created by Heinrich Kiepert (1840s-1890s) give more detailed and accurate information about the Ottoman geography. The majority of these maps are reached online.<sup>2</sup> Finally, the Ottoman Military Maps (*Erkan-ı Harbiye-i Umumiyye Haritaları*)<sup>3</sup> are benefitted from during this thesis study.

The 20th century **contemporary sources** are also collected from public bodies, institutions, research centers, libraries and online databases. For this, the archives of local municipalities, the Special Provincial Directorate of Administration, conservation councils and are visited. Cadastral maps, master plans, conservation plans, registration status, maps showing topography, road system, water system etc. are collected. The archives of the Provincial Bank is also visited since many master and some conservation plans have been prepared by this institution mainly between 1933-1980. Besides, aerial photos from the General Command of Mapping<sup>4</sup> in Turkey are collected. The first aerial photo in Turkey was taken in 1934. For the selected case areas, aerial photos from 1950s onwards can be found.

Even though archival materials for the first and second cases are limited, there is a great number of primary sources for the case of Gelveri/Güzelyurt. **Thus, more in-depth research on historical and contemporary sources is conducted for Gelveri/Güzelyurt.**

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records), *kanunnameler* (Ottoman book of laws), *salnameler* (yearbooks), *temettuat defterleri* (business tax records), *avarız defterleri* (special tax records) and *cizye defterleri* (tax collected from non-Muslims), *Asar-ı Atika* (antiquities) notebooks as the main primary sources. Additionally, population consensus data, manuscripts, consular reports, intergovernmental agreements and correspondence, *firmans* (edicts), *berats* (exemption licenses), judgements, *ahidname* (bill of oath), divan (imperial council), parliamentary decisions, *nizamname* (regulations), custom contracts, letters and records of the foundation are the further primary sources that contribute to any research on historical geography. These sources can be reached from the Prime Ministry of Ottoman and Republican Archives. These sources give wide variety of information about demographic and socio-economic life during the Ottoman period. Even though most of the Ottoman archives are digitized, they are not publicly accessible and most of them are not yet translated into Turkish. This creates a limitation in research in benefitting from the primary sources.

<sup>2</sup> The list of online archives visited is given in Appendix 3.

<sup>3</sup> <https://acikerisim.tbmm.gov.tr/>.

<sup>4</sup> <https://www.harita.gov.tr/english/u-18-aerial-photo-archive.html>.

The primary sources are collected from the Ottoman, Republican and Greek archives. State reports and correspondences are found in the Ottoman and Republican archives<sup>5</sup> under the names Gelveri, Gelvere, Gelverdi and Güzelyurt. Additionally, the surrounding settlements are also searched in these archives.<sup>6</sup> In addition to the Prime Ministry archives, *vakıf tahriri* (foundation records) for Aksaray (TK 564)<sup>7</sup> dating back to 1476 is found in the General Directorate of Land Registry and Cadaster archives.<sup>8</sup>

The Greek archives are also important sources for the case of Gelveri/Güzelyurt. The **Center for Asia Minor Studies (CAMS)** have conducted many oral history interviews with the migrants (Turkish speaking Rum-Orthodox communities) who were forced to population exchange in 1924. The interviews were both done as individual and group meetings. The results of these interviews were recorded by CAMS Oral History Archives. The in-depth interviews were done between 1930 and 1970. The records of these interviews were brought together in the booklets called Eksodus.<sup>9</sup> These oral history records can also be searched online using CAMS portal.<sup>10</sup>

The oral history records focus on the life in villages before the population exchange, migration process and the life afterwards in the new places in Greece. They are important studies since they present voices from the local level, and also they give information about the social-cultural and economic life. For the case of Gelveri, the in-depth interviews with the Rum-Orthodox community living in Greece were conducted in 1950s. Almost 3000 records were found<sup>11</sup> in these archives related to the in-depth interviews done with the migrants coming from Gelveri. These sources are collected directly from the archive. They are written in contemporary Greek language. However, not all have been translated due to a vast number of sources. The relevant information has been

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<sup>5</sup> <https://katalog.devletarsivleri.gov.tr/>.

<sup>6</sup> The list of these records can be seen in Appendix 2: Archival Sources, the records starting with the abbreviation BOA (Prime Ministry Ottoman Archives) and Cumhuriyet (Republic Archives) belong to the records from the Prime Ministry of Ottoman and Republican Archives.

<sup>7</sup> Six years after the conquest of Aksaray by the Ottomans, the first *vakıf tahriri* (foundation records) (TK 564) for Karaman lands (that include Aksaray) were prepared in 881/1476. This book is registered in the Kuyud-I Kadime Archive in the General Directorate of Land Registry and Cadaster. It is the first foundation record of Karaman Province prepared in 881/1476 with the order of Sultan II. Mehmed. In the foundation book, the names of 42 settlements (karye and hamlet) in Aksaray and its surroundings were identified (Topal 2017).

<sup>8</sup> In these records, Gerveli is used as the name of the village, the order number is given as 40 and the page number is 85a/66. For further information see: Topal, N. (2017). Fatih Devri Karaman Eyaleti Vakıf Defterlerine Göre Aksaray [Aksaray according to the foundation records during Fatih period], Cappadocia Journal of History and Social Sciences, vol. 9.

<sup>9</sup> Balta, E. (1996). *1923 Mübadelesi'nin Tarihsel Sorunları Üzerine Düşünceler: Bir Destan ve Sözlü Tarih [Thoughts on the Historical Problems of the 1923 Exchange: An Epic and Oral History]*, Tarih ve Toplum, vol. 149, pp. 261-271. According to Evangelia Balta, there are three volumes of Eksodus. The third volume was: Kitromilides, P. (1982). *Ho Eksodos, Martyries apo tis eparkhles tes Kentrikes kal Notias Mikrasias (Eksodus, Küçükasya'nın ve Orta ve Güney Eyaketlerinden Anılar)*, III. Cilt, pp. 9-15.

<sup>10</sup> <http://en.kms.org.gr/>.

<sup>11</sup> The results are found under ΑΚΣΕΡΑΙ-ΓΚΕΛΒΕΡΗ (Aksaray-Kalbari), ΚΑΠΠΑΔΟΚΙΑ (Kapadokya): ΚΠ 1-6, ΚΠ 7-24, ΚΠ 25-29, ΚΠ 30-33, ΚΠ 34-38, ΚΠ 39-44.



selected and got them translated into English. In 2005, Renk Özdemir also conducts in-depth interviews with the Turcophone Orthodox Karamanlis in Turkish in Nea Karvali.<sup>12</sup> From these interviews, she collects data about lifecycles, economic and socio-cultural activities, common places only for women and men, and both for women and men, religious activities, celebrations, dress, finery, music and dance.

In addition to oral history records, the primary sources collected by Kaplanis A. Iosifidis and Orhan Özdil gave an important contribution to the research in their book called: ‘Historical Cities of Cappadocia: From Gelveri to Nea Karvali - Places and People, 1500-1925’. Kaplanis A. Iosifidis is a Greek researcher and the director of Nea Kalvari Cappadocia Research Center. Orhan Özdil is a Turkish historian and researcher. In their book, they collected documents, photos and drawings about Gelveri from the Ottoman Archives (BOA-Başbakanlık Osmanlı Arşivi) in Istanbul and Greek archives in Athens. They also used documents and photos<sup>13</sup> from the Nea Kalvari Cappadocia Research Center connected to Stegi Politizmu Neas Karvalis. These sources are given in Turkish in this book. They are translated into English by the author.<sup>14</sup>

All the sources collected from the Ottoman and Greek archives give major contribution in identifying the historical-cultural values of Gelveri/Güzelyurt historic rural landscape. The sources are listed according to chronological order and by giving a color code. Color code explains the type of information that each document gives. These documents and brief information about each document can be seen in **Appendix 2**.

Furthermore, maps, historical cartography and aerial photos related to Gelveri/Güzelyurt historic rural landscape are collected from different archives. Two maps from 1884 and 1926 are found for Capadocia region among the Ottoman Military Maps (*Erkan-ı Harbiye-i Umumiyye Haritaları*). The 1926 map give more detailed information about the place names, natural references and land use such as *çiftlik* (farm) settlements, vineyards and wells. In 1926 map, Gelveri/Güzelyurt is given as Gelvere. Besides, the maps prepared by John Arrowsmith (Map of Asia Minor, 1844), Joseph Grassl (Asiat Turkey, 1860) and Heinrich Kiepert (1903) contributed to the information about the historical geography of SW Cappadocia in the 19th century. Finally, aerial photos from 1955, 1988 and 2010 are collected from the General Command of Mapping. These maps and aerial photos can be seen in **Appendix 1**.

In addition to these archival documents, the notes and narrations of historically important people and travelers from ancient times onwards give prominent information. The letters and notes

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<sup>12</sup> Özdemir, R. (2015). *The Turcophone Orthodox Karamanlis from Gelveri to Nea Karvali*, pp. 197-209.

<sup>13</sup> In the introduction of the book, it is indicated that the documents, books, maps and photos are collected by Kaplanis A. Iosifidis in 35 year-long studies.

<sup>14</sup> The information about the source of documents and related archives are explained in the introductory pages of the book. These documents are indicated as ‘CNK’ (Codix Neas Karvalis/ Neas Karvalis Collection) in the book. They used abbreviations as ‘CNK-F’ (Codix Neas Karvalis Fotografhes) for the photos, ‘CNK-M’ (Codix Neas Karvalis Maps) for the maps, ‘CNK-MM’ (Codix Neas Karvalis Muzeum) for the museum collections, ‘CNK-B’ (Codix Neas Karvalis Biblioteque) for the books. The sources are cited in the thesis with the same abbreviations as they are used in the book. In addition to these documents, the authors used documents and photos kept by the people who have lived in Gelveri before the population exchange.

of Orthodox bishop Gregorios Nazianzos (329-390) give information about the religious life in the region and in Gelveri. The texts written by Gregorius Nazianzenus can be reached from the online archive of Documenta Catholica Omnia.<sup>15</sup>

Additionally, travelogues, chronicles, sketches, drawings and cartography produced by travelers constitute significant sources to the current research. Among those, William Francis Ainsworth, William Ramsay and Gertrude Bell, Friedrich Hild and Marcell Restle give prominent information about Gelveri/Güzelyurt and its surrounding landscape and settlements. Gertrude Bell comes to Gelveri in 1907. She describes Gelveri and its surrounding in detail. She takes many photos and studies some of the churches in Gelveri. Her diaries and photos are available in Gertrude Bell Archive.<sup>16</sup> She, then, publishes the drawings of some of these churches with the book she published together with William Ramsay. The list of historically important people, ancient writers and the 19th century travelers are given in chronological order in **Appendix 3**.

**The fourth step** is field survey that covers both in-depth site survey of the physical and social environment. Field surveys are conducted for each case area. Ida Mountain was visited in August 2017, Imerhev Valley was visited in July-August 2018, and SW Cappadocia and Gelveri/Güzelyurt were visited in July 2018, February 2019 and July-August 2019.

Landscape itself gives wide range of information about many aspects of the life on it with remains and current buildings and structures. Thus, field survey was done firstly on the physical environment through on-site study and direct observation. Landscape and settlement characteristics, their relation with natural features, use of landscape by locals that is to say interrelations between nature and culture were observed. Then, settlement and architectural characteristics were studied in detail. For the settlement characteristics, open and built-up relations, uses and functions of open and built-up areas, altitudes, location and orientation were studied. Additionally, detailed studies were done in order to understand spatial organization of the settlement and the smallest units of this complex system that are houses and other structures. For this, plan organization, construction techniques and details, use of local materials, artisanship, ornaments and inscriptions in these buildings are studied. Furthermore, place names and names given by the locals were studied since they give important information about the past and current uses of places.

In addition to the in-depth investigations in the physical environment, this research gives further importance to the in-depth investigation of social environment. It is mainly because **people are the main sources of historical environment** since they carry traditional knowledge and experiences, they are witnesses of past and today and they are the major actors to define the future together. In this regard, social-research methodologies are benefited and in-depth individual and group interviews, guided walks/walking ethnography were conducted in the case areas as much as possible. While doing so, significant information was gathered through in-depth interviews. In-

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<sup>15</sup> <http://www.documentacatholicaomnia.eu/>. For the letters of Gregorius Nazianzenus, see Epistolae I-II-II that were written between 329-390.

<sup>16</sup> <http://gertrudebell.ncl.ac.uk/>

depth interviews were done with locals, local representatives and diverse stakeholders. During interviews, questions about daily life, economic, social and cultural acts and activities, use of open and built-up spaces, daily and seasonally use of the spaces, memories, stories and sacred and/or symbolic places are asked. Additionally, the changes in the village and the reaction of the villagers to changing conditions in their lifestyle were asked. Specifically, their opinion about major interventions (tourism boom, hydroelectric power plants, mining activities, etc.) to their nearby landscape were asked. In the end, the relations of rural life with nature and culture are learnt. Furthermore, traditional knowledge not only how to deal with natural conditions, but also how to use it for their benefits and also traditional knowledge about architecture were discussed.

In addition to the in-depth interviews with locals, in some cases, guided walks were also done. During these walks, while the detailed information about the surrounding landscape acquired, the memory places were also learnt. While walking, with reference to the symbol areas and areas having importance in the life of the guide, memories are evoked. So that, individual memories related to surrounding landscape and some of the collective memories could be learnt together with their places. This also helped to learn individual and collective symbol and memory places. This is important in assigning landscape as a heritage asset one more time not only considering tangible features but together with intangible features.

literature	<ul style="list-style-type: none"> <li>. scientific publications on the historical geography of Anatolia</li> <li>. scholarly work by İbrahim Hakkı Konyalı, Sevgi Aktüre, Suraiya Faroqi, Halil İnancık, Ömer Lütfi Barkan</li> <li>. research projects, project implementations and related scientific publications</li> <li>. books such as Historical Cities of Cappadocia: From Gelveri to Nea Karvali - Places and People, 1500-1925 by Kaplanis A. Iosifidis &amp; Orhan Özdil</li> <li>. journal articles</li> <li>. dissertations</li> </ul>		
historical sources	<p><b>reports, correspondences, documents, photos, drawings, cartography, etc. from:</b></p> <ul style="list-style-type: none"> <li>. <b>Turkish archives:</b> Prime Ministry Ottoman Archives (BOA) Republican Archives General Directorate of Land Registry and Cadaster archives General Command of Mapping</li> <li>. <b>Greek archives:</b> Center for Asia Minor Studies (CAMS) CAMS Oral History Archives Nea Kalvari Cappadocia Research Center</li> <li>. <b>Universities, research centers</b> Middle East Technical University Yıldız Technical University ANAMED BIAA</li> <li>. <b>Online archives</b> Center for Asia Minor Studies (CAMS) Documenta Catholica Omnia Online Archive Newcastle University Gertrude Bell Archive Official Gazette</li> </ul>	<p><b>maps, historical cartography and aerial photos</b></p> <ul style="list-style-type: none"> <li>. 1884 and 1926 Ottoman Military Maps (Erkan-ı Harbiye-i Umumiyye Haritaları)</li> <li>. historical cartography from 19th century travelers: John Arrowsmith (Map of Asia Minor, 1844) Joseph Grassl (Asiat Turkey, 1860) Heinrich Kiepert (1903)</li> <li>. 1955, 1988 and 2010 aerial photos from the General Command of Mapping</li> </ul>	<p><b>notes, narrations, travelogues, chronicles, sketches, drawings and cartography by historically important people and travelers</b></p> <ul style="list-style-type: none"> <li>. letters and notes of Orthodox bishop Gregorios Nazianzos (329-390)</li> <li>. William Francis Ainsworth</li> <li>. William Ramsay</li> <li>. photos, diaries, sketches of Gertrude Bell</li> <li>. Friedrich Hild</li> <li>. Marcell Restle</li> </ul>
contemporary sources	<p><b>cadastral maps, master plans, conservation plans, registration status, maps showing topography, road system, water system etc. from:</b></p> <ul style="list-style-type: none"> <li>. Güzelyurt Municipality archive</li> <li>. Special Provincial Directorate of Administration archives</li> <li>. Conservation Councils archives</li> <li>. Provincial Bank archives</li> </ul>		
field survey	<p><b>physical environment: places</b></p> <p><b>on-site study and direct observation in</b></p> <ul style="list-style-type: none"> <li>. historical roads: reconstruction maps of the roman and byzantine roads</li> <li>. land survey &amp; archaeological research projects</li> <li>. landscape and settlement characteristics</li> <li>. their relation with natural features</li> <li>. use of landscape</li> <li>. settlement and architectural characteristics</li> <li>. spatial organization</li> <li>. plan organization</li> <li>. construction techniques and details</li> <li>. use of local materials</li> <li>. artisanship</li> <li>. ornaments</li> <li>. inscriptions</li> <li>. place names</li> <li>. naming</li> </ul>	<p><b>social environment: people</b></p> <ul style="list-style-type: none"> <li>. in-depth interviews with migrants in Nea Kalvari in 1950s by CAMS</li> <li>. in-depth interviews with the Turcophone Orthodox Karamanlis in Turkish in Nea Karvali in 2005 by Renk Özdemir</li> <li>. in-depth individual and group interviews, guided walks/walking ethnography with locals, local representatives and diverse stakeholders by the author in July 2018, February 2019, July-August 2019</li> </ul>	

*Figure 1: Sources of information for Gelveri/Güzelyurt Historic Landscape*

## 1.3 Structure of the Thesis

The thesis is composed of six chapters. The first chapter introduces the topic, main discussions, research objectives, central research questions and methodology. The sixth chapter summarizes the main points, major outcomes and discussions and presents future research directions emerging from this research. The rest of the chapters are organized in sequence of theoretical, conceptual, methodological and empirical knowledge building to using this knowledge into action.

### theoretical, conceptual and methodological knowledge

In the second chapter, theoretical, conceptual and methodological knowledge is built. Firstly, theoretical and conceptual background about landscapes is given. Secondly, historical and cultural background related to historic rural landscapes are presented. Then, international and national approaches related to identification and assessment of cultural values of landscapes are searched. Finally, a method is proposed to be used in the thesis research. This methodological framework suggests a broader understanding of cultural values of landscapes within wider contexts considering network of relations at all scales through *longue durée* analysis.

### knowledge in wider scale & rural landscapes of Anatolia in wider context

The third chapter is dedicated to the rural landscapes of Anatolia in wider context. Firstly, general overview of the socio-economic and cultural life in rural Anatolia is done in historical perspective. Then, the method that is proposed in Chapter 2.4. is applied to three cases in wider scale and context. Then, critical evaluation on rural heritage places in Anatolia is done through values, problems and multi-scale actors. Finally, a discussion is opened about heritage and rurality changing place and context.

### *longue duree* knowledge & historical-cultural characterization of Gelveri/Güzelyurt

In the fourth chapter, Gelveri/Güzelyurt historic rural landscape is analyzed in territorial, settlement and architectural scales through set of analysis. Firstly, historical background and geographical context is introduced in wider scale. then, historical-cultural network of relations in the South-West Cappadocia and in Gelveri/Güzelyurt historic rural landscape are explained. Then, recognition of historical-cultural values from past to the future are introduced. Finally, historical-cultural characterization of Gelveri/Güzelyurt historic rural landscape is done.

### from knowledge to multi-scale actions

In the fifth chapter, the knowledge built in the previous chapters are used in multi-scale actions. For this, firstly, landscape values and problems are assessed. Then, landscape conservation aims are defined. Then, action plan for each selected case area is presented. Finally, overall evaluation is done by reviewing the method and its application from knowledge to action. Here, the limitations, challenges and site-specific procedures are introduced.



## **Chapter 2**

# **Identifying and Assessing Cultural Values of Historic Rural Landscapes as Resources of Contemporary Life**

### **2.1 Theoretical and Conceptual Background for Landscapes**

Landscape is a complex phenomenon that embraces multiple relations between man and environment through scales of space and time. Landscape comprises network of relations among historical, social, cultural, economic, political, ecological, environmental, spiritual and perceptual aspects at various scales. Landscape has traces of past and comprises inherited knowledge of how previous societies shaped their landscape through generations. It carries multi-layered tangible and intangible values and characteristics. It is a dynamic and ongoing process where human and nature have their own transformations and in which human factor is very crucial in creating and sustaining multi-layered landscape values and characteristics.

The research about landscape presents changing paradigms that are shifted from more ‘naturalistic-essentialist approaches’ to the more ‘constructivist’ ones. That is to say, while the initial studies focus more on the structural and morphological dimensions that consider landscape as ‘physical reality’, the later research focuses on social, cultural and mental dimensions that consider landscape as ‘social construct’. Then, dichotomies between nature and culture and also tangible and intangible relations become the topic of discussion. In the end, integrated approaches have been the focus of debate bringing all aspects of landscapes together.

### 2.1.1. Landscape Conceptualizations

Initial studies and discussions about landscape have started among historians and geographers. In the 19th century, French geographers and historians started to discover their landscape outside of the city. Even though the purpose was to discover the whole territory and to construct a sense of national unity and identity by discovering important historical places and places of war, they also started to discover countryside; rural landscapes.<sup>17</sup> Since then, many historians and geographers travelled around the country<sup>18</sup> during which tradition and culture, ways of living, land uses, agricultural activities, natural sources and their use by local communities have been discovered.

Paul Vidal de la Blache (1845-1918), a French geographer, studied Mediterranean landscapes for many years. He emphasized the importance of Mediterranean rural landscapes to better understand Mediterranean societies since they have been dealing with the compelling ecological conditions; such as long summer drought. He analyzed local solutions and types of activities used by the farmers and how this has influenced the population in doing rural activities such as using different altitudes and parts of the nature for each specific kind of cultivation and grazing.<sup>19</sup> Thus, he developed an approach to analyze rural and urban areas with the concepts of environment, landscape, character and ways of life. As a result, he brought a “synthetic interpretation” of Mediterranean landscapes considering their unity and diversity.<sup>20</sup> With this approach, he proposed simple interpretation<sup>21</sup> towards a complex reality that focused on landscapes and regional organization in terms of agricultural production and land use.

This approach on the structural organization of landscapes is referred as ‘Vidalian model’ and applied to many other Mediterranean landscapes. Meanwhile, new categories were developed due to the complexity of rural landscapes in Mediterranean. Thus, new considerations to landscape analysis were brought such as history, power relations, aesthetics, quality of landscapes, advancing technical and organizational approaches to the agricultural problems. Emile-Félix Gautier brought the dimension of time to Vidalian interpretation by considering rural landscapes as “products of

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<sup>17</sup> Claval, P. (2007). *About Rural Landscapes: The Invention of the Mediterranean and the French school of Geography*, European Landscapes and Lifestyles: The Mediterranean and Beyond, Erde, vol. 138, no.1, pp. 7-24.

<sup>18</sup> Hippolyte Taine and Jules Michelet are some of the French historians who were searching for French identity, history of France and Europe during the mid-19th century.

<sup>19</sup> <sup>19</sup> Claval, P. (2007). *About Rural Landscapes*. p.8.

<sup>20</sup> Ibid, p.5.

<sup>21</sup> Typology of landscapes provided by Vidal: “(i) each form of agricultural exploitation generates a rural landscape associated with a particular natural environment; the fields of grain growers on the plains, high plains and plateau; vineyards and orchards on the hills and high piedmonts; pastoral land both in the mountains grazed by sheep and goats during summer, and in the marshlands of low plains used in winter time” (Vidal de la Blache, 1922).



history during which the boundaries between each landscape represented the character and strength of communities and their environments.”<sup>22</sup>

Among those, Carl Sauer (1889-1975) brought an inclusive definition for (cultural) landscapes by focusing on the **interrelations between culture and nature** in shaping landscapes and provided a description for cultural landscapes as; “culture is the agent, the natural area is the medium, the cultural landscape is the result”.<sup>23</sup>

**After this structural interpretation of the landscapes, human condition is brought into discussion by some other geographers and historians.**

The highly quantitative, “process-oriented” and “positivist” approaches were brought by New Geography during the 1960s and 1970s.<sup>24</sup> Landscape studies, in the beginnings of the 1970s, were “divided between social science and humanities-oriented constructivist approaches (taking landscape as a social construct) and science-based essentialist approaches (seeing landscape as an external natural phenomenon)” that prevented interdisciplinary approaches in landscape research.<sup>25</sup>

Epistemological turn came in the 1980s with the rise of New Cultural Geography developed by Cosgrove and Daniels. They both worked on human geography, iconographical approaches and by power relations in landscape studies.<sup>26</sup> Denis Cosgrove (1948-2008) and Stephen Daniels (1950-) consider landscape as ‘social construct’ and focus on values, meanings and attitudes that people attribute to landscape and also on the issues of power, justice, wealth and gender.<sup>27</sup>

These discussions were followed by critics to development.<sup>28</sup> This affected the density and composition of rural populations, so resulted in social, economic and demographic change and inequality. It was the period during which reactions and movements started to be seen worldwide such as Limits to Growth, Degrowth, Political Ecology and Back-to-the-Land movements.

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<sup>22</sup> Claval, P. (2007). *About Rural Landscape*. p. 14.

<sup>23</sup> Sauer, C. (1925). *The Morphology of Landscape*, University of California Press.

<sup>24</sup> Palang et al., (2011). *Digging in the past*.

<sup>25</sup> Crumley, C. L., Kolen, J.C.A., de Kleijn, M., van Manen, N. (2017). *Studying long-term changes in cultural landscapes: outlines of a research framework and protocol*, Landscape Research, vol. 42, no. 8, p. 882.

<sup>26</sup> Cosgrove, D. (1984). *Landscape as a Cultural Product. Theory in landscape architecture: a reader*, pp. 165-66. Cosgrove, D., Daniels, S. (eds.) (1988). *The Iconography of Landscape: Essays on the symbolic Representation, Design and Use of Past Environments*, Cambridge: Cambridge University Press. Cosgrove, D. (1998). *Cultural landscapes*. In Unwin, T. (ed.) *A European Geography*, 65-72, 76-77, 80-81. Croom Helm, London.

<sup>27</sup> Ibid.

<sup>28</sup> This critique is also seen in another parts of the world, for example Emilio Sereni and Eugenio Turri developed critics to development and published many books in Italy. See: Sereni, E. (1961). *Storia del paesaggio italiano*, Laterza Editore, Bari. Turri, E. (1985). *Antropologia del paesaggio*, Edizione di Comunità, Milano. Turri, E. (2006). *Il paesaggio come teatro*, Dal territorio vissuto al territorio rappresentato.

During the same years, new ways of reading landscape have been developed by various scholars. J. B. Jackson (1909-1996) reads landscapes as “social, cultural and ecological content”.<sup>29</sup> He “nurtured an understanding of landscape as a contextually rich medium composed of a diversity of cultures and complex social processes, layers of visible history and hidden narratives, and an interdependent human ecology that continues to shape landscape theory and practice today.”<sup>30</sup> According to him, landscapes are “not as a scenic or ecological entity but as a political or cultural entity, changing in the course of history”.<sup>31</sup>

Duncan & Duncan introduces a “semiotic approach on reading cultural landscapes as text.”<sup>32</sup> This approach is developed by many scholars by considering landscape as “rich documents carrying traces of human and nature history”, “open archives to learn about the past and present land-uses, settlement behaviors, traditional knowledge, lifecycle, habits, tradition and culture”, “texts to read history, culture and identity of places and communities” and “palimpsest holding the evidences of the successive periods”.<sup>33</sup> Considering the humanistic aspects of landscape, it can be also considered “as way of seeing, as emotion.”<sup>34</sup>

This idea is, later, elaborated by Claval (2005) that he associates linguistics with landscapes and classifies types of rural landscapes as “structural, functional and archaeological.”<sup>35</sup> Furthermore, he divides landscapes into two categories as “landscapes resulted from planning actions and landscapes generated through farming systems.”<sup>36</sup> He also categorizes landscapes as “social, mental, imagined, humanized, juridical, visible and ecological reality.”<sup>37</sup>

In 1996, Kenneth Olwig (1946-) provides a “synthesis of essentialist and constructivist approaches to landscape research” and conceptualizes “landscape as an overall social and political unit (and cultural unit).”<sup>38</sup> According to him, “there are two different senses of landscape”; “the

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<sup>29</sup> Jackson, J.B. (1984). *Discovering the Vernacular Landscape*. Yale University Press, New Haven and London.

<sup>30</sup> Ibid.

<sup>31</sup> Ibid.

<sup>32</sup> Duncan, N., Duncan, J. (2009). *Doing Landscape Interpretation*. The SAGE Handbook of Qualitative Geography, SAGE Publications.

<sup>33</sup> Ibid. See also: Claval, P. (2008). *The Idea of Landscape*. PECSRL–The Permanent European Conference for the Study of the Rural Landscape. 23th Session–Landscapes, Identities and Development. Lisabon and Óbidos, Portugal, 1st–5th September.. Scazzosi, L. (ed.). (2002). *Leggere il Paesaggio*. Confronti internazionali/Reading the Landscape. International Comparisons, Gangemi Editore, Roma.

<sup>34</sup> Duncan, N., Duncan, J. (2009). *Doing Landscape Interpretation*.

<sup>35</sup> Claval, P. (2005). *Reading the rural landscapes*. *Landscape and urban planning*, vol. 70, no. 1, 9-19.

<sup>36</sup> Ibid.

<sup>37</sup> Claval, (2008). *The Idea of Landscape*.

<sup>38</sup> Olwig, K. R. (1996). *Recovering the substantive nature of landscape*, *Annals of the Association of American Geographers*, 86(4), 630–653.

first is concerned with the landscape of earth, fields, pastures, country and ground, and the second is the landscape of space.”<sup>39</sup> According to his thesis, landscape was not “perceived as scenery by farmers and dispersed rural populations”. It was a “**social and political construction**” embodied in a territory.<sup>40</sup>

**Starting from the last decades of 20th century, landscape research focused on human factor and intangible meanings including memories, perception, meanings, spiritual and religious interpretations, traditional beliefs, oral traditions, visual aspects and aesthetic dimension.**

Schama, in his book *Memory and Landscape* published in 1995, explores the impact of history on nature and influence of nature on humanity. He claims that “there has been a symbiotic relationship between humanity and nature, and nature has had and will have continuing effect on humanity.”<sup>41</sup> According to him, there is “no pure wilderness unaffected by human connections and perceptions. Nature has been profoundly changed by human endeavor, but in turn the lives and beliefs -and the myths- of society have equally been affected by nature.”<sup>42</sup> This idea has similar implications with the phenomenon of psychogeography<sup>43</sup> which briefly looks for the point where psychology and geography meet in assessing the emotional and behavioral impact of (urban) space.

Berleant recognizes “an actively participating human presence lying at the center of environmental meaning and value”<sup>44</sup> in environmental aesthetics. He defines environment as “physical-cultural realm in which people engage in all the activities and responses that compose the weave of human life in its many historical and social patterns.”<sup>45</sup> Therefore, “environmental aesthetics conceive environment as a field of merging relations between nature and culture where aesthetics become integrated realm of perceptual engagement with environment.”<sup>46</sup>

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<sup>39</sup> Olwig, K. R. (2008). *Performing on the landscape versus doing landscape: perambulatory practice, sight and the sense of belonging*. In Ingold, T., Vergunst, J.L. (eds). *Ways of Walking: Ethnography and practice on foot*, Ashgate Publishing, pp. 81-91.

<sup>40</sup> Olwig, K. (2002). *Landscape, Nature and Body Politic. From Britain's Renaissance to America's New World*. With a foreword by Yi-Fu Tuan. The University of Wisconsin Press, Madison (WI).

<sup>41</sup> Schama, S. (1995). *Landscape and memory*, Alfred A. Chicago.

<sup>42</sup> Ibid.

<sup>43</sup> Coverley, M. (2006). *Psychogeography*, Oldcastle Books.

<sup>44</sup> Berleant, Arnold. (1997) *Living in the Landscape: Toward an Aesthetics of Environment*, Lawrence, The University Press of Kansas, Kansas.

<sup>45</sup> Berleant, Arnold. (1992). *The Aesthetics of Environment*, Temple University Press, Philadelphia.

<sup>46</sup> Kavaz, K. R. (2011). *Patterns of environmental coherence in the rural architectural tradition of Ürünliü (Akseki-İbradı basin)*. METU Journal of Faculty of Architecture, vol. 28, no. 1, pp. 23-40.

Ingold is concerned with human's relations with their environment. He opposes "culture-nature dichotomy and claims that human beings are actually part of nature in which they naturally and instinctively dwell."<sup>47</sup> Here, as many researchers agree on, "an important factor linking natural and human oriented sciences in landscape research is the mutual relationship between people and the landscape that social groups not only influence landscapes, but are also influenced by landscapes."<sup>48</sup>

These discussions bring the perceptual dimension to landscape research. Cassatella (2011) states that "perception is subjective, but is dependent on cultural codes, in a form of mediation between individual experience and collective values."<sup>49</sup> However, she suggests to divide perceptual and aesthetic dimension of landscape for the aims of landscape assessment. Thus, landscape perception is divided into two categories as "visual and multisensorial perception" that connotes aesthetic values in wider perspective and as "social perception" that connotes intangible values.<sup>50</sup>

In the first category, aesthetic values such as "scenic beauty or attractiveness, imageability, integrity and variety"<sup>51</sup> as well as "visibility, shape, motion, color, pattern, range of vision, position of the observer, viewing direction and atmospheric conditions"<sup>52</sup> are considered. Visual characteristics of landscape is also considered as topic of "visual landscape research" that deals with "mapping the visual landscape" in order to provide knowledge for design, planning, policy and management of landscape.<sup>53</sup> In this approach, visual properties and values of aesthetic quality are mapped and assessed. The second category requires qualitative research methodologies in order to define intangible values. It is important to get the ideas of all actors including inhabitants, decisions makers, tourist and diverse stakeholders. Here, the critical issue is the conflicting values among different groups since value attributions among diverse stakeholders may differ and conflict in the conservation and planning processes.<sup>54</sup>

The focus on human factor and interrelations among human and nature is in line with the landscape definition presented in European Landscape Convention (ELC) in 2000. According to

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<sup>47</sup> Ingold, T. (2000). *The perception of the environment: essays on livelihood, dwelling and skill*. Psychology Press.

<sup>48</sup> Palang et. al., (2005). *Rural Landscapes: past processes and future strategies*, Landscape and Urban Planning, vol. 70, no. 1, p.4

<sup>49</sup> Cassatella, C. (2011). *Assessing Visual and Social Perceptions of Landscape*. In: Cassatella, C., Peano, A. (eds.). (2011). *Landscape Indicators: Assessing and Monitoring Landscape Quality*, Springer, Dordrecht, p. 106.

<sup>50</sup> Ibid, p. 106.

<sup>51</sup> Ibid, p. 108.

<sup>52</sup> Nijhuis, S., van Lammeren, R., Antrop, M. (2011). *Exploring the Visual Landscape: Introduction*. In: Nijhuis, S., van Lammeren, R., van der Hoeven, F. *Exploring the Visual Landscape: Advances in Physiognomic Landscape Research in the Netherlands*, Research in Urbanism Series, vol. 2, TU Delft University Press, pp. 15-39.

<sup>53</sup> Ibid, pp. 16-17.

<sup>54</sup> Cassatella, C. (2011). *Assessing Visual and Social Perceptions of Landscape*, p. 109.

ELC, landscape is defined as “an area perceived by people whose character is the result of the action and interaction of natural and/or human factors.”<sup>55</sup>

In the end, landscape research has reached to a wide-range and all-encompassing level that cover broader topics. Although some landscape discussions and related research focus on particular features of landscape, holistic approaches have been provided eventually. Thus, natural and cultural, tangible and intangible, political and ideological, ecological and environmental components and multiple relations among them become the topic of research. Within the content of this thesis, the importance of holistic approaches in identification, assessment and conservation activities will be emphasized by focusing on the interrelations among landscape components through scales of time and space. In line with this, **concept of heritage will be re-discussed considering the enlarged notions of landscape through expanded time framework and network of relations.**

### 2.1.2. Landscape in Spatial-Temporal Context

The relations of time and space, or time and landscape, have been discussed by various scholars. Ratzel focuses on the relations among geographical place and human settlements. By doing so, he primarily focuses on the relations of space and cultural history.<sup>56</sup> In this regard, he considers cities as spatial phenomenon and he studies processes of formation and transformations that have been undergone from past to present. Lucien Febvre and Fernand Braudel, who established the *Annales school: économies, sociétés, civilisations*, have influenced historical approaches that are linking geographical space with social, economic and cultural processes.<sup>57</sup>

Braudel takes geography to the center of his research and brings a new conception to time by considering historical continuity and change in *longue durée*.<sup>58</sup> Thus, he enlarges time and space frame by focusing on the relations between history and human geography.<sup>59</sup> He, later on, discusses his approach with *géohistoire* by defining it as a way of “understanding all levels, all the thousands of levels, all the thousands of fragments of time in history”.<sup>60</sup> Braudel focuses on dialectical

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<sup>55</sup> Council of Europe (2000). *The European Landscape Convention*, Florence.

<sup>56</sup> Ratzel, F. (1891). *Anthropogeographie: Die geographische Verbeitung des Menschen*, 2 volumes, J. Engelhorn.

<sup>57</sup> Febvre, L. (1922). *La terre et l'évolution humaine. Introduction géographique à l'histoire*, La Renaissance du Livre, Paris. Braudel, F. (1949). *La Méditerranée et le Monde Méditerranéen à l'époque de Philippe II*, 3 volumes (vol. 1: La part du milieu, vol. 2: Destins collectifs et mouvements d'ensemble, vol. 3: Les événements, la politique et les hommes), Armand Colin, Paris.

<sup>58</sup> Braudel, F. (1958). *Histoire et sciences sociales: la longue durée, Annales, Économies, Sociétés, Civilisations*, vol. 13, n. 4, pp. 725-53.

<sup>59</sup> Braudel, F. (1949). *La Méditerranée*. Braudel, F. (1958). *Histoire et sciences sociales*.

<sup>60</sup> Braudel, F. (1969). *Ecrits sur l'Histoire*, Flammarion, p. 54.

relations between man and nature that are the results of actions and reactions in the daily life. He also puts emphasis on the importance of relations with social sciences in *longue durée* analysis of landscapes. In the end, a scale enlargement is seen in the approaches of Braudel in time and space.<sup>61</sup>

In 1970s, the study of *géohistoire in longue durée* was left almost for two decades.<sup>62</sup> Pierre Nora and Jacques le Goff (1974) do not take space as the only subject of history.<sup>63</sup> Nora<sup>64</sup> criticizes national history writing and proposes a new historiography different than the previous positivist histories which draws historical interpretations from archival data or archival memory.<sup>65</sup> In addition to Nora, Braudel and Halbwacs focused on the shifts from national history to social history. Halbwacs focused on the societal, demographic and economic processes in the formation of (urban) spaces and developed the concept of *morphologie sociale*.<sup>66</sup> During these years, conception of space has been related to activities of people in a society. This idea was later developed by various scholars.<sup>67</sup>

In the later periods, space started to be the topic of research again. It is related to study of microhistory, changing scales in analysis and also related to the contributions of archaeology in the study of *géohistoire*. Thus, history as a discipline started to take space as a subject and brought Ratzel's geographical approach to the discipline.

In the end, wide-range discourse about history and relations of time and space brought diverse answers by scholars to the question: '**how do we know about past?**'.

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<sup>61</sup> Sawyer, S. W. (2015). *Time after Time: Narratives of the Longue Durée in the Anthropocene*, *Transatlantica* [online], no. 1, URL : <http://journals.openedition.org/transatlantica/7344>.

<sup>62</sup> Madeline, F. (2016). *Space in the Medieval West: Places, Territories, and Imagined Geographies*, Routledge p. 3.

<sup>63</sup> Nora, P., le Goff, J. (1974) (eds.). *Faire de l'histoire*, 3 volumes, (vol. 1: Nouveaux problèmes; vol. 2: Nouvelles approches; vol. 3: Nouveaux objets), Paris.

<sup>64</sup> Nora, P. (1984-1992). *Les lieux de mémoire*, 3 volumes, Gallimard, Paris. Eng. Translation Kritzman, L. D. (1996-1998). *Realms of memory*, 3 volumes, Columbia University Press, New York.

<sup>65</sup> In his book, *Les lieux de mémoire*, Nora rewrites history of French through memory and tries to locate "memory places" of national identity through imaginary representations and historical realities. Nora's concept of memory is rethinking of certain key ideas found in Halbwack's theory of collective memory or sociological conceptualization of memory. So, in Nora's work, places of memory are determined by the mix of individuals forming the social group to which they relate. Memory would take shape in divided and competing spheres of political influence. In this sense, "realms of memory" is a polyreferential entity that can draw on a multiplicity of cultural myths that are appropriate for different ideological and political purposes. Nora's idea of the nation is drawn from the concept of memory place, *loci memoriae* (local memory) includes geographical place or locus, historical figures, monuments and buildings, literary and artistic objects, emblems, commemorations, and symbols all of which are the result of an imaginary process that codifies and represents the historical consciousness. In the book, "realm of memory" have multiplicity of interpretations resulted in the capacity of change due to recycling of knowledge through associations and new symbolic representations.

<sup>66</sup> Halbwacs, M. (1925). *Les cadres sociaux de la mémoire*, *Les Travaux de l'Année Sociologique*, Paris, trans. Alcan, F. (1992). *On collective memory*, The University of Chicago Press.

<sup>67</sup> For example, Claude Raffestin (2012) defined territoriality as an "ensemble of relations that a society maintains with exteriority and alterity for the satisfaction of its needs". Henri Lefebvre (1974; 1991), brought prominent contributions to the discourse. He focused on the social production of space through social relations.

Landscape is the initial source that gives information about past. Landscapes are rich documents carrying remnants of human and nature history. They give information about how human interactions with nature have shaped, changed and transformed landscapes. They are open archives to learn about the past and present land-uses, settlement behaviors, traditional knowledge, lifecycle, habits, tradition and culture. They are texts to read history, culture and identity of places and communities. In this regard, landscape can also be regarded as a palimpsest holding the evidences of the successive periods.<sup>68</sup>

This approach has been developed by the contribution of the discipline of archaeology. Archaeology has an impact on history writing and developing knowledge about past since the 19th century. However, the developments in the discipline of archaeology during the 20th century, especially environmental archaeology have contributed to the study of geographical history. Thus, a more holistic information about the past in geographical scale can be gained.<sup>69</sup>

Lowenthal (1985) adds remembering, stories, chronicles and living among relics as sources of past to the knowledge gathered from the traces of past.<sup>70</sup> Traces of past can also be searched through people by their memories, individual and collective memories, by their narrations of past.

In addition to the conceptual and theoretical discussions about the relations of history and landscape, some methods have been developed taking historical dimension as one of the components of landscape. These approaches consider landscape as a stratified palimpsest of historical-cultural systems in historical processes in territorial context. Each landscape presents a stratified character over the course of time during which traces and permanence of past have been accumulated and integrated by successive developments. The role of historian is working on stratifications, distinguishing different phases, ordering chronological sequences, identifying the permanence of the past, studying and restoring their original context.<sup>71</sup> This way of reading is called as 'regressive method' which regards landscape as palimpsest. Thus, the method proposes

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<sup>68</sup> This idea of considering landscape as palimpsest has been discussed by various scholars such as: Duncan, N., Duncan, J. (2009). *Doing Landscape Interpretation*. The SAGE Handbook of Qualitative Geography, SAGE Publications. Scazzosi, L. (ed.). (2002). *Leggere il Paesaggio. Confronti internazionali/Reading the Landscape. International Comparisons*, Gangemi Editore, Roma. Claval, P. (2008). *The Idea of Landscape*. PECSRL–The Permanent European Conference for the Study of the Rural Landscape. 23th Session–Landscapes, Identities and Development. Lisbon and Óbidos, Portugal, 1st–5th September.

<sup>69</sup> See the works of Waelkens, M. and the Sagalassos Team (1997). *Interdisciplinarity in Classical Archaeology. A case-study: The Sagalassos Archaeological Research Project (Southwest Turkey)*, In: Waelkens, M., Poblome, J. (eds.) *Sagalassos IV. Report on the Survey and Excavation Campaigns of 1994 and 1995* (Acta Archaeologica Lovaniensia Monographiae 9), Leuven University Press, Leuven: 225-252. Hodder, I. (2002). *Archaeological theory*. In: Cunliffe, B., Davies, W., Renfrew, C. (eds.) *Archaeology. The Widening Debate*. Oxford University Press, Oxford:77-90. Vandam, R., Kaptijn, E., Vanschoenwinkel, B. (2013). *Disentangling the Spatio-Environmental Drivers of Human Settlement: An Eigenvector Based Variation Decomposition*. PLoS ONE 8(7): e67726. doi:10.1371/journal.pone.0067726.

<sup>70</sup> Lowenthal, D. (1985). *The Past is a Foreign Country*. Cambridge UP, Cambridge.

<sup>71</sup> Tosco, C. (2012). *Il paesaggio storico: introduzione alla ricerca*. In Volpiano, M. (ed.) (2012). *Territorio storico e paesaggio, Metodologie di Analisi e Interpretazione*, L'Artistica Editrice, Savigliano, p. 21.

a reading backwards by going back in time and understanding the development processes.<sup>72</sup> This can be done through field surveys on direct and indirect permanencies and their change in time and by bringing this knowledge together with diverse sources (written and visual sources) and further information gathered through other methods such as social research methods.<sup>73</sup>

This approach is also given as processual/procedural reading of territory and landscape<sup>74</sup> that is the critical and projective reading of historical dynamics through permanencies and latencies. The historical dynamics of current landscape can be searched in historical paths, infrastructural networks, aggregated settlements, architecture, artefacts, landscape context, local characteristics and stratifications of different processes.<sup>75</sup>

In addition to the physical indicators of past, landscape deals with social and cultural values, and also political, social and economic decisions. Thus, processual/procedural reading should consider identification of political, economic and cultural phenomenon of territorial and landscape relevance, territorial systems, permanencies, lacuna and gaps. This reading should also lead the reading of territory and landscape as a historical process, as complex and dynamic, but also as a stratified context.<sup>76</sup> Then, this knowledge can be used as a base for future actions in conservation, planning and management activities.

Here, one of the major objective is to find answers to the question “**how the past can be protected within today's landscape and passed on to future generations?**”.<sup>77</sup> The importance of considering past not only through the monuments and remnants when considering the tangible aspects, but systems and relations in tangible and intangible components of landscape and their change and dynamics.

The outcomes of complex and dynamic processes in landscape can be seen in historical-cultural components and ‘systems of systems’ of territorial relations.<sup>78</sup> Thus, identification of **historical-cultural systems of the regional territory** becomes important in identification of historical-cultural values of landscapes.

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<sup>72</sup> Ibid, p. 22.

<sup>73</sup> Tosco, C. (2012). *Il paesaggio storico*, pp. 16-21.

<sup>74</sup> Longhi, A. (2012). *Interpretazioni storiche del paesaggio: luoghi per osservare e per ri-significare il territorio che cambia*. In Volpiano, M. (ed.) (2012). *Territorio storico e paesaggio, Metodologie di Analisi e Interpretazione*, L'Artistica Editrice, Savigliano.

<sup>75</sup> Ibid, p. 112.

<sup>76</sup> Ibid, pp. 114-115.

<sup>77</sup> Fairclough, G. (2002). *Archaeologists and the European Landscape Convention*. In: Fairclough, G. & Rippon, S. (eds.). *Europe's Cultural Landscape: archaeologists and the management of change*, Europae Archaeologiae Consilium, Brussels, pp. 25-37.

<sup>78</sup> Volpiano, M. (2012). *I paesaggi del Piemonte. Indagini alla scala ragionevole per l'interpretazione storica del territorio*. In Volpiano, M. (ed.) (2012). *Territorio storico e paesaggio, Metodologie di Analisi e Interpretazione*, L'Artistica Editrice, Savigliano.



Volpiano (2012) determines and defines historical-territorial systems and structures for Piemonte region<sup>79</sup> that can be applicable to other historic landscapes. In this approach, more inclusive and synthetic knowledge is considered taking landscape as a palimpsest and a social construct enlarged to entire region. This brings a complex vision to territory and landscape at regional scale. For this, historical-cultural structural interpretation of territory is presented by structuring, characterizing and qualifying elements. These can be analyzed systematically and in detail through following components of landscapes:

1. Road network and related infrastructure (roman, medieval, modern, contemporary regional and supra-regional road system)
2. Historical settlement structure (of centers with strong morphological quality characteristics and historical-cultural identity)
3. Systems of production (rural uses of land, systems and places of manufacturing and industrial production, irrigation system, channeling works, hydroelectric implants, etc.)
4. Territorial structuring of religious places and scared areas
5. Systems of fortifications and related structures
7. Territorial contexts for leisure activities (relations between infrastructure and new use of territory and of free time)

From these systems and their analysis through time, continuities, discontinuities and transformations in landscape are determined. Thus, identity and character of the region, historical-cultural features of territorial relevance, historical-political and institutional framework, thus a comprehensive input can be gained for regional landscape planning. Eventually, this approach demonstrates once again the importance of regarding landscape as a complex system of relations rather than a sum of objects.

### **2.1.3. Landscape as a Network of Relations: Towards a Landscape Approach**

Landscapes are complex entities comprising diverse components and processes. The components of landscape vary among natural, historical, cultural, social, economic, political, administrative, ideological, socio-ecological, environmental and so on. Even though each of these components have an important role in the characterization of landscape, they cannot give the whole idea about landscape separately. Thus, it is important to understand the **network of relations**<sup>80</sup>

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<sup>79</sup> Volpiano, (2012). *I paesaggi*. pp. 148-150.

<sup>80</sup> The idea of identification of landscape as a network of relations is elaborated by the author taking Imerhev Valley, Turkey as an example in the article: Asrav, E. Ç. (2019). *Protecting landscape as a network of relations: Challenges and perspectives in the case of Imerhev (Meydancık) Valley*, Turkey, Ri-Vista Research for Landscape Architecture, Firenze University Press, no.2. In this article, the author discusses the necessity and importance of identifying and

among each component of landscape. Since landscapes are dynamic entities, these relations can change in time and effects of change can be seen in the natural, spatial, social, economic and environmental context. Thus, landscape processes and their driving forces should be regarded in the characterization. For these reasons, **it's important to understand multi-scale network of relations and their change through long-term analysis.**

Considering landscape as a network of relations require comprehensive, unitary and totalitarian approaches to landscape. In this regard, many discussions have been raised during the last decades by scholars in order to provide integrated solutions. In these discussions, unified character of landscape among its components are stressed. One of the most featured discussions is related to consider the **togetherness of nature and culture**, and also **togetherness of natural and cultural heritage.**

Lowenthal (2005) states divergent and convergent approaches towards the two main components of landscape heritage in history that are nature and culture. Then, he focuses on the common aspects of natural and cultural heritage and questions heritage phenomenon by asking questions: “Is natural heritage more or less indispensable, diversified, durable, resilient, fragile or embattled than cultural heritage? What lessons for cultural heritage might be learned from the history of efforts to conserve and manage nature, and vice versa?”<sup>81</sup>

Harrison (2015) brings wider notions about **nature-culture dichotomy** and discussions about natural and cultural heritage. He states that Bruno Latour terms opposition between nature (non-human) and culture (human) as ‘Great Divides’ of modern and post-Enlightenment thought.<sup>82</sup> In this regard, Harrison proposes alternative forms of heritage making by focusing on the **dialogues** between nature and culture, human and non-human, tangible and intangible. According to him, whole system is an assemblage of nature and culture that cannot be thought and acted upon separately. On this basis, he claims that now it is the era of *naturecultures*.<sup>83</sup> Thus, landscapes should start to be considered also as a ‘social issue’ as they have been considered as a ‘natural’ one.

Considering the relations of nature-culture and relations of heritage with social, political, environmental, administrative issues, he suggests that “**a broader understanding of heritage** should be discussed.”<sup>84</sup> For this, Harrison suggests to expand the heritage field by dissolving natural and cultural heritage. He stresses upon the **dialogue** between nature and culture, but also

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protecting network of relations in landscape due to the multi-scale and multiple relations in landscape. Besides, especially the current upper-scale forces in Turkey and their multi-scale effects on the landscape necessitate such an enlarged approach. For this, a landscape approach is proposed in the article for the integrated, unitary and comprehensive identification, protection, management and planning.

<sup>81</sup> Lowenthal, D. (2005). *Natural and cultural heritage*, International Journal of Heritage Studies, vol. 11, no. 1, 81-92.

<sup>82</sup> Harrison, R. (2015). *Beyond “natural” and “cultural” heritage: toward an ontological politics of heritage in the age of Anthropocene*, Heritage & Society, vol. 8, no. 1, pp. 24-42.

<sup>83</sup> Harrison, R. (2015). *Beyond “natural” and “cultural” heritage*.

<sup>84</sup> Ibid.

between past and future. Thus, relations in landscape among any component from past to the future should become the matter of heritage.<sup>85</sup>

According to Fairclough (2003), the relations among nature and culture and their ‘long-term sequence of change’ and adaptation constitute the character of landscape. The characterization deals with integrated analysis of values and landscape processes. This leads to an understanding of heritage in landscape scale so thus enlarged heritage conceptualizations.<sup>86</sup>

Similar considerations are taken into debate through the protected landscape approach developed under IUCN World Commission.<sup>87</sup> It defines landscapes as places where people and nature meet. According to this notion, landscapes are shaped by their inter-relationships between humans and their environment. Likewise, natural setting has shaped the way of life on it as landscapes encompass history and present, tangible and intangible.<sup>88</sup>

Integrated approach has also affected landscape definitions at national and international level. Landscape description in ‘Landscape Character Assessment: Guidance for England and Scotland’ by the Countryside Agency in England and the Scottish Natural Heritage as: “about the relationship between people and place. It provides setting for our day-to-day lives. The term does not mean just special or designated landscapes, and it does not only apply to the countryside. Landscape can mean a small patch of urban wasteland as much as a mountain range, and an urban park as much as an expanse of lowland plain. It results from the way that different components of our environment-both natural (the influences of geology, soils, climate, flora and fauna) and cultural (the historic and current impact of land use, settlement, enclosure and other human interventions)-interact together and are perceived by us.”<sup>89</sup> This definition is in line with the landscape definition presented in European Landscape Convention (ELC) in 2000.

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<sup>85</sup> This wider notions about landscape and the idea of dialogues in landscape are reviewed by the author in the article presented in Koruma Sempozyumu [Conservation Symposium]: ASRAV, E. Ç. (2017). *Tarihi Kırsal Peyzaj Alanlarında ‘Habitat’ [‘Habitat’ in Historic Rural Landscapes]*, Prof. Dr. Gönül Tankut Anısına Sempozyum, Koruma: Geçmiş, Bugün, Gelecek Arasında Diyalog [Conservation Symposium in the memory of Prof. Dr. Gönül Tankut: Dialogue between Past, Present, Future], 26-28 October 2017, Ankara, Turkey. In this article, landscape is conceptualized as a habitat and multiple tangible and intangible relations within the habitat are discussed by giving examples from rural areas in Turkey.

<sup>86</sup> Fairclough, G. (2003). *‘The long chain’: archaeology, historical landscape characterization and time depth in the landscape*. In Palang, H., & Fry, G. (eds.). *Landscape Interfaces: Cultural heritage in changing landscapes*, Springer Science & Business Media, Dordrecht, pp. 295-318.

<sup>87</sup> Brown, J., Mitchell, N., Beresford, M. (eds.) (2005). *The Protected Landscape Approach: Linking Nature, Culture and Community*, IUCN-The World Conservation Union, Gland, Switzerland and Cambridge, UK.

<sup>88</sup> Ibid.

<sup>89</sup> Countryside Agency & Scottish Natural Heritage (2002). *Landscape Character Assessment: Guidance for England and Scotland*. Countryside Agency, Cheltenham and Scottish Natural Heritage, Edinburgh, p.2.

#### 2.1.4. Landscape as Heritage

Heritage and landscape studies have presented similar paradigm shifts in their content, meaning and concepts and also methodological approaches in identification, management, planning and conservation.

The content, meaning and subject of heritage have expanded from antiquities to historic monument, then from historic monument to historic city and finally from historic city to historic landscape.<sup>90</sup> In this process, new concepts, ideas as well as critical issues have emerged in theoretical, philosophical, epistemological and methodological fields.<sup>91</sup> Thus, not only physical environment and/or outstanding values, but also intangible values and diverse topics such as social values, authenticity, cultural significance, landscape, industrial heritage, rural heritage, modern heritage and natural heritage have been included in heritage studies. In the same way, new approaches to heritage conservation emerged such as integrated, value-based and sustainable conservation, heritage-led planning, community-based policies and/or nature-based solutions.

Landscape studies follow a similar trajectory in theoretical, philosophical, epistemological and methodological fields. While the initial studies focus on the structural and morphological dimensions that consider landscape as ‘physical reality’, lately landscape research focuses on social, cultural and mental dimensions that consider landscape as ‘social construct’.<sup>92</sup> Additionally, landscape approach puts emphasis on human factor and interrelations among nature and human. Besides, landscape approach brings about inclusive understanding that considers all landscapes:

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<sup>90</sup> The term historic monument is interrogated by Francoise Choay in her book: Choay, F. (2001). *The Invention of the Historic Monument*, Cambridge University Press. In this book, she divides heritage? in three phases: the first period is from ancient to 1820s during which heritage has shifted from antiquities, paintings, classical monuments and archaeological interest to the historic monument. Choay describes this period as the ‘historic monument was relegated to a past within the past’. The second period is from 1820s to 1964 during which heritage has shifted from historic monument to historic city. Choay defines this phase as ‘consecration phase of historic monument’. The last period is given starting from 1964 and continues till today during which new ideas, concepts and new disciplines related to heritage have emerged. Thus, a multiplicity of heritage can be mentioned.

<sup>91</sup> The widened notions in heritage conceptualizations and approaches for its conservation in time and in different geographies and emerging critical issues have been studied by various scholars such as: Hardy, D. (1988). *Historical Geography and Heritage Studies*, Area, Vol. 20, No. 4, pp. 333-338. Choay, F. (2001). *The Invention of the Historic Monument*, Cambridge University Press, pp. 83-84. Bandarin, F., Van Oers, R. (2012). *The Historic Urban Landscape: Managing Heritage in an Urban Century*, John Wiley & Sons. Orbaşlı, A. (2017). *Conservation Theory in the Twenty-First Century: Slow Evolution or a Paradigm Shift?*, Journal of Architectural Conservation.

<sup>92</sup> Cosgrove, D. (1984). *Landscape as a Cultural Product. Theory in landscape architecture: a reader*, pp. 165-66. Cosgrove, D., Daniels, S. (eds.) (1988). *The Iconography of Landscape: Essays on the symbolic Representation, Design and Use of Past Environments*, Cambridge: Cambridge University Press. Cosgrove, D. (1998). *Cultural landscapes*, In Unwin, T. (ed.) *A European Geography*, 65-72, 76-77, 80-81. Croom Helm, London. Duncan, N., Duncan, J. (2009). *Doing Landscape Interpretation*. The SAGE Handbook of Qualitative Geography, SAGE Publications.

natural-cultural, tangible-intangible, human, non-human, outstanding-ordinary, visual-aesthetic, etc.<sup>93</sup>

The scholarly debate about heritage and landscape studies have enlarged their content and meaning. While the content and meaning of heritage and landscape widened and broadened, new/diverse issues have also been recognized. Meanwhile, the approaches to identify and conserve both heritage and landscape have been challenged and diversified to deal with multiple meanings and issues. In the end, they both propose integrated, widened, multi- and interdisciplinary approaches. Considering the paradigm shifts, broadened conceptual discussions and “epistemological, ideological and methodological twists”<sup>94</sup> in time, the **dialectic and reciprocal relations between landscape and heritage** studies can be discussed through various concepts such as **time, scale, subject, context, discipline, legislation, politics and ideology**.

Landscape and heritage both study **time-depth** that both fields deal with relations with past, present and future. This “temporal dynamism” is important since “time enriches the understanding by taking into account more entities, more complex relations, and a whole range of variables”.<sup>95</sup> The dynamic character of landscape and heritage require the study of **processes and change**, and also drivers of change to understand past, current and future dynamics. Change is referred as the character making component of both landscape and heritage with losses and gains. It can be due to natural, historic, social, cultural, economic, political and ideological processes. Consideration of concept of change, processes and dynamics are brought as managing change in conservation approaches. For this, “time-based understanding” is regarded “essential for the sustainable protection, management and planning of cultural landscapes”.<sup>96</sup>

Landscape and heritage both deal with **scale**. The relations of landscape and heritage with scale can be discussed in two ways: scale in terms of **spatial boundaries and setting** and scale in terms of **actors and power relations**. Even though relations of scale with landscape and heritage have been studied by various scholars, in order to better understand both heritage and landscape, how they interact with scale should be examined in detail.<sup>97</sup>

Landscape and heritage both involve **subject** in their studies. Subject makes both heritage and landscape, construct their values, interpret and give decisions on it. Considering the overlapping

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<sup>93</sup> Council of Europe (2000). *The European Landscape Convention*, Florence.

<sup>94</sup> The dialectic relations between landscape and heritage has been discussed widely focusing on diverse topics by various scholars. Some of them are:

<sup>95</sup> Harvey, D.C. (2015). *Landscape and heritage: trajectories and consequences*, Landscape Research, vol. 40, no. 8, p. 915.

<sup>96</sup> Fairclough, G. (2002). *Archaeologists and the European Landscape Convention*. In: Fairclough, G. & Rippon, S. (eds.). *Europe's Cultural Landscape: archaeologists and the management of change*, Europae Archaeologiae Consilium, Brussels, p. 28.

<sup>97</sup> Harvey, D.C. (2015). Harvey, D. C. (2015). *Heritage and scale: settings, boundaries and relations*, International Journal of Heritage Studies, 21(6), p. 579.

and contrasting interest on values, both studies give importance of inclusion of local communities<sup>98</sup> and participatory approaches bringing all actors together to get their ideas and visions.

**Context** is the one of the most important aspect of both landscape and heritage studies. Because it's the geographical, natural, cultural, social, economic, political, etc. context that make landscape and heritage values. Thus, understanding of both landscape and heritage aspects cannot be done without understanding the context. Context is also discussed a lot in general conceptualizations of both landscape and heritage that directly affects the conservation approaches to it. In the general discourse, Eurocentric approaches are seen that focus on ; however, worldwide approaches should also be taken into account. This topic has been widely discussed in heritage studies, especially by the Critical Heritage Studies and various international conventions.<sup>99</sup> The same difference in the notion of landscape changes between West and East. Both approaches can enrich the understanding of heritage and landscape with their all aspects. Landscape and heritage can be both topics of different **disciplines** from natural and cultural sciences. Focusing more on the culture-nature relations in landscape and heritage studies, multi- and inter-disciplinary works become essential. Finally, both landscape and heritage are highly related to **legislation, politics and ideology**. Even though they are in general are presented for the sake of future, they, in general, constitute the main drivers of change both in heritage and landscape.

Having analyzed dialectic and reciprocal relations between landscape and heritage studies, Harvey (2015) claims that both fields have a lot to learn from each other. In the end, he proposes “heritage sensibility” in landscape studies.<sup>100</sup>

## 2.2. Historic Rural landscapes as Resources of Contemporary Life

### 2.2.1. Conceptions of Rural Landscapes

Many rural definitions have been provided by scholars from different disciplines, in different periods and in different geographies. Even in the same geography, each culture has its own definitions of rural; as each country in European or Anglo-Saxon countries have variable

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<sup>98</sup> See: Council of Europe (2005). *Convention on the Value of Cultural Heritage for Society*, Faro, Portugal. ICOMOS (2014). *The Florence Declaration on Heritage and Landscape as Human Values*, Florence.

<sup>99</sup> See Nara Document on Authenticity (1994): <https://www.icomos.org/charters/nara-e.pdf>, Xi'An Declaration on Setting of Heritage Structure, Sites and Areas (2005): <https://www.icomos.org/xian2005/xian-declaration.pdf>, Quebec Declaration on Spirit of Place: [https://www.icomos.org/quebec2008/quebec\\_declaration/pdf](https://www.icomos.org/quebec2008/quebec_declaration/pdf), Burra Charter on Places of Cultural Significance (2013): <https://australia.icomos.org/wp-content/uploads/The-Burra-Charter-2013-Adopted-31.10.2013.pdf>. See also some scholarly work such as: Kwanda, T. (2009). *Western conservation theory and the Asian Context: The Different Roots of Conservation*. In: International Conference on Heritage in Asia: Converging Forces and Conflicting Values, Proceedings of the International Scientific Conference, 8-10 January 2009, the Asia Research Institute, National University of Singapore. Winter, T. (2014). *Beyond Eurocentrism? Heritage conservation and the politics of difference*. International Journal of Heritage Studies, 20(2), 123-137.

<sup>100</sup> Harvey, D.C. (2015). *Landscape and heritage: trajectories and consequences*. p. 920.

definitions. In this regard, in order to understand worldwide approaches towards rural areas, rural definitions provided by different countries are looked for.

In Asia, rural environment or rural cultural landscape is related to the “philosophy of **harmonious co-existence** (*kyosei*) and concept of **man-environment reciprocity settlement** (*satoyama*)”.<sup>101</sup> Rural landscapes are places where village life and “**nearness to nature**” and “**nature-ness of the surrounding environment are common**”.<sup>102</sup> For example, in India and China, “**unity of man with nature**” is regarded while in Japan concept of “man-environment reciprocity system” that is called as *satoyama* is focused.<sup>103</sup> In all countries, “**man-nature Interrelatedness** are practiced in **daily life ways and belief systems** that is inherent in their long history, traditions, life worlds, pilgrimages, built structures, sacred spaces, genius loci and above all the deeper sense of **interrelatedness and ecological cosmology**.”<sup>104</sup> According to Asian vision, diversity and interconnectedness are the strength of their rural environments.

In US, there are also various definitions for (cultural) landscape developed by different agencies and organizations. Among those, the National Park Service provides a broad description as: “A geographic area, including both cultural and natural resources, and the wildlife and domestic animals therein, associated with a historic event, activity or person, or exhibiting other cultural or aesthetic values.”<sup>105</sup>

Even though the conceptual definition of historic rural landscapes presents a comprehensive framework, the cultural and philosophical codes of each culture, their particular geographic and ecological features, and effects of historical processes with political ambitions and economic activities on them have led variations and distinctiveness in rural landscapes. Therefore, as each historic rural landscape is unique, they should be searched considering their own dynamics and multiple features.

In such diversified and multiple contexts of rural with multiple meanings, values and issues, many scholars agree that all embracing or compound definition of rural is not feasible and propose diversity of rural in order not to lose the significance of multiple meanings.<sup>106</sup> Even, in each country rural takes different spatial imaginaries as countryside, periphery, village, district, hamlet, farm, garden and pastoral.

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<sup>101</sup> Singh, R.P.B. (2011) (eds.). *Rural Cultural Landscapes: Asian Vision of Man-Nature Interrelatedness and Sustainability*, A Keynote Address in the International Symposium on Sustainable Rural Landscape & Planning in Asia Pacific Region, 5-8 December 2011, Seoul National University, Seoul, Korea.

<sup>102</sup> Ibid, p.1

<sup>103</sup> Ibid, p.9.

<sup>104</sup> Ibid, p.2.

<sup>105</sup> National Park Service (1998). *Cultural Resource Management Guideline*, NPS-28, U.S. Department of the Interior, National Park Service, Washington, D.C., p.177.

<sup>106</sup> Ögdül, H. G., (2010). *Urban and Rural Definitions in Regional Context: A Case Study on Turkey*, European Planning Studies, 18: 9, 1519-1541.

Even though a common definition is not feasible for rural landscapes in the world, it is common that rural areas are produced and managed by humans using natural resources mainly for economic activities in order to sustain ongoing life. In this regard, Sereni (1961) defines rural landscape as “the shape that people, by their agricultural activities, systematically and consciously give to the natural landscape.”<sup>107</sup> Nevertheless, there are scholars who propose “interwoven and coexistent”<sup>108</sup> conceptions for rural space that can be applied to all rural places. Halfacree (2005) provides an understanding of rural in a “time-space bracketing” in today’s global world and regards “rural as either ‘locality’ or ‘social representation’”.<sup>109</sup> He suggests “three-fold understanding of rural space”; those of “spatial practices (rural localities), representations of space (formal representation of the rural) and lived spaces (everyday lives of the rural).”<sup>110</sup>

In addition to that, there is search for a common rural definition and/or characterizations for operative reasons such as policy making at local and/or national level. Therefore, some organizations provide rural definitions or characteristics of rural areas on the base of particular criteria. Cultural heritage is not taken into consideration in these policies but they give guidelines to understand rural areas for specific purposes.

EUROSTAT (European statistics) provides a definition on degree of urbanization and classify (European) region according to three classes as “densely populated, intermediate and sparsely populated zones.”<sup>111</sup> OECD (Organization for Economic Co-Operation and Development) develops a rural definition on “population that communities with a population density below 150 inhabitants per square kilometer are considered as rural areas.”<sup>112</sup> According to this definition, there are three types of regions as “predominantly rural, significantly rural and predominantly urban regions.”<sup>113</sup> UN (United Nations) also makes “rural classification based on population and classifies regions as urban semi-urban and rural.”<sup>114</sup> ESDP (European Spatial Development Perspective) takes in consideration the definition and classification of spatial differentiation and

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<sup>107</sup> Sereni, E. (1961). *Storia del paesaggio italiano*, Laterza Editore, Bari.

<sup>108</sup> Halfacree, K. (2005). *Rural Space: Constructing a Three-Fold Architecture*. In Cloke, P.J., Marsden, T., Mooney, P.H. (eds.). *Handbook for Rural Studies*, SAGE, London, p.45.

<sup>109</sup> Ibid, p. 45.

<sup>110</sup> Ibid, p.48.

<sup>111</sup> EUROSTAT (2005). *Nomenclature of Territorial Units for Statistics (NUTS)*, Statistical Regions of Europe, Luxemburg.

<sup>112</sup> OECD (2018). *Rural 3.0. A Framework for Rural Development Policy Note*, Organization for Economic Co-operation and Development.

<sup>113</sup> OECD (2018). *Rural 3.0. A Framework for Rural Development Policy Note*, Organization for Economic Co-operation and Development.

<sup>114</sup> <https://unstats.un.org/unsd/demographic/sconcerns/densurb/densurbmethods.htm>



the production of urban and regional typologies.<sup>115</sup> There are also definitions provided by ECOVAST, TURKSTAT, WORLD BANK and FAO. In addition to these, a French group proposes “indicators for regional typology of rural and urban pattern analysis as urbanization rate, rural and urban densities, average spacing between towns of 10.000 inhabitants and more, index of inequalities in town size, primacy index and size class of the main center.”<sup>116</sup> There is also Espon Project that reveals “urban-rural relations on base of which degree rural areas are functionally interlinked with and/or dependent on urban centers and vice versa.”<sup>117</sup> So, the project provides “typology of urban and rural Europe on the basis of two main indicators that are displaying the inter-dependency of rural and urban territories.”<sup>118</sup>

### 2.2.2. Rural Landscapes as Heritage Places

Rural areas have been considered as heritage places since a while. However, rural landscape conceptualizations have enlarged during the last decades. Today, rural areas are considered within their landscape together with natural-cultural, tangible-intangible, spatial-temporal and environmental-ecological aspects. The development of the notions and approaches related to rural areas can be followed through international charters and conventions. In line with these developments, rural landscapes started to be considered more in heritage studies.

In 2012, ICOMOS Scientific Committee on Cultural Landscapes (ISS CL) launched the **World Rural Landscapes Initiative**.<sup>119</sup> The Initiative considers rural landscapes as having “holistic and complex character that expresses a unique sense of place”, as being “key component of the identity of people”, as demonstrating “sustainable land use acquired over years of rural practice.” Rural landscapes “respect to natural characteristics, maintain the biodiversity and hold the rich cultural diversity.” Besides, they are also places of “economic and cultural resources for future generations.” Considering these crucial roles, rural landscapes are considered as heritage places and, their conservation becomes more important. In this regard, the Initiative aims to provide “worldwide cooperation in the understanding, management and protection of rural landscapes.”

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<sup>115</sup> European Commission (1999). *European Spatial Development Perspective (ESDP): Towards Balanced and Sustainable Development of the Territory of the EU*, Office for Official Publications of the European Communities, Luxembourg.

<sup>116</sup> Pumain, D. (1999). *Summary Report on 2.2 Typology of Cities and Urban-Rural Relationships*. Study Program in European Spatial Planning, Paris.

<sup>117</sup> <https://www.espon.eu/programme/projects/espon-2006/thematic-projects/urban-rural-relations-europe>.

<sup>118</sup> Ibid.

<sup>119</sup> <http://www.worldrurallandscapes.org/home/the-initiative/>.

In this direction, the 18th ICOMOS General Assembly Scientific Symposium defines its theme as “**Heritage and Landscapes as Human Values**”<sup>120</sup> and opens remarkable discussions related to rural landscapes in 2014. In this regard, further importance is given to local communities, traditional knowledge and practices, local values and sustainable local socio-economic development.

In 2017, ICOMOS-IFLA releases **Principles Concerning Rural Landscapes as Heritage**<sup>121</sup> after the 19th ICOMOS General Assembly in India. According to these principles, rural landscapes are considered as “a vital component of the heritage of humanity” and as “one of the most common types of continuing cultural landscapes.” The global importance of rural landscapes are acknowledged in this document due to various reasons. They present “great diversity of culture and cultural traditions around the world.” They provide “multiple economic and social benefits, multi-functionality, cultural support and ecosystem services for human societies.” They are also important due to “culturally-based food production and use of renewable natural resources.” In the document, the threats and issues that rural landscapes encounter are presented as “contemporary cultural, environmental, economic, social and legal contexts.” In this regard, broader definitions for rural landscapes and reasoning for considering rural landscapes as heritage places are presented.

Rural landscapes are defined as “terrestrial and aquatic areas co-produced by human-nature interaction used for the production of food and other renewable natural resources” via various economic activities. They are “multi-functional resources” and they have “cultural meanings attributed to them by people and communities.” Rural landscapes are “dynamic living systems encompassing places produced and managed through traditional methods, techniques, accumulated knowledge and cultural practices.” Rural landscapes have “functional, productive, spatial, visual, symbolic, environmental relationships among its elements and with a wider context.”

The heritage aspects of rural landscapes refer to “physical attributes such as productive land, morphology, water, infrastructure, vegetation, settlements, rural buildings and centers, vernacular architecture, transport and trade networks as well as wider physical, cultural and environmental linkages and settings.” The heritage aspects also refer to “associated cultural knowledge, traditions, practices, expressions of local human communities’ identity and belonging, and the cultural values and meanings.” The heritage aspects also cover “technical, scientific and practical knowledge related to human-nature relationships.”

Finally, the document stresses that “all rural areas can be read as heritage, both outstanding and ordinary, traditional and recently transformed by modernization activities.” Heritage aspects

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<sup>120</sup> <https://www.icomos.org/en/about-icomos/governance/general-information-about-the-general-assembly/list-of-general-assemblies/18th-general-assembly-florence-2014/3479-18th-general-assembly-the-florence-declaration>.

<sup>121</sup> [https://www.icomos.org/images/DOCUMENTS/General\\_Assemblies/19th\\_Delhi\\_2017/Working\\_Documents-First\\_Batch-August\\_2017/GA2017\\_6-3-1\\_RuralLandscapesPrinciples\\_EN\\_final20170730.pdf](https://www.icomos.org/images/DOCUMENTS/General_Assemblies/19th_Delhi_2017/Working_Documents-First_Batch-August_2017/GA2017_6-3-1_RuralLandscapesPrinciples_EN_final20170730.pdf).

can be found “in different types and degrees and related to many historic periods, as a palimpsest.”<sup>122</sup>

In 2019, ICOMOS Advisory Committee Scientific Symposium theme was defined as **Rural Heritage: Landscapes and Beyond**.<sup>123</sup> In this Symposium, rural landscapes are regarded as “vital to the heritage of humanity with all tangible and intangible heritage of rural areas.” They are considered as “living, dynamic, continuing, cultural, social, environmental and economic systems that extend across the lands and waters of our planet.” It is stated that “while they are continuing, they are also adaptive and reflect the (often) thousands of years of human interaction with nature. As such, they are critical repositories of traditional and indigenous knowledge.”<sup>124</sup>

Considering the latest scholarly debate and international conventions on rural landscapes and their heritage aspects, specific features of rural landscapes can be interpreted through various features. Rural areas are parts of a network of relations in territorial scale. Rural areas are connected with activities on the land/in the landscape, mainly with agriculture. They are outside of urban areas so they have their own dynamics and lifecycles. They are highly affected by natural processes, ecological and environmental factors. For this reason, rural areas are studied from various aspects; geography, environmental studies, ecology, climate issues, sociology, economy, anthropology, history, architecture, landscape, planning and governance; then from sustainability and heritage aspects. In such a wide range spectrum, holistic understanding of rural landscapes is crucial in order to provide comprehensive approaches. Because all of these components of rural areas are important in shaping the whole.

Conservation of network of relations within landscape together with socio-cultural and economic activities on it becomes crucial considering rural landscapes. In this regard, the intricate relationships between the local, cultural and social contexts with the natural setting should be conserved and sustained. Here, the importance is put on the sustainability of the characteristics and local identity. In this regard, revitalization and preservation of the quality of heritage and the quality of life are considered together with habitat, landscape and architectural inheritance. In the development processes, reviving the local economic activities especially for the rural areas should be supported through multi-disciplinary approaches in concept and multi-sectorial approaches in application with the participation of variety of stakeholders. As a result, the international documents put emphasis on the importance of tangible and intangible inheritance within social, economic and political processes to be conserved and passed on to the future generations by sustaining indigenous character. In order to do that, majority of the international admissions emphasize the importance of the active community involvement together with the participation of the different stakeholders to the identification, assessment and conservation activities.

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<sup>122</sup> ICOMOS-IFLA (2017). *Principles Concerning Rural Landscapes as Heritage*, GA 2017 6-3-1, Doctrinal Texts.

<sup>123</sup> <https://icomosmaroc.org/scientific-symposium/>.

<sup>124</sup> <https://blogs.umass.edu/icomos-chs/>.

## 2.3 International and National Approaches for Assessing Cultural Values of Historic Rural Landscapes: From Knowledge to Action

### 2.3.1. International and Global Approaches

Landscapes are complex phenomenon that comprise multi-layered values at all scales through long-term and dynamic processes. The complexity of landscape makes it challenging to identify overall values since they are wide-ranging, dynamic and related to diverse issues and processes. In line with that, notion about landscape and its heritage aspects change and extend in time. Thus, assessment and conservation of landscape values become challenging, too. Within the content of this thesis, assessing cultural values of landscapes and providing sustainable solutions are aimed. For this, many national and international approaches are developed worldwide. Here, the most relevant approaches will be given briefly.

European Landscape Convention (ELC, 2000)<sup>125</sup> and UNESCO Recommendation on the Historic Urban Landscape (HUL, 2011)<sup>126</sup> provide **comprehensive and integrated framework** about identification, conservation and management of landscape values. ELC introduces wide-ranging concept considering the entire territory, not only outstanding values. ELC considers landscape “part of the land, as perceived by local people or visitors, which evolves through time as a result of being acted upon by natural forces and human beings.” ELC presents broader objectives for “landscape protection, management and planning”, encourages active public participation, collaboration among experts and locals, and cooperation at all levels. As an innovative contribution, ELC defines “landscape quality objectives” and encourages training and education for all stakeholders.<sup>127</sup> HUL Recommendation aims at “preserving the quality of the human environment, enhancing the productive and sustainable use of urban spaces, while recognizing their dynamic character, and promoting social and functional diversity. It integrates the goals of urban heritage conservation and those of social and economic development. It is rooted in a balanced and sustainable relationship between the urban and natural environment, between the needs of present and future generations and the legacy from the past.”<sup>128</sup>

In line with these objectives, UN-HABITAT releases recommendations for a better urban future. UN HABITAT is decreed as the United Nations Programme for Human Settlements by the UN General Assembly in 1978 to address urban growth issues and to define future urban visions. The aim of UN-HABITAT is to “**make cities more inclusive and affordable drivers of economic**

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<sup>125</sup> Council of Europe (2000). *The European Landscape Convention*, Florence.

<sup>126</sup> <https://whc.unesco.org/en/hul/>.

<sup>127</sup> <https://www.coe.int/en/web/landscape/the-european-landscape-convention>.

<sup>128</sup> UNESCO (2016). *Culture-Urban-Future. Global Report on Culture for Sustainable Urban Development*, France, p. 24.

**growth, social development and environmental change.**<sup>129</sup> Considering the broader approaches provided by HUL, it can be said that UN-HABITAT objectives are also applicable for the whole landscape.

HUL and UN-HABITAT Recommendations are influential in the UN Sustainable Development Agenda, the 2030 Agenda for Sustainable Development and the New Urban Agenda (NUA). They all bring wider issues about landscape and its conservation, management and planning in the sustainable way.

UN Sustainable Development Agenda calls for actions worldwide to “end poverty, protect the planet and improve the lives and prospects of everyone, everywhere.”<sup>130</sup> In accordance with this purpose, 17 Goals were defined in respect to 2030 Agenda for Sustainable Development. The actions are aimed at three levels: “**global action** to secure greater leadership, more resources and smarter solutions for the Sustainable Development Goals; **local action** embedding the needed transitions in the policies, budgets, institutions and regulatory frameworks of governments, cities and local authorities; and **people action**, including by youth, civil society, the media, the private sector, unions, academia and other stakeholders, to generate an unstoppable movement pushing for the required transformations.”<sup>131</sup> UN Sustainable Development Goals<sup>132</sup> aims to “balance three dimensions of sustainable development: the economic, social and environmental.”<sup>133</sup> Even though 17 Goals are valid for any landscape around the world, “**Goal 11. Make cities and human settlements inclusive, safe, resilient and sustainable**” is the most relevant one since it deals with culture. In addition to culture, Goal 11 regards “renewable energy, clean air and safe mobility as keys for the future.” Each Goal has also targets. Considering Goal 11, “**Target 11.4. Strengthen efforts to protect and safeguard the world’s natural and cultural heritage**” is the most relevant target to the current research since it deals with heritage and focuses on the togetherness of natural and cultural heritage. This target also considers “cultural heritage as a key driver and enabler for achieving several SDG targets and requires mainstreaming across several SDG indicators.”<sup>134</sup>

In line with the SDGs and targets, a new universal agenda: **UN 2030 Agenda for Sustainable Development: Transforming Our World**<sup>135</sup> is developed as “a plan of action for people, planet and prosperity.” 2030 Agenda has also broader targets such as “strengthening universal peace, eradicating poverty, acting in collaborative partnership, realizing human rights of all, achieving gender equality and empowering all women.” These targets are related to the social, economic and environmental measures of sustainable development.

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<sup>129</sup> <https://unhabitat.org/>.

<sup>130</sup> <https://www.un.org/sustainabledevelopment/development-agenda/>.

<sup>131</sup> Ibid.

<sup>132</sup> <https://sustainabledevelopment.un.org/?menu=1300>.

<sup>133</sup> <https://www.un.org/development/desa/dspd/2030agenda-sdgs.html>.

<sup>134</sup> <https://sustainabledevelopment.un.org/sdg11>.

<sup>135</sup> <https://sustainabledevelopment.un.org/post2015/transformingourworld>.

In this regard, actions for people, planet, prosperity, peace and partnership are defined. The actions related to **people** are “ending poverty and hunger, in all their forms and dimensions, and ensuring that all human beings can fulfil their potential in dignity and equality and in a healthy environment.” The actions related to **planet** are “protecting the planet from degradation, including through sustainable consumption and production, sustainably managing its natural resources and taking urgent action on climate change, so that it can support the needs of the present and future generations.” The actions related to **prosperity** are “ensuring that all human beings can enjoy prosperous and fulfilling lives and that economic, social and technological progress occurs in harmony with nature.” The actions related to **peace** are “fostering peaceful, just and inclusive societies which are free from fear and violence.” Finally, the actions related to **partnership** are “mobilizing the means required to implement this Agenda through a revitalized Global Partnership for Sustainable Development, based on a spirit of strengthened global solidarity, focused in particular on the needs of the poorest and most vulnerable and with the participation of all countries, all stakeholders and all people.”<sup>136</sup>

These global approaches provide guidelines and actions for the sustainable development anywhere in the world. While these recommendations and actions focus on sustainable solutions bringing cultural, social and economic issues together, increased attention on human and environmental issues is remarkable.

The Strategic Plan 2020-2023 (Figure 2) aims to realize SDGs Goals and UN-HABITAT aims by focusing on “a better quality of life for all in an urbanizing world.”<sup>137</sup> The increased attention on environment issues, climate change and resilience is worth to mention considering the increased threats on nature in today’s world. 2030 Agenda for Sustainable Development embeds environmental sustainability to the Sustainable Development Goals (Figure 3).<sup>138</sup> Related to these aims, UNESCO World Heritage Center releases Resource Manuals for Managing Natural World Heritage, Managing Cultural World Heritage and Managing Disaster Risk for World Heritage.<sup>139</sup> In line with the aims related to environmental concerns, it is also important to consider the recommendation of Renewable Energy Futures for UNESCO Sites (RENFORUS Initiative).<sup>140</sup>

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<sup>136</sup> <https://sustainabledevelopment.un.org/post2015/transformingourworld>.

<sup>137</sup> <https://unhabitat.org/our-strategy>.

<sup>138</sup> [https://ec.europa.eu/environment/international\\_issues/2030\\_agenda\\_en.htm](https://ec.europa.eu/environment/international_issues/2030_agenda_en.htm).

<sup>139</sup> <https://whc.unesco.org/en/resourcemanuals/>.

<sup>140</sup> <http://renforus.com/>.

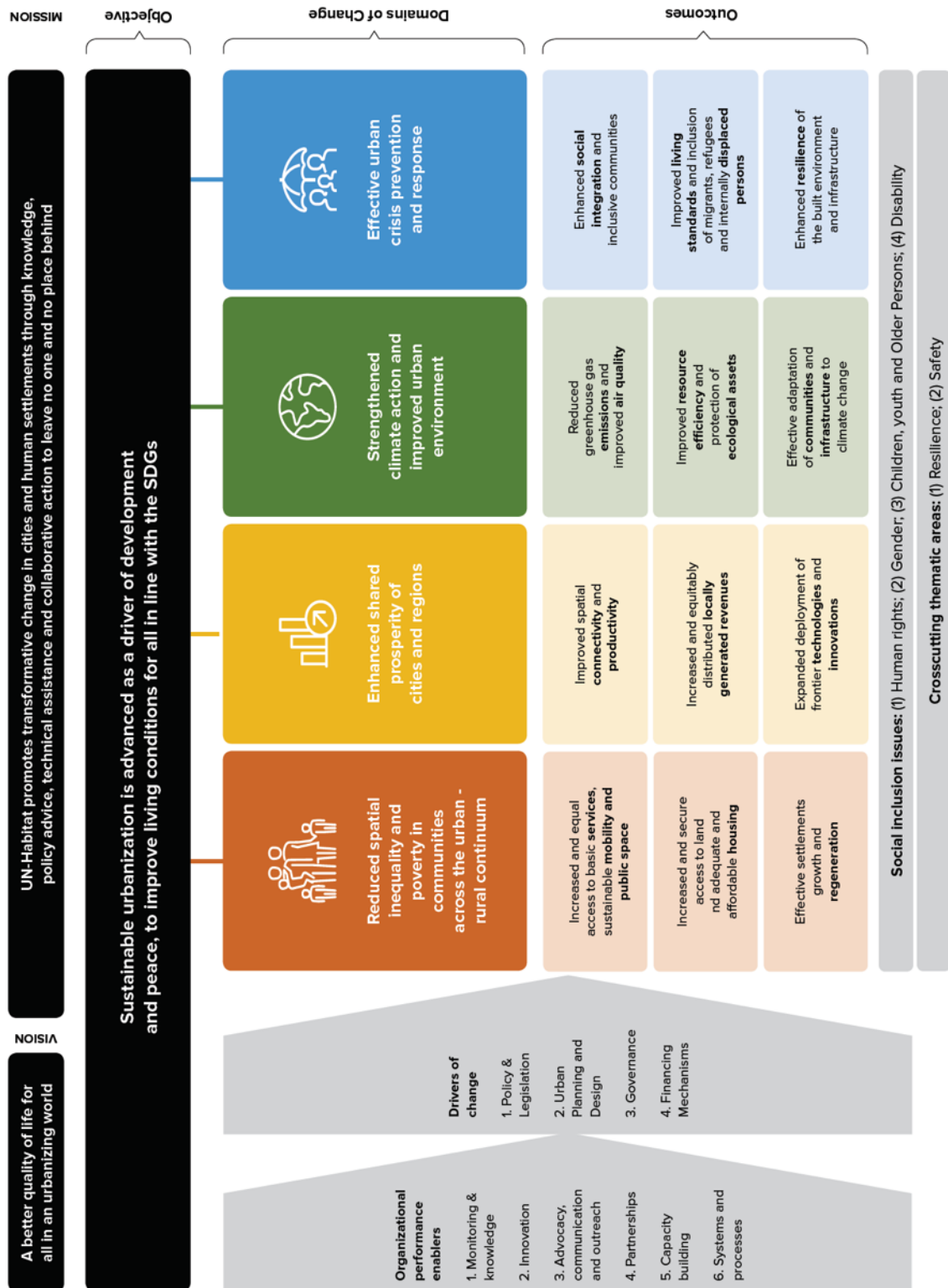


Figure 2: UN-HABITAT Theory of Change for the Strategic Plan for the period 2020-2023 (<https://unhabitat.org/our-strategy>)

# Environmental sustainability for the Sustainable Development Goals in the 2030 Agenda

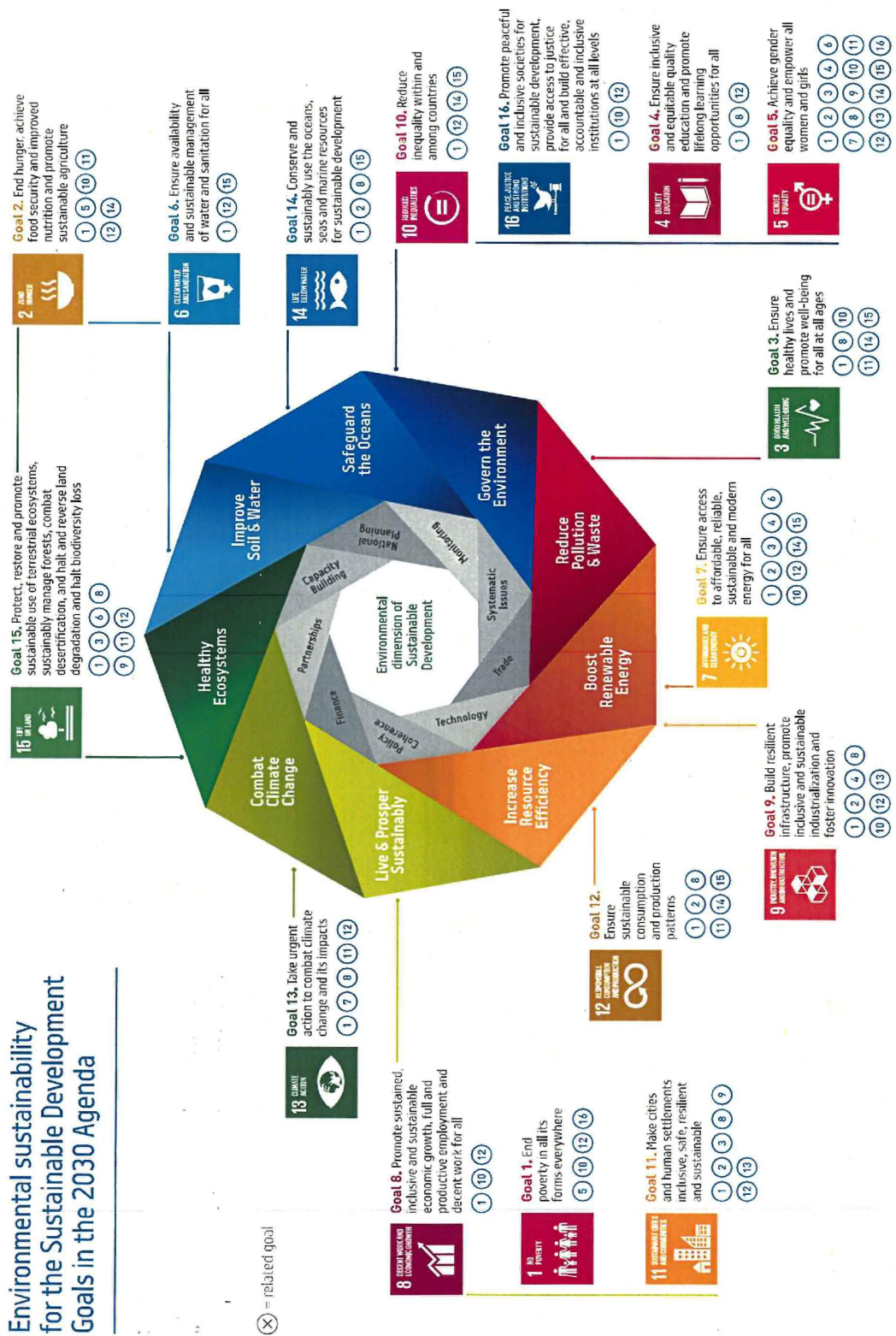


Figure 3: Environmental Sustainability for the Sustainable Development Goals in the 2030 Agenda ([https://ec.europa.eu/environment/international\\_issues/2030\\_agenda\\_en.htm](https://ec.europa.eu/environment/international_issues/2030_agenda_en.htm))



### 2.3.2. National Approaches

Each country has developed approaches and policies for the protection, management and planning of their landscapes. The successful approaches are also applied worldwide. Some of the national approaches related to rural landscapes and that are relevant at most to this thesis research are selected.

#### Approaches in Italy

**The Regional Landscape Plan (Piano Paesaggistico Regionale- PPR)**<sup>141</sup> was prepared in line with the Code of Cultural Heritage and Landscape (Codice dei Beni Culturali e del Paesaggio)<sup>142</sup> as a complementary planning system. In 2008, drafting Plan was signed with provinces from Piedmont region<sup>143</sup> and the Ministry of Cultural Heritage and Tourism (Ministero dei beni delle attività culturali e del Turismo - MiBACT).

The plan provides, for the first time, a structural reading of the landscape characteristics of the Piedmont territory, defining policies for the protection and enhancement of the landscape. In order to realize the Plan, regional territory is defined into landscape areas to define objectives for landscape quality, and also guidelines, directives and prescriptions at the regulatory level. The Plan is prepared in line with the principles of the European Landscape Convention and the Code of Cultural Heritage and Landscape.

The Regional Landscape Plan was approved jointly with the Regional Territorial Plan (Piano Territoriale Regionale -PTR) in 2011. Common strategies and general objectives were defined. Five strategies were defined in line with the aims of the both plans:

**Strategy 1: Territorial requalification, protection and enhancement of the landscape**

**Strategy 2: Environmental sustainability, energy efficiency**

**Strategy 3: Territorial integration of mobility, communication, logistics infrastructures**

**Strategy 4: Research, innovation and production transition**

**Strategy 5: Enhancement of human resources and institutional capacities**

The first strategy aims to integrate the environmental and historical-cultural heritage, and the entrepreneurial activities connected to it. The second strategy aims to promote long-term eco-sustainability of economic growth, pursuing greater efficiency in the use of resources. The third

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<sup>141</sup> <http://www.soprintendenza.venezia.beniculturali.it/it/operazione-trasparenza/piano-paesaggistico-regionale>.

<sup>142</sup> Legislative Decree on 22 January 2004, n. 42. Code of cultural and landscape heritage, pursuant to article 10 of the law of 6 July 2002, no. 137. Official Gazette no. 45 of 24-2-2004 - Ordinary Supplement no. 28. <https://www.gazzettaufficiale.it/sommario/codici/beniCulturali>

<sup>143</sup> <https://www.regione.piemonte.it/web/temi/ambiente-territorio/paesaggio/piano-paesaggistico-regionale-ppr>.

strategy aims to strengthen territorial cohesion and local development. The fourth strategy aims to identify locations and conditions of the territorial context most suitable for strengthening the competitiveness of the regional system. The fifth strategy aims to create a system between the various parties involved in planning territorial governance process.

26 general objectives were defined from these strategies that are in line with the aims of the both plans (PPR and PTR). Some of the general objectives are **sustainable development, conscious use of the territory, lower consumption of agro-natural soil, safeguarding of landscape features and promotion of landscape values coherently inserted in individual environmental contexts**. In line with these general objectives, specific objectives should be defined in each area.

The ultimate aim of PPR is to ensure that landscape is adequately known, protected, valued and regulated. For this purpose, the Plan encourages safeguarding, management and recovery of landscape values and creation of new landscape values coherent and integrated to the existing ones. According to the purposes of **Regional Landscape Plan of Piedmont** (Piano Paesaggistico Piemontese), PPR presents tools for knowledge (conoscenza), programming (programmazione), planning (pianificazione) and regulation (regolazione).

**Knowledge** (conoscenza) presents a unitary vision for the recognition of overall values, critical issues, characteristic expressions that distinguish its history and identity of the region. In the end, it constitutes the cognitive system of the PPR that will be reference for the planning and design and also increasing collective awareness of the characteristics of the Piedmont landscape.

**Programming** (programmazione) presents strategic framework to protect landscape and improve territorial use to be placed at the center of the regional policies. It develops policies of territorial regeneration and enhancement towards the aims of enhancement and protection of resources, qualification of territorial systems, sustainable economy and improvement of the quality of life. It includes programming of community funds, rural development programs, regional initiatives and so on by following agreements and regulations defined by the Plan.

**Planning** (pianificazione) presents planning tools for provincial territorial planning, urban planning of metropolitan cities and municipalities, and also sectoral planning consistent and compatible with the characteristics of the Piedmont territory. The implementation of these plans require the collaboration of administrations by means of meetings, training courses and specific guidelines.

**Regulation** (regolazione) presents protective measures ensuring the balance between community development and landscape conservation. It puts the sustainability of landscape values in the center of transformation projects of the territory.

After these steps, implementation of the Regional Landscape Plan is realized.

## Approaches in Catalonia

The Landscape Observatory of Catalonia<sup>144</sup> is responsible to study and provide solutions for the protection, management and planning of Catalan landscapes in the sustainable way. The Landscape Observatory aims to raise awareness and knowledge about Catalan landscapes among the government of Catalonia, local administrations, universities, experts and public in general. The Landscape Observatory develops landscape approaches in line with the European Landscape Convention. The Landscape Observatory was legally established in 2004<sup>145</sup> and included in the “Act for the protection, management and planning of the landscape in Catalonia.”<sup>146</sup>

The Landscape Catalogues of Catalonia: Methodology<sup>147</sup> is one of the seven catalogues of the Landscape Observatory of Catalonia in which steps of landscape protection, management and planning are explained. The Catalogue presents steps to identify, interpret and represent landscape values and dynamics in a comprehensive way. In this regard, three main steps are followed.

Firstly, **landscape units** are identified according to character and distinctive features of landscapes considering “tangible and intangible natural and cultural elements as well as the visual ones that distinguish one landscape from another one.”<sup>148</sup> Secondly, **overall values** are identified. For this stakeholder attributions and attributions of general public that live on the landscape are gathered. Different types of values are analyzed such as natural, aesthetic, productive, historic, values of social use and symbolic. In addition to these values, importance is also given to artistic legacy of landscape regarding cultural and perceptive values. Then, dynamics in the landscape are defined and mapped. For this, current dynamics and possible future change are analyzed. In this phase, routes, itineraries and observation points are also identified. Here, special attention landscapes are also identified. These landscapes are the ones having unique features and significant transformations. After collecting all these information about the landscape, **landscape evaluation and characterization** are done considering strengths, weaknesses, opportunities and threats. Thirdly, **landscape quality objectives** are identified. After this, criteria and actions are defined for landscape protection, management and planning. Here, correspondence of scales are identified as Catalonia, territorial area and landscape unit. By doing so, general and specific landscape directives based on quality objectives, criteria and actions are decided (Figure 4).

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<sup>144</sup> <http://www.catpaisatge.net/eng/observatori.php>.

<sup>145</sup> Official Gazette, Resolution PTO/3386/2004, <http://www.catpaisatge.net/fitxers/resolucio.pdf>.

<sup>146</sup> [http://www.catpaisatge.net/fitxers/ley\\_paisaje.pdf](http://www.catpaisatge.net/fitxers/ley_paisaje.pdf).

<sup>147</sup> Landscape Observatory of Catalonia (2016). *The Landscape Catalogues of Catalonia: Methodology*, Documents 03, Novoprint, Olot, Spain.

<sup>148</sup> Ibid.

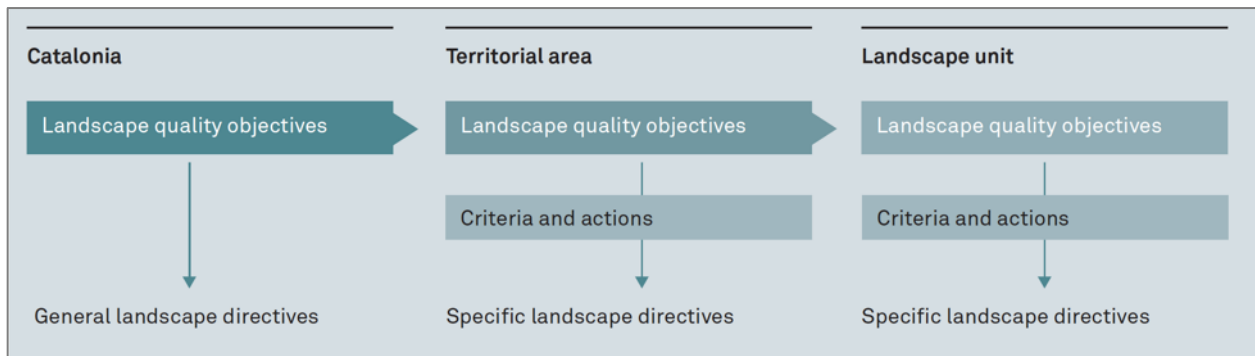


Figure 4: Landscape quality objectives, criteria, actions and landscape directives according to scale (Landscape Observatory of Catalonia (2016). *The Landscape Catalogues of Catalonia*, p. 120)

One of the important objective of this Catalogue is to inform society about their landscape in order to be more efficient in landscape governance. For this purpose, an importance is given to **public and social participation** at all stages from characterization to action. Stakeholders related to landscape are defined as “stakeholders in the study area” and “external ones.” **The stakeholders in the study area** are representatives of the local administrations, of other institutions in the territory (professional associations with a delegation, universities, research centers) or of economic sectors linked to the landscape (farmers, livestock breeders, builders, tourist companies), and social collectives that focus their main activity on that territory (associations organizing excursions, associations to conserve the cultural heritage, groups of owners, users of the environment, ecologist groups, hunters). **The stakeholders that are external to the area** of the study are representatives of the ministries of the Catalan Government (above all the Ministries of the Territory and Sustainability; Agriculture, Livestock, Fisheries and Food; Culture and Communication, including the agencies and other public organizations), and representatives of other public and private entities external to the territorial area (collectives in the primary sector, non-governmental organizations and institutes and research groups, among others).<sup>149</sup>

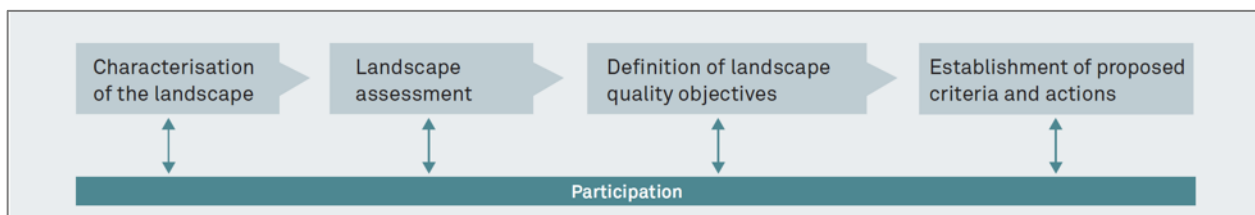


Figure 5: Methodological steps of Landscape Catalogues of Catalonia and participation (Landscape Observatory of Catalonia (2016). *The Landscape Catalogues of Catalonia*, p. 28)

<sup>149</sup> Landscape Observatory of Catalonia (2016). *The Landscape Catalogues of Catalonia: Methodology*, p. 29.

### 2.3.3. Best Practices and Inspirational Examples around the World

UNESCO adopted the **World Heritage Capacity Building Strategy**<sup>150</sup> in 2011 that proposes some paradigm shifts due to the changes in the approaches to heritage and its management. The first shift is from conventional training to **capacity building**. The target is to establish and enhance the institutions' capacity in order to connect heritage sector with diverse audiences rather than training separate practitioners. For this reason, the World Heritage Capacity Building **Strategy** recognizes three target audiences as **practitioners, institutions, and communities and networks** for capacity building. Capacity building aims people-centered, inclusive, dynamic, sustainable and broader conservation and management of heritage. It is an approach applicable both to World Heritage Sites and ordinary places considering both **outstanding universal values and other values**. The second paradigm shift is connecting **capacity building for cultural and natural heritage**. In this regard, capacity building proposes joint approaches for the management and protection of cultural and natural heritage by creating joint networks, and thus knowledge sharing among professionals of the each discipline. In the end, the World Heritage Capacity Building Strategy offers an **action framework** among **regional, national and international actors** to provide participative and comprehensive approaches for heritage conservation and management.

Within this regard, the World Heritage Committee invited new and creative management practices in 2012 for the 40th anniversary of the World Heritage Convention as a one-off initiative in order to recognize and reward best practices.<sup>151</sup> The evaluation has been conducted by a committee composed of advisory bodies of the World Heritage Convention, ICCROM, ICOMOS and IUCN. The committee selected best management practice examples on the base of some criteria such as involving **local community, providing successful conservation and management, sustainable development and creating innovative solutions for policy making**. The best practice examples<sup>152</sup> were selected and disseminated in order to transfer knowledge, lessons and experiences of past examples and to create source of inspiration for other heritage places.

In addition to these best practices, UNESCO ICH selects good safeguarding experiences and examples<sup>153</sup> every year. These examples present approaches and methods in dealing with challenges in order to sustain and transfer their living heritage. They good practices include examples of safeguarding traditional celebrations, practices, skills, knowledge, handicraft, techniques, music, songs, dances, rituals, storytelling, food, transhumance and livestock activities, avalanche risk management that give identity to those places.

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<sup>150</sup> <https://whc.unesco.org/archive/2011/whc11-35com-9Be.pdf>.

<sup>151</sup> <https://whc.unesco.org/en/recognition-of-best-practices/>.

<sup>152</sup> Some of the best practice examples can be seen in the World Heritage magazine, issue 67.

<sup>153</sup> <https://ich.unesco.org/en/register>.

The practices were evaluated through 9 topics<sup>154</sup> as the selection criteria for the best management practices. For each topic, particular questions are asked to be answered:

**1. Conservation**

*“What innovative management practices or strategies are being applied in order to ensure the conservation of the Outstanding Universal Value (OUV) of the property (e.g. better resource management, restoration and rehabilitation, addressing various man-made or natural threats and challenges, etc.)?”*

**2. Local People**

*“What exemplary practices are you using in order to effectively address the needs of local stakeholders within the management system for the property, and enable their full and active participation?”*

**3. Legal Framework**

*“What special measures have you taken to ensure that the legal framework for the World Heritage site is effective in maintaining the OUV of the property?”*

**4. Boundaries**

*“What innovative ways of dealing with the boundaries of the property, including for management of the buffer zone do you have in place, to effectively to manage the site and protect its OUV?”*

**5. Sustainable Finance**

*“What effective strategies have you developed and implemented to assure adequate and sustainable financial resources for implementing the management measures required to maintain the site’s OUV?”*

**6. Staffing Training and Development**

*“What approaches and strategies have you developed and implemented to assure that the human resources are adequate to manage the World Heritage property?”*

**7. Sustainable Development**

*“What are the effective mechanisms in place to ensure that resource use permitted in and around the World Heritage site is sustainable and does not impact negatively on OUV?”*

**8. Education and Interpretation Programmes**

*“How do the education, interpretation and awareness programmes you have developed and implemented significantly enhance the understanding of OUV of the site among stakeholders?”*

**9. Tourism and Interpretation**

*“What innovative plans have you designed and successfully implemented to ensure that visitor management does not negatively impact on the maintenance of the property’s OUV?”*

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<sup>154</sup> <https://whc.unesco.org/en/recognition-of-best-practices/>.

Among 34 worldwide best practices, some of the best examples are selected according to their relevance to the case areas studied in the thesis. The prominent and inspiring approaches are listed for each best practice example below.

### **1- Vigan City, Philippines<sup>155</sup>**

- organizing and empowering local community as the primary stakeholders and keepers of their tangible and intangible cultural heritage
- engaging local stakeholders, the owners of heritage houses, teaching institutions, artists and craftsmen, and business owners and local government
- heritage-based tourism
- improving the quality of life of the community
- participative governance > sense of ownership
- festivals and cultural events

### **2- Mogao Caves, China<sup>156</sup>**

- conservation and management rules and regulations
- conservation, research and dissemination education
- advanced technology and equipment for heritage conservation
- international cooperation for scientific research, implementation, etc.
- strong sense of local community
- policies to educate the local community and public as a whole on the conservation and management of the site
- encouragement of the local community to take an active part in participating and working for management of the site
- discounted rates and free access for local community
- project funding and donations from central and local government, NGOs, foundations, international organizations and individuals
- training or studies for conservation and site management
- visitation system
- Conservation Master Plan (2006-2015) + Conservation Sub Plan + Use Sub Plan
- educating the public about the site's values, the ideas behind conservation, conservation methods, management of site to get a better understanding of the outstanding universal values of the site and an understanding of problems faced in conserving the site
- tourism within the limits of appropriate carrying capacity / visitor management
- site narrators not only explain the values of the site, but also site's conservation and basic conservation methodology and conservation process

### **3- Coffee Cultural Landscape, Republic of Colombia<sup>157</sup>**

- consensus among several stakeholders and coffee growers
- institutional network by the Colombian Coffee Growers Federation (regional / national)
- public private cooperation/partnership

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<sup>155</sup> UNESCO Best Practice 679-22, <https://whc.unesco.org/en/list/502/bestpractice>.

<sup>156</sup> UNESCO Best Practice 679-8, <https://whc.unesco.org/en/list/440/bestpractice>.

<sup>157</sup> UNESCO Best Practice 679-9, <https://whc.unesco.org/en/list/1121/bestpractice>.

- Coffee Cultural Landscape management plan
- joint initiatives
- coffee growers actively participating in decisions on the regions priorities, aligning research and social initiatives to sustainability objectives
- radio, TV programs, printed materials, videos
- e-learning courses to the tourism industry to make sure that a consistent message is delivered to visitors and locals alike
- strong institutionalization, consultation and socialization processes, education and funding

#### **4- Archaeological Site of Monte Albán<sup>158</sup>**

- interdisciplinary conservation
- linking communities through meetings, tours and combined works with diverse stakeholders and social actors
- participation in the Management Plan
- conservation of OUV in the heritage site and the buffer zone
- legal actions to conserve the natural and cultural elements integrally
- self-generated income and search for alternative funds and resources from the third bodies for constant management such as World Heritage Fund, World Monuments Fund, Ambassadors Fund, private foundations, governments, National Park Service, Secretariat of Social Development (SEDESOL), Secretariat of Agricultural and Forest Development (SEDAF)
- continuous specialization by training the personnel through courses, workshops, scheduled seminars to create specialized staff for the management of the archaeological site
- adequate use of natural resources, actions to improve and manage natural resources working with Federal, Municipal and State Government departments
- temporary exhibitions and educational services for students
- awareness-raising for the locals and surrounding communities for the conservation of cultural and natural heritage
- alternative areas of visit, new attractions of the site to justify longer stay

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<sup>158</sup> UNESCO Best Practice 679-19, <https://whc.unesco.org/en/list/415/bestpractice>.



## 2.4 A Method Proposal for Assessing Cultural Values of Historic Rural Landscapes

Reviewing the theoretical and conceptual background, it is seen that concepts of landscape develops in time by including natural-cultural, temporal-spatial, tangible-intangible and heritage aspects. As the content and meaning of landscape expands in time, it becomes challenging to identify, assess and conserve landscape values. Here, comprehensive, unitary and multi-disciplinary approaches become even more important.

In this regard, a method is proposed by reframing the existing theoretical, conceptual and methodological knowledge about landscape identification, assessment and conservation. The method aims to propose a wide-ranging toolbox in order to identify and assess cultural values of historic (rural) landscapes. In this way, comprehensive knowledge about the historic (rural) landscapes is obtained. While doing so, heritage aspects and rural conditions of landscapes are revealed by extending the time and spatial frame. This analysis also brings about the past, current and future issues and problems. The further aim of this method is to corroborate heritage-led conservation and planning processes deriving from the knowledge obtained from this analysis. The method is divided into steps (Table 1) both to propose a systematic analysis and to accomplish the goals of the methodology.

**The method suggests a broader understanding of cultural values within their landscape through *longue durée* analysis.** Broader understanding covers tangible and intangible features, nature-culture relations, environmental and ecological aspects. Analyzing within landscape means extending the spatial frame and focusing on the **network of spatial, functional, environmental, visual, symbolic relations**. In the case of rural areas, further relations in landscape should be taken into consideration such as the ones related to **production, land use and social use**.

Extending the time and spatial frame, the method focuses on **historical-cultural territorial systems**. In this regard, the method proposes to analyze network of relations from past to future at territorial scale, and then at settlement and architectural scales. For this, road network and related structure, historical settlement network, religious network and systems of production should be investigated for the historical-cultural territorial analysis. Then, historical-cultural relations in land use, settlement and architectural characteristics, socio-economic and socio-cultural practices as well as visual, perceptual and symbolic understanding of landscape.

This multi-scale and *longue durée* analysis is also important for the case of rural landscapes. They are part of complex system of relations in the landscape. Thus, their identification by reading this network of relations becomes crucial.

**Landscapes are in dynamic process**; natural, socio-cultural, political, ideological and so on. In this process, changes and adaptations are seen in time. Therefore, it's important to read landscape as process through continuities, discontinuities, changes and transformations in space-time dimension and socio-cultural, economic, spiritual and perceptual aspects. Reading landscape as process leads to understand how changes have happened in lifecycle, production, uses of land,

occupation, functions and so on. These features give landscape its characteristics and finally its heritage aspects.

This analysis of landscapes in a wider context through *longue durée* analysis brings holistic understanding of overall values and characteristics. In addition to the changes and transformations, challenges, issues and threats that historic landscapes have been encountering are also determined. **The factors of change can be nature-based, human-based, policy-governance based and due to administrative and managerial aspects.** It is also important to identify the factors of change in the past, today and possible factors for future.

With this analysis on change, responds of human to the nature-based changes and responds of nature to the human-based changes on earth are also understood. On the one hand, this gives **traditional landscape knowledge** and on the other, the **socio-economic and environmental risks** that are affecting the rural landscapes today and in the future.

Identification and recognition of heritage values by different stakeholders are another important step of this method. This method gives opportunity to **multivocality** in identifying heritage values. Visions about heritage values by local communities, different stakeholders, universities, research centers, public bodies, local and central government should be taken into account. Besides, planning framework and its effects, conservation decisions, visions about future are also important in shaping the character of landscape. Thus, overall identification and recognition of heritage values by local community, diverse stakeholders, expert decisions and national and international designations are included to prevent dilemmas and conflicting values.

Analyzing historic rural landscapes gives opportunity to detect distinctive characteristics of each rural area in the same and/or different landscape. Thus, the method enables to determine different rural realities in similar and/or diverse contexts. After every step of analysis, **heritage aspects in different scale, context, content and meaning** are identified **in a broader view**, in a larger territorial and longer time scale. It is seen that heritage aspects can be searched within diverse aspects of landscape. This method contributes to **widened notions of heritage by extending the subject and content of heritage.** Analyzing overall values, challenges and problems, recognition of values by different bodies and defining the dynamics of each area in all aspects give directions to define **site-specific future actions.**

As a result, the method proposes a site-specific, network-based and *longue durée* analysis in the identification, assessment and conservation of landscape values.



Table 1: Methodological Framework



## STEP 1 | IDENTIFICATION OF CULTURAL VALUES IN WIDER CONTEXT

The first step is the identification of overall landscape values within their wider context. Identification of each value requires multi-layered research by using multiple sources, approaches and methods from diverse disciplines. These values are identified through expert based and objective examination. Additionally, use of social research methodologies is required to get in-depth knowledge about the intangible values. Thus, a comprehensive knowledge about landscape values can be reached. During the identification of values, problems and issues are also identified. Since the thesis focuses on the historical-cultural values, aspects concerning the natural features of landscape such as environmental, ecological, biological aspects are not included. However, for a comprehensive study, all aspects should be considered together with a landscape approach.

The components of landscape taken into consideration in this step are explained below. Here, the aspects that are considered while analyzing each component is explained.

### **Nature | Substrata**

Substrata gives the natural, thus physical form of landscape. Substratum is the major factor that shapes landscape. Geomorphology, land forms, land cover, presence of water, available resources affect both physical environment and also socio-economic life on it.

### **Time-Depth**

Landscapes are in a dynamic process within historical continuum during which changes and adaptations are seen. This dynamic features give landscapes multi-layered character holding the traces of each precedent periods. For this reason, processual reading of landscape through *longue durée* analysis is essential.

Landscape itself is the best source to get information about past by means of remains and traces. However, there are further primary and secondary sources that can be used to deepen the knowledge about past. These sources can be documents from public bodies, archival documents, manuscripts, travelers' notes and maps, etc. Additionally, artistic production such as painting, photography, engravings, postcards, literature, travel guides, music, tourist posters, stamps – representations of landscape at a given moment in history, documentaries, movies are important sources for identification of landscape.

### **Historical-Cultural Network of Relations**

Landscapes comprise network of relations through diverse aspects. In order to understand network of relations, natural features, natural and artificial hydrography and related structure, historical road network and related structure, defense and observation system, historical settlement network, religious buildings and/or building complexes, areas of production and related structure are analyzed. Furthermore, historical-cultural, socio-economic, socio-cultural, visual, perceptive

and symbolic relations and in some cases, seasonal relations with landscape give comprehensive idea about the network of relations in the landscape.

### **Land Use | Settlement | Architecture**

Land use, settlement and architectural characteristics are shaped according to the geomorphological, climatic and environmental conditions. They are also shaped according to traditional cultural background, lifecycle, socio-economic practices and cultural activities. This analysis covers *longue durée* analysis searching for historical and current uses of the land and space.

### **Socio-Economic Characteristics**

Economic activities are the main determinants of landscapes, especially in the rural landscapes, since the lifecycle is shaped around these activities. According to the environmental conditions, economic practices change from one landscape to another. Agriculture and animal husbandry are the main economic activities in general. However, woodlands, extraction of natural sources such as salt, mine, etc. can also bring economic income. Lately, tourism has become one of the main economic incomes. Considering these features, it is seen that landscapes are multi-functional. Thus, it is important to identify multi-functional features of landscapes.

### **Socio-Cultural Characteristics**

Socio-cultural activities are identity-giving values. They cover traditional practices and living traditions, ways of life, acts and behaviors of people. The celebrations, ways of celebrating, dress and finery, local music and dance, artisanal activities have all socio-cultural references and they are in general specific to each culture.

### **Aesthetic | Symbolic | Visual | Perceptive | Spiritual | Memorial**

Aesthetic, symbolic, visual, perceptive and spiritual aspects form characteristic features of landscapes. All these aspects deal with composition, diversity of structures, textures or colors, harmony, configurative elements such as climate, water, morphology, vegetation, agriculture, forest and historical and cultural elements/remains; patterns of agricultural and forest areas, structure of valleys, etc.; uniqueness, harmony, rhythm, order, texture; panoramic views, scenic backdrops (mountain lines, horizons), landmarks, traces, signs, symbolic elements.

In many societies, landscape elements relate to mythology, fantastic stories or legends, rites and customs, and also individual and collective memories, meanings and place attachment. Additionally, symbolic significance of people who establish relationships of belonging or expressions of identification, presence of natural factors, geostrategic locations and cultural factors define intangible relations.

Historical and contemporary artistic representations; painting, literature, songs, engravings, lithography, postcards, etc. have influence on collective imaginations as well as spiritual places; shrines, places and routes of processions or pilgrimages.

With this step, diverse aspects related to the cultural values of landscape are identified. The main target of this step is to bring broader understanding on landscape values. This broader understanding is achieved by extending the time and spatial frame that leads to identification of multi-scale network of relations in long-term processes. Besides, broader understanding of landscape values extends the content and meaning of landscape by considering nature-culture and tangible-intangible relations. Even though each aspect is identified and analyzed separately, and sometimes by different disciplines, it's always important to look for the network of relations among each aspect of landscape since the network of relations and their change in time give the character to the landscape.

As it is indicated before, this analysis deals only with cultural values; however, identification of natural values and their relations with cultural values are also important to be identified. Finally, it is important to note that environmental, ecological, biological analysis from natural sciences and sociological, anthropological analysis from social sciences are important to have a complete knowledge about landscapes. Besides, the perspectives and approaches of other disciplines such as archaeology, geography, planning, history should be applied for to achieve to a holistic identification of landscape values.

## **STEP 2 | RECOGNITION OF CULTURAL VALUES IN WIDER CONTEXT**

In the first step, values identification is done through expert analysis. In addition to these set of values, there are also values attributed by local inhabitants, diverse actors and stakeholders, decision-makers, etc. The values assigned by the local communities, who are the real owners and active users of the studied area are very important. Additionally, values ascribed by diverse local stakeholders, public authorities, and local-national-international bodies are also important to detect considered values and past, current and future visions about landscape. As it is done in Step 1, values recognized by diverse actors and stakeholders should also be analyzed in a wider spatial and temporal framework.

This step is important to understand overlapping/contrasting value as well as to understand which values are recognized by each actor, and which values are disregarded. When natural and cultural values are recognized, some attribute values and some give decisions for them. It's important to give voice to actors at all levels to eliminate dissonant decisions.

### by **Local Community & Stakeholder Attributions**

The local community has direct relations with landscape, thus they establish multi-layered relations with their living environment. In the identification processes, recognition of landscape values by local community and stakeholders and their inclusion to the process are essential as being the real owners and active users of landscapes. In addition to sustaining their lives, the locals constructs subjective relations with place attachments, sense of belonging, individual/collective memories, values and meanings with landscape. In order to learn attributions of local community and local stakeholders, qualitative research methods are applied.

### with **Designations** in the wider geography

When the values are recognized, national and international designations are given for the natural and cultural values of landscapes for the purposes of conservation and protection. For the national designations, conservation status (Natural, Archaeological, Urban, Historic conservation site decisions), special protection (National Park, Natural Park, natural reserves, etc.), registration status (registered buildings, monumental trees, etc.) in wider scale should be checked. Additionally, the international designations such as World Heritage Site designations or designations given for natural values such as Wildlife Conservation Area or Biosphere reserve areas should be looked for.

### with **Conservation & Planning Decisions**

In addition to the conservation decisions, planning decisions should be also searched since they define the future of landscapes. For this, Environmental Plans (ÇDP), Regional Plans, Tourism Development Plans, special plans to protect environment/landscape/nature, Vision/Master Plans and Development Strategies prepared by the local, regional and national authorities should be searched. By doing so, the future visions about conservation and development, the effects of planning in the past, today and possible effects in the future as well as current and future effects of decisions on local values can be analyzed.

With this step, diverse voices related to the cultural values of landscape are identified. The main target of this step is to collect ideas, attachment, visions, desires, etc. of each actor from inhabitants to experts, decisions makers and diverse stakeholders. In this step, the daily-seasonal-yearly uses, place attachments, subjective and intangible relations with landscape as well as traditional and local knowledge and relations can be learned. By giving multivocality to landscape values, it's achieved to detect overlapping and/or conflicting values among different actors and stakeholders. This leads to enhancement of landscape values and prevention of dilemmas among bottom-up and top-down value judgements on landscape values.



### **STEP 3 | LANDSCAPE PROCESSES: DYNAMICS & CHANGE**

Landscapes are always in dynamic processes that lead to changes in today's landscape. In order to better understand the current character of landscape, it is important to identify dynamics that have led to change until today and possible future changes which requires *longue durée* analysis. By doing so, continuities, discontinuities, changes and transformations can be detected. Thus, change in space-time dimension, land use/land changes, changes in settlement, architecture, administrative and managerial aspects are determined.

#### **Continuity, Change, Transformation**

Landscape dynamics and processes are the most influential factors in shaping the current landscapes. These dynamics cause to the historical, current and future evolution of landscapes. In order to detect this, change in contextual relations, change in physical environment (change in land use and architecture), change in society and social structure, change in socio-cultural life, change in economic activities, change in philosophy, change in the notion of conservation and of development can be searched for.

#### **Issues & Problems of today**

Landscapes and the local communities deal with diverse problems that have an effect on the tangible and intangible environment. It is important to understand issues and problems that local community and their landscapes encounter in order to understand the current situation and give references for future planning.

#### **Driving Forces, Challenges & Factors of Change of today and in the future**

In addition to the problems faced by the local community and landscape itself, it is also important to detect driving forces and factors of change in multiple scales. The most common driving forces today are globalization, urbanization, conservation decisions, planning activities and tourism. Besides, laws and regulations, policies, decisions and some interventions can constitute driving forces in landscape. Additionally, human based interventions on the nature such as recreational and/or mining activities lead dramatic changes on landscape in the epoch of Anthropocene. After analyzing the landscape dynamics and processes, issues, problems, driving forces and factors of change, it's important to analyze their past, current and future effects. While doing so, possible risks for the future should be detected in order to prevent any negative effect on landscape in the future. Thus, driving forces, challenges and factors of change should always be considered in landscape planning.

#### **Future Scenarios & Visions if no action is taken**

In this section, possible future development of the landscape are examined by asking the questions: how historic landscape look like, especially if no action is taken. In both cases, it is important to analyze how historic features might be affected. The effects should be determined

and evaluated. Departing from this examination, possible future developments can be identified and future visions can be developed accordingly.

With this step, landscape dynamics from past to the future are identified. The main target of this process is to read landscape as process with continuities, changes and transformation and their factors of change. Thus, future change is predicted that will shape the future actions. In this step, man-induced, natural, social and cultural processes are also detected. Thus, political, ideological, economic oriented interventions on landscape and environmental risks are also identified. Besides, local solutions to the challenges and factors of change can also be identified.

#### **STEP 4 | LANDSCAPE ASSESSMENT**

In Step 1, 2 and 3, overall values of historic rural landscapes, their recognition by local community, diverse stakeholders, local, national and international bodies, landscape dynamics and processes, driving forces and factors of change are determined. All these features give information about the characteristic features of landscapes. Thus, going through these steps, landscape character is determined. In Step 4, landscape values, landscape processes and landscape forces will be evaluated and assessed. Departing from this, values, problems, role of each actors can be defined. Besides, heritage and rural aspects can be discussed for each case since they change from place to place. In the end of this overall assessment, landscape quality objectives and significance of place can be determined.

##### **on Values, Problems, Actors**

In this section, diversity, distinctiveness and multiple values, common and distinct issues, problems and challenges, multi-scale actors and their roles, relations and responsibilities are analyzed and assessed. By doing so, overall evaluation about values, problems and roles of actors is done. While doing so, diversities, distinctiveness, specificities, weaknesses and sensibilities of each area are assessed.

In this thesis research, values, problems and actors for each case area are given at the end of Chapter 3. Thus, a common and differentiating values, problems and diverse actors related to rural landscape heritage are detected. This gives an overall understanding about rural areas in Turkey and opens a discussion on rural heritage places of Turkey.

##### **on Heritage Aspects & Rurality (in Wider Context)**

Historic rural landscapes are characterized by traditional practices, socio-economic and cultural activities. Rural areas represent distinctive features in terms of man-environment reciprocity, nature-culture relations, everyday lifecycle and its places, daily life ways, belief systems, local economic activities/production, traditional knowledge, diversity and interconnectedness. Even though these features are mostly common in rural areas, each rural area

present different features and characteristics depending on geographical and natural context, traditional-cultural background and many other factors. Thus, each case present different rural realities that common definition for rural areas becomes almost impossible. In this regard, this method suggest to describe rural context, degree of rurality and rural characteristics for each case.

Each rural area presents prominent features that could be regarded as heritage aspects. Rural activities take place in the whole landscape and the rural communities establish diverse relations with the whole landscape. Besides, rural communities have their specific socio-economic, cultural, local, traditional activities. They have close relations with nature and adapt their ongoing life to the natural conditions. Considering all of these aspects, it is seen that diverse features constitute the heritage values in rural landscapes. Thus, the method suggests widened notions of heritage extending the spatial and time frame, including natural and cultural, tangible and intangible, environmental and ecological aspects.

### on **Significance of Place & Landscape Quality Objectives**

In the end of the identification of landscape character, values, problems, risks, dynamics and changes, significance of place and landscape quality objectives can be defined as a guide to define future criteria and actions. It is important to define significance of place and landscape quality objectives since each landscape present different characteristics features, cultural codes and natural and cultural processes. Thus, the cultural significance changes from place to place so thus the landscape quality objectives.

In this thesis research, overall evaluation of each case area is done in the end of the Chapter 3. However, significance of place and landscape quality objectives are carried to Chapter 5 in which landscape actions are presented.

## **STEP 5 | ACTION PLAN**

The last step of the method proposes site-specific approaches taking cultural heritage as future-making practice. The analysis carried out in the previous steps construct comprehensive knowledge about historic (rural) landscapes. It is done by identifying heritage values in the wider context considering multi-scale relations with landscape; nature-culture and tangible-intangible relations through *longue durée* analysis. After this multi-layered analysis, rurality and heritage aspects are defined. Here, site-specific rural definitions and widened notions of heritage are developed. As an outcome, all the knowledge collected from multi-layered research is used to propose future directions departing from the heritage aspects of landscapes.

After defining overall values, dynamics and processes that each historic (rural) landscape goes through and analyzing the past and current effects, future strategies are defined for the sustainable development. Each rural area represents different features and issues. Considering these analysis, significance of each landscape and landscape conservation aims are determined. Then, future strategies, criteria and actions, role of actors and resources will be defined accordingly.

Future strategies for each area should be site-specific by providing public participation in each area. For this, it is very important to define role of different actors and community. Map of actors, local initiatives, NGOs and related stakeholders are important here. It is also important to define the role of each actor, and also economic and intellectual resources to realize future visions and define timeline. Besides, as the knowledge building is dynamic that it should allow to be updated with new data, actions should also be dynamic. The results of actions should be monitored, revised and changed if necessary. Finally, actions should also be able to adapt to the updated knowledge about landscape. Thus, a dynamic conservation plan is required.

The method proposes steps of analysis for knowledge building and using this knowledge into action. Step 1, 2 and 3 establish a broader understanding by considering landscape as network of relations, as multi-vocality and as process. In the end of these analysis, **landscape character** with its all features, their multiple relations and their change in time is identified. These three steps establish **wide-ranging landscape knowledge** through **landscape approach** and reply the **RQ 1: identification of cultural values in wider context** that is defined in the beginning of this thesis research. The following steps use the wide-ranging landscape knowledge to use in future actions. For this, Step 4 assesses wide-ranging landscape values, problems, challenges and driving forces to define **landscape dynamics**. Besides, this step opens a discussions by **revisiting heritage phenomenon and rurality** by extended notions and replies **RQ2: assessment of cultural values and dynamics in wider context**. Step 5 uses wide-ranging landscape knowledge and landscape assessment to define future strategies. While doing so, **cultural heritage** is considered as **future-making practice** in defining **site-specific approaches** and **multi-scale actions**. In the end, dynamic conservation plan is proposed that replies the **RQ3: conservation planning**.

In the following chapters, the method will be followed for three case areas in Turkey. In Chapter 3, these three areas will be identified and assessed in territorial scale. In Chapter 4, one of the case areas is selected to identify and assess in territorial, settlement and architectural scale. Chapter 5 will deal with multi-scale assessment and multi-scale conservation planning of three case areas.

## **Chapter 3**

# **Rural Landscapes of Anatolia in Wider Territorial Context**

### **3.1 General Overview of the Socio-Economic and Cultural Life in Rural Anatolia from a Historical Perspective**

#### **3.1.1. Rural Life in Anatolia from Prehistoric and Ancient World**

Rural activities have always been seen in Anatolia, especially agriculture has been the main economic activity since Neolithic times onwards. Neolithic transition from food gathering to food producing happened around 9000 BCE.<sup>159</sup> Scientific research, especially archaeological excavations and land surveys reveal more about the earlier civilizations in Anatolia, both for the daily life and for the rural use of the land. The major information about rural uses of the land in Anatolia can be seen in the cases of Mesopotamia, Çatalhöyük, Burdur plain, Hacılar and Komana Project due to ongoing projects. These information can be gathered thanks to the field of archaeology and land surveys.

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<sup>159</sup> Easton, D. F., Haldon, J.F., Houwink ten Cate, P.H.J., Woods, J.E., Collon, D.P.M., Lloyd, S.H.F. (2019). Anatolia, retrieved on 7 June 2019 from <https://www.britannica.com/place/Anatolia>.

### 3.1.2. Socio-Economic and Cultural Rural Life in Anatolia during Ottoman Period (1500s-1923)

The more systematic information about rural areas can be taken starting from the second half of the 15th century. It is because information about land uses was started to be registered in the Ottoman tax records. In this period, the population of Anatolia was largely composed of settled villagers. The number of settled population has increased during the 16th century and majority of the population was living in rural areas. Despite the settled population, the villagers were still continuing the tradition to move to the uplands to graze their animals (*yayla*) during the summer periods.<sup>160</sup>

During the Ottoman period, there was no distinct divisions and differences between urban and rural. The difference between urban and rural was less during Ottoman period when compared to Europe during middle ages. There were merchants in the rural areas, and many people in urban areas were providing their income from the vineyards and orchards. They were mainly working in the vineyards during summer periods. This semi-agricultural life could be seen even during the mid-19th century. Many cities had semi-rural character. However, the cultural difference between urban and rural areas were more. Only a small group of people in rural areas could read and write. In many of the Anatolian villages, mosques were built only in the 19th and 20th centuries. There were almost no school in the villages.<sup>161</sup>

Rural society constituted a fundamental base for the Ottoman state since many sectors depended upon Ottoman rural life.<sup>162</sup> During the Ottoman period, the land was owned by the state and the villagers were tenants/peasants who had right to cultivate the land. The peasant had an important role in the Ottoman state for cultivation of lands, tax payment, money payment, delivery of crops and provision of services.<sup>163</sup> The peasant was cultivating land, thus sustaining productivity of the land and producing agricultural products. These products, mainly grains, were either sold in local bazaar by the peasant and/or they were delivered to the towns by merchants or tax farmers to feed the townsmen. Additionally, the peasant were paying taxes to *tumar* holder (military officer/cavalryman who collects the revenues) and sharing the harvest with him. In return, *tumar*

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<sup>160</sup> Faroqhi, S. (2005). *Osmanlı Kültürü ve Gündelik Yaşam: Ortaçağdan Yirminci Yüzyıla*, Tarih Vakfı Yurt Yayınları, Tarih Vakfı, İstanbul. See also de Planhol, X. (1968). *Les fondements géographiques de l'histoire de l'Islam*, Flammarion, Paris.

<sup>161</sup> Faroqhi, (2005). *Osmanlı Kültürü*. pp. 66-67.

<sup>162</sup> Adanır, F. (1998). *The Ottoman Peasantries, c. 1360-c.1860*. In Tom Scott (ed.). *The Peasantries of Europe from the Fourteenth to the Eighteenth Centuries*, Longman, London, New York, pp. 269-312.

<sup>163</sup> Inalcık, H. (1973). *The Ottoman Empire: The Classical Age, 1300–1600*, trans. Norman Itzkowitz, Colin Imber. Weidenfeld & Nicholson, London, pp. 107-113. See also, Islamoglu-Inan, H. (1994). *State and Peasant in the Ottoman Empire, Agrarian Power Relations and Regional Economic Development in Ottoman Anatolia during the Sixteenth Century*, E. J. Brill, Leiden.

holders were giving military and administrative services to the Ottoman state.<sup>164</sup> *Timar* holders were the patron of villagers as written in 1648 edict.<sup>165</sup>

This system was called as *timar* system (Figure 6).<sup>166</sup> The *timar* holder was registering the collected taxes. The tax registers were repeated almost every 30 years. This system worked efficiently especially between the 14th to the 16th centuries. The lists of taxpayers are important sources for the demographic history of Ottoman population before the 19th century during which the first population census was conducted.<sup>167</sup> In the list, only men population was registered. Nomads escaped from registration. These sources may include all kinds of records, documents, laws, contracts, treaties, letters, maps, reports, records of goods and chattels of religious institutions and foundations, court records prepared by local and national administrations about administration, population, taxation and propriety and produced by private people reached till today. There were many conflict between peasants and *timar* holders for various reasons such as taking the harvest to the local bazaar, sharing the harvest, having desire to go to bigger cities to work and so on. The peasants had to give the money that they took from the merchant to the *timar* to pay the taxes. Ottoman administration was trying to keep peasant in their villages.

In rural areas, tithe (*öşür*) tax was taken from almost all agricultural products. Tithe generally amounted to more than one tenth of the crop, but the share varied from province to province. On the basis of these tithe lists, agricultural maps of the entire 16th century Ottoman Empire can be drawn. However, only few maps have been published until now for couple of provinces.<sup>168</sup> Through the *tahrirs*, information about agricultural landscapes of the 16th century can be learnt. According to *tahrirs*, grain is seen mostly in the plateau of Anatolia. Products such as cotton and sesame are characteristic to coastal plains of Mediterranean. Even, information about high-quality fruit production near Malatya is learnt from *tahrirs*.<sup>169</sup>

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<sup>164</sup> Faroqhi, S. (2004). *Approaching Ottoman History: An Introduction to the Sources*, Cambridge University Press.

<sup>165</sup> Inalcık, H. (1965). *Adaletnameler*, Belgeler, vol. II, no. 3-4, pp. 42-149.

<sup>166</sup> For more detailed information about *timar* system, see Faroqhi, (2005). *Osmanlı Kültürü*, pp. 62-63. See also: Faroqhi, S. (1977). *Rural Society in Anatolia and the Balkans during the Sixteenth Century*, I, vol. 9, no. 1, Turcica Strasbourg, pp. 161-195. Faroqhi, S. (2006). *Osmanlı Şehirleri ve Kırsal Hayatı*, trans. by Emine Sonnur Özcan, Doğu Batı Yayınları, Ankara.

<sup>167</sup> Faroqhi, 2004. *Approaching*, p. 88.

<sup>168</sup> The villages in Syria have been mapped and published in Hütteroth, W. D., Abdulfattah, K. (1977). *Historical Geography of Palestine, Transjordan and Southern Syria in the Late 16th Century*, Frankische Geographische Gesellschaft, Erlangen.

<sup>169</sup> İslamoğlu, H., Faroqhi, S. (1979). *Crop patterns and agricultural production trends in sixteenth-century Anatolia*, Review, Fernand Braudel Center, pp. 400-436.

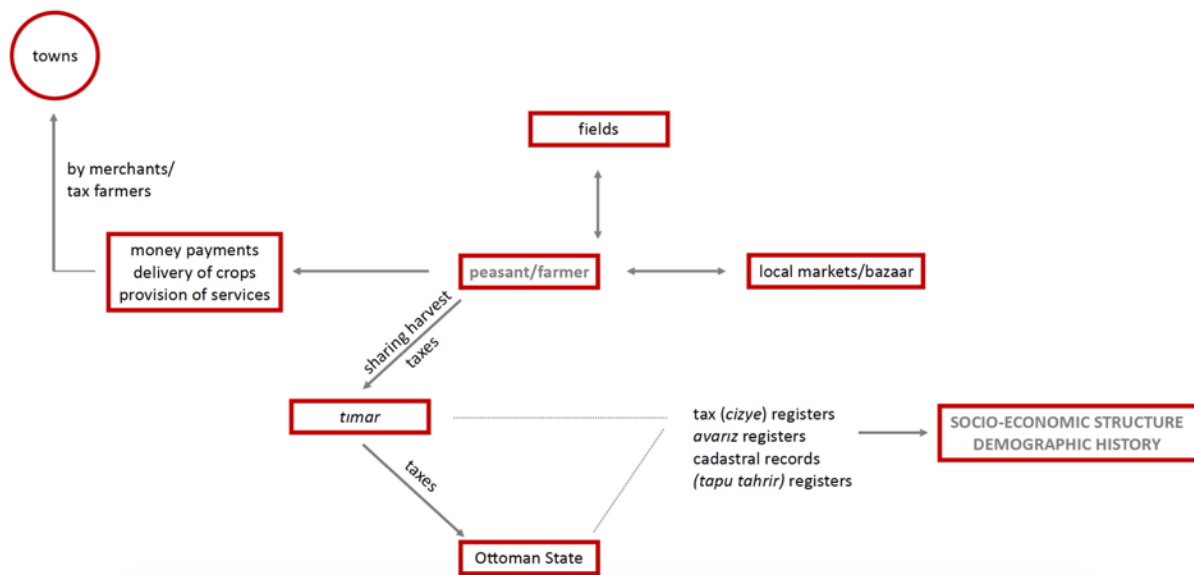


Figure 6: Socio-Economic/ Timar System in Rural Areas during the Ottoman Period

As it is seen from *tahrir* records, agriculture was not the only economic activity. Craftsmanship and textile production were examples to other important economic activities. They were also sold in the local and/or remote markets as the agricultural products. Even though this information is important for the socio-economic life, they don't give quantitative data.<sup>170</sup>

Ottoman rulers had such registers, 'tapu registers' and 'tahrir registers', prepared whenever a newly conquered province was placed under direct administration. Even though these sources are limited and only written by the officials -so there is lack of community voice in the sources, they are the important sources today to understand the socio-economic structure and demographic history during Ottoman period. In addition to these governmental sources, maps, plans, sketches, narrations of travelers and manuscripts give further information about the rural landscape in historical perspective.

### 3.1.3. Historic Rural Landscapes in Turkey Today (1923-)

In Anatolia, historic rural landscapes have diverse characteristic features. The distinctive natural and geomorphological conditions are the major factors of this diversity. However, multi-cultural background is also quite influential in different characteristic features in rural areas. Turkey has inherited rural areas from the Ottoman Empire who already have had a long historical background since ancient times onwards. After the establishment of Turkish Republic in 1923,

<sup>170</sup> Faroqi, S. (1979). *Rural Society in Anatolia and the Balkans during the Sixteenth Century*, II, 4. Social organisation and Production. Turcica Strasbourg, 11, 103-153.



even though this multi-cultural situation has changed to some extent, the traces of this rich background can still be observed in the tangible and intangible environment.

Despite to this multi-cultural inheritance, rural areas have always been regarded according to their features related to function, daily socio-cultural and economic life, demography and bigness. The first rural definition in Turkey was provided in 1924. The definition is given in the first law on rural areas that is Village Law.<sup>171</sup> According to this law, “settlements with a population less than 2000 are villages, those between 2000 and 20.000 are small towns and those with a population over 20.000 are cities”. The law defines villages as places where “people live together or in separate houses having common goods such as mosque, school, grassland, pasture and coppice together with the vineyards, orchards and fields”.

In the following years, some other definitions of rural areas have been provided by some institutions and scholars. State Planning Organization (SPO)<sup>172</sup> takes their physical and social characteristics into consideration and defines rural areas as places with “a large number of small, scattered settlements and low population density”. In rural areas, “living environment/habitat and socio-economic activities significantly depend on the use and exploitation of natural resources; economic, social and cultural development process is relatively slow; rules of traditions and customs are determinant for the way of life and its rules; communication is prevalent in human relations; technological advances take long time to be used in life and production”.<sup>173</sup> In the following years, a report was released considering the changing conditions and their effects in rural areas. It says “since the cultural, social, demographic, economic, environmental and spatial diversity inherent in rural areas have gained new meanings with changing circumstances, it is difficult to provide a concrete definition for rural areas. Depending on the studies, if required, the definition of rural areas shall be updated and its implementation shall be considered”.<sup>174</sup>

The Ministry of Agriculture and Rural Affairs also provided a definition for rural areas in 2005. Accordingly, rural/rural areas are defined as “social settlements formed by social and physical environments that continue their existence outside of urban areas with less population and differ from urban areas with socio-economic and cultural aspects”.<sup>175</sup>

Turkish Language Society (TDK) defines village as “a settlement unit that differs from urban areas in terms of administrative status, social and economic characteristics or population density and is generally determined by practices such as working in the agricultural field and whose houses

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<sup>171</sup> 442 numbered Village Law, 1924 is the first and main legislation for rural areas in Turkey and still valid today.

<sup>172</sup> Devlet Planlama Teşkilatı (DPT)

<sup>173</sup> DPT (2000a:2). *Long Term Strategy and Eighth Five-Year Development Plan (2001-2005)*, State Planning Organization, Ankara, p. 243.

<sup>174</sup> DPT (2006a:10). *Ninth Development Plan (2007-2013)*, State Planning Organization Social Security Specialization Commission Report, Ankara, p. 109.

<sup>175</sup> Tarım ve Köy İşleri Bakanlığı (2005). *Tarım, Sanayi ve Kırsal Kalkınma Sözlüğü* [Agriculture, Industry and Rural Development Dictionary], <http://www.tarim.gov.tr/>, 6.09.2005.

and other structures reflect this life”.<sup>176</sup> In Turkish Encyclopedia, a comprehensive definition can be found for villages as “whose settlement is defined by location, form, size and rural occupations with a legal entity. The concept of village cannot be limited to the borders of village houses nor with farming. The surrounding of villages are also included to the borders of villages”.<sup>177</sup>

There are also some scholars who defined and described rural areas with their diverse features. Kemal Aran (2000) defines rural settlements and countryside as they “exhibit distinctive examples of interaction between human behavior, buildings and natural environment”.<sup>178</sup> Metin Sözen (2012) focuses on diverse components or rural landscapes such as “Climatic conditions, geographical location, landforms, traditions and customs, community life, production and consumption manners, and beliefs” and claims that these components are “the main components in historic rural landscapes that determine the habitat and local characteristics features”.<sup>179</sup>

As it is seen from these definitions and descriptions, diverse features of rural areas are taken into consideration. Most of these features are directly related to economic activities. There are close relations with nature mainly due to economic activities. Besides, social relations are more close and commonality is adopted by the majority. Lastly, and more importantly, rural areas are not only defined with the village itself but also with the relations to nature, fields and other settlements. Thus, in rural areas, the multiple relations in multiple scales are important as parts of ongoing life.

Even though rural conceptions are widening, the changing conditions, legislation and policies have become more at the expense of rural areas in Turkey. Turkey has presented revolutionary attempts after the establishment of Turkish Republic in 1923. Rural areas was one of the first concerns of the new Republic and the future is imagined by enhancing the rural areas. Many attempts were done to bring innovation to rural areas especially during the first decades of Turkish Republic. However, the modernization attempts, land and agricultural reforms in 1950s, privatizations, liberations and increased investment on the industrialization and urbanization during the 1980s, economic crisis started in 2000 and current policies have affected rural areas in many aspects.<sup>180</sup>

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<sup>176</sup> TDK, (1992). p. 917

<sup>177</sup> Turkish Encyclopedia, vol.22, p. 301.

<sup>178</sup> Aran, K. (2000). *Barınaktan Öte: Anadolu Kır Yapıları*, Tepe Mimarlık Kültürü Merkezi, Ofset Yayınevi, İstanbul.

<sup>179</sup> Sözen, M. (2012). *Anadolu'da Kırsal Mimarlık*, Çekül Vakfı.

<sup>180</sup> For more detailed information about the changing conditions and their national and global effects see: Günaydın, G. (2009). *Türkiye Tarım Politikalarında Yapısal Uyum: 2000'li yıllar*, Mülkiye Dergisi, vol. 33, no. 262, pp. 175-221. Günaydın, G. (2010). *Tarım ve Kırsallıkta Dönüşüm: Politika Transferi Süreci: AB ve Türkiye*, Tan Kitabevi, Ankara. Yörür, N. (2010). *1990 Sonrası Türkiye'de Uygulanan Kırsal Alan ve Tarım Politikaları Üzerine Genel Bir Değerlendirme*, Planlama Dergisi, 1. Asrav, E. Ç. (2015). *Place and Community Driven Conservation and Empowerment in Historic Rural Landscapes: Principles and Strategies for Taşkale Village, Turkey*, Master's Thesis, the Graduate School of Natural and Applied Sciences, Middle East Technical University, Ankara. Kurtuluş, B. (2018). *Understanding the Integrity of Rural Life and Architecture for Sustainable Conservation, Case Study: Çomakdağ Region, Milas*, Unpublished PhD Thesis, the Graduate School of Natural and Applied Sciences, Middle East Technical University, Ankara.

In addition to these national and global changes that affect rural areas negatively, the legislative system and policies are not sufficient to conserve, protect and enhance rural areas. Overlooking whole legislation about rural areas in Turkey today, holistic understanding of the villages/rural areas together with the production areas, inhabitants and common goods are considered as important in theory. However, real life practices present different results due to lack of proper of rural heritage. There are three laws, two law drafts and one legislative decree<sup>181</sup> determine the overall understanding, approaches and future of the rural areas in Turkey. However, they don't provide a sufficient conservation and sustainability of rural heritage. In the end, rural areas become areas that are open to diverse interventions.

The legal gaps make some policies and decisions more possible that lead up to devastating results in rural areas and their surrounding landscape. The conditions in rural areas are already low. Many rural areas in Turkey suffer from lack of service delivery and investment for the continuity of life. Besides, there is insufficient recognition and improper and/or lack of conservation decisions. Rural areas, in general, are not considered as heritage places. Additionally, the contemporary forces such as urbanization, modernization and industrialization have led major changes in rural lifestyle, so thus in the physical environment. In addition to all, top-down decisions and policies are given for the sake of conservation, development and growth give harm to rural areas since they're not harmonious with the local dynamics. Besides, upper scale development and spatial policies and decisions affect negatively most of the rural areas in Turkey.<sup>182</sup> Furthermore, profit-oriented decisions to get benefit from the natural sources cause

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<sup>181</sup> 442 numbered Village Law, 1924 is the first and main legislation for rural areas in Turkey and still valid today.

3194 numbered Development Law, 1985 guides the spatial development. It has the authority areas for the villages in municipality borders that affects rural areas directly. This law makes is obligatory to prepare spatial development plans for settlements with a population of more than 10.000.

6360 numbered Metropolitan Municipality Law, 2012 allows the expansion of the boundaries of metropolitan municipalities to the provincial territorial boundaries. The legal entities are abolished for villages and town that are in these borders. That means that the villages become neighborhoods of town municipalities. In the end, local authorities lost power and authority in rural areas due to the centralization. Another effect is the extension of urban areas to the rural areas.

5393 numbered Municipality Law, 2005 / Regulation on KUDEB (Koruma Uygulama ve Denetim Büroları - Conservation Implementation and control Bureaus) brings obligation to establish municipality in provinces and district centers with the population of 5000. KUDEB controls the conservation activities and implementations in municipalities, metropolitan municipalities and other municipalities. With this law, the role of KUDEB on rural areas is abolished and is given to the municipalities and/or Special Provincial Administrations (İl Özel İdare).

Finally, the legislative decrees (Kanun Hükmünde Kararname - KHK) in 2011 have also affected rural areas directly and indirectly. With these decrees, conservation of cultural and natural heritage was separated at institutional level and their responsibilities given to different ministerial bodies. Ministry of Culture and Tourism, Ministry of Environment and Urbanization and Ministry of Agriculture and Ministry Forest and Water Affairs were established. Thus, the management of urbanization and environment entered under the responsibility of the same institution. Since then, the effects of urbanization on natural areas, rural areas and areas outside of urban areas has seen more.

<sup>182</sup> Asrav, E. Ç. (2018) [Invited Speaker]. *Confrontations of Heritage and Economics: Profit-Oriented Decisions and their Effects on Historic Rural Landscapes - Cases from Turkey*, International Symposium on Our Heritage Where

indispensable results that prevent the ongoing rural life. Then, tourism-oriented decisions are given that lead dramatic changes in the physical and also socio-cultural structure of rural areas. Most of the rural areas are gentrified and commodified for tourism related activities. Finally, policies on local economic activities, mainly agricultural and animal husbandry policies<sup>183</sup> in Turkey, create many difficulties for the local communities, especially farmers and peasants. Since they cannot continue their local economic activities and sustainability of their lives, loss of economic activities, unemployment, poverty, lower income levels, abandonment and/or migration to big cities are seen in general.

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Past Meets Future | Confrontation of Heritage and Economics: Challenges and Opportunities, 14 September 2018, Middle East Technical University (METU), Ankara, Turkey.

<sup>183</sup> With the establishment of Turkish Republic, many efforts has been given to rehabilitate the agriculture activities. For this, the Ministry of Agriculture was established in 1924 as one of the first institutional bodies. In 1930s, villagers has imagined as being the owner of their land, as opposed to their conditions during the Ottoman period. In order to support the villagers and provide rural development, the Land Reform Implementation, Public Production Farms (state agricultural enterprises, state farms, and agricultural enterprises chains), Cooperatives and Village Institutes were established. However, in contrast to the initial aim of the project, it led the economic dependency of the small and poor peasants again in the unfair land distribution. The modernization attempts and agricultural reforms in 1950s didn't achieve their aim and caused to more impoverishment. It was after this period that the migration from rural areas to urban areas increased. The sector based approaches through agriculture in rural development policies in the beginnings of Republican era changed with the realization of rural development through area oriented approach in 1960s. Community development, urban village, central village and integrated rural development were the topics of consideration in rural development in Turkey. After 1980s, Turkey abandoned import substitution policies and passed to the open market system which is based on cheap labor and the export of the products contained technology. During these years, there are limits on the support on agriculture and pressures on the prices of the agriculture products. So, internal terms of trade became against to agriculture. After 1990s, Agricultural Agreement and EU Customs Union Agreement were signed under the World Trade Organization that brought the external framework for the agricultural sector. In addition to that, agricultural privatization of state-owned enterprises was introduced that government withdrew its authorities and the responsibilities from the sector. The economic crisis during these years resulted in the exploitation of the agricultural labor and the villagers have become more poor and dependent. Only during 2000s, rural development became a topic as a part of EU harmonization process. Since then, rural development policies restarted to be developed in line with EU policies, this time differently than 1960s policies, that is directed to more on rural area governance.

### 3.2. Understanding and Assessing Rural Heritage Places in Anatolia in Wider Context

Rural areas have always been a part of the complex network of relations in Anatolia since ancient times onwards. They have been important centers for urban areas. Thus, it is important to understand the system of rural landscapes in Anatolian context. There is diversity in terms of physical aspects and also in socio-economic practices and cultural activities. These areas have been shaped according to their natural, cultural, historical, political and administrative contexts. In this part, the common and specific features of rural areas in Anatolia will be given. Then, how these rural areas have been changed in spatial-temporal context and according to the policies, designations and decisions will be explained through critical perspective.

In line with the theoretical, conceptual and methodological knowledge and in-depth information about the historic rural landscapes of Anatolia in a historical perspective, three rural areas are selected to be studied in this thesis. These rural areas are selected from different regional, natural and cultural contexts all of which have undergone different natural, cultural and historical processes. They have multi-ethnic, multi-cultural, mythological and multi-religious background. In most of these rural areas, traditional practices still continue. They represent distinct, diverse and unique characteristics, rural conditions and heritage aspects at all levels. However, these rural areas encounter various forces today that lead to change in the tangible and intangible environment. These areas are studied in wider territorial scale and context to stress on the importance of identification and assessing rural areas in wider geographical context.<sup>184</sup>

The first area is **Ida Mountain** that is located on the north-west of Turkey between Aegean and Marmara Seas. It has diverse natural features from sea to the mountains. In the rural settlements, different rural conditions, practices and heritage aspects are seen. The second area is **Imerhev Valley** that is located on the north-east of Turkey. It is a remote mountainous landscape in the border of Georgia. The rural settlements are scattered in different altitudes where traditional rural life is still ongoing. The third area is the **South-West Cappadocia** that is located in the center of Turkey. It has prominent multi-layered cultural landscape and multi-ethnic background. Even though the rural life has changed a lot in time, it still carries site-specific rural values.

The majority of the information presented under this chapter are gathered through field surveys done by the author between 2017-2020.

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<sup>184</sup> Asrav, E.Ç. (2019) [Invited Speaker]. *The Geographical Context: Reviewing the Rural Landscapes and Heritage Places in Three Different Regions of Turkey*, International Symposium on ICOMOS International Day of Monuments and Sites, Rural Heritage: From Conception to Conservation, Session I: Conception of Rural Heritage in Relation with the Context, 31.05.2019, Middle East Technical University (METU), Ankara, Turkey.

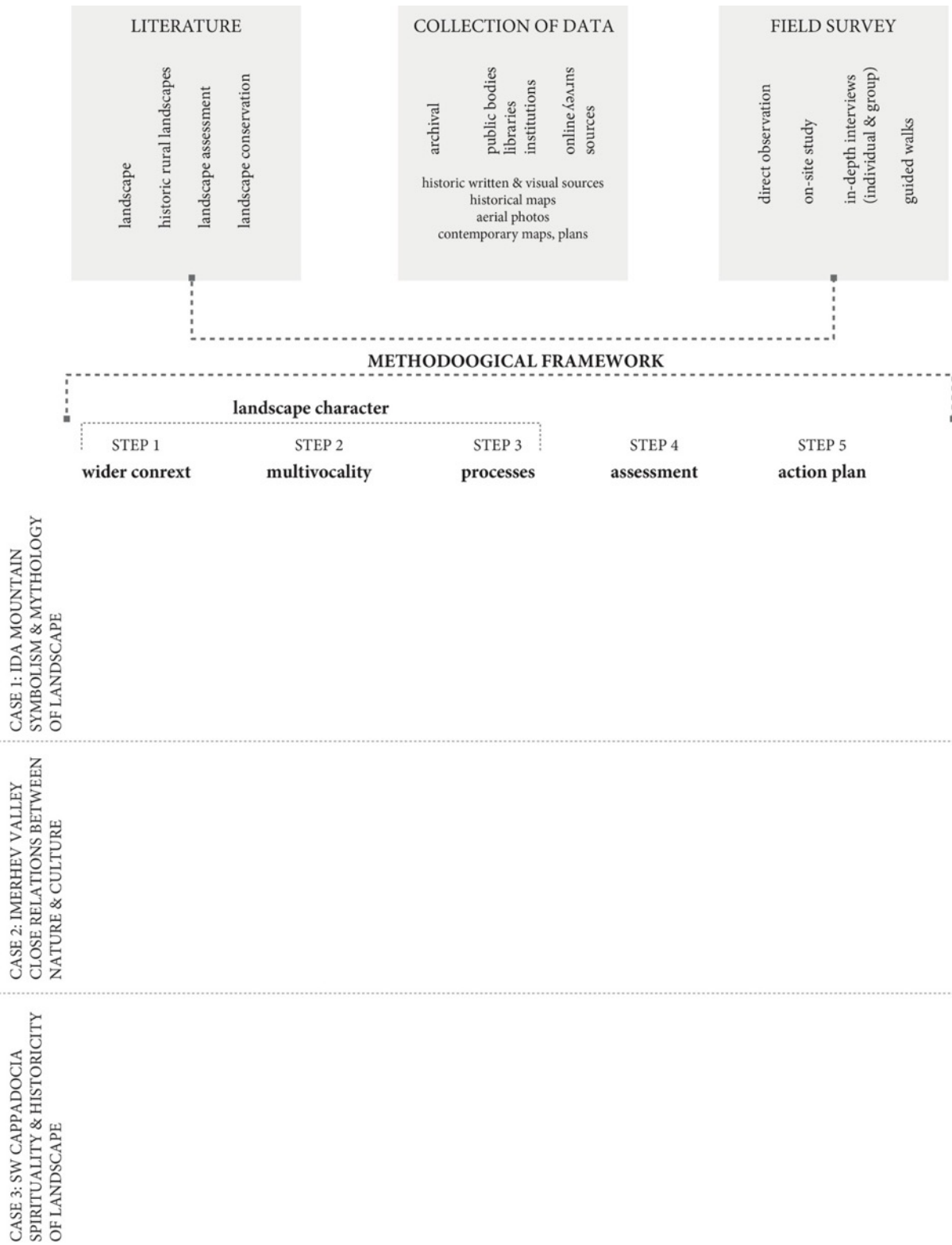
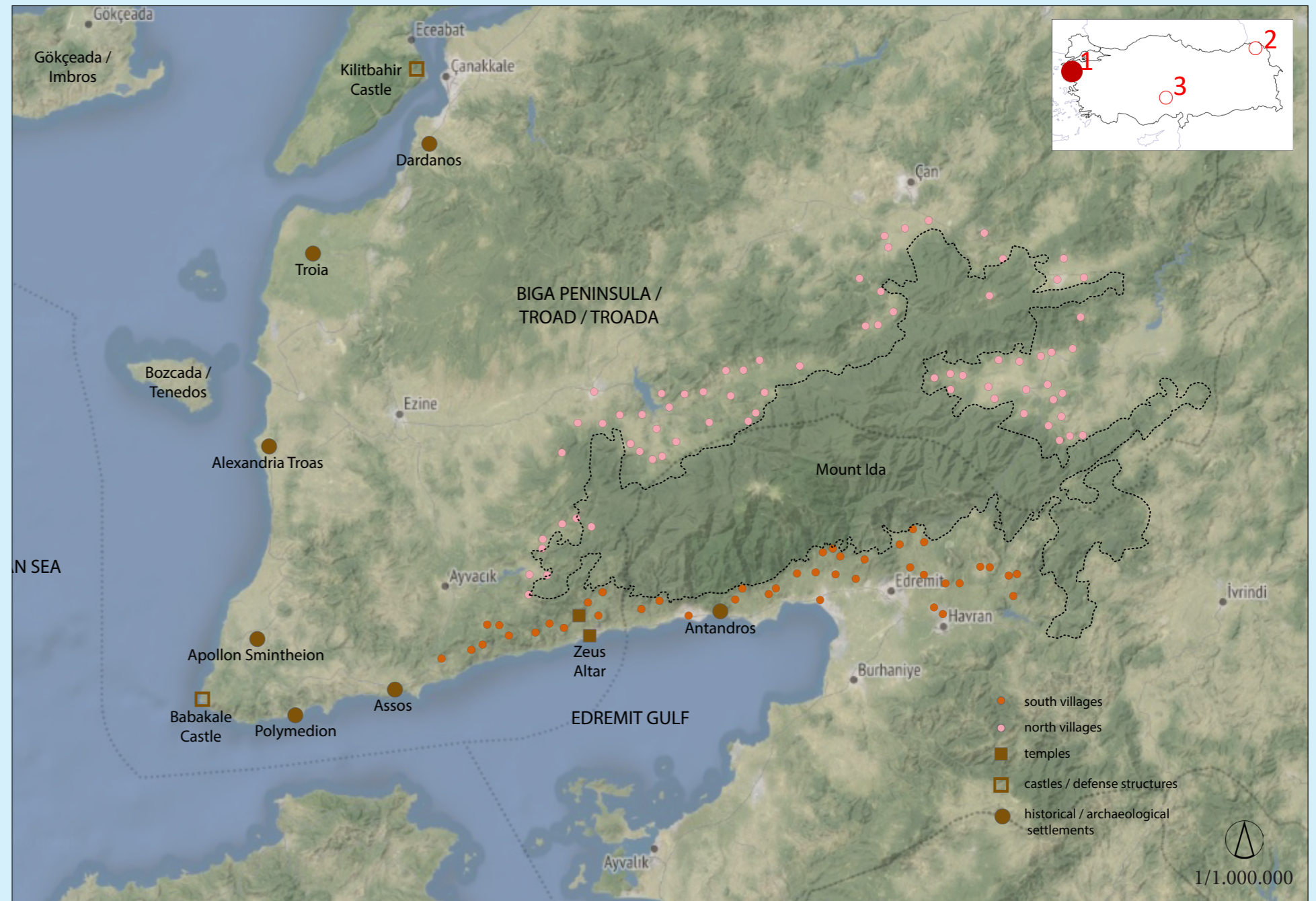


Figure 7: Application of the method to the cases

### 3.2.1 CASE 1 | IDA MOUNTAIN: SYMBOLISM & MYTHOLOGY OF LANDSCAPE

Ida Mountain is located on the north-west of Turkey between Aegean and Marmara Seas, on the north of Edremit Gulf. The whole semi-island is known as Biga Peninsula (Biga Yarımadası) today, as Troad or Troada in the ancient world. The name Troad or Troada comes from Troy. Mount Ida forms the south-eastern border of Biga Peninsula and/or Troad or Troada. In the wider geography, the Mount Ida locates between areas that have symbolic, mythologic and archaeological importance. The mountain and surrounding villages are located on the borders of two big cities in the region: Çanakkale and Balıkesir. Even though the centre of these cities are far from Mount Ida, there are many towns, districts, villages and neighbourhoods around the mountain, especially on the seaside where there are also important archaeological remains from different periods. The studied villages are located in Edremit town in Balıkesir and Ayvacık and Bayramiç towns in Çanakkale. The rural population in Edremit is around 75.000 over 145.000 total population, 23.000 over 32.000 in Ayvacık and 15.000 over 30.000 in Bayramiç. Even though the majority of the population lives in rural areas, especially on the south of Ida Mountain effects of urbanization both in the physical environment and socio-economic practices are seen. The villages on the south of Ida Mountain are easily accessible from these towns and districts. This is one of the major effects of change in the villages.







# STEP 1

identification of cultural values in wider context  
*knowledge at territorial scale - landscape as network of relations*

In **Ida Mountain**, there are variations in **natural substrata** from sea to mountains that is shaped by the rivers and valleys. Ida Mountain (1770 m) is rich in terms of forest cover, flora, fauna and underground sources such as gold. There is mild climate due to being between Mediterranean and Marmara climate zones and intermediate rainfall. Looking to its **time-depth**, there is continuous inhabitancy since ancient times onwards (Roman, Byzantine, Greek, Turkish nomads, Oghuz tribe, Turkoman societies). Ida Mountain is not located in the centre of historical roads but still part of the Roman and Byzantine road network. There used to be relations with Greece, Italy and other places by the sea. In Ida Mountain, the Greek population is seen in the seaside, while Turkoman and yoruk societies are in the highlands. Currently, there are traces of past scattered in the landscape such as archaeological sites and remains, abandoned olive oil factories, buildings and structures from the Ottoman period, Greek houses and structures. The **land use** changes in different altitudes. There are fertile agricultural lands and cotton fields along Edremit Gulf. The olive groves and orchards reach up to 300-400 meters, then forest starts. The majority of the cotton fields along coastline have turned into highway. The village settlements on the south of Ida Mountain are scattered in the landscape in different altitudes. The highest elevation of Mount Ida is 1770 m; however, the settlements reach up to 300-400 m that is the level where olive groves end and forest starts. The **historically important settlements** are Assos, Gargara and Antandros. The settlement network establish different relations with nature. As a result of this, the villages carry different characteristics as being located on seaside, plain, plateau and on the level of forest. In Ida Mountain, modest and advanced **architecture** is seen. There are various building types such as houses, factories, hamam, etc. There is also diversity in construction techniques and use of material such as stone and mudbrick architecture, hybrid buildings with use of wood, brick/mudbrick and stone. The spatial organization of houses and structures are advanced. In each house, there are units for olive oil production and storage. The **socio-economic activities** are mainly olive cultivation and olive oil production. Still, there is diversity in socio-economic activities as fishing and agriculture in seaside and transhumance, forestry and timber works in the highlands. There is also diversity in agricultural products and local food.

In the majority of socio-economic activities, continuity in conventional techniques is seen. Lately, tourism has become one of the major economic activity that is concentrated on the seaside and in some valleys as alternative tourism. The **socio-cultural structure** is rich due to multi-cultural, multi-religious and multi-ethnic background. Traditional knowledge and conventional techniques are continued by the majority of the local communities. There is also diversity and continuity in socio-cultural and traditional events. The locals have specific dress and finery that they wear in special days. Additionally, the region is famous due to resilience and solidarity among locals towards gold mining extraction. The region has diverse **symbolic features** with important mythological figures, places of mythological events and stories such as Odysea, Troy Wars, Aneaid, first beauty contest, Greek epic poem Iliada written by Homer and Sarıkız myth. In addition to these, there are local myths and local symbolic areas. The **visual characteristics** are formed by wide-range of mountains and visual connections among diverse natural and built-up areas, viewpoints and sacred places. Additionally, the visual relations with sea at different altitudes and historical remains add value to visual characteristics. The **perceptual characteristics** of communities cannot be identified since the interviews with locals couldn't be conducted.

## STEP 2

recognition of cultural values in wider context  
*knowledge at territorial scale - landscape as multi-vocality*

The natural and cultural values of Ida Mountain have been recognized by various actors at all levels. As it is indicated in Step 1, interviews with locals cannot be conducted in Ida Mountain, however; the value attributions of locals are collected by different previous research and other data. Accordingly, it is seen that **local actors** present place attachment and awareness about diverse values. There is a big collaboration for the continuity and enhancement of socio-economic values in Ida Mountain through cooperatives. Recently, the local actors are very active in showing resilience and solidarity towards top-down forces that is threatening natural values mainly by gold mining extraction. In addition to locals, many local organizations, NGOs and volunteers around Turkey fight against these forces. The natural and cultural values of Ida Mountain are recognized at national and international level. For this, many **designations** have been done. Many areas are designated as Natural and Archaeological Conservation Site, National and Natural Park. Some of the olive groves are designated as foundation property. In the wider geography, Troas Archaeological Site was ascribed as UNESCO World Heritage Site. Additionally, **conservation and planning decisions** have given in order to protect, enhance and develop natural and cultural values of Ida Mountain. They are 1/100000 Regional Environmental Plan, TR22 South Marmara Development Agency Regional Plan 2014-2023, Tourism Master Plan.

## STEP 3

### landscape processes: dynamics & change *knowledge at territorial scale - landscape as process*

Natural, cultural and political processes as well as the decisions, political and ideological ambitions have caused many **changes** in Ida Mountain. Change is seen in contextual relations between north (highlands) and south (seaside) and by the sea with overseas settlements. Some changes are seen in the land uses, i.e. cotton fields were turned into highway, olive groves were turned into agricultural areas, etc. There is also change in cultivation, types of products and productivity. Besides, there has been changes in multi-ethnic social structure, change from nomadic to semi-nomadic, then to settled life. Finally, there is also change in socio-economic structure that self-sufficient society (by producing their own and exchanging) has turned into market-based society.

There are various **driving forces and challenges** leading to change in Ida Mountain. There are natural risks such as landslide, avalanche, wildfire and climate change. Additionally, there are pressures of urbanization and tourism, commodification of nature and culture, threats towards natural environment, limitations and prohibition on forestry due to National Park designation, tourism-oriented development strategies, upper scale decisions; profit-oriented decisions on natural sources, gold mining conflict. Besides inappropriate legislation causes changes such as Metropolitan Municipality Law, agricultural policies, National Park management policies.

In addition to these, there are also **issues and problems of today** that the local communities have to deal with. They are abandonment in mountain villages; gentrification in seaside villages due to tourism; inharmonious construction; reconstruction; lack of maintenance; degradation and loss of traditional fabric; loss of local community, aging, loss local traditional economic practices; land divisions of olive groves among shareholders; problems in marketing and exportation; inadequate supports, abolition of price supports, low subventions; high production costs and low market prices for olive oil; wrong agricultural practices, irrigation problem; insufficient use of mechanization and application of pesticides and fertilizers.

Considering the changes, driving forces & challenges and issues and problems, **future scenarios** can be drawn. If the current conditions continue, more destruction in nature and climate change and their impacts on local economic activities will be seen more. There seems to be increase in touristic activities and related constructions that will cause more gentrification so thus loss in traditional fabric. These will bring changes in local socio-cultural life, loss of local cultural values, loss of population, loss of traditional knowledge. On the other hand, already existing ecovillages, small scale non-destructive tourism alternatives and bottom-up upheavals can be considered as future opportunities in Ida Mountain.

### 3.2.1 Case 1 | Ida Mountain: Symbolism and Mythology of Landscape

#### STEP 1 | IDENTIFICATION OF CULTURAL VALUES IN WIDER CONTEXT

##### NATURE | SUBSTRATA

Ida Mountains located on the north-west of Turkey on the north of Edremit Gulf. It covers the area starting from seaside to the mountains shaped by rivers and valleys. The Ida Mountain is rich in terms of flora and fauna. There are 80 plant species endemic to Turkey and 35 of them are found in Ida Mountains. In the forest, there are red pine, black pine, fir, beech and oak trees and various species of mammals and birds.<sup>185</sup>



Figure 8: Natural characteristics of Ida Mountain (author, 2017)

##### TIME-DEPTH

There is continuous inhabitancy since ancient times onwards in Ida Mountain. There have been Roman, Byzantine, Turkish nomads, Oghuz Tribe, Turkoman societies, *yörüks*, Greek and Turkish societies. Thus, the region has a multi-ethnic background.

##### HISTORICAL-CULTURAL NETWORK OF RELATIONS

The region had ancient connections between Antandros-Greece-Italy-Sicily-Tunisia by the sea. There is also Roman Road between Lampsacus and Pergamum passes around Ida Mountains and Adramyttium (Lamasco - Avido - Dardano - Ilio - Alexandria troas - Sminthium - Assos - Gargara - Antandro - Adrimitio - [ not named] - Corifanio - Elatia - Attalia - Pergamo).<sup>186</sup> Currently, there are inner road structure and paths between various settlements.

<sup>185</sup> Ekim, T. (2012). *Kazdağları'nın Fitocoğrafyası*, Kazdağları Ulusal Çalıştayı-Kaz Dağı ve Madra Dağı Belediyeler Birliği Yayını, p. 73.

<sup>186</sup> French, D.H. (2016). *Roman Roads & Milestones of Asia Minor*, vol.4 The Roads, Fasc. 4.1 Notes on the Itineraria, Electronic Monograph, British Institute of Archaeology at Ankara (BIAA), Ankara, pp. 24, 32. In this book, French mentions “the road from Lampsacus through Pergamum to Laodicia (ad Lycum), Road 27 in the Itin. Ant. (333.9 - 337.2), reflects one of the most important roads in Asia Minor. The road is from Lampsacus to Pergamum and then to Side” (French, 2016; p. 41).

## LAND USE | SETTLEMENT | ARCHITECTURE

The whole area is located between sea and mountain. On the seaside, there are fertile lands around Edremit Gulf used for agriculture. The olive orchards are located between 10-220m, then forest starts. The settlements around Ida Mountains are located in different altitudes and contexts (Figure 9). In each settlement, different ethnic groups have been living and dealing with different economic activities in relation to geomorphologic and climatic conditions as well as traditional and cultural background.

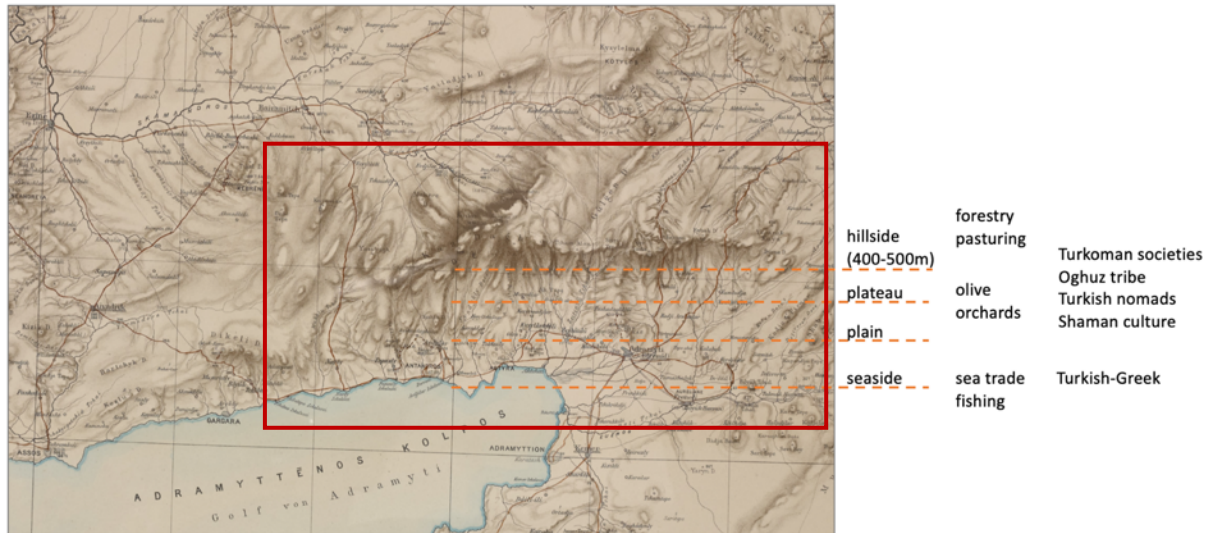


Figure 9: *Ida Mountain* (Verlag von Dietrich Reimer, NYPL Digital Collections, 1890)

In the mountains, forest villages are located till the level where olive orchards end and forest starts. Therefore, the main economic activities in this region are olive oil production, pasturing and forestry, and also livestock agriculture and fruit growing. In the seaside, settlements are either located along the Edremit Gulf where there are archaeological sites (Gargara, Antandros, Zeus Altar, Assos, etc.), villages (Adatepe, etc.) and cities (Altınoluk, etc.), or they are located between seaside and forests dealing with agriculture, fruit growing, olive cultivation and olive oil production.

There are close relations between urban and rural areas in Ida Mountain in terms of exchanging products in the local markets in and around Ida Mountains, between north and south and with other villages. So, there's a constant movement in the landscape among these settlements.

The architecture differentiates in different settlements with its construction technique, use of material and architectural details.<sup>187</sup> There is use of diverse material in different parts of the landscape such as stone, brick, timber and mudbrick. Nomads have had temporal settling in the past. In 'oba' villages, they used rubble stone, mudbrick and wood, while in the seaside villages, stone masonry is the main construction technique most of them are built by Greeks.

<sup>187</sup> Erten, İ. (2008). *Kazdağları'nın Güneyinde Yerleşme Kültürüne Bir Örnek: Adatepe Köyü*, *Yerel Kimlik*, Journal of Association of Historic Towns and Regions, no. 16, pp. 74-75.

The plan organization of the houses are very functional. Almost each house has a production and storage unit for olive oil.



Figure 10: Diverse settlement characteristics in Ida Mountain (author, 2017)



Figure 11: Diverse architectural characteristics (use of stone, brick, mudbrick, timber) in Ida Mountain (author, 2017)



Figure 12: Architectural details and ornamentations (author, 2017)

There is diversity in architectural production from different periods such as olive oil factories as industrial buildings, churches, mosques and temples and religious and some other types of buildings such as *hamam*.



Figure 13: Diversity in architectural production (olive oil factory, hamam, mosque) in Ida Mountain (author, 2017)

## SOCIO-ECONOMIC CHARACTERISTICS<sup>188</sup>

There are various economic activities in Ida Mountains. Economic activities vary from seaside to the mountain between the south and the north. Along the seaside, **olive oil production** due to olive orchards and agricultural activities are seen mainly. Additionally, tourism activities are increasing in this part.

Olive harvesting and olive oil production have always been the main economic activity on the south of Ida Mountains since ancient times onwards. There are specific types of olive cultivated in this region. The olive types are known with their names such as Edremit, Edremit Yağlık, Şakran, Midilli (Lesbos) and Ada Zeytini. The olives have high oil content with 24% according to the statistics given by International Olive Oil Council.<sup>189</sup> Thus, the olives and olive oil produced here are considered as **unique and of high quality** due to the mild Mediterranean climate of the Ida Mountains.

<sup>188</sup> The majority of the information about the socio-economic and cultural life in the Ida Mountain is taken from the doctoral research conducted by Emre Şakar in 2014. For his dissertation, he uses ethnographic research method and in-depth interviews with the villagers in Ida Mountain. Even though the eventual aim is to discover the reactions of local actors towards the upper-scale and economic-oriented decisions given on the natural sources in Ida Mountain, he presents a detailed information about the socio-economic and cultural life, socio-ecological dynamics, local actors and local knowledge. Besides, he initiated a bottom-up approach for the sustainability in the Ida Mountains. He interviews with 138 people who are local actors such as villagers, local authorities, olive oil producers, environmentalists and tourism entrepreneurs between 2010-2013. The in-depth knowledge he gathered through this research is one of the important sources which is combined with in-depth interviews and field surveys done by the author of this research. The mentioned doctoral research can be found as: Şakar, E. (2014). *Local Actors and Sustainability in the Kaz Mountains Regions*, Unpublished PhD Thesis, The Graduate School of Social Sciences, The Department of Sociology, Middle East Technical University, Ankara

<sup>189</sup> International Olive Oil Council, (2012), The Country Profiles: Turkey, 6, <http://www.internationaloliveoil.org/estaticos/view/136-country-profiles>



Olive oil production had been practiced during Roman and Byzantine periods in the fertile lands around Edremit Gulf. Greeks were also mainly dealing with olive oil production. After the population exchange, olive cultivation has been continued by *muhacirs*.

During Ottoman Period, olive cultivation was made on large scale in Anatolia. There are 'Foundation Olive Groves' from this period in Muğla, İzmir, Aydın, Antalya, Çanakkale, Balıkesir and Bursa. In 1850, Ottoman Empire exhibited olives and olive oil in London Fair. After 1860s, olive cultivation was encouraged and newly cultivated olive groves were exempted from the taxes.<sup>190</sup>

In Ida Mountain, the olive groves in Adatepe, Narlı, Altınoluk, Zeytinli, Avçılar, Çamlıbel and Kızılköçüli villages are very old. Some of them were inherited from Greeks. Some of the olive groves in this area are 'Foundation Olive Groves' and some are registered as monumental tree.<sup>191</sup>

During Ottoman period, olive oil production was the main economic activity of the south part of Ida Mountain. This has continued after the establishment of Turkish Republic. During the first years of the Republic, cold press factories were opened in Edremit, Zeytinli, Güre and Altınoluk. The olive oil produced in these factories was being shipped to Izmir and Istanbul from this region around 1920-30s.<sup>192</sup> Between 1940s-60s, peasants planted olive trees by clearing rep pine trees near villages. This is also supported by state agencies by giving credits with low rate of interest. In this period, many forest areas were transformed into olive groves. However, this continued until establishing strict regulations about forestry in 1960s. During this period, many forest areas were also transformed into agriculture areas especially in the southern villages.<sup>193</sup>

Many olive oil factories were opened after the Republic around 1920s and 1930s. Then, new factories were opened during 1960s in many villages on the southern part of Ida Mountain. During this period, olive oil production has increased considerably. **Olive oil factories** were built by the seaside in the past. The waste water produced in the factories were emptied to the sea. In the 1980s, olive oil factories located on the coastline were closed.<sup>194</sup>

Lately, there were some attempts for organic olive oil production. The attempts started in the beginnings of 2000s. Even though many success has been achieved, the sustainability couldn't be provided for various reasons. Still, today, olive oil production is the main economic activity in the region.

After adopting a settled life, agricultural activities has increased in the region. The villagers started to cultivate **wheat, maize and barley**. Wheat was being grinded to produce flour but

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<sup>190</sup> Efe, R., Soykan, A., Cürebal, İ., & Sönmez, S. (2013). *Dünyada, Türkiye'de, Edremit Körfezi Çevresinde Zeytin ve Zeytinyağı*, Edremit Beldeiyesi Kültür Yayınları, İzmir.

<sup>191</sup> See Efe, R., Soykan, A., Sönmez, S., Cürebal, İ. (2010). *Edremit'in Anıtsal ve Korunmaya Değer Ağaçları*, Edremit Belediyesi Kültür Yayınları, İstanbul.

<sup>192</sup> See Efe, R., Soykan, A., Sönmez, S., Cürebal, İ. (2012). *Kazdağları Çevresinde Zeytin ve Zeytinyağı Kültürü*, Kazdağları Ulusal Çalıştay-Kaz Dağı ve Madra Dağı Belediyeler Birliği Yayını, Akçay.

<sup>193</sup> Ibid.

<sup>194</sup> Ibid.

maize and barley were mainly used to feed the animals. There were **water mills** in Kızılköçü, Yolören, Zeytinli, Edremit and Burhaniye.<sup>195</sup>

After 1940s, agriculture fields were opened by cutting red pine trees on the south of Ida Mountain. There were also **cotton fields** in the place of highway passes along the coastline. People from the forest villagers were coming here to work as seasonal workers in olive or cotton harvesting till 1980s. Sometimes, villagers from the south were going to work in forest as seasonal workers.

On the south, products such as **fig, tangerine, tomato and wheat** are cultivated, while, on the north, fruits such as **apple, nectarine and cheery** are produced. Additionally, **mushrooms and chestnuts** collected from the mountains are sold. The villagers on the north, mostly nomads, have been mainly dealing with **pasturing and forestry** traditionally. After adopting a settled life, Turkoman-Türkmen societies continued to deal with timber works/forestry while *yörüks* (nomads) continued to deal with pasturing.

Türkmens provided **timber production** for the construction of their houses, for the local market and for the state. Dealing with timber works, Türkmens are called as Tahtacı in the region.<sup>196</sup> The regulation on the forestry in the late 1960s put limitations to the villagers about forestry. After this regulation, they have to take authority by the Regional Directorate of Forestry.

Forest villagers were going to south to work in olive and cotton harvesting, while the villagers from the south were going to north to work in forest works for many years.

Pasturing was done mainly by the forest villagers since the pasture areas are close. Livestock and pasturing activities were done substantially in the highlands till the declaration of National Park in 1994. After that, forestry works were totally forbidden in the National Park area and many limitations were brought to these activities in the region. Today, forestry works continue with the Village Development Cooperatives.

**Tourism** replaced the local economic activities such as livestock, forestry, olive oil production and agriculture activities. Many hotels, pensions, summer houses and related infrastructure have been constructed in the region, mainly on the coastline. Additionally, lately, alternative tourism options started to be seen such as thermal tourism, ecotourism, agritourism etc. Due to its potentials, ecological approaches to tourism is an alternative option in the case of Ida Mountain.<sup>197</sup> For this, many initiations has been done and many **ecovillages** were established in the region.

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<sup>195</sup> Şakar, E. (2014). *Local Actors and Sustainability in the Kaz Mountains Regions*, pp. 148-149.

<sup>196</sup> Ibid, p. 131.

<sup>197</sup> Kelkit, A., Ozel, A. E., & Demirel, O. (2005). *A study of the Kazdagi (Mt. Ida) National Park: an ecological approach to the management of tourism*, the International Journal of Sustainable Development & World Ecology, vol. 12, no. 2, pp. 141-148.

## SOCIO-CULTURAL CHARACTERISTICS

In the Ida Mountains, there was nomadic life in the mountains until the compulsory settlements of nomads in the 19th century during Ottoman period. After that, semi-nomadic life has been adopted since the villagers have continued to go to highlands; *yayla*, during the summer periods for pasturing and forestry. After adopting a settled life, Turkoman-Türkmen societies continued to deal with timber works/forestry while *Yörüks* continued to deal with pasturing. Besides, the villagers started to engage in agriculture.

Turkish and Greek people were living together along the seaside till the population exchange. In the Plateau and Hillside (400-500m), diverse ethnic groups have been living such as nomadic tribes, *yörüks*, Turkoman societies, Oghuz tribe, Turkish nomads, Greeks, Turkoman and Turkish societies. Some of these societies are still living in the region. During these periods, Ida Mountains was multi-ethnic and multi-religious. After the population exchange, the Muslim societies from Crete and Lesbos, and also from the mainland are brought here.

## AESTHETIC | SYMBOLIC | VISUAL | PERCEPTIVE | SPIRITUAL | MEMORIAL

Being located between mountain to sea, the region present diverse aesthetic, visual and perceptive characteristics. Additionally, there are diverse and multiple symbolic, spiritual and memorial features in the whole landscape due to multi-ethnic background. Besides, Ida Mountain has an important place in mythology, especially for ancient Greek epic poem Iliada written by Homer. Mount Ida is known as the place where the first beauty contest had taken place. In addition to that, there are more recent local myths in the region such as Sarıkız Myth.



Figure 14: Mythological Figures in the Mount Ida

## STEP 2 | RECOGNITION OF CULTURAL VALUES IN WIDER CONTEXT

### by LOCAL COMMUNITY & STAKEHOLDER ATTRIBUTIONS

There are many national and local cooperative initiations working actively in the region mainly related to olive oil production and marketing. The main cooperatives are TARIŞ-The Union of Izmir Olive Oil Sales Cooperatives that was established in 1940s and Zeytinli-Mehmetalın Irrigation Cooperative.

Village development cooperatives were established in many forest villages in the 1970s after the forestry production regulation in the late 1960s. These cooperatives mainly dealt with forestry work but also engaged in olive oil production. One of the main aims of the village development cooperatives were marketing but they were not so effective. The cooperatives were very active till 1990s; however, after the National Park establishment in 1993 and prohibition of forestry works in 2000s, most of the cooperatives were closed.<sup>198</sup>

### with DESIGNATIONS, CONSERVATION & PLANNING DECISIONS

In Ida Mountain, there are natural and archaeological conservation site decisions. Additionally, some of the olive orchards are registered as foundation property. There are also special protection designations as National and Natural Park (*Tabiat Parkı*). Ida Mountains were declared as National Park on April 17, 1994.<sup>199</sup> In the wider geography, Troas Archaeological Site was inscribed to World Heritage List in 1998.<sup>200</sup>

There are conservation and planning decisions to define the future of Ida Mountain in terms of conservation, development and promotion that are 1/100.000 Regional Environmental Plan<sup>201</sup>, TR22 South Marmara Development Agency (GMKA)<sup>202</sup> Regional Plan 2014-2023, 11th National Development Plan<sup>203</sup> for 2019-2023 and Tourism Master Plan.

The designations and decisions given for conservation, protection and designing future have direct and indirect effects both negatively and positively on the whole landscape. The National Park designation brought restrictions on forestry activities that villagers living in the forest villages lost one of their main economic activities. National Park management policies prevent pasturing and livestock activities. Likewise, conservation decisions bind ongoing lifecycle into set of rules. Finally, the decisions given for the promotion and economic advance mainly supporting diverse tourism activities constitute threats both for the physical environment and local life.

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<sup>198</sup> Şakar, E. (2014). *Local Actors and Sustainability in the Kaz Mountains Regions*, pp. 139-144.

<sup>199</sup> <http://kazdagi.tabiat.gov.tr/>

<sup>200</sup> <https://whc.unesco.org/en/list/849/>

<sup>201</sup> Environmental Plan, official website: <https://mpgm.csb.gov.tr/balikesir-canakkale-planlama-bolge-si-1-100.000-olcekli-cevre-duzeni-plani-i-82273>

<sup>202</sup> TR 22 SMDA, official website: <https://www.gmka.gov.tr/>

<sup>203</sup> 11th Development Plan (2019-2023), official website: <https://www.gmka.gov.tr/ulusal-kalkinma-planlari>

### CONTINUITY, CHANGE, TRANSFORMATION

There have been many changes in Ida Mountain. The contextual relations by the sea and between north and south have changed. The locals used to move between north and south both to exchange products and work. Additionally, there are changes in the physical environment due to changes in land use, settling and architectural production. During the 1940s-1970s, olive trees were cultivated in place of red pine trees in the forest area. In the same years, agriculture fields were opened in the southern villages by clearing forest and during 70s, fruit crops were cultivated. One of the most destructive effect on the seaside was due to highway construction in place of cotton fields during 1980s. In addition to the changes in the physical environment, there are also changes in socio-cultural and economic life. There have been shifts from nomadic life to semi-nomadic, and then to settled life in highland settlements. After the population exchange, olive oil production was continued by *muhacirs* who came from Lesbos and Crete. Exchange of products, timber products with agricultural ones between north and south is not done anymore. Pasturing and livestock activities decreased during the last years. Rural communities have lost their self-sufficiency and became dependent on the market. Still, some mountain villagers manage to continue self-sufficient traditional way of life.

### ISSUES & PROBLEMS of today & FUTURE SCENARIOS & VISIONS

There are also further issues and problems encountered by the local community. Land divisions due to inheritance among shareholders affect negatively olive oil market. This problem is solved in some villages by the reorganization of cooperatives.<sup>204</sup> Still, there are many issues prevent the sustainability of local production. Marketing and export of olive oil products are not sufficient. Inadequate supports, abolition of price supports, low subventions, high production costs and low market prices for olive oil affect villagers negatively. Additionally, wrong agricultural practices, irrigation problems for olive groves and insufficient use of mechanization affect the productivity. Application of pesticides and fertilizers prevent organic farming and olive oil production. Since mechanization has not been introduced totally, there's a continuity in the conventional techniques. Continuity of conventional techniques, thus the traditional knowledge is valuable but the wrong applications such as harvesting and care should be prevented. Besides, conventional methods increase the production costs that has a negative impact to the marketing that should be balanced. The initiations about organic farming didn't succeed due to high costs for small farmers, difficult system to obtain the certificate for organic production, lack of enough economic incentives, no tax relief and use of chemical aerial pesticide in the nearby.<sup>205</sup>

In the end, loss of local economic activities, abandonment and degradation of physical environment are seen in the high altitudes. While gentrification and construction of tourism facilities are seen in the seaside villages due to tourism pressures.

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<sup>204</sup> Şakar, E. (2014). *Local Actors and Sustainability in the Kaz Mountains Regions*, p. 87.

<sup>205</sup> Ibid, p. 100.

## DRIVING FORCES, & & FUTURE SCENARIOS & VISIONS

There are diverse driving forces and factors leading to change. Landslide, avalanche and wildfire constitute the natural forces. Besides, climate change affects negatively the efficiency of olive oil with less and late fruit production. Pressures of urbanization and tourism-oriented development strategies change the physical and socio-cultural environment. Profit-oriented decisions on natural sources especially for gold mining create conflict in the region.<sup>206</sup> Besides, future policies mainly focus on tourism development. The region doesn't attract enough tourist despite various potentials according to the national statistics. The region mostly used as 'transition route'. Therefore, it is aimed to develop the tourism destinations in the region. For this, the priority is given to thermal and cultural tourism.<sup>207</sup> According to National Thermal Tourism Master Plan (2007-2023), TR22 region is focused to be a thermal tourism destination due to geothermal resources. For the Ida Mountains, Kestanol thermal tourism center located between Troas and Alexiandria Troas ancient cities has high tourism potential. In addition to these, there are many archaeological sites in the region. 2018 was declared as Troas Year due to 20th year of its inscription to WHL. For this reason, Troas region is focused as cultural tourism destination. Furthermore, inappropriate legislation also affects the landscape negatively. Metropolitan Municipality Law causes construction on the orchards, meadows and villages. Agricultural policies prevent the ongoing activities. National Park management policies prevent pasturing, livestock and forestry activities since 1960s.

If the issues and problems are not solved and driving forces and challenges leading to change cannot be prevented, the drastic consequences will be seen both in natural and cultural environment. If the threats on nature like gold mining conflict are not eliminated, the nature will continue to be destroyed, ecological and environmental balance will be lost and climate change will be seen more. This will affect the productivity and quality of local products produced through agricultural activities, olive cultivation and transhumance activities. The traditional fabric is already lost on a large scale. If these areas are not conserved, the rural areas in the highlands and high plateaus will lose their traditional fabric. Thus, improper buildings will enter to the traditional fabric. On the other hand, if proper conservation is not achieved and the tourism is not balanced, the seaside will continue to be gentrified. And tourism related facilities will be seen more in the empty areas, and maybe even on fields. The main reason in losing the local community is the insufficient income gained from the local economic activities. If these activities are not revitalized and economic benefit cannot be achieved, there seems to be more loss of population. In the end, the whole area could become a place only to serve tourism related activities. However, initiations such as ecovillages, diverse and small scale tourism alternatives can contribute to the non-destructive development. Finally, the local awareness on the natural values, their resilience and solidarity can change the future decisions.

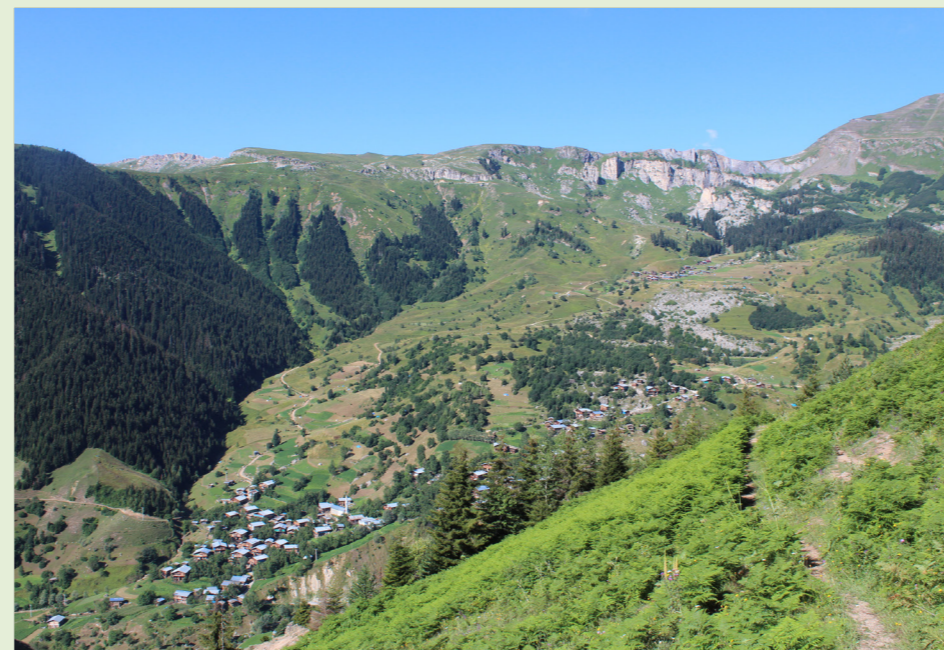
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<sup>206</sup> Various researches have conducted related to gold mining conflict in Ida Mountain. See: Avcı, D. (2008). *Political Economy of the Environment in Turkey: Gold Mining Conflict in Ida Mountain*, Master's Thesis, Graduate Studies in Social Sciences, Department of Economics, Boğaziçi University, Istanbul. There is a wide range of resilience in Ida Mountain that has been influential in the conservation of natural environment against mining activities. See: Seçkin, O. (2008). *Learning in the Kaz Mountains Environmental Social Movement*, Master's Thesis, The Graduate Studies in Social Sciences, The Department of Educational Sciences, Boğaziçi University, Istanbul.

<sup>207</sup> <https://www.gmka.gov.tr/2018-2020-turizm-destinasyonlarinin-gelistirilmesi-ve-pazarlanmasi-sop>.

## CASE 2 | IMERHEV VALLEY: CLOSE RELATIONS BETWEEN NATURE & CULTURE

Imerhev Valley is located on the north-east of Turkey in the border of Georgia. It is a remote mountainous landscape. The settlements in this area are located in Macahel and Imerhev Valleys that are separated by Karçal Mountains (3428 m). The climate changes between two mountainsides. While Macahel shows the characteristics of black sea climate that is hot, humid and rainy, Imerhev shows humid and arid climate due to being between Black Sea and Eastern Anatolia continental climate zones. This affects the land cover, major economic activities, settlement and architectural characteristics on both sides of Karçal Mountains. The altitude of settlements changes between 2000-3000 m in Imerhev Valley. The whole area had been under the domination of different civilizations (Meskhetian Kingdom, Araps, Armenians, Khazars, Seljukids, Russians, Georgians) and was added to the borders of Turkish Republic after 1923. As traces of this multi-ethnic background, there are many Georgian Orthodox Churches, Monasteries, many castles from different periods and small-scale wooden mosques typical to the region in the wider geography.







# STEP 1

## identification of cultural values in wider context *knowledge at territorial scale - landscape as network of relations*

In **Imerhev Valley**, high mountainous landscape forms the **natural substrata** that is shaped by rivers and valleys. The region is rich in terms of old forest ecosystems, flora, fauna and underground sources such as copper, lead and zinc. The winter season is long and harsh and there is continuous snow cover from November-December to March-April. The climate is humid and arid due to being between Black Sea and Eastern Anatolia continental climate zones. There is an intermediate rainfall all year long. Looking to its **time-depth**, continuous inhabitancy is seen along civilizations such as Meskhetians, Araps, Bagratids, Khazars, Seljukids, Georgians, Armenian, Ottoman and Turkish Republic. The region is not part of any historical road network and there are fewer physical remains of past in the landscape. Besides, there are limited historical sources related to the region so thus the time-depth cannot be interrogated in detail. However, there is an active and alive intangible heritage that constitutes the base of current ongoing life which gives references about past cultures and lives. The **land use** changes in different altitudes as having wide forest cover, meadows and grazing areas in highlands; agricultural areas close to settlements. The settlements are scattered in different altitudes in the mountainous area that are located between 2000-3000m. There is a seasonal use of landscape due to transhumance activities during *yayla* periods. However, there's an active use of whole landscape along the year for rural purposes. There are ox-beds, shepherd's shelters, areas of clove and grass cultivation, places for beehives in different parts of the landscape. The **historically important settlements** are Macahel, Şavşat, Artvin and Batum in the wider geography. The current network of settlements in Imerhev Valley is only formed by villages, *mezras/kışlas* and *yaylas* that are the settlements located at different altitudes. The buildings in these settlements are mostly scattered, but there are also concentrated examples depending on the natural conditions. The open areas are random in the settlements mainly used for rural activities. The **architecture** is modest and simple. There are not so many building types; only houses and diverse structures for rural use such as mills and *mereks*. Wooden architecture is in almost all buildings. There are advancements in construction techniques in time, artisanship in detail solutions and wooden ornamentation. The spatial organization of the houses are shaped according to rural lifecycle: spaces for animals,

production and storage. Each house has a guest room due to hardness in accessibility and high hospitability. The **socio-economic activities** are transhumance, animal husbandry, forestry, beekeeping and agricultural production. There is less diversity in local food that is mainly based on dairy products and dried food. The traditional knowledge and practices in economic activities are still active. Additionally, the villagers deal with wooden craftsmanship and wool spinning. The **socio-cultural structure** is rich due to multi-cultural, multi-religious and multi-ethnic background. There is continuity in use of local language and dialects. The majority of the villagers speak Georgian in daily life. There is also continuity of traditional activities and traditional knowledge. The cultural diversity and multi-layered inheritance can be seen in local traditional songs, instruments, specific dress and finery, artisanship, etc. The *yayla* festivals are very famous in the whole region. There's strong solidarity and collective work among people. Besides, everyone has a nickname in the village. There are various **symbolic areas** in the landscape defined by the local community such as places of legend and local stories, places of myths and historic events, places of daily and/or seasonal rural use. There are also symbolic areas due to their natural characteristics. All these areas have local names given by the locals that are mainly in Georgian such as *Urisaklavi*, *Yağısadnobi*, *Beyaz Kayalıklar*, *Üç Kardeşler* and *Kartal yuvası*. The **visual characteristics** are formed by wide-range view of mountains, valleys and settlements at different levels in highlands. There is mostly a visual connection among rural settlements: village, *mezra*, *yayla* and surrounding mountains. Natural features are used as landmarks and local directions by locals. Additionally, wide forest covers, waterfalls, rivers, etc. add value to the visual characteristics. The **perceptual relations** are strong in the region. There are close and strong emotional relations with nature, living environment and surrounding landscape. There are individual and collective memory places, place attachment, sensibility and awareness on diverse values and appreciation of natural and cultural values so thus high level of pleasure of living in such an environment by locals.

## STEP 2

recognition of cultural values in wider context  
*knowledge at territorial scale*

The natural and cultural values of Imerhev Valley have been recognized by various actors at all levels. According to the in-depth interviews conducted with **local actors**, high level of place attachment, awareness of natural and cultural values and willingness to protect them are seen. Thus, there is solidarity and resilience among local actors towards top-down forces especially the ones threatening natural values. Additionally, there are various local unions, associations and organizations to sustain life and fight against forces

The major attention is given to the natural values in Imerhev Valley to be protected, developed and enhanced. For this, many **designations** have been done. Highlands of Karçal Mountains were designated as Caucasus and North Anatolian Temperate Forests designation by WWF and IUCN. Many areas have been designated as natural conservation area, national park and Important Natural Area (ÖDA-Önemli Doğa Alanı). Finally, Maden Village in Imerhev Valley assumed the title of cittaslow. Additionally, **conservation, development and planning decisions** have given in order to protect, enhance and develop natural and cultural values of Imerhev Valley. They are 1/100000 Regional Environmental Plan (ÇDP) and Eastern Black Sea Tourism Master Plan. The Tourism Master Plan proposes Green Road Project in order to connect yaylas in highlands. There are also other projects in the wider geography such as Hydroelectric Power Plants (HES); copper & gold mining; dam projects in order to get benefit from natural values.

## STEP 3

### landscape processes: dynamics & change *knowledge at territorial scale*

Natural, cultural and political processes as well as the decisions, political and ideological ambitions have caused some **changes** in Imerhev Valley until now, but if the forces cannot be eliminated more change will be inevitable. There are minor changes in the physical environment, settlement and architecture in Imerhev Valley. There is continuity of traditional cultural practices, economic activities and socio-cultural life. Even though there are changes in contextual relations in the wider geography, the interrelations within the landscape mainly for economic activities still continued. However, there is loss of young generations, loss of educational and health services mainly due to loss of population. There are various **driving forces and challenges** in Imerhev Valley that have started to impact natural and cultural values. The natural risks due to landslide, avalanche, wildfire, rockfall and erosion that have major impact on the landscape such as climate change, environmental pollution, change in ecosystem, ecological and environmental balances. Additionally, the upper-scale development and spatial policies and decisions: highway and tunnel construction in the wider geography; profit-oriented interventions and large scale constructions on nature: Green Road Project; Hydroelectric Power Plants (HES); copper & gold mining and dam projects affect natural and cultural values. Besides, Metropolitan Municipality Law causes change in administrative status from town to village and/or from village to neighborhood. Zoning Amnesty (İmar Affi) legitimizes illegal construction in the villages and yaylas. Finally, tourism-oriented visions affect the whole landscape. In addition to these, there are also **issues and problems of today** that the local communities have to deal with in their daily lives. For example, certificate of ownership is not given to local for meadows/hay meadows which limits grazing activities. There is prohibition on the use of wood from forest. Additionally, there are hard life conditions; lack of job opportunities; insufficient road network that causes difficulty in accessibility; lack of service delivery such as waste collection and insufficient public services such as no schools and hospitals; low income levels; lack of job opportunities and depopulation. Considering the changes, driving forces & challenges and issues and problems, **future scenarios** can be drawn. If the current conditions continue, more destruction of natural environment will be seen in the near future. This will have impacts on local socio-economic activities, so thus on socio-cultural life. On the other hand, recognition of natural and cultural values by locals, local awareness, solidarity and resilience among locals can be considered as opportunities for the conservation of natural and cultural heritage.

### 3.2.2 Case 2 | Imerhev Valley: Close Relations between Nature and Culture

#### STEP 1 | IDENTIFICATION OF CULTURAL VALUES IN WIDER CONTEXT

##### NATURE | SUBSTRATA

Imerhev Valley locates on a high mountain that is shaped by various rivers. The Karçal Mountains are the main mountain range in this region and locates between Turkey and Georgia. The Karçal Mountains rest within the borders of ‘Caucasus and North Anatolian Temperate Forests’<sup>208</sup> that is designated by WWF and IUCN. They are the first biosphere reserve areas of Turkey. The mountains have wide natural old forest ecosystems. The mountains are designated as natural conservation area, national park and Important Natural Area (*ÖDA-Önemli Doğa Alanı*) by Turkish government. The mountain is rich in terms of flora and fauna.

The region is between moist Black Sea Climate and continental climate of East Anatolia that affect the richness of flora. Another factor is the change in altitude in short distances. There are many endemic plants. ‘*Nego çiçeği*’ is one of them, it is also known as *yayla* flower. It is called as ‘*sunela*’ in Georgian. The fauna is also very rich in the region. There are many animals living in the mountains such as wild chicken, mountain goat, brown bear, lynx, fox, marten and rabbit. The villagers used to hunt some of these animals but lately, hunting is forbidden. The main human activities on the mountain are forestry, animal husbandry and agriculture. There are many plateau settlements on the mountain for these purposes.

##### TIME-DEPTH

The region where Imerhev Valley rests has been occupied by various civilizations through history. Meskhetian Kingdom (ethnic subgroup of Turks), Araps, Bagratid Kingdom (Armenian dynasty), Khazars (semi-nomadic Turkish society), Seljukids, Georgians-Queen Tamara period, House of Jaqeli (Georgian princely family) and finally Turkish Republic have ruled the region respectively. As a result of this multiple civilizations, communities from diverse religious and ethnic origin have lived in the same region through generations. Muslims, Jewish, Christians, Black Sea and Caucasian societies like Cherkes, Laz, Georgian and Hemshin people have been living in the wider region.

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<sup>208</sup> See: <https://www.worldwildlife.org/ecoregions/pa0515> and <https://whc.unesco.org/archive/2019/whc19-43com-inf8B2-en.pdf>.



Figure 15: Imerhev Valley under the occupation of different civilizations. Urbano Monte, *Tavola Sesta, Che Ha Sua Superiore La Tavola Prima. Libro Terzo*, David Rumsey Historical Map Collection, 1587. (top left), Nicolas De Fer, *General Carte Pour l'Intelligence des Affaires Presente Des Turcs, des Tartares, de Hongrois, des Polonois, des Suedois, et des Moscovites : Aux Environs De La Mer Noire et de la Mer Baltique*. David Rumsey Historical Map Collection, 1737. (top right), Carl Christian Franz Redefeld, *General Karte des Osmanischen Reichs. Nach den bessten Quellen entworfen. und gezeichnet. vom Hauptm. Radefeld*. 1845. Stich, Druck und Verlag des Bibliographischen Instituts zu Hildburghausen, (1860). David Rumsey Historical Map Collection, 1845. (bottom left), O. W. Gray, *Gray's New Map of the Countries Surrounding the Black Sea Comprising Turkey in Europe and Turkey in Asia, Greece (Hellas), Southern Russia etc.* by Frank A. Gray. (insets) *Environs of Athens and Piraeus. The Bosphorus or Strait of Constantinople*. David Rumsey Historical Map Collection, 1879. (bottom right)

## HISTORICAL-CULTURAL NETWORK OF RELATIONS<sup>209</sup>

Located on a mountainous area, the region is not easily accessible and is not part of main road systems in Anatolia in the past and even today. Besides, the region have not been visited often by travelers. Therefore, the region remained undiscovered for a very long time and

<sup>209</sup> The network of relations in Imerhev Valley is explained by the author in the article: Asrav, E. Ç. (2019). *Protecting landscape as a network of relations*. In the article, historical-cultural relations, network of settlements, architectural relations, socio-economic, socio-cultural, visual, perceptive and symbolic relations, and seasonal relations with landscape are presented. Then, the upper-scale and top-town decisions and their direct and indirect effects in the multi-scale and multiple relations in landscape are discussed. In the end, author suggests a landscape approach to provide integrated, unitary and comprehensive identification, protection, management and planning.

unaffected from outer factors, remained unchanged due to few interactions with outside. Thus, indigenous characteristics have been constructed and transferred in time.

The continuous movement in the landscape is due to exchange products and provide necessities that cannot be found in Imerhev Valley. Being a remote mountainous area, there have always been very few relations with outside but more within the settlements located in Imerhev Valley. In the past, the villagers used to go to Batumi through mountains in order to get necessities that cannot be provided in the villages such as flour, gas oil, salt, sugar, textile products and copper pot. Today, this movement to Batumi doesn't exist anymore, both because the border is closed today and such necessities can be provided from Şavşat, the closest town, by road access. In the same way, the villagers have been going to Macahel Valley, the valley located on the other side of Karçal Mountains on the south, mainly to exchange their products. This movement still continues today even if it's not as active as before.

There are constant patterns of movement in the landscape due to various reasons changing seasonally and/or with specific purposes. Some of these movements have changed and/or totally abandoned in time due to various reasons. However, the whole landscape is still being used actively as a part of rural life. There's continuous movement within Imerhev Valley as part of ongoing rural life such as going to *yayla*, going to fields for agricultural activities, going to highlands for grazing activities, going to other villages for visiting and economic relations.

## LAND USE | SETTLEMENT | ARCHITECTURE

Imerhev Valley is located on a mountainous landscape with forest cover, meadows and agricultural areas. The whole landscape is used as part of the ongoing rural life.

Settlements are located on the plainland on the mountainous landscape in different altitudes that are used in different seasons. There are 18 villages and many other settlements in Imerhev Valley (Figure 16). The villages are located on the highlands and surrounded by high mountains, forests, steep valleys and rivers forming these valleys. Depending on the geographical features, the settlements are either scattered or concentrated. For the same reasons, access to these villages are hard. These conditions resulted in the sustainability of local characteristics features, culture and tradition. The traditional relations between settlements in different altitudes still continue today. There are three different types of settlement that are villages (Figure 17), *kışlas/mezras* and *yaylas*<sup>210</sup> (Figure 18). *Yaylas* are the settlements located in the high plateaus. These settlements are used between June and October. The villagers move to plateaus during summer for couple of months and engage with animal husbandry and dairy farming. *Kışlas/Mezras* are transitional settlements between villages and *yaylas* that are used

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<sup>210</sup> Sümerkan (1990) defines *köyler* as villages, *mezras* as transitional area between villages and plateaus and *yaylas* as high lands. According to his analysis, *villages* are located up to 1600 m, *mezras* are located between 1500-2000 m and *yaylas* are located between 1800-3000 m. He gives these altitudes according to the villages he has studied during his research. However, in Imerhev Valley altitudes are higher since the whole area is located on one of the highest lands in the Black Sea Region. Thus, the villages are already located in high altitudes, then comes *mezras/kışlas* and *yaylas*. Even though the altitudes change, the function of these settlements are the same in the whole Black Sea region.

See: Sümerkan, R. (1990). *Biçimlendiren Etkenler Açısından Doğu Karadeniz Kırsal Kesiminde Geleneksel Evlerin Yapı Özellikleri*, Unpublished PhD Thesis, KTU, Trabzon.

almost for a month before and after *yayla* period. In Imerhev Valley, villages locate between 2000-2400m, *mezras/kışlas/hamlets* locate between 220-2600 m and *yaylas* locate between 2400-3000m. The movement between villages, *mezras* and *yaylas* are still active today. In the past, the local people was moving either by walking or by oxcarts, but today, there's road access to most of *yayla* settlements that local people use.

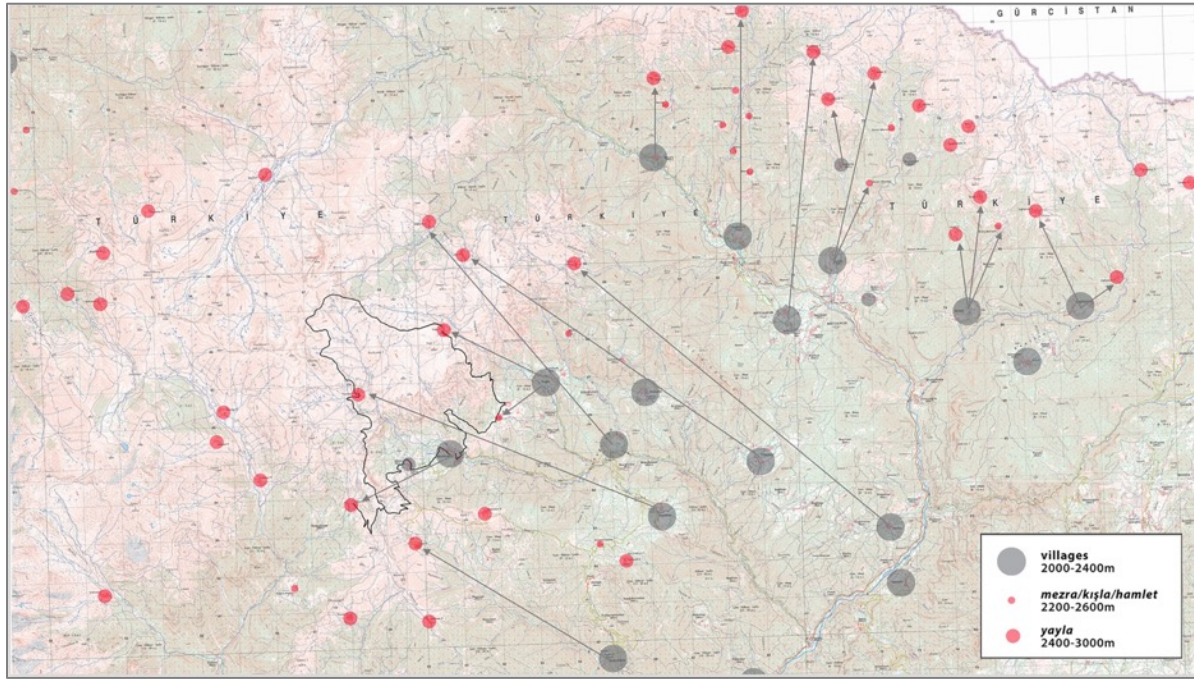


Figure 16: Network of settlements in Imerhev Valley (author's interpretation, original scale: 1/25000)



Figure 17: Village settlements and village houses (author, 2018)



Figure 18: mezra (left), yayla (middle) settlements and architecture (author, 2018)



In addition to villages, *mezras/kışlas* and *yaylas*, there are other places actively used as parts of the historic rural landscape:

Öküz yatağı (ox-beds) are places located near to meadows in different parts of the landscape to be used by bulls and oxen overnight. During *yayla* period, that is around 2-3 months in summer, they stay in ox-beds and taken care by shepherd during the day. The rest of the months, they are taken care by the villagers in the village. Sazgirel Crest is the place rests on the intersection of *yayla* roads (going to Sakoriya and Cancir) on the mountain. There is a water source here that people can drink/take water on the way to *yayla*. From here, the summits of Karçal Mountains are seen that are called as ‘Üç Kardeşler’ by the locals. There is a passage in ox-bed on Sazgirel Crest, here *yaylas* of Macahel are seen, and from here they are going to *yaylas* of Macahel. Sazgirel means battle field, villagers tell that there are spearheads (*mızrak ucu*) under the earth. Here, there are also remains of a church/monastery or a watchtower. This place is also told by the villagers to be the resting place of Queen Tamara. Sasheno (Horse road) is a path that the villagers were using to go to Batum by horses. There is another road going to Batum from Papart River leading to Macahel and then Batum. There are also paths in the landscape leading to meadows. There are also other places in landscape having ongoing function such as grazing areas, shepherd’s shelter, agriculture areas, areas of clove and grass cultivation and places for bee hives.

The region presents prominent architectural characteristics. There are many research and publications that give original information about the local architecture and local lifestyle in the Eastern Black Sea.<sup>211</sup> However, very few scholars have conducted research in Imerhev Valley.<sup>212</sup> Besides, research about this region is very limited. Thus, **the information gathered within the content of this thesis, which is highly based on field survey and in-depth interviews present original information about the region.**

The buildings in Imerhev Valley are mostly built with timber. Wooden architecture presents modest and simple characteristics; however, craftsmanship in detail solutions and

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<sup>211</sup> Özgüner, O. (1970). *Köyde Mimari Doğu Karadeniz*, Odtü Mimarlık Fakültesi Yayını, Ankara. Sümerkan, M. R. (1981). *Halk Dilinde Mimarlık-Doğu Karadeniz*, Karadeniz Teknik Üniversitesi Mimarlık Bölümü Mimarlık Bülteni, vol. 6, Trabzon. Sümerkan, M. R. (1988). *Doğu Karadeniz Geleneksel Yapı Sanatında İlginç Çözümler*, Uluslararası Tarih Boyunca Karadeniz Kongresi II, 19 Mayıs Üniversitesi, Samsun. Sümerkan, R. (1990). *Biçimlendiren Etkenler Açısından Doğu Karadeniz Kırsal Kesiminde Geleneksel Evlerin Yapı Özellikleri*, Unpublished PhD Thesis, KTU, Trabzon. Gür, Ş. Ö. (2000). *House culture: Eastern Black Sea as example*, YEM, İstanbul. Batur, A., Öymen Gür, Ş. (2005). *Doğu Karadeniz’de Kırsal Mimari*, Milli Reasürans Yayınları, İstanbul. Gür, Ş. Ö. (2005). *Eastern Black Sea House*, In: Edgü, A. (curator). *Rural Architecture in the Eastern Black Sea Region*, Milli Reasürans Exhibition Publications, İstanbul: 162-212. Vural N., Vural S., Engin N., Sümerkan M.R. (2007). *Eastern Black Sea Region. A sample of modular design in the vernacular architecture*, Building and Environment, Science Direct, 42, pp. 2746-2761. Karakılıç Dağdelen, İ. Z. (2015). *Transformation in Habitus in an Exchange Village in Black Sea Region*, Unpublished PhD Thesis, METU Graduate School of Social Sciences, Ankara. Aydın, Ö., Lakot Alemdağ, E. (2017). *Changes in Rural Architecture: Urbanisation in the Rural Eastern Black Sea Region of Turkey*, Online Journal of Art and Design, issue 1, vol.5.

<sup>212</sup> Bekdemir, Ü., Sever, R. (2003). *Şavşat Çevresinde Tipik Bir Ev Eklentisi: Merek*, Doğu Coğrafya Dergisi. Aydemir, E. (2010). *Yöresel Mimarinin ve Kırsal Dokunun Korunması: Artvin Şavşat Balıklı Mahallesi Örneği*, Unpublished Master’s Thesis, ITU Graduate School of Natural and Applied Sciences, İstanbul. Orhan, F. (2014). *Kırsal Turizm Çekicilikleri Yönünden Maden Köyü ve Yaylası, Şavşat [Maden Village and Upland (Şavşat) in Terms of Rural Tourism Attractiveness]*, Eastern Geographical Review.

wooden ornamentation are seen in particular parts of the houses. The same architectural characteristics are seen in the whole Imerhev Valley with construction technique and use of material. The houses and other types of buildings are all built mainly considering functional purposes.

The wood for the timber houses are provided from spruce, fir, pine and sometimes from scotch trees. According to the information gathered through in-depth interviews, the wood for the houses were brought from forests that is 5-6 km far during winter time with the help of oxcart scrolling on the snow. Because in summer time, there was not any road to carry woods from the forests. They were using oxcart during winter for any kind of transportation purposes.

According to the villagers, it is better and easier to bring the wood during winter time so that till spring, they are drying slowly and the wooden structure becomes more durable. Wood is only cut by axe and saw. Timber Beams are cut 12 m long with 30-40 cm thickness, flooring beams are thicker. In the past, there was not empty space between stable and living floors. The warmth and moisture were decaying the floor material. For the last 30-40 years, they are leaving almost one-meter-height empty space in-between.

The houses have in general 2 floors, the ground floor is used as stable and the first one is used for living. The plan organization is organized in the houses considering functional uses. The ground floor is totally used for the animals. It can be either used totally as stable that is called as '*köm*' in Georgian, or it can be also used as woodshed and hayloft. Chicken coop that is called as '*sakatme*' in Georgian is, in general, seen in one part of the garden, but in some cases a part of ground floor is separated for this purpose.

In general, there are 5 rooms in the first floor with a hall connecting the rooms. The hall is called as '*exo*' in local language, is also used as common area. One of the rooms is always left available for the guests. Since the distances between villages are far and due to the hospitality of the villagers, each house has a guest room. The room between guest room and another room –that is mostly used as kitchen and common area- is used to store butter, cheese and other foods. This storage room is generally called as '*kiler*' or '*ambar*', or '*beğel*' in local language. The kitchen is used to prepare food and also as common area. In this room, there were stone fireplaces attached to the wooden house from outside that was used both for cooking food and heating the room. For this, they also use this room as bedroom especially during the winter time. Lately, heating stove is used for the same purposes. The villagers don't use wood to burn in fireplaces.

The first floor is surrounded at least through two elevations with balcony that is called as '*tantraba*'. This balcony is used to dry some fruits and vegetables. On the front façade, there is a ladder going down to the stable floor that is called '*sanatul*'. It has a wooden cover on the floor of '*tantraba*' and it is covered by wood on the sides. This ladder is generally used during winter time when there's almost 2-m-high snow that it's not easy to reach to the stables from outside. Toilets are also located on one side of '*tantraba*'.

In some of the houses, there is 1-2 m projection in the middle of '*tantraba*' on the main façade that is called '*köşk/köşki*'. It has triangular roof with wooden ornamentations. The attic, under hipped roof, is accessed by a portable ladder from the hall called '*exo*'. This floor is used to store and dry food. The roof is generally built as hipped roof. The roof is covered with '*bedevra*'. '*Bedevra*' is a 1 cm thick wood of pine or fir (*gökmar*) trees to cover the roof of the houses. On top of '*bedevra*', they were putting rubble stone to prevent them from flying due to

wind. From 20-cm-tree trunk, 1000 '*bedevra*' can be produced. *Bedevra* is very fragile, that should be maintained time to time. During summer, it dries under sun and cracks, then, water penetrates into the roof. In order to prevent this, the villagers started to use aluminum roof cover lately.

Spatial organization of *yayla* and *mezra* houses is dependent on production, storage and animals. *Yayla* and *mezra* houses are also both wooden houses constructed on stone foundations. They have 2 floors in general; the ground floor is used as stable and the first floor is for living. In some examples, a part is separated in stable for calf that is called '*danaluk*'. The first floor is accessed by wooden stairs. The stairs lead to a small balcony with wooden sink, then the entrance to the house is provided from this balcony. In the first floor, generally, there are two rooms; one is used as living room and bedroom and the other is used to produce cheese, butter and cream of milk, and also to store food. This room is called as '*maran*'. The windows of these houses are very small as a protection from snow and coldness during the winter time. The roofs are hipped and covered with '*bedevra*' as in village houses.

The details both functional and ornamental are also done by wood. They use wooden nail in order to bring pieces together where necessary. The edges of the house are already constructed with '*merek yakası*'; wooden jointing technique. For the doors and windows, in place of metal hinge, 3x5 cm extension on the bottom and top part of the door used to be placed to the holes in threshold. This system is still being used in some of the stable doors and doors of *yayla* houses. They also use wood in order to protect the houses. In addition to the roof cover; '*bedevra*', they also use wooden pieces to cover the edges of the wooden beams that are projected from the building surface on the facades.

In addition to the houses, there are other types of buildings in Imerhev valley mainly serving to the ongoing rural life. Those structures are used for production and storage purposes such as mills and *mereks* (Figure 19).

Mills are used to grind corn, wheat and barley to produce flour. From corn flour, they prepare corn bread (*çadi*) or corn cereal. Most of the mills in the villagers were demolished or not used but still, in every villages there are at least 1-2 mills in active use even though villagers are buying flour from the dealers coming to the village or from Şavşat. The mill structures are also constructed in wood, however, some parts have been replaces with other materials. For example, the gutters of the mill were also wooden but most of them were replaced with plastic.

'*Merek*' is a separate unit used to store grass and straw to be given to the animals during winter period. It is called as '*kori*' in Georgian. In some of them, the villagers also store '*çala*' which is a corn that corncob is taken out. They are dried in the balcony of '*merek*', stored inside and used to feed animals.



Figure 19: Mill structures (left and middle) and mereks (right) (author, 2018)

## SOICO-ECONOMIC CHARACTERISTICS

Animal husbandry is the main economic activity in the village (Figure 20). The villagers are mainly doing bovine/cattle breeding; however, they were also dealing with sheep and goat in the past. Animals are pasturing in the high hills during summer time starting from the period when snow starts melting till the end of August or the first weeks of September. During *yayla* period, they pasture in high mountains.



Figure 20: Animal Husbandry (author, 2018)

In the past, there were horse and mule, and more oxes. Now, there are only 2-3 oxes in each village that are used to plough fields, carry cowpat and firewood. Lately, couple of cows were brought from Holland to Maden village by government, but the local people don't like these animals as they give more milk but they are fat free/fatless. They produce butter, butterfat, cheese and *tzova* (powder to be used in soup) mainly in *yayla* houses and store them in *ambar*, the storage room in village house.

Thanks to rich flora and numerous pine trees, the villagers can produce honey of high quality (Figure 21). However, they do not sell the honey, they produce only for themselves. The bee hives are put in the balconies of houses on '*tantaraba*' and '*merék*' and/or in some parts of the village. However, during summer period, they are carried to high mountains due to rich flora.



Figure 21: Beekeeping (author, 2018)

The villagers produce vegetables and fruits both in their gardens and also agricultural areas spread around the village (Figure 22). They cultivate potato (*kartopi*; white potato), bean and corn, zucchini, onion, savoy cabbage, lettuce, cucumber and tomato as vegetables and apple, pear, cherry, plum, mulberry and grape as fruits. For the last 10-15 years, they started to cultivate walnut, too.

They dry most of the fruits to be consumed during winter time. They are dried in the balconies of the houses, in '*tantraba*' and stored in one of the rooms in the house that is '*ambar*'. Tutkuri (dried mulberry), *tamazi* (dried prune), *papaszela* (dried zucchini), *çiri* (dried apple and pear) and *gerki* (dried cranberry) are some of the dried fruits. They also produce marmalade, dried fruit rollup and molasses from fruits. In the past, they were cultivating wheat and barley but today, they cultivate potato instead.



Figure 22: Agricultural lands (author, 2018)

When spring comes and snow is gone, the land is ploughed by the help of oxes. Lately, small scale tractors are also started to be used (*patpat*) for this purpose. After this, agricultural areas are manured by the help of sled that is called as '*hizeg/ markhli*' by locals. There is also significant plant cultivation in the village. Grass and clove are cultivated to feed animals during winter. Towards the end of August, they collect all grass and clove, leaving them to dry. When the grass and clover dry, they make hay bale (*saman balyası*) with the help of round baler (*balya makinası*).

The local food is mainly based on animal products. They produce butter, butterfat, many kind of cheese. There is a special kind of yellow cheese called '*moşuşuli*'. Melted cheese is a very common food that is called '*peynir yumağı*'. Additionally, they prepare soup from beet

leaf (*pancar*) that is collected from the mountains. They also make cabbage soup. They prepare corn bread with the flour they grind in the mills. They also prepare ‘*börek*’ with walnut.

## SOCIO-CULTURAL CHARACTERISTICS

This multi-ethnic origin has left various tangible and intangible traces in its landscape.<sup>213</sup> Even though fewer traces of multi-ethnic presence in the physical environment have remained in the region, its continuity can still be seen in the daily life and traditional acts and activities, such as folk dances, music and musical instruments, transhumance activities and plateau (*yayla*) festivals, and also daily life habits, languages and dialects, songs and festivals, dress and finery, place and human names. Likewise, this has always shaped the physical environment; its architecture and space organization.

The communities from different ethnic origin lived in the region and their historical interrelations have affected the tangible and intangible features of the Black Sea region in terms of political, social, cultural, economic and religious life. Through time, as settlement borders of these ethnic groups change, in the end, a multi-layered multi ethnic inheritance reached in the architecture and landscape and also in culture, tradition, acts and activities.

One of the main traditional activities in Imerhev Valley is *yayla* festivals (Figure 23). Mariyoba is one of the oldest festivals in the region. It is celebrated around mid-August; first or second week of the month. It is a festival especially for the young people working in the villages, a moment to leave work; for rest and entertainment. The villagers first were going to Sakoriya *yayla* from their villages with their accordions, when they arrive to *yayla*, entertainment was starting there. On the way, the animals were washed in Sakoriya River, on the return, festival starts with bagpipes (*çiboni*) and accordion (*muzika*). During this festival, villagers were wearing their traditional clothes and playing their traditional theatre called ‘*Berobana*’. It continues with traditional folk dances and ballads. After the festival, villagers start working in meadows (*çayır*); collecting grass and cloves. Due to this festival, villagers call the month of August as *Mariyoba*. Today, many effort is given to continue this tradition in order to keep the relations of the people who migrated from the village. This festival used to be celebrated between the houses in *yaylas*. Lately, it is celebrated in the area near Sakedriya Lake. Satave Gevrek Festival is another festival done every year during the first weekend of August near Meydancık River. Pancar Festival is a festival mostly done by young women in the village. They collect beet leaf (*pancar*) from the mountains and then they celebrate the end of the season with this festival.

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<sup>213</sup> The multi-ethnic origin and its tangible and intangible remains in the Black Sea Region are presented by the author in the AISU Conference: ASRAV, E.Ç. (2018). *From Multi-Ethnic Origin to Nation-State: Oblivion Heritage and Its Tangible and Intangible Remains in the Black Sea Region (Pontos Euxeinus), Turkey*, AISU Conference on Multi-Ethnic Cities in Mediterranean World: History, Culture, Heritage, 4-5 June 2018, Genoa, Italy.



Figure 23: A day and night in yayla festival (author, 2018)

Many works in the village are done collectively. Before starting, they meet and define labor division and order of the works. They decide who will do what according to availability of materials and animals of each person. Collective works mostly include hard works in the village such as carrying cowpat to the fields, ploughing the fields, constructing a house and as such for men. Women come together mostly to prepare food for winter. Besides, wool spinning with wool card, selection of corns, harvesting barley and wheat are the works mostly done by women.

The traditional musical instruments are bagpipes (*çiboni*) and accordion (*muzika*). The dances performed during festivals, weddings and special days. Wooden craftsmanship is still seen in the objects of daily works such as harrow, plow, basket, shovel and to daily products such as furniture. They also make toys for children. They are also making basket out of hazel wood that is generally used to carry grass and cowpat on oxcart. This basket is called as ‘*zari*’ in Georgian and ‘*çatan*’ in Turkish. Weaving is another handcraft in the village. Weaving rug and carpet called as ‘*cecim*’ by locals as was common in the past. They were also weaving fabric products such as ‘*çaçany*’ that is still used to filter milk. There is a specific dress and finery in Imerhev Valley. They used to weave their clothes themselves in the past. ‘*Buzma*’ is the traditional cloth they are still wearing during weddings. They are still making their own wool socks, etc.

#### **AESTHETIC | SYMBOLIC | VISUAL | PERCEPTIVE | SPIRITUAL | MEMORIAL**

There is visual connection between *yayla*, *kışla/mezra* and village settlements located in different altitudes and parts of the landscapes (Figure 24).

In addition to the places that have function in the lives of the villagers, there are also some places, that are not reached by human mostly, but having symbolic meanings and landmark features for the villagers. *Kartal yuvası*, which means eagle’s nest is one of these places. It rests on white rock that is known as *Beyaz Kayalıklar* by the villagers and it is visible from any places in the village. Villagers told that in the past there were eagles flying over these rock. *Urisaklavi* and *Yağısadnobi* are other places known by villagers. They are places of the legends that they tell to their children and to each other.



Figure 24: Visual relations and symbolic places in Imerhev Valley; yayla settlements in the plains of highlands (left), crossroads of yaylas called as Sazgirel Crest by locals (right) (author, 2018)

Place names are also important signifiers for such a multi-layered ethnic origin. Even though, some of the place names have been changed in time, there are still many references that can be derived from the toponymy. Many place names have been changed starting from Ottoman Period. The major changes are done after the establishment of Turkish Republic. However, these names and languages of multi-ethnic origin have been still used during the daily lives of the people in the region. The change in place names has done after Tanzimat Reform in 1839 in which administrative structure of Ottoman Empire was modified. After this reform, Muslim and Christian neighborhoods living in the same village/city were separated. For example, the name of the villages was modified by adding suffixes as ‘-i islami’ for muslim villages/neighborhoods and ‘-i rumi’ for Greek villages/neighborhoods in Black Sea Region.<sup>214</sup>

In the case of Imerhev Valley, many Georgian names of the places were changed after Republic and the new names are mostly given according to the geographical references like previous Georgian names: Şavşat means dark forest in Georgian, Bazgiret means grass, bush, Imerhev means other valley. The name of Maden village, the Turkish name given to Bazgiret, is given with referenced to the mineral deposits within the borders of the village.

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<sup>214</sup> See Bilgin, M. (1990). *Sürmene Tarihi*. In Bilgin, M., Yıldırım, Ö. (eds.). Sürmene, Sürmene Belediyesi Kültür Yayınları, Trabzon.



## STEP 2 | RECOGNITION OF CULTURAL VALUES IN WIDER CONTEXT

### by LOCAL COMMUNITY & STAKEHOLDER ATTRIBUTIONS

There are strong connections in Imerhev Valley between nature, everyday places and local community (Figure 25). Therefore, according to the local community, each part of the landscape is valuable since it takes place in their daily functional, perceptual, spiritual and memorial lives.



Figure 25: Symbolic places, places of stories and legends, places of myths and historic events, landmarks, local places of daily use with local names, places of local attachment (the majority of the information is gathered through guided walks (the itinerary is shown with black line) and in-depth interviews) (author’s interpretation, original scale: 1/25000)

### with CONSERVATION and PROTECTION DESIGNATIONS & PLANNING DECISIONS

Imerhev Valley has various conservation and protection decisions given by national and international bodies.<sup>215</sup> These decisions, except *cittaslow*, are given considering the prominent natural values of the region such as its rich flora and fauna, wide natural forest ecosystems and wildlife. However, *cittaslow* considers the traditional cultural and local values that are still present in the region. Even though it has initiated many projects for the conservation of the

<sup>215</sup> Natural Conservation Area, National Park, Important Natural Area (ÖDA) and Camili Görgit & Efeler Protected Wildlife Reserve Area decisions are given by the national authorities. In addition to these, the region is designated as ‘Caucasus and North Anatolian Temperate Forests’ by WWF and IUCN in 1994. The area is also included in Man and the Biosphere (MAB) Program as ‘Camili/Macahel Biosphere Reserve’ by UNESCO in 2005. Moreover, Imerhev Valley was included to the list of *cittaslow* in 2011.

villages in Imerhev Valley, this designation by itself will not be enough to conserve overall cultural values.<sup>216</sup> The natural values are recognized at national and international level. The Karçal Mountains designated as ‘Caucasus and North Anatolian Temperate Forests’<sup>217</sup> by WWF and IUCN. They are the first biosphere reserve areas of Turkey. The mountains have wide natural old forest ecosystems. The mountains are designated as natural conservation area, national park and Important Natural Area (*ÖDA-Önemli Doğa Alanı*) by Turkish government.

Additionally, recent planning decisions have affected villagers in different ways, both directly and indirectly. There are two current plans for the region as 1/100000 Regional Environmental Plan (ÇDP) and Eastern Black Sea Tourism Master Plan 2014-2019 (Figure 26). While Environmental Plan did not have a big effect, Tourism Master Plan caused major changes on the landscape on which the livelihood, production activities and socio-cultural life of villagers depend. The Tourism Master Plan proposes tourism based development by opening *yaylas* to tourism. ‘Green Road Project’ is planned for this purpose. Green Road connects *yayla* settlements over the mountains and proposes construction of recreational areas and tourism centers. The green line presents primary, magenta secondary and blue tertiary Green Road Route in the map. It is called Green Road but it causes the extraction of earth and construction of asphalt pavement in the highlands following the traditional paths leading to *yaylas*. Consequently, nature is destroyed, thus the whole ecosystem, and climate changes, traditional paths are lost, *yayla* settlements that used to have functional purpose of transhumance activities are gentrified.

Green Road project and other decisions create economic-oriented pressures on the rural areas in the Black Sea Region. The region has the potentials of *yayla* tourism, eco-tourism, nature tourism and winter sports tourism. However, the tourism-based strategies cause the loss of traditional environment mainly due to gentrification and excessive construction of tourism facilities.

Lately, many decisions are also given to get benefit from natural sources of Imerhev Valley. Since they are profit-oriented and top-down decisions disregarding the local life nor scientific studies, they cause destruction of the nature and deprivation of natural sources in the long-term. In addition to Green Road Project, Hydroelectric Power Plants (HES), copper & gold mining and dam projects are already realized and their wider effects on the landscape are seen (Figure 27, Figure 28, Figure 29). Still, these projects continue threatening the whole region. These projects cause irreversible changes in the morphological structure of the landscape, environmental pollution, risks of erosion, change in ecosystem, ecological and environmental balances and climate change.

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<sup>216</sup> Tırnakçı, A. (2017). *Kırsal Peyzaj Kimliğinin Sürdürülebilirliği ve Yavaş Şehir (Cittaslow) Hareketi: Artvin-Şavşat Örneği*, *Paradoks: The Journal of Economics, Sociology & Politics*, vol. 13, no. 1.

<sup>217</sup> See: <https://www.worldwildlife.org/ecoregions/pa0515> and <https://whc.unesco.org/archive/2019/whc19-43com-inf8B2-en.pdf>.

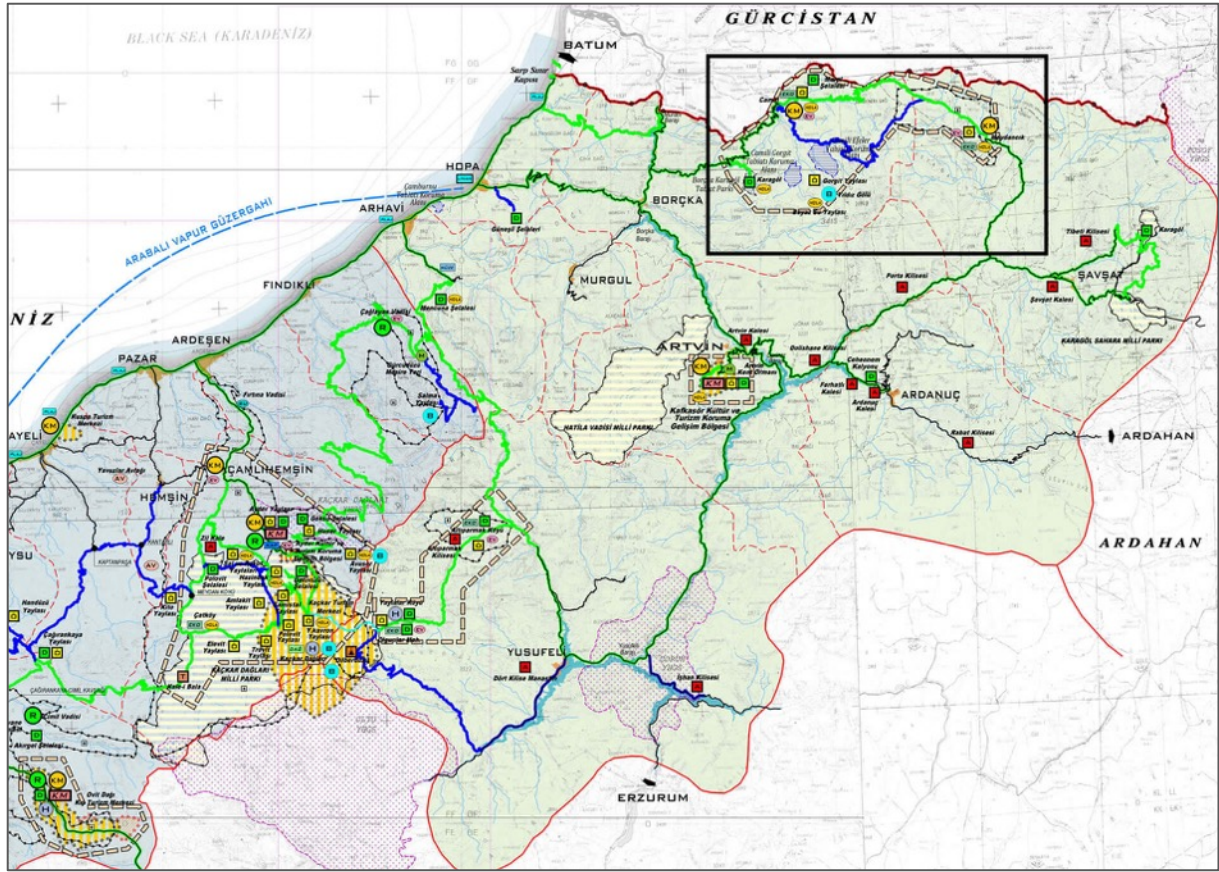


Figure 26: Tourism Master Plan 2014-2019, 2018 (the study area is indicated in black frame)

Consequently, there is no proper legislation in order to protect and enhance the cultural and natural values of rural areas in Turkey. On top of this, there are some legislative decisions that threaten rural areas. In the case of Imerhev Valley, two legislative decisions are influential that are Metropolitan Municipality Law decreed in 2012<sup>218</sup> and Zoning Amnesty Law (*İmar Affi Kanunu*)<sup>219</sup> started to be implemented in 2018. Metropolitan Municipality Law allows extension of the city towards rural areas thus allows construction on meadows, agricultural areas and areas having role in the rural life such as grazing. Zoning Amnesty legitimizes the illegal construction built until 2018 even though they are not in harmony with the current setting.

<sup>218</sup> 6360 numbered Metropolitan Municipality Law, 2012.

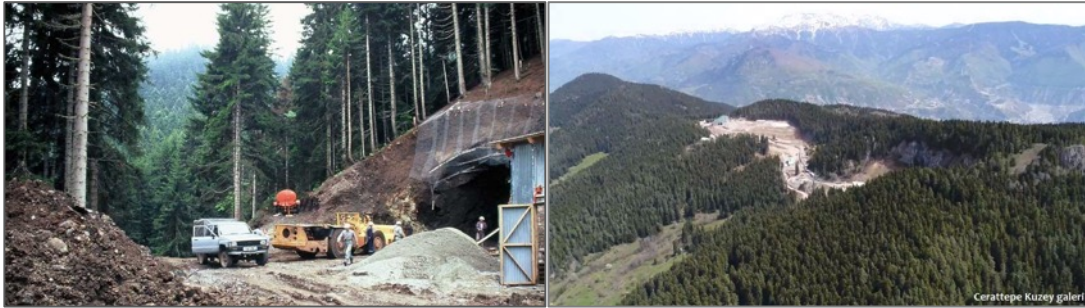
<sup>219</sup> 7142 numbered Zoning Amnesty Law (*İmar Affi Kanunu*), 2018.



*Figure 27: Green Road Project (Yeşil Artvin Derneği, <http://yesilartvinderneği.org/>)*



*Figure 28: Construction of Hydroelectric Power Plants (author, 2018)*



*Figure 29: Copper and Gold Mining (Yeşil Artvin Derneği, <http://yesilartvinderneği.org/>)*

### STEP 3 | LANDSCAPE PROCESSES: DYNAMICS & CHANGE

Imerhev Valley remained unchanged till now sustaining its physical environment, settlement and architectural characteristic with minor changes, traditional cultural practices, economic activities and socio-cultural lifecycle. The contextual relations in the wider geography have changed, the interrelations within the whole landscape still continue. Even though prominent features of Imerhev Valley with traditional lifestyle are still valid, there are various problems and driving forces that local community and the physical environment, especially the natural landscape encounter.

Natural forces such as landslide, avalanche, wildfire and rockfall are creating threats to the living environment. Lately, climate change started to affect the ongoing rural life. Lately, 5 houses and 2 *mereks* were burnt totally in Tepebaşı village. As the houses are wooden, fire can start and spread very quickly. After a house is burnt, they construct a new one mostly with concrete. In 2006, 9 houses were burnt in Msırlı Village. 20 people living in these houses were out of house. In place of these houses, concrete houses were built.

In addition to the natural forces, decisions given for the area pose threats to the natural and cultural landscape. The profit-oriented decisions on natural sources such as copper and gold mining, hydroelectric power plants (HES), dam projects and Green Road projects form the major driving forces. Besides, legislations and policies create further threats in Imerhev Valley. Metropolitan Municipality Law leads change in the administrative status and allows construction on meadows and rural areas. Lately, the status of Meydancık has been changed from town to village. Zoning Amnesty (*İmar Affi*) creates another threat to the physical environment. With this law, illegal construction especially in *yayla* settlements are legalized. Tourism is the main driving forces for the villagers, but more for the *yayla* settlements. Additionally, villagers do not have certificate of ownership for meadows/hay meadows. It is also forbidden to collect grass from surrounding hills that they have to buy from Erzurum. Lately, they started to convert their agricultural areas into clove and grass fields. Forestry legislation prohibits the use of wood from the forest. Even though it regulates the usage of wood from forests in a sustainable way, for the forest villages, this prohibition affects the daily life and the architectural fabric. In the past, the villagers could take wood from forest to construct and repair their houses. Now, they have to buy wood from the General Directorate of Forestry which is very expensive for the villagers.

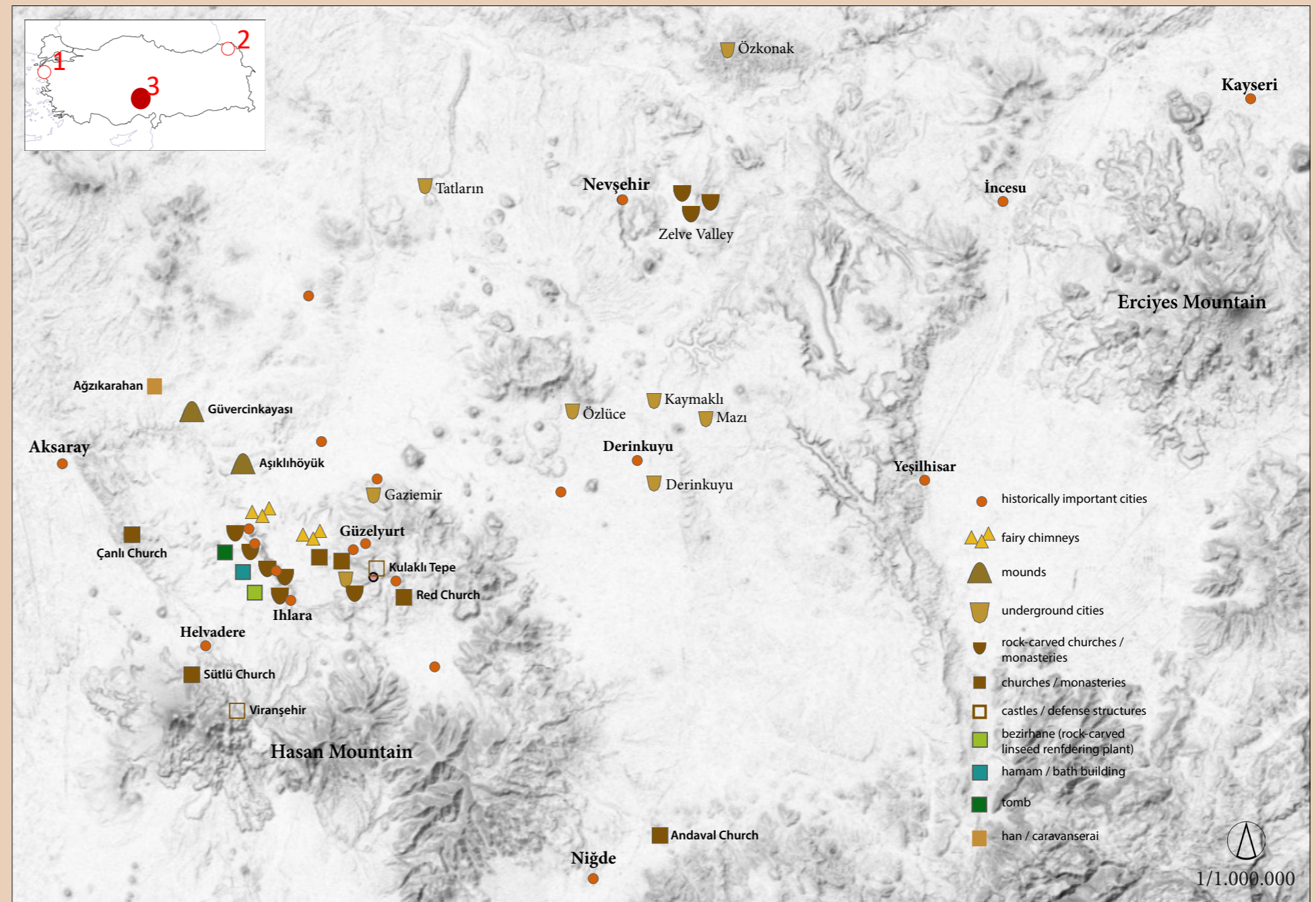
In addition to these driving forces, there are also other problems and difficulties that local people encounter such as hard life conditions, lack of access to public services, lack of hospital and schools in the majority of the villages. There is no waste management. Municipality collects waste only from the central villages or the ones close to the center. In Maden village, waste is thrown away to the river or roadsides. Due to insufficient road network, accessibility to the villages and *yaylas* is weak. All these factors create abandonment and migration. Since 1960s, many people living in the region are going to big cities of Turkey such as Ankara, İstanbul, İzmir, İzmit and Bursa to find job. There are also some people who went to Europe, mostly to Germany to work.

## **FUTURE SCENARIOS & VISIONS if no action is taken**

The region currently conserves its tangible and intangible values in the whole landscapes. However, the forces are direct and they can lead drastic changes in the near future. If the upper-scale and top-down decisions are implemented and no conservation measures are taken, firstly, the natural environment, and then socio-economic and cultural life will be affected negatively. The recognition of natural and cultural values and local awareness, solidarity and resilience are important opportunities to keep the change at minimum level and for the sake of the local community, and also for the sake of natural and cultural heritage.

## CASE 3 | SW CAPPADOCIA: SPIRITUALITY & HISTORICITY OF LANDSCAPE

South-West Cappadocia is located in central Anatolia between two important volcanic mountains in Turkey: Hasan (3253m) and Erciyes Mountains (3917m). In addition to these, there are many other smaller volcanic mountains between them. The region is located south of the longest river in Turkey; Kızılırmak and south-east of the second largest lake in Turkey; Salt Lake. Within these important natural features, there are many other smaller volcanic mountains and rivers. There are some other smaller rivers such as Melendiz River and valleys such as Ihlara and Monastery Valleys. The region is also between four cities: Aksaray, Kayseri, Nevşehir and Niğde that also have historical importance. The main character of the landscape is defined by rock-carved structures that are mainly churches and monasteries. It's because the region was an important religious center. In addition to religious buildings, there are also remains of other types of buildings such as han, hamam, mosques, tombs, etc. dating back to different periods. The region is also important for its multi-ethnic, multi-cultural and multi-religious background.







# STEP 1

identification of cultural values in wider context  
*knowledge at territorial scale - landscape as network of relations*

In **SW Cappadocia**, the **natural substrata** is mainly formed by two important volcanic mountains in Turkey that are Hasan and Erciyes mountains, volcanic mounts and rock structures. In between these natural forms, there are many valleys, rivers and lakes. The region has arid climate due to being in central Anatolia continental climate. There is low rainfall along the whole year. Looking to its **time-depth**, there is continuous inhabitancy since prehistoric times onwards (Hittites, Persians, Cappadocian Kingdom, Roman Empire, Byzantine, Seljukids, Karamanids, Ottoman). The region had been in the intersection of important trade, Roman, Byzantine, caravan, Silk and pilgrimage roads. The trade activities have always been very important in the region. The region has also been important in terms of religious activities. Cappadocia region was the birth place of Orthodox religion that was formed and spread by three important religious men: Basileois from Caesareia, Gregorius from Nysee and Gregorius from Nazianzos. For this reason, there are many churches, monasteries and sacred places in the whole region. Additionally, there are traces of successive periods in the landscape as remains, structures and buildings. In terms of **land use**, the region shows characteristic features mainly due to rock-carved structures. Rock-carved spaces were used for safekeeping, worshipping, living, production and storage. The rest of the landscape is used as agricultural fields, vineyards and grazing areas. The **historically important settlements** are Archelais, Kayseri, Nevşehir, Malagrob, Tyana and Bor in the wider geography. The **settlements** have different relations with natural environment showing distinct characteristics. There are hill towns, rock-carved settlements, underground cities, settlements located on the piedmonts of mountain, along valley and on the hills. The **architectural production** is mainly done either by carving rock structures and/or with stone masonry structures. There is diversity in terms of functions such as residential, religious, production and storage. The religious architecture is advanced and shows important architectural features. There are rock-carved and freestanding monasteries, churches, sacred places, tombs, mosques, etc. There are also other types of architecture such as with hamams and hans. There are mostly ornamentation and inscription on the facade of the buildings, mainly in Rum buildings and structures. There is advanced spatial organization including various functions in a building such as living,

production (*bezirhane*: linseed oil production, wine making), storage (*şirahane*: places to produce and store wine) and worshipping areas. The main **economic activity** is agricultural production with cereal products, grape and fruit cultivation. From these, diverse local products are prepared such as wine, grape molasses and dry fruits. Besides, there is diversity in local food. Additionally, artisanal craftsmanship is developed in the region mainly with pottery making. Rum inheritance is seen in socio-economic activities such as grape cultivation and types of local food. The **socio-cultural structure** is very rich due to multi-ethnic, multi-cultural and multi-religious background. The traces of cultural diversity is seen in cultural activities, celebrations, dances and music; Spring festivals; local songs and dances and in artisanship. The inheritance from Rum society is also seen in socio-cultural activities. The region is also rich in terms of **symbolic features**. Hasan mountain is a strong symbol in the whole region. It is also seen in a wall painting in Çatalhöyük, thus it has also strong historical references. Besides, there are various spiritual areas, places of myths, local stories and historical events in the region. There are also local symbolic areas with local place names. The **visual characteristics** are formed by wide-range landscape with the views of mounts, mountains and rock structures. Hasan and Erciyes mountains lead to nearby landscape visually and with their particular forms. Additionally, remains of past add value to visual characteristics. Considering **perceptual relations**, there are strong attachments to the living environment by locals. There is sorrow due to major changes in socio-cultural life, migration and decline in some economic activities. There is awareness about and respect to Rum inheritance. In return, there is longing and respect by the Rum society whose relatives migrated from this region and currently living in Nea Kalvari in Greece. Besides, the memories of Rum society was recorded and passed to the following generations by the Center of Asia Minor Studies in Athens.

## STEP 2

recognition of cultural values in wider context  
*knowledge at territorial scale*

The natural and cultural values of SW Cappadocia have been recognized by various actors at all levels. Even though lack of adequate awareness about landscape values at local level is seen according to the in-depth interviews conducted with **local actors**, there's always willingness to enhance the degraded traditional historical fabric. Additionally, there are various cooperatives and unions to sustain and support ongoing economic activities and revive traditional socio-economic activities. Considering the future, visions and desires of local actors mainly depend on tourism. However, Güzelyurt local municipality has visions and implementations to make Gelveri/Güzelyurt as education and cultural center around its landscape. As being an outstanding cultural landscape, various **designations** are such as Natural, Urban and Archaeological Conservation Site Decisions, Key Biodiversity Areas and Geologically Risky Areas. Among those, Ihlara village is designated as Specially Protected Environment Area. In the wider geography, various **conservation and planning decisions** are given seen in order to protect, enhance and develop natural and cultural values since 1970s onwards. They are Cappadocia Region as Tourism Development Area (1973), Cappadocia Region 1/25000 Conservation Plan (1976), Ihlara-Güzelyurt as Tourism Center (1990), 1/25000 Thermal Tourism Environmental Plan, 1/100000 Regional Environmental Plan, TR71 Ahiler Development Agency Regional Plan 2014-2023, KOP Region Tourism Master Plan, Aksaray Nature Tourism Master Plan and Aksaray Ecotourism Action Plan.

## STEP 3

### landscape processes: dynamics & change *knowledge at territorial scale*

Natural, cultural and political processes as well as the decisions, political and ideological ambitions have caused many **changes** in the SW Cappadocia. There are major changes in the physical environment; change in contextual relations of commercial and religious activities; change in physical environment in terms of loss of traditional fabric and inharmonious modern constructions; change in social structure due to population exchange in 1924 and inner migration to big cities since 1950s; abandonment of some of the local production activities such as wine production; change from multi-ethnic, multi-religious and multi-cultural to single background; change in uses of places; abandonment of traditional fabric and increase in contemporary buildings as new living areas. There are various **driving forces and challenges** in the SW Cappadocia that have led changes in its landscape. they are top-down and economic-oriented decisions for development; tourism-oriented future visions; effects of modernization; pressures of development; pressures of tourism; tourism-oriented future visions of actors at all levels; lack of awareness about natural and cultural heritage at local level and strict conservation decisions. In addition to these, there are also **issues and problems of today** that the local communities have to deal with in their daily lives. They are loss of the majority of the community with population exchange and with inner migration afterwards; abandonment of traditional environment; lack of maintenance and degradation in the traditional fabric; loss of some of the traditional economic activities; restriction on use of historical places due to conservation decisions; loss of population; aging; low income levels and lack of job alternatives. Considering the changes, driving forces & challenges and issues and problems, **future scenarios** can be drawn. If the current conditions continue, more change in tangible and intangible environment will be seen. Local traditional values will continue to be lost. The traditional fabric will be lost as well either by lack of maintenance or strict conservation and/or gentrification due to tourism pressures. On the other hand, despite insufficient awareness, already existing local actions to revitalize local economic activities can be considered as important future opportunities.

### 3.2.3 Case 3 | South-West Cappadocia: Spirituality and Historicity of the Landscape

#### STEP 1 | IDENTIFICATION OF CULTURAL VALUES IN WIDER CONTEXT

##### NATURE | SUBSTRATA

South-West Cappadocia is surrounded by volcanic mountains, volcanic mounts, rock structures, valleys, rivers and lakes. Main geographical references, also borders of the Cappadocian region are Erciyes and Hasan mountains on the south and east, Kızılırmak on the north and Salt Lake on the west. The major mountains are Hasan, Melendiz and Güllü Mountains. Melendiz River is the major river and there are Salt Lake, Helvadere Lake and Nar Lake in the nearby landscape. Additionally, Ihlara Valley and Monastery Valley show prominent natural features in terms of rock structure. There are also some fairy chimneys such as Selime Peri Bacaları in the region. In addition to the natural features, there are also artificial lakes and dams in the nearby landscape such as Mamasin Dam and Güzelyurt Dam Lake.

##### TIME-DEPTH<sup>220</sup>

There has been continuous inhabitancy in Cappadocia since prehistoric times (8500-2000 BC) onwards. Since then, many societies have lived in the SW Cappadocia in order of Hittites (1600-1200 BC), Neo-Hittites (1200 - 800/700 BC), Persians (600 - 500/400 BC), Cappadocian Kingdom (400/300 BC - 17 AD), Roman Empire (1 BC - 4th century), Early Christian and Byzantine (4th-11th century), Seljukids and Karamanids (11th-15th century), Ottoman Empire (15th century-1923) and Turkish Republic.

SW Cappadocia has always been an important cross-section between the commercial and pilgrimage routes. Archelais (Aksaray) and Caesaria (Kayseri) were important cities on these roads. Main road were built during the Roman Empire and enlarged to Ephesus on the west on the Aegean coast, to Sinop on the north that were connecting Anatolian trade routes to Greece and Italy by seaway. The Roman roads were reaching to Cilician Gates in Taurus on the south to extend the commercial activities to the East.<sup>221</sup> Starting from the 2nd century, Christianity began to spread in the region. Monastery life was spread and developed in Cappadocia which already started in Egypt, Palestine and Syria during the 4th century.<sup>222</sup> In this period, three

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<sup>220</sup> Here, summary of the historical background of South-West Cappadocia is given. For more detailed information, see Chapter 4.1. The history of SW Cappadocia is explained under as 4.1.1. Initial settling in Cappadocia, 4.1.2. Christianization and Monastery Life in Cappadocia: Kalbari as a Monastic Center, 4.1.3. Multi-Cultural Life in Cappadocia: Kalbari/Gelveri as a Rum-Orthodox and Muslim-Turkish Village, 4.1.4. Population Exchange: Gelveri/Güzelyurt as a Turkish village.

<sup>221</sup> French (2016). *Roman Roads & Milestones of Asia Minor* and Turchetto, J. (2013). *Cappadocia Centro-Meridionale (Turchia). Il Sistema della Viabilità Antica in una Terra di Frontiera*, PhD Thesis, Università degli Studi di Padova.

<sup>222</sup> Koch, G. (2007). *Erken Hristiyan Sanatı [Early Christian Art]*, trans. A. Aydın, Arkeoloji ve Sanat Yayınları, İstanbul, pp. 92-93.

important religious men were trained in Cappadocia; Basileios from Caesareia, Gregorius from Nysee and Gregorius from Nazianzos. They were influential in forming the Cappadocian churches and religious life and spreading the religion.<sup>223</sup> Between the 4th-8th century, the first Christian monuments and Early Christian rock-cut churches with decorations and symbols were built, i.e. Komana Ruins, Andaval Basilica, St. Jean Baptiste Church.<sup>224</sup> As of entering of Araps to the Cappadocia region in the beginning of the 8th century, many castles were built around Hasan Mountain region for defense, observation and communication on the ways of Arap raids. Starting from the 11th century, Seljukids dominated the region (1075-1318). In the 12th century, Turkish dominance and activities increased. In the 13th century, many Seljukid settlements and structures were built during which many churches were also built, i.e. St. George Church in Belisırma was built between 1283-1295.<sup>225</sup> Seljukids made efforts for Turkification of the region while holding Christian population in order to increase agricultural production. During this period (13th-14th centuries), Christian population in the big cities decreased, but the villages remained largely Christian. Cities like Tyana and Nazianzos became smaller, Niğde and Aksaray became Muslim and Turkish cities. Karamanids ruled the region between 1318 and 1500s. Kayseri, Niğde and Aksaray were the important cities. The domination of the Ottomans started around 15th century in the region. During Ottoman period, Turkish, Orthodox, Greek and Gregorian, Catholic, Protestan and Armenians were living in Cappadocia. In the 17th century, land trade roads such as Silk and Spice Roads have lost their importance due to the invention of steamship and opening of Suez Canal. Caravan roads connecting Asia to Europe passing through Anatolia lost their importance which affects the economic situation of Ottomans. Then, further effects came with industrialization and mechanization in the 19th century, that trade of grain, hashish, cotton, mohair, wool and cotton weaving in Niğde, Aksaray and Kayseri were influenced and decreased. Ottomans attempted to many reform and westernization movements during the 19th century. With these reforms, some of the right of the minorities has been increased. After this period, construction activities have increased. Especially in the Cappadocia Region, where minorities are intensified, an intensive masonry construction has been observed. In 1923, after the WWI, Turkish Republic was established. In 1924, population exchange between Greece and Turkey was realized. Since then, multi-cultural background of Anatolia has started to be changed.

## HISTORICAL-CULTURAL NETWORK OF RELATIONS

The Cappadocia region has always been in the cross-section of important roads in terms of religious and commercial activities since ancient times onwards (Figure 30, Figure 31). Historical-cultural network of relations and systems can still be observed in today's landscape (Figure 32). There are important Roman roads, caravan routes and Silk Road, and also

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Aktüre, S. (2018). *IÖ 6. Yüzyıldan 14. Yüzyıl Sonuna Kadar Büyük İmparatorluklar Döneminde Anadolu Kentleri [Anatolian Cities During the Great Emperors Period from 6th Century BC to 14th Century]*, Tarih Vakfı Yurt Yayınları, İstanbul, p. 372

<sup>223</sup> Neri, U. (1971). *Cristiani dei Primi Secoli in Cappadokia*, Arte della Cappadocia, p. 123.

<sup>224</sup> Thierry, N. (1963). *Nouvelles Eglises Rupestres de Cappadoce, Region du Hassan Dağı*, Paris.

<sup>225</sup> Thierry, N. (1971). *Le Chiese Rupestri*, Arte Della Cappadocia.

pilgrimage and caliphate routes passing through the region. South-West Cappadocia used to be between Roman roads Col. Archelais and Tyana; Col. Archelais - Salaberina - Caena - Tracias – Tyana.<sup>226</sup> There are many important cities such as Aksaray, Kayseri, Nevşehir, Niğde and important structures such as monasteries, churches, khan buildings that have still important functional and symbolic role in the landscape today in-between historical routes. Being an important religious center, the region is located on important pilgrimage routes. There are monasteries and churches in many parts of the landscape, some of them are rock-carved and some others are freestanding. In addition to the Christian religious buildings, there are also mosques and tombs in the region. In addition to religious network, defense and observation system in the region is also well developed. Today, the remains of this system can be seen as settlements and also structures such as remains of a castle. Finally, the region was an attraction point for travelers such as Ainsworth, Gertrude Bell and Ramsay. Most of these routes in the landscape are still followed today by road network and are used as one of important tourism axes in the regional context. Considering Cappadocia region and the historical contextual relations in and around Cappadocia, the region can be described between Aksaray to Kayseri from West to East and Nevşehir to Niğde from the North to the South within the wider geography.



Figure 30: John Arrowsmith's 1844 Map of Asia (left), Joseph Grassl's 1860 Asiat Turkey Map (right)

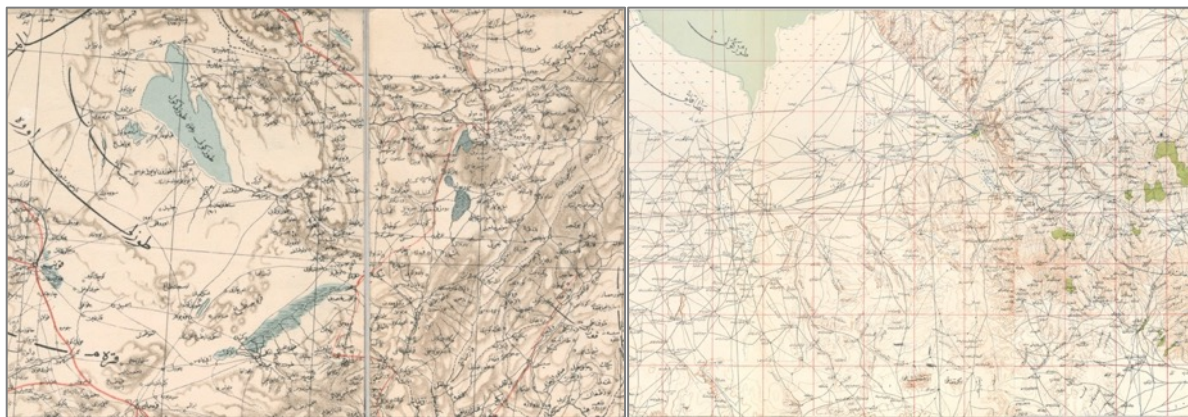


Figure 31: Erkan-ı Harbiye-i Umumiyye, 1884 (left), Erkan-ı Harbiye-i Umumiyye, 1926 (right)

<sup>226</sup> French, D. (2016). *Roman Roads & Milestones of Asia Minor*, pp. 25-31.

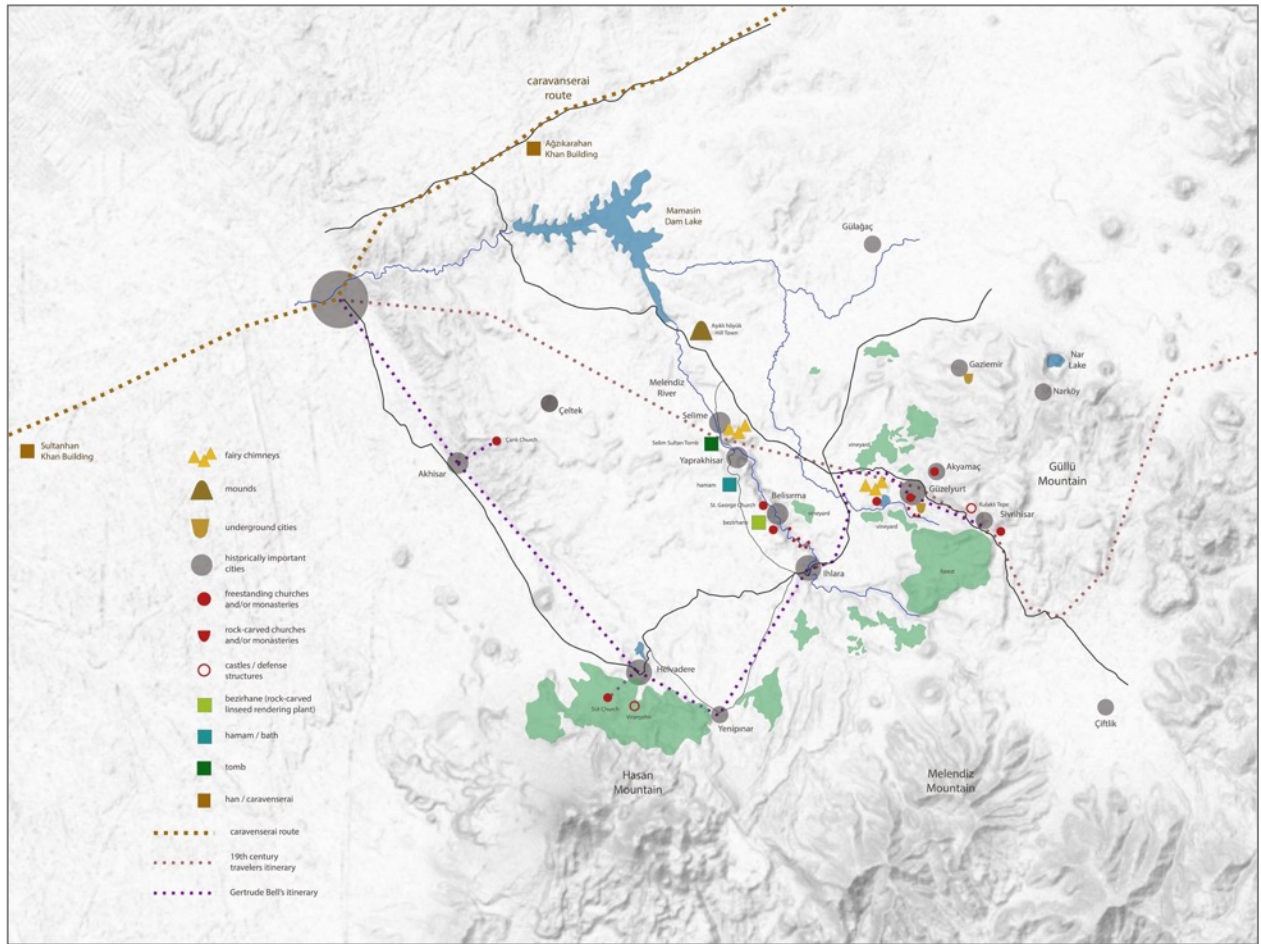


Figure 32: Historical-Cultural Network of Systems and Relations in South-West Cappadocia (author's interpretation, original scale: 1/25000)

## LAND USE | SETTLEMENT | ARCHITECTURE

The SW Cappadocia cultural landscape is characterized by volcanic mounts and mountains, and also rock structures. The rock structure has been used for various purposes of safekeeping, storage, worshipping and production. The rest of the landscape has been used mainly for agricultural purposes and places of production (Figure 33). Vineyards and orchards are famous in the region as well as cereal production. The harvests from these activities have been processed either in rock-cut structures. *Bezirhane* is the place of linseed oil production and *şirahane* is the spaces for wine production in the rock structures. Besides, there used to be many mills in the region.



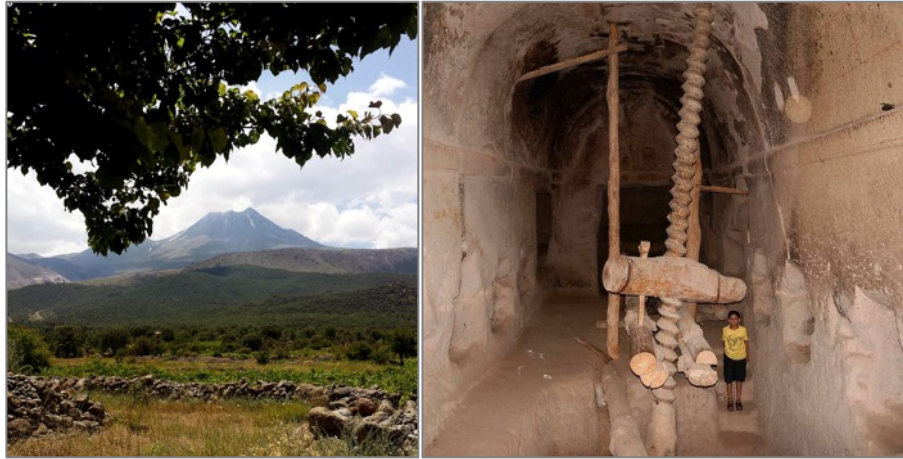


Figure 33: Fields and vineyards (left), bezirhane-linseed oil production (right)

The region is an important settlement network showing distinct characteristic features. In the region, there are hill towns, settlements carved into rock and/or underground cities, settlements located on the piedmonts of mountain, along valley, on the hills and settlement located below and above rock or settlements in/on/attached to the rock. All these settlements are historically important that are carrying the traces of past even today. There are also some other settlements can be seen in historical sources but do not exist anymore or the locations cannot be identified. Different types present the succession and chronology of the settlements from rock-carved settling to the settling on the plain areas and/or hills. In the ancient times, rock structure was used as the base of settlement by carving spaces for residential, religious, production, storage, stable, etc. and protection purposes.

The architecture is shaped according to the availabilities of the cultural landscape. There are rock-carved spaces together with masonry technique and freestanding stone masonry buildings in the region. There are diverse types of architectural production such as religious, administrative, commercial, residential, *hamam* buildings and some structures such as bridges and aqueducts. The façade of the buildings, in general, highly ornamented and most of them have inscriptions on the front façade giving information about the date of construction and owner of the building. Besides, floral ornamentations are seen quite often. The plan organization of buildings, both rock-carved and freestanding, are developed. They have places of living, production, storage, worshipping and other related functions to the rural life. The most common ones are *şirahane*, that are small cavern to produce and storage wine. There are also houses with chapel.

## SOCIO-ECONOMIC CHARACTERISTICS

The main economic activities in the South-West Cappadocia are agriculture, pottery making and artisanal craftsmanship (Figure 34). As an agricultural activity, the region is famous with vineyards, thus wine production. However, after the population exchange between Greece and Turkey, Turkish society didn't continue wine production, instead they have produced *pekmez* (grape molasse) from grapes. However, lately, there are initiations to revive wine production using traditional techniques. The region is also famous with cereal products

and dry fruits. Potteries in Cappadocia region are special due to its specific red sand. There are also many attempts to revive and develop pottery production in the region using traditional methods.



*Figure 34: Reapers in Aksaray plain (left) (Gertrude Bell, 1907), revival of wine production by traditional methods (right) (<https://www.accademiadeipalati.it/mamma-li-turchi>)*

## **SOCIO-CULTURAL CHARACTERISTICS**

The Cappadocia region used to have multi-ethnic and multi-religious society. Greek, Armenian and Turkish used to live together in the region. Today, multi-ethnic society is mainly lost but their tangible and intangible traces in the landscape can still be observed.

## **AESTHETIC | SYMBOLIC | VISUAL | PERCEPTIVE | SPIRITUAL | MEMORIAL**

The natural features of SW Cappadocia gives prominent characteristics in terms of aesthetical, symbolic, visual, perceptive and spiritual aspects (Figure 35). Hasan Mountain, which was also depicted in the walls on Neolithic settlement Çatalhöyük, is leading to the whole landscape.



*Figure 35: View of Hasan Mountain from Gelveri (left), Monastery on a hill (Gertrude Bell, 1907)*

## STEP 2 | RECOGNITION OF CULTURAL VALUES IN WIDER CONTEXT

The values of Cappadocia region has been recognized by the state since 1970s. In 1973, whole Cappadocia Region was declared as Tourism Development Area. Following this declaration, Cappadocia Region 1/25000 Conservation Plan was prepared in 1976. Then, Ihlara-Güzelyurt was declared as Tourism Center in 1990. Thus, after the recognition of heritage values, decisions started to be given to develop the region in terms of tourism activities. Still, there are decisions for the conservation and protection of natural and cultural values. There are designations as Natural Conservation Site, Urban Conservation Site and Archaeological Conservation Site. Ihlara was selected as Specially Protected Environment Area. In addition to this, there are areas declared as Key Biodiversity Area (ÖDA) and Geologically Risky Areas.

However, the latest decisions are more related to development and economic advance with tourism activities. For this there are plans such as 1/25000 Thermal Tourism Environmental Plan by Ministry of Tourism, 1/100.000 Regional Environmental Plan, TR71 Ahiler Development Agency<sup>227</sup> Regional Plan 2014-2023,<sup>228</sup> KOP Region Tourism Master Plan, Aksaray Nature Tourism Master Plan 2013-2023 and Aksaray Ecotourism Action Plan 2013-2023. All these decisions and plans design the future of the area to the tourism related activities.

## STEP 3 | LANDSCAPE PROCESSES: DYNAMICS & CHANGE

There has been many changes in Cappadocia region in time in terms of contextual relations, social structure and thus, in physical environment, economic characteristics and philosophy. One of the major reason is the continuous inhabitancy by different civilizations in time. Thus, each society somehow continued and/or changed the previous physical environment and socio-cultural life. The region used to be cross-section of important religious and commercial roads. In time, this feature has been lost/changed. Today, the main movement on the same route is due to touristic purposes. The physical changes are seen in settlement and architecture, uses of open and built-up places, functions, production and uses of land. Furthermore, there are changes in architectural style. Modern constructions and lack of maintenance and improper interventions cause major changes. In addition to the transformations and changes in the use in settlement, change can also be traced in the surrounding of the settlement, mainly in the cultivation areas. Due to the changes in the social and cultural structure almost in the whole region, socio-cultural, philosophical, economic and daily life have also changed till today. For this, the subjective perception through memories, testimonies, experiences and thoughts about the past and the current environment bring further dimension to the historical-cultural characteristics. With the change in the social structure, there's also change from multiple religion and multi-ethnic society to single religion and society. Besides, the socio-economic activities have also changed. Linseed oil and wine production have been left.

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<sup>227</sup> <https://www.ahika.gov.tr/>

<sup>228</sup> <https://www.ahika.gov.tr/dokumanflipbook/2014-2023-bolge-plani/194>

## **DRIVING FORCES, CHALLENGES, FACTORS OF CHANGE**

The major factor of change in the whole region is the population exchange between Turkey and Greece in 1924. Lately, there are diverse driving forces threatening the local values of the region. These are top-down decisions and economic-oriented decisions for development, conservation, protection and promotion and tourism-based future visions. Besides, lack of proper legislation, effects of modernization and desire to have contemporary living conditions, low level of education and lack of awareness for cultural heritage and pressures of tourism cause losses in the tangible and intangible environment. As a result of these forces, there are abandonment of uses of some parts of physical environment (rock structure & traditional houses), loss of population, loss of local economic activities and degradation of the physical environment in the whole region.

## **FUTURE SCENARIOS & VISIONS if no action is taken**

Even though major changes in the tangible and intangible environment has already been seen, the area still holds multi-layered tangible and intangible values. However, if no action is taken to the current forces of change at all levels and among actors at all scales, further change will be seen. The traditional fabric will be either lost due to lack of maintenance or strict conservation, or will be gentrified due to tourism pressures. The local community is not totally aware of the multiple values of their living environment. Even though they show willingness to enhance their living environment, they do not have the proper knowledge and tools. However, local initiations, projects to revitalize local economic activities and some future visions of local actors can be future opportunities provided that knowledge share and raising awareness achieved.

### 3.3. Critical Evaluation on Rural Heritage Places in Anatolia

The rural areas in Turkey, as in many parts of the world, have distinctive features. Each rural area is characterized by different factors such as natural features, historical background, multi-ethnic inheritance, natural and cultural processes, socio-economic and cultural activities, traditional practices, and specific local solutions and techniques. Economic activities are the main indicators of rural life. There is a huge diversity in Turkey in terms of economic activities such as agricultural production, animal husbandry, industrial production and artisanal craftsmanship. Each rural area is characterized by diverse rural conditions and heritage aspects, traditional knowledge, local economic activities, diverse historical and contemporary relations with landscape. Since each rural area undergoes different natural and cultural processes, they present different characteristic features and encounter various challenges.

In this part, an evaluation will be given on the diversity, distinctiveness and values of rural areas in Turkey. Besides, common issues, problems and challenges that rural areas encounter today in Turkey will be given. Then, multi-scale actors and their roles, relations and responsibilities in historical rural landscapes in Turkey will be introduced. Finally, a discussion will be opened on rural characteristics and heritage aspects of rural areas in Turkey. This evaluation is based on the detailed studies on rural areas in Turkey by the author, and also detailed research on the other researches, cases, research projects and real life practices. Eventually, it is aimed to provide a wide-range knowledge about rural areas in Turkey to use this knowledge in defining sustainable and place-based solutions for their conservation in the long term.

In the following charts (**Error! Reference source not found., Error! Reference source not found.**), the overall identification of selected rural areas are given. These tables contribute to the critical evaluation of rural heritage places in Turkey in detecting site-specific values, problems, actors involved and landscape processes.

### 3.3.1. On Diversity, Distinctiveness and Values

The **natural features** are the main factors that give the characteristic features to the living environments and to the life upon them. Each environment is being shaped according to geographical, geomorphological, climatic, environmental conditions and existence of land cover, flora and fauna. Turkey is very rich in terms of natural features that affect the diversity of (rural) landscapes. Land use, settlement and architectural characteristics, and practices are shaped accordingly. Besides, local and innovative solutions towards natural conditions in order to sustain the life are developed in time. These characteristics are, in most of the cases, local and site-specific.

Another important factor defining the characteristic features of (rural) landscapes is the **historical background**. In Turkey, there has always been a continuous inhabitancy by diverse civilizations. These civilizations remained traces in the landscape, and also in cultural and traditional practices. Thus, landscapes have a multi-layered character in Turkey. They have multi-ethnic, multi-cultural and multi-religious background that give richness to the tangible and intangible environment. The traces of multi-cultural inheritance can also be seen in languages, dialects, local names, nicknames and naming. This change from region to region. Naming in general have references to characteristic and specific features of the places and people.

In addition to the historical background, **landscape processes** have influential in the characterization and diversity of rural areas. During these processes, changing circumstances are observed due to natural conditions and events, and also human-induced reasons such as political, administrative, governmental, demographical and technological changes. Having a long historical and multi-cultural background, and diverse natural conditions, each part of Turkey has had different landscape processes. These processes cause in losses, gains and challenges that are responded with local and innovative solutions by locals. Thus, **local traditional knowledge** is produced to survive towards challenges and changing circumstances, and transferred to the following generations. Traditional knowledge is not only about dealing with challenges but it's also about ways of doing things such as in land uses, dealing with agricultural techniques and architecture. Thus, this knowledge constitute the basis of socio-economic and cultural activities since they are loaded with generations of practices and experiences. Traditional knowledge, whatever it is for, is being practiced through trial and error learning, advanced and transferred to the future generations at its best phase. They are local and site-specific in most of the cases and developed as local solutions and approaches. That's what makes the traditional knowledge valuable and essential for the sustainability of rural life. Traditional knowledge can also be insufficient and/or not valid in today's conditions. In such situations, they are open to be advanced by the new societies, new scientific and technological knowledge developed over time.

In rural areas, **multiple and multi-scale relations** in landscape are very important since they are part of ongoing rural life. These relations are tangible and intangible relations that are seen within various scales for diverse reasons which might change daily, temporarily and/or seasonally.

The primary relations in rural landscapes are **socio-economic and architectural relations** to provide food and shelter. For these reasons, there are direct and reciprocal relations among

nature and culture through traditional practices in rural areas. These outcomes of these relations and practices are seen in land uses, settlement and architectural characteristics.

In rural areas of Turkey, agricultural production and animal husbandry constitute the major socio-economic activities and land uses. **Agriculture** is the main economic activity in the rural areas of Turkey. Agricultural shaping of land started with settled life in prehistoric times in rural Anatolia. Since then, this activity has been continued by means of large and fertile lands, high quality and diverse agricultural products. Throughout the years, centuries old seeds, local and specific techniques and diverse local foods and receipts are inherited.

Another major socio-economic relations with landscape are established during years with **animal husbandry**. There's also diversity in this practice due to diverse natural conditions. Thus, fishing, pasturing, transhumance activities, bovine, cattle, sheep and goat farming, poultry raising are seen all around the country depending on the natural and geomorphological conditions. Besides, animals are always important parts of rural life in compelling works such as carrying goods and ploughing earth. Thus, use of horses, mules, oxes, camels and donkeys are very common.

Local people in rural areas **make use of natural sources** in their daily lives in the most sustainable way. They deal with fishing, beekeeping, forestry and similar activities as further socio-economic activities. They make use of wild plants and herbs for various purposes that they go to highlands to collect them in specific periods of the year. They use the whole landscape for functional purposes as part of their ongoing rural activities. There are paths leading to fields, grazing areas, meadows, water sources, *yaylas* and other settlements. There are places in landscape used as part of rural life such as places for animals (ox-beds) and shepherds (shepherd shelters) to stay overnight in summer periods There are also places used temporarily to store and process agriculture products such as harvest rooms.

The also make use of natural sources through **architectural relations** to create living places. Settlement and architectural features are formed as a result of these relations. In Turkey, there are diverse **rural settlements** in different natural and geomorphological contexts. They present distinctive features. Most of the rural areas have more than one settlement that are used in different periods of the year such as villages, *mezras/kışlas* and *yaylas*. In the past, there were also rock-carved/rock-cut settlements and underground cities. In rural areas, open and built-up spaces have mostly functional roles in the ongoing rural life since life and work are intertwined. Types of buildings and structures represent the rural lifestyle. Most of the rural areas have places of gatherings such as mosques, village chambers and coffee houses, places of production such as water and wind mills, places for animals, and living places for humans. Local, innovative and site-specific architectural solutions are seen in houses in space organization, heating, cooling and infrastructure.

Rural communities live in a **self-sufficient** way that they produce their own tools and products to sustain the continuity of life. This leads to an advancements in **traditional practices**. These practices can be abovementioned socio-economic activities, as well as other socio-economic and cultural activities. **Artisanship** is among them. Rural communities make use of available local materials to create objects to ease their lives and meet other needs. For example, creating tools by wood, metal, pottery making with clay, wood engraving, weaving carpet, silk and wool spinning to make their own clothes. In order to do these, locals use available materials in their landscape. In addition to all these, ornaments are also very common

and rich in rural areas. They garnish their tools, objects, houses, clothes etc. with figures which have strong symbolic meanings.

As another traditional practice, **celebrations** have important place in rural life. Rural communities have specific traditions of wedding ceremonies, local theatrical play (*Seyirlik Oyunu*), rites, festivals. They are celebrated by local music played by specific instruments, songs and ballads mostly giving references to the nature, environment and rural life, folk dances, local dress and finery.

In addition to these, further relations with nature are developed not to shape or make use of nature but to establish **spiritual, perceptual and emotional relations**. Rural communities have strong tradition of appraisal of nature that are also celebrated by specific events. The most common one is the celebration of welcoming Spring. It is a common rite celebrated by different cultural groups in different ways and times. Among all socio-economic, cultural, emotional and perceptual relations, rural communities develop strong attachment to nature, their living environment, to their tradition and culture.

In rural communities, **collective work, social unity and solidarity** are common and strong features. The villagers work together especially in hard works. They also help each other in doing each other's works such as constructing a house and going for harvest. They also get prepared and celebrate their important days together such as wedding ceremonies. Rural communities are also strong in putting **resilience** towards outside conditions and forces. For example, they resist to top-down, economic-oriented decisions on natural sources in almost all parts of Turkey.

As it is seen, rural areas in Turkey have diverse values. The abovementioned values are seen in most of the rural areas. In addition to that, each rural area has its own values and distinctive features. Thus, it is always important to understand these distinctive, site-specific and local values.



- Production - Facilities - Diversity - Mythology**
- network of settlements that are in different natural contexts (sea-mountain) and altitude
  - continuous inhabitation since ancient times onwards
  - diversity of buildings and structures
  - diverse architectural characteristics
  - quality scenic backdrops
  - multi-ethnic society; Greeks, Turkoman,..
  - diverse rural activities some of which are abandoned
- Human - Non-human, Nature - Culture, Tangible - Intangible**
- close relations between nature and culture in a remote mountainous landscape
  - well conserved natural landscapes that balances crop and livestock farming
  - network of settlements in the landscape, that are in active
  - site-specific architectural solutions
  - continuity in rural activities in the landscape
  - place attachment, collaboration, resilience
- Spirituality - Multi-Ethnicity - Nature-Culture**
- cultural landscape as the witness of the past
  - historically important natural and cultural features
  - multi-ethnic and multi-religious heritage
  - close relations with nature
  - indigenous architectural solutions using rock structures
  - rural activities by use of landscape and rock structures most of which are abandoned
  - quality scenic backdrops
  - network of viewpoints



Adatepe Village | Ida Mountain



Maden Village | Imerhev Valley



Guzelyurt/Gelveri | SW Cappadocia

Figure 36: Diversity, Distinctiveness and Values of Cases

### 3.3.2. On Issues, Problems and Challenges

As rural areas have diverse, multiple and wide-range of values, various issues and problems are also seen in multiple scales and wider contexts from past to the future. The main problem that rural areas face in Turkey today is directly related to economic activities. In most of the villages, **local economic activities** are either lost or not sufficient any more to sustain the continuity of the life. There are various reasons for this. One of the main reasons is **agricultural and animal husbandry policies** in Turkey. These policies bring limitations and difficulties to farmers and villagers that makes it hard to sustain the local economic activities. Besides, there is **not sufficient incentives and state supports** to revive and revitalize these activities. In most of the rural areas, there are **cooperatives and/or civil organizations** to maintain and enhance these activities; however, they are either closed or not functioning efficiently in most of the cases. In the rural areas where local economic activities continue, there are still difficulties in entering to **local, national and international markets**. Thus, locals cannot get enough economic benefit out of their products. Together with other forces, rural areas are losing their self-sufficiency and becoming dependent to the market. These conditions result in loss of **local economic activities, lower income levels, unemployment and poverty**. Thus, villagers **abandon** their villages and **migrate** to big cities to find better job opportunities. In the end, the villages lose their communities and/or remain with the older population.

Rural areas encounter further challenges due to lack of consideration in administrative, political, economic and development agendas. Thus, rural areas suffer from **lack of service delivery, investment and facilities**. Most of the rural areas in Turkey either do not have essential facilities such as schools and hospitals or they are being closed due to the loss of population. This results in decreases in the quality of life and further abandonment to find better life conditions. As long as these conditions has not been enhanced, these facts are still the most important reasons to lose rural populations.

In addition to abovementioned challenges, **contemporary forces** have also been affecting rural areas. **Industrialization, modernization and globalization** have direct and indirect effects on rural life. On the one hand they provide conveniences to ongoing rural life and enhance living conditions; however, they cause **rapid changes** in rural areas that cause in **loss of traditional practices, knowledge and characteristic features** on the other hand. Besides, **urbanization and uncontrolled/uneven development** towards rural landscapes cause interventions on grazing, agricultural and production areas. This is also legitimized by the **legislative framework** by changing authority areas of the metropolitan municipalities, abolishing village status and redefining them as neighborhoods of metropolitan municipalities. Besides, with the latest law, many **illegal construction** on rural landscapes have been legitimized.

Rural areas also suffer from decisions given on the natural and cultural values. After these values are been recognized, **top-down, upper-scale and profit-oriented decisions** are given in Turkey. When cultural values are recognized, **strict conservation decisions** are given that bring **limitations** to ongoing rural life and bind any kind of intervention in the physical environment to a **set of rules**. Both the legal framework and conservation decisions are given **disregarding local dynamics and characteristics**. These top-down decisions result in **uncontrolled, rapid and irrevocable changes** on the one hand, and **insufficient and**

**improper conservation** on the other. Additionally, increasing attention on natural life and cultural trends cause these values to be regarded as sources of economic benefit. Thus, new sectors like **tourism** are introduced in rural areas. As it can bring **economic benefits** to local communities, in general, tourism cause in **gentrification, commodification and homogenization of cultural values**. In most of the cases, **inharmonious facilities** are built or traditional environment is converted into a **set** for tourism. Local traditional activities are either lost or become tools of tourism related activities. New people arrive both to work and visit, and local people either start working in tourism sector or left their places. Thus, **changes in social structure and population** are seen. In the end, even though traditional environment is conserved to some extent, ongoing rural life and traditional practices are threatened to be lost. Furthermore, **the upper scale development and spatial policies and decisions as well as visions and future strategies at local, regional and national scale** are also given regardlessly to local dynamics. Many interventions have already been done such as highway and Greed Road projects that gave harm to the cultural and natural values.

When natural values are recognized, additional set of top-down decisions are given that have direct and indirect effects on the rural areas. The **conservation and protection decisions** are important to sustain natural environment. However, they might affect the rural life by limiting local economic activities that are mostly based on natural sources. Unless these decisions are balanced, rural areas will continue to be affected by them. Natural sources, when used properly, provide many benefits to people with solar energy, wind tribunes, water, mineral sources, fossil fuel, coal, petroleum and natural gas. However, these sources are mostly regarded as sources of economic benefit. Lately, many **profit-oriented interventions and destructive strategies on natural sources** are given in Turkey such as **dam projects, hydroelectric power plants and mine extraction**. They cause major effects on natural environment, climate change and living environments, especially in rural areas.

In addition to these general issues and problems that rura areas encounter today, each area has also its own issues and problems due to their natural, cultural, economic and political contexts.

### Problems & threats

- Upper scale decisions commodification of nature; mining conflict
- Abandonment in hillside villages
- loss of local community, loss of traditional fabric, abandonment of traditional production activities
- lack of maintenance - destruction
- Gentrification in seaside villages
- Inharmonious construction
- Reconstruction
- Pressures of tourism

### Problems & threats

- Upper scale development & spatial policies threats towards nature; large-scale constructions; i.e. dams, mining, hydroelectric power plants, Green Road
- Depopulation
- Hard life conditions, lack of job opportunities
- lack of infrastructure, service delivery, schools
- hardness of access
- prohibition of using wood from nearby forests
- Risks: landslide, rockfall, flood, avalanche; fire

### Problems & threats

- loss of community with population exchange, and inner migration afterwards
- abandonment of traditional environment, houses and traditional activities
- conservation decisions
- tourism-based development



Adatepe Village | Ida Mountain



Maden Village | Imerhev Valley



Guzelyurt/Gelveri | SW Cappadocia

Figure 37: Issues, Problems and Challenges of Cases

### 3.3.3. On Actors and their Roles, Relations and Responsibilities

Historic rural landscapes deal with wide-range of issues that concerns the multiple actors with diverse interests from local to international levels. The interests of actors are wide-range and cover all the topics related to heritage (natural & cultural), conservation, development, advancement, promotion, spatial development, economic growth, economic, expert support and research related. In addition to these, there can be other interests about these areas such as political, ideological, planning and policy making.

As the interests of diverse actors can be overlapping, they are also **contrasting and/or conflicting interests** among different actors. In such situation, the effects are best seen in the landscape itself. In most of the cases, reactions to conflicting results are by local communities, NGOs, unions, associations, cooperatives and political party representatives at local, regional and national level. In order to prevent conflicting interests and results, it is always important to provide cooperation and collaboration among diverse actors with different interests such as policy makers, experts and local inhabitants.

**Heritage related interests** cover issues both about natural heritage such as environment, wildlife and animals, and also cultural heritage such as social values, tradition, culture, arts and crafts. **Conservation related interests** are about defining heritage assets (natural and cultural, tangible and intangible), designating them under various categories and developing measures to conserve heritage. They are, in general, state actors responsible to define, designate and monitor cultural heritage assets at all levels. Still, there are many other actors related to heritage and its conservation working voluntarily under unions, associations and various other non-governmental organizations.

Some of the possible actors related to heritage and its conservation in Turkey are the Ministry of Culture and Tourism, the General Directorate of Foundations and the General Directorate of Cultural Heritage and Museums at **national** level. Conservation councils, Provincial Directorate of Culture and Tourism and Special Provincial Administrations are some of the possible actors related to heritage and conservation at **regional** level. The **local** actors related to heritage and conservation are Protection Application and Audit Offices (KUDEB), local government, local representatives of central administration, mayor, related departments in municipalities. There are also local community and local leaders such as *muhtar* (administrative leader) and *imam* (religious leader). Furthermore, local representatives of political parties can also be local actors related to heritage and its conservation. Additionally, there are various **non-governmental organizations** such as Union of Historical Towns, ÇEKÜL Foundation, Association for The Protection of Cultural Heritage (KMKD), Europa Nostra Turkey and TEMA ((Turkish Foundation for Combatting Soil Erosion, Reforestation and the Protection of Natural Habitats). There are also **professional unions and associations** such as Chamber of Architects, Chamber of City Planners, Chamber of Landscape Architects, Association of Architects and Turkish Archaeological Association. There are also **international** actors related to natural and cultural heritage. Some of them are ICOMOS, UNESCO, World Monuments Fund, Global Heritage Fund, WWF, IUCN and FAO.

**Spatial development related interests** are in general related to infrastructure, urbanization and construction. **Economic growth related interests** consider tourism and advertisement activities. these interests are not directly related to heritage and its conservation.

However, the implementations of such interests affect historic rural landscapes directly and indirectly. The major tools realizing these interests are planning, policy and law making. Thus, the possible actors related to spatial and economic development can be the Ministry of Environment and Urbanization and State Planning Organization at **national** level, regional development agencies at **regional** level. The interests of some agencies and public-private organizations can overlap with these aims, such as tourism agencies.

There are also actors at various scales that can provide economic and intellectual supports. **Economic support** covers incentive funds, public investments, private investments, public-private partnerships (PPP), national and international project funds and welfare funds. The actors that provide economic support can be ministries and other public institutions, local and national governments and sponsorships. **Intellectual support** can be provided by experts working in the field, research and education centers, universities, vocational schools and public education centers. These interest can also get support from various national and international organizations such as TUBITAK, ANAMED and BIAA at national, and World Bank, World Monuments Fund (WMF), ICOMOS and Global Heritage Fund (GHF) at international level.

There are also many other actors and stakeholders related to the specific issues of **rural areas** at local, regional, national and international levels. These issues can be related to production, management of natural resources (water, soil, air, forest etc.), conservation and sustainability of cultural values and management and sales of products. The actors at **national** levels can be the Ministry of Food, Agriculture and Livestock, the Ministry of Forestry, the General Directorate of State Hydraulic Works and the Ministry of Agriculture. The actors **regional** level are Regional Development Agencies and Special Provincial Administrations. Among those, the **local actors** are the most important ones since rural life is based on local relations. Thus, local community and local leaders such as *muhtar* (administrative leader), *imam* (religious leader) and elders of the society are very important. Additionally, local organizations such as unions, associations and cooperatives are very important for the ongoing rural life. In the past, village institutes were very important for rural areas in terms of education, local economic activities and local development. They do not function anymore since 1954; however, their lack is still felt and mentioned in rural areas in many aspects. In addition to local, regional and national actors, there are some **international** actors that can be directly related to rural areas such as ICOMOS ISCCL, IFLA, IUCN, WWF and FAO. Furthermore, there are some actors with further interests and desires about **rural issues** that is common worldwide. These interests are not directly related to the physical environment, but related to the sustainability and quality of life on it. Their concerns cover increasing quality of life, well-being and health, preventing poverty and hunger, providing quality education and gender equality, providing humanitarian assistance/aid, working for rights, advocacy and social development, and supporting the rights of farmers, workers and employees. The main actors for such issues at national level are related state bodies and in general non-governmental organizations. There are also international actors working on such topics such as UN and UNESCO.

The interest of actors may change from region to region and/or some other actors can be seen in specific areas and cases. For this reason, the actors at all levels will be introduced for the each case area.

local actors	regional actors	national actors	international actors
villagers, peasants, olive oil and fruit producers, small farmers, forest workers, migrants, olive oil factories, olive production center, village agricultural development cooperatives, merchants, muhtars, local representatives, mayors, district governors	South Marmara Development Agency (GMKA), Special Provincial Administrations	District Directorate of Food, Agriculture and Livestock, Forest Directorates, Kaz Mountain National Park Directorate, Kaz Mountain National Park Guides Association, Kaz Mountain Hotelier's Association, Chamber of Agriculture, TARIŞ Olive Oil Sales Cooperatives, Tourism Entrepreneurs, National Park guides, environmentalists, grass roots activists, representatives of the Gold Mining Firms, ecological initiatives	UNESCO (Troy WHC), Aeneas Cultural Route Initiative
muhtar, local representatives, imams, teachers, local government, local representatives of central government, municipality, mayor, local representatives of political parties, members of parliament from the regions, leading local actors, elders of the society, local production initiatives: Çaybırlık, FiskoBırlık, village associations, farmers associations, tourism agencies, tourists/visitors	Eastern Black Sea Development Agency (DOKA), Special Provincial Administrations, Macahel Bizimdir Initiative (civil initiative), Macahel Project: Sustainable of Natural Balance and Development Project, Camili Environment Protection and Development Association, Yeşil Artvin Association, Artvin Kültür ve Yardımlaşma Derneği	TEMA, Eastern Black Sea Development Agency, Ministry of Forestry, Ministry of Environment and Urban Planning, HES, Green Road, Gold mining project owners, Mekanda Adalet Derneği (national)	UNESCO Man and the Biosphere (MAB) Program, WWF-IUCN, citta slow
local leaders, municipality, muhtars, imam, elders, tradesfolk, farmers, craftsmen & women, cooperatives, Güzelyurt Public Education Center, Güzelyurt Vocational School, high, elementary and primary schools	Aksaray University, Ahiler Development Agency (AHİKA), Special Provincial Administrations, Konya Conservation Council	The Ministry of Culture and Tourism	Centre for Asia Minor Studies (Küçük Asya Araştırmaları Merkezi), Athens, Nea Kalvari Centre, Lozan Mübadilleri Derneği, İstanbul

Mount Ida

İmerhev Valley

SW Capadocia

Figure 38: Multi-scale Actors of Cases

### 3.4. Concluding Remarks: Revisiting the Heritage Phenomenon and Rurality in the Case of Anatolia

Rural areas are characterized by socio-economic activities and traditional practices. There's close and reciprocal interaction among nature and culture that they deal with natural and social processes. In these processes, local community produce site-specific and local solutions to challenges, thus traditional knowledge is produced and passed through generations. This knowledge constitute the basis of lifecycle in rural areas and is transferred to future generations by advancing it through trials and errors. Rural areas represent diversity and interconnectedness. They are places where intangible relations and cultural inheritance become important. Traditional cultural codes, daily life ways, belief systems, inherited practices shape tangible and intangible values. Even though these features are common to rural areas in the world, their degree and specificity changes from case to case. Thus, each case presents different rural characteristics and rurality. It is also related to the past and current challenges and their adaptation to the existing rural life.

These features demonstrate that heritage aspects of rural landscapes are multiple and can be searched in wider contexts considering multi-scale tangible and intangible relations with landscape. This proves that rural areas are not only related to houses and production areas, but are related to whole landscape. This fact extends the notion about cultural heritage places to a wider scale where daily/seasonal human activities take place. Thus, rurality and heritage aspects should be searched in a wider spatial context.

Analyzing historic rural landscapes gives opportunity to detect distinctive characteristics of each rural area in the same and/or different landscape. Applying the method to three different case areas in Turkey, different rural realities in similar and/or diverse contexts are detected. Each area present different rural characteristics depending on the types of production, advancements in the techniques and/or continuity of traditional activities, use of the land/landscape and also solidarity among their inhabitants. Their features change from place to place according to different natural, cultural and historical contexts. Each rural area represent different heritage aspects and values.

After every step of analysis, **heritage aspects and rural conditions in different scale, context, content and meaning** are identified **in a broader view**, in a larger territorial scale and in longer time scale. It is seen that heritage aspects can be searched within diverse aspects of landscape. This method contributes to **widened notions of heritage by extending the subject and content of heritage**. This gives richness to rural characteristics, but makes it challenging to define. Therefore, **site-specific and comprehensive identifications** become crucial. Analyzing overall values, challenges and problems, recognition of values by different bodies and defining the dynamics of each area in all aspects give directions to propose **site-specific future visions**.





### IDA MOUNTAIN

The rural settlements are scattered in the landscape between sea and mountain having different natural contexts. It is an area with a continuous inhabitancy since ancient times onwards that remains of each period can still be seen in the landscape. There is diversity in architectural production and rural uses of the land, and also diversity in the socio-cultural structure due to multi-ethnic inheritance of Turkoman societies, nomads, Greek and Turkish societies.



### IMERHEV VALLEY

It is a remote rural landscape in a mountainous area where the settlements are scattered in different altitudes. There are strong relations with nature still valid today, and there is an active use of landscape mainly for rural activities such as animal breeding and agriculture. These activities take place in different distances of the landscape changing seasonally. Being a remote area, place attachment, collaboration, resilience and intangible relations are very strong.



### SOUTH-WEST CAPPADOCIA

It is a cultural landscape with prominent natural characteristics due to rock formations and volcanic mountains. There are historical relations in the landscape for religious and commercial activities. Most of the villages used to be Greek villages till 1924. The landscape presents evidences of past and this multi-ethnic background with architectural remains and ongoing uses of the land. Rural activities in such a natural setting take place both in the land and also in the rock-cut structures.



Figure 39: Rural Characteristics and Heritage Aspects of Case -I<sup>229</sup>

## RURAL CHARACTERISTICS & HERITAGE VALUES

### PRODUCTION - FACILITIES - DIVERSITY - MYTHOLOGY

The rural life in Ida Mountain has been characterised by **olive oil production** in the lower altitudes and **animal breeding** in the mountains. There are cold-press olive oil factories in many parts of the landscape some of which are still active today. There is also **swap tradition** between north and south to exchange their products. Due to abandonment in the high altitudes, the physical environment is mostly lost and due to tourism pressure in the seaside, the villages become gentrified. Still, Ida Mountain carries most of its natural, historical and cultural characteristics and rural life continues with **traditional and newly developed practices**.



### HUMAN-NONHUMAN - NATURE-CULTURE - INTANGIBLE

The rural life in Imerhev Valley has been characterised by **animal breeding** and **transhumance** activities. For this reason, there's continuous movement in the landscape and use of whole landscape for **daily and seasonal rural life practices**. The villages started to be abandoned due to lack of job opportunities; however, the rural life is still active with traditional practices and socio-cultural activities. In Imerhev Valley, there are site-specific, innovative, **local solutions** towards the harsh weather conditions and though geography. During years, **traditional knowledge** has been constructed to deal with such challenges that still constitute the basis of life.



### SPIRITUALITY - MULTI-ETHNICITY - NATURE-CULTURE

The rural life in SW Cappadocia has been characterised by **wine, linseed oil** and **cereal production**. For this, the rock structures are used for production and storage. Wine used to be produced by Greek society. The whole landscape was used for religious activities. However, after population exchange such practices are forgotten. **Historical vineyards** still exist today and are called with their Greek names. Some of them are still used today and there are some initiatives to revive wine production with **traditional methods**. Greek inheritance can also be observed in the inscriptions and decorations on rock-cut and/or freestanding buildings, churches, monasteries.



## RURAL AREAS AS HERITAGE PLACES

Rural areas are characterized by socio-economic activities and traditional practices. There's close and reciprocal interaction among nature and culture that they deal with both natural and social processes. In these processes, local community produce site-specific and local solutions to challenges, thus traditional knowledge. This knowledge constitute the basis of

lifecycle in rural areas and is transferred to future generations by local community as being the active agents. Rural areas represent diversity and interconnectedness. They are places where intangible relations and cultural inheritance become important. Traditional-cultural codes, daily life ways, belief systems, inherited practices shapes tangible and intangible

values. These features changes from place to place according to different natural, cultural and historical contexts. Each rural area presents different heritage aspects and values. It gives richness to rural characteristics in the world, but makes it challenging to define. Therefore, site-specific and comprehensive identifications become crucial.

Figure 40: Rural Characteristics and Heritage Aspects of Case -2

<sup>229</sup> This poster was presented in ICOMOS Advisory Committee International Symposium on Rural Heritage: Landscapes and Beyond with the title: **Revisiting Heritage Phenomenon and Rurality In Different Natural, Cultural and Historical Contexts: Comparison of Cases from Turkey**, 17 October 2019, Marrakech, Morocco.

## Chapter 4

# The Historical-Cultural Characterization of Güzelyurt (Καλβαρη/ KALVARI/ Gelveri) Historic Rural Landscape: From Past to the Future

Güzelyurt is located in central Anatolia, in the south-western Cappadocia region (Figure 41, Figure 42). It is located between two important volcanic mountains in Turkey; that are Hasan (3253m) and Erciyes Mountains (3917m). In addition to these, there are many other smaller volcanic mountains between them. In the wider geography, Güzelyurt is located on the south-east part of the second largest lake in Turkey; Salt Lake and on the south of longest river in Turkey; Kızılırmak. There are some other smaller rivers such as Melendiz River and valleys such as Ihlara and Monastery Valleys. Güzelyurt carries some of the morphological characteristics of Cappadocian landscape by having rock structures that is located along valley and river. However, it has also its specific landscape characteristics. In the ancient times, the borders of Cappadocia were defined as being between Aksaray, Kayseri, Nevşehir and Niğde.



Figure 41: Cappadocia (Google Earth, 2019)



Figure 42: South-West Cappadocia (Google Earth, 2019)

## 4.1 Historical Background in the Wider Geography

Cappadocia has been inhabited through centuries by diverse civilizations with different cultural backgrounds. Being a prominent area, it attracted many scholars to study diverse aspects of the region. These studies<sup>230</sup> give information about the history, architecture, socio-economic and religious life in Cappadocia.

There has been continuous inhabitancy in Cappadocia since prehistoric times onwards including Paleolithic, Neolithic, Hittite, Persian, Cappadocia Kingdom, Greek, Roman, Byzantine, Seljukids, Ottoman Empire and Turkish Republic (Figure 43). The region has always been important in history in terms of commercial and religious activities, and also due to its unique cultural landscape. There are important Roman roads, caravan routes and Silk Road, and also pilgrimage and caliphate routes passing through the region. In-between these routes, there are many important cities such as Aksaray, Kayseri, Nevşehir, Niğde and important structures such as monasteries, churches, khan buildings that have still important functional and symbolic role in the landscape today. Besides, the old routes in the landscape are still followed today by road network and are used as one of important tourism axes in the regional context.

In the late 19th century, there's an increasing interest on the cultural and natural aspects of Cappadocia historic landscape and remains (underground cities, rock-carved churches and monasteries, monuments, settlements, structures, etc.) from diverse periods. Many researchers have visited the area to study these remains and buildings. These studies help to understand the past. Investigations on site bring about the monuments and remains of other structures from past. When they are compared with the ancient texts, inscriptions, accounts, etc., the knowledge about Cappadocia historic landscape has been constructed and extended during years.

Landscape itself, land surveys and archaeological excavations, primary and secondary sources and studies about the history of the area give prominent information about the history of the region. Still, there are many gaps to be filled in the history of Cappadocia. In this section, historiography of the Cappadocia region, mainly focusing on the South-West Cappadocia, will be interrogated through historical-cultural events, physical remains in the landscape, primary sources and previous scholarly works. For this, the historical background is divided into steps according to the features of each period. First, the general historical background information about the period is introduced. Then, it's supported by information gathered directly from the landscape itself and from the

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<sup>230</sup> Some prominent works of these scholarly studies are: Jerphanion, G. de (1925-42). *Une nouvelle province de l'art byzantine: les églises rupestres de Cappadoce*, 4 vols, Librairie Orientaliste Paul Geuthner, Paris. Lafontaine-Dosogne, J. (1963). *Nouvelles Notes Cappadociennes, Byzantion*, Tome XXXIII Hommage A Bruno Lavagnini, Bruxelles, pp. 121-185. Giovannini, L. (ed.) (1971). *Arts of Cappadocia*. Nagel Pub. [produced in collaboration with the Istituto internazionale di arte liturgica, Rome], Geneva. Asvesti, M. (1980). *Epangelmatikes Asholies ton Hellenon tes Kappadokias*, Atina. Hild, F., Restle, M. (1981a). *Das byzantinische Strassensystem in Kappadokien*, Verlag der Österreichischen Akademie der Wissenschaften, Wien. Hild, F., Restle, M. (1981b). *Kappadokien (Kappadokia, Charsianon, Sebasteia und Lykandos)*, Verlag der Österreichischen Akademie der Wissenschaften, Wien. Kalas, V.G. (2004). *Early Explorations of Cappadocia and the Monastic Myth*, Byzantine and Modern Greek Studies, Vol.28, pp.101-119. Kalas, V.C. (2007). *Cappadocia's Rock-Cut Courtyard Complexes: A Case Study for Domestic Architecture in Byzantium*. In: Lavan, L. et al. (ed.). *Housing in Late Antiquity*, Brill, Leiden, pp.393-414.

primary and secondary sources. This study covers the whole Cappadocia region. Thus, in each period, relevant information about Gelveri/Güzelyurt historic landscape, as the main area of study, is introduced. In the end of the thesis, the list of sources and studies related to the area are listed (See Appendix 3).

Gelveri/Güzelyurt has taken various names through history such as Karvala, Karvali, Kalavria, Kalavrita, Kalivari, Gelivara, Kelberi, Gelvedere, Gerveli and Gelveri.<sup>231</sup> After the Turkish Republic, Gelveri used as the name of the village. However, the name is changed into Güzelyurt in 1965. Konyalı claims that the name ‘Karballa’ was used during the Roman and Early Christian periods; however, in time, this name is evolved into ‘Karvala’.<sup>232</sup> He also states that ‘Gerfeli’ was used during the Seljukid period. And the settlement is written as ‘Körveli’ in the registers of Suleyman the Magnificent (Kanuni Sultan Suleyman).<sup>233</sup> Considering these changes, the name(s) used in each specific period will be used while explaining them.

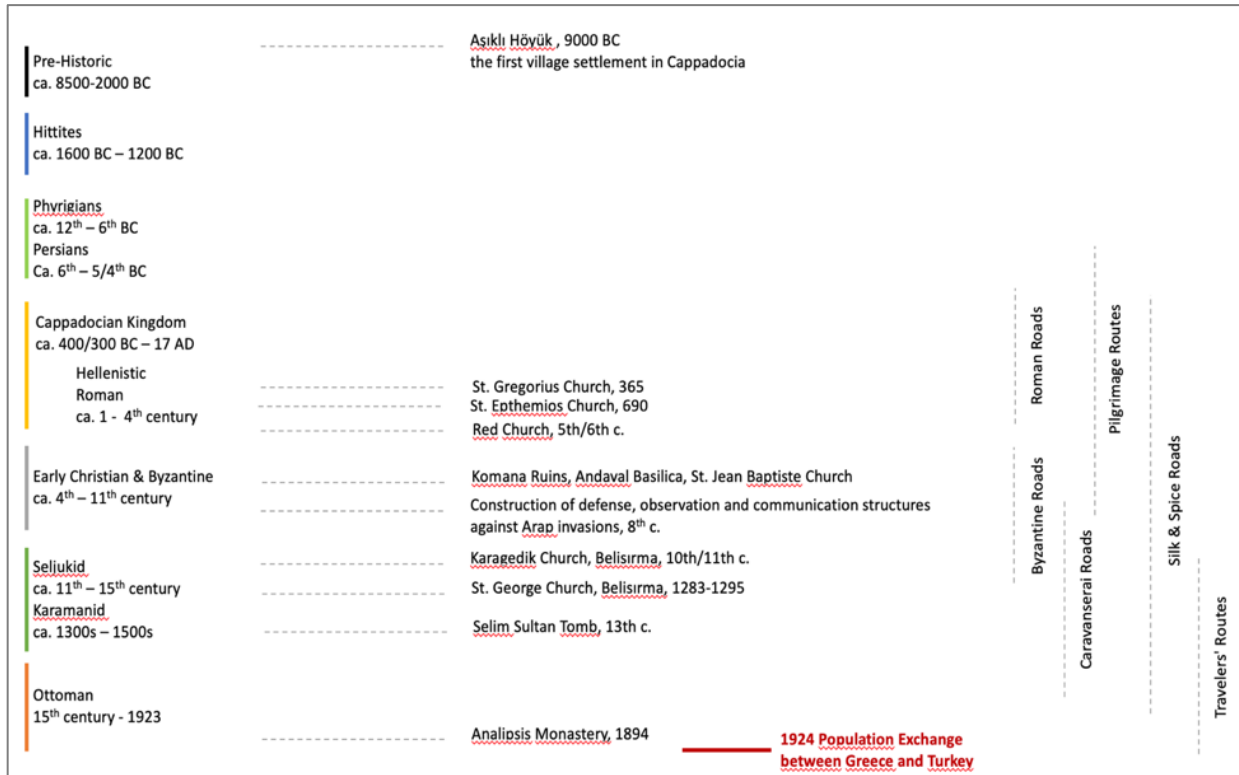


Figure 43: Time-Depth for Güzelyurt and its historic landscape

<sup>231</sup> Iosifidis, K.A., Özdil, O. (2014). *Kapadokya'nın Tarihi Kentleri, Gelveri'den Nea Karvali'ye Mekanlar ve Şahıslar 1500-1925 Osmanlıca, Karamanlıca ve Yunanca Belgeler ile Fotoğraflar*, Stegi Politismou Neas Karvalis-Kapadokya Araştırmaları Merkezi 'Nazianzos', Kavala, p. 10.

<sup>232</sup> Konyalı, İ.H. (1974). *Abideleri ve Kitabeleri ile Niğde Aksaray Tarihi*, v.I-II, İstanbul.

<sup>233</sup> Ibid.

## 4.1.1 Initial Settling in Cappadocia

### Pre-Historic (8500-2000 BC)

The information about pre-historic period is gathered through land survey and archaeological excavation studies. According to these studies, Cappadocia region is dated back to Palaeolithic period by scholars.<sup>234</sup> However, no in-depth research has been conducted for this period until now. The land survey and archaeological research have focused on Neolithic, Chalcolithic and Early Bronze Age. The mostly surveyed and excavated mounds and settlements from these periods are **Aşıklı Höyük, Acemhöyük, Alışar and Köşk Höyük**.

**Aşıklı Höyük**<sup>235</sup> is a hill town dated back to 9000 BC and is known as the oldest village settlement in Cappadocia. The archaeological research on this area is still ongoing. **Acemhöyük**<sup>236</sup> is known as the first and the most important trade center during the period of Assyrian Trade Colonies. The main settlements of this period are **Kültepe** near Kayseri that is located in ancient **Kaniş**. Kaniş is one of the important and largest mound in central Anatolia from this period. In Kaniş, present Kültepe, old Assyrian clay tablets, that are also known as Cappadocian tablets, were found during 1925 excavations.<sup>237</sup> In the following years, many other tablets were found and deciphered. They are giving information about trade activities, partnerships, institutions, commercial treaties, contracts and judiciary documents related to loans and trial verdicts and also daily life.<sup>238</sup>

### Hittites (1600-1200 BC), Neo-Hittites (1200 - 800/700 BC)

Hittites came to power around 1600 BC. **Hattusha** became the capital of Hittites, while the geographical center of Hittites was Cappadocia around 1800 BC.<sup>239</sup> Charles Texier<sup>240</sup> was the first who discovered the remains from Hittite period but he didn't name as such. The most important and mostly studied Hittite settlements are **Hattusha** in Boğazköy, **Alacahöyük** in Çorum, **Alışar Höyük** in Yozgat, **Kültepe (ancient Kaniş)** in Kayseri. The remains from Hittites period close to

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<sup>234</sup> Harmankaya, S., Tanındı, O. (1996). *Türkiye Arkeolojik Yerleşmeleri I (Paleolitik-Epipaleolitik)*, Ege Yayınları, İstanbul.

<sup>235</sup> For more information about the hill town and the archaeological research project see: <http://www.asiklihoyuk.org/>.

<sup>236</sup> For more information about the hill town and the archaeological research project see: <https://www.kulturportali.gov.tr/turkiye/aksaray/gezilecekyer/acemhoyuk>.

<sup>237</sup> The excavation was directed by Czech Archaeologist and Linguist Bedřich Hrozný in 1925. For more information see: <https://www.britannica.com/place/Kultepe#ref267747>

<sup>238</sup> Michel, C. (2008). *The Old Assyrian Trade in the light of Recent Kültepe Archives*, the Journal of the Canadian Society for Mesopotamian Studies, pp.71-82.

<sup>239</sup> Akurgal, E. (1983). *Ancient Civilizations and Ruins of Turkey. From Prehistoric Times until the end of the Roman Empire*, trans. by John Whybrow and Mollie Emre, Haset Kitapevi, İstanbul, p. 5.

<sup>240</sup> Texier, C. (1862). *Asie Mineure, description géographique, historique et archéologique des provinces et des villes de la Chersonnèse d'Asie*, Firmin Didot, Paris.

the case area (Gelveri/Güzelyurt) are **Güvercinkaya** that is close to Aşıklı Höyük. Güvercinkaya is known to be the oldest fortification in Anatolia and dated back to 5200-4740 BC.<sup>241</sup> In these settlements, many other clay tablets were also found.<sup>242</sup>

### **Persian Period (600 - 500/400 BC)**

Persians came to power in Cappadocia around 6th century BC. During the Persian period, Cappadocia is called as ‘Katpatuka’. ‘Katpatuka’ means ‘low country’ or ‘place below’. In some researcher, it is also claimed to mean ‘land of good horses’.<sup>243</sup>

During Persian period, Cappadocia was disunited as two satrapies. The first part was called as Megale Cappadocia that is also known as the Greater Cappadocia and the second part was called as Cappadocia Pontica that is also known as Pontus.<sup>244</sup> The first part is almost the same area of Cappadocia today, while the second part coincides partially with the Black Sea region today.

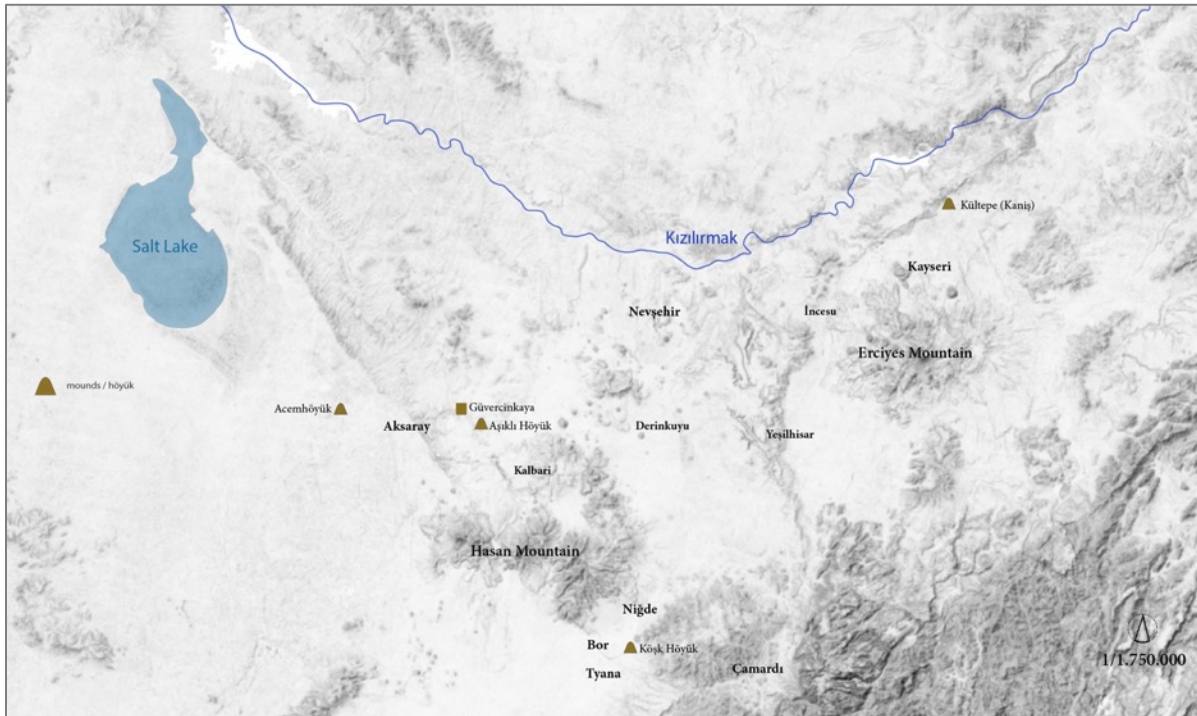


Figure 44: Initial Settling in Cappadocia

<sup>241</sup> <https://arkeofili.com/anadoludaki-en-eski-sur-yapisi-ile-guvercinkayasi-kazisi/>.

<sup>242</sup> Akurgal, E. (1983). *Ancient Civilizations and Ruins of Turkey*. p. 31.

<sup>243</sup> See: Schmitt, R. (1980). *Kappadoker*, Reallexikon der Assyriologie und Vorderasiatischen Archäologie, Vol. 5, Walter de Gruyter, Berlin, p. 399. Summerer, L. (2005). *Amisos - eine Griechische Polis im Land der Leukosyrer*. In: Faudot, M. (ed.). *Pont-Euxin et polis. Actes du Xe Symposium de Vani*, p. 135.

<sup>244</sup> Pütz, W. (1849). *Handbook of Ancient Geography and History*, trans. by Paul, R.B., edited by Arnold, T.K., Francis & John Rivington, London.



## 4.1.2 Christianization and Monastery Life in Cappadocia: Kalbari as a Monastic Center

### **Cappadocian Kingdom (400/300 BC - 17 AD), Roman Empire (1 BC - 4th Century)**

Cappadocian Kingdom ruled the region between 332 BC-17 AD when Roman Empire was established. Cappadocia became a Roman province during this period and was divided into administrative parts having Caesareia (Kayseri) as the capital and an important diocesan center during the Roman period. The important cities in this period are Archelais (Aksaray), Caesareia (Kayseri), Tyana (Kemerhisar) and Niğde. The Roman roads were reaching to Cilician Gates in Taurus on the south to extend the commercial activities to the East.<sup>245</sup> The roads were enlarged to Ephesus on the west on the Aegean coast, and to Sinop on the north that were connecting Anatolian trade routes to Greece and Italy by seaway.<sup>246</sup> The main sources for the Roman roads are the Itinerarium Antonini, the Itinerarium Burdigalense and the Tabula Peutingeriana. According to these oldest itinerariums, South-West Cappadocia is located between **Roman roads** Col. Archelais and Tyana; Col. Archelais - Salaberina - Caena - Tracias – Tyana.<sup>247</sup> Starting from the Roman period, it is possible to read the historical geography with infrastructure by means of great road structure started to be built during this period.

**In 395, Roman Empire was divided into two as East and West. East Roman Empire is referred as the Byzantine Empire.**

### **Early Christian and Byzantine Period (4th-11th Century)**

In the 2nd century, there were already Christian communities in Cappadocia region such as in Caesaria (Kayseri). However, Christianity became the official religion in 313<sup>248</sup> and Caesaria became a bishopric center. Orthodox religion was adopted by the East and started to be spread in Anatolia in the 4th century.

In the early periods of Christianization, monks started to build sacred places outside living areas in Egypt. The monastery life started in Egypt, Palestine and Syria around the 3rd and 4th

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<sup>245</sup> In his latest book, David French (2016) reconstructs Roman Roads in Anatolia by using ancient sources: the Itinerarium Antonini, the Itinerarium Burdigalense and the Tabula Peutingeriana and compares them with the 19th century travelers' notes, recent reports and modern observations on remains and bridges. Jacopo Turchetto (2013) reconstructs the ancient roads locating them with their exact places of today. He also uses ancient sources, narrations of past by diverse scholars and travelers, and compares them with the current situation.

<sup>246</sup> In this period, red sand of Cappadocia were sent to West, to Europe through Ephesus.

<sup>247</sup> French, D. (2016). *Roman Roads & Milestones of Asia Minor*, pp. 25-31. Turchetto, J. (2013). *Cappadocia Centro-Meridionale (Turchia)*.

<sup>248</sup> Ostrogorsky, G. (1981). *Bizans Devleti Tarihi*, translated by Fikret Kızıltan, Türk Tarih Kurumu Yayınları, vol. 10, no. 7, Ankara, p. 23.

centuries and reached to Cappadocia in the 4th century. This life style developed and spread during the 6th and 7th centuries.<sup>249</sup>

In this period, three important saints, known as ‘Cappadocian Fathers’: Basileios from Caesareia, Gregorius from Nysee and Gregorius from Nazianzos were influential in forming the Cappadocian churches, Orthodox monasticism life and spreading the religion.<sup>250</sup> Their chronicles<sup>251</sup> give prominent information about the religious life in the region.

Basileios from Caesareia, took classical education in Constantinapolis and Athens. After being trained in the monasteries in Egypt, he established a monastery system in Cappadocia. The rules established by Basileios were implemented in the monasteries in Cappadocia and the East. He collected all the bishops around a monastery and established rock-carved settlements for them. The first examples of these settlements are Karanlık Church Monastery in Göreme, Direkli, Balıklı, Üzümlü and Geyikli Churches in Zelve Valley.<sup>252</sup> The monks were carving fairy chimneys to create living spaces for themselves. The secluded monks were a big social group living independent from the churches and monasteries. St. Basileios made efforts to connect monks and bishops to monastery.<sup>253</sup> The rock-carved places and fairy chimneys reflect the spiritual lifestyle and special architecture.

Gregorius from Nazianzos (Nenizili Gregor) developed the monastery life in Kalbari/Karvala. He was born in Nazianzos near Kalbari/Karvala, but he got educated in the monasteries in Kalbari/Karvala. The earliest records about Kalbari/Karvala is taken from his diaries and letter to Byzantine emperor I. Valentinianus in 364-375.<sup>254</sup> He dedicated his life to the monasteries in Gelveri.

In the end of the 3rd and beginnings of the 4th centuries, the first churches started to be built due to the increase in the people who accepted Christianity.<sup>255</sup> During his period, Kalbari/Karvala

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<sup>249</sup> Koch, G. (2007). *Erken Hristiyan Sanatı*, translated by Ayşe Aydın, Arkeoloji ve Sanat Yayınları, İstanbul, pp. 92-93.

<sup>250</sup> Neri, U. (1971). *Cristiani dei Primi Secoli in Cappadokia*, Arte della Cappadocia, p. 123.

<sup>251</sup> For example, letters and notes of Orthodox bishop Gregorios Nazianzos (329-390) give information about the religious life in the region and in Gelveri. The written texts by Gregorius Nazianzenus can be reached from the Documenta Catholica Omnia online archive. For the letters of Gregorius Nazianzenus, see Epistolae I-II-II that were written between 329-390. The texts written by Gregorius Nazianzenus can be reached from the online archive of Documenta Catholica Omnia.

<sup>252</sup> Gülyaz, M. (2009). *Kapadokya*. In Pulhan, G. (ed.). *Dünya Mirasında Türkiye*, Kültür ve Turizm Bakanlığı Yayınları, Ankara, pp. 165-185. See also, Gülyaz, M. (1998). *Yeraltında Dünyalar*. In Sözen, M. (ed.). *Kapadokya*, Ayhan Şahenk Vakfı, İstanbul.

<sup>253</sup> Aktüre, S. (2018). *İÖ 6. Yüzyıldan 14. Yüzyıl Sonuna Kadar Büyük İmparatorluklar Döneminde Anadolu Kentleri [Anatolian Cities During the Great Emperors Period from 6th Century BC to 14th Century]*, Tarih Vakfı Yurt Yayınları, İstanbul, pp. 372-375.

<sup>254</sup> The written texts by Gregorius Nazianzenus can be reached from the Documenta Catholica Omnia online archive. For the letters of Gregorius Nazianzenus, see Epistolae I-II-II that were written between 329-390.

<sup>255</sup> Aktüre, S. (2018). *İÖ 6. Yüzyıldan 14. Yüzyıl Sonuna Kadar Büyük İmparatorluklar Döneminde Anadolu Kentleri*, p. 383.

was a monastic center and connected to the pilgrimage routes in Cappadocia. The monasteries and churches in Kalbari/Karvala were located in the Monastery Valley outside of the village. The churches were ornamented with the relics of St. Gregorius. In 365, a church was built with the name of St. Gregorius Church.<sup>256</sup>

The monks and bishops had direct relations with the community in rural areas in Cappadocia during this period. Thus, they were influential in the Christianization of rural areas. In the second half of the 4th century, some temples were demolished and regional churches were started to be built with the support of local villages.<sup>257</sup> During the late Roman and early Byzantine period, the relations among the administrative centers and villages weakened. In time, rural areas became independent from the urban areas. In some cases, the population of rural areas or the people dealing with commerce were more than the ones in urban areas.<sup>258</sup>

The increase in Christianization has also affected the number of churches. Early Christian rock-carved churches and the first Christian monuments<sup>259</sup> with decorations and symbols were built between the 4th-8th century such as Komana Ruins, Andaval Basilica, St. Jean Baptiste Church.<sup>260</sup>

In addition to the religious buildings either rock-carved or built, there were also underground cities carved down into rock structures. The traces on the surfaces of these rock-carved spaces

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<sup>256</sup> For more detailed information about St. Gregorius Church, see Chapters 4.1.4. and 4.4.2.

<sup>257</sup> Cornell, T., Matthews, J. (1988). *Roma Dünyası*, translated by Şadan Karadeniz, İletişim Yayınları, Atlı Büyük Uygurluklar Ansiklopedisi, Cilt V, İstanbul, p. 194.

<sup>258</sup> Liebeschuetz, J.H.W.G. (2001). *Decline and Fall of the Roman City*, Oxford University Press, New York, pp. 2-4.

<sup>259</sup> The monuments and other structures of this period have been studied by various scholars such as Levidis, A. M. (1899). *Rock Monasteries of Cappadocia and Lycaonia*, Alexandros Nomismatidis Press, Constantinople. Rott, H. (1908). *Kleinasiatische Denkmäler aus Pisidien, Pamphylien, Kappadokien und Lykien*, Leipzig. Ramsay, W. M., Bell, G. L. (1909). *The Thousand and One Churches*, London. Jerphanion, G. de (1925-42). *Une nouvelle province de l'art byzantine: les églises rupestres de Cappadoce*, 4 vols, Librairie Orientaliste Paul Geuthner, Paris. Thierry, N. (1963). *Nouvelles Eglises Rupestres de Cappadoce, Region du Hassan Dağı*, Paris. Thierry, N. (1971). *Le Chiese Rupestri*, Arte Della Cappadocia. Thierry, N. (1961). *Voyage archeologique en Cappadoce dans le massif volcanique de Hassan Dağ*, Revue des Etudes byzantines XIX. Thierry, N. (1963). *Nouvelles Eglises Rupestres de Cappadoce, Region du Hassan Dağı*, Paris. Kostof, S. (1972). *Caves of God: The monastic environment of Byzantine Cappadocia*, MIT Press, Massachusetts, Cambridge. Rodley, L. (1985). *Cave Monasteries of Byzantine Cappadocia*, Cambridge. Ötüken, Y. (1981). *Kapadokya Bölgesi Bizans Mimarisi Araştırmaları [Research on the Byzantine Architecture of Cappadocia]*, Hacettepe University, Ankara. Pekak, S. (1993). *Güzelyurt'ta (Gelveri) Bulunan Bizans/Post-Bizans Dönemi Kiliseleri 1*, Hacettepe University Journal of Faculty of Literature, 10:2, pp.123-160, Ankara. Pekak, S. (1993). *Güzelyurt'ta (Gelveri) Bulunan Bizans/Post-Bizans Dönemi Kiliseleri 2*, Hacettepe University Journal of Faculty of Literature, 11:1-2, pp.177-216, Ankara. Ousterhout, R. (1999). *Master Builders of Byzantium*, Princeton University Press. Ousterhout, R. (2005). *A Byzantine Settlement in Cappadocia*, (No. 42). Dumbarton Oaks, Harvard University Press, Washington. Kalas, V. (2000). *Rock-Cut Architecture of the Peristrema Valley: Society and Settlement in Byzantine Cappadocia*, unpublished PhD thesis, Institute of Fine Arts, New York University. Kalas, V.G. (2004). *Early Explorations of Cappadocia and the Monastic Myth*, Byzantine and Modern Greek Studies, Vol.28, pp.101-119. Kalas, V.C. (2007). *Cappadocia's Rock-Cut Courtyard Complexes: A Case Study for Domestic Architecture in Byzantium*. In: Lavan, L. et al. (ed.). *Housing in Late Antiquity*, Brill, Leiden, pp.393-414. Even though great amount of research has been conducted about Byzantine monumnets, comprehensive survey has not been done yet.

<sup>260</sup> Thierry, N. (1963). *Nouvelles Eglises Rupestres de Cappadoce Region Hassan Dağı*, Paris.

demonstrate the use of these spaces by various societies in different times.<sup>261</sup> These underground cities were built to hide in case of an attack. They were connected to the houses with secret passages in the region. When needed, new spaces were added. The most important underground cities that came until today are Derinkuyu, Kaymaklı, Özlüce, Özkonak, Mazı and Tatlarin.

Xenophon<sup>262</sup>, in his book *Anabasis*, describes these rock-carved structures and underground cities and dates them to 4th century BC. According to the archaeological evidences, the underground cities are dated back to 7th and 8th century BC. Late Rome and Early Byzantine periods are given as the mostly used period.

During the Byzantine period, the Cappadocia region became more important for pilgrimage activities. Main and secondary **Byzantine Roads**<sup>263</sup> pass through the South-West Cappadocia, most of which follow the Roman Roads. Archelais (Aksaray) and Caesaria (Kayseri) were still the most important cities on these roads. Nevşehir, Derinkuyu, Niğde, Kemerhisar and Cilician Gates were the cities on the main roads, as it was during the Roman period.

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<sup>261</sup> Aktüre, S. (2018). *IÖ 6. Yüzyıldan 14. Yüzyıl Sonuna Kadar Büyük İmparatorluklar Döneminde Anadolu Kentleri*, p. 378.

<sup>262</sup> The book *Anabasis*, written by Xenophon is the oldest written source about the underground cities. The book is translated by Carleton L. Brownson in 1854 and can be reached through internet archive of American Library Association: <https://archive.org/details/xenophon03xeno/mode/2up>.

Xenophon (1854). *Anabasis*, trans. by Carleton L. Brownson, ed. by G.P. Goold, Harvard University Press, Cambridge, Massachusetts, London, England.

<sup>263</sup> During Byzantine period, Roman road network was mainly used. They were renovated or rebuilt during Byzantine and even Ottoman periods. Since there's not sufficient Byzantine itineraries as was in Roman period, Byzantine roads cannot be traced totally in Anatolia. However, Byzantine historiographical and hagiographical writings and *Tabula Imperii Byzantini* constitute the main sources. Besides, there are important studies done by researches such as Ramsay, W.H. (1890). *The Historical Geography of Asia Minor*, London. Hild, F. (1977). *Das Byzantinische Strabensystem in Kappadokien*. Vienna: Verlag der Österreichischen Akademie der Wissenschaften. Hild, F., Restle, M. (1981). *Tabula Imperii Byzantini Band 2 Kappadokien (Kappadokia, Charsianon, Sebasteia und Lykandos)*, Wien. Belke, K. (2017). *Transport and Communication*. In: Niewöhner, P. (ed.). *The Archaeology of Byzantine Anatolia: From the End of Late Antiquity Until the Coming of the Turks*, Oxford University Press. In addition to these, PhD research completed by Jacopo Turchetto (2013) gives important contribution to this study.

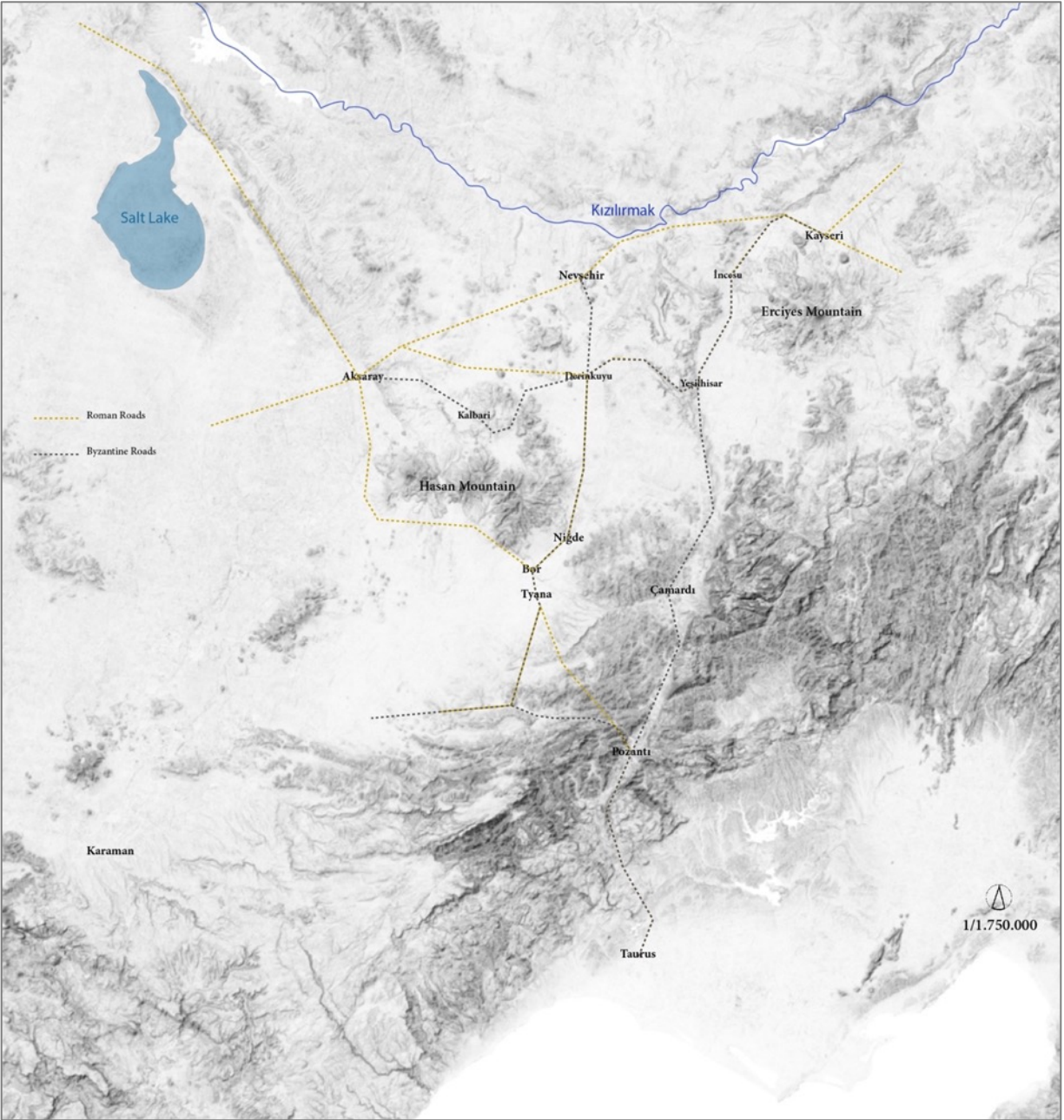


Figure 45: Roman and Byzantine Roads and Historically Important Cities in Cappadocia

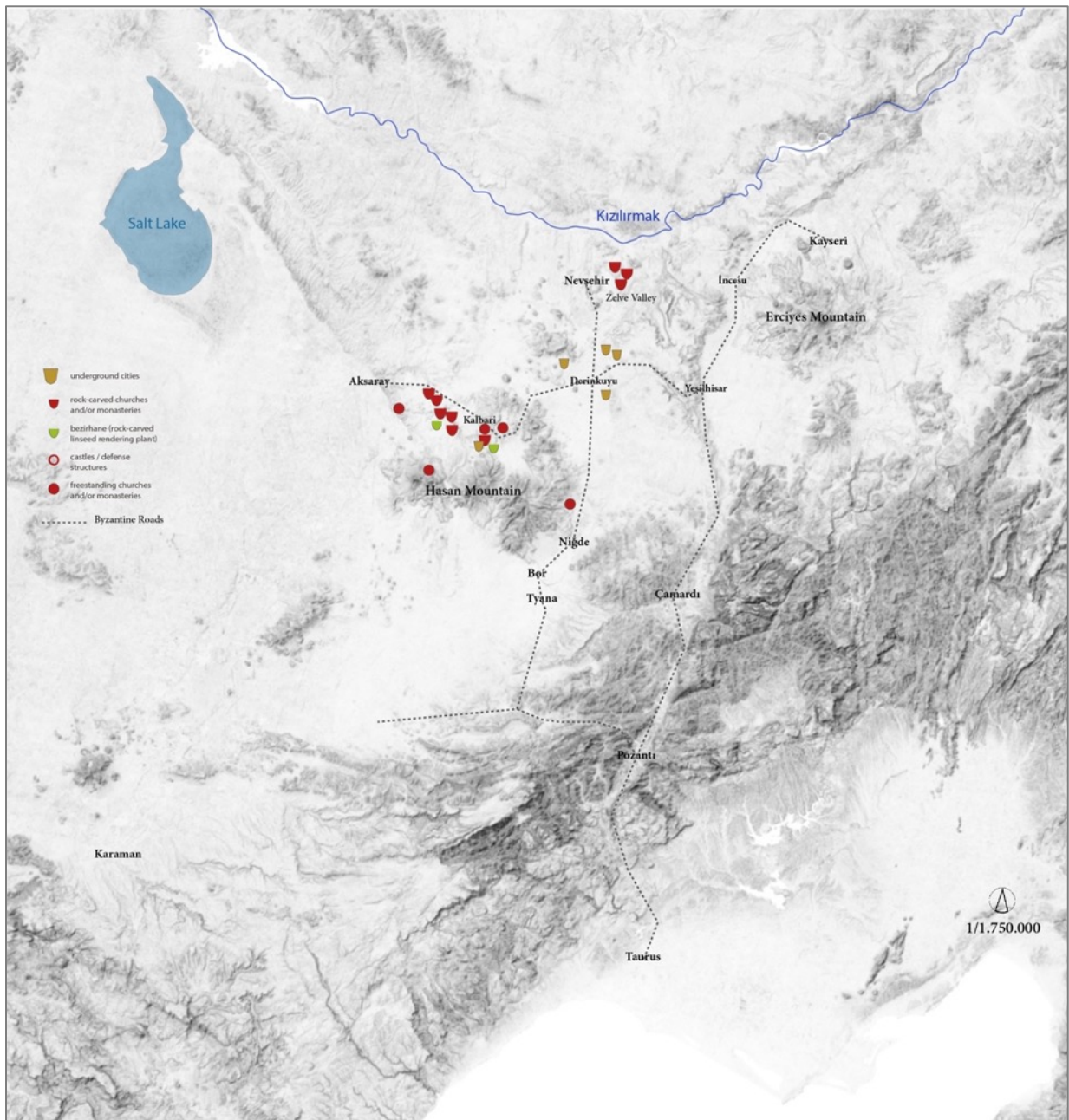


Figure 46: Early Christian & Byzantine Road System and Structures in Cappadocia

### 4.1.3 Multi-Cultural Life in Cappadocia: Kalbari/Gelveri as Rum-Orthodox and Turkish-Muslim Village

#### Pre-Ottoman period (late 11th-late 15th Century)

#### “Seljuk Anatolia” (1071-1300s) and the Principalities (*Beylik*) periods

The Manzikert Battle between Byzantine Empire and Seljukids in 1071 ceased the Byzantine power in Anatolia and Armenia. Turkic tribes started to enter to Anatolia with the Manzikert and gradual Turkification in started since then. **Seljuk Empire**<sup>264</sup> was established in 1080. Konya became the capital of the Seljuk Empire. In the 12th century, Turkish dominance and activities increased. In the 13th century, many Seljukid settlements and structures were built.

The region is part of important trade network during this period. Trade and caravan roads, Silk Road passes through the Cappadocia region (See Appendix 1). Aksaray was one of the important cities on the Silk Road. Many caravanserais and han buildings<sup>265</sup> were built on this route. Sultanhan (1229), Ağzıkarahan (1231), Öresun Han (1188) and Alay Han (1219) are the most important ones built in and around Aksaray. In addition to the han and caravanserais buildings, there are also other important buildings such as mosques, madrasas, tombs and hamams from Seljukid period. For example, Selim Sultan Tomb is one of the important Seljukid buildings that was built in Yaprakhisar in the 13th century.

Seljukids made efforts for **Turkification** of the region while holding Christian population in order to increase agricultural production. During this period (13th-14th centuries), Christian population in the big cities decreased, but the villages remained largely Christian. Cities like Tyana and Nazianzos became smaller, Niğde and Aksaray became Muslim and Turkish cities. During this period, many churches were also allowed to be built. For example, Karagedik Church was built during the 10th-11th centuries and St. George Church in Belisırma was built between 1283-1295.<sup>266</sup>

The Mongol invasions in the 13th century started to decrease the power of Seljukids in the region. In 1328, Seljuk period came to an end. Even though this period is given as Seljukid period in modern historiography, some dynasties and principalities were already keeping parts under

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<sup>264</sup> Seljuk Empire was the grand successor of the Ottoman Empire and its rule lasted from 1080 to 1300s until being defeated by the Mongol invasions. After the Seljukids, several small Anatolian feudal emirates (*beylik*) emerged until the Ottomans reconcentrate the power and created a religion based unity. Today, the most outstanding Middle Age Islamic Architecture in Turkey is from the Seljukid period.

<sup>265</sup> The Seljukid monuments, especially hans, hamams, mosques and madrasas, have been studied by many scholars. The studies concerning Cappadocia region see: Turan, O. (1946). *Selçuklu Kervansarayları*. Belleten, Vol. X, no. 39, pp.471-495. Erdmann, K. (1961). *Das Anatolische Karavansaray des 13. Jahrhunderts*, 3 vols, Verlag Gebr. Mann, Berlin. Sözen, M. (2000). *Eleventh Century Onwards: Seljuks and Ottomans*. In Sözen, M. (ed.). *Kapadokya*, Ayhan Şahenk Vakfı, İstanbul, pp.399-478.

<sup>266</sup> Thierry, N. (1971). *Le Chiese Rupestri*, p. 131.

control since the Manzikert while being in the circuit of the Ottoman state.<sup>267</sup> In this period, there were multiple rulers in the same region some of which were contrasting while the other were emerging. It's this environment during which the Ottoman Empire started to form.

In Cappadocia region, especially the area around Kalbari/Gelveri, Karamanids principality ruled the region till the 15th century when the region entered to the domination of Ottoman Empire. Kayseri, Niğde and Aksaray were the important cities during this period.

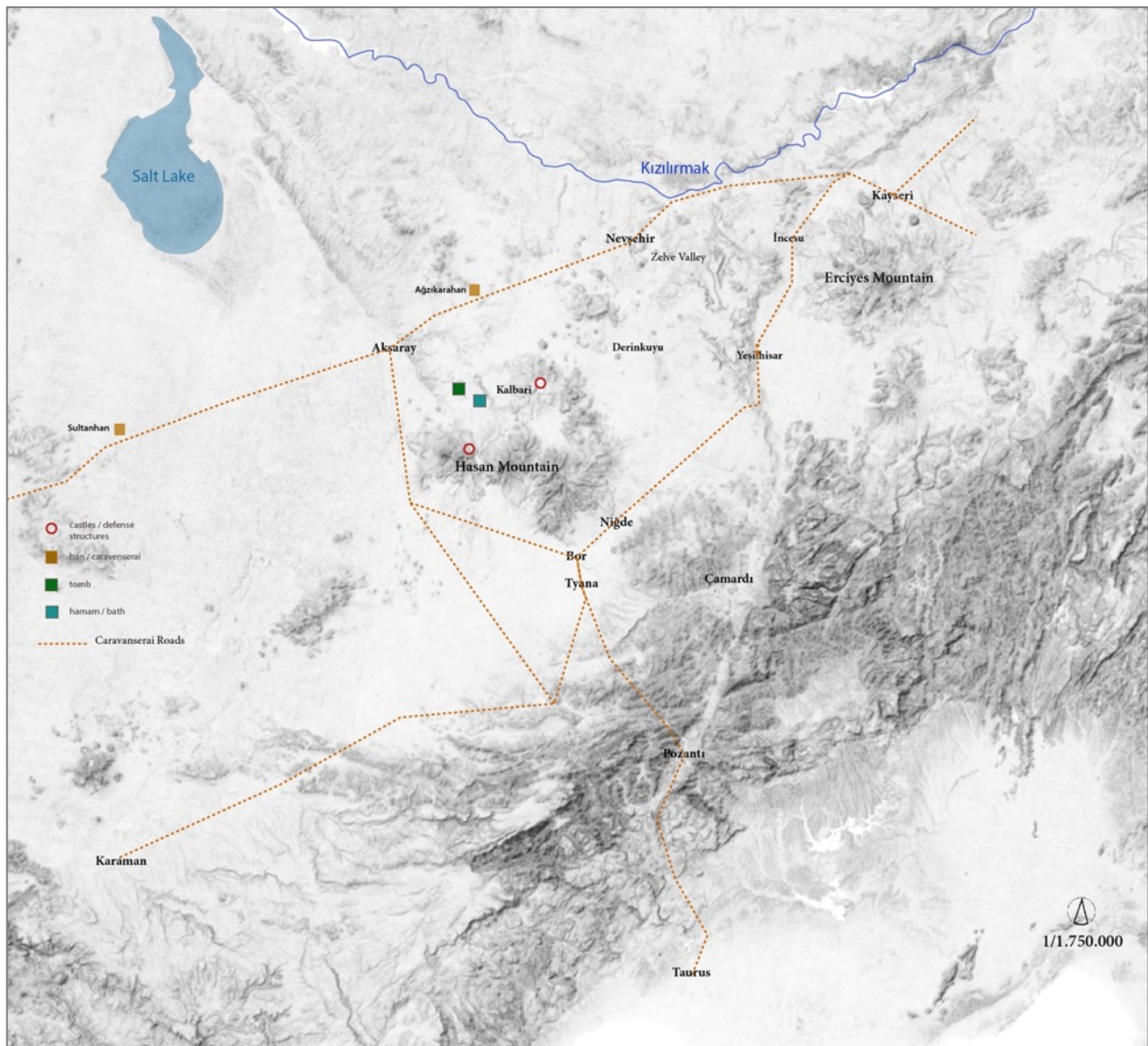


Figure 47: Caravanserai Roads & Han Buildings, Seljukid and Ottoman Buildings

<sup>267</sup> Kafadar, C. (2007). *A Rome of One's Own: Reflections on Cultural Geography and Identity in the Lands of Rum*. In Bozdoğan, S., Necipoğlu, G. (eds.). *History and Ideology: Architectural Heritage of the "Lands of Rum"*, Muqarnas, vol. 24, Leiden-Boston, pp.8-9.



### “Ottoman Anatolia” (14th Century -1923)

The domination of the Ottomans started at the turn of the 14th century in the region. Ottomans inherited multi-ethnic, multi-religious and multi-linguistic society. This multi-cultural inheritance continued during the whole Empire. Only in the Cappadocia region, Turkish, Orthodox, Gregorian, Catholic, Protestan and Armenians were living together during the Ottoman period.

The modern knowledge about multi-ethnic society during the Ottoman period can be collected from the state records since 1500s onwards. Tax called ‘*cizye*’ is collected from Muslims and non-Muslims (mostly from non-Muslims since they are mainly engaging with economic activities) for the economic activities they were dealing with. The records of these taxes give information about the socio-economic life and demographic history especially in the rural areas.<sup>268</sup>

In **Kalbari/Gelveri**, Rum-Orthodox (Byzantine-Orthodox communities) and Muslim-Turks had lived together until the early 20th century. Rum-Orthodox community is also referred as **Orthodox Christians** and/or **Rums**. The Rum community living in Kalbari/Gelveri was Turkish speaking Orthodox Christians. They used to speak Turkish but they were using Greek alphabet in writing. They are also known as Karamanlis and/or Turcophone Orthodox Karamanlis.<sup>269</sup>

The connotations of Rum is being discussed in the modern historiography. It is because of the fact that one person could have **multiple identities** in the Ottoman context. In some areas, ethnicity, religion and languages could overlap. For example, Muslims could identify themselves as Rums,<sup>270</sup> although Rum, in general sense, refer to the Orthodox Christian communities. The communities which had “Greek cultural identity” and “Ottoman nationality” were called as “Rum in Turkish” and “Ρομιός in Greek”.<sup>271</sup> Still, these ‘overlapping identities’<sup>272</sup> makes it harder to define ethnic backgrounds.

One possible solution for this is “designating and analyzing cultural processes.”<sup>273</sup> Kafadar (2007) traces the connotations of Rum in order to define cultural and physical space. The words “Rum” and “lands of Rum” connote overlapping and different meanings in different periods by

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<sup>268</sup> Faroqhi, S. (2004). *Approaching Ottoman History: An Introduction to the Sources*, Cambridge University Press, United Kingdom. Faroqhi, S. (2005). *Osmanlı Kültürü ve Gündelik Yaşam: Ortaçağdan Yirminci Yüzyıla*, Tarih Vakfı Yurt Yayınları, Tarih Vakfı, İstanbul.

<sup>269</sup> See Balta, E. (1996). *1923 Mübadelesi'nin Tarihsel Sorunları Üzerine Düşünceler: Bir Destan ve Sözlü Tarih [Thoughts on the Historical Problems of the 1923 Exchange: An Epic and Oral History]*, Tarih ve Toplum, vol. 149, pp. 261-271. Balta, E. (2000). *Karamanlılar: The Turcophone Orthodox Population in Cappadocia*, The Great Ottoman Turkish Civilization, vol. 2, Yeni Türkiye. Balta, E., Ölmez, M. (2014) (ed.). *Cultural Encounters between Muslims and non-Muslims in the Turkish-speaking Communities of the Late Ottoman Empire*, Isis Press, İstanbul. Özdemir, R. (2015). *The Turcophone Orthodox Karamanlis from Gelveri to Nea Karvali*, Milli Folklor, vol. 27, no. 108, pp. 197-209.

<sup>270</sup> Kafadar, C. (2007). *A Rome of One's Own*. pp. 7-25.

<sup>271</sup> Eldem, E. (2010). *Greece and the Greeks in Ottoman History and Turkish Historiography*, the Historical Review/La Revue Historique, vol. 6, pp. 27-40.

<sup>272</sup> Idem, p. 38.

<sup>273</sup> Kafadar, C. (2007). *A Rome of One's Own*. p. 9.

different cultures. The cultural meaning of “Rum” referred to “Greeks, more broadly, the Greek Orthodox of the former Byzantine realms”.<sup>274</sup> Geographically, the “lands of Rum”, or Rum “included Asia Minor, or Anatolia, but the Ottoman usage had more than south-western Asian peninsula in mind. The Balkans, too, were included in Rum as cultural space after the late 14th century.”<sup>275</sup> However, “lands of Rum” has been directly referred as “Anatolia” since the early 20th century.<sup>276</sup>

In the 19th century, the borders of Ottoman Empire reached to Balkans in the West, and to the Arap lands in the East. In this vast geography, different parts of the Empire had different cultural, ethnic, religious and linguistic contexts and experienced different **transformation** processes. In this regard, Emrence (2011) proposes three regional trajectories and/or distinct zones in the lands of the Ottoman Empire during the 19th century as ‘the coast, the interior and the frontier’.<sup>277</sup> He calls them as “distinct imperial paths” having unique characteristics and different transformation processes. With these trajectories, he suggests a “spatially-diverse, temporally-bounded, regionally-constituted, network-based and path-dependent” historical approach.<sup>278</sup> According to these trajectories, the coast refers to “the port-cities and commercial hinterlands of western Anatolia and the eastern Mediterranean littoral”; the interior refers to “inland experience of Anatolia, Syria and Palestine”; and the frontier refers to “the contentious borderland regions of eastern Anatolia, Iraq and the Arabian Peninsula”.<sup>279</sup> For each area, different theoretical and historical framework can be followed.

According to these Ottoman trajectories, Cappadocia region remains in ‘the interior’. Emrence (2011) defines ‘the interior’ with “imperial bureaucracy and the notion of Islamic state” where “urban Muslim coalitions” are seen.<sup>280</sup> Each trajectory presents long-term outcomes. ‘The interior’ experienced the domination of “state-led transformation and conservative values” in which “moral values of Sunni Islam characterized the interior”.<sup>281</sup>

The trajectories and their transformation processes helps to better place the multi-ethnicity and its recognition within nationalist and Islamist discourse in the Ottoman historiography. Even

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<sup>274</sup> Kafadar, C. (2007). *A Rome of One’s Own*. p. 11.

<sup>275</sup> Ibid, p. 18.

<sup>276</sup> Ibid, p. 17.

Cemal Kafadar, in his article: ‘A Rome of One’s Own: Reflections on Cultural Geography and Identity in the Lands of Rum’ explains the cultural processes and different connotations that the words “Rum” and “lands of Rum” take among centuries during the Ottoman period. He mentions about overlaps in cultural and political identities and discusses the problems of today’s historiography in defining these complex and varied historical context.

<sup>277</sup> Emrence, C. (2011). *Remapping the Ottoman Middle East. Modernity, Imperial Bureaucracy and the Islamic State*, I.B. Tauris, London-New York, p.2.

<sup>278</sup> Ibid.

<sup>279</sup> Ibid, p.4.

<sup>280</sup> Ibid, pp. 5-6.

<sup>281</sup> Ibid, p.7.

though it was not usual to discuss this multi-cultural background, the question about multi-ethnicity and how to trace these communities has become the recent topic of research. There are many scholars trying to identify non-Muslim and Turkish speaking communities. The origins of ethnic groups of Anatolia may not be found due to lack of sources, especially during the pre-Ottoman period; however, the ethnic groups can be traced within particular periods mainly thanks to the Ottoman state records. Even though the Ottoman state records are the most important sources, there are various other sources that can be used to follow multi-ethnic origins throughout the Ottoman period. Balta (2011) traces the origins of “Turkish-speaking Orthodox Christians of the Ottoman Empire” or “Turcophone Orthodox populations of Cappadocia” by using the Ottoman fiscal and tax registers, chronicles, cadastral registers, church registers, anthroponyms and toponyms in the 18th and 19th centuries.<sup>282</sup> Additionally, she also studied Christian settlements of Cappadocia since there had been continuous inhabitancy by Christian communities during centuries. She also comes across with overlapping and ‘multi-layered religious and political identity’. Anthroponyms and toponyms are the great signifiers, but there are also many situations in which the names of different ethnic origins and place names are mixed. For example, she finds Turkish names used by Christian inhabitants in the Ottoman fiscal records. However, she still claims that the Christian communities in the central Anatolia can be traced back through a careful long term analysis of anthroponyms and toponyms.<sup>283</sup>

Considering the sensitive, complex and multi-ethnic background of Central Anatolia, **Orthodox Christians and/or Rums** will be used in order to identify the Christian community living in Kalbari/Gelveri in the following chapters. In the same way, **Turkish-Muslim** will be used in order to identify the Muslim community living in Kalbari/Gelveri.

### **Ottoman modernization (1850s on)**

#### **The Ottoman Reform Movement**

The period between 1840 and 1870 shows economic growth both in the world and Ottoman Empire. During this period, Ottoman Empire expands its market to export agricultural products to Europe and increases the prices. On the other hand, many Rums (around 200.000) migrated from Aegean islands to west Anatolia due to increasing power in trade and controlling the land.<sup>284</sup> Some of these Rum communities also arrived to central Anatolia.

It is the period during which the Ottoman Empire attempts modernization reforms and westernization movements such as 1838 Tanzimat Reforms and 1856 Islahat Reforms (Figure

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<sup>282</sup> Balta, E. (2011). *Tracing the Presence of the Rum Orthodox Population in Cappadocia. The evidence of Tapu Tahrirs of the 15th and the 16th centuries*. In: Balta, E., Ölmez, M. (eds.). *Between Religion and Language: Turkish-Speaking Christians, Jews and Greek-Speaking Muslims and Catholics in the Ottoman Empire*, Türk Dilleri Araştırma Dizisi, vol. 48, Eren Yayıncılık, İstanbul, pp. 185-214.

<sup>283</sup> Ibid.

<sup>284</sup> Tekeli, İ. (1990). *Osmanlı İmparatorluğundan Günümüze Nüfusun Zorunlu Yer Değiştirmesi ve İskan Sorunu*, Toplum ve Bilim Dergisi, Birikin Yayınları, vol. 50, İstanbul, p. 59.

48).<sup>285</sup> Additionally, the Ottoman Empire legislates laws about land and ownership. 1858 Ottoman Land Code and Property Regimes (*Arazi Kanunu*) aims to increase the state control on the land. The law increases private ownership so that land income for the state.<sup>286</sup> 1867 Acquisition of Immovable Property by Foreigners (*Yabancı Uyruklara Taşınmaza Tasarruf Hakkı Veren Kanunlar*) give further rights to foreigners and non-Muslim. Then, an increase in construction of churches and houses are seen in the villages of Cappadocia.

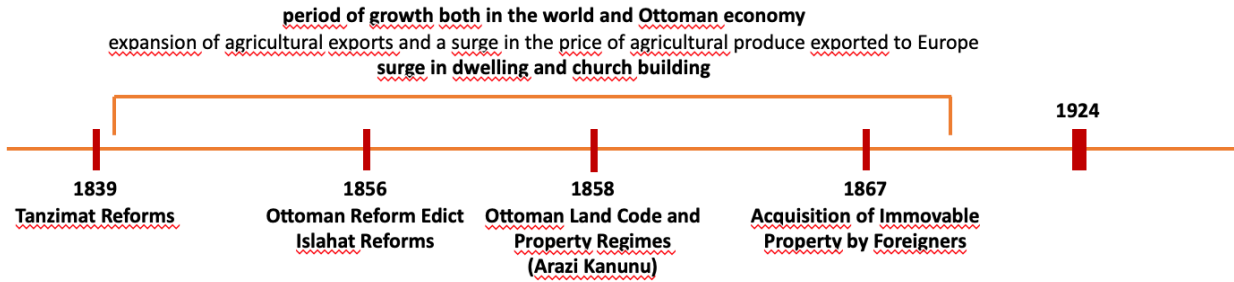


Figure 48: The reforms in the Ottoman Empire between 1830s-1870s

Especially in the Cappadocia Region, where minorities are intensified, an intensive masonry construction of houses, religious buildings and diverse structures are seen. These buildings and structures were built with stone masonry techniques. Their plan organization, façade features, ornaments and inscriptions are specific to Cappadocia region. Especially the inscriptions and ornaments give information about the purpose of the buildings and structures, about to whom they're dedicated to and/or owner and construction date (See Chapter 4.4).

In addition to the buildings, monuments and structures as the witnesses of the period, there are many written, verbal and visual sources contribute to the knowledge about this period in many aspects such as places in the past, their function and uses, administrative divisions, population, agricultural activities, animal husbandry, industry, accessibility, commercial activities and socio-cultural life.<sup>287</sup>

<sup>285</sup> Some of the key references for the Ottoman modernization are: Lewis, B. (1961). *The Emergence of Modern Turkey*, Oxford University Press, London. Kasaba, R. (2008) (ed.). *Turkey in the Modern World*, Cambridge University Press, Cambridge. Deringil, S. (1999). *The Well-protected Domains: Ideology and the Legitimation of Power in the Ottoman Empire 1876-1909*, I.B. Taurus, London. Zürcher, E. J. (2004). *Turkey: A modern history*, I.B. Taurus, New York. Findley, C. V. (2005). *The Turks in World History*, Oxford University Press, New York. Ahmad, F. (2014). *Turkey: The quest for identity*, Oneworld Publications. Bozdoğan, S., Kasaba, R. (1997) (eds.). *Rethinking Modernity and National Identity in Turkey*, University of Washington Press, Seattle.

<sup>286</sup> Yerasimos, S. (1986). *Az Gelişmişlik Sürecinde Türkiye*, vol. 2, Tanzimat'tan I.Dünya Savaşına, Belge Yayınları, İstanbul.

<sup>287</sup> Nemlioğlu Koca, Y. (2017). *Time-Place-Human: The Reading of Geography from Historical Sources*, In: Arslan, H., İçbay, M. A., Stoychev, K. (ed.). *Current Researches in Geography*, International Association of Social Science Research, pp. 247-257.

#### 4.1.4 Population Exchange: Gelveri/Güzelyurt as a Turkish Village

In 1923, with the decision given during the Lausanne Treaty, mandatory population exchange was started to be realized between Orthodox Christians living in Anatolia and Muslims living in Greece. The population exchange include all the Orthodox Christian communities, the Rums, living in Anatolia and Thrace except the ones living in Istanbul. The mandatory population exchange included even Turkish speaking Orthodox people, who were mainly living in Cappadocia.

In Gelveri, the forced migration started on 16 August 1924.<sup>288</sup> The villagers were not allowed to take many objects with them. However, they have carried some items from the Church such as a cross, icons, lustres, lamp, bowl, the bibles and books of the churches and the bones of St. Gregorius.<sup>289</sup> They arrived to Mersin by train. Then, they took boats from here and reached to Kavala in Greece. After a period of being kept in quarantine, they established a new village in a place selected by Greek officers. The new place was in Çırpıntı Çiftliği near Kavala. They named this new village as Nea Karvalis/Nea Karvali (New Gelveri). In the beginning, they were living in tents, then they have constructed their houses and other buildings in time.

The Orthodox Christians in Gelveri was composing the 2/3 of the population before they left. In place of them, Muslim people living in Greece came. They are called as *muhacirs*. However, most of the *muhacirs* didn't stay long in Gelveri and migrated to other cities in Turkey. Since 1924, Gelveri is a Turkish village having a big inheritance of Orthodox Christians and also other communities that they had lived in Gelveri and its surrounding historic landscape since prehistoric times onwards. The demographical information about Gelveri can be traced since 1500s onwards by the help of the historical sources about tax records and population census conducted for various purposes. These information mainly cover the non-Muslim population and population of men, thus they do not give exact number of inhabitants, but they give overall information. Still, there are sources that are giving totalitarian information about the whole population. The gathered information from the historical sources are given in Table 2 below.

Accordingly, there's information about the Christian population and number of houses that these Christian people live from 1500s.<sup>290</sup> In 1691-92,<sup>291</sup> there's again information about the Christian population and number of houses. Here, it also mentions about the economic condition

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<sup>288</sup> The detailed information about migration can be found in the Greek sources: CNK 1287, CNK 1290, CNK FM, CNK B-1265, CNK B-1286, CNK 1275, CNK 1285, CNK 1263. The brief information about these sources can be find in Appendix 2.

<sup>289</sup> These belongings were put to the new St. Gregorius Church in Nea Karvali that was constructed in 1952.

<sup>290</sup> BOA, TT.d, 40, s.821-822/CNK 7001, BOA, TT.d 455, s.607-608/CNK 7002, BOA, TT.d. 387, s.127/CNK 7003.

<sup>291</sup> BOA, MAD.d. 3913, s. 4-6 - CNK 7004.

of the population. In 1840,<sup>292</sup> information about both Christian and Muslim men population is given together with the number of houses they live in. Besides, in the case of Rum population, number of people in each neighborhood can also be learnt. It's also seen that from 1500s to 1900s, there's a big increase in the number of Christian people living in Gelveri. In 1912,<sup>293</sup> Rum population arrives to 3129 that are living in 612 houses. From the document in 1916,<sup>294</sup> the total number of Christian and Muslim people are given as 651 Muslim and 3235 Christian people. In 1924,<sup>295</sup> the population census is done to see how many people will be exchanged from Gelveri to Greece.

year	explanation	number of taxpayers	number of houses	total amount of the tax
1500	Christian	96	45	3456
1520		93	63	4949
1530		96	65	6927
1691-92	Christian	125	*77 poor, 40 middle, 8 rich	
1840	Hengameci neighborhood	124	43	
	Sokak neighborhood	57	21	
	Hanivsen neighborhood	249	84	
	Milye neighborhood	138	51	
	Christian men	568	199	
1840	Muslim men	195	67	
1912	Christian population	3129	612	
1916	Muslim men	325		
	Muslim women	326		
	Muslim total	651		
	Christian men	1638		
	Christian women	1597		
	Christian total	3235		
1924	Rum-Orthodox people subjected to population exchange	2037	*560 families in 4 neighborhood	

Table 2: Demographical information between 1500-1924 based on historical sources

Kalvari/Gelveri was the central and important settlement within its wider geography and other villages where Rums were also living such as Harvatala (Helvadere), Genetala (Akyamaç) and Seferihisar (Sivrihisar). Due to its central location, it has also been the center of commercial activities. For this reason and also due to the political changes, its administrative status and official name have been changed couple of times in its history (Figure 49). In 1892, a municipal

<sup>292</sup> BeA, NFs.d. 3498, s. 11-55 - CNK 7007.

<sup>293</sup> BOA, ŞD, 1773/16-10.

<sup>294</sup> BOA, DH. UMVM, 86/34-2.

<sup>295</sup> CNK 1290.

organization was requested in order to organize these activities, control tax income and enhance Gelveri.<sup>296</sup> In 1915, this request was repeated again due to its central position, bigness, population and potential of advancement and development.<sup>297</sup> In 1916, Gelveri was seen as appropriate to be a municipal organization and it was accepted in the same year by the Ministry of Interior.<sup>298</sup> Thus, Gelveri became a municipal organization under Niğde sanjak in 1916.<sup>299</sup>

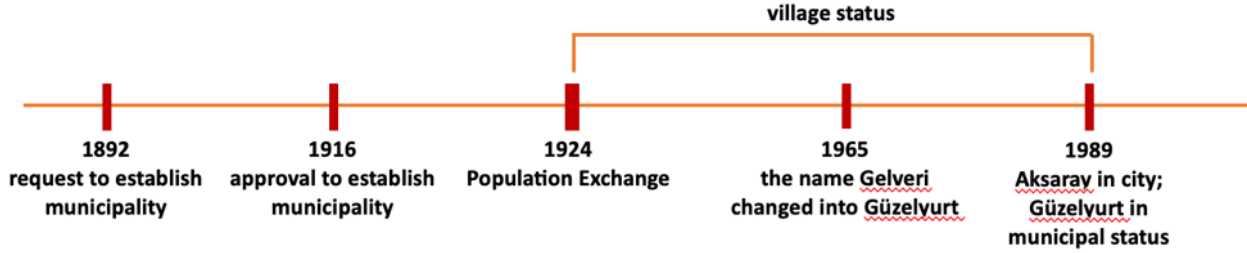


Figure 49: The change of administrative status of Kalvari/Gelver/Güzelyurti between 1892 and 1989

After the population exchange, municipal status was changed into village status. Besides, the name of the village was changed from Kalvari and the official name became Gelveri. In 1931, Gelveri became a new township connected to Aksaray. In 1935, township status remained but Gelveri was connected to Niğde. In 1965, the name Gelveri was changed to Güzelyurt. Güzelyurt was in village status between 1924 and 1989. In 1989, Aksaray became a city and Güzelyurt got a municipal status in Aksaray. Currently, Güzelyurt<sup>300</sup> is a municipality with 8 villages; Alanyurt,

<sup>296</sup> In the letter sent to Ministry of Interior (*Dahiliye Nezareti*) by Konya Governorship on 19 March 1892, activities in the open market, shops and hans are explained and some problems are raised. One of them is the bad odor and waste due to butchering activities in the open area. This creates illness in the village. The second one is the bad condition of the roads. In the report, it's requested to get taxes from measurement, weighing and butchering activities in the open market and shops in the centre. Thus, tax income can be used to enhance the village and prevent the problems. In order to make these more effective and organized, the necessity to establish a municipal organization in Gelveri is stressed (BOA, ŞD, 1717-29-1 - CNK 7021).

<sup>297</sup> In the letter sent from Niğde sanjak (*mutasarrıflığı*) to the Ministry of Interior on 27 December 1915, Gelveri is described as a big village in Aksaray administrative district and it is important as a geographical location. It is important settlement suitable to advancement and development. For these reasons, it would be beneficial to establish a municipal organization in all respects. In this regard, estimated income and expenses and also population information were sent to the Ministry (BOA, DH. UMVM, 86/34-1).

<sup>298</sup> In the document from 15 January 1916, estimated income and expenses of the municipality that is going to be established in Gelveri are listed. In addition to that, population information of Gelveri is given. According to this population data, there were 325 Muslim men and 326 Muslim women, 1638 Christian men and 1597 Christian women on 1916 in Gelveri BOA, DH. UMVM, 86/34-2).

<sup>299</sup> In the document sent to Niğde sanjak (*mutasarrıflığı*), due to the bigness, location and the potential of advancement and development, the request to establish a municipal organization in Gelveri was seen appropriate by the Ministry of Interior on 4 February 1916 (BOA, DH.UMVM, 86/34-3) and the request was approved on 27 February 1916 (BOA, DH.UMVM, 86, 34, 0).

<sup>300</sup> <http://www.guzelyurt.bel.tr/>

Belisırma, Bozcayurt, Gaziemir, Iısu, Sivrihisar, Uzunkaya and Yaprahisar villages and 11 neighborhoods; Akpınar, Akyamaç, Aşağı, Harmanlık, Karşiyaka, Kayaaltı, Kayaardı, Köprübaşı, Yeni, Yeni and Yukarı.

According to the latest population census conducted in Güzelyurt, the population decreased from 3795 to 2503 between 1990 and 2018. However, there's an increase in the population since 2018. The current population of Güzelyurt is 2826.<sup>301</sup>

## 4.2 Historical-Cultural Network of Relations in the South-West Cappadocia

The aim is to find out the historical-cultural systems and their transformations in the region. For this, multiple sources are used to reconstruct the historical-cultural characteristics of the region. The major source is the cultural landscape itself with the remains of the past. Primary and secondary sources contribute to read the material and immaterial remains of the past in historical continuum. From these sources, **processual reading of territory** helps to investigate the historical-cultural territorial systems with permanencies, lacuna and gaps taking landscape as a dynamic phenomenon. With this reading, the information about historical geography, main routes and roads in the wider territory built for the purposes of commercial and religious activities are revealed. Then, information about the settlements, their use, the multi-ethnic and religious situation, economic activities and life conditions, uses of spaces and their transformations till today, thus the **historical-cultural territorial systems** will be explained.

### 4.2.1. Historical Road Network and Related Structure in the South-West Cappadocia

The Cappadocia region has always been in the cross-section of important roads since ancient times onwards. As far as it can be traced from the historical sources and remains in the landscape from different periods, the region has been part of important trade, pilgrimage, caliphate, religious, caravan and military network.

South-West Cappadocia used to be between **Roman roads** Col. Archelais and Tyana; Col. Archelais - Salaberina - Caena - Tracias – Tyana<sup>302</sup>. Gelveri/Güzelyurt was not directly located on

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<sup>301</sup> TUIK, 2018.

<sup>302</sup> French, D.H. (2016). *Roman Roads & Milestones of Asia Minor*, vol.4 The Roads, Fasc. 4.1 Notes on the Itineraria, Electronic Monograph, British Institute of Archaeology at Ankara (BIAA), Ankara, pp. 25-31.

In his latest book, David French reconstructs Roman Roads in Anatolia by using ancient sources the Itinerarium Antonini, the Itinerarium Burdigalense and the Tabula Peutingeriana and compares them with the 19th century travelers' notes, recent reports and modern observations on road remains and bridges.



the Roman roads, but it was between important roads (See Appendix M, Figure 1). Today, some parts of Roman Roads can be traced. Additionally, ancient cities that these roads connect mostly exist in their current multi-layered form with remains. Tyana (Kemerhisar) is a good example which has the remains from the Roman period such as long aqueducts passing through the settlement.

Main and secondary **Byzantine Roads**<sup>303</sup> pass through the South-West Cappadocia, most of which follow the Roman Roads. Karbala (Gelveri/Güzelyurt) was not directly located on the main roads but it could be reached by the secondary roads (See Appendix M, Figure 2). Starting from the Cappadocian Kingdom period, there are rock-cut churches, monasteries and settlements in the region. The road structure remains the same in Byzantine period and even today. It is seen that the travelers in the 19th century follows the same route.

Historical-cultural network of relations and systems can still be observed in today's landscape. Being an important religious center, the **religious network** in the region is quite widespread. The region is on important **pilgrimage routes**. From Itinerarium Antonini and Itinerarium Burdigalense, pilgrim roads can be seen.<sup>304</sup> In addition to these, <sup>Tabula Peutingeriana</sup> also gives important information about the pilgrim routes.<sup>305</sup>

The region is also part of trade network that many **trade and caravan roads** pass through the region. There are many related structures located on these roads such as caravanserais and han buildings. In addition to the han buildings, there are also other structure remains such as bridges (See Appendix M, Figure 3). Ağzıkarahan and Sultanhan are the most important han building from the Seljukid period that were located caravanserais route.

In addition to religious and commercial network, **defense and observation system** in the region is also well developed. Today, the remains of this system can be seen as settlements such as Viranşehir/Nora Ancient City on Hasan Mountain in Helvadere (Figure 51) and also structures such as remains of a castle on Kulaklı Tepe in Sivrihisar.

Finally, the region was an attraction point for travelers such as Ainsworth, Gertrude Bell and Ramsay. The **travelers' routes** can be traced from their narratives. These travelers described the

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<sup>303</sup> During Byzantine period, Roman road network was mainly used and they were renovated or rebuilt during Byzantine and even during the Ottoman period. Since there's no document as was in Roman period, Byzantine roads cannot be traced totally in Anatolia. However, Byzantine historiographical and hagiographical writings and Tabula Imperii Byzantini constitute the main sources. Besides, the studies done by various scholars gives important contribution to reconstruct Byzantine roads. See: Ramsay, W.H. (1890). *The Historical Geography of Asia Minor*, London. Hild, F. (1977). *Das Byzantinische Strabensystem in Kappadokien*. Vienna: Verlag der Österreichischen Akademie der Wissenschaften. Hild, F., Restle, M. (1981). *Tabula Imperii Byzantini Band 2 Kappadokien (Kappadokia, Charsianon, Sebasteia und Lykandos)*, Wien. Hild, F., Restle, M. (1981a). *Das byzantinische Strassensystem in Kappadokien*, Verlag der Österreichischen Akademie der Wissenschaften, Wien. Belke, K. (2017). *Transport and Communication*. In: Niewöhner, P. (ed.). *The Archaeology of Byzantine Anatolia: From the End of Late Antiquity Until the Coming of the Turks*, Oxford University Press.

<sup>304</sup> Turchetto, J. (2013). *Cappadocia Centro-Meridionale (Turchia). Il Sistema della Viabilità Antica in una Terra di Frontiera*, PhD Thesis, Università degli Studi di Padova, p. 43.

<sup>305</sup> French, D.H. (2016). *Roman Roads & Milestones of Asia Minor*, p. 40.

places they visited with their natural, historical, religious, socio-cultural features. Some of them also provided maps, photos and some other visual descriptions of related areas.

#### **4.2.2. Historical Settlement Network in the South-West Cappadocia**

The region have an important settlement network with distinct characteristic features. Different settlement types present the succession and chronology of the settlements from rock-carved settling to the settling on the plain areas and/or hills. In the ancient times, rock structure was used as the base of settlement by carving spaces for residential, religious, production, storage, stable and protection purposes. Settling on hillside and/or on the plane is a later way of settling. Historically important cities in the South West Cappadocia can be seen in the historical maps from 1844 and 1926 (Figure 50, Figure 51). The majority of these cities still exist today. However, some of them do not exist anymore, or their current location cannot be detected.

In 1844 map prepared by John Arrowsmith, historically important cities (Aksaray, Kayseri, Nevşehir, Niğde, Bor, Kemerhisar and Tarsus) and their network of relations in the wider geography can be seen. The road network among these cities since Roman period and the connection to sea trade through the city of Tarsus can be followed in this map. In addition to this, further information about natural formations (mountains, mounts, hills, valleys, rivers, lakes) and also some remains of past such as churches and khan buildings can be seen in the wider historical geography.

The locations of historically important settlements are seen more precisely in 1926 Erkan-ı Harbiye-i Umumiyye map. In addition to the settlements, some historically important places such as castles, churches, monasteries, tombs and mounds are seen. Important natural and geographical references are also given such as hills, rock formations, cavities and valleys. The map also gives information about the rural use of the land in the wider geography that the places of *çiftlik*s (farms), wells, different cultivation areas such as vineyards, and also orchards can be seen.



Figure 50: Cappadocia, John Arrowsmith, 1844

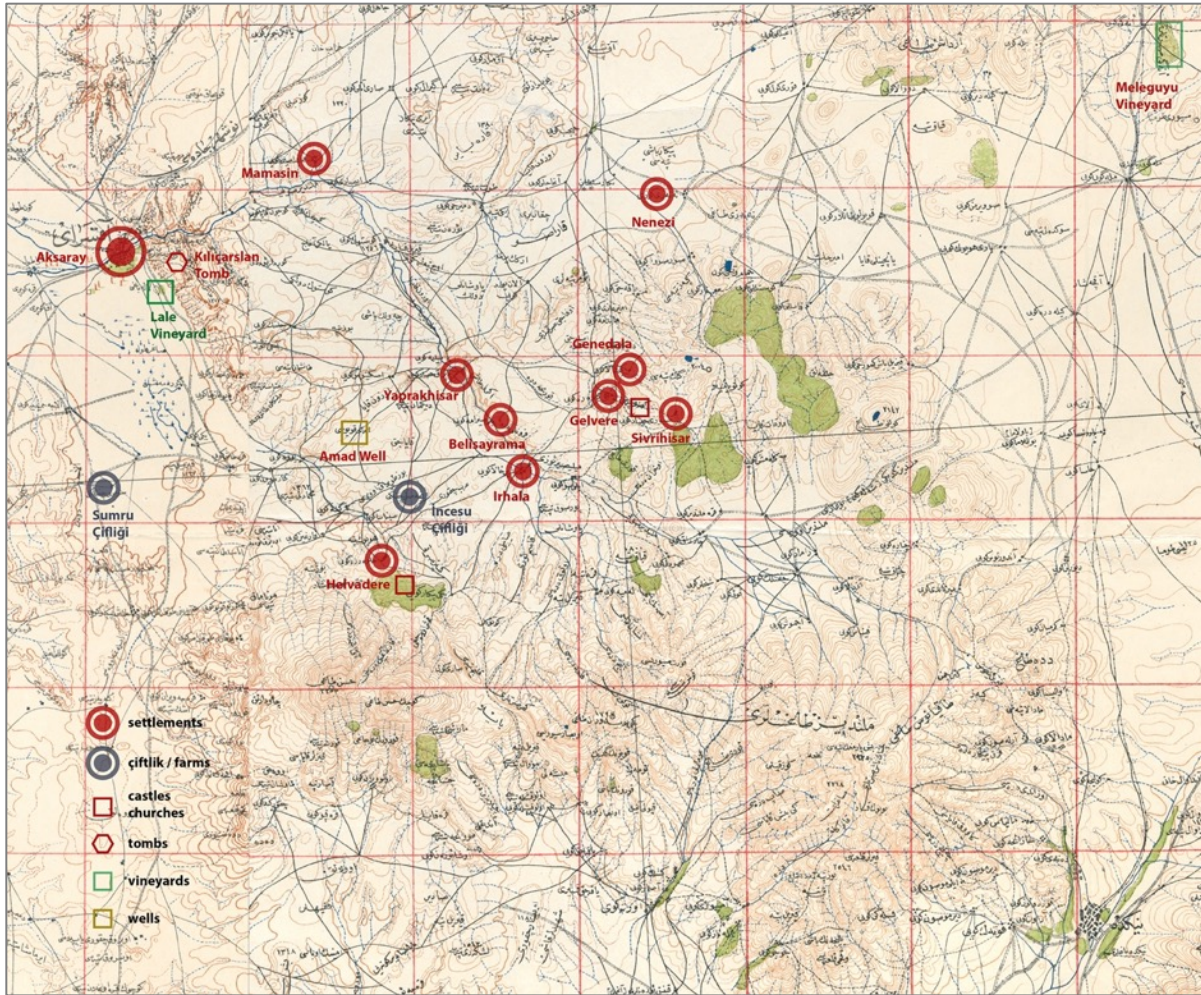


Figure 51: Niğde-Aksaray, *Erkan-ı Harbiye-i Umumiyye*, 1926

### Aksaray (Colonia Archelais)

Aksaray took different names in time; Garsaura in ancient times, Colonia Archelais during Hellenistic times, Taxara and/or Kolonea during Byzantine and Aksaray during Seljukid period. Archelais was formerly a metropolis, then became komopolis in Strabo time (19 AD). It became a Roman colony by Claudius when Archelaos died after which Cappadocia became a Roman province (17 AD).<sup>306</sup> Coloneia Archelais was an administrative center during Roman period and important city during Byzantine period. It became a more important city under Konia during Sejukids period.<sup>307</sup> This central position remained the same in the later periods. It was one of the

<sup>306</sup> Ramsay, W.H. (1890). *The Historical Geography of Asia Minor*, London, p. 284.

<sup>307</sup> Ramsay, W.H. (1890). *The Historical Geography of Asia Minor*, London, p. 285.

important cities on the caravanserai roads. In the 19th century, it was also visited by many travelers.

### **Aşıklı Höyük**

Aşıklı Höyük is a hill town today that is known to be the oldest and the first village settlement in Cappadocia dating back to 9000 BC. It is located on the south of Mamasin village and south of today's Mamasin dam lake. Currently, there is an ongoing archaeological research project to discover more about the oldest village in Cappadocia.<sup>308</sup>

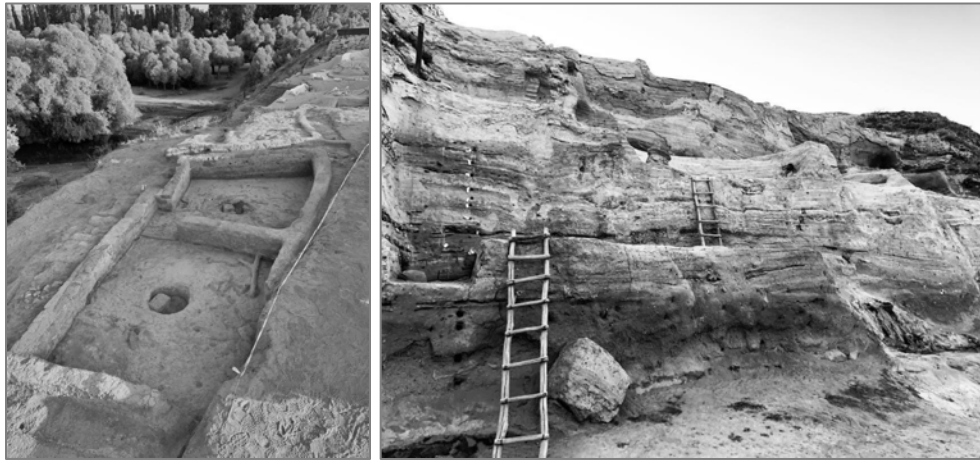


Figure 52: Aşıklıhöyük (<http://www.asiklihoyuk.org/>)

### **Diocesaria/Nazianzus**

Even though there is a limited amount of information about this village, it is seen from the historical sources that it was the birth place of St. Gregorius, who was one of the 'Cappadocian Fathers' and influential in spreading and practicing Orthodox religion during the 4th century. The exact location of this village cannot be found today. However, it is seen in the historical maps, historical sources and in some of the traveler's notes. William Mitchell Ramsay is one of the travelers who mentions about Diocesaria/Nazianzus. He states that "the name was given under the Roman Empire to the small town of NAZIANZOS, the birth-place of Saint Gregory Theologos Nazianzenos. Nazianzos was on the road to Tyana, 24 miles from Archelais. It still retains its name as Nenizi, six hours east of Ak Serai. In the Jerusalem Itinerary it is corrupted to Anathiango, and in the Antonine Itinerary it is written Nantianulus. Philostorgius mentions that it was a station on a Roman road".<sup>309</sup> In the 1926 map (Figure 51), a village called Nenezi is seen on the north of Gelveri/Güzelyurt. The aforementioned village where St. Gregorius was born can be this village.

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<sup>308</sup> For more information about the hill town and the archaeological research project see: <http://www.asiklihoyuk.org/>.

<sup>309</sup> Ramsay, W.H. (1890). *The Historical*, p. 285.

## Mamasin

This village doesn't exist today and its exact location cannot be pinned on the current map even though this village is mentioned in the historical sources and travel itineraries. There is a dam lake that was constructed in 1960s near Aksaray called Mamasin Dam Lake. An assertion can be that the dam lake could be constructed on this historical village (But till now, no document proving this assertion can be found). The village can be seen in Hild 1977 Byzantine roads map and 1926 Erkan-ı Harbiye-i Umumiyye map (Figure 51). In his book, Ramsay (1890) mentions about a village called Nanessos as it should be "the same place which is called Momoasson in the Jerusalem Itinerary, 12 miles east of Archelais on the road to Tyana."<sup>310</sup> In the book of Iosifidis and Özdil (2014), a church called Agios Mamas and Agios Kostantinos Church is mentioned in Mamasin Village.<sup>311</sup> There are also records about the St. Mamas Church dating back to 1924.<sup>312</sup> In the same book, there's a photo of a group of villagers from Gelveri who are going to Mamasin village for a fair in 1923.<sup>313</sup> The village settlement is also described to be an ancient city (Figure 53).



Figure 53: Mamasin Village, 1952 (CNK F-964)

## Nora Ancient City (Viranşehir, Mokissos)

It locates on the south of Helvadere on the Hasan Mountain. It used to be an important defense city and military garrison during the Roman and Byzantine periods. Today, there are some remains

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<sup>310</sup> Ramsay, W.H. (1890). *The Historical*, p. 286.

<sup>311</sup> Iosifidis, K.A., Özdil, O. (2014). *Kapadokya'nın Tarihi Kentleri, Gelveri'den Nea Karvali'ye Mekanlar ve Şahıslar 1500-1925 Osmanlıca, Karamanlıca ve Yunanca Belgeler ile Fotoğraflar*, Stegi Politismou Neas Karvalis-Kapadokya Araştırmaları Merkezi 'Nazianzos', Kavala.

<sup>312</sup> In the document from 2 August 1924, Anesti Kaplan Aga from Gelveri, director of St. Mamas Church, declares that he has carried out all the proceedings on the income and expenses of the church (CNK 898-1).

<sup>313</sup> CNK F-966

of the city and the area was inscribed as the 1st Degree Archaeological Site. Ainsworth arrives to Viran Shehr (as he calls in his book) on 31 May 1844. He describes here as a ruined town. He describes the ruins as “evidenced of the existence of a former town, of considerable size, great antiquity, and which had contained many edifices of goodly structure.”<sup>314</sup> He studies the structures in Viran Shehr and gives further information about the city and its structures.<sup>315</sup> Ramsay and Bell (1909) also mentions about Viran Sheher (as they call in their books) as in a so much ruined state. In this book, they mention about the characteristic architectural features of the structures by supporting them with drawings and photographs.<sup>316</sup>

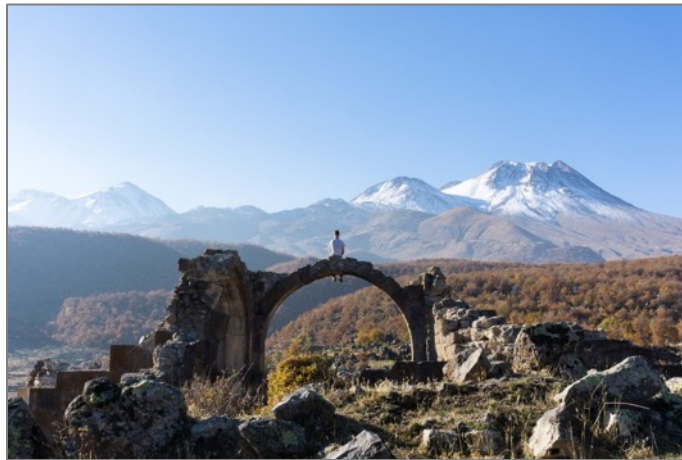


Figure 54: Nora Ancient City (<https://artofwayfaring.com/destinations/the-ruined-city-of-nora/>)

### **Ihlara (Ikhrala, Irkhala)**

Ihlara is called as Ikhrala by Gertrude Bell and as Irkhala by Heinrich Kiepert. Gertrude Bell (1907) identifies Ikhrala as “entirely Turkman village lying in a deep cup at the south end of which the river flows under a great natural arch.” She describes that “below the village begins a most singular deep narrow valley with high perpendicular walls of rock on either side with caves and lots of rock cut churches in them” (Figure 55). The river in the valley is called as Irkhala Dere. Bell mentions about old baths in the village, and also two rock churches. One of them was with a “row of columns” and “no apse, just a square chamber divided by the arcade, now a mosque. The other had no apse neither but had cross roof that was also used as mosque.”<sup>317</sup>

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<sup>314</sup> Ainsworth, W. F. (1842). *Travels and Research in Asia Minor, Mesopotamia Chaldea and Armenia*, vol. I-II, [<https://archive.org/details/Travel1842AinsworthMes/>], London, pp. 258.

<sup>315</sup> *Ibid*, pp. 258-259.

<sup>316</sup> Ramsay, W. M., Bell, G. L. (1909). *The Thousand and One Churches*, London, pp. 325-330.

<sup>317</sup> Gertrude Bell visits Ikhrala village on 10 July 1907. The information about Ikhrala village is taken from her diary notes written on the same day: <http://gertrudebell.ncl.ac.uk/diaries.php>.



Figure 55: Ihlara Valley (Gertrude Bell, 1907)

### **Belisırma (Belistermeh, Pelisrama)**

William Francis Ainsworth (1842) states that the village was called as Belistermeh by the Rums of that present day and describes the village as “deep and rocky ravines at the foot of an outlying spur of the Hasan Tagh.” He mentions about “few grottoes and caves” in the entrance of the village that are increasing in number when progressed. He mentions that the village had been “a very populous site.” He also remarks about “ruins of dwelling-houses and arches of stonework superadded to the caves.”<sup>318</sup> Gertrude Bell (1907) calls the village as Pelisrama and a Turkman village. She first mentions about “a great church carved in the rock, Alakisle.” Then, she mentions about another church called “Ilankisle standing under the cliff.”<sup>319</sup> She also states that she had planned both churches. She gives detailed information about the both churches and makes its sketches.

### **Sivrihisar**

William Francis Ainsworth (1842) describes Sivrihisar with “ruins of a castle upon a conical rock” that are the hills of Sevri Hisar and some “curious grottoes” at the base. He also states that this castle is seen in the Comitanasse of the Theodosian or Peutingerian tables. He mentions about “rocky cliffs burrowed by numerous caves and grottoes” on the descent from the hill that lead them to a small village of Greek Christians. He describes this village as being surrounded all sides by

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<sup>318</sup> Ainsworth, W. F. (1842). *Travels and Research in Asia Minor*, vol.1, p. 201.

<sup>319</sup> Gertrude Bell visits Pelisrama village on 12 July 1907. The information about Pelisrama village is taken from her diary written on the same day: <http://gertrudebell.ncl.ac.uk/diaries.php>.



“volcanic rocks and adjacent valleys giving to each a wild and isolated character.” In the next low range of hills, he mentions about “a rather elegantly built Greek church standing in the center of another secluded and rocky spots with no habitations near it which is gradually falling into ruins.” He describes the church as “regular and handsome, isolated in the midst of such savage scenery.”<sup>320</sup> Gertrude Bell (1907) states that “there is a small castle on top and the village lies below to the east.” She mentions about “a great church standing all by itself with heaps of featureless ruins round it further east down into the valley.” Then, she describes the architectural features, plan organization, construction and ornaments of the church in detail. The church both mentioned by Ainsworth and Bell is the Kızıl Kilise (Red Church).

She also mentions about two rock-cut churches in the village. She states that the priest lived in a rock cut house of one room opening into a narthex with 3 arches. She also remarks that the people in Sivrihisar village “make the most excellent sort of dry kaimah here.”<sup>321</sup>



Figure 56: Sivrihisar (Gertrude Bell, 1907)

### **Akyamaç (Genedala)**

The former name of the village was Genedala. Konyalı (1974-75) mentions that the employees of Arianzos farm were coming from this historic village according to the letters of Ligoryos Theologos.<sup>322</sup> His father was the owner of the farm. There is Panaya Monastery (Meryamana

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<sup>320</sup> Ainsworth, W. F. (1842). *Travels and Research in Asia Minor*, vol.1, p. 203.

<sup>321</sup> Gertrude Bell visits Sivri Hissar village on 11 July 1907. The information about Sivri Hissar village is taken from her diary written on the same day: <http://gertrudebell.ncl.ac.uk/diaries.php>.

<sup>322</sup> Konyalı, İ.H. (1974). *Abideleri ve Kitabeleri ile Niğde Aksaray Tarihi*, v.I-II, İstanbul. Konyalı, İ.H. (1975). *Abideleri ve Kitabeleri ile Niğde Aksaray Tarihi*, v.III, İstanbul.

Church) in the village. In this church, there was the Icon of Jesus from 1673<sup>323</sup>. In the photo from 1960, St. Gregorius Church can be seen on the top of the village (Figure 57).



Figure 57: Genedala (Akyamaç), 1960 (CNK F-187)

### **Gelveri/Güzelyurt (Gelvedery, Karbala, Gelvere, Kerbele, Gelveri)**

The name of the settlement was “Karbala” or “Karvala” during the Roman and Early Christian; “Gerfeli” during Seljukid and “Gelveri” during Karamanid and Ottoman periods.<sup>324</sup> In the letters of Gregorios Nazianzus from the 4th century, he mentions about a place called “Karbalis” or “Karbali”. This place is interpreted as today’s Güzelyurt by scholars.<sup>325</sup> The name “Gelveri” means “beautiful water” in Greek and originated from “Kala Nero.”<sup>326</sup>

William Francis Ainsworth (1842) mentions about “succession of grottoes many of which were rudely ornamented in front.” He calls Gelvedery to the village and remarks about “a large colony of Greeks living in these caves, mostly built up in front, and occupying not only the acclivities of the hills, but also the face of the precipice to its very top, and stretching up a narrow ravine, which, towards its upper part became choked with these semi-subterranean dwellings.” He states that the “Greeks were not poor although they are secluded from the world.” He searches for the origin of Greek colonies but he cannot get any information from the villagers. He also mentions about a “goodly stone church in the vale.”<sup>327</sup>

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<sup>323</sup> CNK F-187.

<sup>324</sup> Konyalı, İ.H. (1974). *Abideleri ve Kitabeleri ile Niğde Aksaray Tarihi*, v.I-II, İstanbul.

<sup>325</sup> Hild, F., Restle, M. (1981). *Tabula Imperii Byzantini Band 2 Kappadokien*, p. 201.

<sup>326</sup> Pekak, S. (1993). *Güzelyurt'ta (Gelveri) Bulunan Bizans/Post-Bizans Dönemi Kiliseleri 1*, Hacettepe University Journal of Faculty of Literature, 10:2, pp.123-160, Ankara.

<sup>327</sup> Ainsworth, W. F. (1842). *Travels and Research in Asia Minor*, vol.1, pp. 201-203.

William Mitchel Ramsay (1890) states that Karbala “was the name of a village in the territory of Nazianzos, beside which was an estate Arianzos, the hereditary property of Gregory Nazianzen. It still retains its name in the form ‘Καλβαρη’ in Greek and ‘Gelvere’ in Turkish. Gelvere is a Christian village, 2.5 hours south of Nenizi, containing numerous rock cuttings (churches, house, etc.) and a church full of relics of St. Gregory Nazianzen. The inhabitants are all aware that Nazianzos, the city of their saint, was at the Turkish Nenizi.”<sup>328</sup>

According to Ramsay (1890), “in some references a doubt is left whether Karbala was the village, and Arianzos the estate, or vice versa; but it is distinctly mentioned in one passage (see Mansi, Act. Concil. ix., pp.256, 258) that Arianzos was a farm (praedium) in the district of Nazianzos, belonging to Gregory Naz., where he was born. The expression ‘ΚΤημα εν Αριανζοις’ occurs. At Arianzos a festival of the holy martyrs on the twenty-second of the month Dathousa (8 September-7 October) is mentioned by Gregory Nazianzen (Ep. 125). This village Karbala is called as ‘του χωριου Καπραλεως’ (Greg. Naz. Ep., 308), where the spelling either varies or the reading is corrupt; Gregory writing to the governor [of Cappadocia Secunda], says that when the latter happened to be present [at Nazianzos], Gregory had the opportunity of talking with him: he was at the time living on the family property at the village Karbala.”<sup>329</sup>

Gertrude Bell (1907) describes Gelvere as “one of the queer places in this country where all the rocks are honeycombed with houses and churches.” She indicates that Gelvere/Gelveri is “partly Greek and partly Turk, no Turkmans.” She states “all Greek people speak Turkish; scarcely any of them know Greek at all.” She mentions about the great church of St. Gregory Nazianzos which is a stone masonry domed church. She states that the church has been “so much rebuilt and stands a much later type than Sivri Hissar”. She mentions that “they showed her a cross enclosed in a modern silver case and the bones of St Gregory. This place was the country estate of St. Gregory.” She also visits the house of St. Gregory (Figure 59) and describes it as “a large cave of 3 chambers. There is some horseshoe niching outside. Inside the roof is decorated with panels and crosses and the walls with panel niches. There was a well, now dry, in the first chamber. They said the water came from the monastery.” Then, she visits the monastery that “is in a beautiful rocky valley.” She describes the valley with “lots of rock cut rooms with steps leading up into upper rooms high up in the rocks.” She notes a chapel that is said to be 690 AD and another little one that is called as “the Panagia higher up the valley. She is told that the spring here is the best water in Gelvere [Gelveri].”<sup>330</sup>

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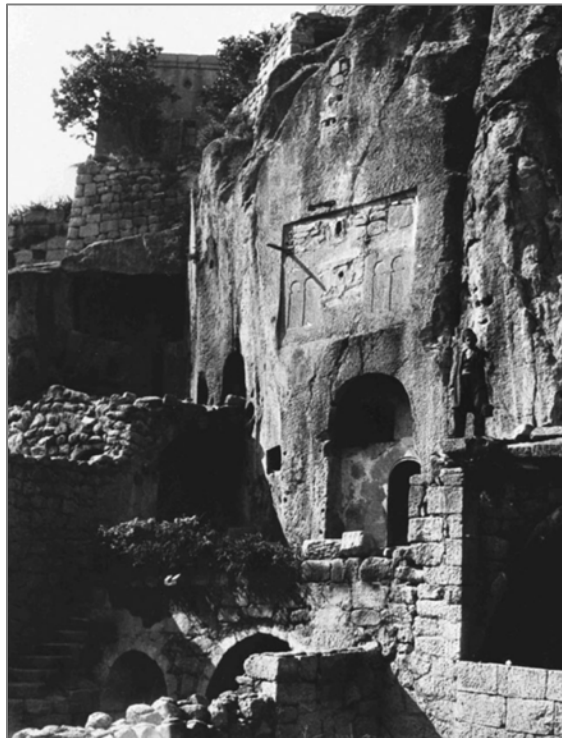
<sup>328</sup> Ramsay, W.H. (1890). *The Historical*, pp. 285-286.

<sup>329</sup> Ibid. In text references are left in the citation as used by Ramsay.

<sup>330</sup> Gertrude Bell visits Gelvere / Gelveri village on 10-11 July 1907. The information about Gelvere / Gelveri village is taken from her diary written on the same day: <http://gertrudebell.ncl.ac.uk/diaries.php>.



*Figure 58: Gelveri (Gertrude Bell, 1907)*



*Figure 59: St. Gregory cave (Gertrude Bell, 1907)*

### 4.2.3. Religious Network in the South-West Cappadocia

The Cappadocia region was a multi-religious center. There were Orthodox, Gregorian, Catholic, Protestan and Muslim religious groups practicing their religion in Cappadocia. All these religious groups created places for their activities. The earlier examples were rock-carved churches and monasteries. In the following centuries, freestanding churches and monasteries were started to be constructed. Besides, with the arrival of Muslim communities, places for their religious activities were also started to be built.

This diversity in the religious buildings is also seen in the South-West Cappadocia (

Figure 60). Here, the rock carved churches are mainly located either in Ihlara Valley passing through Ihlara, Belisırma, Yaprakhisar and Selime villages (Kırkdamaltı, Yılanlı, Sümbül, Pürenli, Eğritaş, Direkli, Bahattin, Ala, Samanlı Church) or Monastery Valley in Güzelyurt (Kömürlü, Cafarlar, Koç, Sivişli). Freestanding churches such as Karagedikli, Çanlı, Süt, Analipsis Church, St Gregorios Church, Genedala Church and Kızıl Kilise (Red Church) are scattered in the historical geography. Even though, these churches and monasteries are built in different periods, they are part of the religious network that share religious practices among centuries.

In addition to the Christian religious buildings, there are also Islamic buildings such as mosques, tombs (Selim Sultan Türbesi) and madrasas in the historical geography that are mostly dated back to the Seljukid or the Ottoman periods. The earlier mosque examples are also built by carving rock structures. Then, in the following years, diverse freestanding examples started to be seen.

The rock-carved and freestanding churches and monasteries in the wider geography are studied by various scholars.<sup>331</sup> However, there are still many churches that are not yet studied. Gelveri/Güzelyurt, as being the former religious center in the region, has numerous churches and monasteries. Some of the studied churches and monasteries are St. Gregorius Church/ Ligoryos

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<sup>331</sup> The articles about the religious buildings in and around Gelveri/Güzelyurt have been published starting from the 19th century. The first scientific information about the churches in Güzelyurt is given by A. M. Levides (1899). He describes the cave monasteries in his book and mentions about 200 cave churches in 'Karbala' or 'Karvali'. H. Rott (1908) describes some of the churches briefly. W. M. Ramsay and G. L. Bell (1909) give brief information about the settlement and introduce some of the buildings with some sketches and photos. In this book, the plans and photos of some of the churches were published for the first time. J. Lafontaine (1963) gives brief information about some of the churches in Güzelyurt and studies 'Çömlekçi Kilisesi' and its frescos in detail. N. Thierry (1963) introduces the churches around Hasan Mountain and mentions about three churches in Güzelyurt briefly. L. Giovanini (1971) mentions about two churches in Güzelyurt and notes that 'Çömlekçi Kilise' is in demolished state in the book. D. Petropoulos and H. Andreadis (1971) give the most detailed information about the churches and religious life in Güzelyurt. G. P. Schiemenz (1972) mentions about the frescos of Hacı Saadet Koç Church. İ. H. Konyalı (1974) mentions about the history of Güzelyurt and its buildings. He mainly focuses on the Ottoman period. F. Hild and M. Restle (1981) mentions about the history of 'Karbala' and gives brief information about the buildings in their book about Byzantine routes in Anatolia. İ. Ağaryılmaz (1986) mentions about the studies done about Güzelyurt by Yıldız Technical University, Istanbul. S. Y. Ötüken (1983) studies the churches with two naves in Güzelyurt. G. P. Schiemenz (1988) mentions about the frescos of Ahmatlı Church in Güzelyurt. Lastly, S. Pekak (1993) studied the churches and monasteries in Güzelyurt. Churches studied and mapped by him: 1. Otlu, 2. Mağara, 3. Güvercinli, 4a. Sümer 1, 4b. Sümer 2, 7. Son, 8. Ahmatlı, 9. Hacı Saadet Koç/Cafarlar, 10. Çömlekçi, 11. Fırıntaş, 12. Yalnız, 13. Üçlü, 14. Kalburlu (Aziz Ephemios), 15. Kömürlü, 16. Sarı, 17. Küçük, 18. Çifte, 19. Yamaç, 20. Yüksek (Aziz Mamas Manastırı), 21. Kızıl (Aziz Spiridon). Additionally, Akakiades studied on the buildings in Gelveri in 1923.

Theologos Church/ Alimdar Church (Kilise Cami), Agios Anargios Monastery (Sivişli Kilise), Analipsis Monastery (Yüksek Kilise) and St. Prodnomos Monastery. However, in there are also many churches and monasteries in Gelveri/Güzelyurt that are not studied yet. Thus, there is still a need of an in-depth analysis for the religious buildings both in the historical geography of the South-West Cappadocia and also in Gelveri/Güzelyurt. The studied churches and moansteries will be given in their context while the village is explained in detail in the following chapters.

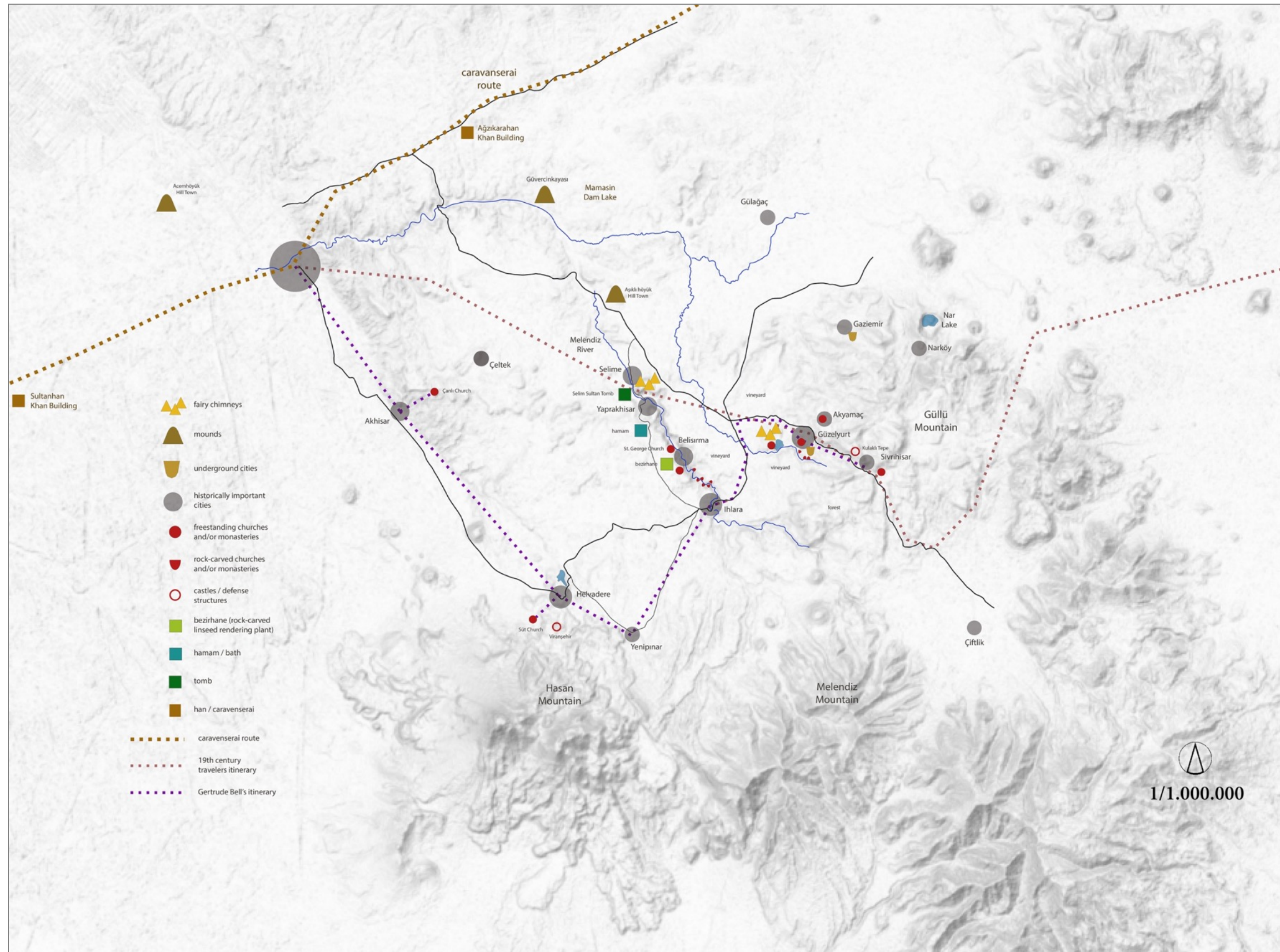


Figure 60: Historical-Cultural Network of Systems and Relations in South-West Cappadocia (author's interpretation)





### 4.3 Historical-Cultural Relations in Gelveri/Güzelyurt Historic Rural Landscape

Güzelyurt has always been in the intersection point and has carried the central role in terms of religious, commercial and cultural activities in the South-West Cappadocia. It took names as Karvala, Karvali, Kalavria, Kalavrita, Kalivari, Gelivara, Kelberi, Gelvedere, Gerveli, Gelveri, Güzelyurt (1965). Güzelyurt and its historic rural landscape has characteristic features due to natural features and uses of the land. The surrounding landscape is mainly used for agriculture activities in fields, vineyards and fruit orchards. The settlement rests on a rock structure. Thus, the physical environment has been shaped accordingly. With these features, Güzelyurt presents prominent features.

The aim of this chapter is to find out historical-cultural system of relations and their transformations from territorial to architectural scale. These historical-cultural relations reveal traces and permanence of the past that have accumulated and have been integrated by successive developments. In the end, working on a stratified context, different phases of the landscape with their major events that have led change will be investigated. The remains on landscape, the information gathered from historical sources and field surveys will be used to have a comprehensive identification of Güzelyurt historic rural landscape.



*Figure 61: Güzelyurt and its historic rural landscape (author, 2018)*



*Figure 62: Güzelyurt and its historic rural landscape (author, 2018)*

### 4.3.1. Land Use Characteristics

The landscape around Gelveri/Güzelyurt is characterized by the volcanic mounts, hills, rocky valleys, rock structures, rivers, fields and vineyards (Figure 64, Figure 66). The rock structure has been used for various purposes of safekeeping, storage, worshipping and production in the region. The rivers also shape the nearby landscape. There are many historical bridges on the rivers and there's one aqueduct with terracotta pipes bringing water to Güzelyurt from the north. As it's learnt from the in-depth interviews with the locals, there used to be water mills along these rivers in which the locals used to produce flour. In the nearby landscape, there're also two dam lakes. One is quite big and close to Aksaray, while the other is smaller and locates on the south-west of Güzelyurt. Most of the locals provide water for their fields thanks to these dam lakes. There were also wells in the wider landscape.

The whole landscape has been used mainly for agricultural purposes. Vineyards and orchards are characteristic to the region. Grapes are cultivated with fruit trees, thus *Bağlar* (vineyards) includes fruit trees as well. Cereal production is also very common in this region. The products of agricultural activities have been processed either in rock-cut structures or in the structures built for this specific purpose. The rest of the landscape is used as fields and meadows in which some particular places can be seen such as *öküz damı* where oxes and shepherds used to sleep overnight during the summer period. In addition to this, there are many rock carved places in the landscape used for agricultural purposes such as crushing grapes and storing agricultural products for short periods.

- ***Bağlar* (Vineyards & Orchards)**

Gelveri/Güzelyurt is surrounded by vineyards on the north and south (Figure 64). The grapes are always cultivated together with fruit trees, thus vineyards are within the orchards. After the *Bağlar*, the forest starts. Each vineyard has a different name.<sup>332</sup> The names are mostly given according to the natural and locational references such as closeby rivers.

The vineyards on the north are Tavşanlı, Gerdiç and Çırlayık Bağları. Tavşanlı Bağları are seen on the left at the entrance of the village. The new road passes through the vineyard, thus, today, it's mostly lost. On the right of Tavşanlı, there's Gerdiç Bağları. It's close to Gerdiç River and takes its name from the river. Today, the access to these vineyards is provided by the main road. However, in the past, they were following the path along the river on the north of the village. They used to go to vineyards with their donkeys.

“We used to go to *Bağlar* with our donkeys. We were filling the grapes in baskets and bringing them with donkeys. We had two. During the day, we were making trips, we would go several times until the daily harvest was finished. After carrying them home, we

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<sup>332</sup> The major information about the vineyards such as their names, local indications and continuity of uses are learnt from the in-depth interviews done with the locals in 2018 and 2019.

were directly putting the grapes to the *şırappana*; *şırappana* is the place where we crash the grapes. Every house has one in their gardens, in their courtyards. After finishing *Bağlar*, we were starting with crushing the grapes.”

The vineyards on the south are Dereler, Eski, Iskalka and Dügürü Bağları (Figure 64, Figure 66). Dereler Bağları is the only vineyard cultivated by the Turks. The rest of them were inherited from the Rums. It’s the youngest vineyard but still 60-70 years old according to the information gathered through in-depth interviews. The ones remaining from the Rums are more than a century old. Eski Bağlar locates above the dam lake on its south and on the east of Dereler Bağları. Here is also called as ‘*değirmen karşısı*’ by locals which means the other side of the mill. Today, the mill doesn’t exist, but it is mentioned by the locals. This area in which Dereler and Eski Bağlar locate also known as Selendiz Mevkii and it takes the name from the Selindiz River. On the east of Dereler and Eski Bağlar, Iskalka Bağları is located. These vineyards are reached by passing through the river on the south of the village and going up to the hill on this side. Finally, there is Dügürü Bağları that locates at the end of Monastery Valley. After this vineyard, the forest starts and continues till Sivrihisar. Dügürü Bağları locates on the rock, thus it doesn’t keep water on it. The bunch of grapes in this vineyard was very big according to the information gathered through interviews. The interviewee also claims that it was the most beautiful vineyard in Gelveri. It’s also learnt that there are two rock carved *şırhane* where the Rums used to crash grapes already in the field. Today, these *şırhanes* still exists.

In Gelveri/Güzelyurt, grapes are cultivated together with fruit trees such as apricot and pear. The locals were dealing with fruits and grapes at the same time.

“During the summer, we were going to collect apricots on donkeys. In the beginning of September, we were starting to collect the grapes. Everyone was going together to *bağ bozumu* (grape harvesting).”

Today, most of the vineyards are neglected. Grapevines give less grapes due to lack of maintenance since their maintenance costs a lot, more than its profit. For such reasons, the locals have removed grapevines mostly and turned the vineyards into agricultural fields. Now, they cultivate cheery, potato, wheat, etc. in place of the grapes.

“In the past, we had very beautiful vineyards. Everywhere, there were vineyards, all around the village. What grapes we would eat. We were harvesting grapes over a month. Now, we finish all harvesting in a day. There’s nothing to collect. Birds eat all.”

- **Agricultural Fields**

The area remaining from the rocky places and vineyards are used as agricultural fields and meadows. In these fields, they cultivate diverse products such as wheat, rye, barley, chickpeas, lentils, beans, etc. The fields were scattered around the village. Most of the agricultural products have been produced for a very long time. Gertrude Bell (1907) describes the road to Akserai as “the grapes ripening and the maize flowering. In the plain all the people were reaping their corn, Hassan D [Hasan Dagi] watching over all”. Additionally, some vineyards, wells and *çiftlik*s (farms) are seen in 1926 map.



*Figure 63: Reapers in Akserai plain (Gertrude Bell, 1907)*

- **Clay deposits**

There are clay deposits in the landscape, the specific type of clay that is used for pottery production. The pottery making was very famous in Gelveri. According to the information learnt from the locals, there were two types of soil around Gelveri that they were using in pottery making. The places of the clay deposits are drawn on the map according to the local directions (Figure 64). They were bringing one type from the area in front of the vineyards on the south of the Selindiz River in the Monastery Valley. The second type of the soil was collected from the forests. These different types of soil were used for different types of pottery products.

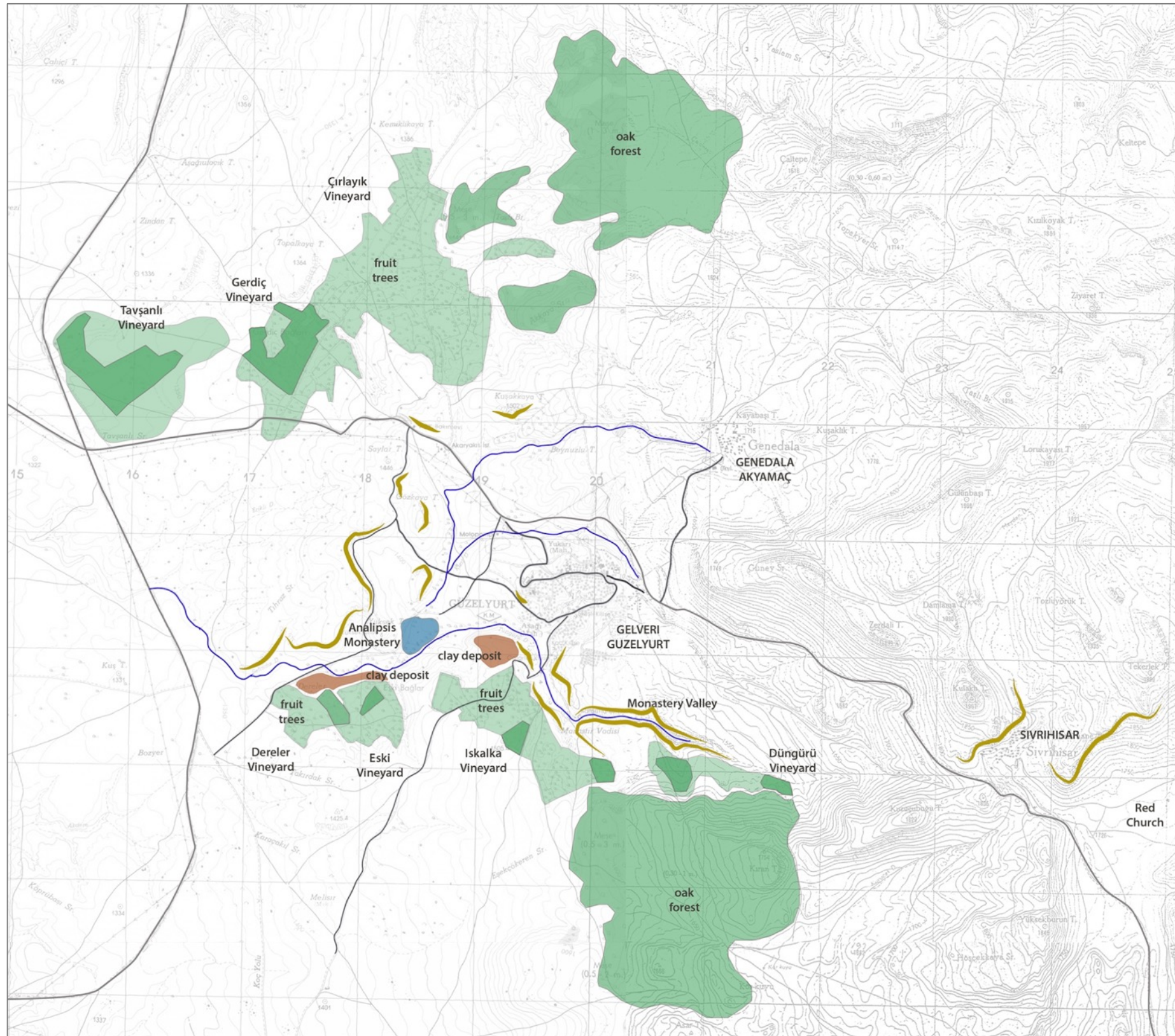


Figure 64: Historical-Cultural Relations in Güzelyurt Historic Rural Landscape (original scale: 1/25000)



### 4.3.2. Settlement Characteristics

The settlement morphology differs according to the natural features. Thus, in each neighborhood, different morphology is seen. The architecture is based on rock structure with rock carved, rock-cut spaces and stone masonry buildings. Use of each area differs from religious purposes to production, storage and living.

There are four main areas in Gelveri/Güzelyurt (Figure 66) as:

- Monastery Valley
- Aşağı Mahalle (Lower Neighborhood)
- Yukarı Mahalle (Upper Neighborhood)
- Yeni Mahalle (New Neighborhood)

These areas show **historical sequence** as the Monastery Valley and the *Aşağı Mahalle* are the oldest places that were used in Güzelyurt. The initial life started in rock carved spaces in the *Aşağı Mahalle*, while the religious practices were still being practiced in the Monastery Valley. Both the Monastery Valley and *Aşağı Mahalle* locate on the lower part along the valley defined by the rock structure. Starting from the mid-19th century, the settlement moves to the upper part of the rock structure and becomes the commercial, administrative and official center of the village and also for the villages around. This upper part of the village is called as *Yukarı Mahalle* and is still the center of activities. According to the information taken from the in-depth interviews, the Muslim community used to live in the lower neighborhood while the Rums used to live in upper neighborhood especially after the mid-19th century. Starting from the 1960s, new buildings started to be constructed on the south-east part of the village, the area above the Monastery Valley. This area is called as *Yeni Mahalle*.

After 1950s, the development of the settlement morphology can be traced by using aerial photos from 1955, 1988, 2010 and 1958 Master Plan, 1991 Conservation Plan and current plan (See Appendix 1). Comparing these aerial photos and plans, it's seen that the settlement morphology have not changed majorly. One of the reason should be the physical limitations due to rock structure. Additionally, the conservation status of the area since the beginning of the 1990s prevented major changes in the physical environment. The biggest change is seen around the village, in the areas out of conservation borders. However, today, the traditional fabric also started to be lost due to lack of maintenance, abandonment and wrong applications on the historical buildings.



Figure 65: Historical development of Gelveri/Güzelyurt settlement area



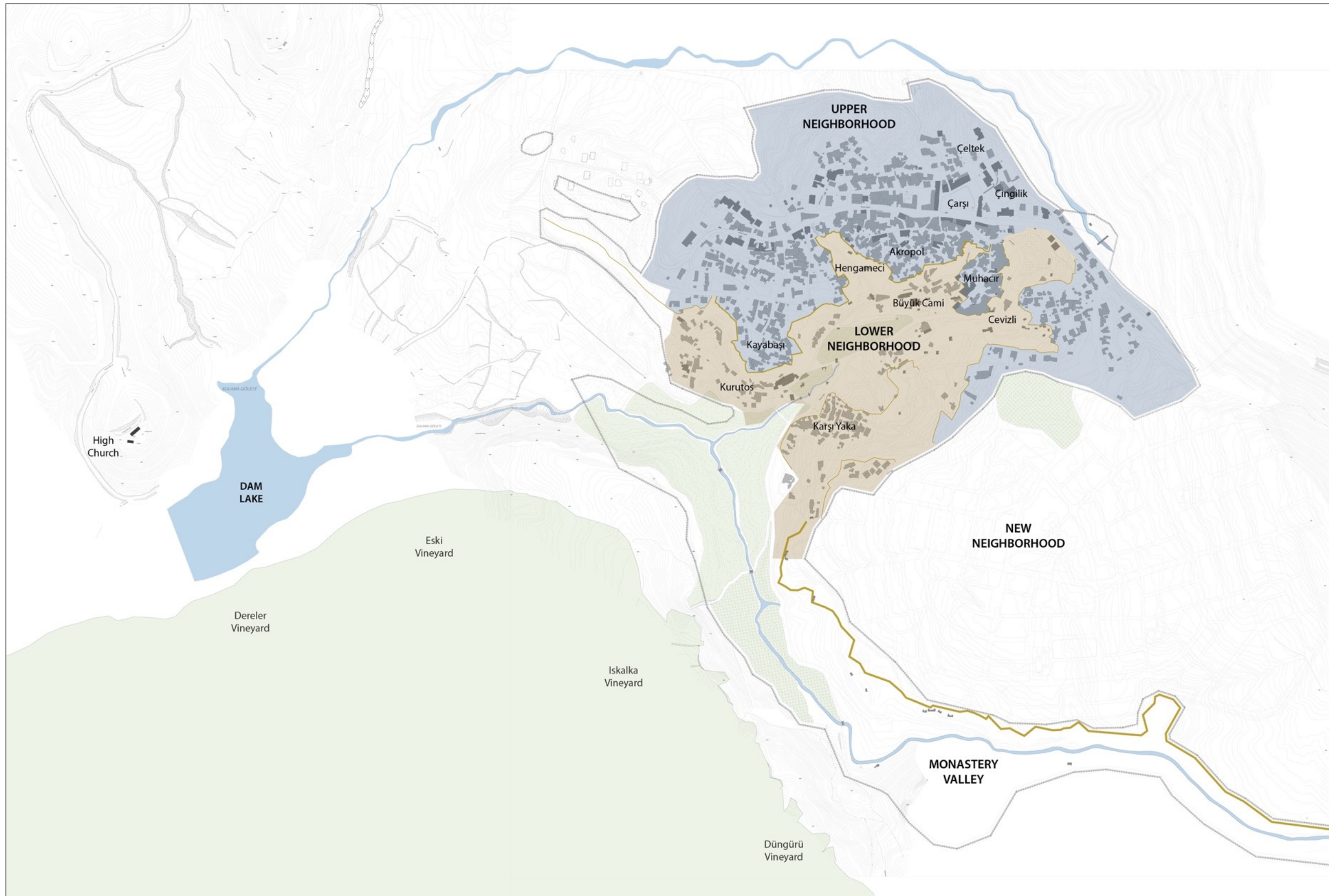


Figure 66: Güzelyurt Historic Rural Landscape



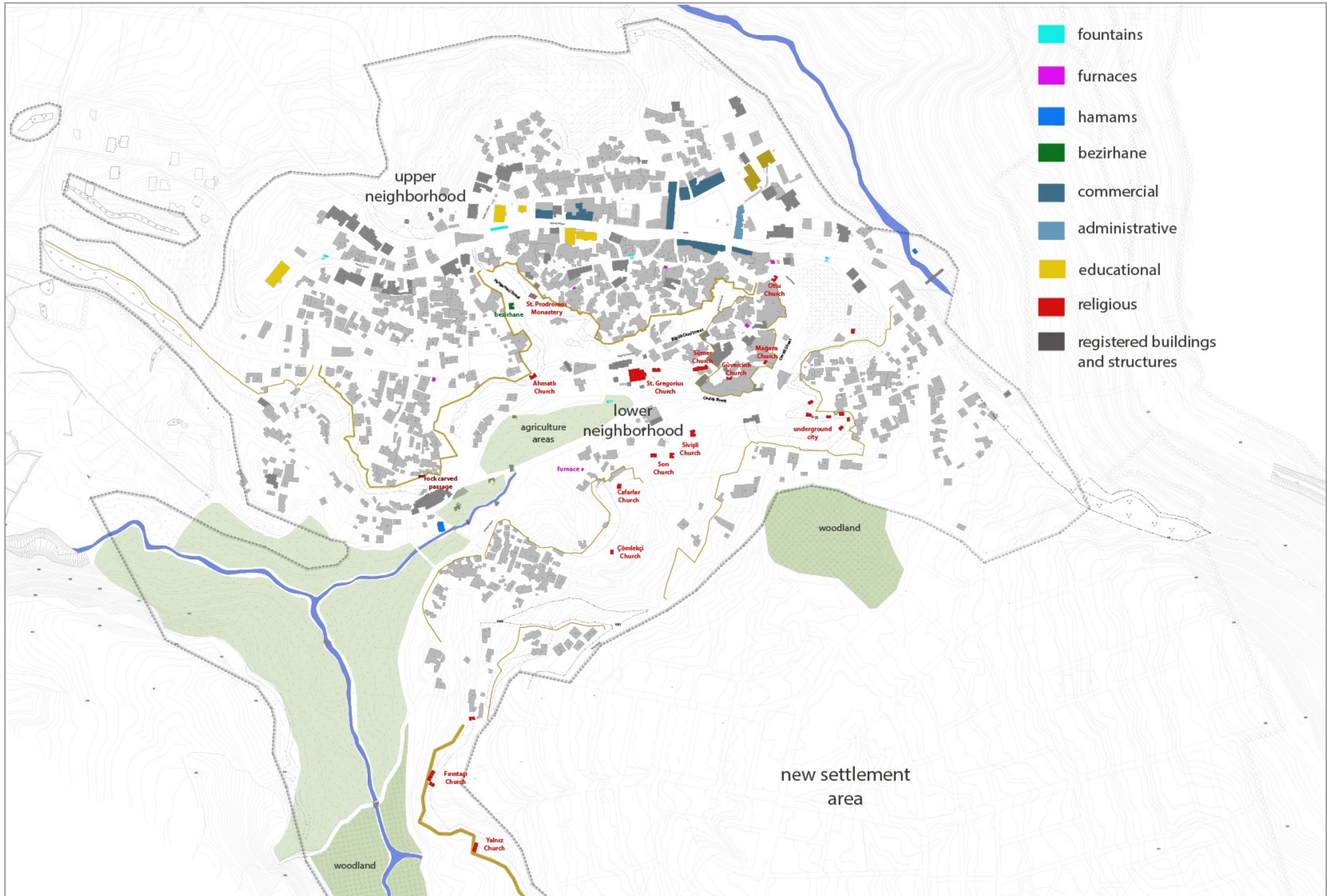


Figure 67: Building types in Gelveri / Güzelyurt



## ▪ Monastery Valley

The Monastery Valley locates on the South-East of the settlement area. The long rock structure follows the river (Figure 68). In the rock, there are many rock-carved churches<sup>333</sup> from the Cappadocian Kingdom period onwards (Figure 69, Figure 70, Figure 71). It had been the religious center during centuries where the Orthodox religion has been practiced in and spread from. Due to the rock-carved churches and monasteries, and also being a place where monastery life started, this part is called as Monastery Valley. In addition to these, there are also rock-carved graves, chapels and underground cities. The spring in the Monastery Valley is called as Selindiz River goes along the rock-carved churches and monasteries. The other side of the river has been used for agricultural production during centuries. This part is famous with the vineyards and orchards.

Gertrude Bell<sup>334</sup> visits the Monastery Valley in 1907 and describes here as "...into a beautiful rocky valley where there was a great monastery with many churches and chapels all hollowed out of the rocks and below them a fine clear spring." She draws the plan of Hagios Ephthemios Church<sup>335</sup> and describes the church as "a band of horse-shoe niches decorates the exterior." Bell states that according to locals "it was made by a certain Hagios Simeon in the year 690."<sup>336</sup> In the photo taken by Bell in 1907 (Figure 71), a priest is photographed in front of the Ioannis Hrisostomos Monastery. This gives a clue that the rock-carved churches and monasteries were still in use in the beginning of the 20th century. Even though there are many rock-carved churches and monasteries in the Monastery Valley, there's not yet a sufficient study about them. Thus, the knowledge about this important religious heritage is limited.

Today, this part is totally abandoned, but the traces on the rock still give information about the past uses. Monastery Valley is only used by the locals for leisure activities and during specific celebrations such as *Hidirellez* as it was in the past that is the celebration to welcome Spring.

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<sup>333</sup> For more detailed information about these churches see: Pekak, S. (1993). *Güzelyurt'ta (Gelveri) Bulunan Bizans/Post-Bizans Dönemi Kiliseleri 1*, Hacettepe University Journal of Faculty of Literature, 10:2, pp.123-160, Ankara. Pekak, S. (1993). *Güzelyurt'ta (Gelveri) Bulunan Bizans/Post-Bizans Dönemi Kiliseleri 2*, Hacettepe University Journal of Faculty of Literature, 11:1-2, pp.177-216, Ankara. Pekak, S. (2001). *Güzelyurt (Gelveri) Kiliseleri, V. Ortaçağ Türk Dönemi Kazıları ve Araştırmaları Sempozyumu*, (Hacettepe Üniversitesi 19-20 Nisan 2001-Ankara), Ankara, pp. 463-484.

<sup>334</sup> Gertrude Bell describes Monastery Valley as such: "...Then I rode away out of the curious town, half house, half cave, into a beautiful rocky valley where there was a great monastery with many churches and chapels all hollowed out of the rocks and below them a fine clear spring. In spite of my contempt for cave dwellings, these were very interesting and I felt obliged to plan one of the churches on account of the close relation it bore to the built churches. The sun was low and touched the rocks and the grass with level yellow rays, the tinkling bells of a flock of sheep filled the valley and the shepherd was the only person there besides ourselves - it was very peaceful, you could have said your prayers there if you had wished. And indeed I felt inclined to thank someone for making the world so delightful." (from the letter to her stepmother, Dame Florence Bell, on 11/7/1907)

<sup>335</sup> Ramsay, W. M., Bell, G. L. (1909). *The Thousand and One Churches*, London, p. 396.

<sup>336</sup> *Ibid*, p. 390.



Figure 68: Monastery Valley (left & right, author, 2019; middle, Gertrude Bell, 1907)



Figure 69: St. Ephemios Church (Kalburlu Kilise) in Monastery Valley (author 2018; right, Gertrude Bell, 1907)



Figure 70: St. Ephemios Church (Kalburlu Kilise) interior (author, 2018)



*Figure 71: Ioannis Hrisostomos Monastery (Gertrude Bell, 1907)*

Even though the Monastery Valley was the main area for religious activities and practices, many other rock-carved churches and monasteries were also built within the settlement area in different periods (Figure 72). The majority of these churches were built and used after the Monastery Valley had lost its function. However, the religious practices and activities had continued at the same time in these two parts of the village. The further information about these churches will be given in the section where the neighborhoods are described.





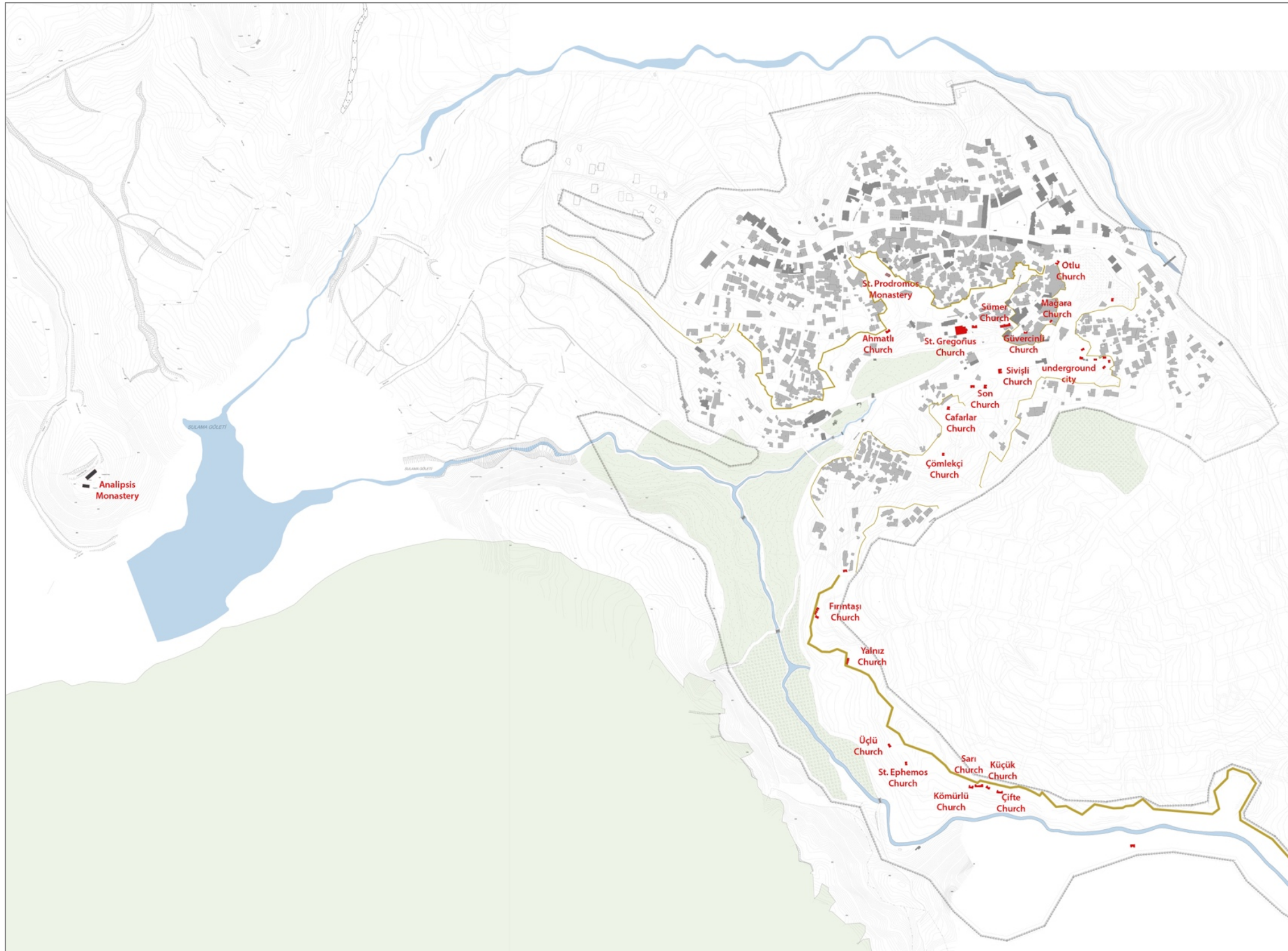


Figure 72: The churches and monasteries in Güzelyurt Historic Rural Landscape



- ***Aşağı Mahalle (Lower Neighborhood)***

This is the area defined by rock structures on both sides and remains in front of them at the lower part (Figure 73, Figure 74). Thus, this part of the village is called as ‘Aşağı Mahalle’ (lower neighborhood). ‘Aşağı Mahalle’ is divided into sections due to the geomorphological shapes of the area as Kurutos, Hengameci, Büyük Cami (St. Gregorius), Cevizli and Karşı Yaka (Figure 66).

The life starts in the rock carved spaces in Gelveri. According to the physical evidences and historical sources, the initial settlement is seen in the lower neighborhood. The main physical evidence in the valley is the St. Gregorius Church dating back to 365 A.D. The settlement has been built around the church where there are rock carved churches, houses and other structures.

The rock carved houses in the lower neighborhood do not have particular plan type. When needed, new spaces, square or rectangular, are carved and added to the house. Thus, rock carved houses have an organic pattern. In addition to the rock-carved houses, there are also rock-carved streets, stairs, chapels and graveyards in the lower neighborhood. These spaces had formed the settlement pattern till the 19th century. There are also variations of rock carved houses completed by stone masonry structures in the front or above the rock structure. In such cases, the rock carved spaces are mostly used as kitchen, catery, hayloft and stable, while the stone masonry parts are used as living spaces. These houses have service spaces such as oven, toilet and depot in their courtyards.<sup>337</sup>

In the lower neighborhood, there is also a *hamam* structure near the river that was used to wash clothes till recently. In this part of the village, there are still rock-cut and rock carved structures constructed both for residential and production purposes. The other side of the valley is used for cultivation where the roads are leading to the *Bağlar*. The church is used as mosque today, and the settlement around is mostly abandoned.

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<sup>337</sup> Ulusoy Binan, D. (1994). *Güzelyurt Örneğinde Kapadokya Bölgesi Yığma Taş Konut Mimarisinin Korunması İçin Bir Yöntem Arastırması [Methodological Research for the Conservation of Stone Masonry Houses in the Cappadocia Region: The Case of Güzelyurt]*, Unpublished Phd Thesis, Faculty of Architecture, Graduate School and Natural Sciences, Yıldız Technical University, İstanbul, p. 91.



*Figure 73: Panorama from Kayabaşı neighborhood to Hasan Mountain, Analipsis Monastery and Kurutos neighborhood (author, 2019)*



*Figure 74: Panorama from Kayabaşı neighborhood to lower neighborhood and Monastery Valley (author, 2019)*

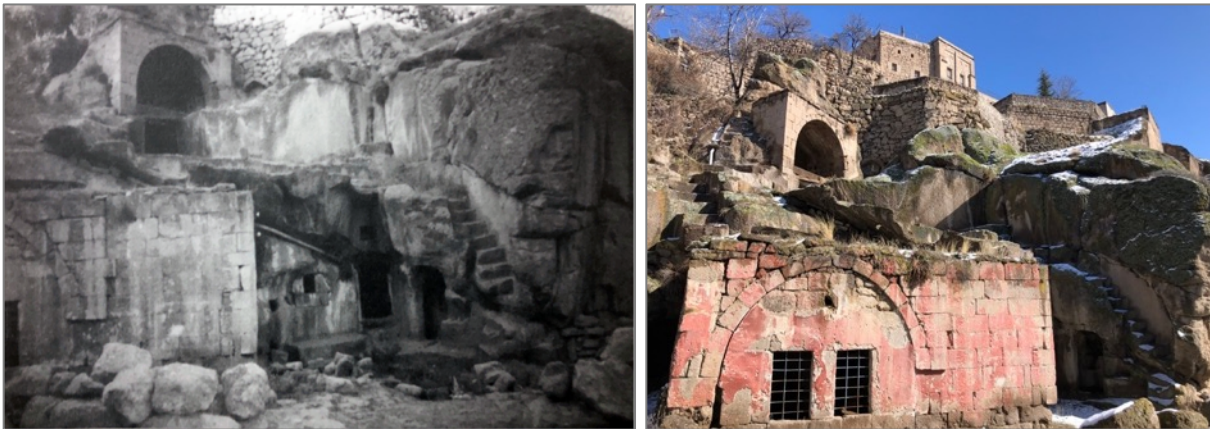
## Hengameci Sokak

It's one of the oldest neighborhood in Gelveri. It used to be a Rum neighborhood. There are rock carved and freestanding houses, rock carved worshipping and production areas (Figure 75). The area starts from the upper neighborhood with a narrow street defined by rubble stone masonry courtyard walls and expands down towards St. Gregorius Church. The street is surrounded by rock formations on both sides in which rock carved spaces take place.



*Figure 75: Hengameci Street (author, 2019)*

Some of the rock carved houses in Hengameci Street used to be monastery. St. Podromos Monastery was used as monastery during Byzantine period (Figure 76). In this monastery, there used to be dormitory, dining hall and library. In the library, there were many books written on paper and leather. As far as known according to the sources, this library was the last library in the village.<sup>338</sup> In time, this monastery lost its function and these areas started to be used as houses. Today, they are totally abandoned.



*Figure 76: St. Prodomos Monastery (left, Ermolaos Andreais, CNK F-923, 1952; right, author, 2019)*

<sup>338</sup> Iosifidis, K.A., Özdil, O. (2014). *Kapadokya'nın Tarihi Kentleri*, p. 81.

There is also a *bezirhane* (linseed rendering plant) in this neighborhood carved into rock structure. *Bezirhane* is the place where linseed oil used to be produced. Linseed or rocket seed was crushed by circular stone block turning around a mechanical system that was constructed by wood. The linseed oil obtained after this process was used in lighting houses, churches, rock carvings and underground cities. Today, the whole neighborhood is abandoned. The houses are mostly in ruined condition (Figure 77).



Figure 77: Abandoned places in Hengameci Street (author, 2019)

### **Büyük Cami Sokak**

This part of the village has always been one of the important religious centers in the village. St. Gregorius Church is the most important building here. Behind this church, there is rock carved churches and an underground city.

### St. Gregorius Church / Ligoryos Theologos Church / Alimdar Church / Kilise Mosque

St. Gregorius Church is the oldest freestanding church in Gelveri/Güzelyurt (Figure 78, Figure 79, Figure 80, Figure 81, Figure 82). It is also known as Ligoryos Theologos Church or Alimdar Church. The church was built in 385. In time, later additions have been built in three phases; the apse, the naos with nartex west of it and the parekklesion, north of the naos.<sup>339</sup> The church has also an *ayazma* (well of Holy Spring) in its courtyard.

In the drawing of the church from 1924 (Figure 78), it's written as "the ancient church of St. Gregory the Theologist of Nazianzos built in old Karvali (paid) by the Byzantine Emperor Theodosius the Great between 390-395 A.D." In the same document, it is also mentioned that Gelveri, during the Byzantine times, flourished as a famous monastic state of Karvali or Kellivaron, which included over than 300 churches, monastic cells and monk sketes.<sup>340</sup>

<sup>339</sup> Çelebioğlu, B., Limoncu, S. (2010). *Hagios Gregorios Theologos Church in Cappadocia*, Advanced Materials Research, Vols. 133-134, pp. 169-174, Trans Tech Publications, Switzerland.

<sup>340</sup> Skete is a smaller monastery that is under the order of a monastery and the cells are small spaces for monks.



Figure 78: The sketch of the St. Gregorius Church in Gelveri, 1924 (CNK 177-B)

During her visit in 1907, Gertrude Bell<sup>341</sup> notes that the building was rebuilt and restored many times before that changed so much from its original state. Still, there were many parts remaining from the original building. She also visited the house of St. Gregorius and describes the house as “a large cave of 3 chambers” (Figure 80). She also mentions that in the church, the bones of St. Gregorius<sup>342</sup> are still kept in silk clothes in a box.<sup>343</sup> There is also a cross in the church that was sent by the Athos monks.

<sup>341</sup> Gertrude Bell describes the church as: “...It is a domed church of the Selleh type - I ought to have planned it but I did not partly because it has been so much rebuilt. The apse is octagonal outside. The bare rock cut, then a few layers of old stone work and the rest newer stonework. The original narthex seems to have been an open porch of 4 arches. The S wall is niched and looks old. Inside everything is covered up with plaster. There are 3 apses, the central one has 3 goes[?] of steps round it for seats. A new chamber runs all along the N side so that one does not see the old wall there. The dome is very high, the tambour circular and broken by windows. 4 piers support it.” (Gertrude Bell Diaries, 11/7/1907)

<sup>342</sup> The bones of St. Gregorius and the cross sent by Athos monks were carried to Nea Kalvari by Gelveri people during the population exchange in 1924.

<sup>343</sup> “...They showed me a cross enclosed in a modern silver case; they said the cross had been given by the Athos monks. It was found in a little iron box in one of the piers - no that was another cross. I saw too the bones of St Gregory. Then I went and saw his house which is a large cave of 3 chambers. There is some horseshoe niching outside. Inside the roof is decorated with panels and crosses and the walls with panel niches. There was a well, now dry, in the first chamber. They said the water came from the monastery.” (Gertrude Bell Diaries, 11/7/1907)

In her letter to her stepmother, Dame Florence Bell on 11/7/1907, she writes “...Gelvere [Gelveri] was the estate belonging to St Gregory Nazianzos - Nazianzos is about 4 hours away. I saw his country house in the afternoon, a

In the photo from 1907 taken by Gertrude Bell (Figure 79), the church seems in good condition. Women and children are seen outside of the church. In the photo taken in 1913 (Figure 81), the front entrance of the church and the bell tower are seen. The wooden structure in the courtyard is the bell tower. In the explanation of the photo,<sup>344</sup> it's also indicated that the church used to be 'Sunday' church that every Sunday, all the priests and monks from all the other monasteries were gathering for the Divine Liturgy. According to this explanation, the church was called as Alimdar Kilisesi in Turkish.

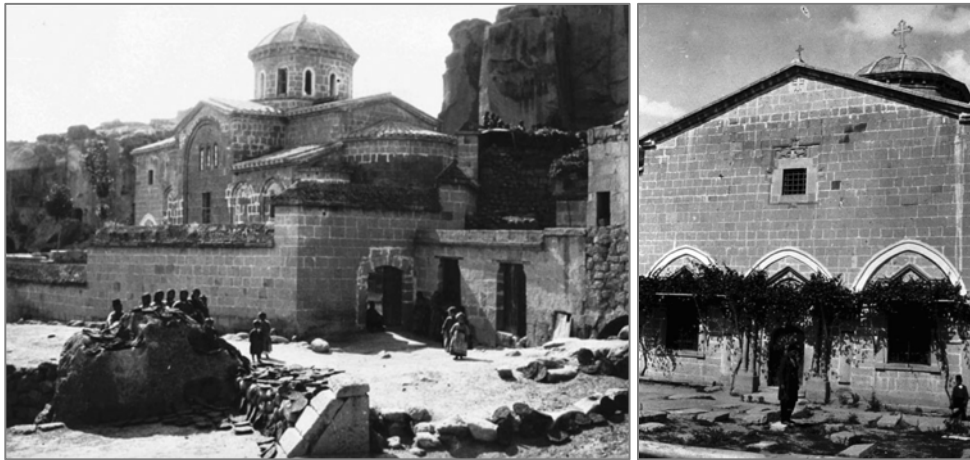


Figure 79: St. Gregorius Church/ Ligoryos Theologos Church/ Alimdar Church (Gertrude Bell, 1907)

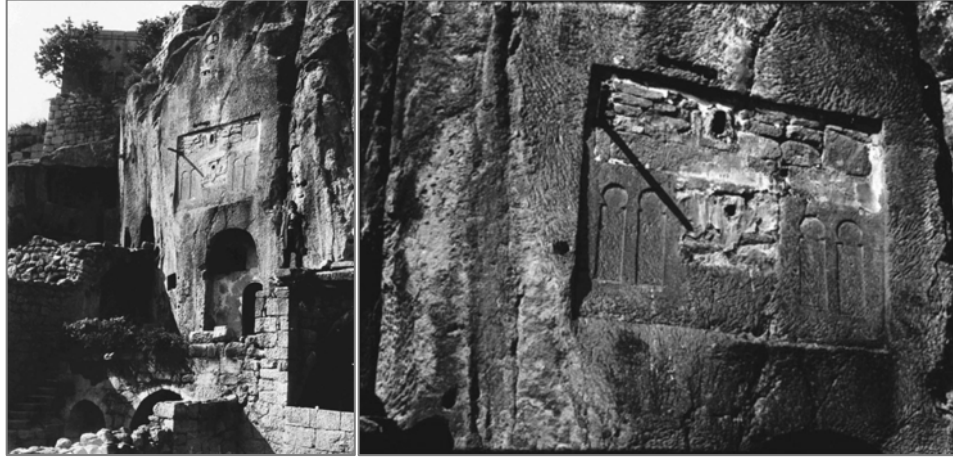
After the population exchange in 1924, the church lost its community. Then, the church was converted into mosque in 1928 and named as Kilise Cami (Church Mosque). In the photo from 1960 (Figure 81), it's seen that a minaret was added to the entrance of the buildings to use the building as a mosque.

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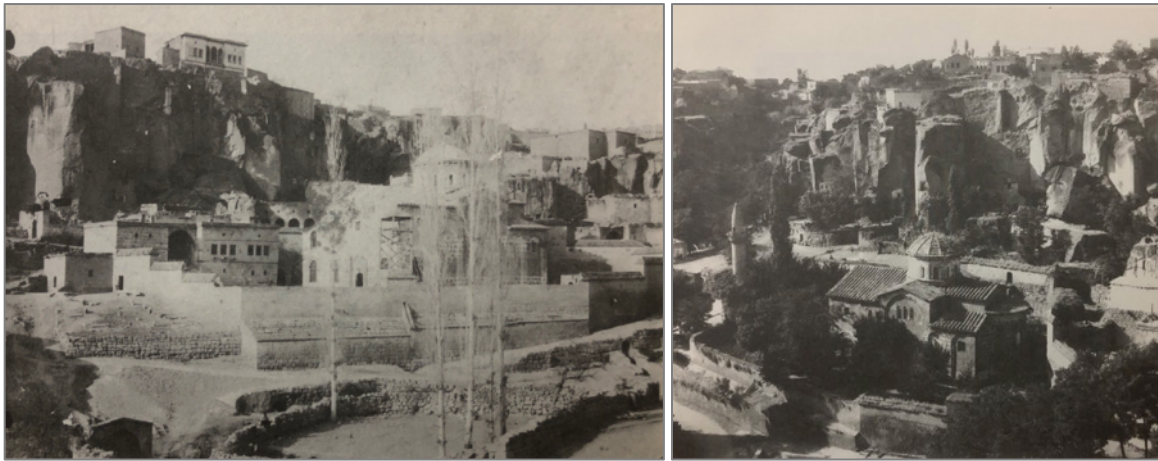
charming cave with panels cut on the walls and crosses on the roofs. In the 4th century, when he lived there, Gelvere was an important place in the Christian world. Rome [Roma] and Constantinople [Istanbul] listened to St Gregory's voice - they don't pay so much attention to the remarks of the present dweller in the cave house. I saw too the big church built in his honour with all his bones done up in silk cloths and laid in a box, and a cross sent from Mount Athos laid upon them. The church had been so much restored and rebuilt that it would have been very difficult to make out how much of it was the original building - I think very little, but that little very old, I shouldn't wonder if it dated from the 5th century.'" (Gertrude Bell Letters, 11/7/1907)

<sup>344</sup> CNK F-982.





*Figure 80: The cave house of St. Gregory (Gertrude Bell, 1907)*



*Figure 81: St. Gregorius Church (left, CNK F-982, 1913; right, CNK F-901, 1960)*



*Figure 82: St. Gregorius Church (left, author 2019), the cave house of St. Gregory (right, author 2019)*

### Cevizli Sokak

The street starts from the main street near to the main square in the upper neighborhood and goes down till St. Gregorius Church (Figure 83). It's called as Cevizli Street due to the walnut trees along the street (*ceviz* means walnut in Turkish). On this street, there are rock-cut and rock carved spaces, underground cities, churches, monasteries and stone masonry houses that are highly ornamented especially in the front façade.

Some of the rock carved churches are located in the courtyard of some of the houses. Among those, Agios Anargiros Monastery (Sivişli Church) is the biggest and most famous one.



*Figure 83: Rock-cut and rock carved spaces in Cevizli Street (author, 2019)*



*Figure 84: Settlement in 'lower neighbourhood' (author, 2018)*

### **Kurutos Neighborhood**

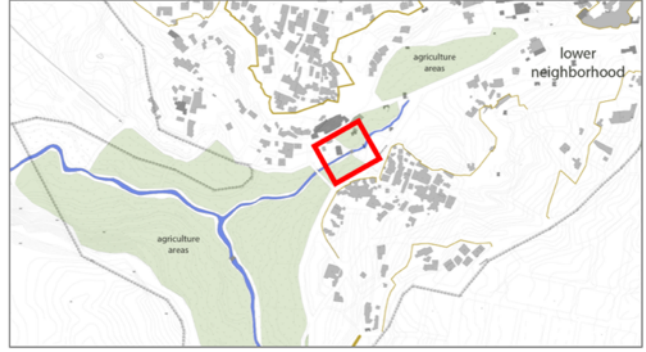
This neighborhood locates on the east part of the lower neighborhood. It starts from upper neighborhood and goes down and extends towards the river. This is the neighborhood where the density of the houses are less than the other ones (Figure 85). There are still rock carved and rock-cut spaces used for various purposes. The houses below the rock are half rock-cut half masonry structures. The ones towards the river are stone masonry houses having big courtyard around them. There is a *hamam* building near this river where the locals, especially women, used to wash their clothes.



*Figure 85: Kurutos neighborhood from the valley (author, 2019)*

### Hamam

There are two *hamam* buildings in the village that are used both for bathing and also for washing the clothes. *Hamams*, or *çamaşırlık* its local name, were mainly used by women. The *hamams* are both located near the rivers. On the river in the lower neighborhood, there are couple of bridges some of which are registered as a cultural asset today. The *hamam* has been used both by Rums and Turks. Even after the population exchange, this activity has been continued by Turkish community until recently. Currently, it's not used anymore.



*Figure 86: Hamam in the lower neighbourhood (author, 2019)*

- ***Yukarı Mahalle (Upper Neighborhood)***

Upper neighborhood locates on the upper part of the rock structure and called as Yukarı Mahalle (upper neighborhood) by the locals for this reason. In this part of the village, the buildings are mainly from the second part of the 19th century.<sup>345</sup> The most of the buildings have the date of construction on their main façade. After this period, Yukarı Mahalle becomes the commercial, administrative and official center of the village and also for the villages around. According to the information taken from the in-depth interviews, the Muslim community used to live in the lower neighborhood while the Rums used to live in the upper neighborhood.

In this part of the village, there's a variety of buildings such as commercial, administrative, educational and residential buildings. They are mostly constructed as freestanding stone masonry buildings. Houses are mainly with courtyard surrounded by courtyard wall constructed on bed rock. There are fewer rock-carved spaces, mainly used as service areas. Additionally, there are also some underground units and rock carved spaces. This part of the village is still in active use today.

Yukarı Mahalle is divided into parts as Akropol, Muhacır, Kayabaşı and Çarşı neighborhood (Figure 66**Error! Reference source not found.**). According to the inscriptions on the facades of the buildings, it is seen that the oldest buildings are in Akropol and Çarşı neighborhood. Muhacır is the neighborhood where the Muslim community who came from the Balkans after the population exchange settled.

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<sup>345</sup> It's because of the reform and westernization movements by Ottomans during the 19th century: 1838 Tanzimat Reforms, 1856 Islahat Reforms. Additionally, there were laws about the land and ownership; 1858 Ottoman Land Code and Property Regimes (*Arazi Kanunu*) and 1867 Acquisition of Immovable Property by Foreigners (*Yabancı Uyruklara Taşınmaza Tasarruf Hakkı Veren Kanunlar*).

1858 Ottoman Land Code and Property Regimes (*Arazi Kanunu*) aims to increase the state control on the land. The law increases private ownership so that land income for the state. With 1867 Acquisition of Immovable Property, foreigners and non-Muslims started to construct more houses in Anatolia. Especially in the Cappadocia Region, where different ethnic groups are many, an intensive masonry house construction has been observed since this date.



*Figure 87: Gelveri general view, 1917 (CNK F-929)*



*Figure 88: Gelveri general view, 1923 (CNK F-935)*

## Akropol

It's the area above St. Gregorius Church located on the rock that can be reached both by Hengameci and Cevizli Street. Due to its central and higher position close to the main areas of the village, it's called as Akropol.

In the photos taken in 1907 and 1913 (Figure 89, Figure 90), Akropol area is seen partially with some buildings constructed on the edges of the rock. In the first photo from 1907, while there are houses in Akropol, no building is seen on Kayabaşı area.<sup>346</sup> Thus, it proves the assertion that Akropol neighborhood was settled before Kayabaşı. In the photo from 1960 (Figure 91), more buildings are seen in both neighborhoods.

In Akropol neighborhood, the settlement is dense. The houses are located next to each other and connected by narrow streets (Figure 92). In the streets, there are fountains and furnaces for the common use by the local community (Figure 93). The streets are mostly defined by the courtyard walls of the houses. The houses have two floors in general and they are highly ornamented on the front façade. There are also special houses with their own chapel and *şirahane* (carvings in the rock to produce and store wine). *Şirahane* can also be a part of the house, mainly carved into rock, used for wine production and storage. Today, most of the houses in this area are used as B&B, house pension, hotel and restaurant.



Figure 89: View from Kurutos to Kayabaşı and Akropol neighbourhoods (Gertrude Bell, 1907)

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<sup>346</sup> *Kayabaşı* is the area on the rock structures on the left side of the photo.





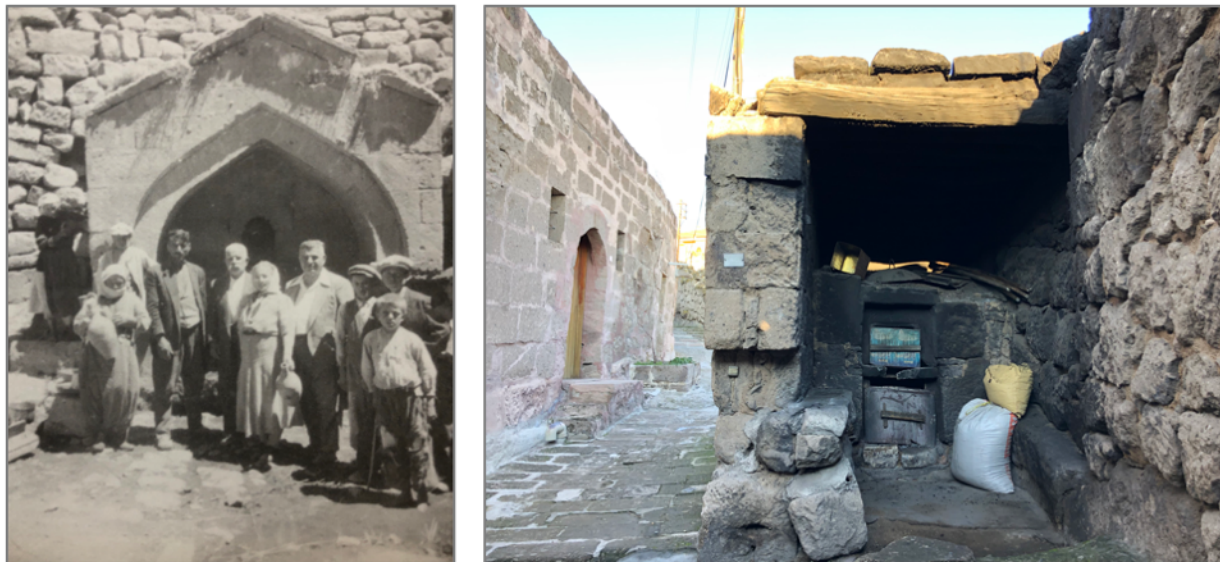
*Figure 90: View to Akropol area from lower neighbourhood (CNK F-982, 1913)*



*Figure 91: View of St. Gregorius Church, Akropol and Kayabaşı neighbourhood background (CNK F-901, 1960)*



*Figure 92: Settlement in the 'upper neighbourhood' (author, 2018)*



*Figure 93: Architectural elements in open areas; fountain (left; photo taken by Ermalaos Andreadis, 1952) and furnace (right; author, 2019)*

### **Kayabaşı**

It's the area located on the rock above Kurutos area and the north-west upper side of Hengameci Street. Kayabaşı means 'above the rock'. Comparing the photos from 1907 and 1960 (Figure 89, Figure 91), no building is seen in the former one while in the latter photo there are some buildings. Thus, it can be said that the houses in this part of the village should have been built between 1907 and 1960.

In this area, there are still traditional Rum houses most of which are still active use today. In addition to those, during the last decades, new houses and other types of buildings such as gendarme, community health center and school were constructed.

From Kayabaşı, wider view of 'lower neighborhood', Hasan Mountain, Yüksek Kilise (Analipsis Monastery) and the dam lake (Figure 73) can be seen. Additionally, Monastery Valley and lower neighborhood (Figure 74) underneath can be also seen. From this area, there is a rock carved passage (Figure 94) to the lower neighborhood supported by stone arches inside.



*Figure 94: Rock-carved passage (author, 219)*

## Çarşı

It's the center of the upper neighborhood where daily activities cross. There are shops, administrative buildings, schools and places for various activities. There's a square called as Çarşı Meydanı around which all the activities take place. It's the most vivid area today.

### Çarşı Meydanı (the main square)

Çarşı Meydanı is the main square of Güzelyurt. It's surrounded by shops (*arasta*), coffee houses and some official buildings. The street in front of the square is the main street where there are shops, school, administrative and other official buildings. In a letter<sup>347</sup> from 1892, a han building, butcher shop and other shops are mentioned as being located around Çarşı Meydanı.

In the square, the villagers, especially the men, spend their day for leisure, shopping and various activities. The cultural events are celebrated in this square. Çarşı Meydanı has always been an important and welcoming place. According to the photo taken in 1923, the people from Gelveri welcomes an important person coming from Aksaray (Figure 95). In the past, this square was the main open market area. Today, the open market is located in Çeltek area, but sometimes, open markets extends to this square and the street in front of it.



CNK F-945, 1923

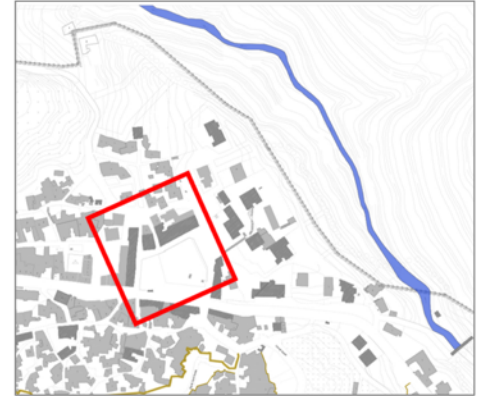


Figure 95: Çarşı Meydanı - the main square (CNK F-945, 1923; author, 2018)

<sup>347</sup> The letter sent to Ministry of Interior (*Dahiliye Nezareti*) by Konya Governorship on 19 March 1892 mentions about the goods sold in the market, and the shops and han buildings in Gelveri (BOA, ŞD, 1717-29-1 / CNK 7021), 19 March 1892.

### **Çeltek - Pazar Alanı (Open market area)**

The open market is set in the upper neighborhood, on a square on the north of Çarşı area. Every Monday, there's a big market where local farmers and farmers from the surrounding villagers come to sell and buy products. In such days, the open market extends towards the Çarşı Meydanı. According to the information gathered through in-depth interviews, this area is called as *Çeltek* by the local people.

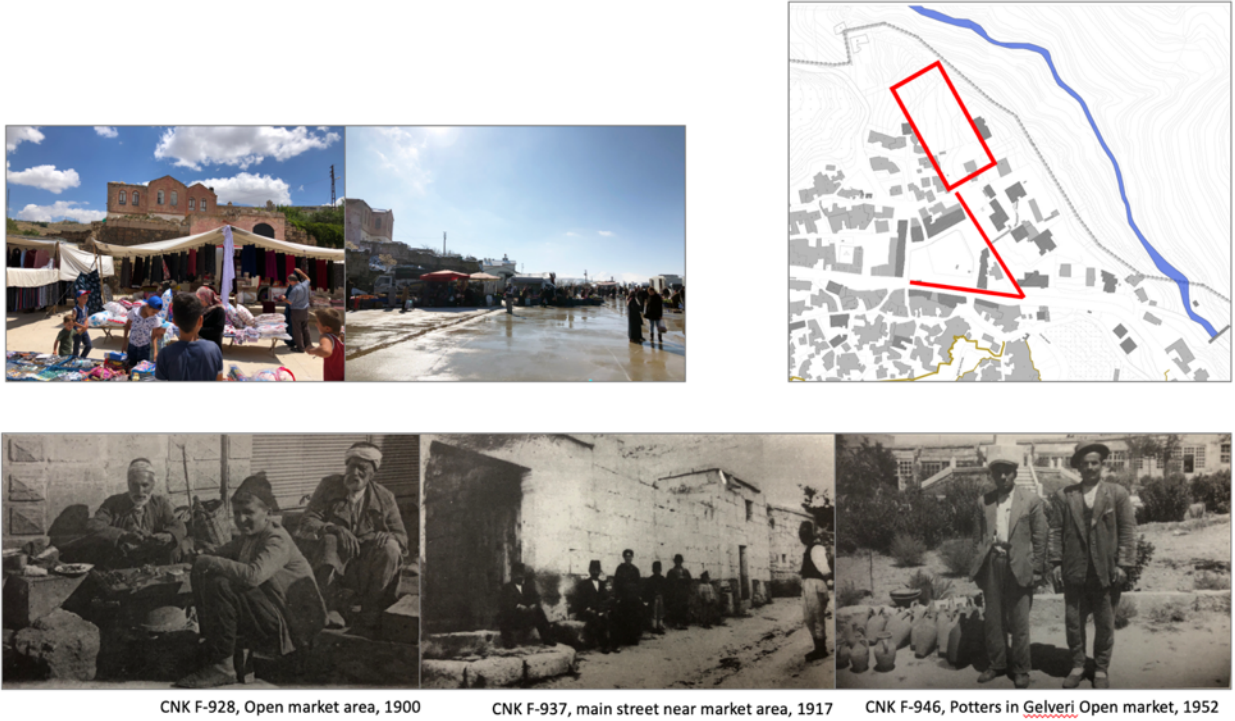


Figure 96: Pazar Meydan - open market area (author, 2019)

It's the biggest market and it has always been important in the region. This importance of the pazar in the region can also be seen in the historical sources.<sup>348</sup> According to the letter sent to Ministry of Interior (*Dahiliye Nezareti*) by Konya Governorship on 19 March 1892, a big *Pazar* (open market) is set on specific days by the people arriving from surrounding villages. In this pazar, honey, oil, cheese, cereals, sheep and other animals are traded. In addition to these, fruit brought from Nevşehir and Ürgüp and soap, coffee and tobacco brought from Tarsus were also sold.

<sup>348</sup> Letter mentions about the goods sold in the market, and the shops and han buildings in Gelveri (BOA, ŞD, 1717-29-1 / CNK 7021), 19 March 1892

According to the oral history records done by CAMS in 1950s, an interviewee explains the villages that used to come to the open markets in Gelveri both for shopping and selling their products. In this document, it is stated that there are 60 villages that had this kind of commercial relation with Gelveri in the late 19th and early 20th century.

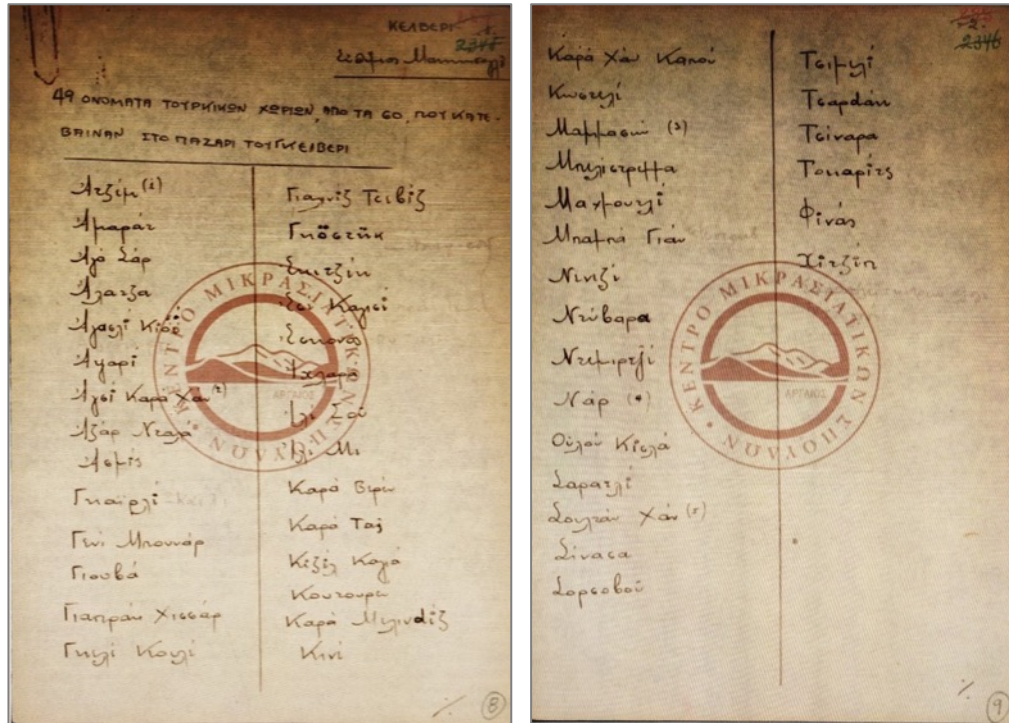


Figure 97: 49 Turkish villages from the 60 villages that used to go down to the pazar of Gelveri (CAMS Oral History Archive, Gelveri-kp8\_0008, Gelveri-kp8\_0009)

These villages are 1. Acem, 2. Amarat, 3. Araşar, 4. Alaca, 5. Agasli kior, 6. Agari, 7. Ağzıkaraxan, 8. Asardala, 9. Asmet, 10. Gkairlı, 11. Yenibunar, 12. Yuva, 13. Yaprakhisar, 14. Gelikule, 15. Yalnızceviz, 16. Göztek, 17. İkizik, 18. İs kagisi, 19. İskona?, 20. Axlara, 21. Ala Su, 22. Ala Ma, 23. Kara beren, 24. Kara tai, 25. Kizil Kagia, 26. Koutourem, 27. Kara Melimdz, 28. Kine, 29. Kara han kapu, 30. Kosteli, 31. Mammasin, 32. Mpilistremma, 33. Mahmoutlli, 34. Mpaba gian, 35. Nenezi, 36. Ntivara, 37. Ntemirli, 38. Nar, 39. Oulou kisle, 40. Saritli, 41. Soultan xan, 42. Sinasa, 43. Sorsovou, 44. Tsimali, 45. Tsardak, 46. Tsinara, 47. Tokarits, 48. Fimas, 49. Xitzim. This list demonstrates the central role of Gelveri in its wider geography.

It is seen from the in-depth interviews conducted in Gelveri/Güzelyurt in 2018 and 2019 that this central role has continued and it is valid today. From these interviews done with the locals, it's learnt that the days of *pazar* (open market) was very crowded in Gelveri. The peasants from the villagers around Gelveri used to come here to sell their products, exchange and/or do shopping. The villagers used to come to Gelveri with their donkeys. Thus, there were 6 hans in the *Çarşı Meydanı* for them to leave their donkeys, they were called as *Eşek Hanı*.

“*Gelveri*’s *pazar* was very famous, very vivid. There wasn’t *pazar* in every village at that time. Now, everywhere there’s *pazar*. The villagers used to come here all the time. You couldn’t walk around that freely, it was too crowded. The *pazar* would be established in the *Çarşı Meydanı*, as well. It used to continue down to *Çarşı Meydanı*.”

“There were 6 *eşek hanı*, they were always full. On Mondays, they would come with their donkeys from the surrounding villages early in the morning, leaving their donkeys to these *hans*. They were putting bags full of fodder in the mouth of donkey and donkeys would wait in these *hans* until the villages are done in the market.”

There were many *pazars* selling different things. There was a *pazar* only cereals products used to be sold. They were called as *Zahra Pazarı*. It was located in the small square behind the *Çarşı Meydanı*. Barley, wheat, rye, cheekpiece and diverse types of cereals used to be sold in this *Pazar*. In another *Pazar*, animals such as sheep, goat and cattle used to be sold. It was called as *Hayvan Pazarı* and it was located in the area on the north of *Çingilik*, where the Rum schools locate. It was separate than the other *pazars*. Mostly, merchants would come to buy animals and sell from other villages. *Zahra* and *Hayvan Pazarı* are not set anymore. The cereals are sold in the market with other products. In addition to these, it’s learnt that there used to be draper shops in the center. They used to sell clothing such as *kaput* (coat), *pazen* (cotton flannel), *fistan* (woman’s dress) and *nazilli*. There were also tailors in the center.

### **Çingilik - area of Rum Boys and Girls Schools**

In *Gelveri*, remarkable importance had been given to the schools. The first educational buildings were built by the Rum society in order of Rum Boys School in 1891, Rum Girls School in 1912 and Primary School in 1922. After the population exchange, these buildings have been used for different purposes till today. The area where Rum Boys and Girls School located is called as *Çingilik* by the locals.

The first records related to schools are seen in an enactment<sup>349</sup> signed in 1856. It is decided to build a school due to its lack in *Gelveri*. Rum Boys Schools was opened in 1891 with a ceremony. In the photo taken during the opening ceremony (Figure 98), the students and teachers are seen in front of the school altogether. The Boys School became a prestigious building in *Gelveri* that they used the image of the school in the New Year greeting cards (Figure 99), in some official certificates and official documents in the following years. In 1911, the regulations<sup>350</sup> of the schools in *Gelveri* were defined. In the documents of regulations, the duties of *Gelveri* Charity Association (*Nazianzos Uhuvveti*) were described.

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<sup>349</sup> 33 people living in Istanbul sings the enactment on 16 December 1856 in order to build a new school in *Gelveri* (CNK B-923A).

<sup>350</sup> The regulations for the schools in *Gelveri*, 1911. See CNK B-922B.



Figure 98: The students and the teachers are together during the Rum Boys School Opening Ceremony in 1891 (photo taken by Aleksandros Iatropulos, CNK 118 B)

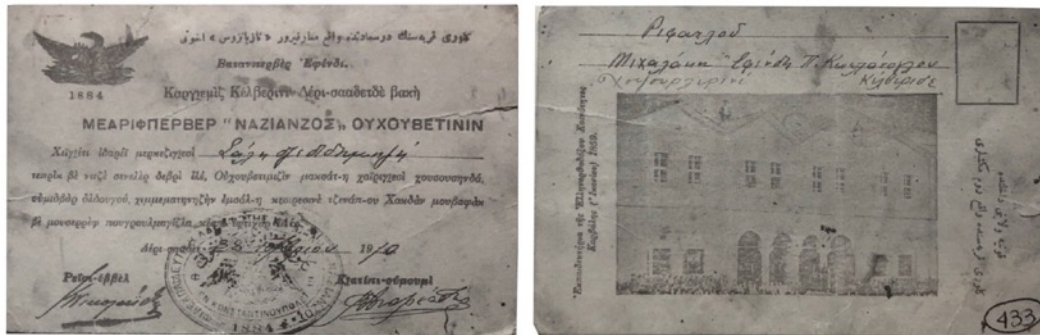


Figure 99: New Year Greeting Card, 28 December 1910 (CNK 433)

The building is owned by the municipality today. After the population exchange, the building remained empty for many years. Then, it has been used for diverse purposes. Lastly, it was used as a hotel. However, it's currently empty.





*Figure 100: Rum Boys School, today (author, 2019)*

The second school that was built in Gelveri was the Rum Girls School. The plan of the building was prepared in 1912 (Figure 101). In the same year, a report<sup>351</sup> was prepared about the new school that was going to be constructed. In the report, information about the neighborhood and the building was given.

The Rum Girls School building would be 6 m high after the foundation and surrounded by a courtyard. It would have 9 doors, 42 windows, 8 rooms and 1 hall. There would be 4 toilets outside of the courtyard. The construction license<sup>352</sup> of the building was given in 1913 with the condition to pay the 1/1000 of the land price as tax and to conform to the rules of Istanbul Rum Patriarchate and article 129 of the Education Act. In 1915, the Rum Girls School was opened.

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<sup>351</sup> The report was prepared about the Girls School that would be constructed by the Rum society in Gelveri on 13 May 1912 (BOA, ŞD, 1773/16-10). Accordingly, the school would be constructed in a Rum neighborhood called as *Çingilik*. This area was not close to Muslim neighborhoods, neither to charity associations, cemeteries, masjid and mosques. The land was owned by Kaytancı Baba Yovan (son of Yosef) and Kirkavo (son of Kostanti, grandson of Kürekçi). The former owner used to be Şeyh Cemaleddin-i Veli Association. In 1921, the whole land was bought by Pareskeyas (son of Ilya) and the land was donated to the schools in Gelveri (CNK 898-8).

The area of the whole land is approximately 1 decar and its value is 3000 kuruş. The buildings rests on 60 acres of land. The current Boys School and this new Girls School are located on the same land registry. The building expenses will be paid by Sarraf Hacı Bodos Efendi (son of Luka). In the same report, the total population of the Rum society is given as 3129 people in 621 houses.

<sup>352</sup> The permission to the construction of the Girls School was given by the order of Sultan Mehmed Reşad V on 28 April 1913 (BOA, İ.MF, 21/8-5; BOA, DH.İD, 30-43-0 for the construction license). In order to obtain permission for the Girls School, 200 cents was paid to Istanbul Rum Patriarchate by Vasilakis, the son of the priest Bodos Lukidis (CNK 461, CNK 462, CNK 463). The priest was entitled as 'Evergetis' (bestower) during the opening ceremony of Rum Girls School since the school was constructed with his donations (CNK 458, CNK 457, CNK F-940).

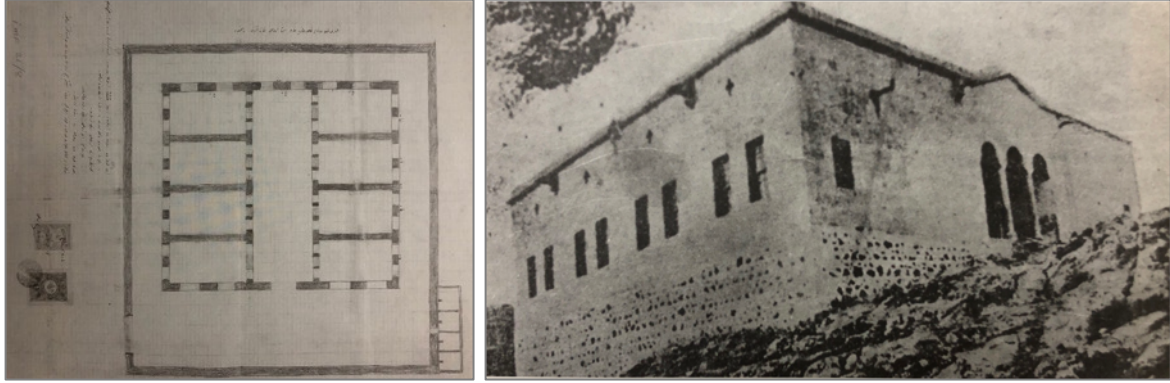


Figure 101: The plan of the Rum Girls School, 1912 (left, BOA, İ.MF, 21/8-3), Rum Girls School, 1915 (right, CNK F-940)

The Rum Girls School (Figure 102) building have been empty after the population exchange. In the beginning of 1990s, it was restored by a team from Yıldız Technical University<sup>353</sup> who did various researches in Güzelyurt. After its restoration, the buildings has been owned by the university. Currently, the building is empty.



Figure 102: Rum Girls School, today (author, 2019)

<sup>353</sup> A group of researchers and faculty members from the Faculty of Architecture History and Restoration in Yıldız Technical University and graduate students from the Survey and Restoration Program had worked in Güzelyurt for a number of years since May 22, 1983, and realized some implementations such as square arrangement of the district and transformation of a former Rum school into a hotel. As a result of these studies, Master and PhD theses were written at the same university. The further information about these studies can be found in Ağaryılmaz, İ. (1986). *Güzelyurt-Gelveri Yerleşmesi ile İlgili Çalışmalar*, Journal of TAÇ Association Publication (Türkiye Anıt Çevre Turizm Değerini Koruma Vakıf Yayını), n.1.1, pp. 41-47, İstanbul.

In 1922, a primary school<sup>354</sup> was opened both for girls and boys. In the available sources, the location of the school is not indicated. Thus, the exact location of this school is not known.

As understood from the historical sources, there had been collaborations among the church, the priest, locals, merchants, tradesmen and associations for the construction, maintenance, organization and management of schools. It cannot be followed from the historical sources whether a school was built after this enactment or not, but in the documents from 1884 and 1889, the efforts of the priest, tradesmen, associations and some individuals are seen<sup>355</sup> to keep schools open. In 1891, Rum Boys School was opened (Figure 98) in Gelveri. In the following years, donations for the school are seen in the historical sources. In 1894, a tradesmen<sup>356</sup> in Istanbul donates the revenues of his shop for the Rum Boys School. In addition to such donations, a theater play<sup>357</sup> (Figure 103) was organized in Istanbul for the benefit of the Rum Boys School.



*Figure 103: Theatre play staged in Istanbul to fund the school construction in Gelveri, 1899 (CNK F-934)*

Today, there are many schools in Güzelyurt such as high school, elementary school, primary school. In addition to these schools, there is also a vocational school, Güzelyurt Meslek

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<sup>354</sup> The permission to open the primary school in Gelveri was given by Niğde Board of Directors on 25 April 1922. The authorization was given to the priest Kozma Efendi on 1 June 1922. On 6 June 1922, start of educational activities in the school was permitted.

<sup>355</sup> The priest Arhimandritis Ioannis Pandeimonidis puts efforts to sustain the churches and schools in Gelveri. He notes all the expenses for the construction and maintenance activities that can be found in the Monastery Codex Book (CNK FP, FP1, FP2, 1884). From an official report written in 1889, it's seen that revenues of *bezirhane* (rendering plant) were given to the priest Arhimandritis Ioannis Pandeimonidis to be given to the schools and poor people (CNK 1254, 1889).

<sup>356</sup> Kostantin Anania, a tradesman from Gelveri, donates the revenues of his shop in Istanbul to the schools, mills and water pipes that would bring water from Genedala to Gelveri. The information can be reached in the official report from 1894 (CNK 1241).

<sup>357</sup> There is a letter sent by Konya Governorship to Ministry of Education to request to stage a theatre play for the benefit of Rum School in Gelveri (BCA, 180.09.20.104.1-42, CNK 7022).

Yüksekokulu,<sup>358</sup> connected to Aksaray University. There are various departments such as Department of Plant and Animal Production, Department of Handcrafts, Department of Food Processing, Department of Architecture and Urban Planning and Department of Hotel, Restaurant and Catering. There are also dormitories built recently on the north of Güzelyurt. With these variety and number of schools, Güzelyurt gains one more time the central position in its wider geography.

### Hamam & Aqueduct

There are numerous and diverse service buildings and structures in Güzelyurt, some of which are still in active use today. These buildings and structures are *hamam* (*çamaşırılık*), aqueduct, bridges, fountain and furnace. There's one aqueduct in the village located near the *hamam* in the upper neighborhood (Figure 104). This aqueduct was bringing water from Sivrihisar. According to the archival documents, it is seen that in the past there were water issues between Güzelyurt and Sivrihisar villages. Besides, there are 4 registered fountains in the village.



Figure 104: Aqueduct & Hamam in the upper neighbourhood (author, 2019)

<sup>358</sup> <https://guzelyurt.aksaray.edu.tr/?l=en>.

#### ▪ *Yeni Mahalle* (New Neighborhood)

The new settlement area is on the east of Güzelyurt, on a plain area on top of the monastery valley. The first buildings are constructed after Disaster Area declaration for which many houses in and/or under rock structure or houses in danger were emptied and new houses were given for their inhabitants. Then some municipal and other types of buildings such as hospital and military buildings were built. Finally, during the last 5-6 years, TOKI (Republic of Turkey, Ministry of Environment and Urbanization Housing Development Administration) buildings were built and today, most of the people are living in this part of Güzelyurt.



Figure 105: New settlement area above the Monastery Valley (right; author, 2019, left, <http://www.guzelyurt.bel.tr/>)

### 4.3.3. Architectural Characteristics

The architectural characteristics<sup>359</sup> of Gelveri/Güzelyurt are site-specific but also similar to the examples in the Cappadocia region. The architecture is composed of rock-carved structures and

<sup>359</sup> The architectural characteristics of Gelveri (Güzelyurt) have been studied by various scholars from Yıldız Technical University in Istanbul.

For detailed information about the architectural features of Gelveri, see: Ulusoy, D. (1985) *Güzelyurt (Gelveri)'da Geleneksel Yapım Sistemleri [Traditional Construction Systems in Güzelyurt (Gelveri)]*, Yıldız Üniversitesi Fen Bilimleri Enstitüsü, Basılmamış Y. Lisans Tezi, İstanbul. Ulusoy Binan, D. (1994) *Güzelyurt Örneğinde Kapadokya Bölgesi Yiğma Taş Konut Mimarisinin Korunması İçin Bir Yöntem Arastırması [Methodological Research for the Conservation of Stone Masonry Houses in the Cappadocia Region: The Case of Güzelyurt]*, Unpublished Phd Thesis, Faculty of Architecture, Graduate School and Natural Sciences, Yıldız Technical University, İstanbul. Ağaryılmaz, İ., Ünal, Z.G., Omay, E.E. (2001). 'A Rock-Hewn' Building in Güzelyurt: The 'Rock Mosque' and Its Structural Problems, Proceedings of the 2nd International Congress: Studies in Ancient Structures, July 9-13, Yıldız Technical University Publication, İstanbul. Binoğul, E. (1985). *Güzelyurt/Gelveri'nin Fiziksel Oluşumu ve Tarihsel Gelişimi*, Unpublished Master's Thesis, Faculty of Architecture, Graduate School and Natural Sciences, Yıldız Technical University, İstanbul. Can, C. (1985). *Güzelyurt (Gelveri) de Tarihsel Dokunun İncelenmesi ve Turizm Amaçlı Kullanım Üzerine Bir Araştırma*, Unpublished Master's Thesis, Faculty of Architecture, Graduate School and Natural Sciences, Yıldız Technical University, İstanbul. Çubukçuoğlu, H. (1985). *Güzelyurt (Gelveri) de Yöresel Sivil*

stone masonry buildings, and also their combinations. The rock carved spaces are mostly seen in the Monastery Valley and *Aşağı Mahalle* (lower neighborhood).

In the case of *Aşağı Mahalle*, there are also combinations of rock-carved and stone masonry techniques (Figure 106, Figure 107). In the lower neighborhood, the plan organization of the houses follow an organic pattern, they do not have a particular plan type. When a new space is needed, it is added to the existing structure. Most of the houses, underground cities and churches in this area are built in this way. In addition to these spaces, there are also rock carved streets, stairs, graves, etc.

In *Yukarı Mahalle* (upper neighborhood), freestanding stone masonry buildings form the majority (Figure 108, Figure 109, Figure 110, Figure 111). There are still rock carved spaces that are mostly used as stables, depots, cattery, hayloft and kitchen, while the stone masonry parts are used as living spaces. In the upper neighborhood, the streets are defined by high stone masonry courtyard walls. In the streets, there are fountains and furnaces for the common use. The entrance of the houses are mostly provided from the courtyard. In the courtyard, there can be *tandır evi* (places where they cook food and bread), toilets, stable, depots and some other service sections.

The houses have either one or two floors. In the two-floor houses, the ground floor is generally left for the animals, production and for related activities. The ground floor or the basement can be rock carved. In this part, there is also *şirahane* (place to produce wine). In the first floor, they have *sofa* (mostly central common area) and rooms opening to the *sofa*. The roof is generally earth roof.

In these houses, architectural elements and details are rich and diverse. The front face is highly ornamented and the craftsmanship is of good quality. There are floral and geometric decorations on the facades of buildings (Figure 112). Some of them are grape goddess (*üzüm tanrıçası*), daisy disk (*papatya tekeri*), sun disk (*güneş hacı*), olive leaf, palmate leaf, wheat decoration, liliun-lotus decoration and floral decorations.<sup>360</sup> There are also inscriptions in the front façade (Figure 113). The inscriptions on the façade are written in Turkish with Greek alphabet. They give information about the construction date and owner. The detailed architectural elements can also be seen inside of the houses in the wardrobe, *gusülhane* (bathing area in the wardrobe), niches and so on.

Stone is the main construction material in Gelveri/Güzelyurt. The stone used to be provided from the rock structures until it was forbidden. The volcanic tuff stone is provided from the rocks in and around Güzelyurt. The locals used to extract stone from the area called *Taş Kesti* in *Hoyarlar* Neighborhood, from the stone quarries on the way to Analipsis Monastery (hard and low porosity

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*Mimarlık Örnekleri*, Unpublished Master's Thesis, Faculty of Architecture, Graduate School and Natural Sciences, Yıldız Technical University, İstanbul. Er, S. (1985). *Güzelyurt (Gelveri) de Yapı Cephelerindeki Mimari Ögelerin Araştırılması*, Unpublished Master's Thesis, Faculty of Architecture, Graduate School and Natural Sciences, Yıldız Technical University, İstanbul. Ustaoglu, Y. (1985). *Güzelyurt (Gelveri) de Hagios Anargyros (Sivisli) Kilisesi'nin ve Çevre Dokusunun İncelenmesi*, Unpublished Master's Thesis, Faculty of Architecture, Graduate School and Natural Sciences, Yıldız Technical University, İstanbul.

<sup>360</sup> Gümüş, D., Uray, G., Gümüş, K. S. (2017). *Sosyo-Ekonomik Kalkınmada Sanat Eserleri: Aksaray İli Güzelyurt (Gelveri) İlçesinde Mimari Yapılarda Görülen Bitkisel Figürlü Taş Bezemeler ve Anlamları [Artifacts in Socio-Economic Development: Stone Ornamentations with Floral Decorations and their Meanings in Güzelyurt (Gelveri), Aksaray]*, The Journal of International Social Research, vol. 10, issue 53.

stone) and from the stone quarries in the beginning of Monastery Valley (fire resistant od stone). The stone used as *kama taşı* (keystone) in the vaults and arches were brought from the stone quarries on the way to Sivrihisar.<sup>361</sup> According to the interviews done with the locals, it's learnt that stones for the houses were also provided from bedrock that they would construct the house on. It's also learnt that they are bringing *tebeşir taşı* (gypsum) from Belisırma to put on the top of the earth roof to make the roof water proof. Now, they are bringing *gelegüle taşı*, a soft stone that is used for the floors and walls. They are bringing these stones from Sevinçli village that used to be called as Gelegüle in the past. That's the reason why this type of stone is called as *gelegüle taşı*. Currently, there is no stone mason in the village, but the locals tell that there were both Rum and Turkish stone masons in the village. They were very qualified and going to nearby villages to work there.



Figure 106: Rock-carved spaces and houses in the lower and upper neighborhoods (author, 2019)



Figure 107: Some residential buildings in the lower neighborhood (author, 2019)

<sup>361</sup> Ulusoy Binan, D. (1994). *Güzelyurt Örneğinde*, p. 205.



*Figure 108: Street view in the upper neighborhood (author, 2019)*



*Figure 109: Streets in the upper neighborhood (left, author, 2018; right, author, 2019)*



*Figure 110: Houses in the upper neighborhood (author, 2019)*





*Figure 111: Gelveri houses (author, 2019)*



*Figure 112: Ornaments on the entrances of courtyard walls (author, 2019)*



*Figure 113: Inscriptions and ornaments on the facades and portals of the buildings (author, 2018)*

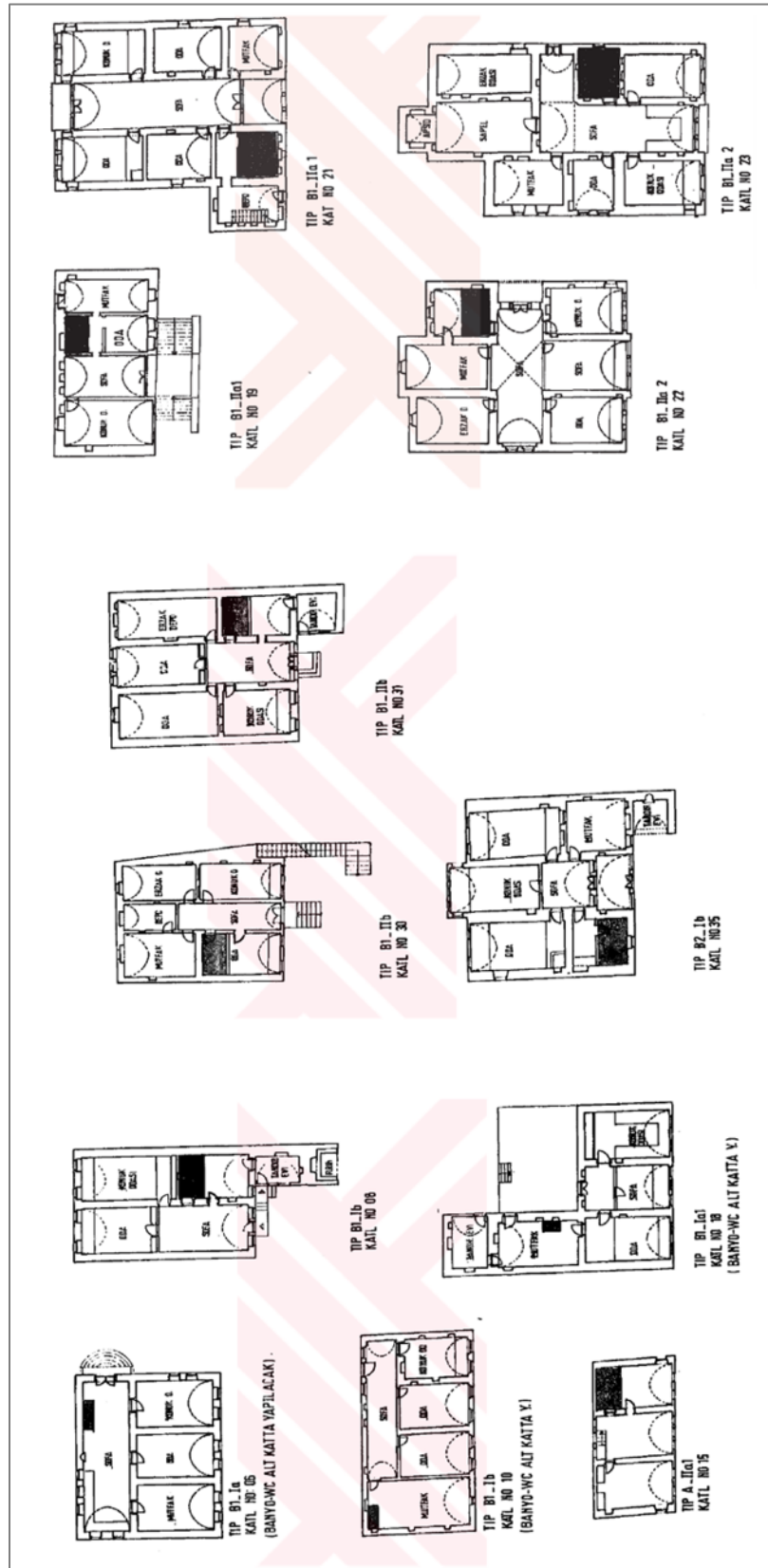


Figure 114: Plan organization of some of the residential buildings in Güzelyurt (Ulusoy Binan, 1994, pp. 286-288)

#### 4.3.4. Socio-Economic Relations

Economic dimension gives information about the uses and functions of landscapes by its users as socio-economic activity. In Güzelyurt, there is cultivation of grapes, apricot and cereals. In the past, rock structures were used to produce wine from the grapes that are cultivated in vineyards (*Gerdiç, Dereles, Eski, Iskalka, Düngürü Bağları*) around the settlement area. It is also known that there was wine production in Gelveri. There is also important craftsmanship in Güzelyurt such as ceramic production and pottery.

According to the historical sources, there is information about pottery, tobacco production,<sup>362</sup> cereals,<sup>363</sup> linseed oil production in *bezirhane*<sup>364</sup> (linseed rendering plant) and floor<sup>365</sup> production. According to travelers' explanations, major economic income was agriculture, animal husbandry, angora breeding, carpet weaving in the Cappadocia region in the 19th century. Grain, opium, cotton, mohair, raw and semi-processed animal fleece were exported from Niğde sanjak and processed goods were imported from Europe.<sup>366</sup> Griffiths mentions about some Greeks dealing with wool fabric and carpet trade.<sup>367</sup>

The agricultural production is one of the main economic activity in Güzelyurt. In the past, they used to produce linseed oil in rock-carved spaces called *bezirhane* and wine in rock-carved spaces called *şıralık*. Today, there is diversity in agricultural products. The majority of the information given below are collected from the in-depth interviews done with the locals.

The cultivation of grapes, apricot, walnut, potatoes and cereals are done in the fields, vineyards and orchards. Grapes are always cultivated within fruit trees, thus, in most of the parts, vineyards and orchards are together. The vineyards are on the north and south of the village. The villagers still cultivate the grape in the old vineyards and call them with their old names such as *Dereles, Eski, Iskalka, Düngürü, Gerdiç* and *Tavşanlı*. From these vineyards, they produce many types of

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<sup>362</sup> Tobacco cultivation in Gelveri is learnt from the tax bill paid by Giregor, son of Siviş, on 28 August 1881. These bills were given to the farmers dealing with tobacco cultivation by the Tax Office. The bill also includes information about the amount of the tax and the place of the tobacco. The place is given only as in a field near Gelveri village (CNK DOE-O). Thus, the exact place of the tobacco fields cannot be learnt from these sources.

<sup>363</sup> In the document from 16 October 1909 (BOA, DH.MUİ., 1, 37, 0), it's ordered to give cereal seeds to indigent agriculturalist in Gelveri. In another document from 1919 (CNK 565), it's seen that the army was buying cereals products from Pilgrim Bodos Luilidis from Gelveri in 1916, 1917 and 1918 during the World War I. According to this document, the army bought 30320 okka (almost 23 ton) in three different times. In another document from the same year (BOA, DH.KMS, 51-2-0), delivery of cereals such as wheat, barley and rye from Anatolia in order to fulfil the needs of Istanbul is mentioned.

<sup>364</sup> *Bezirhane* is mentioned in the report from 1889. From this report, it's learnt that *bezirhanne* in Gelveri was owned by 5 people and they were donating the incomes of the *bezirhane* to the schools and to the poors living in Gelveri (CNK 1254).

<sup>365</sup> In the document from 1919, purchase of floor produced in the mill in Gelveri to be brought to Çavuşlu village is mentioned (BOA, DH.EUM.AYŞ., 10-7-0).

<sup>366</sup> Ramsay, W.H. (1890). *The Historical Geography of Asia Minor*, p. 44.

<sup>367</sup> Griffiths, J. (1805). *Travels in Europe, Asia Minor and Arabia*. T. Cadell and W. Davies, and Peter Hill, Edinburgh.

grapes. According to the information taken from the in-dept interviews, there were 7 types of grapes in Gelveri as *parmak*, *kokulu*, *çavuş*, *kızıl*, *siyah*, *bulut* and *keten göynek*.

“*Parmak üzümü* would be long, the skins would be hard. They were winter grapes. We were putting them on the upper room and eating them till Spring. Then, we had *kokulu üzüm*, it would smell very nice. Then, *çavuş üzümü*. Its grapes used to be very big and leave a good smell in your mouth. Then, we had *kızıl üzüm*, it had pink reddish color. We used to dry *siyah üzüm*. We had also *bulut üzüm* and *keten göynek*.”

In the past, the Rums used to prepare wine from these grapes. However, the Turks prepare grape molasses. Today, there's still grape molasse production but less than before. It is because most of the vineyards are abandoned or turned into fields that grape cultivation has decreased a lot. The main reasons for that the grapes require long and hard work, more investment than its profit. For such reasons, people leave cultivating grapes.

“The vineyards are always turned into fields, why? In order to use vineyard, you have to pay 500 liras to open the branches of the grapes. But then, during harvest period, you don't come out 100 liras of grapes. Therefore, everyone dismantle the grapes and turned their vineyards into fields. They plant wheat, barley, etc. The grape branches are mostly inherited from the Rums, they are at least 100-200 years old. They need maintenance but since they don't bring income, no one look after them.”

There are some initiations by some people to produce wine. Udo Hirsch is one of them. He bought a land in *Dereleer Bağ* and he produces wine by using traditional methods (Figure 115). He also exports wine outside of Turkey.

The villagers are also growing grains in Spring and reaping them starting from mid-July or August. They are growing barley, wheat and oat. There are two types of barley. The ones harvested in Spring are called *bahar arpası* and the ones harvested in Fall are called *güz arpası*. Everyone had oxen and *düven* (threshing sledge), they used to go reaping with them. The villagers, men and women, were going to harvest together and they used to harvest by their hands. Today, small machines are used such as *patoz* for reaping and *harman* that is separating straw from grain. In the past, everyone had harvest stack in their fields. Most of the people used to do *evcik* (small rooms) in their fields to keep their stack inside. After harvesting, they were preparing *ağıl* (open-top barn) to leave the animals overnight.

The villagers also cultivate chickpeas, beans and lentils. There used to be *zahra* (cereal) trade in Gelveri in the open market in the center. The remaining *zahra* used to be grinded in the mills to produce flour. Today, all the flour mills in Gelveri are closed but there are still functioning ones in the other villages nearby that they continue to produce flour.

Additionally, the villagers cultivate diverse types of fruits and vegetables such as potato, walnut, almond, apricot, cherry, pear, etc. They prepare dried fruits from grapes, apricot, walnut, almond etc. They prepare composte with these fruits during winter time as a side dish to their food. They cultivate these fruits and vegetables in the fields around the village. They are collecting mushrooms from the surrounding mountains. They also do horticulture in their gardens. They cultivate tomato, green vegetable, cucumber, pepper, bean, potato, onion, zucchini, pumpkin, etc. They also prepare pickle with most of these vegetables to eat during the winter period.

In addition to the agricultural production, the villagers also deal with animals. The villages are both dealing poultry raising and cattle-raising. They had chickens, turkeys, roosters, cows, bovines, etc. They prepare yogurt, cheese, skim-milk cheese, butter, etc. out of milk. There were also many donkeys in the village. Today, only few people have donkeys. They have been used for ploughing, threshing and carrying loads.



Figure 115: Udo Hirsch, using traditional wine making methods (left, <https://www.accademiadeipalati.it/mamma-liturchi>), types of wine produced by Udo Hirsch, (right, <https://www.triplea.it/producers/69-gelveri-manufactur>)

Pottery making and ceramic jug production has been an important production and craftsmanship in Gelveri/Güzelyurt. There are clay deposits (*kil yatakları*) on the south of the village that locals have been taking the sand from there for pottery making. There are also potter ovens and workshops (*çömlekçi fırını/fırın işliği*) in the village.

The villagers who deal with pottery making used to go to neighboring villages to produce *çömlek* (pottery) in the workshops, sell them against payment and/or exchange with some goods that were not easily found in Gelveri. According to the oral interviews done by CAMS (Center of Asia Minor Studies) in 1950s, it is learnt that the potters in Gelveri were also going abroad, far from Gelveri to sell and/or exchange their potteries.

An interviewee, Mr. Giorgios Tsatalbasoglo, tells about his work life in the 1920s as a potter. He tells that “in the age of 17, with my father and my brother, we went to work in the region of Ankara. The name of the village was Çıbık (Çubuk)... The village had the good soil. We rented *çömlekçi* shop [pottery workshop and shop] and worked there. The village was Turkish with few

Greeks. The Greeks there were Christian Protestants. There were also Armenians in the village. Every Friday, there was a big *pazar* [open market]. In this village, we were going in March and leaving in October to go back to Gelveri. After that, we were going to work at the villages in the region of Tarsus in Cilicia. There, it was really hot... There were other people who were doing the same job with us. We were cooperating with them. We were putting the pottery on the animals, carrying them and selling them in the villages in this region. The payment was done with money. We used to work from December until April. Because after April, it was too hot to work there. During 1921-1922, we had an argument with my father, and I went to work in Bor. There was also good quality of soil there for the pottery. In Bor, we were selling our stuff to the shops/stores. We were going to the *mahalles* [neighborhoods] and selling *çömlek* [pottery] there. We were exchanging *çömlek* with dried berries, apricots and nuts. In Bor, there were many fruits. I also worked about 4 years between 1914-1918 at Taşınar in the winter and summer. At the summer, we were paid not with money but with wheat. We were carrying the wheat to Gelveri.”<sup>368</sup>

From this interview, many information can be learnt that the potters in Gelveri were also working outside the village. So, there were economic relations not only in Gelveri and surrounding villages but also in the wider geography up to Ankara, Tarsus and Bor.

Mr. Giorgios Tsatalbasoglou also draws the types of potteries that he was producing (Figure 116). There were many types differing according to shape, handles and their usage. Different types of potteries were produced to put water, milk and cereals inside and to cook food.

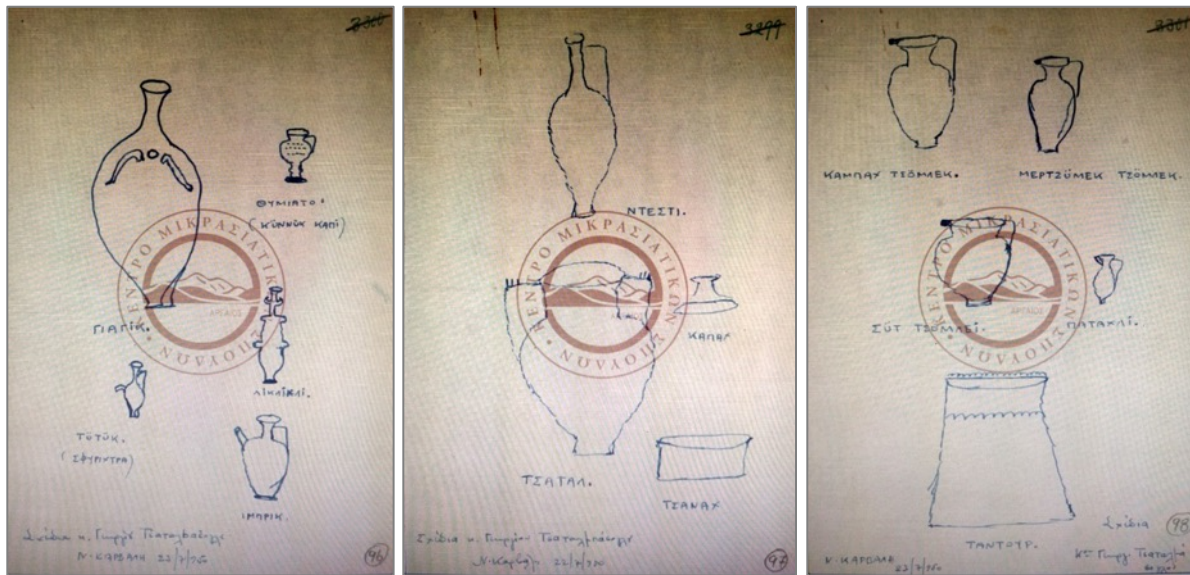


Figure 116: Types of potteries produced in Gelveri, sketches by Mr. Giorgios Tsatalbasoglou (CAMS Oral History Archive, Gelveri-kp21\_0003, Gelveri-kp21\_0004, Gelveri-kp21\_0005)

<sup>368</sup> CAMS Oral History Archive, Gelveri-kp21\_0001, Gelveri-kp22\_0002. The title of the interview is given as ‘A man who does pottery in foreign lands’. The interview was realized in July 1950.

Pottery making, even mostly abandoned during the last decades, many initiatives has started to revive this traditional economic activity. Güzelyurt Public Education Center opens courses for pottery making, tile glazing and straw weaving courses (Figure 117). There are also many individuals who started recently to deal with such traditional economic activities.



Figure 117: Pottery making, tile glazing, straw weaving courses, Güzelyurt Public Education Center (<http://www.guzelyurt.bel.tr/>)

#### 4.3.5. Socio-Cultural Relations

Socio-cultural dimension gives information about users, cultural uses and knowledge such as traditional and socio-cultural activities, practices, traditional knowledge and local culture. In the case of Güzelyurt HRL, changes in the demographic and social structure, thus in the economic, cultural and religious activities will be described in relation to their places in a historical perspective.

#### Special Days and Celebrations before 1924

There were many special days celebrated by the Christian Orthodox society before the population exchange in 1924. Agios Konstantinos and Eleni Ferial/Feast Days were celebrated on the 21st of May (Figure 118). ‘Tuma Sunday’ or ‘Agapes Feast’ were celebrated by the Christian Orthodox society during the Easter or the first Sunday after Easter. A similar feast, that is called as ‘*Hidrellez*’, has been celebrated by the Muslim society on the 6th of May. These celebrations to welcome spring were mostly done in the same place by both societies. They were mostly using Monastery Valley. The Christian Orthodox society was also celebrating the Grigorios Teologos Day/Epifora (Perifora) Rite on the 25th of January. Additionally, there were specific celebrations for fairs and wedding ceremonies (Figure 119).<sup>369</sup>

<sup>369</sup> CNK 479, Iosifidis, K.A., Özdil, O. (2014). *Kapadokya'nın Tarihi Kentleri*, p. 209.



Figure 118: Religious ceremony during Easter in Agios Grigorios Theologos Church, 1895 (left, CNK 1A); Agios Konstantinos and Eleni Ferial/Feast Days Celebration, 1924 (right, CNK F-469)



Figure 119: Gelveri musicians in a wedding ceremony, 1920 (left, CNK F-951); Celebrations for the end of the war between Greece and Turkey, 12 September 1922 (right, CNK 122-A)

### Special Days and Celebrations Today

There are also special days that have been celebrated by Muslim society such as *Hidirellez* (Spring Fest) that is celebrated on the 6th of May. *Hidirellez* celebrations take place in the Monastery Valley. Everyone in the village, and today many people from the cities, come to meet with others here. They used to color eggs by boiling with onions to give it a color and on the day of *Hidirellez*, they were making competitions by hitting eggs. In the past, there were musicians and the villagers used to dance. The newly married couples used to come, greet the villagers and offer *halva* to them in the past. Today, the people just go to the Monastery Valley to do picnic altogether and celebrate the arrival of Spring together.

After *Hidirellez*, everyone starts working in the fields. They used to deal mainly with *Bağlar* (vineyards), but also with other fields and animals. In September, harvest season starts. The locals call it *Bağ Bozumu* (grape harvesting) during which they collect grapes from their vineyards. They do not have special celebrations or events for *Bağ Bozumu*; however, it's the period during which all the villagers work collectively to help each other to finish harvesting.



The weddings used to be done during the winter time in the past. All the villagers used to work in the fields during the whole summer period that they didn't have time for celebrations. Thus, they were celebrating weddings between November and March. The weddings used to be in the houses or in the courtyards and take 4-5 days. One of the interviewee describes her brother's wedding as such:

“We started preparing for the wedding on Sunday. We baked bread on Sunday. On Monday, the wedding started. That day, we put a flag on the rooftop of our house. On Tuesday, the food was prepared. We butchered one cow. We found a man to cook the food, rice, meat and soup. And we prepared composte from the dried *Bağ* grapes. On Wednesday, there was henna celebration. We went to the bride's house to apply henna. On Thursday, the bride was brought on a horse. That day, there were many celebrations. They played *deve oyunu*. You would have seen it, how adventurous it would be. On Friday, bride's veil was celebrated among the woman.”

In addition to *deve oyunu*, there were also folk dances such as *halay* and *kaşık oyunu*. The locals call it as *hoyar* rather than *halay*. The *kaşık oyunu* is very famous in this region. They were dancing these folk dances in special days. In addition to the traditional celebrations, some of the interviewees told that *Cumhuriyet Bayramı* (Republican Day) was celebrated by all the villagers enthusiastically. They used to celebrate it for many days.

“During the *Cumhuriyet Bayramı*, here would be very nice. There would be celebrations day and night. *Halays* were danced, drums were played, bridges were set, bridges were decorated.”



Figure 120: Hidirellez ceremonies (left), wedding ceremonies (right) (<http://www.guzelyurt.bel.tr/>)

Besides, lately, Turkish-Greek Friendship Celebrations (*Uluslararası Türk-Yunan Dostluk, Kardeşlik Kültür Festivali*) has been initiated by Turkish and Greek governments. In some years, the grandsons of 'Turcophone Orthodox Karamanlis' who were living in Gelveri came to visit and

take part in the celebrations. In the same way, some villagers from Gelveri went to Nea Kalvari (a small city in Greece where the people living in Gelveri were sent after population) to take part in Turkish-Greek Friendship Celebrations.

#### 4.3.6. Perceptual Relations

In this sub-chapter of the thesis, multi-dimensional perception of landscape and historical-cultural meanings will be revealed. This study will be mainly based on social research methods; in-depth interviews and direct-observation. Besides, historical sources depicting the region will be applied for.

##### Visual and Multi-Sensorial Perception

Visual relations and conditions are constituted through morphological signs such as mountains, presence of water, vegetation, historical features and scenic components such as landmarks and panoramic views. In addition to these, harmony, rhythm, colors, texture, historicity and care define further relations.

In Güzelyurt, Hasan mountain has an important symbolic value with its particular shape that is seen almost every part of the village (Figure 121). There are also other hills, such as Kulaklı Tepe (Figure 122) and the Monastery Valley have important visual aspects due to their morphological features. Hasan Mountain can be seen almost all part of the settlement. Even though local people do not have direct physical relations with the mountain, it is always a part of their daily lives. It frames the view and provide the continuity in panoramic view from monastery valley to Hasan Mountain, to High Church to rock formations in the village. Hasan Mountain is also depicted in a Neolithic mural in Çatalhöyük (Figure 123), which shows that it has symbolic meanings since Neolithic times onwards.



*Figure 121: The view of Hasan Mountain and High Church (left), the view of rock settlements with Hasan Mountain in the background (author, 2018)ö*



Figure 122: views of Kulaklı Tepe today and in the past (left, author, 2018; right, Gertrude Bell, 1907)



Figure 123: Hasan Mountain as the symbol of the region (author, 2019), Hasan Mountain depiction in Çatalhöyük (John Swogger, <http://www.sci-news.com/archaeology/science-catalhoyuk-map-mural-volcanic-eruption.html>)

## Social Perception

Subjective dimension of Güzelyurt with memories, attachments, attributions by its permanent and temporary users and places of individual and collective memory, symbolic places, and the values and important features according to the locals are gathered through in-depth interviews. In addition to the values and characteristic features, the problems and possible future solutions are asked to the locals during the in-depth interviews.

The majority of the locals think that *kemer evler*<sup>370</sup> are the most important value of Güzelyurt. Even though the most of the population started to live in new houses, they appreciate the stone houses that they used to live in before.

<sup>370</sup> *Kemer evler* mean vaulted stone houses. It refers to the stone masonry Rum houses in which each room is constructed with a vault.

“And the most precious thing is the old stone houses, *kemer evler*. The houses are really beautiful. They are warm during the winter and they become very cool in the summer. There is 50 cm earth on the vaults. They are very precious also for the health. Stone houses are restful. When you use stove in place of radiator in winter, it heats up in the same way. You can get frozen in new houses. *Kemer evler* are really livable.”

The majority of the locals think that their life when they were child was better than now. The locals yearn for those days and recall them nicely. The locals remember wedding ceremonies and also Bayram celebrations as nice moments.

“When I was a child, our life was better than now. We had vineyards and orchards. Everyone had animals such as cows and donkey. The village was very crowded back then. Now there’s *gurbet* (going to abroad) that everyone escaped from here.”

*Bağlar* was important for all of the locals. Almost every family had a field in *Bağlar*, they were working hard in their vineyards and fields. Today, very few people deal with grapery. Some of the locals think that if there were cooperatives, the grapery would be done more efficiently.

“*Bağlar* were beautiful, but they all finished. *Bağlar* were turned into fields. *Bağlar* are not valued as before. We used to cultivate very high quality grapes and we were preparing very good quality molasses. There are few people left who prepare molasses now. The majority of the people prepare little amount of molasse only to use at home.”

The villagers also remember the days that they used to have self-sufficient life that they were producing their own products.

“We used to cultivate almost everything that was needed. Everything was natural. We wouldn’t buy anything. Now, we buy everything from the market. We used to dry apricots and prepare *hoşaf* from them. We were preparing molasse from grape. They are still done but very few. Our bread is also famous, known as Gelveri bread. In this region, everyone prepares phyllo dough, but we prepare bread. It’s special.”

The neighborhoods were important for the locals. They were spending the majority of their time in their neighborhood. Due to the loss of populations, the neighborhoods lost their importance. Today, the center has one of the biggest importance for the locals.

“The most beautiful place is *Çarşı Meydanı* (the main square). I would praise my neighborhood if it was before. Children used to play in the streets and the women used to gather in front of their houses. They were preparing tea and snacks. We were always

doing things altogether. But now, there's no one left. Now, the most beautiful place is *Çarşı Meydanı*.”

The villagers mention about the good relations between Turkish and Rum people before the population exchange as far as they hear from their elders. They mention that some children used to break the frescoes in the churches remaining from the Rums, but they also tell that, this inheritance is now taken care of.

“The Rums used to like here and also the Muslims. They had a beautiful life together, they didn't have problems, they were getting along with each other. They were working together in the fields and *Bağlar*. When Rums had to leave, the Turks were also very upset. If they remained, here would be more developed.”

In addition to the beautiful parts, there are also some points that the villagers see as the problems of *Güzelyurt*.

“There's no job opportunity. The people move away because of this. If there were jobs, if the vineyards and fields were fertile, the migration would be less. There's no factory, there's no tourism. Children are growing, but there's no income here. Everyone is going to big cities. If the job opportunities were provided, people would return and we would find the old life back.”

“There's neglect. They don't give enough attention and value. It's a touristic place but no one is taking care of the environment. Especially, they don't look after the lower neighborhood.”

Even though, the majority of the locals complain about the lack of maintenance, so thus loss of traditional houses and traditional environment, the representatives from the local municipality still think that *Güzelyurt* has a big potential in its wider geography.

“We lose a few homes every year. But it is the most beautiful place in Cappadocia. Our opportunity is that here is still unchanged. Here is not like *Ürgüp* and *Göreme*, they all became concrete. The mayors who came till now didn't let here to change. Our place remained as before. We have many features that still keeps their originality. So, it's still recoverable.”

Tourism is seen as the only solution in *Güzelyurt*. It's thought that after tourism develops, the other activities will be developed as well.

“Here, the only salvation is tourism. If the tourism develops, the craftsmanship also develops. These could help people to earn money. Then, the population begins to take opposite migration.”

## **4.4. Recognition of Historical-Cultural Values of Gelveri/Güzelyurt Historic Rural Landscape**

Gelveri/Güzelyurt has multi-layered historical-cultural values. Even though there has been many changes in its historic landscape, it still carries multiple tangible and intangible values. In Gelveri/Güzelyurt, the local actors have been very influential in conserving and maintaining the historical-cultural values and in organizing the ongoing life with religious, cultural and economic activities. Even though, some activities of local actors has stopped after the population exchange, today, local actors are still influential in maintaining the historical-cultural values. Besides, there are decisions and designations for the conservation of these values at regional and national level.

### **4.4.1. Multi-Scale Actors and their Roles in Society in Historical Perspective**

It is seen that civil society organizations were very important and numerous in Gelveri. They were influential in various activities in the village. The purposes of these actors were diverse. Some of them were established with the purpose of charity, some others for maintenance and construction activities and some of them for the promotion and contribution to the local production and their trade in Gelveri. According to the historical sources, it's seen that the Church had influential in conservation activities of churches and also in charity activities. Additionally, some associations, cooperations, NGOs and diverse stakeholders form the civil society organizations in Gelveri/Güzelyurt in the past and today.

#### **Local Actors in Gelveri before 1924**

There were many associations in Gelveri mainly among the Rum society for diverse purposes. It shows the collaboration among the local community. The aims of the associations were related to charity, education/culture, production/trade, construction, conservation and population exchange. According to the historical sources, it's seen that the conservation activities was held by the priest and/or the church with the donations and contributions of the rich people and associations founded for this purpose.

The list of actors before 1924:

- Gelveri Charity Association (Nazianzos Uhuvveti)
- Gelveri Pottery Association
- Gelveri Farmers Association
- Şeyh Cemaleddin-i Veli Foundation
- Gelveri Education Association
- Association for the Protection of Gelveri Schools (Eforia), İstanbul

- Aeyaterbas Education and Humanity Association
- Agios Pandleimon Charity Association
- Gelverili Linseed Oil Tradesmen Association
- Mersin Exchange Commission
- Gelveri and Surrounding Immigration Association, Thessalonica
- Notables, board of aldermen, individuals

The civil solidarity is seen in socio-cultural, economic and educational activities. It's seen again from the historic sources that the people from Gelveri dealing with trade in the village, İstanbul or other cities, are contributing to the construction of new school buildings and also conservation of existing buildings, mainly the religious ones. It's also seen that the people from Gelveri living in Istanbul organize a theatre play (Figure 103)<sup>371</sup> and donate the revenue of the play for the construction of a new school in Gelveri. Gelveri Charity Association (Nazianzos Uhuvveti) is established on 30 January 1884 in İstanbul. The first president was Eftimios Kaplanoğlu, the first clerk was Mihail Kaplanoğlu. The first regulation was printed in 1909 in which the aims of the association is written as increasing the number of schools in Gelveri, covering the costs of the schools in Gelveri and providing financial support to poor students.<sup>372</sup> In the second regulation that was printed in 1911, the duties of the association for the schools in Gelveri are explained.<sup>373</sup> Şeyh Cemaleddin-i Veli Foundation and Gelveri Education Association had similar missions. There was also another association for the schools in Gelveri that was the Union for the Protection of Schools in Gelveri (Eforia).<sup>374</sup> Aeyaterbas Education and Humanity Association was established in Üsküdar, İstanbul in 1913<sup>375</sup> to work for the benefit of churches and schools in Sivrihisar. These associations worked for many years to build, maintain and protect schools and religious buildings in the village. For each of these activities (construction, conservation and organization of activities), the Rum society was taking permission from the Ottoman Empire.<sup>376</sup>

In addition to these associations, there are also individuals, priests, traders and board of aldermen (*ihdiyâr heyeti*) who contributed a lot with their donation to enhance the village. Yoannis Pandleimonidis was one of them. He was a priest who had an important role in conserving many religious buildings in Gelveri. There were further efforts for the maintenance and sustainability of religious buildings and other types of public buildings in the village by local actors. The Church

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<sup>371</sup> BCA, 180.09.20.104.1-42 - CNK 7022, CNK F-934.

<sup>372</sup> CNK B-921, CNK B-922, CNK F-9221.

<sup>373</sup> CNK B-922B.

<sup>374</sup> CNK 1275.

<sup>375</sup> BOA, DH.İD, 126/48-2a, BOA, DH.İD, 126/48-2b, BOA, DH.İD, 126/48-1, BOA, DH.İD, 126/48-0.

<sup>376</sup> CNK FIR-O, BOA, DH.İD, 30-43-0.



was the most influential actor among the others mainly for the conservation and restoration of the religious buildings. The Church had the power to print its own money till 1895.<sup>377</sup> The people who were dealing with trade and other activities were also contributing maintenance and sustainability of religious buildings in the village. Considering the historical sources<sup>378</sup> and physical evidences in Güzelyurt today such as inscriptions, the increase is seen in the conservation, maintenance, repairment and construction activities in Gelveri.

There are also associations to help farmers and artisans in commercial and trade activities such as Gelveri Pottery Association, Gelveri Farmers Association<sup>379</sup> and Gelverili Linseed Oil Tradesmen Association. Besides, Agios Pandleimon Charity Association was founded in Istanbul to help the poor in Gelveri.<sup>380</sup>

Finally, there were commissions and associations to help Greek society during the population exchange. The existing associations such as Gelveri Education Association<sup>381</sup> worked to organize population exchange together with notables from the village. In addition to this, some associations were established for this reason such as Gelveri and Surrounding Immigrant Association, Mersin Exchange Commission and Gelveri and Surrounding Immigration Association, Thessalonica.

### **Multi-Scale Actors in Gelveri/Güzelyurt today**

After the population exchange and establishment of nation state in 1923, the social structure thus the organizational capacity changed. In the current situation, the actors related to Gelveri/Güzelyurt are multi-scale and diverse.

The list of actors today:

- Local leaders: muhktar, individuals, elders, mayor, municipality
- Cooperatives, associations
- Schools: Aksaray University Güzelyurt Vocational School, High School, Primary School, Public Education Center

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<sup>377</sup> The St. Gregorius Church printed its own money to generate income for the church. These coins were used by the villagers for 12 years. In 1895, a letter was sent to Ministry of Interior by Konya governorship requesting the prohibition of the use of yellow coins among villagers in Gelveri (BOA, DH. MKT, 395/39-2).

<sup>378</sup> The construction and conservation activities through historical sources are mentioned in Chapter 4.3. in the description of the built environment and separate buildings. To have an overall look at the historical sources in terms of conservation, maintenance, repairment and construction activities see CNK FIR-O (1834), CNK B-923A (1856), CNK B-113, CNK FP, FP 1, FP 2 (1883), CNK B-113, CNK B-114 (1884), CNK 898-4 (1887), CNK 1254 (1889), CNK 1241 (1894), BOA, DH. MKT, 395/39-2 (1895), BCA, 180.09.20.104.1-42, CNK 7022 (1899), CNK 566 (1909), BOA, ŞD, 1773/16-10 (1912), Ottoman, DH.İD.. 30-43-0, BOA, İ.MF, 21/8-5, BOA, DH.İD, 126/48-2a, Ottoman, DH.İD.. 126-48-0, CNK 740 1-2 (1913), CNK 454 (1915), CNK 1345, CNK 1462 (1922) in Appendix 2.

<sup>379</sup> CNK 414.

<sup>380</sup> CNK F-1000, 1908.

<sup>381</sup> CNK 1285.

- State actors: The Ministry of Culture and Tourism, Konya Conservation Council, Ahiler Development Agency
- International associations: Centre for Asia Minor Studies (Küçük Asya Araştırmaları Merkezi), Athens; Nea Kalvari, Greece, Lozan Mübadilleri Derneği, İstanbul

The *muhtar* as the local leader is the most influential actor in the countryside. Then, mayor and municipal bodies are the other important local leaders since they are very close to the local community. In Güzelyurt, there are many schools and education centers today that can also be considered as important actors. They are Aksaray University Güzelyurt Vocational School, High School, Primary School and Public Education Center. There are also state actors such as The Ministry of Culture and Tourism, Konya Conservation Council and Ahiler Development Agency. In addition to the local and national actors, there are also international associations related to Güzelyurt such as Centre for Asia Minor Studies (Küçük Asya Araştırmaları Merkezi), Athens, Nea Kalvari and Lozan Mübadilleri Derneği, İstanbul.

#### 4.4.2. Decisions and Designations related to the Historical-Cultural Values

The conservation decisions started to be given by Turkish government after 1970s. So, after population exchange, there were not any proper conservation and maintenance activities for the buildings in the village until 1970s. Before the population exchange in 1924, the maintenance and conservation/restoration of religious buildings were organized by the Church.

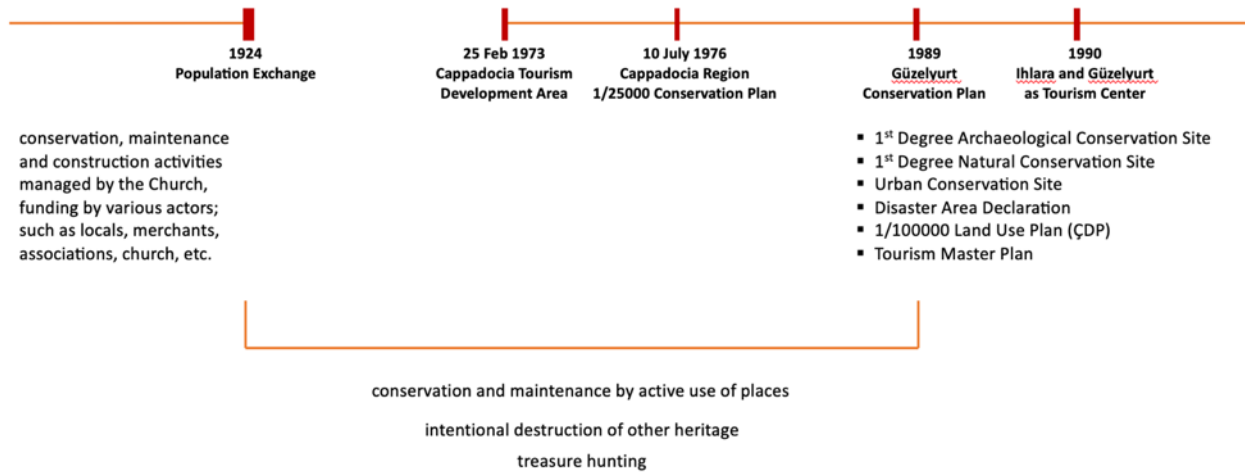


Figure 124: The state of conservation in Gelveri/Güzelyurt from past to the future

The change in the social structure had affected many aspects of the life in the village. Considering the physical environment, abandonment caused degradation and loss of characteristic features. Even though the majority of buildings inherited from the Rum community could be partially protected during the years due to continuous use, religious buildings were remained totally unprotected till conservation decisions started to be given after 1970s. During this period, they were subjected to intentional destruction both by the locals and by the treasure hunters at times.

This situation continued till 1970s when the national conservation decisions started to be given by the government in Turkey. After this, conservation decisions started to be given by central government and also regional actors for development, conservation, protection and promotion. The conservation site areas and buildings to be registered started to be defined in Güzelyurt. In this way, any kind of construction and conservation activities in the designated areas were bonded to a set of rules that, in a way, obstructed the ongoing local life in the village.

The first plan of Gelveri/Güzelyurt was prepared in 1958. Even though it's a development master plan, it defines areas to be preserved. The first conservation designations were given in 1988. Urban, Natural and Archaeological Conservation Site decisions were given for Güzelyurt and a 1/1000 Conservation Plan was prepared. Additionally, many buildings and structures were registered as heritage assets. Then, some other decisions for tourism development, protection and advancement given.

## **1958**                      1/2000 Land Use and Development Plans

The 1958 Master Plan<sup>382</sup> (

Figure 125, see also Appendix 1) proposes enhancement of the roads connecting Gelveri to Aksaray and Niğde and enlargement of some of the roads in Gelveri. Accordingly, the main roads, Kemal Atatürk Caddesi, is proposed to be enlarged to 14,5 m. The road, *Hasib Koylan Caddesi*, reaching to the main square from the north is planned to be rehabilitated since it is steep and earth road. The road connecting the lower neighborhood from the west, *Çiftçiler Caddesi*, is proposed to be enhanced and enlarged. In addition to these, some streets within the settlement area are proposed to be enlarged in case that a fire brigade truck needs to intervene. The rest of the streets in the settlement are proposed to be pedestrian way in order to preserve the local character of the village.

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<sup>382</sup> The 1958 Land Use and Master Development Plans were prepared by Professional Architect Demirhan Akyüz. The projects were given by the Provincial Bank in Ankara.

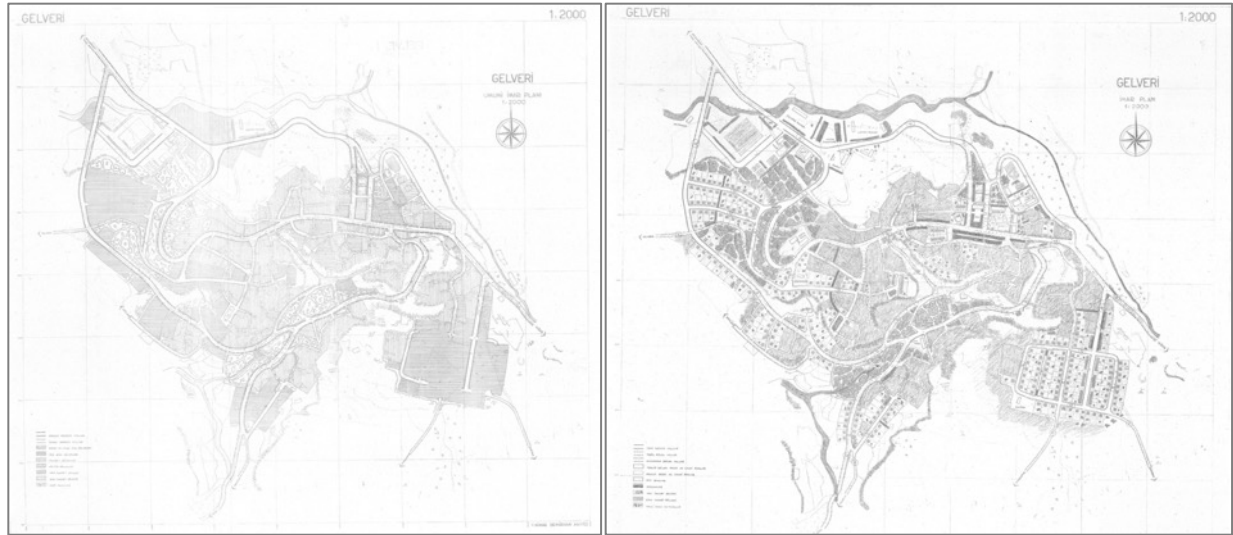


Figure 125: 1/2000 Land Use Plan, 1958 (left), 1/2000 Development Plan 1958 (right), by Demirhan Akyüz, project given by Provincial Bank

In addition to the streets, the Plan proposes new settlement areas and facilities. For this, land subdivision is proposed in free areas within the old settlement to accommodate the population that is estimated to be increased. The old houses are proposed to be restored by the municipality. In addition to the land subdivision in the old settlement, new neighborhoods are proposed on the east and west of the settlement area.

The Plan keeps the administrative and commercial activities in their places by proposing few additions. The *Hükümet Binası* (municipal building) is proposed to remain in the same place in the center. The shops near the building are proposed to be added to the municipal building. The new buildings are proposed with courthouse, bank, meeting hall and hotel functions. They are proposed to be constructed around *Hükümet Meydanı* (the main square in the center). *Hal* (market) building is proposed to be located next to the *Hükümet Binası* (municipal building). Kemal Atatürk Caddesi (the main road), that is proposed to be widened, is allocated to the commercial activities.

The open market is proposed to be in the place of *Zahire Pazarı* (cereals market, located in the square on the north of municipal building). The *Zahire Pazarı* (cereals market) and *Hayvan Pazarı* (animals market) are proposed to be removed from this square and relocated to the area on the north west of the settlement area along *Hasib Koylan Caddesi* that is proposed to be rehabilitated. Here, crafts shops, *han* buildings, a club building and parking areas are proposed to be built.

New educational buildings are also planned to be built. The primary school in the place of old Greek schools is kept and new one is proposed to be built in the lower neighborhood. An elementary school is proposed on the west part of the settlement. In addition to the schools, the plan proposes children's playground, parks, sports facilities, green areas and panorama points in different parts of the settlement. Besides, a *gazino* (club) is proposed in the new neighborhood area

on the east of the settlement. Finally, a health center is planned in an area close to the elementary school.

The plan also proposes house types to be built in the new development areas that are located in the old settlement and on the east and west sides of the settlement. Accordingly, the plan proposes typologies for one-story row houses with basement, two-story row houses and two-story single houses (see Appendix 1).

<b>1976</b>	1/25000 Cappadocia General Conservation Plan
<b>1981 1993</b>	Cappadocia Regional Land Use and Conservation Plan

1/5000 and 1/1000 Development Plans were prepared for settlements important for tourism in Cappadocia Region; Ortahisar, Mustafapaşa, Avanos, Ürgüp, Göreme, Uçhisar Conservation Plan and Ihlara Valley Special Land Use Plan (ÇDP), Zelve Valley Conservation Plan, Paşabağı and Açıksaray Archaeological Sites Entrance Project. Additionally, documentation and restoration projects were prepared for single buildings such as churches, monasteries, underground cities, residential buildings, caravanserai and castles. Güzelyurt is not the one of focus of these plans but it's included to the tourism axis. Still, in the same years, conservation site decisions for Güzelyurt were given and conservation plan was prepared.

<b>1988</b>	Historical-Urban Conservation Site
<b>1988</b>	1st Degree Natural Conservation Site
<b>1988</b>	1st Degree Archaeological Conservation Site

Güzelyurt was designated as Historical-Cultural, 1st degree Natural and 1st degree Archaeological Conservation Site (Figure 126). 115 buildings and structures were registered in the historical-urban conservation site borders. Registered buildings include houses, house with chapel, Gelveri Houses, Acropol, rock-cut houses, house of the Priest, stable, shops, shops with underground city, khan building, Boys School, Girls School, rock-cut church, rock-cut mosque, St. Gregorios Church, Ahmadlı Church, Sivişli Church, Koç Church and two chapels, Caffarlar Church and underground city, Kalburlu Church, Kömürlü Church, Yüksek Church, underground cities, rock complex, bridges, aqueduct, fountains, street furnace, passage, hamam and cistern.

Natural and Archaeological Conservation Site includes Monastery Valley, Gözyakası, Kumluk and Çömlekçi Locality (Mevkii), Güney River. There are also some buildings and agricultural land in this area.

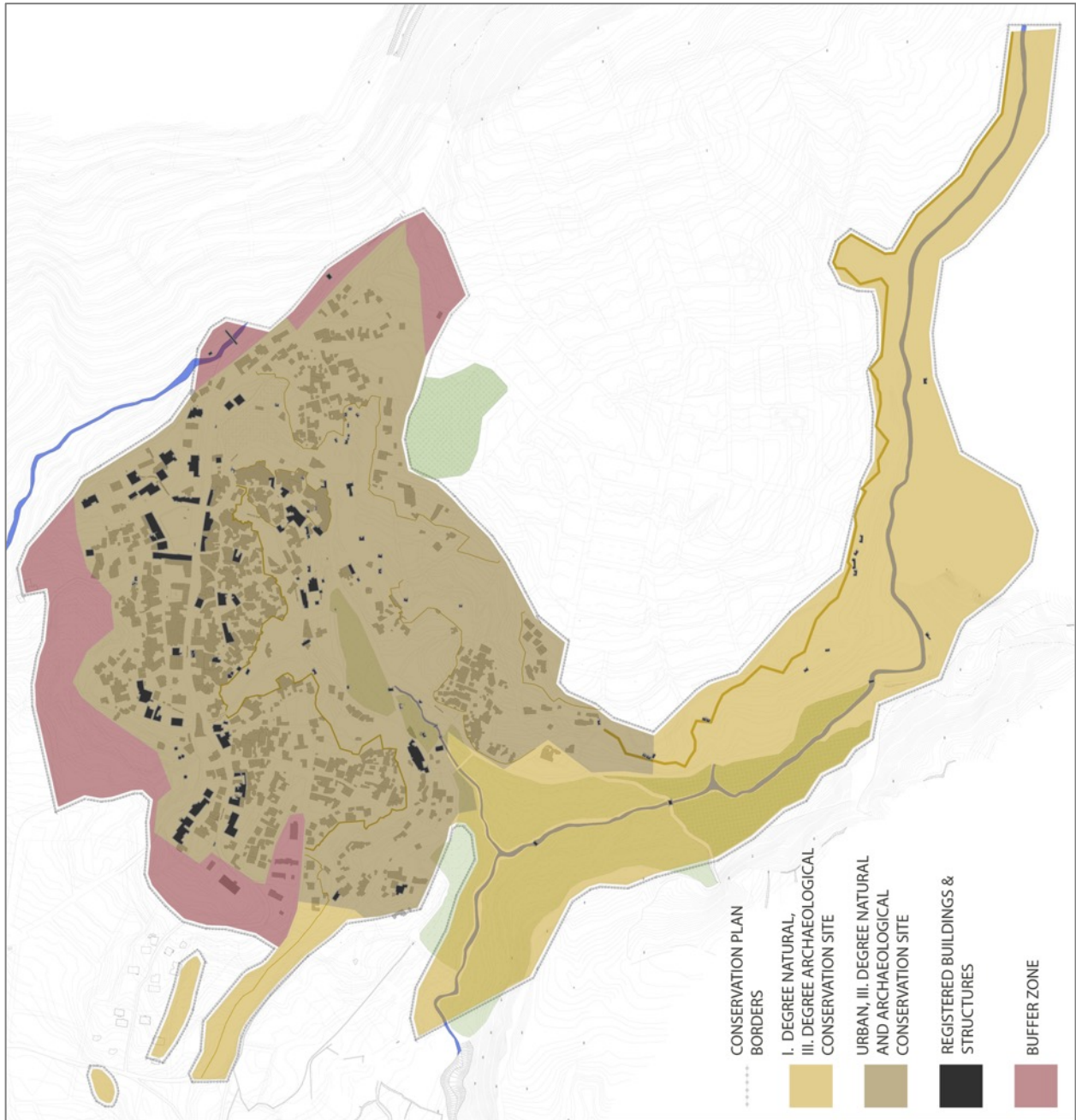


Figure 126: Conservation Site Decisions, 1991 (author's interpretation)

The 1/5000 Conservation Development Plan<sup>383</sup> (Figure 127, see also Appendix 1), proposed housing areas on the south east part of the settlement above rock. Additionally, special conditional building areas are defined mainly along *Kemal Atatürk Caddesi* (the main road) and also in *Akropol* neighborhood. The rest of the areas in the traditional settlement are planned to be conserved. Some streets are defined along which the facades will be conserved. Then, some buildings are decided to be conserved totally, while some others are planned to be restored on the exterior and given new functions. The area starting from the lower neighborhood including *Cevizli*, *Büyük Cami* and *Kurutos* Street and continuing along the Monastery Valley is defined as areas to be conserved in which new construction is prohibited. Additionally, geologically risky areas are defined in the lower neighborhood in which new construction is prohibited. These areas mainly cover *Hengameci* Street, and also some other areas in different parts of the settlement. There are only green areas planned in this part. The agricultural areas on the north-west and south of the settlement are planned to be conserved.

The commercial areas, official-administrative buildings and accommodation facilities are planned to be in the center. Some green areas and parks are also planned here. The open market, new tourism facilities, sports areas are planned on the north of the settlement.

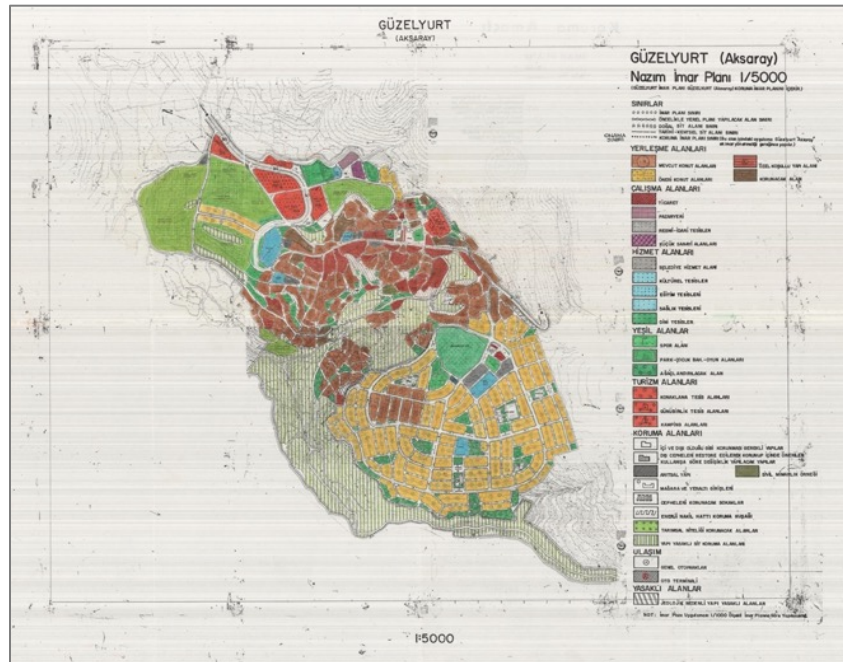


Figure 127: 1/5000 Conservation Development Plan, 1991, project given by Provincial Bank, approved by the Ministry of Public Works and Settlement

<sup>383</sup> The 1/5000 Conservation Development Plan was prepared by the Provincial Bank and approved by the Ministry of Public Works and Settlements in 1991.

The 1/1000 Conservation Development Plan<sup>384</sup> (Figure 128, see also Appendix 1) foresees the population growth to 8000 by 2010 and the economic activities as agriculture, tourism, commerce and some other related sectors. Güzelyurt got municipal status in 1989, thus the 1992 Plan foresees increase in administrative activities and in the number of official and administrative personnel. The Plan also predicts increase in schooling rate and crafts, and thus increase in related facilities.

The Plan predicts development in terms of touristic activities in the near future. According to the Plan, the existing building stock can be used after conservation and restoration projects and new facilities can be built.

The possible new development areas in Güzelyurt are defined as the high plato on the south east (above Monastery Valley) and low plains on the north west. The disaster houses that were built in the south east part bring future development in this part. Besides, the high level decisions proposes new official and administrative buildings here. In this regard, the Plan proposes housing, several children's playground and parks, schools, official and administrative buildings, sports area, mosque, afforestation area, station, shopping area and open road system for the future development. The low plains on the west and north-west of Güzelyurt are used as dry land farming, but considered as potential development areas.

The center of Güzelyurt is proposed to remain the same. However, the empty areas in the center should be designed with projects. The open market and crafts shops are proposed to be located on the north west of the settlement between the way out to Aksaray and the river. Tourism facilities and camping areas are planned in the same zone. In addition to these accommodation options, home pensions are suggested.

The educational areas (primary, elementary and high schools) on the west of the settlement are proposed to remain in their places. The primary school that is in the development area of the hotel-pension complexes is proposed to be moved to the new development area in the south. Thus, the Rum Boys and Girls Schools are planned to be used as accommodation facilities. Considering the students coming from the surrounding villages and estimated increase in the population, one more school for the primary and elementary level is proposed. A library building is planned to be built on the east part of the settlement. Additionally, St. Gregorius Church is proposed to be used as museum.

The only park in Güzelyurt is the one in the center. The parks proposed by 1958 plan were not realized. It is mainly because of the continuity of the rural life in Güzelyurt and the limitations of conservation decisions. For this reason, the 1989-2010 Plan proposes children's playground and parks in the new neighborhood area. Additionally, a new sports facility area on the north west and afforestation in the present cemetery area are proposed.

The health center is proposed to remain in the same place. Due to the closeness to Aksaray, extension of the health center is not seen necessary.

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<sup>384</sup> The 1/1000 Conservation Development Plan was prepared by Town Planner Cüneyt K. Erginkaya. The project was given by the Provincial Bank and approved in 1991.



New housing is not planned in the traditional settlement area. In order to meet the need of housing in the future, the new development areas are planned in the plains located on the south and south-east parts of the settlement. The houses are proposed to be separate and semi-detached, having gardens and no more than 2 floors.

In the 1/1000 Conservation Development Plan, some areas were defined both for special conservation and project design projects. K.K.A. represents the rocky areas whose character to be protected. In these areas, construction is not allowed. Landscape and urban design projects can be prepared maintaining the natural and historic features. Ö.P.A. represents the Special Project Areas. Five special project areas<sup>385</sup> are defined and design criteria for each area are determined.

Even though these designations are decided in order to conserve, enhance and actively use these places, today, these areas are mostly abandoned. The houses and structures are either demolished or in bad condition in structural terms, even though most of them were registered as cultural assets. When a building and/or structure is registered as cultural assets, any kind of minor maintenance and repair or restoration projects should be prepared and permission from the Conservation Council should be taken. However, since it's a long and expensive process, in general the inhabitants choose to abandon these buildings. So that, these buildings are left to be demolished by themselves. Today, there are many houses in this condition that if no intervention is done, this heritage will be lost in a short span of time.

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<sup>385</sup> Special Project Area (Ö.P.A.) 1 - *Hengameci* Street is the area where rock-cut structures are seen the most. These structures are either totally destroyed or in bad condition. According to the plan, urban design project will be developed with pedestrian and cycle roads by conserving the natural and historic features.

Special Project Area (Ö.P.A.) 2 - St. Gregorious Church and its Surrounding include mosques and churches. For this feature, the area will be designed for religious visits, cultural and touristic purposes.

There are also underground cities, rock-cut and rock-carved structures, and residential buildings in this area. This area will be designed as cultural entertainment and recreation center with a square, pedestrian and cycle routes. Underground city will be cleaned, lighting and landscape projects will be prepared. Rock-cut and rock-carved spaces will be documented and preliminary projects will be prepared according to the survey and geotechnical projects.

Special Project Area (Ö.P.A.) 3 - *Cevizli* Street includes rock-cut and rock-carved spaces, and also registered residential buildings. Rock-cut (kaya-dam) and rock-carved spaces will be documented and preliminary projects will be prepared according to the survey and geotechnical projects. Construction is not allowed on the ground in this area except the destroyed buildings and remains. Residential buildings should be conserved according to the resolutions of conservation plan. This area will have the priority in preparing project.

Special Project Area (Ö.P.A.) 4 - *Sivişli* Church and its surrounding include rocky areas, rock-cut and rock-carved spaces, whose character to be protected (K.K.A.). Rock-cut and rock-carved spaces will be documented and preliminary projects will be prepared according to the survey and geotechnical projects. Culture and tourism focused projects will be prepared with gathering places and panoramic viewpoints. Construction is not allowed on the ground in this area except the destroyed buildings and remains. The implementations cannot start before preparing a holistic project for the area.

Special Project Area (Ö.P.A.) 5 - Monastery Valley includes monastery, churches and underground cities. It is the festival area of the village. The area will be designed towards religious and cultural tourism. Construction is not allowed in the area. The design will include camping area, pedestrian routes and parking area. The implementations cannot start before getting approval from the Konya Conservation Council since it's in the 1st Degree Natural and Archaeological Conservation Site.



Figure 128: 1/1000 Conservation Development Plan, 1991, by Cüneyt K. Erginkaya project given by Provincial Bank

## 1990 1/250000 Cappadocia Region Tourism Development Plan

In 1/250000 Cappadocia Region Tourism Development Plan (See Appendix 1), the archaeological, natural and historical-urban conservation sites, tourism centers and special environmental protection areas are presented in the whole region. In the south-west Cappadocia, Güzelyurt and Ihlara and also Helvadere and Hasan Mountain are regarded as tourism centers with conservation site decisions.

In this plan, various decisions are given for protection, development and promotion. Since Güzelyurt has many rock structures, the areas below and in front of the rocks were declared either as Geologically Risky/Danger Area or 1th-5th Zone Disaster Area (See Appendix 1). These decisions are given as some rock parts are falling down and causing threats to the houses, people and animals. With these designations, the inhabitants living in this area were relocated to *Afet Evleri* (Disaster Houses) in Yeni Mahalle (New Neighborhood) that is on the south-east part of the settlement and above the Monastery Valley. By doing so, already diminishing population in the historical part, started to be lost. In the following years, the people living in the traditional houses started to move to New Neighborhood both due to escape from a risk of disaster and also to live in newly built apartments, that are built during the last decade by the state (Republic of Turkey, Ministry of Environment and Urbanization Housing Development Administration; TOKI houses).

The development decisions are given in the bigger scale. According to the 1/100000 Environmental Development Plan (ÇDP) in 2007 (See Appendix 1), there are decisions about conservation, culture and tourism protection, development zone, tourism center, urban development areas, infrastructure mostly highway and land uses such as afforestation, agriculture, meadow and forest. According to these decisions, the area is proposed to be a tourism center by proposing development with highway infrastructure and construction of tourism related facilities.

The Cappadocia Region has been planned one of the main tourism attractions in Turkey due to its unique cultural landscape. For this, many attempts have been done since 1970s. In 1973, the region was decided as Cappadocia Region Tourism Development Area, in which Güzelyurt was also included. Then, in 1990, Güzelyurt and Ihlara were declared as Tourism Center. And recently, Tourism Master Plan was prepared both in the regional and local scale. Additionally, 1/25000 Thermal Tourism Environmental Plan was approved by the Ministry of Tourism and Culture.

These decisions have already had effects in the tangible and intangible environment, and will continue to affect the region and the village in the future. Considering the rural activities and rural lifestyle, it can be said that the uses of the land for rural purposes has decreased during years. Even though there are many attempts to revive agricultural and artisanal production, the future visions about the region and the village, both governmental and local, are based on tourism related activities. The local heritage values that attract tourist are threatened under these future development visions.

## 4.5. Critical Evaluation on Changing Conditions in Space-Time Dimension

Güzelyurt historic rural landscape embodies multi-layered and multiple historical-cultural values and characteristics. The driving forces today and in the past have caused minor and major changes in Güzelyurt and its historic rural landscape (Figure 129). In the end, the multi-layered and multiple values that Gelveri/Güzelyurt carries have been either transmitted until today but mostly changed, transformed and new ones added in time.

One of the major change is seen in the contextual relations. Güzelyurt had historical relations with the settlements in the region in terms of religious, commercial and trade activities. Today, most of these activities have been left. Although there are still relations in terms of commercial, administrative and educational purposes, one the major activity in Cappadocia region today is related to tourism.

There have been major changes in the physical environment in Güzelyurt. The changes in the physical environment started after the population exchange in 1924. Then, the traditional physical environment has undergone processes of change due to strict conservation decisions on the one hand and lack of maintenance on the other. Besides, abandonment due to various reasons affected the physical environment. In the end, degradation, inharmonious structures and demolition are seen.

As being a place who lost the majority of its society in 1924, the socio-cultural, philosophical, economic and daily life have changed till today. There was a big group of Christian Orthodox/Rum society in Gelveri/Güzelyurt, The Rums were the 2/3 of the whole population in Gelveri; however, after the population exchange between Turkey and Greece in 1924, the Rums had to leave Gelveri. They moved to Kavala in Greece and established a new city called Nea-Kalvari (Kalvari is the Greek name of Gelveri). In exchange, Muslim people living in the Balkans region came to this region. These migrants are called as '*muhacir*'. The *muhacirs* (migrants coming outside of Anatolia) were replaced in the houses of the Rums. However, they were less than the Rums who left the village. There are still some '*muhacir*' community in Güzelyurt, but the majority left the village and went to the other cities in Turkey. The grandchildren of Rum people who are living in Nea-Kalvari sometimes come to Güzelyurt to visit the places of their grandparents as a part of brotherhood project between two countries.

The population exchange affected Gelveri/Güzelyurt in many aspects. The traditional environment that used to be conserved and sustained by active use and local attempts of the Rums were mostly abandoned, thus these areas started to degrade. It is seen from the historical sources that there was a local coalescence among inhabitants, the priests, tradesmen, volunteers and associations within the Rum society in order to conserve, rehabilitate, construct and manage public buildings such as churches, monasteries and schools. However, after the exchange, especially the religious buildings remained unprotected till the conservation decisions were given and these buildings were registered in 1988. During this period, these buildings were exposed to some destruction due to treasure hunting and lack of maintenance.

However, after the conservation site decisions given in 1988 and conservation plan prepared in 1991, some conservation and protection criteria were brought to the use and conservation of traditional environment and also traditional buildings. Besides, some limitations to construction activities and interventions to the historical buildings in the conservation sites and registered buildings were brought. Thus, in terms of conservation, Güzelyurt has seen changes from a conservation by local attempts to a period of unprotection, and then to a period of strict conservation rules.

Since the social structure changed, socio-economic activities and socio-cultural life have changed, too. There is a change from multi-ethnic and multi-religious society to a single ethnic society. Thus, philosophical, socio-economic and cultural meanings and uses of the past have changed. Some economic practices have been left after Rum society has left such as wine production. Besides, in time, some other traditional local economic activities have been left since they were not sufficient to sustain the lives of inhabitants.

There is also change in the philosophy in Güzelyurt especially in terms of educational and religious activities. The Boys and Girls schools, built by Rums, started to be used for different purposes after the population exchange. The religious buildings were abandoned since no Christian community remained in the village. Even, the churches and monastery buildings were damaged by the local community as not been adopted by the Muslim community. For this, the subjective perception of the village of the current historical environment through memories, testimonies, experiences and thoughts about the past and the current environment bring further dimension in constructing the historical-cultural characteristics of Güzelyurt Historic Rural Landscape.

During this time, the changes in land use and architectural production, notion of conservation and notion of development are also seen. The physical changes in the settlement and architecture are seen in the uses of open and built-up places and functions. In addition to the transformations and change in the use in settlement, change can also be traced in the surrounding of the settlement, mainly in the cultivation areas. Furthermore, the change in architectural style, modern constructions and changes due to lack of maintenance and improper interventions can also be traced.

Planning decisions have also influenced Güzelyurt. The first master plan that was prepared in 1958 proposed infrastructural development in and around Güzelyurt and new development areas on the east and west parts of the settlement. Here, the building typologies proposed by the plans are not followed totally. Thus, inharmonious structures are seen. Even though this plan focuses on the development, preservation of the local character in the traditional neighborhoods and restoration of historical buildings were proposed in this plan. 1991 Conservation Development Plan defines conservation sites and rules to be followed in these areas. Besides, this plan proposes tourism based development and defines project areas for the daily and touristic uses. The other plans at local and regional level propose tourism based development for this region. Thus, the future of Güzelyurt is planned in tourism based activities.

As a result of these decisions, the traditional environment, especially the lower neighborhood started to be abandoned. The locals started to live mainly in Yeni Mahalle on the south-east part

of the settlement or on the plain areas on the west. The traditional houses in the upper neighborhood mostly turned into hotels, bed & breakfasts and home pensions. The center still keeps the central position in terms of administrative, commercial, official and educational functions.

In addition to the planning and conservation decisions, lack of job opportunities, effects of modernization and desires to have contemporary living conditions caused decrease in the population and abandonment of the traditional environment. These areas are degraded in time and demolished due to lack of maintenance. Some of the traditional houses in which life continues suffer from the improper and insufficient conservation and wrong implementations that cause physical and structural problems in the houses.

Abandonment brings loss of population so thus loss of traditional local economic activities. According to the interview notes and historical sources, graperies, pottery production, agricultural activities and craftsmanship were the most important local economic activities. The vineyards are mostly abandoned, and also there is decrease in the other activities. The locals complain about the insufficient incentives and cooperative system. Even though there are some personal initiations to revive traditional wine making and pottery making, they are not enough for the sustainability of the local economic activities. For these reasons, the locals and local authorities consider tourism as the only solution for the future development. The fact that the traditional environment has not been changed seriously. The representatives from the municipality regards Güzelyurt with its potentials for tourism activities due to its natural and cultural values.

“Here, the only salvation is tourism. It will not be an ordinary tourism, it will be a qualified tourism. We need to define a concept. When you say tourism, you have to do this with a planning. If the tourism develops, the craftsmanship also develops. These could help people to earn money. Then, the population begins to take opposite migration.”

“The advantage is that tourism has started to come here in the last 20-30 years but it never turned into a mass tourism. Hence, tourism didn’t cause big changes here. However, we lose a couple of houses every year. We lose the traditional environment due to abandonment and lack of maintenance. Nevertheless, the development potential is high. We still have many values.”

Considering the values, problems and potentials of Güzelyurt and its historic rural landscapes, there are multiple values that are under risk of being lost. Even though the plans promotes agricultural production, crafts and tourism, graperies is almost lost and agricultural activities are not developed. Except some of the attempts to revive traditional local economic activities, tourism is seen as the only solution for the future. Thus, the investments and future plans are done in this direction. However, Güzelyurt has the potentials to develop in many aspects. For this, the future should be planned carefully together with the locals, local authorities and diverse stakeholders.

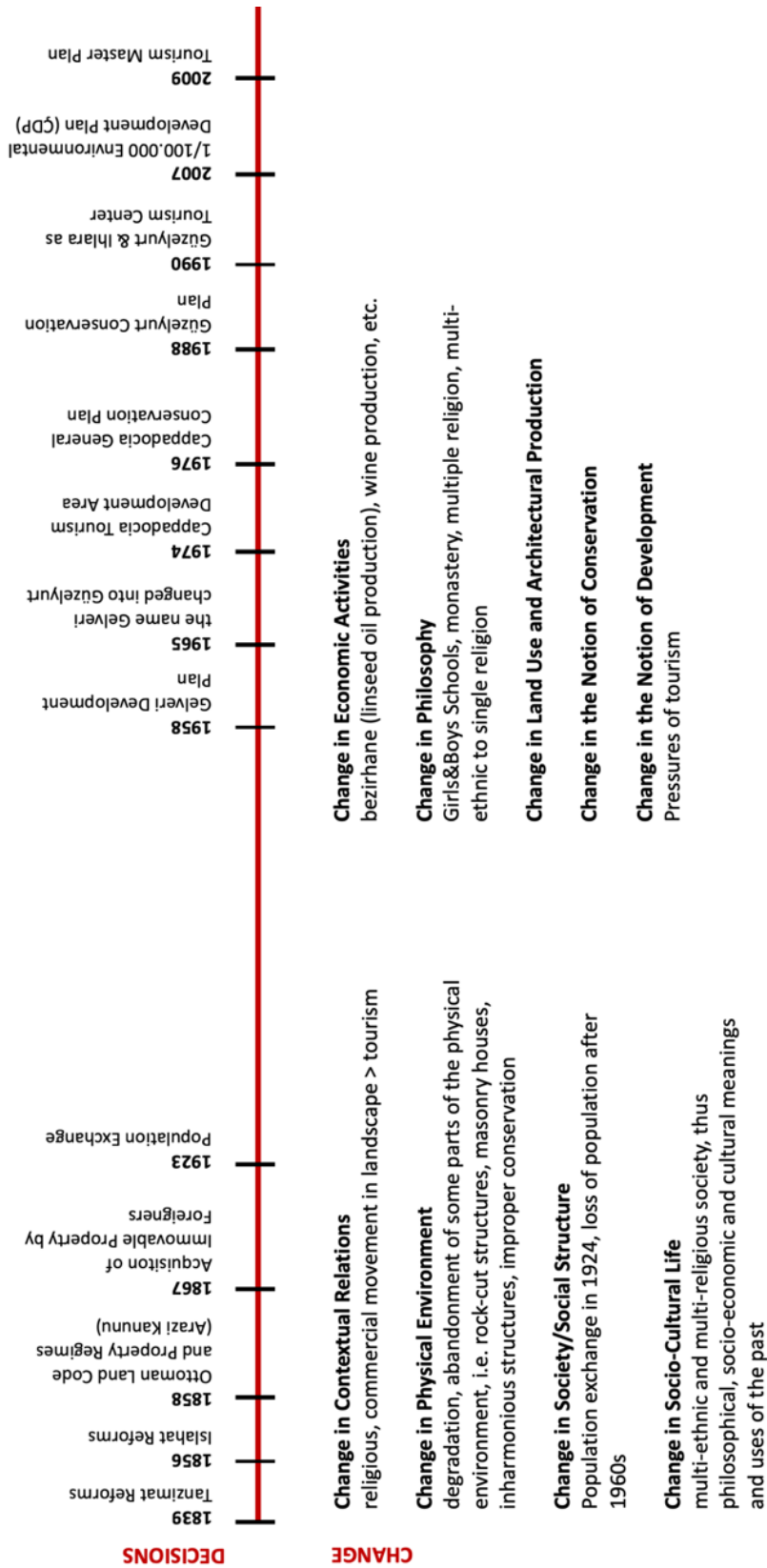


Figure 129: Changing Conditions in Space-Time Dimension



Figure 130: Abandonment of rock-cut and rock-carved spaces and demolition (author, 2019)



Figure 131: Abandonment of rock-cut and rock-carved spaces and demolition (author, 2019)



Figure 132: Demolished houses and structures (author, 2019)





*Figure 133: Demolished earth roof of the hamam and demolished furnace (author, 2019)*



*Figure 134: Inharmonious additions in the traditional settlement and improper interventions in the roof and facades (author, 2019)*



*Figure 135: Lack of maintenance (author, 2019)*



Figure 136: Structural Problems (author, 2019)



Figure 137: Vandalism in the Analipsis Monastery (author, 2019)

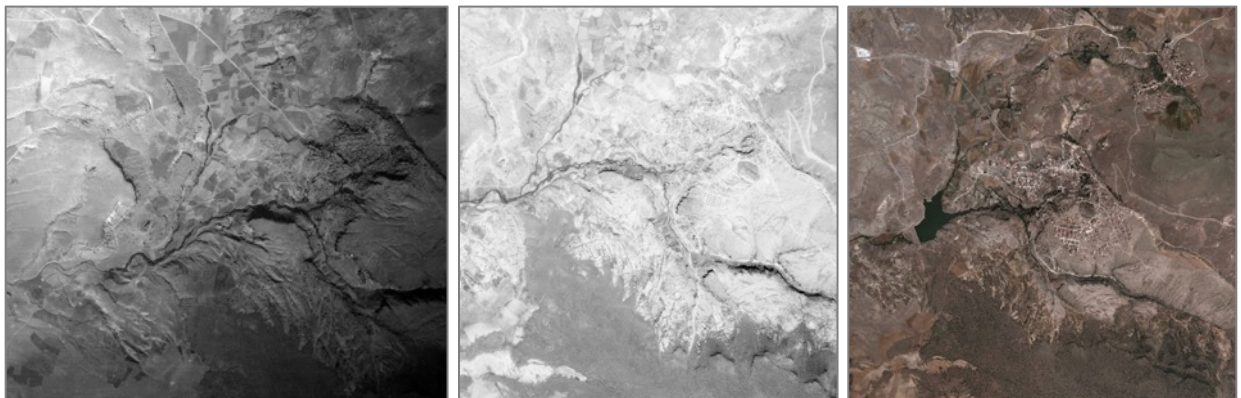


Figure 138: Changes in settlement scale from 1955, 1988 and 2010 Aerial Photos of Gelveri/Güzelyurt, General Command of Mapping, Ankara

## 4.6. Historical-Cultural Characterization of Güzelyurt Historic Rural Landscape

There has been continuous inhabitancy in Gelveri/Güzelyurt through centuries. The traces of each period can still be seen in today's landscape. They are either as rock-carved spaces, remains of buildings and structure, traces on land giving information on past uses, or as traditional and cultural activities, socio-cultural and economic relations with landscape.

Even though, there's not so much evidence from prehistoric periods, it becomes an important center starting from the Cappadocian Kingdom period. St. Gregorius as one of the three 'Cappadocian Fathers' developed monastery life in Kalbari/Karvala as it was called in that period. This fact made Kalbari/Karvala as an important religious center that has shaped the landscape. Many rock-carved churches and monasteries were built starting from the 4th century. The spiritual life started in this period had continued in the following periods.

Güzelyurt has always been in the intersection point and carried the central role in religious, commercial and cultural terms in the South-West Cappadocia. The region is located in important crossroads of religious and trade routes since ancient times onwards (Roman Roads, Byzantine Roads, Caravanserai Roads, Pilgrimage Routes, Caliphate Route, Silk Road). Thus, the region has had strong and diverse contextual relations in the wider geography. Thus, starting from the Roman period, Kalbari has been within network of historical roads used mainly for commercial activities and also historical settlements.

There was a multi-ethnic society in the region till 1924 that Christians, Muslims and Armenians were living together. In Gelveri/Güzelyurt, Orthodox-Christians and Muslim-Turks were living together from the 16th to 1923. The majority of the population was Rum-Orthodox Christians. The rest was Turkish-Muslim. In today's territory, remains of this multi-cultural, multi-ethnic and multi-religious past can still be seen in the tangible and intangible environment.

Historically important settlements in the region present specific settlement characteristics by settling in/attached/on the nature. The region has specific features both for rock-carved and stone masonry architecture. Rock structure is used for various purposes by carving spaces. They accommodate uses of religious purposes with churches and monasteries ornamented by wall paintings and frescoes, uses of residential purposes with underground cities and rock-carved houses and uses of production purposes with *bezirhane* and *şırhane*. Rock-carved spaces have also been used as stable and storage. In addition to the rock-carved spaces, Gelveri/Güzelyurt has also important stone masonry architecture. There are innovative solutions in terms of spatial organization, construction techniques and architectural details in these buildings. Most of them have ornamentations and inscriptions in the front façade.

The rock structure divides the village into two; lower and upper settlement. The first settlement area takes place in the lower part, then upper part started to be shaped mainly after 1850s. The lower part can be described in two parts. The first part is on the south-east part of the village below the rock structure. The rock structure goes along the river. There are many rock-cut churches and monasteries in this part of the village that is called as Monastery Valley. The second part locates

on the north-west of Monastery Valley and a branch of the river comes into this part. In this part, there are spaces in the rock and some others built in front of the rock, mostly by using rock carved spaces behind and constructing some more spaces in front. Among these, there are churches, monasteries and spaces for residential and production purposes. The main production in the caves used to be wine (*şirahane*, place to produce and store wine) and linseed oil (*bezirhane*, place to produce linseed oil).

There are also stone masonry, freestanding houses and other types of structures such as *hamam*, furnace, bridges and fountains in this part of the village. There is also an important stone masonry, freestanding church building that is St. Gregorius Church. In this part, there is organic open and built-up area relations. There are also agricultural areas around the river.

The upper part includes more variety of building types and diverse functions. There are commercial, administrative, educational, health and residential buildings. There were two Rum schools one was for Girls and the other for Boys. These buildings were used as hotel until recently, now they are empty. There are other schools in active use today that are elementary, high and vocational schools. The commercial buildings, one to two-floor-shops, are located in the center around a square. There is another open area located on the north-east of this square that has been used as open market area during the last century. The houses, in general, are located within a courtyard that also define the characteristics of the streets in the upper neighborhood different than the ones in the lower part. In the courtyard, there are diverse architectural elements, some of which are rock-carved structures. In the streets, there are furnaces for common use and fountains as architectural elements. In this part, there is no church, but in some of the houses, there are spaces with the use of chapel.

Almost all of the buildings, both in the lower and upper part, have ornaments and inscriptions on their facades. The ornaments have mainly floral depictions and all have different meanings. The inscriptions give information about the date of the construction and owner of the building.

On the north of this upper part, there is another river along which there is an aqueduct and another *hamam* building. *Hamam* buildings were both used for bathing purposes and for washing clothes.

New buildings started to be built on the south-east part of the upper neighborhood. The first houses were built as 'Disaster Houses'. The people living in the houses under the rock were relocated here since the area under rock was declared as Disaster Area. During the last 10 years, new buildings, both for residential and for other purposes, started to be built in this new part. Lately, the historical part started to be abandoned and most of the people started to live in this part of the village.

Looking to the demographic structure of the village, it's seen that the Christian population was the majority in the village than the Muslim population. However, in 1924, almost 2000 Rum people were forced to leave the village and some Muslim people living in Balkan region came to the village due to population exchange between Turkey and Greece. This change in the social structure have had many effects on the socio-cultural, economic and spiritual life as well as in the physical environment.

Christian Orthodox community used to celebrate some important days, most of which had religious purposes. Today, Muslim society also celebrate important days, such as welcoming the spring or celebrations related to economic activities. These activities has always taken place in the Monastery Valley since it has a wide area near the river.

Economic activities are quite diverse in and around Güzelyurt. From the historical sources and the evidences in the landscape, mainly in the rock structure, it's known that in the past there was cultivation of tobacco, production of wine and linseed oil. Today, these activities are left. From the grape, grape molasse is produced rather than wine. Cereal products and dry fruits especially dry apricot have always been one of the main economic activity in the village. Besides, ceramic production and pottery making have important place since Rums. Vineyards, fields for cultivation and clay deposits are located around the village. Today, there are some initiations to revive the traditional production and craftsmanship.

According to the historical sources, many agricultural products and crafts were exported to other cities in Anatolia and abroad from here. Some of these roads still exist today with remains of related buildings such as caravanserai and khan buildings. Travelers who visited the region since ancient times onwards, mainly during the 19th century, give important information about the region. Besides, the remains in the landscape give further information about the landscape and its various uses. Thus, uses of the land from past till today can be learnt. In the case of Cappadocia, active use of the land for production of vineyard, corn, cereal products and their process in the flourmills, wells in the landscape are seen.

Before 1924, there were many civil society organizations in Güzelyurt established to enhance and contribute both to the socio-economic and cultural life and also to enhance the physical environment. These organizations and the Church were also influential in construction of new buildings such as Boys and Girls School, conservation and maintenance of many churches and monasteries in the village.

Güzelyurt was in village status during the Ottoman period but it brought to municipality status due to its central location. The decision was given also to control the taxes of commercial activities since other villagers around were coming to Güzelyurt and sell their products here. However, after population exchange it became a village till 1989. Since then, it's in municipality status.

The visual and aesthetic features are diverse in micro and macro scale. The rock structure, monasteries and churches carved into it with ornaments and inscriptions in the entrances, likewise, the ornaments and inscriptions on the facades of traditional buildings; iconography, frescoes and wall paintings in the churches and monasteries, rock structures and stone masonry buildings give diverse visual and aesthetic characteristics to the village. Besides, there are vantage points, panoramas and landmarks in and around the village. The most prominent one is Hasan Mountain that can be seen almost from every part of the village. Additionally, some small hills and some buildings and/or structures are seen in the vistas.

There are many symbolic values of the village both with natural and man-made features. Hasan Mountain, small hills around the village, Monastery Valley with the churches carved into it, some

traditional houses known as Gelveri houses and St. Gregorius Church are some of the symbolic values of Güzelyurt.

Once being on the important pilgrimage routes, having churches and monasteries for this purpose constitute the spiritual values. Even though the Christian community doesn't exist today, each year many Christians are coming from abroad to visit these places and practice their religion.

The population exchange has an important place in the memories of Christian and Muslim society. The former continued to keep their memories alive in Greece and passed these memories to their next generations. The latter lives among the reminders of others' heritage and continue to produce their own individual and collective memories in the same place.

Güzelyurt and its surrounding present diverse features to learn about geomorphology, history, rock-cut and stone masonry architecture, construction techniques and other opportunities for further investigations for the archaeological and land survey studies. The region gives possibilities to scientists geo-technic research. Landscape gives opportunity to get more information about past for the historians, architects, archaeologists, etc. thus, the landscape also carries scientific and educational values.

## Chapter 5

# From Knowledge to Action for Historic Rural Landscapes in Turkey

Conservation of landscape values require a set of actions. These actions are defined through detailed analysis of landscape considering all aspects. In the end, in-depth knowledge is built in order to be used in determining the actions. Within the content of this study, knowledge is extended in time and context that means landscape analysis is done in a wider scale and time frame. Thus, multi-scaled, *longue durée* and comprehensive knowledge is built for each case area. This contributed to the identification and characterization of each historic rural landscape.

This process demonstrates that each area is specific thus site-specific approaches should be provided for the identification of values and issues. Site-specific approaches are also important for the conservation actions since each area deals with different challenges and forces. In this chapter, the knowledge gathered through in the previous chapters is used to corroborate landscape actions at various scales. For this, firstly, an assessment for each area is done considering overall values, overall problems, landscape quality objectives, rural conditions and heritage aspects.

The following flowchart presents the steps of knowledge building in the characterization of historic rural landscapes with their cultural significance and also challenges and future visions. Then, it represents the following steps in order to use the knowledge in action. For this, general landscape conservation aims are determined for the case of Turkey, and then for each case area. Then, strategies and actions are defined by linking each action to an actor/actors. Finally, possible economic and intellectual resources are presented in order to put actions into real life practices.

## KNOWLEDGE

### **Cultural significance (Chapter 3, 4):**

- 1 historical-cultural significance of place through the expert analysis in all scales (Chapter 3, 4)
- 2 citizens' attributions (today and in the past) (Chapter 3, 4)
- 3 national and international designations (Chapter 3, 4)

### **Challenges (Chapter 3, 4):**

### **Future Visions (Chapter 3, 4):**

## FROM KNOWLEDGE TO ACTION

### **Landscape Conservation Aims (Chapter 5):**

- 1 expert opinion (Chapter 3, 4)
- 2 citizens' desires (today and in the past) (Chapter 3, 4)
- 3 public policies, plans and decisions (Chapter 3, 4)

### **Criteria (Chapter 5):**

### **Strategy (Chapter 5):**

### **Action (Chapter 5):**

### **Actors (Chapter 2, 3):**

- 1 local (Chapter 3, 4)
- 2 national (Chapter 3, 4)
- 3 international (Chapter 3, 4)

### **Resources (Chapter 2, 3, 5):**

- 1 economic
- 2 intellectual

*Figure 139: Steps from Knowledge to Action*



## **5.1 From Knowledge to Multi-Scale Actions: Overall Assessment**

Each rural area carries distinct values and characteristic features. The diversity, distinctiveness and values of rural landscapes are presented in the previous chapters. In line with this analysis it is seen that each area presents different rural conditions and heritage aspects. However, each of these rural areas also encounter various issues, problems and challenges. Nevertheless, they still carry multiple and multi-layered values and characteristic features.

The aim of the assessment is to bring about these features together with the current and future threats in order to establish future visions about each area. In this regard, landscape quality objectives, rural conditions and heritage aspects, as well as forces and challenges are assessed in this section. Here, the focus is given to the cultural significance since it will guide the following steps in determining future actions.

### 5.1.1 Case 1 | Ida Mountain: Symbolism and Mythology of Landscape

#### ON VALUES

Ida Mountain has diverse natural and cultural values in its landscape. The prominent features of Ida Mountain are its **multi-ethnic background** and **cultural diversity** that can still be followed in the tangible and intangible environment. The region is very important in **history** and **mythology** for Iliada, Aeneid and Troy Wars. The whole region is important in terms of **olive cultivation** and **olive oil production** since ancient times onwards. For this, there are structures and remains in the landscape such as olive oil factories, grindstones and also special sections in the houses of locals to store and produce olive oil. Some of the olive trees are registered as foundation olive groves. In addition to this, there are **fertile agricultural lands** in the whole region, especially in the parts close to the sea. However, most of these agricultural lands were lost due to highway construction and some other reasons. In Ida Mountain, there is a **network of settlements** that are located in different natural contexts and altitude from sea to mountain. The region is also rich in terms of diversity in **architectural production**: types of buildings, structures, construction techniques, use of material and ornaments. There are abandoned and demolished buildings and structures such as factories, churches, mosques, *hamams*, houses, temples and ancient settlements. Another outstanding feature is the **natural characteristics** such as sea, mountain, rivers, and also natural underground and surface sources. Additionally, the whole landscape has rich **quality scenic backdrops**.

#### ON PROBLEMS

There are various problems in Ida Mountain historic landscape. The major problem is **commodification of nature and culture**. Natural and cultural values are considered as sources of economic benefit by upper scale decisions. There is **gold mining conflict** in the wider geography that leads to destruction of nature. There is also **tourism pressure** that result in gentrification, inharmonious construction and reconstruction in the historical fabric in seaside villages. Meanwhile, there is **lack of maintenance**, destruction and **abandonment** in hillside villages. Besides, there are general problems such as **loss of local community**, **aging**, **loss of traditional fabric**, abandonment in hillside villages and **loss of traditional economic activities**.

#### ON RURALITY

The rural landscape in Ida Mountain is characterized by diverse factors. There are **direct relations with nature** and **diversity of rural activities** in different parts of the landscape. Considering rurality with productivity, the most prominent rural character of the region is the **olive oil production**. In addition to that, fertile agricultural lands, **diversity in agricultural products** and **transhumance** activities are other rural characteristic of Ida Mountain. Existence of diverse ethnic groups still today and continuity of their **traditional activities** and **belief systems** are also main factors affecting the rural character of landscape. Even though urbanization, gentrification and tourism, abandonment, aging and loss of many traditional local activities, Ida Mountain still

carries **strong rural characteristics**. There is still continuity in **conventional techniques** and **traditional knowledge** used in rural activities. There is also continuity in everyday life with traditional and newly developed practices and belief systems.

## **ON HERITAGE ASPECTS**

Ida Mountain has diverse values all of which can be considered as heritage aspects. The whole landscape is very important in terms of **natural and cultural heritage**. The historical and mythological background and their tangible and intangible remains in the landscape are outstanding. This has also led to multi-ethnic background and cultural diversity that have shaped the current landscape. Finally, the continuity of traditional activities and traditional knowledge are further important features of Ida Mountain.

## **SIGNIFICANCE OF PLACE**

### **PRODUCTION - FACILITIES - DIVERSITY – MYTHOLOGY**

The rural life in Ida Mountain has been characterized by olive oil production in the lower altitudes and animal breeding in the mountains. There are cold-press olive oil factories in many parts of the landscape some of which are still active today. There is also swap tradition between north and south to exchange their products. Due to abandonment in the high altitudes, the physical environment is mostly lost and due to tourism pressure in the seaside, the villages become gentrified. Still, Ida Mountain carries most of its natural, historical and cultural characteristics and rural life continues with traditional and newly developed practices.

## 5.1.2 Case 2 | Imerhev Valley: Close Relations between Nature & Culture

### ON VALUES

Imerhev Valley has diverse natural and cultural values in its landscape. The whole region shows **outstanding natural features** with its old forest ecosystems, wildlife, flora and fauna. There are **direct relations among nature and culture** that socio-economic and cultural life is dependent on natural environment. The main determinants of ongoing rural life is economic activities; mainly **transhumance** activities and **yayla festivals** that are the celebrations before and after transhumance periods. Additionally, agriculture, clove cultivation for animals, beekeeping, wooden craftsmanship and weaving are the important local economic activities. With these activities, the communities living in Imerhev Valley are traditionally and currently sustainable and **self-sufficient**. In Imerhev Valley, there's **multi-ethnic background** and **cultural diversity** that enrich the tangible and intangible environment. The whole region is also important due to **well preserved natural, built and socio-cultural environment** where **traditional knowledge** still constitutes the basis of ongoing life. Finally, there are **innovative local solutions** among locals, **imece (collective work)** is very strong in daily and seasonal activities. and place attachment, collaboration and resilience.

### ON PROBLEMS

Even though Imerhev Valley maintains its natural and cultural values, there are various forces threatening these values. The forces are in general due to top-down and upper-scale decisions and state policies that contradict with the living landscape. The whole region suffers from **upper-scale and economic-oriented decisions and projects** on natural sources such as dams, mining, hydroelectric power plants (HES), Green Road and tourism facilities. Besides, some **legislation** has negative impact on the ongoing rural life such as prohibition and limitations of grazing and forestry activities. There is **lack of service delivery** for infrastructure, waste management and other public services such as accessibility, educational and health services. In addition to these, **life conditions are very harsh** in Imerhev Valley. There is also **lack of job opportunities**. In the end, there are problems of **depopulation** and **aging**. Finally, there are also **natural risks** such as landslide, rockfall, flood, avalanche and fire.

### ON RURALITY

There is in still **active and ongoing rural life** Imerhev Valley by continuing traditional socio-economic activities and cultural practices. **Traditional knowledge** constitutes the basis of ongoing rural life that is dependent on the natural characteristics of the region. Rural lifecycle changes seasonally from summer to winter that give the region its peculiarity. The whole landscape is used for daily and seasonal rural activities such as **transhumance**, grazing and **yayla festivals**. Animals have an important role in the lives of the villagers. Main economic activity is based on the animals and **dairy products**. For this reason, important amount of the **agricultural activities** are also done to provide fodder as a food for animals for the whole year. Additionally, the rural communities

deal with agriculture, **beekeeping**, **wooden craftsmanship** and **weaving**. Almost all work done as a **collective work** (*imece*).

### **ON HERITAGE ASPECTS**

Imerhev Valley has diverse values all of which can be considered as heritage aspects. The whole landscape is very important in terms of **natural and cultural heritage**. The **close relations among nature and culture** constitute the major characteristics features of Imerhev Valley. Thus, the whole landscape can be regarded as heritage. The **multi-ethnic background** and **cultural diversity** enriches landscape values; mostly intangible. **Traditional knowledge** is still actively used in ongoing rural life.

### **SIGNIFICANCE OF PLACE**

#### **HUMAN-NONHUMAN - NATURE-CULTURE – INTANGIBLE**

The rural life in Imerhev Valley has been characterized by animal breeding and transhumance activities. For this reason, there's continuous movement in the landscape and use of whole landscape for daily and seasonal rural life practices. The villages started to be abandoned due to lack of job opportunities; however, the rural life is still active with traditional practices and socio-cultural activities. In Imerhev Valley, there are site-specific and innovative local solutions towards the harsh weather conditions and though geography. During years, traditional knowledge has been constructed to deal with such challenges that still constitute the basis of life.

### 5.1.3 Case 3 | South-West Cappadocia: Spirituality and Historicity of Landscape

#### ON VALUES

South-West Cappadocia has various characteristic features due to its specific **natural characteristics** and **historical-cultural background**. The rock structures and volcanic mounts form the landscape that also affect local architectural production mainly characterized by rock-carved spaces. The region has an important **historical, spiritual, multi-ethnic, multi-cultural and multi-religious background**. The region is historically very important and as being a center of Orthodox religion, the daily life practices have been shaped around this culture. While the spiritual and multi-religious background can be seen in religious places, traces of multi-ethnic background and cultural diversity can be seen in the socio-cultural life. The landscape is witness of this inheritance and historical background that there are **tangible and intangible remains in the landscape** such as churches, monasteries, settlements and castles. Additionally, there is **continuity in traditional practices** and celebrations. South-West Cappadocia is also rich in terms of **local economic activities** especially with vineyards-orchards and agricultural fields mainly for cereal products. In addition to these, pottery making and craftsmanship are famous in this region.

#### ON PROBLEMS

Even though the region is very rich in terms of natural and cultural values, there has been drastic changes in the tangible and intangible environment especially during the last century. Firstly, the majority of the population was lost due to **population exchange** in 1924. After that, multi-ethnic, multi-cultural and multi-religious society has changed that affected the uses, practices and social relations in landscape. The **traditional environment is mostly abandoned** and/or left **strict conservation decisions** and **pressures of tourism**. Traditional houses and some rock-cut structures are bought by private investors and used as hotels, B&B, restaurant, etc. Lately, the local community has been lost again due to **insufficient job opportunities** thus the majority of local practices are left. Tourism is regarded as the only future solution both by the majority of the locals and also local and national authorities.

#### ON RURALITY

The rural life in South-West Cappadocia has been characterized by active and total use of cultural landscape with production and commercial activities. There is **diversity in agricultural production** such as cereals, fruits and vegetables. There is **continuity**, although decreased, **in traditional practices** such as pottery making and diverse artisanal activities. There is also **revival of some traditional activities** such as wine making with traditional methods.

#### ON HERITAGE ASPECTS

For the case of South-West Cappadocia, spirituality, multi-ethnicity and direct relations between nature and culture that forms the unique cultural landscape are the most prominent

features. The further aspects are **historically important natural and cultural features, multi-ethnic and multi-religious heritage**, close relations with nature, **specific architectural solutions** using rock structures, rural activities by use of landscape and rock structures most of which are abandoned, quality scenic backdrops and network of viewpoints.

## **SIGNIFICANCE OF PLACE**

### **SPIRITUALITY - MULTI-ETHNICITY - NATURE-CULTURE**

The rural life in SW Cappadocia has been characterized by religious activities and also production activities such as wine, linseed oil and cereal production. For this, rock structures were used for production and storage. Wine used to be produced by Rum society. However, after population exchange such practices are forgotten. Historical vineyards still exist today and are called with their Rum names. Some of them are still used today and there are some initiations to revive wine production with traditional methods. Rum inheritance can also be observed in the inscriptions and decorations on rock-cut and/or freestanding buildings, churches, monasteries.

## 5.2 From Knowledge to Multi-Scale Actions: Landscape Quality Objectives

Landscape conservation comprises set of actions dealing with tangible and intangible components, interrelations among them and also their role in forming the whole character of landscape. These actions should be planned considering site-specific and context sensitive strategies. The aims of landscape conservation are defined in this direction; that is to say, each action is related to a wider objective for the protection, management and planning of landscape as a total. In this regard, common landscape conservation aims are determined for all the cases, and then, site-specific strategies and actions are determined considering site-specific features, issues and problems.

This research puts importance on landscape analysis in a wider scale and time frame. In the same way, the research considers landscape conservation actions in a **wider context**. Thus, multi-scaled actions are defined by learning from past and bringing this knowledge with current knowledge and technology. By extending the **time frame**, knowledge of past can be brought into future. Knowledge of past is important in rural areas in identifying traditional knowledge and experiences. It also gives knowledge about what has changed and how the life was/is on the landscape with traditional and current practices. Additionally, intangible relations with landscape from past to future are learnt. Besides, the future desires and ideas can be collected. In the end, past processes and future visions can be brought together for more efficient actions. By extending the **spatial frame**, landscapes are identified in their wider context considering multi-scale and network of relations from architecture to landscape, tangible to intangible and nature to culture. This contributes to identify multi-scale values and issues in the landscape. From this knowledge, multi-scale actions considering overall relations in the landscape in wider context can be developed. Here, the effects of each action today and in the future should also be considered in the wider landscape. Thus, conserving landscape through comprehensive approaches is important. In doing so, the roles of each **actor** at all levels and their possible contributions for future actions should be defined. Landscape conservation aims include attributing roles to each actor at various levels in realizing strategies and actions. Here, it is also important to define economic and intellectual/professional sources. As landscapes are in **dynamic** processes, the strategies and actions should be planned considering its dynamic process. Thus, after defining steps and durations of each action, the results should be **monitored**. Changes, updates and new actions should be determined in time when necessary.

In line with these general objectives and considerations, general landscape conservation aims for the cases in Turkey are defined. The principal aim is to **ensure continuity of life or revive local life**, so thus provide active use of landscape by locals and by local socio-economic and cultural activities. It can be possible by keeping living conditions at a certain level and ensuring **quality of life** on the landscape. It is mainly achieved by providing economic sustainability and public services.



The most important condition is **economic sustainability** of local people that is the fundamental criteria to keep locals in their living environment. Thus, the first aim of the action plan is to **revive and revitalize local economic activities** and provide its sustainability. Agricultural activities should be upgraded as being the most important economic activity of rural areas in Turkey. By doing so, turning back to self-sufficient local community model should be aimed. For this, **traditional knowledge and scientific knowledge** should be brought together. Mutual learning processes should be created between locals and experts. Cooperatives, incentives and supports are important to provide the sustainability of the economic activities. For this, sustainable economic models for each area and alternative economic sources are important. Additionally, local, national and international advertisement of local economic activities, alternative market options and alternative tourism options should be developed.

The second important condition is **conservation and sustainability of physical setting** for economic, social, cultural practices and environmental processes. In rural areas, nature and culture have direct relations. Thus, conservation of physical environment contribute directly to the sustainability of intangible relations in the landscape. Thus, the second aim of the action plan is to **conserve the natural and cultural heritage together**. For this, interdisciplinary studies should be encouraged, traditional and scientific knowledge should be brought together in order to provide holistic results. Besides, local communities, experts, local authorities and decision-makers at all levels should collaborate in the decision-making processes. Thus, more balanced use, conservation and protection approaches can be provided.

The further aim of the action plan is **raising awareness and capacity building** to create **self-conservation, protection and management system**. This should be both related to enhance physical environment, local economic activities, socio-cultural practices, daily life places and activities, so thus to conserve and improve landscape values.

One of the aims is to provide **collaboration and participation** to bring together the objectives of public authorities and experts with the local desires. The objectives of public authorities might be conflicting with the ones with the experts and local communities. The aim is to minimize the conflict and provide the sustainability of natural and cultural values by providing solutions in harmony with the local lifecycle. In order to provide solutions for the benefit of locals and their living environments, it is important to provide multi-vocality in the decision making processes.

Tourism is an indispensable fact today. When planned properly, tourism can create benefits for the landscape and local communities. Thus, **balancing tourism** and creating **alternative tourism options** should be aimed in landscape conservation. [Tourism]<sup>386</sup> models should be defined together with the locals and considering the local dynamics and lifestyle.

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<sup>386</sup> [Tourism] is given in brackets intentionally to put stress on the fact that it should always be limited not to take precedence over other local economic activities and future desires, plans and projects. This idea is first introduced by the author in her Masters Thesis: Asrav, E. Ç. (2015). *Place and Community Driven Conservation and Empowerment in Historic Rural Landscapes: Principles and Strategies for Taşkale Village, Turkey*, Master's Thesis, The Graduate School of Natural and Applied Sciences, The Department of Architecture, Middle East Technical University, Ankara.

Landscape is a complex and comprehensive phenomenon that its conservation requires a holistic approach. In order to achieve this, **research** about diverse component of landscape should be encouraged. The research should be conducted by multi- and inter-disciplinary teams. Thus, more comprehensive knowledge about landscape can be achieved so thus more comprehensive actions can be designed for its conservation, management and planning.

### **Landscape Quality Objectives for Ida Mountain**

Landscape quality objectives in the case of Ida Mountain are defined in addition to the general landscape conservation aims mentioned above. The aims are **bringing together conventional and modern techniques in olive harvest and olive oil production, diversifying local economic activities, reviving and revitalizing traditional economic activities** such as forestry, pasturing, livestock, agriculture and fruit growing. In addition to these, a **new economic model** should be designed with supports, incentives from public-private partners, widening market options in the local, national and international markets and doing advertisement. Tourism has caused major effects in Ida Mountain especially in the small cities on the coastline. A **territorial tourism plan** should be prepared in order to balance, diversify and control tourism. Ida Mountain has diverse natural sports options. This opportunity can be planned through an **alternative tourism plan** based on natural and cultural tourism. Finally, **territorial conservation plan** is aimed to be prepared.

### **Landscape Quality Objectives for Imerhev Valley**

Landscape quality objectives in the case of Imerhev Valley are defined in addition to the general landscape conservation aims mentioned above. The initial aim is to **sustain the ongoing local life, so thus the local community** in the whole region. The region is still continuing traditional lifestyle and practices, but they suffer from the current problems of rural areas and upper-scale decisions. In order to provide the continuity in the whole landscape, **quality of life and life conditions are aimed to be enhanced** and kept at a certain level. For this, public services such as health, education, accessibility and waste management should be provided and/or improved. Then, **economic income and job opportunities** should be provided in the region. Above all, providing the **protection of natural environment** is essential in all cases, but especially in the case of Imerhev Valley due to strong, close and direct relations among nature and ongoing rural lifecycle.

## **Landscape Quality Objectives for SW Cappadocia**

Landscape quality objectives in the case of South-West Cappadocia is to **re-bond people with the historical environment and traditional practices**. In order to do that, **revitalization of local economic activities** is a must. In this way, local people can remain in their villages. Besides, consensus should be provided in using conservation site areas to continue the life on it while providing the **conservation of historical parts by active use**. Thus, the limitations and preventions should be reconsidered by the experts and adapted to the local lifestyle, while the locals should be informed about how to use these areas without damaging. Tourism should be integrated to the local life conditions and big changes should be prevented in the physical environment and also in the ongoing life.

### **5.3 From Knowledge to Multi-Scale Actions: Action Plan**

After defining cultural significance of each area together with challenges and assessing current and future impacts on selected historic rural landscapes, general and site-specific landscape conservation aims are defined. In line with SDGs, national and international examples, visions of local, regional and national actors, visions and observations of the author and scientific research that has been presented throughout in this study, action plan is presented.

The action plan includes strategies and actions. Firstly, general strategies are determined and adapted to each case area. The strategies proposes multi-scale actions considering the network of relations in each landscape. The actions presents site-specific and people-centered solutions. Even though designing community planning by initiating local action is focused in each case, particular roles are assigned to each actor at various levels. In this regard, five main strategies are defined as follows:

**STRATEGY 1| NATURE PROTECTION**

**STRATEGY 2| TERRITORIAL/REGIONAL CONSERVATION PLAN**

**STRATEGY 3| REVIVING/REVITALIZING TRADITIONAL ECONOMIC PRACTICES**

**STRATEGY 4| TERRITORIAL [TOURISM] PLAN**

**STRATEGY 5| INCREASING WELL-BEING AND QUALITY OF LIFE**

These actions are defined after in-depth analysis of each area. However, they should be designed and implemented according to a timeline of actions by considering the priorities, available sources and participation of actors in each case area.

### 5.3.1 Action Plan for the Symbology and Mythology of Landscape: Ida Mountain

#### STRATEGY 1| PROTECTING NATURE

**Action 1.1: Raising awareness and collaboration**

**Action 1.2: Environmental Impact Assessment**

**Action 1.3: Encouraging research, training and education**

**Action 1.4: Informing law-makers, policy-makers and decision-makers**

Mount Ida is rich in terms of natural features. A comprehensive **research** on the natural values such as flora, fauna, endemic plants, underground sources, land cover, soil, water sources, air, climate, ecosystem, biodiversity and natural energy sources of Mount Ida and its continuity by using the latest technology should be provided. The values of Mount Ida are recognized by national bodies through natural conservation site decisions and National Park designations. These values are also appreciated by the majority of local community. However, they are not enough to protect natural values totally. Thus, a **raising awareness and collaboration** about the natural values of Mount Ida should be initiated from local to nation, regional and international level.

Mount Ida is also rich in terms of underground natural sources especially for gold. There are already companies working for gold mining extraction in the region. This has created diverse impacts on the nature and on the lives of local communities. The local communities have showed resilience with demonstrations and lawsuit petitions. They have been supported by many non-governmental organizations, experts and public in general. **Environmental Impact Assessment** reports have also been prepared. However, a more comprehensive Environmental Impact Assessment should be done considering overall natural and cultural values and potential risks of the interventions on the nature and culture. The impacts of interventions on the nature, environment, ecosystem and the life should be detected. Future scenarios should be prepared.

The General Directorate for Preservation of Natural Heritage under the Ministry of Environment and Urbanization can work together to with related NGOs at national level, unions and associations at local and regional level to identify and develop protection measurements. Additionally, international actors such as WWF, IUCN and UNESCO can take part in identifying and bringing international measures to the case of Mount Ida.

Environmental Impact Assessment is prepared by companies who got the authority from the Ministry of Environment and Urbanization in Turkey. In order to prevent any conflict, environment experts, academicians, related NGOs and local community should involve to the process. The measurements prepared by UN and CoE can be followed in preparing the report. The economic sources should be provided by the Ministry of Environment and Urbanization.

#### STRATEGY 2| CONSERVING NATURE AND CULTURE TOGETHER

**Action 2.1: Focus group meetings**

**Action 2.2: Conserving nature and culture together**

**Action 2.3: Balancing Conservation and Use**

## Action 2.4: Preparing Regional Conservation Plan

In Ida Mountain, both the natural and cultural heritage are at the risk of getting lost. The nature is being threatened by upper scale profit-oriented decisions on natural sources, mainly for gold mining and cultural heritage is being threatened by lack of maintenance, strict conservation rules, gentrification and pressure of tourism. Even though the issues of natural and cultural heritage seem apart from each other, actually they're directly and indirectly connected to each other. Thus, a **unitarian conservation plan** should be prepared considering both heritage. In Ida Mountain, some seaside cities and areas within are conserved through legislation while mountain villages are left unprotected. While some of the conservation decisions are very strict that prevents the ongoing life on heritage areas, the unprotected areas are losing their heritage values. Thus, a **balanced conservation plan** in the territorial scale should be prepared. Territorial conservation plan should deal with balanced conservation, protection and development in every part of the region. It should also deal with forces at all scales. The legal framework should also be updated accordingly. For the decisions in contrast with the natural and cultural heritage, communication platforms can be prepared. Here, the local communities and other local actors can come together to explain their problems and desires to the governmental bodies. Thus, the decisions should be given together.

Actors related to natural and cultural heritage should work together. Thus, regional and national actors such as the General Directorate for Preservation of Natural Heritage under the Ministry of Environment and Urbanization, non-governmental organizations such as ÇEKÜL, Doğa Association, Wheat Association for Supporting Ecological Living and international actors such as WWF, IUCN and UNESCO should work together actors related to cultural heritage. These actors can be conservation councils, GMKA development agency and museums at regional level, the Ministry of Culture and Tourism at national level and related non-governmental organizations. International actors such as UNESCO, GHF and ICOMOS can take part in due to world heritage areas. Balancing conservation and use can be achieved by the co-working of conservation councils and the Ministry of Culture and Tourism, heritage experts and local municipalities, locals community and local leaders. The universities, individual researchers, academicians and research centers can conduct research on the natural values of Mount Ida. Regional Universities such as Çanakkale Onsekiz Mart University (ÇOMU) and Balıkesir University can contribute to this research. National non-governmental organizations such as ÇEKÜL, Doğa Association and Wheat Association for Supporting Ecological Living and international organizations such as UNESCO, Birdlife International, WWF can be involved in research, training and education activities.

The restoration project can be funded by public-private sponsorship through tendering procedure. For this big companies and public/private factory owners can provided economic support. The funding from the Ministry of Culture and Tourism and other related public bodies can be searched. besides, international project funds can be searched. Consultancy services can be taken from professionals.

## STRATEGY 3| CONTINUITY OF ANCIENT PRODUCTION: TERRITORIAL PLAN FOR OLIVE OIL

**Action 3.1: Focus group meetings**

**Action 3.2: Hands-on practice and capacity building**

**Action 3.3: Rehabilitating olive groves**

**Action 3.4: Rehabilitating olive oil production areas**

**Action 3.5: Re-activating cooperatives**

**Action 3.6: Promotion, creating brand and marketing**

**Focus group meetings** are important to understand the willingness and possible ways to provide the continuity of olive oil production with traditional and modern techniques. In these meetings, needs, problems and issues that are faced from producer to the promoter can be detected. These meetings should be repeated periodically with all stakeholders. The information gathered through these meetings can construct the base of territorial plan for olive oil.

**Olive groves should be enhanced** to increase productivity and quality of products. For this, wrong applications should be detected and prevented. Modern techniques should be introduced in addition to the conventional ones for this purpose. Besides, environmental effects should be determined and mitigated. Factories, small scale structures and production spaces in houses are the places of production for olive oil that should be **rehabilitated**. Most of the factories have demolished partially or totally. Some of them still have machines in them. One of these factories can be selected as a pilot project in the areas where olive oil production decreased. The restoration and refunctioning projects can be prepared. This can be a starting point and encouraging for further projects. Similar implementations can be done in small scale structures scattered in landscape and for the spaces in the private houses.

**Cooperatives** are important for the farmers in various aspects. They regulate and enhance production, bring products into market and protect the rights of farmers. In Mount Ida, there are various cooperatives most of which are not working actively today. This affect the farmers and local production negatively. Thus, they should be **reactivated**.

In order to increase the productivity and capacity, conventional knowledge and techniques together with modern and expert knowledge and techniques should be brought together with **hands-on practices**. Thus, productivity and quality of products will increase, wrong application will be prevented and proper applications will be developed. Olive oil factories, Olive Production Center, related cooperatives, the District Directorate of Food, Agriculture and Livestock, TARIŞ Olive Oil Sales Cooperatives, farmers, experts and other actors can contribute to create mutual learning programs by experience sharing and training activities, provide economic support and disseminate the knowledge to the farmers in the region and in the country. In this way, **capacity building** is achieved that more farmers with sufficient knowledge continue olive cultivation today and in the future. In order to realize such project, traditional knowledge and experience of farmers can be brought together expert knowledge of academics from universities and/or related bodies.

The products should be entered to the local, national and international market. In order to do that, one of the most efficient tool is **creating a brand**. There are already many brands from the

region. They can work together and take part in the national and international fairs. As being an ancient product from a territory rich of symbolic and mythological figures, they can be used as logo of these products. For this, national and international design competitions can be initiated. All these actions are important for the promotion at national and international level that bring economic benefit to the region, locals and actors involved.

The meetings can be done among farmers, farmer organizations, factory owners, cooperatives and public-private stakeholders and local communities.<sup>387</sup> These meetings can be organized by the collaboration among local municipalities, NGOs, universities, volunteer organizations and locals. Experts from social sciences should direct these meetings.

The Ministry and the District Directorate of Food, Agriculture and Livestock can work with farmers, farmer organizations and cooperatives. Since there are many foundation groves, the General Directorate of Foundations can take part in projects and funding. Besides, the olive groves can be presented in Globally Important Agricultural Heritage Systems (GIAHS) that is part of Food and Agricultural Organization (FAO) of the United Nations. Scientific knowledge can be benefitted from the GIAHS. Besides, it can contribute to international recognition. Additionally, local and national NGOs can work for this purpose such as Doğa Association and Wheat Association for Supporting Ecological Living.

Possible economic sources can be provided by state bodies such as the District Directorate of Food, Agriculture and Livestock. The private factory owners can be sponsors and further economic support can be taken from the World Bank and EU project funds.

The already existing local, regional and national cooperatives can lead the process. TARİŞ Olive and Olive Oil Agricultural Sales Cooperatives Association can have the leading role in organization of cooperatives and distribution of roles. The economic support can be taken from the Ministry of Food, Agriculture and Livestock and South Marmara Development Agency (GMKA) can work together.

The economic support can be provided by local municipalities and by the South Marmara Development Agency (GMKA). Sponsorships can be looked. For example, olive oil factory owners, private companies and small scale dealers can become sponsors. The project can be prepared by advertisement companies and professionals. Cooperatives and local farmers should take part in the process. Further support can be taken from museums in the region such as Zeytin Museum. Creating brand and a logo can be decided through university projects and competition can be organized to design logo. Economic sources can be found by national and international organizations, local initiations and some sponsorships can be provided by private companies. In order to realize these actions, digital technologies can be benefitted in promotion and advertisement.

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<sup>387</sup> Şakar (2014) has conducted in-depth interviews with the farmers and diverse stakeholders in Ida Mountain. The information gathered through these interviews is used to define the issues and problems and also to provide future proposals. Olive oil production, as being an activity that is continued since ancient times onwards and as having a direct influence in shaping the physical environment and also daily socio-economic activities, is regarded as an important heritage aspect of the region.



## STRATEGY 4| TERRITORIAL [TOURISM] PLAN

**Action 4.1: Focus group meetings**

**Action 4.2: Balanced and controlled [tourism]**

**Action 4.3: Alternative [tourism]**

As in the state of conservation, there is also an unbalanced situation for tourism activities in Ida Mountain. The seaside villages and cities attract more tourism. Additionally, some of the natural areas are used for alternative tourism activities such as ecovillages and camping areas. Besides, the World Heritage Site, Troy, is also one of the mostly visited areas. In order to create a route and **balance the tourism activities in the region**, a regional tourism plan should be prepared.

In this plan, similar attention should be given both to the **cultural and natural tourism** since Ida Mountains have the potential for both activities. In order to realize this, there's no need for big scale constructions and interventions in the landscape. Already existing structures and buildings can be enhanced and refunctioned for this purposes.

In order to realize these, local community, ecovillages, hotel owners, tourism agencies can collaborate. South Marmara Development Agency (GMKA) can contribute in the organization and by providing economic support. For natural sports, related actors can be introduced to the region such as Turkish Mountaineering Federation (TDF) and students clubs of universities. Besides, for eco-tourism, organizations and associations such as TaTuTa and Buğday Ecological Life Support Association can take part in.



# STEP 4

## landscape assessment *from knowledge to multi-scale assessment*

values

multi-ethnic background - cultural diversity - history - mythology  
olive oil production - network of rural settlements  
diversity in architecture  
natural characteristics - quality scenic backdrops

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problems

commodification of nature and culture  
gold mining conflict - pressures of tourism  
loss of traditional economic activities - loss of traditional fabric  
loss of local community - aging

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rurality

olive oil production - diversity in agricultural products - transhumance  
strong rural characteristics - conventional techniques  
traditional knowledge - traditional activities and belief systems

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heritage

natural and cultural heritage  
history, mythology - tangible and intangible remains in the landscape  
multi-ethnic background - cultural diversity  
continuity in traditional activities - traditional knowledge

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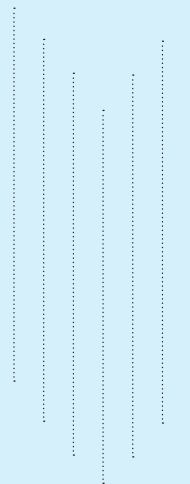
significance of  
place

**PRODUCTION - FACILITIES - DIVERSITY - MYTHOLOGY**

# STEP 5

action plan  
*from knowledge to multi-scale actions*

## IDA MOUNTAIN: SYMBOLISM & MYTHOLOGY OF LANDSCAPE



**SLOW DOWN & CONTROL  
THE CHANGE**

	strategies	actions	actors & resources
<b>CONTROL THE CHANGE</b>	<b>STRATEGY 1  PROTECTING NATURE</b>	1.1. Raising awareness and collaboration	the General Directorate for Preservation of Natural Heritage under the Ministry of Environment and Urbanization, Çanakkale Onsekiz Mart University (ÇOMU) and Balıkesir University, ÇEKÜL, Doğa Association, Wheat Association for Supporting Ecological Living, UNESCO, Birdlife International, WWF, IUCN, UNESCO, ICCROM, environment experts, academicians, local community
		1.2. Environmental Impact Assessment	
		1.3. Encouraging research, training and education	
		1.4. Informing law-makers, policy-makers and decision-makers	
	<b>STRATEGY 2  CONSERVING NATURE AND CULTURE TOGETHER</b>	2.1. Focus group meetings	the General Directorate for Preservation of Natural Heritage under the Ministry of Environment and Urbanization, ÇEKÜL, Doğa Association, Wheat Association for Supporting Ecological Living, WWF, IUCN, UNESCO, conservation councils, GMKA development agency, museums, GHF
		2.2. Conserving nature and culture together	
		2.3. Balancing conservation and use	
		2.4. Preparing Regional Conservation Plan	
	<b>STRATEGY 3  CONTUNIUTY OF ANCIENT PRODUCTION: TERRITORIAL PLAN FOR OLIVE OIL</b>	3.1. Focus group meetings	the Ministry and the District Directorate of Food, Agriculture and Livestock, the General Directorate of Foundations, the Ministry of Culture and Tourism project funds, farmers, farmer organizations, public/private olive oil factory owners, olive production center, local, regional and national cooperatives, TARIŞ Olive and Olive Oil Agricultural Sales Cooperatives Association, South Marmara Development Agency (GMKA), Zeytin Museum, public-private stakeholders, local municipalities, private companies, small scale dealers, local farmers, local communities, NGOs, universities, volunteer organizations, experts, academicians, Doğa Association and Wheat Association for Supporting Ecological Living, GIAHS, FAO, UN, World Bank and EU project funds
		3.2. Hands-on practice and capacity building	
		3.3. Rehabilitating olive groves	
		3.4. Rehabilitating olive oil production areas	
		3.5. Re-activating cooperatives	
		3.6. Promotion, creating brand and marketing	
	<b>STRATEGY 4  TERRITORIAL [TOURISM] PLAN</b>	4.1. Focus group meetings	local community, ecovillages, hotel owners, tourism agencies, South Marmara Development Agency (GMKA), Turkish Mountaineering Federation (TDF), students clubs of universities, TaTuTa, Buğday Ecological Life Support Association
		4.2. Balanced and controlled [tourism]	
4.3. Alternative [tourism]			

Figure 140: Action Plan for the Symbology and Mythology of Landscape: Mount Ida



### **5.3.2 Action Plan for the Close Relations between Nature-Culture: Imerhev Valley**

#### **STRATEGY 1| PROTECTING NATURE**

**Action 1.1: Collaboration among national and international actors**

**Action 1.2: Preparedness to Future Threats on Nature and Natural Sources**

**Action 1.3: Environmental Impact Assessment**

**Action 1.4: Encouraging research, training and education**

**Action 1.5: Informing law-makers, policy-makers and decision-givers**

It is very important to conserve and protect nature and culture together. However, as in the case of Mount Ida, nature is threatened by top-down and economic-oriented decisions that special attention is required to natural values and their protection in the whole region. Imerhev Valley is not affected drastically from threats towards nature. However, the outcomes in the other parts of the region and future decisions make it essential to be prepared to the future threats on nature and natural sources.

In order to protect these values, wide-ranging researches should be conducting in the whole region. Thus, the overall natural values can be identified. Environmental Impact Assessment should be prepared with the involvement of experts from diverse fields related to natural environment. Then, all the collected information should be shared with locals, and administrative bodies at all levels. In this way, recognition can be provided that can also affect the designations and decisions.

These actions require a collaborative work among many stakeholders, local communities, experts, volunteers, state bodies and activists. The effects of such decisions on the nature, local communities and socio-economic and cultural life should be demonstrated to the state bodies by local stakeholders. For this, local communities should work with the local municipalities, related NGOs, grassroots movement organizations and experts. Yeşil Artvin Association and Center for Spatial Justice (Mekanda Adalet Derneği-MAD) are two active NGOs in the region conducting research, disseminate and act with locals. Other actors can collaborate with these associations and local communities in terms of intellectual and economic supports. ÇEKÜL, Doğa Association, Wheat Association for Supporting Ecological Living, UNESCO, Birdlife International, WWF, IUCN, UNESCO, environment experts, academicians from Artvin University, Karadeniz Technical University (KATU) and other universities and research centers, and also the General Directorate for Preservation of Natural Heritage under the Ministry of Environment and Urbanization can collaborate.

#### **STRATEGY 2| CONSERVING NATURE AND CULTURE TOGETHER**

**Action 2.1: Focus group meetings**

**Action 2.2: Conserving nature and culture together**

**Action 2.3: Continuing and Enhancing Traditional Lifecycle**

**Action 2.4: Safeguarding Intangible Heritage**

**Action 2.5: Improving Quality of Life**

**Action 2.6: Preparing Regional Conservation Plan**

An overall conservation plan for the whole Black Sea Region is necessary. As it is demonstrated in this study that the rural areas are part of a complex system within their landscape, they are also affected by any intervention and/or change in the landscape. Thus, any decision should be given regarding the whole landscape. For this, multi-scale conservation, protection and development decisions should be given within the framework of a **regional conservation plan**. This plan should consider multi-scale relations in landscape. In Imerhev Valley, some parts of the landscape are designated as protection and some parts as development areas. These decisions are given apart from each other and disregarding the effects on the other parts of landscape. Thus, the areas out of these borders are subject to interventions that are giving harm to the nature and ongoing life. According to the current decisions, if *yaylas* are opened to tourism activities, local people cannot continue their transhumance activities. Green Road, mine and dam projects destroy the physical environment and cause climate change, thereby directly and indirectly affect the local people. In order to prevent this, a regional conservation plan should be prepared to eliminate such conflicting situations and to conserve natural and cultural heritage together.

While doing so, special attention should be given to identify and **safeguard intangible heritage**. The region is specific with its multi-cultural background and traditional socio-economic and cultural practices. Their continuity should also be provided.

In order to realize these actions, collaborations among actors related to nature and culture should be provided. Local community and local municipalities are also present and ready to involve any conservation related activity. Local leaders such as *muhtar* are also very active and influential. Additionally, professional and financial support can be provided by diverse actors at all levels. Eastern Black Sea Development Agency (DOKA) and Special Provincial Administrations can contribute at regional level. Further contribution can be provided from national and international NGOs. The incentives and economic support can be provided by the state. If needed, national and international projects funds can be searched such as World Bank. For this, local community should work with professionals and practitioners.

### **STRATEGY 3| SUSTAINING TRADITIONAL PRACTICES**

**Action 3.1: Focus group meetings**

**Action 3.2: Hands-on practice and capacity building**

**Action 3.3: Providing sustainability of areas of traditional practices (whole landscape)**

**Action 3.4: Establishing cooperatives**

**Action 3.5: Collaboration among actors**

**Action 3.6: Promotion, creating brand and marketing**

**Action 3.7: Informing law-makers, policy-makers and decision-makers**



The traditional lifecycle in Imerhev Valley is based on economic activities, mainly on transhumance and animal husbandry. These activities define daily and seasonal socio-economic and also socio-cultural lifecycle. Even the use of landscape and physical environment are shaped around these activities. Thus, **continuity of traditional activities** is important.

The first condition to continue traditional lifecycle is to keep local people in their living environment allowing them to continue traditional practices and lifecycle. This can be achieved making local **economic activities** be sufficient and beneficial for the local community. Thus, factors preventing these should be eliminated and productivity and efficiency of these activities should be improved. In order to eliminate factors preventing the continuity of local economic activities, legal regulations should be re-adapted to the local life. The limitations should be reconsidered and sufficient incentives and state supports should be provided. In order to do this, local government should work with local community and cooperatives, and communicate with related state bodies. In order to improve the efficiency of local economic activities, professional contribution can be taken from the universities, researchers and practitioners. Finally, the dairy products and high quality honey produced in the highlands can be promoted and put on the national and international market. Additionally, local production should be encouraged and importations especially for bovine animals and straws should be eliminated. In Imerhev Valley, economic and cultural activities are intertwined. Even though *yayla* festivals are cultural events organized in the whole region, they are directly related to transhumance activities. Their continuity keeping the original aim should also be provided.

For these actions, support from Eastern Black Sea Development Agency (DOKA), Artvin University and other universities can be taken. Besides, volunteer organizations, experts, academicians, NGOs such as Doğa Association and Wheat Association for Supporting Ecological Living and the Ministry of Food, Agriculture and Livestock can contribute to the realization of the actions. Finally, intellectual guidance/support and some funds can be provided by some international organizations such as GIAHS, FAO and UN.

#### **STRATEGY 4| SLOW [TOURISM]**

##### **Action 4.1: Experiential [Tourism]**

##### **Action 4.2: Yearlong [Tourism]**

In the case of Imerhev Valley, tourism activities are still in the beginning phase. There are not many tourism facilities and activities except some camping areas, ecovillages and small scale B&B. However, tourism is one of the future visions for the regions. Considering the outstanding natural and cultural local values and ongoing rural life in the region, tourism should be integrated to the local life carefully. For this, the most important criteria should be providing tourism proposals harmonious with local lifecycle such as living together and experiencing.

Tourism can bring economic benefit to the Imerhev Valley, but it should be planned very carefully. Imerhev Valley has already all the features to offer slow [tourism] alternatives. One of

them can be experiential tourism which is taking part in the local life. Thus, tourism alternatives in harmony with the local life can be proposed. Tourists can go to the *yaylas* in the summer, work together with the villagers and participate to the *yayla* festivals. There are already couple of initiations for ecovillages and woofing. This should be developed since it is not working properly.

Imerhev Valley has prominent natural features. Thus, it can be a place for diverse natural sports. Trekking, hiking and similar activities can be organized during summer connecting *yaylas*, *mezras* and villages. The region is also rich in terms of land cover. There are many endemic plants in the region. Alternative tourism options can also cover activities to observe endemic plants. These areas can be used for small scale skiing and other winter sports. Thus, yearlong tourism can be integrated to the region. The current Green Road project is causing destruction in the landscape. This project should be stopped and alternative tourism options with minor changes in the physical and natural environment should be implemented.

In order to realize these actions, national and international actors can collaborate to promote alternative [tourism] options such as ecovillages and woofing. For this, regional, national and international actors can collaborate such as Eastern Black Sea Development Agency (DOKA), cittaslow, TaTuTa and Buğday Ecological Life Support Association. The local government and local communities can work actively with these organizations. The existing buildings can be used for natural sports. *Yayla* houses are empty during winter, they can be used as accommodation and related facilities for winter sports. During summer, the visitors can stay with the villagers in their village and *yayla* houses.

## STEP 4

landscape assessment  
*from knowledge to multi-scale assessment*

values

outstanding natural features  
direct relations among nature and culture - innovative local solutions  
transhumance - *yayla* festivals - self-sufficient - traditional knowledge  
well preserved - *imece* (collective work)

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problems

upper-scale and economic-oriented decisions and projects  
dams, mining, hydroelectric power plants (HES), Green Road  
lack of service delivery - natural risks  
hard life conditions - depopulation

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rurality

active rural life with traditional practices  
traditional knowledge  
transhumance - agriculture - beekeeping  
*yayla* festivals - collective work (*imece*)

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heritage

natural and cultural heritage  
close relations among nature and culture  
multi-ethnic background - cultural diversity  
traditional knowledge

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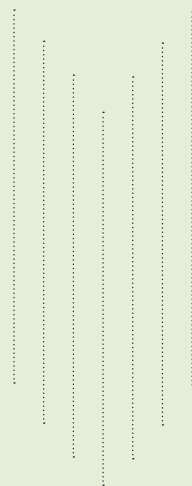
significance of  
place

**HUMAN - NON-HUMAN, NATURE - CULTURE,  
TANGIBLE - INTANGIBLE**

# STEP 5

action plan  
*from knowledge to multi-scale actions*

## IMERHEV VALLEY: CLOSE RELATIONS BETWEEN NATURE & CULTURE



**KEEP IT AS IT IS**

	strategies	actions	actors & resources
<b>KEEP IT AS IT IS</b>	<b>STRATEGY 1  PROTECTING NATURE</b>	1.1. Collaboration among national and international actors	local community, volunteers, activists, NGOs such as Yeşil Artvin Association, Center for Spatial Justice (Mekanda Adalet Derneği-MAD), ÇEKÜL, Doğa Association, Wheat Association for Supporting Ecological Living, academicians from Artvin University, Karadeniz Technical University (KATU) and other universities and research centers, international actors such as UNESCO, Birdlife International, WWF, IUCN, UNESCO
		1.2. Preparedness to Future Threats on Nature and Natural Sources	
		1.3. Environmental Impact Assessment	
		1.4. Encouraging research, training and education	
		1.5. Informing law-makers, policy-makers and decision-givers	
	<b>STRATEGY 2  CONSERVING NATURE AND CULTURE TOGETHER</b>	2.1. Focus group meetings	local community, muhtar, elders, local municipalities, Eastern Black Sea Development Agency (DOKA), Special Provincial Administrations, national and international NGOs, state incentives, international projects funds
		2.2. Conserving nature and culture together	
		2.3. Continuing and Enhancing Traditional Lifecycle	
		2.4. Safeguarding Intangible Heritage	
		2.5. Improving Quality of Life	
		2.6. Preparing Regional Conservation Plan	
	<b>STRATEGY 3  SUSTAINING TRADITIONAL PRACTICES</b>	3.1. Focus group meetings	local community, local municipalities, cooperatives, incentives and state supports, universities, researchers, practitioners, Eastern Black Sea Development Agency (DOKA), Artvin University, volunteer organizations, experts, academicians, Doğa Association, Wheat Association for Supporting Ecological Living, the Ministry of Food, Agriculture and Livestock, GIAHS, FAO, UN
		3.2. Hands-on practice and capacity building	
		3.3. Providing sustainability of areas of traditional practices (whole landscape)	
		3.4. Establishing cooperatives	
		3.5. Collaboration among actors	
		3.6. Promotion, creating brand and marketing	
		3.7. Informing law-makers, policy-makers and decision-makers	
	<b>STRATEGY 4  SLOW [TOURISM]</b>	4.1. Experiential [Tourism]	local community, local municipalities, Eastern Black Sea Development Agency (DOKA), cittaslow, TaTuTa, Buğday Ecological Life Support Association
4.2. Yearlong [Tourism]			

Figure 141: Action Plan for the Close Relations between Nature-Culture: Imerhev Valley



### 5.3.3 Action Plan for the Spirituality and Historicity of the Landscape: South-West Cappadocia

#### STRATEGY 1| PROTECTING NATURE

**Action 1.1: Focus-group meetings**

**Action 1.2: Protecting rock structures and surfaces**

**Action 1.3: Enhancing water sources and accessibility**

**Action 1.4: Research on natural sources (stone, soil, etc.)**

**Action 1.5: Collaboration with actors related to cultural protection**

**Action 1.6: Informing law-makers, policy-makers and decision-givers**

In the case of South-West Cappadocia, nature is not threatened as in the previous cases. However, especially the rock structures cause risk in ongoing life since rock pieces fall down to settlements attached to the rock structures. For this, disaster area declarations are given for such areas and the rock-cut settlements are emptied. However, by applying some protection interventions preventing the rockfall, both the rock structures and the life attached to it can be protected. In addition to that, the majority of the houses have rock-carved spaces or rock surfaces. These areas are used as parts of ongoing life. However, due to wrong applications such as covering by cement or breaking some parts, these areas are destroyed and lost. Some protection measures should be developed that enable their use in the ongoing rural life. In order to realize these actions, experts on materials and geography can work together. In developing solutions, worldwide examples can be searched. For example, the case of Matera in Italy and Mardin in Turkey can be inspirational examples. The area suffers from lack of water sources and has water related problems even during the Ottoman period as we can follow from historical sources. There are water channels and dam lakes in the region. Such problems and their effects on rural life can be learnt through focus group meetings with farmers, local and local administration with experts such as mining and material engineers. Technical and expert support can be provided from the General Directorate of State Hydraulic Works.

Finally, more research on natural sources should be conducted. The area is rich in terms of diversity of rock and soil types. They are both used in construction sector and in artisanship such as pottery making. Their places and quarries should be detected and balanced use and protections should be developed. Technical and expert support can be provided from the Ministry of Energy and Natural Resources.

These actions should be considered as part of conservation plan.<sup>388</sup> As in the other cases, nature-culture relations are very close. But in the case of South-West Cappadocia, these relations are intertwined that become part of each other. Thus, collaboration with actors related to cultural protection is essential. Thus, the related ministerial bodies such as the Ministry of Culture and

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<sup>388</sup> Initial ideas about conservation of landscape values holistically and with the support of local action was presented and discussed: Asrav, E.Ç., Cassatella, C. (2019). *Alternative Planning Policies for Heritage under Continuous Transformation: The Case of Güzelyurt (Kalvari/Gelveri) Historic Rural Landscape, Turkey*, AESOP Annual Conference on Planning for Transition, 9-13 July 2019, Venice, Italy. In this presentation, importance is given in creating a local action for controlling the change in a sustainable way.

Tourism, the Ministry of Energy and Natural Resources and the General Directorate of State Hydraulic Works, Ahiler Development Agency (AHIKA) at regional level, local administrations, local community at local level should collaborate with experts such as engineers, technicians etc.

## **STRATEGY 2-1| SLOW DOWN THE CHANGE**

**Action 2.1: Rehabilitate and Inhabit**

**Action 2.2: Conserve and Use**

**Action 2.3: Focus group meetings**

**Action 2.4: Raising Awareness and Capacity Building**

**Action 2.5: Hands-on Practices and Workshops**

**Action 2.6: Collaboration with actors related to nature protection**

**Action 2.7: Safeguarding Intangible Heritage**

Güzelyurt has numerous traditional building stock that can be used as part of daily life by the local community. The need of accommodation can be met by rehabilitating existing traditional houses. After the **rehabilitation and restoration projects**, they can be used as residential houses by locals. In this way, new constructions which are mostly not in harmony with the traditional tissue can be prevented. On the other hand, their use for tourism activities such as hotels, restaurants and other activities can be limited. Thus, gentrification can be prevented. This can also be achieved by putting some restrictions on historical building's sales to individual/private entrepreneur. In order to fully achieve this, economic sources should be found and used for the benefit of the local community.

Local community should also be informed well about maintenance and repair of the traditional stone masonry and rock-carved/rock-cut houses.<sup>389</sup> Due to wrong applications, many buildings are damaged. In order to prevent this, **hands-on practices and workshops** can be organized. Knowledge can be built together and shared to conserve, maintain historical buildings and construct new buildings in harmony with the traditional environment. Here, it is also important to **collaborate with actors related to nature protection** especially in protection of rock structures and surfaces as they are parts of current settlement.

In Güzelyurt, there are some restrictions on the use of some areas due to the conservation decisions. These decisions are given through conservation site decisions, conservation plan and also registration status. The restrictions affect the ongoing life and in the end, abandonment, thus degradation is seen. In order to prevent this, **conservation and use should be balanced** according to the rules defined by the conservation plan. The conservation plan should be prepared carefully considering the local needs, dynamics and desires and also the condition of the traditional fabric.

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<sup>389</sup> Yıldız Technical University has conducted various researches in Güzelyurt. They have also made meetings with local people to explain restoration principles to the locals. However, in the long-term these information was not applied to the real life practices. The villagers continued to maintain their houses in their own ways. But this give more harm to the buildings. This also shows the importance of mutual learning processes, hands-on practices and workshops. Thus, the information is not given directly but the local communities are trained to learn the appropriate techniques.



Another condition of conserve and use is the constant maintaining the physical environment. This can be achieved by active and proper use. These can be realized by the local communities, conservation experts and Konya conservation council.

**Raising awareness and capacity building** are very important to provide self-conservation in a historical environment. In order to realize this, heritage experts should work with the local communities to find out the importance of the living environment both for locals, experts and decision makers at all levels. For this, **focus group meetings** with every group from local people to the decision makers should be realized by heritage experts to understand their opinions, needs and desires. This give input to the conservation related decisions by experts and decision-makers and also provide self-conservation and more respectful attitudes to heritage by the locals.

This action can be realized by involving diverse actors such as local community, local government, related governmental bodies, heritage experts, planners, NGOs and public/private sponsors. These actions requires big and continuous budget. For this, in addition to the possible economic sources, self-sufficient economic system can also be planned. Economic sources can be found through local and national authorities and sponsorships, Ahiler Development Agency (AHIKA), national and international organizations and funds, research projects. Intellectual team can be found from the local, regional and national universities such as Güzelyurt Vocational School, Aksaray University and Yıldız Technical University. There are various research centers, associations and NGOs can contribute to such projects. Additionally, national and international projects funds can be searched such as the Ministry of Culture and Tourism projects funds and GHF.

## **STRATEGY 2-2| RE-BONDING THE HISTORICAL-CULTURAL ROOTS**

**Action 2.1: Encouraging historical research**

**Action 2.2: Land and architectural surveying**

**Action 2.3: Presenting historical-cultural knowledge to multi-scale actors**

**Action 2.4: Establishing a museum as a memory place**

**Action 2.5: Organizing cultural events**

The region is very rich in terms of historical-cultural features that are not totally discovered and known. Firstly, the landscape itself gives direct information about past. This research can start with land and architectural surveying. This can be done by the initiations of universities and research centers such as Güzelyurt Vocational School, Aksaray University and ANAMED. There are previous land surveys conducted by Ankara University. Its continuity can be encouraged. Besides, ANAMED is conducting summer programs in the region mainly focusing on religious heritage. Collaboration among all intellectual actors can be provided. Funding can be provided by them or by national and international research project funds.

In addition to field survey, many information can be collected through great number of historical sources available in the Ottoman and Republican and Greek Archives. The majority of the sources can be found in the Centre of Asia Minor Studies (CAMS) Archive.

The research about the region mainly focuses on religious architecture. As the research on physical environment should be developed, there is also to change to make research through the memories and narrations of local people thanks to the historical sources. This can bring further information about the past relations and their correspondences in place, past uses, socio-economic and cultural practices and activities, routines, places of importance and so on. This unusual knowledge of past can also change the future actions related to tangible and intangible heritage. Here, it is important to share this historical-cultural knowledge with multi-scale actors. Establishing a museum in the region can be a tool for this purpose.

In order to realize these purposes, collaboration among Greek and Turkish authorities can be provided such as local municipalities, the Ministry of Tourism and Culture, Center of Asia Minor Studies (CAMS) in Athens, Population Exchange Association in Istanbul, Greek and Turkish historians, research centers, associations and universities. Economic support can be provided by both countries and international funds, Ahiler Development Agency (AHIKA), NGOs, individuals and sponsorships.

### **STRATEGY 3-1| WINE & CRAFTS**

**Action 3-1.1: Focus group meetings**

**Action 3-1.2: Rehabilitation of vineyards**

**Action 3-1.3: Reviving traditional wine making methods**

**Action 3-1.4: Hands-on practice and capacity building**

**Action 3-1.5: Strengthening cooperatives**

**Action 3-1.6: Supporting local initiatives for reviving & revitalizing traditional local economic activities**

**Action 3-1.7: Promotion, creating brand and marketing**

In South-West Cappadocia, there are various potentials in terms of local economic activities. Some of these activities have already been left. Some of them are still practiced by the minority of the local population since they don't bring economic benefit to the locals. Agriculture is one of the main economic activities, among all, the villagers cultivate cereal products. While its continuity is ongoing, **wine production and craftsmanship** activities need to be enhanced.

Vineyards are cultivated together with fruit trees that is specific to this region. Most of the vineyards are abandoned or turned into fields since they require so much effort while they don't bring sufficient economic income. Thus, during years, most of the vineyards are lost and the existing ones are not in good condition. In order to revive the traditional wine making, existing vineyards should be upgraded. Then, the old vineyards that do not function anymore can be rehabilitated. This action can be done through the initiatives of individuals. There's already an

example in Güzelyurt. Ugo Hirsch started to produce wine using traditional methods by producing grapes in the old vineyards.

**Traditional wine making** methods can be searched through historical sources and scientific studies. Besides, people who are already producing wine with traditional techniques can encourage to share their experiences and knowledge. For this, hands-on practices and courses can be organized by public-private initiatives such as local municipalities, viticulture experts and private companies. Local who have the knowledge about traditional methods on vineyards and graperies can come together with locals who have desires to learn and practice graperies. National and international organizations can also take part in these workshops. Besides, researchers both to document and disseminate the traditional methods should involve to the process. The grapes of the region are of high quality. The wine of this region has historical importance. Thus, the vines from this region can be branded and put in the national and international market. Ugo Hirsch, who's currently using traditional wine making methods in Gelveri/Güzelyurt, is also marketing his wines.<sup>390</sup> This action should be considered as a territorial plan and branding and marketing should be done. In addition to wine, grape molasses that is currently the most common grape product can be promoted. For this, online platforms can be benefited. It can be supported and realized by local communities, cooperatives, development agencies. Cooperatives are important for the farmers in various aspects. They regulate and enhance production, bring products into market and protect the rights of farmers. After investigating the local traditional economic activities, some activities can be organized to pass the knowledge to the future generations and make advertisement. Thus, the knowledge is passed and economic benefit is provided. The further aim is to bring conventional knowledge and techniques with the modern and expert knowledge and techniques. Thus, the higher productivity, quality and efficiency can be provided.

South-West Cappadocia is also famous with its **craftsmanship**. Even though there are variety of crafts in the region, the most famous one is pottery making. There are already many attempts by local governments to revive and revitalize this activity. It's important to provide its sustainability, develop the activity and provide economic benefit for the locals. For this, hands-on practices, workshops and training activities can be organized. Güzelyurt Public Education Center and Güzelyurt Vocational School can lead these organizations. Local government can support these activities by providing place and economic support.

These actions can be done with collaboration of diverse actors. In addition to the local actors such as local community, individuals, local government, Güzelyurt Public Education Center, Güzelyurt Vocational School, cooperatives and Ahiler Development Agency (AHIKA) can contribute in the local and regional level. Economic support can also be provided by state incentives.

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<sup>390</sup> <http://www.triplea.it/producers/69-gelveri-manufactur>

### **STRATEGY 3-2| GELVERİ/GÜZELYURT AS TRADE & TRAINING CENTER**

**Action 3-2.1: Increasing diversity of local markets as in the past**

**Action 3-2.2: Rejuvenating trade activities**

**Action 3-2.3: Enhancing the capacity of training centers**

Gelveri/Güzelyurt has always been the **trade center** in the South-West Cappadocia. The local markets in Gelveri, in which various products have been sold, have always been famous and important. This tradition can be revived and its continuity can be provided. Additionally, Gelveri/Güzelyurt has been a center for artisanal works. This tradition can also be enhanced for various activities such as pottery making. Güzelyurt Vocational School has already many branches for such activities. These activities should be encouraged and developed. Güzelyurt Public Education Center, local municipality and local community can work together for this.

In addition to these individual attempts, local municipality, cooperatives, related unions, trade and artisanal associations, public-private company owners can contribute economically through sponsorships and take part in realizing the rehabilitations of vineyards. In addition to these, experts from related fields, researchers, Ahiler Development Agency (AHIKA) and NGOs can participate.

### **STRATEGY 4| REGIONAL CULTURAL & SPIRITUAL [TOURISM] PLAN**

**Action 4.1: Integrating balanced and controlled [tourism]**

**Action 4.2: Organizing cultural events**

**Action 4.3: Developing thematic routes for cultural and sports activities**

**Action 4.4: Alternative [tourism]**

The region gives alternative tourism opportunities such as **cultural, spiritual and natural tourism**. However, the tourism in the region is already excessive that already started to change the physical environment and also the socio-cultural life on it. Thus, firstly, tourism activities should be balanced and kept under control. In the same way, new construction and facilities should be limited and be planned in harmony with the local tissue. For this, a regional tourism plan should be prepared that will be in line with the conservation plan. Then, alternative tourism options and their routes and necessities should be decided.

Organizing cultural events both for the Turkish and Greek communities could be an interlinking occasion to re-bond both societies and their historical-cultural ties. There are already some festivals that have been organized by Turkey and Greece with the name Türk-Yunan Dostluk Kültür ve Turizm Festivali (Turkish-Greek Friendship Culture and Tourism Festival). The continuity of such events should be provided by organizing new ones. Additionally, some specific events can be organized. For example, this region is very important for Orthodox religion. Some religious and cultural events to visit these places by giving the opportunity to practice religion in those places can be considered. These events can be organized with the collaboration of Center of Asia Minor Studies (CAMS), local municipality and associations from both countries. These

events are important to increase knowledge about historical-cultural values of the region at local, national and international level.

In addition to the events, thematic routes can be prepared for nature and culture tourism. Additionally, alternative areas of visit can be created. For example, underground cities, rock-carved churches and monasteries can be opened to visit. In order to balance visits, a visitor system can be created.

Tourism agencies, local authorities, local community, hotel owners, related national and international organizations can provide economic contribution to such activities. In order to plan such activities, heritage experts should work together with tourism experts, local communities and local and national government.

**In addition to the abovementioned strategies and actions developed for each case, there are further strategies that is proposed to be implemented in each case are. These strategies are community planning and increasing well-being and quality of life.**

#### **STRATEGY 5| INCREASING WELL-BEING AND QUALITY OF LIFE**

The previous strategies are developed in order to enhance the physical environment and the life on it departing from the wide-ranging tangible and intangible heritage aspects of rural areas. The ultimate aim of these strategies is enhancing the well-being and quality of life in the landscape. However, in order to fully achieve the enhancement of quality of life in the landscape, further interests and related actors should be introduced where necessary. These interests are not directly related to the physical environment, but related to the sustainability and quality of life on it. The concerns cover quality of life, well-being and health, preventing poverty and hunger, providing quality education and gender equality, providing humanitarian assistance/aid, working for rights, advocacy and social development, and supporting the rights of farmers, workers and employees.

These topics are not directly related to field of heritage expertise, but after in-depth analysis of landscape, heritage experts can be spokespersons of abovementioned issues. Especially, during the field surveys in rural areas, there is chance to participate rural life directly. It is directly related to the hospitality, candidness and simple lives rural communities. In most of the cases, the villagers welcome any outsider into their life and make them feel at home. In this way, a researcher in rural areas witness the rural life directly by also witnessing the difficulties and injustices that the live through. These conditions affect the participation of each individual to the ongoing social life most of which are the subjects of analysis related to landscape research.

As it is discussed before, everything is related and intertwined especially in rural landscapes. Problems in social life affect the rest of the landscape system. Thus, actions related to supporting human rights, increasing well-being and quality of life are very important and should be included to the target of landscape objectives. The researcher here, cannot act directly but can be the mediator and spokesperson to share these issues with the related bodies.

The actions for the purposes of increasing well-being and quality of life can start with enhancing and/or providing basic public services that most of the rural areas lack. In addition to that, raising awareness about the rights of women, farmers, workers and disadvantaged groups in general is crucial. In most of the rural areas, the life conditions are very hard due to hard nature conditions, decreasing population, lack of public services and so on. Actions in order to minimize these difficulties should be developed for each rural area.

As in other strategies and actions, increasing well-being and quality of life require collaboration of multiple actors at local, national and international levels. The suitable actors should be found, informed and activated.

## STEP 4

landscape assessment  
*from knowledge to multi-scale assessment*

values

historical, spiritual, multi-ethnic, multi-cultural and multi-religious  
landscape as witness of past with tangible and intangible remains  
site-specific and local architectural solutions  
continuity in traditional practices - local economic activities

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problems

abandonment of traditional environment and traditional activities  
strict conservation decisions  
commodification of culture - tourism-based development  
loss of local community - local economic activities

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rurality

diversity in agricultural production  
continuity in traditional practices  
pottery making - wine making

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heritage

historically important natural and cultural heritage  
multi-ethnic background - multi-religious heritage  
specific architectural solutions  
quality scenic backdrops - network of viewpoints

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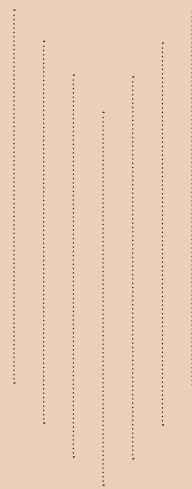
significance of  
place

**SPIRITUALITY - MULTI-ETHNICITY -  
NATURE-CULTURE**

# STEP 5

action plan  
*from knowledge to multi-scale actions*

## SOUTH-WEST CAPPADOCIA: SPIRITUALITY & HISTORICITY OF LANDSCAPE



**RECONNECT WITH PAST**



	strategies	actions	actors & resources
<b>RECONNECT WITH PAST</b>	<b>STRATEGY 1  PROTECTING NATURE</b>	1.1. Focus-group meetings	the Ministry of Energy and Natural Resources, the General Directorate of State Hydraulic Works, the Ministry of Culture and Tourism, Ahiler Development Agency (AHIKA), mining and material engineers, local municipalities, local community
		1.2. Protecting rock structures and surfaces	
		1.3. Enhancing water sources and accessibility	
		1.4. Research on natural sources (stone, soil, etc.)	
		1.5. Collaboration with actors related to cultural protection	
		1.6. Informing law-makers, policy-makers and decision-givers	
	<b>STRATEGY 2-1  SLOW DOWN THE CHANGE</b>	2.1. Rehabilitate and Inhabit	local community, local government, heritage experts, planners, NGOS, public-private sponsorships, Ahiler Development Agency (AHIKA), Konya Conservation Council, Güzelyurt Vocational School, Aksaray University, Yıldız Technical University, research centers, associations, heritage conservation experts, NGOs, the Ministry of Culture and Tourism project funds, GHF
		2.2. Conserve and Use	
		2.3. Focus group meetings	
		2.4. Raising Awareness and Capacity Building	
		2.5. Hands-on Practices and Workshops	
		2.6. Collaboration with actors related to nature protection	
		2.7. Safeguarding Intangible Heritage	
	<b>STRATEGY 2-2  RE-BONDING THE HISTORICAL-CULTURAL ROOTS</b>	2.1. Encouraging historical research	local communities, local municipalities, the Ministry of Tourism and Culture, the Ottoman and Republican and Greek Archives, the Centre of Asia Minor Studies (CAMS), Güzelyurt Vocational School, Aksaray University and ANAMED, Population Exchange Association in Istanbul, national and international research project funds, research centers and universities NGOs, individuals and sponsorships, Greek and Turkish historians
		2.2. Land and architectural surveying	
		2.3. Presenting historical-cultural knowledge to multi-scale actors	
		2.4. Establishing a museum as a memory place	
		2.5. Organizing cultural events	
	<b>STRATEGY 3-1  WINE &amp; CRAFTS</b>	3-1.1. Focus group meetings	individual initiatives such as Ugo Hirsch, local community, local municipalities, viticulture experts, Güzelyurt Public Education Center, Güzelyurt Vocational School, public-private initiatives, cooperatives, Ahiler Development Agency (AHIKA), state incentives
		3-1.2. Rehabilitation of vineyards	
3-1.3. Reviving traditional wine making methods			
3-1.4. Hands-on practice and capacity building			
3-1.5. Strengthening cooperatives			
3-1.6. Supporting local initiatives			
3-1.7. Promotion, creating brand and marketing			
<b>STRATEGY 3-2  GELVERİ/GÜZELYURT AS TRADE &amp; TRAINING CENTER</b>	3-2.1. Increasing diversity of local markets as in the past	individual attempts, local municipality, cooperatives, related unions, trade and artisanal associations, public-private company owners, experts from related fields, researchers, Ahiler Development Agency (AHIKA), NGOs	
	3-2.2. Rejuvenating trade activities		
	3-2.3. Enhancing the capacity of training centers		
<b>STRATEGY 4  CULTURAL &amp; SPIRITUAL [TOURISM]</b>	4.1. Integrating balanced and controlled [tourism]	tourism agencies, local authorities, local community, hotel owners, related national and international organizations, Population Exchange Association in Istanbul, the Centre of Asia Minor Studies (CAMS), Nea Kalvari	
	4.2. Organizing cultural events		
	4.3. Developing thematic routes for cultural and sports activities		
	4.4. Alternative [tourism]		

Figure 142: Action Plan for the Spirituality and Historicity of the Landscape: South-West Cappadocia



## **5.4 Overall Evaluation: Reviewing the Method and Its Application from Knowledge to Action**

### **5.4.1. Reviewing the Method from Knowledge to Action**

This method presents wider considerations as a wide-ranging toolbox in identifying and assessing cultural values of historic rural landscapes. By doing so, comprehensive and holistic knowledge about historic rural landscapes can be constructed to be used in defining the future strategies and actions.

The method brings considerations about analyzing rural areas in their larger landscape considering the network of relations with their natural, historical, economic, socio-cultural, physical, aesthetic, symbolic, visual, perceptive, spiritual and memorial contexts. As it is important to consider network of relations in the identification of overall values, it is also important to take network of relations in defining conservation of cultural heritage actions.

In addition to this, the method bring about the importance of *longue duree* analysis of landscapes since they are dynamic entities exposed to change in time. Understanding change together with factors of change is important to define the current character of landscape and predict the future changes.

However, each are have different network of relations with landscape and goes through different landscape processes. In this regard, the study demonstrates the importance of site-specific approaches for identification, assessment and conservation phases. General methodologies are not sufficient in order to have a holistic understanding about historic rural landscapes. Each rural area represents different network of relations within their landscape and their historical process, thus each rural area presents diverse, and in most cases unique and exclusive values and characteristics. Considering the uniqueness and exclusiveness of each historic rural landscape, different tools that are presented in the method are applied to each case and when necessary, site specific procedures are followed.

Even though the method proposes broader framework in assessing cultural values, many challenges are faced in applying the method to the real cases from knowledge building to action proposal. Here, the study demonstrates that general methods and/or methodological frameworks are useful and practical as a first step, but each method should be specialized for each case area.

## 5.4.2. Application of the Method to the Cases: Limits, Challenges and Site-Specific Procedures

Each rural area is specific with their own natural and cultural contexts and processes. Thus, in each case, different limits, challenges and difficulties are faced in the application of the methodology. The method presents a wide-ranging framework in assessing cultural values of historic (rural) landscapes. However, in real life practices, many limits, challenges and difficulties are faced in the application of methodology to each case.

The method is applied to three different rural areas located in different geographical contexts in Turkey. Following these methodological steps, **some limits and challenges** are faced in **applying them into each selected case areas**. These areas are analyzed in their territorial contexts and also in settlement and architectural scales. Even though the same methodological steps are followed in each case, different findings and challenges are encountered. This leads to variations in the details of research, inclusion of other research methods and site-specific approaches. Having encountered diverse limitations and challenges, **site-specific procedures** are followed in each case. This brings further challenge to do research with limitations and difficulties.

### **Limits and Challenges in Identification of Historical-Cultural Values**

In the case of **Ida Mountain**, the traditional life is about to be lost; however, there are still continuities in traditional environment and practices. In conducting research, the main challenges are the lack of local community and loss of traditional fabric due to various reasons. These are mainly abandonment of settlements especially in the high altitudes, lack of maintenance and/or gentrification especially in seaside settlements. This led to the abandonment of traditional production activities, local lifestyle and traditional-cultural relations with landscape. Thus, difficulties and limitations in identifying landscape values are encountered. Besides, the area is not studied in detail. The majority of research focuses on the natural aspects. Furthermore, there are limited historical sources. Most of these sources are either in Greek or Ottoman languages. These are the further limitations that are encountered in the identification process. Still, remaining local community, field survey, available historical sources and previous research give possibilities to deepen the research.

In the case of **Imerhev Valley**, the local community is present and traditional-cultural practices still continue. This gives richness and originality to the research and give availability to identify local dynamics in detail. However, decrease in population, lack of infrastructure, being in a remote mountainous area, difficulties in accessibility, lack of tangible evidences of past are the main challenges that are encountered in conducting research. Besides, availability of historical sources are limited. Imerhev Valley joined to the borders of Turkish Republic in 1924 with the Lausanne Treaty. Therefore, no record is found in the Ottoman and Republican Archives. The available sources are either in Russian or Georgian languages since it was dominated by Russia or Georgia before. Besides, these sources cannot be reached. In addition to that, very few travelers

passed by this area due to the difficulties in accessibility, so there's also lack of narration of past given by travelers. Even though in-depth on-site investigation was done in this area, they cannot be complemented with the use of historical sources. The local community, as having lived in a closed environment, have transmitted local tradition and culture with almost no change through generations. In-depth interviews and guided walks were done with locals. This give chance to gather direct information about the ways of living, traditional knowledge and practices in the whole landscape. The local community still talks in Georgian. They learn Turkish in the school. This also create a little limitation while conducting in-depth interviews. However, the majority of the population talks in Turkish. Besides, since the rural life is still active by continuing traditional practices, further information about rural dynamics of the whole area can also be collected by direct observation. Additionally, the majority of research focus on natural aspects that there's a very limited previous research focusing on cultural values of landscape.

In the case of **South-West Cappadocia**, the multi-layered landscape give information about the past due to diverse remains and traces from different periods. It has a multi-ethnic background; however, even though tangible traces of this heritage are visible in the landscape, intangible traces can only be followed in traditional cultural life since the multi-ethnic local community has been lost. Then, there is abandonment of rural areas due to lack of job opportunities. Thus, loss of community with population exchange, migration to big cities, abandonment of traditional environment and traditional activities are the main challenges in conducting research. In the case of Gelveri/Güzelyurt, a great number of historical sources are reached. These sources contributed a lot in deepening the knowledge about historic landscape, but also created a challenge in dealing with great amount of sources. Besides, the majority of the sources are either in the Ottoman or Greek languages. Some of these sources have already been translated by other scholars, and some of them got translated by the author. Still, language barrier created limitations in research. Additionally, the area has been studied by many scholars. The majority of research focuses on religious heritage, but there are also some research focusing on residential fabric. However, there's no previous research considering all aspects together.

Each case bring diverse limits, challenges and difficulties in implementing the methodology. However, there are also common challenges that can be encountered in each research about rural areas. One of the major challenge is related to **existence of local community**. Local community is the main source of local knowledge. Locals are the direct and most important sources to get to know about socio-economic and cultural use of the land, traditional knowledge, traditional activities, routines, rites, places of daily use, symbolic, social, cultural, perceptive values and their ideas about current and future change. However, since abandonment is the common phenomenon in rural areas, reaching to local community becomes one of the difficulties. When there's local community, it's very easy to communicate due to high level of hospitality in rural areas. It's the same in reaching to local leaders and municipal bodies. When local community is found, ideas and reactions about top-down decisions and future desires are also learnt from the local level. It is an important input for such a research to bring multiple voices together.

Another major source of information is the landscape itself. In the cases where **big changes in traditional environment** and also traditional socio-cultural and economic practices are seen, challenges and difficulties are encountered in conducting research. When the traditional fabric is lost, it is not easy to follow traces of life on it. In the same way, gentrification also leads to loss of information. In most of the rural areas, local practices are being left and traditional knowledge about dealing with challenges or about ways of doing things are forgotten. This also creates further challenge in identifying the local traditional dynamics.

Local community and landscape constitute the main sources of research in identifying landscape values. However, further sources are always essential to build comprehensive knowledge. For this, **historical sources from archives and sources from diverse institutions and public bodies** give further information about landscapes. In each case, availability and accessibility to the sources are challenging. Language barrier, time limit, lack of digitalization or difficulties in accessibility to the sources are the common challenges.

In addition to this, **existence of previous research** is also important. When there is lack of previous research, all produced data become original. When there are many previous research, the information should be approached critically. In both cases, it's challenging and the knowledge should be confirmed with other sources. In most of the cases, selective research is seen. Some only focus on natural values and some only focus on monumental heritage. Still, they are important sources for the current research.

Finally, **time and period of research** can create another limit. Identification of overall values requires in-depth, long-term and interdisciplinary research. Enrolling a research within a time limit creates difficulties and challenges. The majority of field surveys are done during summer periods. Even though big amount of data is collected, it is also important to consider landscape values and dynamics all year long.

In line with the limitations and challenges encountered during the identification process, many questions have been raised:

- How can a landscape is identified comprehensively if its local community is lost?
- How can a landscape is identified comprehensively if the physical environment has changed drastically/ or under the process of transformation?
- How can a landscape is identified comprehensively if no historical sources are reached?
- How can a landscape is identified if the socio-economic and cultural life has changed?

These questions can be multiplied according to the conditions of each case. These challenges and limitations also bring further discussions about methodologies. Methodologies are developed considering ideal situations. Even though they give important inputs on how a comprehensive investigation should be done, they may not be always addressed in real life practices. **What is important here is being aware of this and not to see general methodologies as an ultimate guide. They should be developed and adapted and be made specific for each area.**

Investigations should be site-specific considering natural, cultural, physical, social, political and economic conditions of the area. In order to do that, it is necessary to know overall values and dynamics.

### **Challenges and Contradictions in Assessment & Conservation**

In the case of **Ida Mountain**, the major challenge is the profit-oriented decisions on natural sources that cause gold mining conflict in the area. Additionally, while the settlements in highland are being demolished, seaside settlements change drastically under the effects of urbanization, gentrification and tourism. This creates contradictions in the geographical level. Besides, climate change and environmental conditions as well as inefficient techniques, incentives and cooperatives prevent the efficiency and productivity of traditional economic activities. Additionally, abandonment, migration and loss of local community are the further major challenges that the area encountered. The actors are fragmented and cooperation among them is lost almost totally. As these facts make identification difficult, it also make assessment and conservation strategies challenging.

In the case of **Imerhev Valley**, traditional physical environment and traditional practices are preserved widely. The region is under threats of upper-scale and profit-oriented decisions such as the Green Road project, hydroelectric power plants, dam projects and mining conflict. Even though dramatic change is not yet observed in the case of Imerhev Valley, it is possible to predict its future destruction by looking to the examples in its wider geography. Local community is aware of the landscape values of their living environment. They have strong attachments with their landscape. They are also aware of the possible future threats. They show resilience and solidarity against these forces. Even though sustainability of self-conservation seems to be possible, they are in a way ineffective towards top-down decisions. This is one of the major challenge in conservation. Besides, although not as much as in other areas, there is also abandonment and migration phenomenon in this area.

In the case of **South-West Cappadocia**, there are strict conservation decisions on the traditional environment that prevent active rural life on it. Mainly for this reason, the majority of the traditional fabric is abandoned and started to be demolished due to lack of maintenance. There are also cases in which local community use inappropriate restoration applications that give further harm to the traditional buildings. Even though they want to enhance their living environment, they don't have correct knowledge, tools and materials. These are not an intentional damages, but happen due to strict control mechanism on the one hand and lack of control on the other. In addition to that, some parts of the traditional fabric is owned by tourism companies that already started to turn neighborhoods into hotels, B&B and restaurant. However, there are also efficient projects initiated by the local community aiming to revive and revitalize traditional local economic activities such as pottery making. There are also individual attempts to revive traditional wine making methods. Thus, this area is between dual tensions of dramatic change and revival of local traditional practices.

Each case encounter various forces that make its conservation challenging. Looking to the examples, there are various reasons of this challenge. One of them is the drastic and continuous **change**. Rural areas, normally, are the places where the change is slow. That's one of their features that make their values and characteristics specific to them. However, lately, they deal with sudden and destructive change. Thus, **managing change** becomes one of the challenging actions in the conservation of historic (rural) landscapes. Change is seen either in the physical environment and/or also in the socio-economic and traditional practices, intangible relations in the landscape. A traditional physical environment change by demolition, gentrification, introduction of new functions and uses, lack of maintenance, wrong restoration applications, construction of new buildings and so on. Further change can be seen in the changes in traditional local economic activities, loss of community so thus the change in the relations of community with their landscape.

Another important factor creating challenge in the conservation activities is the **recognition of values**. Local communities establish multiple relations with landscape that they live in thus they consider other set of values than those are defined by experts or selected by decision-makers. Thus, recognition of values is mostly one of the major conflicting topic in such areas. On the one hand, local community attribute diverse values to their environment and provide self-conservation, on the other, they might miss some of the values that are recognized by others. In the same way, experts focus on values according to some criteria, while decision-makers might select values for other purposes. Thus, divergences among various actors at all levels on interest of heritage values and conservation are seen. This **divergent interests on landscape values** is challenging since they create conflicting and sometimes destructive results in the landscape. Thus, finding **compromises among diverse actors** is very important.

Here, another important but also challenging aspect is the **involvement of actors at all levels**. Actors are important in all areas but for rural areas, local actors gain more importance since they have close relations. They take part in the ongoing rural life and take responsibilities for its continuity. However, in some areas, local actors either are lost or inactivated. It is important to active and increase the number of local actors in rural areas. Then, their active relations together with local communities should be provided with other actors at all levels.

In each case, challenges in conducting research and **contradictory issues** are encountered. It is certain that they will increase as more fields are studied. Thus, each area should be approached considering the possible conflicting and contradictory issues. It is because they create further challenges in **assessment and conservation phases**. Considering them, many questions have been raised:

- What kinds of actions can be taken in a landscape that lost its local community/local traditional practices?
- What kinds of actions can be taken when the knowledge of past is missing? (in the cases of no sources neither in the landscape, among the community nor in the archives are found)



- What kinds of actions can be defined in the cases where there are divergences among local, regional, national and international interests on heritage and its uses and conservation?
- What kinds of actions can be taken if local economic activities are totally and/or partially lost? Reviving or introducing new functions? How this can be balanced?
- How to define rurality? How can rural be defined in environments where rural and urban are so intertwined? Should rural be distinguished than the rest of the landscape? If yes, what should be the new rural definitions?
- How to define heritage?
- How to act on rural heritage places? How to act on such as complex entities and situations?

Each area has values, issues, problems and challenges. As the identification of each values should be site-specific, the conservation actions should also be developed considering the dynamics and challenges of each area. Thus, general rules, regulations and same actions cannot be implemented in each area. **Local and site-specific solutions** for each area, considering the historical processes, the community and its background, traditional and cultural practices and natural processes should be regarded before designing an action.



# Chapter 6

## Conclusion

Landscape comprises wide range of components and network of relations among them. Nature and culture are the main components among which tangible and intangible relations are constructed in time. While each component gives a prominent feature to landscape, it is the system of relations in multiple scale and landscape processes that give the landscape its character. For this reason, the importance of widened and broader notions is seen with this thesis study. Thus, comprehensive approaches are proposed in order to identify, assess and provide conservation strategies and actions.

Historic rural landscapes are taken as case study since they are strong representatives for having network of relations among social, cultural, historical, economic, ecological and political aspects. They have the traces of past and comprise the inherited knowledge of how previous societies shaped their landscape through generations. However, historic rural landscapes encounter severe forces today in Turkey and around the world. They lead to change in economic and ecological life, and also in socio-cultural lifecycle and environment itself preventing the ongoing transfer of landscape knowledge among generations.

In this regard, thesis deals with identification, analysis, evaluation and conservation landscape characteristics in general and try to specify them for historic rural landscapes by using the landscape approach. For this, multilayered research is conducted covering conceptual, theoretical, methodological, historical and onsite investigations on historical-cultural territorial systems and socio-cultural, historic, economic, ecological, political and land use characteristics of the selected historic rural landscapes. In the end, landscape strategies and actions are developed for the conservation and empowerment for the selected cases.

## Widened Notions about Landscape

Overviewing the landscape studies, it is seen that notion of landscape has been widened. While the initial studies have focused on the physical aspects of landscape, later approaches have brought further considerations such as social, cultural, mental, societal, humanitarian, political, ideological, ecological and environmental aspects. In an environment where landscape phenomenon is regarded with such a wide perspective, identification and assessment of landscape values and issues as well as planning, management and conservation actions should also widen their perspectives and approaches. In this regard, the thesis proposes a methodological framework to identify landscape values in wider context **extending the frames of content, space and time**.

By extending the content, landscape research covers wide range of aspects from natural to cultural, tangible to intangible, humanitarian to environmental. By extending the time frame, landscape is identified from past to future as process having multi-layered character. By extending the spatial frame, values are searched in the network of relations in the landscape. In the end, all these widened approaches are given as a landscape approach. Going through national and international approaches around the world this widened notions about landscape and comprehensive approaches in the identification, assessment and conservation of landscape values are also seen.

## The Method

Reviewing theoretical, conceptual and methodological background about landscape research, a methodological framework is proposed. The method presents a varied toolbox in order to identify and assess cultural values of historic (rural) landscapes. Thus, the **method** suggests a **broader understanding of cultural values through system of relations within landscape in a *longue durée* analysis**. For this, steps of analysis are defined.

The first step is the identification of cultural values in wider context. It requires both an expert based and objective examination of landscape values and also use of social research methodologies to understand landscape values comprehensively. Thus, the first step deals with natural, historical, physical (land-use, settlement, architecture), socio-economic, socio-cultural, visual, perceptive and spiritual values and their **inter-scale relations** within landscape along time. After this analysis, the second step brings attention to recognition of landscape values by various actors and stakeholders. This step brings **multivocality** to the analysis of landscape values. Thus, value attributions and decisions of experts and decision-makers can be confronted with the local attributions, ideas and desires. It is an important step to understand **overlapping and conflicting interests** between top-down and bottom-up evaluations. The third step focuses on landscape change and its reasons through a long-term reading of landscape processes. Thus, landscape dynamics, issues, problems, driving forces and factors of change are detected on which future scenarios can be built. The fourth step is overall assessment and evaluation step before defining

the future actions. In this step, while the overall values, issues and problems are evaluated in the wider context, heritage phenomenon and rurality are opened to discussion. In this way, widened notions about landscape and the conditions of rurality changing in place, time and context can be discussed. The final step proposes to use the wide range of knowledge gathered in the previous steps in defining future actions. In this step, heritage is regarded as a **future-making practice**, thus the future actions are defined considering wide-range heritage values. For this, an important attention is given to **site-specific approaches** since each landscape is different and unique. Further attention is given to initiate a **local action** to ensure place-based local solutions. In order to achieve these, this final step suggests to define a **set of criteria, strategies and actions** in relation with the landscape quality objectives. Here, each action is assigned to actor(s) from local, regional, national and/or international scales while economic and intellectual sources are defined. To sum up, the method suggests a site-specific, network-based and *longue durée* analysis.

### Rural Landscapes as Heritage Places

The method is applied to the **rural areas in Turkey**. Rural landscapes, as any other type of landscapes, are part of a **complex system and network of relations in their landscape**. They have multi-scale relations through socio-economic activities, traditional-cultural practices and they are part of historical and current systems in the landscape.

Rural areas have been considered as heritage places for the last couple of decades, but they are limited to particular aspects of rural landscapes. However, the heritage aspects of rural areas are wide-ranging. The widened approach proposed by the method also brings about broadened view on the heritage aspects of rural areas and rural heritage definitions.

Considering the analysis done in three rural areas in Turkey, the specificities and heritage aspects of rural areas are defined. Firstly, they are characterized by **traditional-cultural practices** and directly affected by **natural-cultural processes**. They are places where **traditional knowledge** is developed towards natural, environmental, socio-economic and socio-cultural conditions and is transferred through generations. Secondly, rural areas are places to learn **traditional landscape knowledge** that are resources of contemporary life and can be used as the sources for future actions. Since rural areas are directly connected with natural aspects due to direct relations among nature and rural communities, **natural and cultural processes**, and also **ecological and environmental processes** are significant aspects of ongoing rural life. This interactive relations between nature and people also shape the physical environment. In general, local economic activities, available sources and basic needs define the uses of land, settlement and architectural characteristics. In this interactive process, people construct intangible relations with their living environment through place attachment, meaning and value attributions, individual and collective memories. Thus, rural areas are also related to intangible, emotional and perceptive relations in landscape. All these aspects demonstrate that heritage aspects of rural areas are multiple. For this reason, it is important, firstly, to consider rural landscapes as heritage places

while extending notions of heritage in time, scale and content. Besides, rural areas require multi- and inter-disciplinary studies. This is already seen in the national and international approaches worldwide that human factor, environmental and ecological aspects are started to be recognized in identifying, assessing and developing sustainable development measures. However, this should be carried to practice.

### Rural Landscapes of Anatolia

Rural areas have always been an important part of Anatolian landscapes since ancient times onwards. After transition to settled life, rural areas have always been places of direct relations with nature and culture. This formed spiritual, symbolic and intangible relations with landscape while continuing socio-economic practices and cultural activities. This role has continued through centuries. Especially during the Ottoman Empire, rural society constituted a fundamental base since many sectors depended upon rural life. The peasant had an important role in the Ottoman state for cultivation of lands, tax payment, money payment, delivery of crops and provision of services. The majority of the information about this period is collected through the Ottoman state registers. *Cizye*, *avarız*, *tapu tahrir* registers and cadastral records give information about the socio-economic structure, demographic history and also types of economic activities such as agricultural production in each region, artisanship and textile production. Furthermore, since most of the taxes were collected from non-Muslim society, diverse ethnic groups and their vocations during these periods can also be learnt. Besides, it is seen that during the Ottoman period there was not a distinct division and differences between urban and rural in terms of economic activities. There were merchants in the rural areas, and many people in urban areas were providing their income from the vineyards and orchards. Thus, many cities had semi-rural character. However, there was a big cultural distinction between urban and rural areas.

In the first years of Turkish Republic, many revolutionary attempts have been done for rural areas. However, the modernization attempts, land and agricultural reforms in 1950s, privatizations, liberations and increased investments on the industrialization and urbanization during the 1980s, economic crisis in 2000s and current policies have affected rural areas in many aspects. Today, even though rural areas carry multiple values, they are also under the threats of major transformations in addition to the common problems of rural areas such as loss of economic activities, unemployment, poverty, lower income levels, abandonment and/or migration to big cities. Another important problem that rural areas in Turkey encounter today is the commodification of natural and cultural sources with top-down and profit-oriented decisions. This has direct influence on rural landscape and the ongoing life on it.

## Cases from Turkey - Knowledge in Wider Scale

In line with the theoretical, conceptual and methodological knowledge and in-depth information about the historic rural landscapes of Anatolia in a historical perspective, three rural areas are selected to be studied in this thesis. These rural areas are located in different regional, natural and cultural contexts all of which have undergone different natural, cultural and historical processes. They have multi-ethnic, multi-cultural, mythological and multi-religious background. In most of these rural areas, traditional practices still continue. They represent distinct, diverse and unique characteristics, rural conditions and heritage aspects at all levels. However, these rural areas encounter various forces today that lead change in the tangible and intangible environment. These areas are studied in wider territorial scale and context for the first time within the content of this thesis.

The first area is **Ida Mountain** that is located on the north-west of Turkey between Aegean and Marmara Seas. It has diverse natural features from sea to the mountains. In the rural settlements, different rural conditions, practices and heritage aspects are seen. The second area is **Imerhev Valley** that is located on the north-east of Turkey. It is a remote mountainous landscape in the border of Georgia. The rural settlements are scattered in different altitudes where traditional rural life is still ongoing. The third area is the **South-West Cappadocia** that is located in the center of Turkey. It has prominent and multi-layered cultural landscape and multi-ethnic background. Even though the rural life has changed a lot in time, it still carries site-specific rural values in its landscape.

Considering the outcomes of cases after the application of the method and literature survey, **common issues and problems** that rural areas encounter are detected. In most of the cases, local inhabitants started to migrate to big cities and rural areas started to be abandoned that affected the balance in rural areas. After being abandoned, physical and social environment of rural areas have also started to be lost that has threatened tangible and intangible heritage. Even though rural landscapes encounter similar forces since many decades, there are more severe and drastic effects on rural landscapes in today's global world due to globalization, urbanization and development priorities in political agendas. In addition to these forces, economic-oriented and top-down decisions are the current and most destructive threats that rural landscapes in Turkey encounter today.

### *Longue Durée Knowledge*

After the upper scale analysis of the three rural landscapes in their wider contexts, **Gelveri/Güzelyurt** is selected in the **South-West Cappadocia** to be studied more in detail, in settlement and architectural scales. The region is located in the intersections of commercial and religious road network since ancient times onwards. There are remains of this network in wider geography together with historical settlement network. Gelveri/Güzelyurt is a central village in

this historical-territorial context in terms of commercial, religious, educational and administrative aspects. There was Rum-Orthodox Christian community in Gelveri living together with Turkish-Muslim community. The village represents prominent features in terms of land use, settlement and architectural characteristics. The settlement is located in and on the rock structure by carving out spaces and settling upon. These spaces are used for various purposes such as production, storage, worshipping and living. The socio-economic practices and socio-cultural activities are also important.

The information about historical-cultural components of Gelveri/Güzelyurt landscape are gathered through various historical sources. Besides, oral interviews done with migrants who left Gelveri and current local community constitute the one of major sources by giving information about past and current uses. One of the important result of this research is related to the roles and activities of multi-scale actors today and in the past. Civil society organizations among Rum community was influential in various activities such as charity, maintenance and construction activities, promotion and trade of local production, improving education and protecting religious buildings. This system was based on volunteering and participation of locals, priest, church, tradesmen and many other actors. Thus, there was self-organization in the socio-economic and cultural activities and self-conservation for the physical environment. However, this has changed after the population exchange between Greece and Turkey in 1924. The Rum Orthodox society had to leave Gelveri. Since then, many changes have seen both in the physical and social environment.

Considering conservation activities, self-conservation system has ended in 1924. The residential buildings were used mainly by the local community. Thus, conservation and maintenance has continued by active use. However, especially the places of religious use and monuments inherited from Rum community were abandoned and remained unprotected. Although not too much, intentional destruction and treasure hunting gave some damage to these buildings. This continued until 1970s when the conservation decisions started to be given by the Turkish government. However, any kind of construction and conservation activities in the designated areas were bonded to a set of rules that, in a way, obstructed the ongoing local life in the village.

The traditional-cultural features can still be observed despite major changes seen in the socio-cultural and economic life. The physical environment still stands but suffers from pressures of dramatic change. In Gelveri/Güzelyurt, challenges are seen but multiple heritage aspects still exist today. The rural life practices have also changed during time but still continue with traditional activities. Thus, this area is selected to conduct an in-depth study to identify overall values, issues and problems at various scales and to propose future actions for its conservation.

### From Widened Knowledge to Multi-Scale Actions

After identification of overall values, multi-scaled, *longue durée* and comprehensive knowledge is built for each case area. As a result of this identification, diversity, distinctiveness,



values and characteristics as well as different rural conditions and heritage aspects are defined. While identifying and assessing overall values, issues, problems and challenges are also detected. Then, landscape quality objectives and cultural significance are defined considering overall values, problems and change. Understanding change is important to define the current character of landscape and predict the future changes. In other words, selected historic rural landscapes in Turkey are identified in their wider context considering multi-scale and network of relations in the long-term. This contributes to identify multi-scale values and issues in the landscape. From this knowledge, **action plan** is prepared through landscape quality objectives, and multi-scale actions and strategies considering overall relations in the landscape in wider context.

Landscape conservation comprises set of actions dealing with tangible and intangible components, interrelations among them and also their role in forming the whole character of landscape. In this regard, common landscape conservation aims are determined for all cases. Then, multi-scaled, **site-specific** and **context sensitive strategies and actions** are determined considering past processes, future visions and current and future changes in landscape. In order to realize these strategies and actions, each action is assigned to actor(s). Finally, possible economic and intellectual resources are presented. As landscapes are in **dynamic** processes, the strategies and actions should be planned accordingly. Thus, after defining steps and durations of each action, the results should be **monitored**. Changes, updates and new actions should be determined in time when necessary.

General landscape conservation aims are defined as ensuring continuity and quality of life or reviving local life, providing economic sustainability, reviving and revitalizing local economic activities, bringing traditional knowledge together with scientific knowledge, conserving nature and culture together, raising awareness and capacity building, creating self-conservation, protection and management system, providing collaboration and participation, balancing use and conservation, balancing tourism, creating alternative tourism options and encouraging research.

In line with general and site-specific landscape conservation aims, general strategies are defined. They are nature protection, territorial/regional conservation plan, reviving/revitalizing traditional economic practices, territorial [tourism] plan and increasing well-being and quality of life. While defining strategies and actions, special attention is given to community planning and its relation to landscape conservation. In this regard, multi-scale actions present site-specific and people-centered solutions. Even though designing community planning by initiating local action is focused in each case, particular roles are assigned to each actor at various levels.

These actions are defined after in-depth analysis of each area. However, they should be designed and implemented according to a timeline of actions by considering the priorities, available sources and participation of actors in each case area.

## Limits & Challenges

Each rural area is specific with their own natural and cultural contexts and processes. Even though the same methodological steps are followed in each case, different findings and challenges are encountered. This leads to variations in the details of research, **limits, challenges and difficulties** in the application of the methodology to real cases. Having encountered diverse limitations and challenges, **site-specific procedures** are followed in each case.

Many limits and challenges are faced in identification of historical-cultural values in this thesis study. One of the major challenge is related to **presence of local community**. Local community is the main source of local knowledge to build knowledge about the landscape from the local level. Since abandonment is the common phenomenon in rural areas, reaching to local community becomes one of the difficulties. Another major source of information is the **landscape** itself. Thus, any change in landscape either destruction or gentrification create limits and challenges in identification of values.

Besides, conducting research about historic landscapes in Anatolia is challenging due to various reasons. Each part of Anatolia has gone through different historical, administrative and political processes. Thus, it is important to develop “regionally-constituted, network-based and path-dependent” historical research in Anatolian landscapes. For this, **historical sources** gain utmost importance. However, historical sources are not available for each part of Anatolia and for each period. If available, in general, the sources are written in different languages. It is directly related to the multi-ethnic background that changes regionally. There are sources in Ottoman, Greek, Georgian, Russian and Armenian languages. Thus, language barrier is one of the main limitations related to historical sources. Additionally, these sources can be reached in diverse archives in the world and most of them are not digitized or accessible from far. For this reason, lack of digitalization or difficulties in accessibility to the sources are the further challenges. Similar challenges can be faced in collecting contemporary sources. Moreover, lack of and/or limited **previous research** create further limitations. On the one hand, it makes the current research original, but on the other it creates limitations especially when multi-disciplinary knowledge is required. Finally, **time and period of research** creates other limits.

Some other challenges and contradictions are faced in assessing and defining conservation actions for historical-cultural values of the three selected cases. One of the major challenge is drastic and continuous **change** in the tangible and intangible environment that makes conservation actions challenging. Another important challenge is related to the **recognition of landscape values** by different stakeholders. In most of the cases, **divergent interests on heritage values** by different actors (local community, experts, decision-makers, etc.) are seen. Divergent interests result in conflicting and sometimes destructive results in the landscape. Here, finding compromises among different actors is important but also hard in general. It is both related to divergent interests but also to the absence of actors. Especially in the areas where the majority of the local population is lost, local actors are not present or deactivated. Thus, bringing local and **multi-scale actors** and activating their roles is another challenging aspects of landscape conservation.

## Discussion - Questions Raised

The limitations and challenges in the identification, assessment and conservation phases bring about many questions in conducting research. The questions related to identification are about finding ways to provide comprehensive identification of landscape values when local community is lost, physical environment has changed, no historical and contemporary sources are found, and socio-economic and cultural lifecycle have changed. In the same manner, the questions related to conservation are about finding ways to provide place-based, comprehensive and people-centered conservation actions when local community and traditional local practices are lost, knowledge of past is absent, divergent and contradictory interests exist on heritage values by different stakeholders and traditional local economic activities are lost. In addition to these, general questions are raised about how to define rurality and heritage aspects in changing and diverse contexts, and finally, how to act upon on this complex, dynamic and compelling conditions.

The thesis tries to reply these questions by proposing comprehensive solutions considering nature-culture and tangible-intangible components and network of relations, and by recognizing the dynamic character of landscape. In addition to that, participatory and collaborative solutions are provided to initiate local actions in each case area by activating multi-scale actors and involving them to the management, conservation and planning activities. Finally, this research suggests site-specific, network-based and *longue durée* analysis in identification, assessment, conservation, management and planning of landscape values.

Being aware of the dynamic character of landscape, limitations and challenges, the research should also be designed accordingly. Knowledge building should be dynamic that can be developed with further research, new analysis methods, new sources and multi-, inter- and transdisciplinary knowledge. As character of landscape changes in time, the knowledge about it can also change. Thus, identification process should always be regarded as ongoing that can be developed by solving limitations and challenges and reaching to more data by future research and techniques. In the same way, actions should also be dynamic that can be updated, revised and changed according to the changing conditions of landscape and changing knowledge about it.

## Contributions & Future Studies

The contribution of this thesis is bringing a broader understanding of heritage values by extending the frames of content, time and space. Thus, the thesis analyses network of nature-culture and tangible-intangible relations through *longue durée* analysis. In doing so, the thesis takes landscape as a tool and or framework with the aim of identifying, assessing and conserving cultural values of rural areas. In this regard, landscape is re-conceptualized in line with the aim of the research and research questions introduced in the beginning of the thesis. Considering landscape as heritage deepens the sensibility of identification of various values and critical issues.

In the end, consideration of landscape as heritage is both used for the detailed knowledge building and definition of conservation actions focusing on local development.

This approach is applied three different historic rural landscapes in wider territorial context in Turkey. Thus, these areas are studied in this wider content and context for the first time. Besides, by applying historical-cultural territorial analysis to these areas, a contribution is done to the historical geography of Anatolia. Here, the major contribution is given to the historical geography of SW Cappadocia and micro-history of Gelveri/Güzelyurt historic rural landscape.

The historical-cultural research conducted in Gelveri/Güzelyurt historic rural landscape is important since it brings together governmental historical sources with the oral history records. Thus, the landscape is identified both from governmental and local level in historical perspective. It's also important to bring light to the history of multi-ethnic societies in Anatolia which is somehow disregarded in the nationalist history writing.

Further contribution of this thesis study is bring the comprehensive and *longue durée* knowledge into action. It is important to reconsider decision-making systems related the heritage values of historic landscapes in the international, national, regional and local level.

In the same way, another contribution on widened notions about heritage aspects of landscape. Specifically in rural areas, heritage aspects can be whole territory since the whole life is dependent upon mainly with socio-economic and cultural activities. Besides, intangible relations with are very strong in rural areas due to close interaction with nature. Thus, their recognition as heritage assets is important that can give further inputs for its conservation. Here, the role of researcher is also very important. The researcher should be the spokesperson of the broadened knowledge and wide-spread issues encountered in rural areas, share the knowledge with other researchers from other disciplines, in the national and international academic environment, and also with policy makers, diverse stakeholders.

Furthermore, this study encourages more research in historical geography. As the importance is given to the system of relations in landscape in *longue durée* analysis, more research in historical-territorial identification of Anatolian landscapes contributes to the comprehensive knowledge to the historical landscapes, both urban and rural.

The method can be applied for other historic landscapes in Turkey in future studies. Thus, it is expected that this study lead further studies related to historic rural landscapes with extended approaches. Another target is to encourage multi- and inter-disciplinary approaches in landscape research in Turkey and abroad. It is important since landscape deals with multiple issues as it is presented in this thesis study. Thus, bringing together multiple stakeholders and multi-scale actors from diverse disciplines and interests in identifying, assessing and conserving landscape values should be applied in the future studies.

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# Appendix 1: Maps, Aerial Photos, Plans



Figure 143: Roman Roads, David French, 2016, Map 4a & 4b

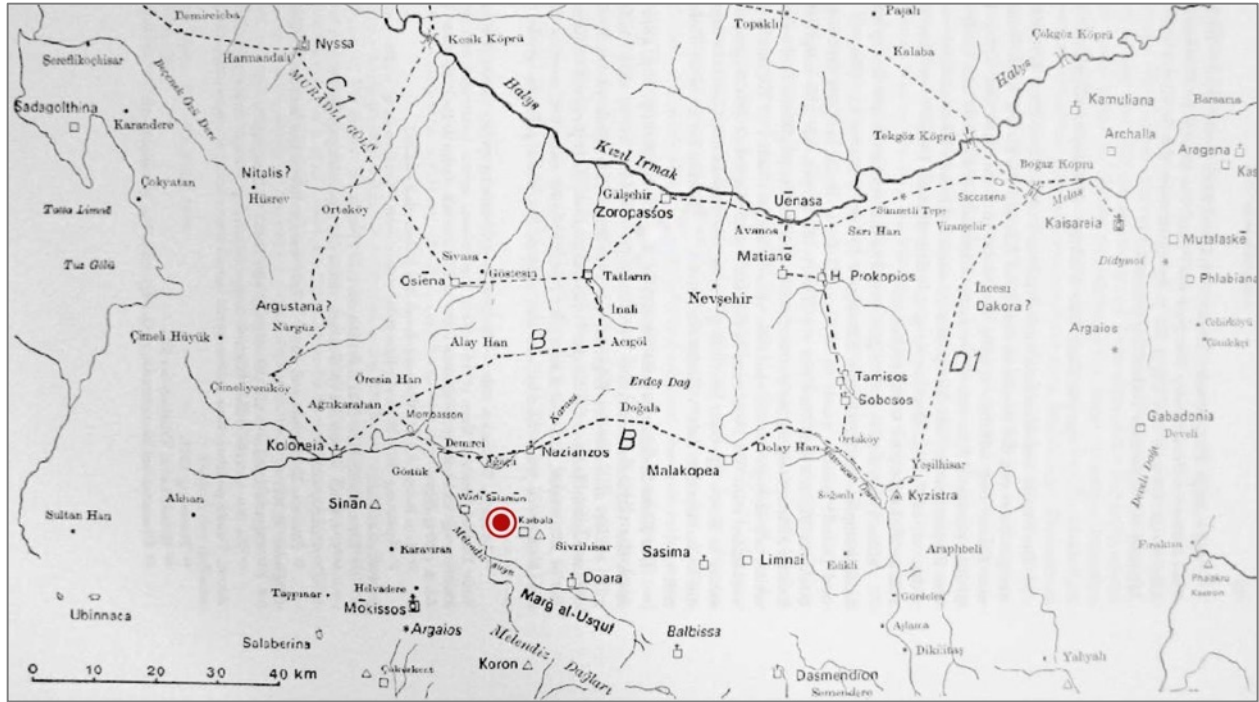


Figure 144: Byzantine Roads, Hild, 1977, Map 4



Figure 145: Silk & Caravanserais Roads and related structures, ÇEKÜL, 2012

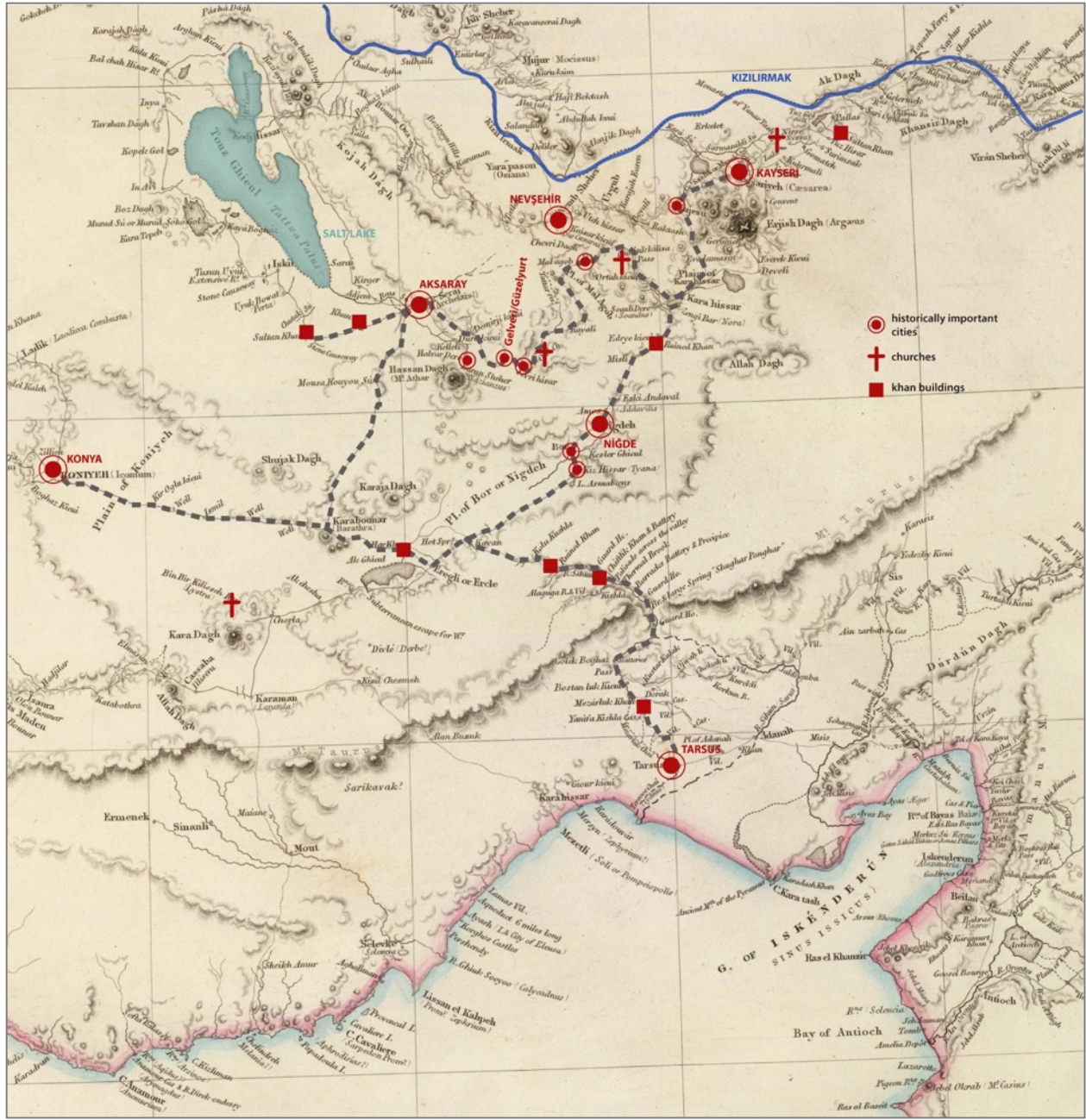


Figure 146: John Arrowsmith's 1844 Map of Asia



Figure 147: Joseph Grassl 1860 Map Asiatischen Türkei



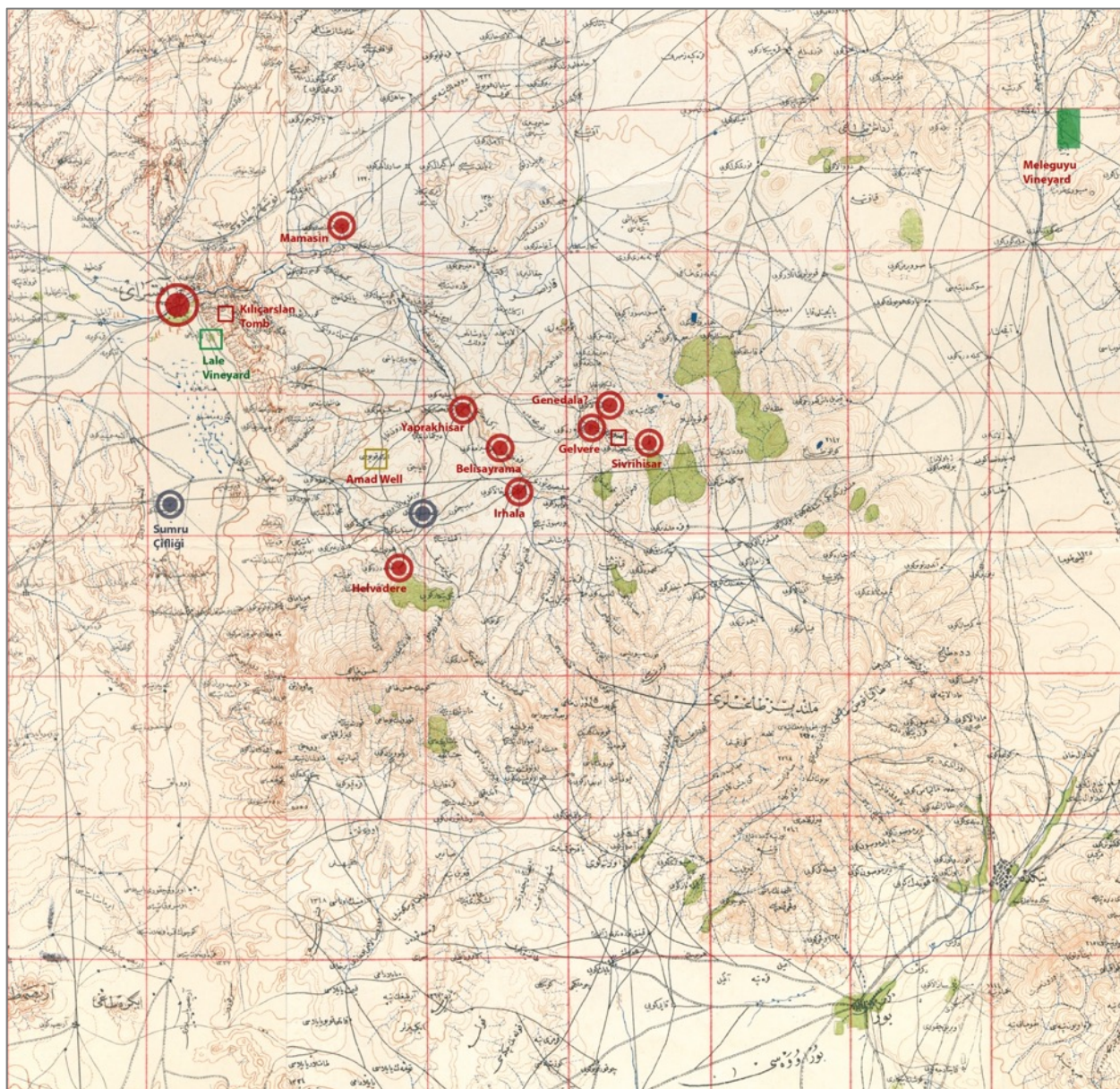


Figure 148: Niğde-Aksaray, Erkan-ı Harbiye-i Umumiyye, 1926



*Figure 149: Aerial Photo of Gelveri/Güzelyurt, 1955, General Command of Mapping, Ankara*



*Figure 150: Aerial photo of Gelveri/Güzelyurt, 1988, General Commanf of Mapping, Ankara*



*Figure 151: Aerial Photo of Gelveri/Güzelyurt, 2010, General Command of Mapping, Ankara*



Figure 152: 1/2000 Land Use Plan, 1958, by Demirhan Akyüz, project given by Provincial Bank



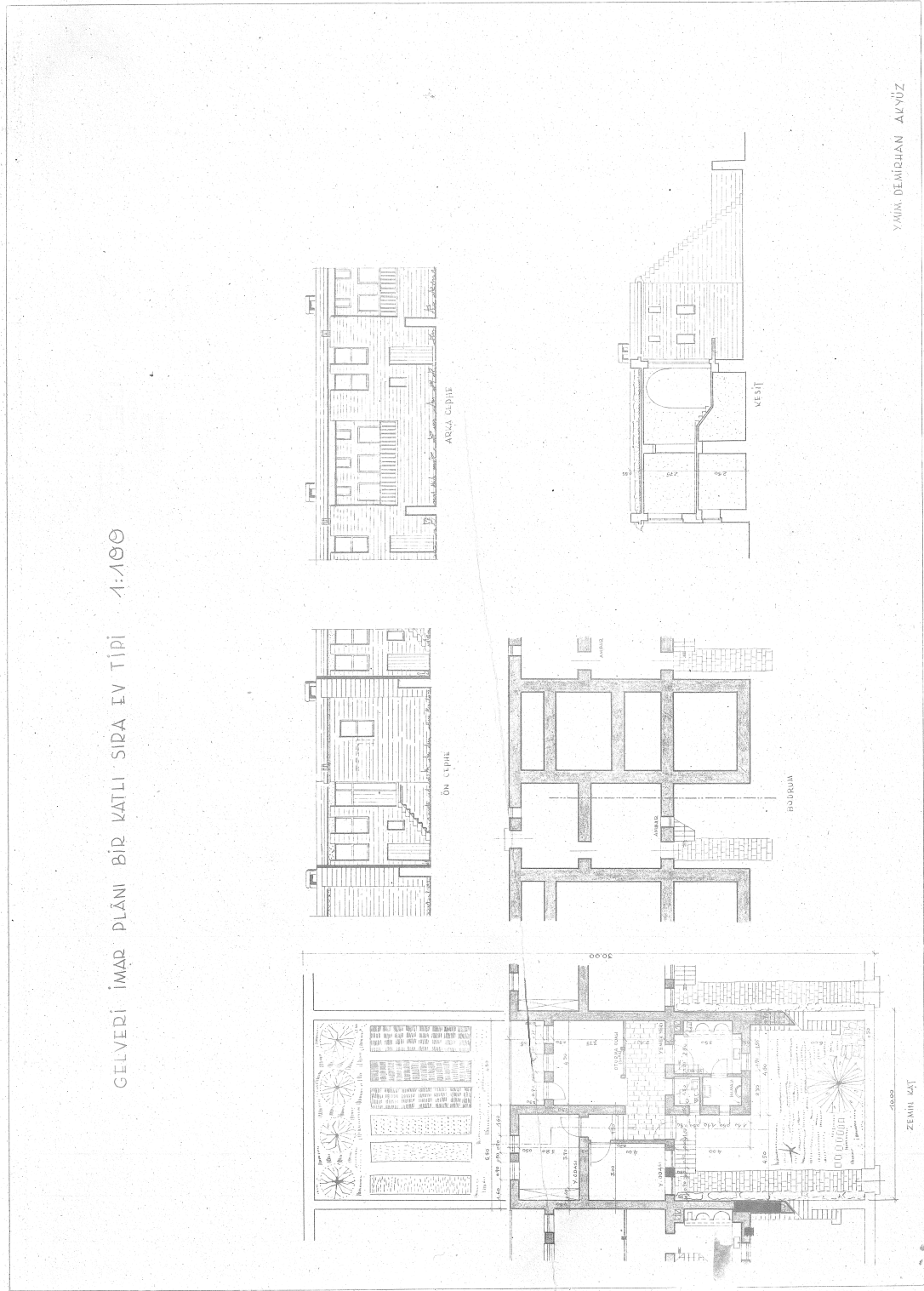


Figure 154: 1/100 One-Story Row House Typology, 1958, by Demirhan Akyüz, project given by Provincial Bank

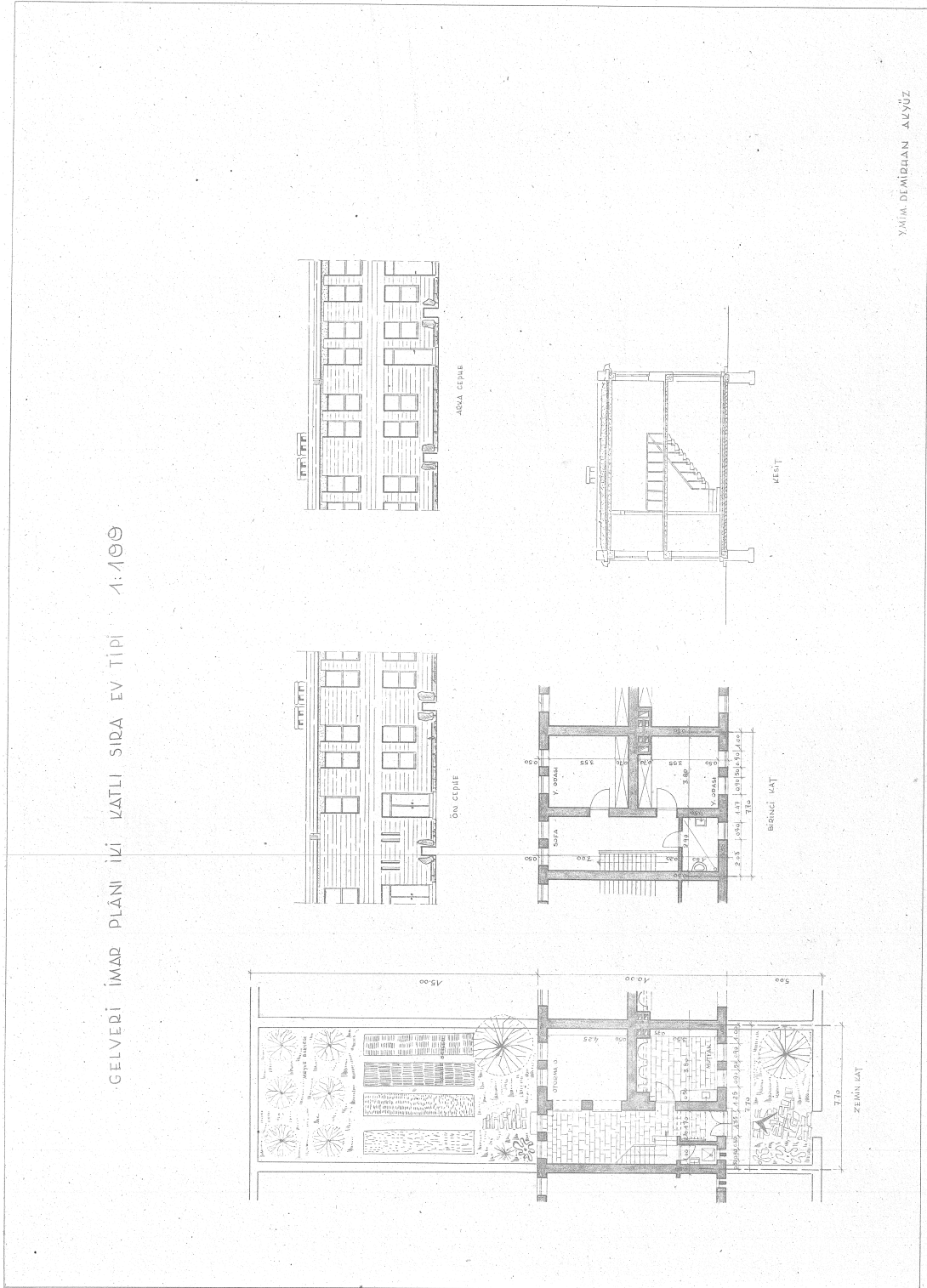


Figure 155: 1/100 Two-Story Row House Typology, 1958, by Demirhan Akyüz, project given by Provincial Bank



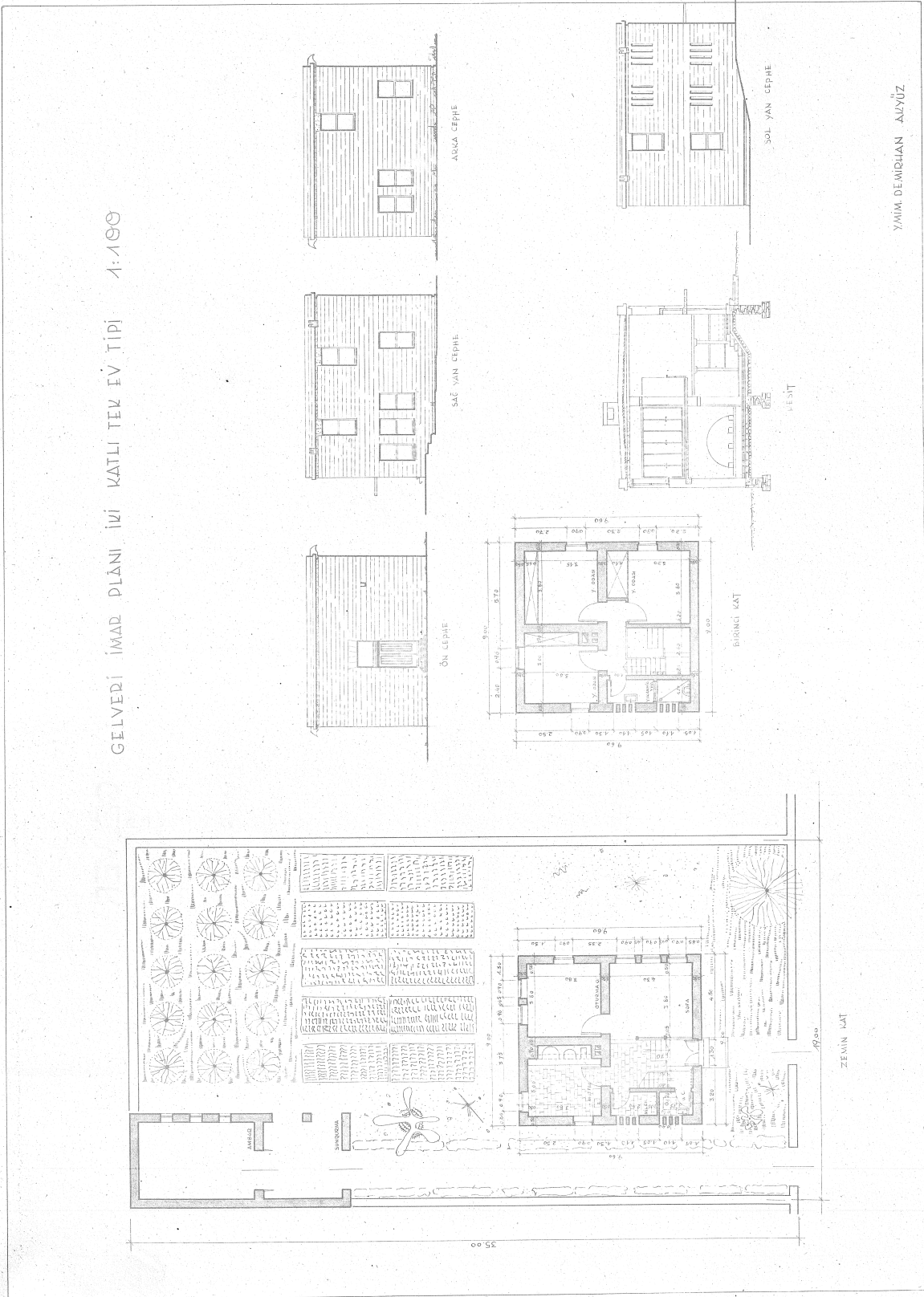


Figure 156: 1/100 Two-Story Single House Typology, 1958, by Demirhan Akyüz, project given by Provincial Bank





Figure 158: 1/1000 Conservation Development Plan, 1991, by Cüneyt K. Erginkaya project given by Provincial Bank

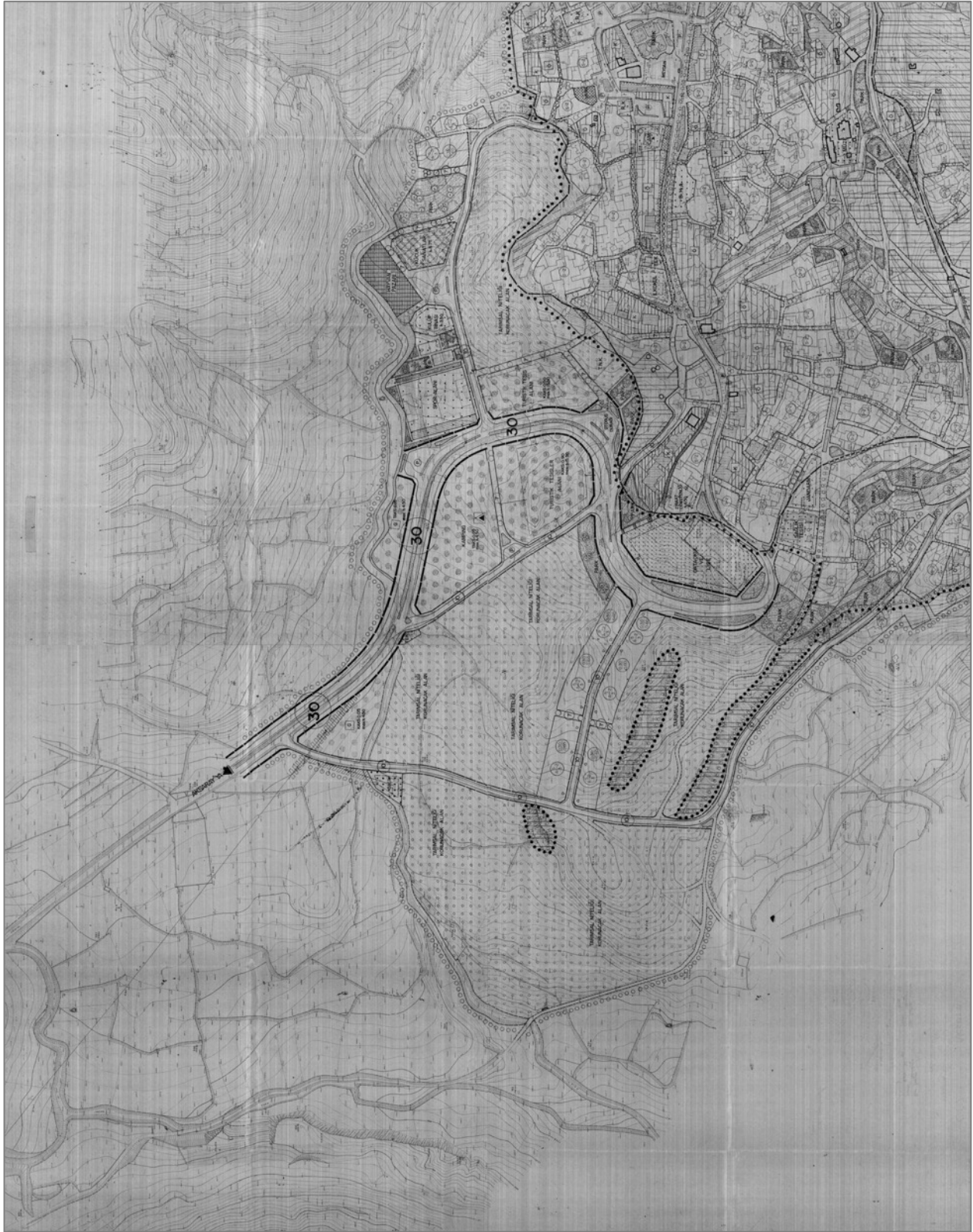


Figure 159: 1/1000 Conservation Development Plan 1/2, 1991, by Cüneyt K. Erginkaya, project given by the Provincial Bank



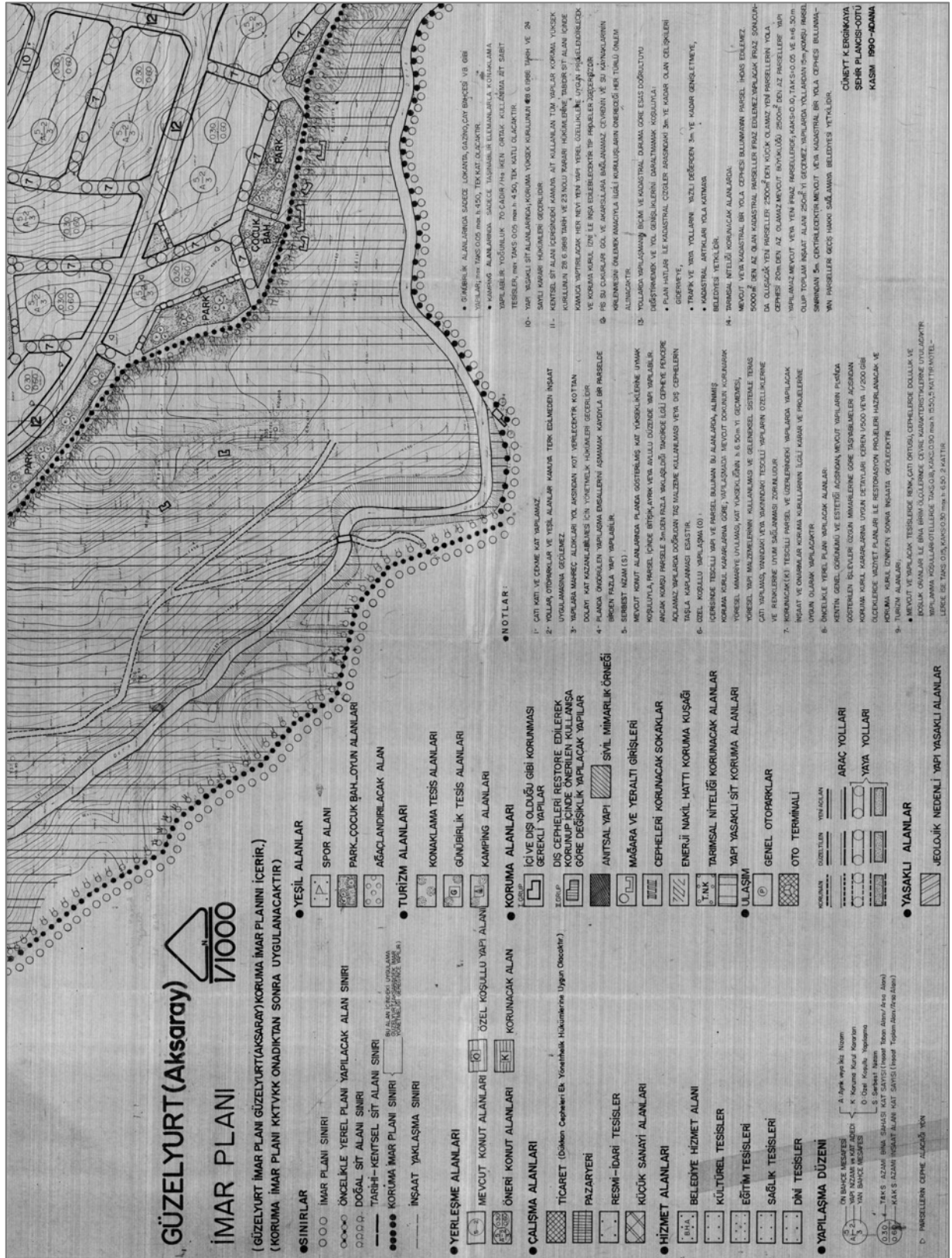


Figure 161: 1/1000 Conservation Development Plan Legend, 1991, by Cüneyt K. Erginkaya, project given by the Provincial Bank, Ankara

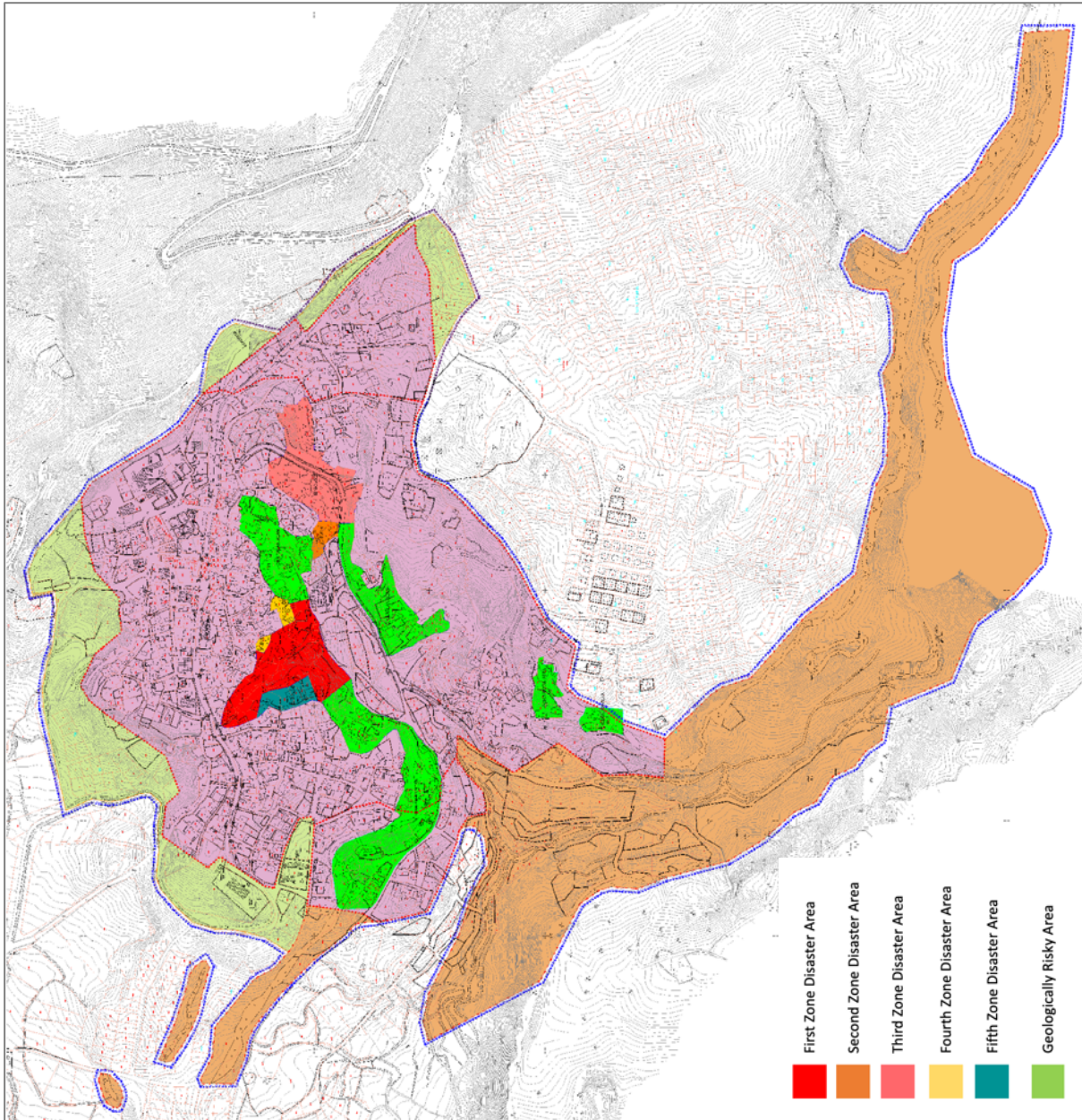
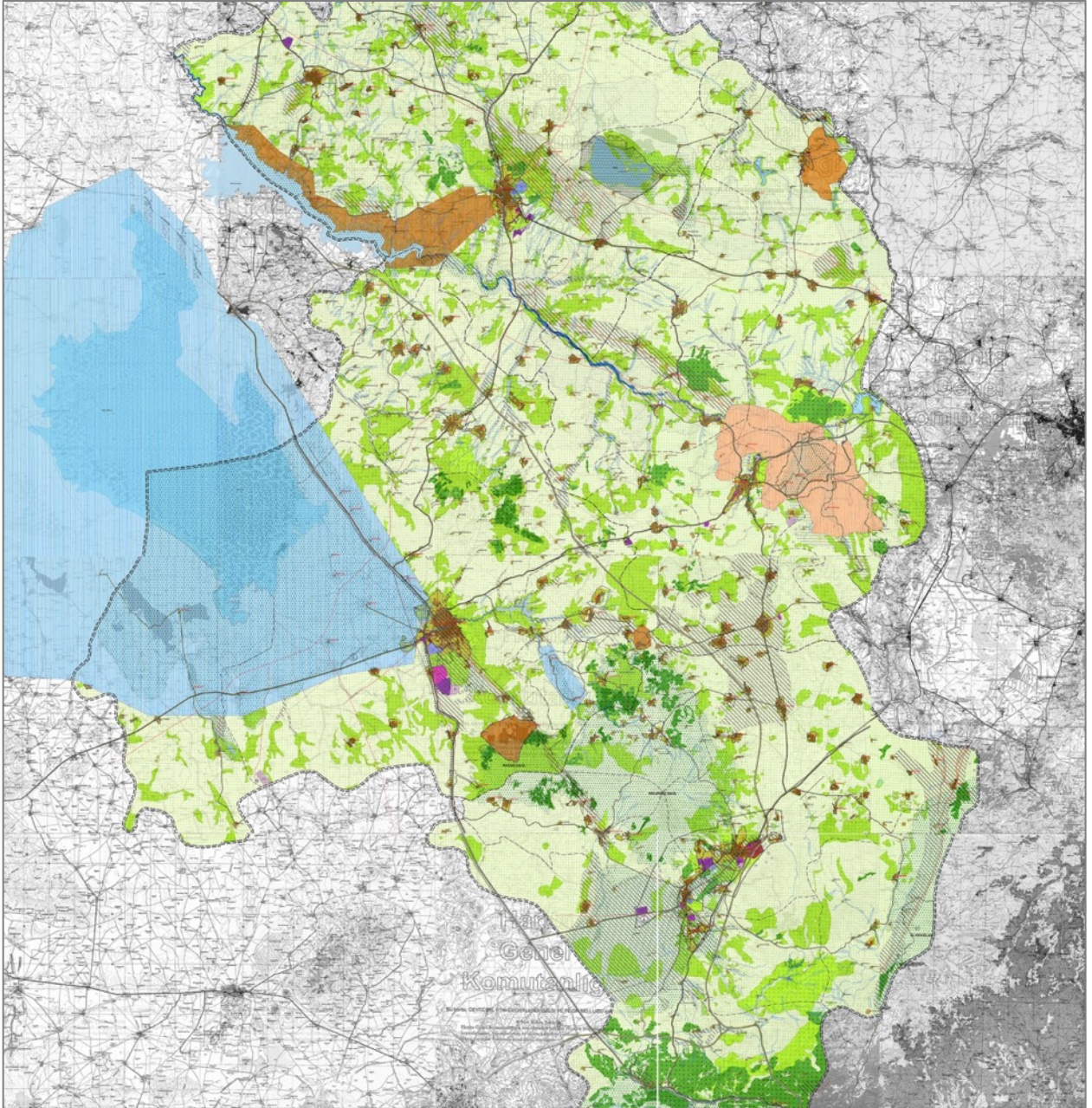


Figure 162: 1th-5th Zone Disaster Area Declarations







*Figure 164: 1/100000 Land Use Plan (ÇDP), 2007, prepared by General Command of Mapping*

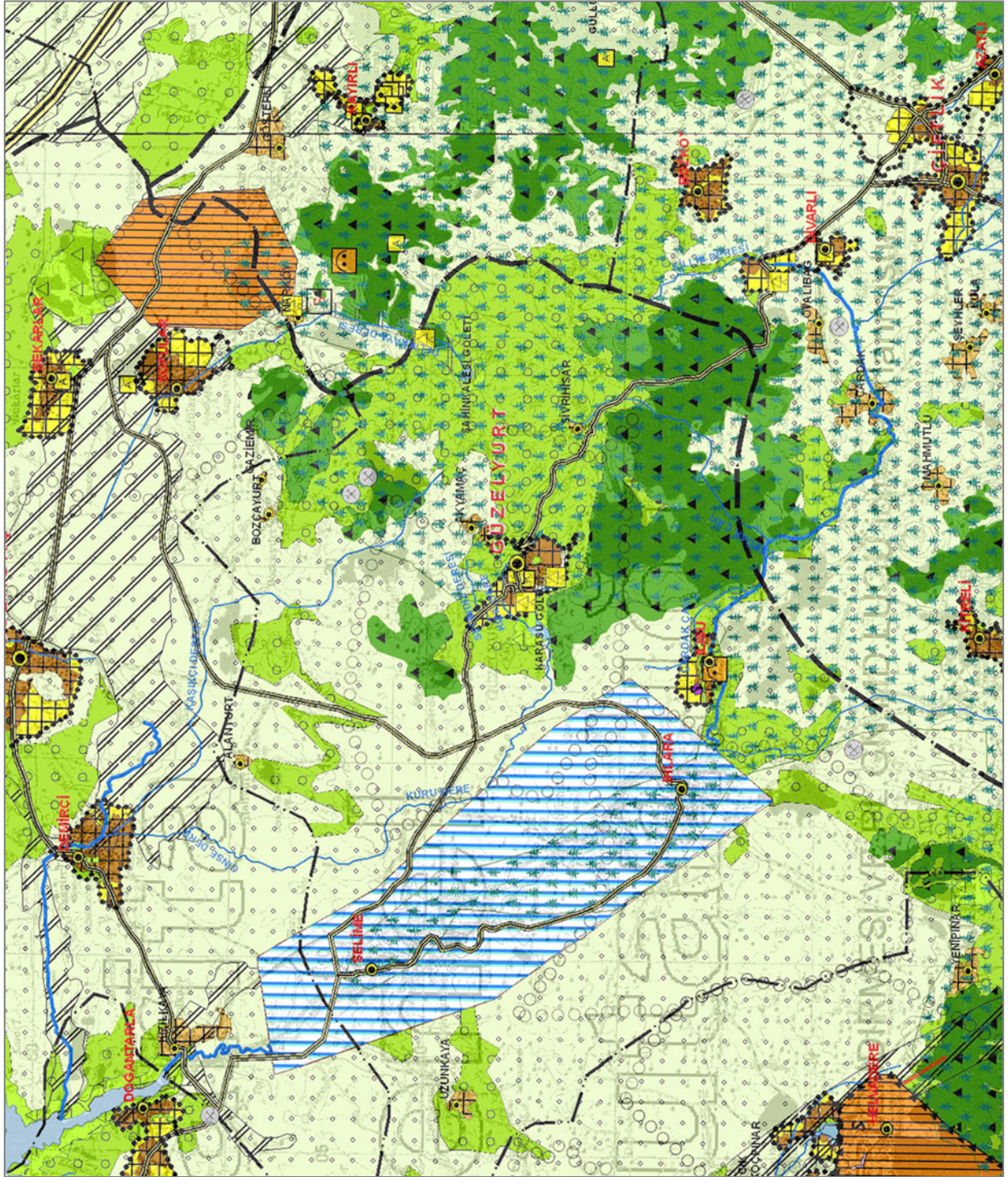


Figure 165: Güzelyurt and surrounding in 1/100000 Land Use Plan (ÇDP), 2007, prepared by General Command of Mapping

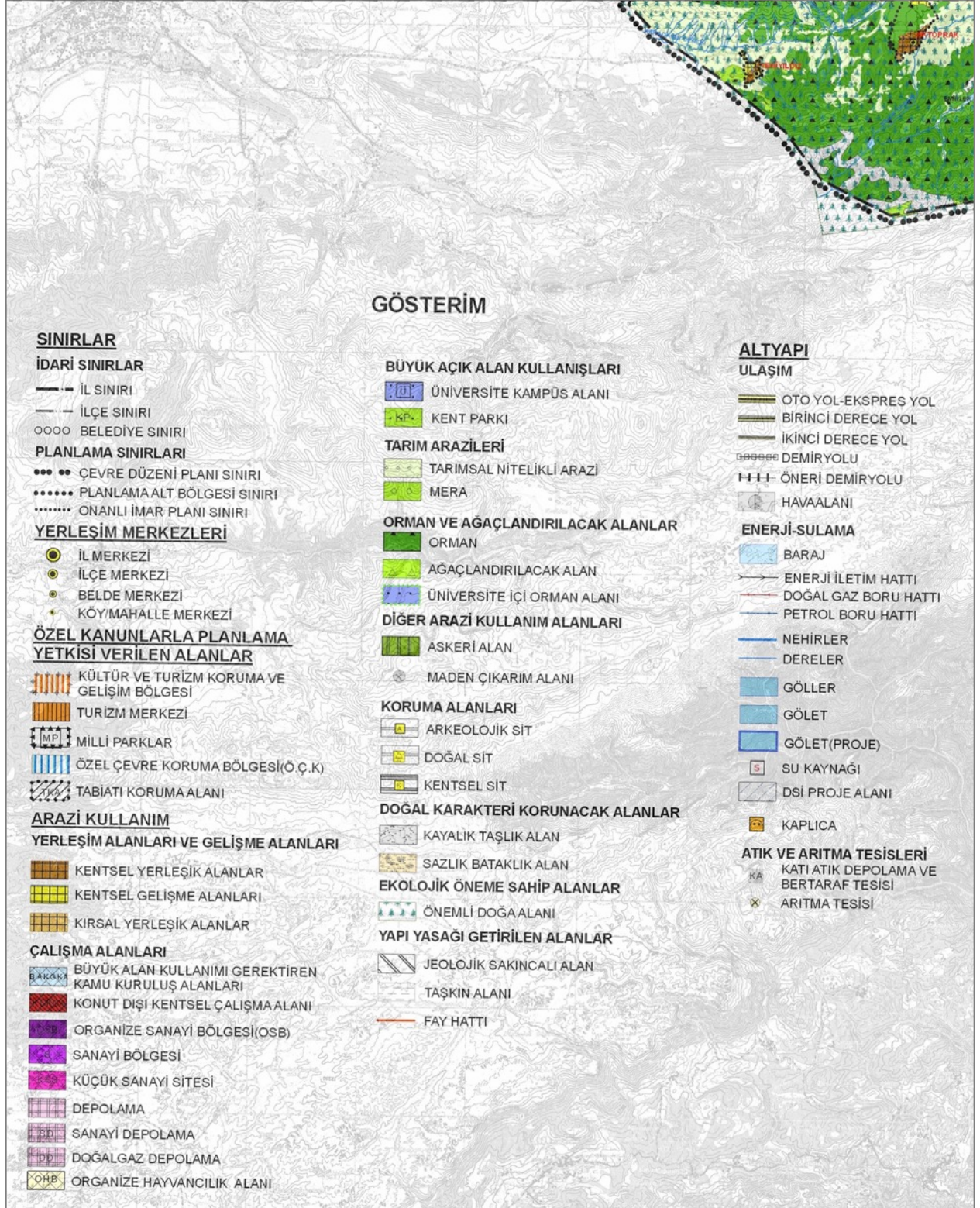


Figure 166: 1/100000 Land Use Plan (ÇDP) Legend,2007, prepared by General Command of Mapping



# Appendix 2: Archival Sources

## Abbreviations for the Archival Documents

BOA: The Prime Ministry of Ottoman and Republican Archives

CAMS: The Center for Asia Minor Studies

CNK: Nea Karvali Cappadocia Research Center in Stegi Politizmu Neas Karvalis

BIAA: The British Institute at Ankara

## Color Code for the Archival Documents



population, taxes  
inherited property  
conservation activities  
construction activities  
production activities  
special days, celebrations  
donation, cooperation, NGOs



information about the buildings  
municipal organization  
water issues  
juridical issues  
diseases  
population exchange  
migrants

- 1500 BOA, TT.d, 40, s. 821-822-CNK 7001**  
Vergi ödemekle yükümlü Hristiyanlar, vergi mükelleflerinin isimleri (toplam 96 isim, tamamı Hristiyan). Köydeki vergi mükellefi sayısı 96, köydeki ev sayısı 45, köyden toplanacak vergi 3456 akçe
- 1520 BOA, TT.d 455, s. 607-608-CNK 7002**  
Köydeki vergi mükellefi sayısı 93, köydeki ev sayısı 63, köyden toplanacak vergi 4949 akçe
- 1530 BOA, TT.d. 387, s. 127-CNK 7003**  
Köydeki vergi mükellefi sayısı 96, köydeki ev sayısı 65, köyden toplanacak vergi 6927 akçe
- 1691 BOA, MAD.d. 3913, s. 4-6 - CNK 7004**  
Aksaray' bağlı Gelveri köyünde yaşayan ve cizye vergisi ödemekle yükümlü olan Hristiyanları gösteren kayıtlar. Toplam 125 isim; zengin 8, orta gelirli 40, yoksul 76 [77]
- 1629 CNK 980**  
Gelveri Köyü'nde Vasil ve Poltaryus kardeşlere babalarından miras kalan ancak yaşları küçük olduğu için bir zamandır dayıları Feke tarafından ekilen arazinin bu iki kardeşe iade edildiğine dair.
- 1760 CNK 1760**  
Cemaleddin Aksarayi Vakfı'na ait olan ve Gelveri köyünde bulunan ev, 1760 yılında Belieğri Yovan'a satılmıştı. Adı geçen kişi ölmüştür. Kendisinin çocuğu da olmadığından bu ev, amcası Yoşefe miras kalmıştır.
- 1803 COA CEV. 360-18923 - CNK 7005**  
Gerveli köyü halkına Seyid İbrahim'in 15 yıldır zulüm yapması ve kanun dışı taleplerde bulunması nedeniyle bir daha Aksaray dışına çıkmaması ve köylünün işlerine karışmaması hakkında, Padişah III. Selim'in emri.
- 1809 CNK FIR-O**  
Konya Metropolitü Kirilos işlerine karışılmaması ve Gelveri'deki Aya Girgoryos Kilisesi'ne (Grigorios Teologos Kilisesi / Kilise Cami) müdahale edilmemesi hakkında, Padişah II. Mahmud'un fermanı.
- 1817 BOA, C.ADL, 52-3111 - CNK 7006**  
Aksaray'ın Gelveri köyünde halka zulüm yapan kişilerin Aksaray Sancağı Mutasarrıfı tarafından yola getirilmeleri gerektiği hakkında, Sadrazam Medmed Emin Rauf Paşa'nın emri.

**1825 CNK FIR-O**

Gelveri köyünün eski muhtarları olan Solak Mustafa ile Mahmud'un köyden uzaklaştırılmaları ve bir daha halkın işlerine karıştırılmamaları hakkında.

**1834 CNK FIR-O**

Gerveli köyündeki Ligoryos Kilisesi'nin (Grigorios Teologos Kilisesi/ Kilise Camisi) tamirine izin verildiği hakkında Padişah II. Mahmud fermanı.

Edict by Sultan Mahmud II about the permission to repair Ligoryos Church (Grigorios Teologos Church) in the village of Gerveli, 17-26 August 1834

**1838 CNK FIR-O**

Gerveli ve Genedala (Akyamaç) köyleri arasındaki su sorununun çözümlenmesi için Padişah II. Mahmud'un fermanı.

**1840 BeA, NFs.d. 3498, s. 11-55 - CNK 7007**

Aksaray'a bağlı Gelveri köyünde 4 mahalle olarak yaşayan Rum milletine mensup erkekleri gösteren kayıtlar. Bu kayıtlara göre Gelveri'de 199 hanede 568 Rum erkek yaşamaktaydı. Hengameci mahallesi: 43 hanede 124 erkek Rum, Sokak Mahallesi: 21 hanede 57 erkek Rum, Hanıvsen (?) mahallesi: 84 hanede 249 erkek Rum, Milye Mahallesi: 51 hanede 138 erkek Rum

**1840 BOA, NFS.d, 3496, s. 1-7 - CNK 7008**

Aksaray'a bağlı Gelveri köyünde yaşayan Müslüman erkekleri gösteren kayıtlar. Bu kayıtlara göre köyde 67 hanede 195 Müslüman erkek yaşamaktaydı.

**1856 CNK B-923A**

Gelveri'de yeni okul inşası için 16 Aralık 1856 tarihinde hazırlanan ve İstanbul'da yaşayan 33 Gelverilinin imzaladığı Karamanlıca kararname.

Decree about construction of a new school in Gelveri prepared in Karamanid language and signed by 33 people from Gelveri living in Istanbul on 16 December 1856

**1881 CNK DOE-O**

Gelveri köyünden Siviş oğlu Giregor'un tütün ekimi için ödediği verginin makbuzu. Vergi Müdürlüğü'nden tütün ekimi yapan çiftçilere verilen makbuzdur, hangi köyde bulunduğu: Gelveri köyü, tarlanın bulunduğu yer: köy yakınında



**1884 CNK B-113**

Yoannis Pandleimonidis'in (Hacı Papaz) kaleme aldığı defterden bir sayfa. Karamanlıca olan ve 1 Haziran 1883 tarihinde yazılmaya başlanan bu defterde Hacı Papaz, çocukluğundan itibaren Gelveri'deki kiliseleri yaşatmaya karar verdiğini belirtmektedir. Ligoryos Theologos Kilisesi'nin (Kilise Cami) çok yakınındaki Agios Anargios Kilisesi'nin (Sivişli Kilise) tamiri ve genişletilmesi için çalıştığını anlatan Hacı Papaz, 12 Eylül 1884 tarihinde bu kilisenin tamirini başlatmıştır. Defterin devamında ise Hacı Papaz, bu tamirat için yapılan masrafları göstermektedir.

He explains the repairment and enlargement of Agios Anargios Church (Sivişli Church) near Ligoryos Theologos Church. The repairment starts on 12 September 1884.



**1884 CNK FP, FP 1, FP 2**

Gelveri'de kiliselerin yaşatılması, tamir edilmesi ile okulların açık tutulması için 1880 yılından beri gayret eden Arhimandritis Ioannis Pandleimonidis'in (Hacı Papaz) Agios Anargios Manastırı'nın (Sivişli Kilise) tamirat ve genişletme çalışmaları için yaptığı tüm masrafların kayıtları. Bu kayıtlar kendi el yazısıyla yazdığı Codex'in (Kütük) 15, 17, 18 ve 19. sayfalarında bulunmaktadır. Belgenin dili Karamanlıcadır. + kitapta birkaç sayfa taraması daha var

Archimandritis Ioannis Pandleimonidis (Pilgrim Priest, Hacı Papaz) had been making efforts for keeping the schools open and repairing and keeping the churches alive since 1880. He starts keeping records in his notebook (Codex, Kütük) in Karamanid language on 1 June 1883. In his notebook, he states that he that he decided to keep the churches in Gelveri alive when he was child. On the pages between 15-19, he shows all the repairment expenses of this church. He wrote these expenses on 19 September 1884



**1884 CNK B-114**

Yoannis Pandleimonidis'in (Hacı Papaz) kaleme aldığı Karamanlıca masraf defterinden bir sayfa. Bu sayfada Hacı Papaz, Gelveri'deki kiliseler için yaptığı masrafları kaydetmiştir. Burada kayıtlı eşyaların bir kısmı bugün Nea Karvali Kilisesi'nde bulunmaktadır.

In the same notebook, there are records about repairment expenses of the other churches in Gelveri



**1884 CNK F-921**

30 Ocak 1884'te İstanbul'da kurulan Nazianzons Uhuuveti'nin (Gelveri Yardımlaşma Derneği) ilk başkanı Eftimios Kaplanoğlu (Iosifidis & Özdil, 2014, p. 68).



**1887 BOA, DH. MKT, 1449-88 - CNK 7012**

Gelveri'de görülen dizanteri ve kara humma hastalıklarından dolayı 45 kişinin öldüğü, 150 kişinin ağır hasta olduğu ve bu konuda tedbir alınması gerektiği hakkında, Dahiliye Nezareti'nden [İçişleri Bakanlığı] Sıhhiye Nezareti [Sağlık Bakanlığı] ile Tıbbiye Nezareti'ne [Tıp Fakültesi] gönderilen yazı.

**1887 BOA, Y.MTV, 28-16 - CNK 7013**

Aksaray'ın Gelveri köyünde görülen salgın hastalıkların önüne geçildiği hakkında, Sıhhiye Nezareti'nden [Sağlık Bakanlığı] Sadaret'e [Başbakanlık] gönderilen yazı.

**1887 CNK 898-4**

Aziz Prodromos Manastırı'nın papazı olan Rahip Agapios'un Gelveri Çömlekçiler Birliği kabzımalı Hacı Avraham Aga Kostanti'den kilise için 4 kuruş aldığına dair borç senedi.

Bill of debt of the priest of St Prodromos Monastery Priest Agapios, who took 4 kuruş from the middleman of Gelveri Pottery Union Pilgrim Avraham Aga Kostanti for the church on January 1887

**1887 BOA, DH.MKT., 1390-116-0**

Aksaray kazası dahilinde Geluri ile Seferihisar köyleri arasındaki su probleminin vukuatsız çözümü için gerekenin yapılması.

**1888 BOA, Y..MTV., 28-16-0**

Konya vilayeti Aksaray kazasının Gelveri karyesinde görülen humma-i tifoidi hastalığının alınm tedbirler neticesinde azalmaya başladığı.

**1888 BOA, DH. MKT, 1543-91-2 - CNK 7018; BOA, DH. MKT, 1545-106-1 - CNK 7019; BOA, DH. MKT, 1553/80-1 ve 2**

Gelveri ile Sivrihisar köyleri arasındaki su meselesi, ikinci belgede Sivrihisar köyünde 40 hane olduğundan bahsediliyor.

**1889 BOA, DH.MKT., 1547-8-0**

Seferihisar'a akıtlacak su hakkında Gelveri Mihal karyesi ahalişi namına Aksaray merkezinden çekilen telgrafname kopyasının Konya Vilayeti'ne havale edildiği.

**1889 BOA, DH.MKT., 1545-106-0**

Gelverdi karyesine su getirilmesine Sivrihisar ahalisinin engel olduğuna dair Yuvanaki tarafından şikayette bulunulduğundan Konya Valiliği'nce tahkikat yapılması.

**1889 BOA, DH.MKT., 1547-101-0**

Aksaray'a tabi Gelverdi ve Seferihisar karyeleri arasında olan su anlaşmazlığı mahkemece neticelenene kadar bir vukuat çıkmaması için gereken önlemlerin alınmasının Niğde Mutasarrıflığı ile Aksaray Kaymakamlığı'na tebliği.

**1889 CNK 1254**

Gelveri'de bulunan ve 5 kişinin ortak olduğu bezirhane (yağhane) gelirlerinin, Gelveri'deki okullara ve fakirlere dağıtılmak üzere Papaz Arhimandriti Ioannis Pandeimonidis'e (Hacı Papaz) teslim edildiğine dair Gelveri köyü muhtarı Hacet oğlu Lazari ile diğer 4 kişinin hazırladıkları tutanak.

Report about the delivery of the incomes of Bezirhane (rendering plant, yağhane) to the Priest Arhimandriti Ioannis Pandeimonidis to be given to the schools and poors in Gelveri. The record was prepared by the mukhtar Lazari and four other people from the village on 6 November 1889. The Bezirhane (rendering plant, yağhane) was in Gelveri and owned by 5 shareholders

**1892 CNK 1A**

Arhimandritis Ioannis Pandeimonidis (Hacı Papaz) ve beraberindeki 7 papazla birlikte, Grigorios Teologos Günü (25 Ocak) ayininden (Perifora Ayini) sonra cemaatle toplu haldeler. Fotoğraftan anlaşıldığına göre Gelveri'deki Grigorios Teologos Kilisesi (Kilise Camisi) o tarihte henüz bitmemiştir. Ayrıca Arhimandritis Ioannis Pandeimonidis (Hacı Papaz) sağ elinde Rusya Carı II. Nikola'yı

**1892 BOA, ŞD, 1717-29-1 - CNK 7021**

Aksaray'ın Gelveri köyünde fiilen Pazar kurularak geniş çaplı alış-veriş yapıldığı ve bu nedenle bu alış-verişten vergi alınması ile burada bir belediye teşkilatı kurulması gerektiği hakkında, Konya Valiliği'nden Dahiliye Nezareti'ne [İçişleri Bakanlığı] gönderilen yazı. Belgenin devamında pazarda satılan mallardan, köyde yer alan han ve dükkanlardan bahsetmektedir.

Letter states the necessity to establish a municipality in Gelveri and to collect taxes from the large-scaled dealings in the open market in Gelveri. Letter was sent to Ministry of Interior (Dahiliye Nezareti) by Konya Governorship on 19 March 1892. Letter also mentions about the goods sold in the market, and the shops and han buildings in Gelveri



**1894 CNK 1241**

Gelveri'deki Rum Erkek Okulu yararına yaptırılacak olan ve değirmenler için Genedala'dan su getirecek olan kanalların inşaat masraflarını karşılamak amacıyla, Gelverili Kostantin Anania'nın İstanbul'da bulunan kendisine ait dükkanın gelirlerini bağışladığına dair tutanak.

Report about donation for the expenses of Greek Boys School in Gelveri and for the construction of water channels that will bring water from Genedala to Gelveri. The donation is done by Kostantin Anania who lives in Istanbul, he declared in the report written on 7 January 1894 that he donates the incomes of his shop in Istanbul



**1895 BOA, DH. MKT, 395/39-2**

Aksaray'ın Gelveri köyünde halk arasında kullanılan sarı metal paraların yasaklandığı ve bu konuda gerekli tedbirlerin alındığı hakkında, Konya Valiliği'nden İçişleri Bakanlığı'na gönderilen yazı. Açıklamada Alımdar Kilisesi (Grigorios Teologos Kilisesi / Kilise Camisi) tarafından kiliseye gelir elde etmek için metal para yaptırıldığı ve bu paraların halk tarafından 12 yıldır kullanıldığı yazıyor.

Letter sent to Ministry of Interior by Konya governorship mentioning about the prohibition of the use of yellow coins among villagers in Gelveri. The letter was written on 12 May 1895. It is stated in the letter that these coins were issued to generate income for the church and being used by the villagers for the last 12 years



**1899 Cumhuriyet, 180-9-0-0, 20-104-1**

Aksaray ili Gelveri köyündeki Rum Mektebinin oynayacağı tiyatro.



**1899 BCA, 180.09.20.104.1-42 - CNK 7022**

Aksaray'a bağlı Gelveri köyündeki Rum Okulu yararına İstanbul'da bir tiyatro oyunu sahnelenmesi talep edildiği hakkında, Konya Valiliği'nden Eğitim Bakanlığı'na gönderilen yazı. Letter from Konya Governorship to Ministry of Education for the request about staging a theatre play in Istanbul on behalf of Greek School in Gelveri. The letter was sent on 8 May 1899.



**1909 BOA, DH.MUİ, 1-37-0**

Muhtaç ziraatçilere tevzi olunacak tohumluk zahire. Document about givin cereal seeds to indigent agriculturalist, 16 October 1909



**1908 CNK F-1000**

İstanbul'daki Aziz Pandleimon Yardımsever Derneği kurucu üyeleri toplu halde. (İsimler: Aleksandros H. Gülücüoğlu, Kostantin K. Kürkçüoğlu, Temistoklis I. Sumbüldis, Georgios Dopridis, Vasilios K. Sidiropulos, Efstatios I. Atlamazoğlu, Georgios I. Çolakidis, Georgios S. Papadopulos) (Iosifidis & Özdil, 2014, p. 174).



**1909 CNK 566**

Gelverili Hacı Bodos Lukidis'in vasiyetnamesi. Vasiyetnamede Gelveri'de inşa edilecek olan Rum Kız Okulu, çeşme yapılması, kuyu açılması ve kiliselere, camilere vs yardım için para bırakmıştır.

Testament of Pilgrim Bodos Lukidis from Gelveri written on 14 September 1909. In this testament, the pilgrim leaves money as contribution to Greek Girls School, to a new fountain and well and also to the churches and mosques in Gelveri.



**1909 CNK F-120**

1909 yılında Gelveri'deki okullara yaptığı bağışlardan dolayı, İstanbul'daki Nazianzos Uhuvveti (Gelveri Yardımlaşma Derneği) tarafından Hacı Prodromos Lukidis oğlu Vasilos Lukidis'e verilen sertifika



**1909 CNK FX**

İstanbul'daki Gelveri Eğitim Derneği (Nazianzos) üyeleri toplantı halinde. (Üyelerin isimleri: Dimitros Faltakoğlu, Mihail K. Yenidünya, Stilyanos Hacı Nikos Arslanoğlu, Teodosyos P. Iosifidis, P. Tsakaloğlu, K.I. Andreadis ve K. Nikolaidis)



**1909 CNK B-921**

Nazianzons Uhuvveti'nin (Gelveri Yardımlaşma Derneği) 1909 yılında basılan nizamnamesinin ilk sayfası. Karamanlıca ve Yunanca olarak basılan bu nizamnamenin ilk sayfasında derneğin kurucularının adları da kayıtlıdır



**1909 CNK B-922**

Nazianzons Uhuvveti'nin (Gelveri Yardımlaşma Derneği) 1909 yılında basılan nizamnamesinin ikinci sayfası. Yunanc olarak bu sayfada derneğin kuruluş amaçları şu şekilde anlatılmaktadır:

1. Gelveri'de okul sayısını artırmak
2. Gelveri'deki okullarının masraflarını karşılamak
3. Fakir öğrencilere maddi yardımda bulunmak



**1909 CNK F-922A**

Nazianzons Uhuvveti'nin (Gelveri Yardımlaşma Derneği) birinci katibi Mihail Kaplanoğlu (Iosifidis & Özdil, 2014, p. 75).



**1911 CNK B-922B**

Gelveri'deki okulların Yunanca nizamnamesi. Bu nizamname 1911 yılında İstanbul'da bastırılmıştır. Nizamnamede Gelveri'deki okullar için derneğin yapacakları anlatılmaktadır (Iosifidis & Özdil, 2014, p.



**1912 BOA, İ.MF, 21/8-3**

Aksaray'ın Gelveri köyünde inşa edilecek Rum Kız Okulu'nun planıdır.



**1912 BOA, ŞD, 1773/16-10**

Aksaray'ın Gelveri köyünde Rum cemaati tarafından yaptırılacak kız okulu ile ilgili hazırlanan rapor. Açıklamada Gelveri'deki 612 hanede 3129 Rum nüfus yaşadığı geçiyor.

Report about the Greek Girls School that is going to be built by Greek society in Gelveri. The report was prepared on 13 May 1912.



**1913 BOA, DH.İD, 30-43-0**

Aksaray kazasının Gelveri karyesinde bir Rum İnas Mektebi inşasına ruhsat verildiği.

Report about the construction permission (inşaat ruhsatı) to the Greek Girls School. The construction permit was given on 10 June 1913.



**1913 BOA, İ.MF, 21/8-5**

Aksaray'ın Gelveri köyünde bir Rum İnas Mektebi (kız okulu) inşasına izin verildiği hakkında, Padişah V. Mehmed Reşad'ın emri. Okul açıldığında İstanbul Rum Patrikhanesine bağlanacaktır.

Order by Sultan Mehmed V about permitting to the construction of Greek Girls School. It is stated in the letter written on 28 April 1913 that the school will be connected to İstanbul Greek Patriarchate (Ecumenical Patriarchate of Constantinople) when the school will be opened.



**1913 BOA, DH.İD, 126/48-2a**

Aksaray'ın Sivrihisar köyündeki kilise ve okullar yararına çalışmalar yapmak için Üsküdar'da 'Aeyaterbas' adlı bir dernek kurmak amacıyla yapılan müracaat hakkında, İstanbul Valiliği'nden İçişleri Bakanlığı'na gönderilen yazı, 5 Mayıs 1913 (Iosifidis & Özdil, 2014, p. 147)

Letter about establishment of an association called 'Aeyaterbas' (Maarif ve İnsaniyetperver) in Üsküdar, Istanbul to work for the benefit of schools and churches in Sivrihisar village. The aim of the association was to work for the maintenance and management of the churches and schools in Sivrihisar village. The letter was sent to Ministry of Interior by Istanbul Governorship on 5 May 1913 and the request was accepted on 8 May 1913.

**1913 BOA, DH.İD, 126/48-2b**

Aksaray'ın Sivrihisar köyündeki kilise ve okullar yararına çalışmalar yapmak için Üsküdar'da 'Aeyaterbas' adlı bir dernek kurulmasında herhangi bir sakınca olmadığı hakkında, İçişleri Bakanlığı Hukuk Müşavirliği görüşü, 7 Mayıs 1913 (Iosifidis & Özdil, 2014, p. 149)

**1913 BOA, DH.İD, 126/48-1**

Aksaray'ın Sivrihisar köyündeki kilise ve okullar yararına çalışmalar yapmak için Üsküdar'da 'Aeyaterbas' adlı bir dernek kurulmasına izin verildiği hakkında, İçişleri Bakanlığı'ndan İstanbul Valiliği'ne, 8 Mayıs 1913 (Iosifidis & Özdil, 2014, p. 151)

**1913 BOA, DH.İD, 126-48-0**

Konya Vilayeti dahilinde Aksaray kazasına bağlı Sivrihisar köyü kilise ve mekteblerinin muhafaza ve idaresi amacıyla Üsküdar'da teşekkül eden Aeya Terbas (Maarif ve İnsaniyetperver) adındaki cemiyete ilmühaber verilebileceği, 1 Haziran 1913  
The 'Aeyaterbas' (Maarif ve İnsaniyetperver) Association got certificate on 1 June 1913.

**1913 CNK 740 1-2**

Gelveri köyündeki okulda bulunan eşyaların listesi.  
List of items in the school in Gelveri village. The list was prepared on 17 September 1913.

**1915 CNK 454**

Gelveri'de inşası biten Rum Kız Okulu'nun açılış töreninin yapılacağı hakkında okul yöneticilerinden Hacı Bodos Lukidis'e gönderilen yazı.

Letter about the opening ceremony of the Greek Girls School in Gelveri. The letter was sent to Pilgrim Bodos Lukidis on 2 April 1915.

**1915 BOA, DH. UMVM, 86/34-1**

Gelveri'de belediye teşkilatı kurulması hakkında, Niğde Mutasarrıflığı'ndan İçişleri Bakanlığı'na gönderilen yazı.

Letter about establishment of municipal organization in Gelveri. The letter was sent from Niğde sanjak (mutasarrıflığı) to the Ministry of Interior on 27 December 1915

**1916 BOA, DH. UMVM, 86/34-2**

Gelveri'de kurulacak belediyenin tahmini gelir ve giderleri ile Gelveri köyünün nüfus verileri. Müslüman, 325 erkek, 326 kadın; Hıristiyan, 1638 erkek, 1597 kadın  
Data about the estimated income and expenses of the municipality that is going to be established in Gelveri and also the population of Gelveri. According to the population data, there were 325 Muslim men and 326 Muslim women, 1638 Christian men and 1597 Christian women on 15 January 1916

**1916 BOA, DH. UMVM, 86/34-3**

Gelveri'de belediye teşkilatı kurulması için, İçişleri Bakanlığı'ndan Niğde Mutasarrıflığı'na gönderilen yazının sureti. Belediye teşkilatı kurulması uygun görülmüştür.

The copy of the letter sent to the Ministry of Interior by Niğde sanjak (mutasarrıflığı) in order to establish a municipal organization in Gelveri. The request is deemed appropriate on 4 February 1916

**1916 BOA, DH.UMVM, 86-34-0**

Cesamet ve mevki itibarıyla gelişmesi mümkün görülen Aksaray'a bağlı Gelveri karyesine belediye teşkilinin uygun görüldüğü.  
The establishment of a municipal organization in Gelveri, who had the potential to develop due to its magnitude and location, was approved on 27 February 1916

**1916 CNK 1459**

Gelveri Belediyesi Karar Defteri s.1; Gelveri Belediyesi tarafından toplanacak vergiler, 3 Nisan 1916 [defterin orijinali İstanbul'da Konyalı Kütüphanesi'ndedir]

**1916 CNK 1460**

Gelveri Belediyesi Karar Defteri s.2; Ağaç kesen Yovani'ye para cezası verilmesi, 15 Nisan 1916 [defterin orijinali İstanbul'da Konyalı Kütüphanesi'ndedir]

**1916 CNK 1461**

Gelveri Belediyesi Karar Defteri s.10; Belediye tarafından alınan kararlar, 1 Temmuz 1916 [defterin orijinali İstanbul'da Konyalı Kütüphanesi'ndedir]

- 1919 BOA, DH.KMS., 51-2-0**  
İstanbul'un iaşe ve diğer ihtiyaçlarının karşılanması için Anadolu'dan buğday, arpa, çavdar gibi zahire sevk edilmesine dair vilayetlere talimat gönderilmesi.  
Delivery of cereals such as wheat, barley and rye from Anatolia in order to fulfill the needs of Istanbul, 11 August 1919
- 1919 CNK 565**  
1916, 1917 ve 1918 yıllarında Gelverili Hacı Bodos Luilidis'ten ordu için hububat alımı  
Purchase of cereals products from Pilgrim Bodos Luilidis from Gelveri for the army in 1916, 1917 and 1918, 17 March 1919
- 1919 BOA, DHEUM.AYŞ., 10-7-0**  
Gelveri Değirmeni'nden aldıkları unu Çavuşlu köyüne götürmekte olan İsmail ile hizmetkârı Ali'nin araba ve hayvanlarıyla birlikte kaçırıldıkları araba ve hayvanların bulunup, araştırmaya devam edildiği.  
Purchase of flour produced in the mill in Gelveri to be brought to Çavuşlu village on 25 August 1919
- 1922 CNK 1462**  
İlkokul açma ruhsatı. Papa Kozma Efendi'ye Gelveri köyünde erkek ve kızlara mahsus bir ilkokul açması için izin verildiği ve bu okulun müdürlüğüne İsa İkomidis Efendi'nin getirildiği hakkında.  
License to open primary school was given on 1-6 June 1922. Papa Kozma Efendi was allowed to open a primary school both for the girls and boys. İsa İkomidis Efendi became the director of the primary school.
- 1922 CNK 1345**  
Gelveri'deki Rumlara ait olan okulların bakım ve tamir masraflarının kilise bütçesinden karşılanması için devlet tarafından verilen talimatın yerine getirilmesi hakkında, köy ileri gelenlerinden kilise yönetimine yazılan dilekçe.  
Petition about the fulfillment of the instructions given by the state to cover maintenance and repair costs of the schools belonging to Greeks from the church budget. The petitions was written by the elders of the village on 19 May 1922.
- 1924 CNK 898-1**  
Mamasin köyünde bulunan ve Gelverili Anesti Kaplan Aga'nın mütevellisi olduğu Aziz Mamas Kilisesi'ne ait gelir ve giderler hakkında yaptığı tüm işlemleri, kilise defterlerinde kayıtlı olduğu şekilde yerine getirdiğine dair beyanı.



Declaration of Anesti Kaplan Aga from Gelveri, director of St. Mamas Church, that he has carried out all the proceedings on the income and expenses of the church (CNK 898-1).

**1924 CNK 1287**

Gelveri'den ayrılacak mübadillerle yakından ilgilenilmesi, bunların haklarına saygı duyulması, kilise eşyalarının bu esnada kaybolmasına engel olunması, Gelveri'deki Rum nüfusu ile bunlara ait kilise ve okulların tüm müstemilatıyla kayıt altına alınması, kilise ve okullara ait olan ve orada bırakılacak olan taşınmaz eşyaların belirlenmesi ve Rum mezarlığının muhafaza edilmesi gibi konular ve taleplere dair İstanbul'daki Gelveri Eğitim Derneği üyelerinden 8 kişinin imzası bulunan ve Gelveri köyü ileri gelenlerine gönderilen mektup. Belgenin dili Karamanlıcadır.

**1924 CNK 1290**

Gelveri'den Yunanistan'a gönderilecek Rumlara ait listedir. Listede Gelveri'deki mahalleler (Hengameci, Sokak, Orta ve Merya mahalleleri) ve bu mahallelerde bulunan hane ve nüfus miktarı verilmektedir. Listeye göre o sırada Gelveri'deki 4 mahallede toplam 560 aile ve 2037 kişi mübadeleye tabi tutulmuştur.

**1924 CNK FM**

Gelveri'den ayrılış hazırlıkları yapıldığı sırada Gelveri çiftçileri ve çömlükçileri derneklerine ait hesapların görüldüğü ve ilgili bütün belgelerin ve kalan paranın Grigorios Teologos Kilisesi'ne devr edildiğine dair belge. Bu belge Manastır Codex Defteri'nin (Manastır Kütük Defteri) 26. sayfasından alınmıştır.

**1924 CNK B-1265**

Aksaray'dan Yunanistan'a gönderilecek Rumlara ait mallar hakkında. 6 Nisan 1924 tarihinden itibaren mülk satışı yasaklanmıştır.

**1924 CNK B-1286**

Gelveri'deki Grigorios Teologos Kilisesi'nde bulunan ve ahşap işlemeli olan ikonalar rafı (temlos), despot tahtı (tronos) ve İncil okuma mahfilinin (amvon) zarar görmeden yerinden sökülüp Gelverili Rum mübadillere teslim edilmesi, ancak bunların zarar görmesi muhtemel ise yerinde bırakılması gerektiği hakkında, İstanbul'daki Gelveri Eğitim Derneği'nden Gelveri köyü ileri gelenlerine gönderilen mektup.



**1924 CNK 1275**

İstanbul'daki Gelveri Okullarını Koruma Birliği'nden (Eforia) Gelveri köyü halkına gönderilen mektup. Mektupta mübadele için hazırlanılması ve köyde yaşayan Rum nüfusa ait bilgilerin liste halinde gönderilmesi talep edilmektedir.



**1924 CNK 1285**

İstanbul'daki Gelveri Eğitim Derneğinin Gelveri'deki mübadillere yardım etme kararı aldığı, ..., 7 Mayıs 1924, p. 279



**1924 CNK 1263**

Yunanistan'a gönderilecek olan, Sivrihisar'da yaşayan Rum cemaatine ait nüfus bilgilerini gösteren liste. Bu listeye göre Sivrihisar'da 123 evde 493 Rum nüfus yaşamaktaydı. Bu nüfusun tamamı Yunanistan'a göç etmiş ve bunların küçük bir kısmı Nea Karvali'ye ve çoğunluğu ise Damyano'ya yerleşmişlerdir.



**1926 Cumhuriyet, 272-0-0-12, 47-88-15**

Aksaray'ın Gelveri köyünde meskun Girit mübadillerinden Necip kızı Ayşe'nin Niğde'deki eniştesi Mehmet oğlu Zekeriya'nın yanında ikametine izin verildiği.



**1928 Cumhuriyet, 272-0-0-12, 59-162-12**

Kozana mübadillerinden Süleyman Rıza'nın Aksaray-Gelveri köyünde iskanının uygun olduğu.



**1928 Cumhuriyet, 272-0-0-12, 60-166-12**

Aksaray'ın Gelveri köyünden ve Kozana mübadillerinden Hasan oğlu Ali'nin Niğde'nin Uluğağ köyünde iskanının uygun görüldüğü.



**1931 Cumhuriyet, 30-11-1-0, 63-12-6**

Aksaray İlinde Merkez ilçeye bağlı Ortaköy ve Gelveri isminde iki yeninahiye teşkili ile, Arapsun İlçesine Alemlı Köyünde nahiye kurulması.

**CNK 488**

In the photo, the members of the association are seen: Ioannis G. Polatkeisoğlu, Simeon A. Papa Yeremia Torunu, Mihail K. Yenidünyaoğlu, Haralambos A. Papa Yeremia Torunu, Ioannis K. Yenidünyaoğlu, Dimitrios Faltakaoğlu, Gregorios I. Arslanoğlu, Konstantinos Hacı Pavli Kafandaroğlu, Vasilios P. Hacetoğlu, Nikolaos H. Martoğlu

# Appendix 3: Ancient Writers, Travelers and Researchers in Cappadocia

**Ksenophon (431 BC - 354 BC)**

**Strabo (63 BC - 23 AD)**

**Pliny (23 - 79 AD)**

**Herodotus ( - 426 AD)**

**St. Gregorius 330-**

Gregorius Nazianzenus, Sanctus-Epistolae I-II-III [0329-0390], Documenta Catholica Omnia, de Ecclesiae Patribus Doctoribusque, Ecclesiae Patres Graeci.

**P. Lucas 1712**

Voyage du Sieur Paul Lucas fait par ordre du Roy dans la Grèce, l'Asie Mineure, la Macedoine et l'Afrique, 2 vols. Paris: Nicolas Simart

**John Griffiths 1805**

Travels in Europe, Asia Minor and Arabia. T. Cadell and W. Davies, and Peter Hill, Edinburgh.

**N.S. Rhizos 1856 (Caesarea and environment)**

Kappadokika (Constantinople, 1856)

**W.J. Hamilton 1842**

Researches in Asia Minor, Pontus and Armenia, 2 vols. J. Murray, London.

**W.F. Ainsworth 1842**

Travels and Researches in Asia Minor, Mesopotamia, Chaldea and Armenia, 2 vols. J.W. Parker, London.

**C. Texier 1862**

Asie Mineure, description géographique, historique et archéologique des provinces et des villes de la Chersonnèse d'Asie. Firmin Didot, Paris.

Translation to Turkish: A. Suat, "Küçük Asya: Coğrafyası, Tarihi ve Arkeolojisi" (Istanbul, 2002)

**W. Ramsay 1890** (historical atlas for Central Anatolia)

"The Historical Geography of Asia Minor" (London, 1890)

**B.A.M. Mystakides 1893** (Caesarea and environment)

"Kappadokika", Parnassos, 15 (1893), pp.368-379, 445-458, 600-615

**A. M. Levidis 1899** (troglodytic monuments, Byzantine monuments)

"Rockcut Monasteries of Cappadocia and Lycaonia", in Greek (Constantinople, 1899)

**J.R.S. Sterret 1900**

Troglodyte Dwellings in Cappadocia. the Century, vol.38, pp.677-687

**H. Rott 1908** (archaeological account, Byzantine monuments)

"Kleinasiatische Denkmäler aus Pisidien, Pamphylien, Kappadokien un Lykien", Studien über christliche Denkmäler 5/6 (Leipzig, 1908)

**G. Bell 1907**

**W. M. Ramsay and G. L. Bell 1909** (Byzantine monuments)

**Akakiades 1923**

**G. de Jerphanion 1925-1942\*** (list of travel accounts from Paul Lucas 1712 to the 20th century; preliminary and detailed explorations on archaeological accounts, Byzantine monuments)

"Une nouvelle province de l'art byzantine: Les églises rupestres de Cappadoce", 2 volumes of text and 3 of plates (Paris, 1925-1942. Text: vol.1, part 1, 1925; 1:2, 1932; vol.2, part 1, 1936; 2:2, 1942. Plates: 1, 1925; 2, 1928; 3, 1934)

**C. Diehl 1927** (Byzantinist, summary of and comments on G. de Jerphanion's publications)

"Les peintures chrétiennes de la Cappadoce" Journal des Savants (1927), pp.97-109;

**L. Brehier 1927** (Byzantinist, summary of and comments on G. de Jerphanion's publications)

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