UNDERSTANDING CULTURAL LANDSCAPE CHARACTERISTICS: THE CASE OF BARBAROS SETTLEMENT, URLA-İZMİR

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ABSTRACT

UNDERSTANDING CULTURAL LANDSCAPE CHARACTERISTICS: THE CASE OF BARBAROS SETTLEMENT, URLA-İZMİR

Rural settlements' heritage characteristics are threatened to extinct for many decades due to economic and social transformations. While current heritage studies indicate the importance of understanding a place with its all aspects, the issue is limited to architectural characteristics of the rural in Turkey. However, natural and cultural aspects of rural settlements, hosted life practices, used places, structures, objects are all related, and to conserve their valued characteristics, their relations should be considered not to lose their contexts.

This thesis aims to understand Barbaros rural settlement, which is located in Urla, İzmir, with a holistic approach. To provide the aimed holistic view, the place is handled as a cultural landscape, which would give the most inclusive result due to its wide content including natural and cultural components, and tangible and intangible aspects. Existing methods, to understand cultural landscape and their contents are searched. As a result, the cultural landscape of Barbaros is analyzed under four headings as; natural land, agricultural land, aquatic areas and the settlement area. Tangible and intangible characteristics of each category, changes in time and correlations in between different categories are detected. The characteristics are evaluated and the ones related with traditional rural life are valued.

The results of the research showed that the cultural landscape of Barbaros was strongly related with production when the life was dependent on agricultural activities. Both the activities and relations of the land decreased in time. As result, heritage values are harmed. To reveal the lost values and secure the existing ones, the detected characters and relations should be considered in a possible conservation project.

ÖZET

KÜLTÜREL PEYZAJ ÖZELLİKLERİNİN ANLAŞILMASI: BARBAROS YERLEŞİMİ, URLA-İZMİR ÖRNEĞİ

Kırsal yerleşimlerin korunması gerekli miras özellikleri ekonomik ve sosyal dönüşümler nedeniyle uzun yılardır yokolma tehdidi altındadır. Güncel koruma çalışmaları, bir yerin tüm yönleriyle anlaşılmasının önemini ortaya koyarken, Türkiye'de kırsal yerleşim çalışmaları çoğunlukla mimari özelliklerle sınırlı kalmıştır. Oysa kırsal yerleşimlerin doğal ve kültürel yönleri, barındırdıkları yaşam pratikleri, mekanlar ve nesneler birbirleriyle ilişkilidir ve miras değerlerinin bağlamlarından kopmadan korunmaları için bu ilişkiler değerlendirilmelidir.

Bu tez, İzmir Urla'da bulunan Barbaros kırsal yerleşiminin bütüncül bir yaklaşımla anlaşılmasını amaçlamaktadır. Hedeflenen bütüncül yaklaşımı sağlamak adına, kültürel peyzaj kavramı; doğal, kültürel, somut ve somut olmayan bileşenleri içine alan geniş bir kavram olması nedeniyle kullanılmıştır. Kültürel peyzaj alanında kullanılan metotlar ve kapsamları incelenmiştir. Barbaros kültürel peyzajı, doğal alanlar, tarımsal alanlar, su ile ilişkili alanlar ve yerleşim alanı olmak üzere dört ana başlık altında incelenmiştir. Her bir kategorinin somut ve somut olmayan özellikleri, zaman içindeki değişiklikler ve farklı kategoriler arasındaki ilişkiler tespit edilmiş; özellikler değerlendirimiş ve geleneksel kırsal yaşamla ilişkili olanların sahip olduğu değerler saptanmıştır.

Araştırma göstermiştir ki Barbaros kültürel peyzajı tarımsal yaşam pratiklerine bağlı olarak üretimle güçlü bir ilişki içindeydi. Fakat zaman içinde tarımsal aktiviteler ve mekansal ilişkiler azalmış ve bunun sonucunda miras değerleri zarar görmüştür. Kaybedilen değerleri geri kazanabilmek ve var olanları koruyabilmek için, tespit edilen karakterler ve ilişkiler göz önüne alınmalıdır.

In dedication to my uncle Mustafa,

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CHAPTER 1

INTRODUCTION

1.1. Problem Statement and Aim of the Thesis

Heritage characteristics of rural settlements are under the threat of extinction all over the world for decades due to economic and social transformations. That extinction danger was mentioned in international documents regarding conservation. For example, in the Recommendations of European Council in 1977 (The Granada Appeal), extinction danger of rural architecture was emphasized, and reasons were explained as development of industrial agriculture, which does not suit traditional structures and exodus from rural areas due to economic problems (CoE, 1999, p. 210). It was stated that rural exodus created aged agriculture population; obsolescence and disappearance of built-up heritage; invasion of neglected buildings by the town population and proliferation of new buildings designed without due regard to tradition (CoE, 1999, p. 211). In the Recommendation 881 (1979) of European Council on the Rural Architectural Heritage, it was declared that the destruction process for rural heritage has continued rapidly often under the guise of "modernization" since 1975 (CoE, 1999, p. 221). Additionally, Recommendation on the Protection and Enhancement of the Rural Architectural Heritage (1989) by Council of Europe indicates that, traditional rural architecture and its setting have been endangered due to chancing patterns of agriculture and social transformations (CoE, 1999, p. 357). In 2001, the motto of The International Day for Monuments and Sites was "Save Our Historic Villages" and the then ICOMOS president Petzet, emphasized the worldwide disappearance of historic villages and corresponding traditions. He stated that, "Starting with the drastic social and economic changes of past decades there are many reasons why villages are being abandoned and no longer maintained and why their architecture is increasingly being replaced worldwide by the use of reinforced concrete and prefabricated materials." (Petzet, 2001).

Similar processes are also seen in Turkey. Rural settlements' heritage characteristics have been faced with extinction for many decades. One of the reason for

extinction is abandonment by villagers; it includes both physical leaving from the place and leaving the traditional life style. Firstly, physical leaving, in other words migration, causes the extinction of heritage characteristics due to nonuse. Since unused spaces start to decay, tangible heritage characteristics get lost and; even if some intangible heritage characteristics may move with people, they lose a part from themselves by leaving from their contexts that they used to exist in it. Secondly, leaving traditional lifestyle leads to the discontinuation of the traditions and the use of related spaces, structures or movable objects with these traditions. As a result, intangible heritage characteristics are lost with abandoned traditions and related physical properties start to decay or may transform incompatibly with their existing character for another use. Thus, intangible and tangible heritage characteristics may be damaged or even lost. The other reason for extinction is the rising interest towards rural areas by urbanites in recent years. With the rising awareness of environmental problems, ecological life becomes the topic of conversation. When it merges with the difficulties of urban life and a quest for stress-free life in nature; urbanites head for rural settlements whether for temporary use or settling. These urbanites may cause transformation in rural places economically, socio-culturally and spatially. Thus, rural gentrification may occur, values of real estate properties may increase and, in the end, villagers may be dispossessed.

In Turkey, since 1950, while rural population rate decreased, city population rate increased due to rural migration (Figure 1). The main reasons of the migration can be listed as: new technologies in agriculture; land poorness and division of land with inheritance; rapid population growth and limited living conditions; the wish to benefit from social and cultural facilities in cities; attractiveness of cities in terms of employment, developments in the field of communication and transportation; administrative decisions and applied policies (Kocaman & Bayazıt, 1993, s. 2). Whereas the rural population rate was 68% in 1960, it fell to 27% in 2013 (Acar, 2015, p. 9). Moreover, according to UN projections, city population rate will reach 80% in 2050 (Hoşgör & Tansel, 2010, p. 41). As result of rural migration and mechanization in agriculture, agricultural sector decreased. With the process of agricultural support removal since 2000's; while the percentage of agriculture was 50% among employment in 1980, in 2010 it decreased to 25% (Hoşgör & Tansel, 2010, pp. 41-42). All these rates are signs for the loss of a certain life style and with it, of heritage characteristics whether through abandoning the place or life style.

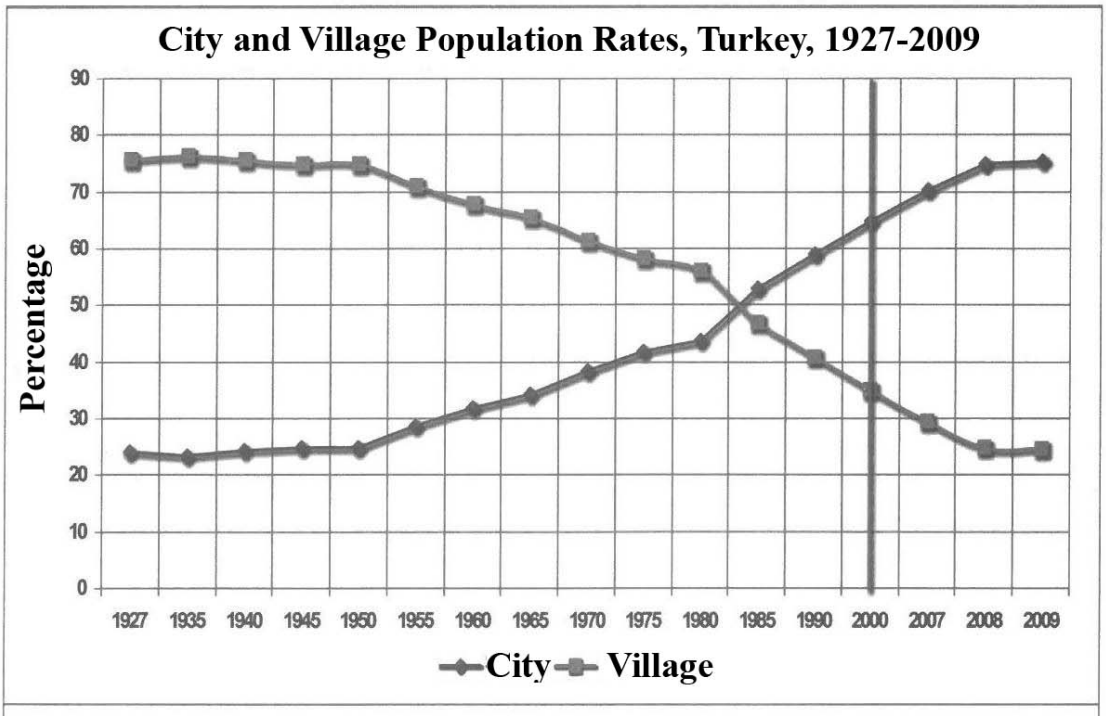


Figure 1. City and village population rates in Turkey between the years 1927 and 2009. (Source: Hoşgör & Tansel, 2010, p.40)

People who have stayed in their villages -those who did not migrate- started to use modern agriculture technology since 1950's, as Eres (2016) indicated they did not change their architectural environment radically until the 1980s. After the 1980s with the economic growth, modern building materials become cheaper and easily accessible, so villagers started to change their dwellings with reinforced concrete multi-story buildings. Apart from new incompatible building constructions in rural settlements; unqualified repairs, replacements and additions; and abandonment of traditional structures caused loss of tangible aspects of cultural heritage and related intangible characteristics.

Thankfully over the last decades, studies on rural heritage increased including master and doctoral thesis; municipality and foundation projects. However, most of these studies' focus is on the physical elements of places. As Kayın (2012) stated, the issues of understanding the characteristics of rural settlements; analyzing their relations with nature; and conserving environmental, vital and spatial values are not considered as needed in Turkey as opposed to international agenda. Kayın (2012) emphasizes that, conservation strategies should be based on not only physical factors, but also traditions and; natural and cultural relations.

Urla, Karaburun and Çeşme districts (Figure 2) have valued cultural landscapes with their rural characteristics. In all the three districts, some rural heritage characteristics have been injured or disappeared over time due to similar reasons explained above. Unfortunately, the extinction danger still severely exists and extensionally due to the interrelation between the growing interest of urbanites towards the peninsula and ongoing projects that publicize rural settlements and make them easily accessible without any conservation management project. As a result, the peninsulas are all in a rapid transformation process. The doubled population from 1985 to 2000 in the rural parts of the Urla, Karaburun and Çeşme districts and in general including city centers, can be seen as an indicator of that transformation (Figure 4).

Figure 2. The location of Urla, Karaburun and Çeşme Districts.
(Source: Google Earth, retrieved June 5, 2017)

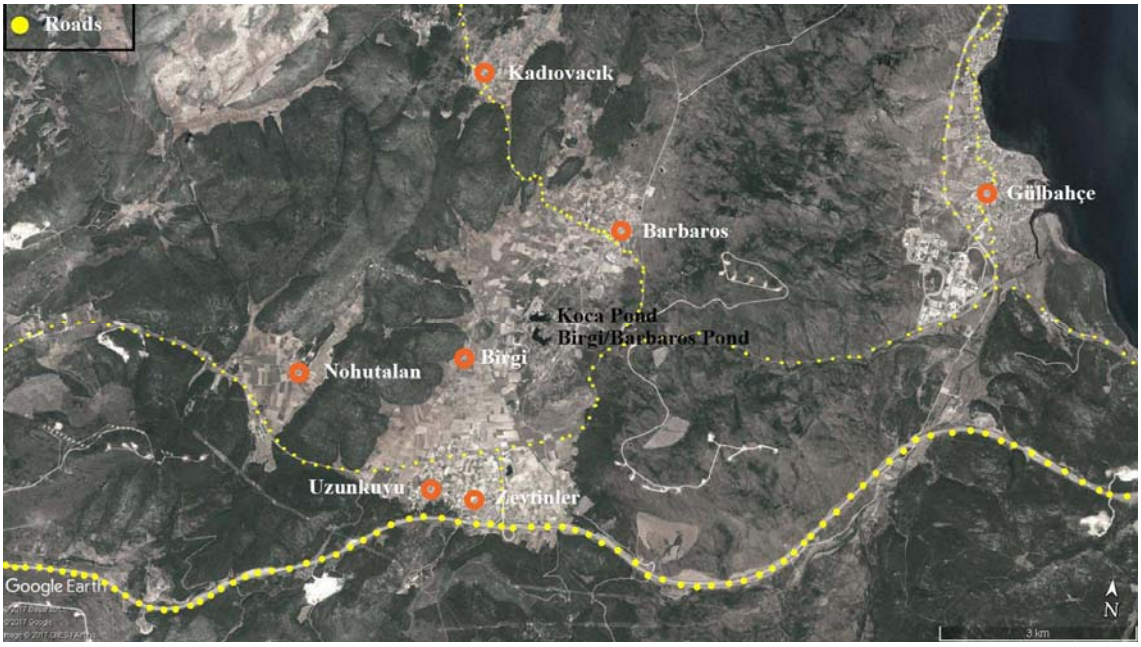


Figure 3. The location of Barbaros and close villages
(Source: Google Earth, retrieved June 5, 2017)

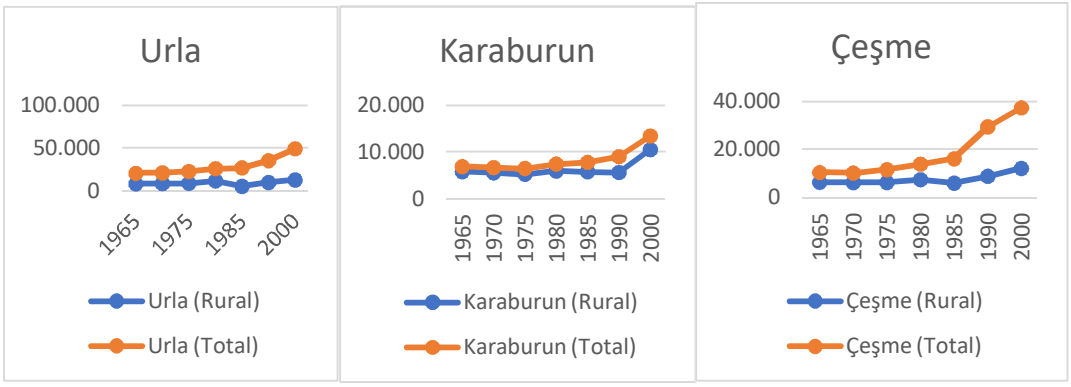


Figure 4. Rural and total population exchange in Urla, Karaburun and Çeşme between the years 1965 and 2000 (Data source: TUİK, Retrieved June 01, 2017, from https://biruni.tuik.gov.tr/nufusmenuapp/menu.zul)

The İzmir Metropolitan Municipality is conscious of the values of the Peninsula, which is defined as Karaburun, Çeşme, Seferihisar, Urla and Güzelbahçe. They have the project named as the Peninsula Project[1]. In 2008, Urla-Çeşme-Karaburun Peninsula National Ideas Competition was conducted. The competition was the first step of the Peninsula Project and, it was arranged by the municipality with the aim of revealing the potential values and holistic conservation of cultural and natural values of the peninsula

[1] For detailed information about Peninsula Project, the following link could be seen: http://www.yarimadaizmir.com/

(Karabaş, 2008). Then in 2014, Sustainable Development Strategy for the Peninsula (Velibeyoğlu, et al.) was prepared by IZTECH, Ege and Dokuz Eylül Universities, in the scope of 2014-2023 İzmir Region Plan Studies and, with the support of İzmir Development Agency (İZKA). In the content of the strategy, peninsula was defined as the place including Urla, Karaburun, Çeşme, Seferihisar and Güzelbahçe. In the content of the strategy, natural and cultural structure of the peninsula was analyzed; natural and cultural assets were defined; public participation workshops, panel discussions and an online public survey were conducted; sustainable development strategy axes were defined and lastly; a road map was drawn. Eleven axes defined under the five theme (Table 1).

Table 1. Themes and axis of the strategy.

Themes	Axis
Agriculture	Organic Peninsula Clean sea, clean coast
Settlement structure and culture	Healthy, secure and identifiable settlement Peninsula outstanding with its cultural assets
Tourism	Planed, organized and educated tourism Derived tourism with natural and cultural assets
Environment and energy	Pioneer Peninsula with its renewable energy sources Improvement and conservation of Peninsula's environmental quality
Innovation and entrepreneurship	Inclusionary, participative, local economic development Local product oriented entrepreneurship Peninsula as learning area

Under the axis mentioned above there were 130 suggestions for asset-based development and the Peninsula project put these ideas under three main titles: trip route projects, local production projects and vocational education project. Trip route projects include thematic markets; festivals and; thematic trip routes including Ephesus-Mimas Route, Olive Route, Vineyard Route and Blue Route for sea related activities. Peninsula Project started with 10 preferred projects which are weekend tourism; gastronomy tourism; history tourism; bicycle tourism; rural tourism; local economic employment; agricultural machinery public service area; ecologic villages and settlements; thematic park and camp areas; and lastly art and culture (Yarımada projesi, n.d.). As seen, half of the projects are directly related with tourism, and additionally ecologic villages and settlements; thematic park and camp areas and; art and culture may serve for tourism. Since the ecologic villages and settlements project aims revival of abandoned

settlements and; thematic park-campsites and, art and culture may attract tourists. However, promoting the values of Peninsula for tourism is not enough to secure them. To sustain values as the project intended, creators of values should be maintained and for the Peninsula, it is the rural lifestyle, which is disappearing regrettably due to social and economic reasons.

a) b)

Figure 5. a) Peinsula project cycling route b) Peninsula project walking route. (Source:Retrieved December 15, 2017 from http://www.yarimadaizmir.com/tr/Sayfa/52/28/gezi-rotalari#sub-page-content)

Not only the İzmir Metropolitan Municipality, but also district municipalities are pumping tourism without any conservation management project. Urla district has the International Artichoke Festival, which was organized first in 2015, then in 2016 and 2017. The Municipality mayor Uyar declared that one million visitors are expected to attend the festival in 2017 (DHA, 2017). Additionally, with the contributions of Çeşme Municipality, Alaçatı Herb Festival has been organized since 2010, and the eighth festival was held in 2017. Almost two hundred thousand people visited the 2017 festival over four days (Çınar, 2017). Except the promotion of peninsulas for tourism, new easier transportation opportunities support the rapid transformation (Figure 6). The Highway 32 is 84 km toll motorway connecting İzmir, Urla and Çeşme, which was opened in 1997 and provided quicker access between districts and city centers. The new Karaburun state road also aims to supply more comfortable and quicker access to the district. It is planned as parallel and close to the old road that was built in 1950 and has many curves (Hürriyet Haber, 2010). The construction for a new road started in 2010 and it still underway due to problems about expropriation. Additionally, constructing an airport in Çeşme is scheduled for the near future (İHA, 2016). Under the influence of these factors, the peninsula received serious migration from cities; the construction

projects increased intensively; and value of property raised. Unfortunately, all these affect cultural landscape values negatively.

Figure 6. Highways to Urla, Karaburun and Çeşme.
(Source: KGM, Retrieved June 5, 2017, from
http://www.kgm.gov.tr/SiteCollectionImages/KGMimages/Otoyollar/izmir.jpg)

Barbaros is also experiencing a rapid transformation spatially, socio-culturally and economically in recent years. It is a rural settlement in Urla, İzmir. It is located on a plain surrounded with hills and rural life practices have strong relations with the landscape consisting scrubland, forests, ponds, agricultural land and settlement area. Even so becoming distanced from agriculture has been an issue for many decades and created changes; nonuse of most of the agricultural land in the plain due to loss of tobacco agriculture with economic reasons in the early 2000s caused a rapid transformation. Agricultural population has aged and new generation has already moved away from agriculture; as a result, these lands have stayed empty and have become profitable property. In 2008, 300-decare land was sold to foreigners -the people who are not from Barbaros (Yaka, Ege'de Bir Köy Barbaros Monografik Araştırma, 2016, p. 85). Not only lands but also some buildings have passed into other hands over the last two decades. The property value has tripled in last years; and an estate agency is opened in the village in 2015. The general rising interest for rural places and calm life by urbanites is another reason of the handover; and there are other factors, which have made Barbaros popular. These are the constitution of İzmir Institute of Technology in the

early 1990s, opening of Labor, Culture and Art House in 2009, Barbaros 1.st Culture Festival eventuating in 2012, shooting of TV series in the village, the Peninsula Project that includes Ephesus-Mimas Road passing through Barbaros (Figure 5) and Strawman Festival first organized in 2016, then in 2017 (Figure 7). These factors are also the reasons of choosing Barbaros as a case study. In general, rural settlements in Urla and other places are losing their rural character for a long time. However, specifically and recently Barbaros is under the influence of a radical change with the rising interest of foreigners. This interest has the potential to make great changes in life practices and physical environment.

a) b) c)

Figure 7. Photos from Strawman Festival 2017.
(Sources: a) Retrieved January 23, 2018, from http://www.barbaroskoyu.com/index.php/kultur-sanat/barbarosoyuk-festivali/165-barbaros-oyuk-festivali b) Retrieved January 23, 2018, from http://www.barbaroskoyu.com/index.php/kultur-sanat/barbaros-oyukfestivali/165-barbaros-oyuk-festivali c) Retrieved January 23, 2018, from http://www.barbaroskoyu.com/index.php/kultur-sanat/barbaros-oyukfestivali/165-barbaros-oyuk-festivali)

After the extinction danger for rural heritage, the second problem led this reseach is the limited content of conservation studies about rural in Turkey. Last decade approaches to rural heritage in Turkey will be mentioned through master theses and municipalities' conservation projects, which were shared in the fifth YAPEX Restoration Fair. As this thesis emphasizes the importance of holistic understanding of rural settlements for their conservation, the mentioned studies will be reviewed in terms of their scope. They were searched; and especially valuation of natural and intangible characteristics checked up regarding their emphasized necessity and importance in international documents on conservation.

In the last decade, twenty-eight theses study on rural settlement conservation have been done as it is determined by scanning the archive of Council of Higher Education Thesis Center (Table 2).

Table 2. List of thesis on rural settlement conservation

1. 2017, Midyat / Hapisnas (Mercimekli) village and protection problems*, Mehmet Şakir Güler, Dicle University
2. 2016, Conservation problems in rural settlements: Case of Baglar region-Bergama, Yüksel Altuğ, DEÜ
3. 2016, The evaluation of the traditional settlement tissue of Tasagil Antalya in the point of conservation, Özge Öz Ciğer, MSGSÜ
4. 2016, Traditional architectural texture examination of Konarı Vilage, Safranbolu, in the context of protection, Derya Yıldız Kaya, MSGSÜ
5. 2016, Pattern analysis of Bayindir, Yusuflu traditional settlement and approaches to conservation, Beste Uluer, YTÜ
6. 2016, Rural conservation project of Muğla- Datça Hızırşah Village, Begüm İşcanı, İTÜ
7. 2015, Conservation aimed evaluation of Darkale rural settlement in Soma, Manisa, Ayşen Etlacakuş, IZTECH
8. 2015, Future of abandoned settlements (The İzmir-Ödemiş-Lübbey village case), Esra Acar, DEÜ
9. 2015, Urban conservation project in Deliballilar Village: Investigation of rules and preconditions for conservation arrangements, Zahide Sena Güneş, İTÜ
10. 2015, Place and community driven conservation and empowerment in historic rural landscapes: Principles and strategies for Taşkale village, Turkey, Emine Çiğdem Adrav, METU
11. 2014, A research on the conservation problems of the traditional housing architecture of Kapakli Village-Armutlu, Burak Kaynak, DEÜ
12. 2014, Traditional structure analysis and rehabilitation proposal in İznik İnikli village, Müge Yakışık, Karabük University
13. 2013, In the context of the protection of the rural architectural heritage:Rural traditional house of Bayburt, Tuğba Akgün, KTÜ
14. 2012, Conservation in rural areas, case study: Örenli Village in Kepsut, Balıkesir, Gülsüm Hande Yeşilyurt, METU
15. 2012, Defining the preservation problems and analysis of vernacular architecture herigate of Denizli Hisarköy (Attuda) settlement, Gamze Şayın, DEÜ
16. 2012, Proposal to protect rural texture of Burdur Altinyayla (Dirmil), Nihan Kocaman, İTÜ
17. 2012, Research of rural architecture in Aegean Region (A study of Manisa Kayacık), Göze Bayram, DEÜ
18. 2011, A research about the conservation of Çeşme District traditional settlement in the context of settlements of Datça Peninsula, Gülsev Uyan, MSGSÜ
19. 2011, The analysis of traditional houses and a method investigation for environmental preservation proposals in rural scale case of Baglica Village- Nallihan, Esin Bölükbaş Dayı, Gazi University
20. 2010, Development and conservation of cultural properties in rural areas of Eastern Black Sea region: A case study in Karacakaya Village, Gül Devrim Demirel, METU
21. 2010, Historical fabric of the mountain villages in Turgutlu, Gülser Özgökçeler, DEÜ
22. 2010, Protection of vernacular architecture in rural areas- Example of Balikli District in Artvin Şavşat, Elif Aydemir, İTÜ
23. 2010, Konya Kilistra (Gökyurt) historical placement architectural development and conservation offers, Sümeyye Arıtan, YTÜ
24. 2010, Rural Conservation Project in Yakaören (Ilisi/Cumayani), Fatma Sema Yücel, İTÜ
25. 2009, Soke district of Aydin province Gelebeç settlement and St. Nicholas Church, Özden Coşkun, YTÜ
26. 2008, A research of Ürünlü Village and its house architectural, Nergiz Yeşildal, YTÜ
27. 2007, Identifying the values of Küçükbahçe Village through its architecture and collective memory, Öget Nevin Cöcen, METU
28. 2007, A critical assessment for reuse of traditional dwellings as boutique hotels in Ürgüp, Şükran Güneş Can, METU

* The thesis is under embargo with the request of the author.

The theses, studied rural heritage, mainly focusing on the architectural characteristics and their conservation. Accordingly, the analyses and evaluations were done only for architectural characteristics. Even if all these theses give generic

information about the natural characteristics of sites only Asrav (2015), Aydemir (2010), Demirel (2010), Etlacakuş (2015) and Yıldız (2016) treat them as heritage; and emphasize their value or analyze them. Asrav's (2015) study has a part about natural characteristics and values of the case site, and topographical characteristics; flora and fauna characteristics; climatic conditions and natural resources are mentioned. Aydemir (2010) gives the definitions of natural and cultural landscape and states the landscape values of her study area. It is stated that, mountains, rocks and streams have natural landscape value (p. 48) and; agricultural lands and traditional architecture have cultural landscape values (p.50). Demirel's (2010) study is a documentation for whole village including landscape. She examines the landscape features under three subtitles: natural features untouched by human, natural features shaped by humans and; built up areas in the whole village. Natural features untouched by humans are given as forest, forage and water sources (p. 49); and natural features shaped by humans include agricultural lands (p. 53). Etlacakuş (2015) shares the geographic elements and usage of natural and human-made elements as cultural landscape characteristics. In the study of Yıldız (2016), under the title of conservation-needed properties, there are natural properties and cultural properties. Natural properties are given as lakes and caves.

Most of the theses listed above, give general information also about social features of the studied sites', however there are few studies examining their value. Among all, only five theses lay emphasis on intangible heritage characteristics. Asrav (2015) shares the demographic characteristics; economic activities; rural life characteristics, routines and habits as socio-cultural and economic characteristics and values. Cöcen (2007) gives information about socio-cultural properties of the study area including commercial life and economic activities; social life and daily customs; and relations with near environment. In this study, evaluation of values includes social and cultural values (p. 111). Etlacakuş (2015) clarifies the intangible characteristics as sense of place, natural features, sensory reactions, contemporary features, historic features, historic events, spiritual connections and traditional activities (p.123). Kocaman (2012) specifies cultural values including dialect, traditions, dress, music, handicraft and grease wrestling (pp. 10-13). Changes in social and cultural structures are emphasized under the title of problems in the geography (p. 77). Yeşilyurt (2012) discusses rural heritage as tangible and intangible heritage. Intangible heritage is given as local culture, lifestyle, traditions and social relationships (p.13). Under the heading of social features of the

village, information on economic activities and traditions are given (p.77). Moreover, social life is included in the evaluation section (pp. 106-108).

In this study, municipalities' conservation approaches to rural heritage were analyzed through the municipal official speeches in fifth YAPEX Restoration Fair, which took place in 2015 under the theme named "Rural Life, Rural Heritage". In the Rural Life, Rural Heritage Panel, nine municipalities shared their conservation studies, which are carried out in rural areas. Bursa Metropolitan Municipality mentioned their study of documentation for villages' architecture and culture of life, done with a team of volunteers and experts. Wedding ceremonies; folk dances and songs; food culture; oral narrative tradition; and handicrafts are searched as elements of life culture, and documentaries and books were published with the collected data. Beypazarı Municipality emphasized the developing tourism due to restoration and reuse of Ottoman civil architecture examples. It is stated that, life culture values were also embraced and thanks to increasing demand, handicrafts such as filigree and weaving continued to live. Moreover, public participation is ensured to make decisions about different subjects related with tourism such as traffic, selling prices and principles. Bilateral agreements were made between the municipality, associations, chambers and the community. Kepez Municipality shared their work on a Weaving Mill. A report to conserve the mill was prepared by experts and citizens; and it was accepted by municipality. The structures were registered and ready for restoration. Merzifon Municipality stated that they repaired an unemployed village school for the use of women who make production. Their future projects are restorations in a village valued for its adobe architecture; and continuing weaving tradition in another village. Oğuzlar Municipality shared the natural heritage sites and gave information about monumental trees. Safranbolu Municipality shared the places, which keep civil architecture and traditional life culture. It was stated that conservation development plans and legislation provisions were being implemented for Safranbolu, which was registered as an urban protected area since 1985. Seyhan Municipality indicated their inventory study. In the rural area of Seyhan, eight mounds were inventoried. It was emphasized that, adobe and stone houses demonstrating cultural diversity were valued. Vezirköy Muncipality shared their project aiming to conserve the natural heritage. The project includes four canyons and contains walking routes, stopovers, accommodation and camping places. Establishment of a museum for village tools is another target of the project. Oğuzeli Municipality indicated that restoration and landscaping projects were started to

conserve the natural and cultural heritage. The most district character of the rural life in Oğuzeli was declared as the Barak plain culture, which is still hosting Turkmen life with all its traditions. To maintain and present it projects will be made (Kırsal Yaşam Kırsal Miras, 2015).

It is seen that there are very few studies handling a rural place to conserve it with all its landscape characteristics: natural and cultural heritage with their tangible and intangible aspects. As different from the most of mentioned studies above, achieving a holistic understanding for the rural settlement is the intention of this thesis. The physical and sociocultural character of Barbaros has been changing for a long time due to factors mentioned above and, recent changes indicate a rapid transformation. Unfortunately, heritage characteristics of Barbaros cultural landscape have already been damaged and threats keep existing growingly. Thus, understanding cultural landscape characteristics with a holistic approach is urgently needed. Within the scope of the thesis, understanding physical and socio-cultural characteristic of Barbaros; assessing cultural heritage characteristics and their significance and evaluating how the transformation of the village affected its significance is intended. Increasing knowledge about the heritage in Barbaros cultural landscape, awareness of it, and creating information for its potential usage in conservation is aimed.

1.2. Theoretical Framework

The purpose of this thesis is to understand and document rural heritage characteristics of Barbaros settlement. This part, aiming to clarify the theoretical framework of the study, concentrated on four main aspects. The first of these is the importance and scope of understanding cultural heritage by means of recording, documentation and investigation in heritage conservation studies whereas the second is the definition and understanding means of rural heritage and its components. These two interrelated aspects are chronologically clarified with reference to international charters and documents. The third, explains the international legal use of the term cultural landscape which is, the term found the most inclusive one containing natural and cultural aspects. Lastly, the fourth one explains the existing three methods to handle cultural landscapes.

1.2.1. Importance and Scope of Understanding Cultural Heritage in Conservation Studies

Documenting cultural heritage has always been prior to conservation studies. However, while physical aspects were the only concern earlier; depending on the widening concept of cultural heritage, the content of documentation extended. In the Athens Charter (1931), the focus was on historic monuments, and an emphasize was put on publishing an inventory of ancient monuments, with photographs and explanatory notes. With the Venice Charter (ICOMOS, 1965), the concept of historic monuments developed; urban and rural settings were included while documentation stayed limited with physicality. The document underlined the necessity of precise documentation in the form of analytical and critical reports, illustrated with drawings and photographs. In the Declaration of Amsterdam (ICOMOS, 1975) public participation was suggested for drawing up inventories. The declaration was a comprehensive document including the interrelations between conservation processes and local authorities and citizen's participation; social factors; legislative and administrative measures; financial means; and, methods, techniques, skills for conservation. According to the document, inventories for buildings, architectural complexes and sites needed as a realistic basis for conservation. Moreover, public participation was suggested for the process of drawing up inventories as it is suggested for every stage of conservation (p. 161). Thus, with the inclusion of stakeholders in conservation process including documentation, vision of conservation and documentation has extended in comparison with the situation that only experts work for conservation. The Appleton Charter (ICOMOS, 1983) points to the necessity of understanding all qualities of heritage prior to conservation studies, thus expanded the conservation approach focusing on tangible aspects. It was stated that "the better a resource is understood and interpreted, the better it will be protected. In order to properly understand and interpret a site, there must be a comprehensive investigation of all those qualities which invest a structure with significance". The Nara Document on Authenticity (ICOMOS, 1994) is another document widening the content of conservation. The definition of conservation is included as "all efforts designed to understand cultural heritage, know its history and meaning", and the information sources were given as: "written, oral and figurative sources which make it possible to know nature, specifications, meaning and history of the cultural heritage." Additionally,

the document titled Principles for the Recording of Monuments, Groups of Buildings and Sites (ICOMOS, 1996) gives diverse information on recording. It states recording as an essential part of conservation process and defines it as a "capture of information which describes the physical configuration, condition and use of monuments, groups of buildings and sites, at points in time." Moreover, in this document content of records was explained. It is stated, records should include some of or all the following:

> "a) The type, form and dimensions of the building, monument or site;
> b) The interior and exterior characteristics, as appropriate, of the monument, group of buildings or site;
> c) The nature, quality, cultural, artistic and scientific significance of the heritage and its components and the cultural, artistic and scientific significance of:
> • the materials, constituent parts and construction, decoration, ornament or inscriptions
> • services, fittings and machinery,
> • ancillary structures, the gardens, landscape and the cultural, topographical and natural features of the site;
> d) The traditional and modern technology and skills used in construction and maintenance;
> e) Evidence to establish the date of origin, authorship, ownership, the original design, extent, use and decoration;
> f) Evidence to establish the subsequent history of its uses, associated events, structural or decorative alterations, and the impact of human or natural external forces;
> g) The history of management, maintenance and repairs;
> h) Representative elements or samples of construction or site materials;
> i) An assessment of the current condition of the heritage;
> j) An assessment of the visual and functional relationship between the heritage and its setting;
> k) An assessment of the conflicts and risks from human or natural causes, and from environmental pollution or adjacent land uses."

Furthermore, New Zealand Charter for the Conservation of Places of Cultural Heritage Value (ICOMOS, 2010) emphasizes the importance of understanding heritage with its all aspects and explains the way for it:

> "Conservation of a place should be based on an understanding and appreciation of all aspects of its cultural heritage value, both tangible and intangible. All available forms of knowledge and evidence provide the means of understanding a place and its cultural heritage value and cultural heritage significance. Cultural heritage value should be understood through consultation with connected people, systematic documentary and oral research, physical investigation and recording of the place, and other relevant methods."

In the New Zealand Charter, comprehensive understanding of the cultural heritage value and assessment of its cultural significance stated as the first principle for conservation plan. Some other principles of conservation plan are: assessment of the fabric of the place and its condition; including the entirety of the place, including the setting; and considering the needs, abilities and resources of connected people.

Similarly, the Burra Charter (ICOMOS, 2013) emphasized the importance of understanding cultural significance through collecting and analyzing information. Understanding cultural significance is the first step of Burra Charter Process, and followed by development of policy and management of the place. The way to understand significance is explained with following sentences:

> "Work on a place should be preceded by studies to understand the place which should include analysis of physical, documentary, oral and other evidence, drawing on appropriate knowledge, skills and disciplines." (ICOMOS, 2013).

Moreover, contribution of the people associated with the place stated necessary in identifying and understanding cultural significance. Lastly, in the Principles for the Conservation of Heritage Sites in China (ICOMOS, 2015), the first two steps of conservation and management process is stated as identification and investigation; and assessment. Research is declared as a fundamental aspect of conservation and; it is stated that every step in conservation should be based on research. According to the document, identification and assessment comprises survey, and although its main target is physical remains, it also includes following:

> "i. The existing condition of the natural or cultural landscape and its changes through history.
> ii. Traces that remain of important historic events and major natural disasters.
> iii. Evidence of persons who designed and constructed the original site, sources of building materials, and past owners or occupants.
> iv. History of interventions and adaptations to the site.
> v. Historic ruins that originally had special social significance.
> vi. Associated artifacts and inscriptions.
> vii. Associated historic and cultural traditions."

In accordance with the document, assessment includes determining values; threats; state of preservation; management context; status of research, presentation and interpretation of a site; and use of a site.

To conclude, documentation content widened in time in cultural heritage studies. At first physical characteristics were the only matter for documentation. Then, the base of conservation study became understanding the place through recording including physical, socio-cultural and economic aspects; interpreting them and; assessing the values and significance of cultural heritage with its tangible and intangible aspects. In order to do that, research should be done thorough physical entities, written and oral sources, and; collected information should be analyzed. Survey should be done on

spaces' physical characteristics; their use; the used technology and skills to shape them; and hosted traditions. Treats and conflicts should be revealed.

1.2.2. Concepts in Conservation Studies About the Rural Areas and their Contents

Industrial revolution made fundamental changes in the rural environment and bygone architecture of agricultural society became the topic of conversation at the end of 18th century. The idea of gathering farm houses in a park as tangible data of past was first proposed in 1709. Then, many open-air museums were created in Europe and England (Eyüpgiller & Eres, 2013, p. 439). Since then, approaches to rural heritage changed over time. In the following section, these will be evaluated chronologically through international documents regarding heritage conservation.

In the Recommendation Concerning the Safeguarding of the Beauty and Character of Landscapes and Sites, dated 1962, it was declared that safeguarding the beauty and character of landscapes and sites is necessary since they represent a powerful physical, moral and spiritual regenerating influence on people, also since they contribute to artistic and cultural life (UNESCO, 1962). In the recommendation, preservation and restoration of natural, rural and urban landscapes and sites including natural and manmade ones having cultural or aesthetic value was stated as necessary. In 1965, with Venice Charter, which puts stress to the importance of conserving in-situ, the content of historic monument expanded and, urban and rural settings which have cultural significance were included (ICOMOS). In this way, rural settings were declared as heritage to safeguard for future generations. In 1975, with the European Charter of Architectural Heritage (ICOMOS), in addition to urban, buildings in old towns, characteristic villages in their natural or manmade setting are considered important. In 1977, in the Granada Appeal about Rural Architecture in Regional Planning, rural architectural heritage was emphasized with its aesthetic values, also as a testimony of secular wisdom (1999). The latter is a signal for intangible heritage even if there is not a direct statement about it. Moreover, rural settings and natural surroundings were concerned in this appeal. In 1979, in the Recommendation on the Rural Architectural Heritage, rural architectural heritage is again concerned together with its natural setting (1999). Importance of the rural heritage in its local cultural and sociological context,

also with its wider ecological and economic roles is stressed. The World Heritage Committee Eight Ordinary Session, held in 1984, had a chapter named "mixed cultural/natural properties and rural landscapes". It is declared in the report that there are problems in identification, evolution and integrity of mixed cultural/natural properties, particularly rural landscapes (UNESCO, 1984). As Fowler (2003, p. 66) states,

> "The Committee requested the International Union for Conservation of Nature (IUCN) to consult with ICOMOS and the International Federation of Landscape Architects (IFLA) to elaborate guidelines for the identification and nomination of mixed cultural/natural rural properties or landscapes to be presented to the Bureau and the Committee at their forthcoming sessions."

In 1995, with the Recommendation on the Integrated Conservation of Cultural Landscape Areas as a part of Landscape Policies, "landscape" come into use as a term including both cultural and natural heritage. The term is defined as:

> "Formal expression of the numerous relationships existing in a given period between the individual or a society and a topographically defined territory, the appearance of which is the result of the action, over time, of natural and human factors and of a combination of both." (CoE, 1999)

Definition of c*ultural landscape* is also given as:

> "Specific delimited parts of landscape, formed by various combinations of human and natural agencies, which illustrate the evolution of human society, its settlement and character in time and space and which have acquired socially recognized and culturally values at various territorial levels, because of the presence of physical remains reflecting past land use and activities, skills or distinctive traditions, or depiction in literary and artistic works, or fact that historic events took place there."

In 1999, Recommendation on the Protection and Enhancement of the Rural Architectural Heritage also discussed rural architecture together with its setting. Built and natural heritage is stated as two inseparable aspects of rural heritage. The necessity of a multidisciplinary basis for identifying rural heritage is emphasized to be able to embrace architectural, artistic, geographical, historical, economic, social and ethnological factors (1999). After the criticisms about mixed cultural/natural properties in 1984 as mentioned above, as Fowler stated, "in 1992, the World Heritage convention become the first legal instrument to recognize and protect cultural landscapes" (2003, p. 19). The report of the expert group on cultural landscapes (1992) explain the necessary

criteria for inclusion of cultural landscapes on the World Heritage List. The term, landscape, is explained in the report (1992) as

> "illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal".

Intangible heritage was not strongly emphasized in any of the rural heritage related documents mentioned above. However, in 1989, by the Recommendation on the Safeguarding of Traditional Culture and Folklore, folklore was declared as heritage of humanity that needed to be safeguarded and defined as:

> "Folklore (traditional or popular culture) is the totality of tradition-based creations of a cultural community, expressed by a group or individuals and recognized as reflecting the expectations of a community group or individuals and recognized as reflecting the expectations of a community in so far as they reflect its cultural and social identity; its standards and values are transmitted orally, by imitation or by other means. Its forms are, among others, language, literature, music, dance, games, mythology, rituals, customs, handicrafts, architecture and other arts." (UNESCO, 1989)

In 2003, European Rural Heritage Observation Guide – CEMAT (The Committee of Senior Officials of the European Conference of Ministers responsible for Regional/Spatial Planning) placed emphasis on both tangible and intangible aspects of rural heritage which is defined as a combination of landscapes; rural architecture; local products; and techniques, tools and know-how. According to the document, tangible heritage is made up of landscapes, property, moveable property and products; and intangible heritage is made up of techniques and skills, the local dialects, music and oral literature, and ways of organizing social life. Moreover, it is stressed that rural cultural heritage cannot be discussed without referring to people from countryside and towns.

Again in 2003, another document about intangible heritage was prepared which is the Convention for the Safeguarding of Intangible Cultural Heritage (UNESCO). In this document, the domains, which intangible cultural heritage is manifested in, listed as:

> "a) Oral traditions and expressions, including language as a vehicle of intangible cultural heritage
> b) Performing arts
> c) Social practices, rituals and festive events
> d) Knowledge and practices conserving nature and the universe
> e) Traditional craftsmanship"

Finally, in Andong Recommendations (ICOMOS, 2006) which is about two historic villages; cultural heritage is discussed both with tangible and intangible aspects. The tangible ones were exemplified with buildings and gardens; and intangible ones were exemplified with traditional skills and spiritual practices that underlie the spatial layout of the place. The surrounding landscape and setting is also stated as an aspect of cultural heritage. Moreover, local participation in conservation was stated as necessary.

In short, since 1962 rural heritage has been considered not only with rural settlement itself, but also with its environment. In other words, the importance is always put on nature and culture together and, in 1992 the term cultural landscape was defined in a manner that it involves both human and natural agencies. In the CEMAT guide (2003) and Andong Recommendations (ICOMOS, 2006) not only tangible but also, intangible aspects of rural heritage were emphasized. In consideration of the referenced documents, heritage characteristics of a rural settlement includes natural and cultural heritage with their tangible and intangible aspects, and cultural landscape is the most inclusive term for that scope. To understand the international legal use and content of the term, the related parts of World Heritage Convention are explained in the following part.

1.2.3. Cultural Landscapes among the World Heritage

According to the Convention Concerning the Protection of the World Cultural and Natural Heritage (UNESCO, 1972), the aim of World Heritage is to ensure the identification, protection, conservation, presentation and transmission to future generations of the cultural and natural heritage which have outstanding universal value. There are three main categories for the type of properties of World Heritage which are cultural property, natural property and; mixed cultural and natural property. In 1992, the criteria for cultural properties were revised with respect to the inclusion of cultural landscapes in World Heritage. In the Report of the Expert Group on Cultural Landscapes, the term cultural landscape category is divided into three sub category:

> **1.** "Clearly defined landscape embraces garden and parkland landscapes constructed for aesthetic reasons which are often (but not always) associated with religious or other monumental buildings and ensembles." (Report of the expert group…, 1992).

Example: Cultural landscape of Sintra, Portugal, inscribed in 1995.[2]

a) b)

Figure 8. a) Cultural Landscape of Sintra (Source: Starr, F. n.d., Retrieved in November 15, 2017 from whc.unesco.org/en/documents/112840) b) Cultural Landscape of Sintra (Source: Starr, F. n.d., Retrieved in November 15, 2017 from whc.unesco.org/en/documents/112855).

2. "Organically evolved landscape results from an initial social, economic, administrative, and/or religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes reflect that process of evolution in their form and component features. They fall into two subcategories.

- A relict (or fossil) landscape is one in which an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form.
- A continuing landscape is one which retains an active social role in contemporary society closely associated with the traditional way of life, and in which the evolutionary process is still in progress. At the same time, it exhibits significant material evidence of its evolution over time." (Report of the expert group…, 1992).

[2] "In the 19th century Sintra became the first centre of European Romantic architecture. Ferdinand II turned a ruined monastery into a castle where this new sensitivity was displayed in the use of Gothic, Egyptian, Moorish and Renaissance elements and in the creation of a park blending local and exotic species of trees. Other fine dwellings, built along the same lines in the surrounding *serra* , created a unique combination of parks and gardens which influenced the development of landscape architecture throughout Europe." (UNESCO, n.d.)

Example: Archaeological Landscape of the First Coffee Plantation, Cuba, inscribed in 2000.[3]

a) b)

Figure 9. a) Archaeological Landscape of the First Coffee Plantations. (Source: Steven, G., n.d., retrieved in November 15, 2017 from whc.unesco.org/en/documents/131448) b) Archaeological Landscape of the First Coffee Plantations. (Source: Ko Hon Chiu, V., n.d., retrieved in November 15, 2017 from whc.unesco.org/en/documents/126485).

Example: Wachau Cultural Landscape, Austria, inscripted in 2000.[4]

a) b)

Figure 10. a) Wachau Cultural Landscape (Source: Hürner, J. n.d., Retrieved in November 15, 2016 from whc.unesco.org/en/documents/113887)
b) Wachau Cultural Landscape (Source: Ko Hon Chin, V., Retrieved in November 15, 2016 from whc.unesco.org/en/documents/121510)

3. Associative cultural landscape justifiable by virtue of the powerful religious, artistic or cultural associations of the natural element rather than material cultural evidence, which may be insignificant or even absent." (Report of the expert group…, 1992).

[3] "The remains of the 19th-century coffee plantations in the foothills of the Sierra Maestra are unique evidence of a pioneer form of agriculture in a difficult terrain. They throw considerable light on the economic, social, and technological history of the Caribbean and Latin American region." (UNESCO, n.d.)

[4] "The Wachau is a stretch of the Danube Valley between Melk and Krems, a landscape of high visual quality. It preserves in an intact and visible form many traces - in terms of architecture, (monasteries, castles, ruins), urban design, (towns and villages), and agricultural use, principally for the cultivation of vines - of its evolution since prehistoric times." (UNESCO, n.d.)

Example: Vat Phou and Associated Ancient Settlements within the Champasak Cultural Landscape, Lao People's Democratic Republic, inscribed in 2001.[5]

a) b)

Figure 11. a) Champasak Cultural Landscape (Source: Engelhardt, R. n.d., Retrieved in November 15, 2017 from whc.unesco.org/en/documents/110158)
b)Champasak Cultural Landscape (Source: Ko Hon Chiu, V., n.d., Retrieved in November 15, 2017 from whc.unesco.org/en/documents/136793)

There are no specific criteria for cultural landscapes, but the basic criteria for cultural World Heritage sites are also valid for them. These criteria are:

"- a masterpiece of human creative genius.
- an important interchange of human value, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.
- a unique or at least exceptional testimony to a cultural tradition or civilization, living or disappeared.
- an outstanding example of a type of building or architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.
- an outstanding example of a traditional human settlement or land-use, representative of a culture (or cultures), especially when under threat.
- be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance"

as they were abbreviated by Fowler (2003, pp. 28-29).

However, Fowler identifies some characteristics which are significant in nature and management of World Heritage cultural landscapes by warning that they are subjective and neither inclusive nor definitive (2003, p. 30). These are:

A. Aesthetic quality is significant on the Site

[5] "The Champasak cultural landscape, including the Vat Phou Temple complex, is a remarkably well-preserved planned landscape more than 1,000 years old. It was shaped to express the Hindu vision of the relationship between nature and humanity, using an axis from mountaintop to riverbank to lay out a geometric pattern of temples, shrines and waterworks extending over some 10 km. Two planned cities on the banks of the Mekong River are also part of the site, as well as Phou Kao Mountain. The whole represents a development ranging from the 5th to 15th centuries, mainly associated with the Khmer Empire." (UNESCO, n.d.)

B. Buildings, often large buildings, are significant

C. Continuity of lifeway/landuse is an important element

F. Farming/agriculture is/was a major element in the nature of the landscape

G. The landscape is, or contains as a major element, ornamental garden(s)/park(s)

I. Primarily an industrial site

L. The landscape is, or contains elements which are, significant in one or more forms of group of identity such as for a nation, a tribe, or a local communitiy

M. A mountain or mountains is/are an integral part of the landscape

N. The landscape contains, or is entirely, a National Park or other protected area

P. A locally resident population is a significant part of (the management of) the landscape

R. The landscape possesses an important dimention of religiousty/sancity/spirituality/holiness

S. Survival is a significant theme in the landspace, physically as of ancient field system and archeological monuments, and/or socially, as a group of people in a hostile environment

T. Towns, and/or villages, are within the inscribed landscape

W. Water is an integral, or at least significant, part of the landscape

Other Jf. Jungle/forest/woodland environment

Ra. Rock art

Wi. Irrigation, or other form of functional water management

WI. A lake or lakes is/are an integral part of landscape

Wr. For river(s)

Ws. For sea

1.2.4. Existing Methods to Understand Cultural Landscapes

Tuna Yüncü (2015) searched national approaches to identify/describe and assess "cultural landscapes" in the scope of her PhD thesis. As stated by Tuna Yüncü (2015), international documents about cultural landscape give official definitions and limit the application of the term cultural landscape; and identify the public authorities to make them take necessary actions in national level (p.40). As she also stated, United States

and UK are quite advanced in their legal recognition and protection of cultural landscapes (Yüncü, 2015). As a result, the NPS (National Park Service) method applied in United States and HLC (Historic Landscape Characterization) applied in UK is given below. In addition to this, CEMAT methodology for rural heritage is also given since it includes landscape characteristics.

1.2.4.1. The US National Park Service (NPS)

NPS defines cultural landscapes as :

> *"*a geographic area, including both cultural and natural resources and the wildlife or domestic animals therein, associated with a historic event, activity, or person, or exhibiting other cultural or aesthetic values*."* (Page, Gilbert, & Dolan, 1998)

There are four general types of cultural landscape determined by NPS which are, historic site, historic designed landscape, historic vernacular landscape and, ethnographic landscape (Page, Gilbert, & Dolan, 1998).

In 1989 National Register Bulletin 30 entitled 'Guidelines for Evaluating and Documenting Rural Historic Landscapes' was published. It stated rural historic landscape as one of the categories of historic sites (McClelland, Keller, Keller, & Melnick, 1999). With the bulletin, which was revised in 1999 the rural historic landscape was defined, its characteristics were described, and practical methods were suggested for its survey and research. The definition of rural historic landscape by NPS has similar content with the definition of cultural landscape and it is given as:

> "a geographical area that historically has been used by people, or shaped or modified by human activity, occupancy, or intervention, and that possesses a significant concentration, linkage, or continuity of areas of land use, vegetation, buildings and structures, roads and waterways, and natural features." (McClelland, Keller, Keller, & Melnick, 1999)

Rural historic landscapes are listed in the National Register after three stages: identification of historic landscape characteristics, evaluation according to the National Register criteria and documentation on a registration form. As explained by McClelland et.al. (1999), in the first stage to identify a rural historic landscape, it is necessary to develop historic context, conduct historic research and survey the landscape; in the second stage to evaluate National Register eligibility, it is necessary to define

significance, assess historic integrity, and select boundaries; and lastly in third stage to register a rural historical landscape, the National Registration Form (NPS 10-900) should be completed and necessary related procedures (36 CFR Part 60) should be followed.

For the first stage, identification, the first necessity is developing historical context and it is explained as an "important theme, pattern, or trend in the historical development of a locality, State, or the nation at a particular time in history or prehistory" (McClelland, Keller, Keller, & Melnick, 1999). A written statement of historic contexts is a necessity for studies and the sources to develop are given as State or local histories, archeological studies, historic maps, plats and land records, studies on physical geography and ecological studies (McClelland, Keller, Keller, & Melnick, 1999). After developing a historical context, it is needed to conduct historic research with the help of historic maps, historic photographs, aerial photographs, census records, local and country histories, homestead papers, deeds and wills, diaries, commercial records, newspapers, farm accounts and receipts, soil surveys, vegetation surveys, oral histories, local stories and folklore, and family records (McClelland, Keller, Keller, & Melnick, 1999). The last necessity for identification is surveying the landscape through gathering information about landscape, its characteristics and condition. Eleven landscape characteristics are defined to read rural landscape and to understand the natural and cultural forces that have shaped it. The characteristics as listed below are divided into two: processes and physical components. The first four ones are included in processes that shape the cultural landscape; and the remaining seven are included among the physical components that are evident in the landscape.

1. Land uses and activities: farming, mining, ranching, recreation, social events, commerce or industry

2. Patterns of spatial organizations: road systems, field patterns, distance between farmsteads, proximity to water sources, orientation of structures to sun and wind

3. Response to the natural environment: tradition in land use; location and organization of rural community; location, sitting, construction method and material of structures; social customs shaped with natural features

4. Cultural traditions: Religious beliefs; social customs, ethnic identity; trades and skills

5. Circulation networks: Livestock trails; footpaths; roads, major highways; airstrips

6. Boundary demarcations: Fences; walls; tree lines; hedge rows; drainage or irrigation ditches; roadways; creeks; rivers

7. Vegetation related land use: Crops; trees; shrubs

8. Buildings, structures, and objects: Buildings: residences, schools, churches, outbuildings, barns, stores, community halls, train depots; structures: dams, canals, system of fencing, system of irrigation, tunnels, mining shafts, grain elevators, silos, bridges, earthworks, highways;

9. Clusters: Groupings of buildings, fences, and other features as seen in a farmstead, ranch, or mining complex

10. Archeological sites: The sites of prehistoric or historic activities or occupation

11. Small-scale elements: Foot bridge, road sign, bales of hay, canal stones, road traces, mill stones, individual fruit trees, abandoned machinery, fence posts

In the second stage, evaluation, it is needed to define significance, assessing historical integrity and selecting boundaries. For defining significance, which is the first step of evaluation, there are four National register criteria to be checked and a property must have at least one of the criteria. Criterion A is for the properties associated with events and activities that have made significant contributions to the broad patterns of history such as exploration, settlement, ethnic traditions, farming, animal husbandry, ranching, irrigation, logging, horticulture, fishing, mining, transportation and recreation. Criterion B is for the properties associated with the lives of persons significant in our past. Criterion C is for the properties embodying the distinctive characteristics of a type, period, or method of construction. Lastly, criterion D is for the properties that have yielded information important for prehistory or history. After checking these four criteria to define significance, areas of significance should be selected. Areas of significance are the aspects of history in which development or identity of a rural community or region was influenced by use, occupation, physical character or association. Mentioned areas of significance in the guideline are agriculture, architecture, archeology, community planning and development, conservation, engineering, exploration/settlement, industry, landscape architecture, and science. As the last and third step to define significance, period of significance should be defined and it is defined as:

> "the span of time when a property was associated with important events, activities, persons, cultural groups, and land uses or attained important physical qualities or characteristic" (McClelland, Keller, Keller, & Melnick, 1999).

The second step of evaluation is assessing historic integrity, which is defined as the composite effect of location, design, setting, materials workmanship, feeling, and association. To assess historic integrity these seven qualities of integrity should be checked; changes and threats to them should be identified; contributing and noncontributing resources should be classified; and, lastly, the overall integrity should be weighed. Then for the third step of evaluation, boundaries for rural historic landscapes should be selected. To select the boundaries, historic property, which is the unit of land actively managed, occupied, settled, or manipulated during the historic period for purposes related to significance, should be defined. Then, the historic property that has both historic significance and integrity should be selected. Appropriated edges to the location, historic significance, and integrity of property should be selected according to historic legal boundaries, boundary demarcations, rights-of-way, natural features, changes in nature of development or spatial organization, edges of new development, current legal boundaries, lines drawn along or between fixed points or long-standing vegetation.

The third and last stage of listing a rural historical landscape is registration. It includes special form which is a summary of the information gathered during identification and findings concerning the significance, integrity and boundaries; and procedure.

1.2.4.2. Historic England, Historic Landscape Characterization (HLC)

Historic Landscape Characterization (HLC) is a method for a better and broader understanding of cultural landscape and, as a result, it allows practical applications including conservation. As stated by Clark, Darlington, & Fairclough (2004), there has been no single, national approach to carrying out HLC surveys, but there are concepts that are given below in abbreviated format:

- The main object of the study is the present-day landscape.
- Change and earlier landscapes exist in the present landscape in other words, time depth is the most important characteristics of landscape.

- The survey is concerned with area, not point data.
- All aspects of landscape are part of landscape, not just ‘sperial’ areas
- Semi-natural and living features are part of landscapce as archeological features
- Characterization of landscape is a matter of interpretation not record, perception not facts; understanding landscape is an idea, not purely an objective thing
- Collective and public perceptions of landscape should be considered alongside expert views
- Since landscape is and always has been dynamic, the aim is the management of change, not the preservation
- The process of characterisation should be transparent, with clearly articulated records of data sources and methods used
- HLC maps and text should be easy to understand and accesible
- HLC results should be integrated into other environmental and heritage management records

Typical phases of HLC are given as data gathering on defined attributes from selected sources; grouping of attributes to make HLC types; analysis of types to explore timedepth, past landscape change and landuse, chronology and process of land enclosure, present and future landuse; evaluation; reporting & archiving; recommendations and lastly applications (Clark, Darlington, & Fairclough, 2004, p. 7). Some of the attributes that needed to be identified and described are listed by Clarck et.al. (2004) as below:

- Current land use
- Past land use
- Field morphology (size, shape, group patterns)
- Boundary types
- Distribution any types of resources like woodland, water, minerals
- Distribution and types of buildings
- Placenames and earliest references
- Settlement types and patterns
- Communucation types and patterns
- Archaeological and historic sites recorded on the SMR Common Sources
- Modern OS mapping (usually GIS-based)
- Modern land use and thematic mapping (e.g. Phase 1 Habitat Survey)

- Geological, soil, hydrological and topographical mapping
- Comprehensive historic mapping
- Selected historic mapping
- Aerial photographs
- Documentary sources
- SMR data (especially designations)
- Other research

After defining the attributes, they should be grouped and HLC types should be defined which are given as:

- Unenclosed or unimproved land
- Enclosed land
- Woodland
- Industrial land
- Military
- Ornamental and recreational
- Settlements
- Orchards
- Communications
- Water and valley floor
- Water bodies

HLC explains landscape's cultural, historic and archaeological attributes and the importance of the change through time as a primary characteristic. The corncern is not to preserve the landscape unchanged, nor to return it to some past point in its evolution. It tries to manage sustainably the past, history and origins of the landscape in the present; and its challenge is to address how future change can sensitively respect local character and diversity. It may be possible to produce generic recommendations for individual character types. For example, the Lancashire report includes a section entitled enhancing and Safeguarding the Type, management recommendations identifiifes for each type in that part (Clark, Darlington, & Fairclough, 2004, p. 14).

1.2.4.3. CEMAT, European Rural Heritage Observation Guide

In the European Rural Heritage Observation Guide-CEMAT, a methodology was proposed to enable learning rural heritage observation. Since the guide explains rural as a treasure trove of the cultural, natural and lanscape heritage (p. 2), its methodology for rural heritage is given together with the methods proposed for landscapes. The approach has 7 steps.

1. Clarifying the project
2. Selecting an area
3. Identifying rural heritage
4. Classifying and categorising heritage elements
5. Understanding relationships and changes
6. Understanding heritage from a local development perspective
7. Evaluating heritage

The first step is clarifying the project. To launch a project to enhance and develeop rural cultural heritage, it is needed to get in contact with related intermediaries and population groups. The most appropriate methods would be to involve them. The second step is selecting a locality. As it is stated in the guide, heritage elements assume meaning and value over a specific territory and they assume that territory's identity. A locality that allows for identity-based references; corresponding to the target audiences, communication strategy and objectives should be selected. The selected locality should allow for a comprehensive social, cultural and economic approach; have biogeographical, climatic or soil unity; or made up of several local authorities. The third step is identifying rural heritage. Identification should be done on the ground, through reading official 1/25.000 maps; sketches; photographs; drawings; classification and systematic summaries; comparative cartography; comparison of old and new land register. For documentation inventory may be used; old and recent photography collections may be searched; local archieves may be consulted; interviews and oral inquiries may be done. The fourth step is classification and it is necessary only if it is helpful for a better knowledge of the elements. A thematic classification (water, religion, work, travel and crossings); classification by location or function; gradual classification (landscape, villages, etc.); categorising the elements like the tangible and intangible as categorized from the most visible to most secluded; or categorization from

the operational to the obsolete may be done. The fifth step is understanding the relationship and change; it is stated that no heritage elements can be understood in isolation and to understand the relationships between one heritage element and another, historical development, landscape development, and changes in use should be known (p.36). The sixth step is understanding heritage from local development perspectives, and it may cause development projects and mobilise the region's business community. The last and seventh step is evaluating heritage; in this step it is needed to evaluate change, assessing positive and negative aspects and discussing the value of heritage.

Moreover, CEMAT gives assessment criterias in the form of questions to read a landscape which is necessary to identify rural heritage. For the major spatial organizational sections, given questions (CEMAT, 2003) are given in the table below.

Table 3. CEMAT questions.

Cultivated Land	How it is composed (open fields, hedrerow, terraces…? How are the parcels of land arranged (in strips, ple-shaped wedges, etc.)? Are the fields enclosed, and if, so how? How are the land parcels reached?
Land for Animal Husbandry	What areas are used for animal husbandry (meadow, trail…)? Are there several distinct areas? Do these vary according to season? How are these areas marked out? Do they include permanent structures (mountain, farms, shepherds' lodges, etc.)?
Forestry Land	Where and how is wooded land dvided up in the territory? What types of afforestattion are seen (forest, woods, copses…)? What are the dominant species? How are these wooded areas arranged (high forest, coppice, coppice-with-standard, etc.)? Who manages them (private forest, state forest)? Do the residents enjoy particular rights (right to gather wood, etc.)?
Aquatic Areas	Where is water present (rivers, lakes, ponds…)? Have these expanses been created or laid out by man? How and why?
The Built Area	What form has the built area assumed (village, hamlets, scattered habitat, etc.)? Where and why? How does this compare with the past, and how such buildings were laid out (see the old land register)?

All these three ways of understanding cultural landscape mentioned above have common steps (Table 4). Identification; understanding the time-depth and its effects; and evaluation are the common ones for NPS, HLC and CEMAT guides. In addition to this, both HLC and CEMAT suggests grouping the elements. The method of the this

study is formed as a result of analysis of the three approaches; and it will be mentioned in Chapter 1.3.

Table 4. Processes of NPS, HLC and CEMAT. Similar steps are written in the same color.

NPS
1. Identification - Develop historical context - Conduct historic research - Surveying landscape **2.** Evaluation - Define significance - Assess historical integrity - Select boundaries **3.** Registration
HLC
1. Data gathering **2.** Grouping and making HLC types **3.** Analysis of types to explore timedepth, past landscape change and landuse, chronology and process of land enclosure, present and future landuse **4.** Evaluation **5.** Reporting-archieving **6.** Recommendations **7.** Applications
CEMAT
1. Claryfy project **2.** Select area **3.** Identify rural heritage **4.** Classify and categorize heritage elements **5.** Understanding relations and change **6.** Understanding heritage from a local development perspective **7.** Evaluating heritage

1.3. Method of Study and Structure of the Thesis

To understand characteristics of Barbaros, firstly international documents and publications are examined to be acquainted with the international theoretical understandings and by taking that knowledge as a base to form a framework for this study. So, the importance of understanding cultural heritage and its content, and concepts about rural in conservation studies are searched. The results shaped the approach of the thesis. It is seen that the term cultural landscape is the most holistic and suitable term since it includes both natural and cultural aspects and tangible and intangible characteristics. Then, three existing methods for cultural landscape research that belongs to NPS, HLC and CEMAT are examined for their guidance. Further, national approaches for rural heritage are searched in academic studies through theses

and in practice through municipalities' conservation projects. In synthesis, the method of the study includes data gathering, identification and value assessment, and they will be explained below.

In the data gathering step, firstly the existing sources are examined including books, photographs, maps, protection regulations and drawings. The monography written by Aydın Yaka (2016) was the main source to have information about social, economic and cultural features of Barbaros. Barış Mater's (1982) book was another main source used to take information about the land qualities and uses in Urla Peninsula including Barbaros. Jale Erzen's photographs, which are taken around 1980s in Barbaros, were visual sources giving information about the past[6]. Maps taken from Urla Municipality are used to get information and to create the visuals of the thesis. These maps are the 1:25.000 scaled base map showing Barbaros plain, the map showing environmental conservation areas, the cadastral plan in DWG format and construction plan for Barbaros in DWG format. In addition to this, archaeological conservation decisions in relation with Barbaros are taken from İzmir 1st Numbered Cultural Property Conservation Committee. Additionally, from Urla Forest Sub-district Directorate, Forest Map is taken in image file format. Lastly, drawings produced in content of 2015-2016 IZTECH SP191 Summer Practice, which was carried out in Barbaros, are taken.

As the second step of data gathering, a site survey has been done in Barbaros. It includes oral research through interviews and documentation of the physical environment through ArcGIS Survey123 application. For both, the content of information is based on the content mentioned in the theoretical framework. The oral research did not have strict questionnaire, but still at the beginning it was tried to ask questions as much as possible unwittingly. This attitude was limiting the interviewee by making their answers short and general, interview was being formal and depth and intimacy were lack. Then it is realized, it could be more fulfilling when the interviewer is in a passive position and letting the interviewee tell whatever he/she wants in his/her own way. Then to make more deep interviews, just a generic information was told to the interviewer explaining the content and aim of the study instead of asking questions, and he/she is listened until she/he stops by himself/herself. After that, some questions in relation to the talk were asked to have more detail or to make some points clearer. As an

[6] They are reached from the website of Barbaros and the site, which gives information about history, and culture of the settlement is examined. http://www.barbaroskoyu.com/

addition to the experience –doing more interview, the oral research workshop[7] organized by Koç University Vehbi Koç Ankara Studies Research Center (VEKAM) in 2016 also helped to handle the oral research and the way for using gathered information. In all, twenty people are interviewed. Interviewed people are elderly locals of Barbaros. For the need of documenting the physical environment, ArcGIS Survey123 application is used. First, a preliminary observation was done in site and physical characteristics were examined. According to the outcomes of that preliminary observation, a survey[8] has prepared to get the observational information with Survey123. In this way, point data which holds all the information and related photographs were created; and since the data includes location information, it become possible to see the data on a map on its place (Figure 12). In addition to survey, some sketches made on the site and some measurements were taken to produce drawings.

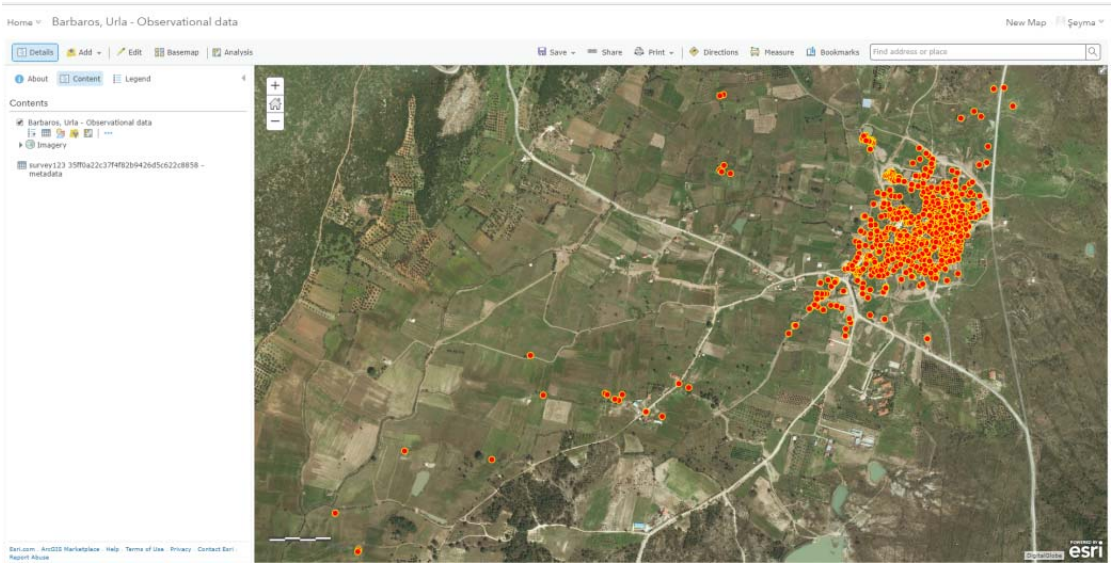


Figure 12. Survey points in ArcGıs Online.

[7] https://vekam.ku.edu.tr/tr/content/koc-universitesi-vekam-sozlu-tarih-calistayi

[8] The survey includes the following information: Location, documentation date, plot and parcel number, if it belong to traditional architecture, use case, existing function, floor number, has it exterior stair?, existing roof form, roof covering material, chimney outlet form, stone cantilever at roof level, main structural system, main building material, extended furnace from wall, external plaster, if yes what is material?, old type drain system, window material, shutter material, door material, courtyard door material, courtyard ground covering, courtyard wall, notes, photographs.

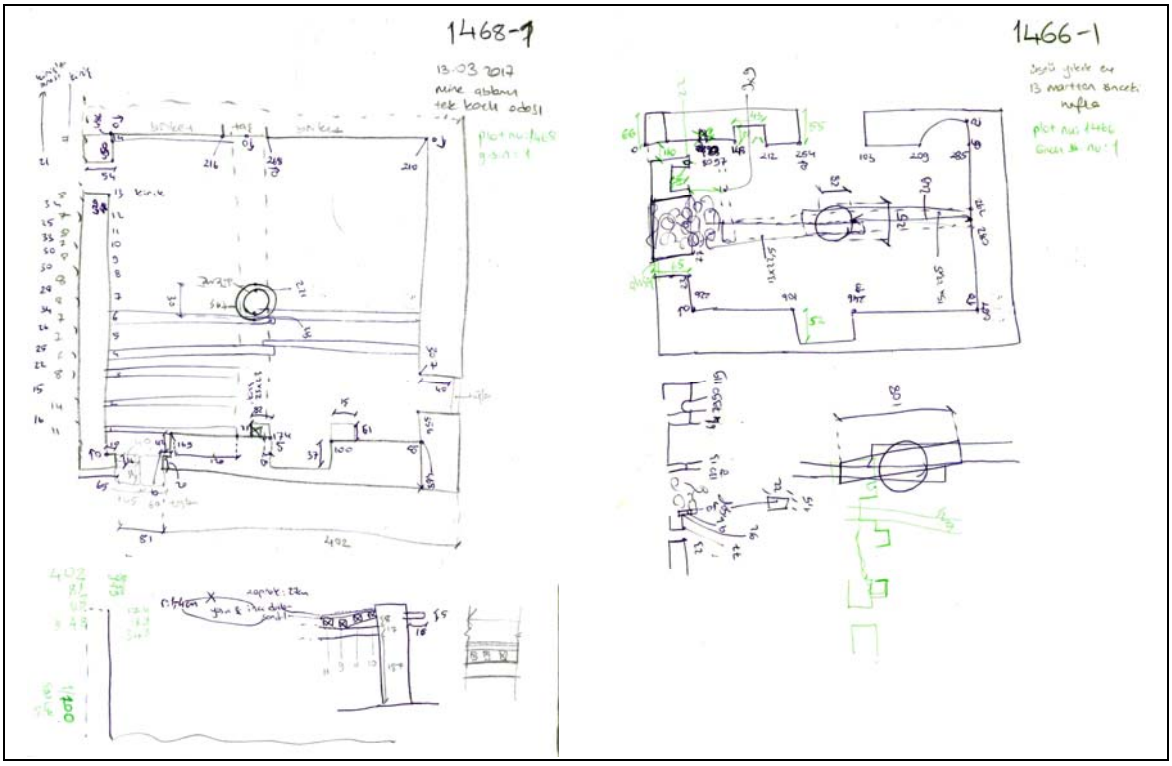


Figure 13. Site drawings.

After data gathering, next step was identification of cultural landscape characteristics of Barbaros based on the gathered data. Most of the thesis studies, which are mentioned at approaches to rural heritage studies in Turkey, made grouping according to the kind of characteristics. They have titles like social characteristics, economic characteristics and physical characteristics. Instead of these, giving characteristics through spatial organization is preferred for this study since both conservation projects or new use suggestions should know the related places' all kind of significant characteristics to be able to sustain them. For a systematic identification of Barbaros cultural landscape characteristics, the landscape was divided into four categories including natural land, agricultural land, aquatic areas and settlement area with the use of Forest map land classification; and characteristics of each land shared. The content of the characteristics are formed by the attributes that needed to be identified for HLC, eleven landscape characteristics defined by NPS and the assessment criteria to read a landscape defined by CEMAT (see 1.2. Theoretical Framework). Neither in the beginning of the research nor at the end, an site border is not drawn since the study includes natural land and it does not have borders. After identification, characteristics were evaluated and their values were stated.

CHAPTER 2

GENERAL CHARACTERISTICS OF BARBAROS SETTLEMENT

2.1. Location

Barbaros rural settlement is located in Urla district of İzmir, Turkey (Figure 14). Izmir is positioned at the west of Turkey, on the Aegean coast. Urla district center is located on the southwest side of the İzmir city center and 39 km away from the center with the state road D300. Barbaros settlement is at the west side of Urla district center and 20.4 km away by using the state road D300. Barbaros's map location is 38° 19' 20.8164" north and 26° 34' 50.1636" east global positioning system coordinates.

Barbaros is on a plain together with three other villages, which are Uzunkuyu, Zeytinler and Birgi (Figure 16). Barbaros is surrounded by hills on its three sides except southwest. In this direction, the plain, which is also named Barbaros, continues and Birgi, Uzunkuyu and Zeytinler neighborhoods are located. Barbaros is at the foot of Çıtlık Mountain. At the north of the vilage there is Koca Mountain (409 m.), at the south there are Koca Lake and "pirenlik" which is a heath land, at the east there is Çıtlık Mountan (300 m.) and at the west there are Yumru Mountain (350 m.), Kayalı Mountain (250 m.) and Ak Mountain (150 m.). Settlement is at the two sides of a river and 60 m above sea level.

a) b)

Figure 14. a) Image showing the location of İzmir b) Image showing the location of Barbaros plain (Source: Google earth, retrieved June 12, 2017).

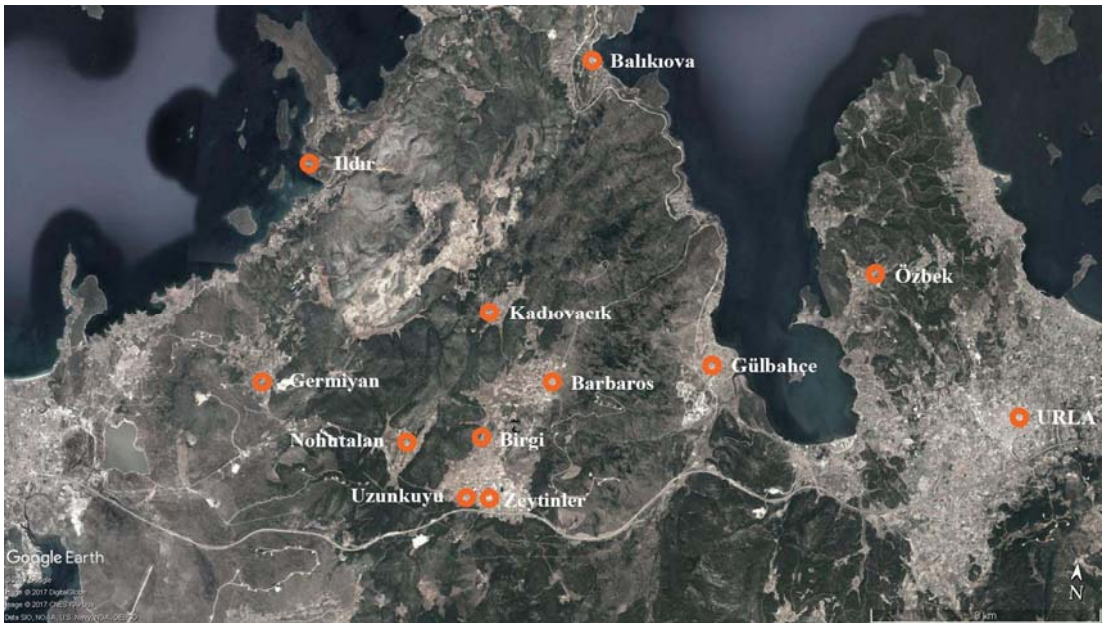


Figure 15. Place of Barbaros and its neighbors in relation with close shoreline. (Source: Google Earth, retrieved December 16, 2017)

Figure 16. Villages on the Barbaros plain: Barbaros, Birgi, Uzunkuyu and Zeytinler. (Source: Google Earth, retrieved June 12, 2017)

Figure 17. Panoramic view of the Barbaros from east hillside. December 2016.

2.2. Toponymy

The existing name Barbaros is the name given to Turkish sailor Hayrettin Paşa (1467-1546) by Europeans in the meaning of "red beard" (TDK, n.d.). The old name of the settlement was Sıradam; "sıra" means row (TDK, n.d.), and "dam" has the meanings of roof structure; house covered with earth roof, small house, village house and; barn (TDK, n.d.). Elders of Barbaros tell there was another village a few km away from today's Barbaros in the direction of northwest. However, any document showing the existence of that village could not be found in the research. Some elders call the old village as Başköy and some others call as Paşköy. The word "köy" means village and "baş" and "paş" are the words both have meanings. "Baş" has the meanings of beginning and top (TDK, n.d.) and; "paş" is the word used for the rise around furrows (TDK, n.d.). As elders of Barbaros say, people living in Başköy or Paşköy were using the land around today's Barbaros for agricultural activity and there were some small buildings side by side. It is told the name Sıradam comes from these side-by-side buildings. Some elders mentioned these buildings as barns and some others as small houses to sleep. The reason of the name change from Sıradam to Barbaros and the reason for choosing Barbaros could not be discovered.

2.3. Historical Background

The history of settlement of the near geography – Barbaros plain- goes back to Neolithic Age at the latest with the archaeological sites registered by İzmir 1. Numbered Cultural Heritage Conservation Board. There are four registered archeological sites in Barbaros Plain. The first listed site is in Tepeüstü situs and it was registered in July 22, 1993 with the decision number 4669. As Derin (2010) indicated, ceramics belonging to

Neolithic period were found especially at the south and west of the land. In addition to this, small amount of ceramic belonging to Early Byzantine Age were also found (Derin, 2010). The second listed site is again in Tepeüstü situs and registered as 1. Degree Archaeological Site in November 04, 2004 with decision number 155. The third site is Değirmen Peak and its surrounding which located in Birgi. The site was registered as 1. Degree Archaeological Site in December 14, 2007 with the decision number 2875. At the sides and summit of the Değirmen Peak, ceramics dated to Chalcolithic, Early Bronze and Middle Bronze Ages were found. The last site is at Kocabağarası situs and registered as 3. Degree Archeological Site in December 22, 2016 with decision number 5417 due to dense ceramic findings. In short, the known earliest settlement is from Neolithic Age and; the area was used in Chalcolithic and Bronze Ages according to findings. There are also findings from the Early Byzantine Age. However, there is no registered site with the findings from the period between Bronze and Early Byzantine Age in Barbaros Plain, even though there are two close İonian city-states, which are Erythrai and Klazomenai. Erythrai is just 10 km away northwestward and Klazomenai is 19 km away northeastward from Barbaros with air distance. Yet, Barbaros Plain is physically separated from them with the hills surrounding the plain.

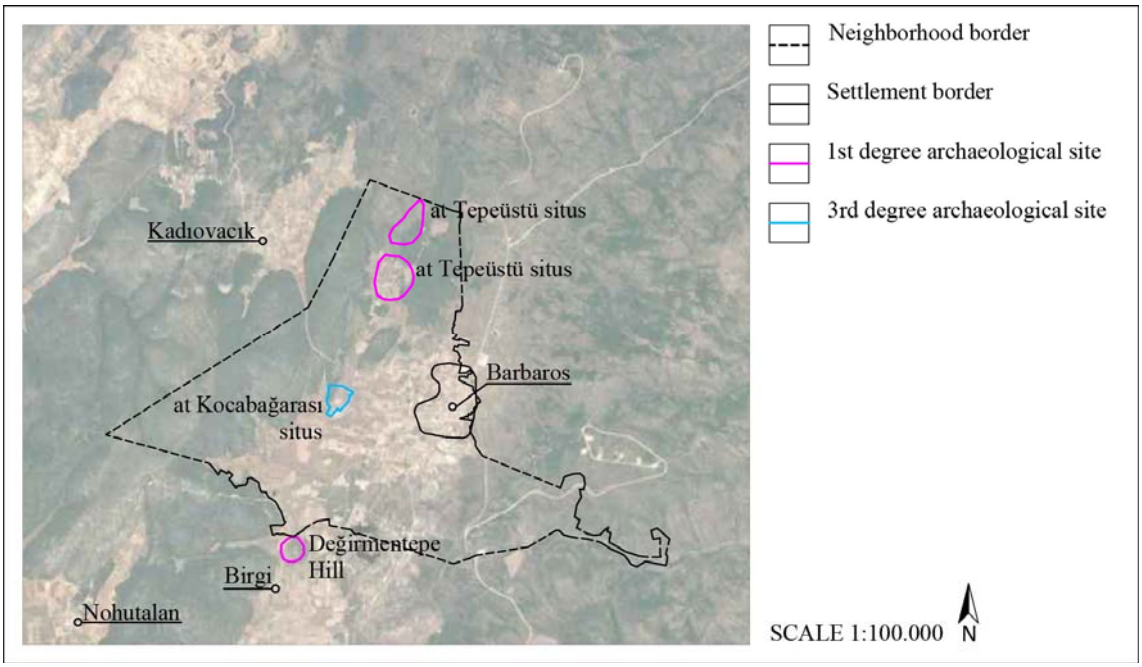


Figure 18. Listed archaeological sites around Barbaros settlement.

The reached earliest document about Sıradam –the old name of Barbaros- is the Ottoman Period census of 1842-1843 through Başaran and Haykıran's (2015) paper explaining the demographic and economic aspects of Çeşme "Kazası". In the Ottoman Period, until the Tanzimat Reform Era, the top unit of country administration organization was "Eyalet", it was split up into "Sancak"s, "Sancak"s were split up into "Kaza"s and, "Kaza"s were split up into "Karye"s or "Köy"s (villages) as Boztepe (2013) stated in his paper. In the Tanzimat Reform era, the civil units changed from "Eyalet-Sancak-Kaza-Karye" system to "Vilayet-Liva(Sancak)-Kaza-Köy" system, as the regulation "Vilayetler Nizamnamesi" dated 1864 were proposed (Boztepe, 2013). In 1871, with the new regulation called "İdare-i Umumiye-i Vilayet Nizamnamesi", "nahiye" is put to the civil units between "köy" and "kaza" as a unit consisting of villages and farms (Boztepe, 2013). Management of "Nahiye"s was done by directors and "nahiye"s had an administrative council, which was consisted from the selected members of villages' council of elders (Boztepe, 2013). Administrative councils of "nahiye"s were decision makers for road constructions and maintenance; tax control; agriculture; industry; trade; education and public health (Boztepe, 2013). In 1898, a new "nahiye" belonging to Çeşme "Kazası" was established and Sıradam was included together with Yergi (today's Birgi), Zeytunlar (today's Zeytinler) and Kadıovacık villages (Başbakanlık Osmanlı Arşivi [BOA], 1315: 17). In 1912, the name of the "nahiye" changed from New to Barbaros (BOA, 1331: 86). One year later, in 1913, the "nahiye" center was moved to Sıradam (BOA, 1331: 97). In 1932, Barbaros "nahiye" center was moved to Uzunkuyu since Sıradam was away from the road ("şose") and did not have gendarmerie station (Başbakanlık Cumhuriyet Arşivi [BCA], 1932: 69) It means, Sıradam was the center for the Barbaros "Nahiye" for nineteen years between 1913 and 1932. In 1953, Barbaros "Nahiye" which included Uzunkuyu, Nohutalanı, Zeytinler, Birgi, Barbaros, Zeytineli and Kadıovacık villages, was separated from Çeşme "Kazası", and connected to Urla "Kazası". The reason was that, Uzunkuyu -the center of Barbaros "Nahiye", and other villages were closer to Urla than Çeşme center. It was possible to go to Urla center and come back in one day. On the other hand, Urla was on the road to Çeşme with the past conditions, in other words, people were already passing from Urla to reach Çeşme. Moreover, due to vehicle opportunities, it was possible to reach Çeşme earliest in afternoon and people had to spend the night in Çeşme. As result, with the requests of the locals, the Barbaros "Nahiye" was connected to Urla (BCA, 1953: 241). In 1961, the name of Barbaros "Nahiye" took the name of its

center and become Uzunkuyu. One reason of the name change was the logic of having the name of "nahiye" center settlement as "nahiye" name and the other was the existence of a second "nahiye" with the same name –Barbaros- in Tekirdağ (BCA, 1961: 286). In 2012, with the law numbered 6360, Barbaros village became a neighborhood, as did many villages belonging to the fourteen cities stated in the law.

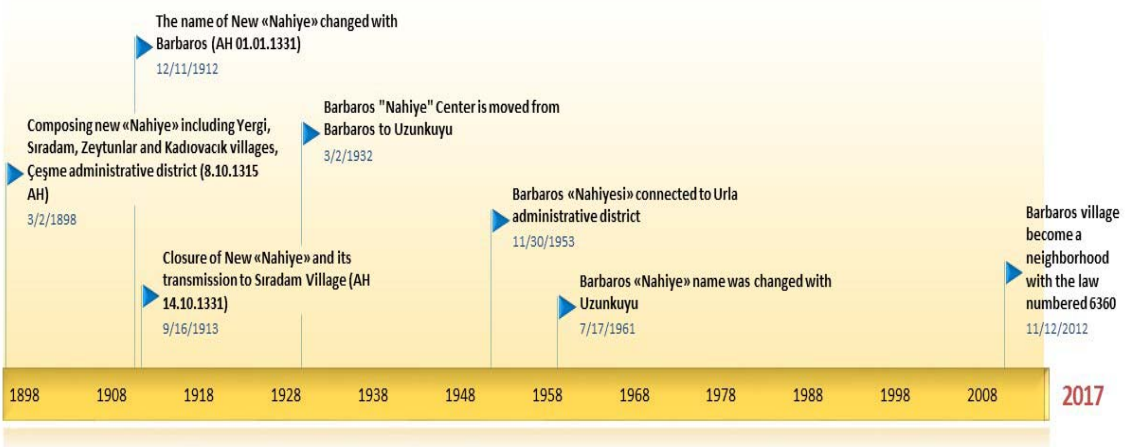


Figure 19. Time line showing administrative information for Barbaros.

2.4. Demography

When the population change through the years is examined, it is seen that between 1940 and 1980, it slightly changed and the population number was around 500. In 1985, population decreased 10% in comparison to 1980, and stayed around 450 until 2000. In 2007, the population was 369 and until 2012, it became 301 by decreasing each year (Figure 20).

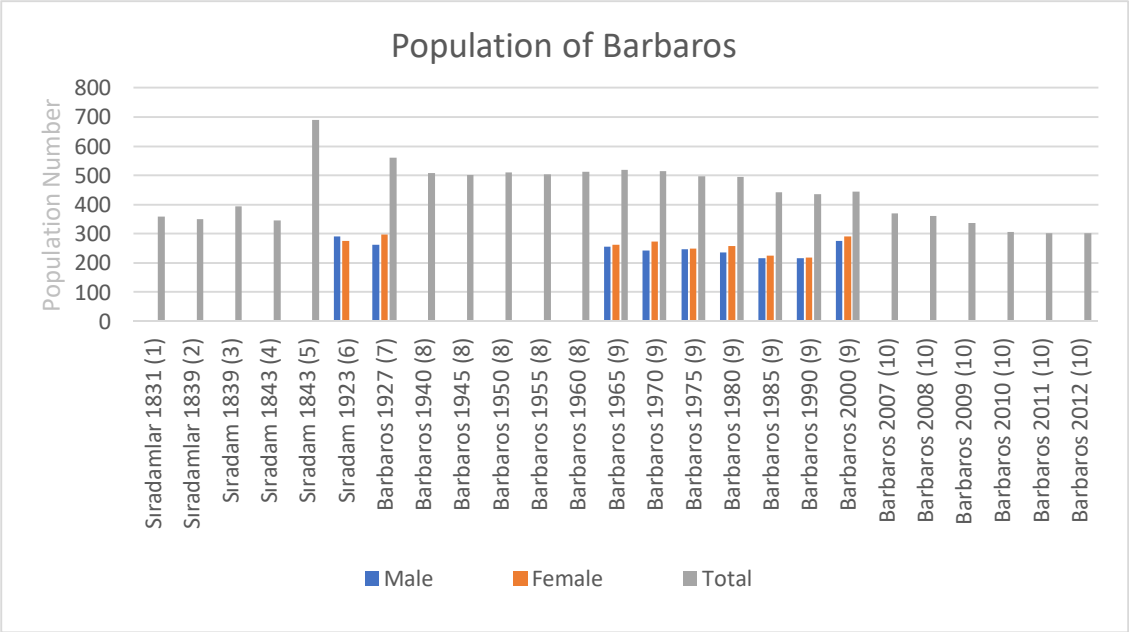


Figure 20. Chart showing to population of Barbaros through time. (Sources: (1)[9] BOA, 1246: 2903, (2)[10] BOA, 1254: 2922, (3)[10] BOA, 1254: 2923, (4)[10] BOA, 1259: 2921, (5)[10] BOA, 1259, 2924, (6) (Serçe, 2001), (7) (İzmir Vilayeti Salnamesi 1927-1928, 1929), (8) (Mater, Urla Yarımadasında Arazinin Sınıflandırılması ile Kullanılışı Arasındaki İlişkiler, 1982), (9) TUİK (n.d.) Retrieved June 14, 2017, from https://biruni.tuik.gov.tr/nufusmenuapp/menu.zul, (10) TUİK (n.d.) Retrieved November 23, 2017 from https://biruni.tuik.gov.tr/medas/?kn=95&locale=tr)

2.5. Climatic Characteristics

Urla peninsula, which is hosting Barbaros, has Mediterranean climate. Winters are temperate and rainy, while the summers hot and dry. For İzmir, the city housing Barbaros, the temperature statistics belonging to the years between 1926 and 2016 show that the average temperature was lowest in January with 8.8ºC, and maximum in July with 28 ºC (İllere Ait Mevsim Normalleri, n.d.). For the same years, mean yearly temperature was 22.6 ºC at maximum and 13.4 ºC at minimum (İllere Ait Mevsim Normalleri, n.d.). Mean yearly rainy day number was 77.7, and mean yearly amount of precipitation is 695.9mm between the years 1996 and 2006 (İllere Ait Mevsim Normalleri, n.d.). In Urla peninsula, precipitation in summer months is small amount and there is lack of water (Mater, Urla Yarımadasında Arazinin Sınıflandırılması ile

[9] The documents could be translated and examined thanks to Dr. Funda Adıtatar. All documents except the file numbered 2924 are indicated as müslim records in the BOA. Even the file numbered 2924 did not indicated as musli record, any nonmüslim name were not determined. The given total population numbers are calculated by multiplication of household number by 5 as Prof. Dr. Ömer Lütfü Barkan suggested.

Kullanılışı Arasındaki İlişkiler, 1982, p. 20). As a result, crops, which need droughts in summers like tobacco, aniseed and grape, were valid agriculture products in the peninsula (Mater, Urla Yarımadasında Arazinin Sınıflandırılması ile Kullanılışı Arasındaki İlişkiler, 1982, p. 24). As Mater stated (1982, pp. 26-27), Urla peninsula is windy in all seasons and dominant wind directions are southeast and northeast in winters and; west and southwest in summers (p.26-27). High winds provide coolness against summer heat; but at the same time by increasing evaporation, they make summer drought more severe (Mater, Urla Yarımadasında Arazinin Sınıflandırılması ile Kullanılışı Arasındaki İlişkiler, 1982, pp. 27-28).

2.6. Geologic Characteristics

Urla peninsula, which hosts Barbaros, can be divided into three groups in terms of morphological character, which are coasts, low lands and mountainous land (Mater, Urla Yarımadasında Arazinin Sınıflandırılması ile Kullanılışı Arasındaki İlişkiler, 1982, p. 31). From Karaburun at the north to south there is a continuous mountainous land in Urla peninsula with a slope range from 200‰ to 500‰ (Mater, Urla Yarımadasında Arazinin Sınıflandırılması ile Kullanılışı Arasındaki İlişkiler, 1982, p. 39). Barbaros is on a wide karstic plain with slope less than 50‰ in between this mountainous land (Mater, Urla Yarımadasında Arazinin Sınıflandırılması ile Kullanılışı Arasındaki İlişkiler, 1982).

CHAPTER 3

UNDERSTANDING THE CULTURAL LANDSCAPE OF BARBAROS SETTLEMENT

The cultural landscape of Barbaros has been divided into groups to search as the fourth step of CEMAT methodology for rural heritage observation suggests. By examining the land types in the Forest Map, the cultural landscape of Barbaros is divided into four, which are natural land, agricultural land, aquatic areas and the settlement area (Figure 21). The first division, natural land, includes forestland, scrubland, and the land including pinus brutia and scrub together. The second division gives characteristics of agricultural land. The third, aquatic areas include rivers, ponds, wells, fountains, a water mill and a bath. The last division, settlement area is composed of residential, public, commercial and agricultural usages.

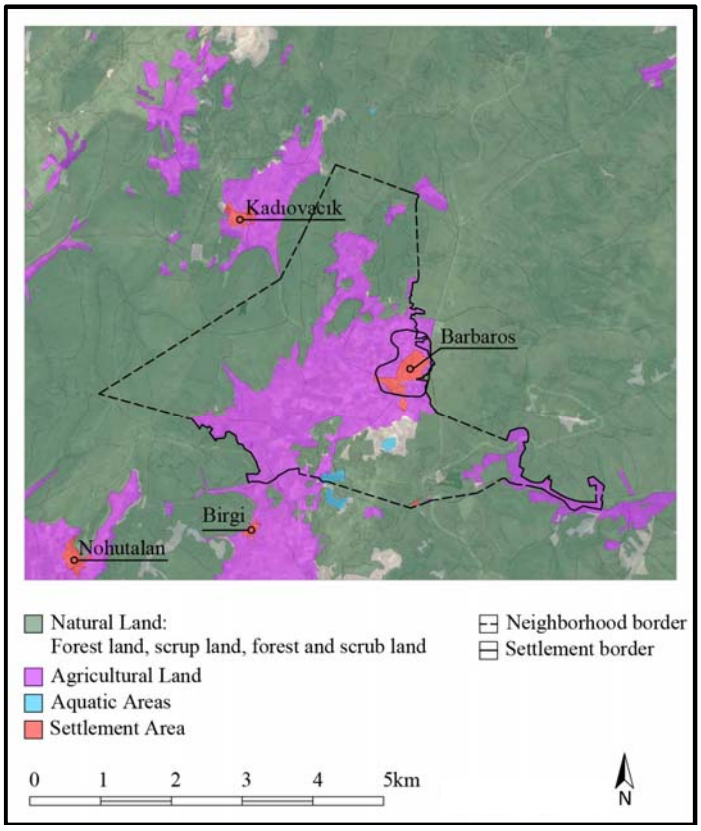


Figure 21. Land types according to Forest Map.
(Data source: Urla Forest Sub-district Directorate)

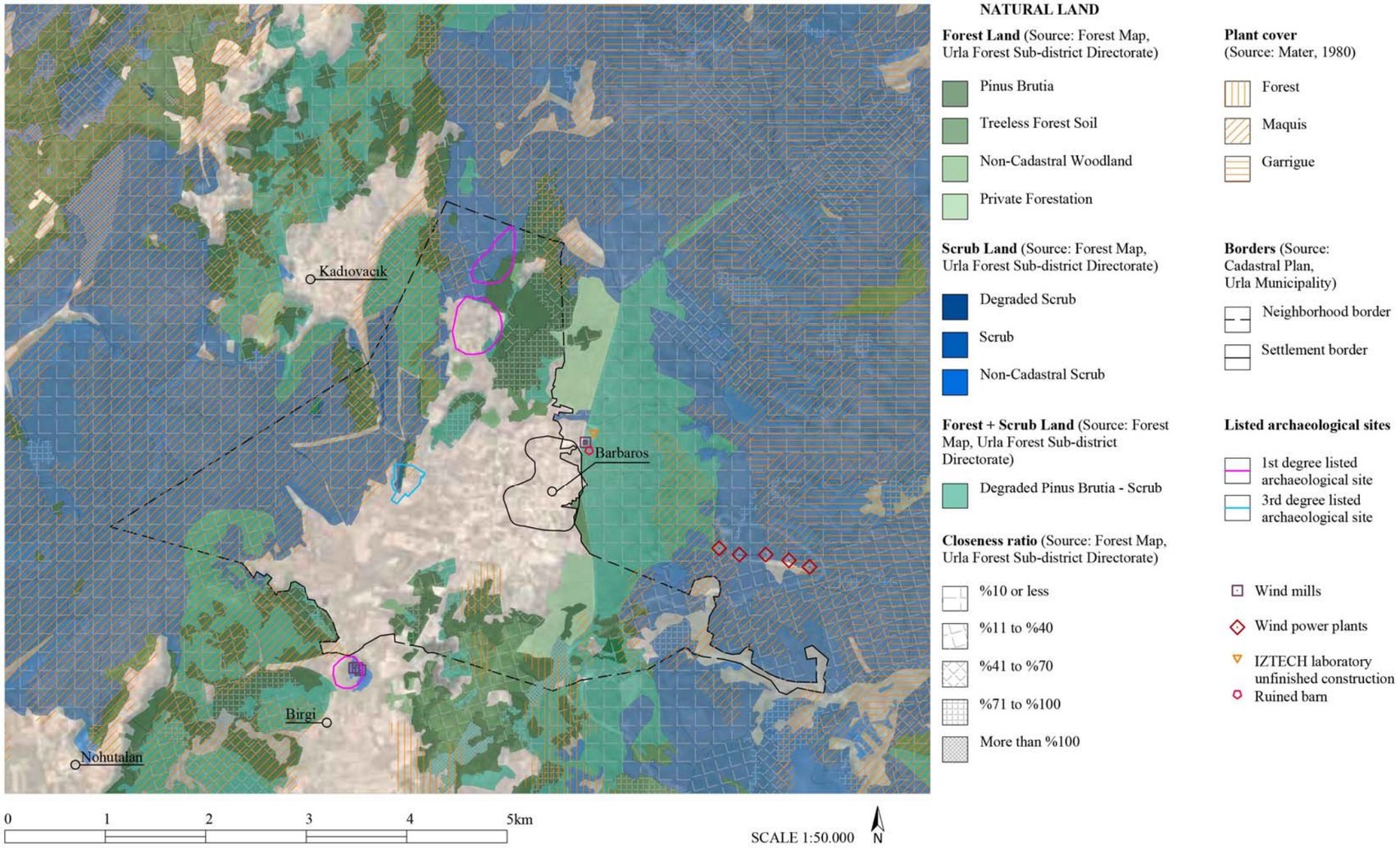


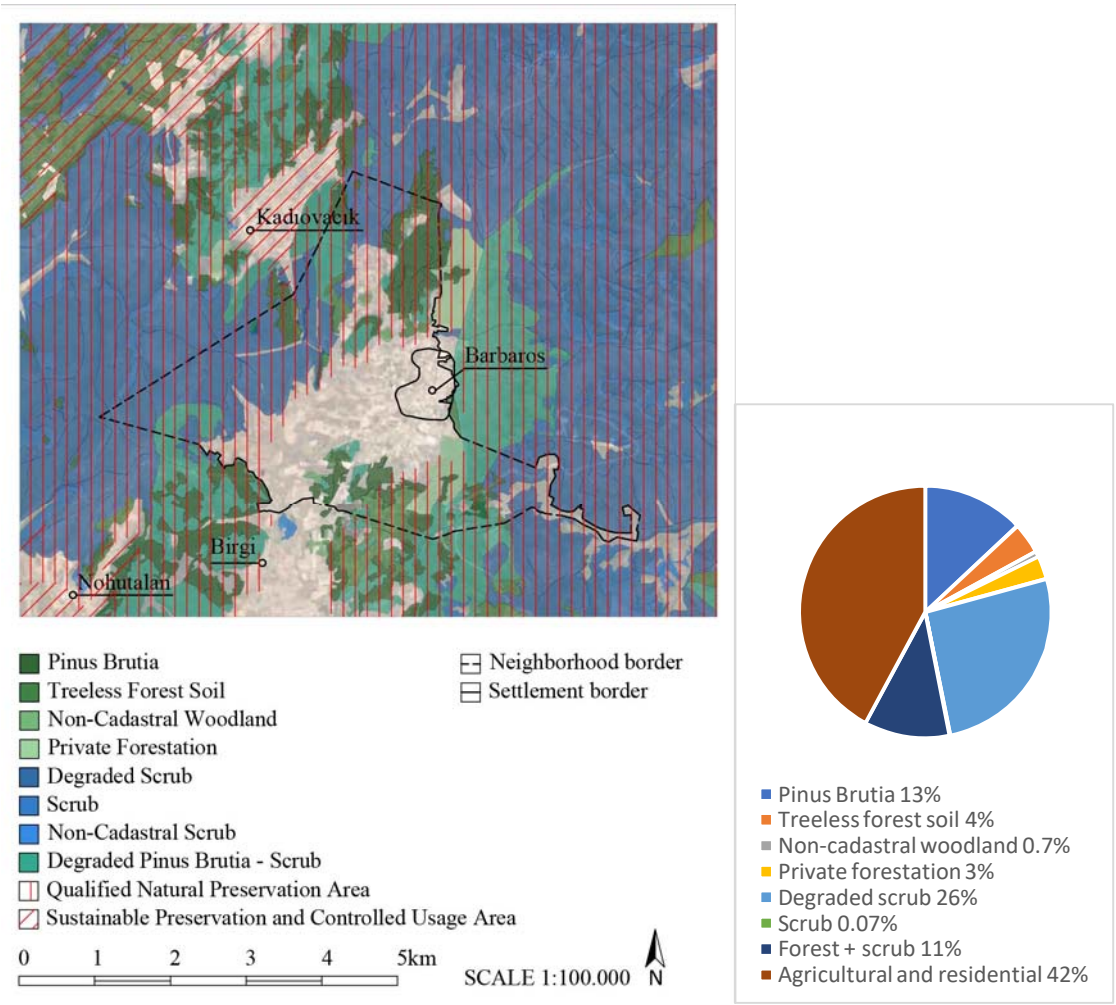
Figure 22. Natural land map.

3.1. Characteristics of Natural Land

In this section, characteristics of the natural land around Barbaros and local's relation with them will be given. As a character, plant covering is examined through Forest Map reached from Urla Forest Sub-district Directorate for today situation and for the 1980s situation Mater's book is searched. Local's relation is learned through oral research.

According to Mater's plant covering map, 35% of Barbaros neighborhood border is covered with forest and scrub. While forests constitute eight percent of these total natural land, scrubs cover 92% of it (1982, p. 88). It is stated by Mater that, pinus brutia is the common tree around Barbaros and scrubs includes Olea europea, kermes oak (Quercus coccifera) and terebinth (Pistacia tebenthus) (1982, p. 91)

For today's situation, the Forest map has been examined and land types have been grouped under three category: forestland, scrubland and land including both forest and scrub. In total these three categories constitutes 58% of Barbaros neighborhood land (Figure 22). The first category, forestland, composes 35% of total natural land in the Barbaros neighborhood border with 22% Pinus Brutia, 7% treeless forest soil, 1% non-cadastral woodland and 5% private forestation. The second category, scrub land forms 45,1% of total natural land in the border with 45% degraded scrub and 0.1% scrub. Lastly, third category, forest and scrubland compose 19% of the total natural land. When Mater's maps and today situation is compared, it is seen that natural land area and forest ratio in it increased. Additionally, almost all of natural land is listed as Qualified Natural Preservation Area (Figure 23).



a) b)

Figure 23. a) Natural land and natural listed sites b) Natural land components.

As learned from oral research, locals of Barbaros use or used natural land for different purposes. Dilber Pehlivanoğlu state that women were used to go to collect firewood together to use and sell with donkeys and horses (2016). İbrahim Pehlivanoğlu also stated he was going around for collecting firewood with his two donkeys in winter when works were less, than he was selling them at the village (2017). It is seen at site investigation that some plants growing at scrubland are used to make food such as French lavender and wild garlic (*körmen* in Turkish). French lavender is used to make jams and wild garlic is used to make a meal named *körmen köftesi*. Another food source from that area is mushroom. As Anık claims, there are fifty types of mushrooms around the land of Barbaros (2017). Recognized last usage is animal husbandry. Scrubland feeds animals, especially goats. Yaka (2016, p. 100) indicated that, in 1965 each household had a few sheep and goat or cow. He mentioned that there were eight family feeding animals for economic income at that year (Yaka, Ege'de Bir Köy Barbaros

Monografik Araştırma, 2016, p. 100). Other people were producing for their own needs. According to the animal numbers that Yaka gave, goats had been always the most common animal and their number decreased dramatically through the years (Figure 24). Both Yaka states and interviewed people mentioned that goats were taken to the scrubs to feed and there were some barns in the scrubland to shelter animals. It is told that, these barns were used by crowded herd. Ruins of one barn exist at the northeast of the settlement (Figure 23). The used land for animal grazing is not limited with the official neighborhood border and still in use to feed goats. However, the goat race has changed through time. As Anık (2017) stated, Maltese goat was the race fed in Barbaros, but now Saneen goats are fed.

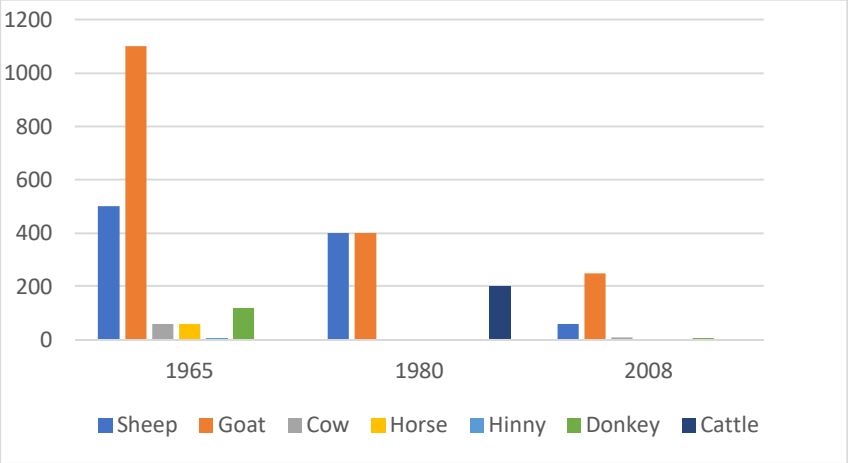


Figure 24. Animal numbers in Barbaros in different years. (Data source: Yaka, 2016, pp. 100,101)

a) b)

Figure 25. a) Barn ruin. March 27, 2017. b) Saanen goats coming back to Barbaros from scrubland. September 21, 2017.

More than these activities and uses, natural land hosts structures that are using the wind and an unfinished laboratory building, which belongs to IZTECH. The wind-driven structures are traditional windmills and recently constructed wind power plants. There are two spots having windmills. One of them is at the north side of the settlement and the second one is at the Değirentepe Hill, which is close to Birgi. The first spot hosts one mill and the second spot at Değirmentepe Hill has three windmills. All four mills are unused and in ruined condition. None of them has a roof structure and they all lost their top parts of walls. The one at the north also lost its wall at north side. It was constructed with pink and gray andesite stones. Small andesite stones, slate stones and brick pieces were used in between bigger andesite. The wall bond is similar to the structures in Barbaros settlement. That mill has trace of its stairs. Interviewed locals know neither the construction date nor its period of use. However, mills at the Değirmentepe hill used to be used by Barbaros locals as they told. The three mills on that hill were made out of white stone and small brick pieces. That type of bond is not seen at any other examined structure in the content of the thesis. One of the three mill has an arched niche (Figure 28). The hill and its surroundings are registered as first-degree archaeological site and mills are listed as second-degree immovable cultural assets. Electricity pylons on the hill give visual harm to the hill and mills. Other than windmills, there are windpower plants[10] as wind-driven structures (Figure 29). They produce electricity since 2016. They were constructed in Qualified Natural Preservation Area at Çıtlık Mountain. One other structure located in natural land is a laboratory building whose construction phase did not finished (Figure 29).

Figure 26. Windmill at north of settlement. February 27, 2016.

[10] More information could reached from http://www.endaenerji.com.tr/tr/medya/59/RES.

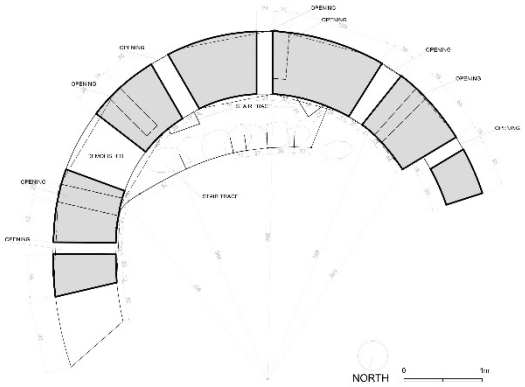
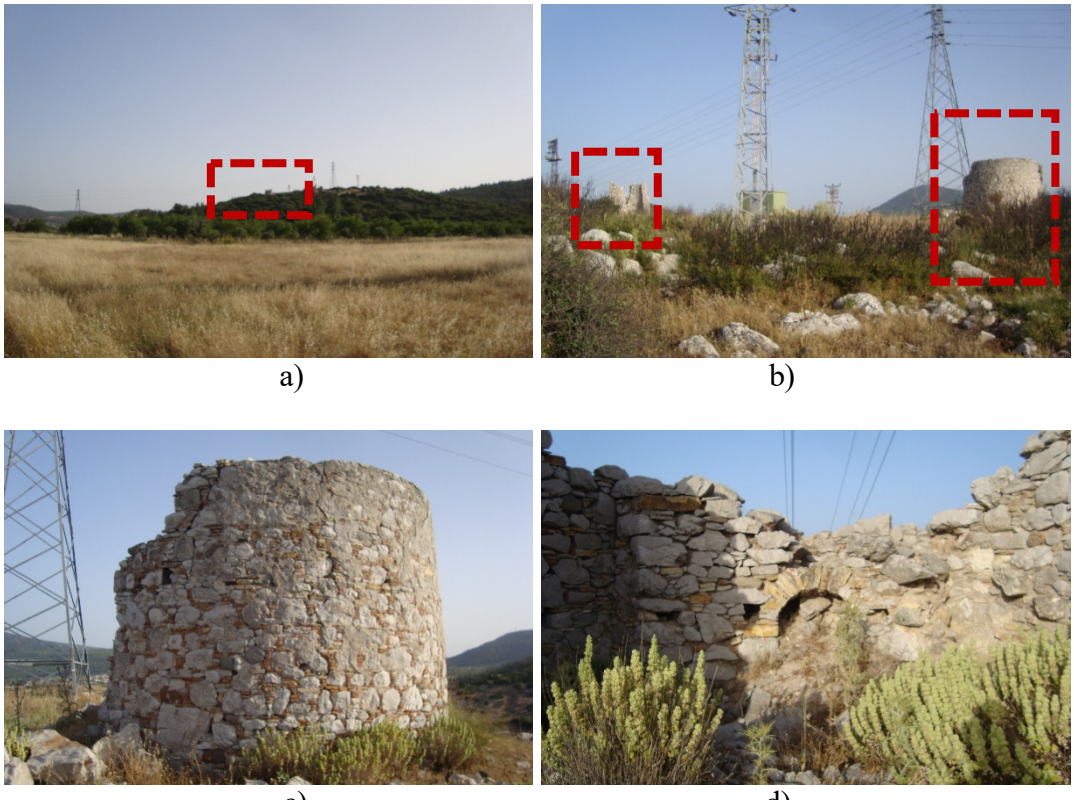


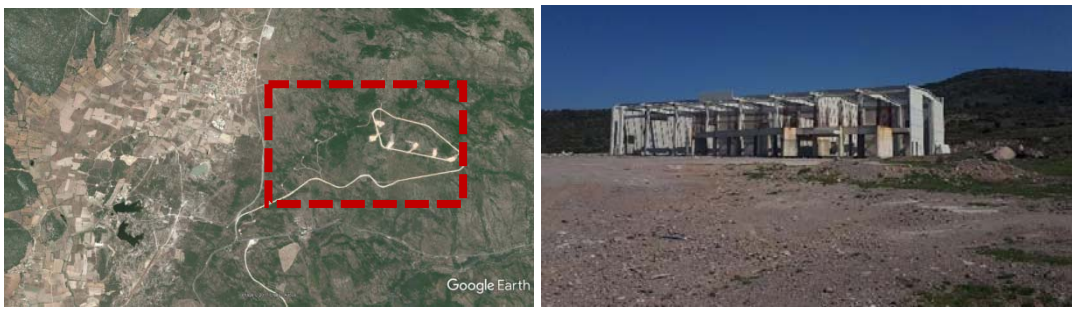
Figure 27. Plan drawing of the windmill at north.
(Source: IZTECH SP191 2015-2016 Drawn by: Gönüllü, A.)



a) b)

c) d)

Figure 28. a) Değirmentepe hill. b) Two mills c) Closer view of one mill d) Arched niche of one mill. February 2016.



a) b)

Figure 29. a) Wind power plants (Source: Google earth, retrieved November 12, 2017 b) IZTECH Laboratory unfinished construction, March 26, 2017.

More than these, the land was included in the research named Urla-Seferihisar Surface Survey, which is being done since 2006 and currently conducted by Assoc. Prof. Dr. Elif Koparal. Lastly, Ephesus-Mimas walking and cycling route passes through Barbaros natural land and it is used by hiking and cycling groups.

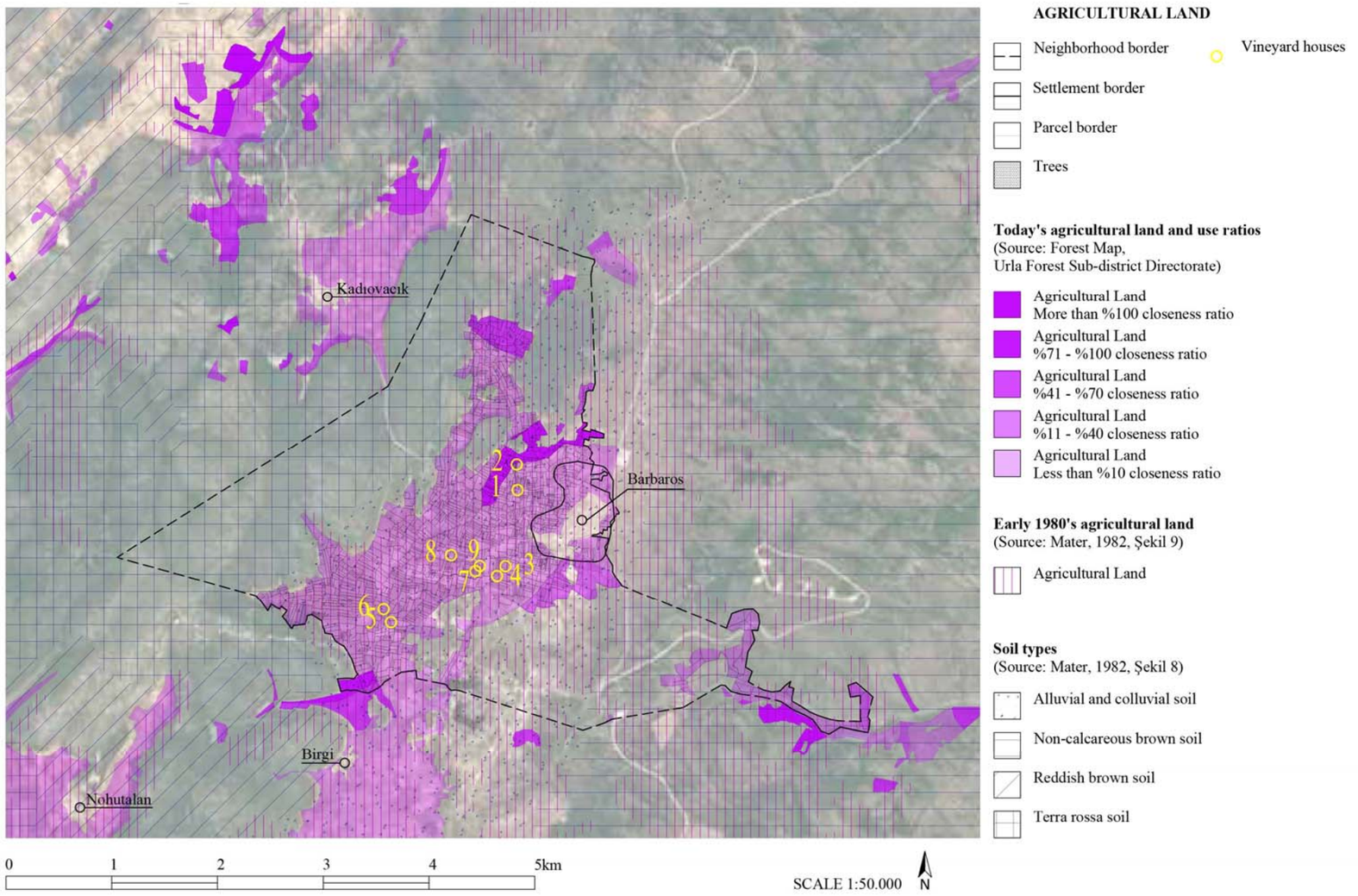


Figure 30. Agricultural land map.

3.2. Characteristics of the Agricultural Land

In Urla Peninsula including Çeşme, Karaburun, Seferihisar and Urla districts, agricultural activities are indicated as olive cultivation, viniculture, vegetable gardening and fruit growing in the early 1980s (Mater, Urla yarımadasında Arazinin Sınıflandırılması ile Kulalnılışı Arasındaki İlişkiler, 1982, p. 145). Mater indicates that, Urla peninsula have sufficient soil potential for agriculture, but since the water source is limited in the peninsula, agricultural land is also limited and the output is low (1982, p. 145). Because of water limitation in the geography, olive cultivation and viniculture are the most common activities since they do not need excessive amounts of water (Mater, Urla yarımadasında Arazinin Sınıflandırılması ile Kulalnılışı Arasındaki İlişkiler, 1982, p. 146). However, as it is stated by Mater, viniculture lost its importance in time and the main reason was the population exchange and the difference between agricultural cultures of resettled populations (1982, p. 150). It is also stated by Mater that, after the 1920s, with the influence of Balkan migrants, tobacco became widespread in Urla peninsula, and become the most profitable agricultural activity (1982, p. 146).

Agricultural activities in time in Barbaros's agricultural land, surrounding the settlement show parallelism with activities in Urla Peninsula, as stated above. Mater indicates that according to his interviews with foresters and villagers, agricultural land in Barbaros plain which hosts Kadıovacık, Birgi, Uzunkuyu, Zeytinler and Barbaros villages, was obtained through abolishment of maquis in the land (1982, p. 91). While all sides of the settlement were surrounded with wide agricultural land in the early 1980s; today, most of the land is situated at the west side of the settlement center and in the direction of southwest northeast (Figure 30). The land can be even larger before 1980's according to Yaka's statement with reference to his interview with Akay –a local of Barbaros-; Akay told that as he learned from his father, hill farming at a mountain region was also being done around 1860-1908s, but these lands became shrubbery and piney in time (2016, p. 84).

As Yaka stated (2016, p. 83) that the main agricultural activities in Barbaros was tobacco farming, olive growing and viniculture in 1965. He also stated that, most of the household had a vegetable garden called "harım" with different sizes between forty-fifty m^2 to three-four hundred m^2 close to the houses or near to the settlement (2016, p. 83).

Mater's study (1982, p. 161) shows that, in the early 1980s, the land usage variety in Barbaros in terms of agriculture included tobacco, grain, fallow, vineyard, olive, forage, aniseed, potato and mixed vegetable (Figure 31). Mater's study (1982) also shows that agricultural land within Barbaros neighborhood border was forming 67% of the total land in the early 1980s (Şekil 9). Furthermore, 53.2% of the agricultural land was cultivated according to Mater's maps 9 and 14 (1982). As it was searched through Mater's maps numbered 8 and 9 (1982) %79 of the agricultural land is on alluvial and colluvial soil which was described as quite fertile by Mater (1982, p. 53); %14 of the land was on non-calcareous brown soil and; %7 was on terra rossa soil. In addition to this, among eight land usage ability classes, agricultural lands of Barbaros belong to the second class in %85 and sixth class in %15 according to the examination of Mater's map numbered 10 (1982). These classes are listed from first to eight and the first class is the most suitable one for agriculture while the eighth class is the least. The above information shows that a considerable amount of the land within Barbaros neighborhood border have efficient soil quality for agriculture.

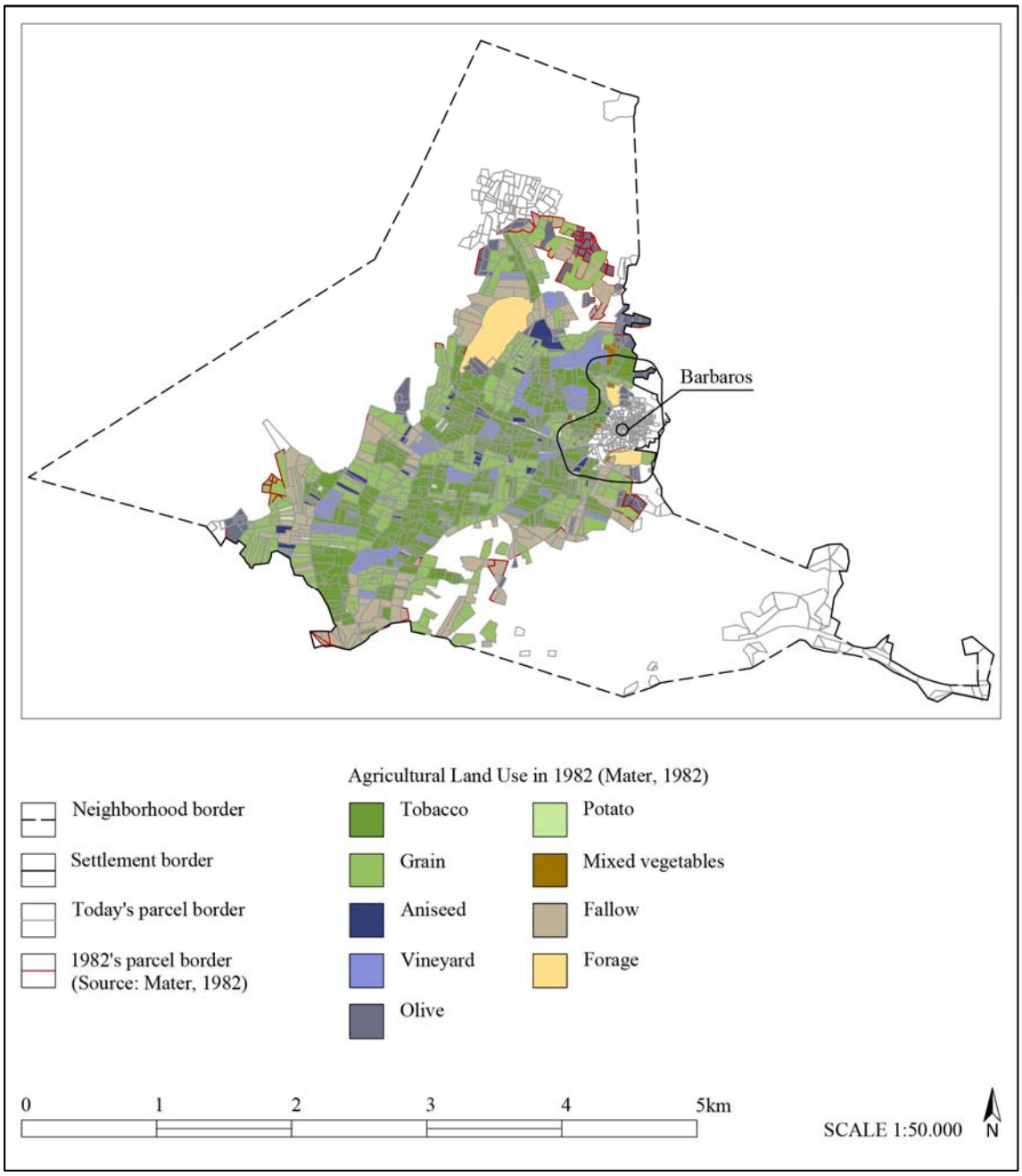


Figure 31. Agricultural activities in Barbaros in early 1980s.

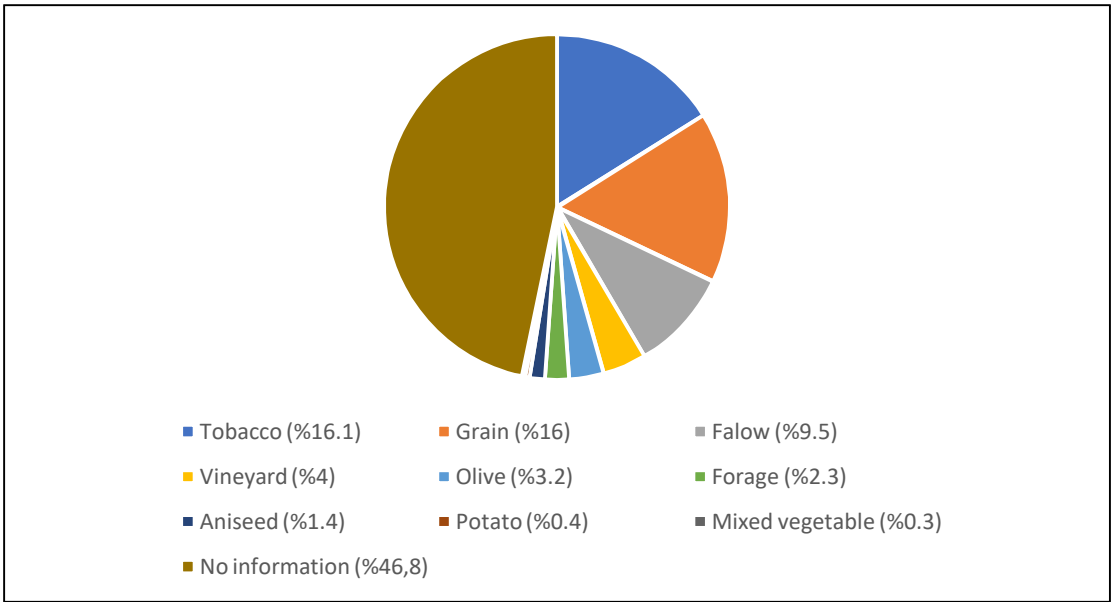


Figure 32. Usage of agricultural land in Barbaros in early 1980s.
(Source: Mater, 1982, Şekil 9,14)

In today's situation, the agricultural land inside the neighborhood border as it is determined in the "Forest Map"[11] constitutes 38% of the total area. According to the Forest Map, only 5% of the total agricultural land is being used in the range of its 71-100%; 4% of the land is being used in the range of its 41-70%; 6% is being used in the range of its 11-40%; and lastly 85% of the agricultural land is being used less than its 10% (Figure 30). In other words, most of the agricultural land is almost empty. However, 87% of the agricultural land is on fertile alluvial and colluvial soil; 8% of the land is on non-calcareous brown soil and; 5% is on terra rossa soil (Figure 30). When examining agricultural land's land usage ability classes, it is seen 92% of the land is second-class and suitable for agriculture; rest 8% is sixth class. There is cultivation land parcels listed as Qualified Natural Preservation Area (Figure 33). Cultivation land parcels which were officially demarcated in 1972 (Taşkın, 2017) are mostly tetragonal and there are polygonal ones with more than four sides. Parcels in the shape of narrow tetragonal strips of land are common with the ratios like 1:17, 1:26. There were no marks for the land parcels used for agriculture, but people used to know their own land borders. Now, most of the land is sold and new owners of the land have metal fences mostly.

[11] The map of the related part with this thesis is taken from the Urla Forest Sub-district Directorate.

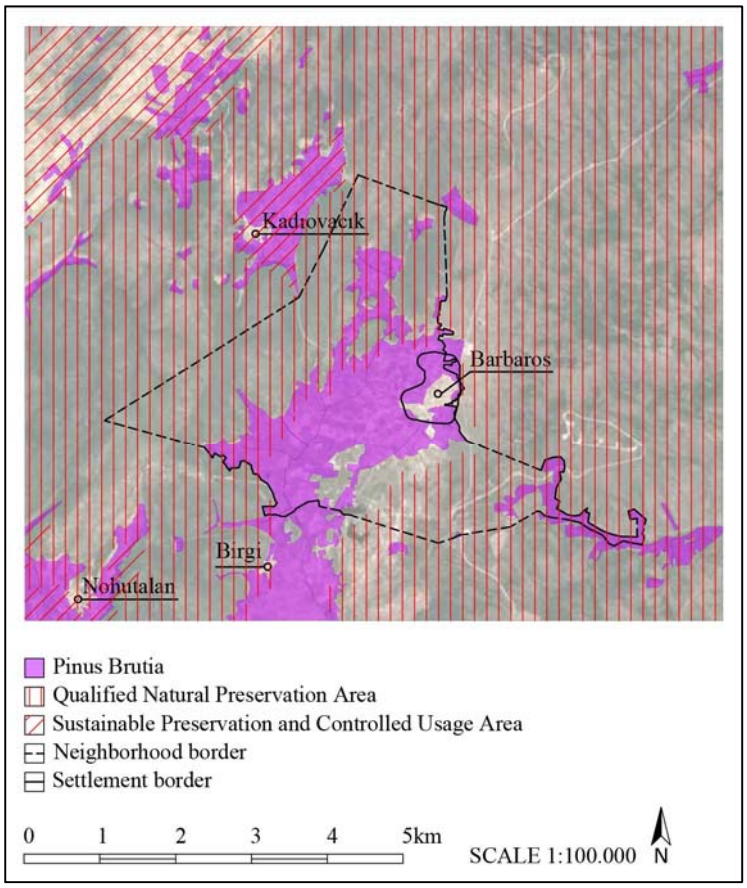


Figure 33. Agricultural land and listed sites.

As it is seen with the numbers above, agricultural land and activities on them declined dramatically through time despite the suitable soil characteristics for agriculture. Empty lands were started to be sold. As Yaka (2016, p. 85) mentioned in 2008, 300 decare land had been sold to outlanders. Moreover, according to Yaka's statement in time lands were started to be evaluated with more than their agricultural ability and, as a result, prices increased dramatically; while a decare price was between 500 and 1000 TL in 1965; in 2008 it reached to a range from 5.000 to 20.000 TL due to closeness to İzmir Institute of Technology and being under the Metropolitan Municipality (2016, pp. 89-90) Abandoning agriculture not only makes agricultural lands empty marketable assets, but also makes changes on built environment, socio-cultural and economic life. These changes may lead to loss of heritage values. To understand some of the changes, agricultural processes and related activities, spaces mentioned below.

As Mater (1982, p. 158) states, viniculture is an ancient activity which was being done in Urla district largely, but it lost its extensity with the start of tobacco farming in

the region. As Yaka (2016, p. 90) states, the same process happened in Barbaros: when tobacco farming started in the 1920s and brought more money than grape; vineyards were uprooted and tobaccos were planted in their places. The same information is gathered also from oral research. Local interviewees Doğru (2016) and Demirel (2016) stated the economic difficulties of viniculture; as they told, the prices were already low and still it was hard to sell the product. In addition to this, due to extreme colds and hoarfrosts, sometimes there was no product to harvest (Anık, 2017; Demirel, 2016; Taşkın, 2017). Another interviewee, Pehlivanoğlu (2016), mentioned the difficulty of viniculture care, he stated that it is possible for a ten-year-old child to care tobacco while viniculture needs skillful people. As Barış (2016) told in the interview, Rums were coming from around to work in the vineyards as he learned from his elders. Demirel (2016) states, grape was dried on the ground of special reserved places over the agricultural land called *sergilik alan* and sold to traders coming to the village within sacks. Doğru (2016), stated, camels were used to transport grapes before motor vehicles become widespread. Grape was also used to make molasses, and people were doing it collectively at *Mengere başı* in the village settlement, as Yaka (2016, p. 90) stated. In those days, molasses was meeting the sweet need; and sugar was not in use (Yaka, Ege'de bir köy Barbaros Monografik Araştırma, 2016, p. 90). *Mengere* is a prismatic container structure in which grapes are put and squashed, and liquid flows from a special void in the *mengere* (Figure 34). There are *menger*es in the courtyards of some houses in Barbaros.

a) b)

Figure 34. a) Mengere in the parcel no: 1357. April 09, 2017. b) Mengere in parcel no: 1531. May 21, 2017.

Yaka (2016, p. 91) indicates, while viniculture was widespread, every family had a vineyard, and there were more or less twenty vineyard houses in the plain with wells near them. In the summer, families were going and staying in there to do works related with the vineyard and to escape from the lack of water in the settlement (Yaka, 2016, p. 91). There are nine spots in the Barbaros agricultural land detected as vineyard house locations. At these spots, some structures like house, barn, oven, well and "mengere" are located close to an old tree. They are mostly in ruined state. Determined tree species are terebinth (*Pistacia terebinthus),* pinus pinea and mulberry tree. Among detected nine spot (Figure 30), seven ones (S1, S2, S3, S4, S5, S6, S9) have a house structure, which is a single room for all human habitation activities. They are approximately 20 m^2 and mostly close to a square. Only one of them (S3) has remaining roof structure, it is a wooden one with gable shape, and it is covered with Marseilles tile. Additionally, one of them (S9) has a collapsed untreated wooden beam. While none of the structures has an earthen flat roof reached to today, it is strongly possible that they had it according to the comparison with the buildings in the settlement center of Barbaros and oral information. The houses have mostly collapsed stone masonry walls. Stones are roughly cut pinkish and blackish andesite. There is also limestone in small amounts. Smaller andesite, slate stones, and bricks were used in between larger stones. It is seen that five of house structures (S1, S2, S3, S4, and S5) have earth mortar. Again, five of them (S1, S3 S4, S6, S9) have exterior lime plaster and two of them (S3, S4) have it in the interior. It is possible to observe door openings of five-house structure (S1, S2, S3, S4, and S5). One of them (S3) still has its door but it is on the ground, not in its place. One metal piece used to carry the door, seen on a stone framing the door void. It means, the door did not have a wooden doorframe but was directly attached to the stonewall. Among seven house, five (S1, S3, S4, S5, S9) have one window opening as their today situation shows. Just one of them (S3) had a shutter; it is fastened with metal elements directly to the stone frame out of large cut stones. It is observed that slate stones are used as windowsills. In addition, while some windows have wooden beams on their top, some have stone ones. In two houses (S1, S5), niches are observed. They both have stone beams on top. One of the niches had partially destroyed plaster on it while interior plaster is not observed at walls of the house (S1). In addition to this, two houses (S4, S5) have fireplaces. In one of them (S5), a stone arch can be seen but the other is plastered. Both fireplaces have horizontal stone extensions on their two sides (*ocak kulağı*) to put something on. In one of them (S4), stones vertically rise on

horizontal extended ones to make two supports for a shelf ("ocak başı"). However, there is no shelf today. Besides these shelfs, in relation with fireplaces, one of the houses (S1) has an almost continuous shelf along one of its wall made with extended stones from the wall.

One other functional type of structure in the agricultural land is barns. Two houses had barns adjacent to them (S1, S9). They are both rectangular stone masonry structures. For the walls, used material types and their sizes are similar with the houses'; as a result, they have similar patterns. Moreover, they both have earth mortar but do not have exterior or interior plaster as opposite to the house structures. In both, door openings could observed. One of them (S1) has also a small window opening framed with large cut stones and it has slate stone sill. One of the houses (S3) having no barn gave rise to the possibility of its common use by animals and human. It has a raised wooden floor for half of the space. The reason can be to separate the space for humans from that for animal. The lower other half was soil. One of the houses (S1), which also has a barn, has also an oven adjacent to its other side. Therefore, there is barn, house and oven side by side in that case. That oven has a similar stone masonry wall with the one mentioned above and has a brick dome on top of the fire and cook void. It has also a niche on one side of the fire void entrance. There is another structure (S2) which resembles an oven. In that case, it belongs to a group of structures including a *mengere*, a well, a short low wall and the oven itself. There is a house and a tree next to it close to that group of structures. In addition to two oven structures in one of the houses (S5), the junk next to them can be also an oven as the place of the junk and its size imply. By the way, the "mengere" (S2) mentioned above is the only one observed in the land. It is stone masonry and plastered with lime.

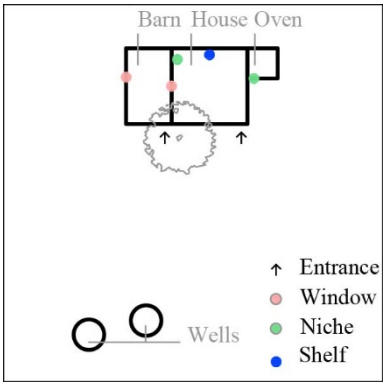
The other structure type seen in agricultural land is well. At three spots (S1, S2, S5), there are wells close to other structures. Among these three spots, in one (S1), there are two wells, close to each other. They are stone masonry structures later plastered with cement. According to the marked dates on the plaster, one is plastered in 1965 and the other in 1993. Other than the mentioned three spots with wells, two more wells (S7, S8) without any close structure to them are observed at two different spots. Although there was no structure around, one of the well (S7) have stone rubbles close to it. They may belong to a collapsed structure. The mentioned spots are numbered, schematic drawings, components, characters and photos are given for each.

Yaka (2016, p. 140) also mentions that, each year on 1st August of the Julian Calendar[12] (it is the 14th August in the Gregorian calendar) people used to go to the sea to Karapınar and give a one day break to their works . Yaka (2016, p. 140) shows the ancient grape harvest celebrations as a base to the 1st August celebration in Barbaros. This custom is also continued when tobacco farming became widespread.

[12] Locals of Barbaros still mention that day as 1st August.

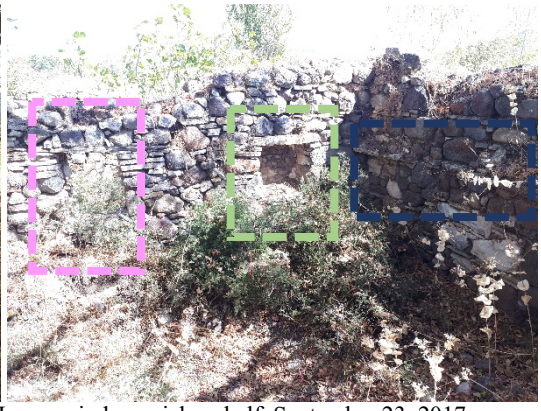
Table 5. Spot 1 (S1).

Panaromic view. September 23, 2017.



SPOT 1 (S1)
Structures/Elements:
House, Barn, Oven, Wells (2), Tree (Pistacia terebinthus)
Architectural elements:
House: Door opening, window opening, niche, slate stone shelf
Barn: Door opening, window opening
Oven: Niche
Structural elements, construction technique and material:
House: Stone masonry wall, earth mortar, exterior lime plaster
Barn: Stone masonry wall, earth mortar
Oven: Stone masonry wall, brick dome, exterior lime plaster
Wells: Stone masonry, exterior cement plaster

Tree, house, oven. September 23, 2017.



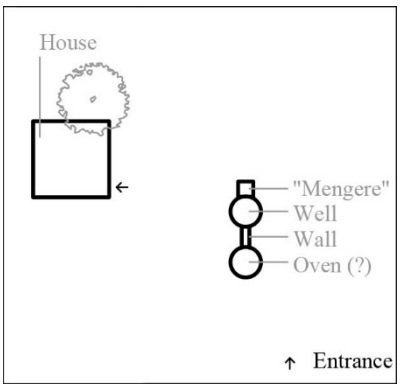
House, window, niche, shelf. September 23, 2017.

Wells. September 23, 2017.

Oven, niche. September 23, 2017.

Table 6. Spot 2 (S2).

Panaromic view. September 23, 2017.



SPOT 2 (S2)
Structures/Elements:
House, “mengere”, well, oven (?), tree
Architectural elements:
House: Door opening
Structural elements, construction technique and material:
House: Stone masonry wall, earth mortar
“Mengere”: Stone masonry, exterior lime plaster
Well: Stone masonry, exterior cement plaster
Oven (?): Stone masonry, earth mortar, exterior lime plaster

House. September 23, 2017.

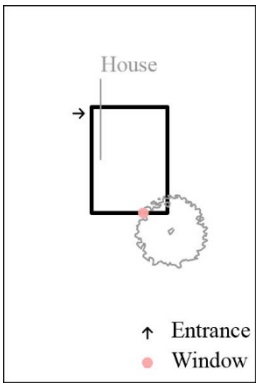
Oven(?), wall, well, *mengere.* September 23, 2017.

Mengere. September 23, 2017.

Oven (?) September 23,2017.

Table 7. Spot 3 (S3).

Panaromic view. September 23, 2017.



SPOT 3 (S3)
Structures/Elements:
House, tree (Pinus pinea)
Architectural elements:
House: Wooden door, window, wooden shutter, raised half wooden floor
Structural elements, construction technique and material:
House: Wooden gable roof, Marseille tile roof covering,
stone masonry wall, earth mortar, exterior and interior lime plaster

House. September 23, 2017.

Roof structure. September 23, 2017.

Metal element for door. September 23, 2017.

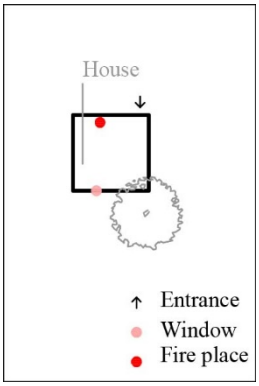
Wooden door. September 23, 2017.

Wooden shutter and stone sill. September 23, 2017.

Raised wooden floor. September 23, 2017.

Table 8. Spot 4 (S4).

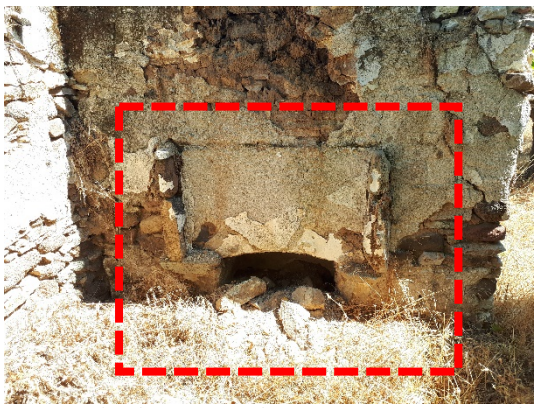
Panaromic view. September 23, 2017.



SPOT 4 (S4)
Structures/Elements:
House, tree(mulberry)
Architectural elements:
House: Door opening, window opening, fire place
Structural elements, construction technique and material:
House: Stone masonry wall, exterior and interior lime plaster

House and tree. September 23, 2017.

Door opening. September 23, 2017.

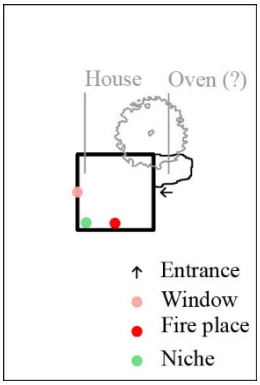


Fireplace. September 23, 2017.

Window opening. September 23, 2017.

Table 9. Spot 5 (S5).

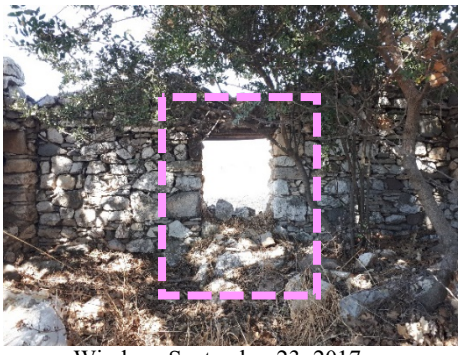
Panaromic view. September 23, 2017.



SPOT 5 (S5)

Structures/Elements:
House, oven (?), well, tree (Pistacia terebinthus)
Architectural elements:
House: Door opening, window opening, niche, fire place
Structural elements, construction technique and material:
House: Stone masonry wall, earth mortar
Well: Stone masonry, exterior cement plaster

House. September 23, 2017.



Window. September 23, 2017.

Fireplace. September 23, 2017.

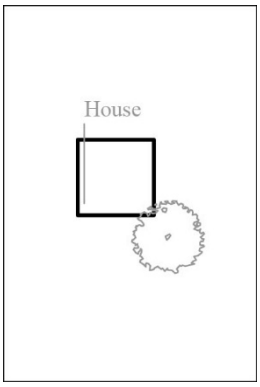
Door opening. September 23, 2017.

Oven (?) ruin. September 23, 2017.

Niche. September 23, 2017.

Table 10. Spot 6 (S6).

Panaromic view. September 23, 2017.



SPOT 6 (S6)

Structures/Elements:
House, tree(Pistacia terebinthus)
Architectural elements:
Structural elements, construction technique and material:
House: Stone masonry wall, earth mortar, exterior lime plaster

Ruined house. September 23, 2017.

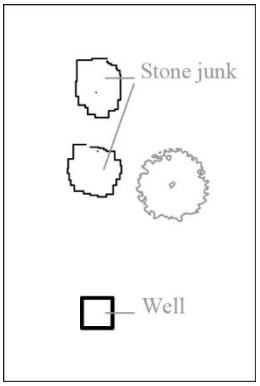
Ruined house. September 23, 2017.

Ruined house. September 23, 2017.

Ruined house. September 23, 2017.

Table 11. Spot 7 (S7).

Panaromic view. September 23, 2017.



SPOT 7 (S7)

Structures/Elements:
Well, stone junks, tree
Architectural elements:
Structural elements, construction technique and material:
Well: Stone masonry, cement plaster

Stone junks. September 23, 2017.

Well. September 23, 2017.

Table 12. Spot 8 (S8).

Panaromic view. September 23, 2017.

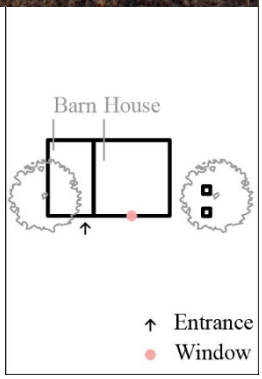
SPOT 8 (S8)

Structures/Elements:
Well
Architectural elements:
Well: Through
Structural elements, construction technique and material:
Well: Stone masory, exterior cement plaster

Well with through. September 23, 2017.

Table 13. Spot 9 (S9).

Panaromic view. September 23, 2017.



SPOT 9 (S9)

Structures/Elements:
House, barn, tree (Pistacia terebinthus)
Architectural elements:
House: Window opening
Barn: Door opening
Structural elements, construction technique and material:
House: Main roof beam (?), stone masonry wall, earth mortar, exterior lime plaster
Barn: Earth mortar

Barn and house. September 24, 2017.

Dislocated main beam. September 24, 2017.

Dislocated main beam. September 24, 2017

Two column like masonry elements. September 24, 2017

Barn's door opening. September 24, 2017

House's window opening. September 24, 2017

In time, tobacco took the place of viniculture in Barbaros, as Yaka (2016, p. 90) and interviewed locals mentioned. Mater (1982, p. 152) explains the processes of tobacco farming: it starts with seedling growing in March; in April and May own seedlings are planted to the field; while for tobacco growing in the field, it is needed to hoe the earth and clean the weeds; in August, tobacco is harvested and dried. In interviews done for this study, almost always processes of tobacco farming is told plural, so it was a collective work at least among the elementary family. As Anıl (2016) and Doğru (2016) told, courtyards were used to line tobaccos as a preparation for drying. Drying was done in courtyards or in the *harım* (Figure 35). New structures called *mağaza* were built in the village settlement to put tobaccos inside (Anıl, 2016). In addition to this, as the local building master Taşkın (Taşkın, 2016) told, most of the people in the village changed their homes with the money that they earn from tobacco farming; most of flat earthen roofs were converted into tile covered inclined roofs.

Figure 35. Drying tobaccos.
(Source: Erzen, J., n.d.)

Olive growing is another agricultural activity for Urla peninsula including Barbaros. As Mater pointed out, olive trees start to blooming in May; olives grow ripe in November; then harvesting starts and continues until January (1982, p. 156). As Yaka (2016, p. 92) states, olive trees provide olives to eat, olive oil and firewood. There are two rendering plants in Barbaros, both are not functioning now but used to obtain oil before. Rendering plant in the parcel no: 1528 was used until 1990 and the other one in the parcel no: 47 used until 2014 (

Figure 36) (Pehlivanoğlu İ. , 2016), and its activity ended due to economic difficulties related with high taxes, as the owner stated. Today, people are using the

rendering plants in Uzunkuyu or Kadıovacık to have oil from their olives. The oil is kept in large ceramic pots (

Figure 37). Today ceramic pots are still in use together with plastic containers. In addition to the statement that, Rums were used to come to Barbaros to work in vineyards (Barış, 2016); Anıl (2016) argues that Rums were using the land around Barbaros to make agriculture and they planted olive trees near Akdağ Hill. Özden (2016) also argues about Rums and states that the walls near their olive grove, which located northwest of Barbaros settlement, were made by them.

Figure 36. a) Rendering Plant in parcel no: 1528. March 27, 2017. b) Rendering plant in parcel no: 47. May 25, 2017.

a) b)

Figure 37. a) Ceramic pots to reserve oil in parcel no: 47. May 25, 2017. b) Ceramic pots used to reserve oil in parcel no: 1510. May 20, 2017.

Crop production is another agricultural activity in Barbaros. Compared to the past, density of the activity is low (Yaka, Ege'de bir köy Barbaros Monografik

Araştırma, 2016, p. 93). Wheat, barley, oat and rye are the crop products cultivated in Barbaros. As Yaka (2016, p. 93) mentioned, crops were used to be sickled by people; transported to the threshing fields (*harman yeri*) with animals; in there with the use of horses and threshing sledges, straw was produced; then by hurling, straw and kernel were separated from each other; straw was transported to the barns and eaten by animals and wheats were processed in mills. Today, harvesting and separation are done by machines (2016, p. 93). None of the mills in Barbaros is in use. However, the water mill and windmill on Değirmen Hill were used in the past to process wheat (Pehlivanoğlu İ. , 2016). As Yaka mentioned, when crop production was more, people were doing their own bread in their furnaces and not buying bread (2016, p. 93). Today, some people are still making bread in their furnaces, but most of the furaces are out of use.

a) b)

Figure 38. a) Donatan threshing field b) Putting straw in hair sacks ("harar"). (Source: Erzen, n.d.)

a) b)

Figure 39. a) Threshing slender in parcel no: 1494. May 20, 2017. b) Threshing slender in Çınaraltı Café. November 25, 2017

a)

b)

Figure 40. a) Water mill at northwest of the settlement. 2016. b) Wind mills on Değirmen Hill. 2016.

Agricultural land was the source for feeding sheep, as Anık (2017) stated. He also mentioned that pure race *sakız* sheep were fed by Barbaros locals, but now they disappeared (2017).

Other than agricultural activities, agricultural land is the subject of archaeologic research currently conducting by Assoc. Prof. Dr. Elif Koparal.

After leaving tobacco farming, agricultural land became profitable property. Landownership passed from locals of Barbaros to foreigners. Secondary houses started to build in the land.

In short, in agricultural land through time different agricultural activities have been done. These activities have relational spaces, structures, moveable objects and customs. However, today almost half of the agricultural land is sold and agricultural activity has almost finished when compared with before. Leaving agriculture made agricultural lands empty and profitable property; created economic, social changes and differed the use of spaces and objects. While all these changes differ the characteristics of Barbaros cultural landscape, they also affect cultural significances.

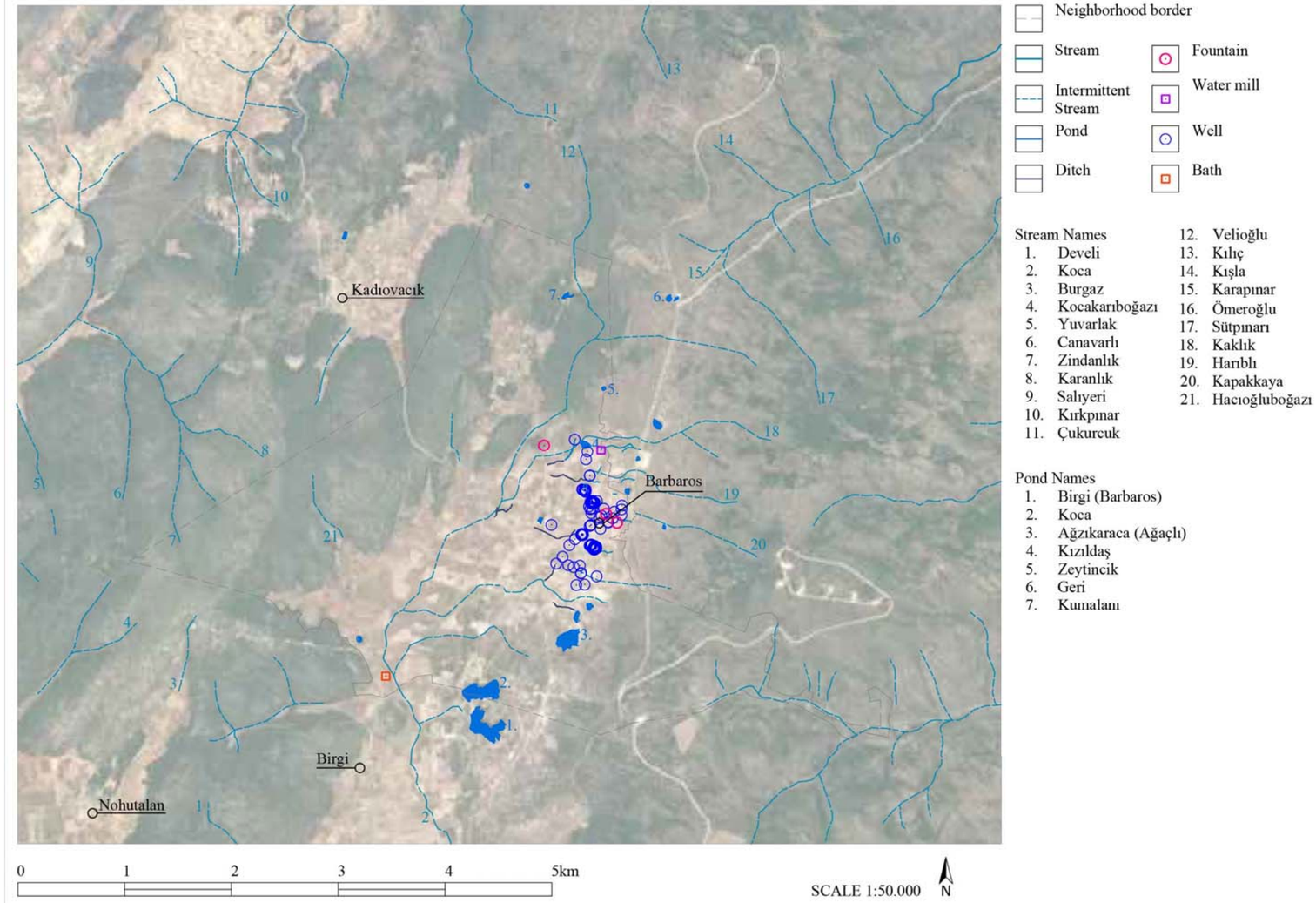


Figure 41. Aquatic areas map.

3.3. Characteristics of Aquatic Areas

Mater (1982, p. 43) indicated that:

> "Urla peninsula is not rich hydrologically. Except a few, most of the streams are dry for an important period of year. Almost all of these intermittent streams are short and have flood character. Continuously flowing rivers are rare and generally fed by a karst source."

Aquatic areas around Barbaros include streams, natural and manmade reservoirs, wells, fountains, a water mill, and a bath (Figure 41). They are determined through site survey, satellite view and 1/25.000 base map. Information about their names, usages and constructions has been obtained from Yaka's monography book, Barbaros Reservoirs Improvement Project[13] by Onurcan Çakır and oral research. Almost all of the streams around Barbaros are intermittent. The oldest water sources for people and animals are reservoirs and wells.

In the settlement border of Barbaros, nine reservoirs are determined. There are eight more reservoirs outside of the settlement border but close to it. Some reservoirs' construction dates are not known; some of them were built in 1990s by the attempt of the day's muhtar, as Yaka (2016) mentioned. They are fill with rainwater and may dry in the summer season. Their oldest and continuing usage is watering animals. For traditional life when animal husbandry was main activity, these reservoirs had a great importance. Additionally, as Yaka (2016) stated, they are also being used for irrigation in small amount. Barbaros Reservoirs Improvement Project suggests anther usage for reservoirs. The project that was done in 2013 sees the reservoirs as potential recreational areas and aims improvement by considering the existing reservoirs without a new building or business (Çakır, 2014). The project proposed walking trails, picnic areas, improvement of existing roads, lighting and observation terraces (Çakır, 2014).

[13] Project booklet can be reached from: https://issuu.com/onurcancakir/docs/barbaros_goletler_bolgesi_onurcan_c

Figure 42. A reservoir. May 3, 2017.

Three hundred sixty-nine public wells are determined in Barbaros neighborhood border. Public wells are close to each other as a group for common usage. Yaka (2016, p. 97) stated that most of the wells are filled with rainwater; some are filled with underground water and some filled by the affords of locals. Interviewed locals stated streams were canalized towards the wells to fill them. The construction dates of the wells could not be reached. Wells are stone masonry structures. They are plastered with cement later than their constructions. In one example that lost its plaster, it is seen that large special cut stones were used as the well top (Figure 44). There are also singular wells in residential lots for private usage.

a) b) c)

Figure 43. a and b)Wells in parcel no: 172. March 27, 2016. c) Stone watering through, "ahır or yalak" in parcel no: 172. March 27, 2017.

Figure 44. Well top with large special cut stones. March 27, 2017.

Figure 45. Public wells and fountain in 1980s.
(Source: Erzen, J., n.d.)

The determined oldest fountain in the neighborhood border is at the northwest of the settlement, in the location called as Başköy site and the fountain is also called as Başköy fountain. Its construction date could not be determined. It is a stone masonry structure with an arched top. There is watering through its two sides. It has still water flow. There is a small niche at the left top corner of where water flows. As Yaka stated (2016, p. 99), in the 1950s spring water was transformed from Başköy site to Barbaros, and two fountains were built and used for people's needs. One fountain was built at northwest of the settlement near the public wells (Figure 45) and the other one was built in the square. After the water transform system broke down, in 1965, a new water tank was built at south of the settlement and filled from a well opened specially for that purpose (Yaka, Ege'de Bir Köy Barbaros Monografik Araştırma, 2016). Water was send to the fountains in the settlement from that tank. After the break down of that system too, in 1997 water started to transform directly to houses from a water source found by

drilling 180m below the ground (Yaka, Ege'de Bir Köy Barbaros Monografik Araştırma, 2016). In addition, two water tanks were built. The village still uses that source.

Figure 46. Başköy fountain.
(Source: http://www.barbaroskoyu.com/images/haberler/barbaros/baskoycesmesi02.jpg, http://www.barbaroskoyu.com/images/haberler/barbaros/baskoycesmesi03.jpg)

Except wells and fountains, another water-related structure in Barbaros is a water mill. It is not in use today. It was used to process wheat by Barbaros locals. As informed in interviews, the system works with the water filling in a reservoir next to a lime-plastered stone masonry structure that have water channel and mills (Figure 49). Its construction date could not be reached. However, Ece (2016) who was born in Barbaros in 1928, stated that his mother's grandfather was using the land for cultivation and one day realized the mill structure. According to Ece's statement, the grandfather reshaped the pool of the mill, bordered it with a stone wall and added one more water channel to the structure. The north facade of the structure indicates an intervention too.

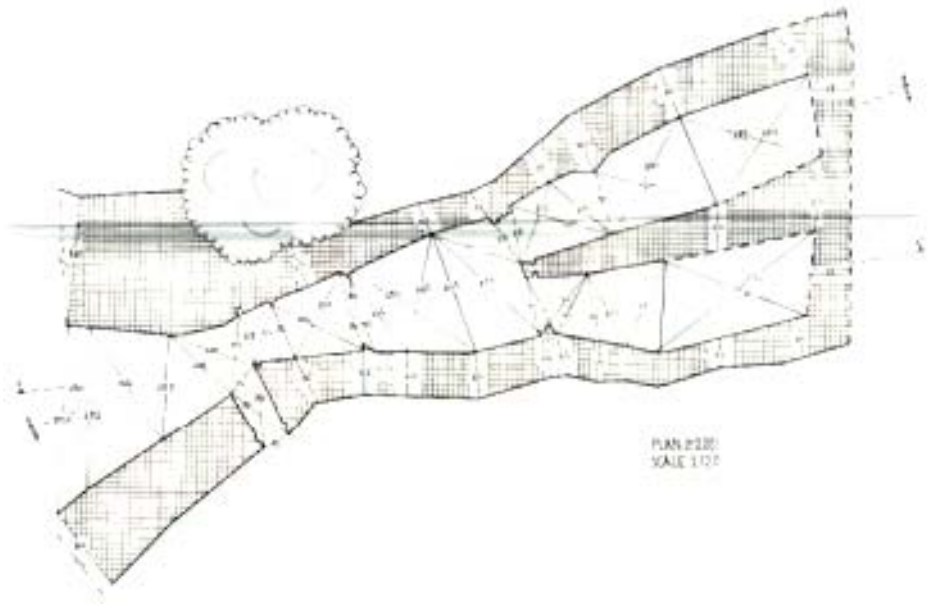
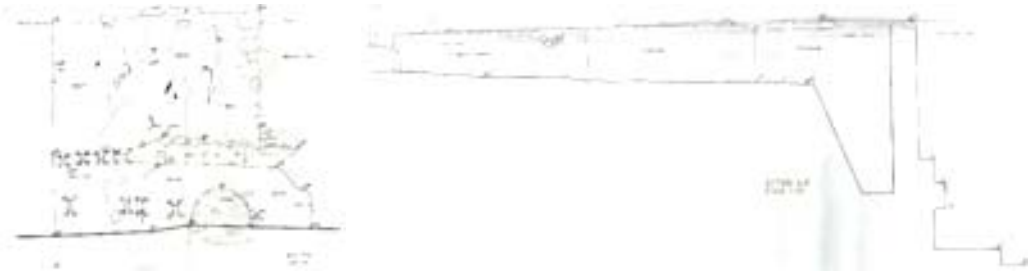


Figure 47. Water mill plan.
(Source: IZTECH SP191 2015-2016 Drawn by:Özen, E.)



a) b)

Figure 48. a) Water mill front elevation. (Source: IZTECH SP191 2015-2016 Drawn by: Demir, H.A.) b) Water mill section. (Source: IZTECH SP191 2015-2016 Drawn by: Demirkıran, B.

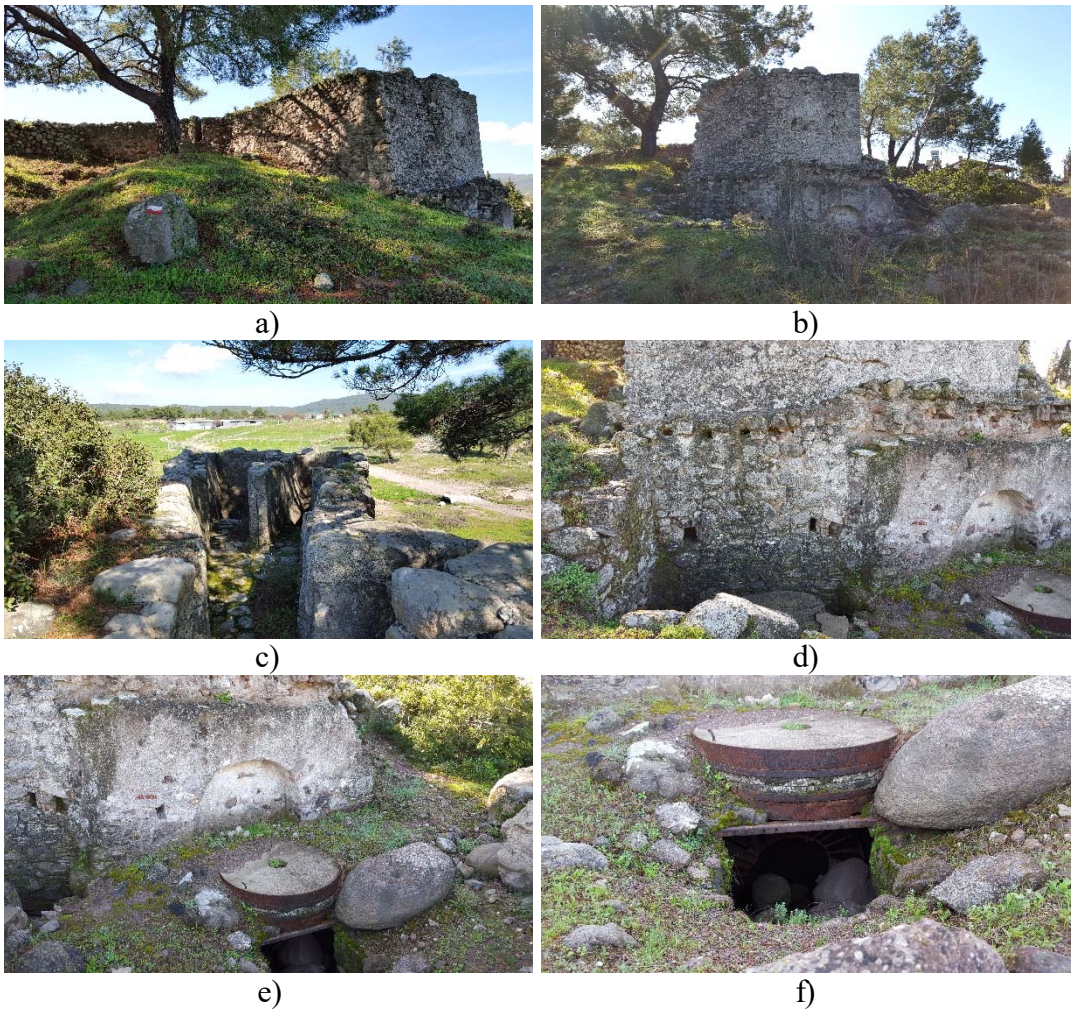


Figure 49. a) View from northeast. b) View from north. c) Water channel. d) Mill stones. e) Mill stone. f) Mill stone and wheel. 2017.

Another water related structure determined through site survey is a bath structure. It is a single space stone masonry domed building. There are wells close to the bath to supply water.

Figure 50. Bath. February, 2016.

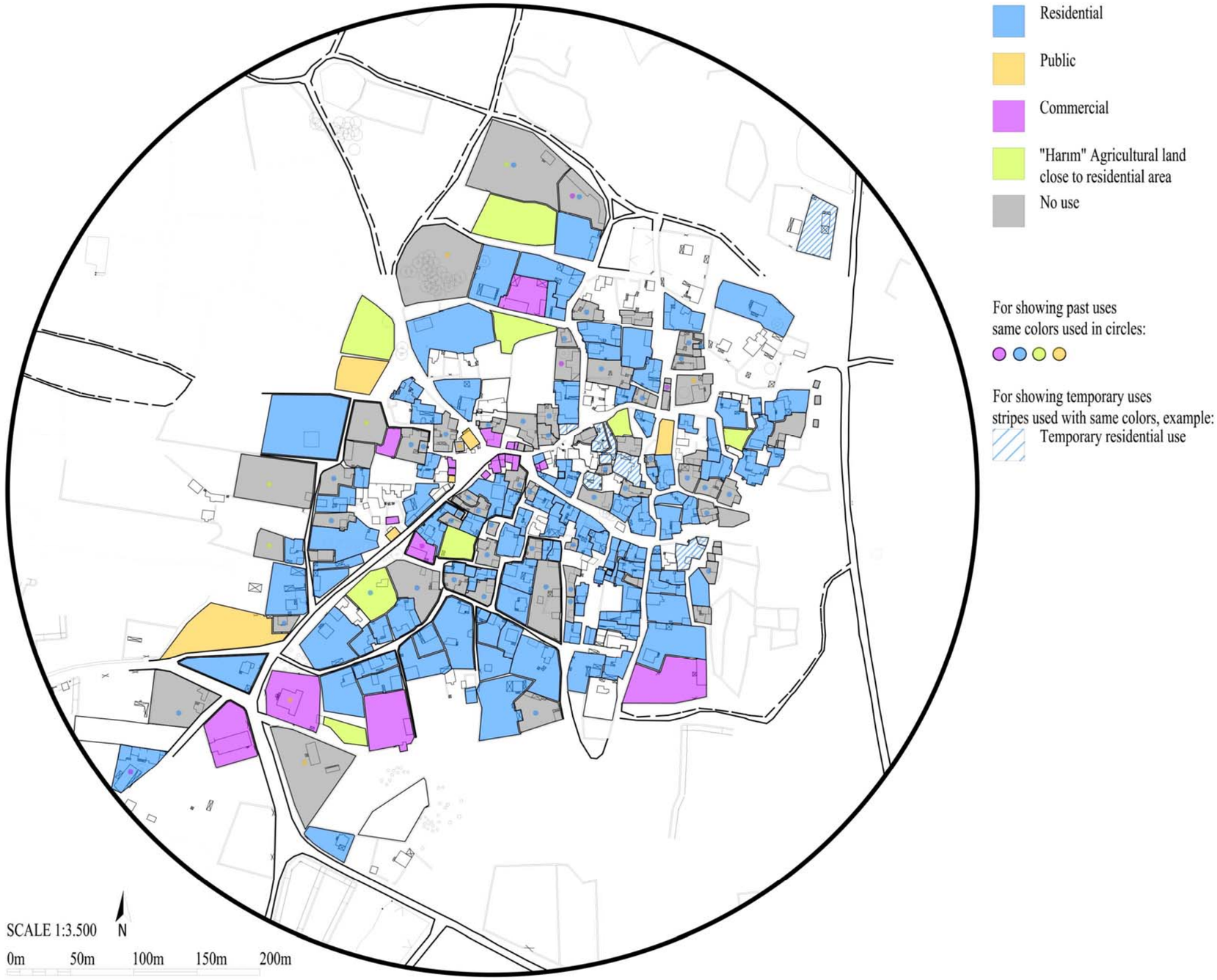


Figure 51. Lot usages in residential area

3.4. Characteristics of the Settlement Area

By examining the plots in the settlement area, it is seen that usages can be grouped under four. These are residential, commercial, usage as “harım” and public. Besides these, there are considerable unused plots. Residential plots are the ones including house structure certainly; in addition to this, they may include courtyard; barn; well; *mengere* -structure to press grape; *mağaza* -structure for storage and/or process agricultural products; vegetable garden called *harım* by the locals; toilet as an independent unit and oven. Commercial plots include atelier, barber, barn, cafe, coffeehouse, culture house, estate agent, market, restaurant, cinema, flourmill and rendering plant. At the “Harım” group, the plots used only for gardening are considered. Public plots include square; library; religious spaces: mosque, cemetery, masjid, tekke; parks; public wells; threshing field; Nahiye administrative center, neighborhood unit, village council and primary school.

Among examined two hundred and twenty-nine plots; the number of residential is a hundred and ten; commercial is twenty, “harım” is eleven; and public is six. Besides; eighty-one plots are not in use (Figure 52). It is determined that among eighty-one unused plots; forty-five were residential, four were public, four were “harım”, and two were commercial (Figure 53). In the following section, characteristics of these plots will be given.

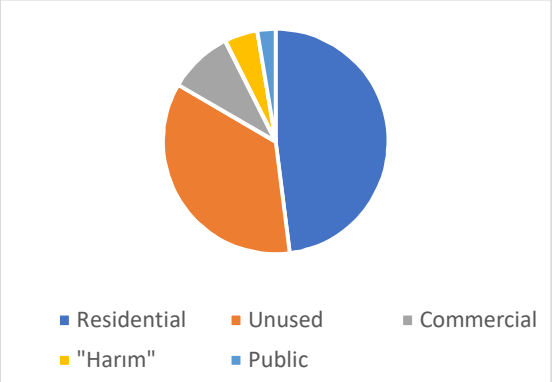


Figure 52. Existing usages of the plots

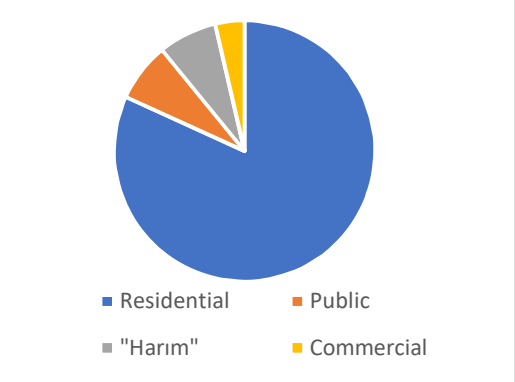
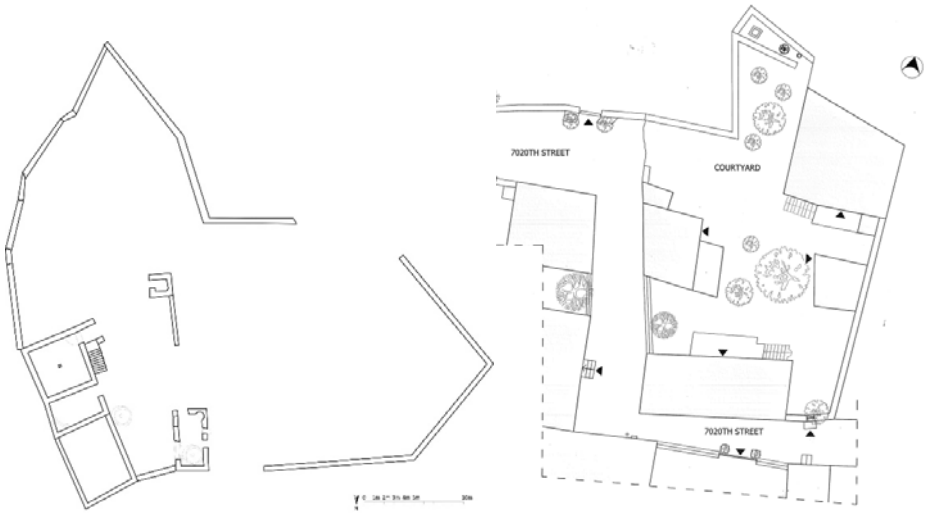


Figure 53. Past usages of unused plot

3.4.1. Characteristics of the Residential Lots

In the scope of study, one hundred and five residential plots and eight temporarily used residential plots are determined. Moreover, it is also determined that forty-six lots were used as residential in the past. These plots are investigated in lot scale. Locations of the structures in the courtyard, functions of the structures and exterior physical characteristics are searched. After the survey in lot scale, thirteen structures were surveyed spatially, their plan organization was drawn schematically, architectural elements were also signed in the schematic drawing and photographs were taken. The selection criteria for these thirteen structures were authenticity. Almost all these structures are out of use and most of them have structural failures and material losses. Most of them had no alteration. Due to these conditions, the structures give more information about the authentic characteristics of the houses than the ones, which are in use. For example, when there is plaster loss, it is possible to see masonry bonding or to know if the structures have tie beam or not. Structural failures like partial wall or roof collapse gives information about the section of wall, binding material or roof layers. Additionally, oral information about building types, structural systems and material is taken from three old builders: Suat Taşkın, Ahmet Koşfur and Tolanay Barış. Main alterations in the buildings were determined through exterior survey and oral information. İzmir rural settlement and architecture inventory (Tunçoku, Arslan Avar, İnceköse, & Akış, 2012) is searched and similar housing structures are detected. The following information comes from the processes mentioned above.

As parallel to the rural life style shaped with agricultural activity, residential plots in Barbaros included different units. These units are house, barn, *mağaza*, oven, toilet, well, vegetable garden, and *mengere.* Mostly, all these structures are in a courtyard bordered with the structures themselves and courtyard walls. There are also plots that are surrounded with only courtyard wall and have separate structures from borders. In addition to vegetable gardens in the courtyards, different trees may exist like almond, pomegranate, terebinth and pinus pinea. In parallel to changing living conditions (leaving agriculture, mechanization, water infrastructure etc.) the residential environment has been changing. In the following part, the authentic characteristics of the residential lots and changes will be mentioned.



a) b)

Figure 54. Courtyard organizations. a) Parcel no: 1497-1496 (IZTECH SP191 2015-2016 Drawn by: Babacan, R.T., Becer, N.B., Bilgin, A., Demir, İ.Ü., Gezginci, E., Kahraman, E., Sağlık, Ç., Tahtalıoğlu, B.) b) Parcel no: 1282 (IZTECH SP191 2015-2016, Drawn by: Aksın, Ş., Çobanoğlu, C., Demir, B., Kara, E., Ketencioğlu, D., Sürücü, A.)

Courtyard walls rise approximately two meters in height, surround the residential parcels and create private space by blocking the visual relation between the residential plot and its surrounding. They are stone masonry, which are in around forty cm thickness. Andesite; lime, and slate stones; and brick pieces were used in different sizes. There are also examples of courtyard walls done with just andesite rubble stones. Earth mortar is used to bind the stones. Mortars' appearance was homogenous and any other ingredient such as straw was not observed. About plastering, there are three different possibilities. Some courtyard walls were plastered with lime totally; some of them were plastered only at the joists and lastly some of them were plastered only at the top parts of the walls (Figure 55). These parts are made in reverse V shape with the same wall material to drain water towards the sides. Having plaster at these parts makes easier to run water and prevents water leakage to inside of the wall. In contrast to the use of mainly rubble stones for courtyard walls, cut stones are used for the courtyard doorframe. There are both arch and flat door tops (Figure 56). Arch door tops are done with cut stones. For flat door tops, wooden lintels were used. On top of the lintel, there is again stone masonry and reverse v shape top or the top is covered with roof tiles. The doors have two main wing and sometimes one wing has a smaller wing in itself. The material is wood. It seems that the ground covering of the courtyards except vegetable gardening portions were rubble stone or slate stones as they are determined at some

plots (Figure 57). Small voids were determined at the ground level of some courtyard walls; possibly an inclination was given to the courtyard ground to drain water through these voids (Figure 55).

a) b) c)

Figure 55. a) Plastered courtyard wall. April 30, 2017. b) Courtyard wall plastered only at top, drainage void at ground level. May 20, 2017. c) Courtyard wall joints plastered, drainage void. May 21, 2017.

a) b)

Figure 56. a) Rectangular courtyard door. April 26,2017. b) Arched top courtyard door having sash in a sash. May 9, 2017.

a) b) c)

Figure 57. Courtyard coverings a) Rubble stones. April 26, 2017. b) Rubble stone covering April 26, 2017. c) Slate stone covering. April 23, 2017.

As mentioned before, there are different structures in the courtyards. One of the structures in residential plots is house. Thirteen houses are examined since they have no alteration or less in comparison with the used ones. Below, first a map showing the locations of these houses and then the tables including their characteristics, schematic drawings and photos are given.

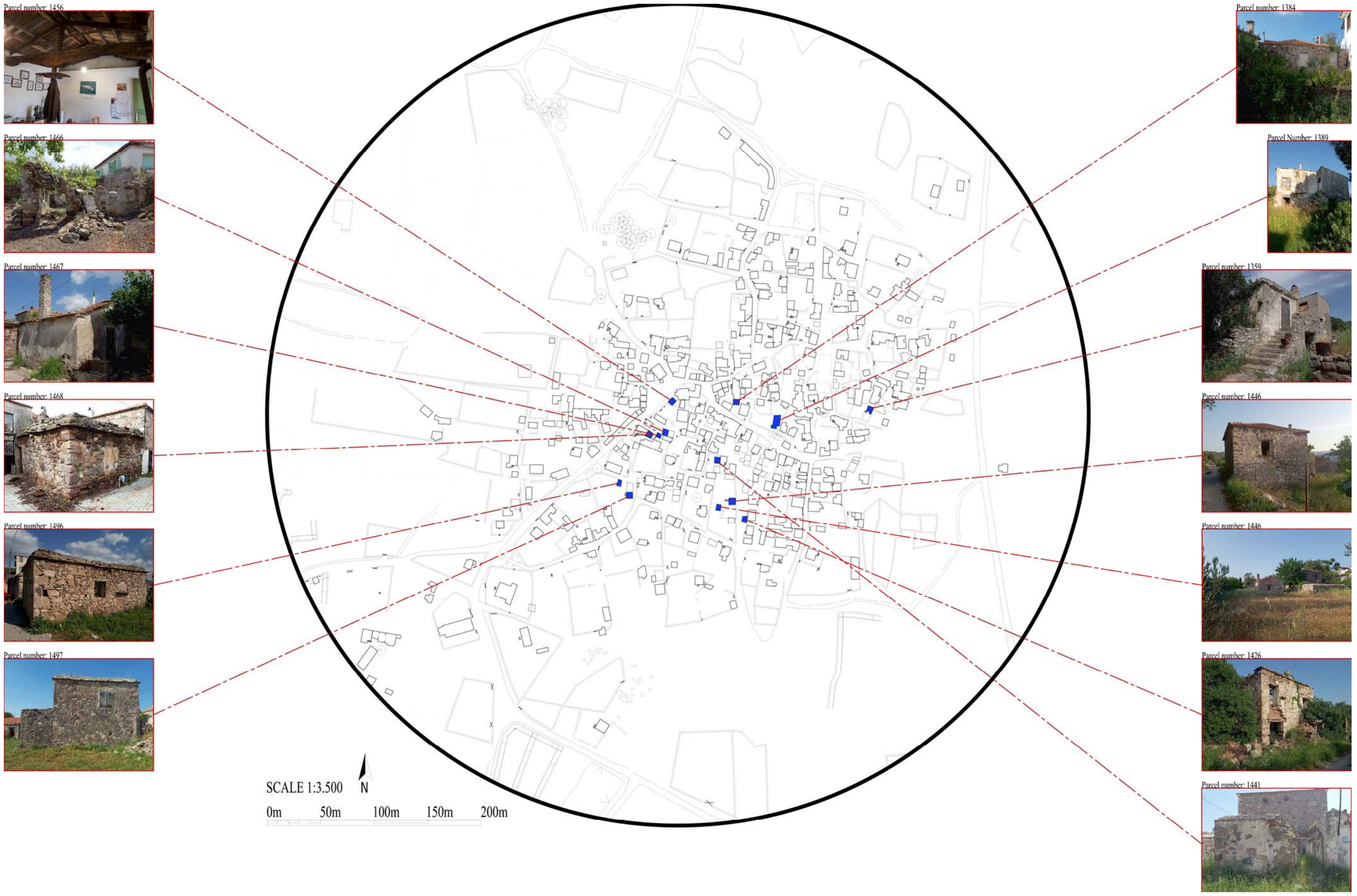
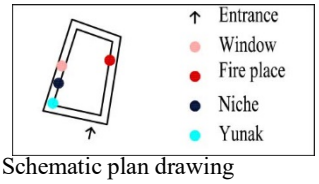


Figure 58. Places of examined houses.

Table 14. House in parcel no 1496.

Parcel Number: 1496

Spatial organization:
One-story, single space
Architectural elements:
Door opening, window opening, niche, *yunak,* fireplace, slate stone eaves, chimney
Structural elements, construction technique and material:
Stone masonry wall, interior and exterior lime plaster, wooden roof beams



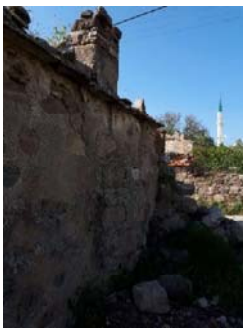
Schematic plan drawing


Façade


Door opening


Window opening


Exterior of the niche, slate stone shelf


Exterior of fireplace


Wooden roof beams


Yunak

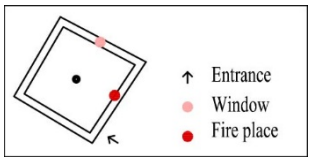

Niche

All photos are taken at April 23, 2017.

Table 15. House in plot number: 1468.

Parcel Number: 1468

Spatial organization:
One-story, single space
Architectural elements:
Door opening, window opening, fireplace, slate stone eaves, water spout
Structural elements, construction technique and material:
Stone masonry wall, exterior and interior lime plaster, wooden column, wooden main beam, wooden secondary beams,



Schematic plan drawing


Exterior view


Exterior view


Earth roof covering


Earth roof covering


Secondary beams, branches


Bush on top branches


Window opening


Door opening


Water spout


Column, beams

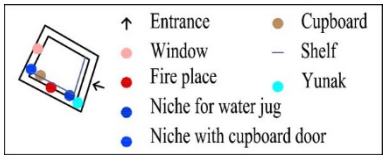

Fireplace

All photos are taken at March 13, 2017.

Table 16. House in parcel number: 1467.

Parcel Number: 1467

Spatial organization:
One-story, single space
Architectural elements:
Wooden door, wooden window frame, cupboard, shelf niche with cupboard door, fireplace, niche for water jug, *yunak*
Structural elements, construction technique and material:
Stone masonry wall, exterior and interior lime plaster exterior and interior lime plaster



Schematic plan drawing


Exterior view


Wooden door


Wooden window frame


Yunak, niche for jug


Fireplace, shelfs

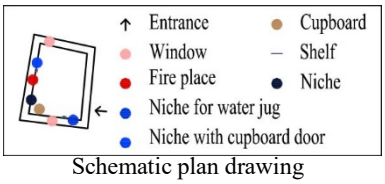

Cupboard, niche with cupboard door

All photos are taken at April 8, 2017.

Table 17. House in parcel number: 1446.

Parcel Number: 1446

Spatial organization:
One-story, single space
Architectural elements:
Wooden door, wooden window frame, niche for water jug, cupboard, niche, fireplace, shelf, niche with cupboard door,
Structural elements, construction technique and material:
Stone masonry wall, exterior and interior lime plaster



Schematic plan drawing


Exterior view


Wooden door


Niche for jug


Cupboard, niche


Fireplace, wooden shelf


Niche with cupboard door

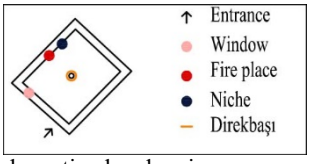

Window

All photos are taken at October 21, 2017.

Table 18. House in parcel number: 1456.

Parcel Number: 1456

Spatial organization:
One-story, single space
Architectural elements:
Wooden door, wooden window frame, niche, fireplace, *direkbaşı*
Structural elements, construction technique and material:
Stone masonry wall, wooden column, main woden beam, transition elements between main beam and column



Schematic plan drawing


Wooden column, beam, transition elements, *direkbaşı*.


Niche

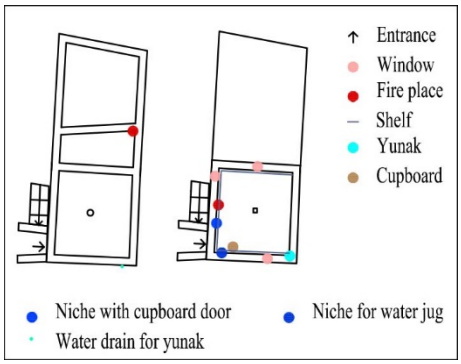

Window


Fireplace

All photos are taken at June 3, 2017.

Table 19. House in parcel number: 1497.

Parcel Number: 1497



Spatial organization:
Two story, three space at ground level and single space at first story, exterior stair

Architectural elements:
First level: Door opening
Second level: Wooden door, niche for water jug, cupboard, window shutter, *yunak,* shelf, wooden window frame, fireplace,niche with cupboard door

Structural elements, construction technique and material:
First level: Stone masonry wall, wooden column, main beam, secondary beams, stone footing, earth floor, exterior plaster
Second level: Stone masonry wall, wooden column, main beam, transition element between column and main beam, earth roof covering, moss layer at roof, exterior and interior plaster


Niche for water jug


Yunak, window, cupboard


Niche, fireplace, shelf, window


Wooden shutter


Wooden window frame


Wooden column, beams, transition element


Earth roof covering, moos layer


Wooden door


Ground floor interior

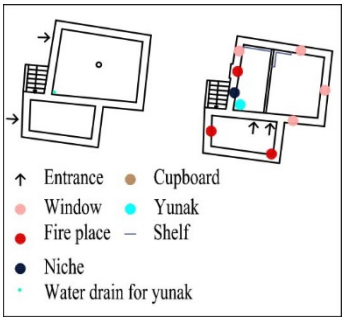

Column at ground floor, stone footing

All photos are taken at April 23, 2017.

Table 20. House in parcel number: 1389.

Parcel Number: 1389

Spatial organization:
Two story, two space at ground floor and three space at first floor, exterior stair
Architectural elements:
First level: Water drain for yunak
Second level: Fireplace, cupboard, windows, doors, yunak, niche, shelfs,
Structural elements, construction technique and material:
First level: Stone masonry wall, wooden column, main beam, secondary beams, transition element between column and main beam, earth ground
Second level: Stone masonry wall, timber flooring, screed flooring,




Window, fireplace


Fireplace, cupboard


Wooden door


Fireplace


Yunak


Partition wall


Window, shelf

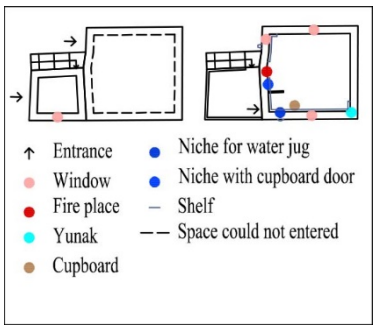

Wooden column, beams, transition elements

All photos are taken at April 24, 2017.

Table 21. House in parcel number: 1446.

Parcel Number: 1446

Spatial organization:
Two-story, two space at ground floor, one space at first floor
Architectural elements:
First level: Wooden door, window opening, wooden shutter
Second level: Handrail, niche with cupboard door, fireplace, window, shelf, yunak, cupboard, niche for water jug
Structural elements, construction technique and material:
First level: Stone masonry wall
Second layer: Stone masonry wall, wooden hipped roof structure, timber flooring, interior plaster




Stairs


Yunak, window, cupboard, *testilik,* shelf


Door, niche, fireplace, window, shelf


Window, shelf, sofa


Handrail


Door


Altered roof structure


Barn door

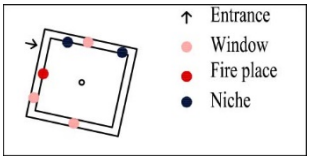

Barn window

All photos are taken at October 21, 2017.

Table 22. House in parcel number: 1466.

Parcel Number: 1466

Spatial organization:
One-story, single space
Architectural elements:
Door opening, window opening, fireplace, niche
Structural elements, construction technique and material:
Stone masonry wall, exterior and interior plaster, wooden column, main wooden beam, secondary wooden beams




Exterior view


Door opening


Window opening

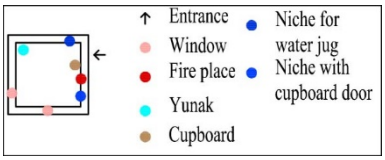

Window opening

All photos are taken at April 23, 2017.

Table 23. House in parcel number: 1384.

Parcel Number: 1384

Spatial organization:
One-story, single space
Architectural elements:
Door, window, yunak, cupboard, niche with cupboard door, niche for water jug,
Structural elements, construction technique and material:
Stone masonry wall, hipped roof, wooden ceiling, interior plaster




Exterior view


Yunak


Fireplace


Niche with c. door, shelf


Niche with c. door, niche for jug


Round jug niche


Window

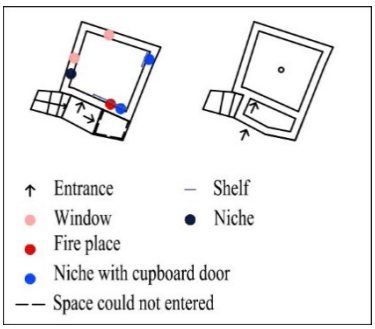

Window

All photos are taken at May 21, 2017.

Table 24. House in parcel number: 1359.

Parcel Number: 1359

Spatial organization:
Two story, two space at ground floor and two space at first floor
Architectural elements:
First floor: Fireplace, niche with cupboard door, niche, shelf, window with wooden frame, wooden door, slate stone eave
Structural elements, construction technique and material:
Ground floor: Stone masonry wall, wooden column, wooden main beam, wooden secondary beams, stone column foot
First: Stone masonry wall, main wooden beam, exterior and interior plaster




General view, April 30, 2017


Eaves, April 30, 2017

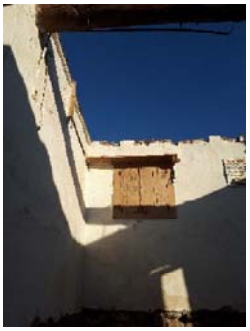

Earth roof, April 30, 2017


Ground floor, Barn, April 30, 2017


Niche, fireplace, door October 21, 2017


Door, niche, window, October 21, 2017


Window October 21, 2017

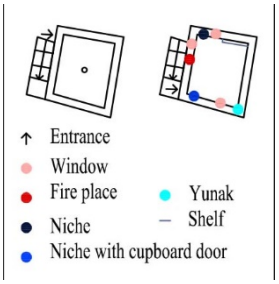

Niche October 21, 2017


Exterior view October 21, 2017

Table 25. House in parcel number: 1426.

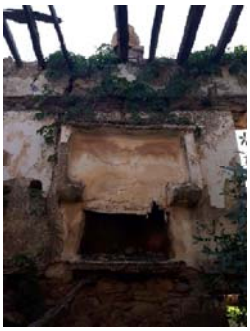
Parcel Number: 1426

Spatial organization:
Two story, each floor have single space
Architectural elements:
First floor: Window, niche, niche for water jug, *yunak,* shelf, slate stone eaves, ceramic pot as chimney outlet
Structural elements, construction technique and material:
Ground floor: Stone masonry wall, wooden column, main beam, secondary beams
First floor: Stone masonry wall, main beam, secondary beams, interior plaster, wooden column and transition elements (*başlık*) adjacent to wall




Exterior view.


Roof structure.


Fireplace.


Yunak.


Window.


Window, niche, window, shelf

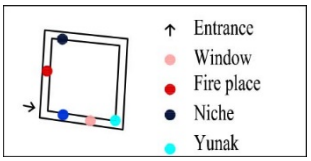

Window, column, transition element.


View from ground level.

All photos are taken at May 2, 2017.

Table 26. House in parcel number: 1441.

Parcel Number: 1441



Spatial organization:
One story, single space
Architectural elements:
Yunak, niche, fireplace, window, slate stone eave
Structural elements, construction technique and material:
Stone masonry wall, main wooden beam, interior and exterior plaster


Exterior view


Yunak


Testilik


Window


Niche


Fireplace

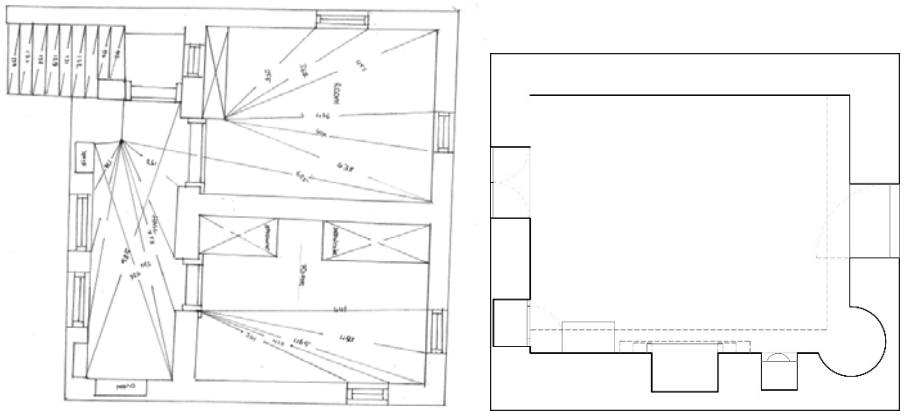
All photos are taken at April 24, 2017.

3.4.1.1. Spatial and Structural Characteristics of the Housing units

There are houses at the ground level and houses at the top of barns. They have square or rectangular plans. The ones at ground level, in other words one story housing units, have just one room that is directly reached from the outside through their entrance. The entrance may have a wooden porch or not. The houses at the second level are reached through an exterior stair. Stairs reach a landing, which may have a wooden porch on its top, or not. Landing may offer one entrance for one room or one entrance for more than one room inside. Sometimes the landing gives entrance to a small room and it reaches from there to another larger room or rooms. The exterior stairs are stone masonry. They rise in parallel or perpendicular to the entrance facade of houses. If the stair has parapet wall, it is stone masonry, which has similar shape, technique and material with the courtyard walls. For stair steps, slate stones are used and below them, there is rubble masonry. At some buildings below the stairs coop exists.

Housing spaces are closed with earth flat roof. According to the largeness of the space, there can be a main wooden beam called *düver* supported in the middle with a wooden column called *direk*. There are houses having wooden columns in Y shape, its top part covers the sides of the main beam. Further, there are examples where in between wooden column and main beam, there is a wooden transition element (*başlık)*. These elements may have ornaments on them done by woodcarving. These wooden transition elements may also be at the sides of the main beam, between the beam and walls. At one house it is seen that under the transition element at the side, there is also a wooden column adjacent to wall. In one other rare example is mixed use of stone masonry and timber framing system, in other words composite system (Figure 64). This is seen in two structures. In one of them, timber framing is used at the interior side of the masonry wall, and in the other one, the frame is at the outside. There are secondary wooden beams called *mertek* on top of the main one. For smaller spaces, there can be just wooden beams (*mertek*) in between two opposing walls without *direk* and main beam *düver*. Above the beams, sandalwood branches or reeds are laid. These thin-sectioned branches are called *seren*. Sawn timber was also used on beams as a covering layer at some houses. On top of branches or reeds, there are bushes and seaweeds. Lastly, a special earth called *geren* was compressed on top of all these layers as finishing material. Slight inclination was given to the earth surface to drain water. It is

needed to compress the earth each year before fall with a stoneroller, *loğ*. Adding earth periodically is also needed. Walls are stone masonry again with andesite, lime, slate stones and brick pieces. At the corners, larger rectangular shaped stones are used. Walls rise enough to form a parapet wall to keep the earth layer of roof. Under that parapet wall at roof level, there were eaves from slate stones. In some buildings, rocks are used to form low levels of walls (Figure 61). Other than that, ancient stones were reused in small quantity at some of the houses as they are recognized from their material, size, shape, clamp holes and figures (Figure 62). They may belong to Erythrai, which is the closest ancient city to Barbaros at fifteen km distance. The thickness of the masonry walls is around sixty cm. Earth mortar was used as binder. Exterior surfaces of walls were plastered totally or at joints with lime plaster. Interior surfaces had lime plaster. The grounds are covered with a wooden floor called *sofa* by locals.



a) b)

Figure 59. Spatial organization of housing units. a) Parcel no: 1396 (IZTECH SP191 2015-2016 drawn by: Eşin, N.) b) One story housing unit. (Drawn by Sarıbekiroğlu, Ş., 2017).

a) b)

Figure 60. Wall bondings. a) March 13, 2017. b) April 25, 2017.

a) b) c)

Figure 61. Rocks at low levels of walls. a) October 21, 2017. b) October 21, 207. c) October 21, 2017.

a) b) c)

Figure 62. Reused ancient stones. a) June 6, 2017. b) May 22, 2017 c) April 23, 2017.

a) b) c)

Figure 63. Stone with hole to tie animals. a) April 25, 2017. b) April 25, 2017. c) April 24, 2017.

a) b) c)

Figure 64. a) Wooden column adjacent to wall, transition element on top of it. May 2, 2017. b) Mixed use of timber frame and stone masonry. April 27, 2017. c) Wooden tie beam. April 26, 2017

While most of the houses among oldest ones are modest, three houses create an exception in the settlement in terms of their mass sizes and ornamentation. Unfortunately, these structures could not be surveyed by getting inside. The following will share the differences observed from the outside. All three structures are two story houses in rectangular plan and have ornaments at exterior surfaces. They are larger than the modest ones (Figure 65). The first one (Figure 66) has horizontal band molding between its two levels and at eave level. It has a chamfered edge at the street corner. Further, it has a brick chimney outlet. According to old carpenter and builder Barış (2016), the building was made by Rum builders who were coming from Alaçatı. The second house (Figure 69) has similar characteristics with the first one: proportions and window organization at the second level in the street façade are similar. It also has a horizontal band molding like first one but only at the eave level and at the street façade. The third rare house (Figure 70) example was built by also Rum builders who were coming from Birgi, according to Uz (2016). Uz is the ninety years old owner of the house. As she told, her husband's grandfather built the house (Uz, 2016). With a rough estimate, it could be said that the construction date of the house is around 1880s. As different from all other houses, this one takes people into courtyard with a barrel-vaulted corridor under the building. The house has horizontal band molding at the eave level. There are some figures on the band but they could not be identified. As the owner told, the house also had some bird figures at the corners and they were rotating

according to the wind direction. Uz (2016) also indicated that, wedding ceremonies used to happen in that plot.

a) b) c)

Figure 65. Modest buildings. a) April 23, 2017. b) April 26, 2017. c) April 9, 2017.

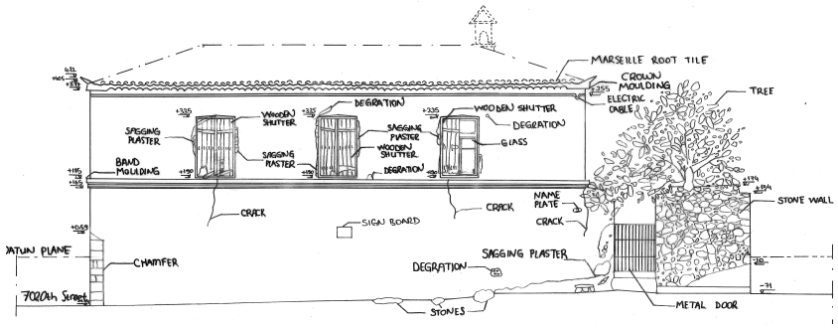


Figure 66. Façade drawing
(Source: IZTECH SP191 2015-2016 Drawn by: Buran, P.)

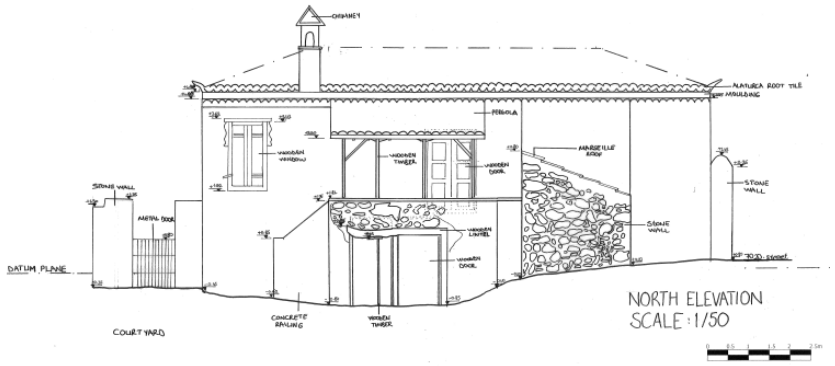
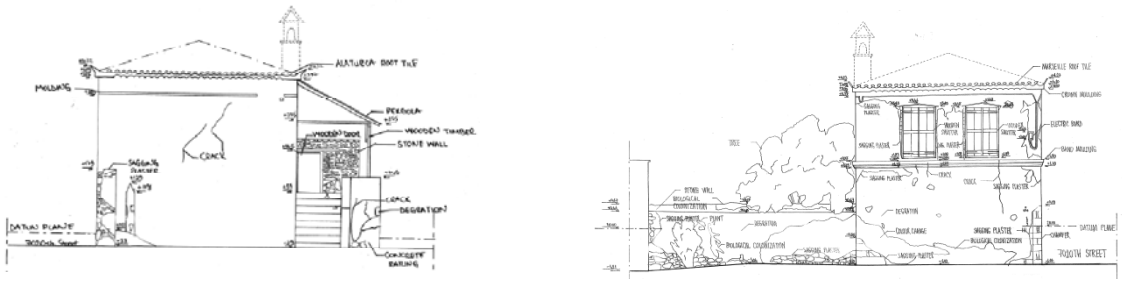


Figure 67. Façade drawing
(Source: IZTECH SP191 2015-2016 Drawn by: Ketencioğlu, D.)



a) b)

Figure 68. a) East elevation (Source: IZTECH SP 191 2015-2016 Drawn by: Buran, P.) b) West elevation (IZTECH SP 191 2015-2016 Drawn by: Koloşali, İ.)

Figure 69. Photographs of an ornamented housing. May 9, 2017.

Figure 70. Photographs of an ornamented housing. April 26, 2017.

3.4.1.2. Architectural Elements of Housing Units

Architectural elements and furniture of housing units were door, window, niche, special niche for water jug called *testilik*, fireplace, chimney, shelf, waterspout, bathing cubicle named *yunak*, water outlet, balustrade and cupboard. Doors are made of wood. They are generally simple and uncolored. However, there are also ornamented ones. Window shutters are also wooden. Like doors, they are also simple. When glass become widespread, wooden window sashes were also added as Barış indicated (2016). The

other element, niches can be just one void without separation or may have a horizontal wood or slate stone divider. At some spaces, these niches are built-in cupboards with a cupboard door. There are also special niches only for water jugs. These have round bottoms shaped according to jug forms. Another element is the fireplace functioning for cooking and warming people. Their smoke is moved away through chimneys. Most of the chimneys have reverse v shape outlet and there are some, which have ceramic pots on top of them as an outlet. Fireplaces generally do not extend towards the outside, but there are few examples wherein it extended through cantilever stones.

Fireplaces have small shelfs called *ocak kulağı* at their sides, at top corners. Lighting elements were used to put on these shelfs. At one side of the fireplace, there can be a small niche to put matches. Above *ocak kulağı* generally two vertical elements rise and support a shelf called *ocak başı*. Cooking utensils were used to put on that shelf. There were also shelf at a higher level than *ocak başı* and longer than it. It is a wooden element close to the ceiling level, located on one or more walls of the housing unit continuously. If the space has a wooden column called *direk*, it may have a shelf around it, and close to the ceiling level. That shelf is named *direk başı*. More than these interior shelfs, in some houses there are shelfs at the exterior formed by extended slate stones from the wall (Figure 71). In the İzmir rural settlement and architecture inventory (Tunçoku, Arslan Avar, İnceköse, & Akış, 2012) these shelfs are mentioned as lamp stands.

Waterspout is another architectural element of the housing. Rainwater flows through the given slight inclination and reaches to the waterspout made with slate stone or mission tile, which is called *çöplem* by locals. For waterspouts, a void in the continuous parapet wall of roof is formed.

Another element in the unit is bathing cubicle, *yunak* with its local name. It is a narrow place used to take bath. It can be embedded into the wall in a round shape; located at one corner of the room; have a wooden door; or it can exist as a cabinet at one corner of the room. If *yunak* belongs to a housing unit located on top of the barn, there is a water outlet through the section of the wall and water is drained to the ground inside of a tube made with mission tiles.

Lastly, cupboards are the furniture of housing units in different sizes, made with wood.

a) b) c)

Figure 71. Exterior cantilever slate stones a) April 27, 2017. b) April 23, 2017. c) June 6, 2017.

a) b) c)

Figure 72. Water outlets a) April 23 2017 b) April 23, 2017. c) April 23, 2017

3.4.1.3. Characteristics of Barns, Depots, Toilets and Ovens

Two other structure types in residential plots are barns and depots. As mentioned before, barns may been located under the housing unit, they may be adjacent to another unit in the courtyard or they also may be a separate structure. The same is valid for depots. These structures are also stone masonry like the houses. The material and technique is the same. Larger ones may have a wooden column in the middle. The column can be in Y shape to cover the main beam; can reach directly to the main beam

with a plane top or there can be a transition element between the column and beam. Under the column, pad stones exist. For smaller rooms, there are beams between two opposing wall. On top of the mentioned structures, the same roof structure as the housing units existed. The ground covering is earth; rubble or slate stone. Exterior walls are plastered totally or at joints like the houses. Interiors are not plastered in contrast to the houses. The changes come from architectural elements. Barns have wooden door, small ventilation voids, and manger. Mangers are rectangular along one of the wall or triangular at one of the corner of the space. Some of them have small niches also.

Figure 73.a) Padstone, Y shaped column. April 30, 2017. b) Column, transition element, main beam, joists, *seren*. April 26, 2017. c) Ornamented transition element. May, 2016. d) Slate stone ground covering, rectangular manger, wooden joists. May, 2016. E) Triangular manger at corner. April 24, 2017. f) Wooden door. April 24, 2017.

After houses and barns-depots, the third structure in the residential plots is the toilet. They can be separate from other structures in the courtyards or be adjacent to them. Among the determined toilet structures only one of them has a circular plan (Figure 74), other structures have square plan. They are stone masonry, earth flat roofed structures. They have modest wooden doors.

a) b)

Figure 74. Toilets. a) Circular plan separate toilet before its collapse. (Source: Erzen, J.n.d.) b) Collapsed circular toilet. April 26, 2017.

Figure 75. Square plan adjacent toilet April 27, 2017.

Ovens may also be separate from the other structures or adjacent to them. They are rectangular stone masonry structures built with the same materials mentioned above.

a) b) c)

Figure 76. Ovens. a) April 23, 2017. b) April 26, 2017. c) October 21, 2017.

3.4.1.4. Builders and Material Sources

The above-mentioned building materials (stone, earth, wood, reeds) are reachable in the close environment. However, Barış stated, it has told to him that in the past there were chesnut tree woods coming by the sea from Greece to Çeşme and carried to İzmir with hinnies or horse drawn vehicles and people bought them to use at the houses in Barbaros (2016). As Barış also told, there were no local builders in the past in the settlement, Rums and later Albanians from Gülbahçe built the structures (2016). Barış stated that the local builders learned how to build from the Albanians living in Gülbahçe. In the 1950s, there were at least five local builders in Barbaros, as determined with oral research. Their names are Hasan Uz (known as Eşref usta), Ali Öztürk, Ali Taşkın, his son Suat Taşkın and Tolanay Barış. Moreover, again with oral research it was determined that in same years there were builders coming to work form nearby settlements Gülbahçe and Kadıovacık. From Gülbahçe building masters Zarif and Ali; and from Kadıovacık Ali Çetin, Turgut Çetin and Ahmet Koşfur (known as kara Ahmet) were coming. Among these masters Suat Taşkın, Tolanay Barış and Ahmet Koşfur are alive. They were all interviewed to get information about construction processes and the following information was gathered.

Tolonay Barış was born in Barbaros in 1934. He took a seven-month course about carpentry in 1951 in Barbaros. The course was opended with the help of Marshall Plan. There was also a course for smithing. The carpentry course teacher was İlhan Ece who was also born in Sıradam, the name of Barbaros by then. The lessons were made in

the workshops, which do not exist anymore. They were built in 1945 in the parcel numbered 12. Now an unused school exists in this parcel. Tolanay Barış first made carpentry works and then started to build houses with his partner Suat Taşkın. He specifically mentioned the houses he built in his own parcel; gave some information about their uses and gave information about the building material sources in general. There were two houses in the courtyard, one was used by Tolanay's father and the other one was used by his grandfather. Before Tolanay went to military service, he demolished the one belonging to his father and built a new house with the same stones. When he came back from military service, he started to live in the house that he built, and his father and mother started to live in Tolanay's grandfather's. In 1963, he also demolished the house belonging to his grandfather, which was used by his parents. Then, he again built a new one with same stones at same place. Tolanay stated that he used earth mortar for both houses and took soil for that around the ruined windmill at the north of the settlement and carried with a borrowed car. He emphasized the strength of the soil mortar, he said as long as earth mortar do not get wet it is stable and have a good binding character, and it was hard to demolish the old houses due to the strength of earth mortar. He plastered both houses with lime. He made a timber-structured gable roof covered with tiles. Timber for flooring, ceiling and roof structure were bought from İzmir. Tiles were also bought from the city center. However, as Barış stated, there was a stone quarry near the settlement and people were quarrying from there. Therefore, it was not necessary to pay for stone. Yet, there was a chance to buy stone from Köse Dayı who was quarrying and selling stone. Barış stated that the stone quarry was calling as *pelekaniye*, of which he does not know the meaning and it is not found in the Turkish Language Institution (TDK) dictionary. He stated the quarried stones were shapely cut stones.

The second interviewed builder Ahmet Koşfur was born in Kadıovacık in 1936. As he mentioned, even though his father Hasan was a builder, no one taught him how to build. But he learned it by watching building constructions and by experience. Koşfur does not know if his father had a master or not. He built many houses in Barbaros, does not know how many. He stated that the houses he built have fifty cm thick stone masonry walls. Only for the walls, which have fireplace the thickness was sixty. Just behind the fireplaces, slate stones were put vertically. Slate stones were also used to make extensions at the sides of fireplaces to put lighting elements named *ocak kulağı*. These wall thicknesses were valid for one-story buildings. If structure is two story high

then until up to the flooring level called *sofa,* the thickness is sixty and above the *sofa* (in other words, in second level) the thickness decreases to fifty with a ten cm retreat for the *sofa*. The stone was collected from hills by owner of the house to be built and transported with donkeys or motor vehicles. Two building masters were working face to face at two sides of the wall that they were building. An unskilled worker was carrying stones to the builders and pouring mortar. Koşfur used earth mortar as binder and stated that the used soil for mortar should not be the ones cracking in summer. The soil for mortar should be sandy. Koşfur mentioned that the type of soil is *kayran toprak* in Turkish. As he stated with the development in economic conditions, lime mortar started to be used as binder in masonry walls. It is stronger than earth mortar. Moreover, earth mortar was damaged by mice. Near Barbaros, there was a licensed limekiln. Lime was burnt there and sold to people. Then it was slaked and used by mixing sand. The lime/sand ratio was given as 3/10 by Koşfur. He stated it was also possible to buy lime from Urla. He built timber-structured gable roofs with pine and poplar trees and bought the needed timber from a shop named Keskin Kereste in Karabağlar, İzmir.

The third and last interviewed builder is Suat Taşkın. He was born in Barbaros in 1936. His father Ali Taşkın was also a builder. As Suat Taşkın indicated, Ali Taşkın did not have a master to learn from him. After finishing primary school, Suat Taşkın started to work with carpenter Bahaddin Yaka as an apprentice with the wish of his father. His apprenticeship lasted for four years. He built masonry stone houses in Barbaros. The necessary stones were collected or bought from the stone quarry in Barbaros. They were transported with horse driven vehicles or motor vehicles. As mortar, he used earth. When the lime quarry opened in 1951, lime mortar started to be used. Lime in the form of stone was burned in the quarry. After cooling, it was sold. The buyer was digging a lime pit in his courtyard in three to four m^2 largeness and by adding water lime was slaked. Taşkın did not give a special ratio for lime mortar. However, he stated it could be tested by throwing mortar to a wall, if the mortar sticks on wall it means it is suitable for use. If the mortar falls down, more lime should be added. He stated that unqualified workers carrying mortar or stone were called *burgoz*. Taşkın stated the word might come from Greek; it cannot be found in the TDK dictionary. The roof structures of the buildings built by Taşkın were timber frame. They were covered with tiles. The pine trees were not suitable to use in building structures and Taşkın was buying timber from İzmir. He was going to buy with borrowed motor vehicles, buying and then processing timber in his carpentry shop which is a café today managed by Suat's son Ali Taşkın.

Tiles were bought from Klizman, or with official name Güzelbahçe, İzmir. He also changed many earth flat roofs with hipped roof. Taşkın stated *katron* was the word he was using for lumber, and one time a lumber seller wondered if he is a migrant since the word *katron* was used by Greeks, as the seller knows. Taşkın also stated that the builder or rarely the owner was deciding on the house type and requirements of owner were expressed to builder by speaking. However, Taşkın added a house was composed of two rooms. After water distribution system was done, kitchens and toilets become parts of houses.

a) b) c)

Figure 77. a) A house built by Ahmet Koşfur. May 25, 2017. b) A house built by Tolanay Barış. 2017. c) A house built by Ali Taşkın 2017.

3.4.1.5. Changes through Time

Changes are detected by comparison to authentic characteristics mentioned above through site investigations; oral information and differences between cadastral and construction plans both taken from Urla Municipality. Both changes happened to existing structures and changes at the new constructions will be given. Through oral research, it was learned that generally for new families new houses were made in the same courtyard or the courtyard was divided as a result, open space was reduced or courtyard size decreased. Limited number of large parcels supports this information. Through site investigations, it has been determined that unused and used structures have changed differently. Unused ones were damaged mainly due to weathering conditions and their authentic characteristics were harmed. However, their surviving parts show the original state. On the other hand, used ones had changes mainly due to new functional requirements shaped with the changing living condition and; due to changes; it is hard to perceive the authentic characteristics. Unused structures which are under weathering conditions without any maintenance have structural failures and material deteriorations

Most of the roof structures are partially or totally collapsed. Additionally, there are partial collapses in wall structures. It is learned through oral research that people were reusing the material of these unused structures to build new ones. This may be the explanation as to why some walls come down to a certain level and have no debris around. Architectural elements of these unused structures may be missing or deteriorated. These structures also have material losses and deteriorations such as plaster loss, joint discharge and rotting. The changes in used structures are additional masses, formal changes for some elements, additional openings and new material usages. Courtyard walls had formal and material differences. Their height has decreased in some parcels and the courtyard has become a place that has visual relation with its surrounding. Moreover, some courtyards have metal fencing. Wall capping became flat surfaces plastered with cement mortar. Cement was also used to bind stones. Wooden courtyard doors changed with metal ones. Some doors were covered with metal sheets. New doors did not have frame at top and short doors are used at some courtyard entrances. Courtyard ground coverings become screed. Houses had additional masses for wet spaces. At two-story structures, additional masses are mostly located at the entrance façade in relational with the landing that stairs reach. For kitchens and toilets, new spaces were built at the house level on top of barns, in other words in second level. They are elevated on columns or added as a full two level mass. The difference between the structures cadastral and construction plans shows the additional masses. The cadastral plan belongs to an older time than the construction plan. Most of the buildings are larger in the construction plan. Landings were converted to closed spaces. Ground levels, which were barn and depot, started to be used as a housing component. New window openings were made at that level. Brick usage is seen in the frame of new openings. Cement plaster started to be used. Wooden doors were changed with metal ones. Wooden shutters were also changed with metal ones. Iron bars were added to windows. Window frames become metal and PVC. Fireplaces lost their heating functions and heating stoves, electrical heaters and air conditioners took their places. New chimneys were added for heating stoves.

a) b) c)

Figure 78. New buildings in settlement center. a) April 23, 2017. b) April 23, 2017. c) April 23, 2017.

a) b) c)

Figure 79. Metal doors. a) April 9, 2017. b) April 25, 2017. c) April 25, 2017.

Figure 80. Alteration of earthen flat roof into gable one. 2017.

Figure 81. Mass additions to traditional houses. 2017.

Figure 82. Unused architectural elements. 2017.

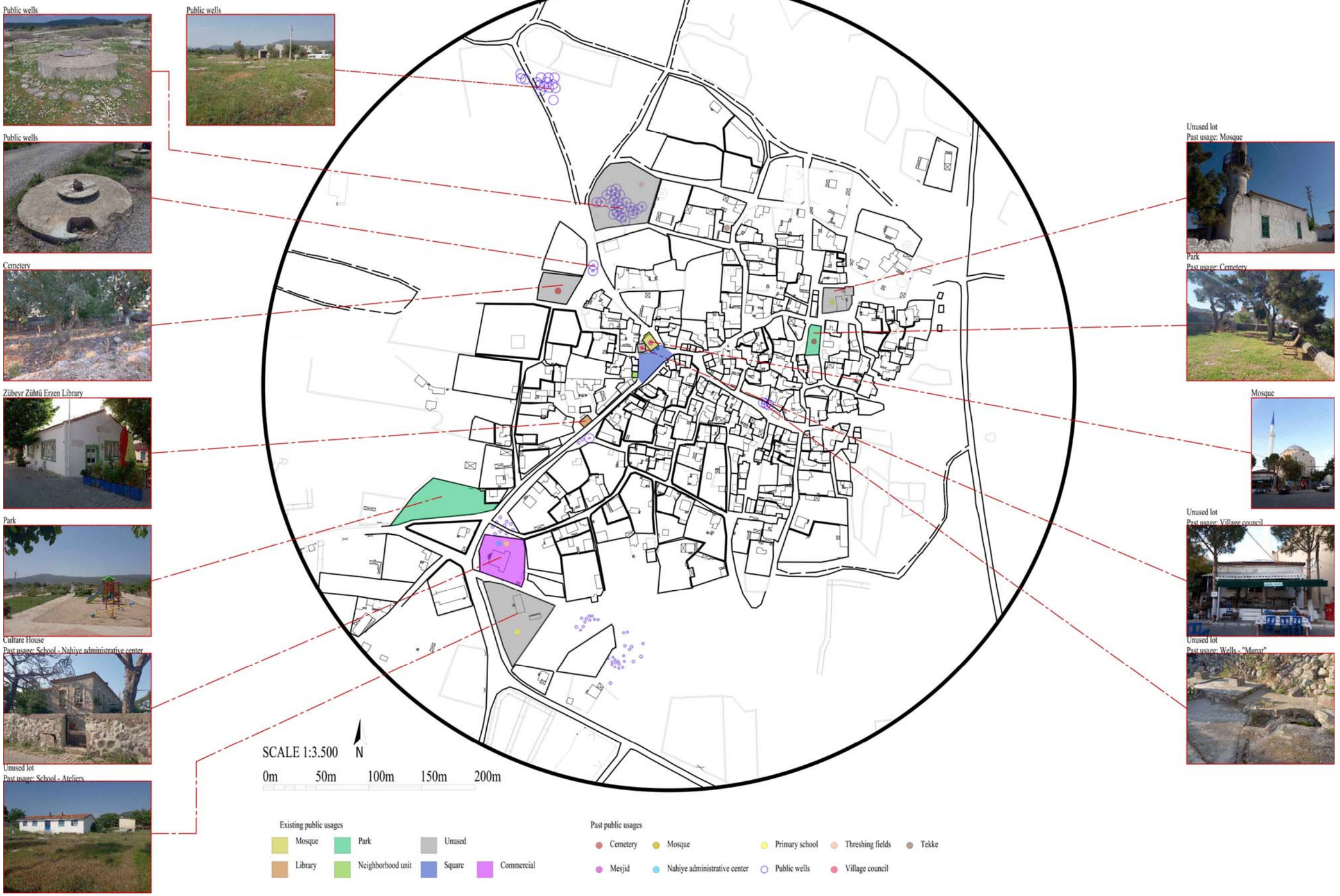


Figure 83. Public lots

3.4.2. Public Lots

Functioning public places in the residential area are the square, parks, mosques, library and neighborhood unit. Old public places, not functioning or destroyed ones are primary school, *nahiye* administrative center, village council, masjid, threshing fields, mosque, cemetery, fountains and wells.

3.4.2.1.Square

The settlement square is surrounded with commercial facilities: coffee shops, real estate, markets, a mosque, village chamber, headman office. The mosque, which was opened to use at 2007, is the largest mass around the square. Other structures are in domestic scale. As it is seen from an old photo, the square was covered with stone. Now, the ground is covered with interlocking concrete paver as many streets in the settlement area. The square is used by the locals for engagement and wedding ceremonies, henna nights and circumcision feats. October 29 Republic Day is also celebrated in here. The square also hosts some temporary commercial facilities. Pickup trucks are coming to sell goods. Locals of Barbaros sell their fruits and vegetables here. In addition, other people who are not from Barbaros come to sell food including fruits, vegetables and fish in pickup trucks.

a) b) c)

Figure 84.a) Square (Source: Erzen, J. n.d.). b) Wedding ceremony in the square July 8, 2017. C) Wedding ceremony in the square. July 15, 2017.

3.4.2.2.Parks

There are two park in the settlement area. The one at the entrance of the settlements is a park that has generic children playground and sport equipment. Most of the ground is covered with grass. Children use it to play. There are people coming there for walking. The second park is in front of the old mosque, which was constructed in 1895 or 1896 according to the conservation inventory. As it is told by the locals, the park was a cemetery before. The place is surrounded with a stone masonry wall having a reverse v shape top. The ground is soil and there are wild plants grooving on their own. Today there are banks in it, and two ovens were built in 2016 for public use.

a) b)

Figure 85. a) Park next to old mosque. April 10, 2017. B) Park. May 4, 2017.

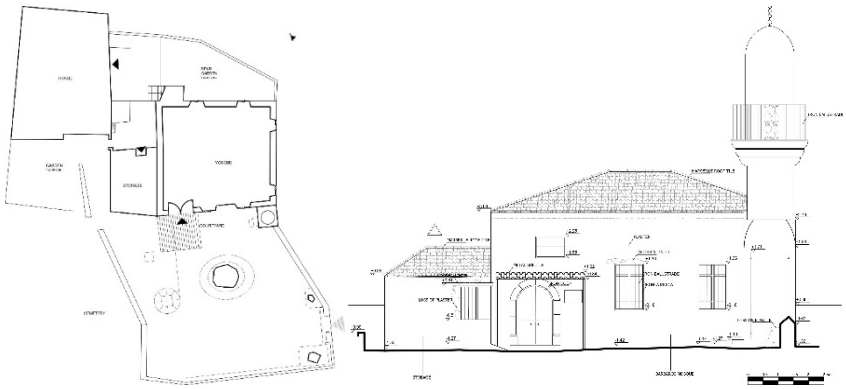
3.4.2.3.Mosques

There are two mosques in the village. The old one was built in 1911 according to Yaka's statement. (2016). It is listed in 23.11.2011 with the decision number 139. According to the conservation inventory, the date 1313 AH (1895/1896 AD) is written on the epigraph on top of the minaret door. The old mosque is in a courtyard including an old olive tree, wells, and cemetery. Again as it is stated in conservation inventory, 1154 AH (1741 AD) and 1244 AH (1828 AD) are some dates written on gravestones. The mosque building is a rectangular stone masonry structure. It has Marseilles tile covered hipped roof. The short minaret is located at the southwest corner of the building. The new mosque was built in the 2000s in place of a masjid. As learnt from oral research, both mosques were in use before the new one was built. The small mosque was used for daily five time prayer, and the old mosque mentioned above was

used for Friday and Bairam prayers. The new mosque, built on place of a masjid is reinforce concrete, not compatible with the surrounding structures in terms of its aesthetic and mass size.

a) b) c)

Figure 86. a) South façade April 10, 2017. B) Entrance. April 10, 2017. C) Minaret in 1980s. (Source: Erzen, J., n.d.).



a) b)

Figure 87. a) Plan (Source: IZTECH SP 191 2015-1016 Drawn by: Şenol, E., Polat, H.) b) Southwest elevation (IZTECH SP 191 2015-1016 Drawn by: Şenol, E.).

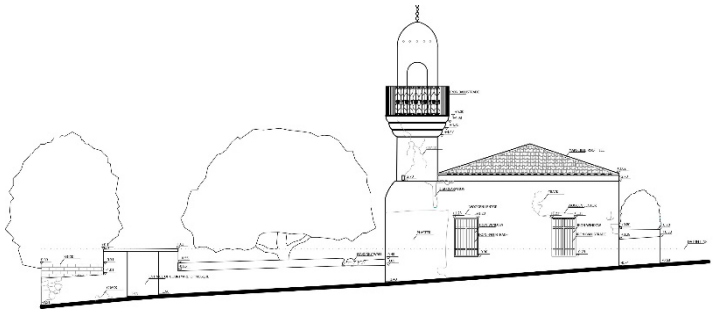


Figure 88. Northeast elevation
(Source: IZTECH SP191 2015-2016 Drawn by: İren, Ö.F.).

Figure 93. b)

Figure 89. a) New mosque. November 14,2017. B) New Mosque May 22, 2017.

3.4.2.4.Cemeteries

There are three cemeteries in the village. One of them is in use today.

Figure 90. General view and gravestones in the cemetery at parcel numbered 216. May 8, 2017.

3.4.2.5. Library

There is a library on the main street. It is a rectangular building. It is used for the trainings organized by Urla Muncipality such as stitching and jewelry design. At weekends, locals sell their products in front of the building.

Figure 91. Library. May 8, 2017.

3.4.2.6.Neighborhood unit

The neighborhood unit is located at the square. It is a one-story single space unit.

3.4.2.7.Primary school and teacherage

Primary school is constructed in the 1970s as Yaka (2016) mentioned. There is an independent toilet unit close to the school. In addition, next to the park at parcel numbered 1251 there is a resident for the teacher of the school. None of the structures are in use today.

a) b) c)

Figure 92. a) Primary school May 3, 2017. B) Toilet of the school May 3, 2017. C) Teacherage May 4, 2017.

3.4.2.8. Village council

Village council is located at the square. It was built in 1952 as the marble plate on the façade indicates.

3.4.2.9. Tekke

Akay (2017) mentioned that one of the structures in his residential lot was a *tekke*. Yaka (2016) also mentioned about the *tekke* in his book and stated that it was closed in 1924 with the t*ehvid-i tesrisat kanuu* (the law on unification of education).

3.4.2.10. Threshing field

One type of not functioning public spaces is threshing fields. There are three threshing fields in the village. [14]

3.4.2.11. Public wells

Public wells were sources of water for domestic usage.[15]

3.4.2.12. Fountains

After public wells, fountains became the water sources for domestic usages. Today while some of the fountain exists in their places, some were lost.

[14] More information is given at 3.2. Agricultural Land.
[15] More information is given at the 3.1.4. Aquatic Areas.

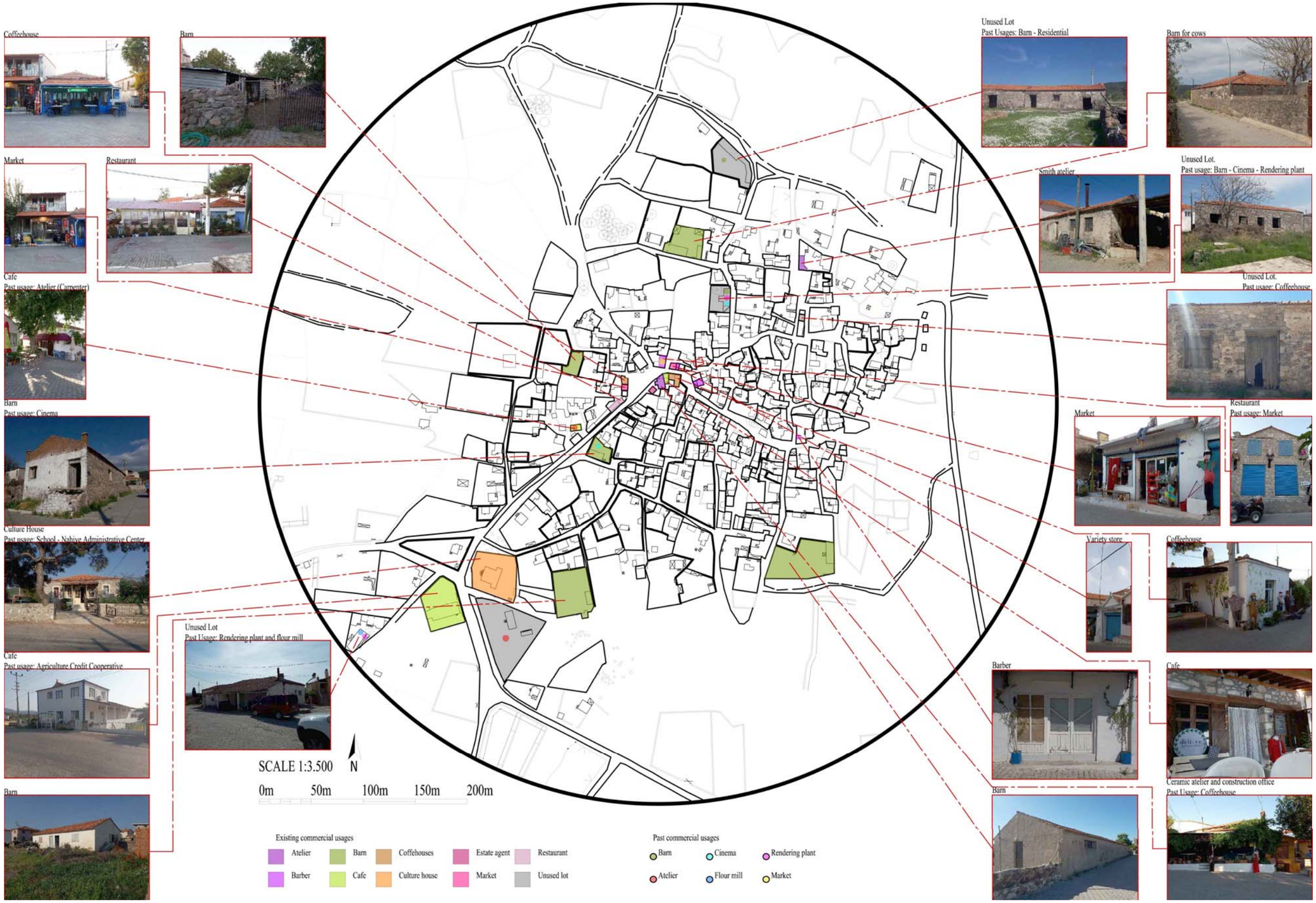


Figure 93. Commercial usages

3.4.3. Commercial Lots

Today commercial lots are mainly located around the settlement square. Functioning commercial units are ateliers, barber, barns, cafes, coffeehouses, culture house, estate agent, markets and restaurant. Nonfunctioning commercial units are cinema, flourmill, rendering plant and ateliers.

3.4.3.1.Functioning commercial units

3.4.3.1.1. Ateliers

There are two functioning ateliers: one smith and one ceramic atelier, which is an office of a construction firm at the same time. The smith is located in a residential lot and managed by locals. The ceramic atelier was opened in 2016 by newcomers who also make new constructions in Barbaros. It is opened in a space that was a coffeehouse managed by a local.

a)

b)

Figure 94. a) Ceramic atelier entrance. May 22, 2017. b) Smith atelier entrance. April 2017.

3.4.3.1.2. Barber

Barber offers service for men in a residential lot since 2015 and it is managed by a local returned from İzmir.

3.4.3.1.3. Barn

There are five determined plots used for animal husbandry.

3.4.3.1.4. Café

There are three coffees, which all opened in the last two years. Lavanta coffee is opened at the old agricultural cooperative building by a local living in İzmir. Çınaraltı cafe is opened in the old carpenter atelier by local atelier owner. Delice café is opened by nonlocals.

3.4.3.1.5. Coffeehouses

There are two functioning coffeehouses in Barbaros. They are mainly used by local men.

a) b)

Figure 95. a) Entrance of coffeehouse in parcel no: 1453. May 22, 2017. b) Ceiling of coffeehouse in parcel no: 1453. May 22, 2017.

3.4.3.1.6. Culture house

The culture house was opened in the building, which was used as a primary school and later as “nahiye” administrative center. Today it is a paint atelier, restaurant and serves as accommodation with bungalows in the garden.

3.4.3.1.7. Real Estate agent

Real estate agent was opened in 2015 by the locals due to increasing land sales in a one-story one room housing unit.

3.4.3.1.8. Market

There are two markets in the settlement and both are managed by locals.

3.4.3.1.9. Restaurant

There is one restaurant (*Ebruli Lezzetler*) opened by a local who returned from İstanbul in a building that was used as shoe repair shop.

3.4.3.2. Nonfunctioning commercial units

3.4.3.2.1. Cinema

Cinema building was built by Suat Taşkın and Tolanay Barış in the early 1960s and started to be managed by a local. It was closed in the late 1970s. Later, it was used as a barn by the owner. In 2017, it was sold to a nonlocal and stays empty. The building is a stone masonry rectangular one-space structure. It has timber gable roof and brick gable.

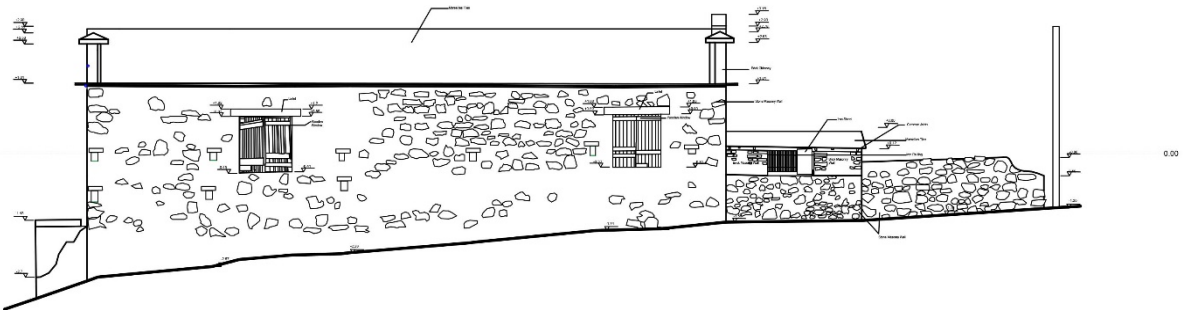


Figure 96. Cinema building, south elevation.
(Source: IZTECH SP191 2015-2016 Drawn by: Tahtalıoğlu, B.)

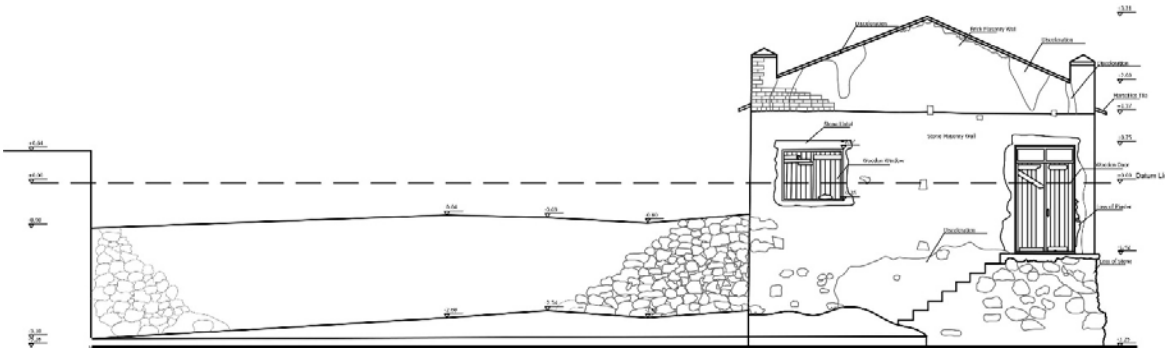


Figure 97. Cinema building, west elevation.
(Source: IZTECH SP191 2015-2016 Drawn by: Bilgin, A.)

a) b)

Figure 98. a) Cinema building exterior April 23, 2017. b) Cinema building interior. October 21, 2017.

3.4.3.2.2. Flourmill

As the owner of the flourmill indicated, both the flourmill and rendering plant, which are adjacent, were closed because of economic difficulties.

a) b) c)

Figure 99. a) Flourmill and rendering plant in parcel no: 47. May 25, 2017. b) Flormill. May 25, 2017. c) Machine in the flourmill. May 25, 2017.

3.4.3.2.3. Rendering plants

There are two rendering plants that are both out of use today. They are in parcel number 47 (Figure 99) and parcel number 1528 (Figure 100). The one in parcel numbered 1528 was also used as cinema temporarily beside the use for rendering. Later, it had been used as barn.

a) b) c)

Figure 100. Rendering plant is parcel number 1528. a) Exterior. March 27, 2017. b) Interior March 27, 2017. c) Niche. March 27,2017

3.4.3.2.4. Atelier

The café at the parcel number 1270 was the carpenter atelier of Suat Taşkın who was also a builder. In addition, as it is told by Ece (2016), there were ateliers to teach carpentry and ironworking at the parcel number 1493, which hosts unused primary school today.

3.4.3.2.5. Market

The restaurant in parcel number 1530 was a market in the past. The building constructed in 1930 as it declared on a marble plate on the façade.

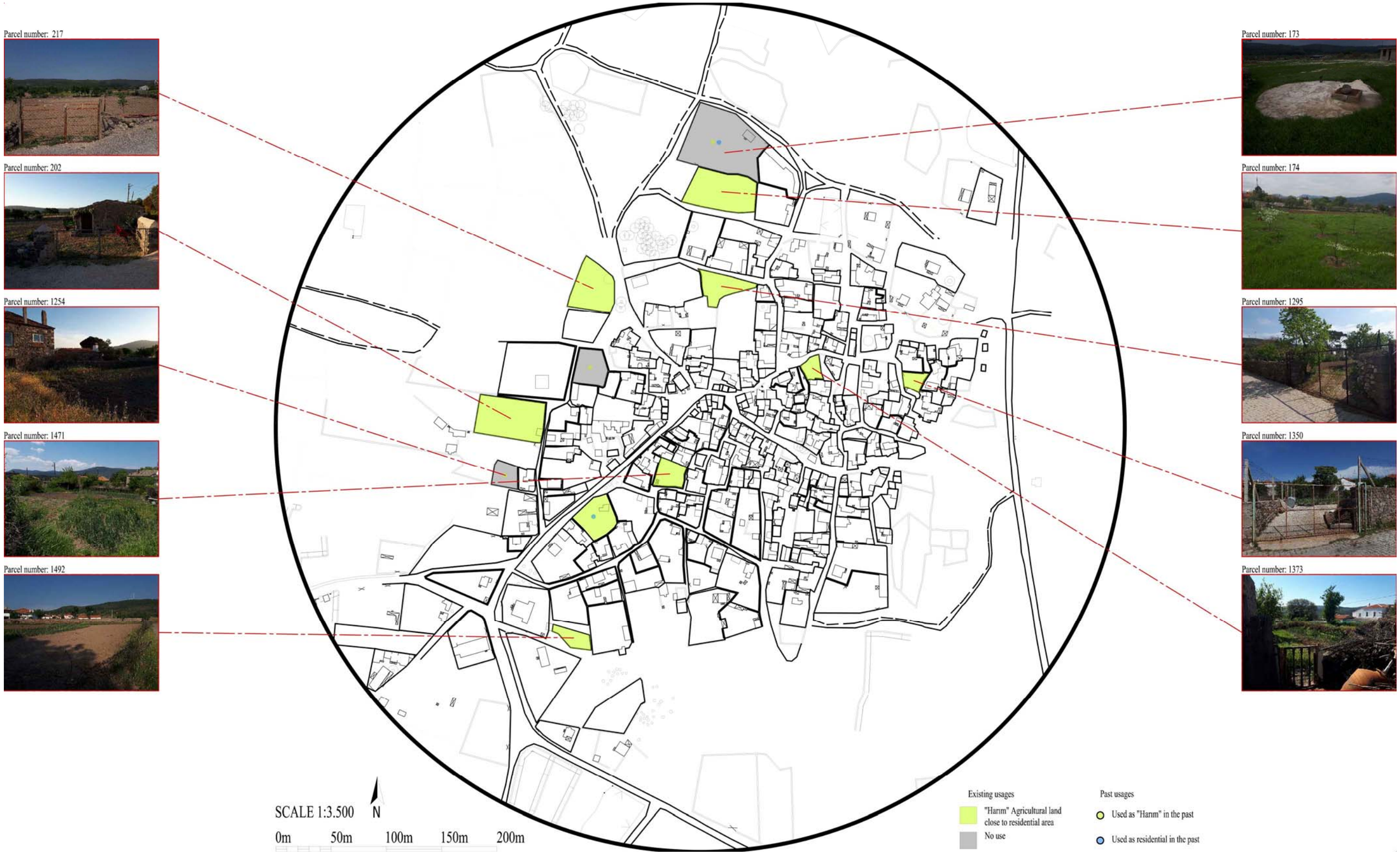


Figure 101. Lots that are used as *Harım*

3.4.4. Harım

Except the vegetable gardens belonging to residential lots, nine plots were determined as places just functioning as vegetable garden. Both gardens including the ones that are part of residential lots and just vegetable gardens without any other structure and use are called *harım* by the locals. The surrounding walls of *harım* were stone masonry with bushes on top (Figure 102). It was possibly a functional choice aiming to keeping animals out of *harım.* It is seen that, in time, this character lost its common usage and the walls lost their character. The products harvested from *harım* are mostly for domestic usages. However, when the product is more than the need of the owner, they sell them in the village. The open area next to old agriculture credit cooperative and the in front of library are the places used for selling extra products.

a) b)

Figure 102. a) Brushes on top stonewall. (Source: Erzen, J. n.d.) b) Brushes on top stonewall. (April 26, 2017)

CHAPTER 4

EVALUATION

4.1. Evaluation of the Theoretical Framework and Rural Heritage Studies in Turkey

The search on the importance and scope of understanding cultural heritage in conservation studies has show that it is not enough to document or conserve built structures alone to conserve heritage values. The structures have their meanings and values due to their context and uses beside their physical characters. Therefore, for a holistic conservation study, not only the structures but also the place should be searched and understood as a total. Researches for conservation should include physical characteristics of places, their use, the used technology and skills to shape the place and hosted traditions.

When the research subject is a rural settlement, nature is also an important factor as an active component of the place. It is used as a source and place of many activities like grazing, collecting material for domestic uses. In other words, they have strong relations with traditional rural activities. For this reason, it would be better to handle rural settlements as landscapes to include both natural and cultural components. In this study, Barbaros is handled as a cultural landscape, which is the term including nature and human agencies and defined by international documents.

It is seen that rural heritage studies in Turkey mostly focuse on rural architecture and their relations with their surroundings is ignored. This study aimed to reveal both the tangible and intangible characteristics of cultural landscape and present the relations in between them.

4.2. Evaluation of Cultural Landscape Characteristic of Barbaros

There are still rural life and agricultural facilities in Barbaros although in diminished scale in comparison to the past. These continuing rural practices and the physical remains of past ones still hold historic, social and cultural heritage values. The

searched characteristics are reviewed for agricultural land, natural land, aquatic areas and settlement area to assess values. Existing formal conservation sites and properties, past and existing uses of the lands and their relations with other places are judged. Traditional rural and social activities are seen as the creators of values. It is seen with the lost practices, heritage values are also lost. The mentioned information and values are given under two titles lost and existing ones. All these are listed in the tables 27, 28, 29 and 30. In addition to the values mentioned in the tables, all traditional structures have documentation value; open and closed spaces, structures may have memory values that given by users; and all the used spaces and structures have use value.

It is seen that Barbaros cultural landscape was strongly integrated when the life was depended on agricultural activities. A productive self-sustained life was the source of cultural and social heritage values. Agricultural land had cultivation and grazing practices, it hosted residential units (vineyard houses) and product processing. Natural land was the source for food, construction material and firewood, which is the only possible source of heating and cooking. It also hosted product processing structures (mills) and barns. Aquatic areas and structures were used to water animals and supply the needs of people. Residential units were built with the natural materials and used for domestic facilities, product processing and social gatherings. All these living and production practices had their knowledge and it was transferred from one generation to another with practice. With the socio-economic changes, living practices changed; and these changes differed the physical environment and its uses. Agricultural land mostly lost its usage and then become sale property. Natural land lost its usages with the new construction materials and energy supplies for cooking and heating. Aquatic areas also lost their usages with the new water supply systems. The changes affected the settlement area also. New construction materials and techniques started to be used. Spatial organization and characters changed. The generative character of the settlement harmed and consumption culture began to develop. Moreover, the rising interest in Barbaros by urban people seem as a treat for a greater harm to productive character. Agricultural land is bought by urban people and the number of housing units is increasing day by day. Besides the change of the character of agricultural land; this change happening in the agricultural land cause the loss of meanings of other components of the landscape. For example, settlement area has housing units characterized by agricultural activities, if there were no agricultural land that means their context is lost.

Table 27. Evaluation of natural land.

	Spatial division	**Conservation Status**	**Past Uses - Activities**	**Existing Uses - Activities**	**Relation with settlement area, agricultural land or aquatic area**	**Lost Value**	**Existing Value**
NATURAL LAND	Forest and scrubland	Mostly listed as Qualified Natural Preservation Area	Collecting firewood Supplying building material: stone, sandal wood, earth	Collecting mushroom Collecting plant: *körmen,* French lavender Grazing Sport Archeological research: Urla-Seferihisar surface surveys	Settlement Area: construction of structures, heating space with fireplace	CULTURAL due to past traditional rural life style activities and knowhow	CULTURAL due to existing rural lifestyle practices and know-how ECONOMIC tourist income due to Ephesus-Mimas route HISTORIC-SCIENTIFIC due to kept historical and archeological information
	Mill at the north of the settlement						CULTURAL due to traditional building technique and material; and reflecting past product processing
	Mills at Değirmentepe Hill	Hill and its surrounding is first-degree archaeological site. Mills are listed as second-degree immovable cultural asset.	Wheat processing		Agricultural Land: wheat production Settlement Area: Houses to keep and eat, oven to cook	CULTURAL due to lost traditional practice and knowhow	CULTURAL due to traditional building technique and material; and reflecting past product processing HISTORIC-SCIENTIFIC due to kept historical and archeological information
	Barn		Animal sheltering		Aquatic Areas: Watering animals	CULTURAL due to lost traditional practice	

Table 28. Evaluation of agricultural land.

	Spatial division	**Conservation Status**	**Past Uses**	**Existing Uses**	**Relation with natural land, settlement area or aquatic area**	**Lost Value**	**Existing Value**
AGRICULTURAL LAND	Cultivation Land	Some part listed as Qualified Natural Preservation Area	Viniculture Tobacco farming Grape drying Grazing	Agricultural Real estate Construction Archeological research: Urla-Seferihisar surface surveys	Settlement Land: *mengere* in courtyard to squeeze grapes, *harım* to dry tobacco, *mağaza* to lining and keeping tobacco	CULTURAL due to lost agricultural practices and know-how	CULTURAL due to existing agricultural practices and know-how
	Vineyard houses: house, barn, well, oven, tree		Domestic facilities		Aquatic Areas: wells used for needed water in houses	CULTURAL due to loss of traditional use	CULTURAL since they reflect the past construction techniques, material usage, spatial organization and way of life

Table 29. Evaluation of aquatic areas

	Spatial division	Conservation status	Past uses	Existing uses	Relation with natural land, agricultural land and settlement area	Lost value	Existing value
AQUATIC AREAS	Pond			Drinking basin Field irrigation	Agricultural land: watered from pond Settlement Area: Sheltered animals watered at pond		CULTURAL since they are part of traditional rural practices
	River		Source to fill wells		Settlement Area: rivers were sources of water for domestic usages	CULTURAL due to loss of the practice of using them for filling wells	
	Wells		Water source for domestic uses Henna washing tradition		Settlement Area: domestic use	CULTURAL due to loss of the use practice SOCIAL due to loss of henna washing tradition	HISTORIC-CULTURAL since they are signs of past living practices
	Fountains		Water source for domestic uses		Settlement Area: domestic use	CULTURAL due to loss of the use practice	CULTURAL since they are signs of past living practices
	Small bath						CULTURAL since they are signs of past living practices, traditional building technique and material
	Water mill		Wheat possessing		Agricultural Land: wheat cultivation	CULTURAL due to loss of the practice	CULTURAL since they are signs of past product processing, due to traditional building technique and material

Table 30. Evaluation of settlement area.

	Spatial Division		Conservation status	Past uses	Existing uses	Relation with other spaces	Lost value	Existing value
SETTLEMENT AREA	Residential lots			Domestic Celebrities: henna nights Product processing: tobacco lining, grape squeezing, grape drying	Domestic Product processing: jam, olive, tomato paste	Natural Land: Used as construction material source Agricultural Land: Used to gain food that processed or eaten at residential lots Aquatic areas: Used as water source for the water need at residential lots	CULTURAL due to loss of the usage and construction know-how SOCIAL due to loss of celebrity usage	CULTURAL since they reflect the past construction techniques, material usage, spatial organization and way of life; due to existing traditional practices
	Commercial lots							
	Functioning	Ateliers (smithery, ceramic)		Ceramic atelier was coffeehouse.	Production	Settlement Area: Production of metal elements need at buildings	SOCIAL coffeehouse was a gathering space for especially local men.	
		Barber			Service			
		Barn			Production			
		Café			Service			
		Coffeehouses			Social			SOCIAL: since it is used for socializing
		Culture House			Service			
		Estate agent			Service	Agricultural Land: sells agricultural land		
		Market			Service			
		Restaurant			Service			
	Nonfunctioning	Cinema		Social	Barn, production		SOCIAL due to loss of the cinema use	CULTURAL it reflects a past cultural habit rare for rural settlements
		Flourmill		Product processing		Agricultural land: processing products of agricultural land	CULTURAL due to lost traditional practice and knowhow	CULTURAL since they are signs of product processing
		Rendering plant		Product processing Cinema		Agricultural land: processing products of agricultural land	CULTURAL due to lost traditional practice and knowhow SOCIAL due to loss of cinema usages	CULTURAL since they are signs of past product processing
		Atelier (carpenter)		Production	Café, Service		CULTURAL due to lost traditional practice and knowhow	
	Public lots							
	Functioning	Square			Social, commercial, celebrities	Agricultural land: selling product of agriculture		CULTURAL SOCIAL
		Parks		Religious	Social			
		Mosque	1.st degree conservation needed property	Religious	Religious			RARITY short minaret CULTURAL it reflect the past construction techniques, material usage, spatial organization
		Cemeteries			Religious			
		Library			Social, educational			
		Neighborhood unit			Administrative			
	Nonfunctioning	Primary school and teachrage		Educational			USE	CULTURAL it reflect the past construction techniques, material usage, spatial organization
		Old primary school		Administrative	Commercial			
		Village council		Administrative			USE	
		Masjid		Religious			CULTURAL it was sign of a religious practice	
		Tekke		Religious				CULTURAL it is sign of a past practice
		Threshing field		Production				CULTURAL sign of past product processing
		Fountains		Domestic		Aquatic areas		
		Public wells		Domestic		Aquatic areas		
	Harım			Drying tobaccos	Agriculture		CULTURAL	CULTURAL

CHAPTER 5

CONCLUSION

Heritage characteristics of rural settlements started to be lost at all over the world because of social, cultural and economic changes. Barbaros, which is a rural settlement in Urla, İzmir, is also experiencing a rapid change spatially, socio-culturally and economically. These changes damage the heritage values of Barbaros. Therefore, it is necessary to search on heritage characteristics of Barbaros with a holistic approach.

Within the scope of the thesis, firstly, importance and scope of understanding cultural heritage are searched through international documents regarding conservation. It is seen that recording all types of aspects, interpreting them, assessing the cultural heritage values including tangible and intangible ones are necessary. The concepts of the rural in conservation studies are also searched through international documents regarding conservation. As a result, cultural landscape term is found as the most inclusive one involving natural and cultural aspects. The existing three methods (NPS, HLC and CEMAT) to understand cultural landscapes are searched. These methods shaped the content and method of the study. Moreover, last decade approaches to rural heritage in Turkey have been searched through master theses and municipalities conservation projects. It is seen that there are very few studies handling a rural settlement holistically in Turkey.

In the content of the study, the cultural landscape of Barbaros has been divided into four categories, which are natural land, agricultural land, aquatic areas and residential land. Land characteristics, features of hosted structures and practices are given for each division for different periods. The relations between spaces and activities have been indicated. Traditional rural practices are seen as the creators of heritage values. Lost and existing heritage values are assessed through evaluating practices and their relations.

The most obvious finding to emerge from this study is that Barbaros rural settlement's heritage characteristics have their context throughout the cultural landscape. In other words, all the four land categories created for an easy research are connected. Without considering this connection or context, heritage characteristics lose

their meanings, so it is important to handle landscape completely for a conservation project. This research may serve as a base for possible future studies to conserve Barbaros.

Further studies are needed to document and analyze individual structures, and to draw a road map for conservation and future uses of Barbaros cultural landscape. It is recommended that conservation experts and stakeholders come together to share their ideas, needs and wishes related to Barbaros for conservation and future uses.

GLOSSARY

Mağaza : Building that used for processing agricultural products and storing them.

Mengere *:* Structures at the courtyards, used to squeeze grapes.

Düver *:* Main wooden beam.

Direk *: Wooden column.*

Başlık *:* Wooden transition element.

Mertek : Secondary wooden beams.

Seren *:* Thin sectioned branches used at roof.

Geren : Special type of soil used as roof covering.

Loğ *:* Stoneroller to compress earth roof.

Testilik *:* Niche for water jug.

Yunak *:* Bathing cubicle.

Ocak kulağı *:* Small shelfs at two sides of fireplace.

Ocak başı *:* Shelf on top of fireplace.

Direk başı *:* Shelf on top of wooden column.

Çöplem : Mission tile.

Pelekaniye *:* Stone quarry

Sofa *:* Flooring.

Kayran toprak: Sandy soil used for mortar.

Burgoz *:* Unqualified construction worker who carrying stone and mortar.

Katron *:* Lumber.

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