

PRINCIPLES FOR THE CONSERVATION AND PRESENTATION OF THE
ARCHAEOLOGICAL HERITAGE AT THE 6TH CENTURY BYZANTINE
SETTLEMENT ON GEMİLER ISLAND (LYCIA)

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**PRINCIPLES FOR THE CONSERVATION AND PRESENTATION OF
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ABSTRACT

PRINCIPLES FOR THE CONSERVATION AND PRESENTATION OF THE ARCHAEOLOGICAL HERITAGE AT THE 6TH CENTURY BYZANTINE SETTLEMENT ON GEMİLER ISLAND (LYCIA)

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Gemiler Island is located in the Gulf of Belceğiz on the northwest coast of ancient Lycia. This small island comprises the compact and relatively well-preserved remains of an Early Byzantine settlement, surrounded by a few nearby sites (equally with reduced dimensions) which were in close association with the main settlement on the island in Antiquity. The settlement on Gemiler Island was established *ex novo* in the 6th century (CE) and reveals the typical characteristics of an Early Byzantine provincial town in urban, architectural, and decorative terms. The street pattern, examples of civic and religious architecture, and remains of ornamental elements, such as architectural sculpture, wall paintings, mosaics, and *opus sectile* are relatively well maintained. The site also offers some rare features of Byzantine architecture.

Gemiler Island and its surroundings have been the subjects of archaeological surveys and partial excavations in the past decades, without, however, the application of effective conservation measures. Unlike the nearby mainland settlements, the relatively isolated position of this island has so far protected it from increasing tourism and relevant conservation challenges. On the other hand, the lack of

conservation measures results in the deterioration of the archaeological site (and of its remarkable technical and artistic values), which remains largely exposed to natural and climatic factors. As a matter of fact, an increasing loss of architectural and decorative elements, in particular, has been detected in recent decades. This thesis thus aims to analyze the values and opportunities offered by this site, as well as threats and challenges to its conservation, in an attempt to develop principles for sustainable conservation and strategies for a better presentation of this small but significant site, within its archaeological and natural setting.

Keywords: Gemiler Island, archaeological heritage, cultural heritage, conservation, presentation

ÖZ

GEMİLER ADA 6. YÜZYIL BİZANS YERLEŞİMİNDE ARKEOLOJİK MİRASIN KORUMASI VE SUNUMU İÇİN PRENSİPLER

Elmastaş, Pınar
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Gemiler Ada, antik Likya'nın kuzeybatı kıyısında, Belceğiz Körfezi'nde yer almaktadır. Alan, antik dönemde adadaki ana yerleşim ile yakın ilişki içinde olan birkaç yakın yerleşim yeri ile çevrili bir Erken Bizans yerleşiminin kalıntılarını içermektedir. Gemiler Ada'daki yerleşim, 6. yüzyılda kurulmuştur. Kentsel, mimari ve dekoratif açıdan bir Erken Bizans yerleşiminin tipik özelliklerini barındırmaktadır. Sokak dokusu, sivil ve dini mimari örnekleri ve mimari süsleme, duvar resimleri, mozaikler gibi dekoratif öğelerin kalıntıları oldukça iyi korunmuştur. Yerleşim aynı zamanda Bizans mimarisinin bazı nadir özelliklerini de sunmaktadır.

Gemiler Ada ve çevresi geçtiğimiz yıllarda arkeolojik araştırmalara ve kısmi kazılara konu olmuştur. Ancak, bu çalışmaları izleyen yıllarda etkili koruma önlemleri planlanmamış ve uygulanmamıştır. Anakaradaki yerleşimlerinin aksine, adanın konumu alanı turizmden kaynaklanan koruma zorluklarından ve tehditlerinden korunmuştur. Öte yandan, koruma önlemlerinin eksikliği, büyük ölçüde doğal ve iklimsel faktörlere maruz kalan arkeolojik alanın ve değerlerinin bozulmasına ve yok olmasına neden olmaktadır. Nitekim son yıllarda özellikle mimari ve dekoratif

unsurlarda giderek artan bir kayıp tespit edilmiştir. Dolayısıyla bu tez, alanın sunduğu değerleri, fırsatları ve korunmasına yönelik tehditleri incelemeyi ve alanın korunabilmesi ve daha iyi sunulabilmesi için prensip ve öneriler geliştirmeyi amaçlamaktadır.

Anahtar Kelimeler: Gemiler Ada, arkeolojik miras, kültürel miras, koruma, sunum

to my parents

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LIST OF ABBREVIATIONS

ABBREVIATIONS

ICCROM: International Centre for the Study of the Preservation and Restoration of Cultural Property

ICOMOS: International Council on Monuments and Sites

UNESCO: United Nations Educational, Scientific and Cultural Organization

CHAPTER 1

INTRODUCTION

Cultural heritage can take many forms and guises: from collective traditions and intangible values to concrete artefacts, ranging from complex monuments to simple mundane objects. It is our shared past and our guide to the future. It is the symbol and proof of the existence, identity, and continuity of human beings and societies.¹ Understanding the past is understanding heritage. By its very nature, the past is not a part of the present; though it is perceived through its traces that still surround us.² The remains of the past though are more than just historical artefacts; they can be a vital component of identity and the foundation of the sense of place to which meaning, and memory are attributed by those who live there or even simply visit.³

Archaeological heritage is one of the most important components of cultural heritage, providing information on many aspects of human history such as human behaviour, patterns in the evolution of culture, the emergence of cities and settlements (both rural and urban), and political developments to name but a few. These sites are invaluable documents and their conservation and sustainability largely depend on in-depth evaluation and a better understanding of the values and challenges of and opportunities offered by the built environment as a whole, as well as its relationship with its natural, social, and economic contexts.

As Feilden and Jokhileto observed, the enjoyment of heritage depends upon its conservation.⁴ However, even though Asia Minor is rich in such cultural heritage

¹ ICOMOS 2013, p. 1.

² Shanks and Tilley 1987, p. 7.

³ Orbaşlı 2008, p. 3.

⁴ Feilden and Jokhileto 1998, p. xi.

sites, the challenges regarding their conservation and presentation have long been neglected due to various reasons, including political, economic, and ideological stands, especially with regard to the Byzantine heritage. All heritage, reflecting as it does the diversity of cultures and societies, should be respected just as differences in ideas and understandings need to be. Within the field of conservation, it is necessary to appreciate that each society's culture may have its own characteristics and reflections. The cultural assets as well as international approaches and principles should be evaluated within this context.⁵ A willingness to conserve may stem from a range of quite disassociated intentions. For instance, some heritage sites are of great national importance so they will be respected and conserved for the role they play in forming a national identity. For others, it may be the sense of nostalgia they evoke or sometimes even for economic gain.⁶

Conservation is not a uniform, static field, and the challenges it faces cannot be solved with simple schemes and primitive rules alone. On the contrary, it is a very dynamic field.⁷ The definitions of intent within the conservation field, and the approaches towards artefacts and structures, let alone the guidelines regarding their conservation and preservation, have all evolved with modernity; its scope continues to expand.⁸ Conservation is also a discipline that requires the contribution of experts from various disciplines and appropriate approaches. The conservation and presentation of cultural assets valuable for all humanity should be done through interdisciplinary studies, sensitivity, and respect. An approach based on values in contemporary society, which is a paradigm based on relativity, has been adopted in modern conservation. This has led to different objectives and goals far beyond just traditional repairs.⁹

The presentation of cultural heritage sites has evolved too; it is now a major part of conservation and management plans as well. Heritage sites not only embody and

⁵ Erder 2018, p.18.

⁶ Orbaşlı 2008, p. 4.

⁷ Erder 2018, p. 18

⁸ Jokhileto 1999, p. 1.

⁹ Jokhileto 1999, p. 295.

display the cultural values of the people who formed them but also should aim to present these values to those coming from different cultural backgrounds and to those who lack the awareness – all to enhance appreciation of the site.¹⁰ In a broad sense, the presentation of archaeological sites includes a vast series of encounters between audiences and a wide range of archaeological contexts, each with its own distinct requirements and values.¹¹ The conservation of cultural heritage is dependent on the understanding and perspective of the societies just as much as it is on the actual objects and the site itself.¹² People are more willing to conserve a heritage they comprehend and have positive connections with.¹³ An effective presentation should therefore aim to establish a relationship between the heritage site and the society it exists in: educating the masses is an important part of procuring support for the conservation of the site – through appreciation.

1.1 Problem Definition and Selection of the Study Area

As stated above, archaeological sites are invaluable and irreplaceable documents of history and human activity. However, these sites face many threats, varying from the deterioration naturally caused by time, to wilful neglect and poor management, from inappropriate past treatments to ongoing vandalism.¹⁴ Neglect and the lack of appropriate measures as well as proper management have caused tremendous damage to these sites. It is thus evident that there are many different factors posing challenges to the survival of archaeological heritage, but in many situations, conservation efforts continue to focus solely on the most obvious of these threats: material decay.¹⁵

When evaluating a site, its political and cultural context should also be examined closely. The Byzantine Heritage in Turkey has its own set of challenges as

¹⁰ Shalaginova 2008, p. 1.

¹¹ Grima 2017, p. 73.

¹² Erica *et al.* 2000, p. 3.

¹³ Grimwade and Carter 2000, p. 44.

¹⁴ <https://www.archaeological.org/pdfs/Matero.pdf> (last accessed on 10.08.2022)

¹⁵ Palumbo 2000, p. 3.

ideological and pragmatic factors undoubtedly play a crucial role in determining the priority of conservation. The Byzantine Heritage has long been neglected due to nationalism and religious stands. National identity largely and inevitably impacts the way the Turkish public, as well as authorities, view heritage sites. Most archaeological sites in Turkey lack proper conservation plans and implementations. The relatively negative perception of the Byzantine period has amplified the challenges these particular sites face.

The settlement on Gemiler Island is one such example of a site that has been long neglected and left to deteriorate for a variety of reasons. The island offers many valuable aspects and is one of the few sites that clearly display the distinct features of a characteristic 6th century Byzantine city. Construction techniques, architectural and artistic characteristics, and urban structure are among the several significant attributes displayed by this important site. There are only a few examples of such Byzantine cities in Asia Minor that exhibit these facets; fewer still have been studied extensively or have survived so well up to the present day. It is also important to note that Gemiler Island is surrounded by other nearby sites with which it enjoyed close relations during Late Antiquity. The settlement was connected to these nearby sites via sea routes; maritime trade was an important factor in the prosperity of the city. It can also be fairly claimed that the site was a religious centre during the 6th and 7th centuries: it was associated with the veneration of St Nicholas of Myra and St. Nicholas of Sion. Hence understanding these interrelations as well as the built environment itself not only provides information on the archaeological, architectural, and historic characteristics of the period but also plays an important part in comprehending the role and significance of the settlement within the context of Coastal Lycia.

Gemiler Island was selected as a case study due to the following factors:

- The site displays characteristic features of a 6th century provincial Byzantine city within the context of Coastal Lycia
- The structures are relatively well conserved

- All the structures on the site date back to the 6th and 7th centuries allowing the features of the period to be examined separately, without being encumbered by the physical evidence of later periods or modern settlements.
- The remains consist of an entire city
- Its attractiveness to visitors

Here, it is important to note that Gemiler Island was closely linked with some nearby sites in Late Antiquity. To fully comprehend and evaluate the settlement and its values, it is important to examine these relationships. The Gemiler Island Area, as determined by Kazuo Asano (a member of the Japanese excavation team), includes the Gemiler and Karacaören Islands, the Afkule Monastery, Levissi (Kayaköy), as well as six churches on the mainland. These above-mentioned sites and a few other settlements of Lycia will be examined in this study as well (albeit not in-depth as the study area proper of Gemiler Island) to round out our understanding. This will also allow the site's potential to play a part in the understanding of Coastal Lycia to be realized.

Although there are many aspects relevant to the conservation of an archaeological site, the built environment is among the most important. Despite the site's status as a first degree archaeological site, there has been no attempt regarding the conservation of the site since its excavation in the 1990s. The structures and architectural and decorative elements have been exposed to natural conditions and damages caused by human factors for over two decades.

Even though there have been archaeological investigations in and around the area and some limited publications, challenges concerning the conservation of the area have been neglected. The cultural and natural assets of the site face various conservation problems due to the lack of a comprehensive conservation plan. The inadequate and ineffective conservation and presentation policies have led to much damage to the settlement and pose a serious threat to its conservation. While the archaeological remains are yet in a relatively good state of preservation, if not

properly treated and rapidly, the current state of neglect and abandonment will certainly further damage the structures and see the extinction of the more delicate decorative elements. In fact, an escalating loss in both structural and decorative elements has already been documented in recent years. The decorative elements are in an extremely vulnerable state and require immediate care and proper measures.

The ideological stands and biased interpretations of the heritage cause certain problems to progress as well and should be examined as a part of the situation. Gemiler Island shows only too well that even though the preservation of the built environment is a crucial part of the conservation process, presentation, and awareness of the site and heritage are as equally important.

1.2 Aim and Scope of the Thesis

The main goal of this thesis is to study the Byzantine settlement located on Gemiler Island in Lycia and to examine its values, and opportunities as well as challenges to its conservation, through a holistic approach. Thus one may develop sustainable conservation strategies for a better presentation of this small, but significant archaeological site. The basic challenges to the conservation and presentation of the site on Gemiler Island are listed above. Accordingly, the thesis aims to determine an effective conservation and presentation approach based on the specific needs and characteristics of the site in terms of its natural, historical, economic, archaeological, architectural, and decorative features. In order to achieve this, the principles defined by various scholars as well as international documents and charters are used as the main guidelines. To these, the evaluation of the values and challenges of the site *per se* as well as the opportunities it offers are added. Further, the archaeological, architectural, historic, and natural characteristics of the site are examined within the context of Coastal Lycia. The values, challenges, and opportunities of the site are evaluated on several levels: by structure, site-wide, and at a regional scale, so that a more comprehensive understanding of its features may emerge. After these in-depth

studies and evaluations, the principles and proposals are determined by which one may meet the needs of the site across the board.

1.3 Methodology and the Structure of the Thesis

The thesis is structured around a specific case, Gemiler Island. It sets about analyzing its characteristics and evaluating its values, challenges, and opportunities within a theoretical framework that embraces the principles and guidelines determined by scholars from various fields, as well as espoused by international charters and documents. To this end, the thesis is composed of five sections. In each section, different angles are considered and so the methods marshaled vary too.

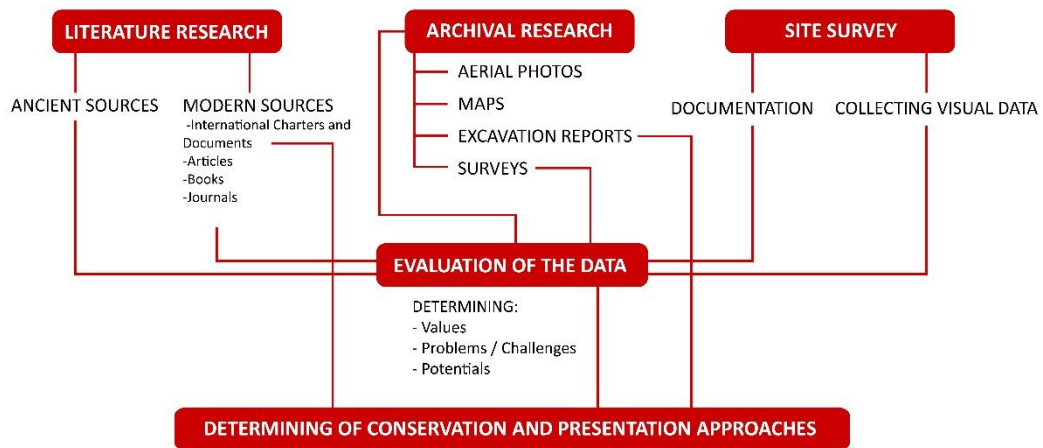


Figure 1.1 Phases of the Study

Work on the thesis consisted of five phases: literature research, archival research, collecting information from the site (field study), analyzing and evaluating all the data, and determining principles and proposals for the conservation and presentation of Gemiler Island (Figure 1.1). During the literature research, both ancient and modern sources such as international charters, articles, journals, and books were examined. During the archival research, records such as aerial photos, maps, excavation reports, surveys, and other relevant documents were collected. Excavation reports and articles about the assessments, investigation, and

documentation of the site were obtained and thoroughly examined. The documents concerning the registration and conservation of the site, as well as the boundaries regarding the preservation of the natural landscape of the region were obtained from the local and central authorities. During the field study, the site was photographed and where needed, sketched. Documentation of the site was conducted in light of the existing surveys and data. Later, an extensive analysis of the mainland and the settlement was executed by using both the pre-existing and new data collected. This process then allowed the identification of the values, and opportunities offered by this site, and the challenges and threats to its conservation to be examined and assessed in the next phase. Finally, with the help of international charters and documents as a guideline, approaches towards and principles for the conservation and a better presentation of this site in its natural and archaeological setting were developed.

Within the thesis, the theoretical background for the conservation and presentation of Byzantine archaeological sites is first given to create a framework for the evaluation as well as to fashion a scaffolding for the conservation of architectural, archaeological, and historical features of the study area. Chapter 2 – in which the theoretical framework is given – starts with the definitions of some concepts and approaches regarding the conservation of archaeological sites. In this regard, the works of Aylin Orbaşlı (2008), Bernard M. Feilden, Doğan Kuban (2000), Gaetano Palumbo (2000), Jukka Jokilehto (1998), and Zeynep Ahunbay (2019) are used as main sources of information. Within this section, some core concepts such as authenticity and integrity are defined and methods and approaches used in the physical conservation of archaeological sites are given. Different parts of the conservation process are explained and how they relate to the decision-making for an effective and sustainable approach is set forth.

Conservation, however, involves more than just physical interventions and must consider the interpretation and the presentation of the site as well. In the next section of Chapter 2, principles for the interpretation and presentation of archaeological sites are discussed. This part is based on the frameworks determined by Freeman Tilden (1957), Ian Hodder and Michael Shanks (1995), Larry Beck, and Ted Cable (1998),

Sam Ham (1992), and Renee Sivan (1997). Moreover, the works of Michael Shanks and Christopher Y. Tilley (1987) and Reuben Grima (2017) are also referenced.

After the basic framework is set, the chapter goes on to discuss the conservation and presentation of archaeological heritage in Turkey and describes the main attitudes influencing the process. This part draws on a variety of sources such as Emre Madran (2002), Mehmet Özdoğan (1998), Neriman Şahin Güçhan and Esra Kurul (2009), Philip L. Kohl and Clare Fawcett (1995), Ufuk Serin (2017), but the main sources of information for the attitudes influencing the conservation process in Turkey are those of İlhan Tekeli (1987) and Ufuk Serin (2008 and 2017). Finally, an analysis of the conservation and presentation of Byzantine cultural heritage sites in Turkey is given.

In order to fully understand the factors influencing the conservation process, the national legal framework and international documents are examined. In this regard, the ICOMOS International Charter for the Conservation and Restoration of Monuments and Sites (1964), the ICOMOS Charter for the Protection and Management of the Archaeological Heritage (1990), the ICOMOS Charter - Principles for the Analysis, Conservation and Structural Restoration of Architectural Heritage (2003), and the ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites (2008) are examined.

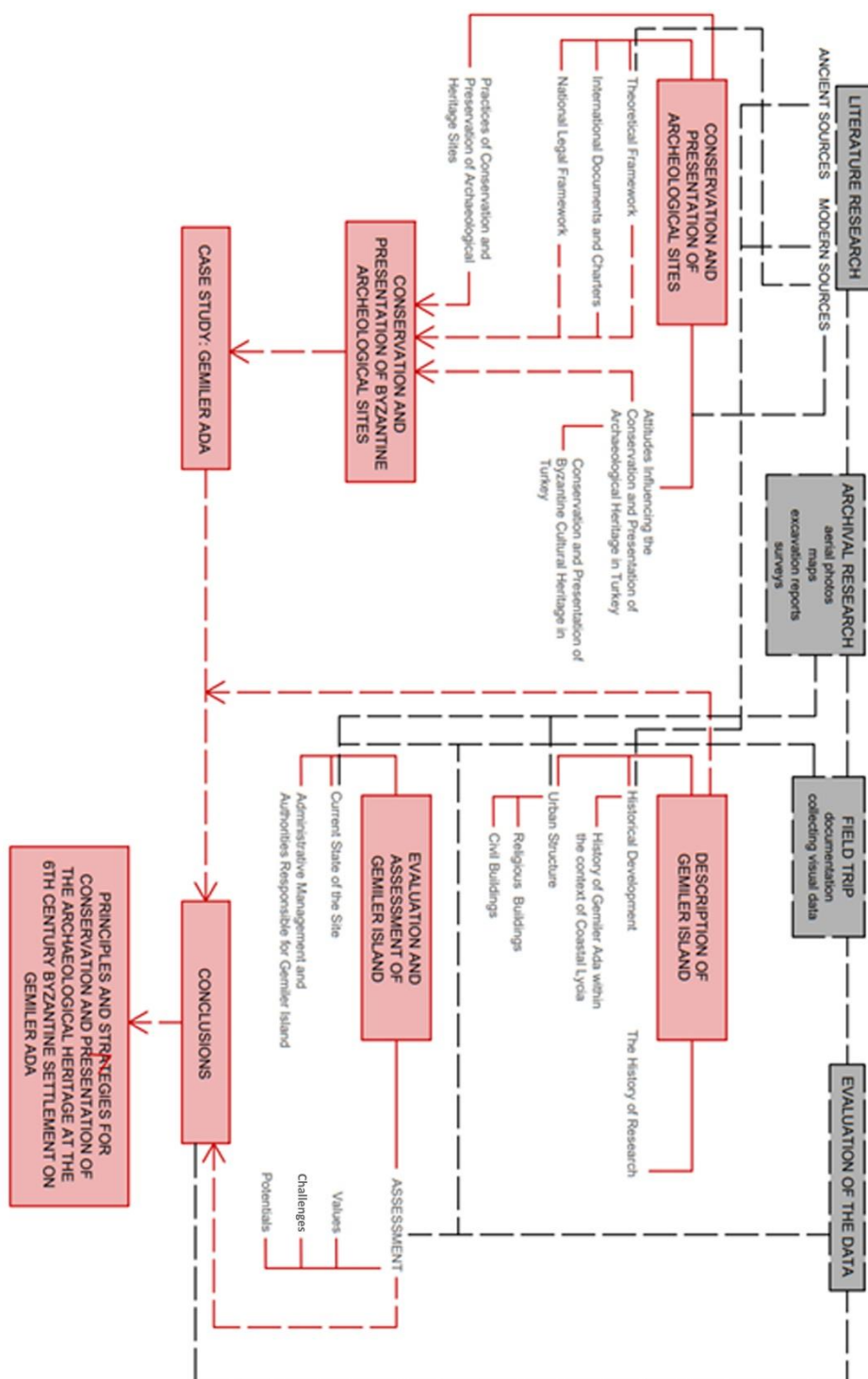
For the national legal framework the direct or indirect determinants of the conservation of archaeological sites and legal regulations comprise such as *Asar-ı Atika Nizamnamesi*, the Law no. 5805 on the Establishment and Duties of the High Council of Antiquities and Monuments (*5805 Sayılı Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu Teşkiline ve Vazifelerine Dair Kanun*), the Law no. 1710 on Antiquities (*1710 Sayılı Eski Eserler Kanunu*), the Law no. 2863 on Conservation of Cultural and Natural Assets (*2863 Sayılı Kültür ve Tabiat Varlıklarını Koruma Kanunu*), the Amendment no. 3386 Regarding Some Articles of the Law no. 2863 on the Protection of Cultural and Natural Assets (*2863 Sayılı Kültür ve Tabiat Varlıklarını Koruma Kanununun Bazı Maddelerinin Değiştirilmesi ve Bu Kanuna Bazı Maddeler Eklenmesi Hakkında Kanun*), the Amendment Act no. 5226

Concerning the Revision of Legislation Called as Law Concerning to Conservation of Natural and Cultural Entities (*5226 Sayılı Kültür ve Tabiat Varlıklarını Koruma Kanunu ile Çeşitli Kanunlarda Değişiklik Yapılması Hakkındaki Kanun*), the Principal Act no. 658 Conditions of Conservation and Use for Archaeological Sites (*658 Sayılı İlke Kararı Arkeolojik Sitler, Koruma ve Kullanma Koşulları*) and the Regulation on Entrance, Information and Direction Signs for Museums and Ruins (*Müze ve Ören Yerleri Giriş, Bilgilendirme ve Yönlendirme Tabelalarına İlişkin Yönerge*). These various legal, theoretical, and historic backgrounds are all examined, to be used later as frameworks and guidelines in addressing the previously mentioned problems and challenges regarding the conservation and presentation of the study area. Chapter 2 ends with the evaluation of various examples of practices of conservation and a presentation of archaeological sites from both Turkey and other countries. These examples parade different approaches and levels of interventions regarding the conservation and presentation of respective sites.

After providing the theoretical framework, the data that was collected during the literature research, archival research, and field study phases are presented in order to fully describe the historical, archaeological, and architectural features of the study area within the context of Coastal Lycia. The information presented in this section is mostly obtained from the works and publications of the Japanese team that conducted the excavation on Gemiler Island, between 1995 and 2002. These works and publications include the mapping of both Gemiler Island and Karacaören Island, as well as the surveys and documentation of the structures and decorative elements. In addition, different articles from various scholars alongside official documents and data collected from the field study are also presented. Sketches and visual data were collected during the field studies which were conducted in September 2020 and October 2021. A preliminary evaluation of the state of conservation was then done. The main sources for Chapter 3 are the works of George Bean (1978), Aleksandra Filipović (2012 and 2013), Clive Foss (1994), the Japanese Team (1995 and 2010), Roy Harrison (1963), Vincenzo Ruggieri (2018 and 2019), but many more

contributed. Theses by Şule Kılıç Yıldız (2013), Merve Asli Hetemoğlu (2019), and Seda Nehir Gümüşlü (2021) also contributed to the research.

After the archaeological, architectural, and historical features of Gemiler Island are given, the values, challenges, and opportunities of the site are evaluated. Determining and evaluating the values offered by the site plays a crucial role in the conservation process. Here, the framework set by Feilden and Jokilehto is applied, and the specific features of the site and the values of Gemiler Island are thereby determined. Then the challenges regarding the conservation and presentation of the study area are investigated at different levels and scales. These challenges are determined on three levels: regional, site, and structural. Finally, the opportunities offered by the site are determined and their relations with the previously determined values are examined. After the evaluation is concluded, the study moves on to determining the principles for the effective and sustainable conservation and presentation of the site. To achieve this the theoretical background and guidelines determined by scholars, international charters, and legal framework as well as the specific features, values, and challenges are considered. The study ends with a set of proposals for the effective and sustainable conservation and presentation of the site.



1.4 Challenges and Limitations Regarding the Study

The settlement on Gemiler Island was mentioned in a few of the sources as ‘Lebissos’.¹⁶ However, it is unconfirmed whether this was the actual name of the settlement. This uncertainty has caused difficulties in identifying information about the site in ancient and medieval sources. The site is often called the Gemiler Island or the Island of St. Nicholas; consequently, this nomenclature vagueness was not an issue in modern sources.

According to Kazuo Asano, a member of the Japanese excavation team, the surveys of all four churches were completed.¹⁷ However, the survey drawings of Churches I and IV were not available. Moreover, these two churches as well as the structures on Karacaören Island are currently in a very poor state of preservation and are structurally unstable. Hence, navigating within the structures was quite challenging and due to safety reasons, certain parts of the structures could not be entered.

The site was declared a first degree archaeological site, however, the official documents or the date of documents could be found neither online nor in the physical archives.

Lastly, as stated above, conservation and presentation of the site within the context of Coastal Lycia are important in creating a comprehensive understanding of the site in relation to the surrounding and linked settlements. However, not all conservation and presentation issues regarding the other sites could be addressed within the scope of this study. Such a task would require further analysis and the cooperation of several institutions and authorities (both local and national) in order to develop more comprehensive conservation and presentation strategies. Moreover, it would require planning on a much larger scale. Hence, within the scope of this study, proposals were determined within the regional scale which will be determined and described in later chapters.

¹⁶ Ruggieri 2014, p. 298.

¹⁷ Asano 2010, p. 5.

CHAPTER 2

CONSERVATION AND PRESENTATION OF BYZANTINE ARCHAEOLOGICAL HERITAGE

Tangible cultural heritage, being the product of a certain set of cultural, social, economic, and political circumstances of its particular period, is a non-renewable and irreplaceable resource of utmost importance. Its conservation requires and deserves a special effort.¹⁸ Such efforts are usually in proportion to the structure's value to the users – its ability to reflect the history or culture of a particular nation, ethnic group, or socio-economic class. These historic buildings encapsulate a sentimental bond to the past as well as provide scientific proof of it.¹⁹ It is necessary to evaluate a heritage source in its entirety, considering both the cultural values of the source as well as its built environment. Conservation has long been regarded, understandably, as a technical issue, but it is in fact about more than just physical repair but is rather a process that requires much input from both the sciences and the humanities.²⁰ So it can be said that the main goal of conservation is to maintain the resource's integrity for future generations while preserving its authenticity and values.²¹

Archaeological sites are important sources of information when it comes to understanding the past. They provide tangible data that allows tenable claims to be devised instead of subjective conjectures. When archaeological remains are made accessible to both the general public and scientific circles, they are thus elevated as remnants of past events that transcend the current social niceties and require the

¹⁸ Feilden and Jokilehto 1998, p. 12.

¹⁹ Orbaşlı 2008, p. 37.

²⁰ Erder 2018, p.17.

²¹ Feilden and Jokilehto 1998, p. 14.

highest level of scientific and societal attention.²² As a unique, non-renewable resource, the archaeological heritage cannot be restored if it is destroyed or its authenticity is damaged, hence these sites must be managed and used wisely, for they will inevitably be worn away and diminished without long-term conservation strategies.²³ Archaeological sites today are among the most endangered types of heritage. Their conservation and preservation are a crucial topic that has been studied and discussed by many scholars for decades.

2.1 Theoretical Framework

2.1.1 Concepts and Approaches Regarding the Conservation of Archaeological Sites in General

The archaeological heritage consists of records of past human activities and hence their preservation and appropriate management is important to allow scholars to study and shed light on its mysteries for the sake of present and future generations.²⁴ However, archaeological techniques are not enough in themselves to support the entirety of the preservation of this heritage; there is a need for a broader set of technical and scientific skills and knowledge; hence the preservation of the archaeological heritage requires the effective collaboration of various parties, ranging from professionals of different disciplines and authorities to local cultural groups.²⁵ The conservation and sustainability of this heritage largely depend on in-depth evaluations and an understanding of the values, threats to, and opportunities of the built environment, as well as its relationship with its natural, social, and economic contexts.

In caring for objects, large or small, a rather more holistic approach is required, as stated above, with the involvement of professionals with backgrounds in varying

²² Martí 2012, pp. 273-274.

²³ De La Torre and Mac Lean 1997, p. 5.

²⁴ ICOMOS 1990, p. 1.

²⁵ ICOMOS 1990, p. 1.

fields.²⁶ Nor does conservation deal only with the past in the present, but must contemplate the future; hence, it revolves around making decisions on the evidence as recovered from the past, its immediate and present-day needs, and the resources available or required for its future sustainability.²⁷ Comprehending the site's cultural significance, historical development, and many other values and then utilizing this understanding as a base for conservation decisions is the appropriate approach. Authenticity and integrity must serve as the cornerstones of an ethical conservation strategy.²⁸

Authenticity and integrity are indeed two very important aspects in assessing the heritage resources. Authenticity was described by Feilden and Jokilehto thus:²⁹

Authenticity is ascribed to a heritage resource that is materially original or genuine (as it was constructed) and as it has aged and changed in time.

Since authenticity is derived from the definition and condition of the resource, it can be interpreted in several ways depending on its historical significance and context.³⁰ When it comes to a building conservation project, truth or authenticity can take many different forms, from the use of authentic materials to keeping to and respecting the architect's original design.³¹ This was emphasized in the ICOMOS Nara Document on Authenticity where in 11th article it is stated:³²

All judgments about values attributed to cultural properties as well as the credibility of related information sources may differ from culture to culture, and even within the same culture. It is thus not possible to base judgments of values and authenticity within fixed criteria. On the contrary, respect due to all cultures requires that heritage properties must be considered and judged within the cultural contexts to which they belong.

The necessary foundations for evaluating aspects of authenticity, as it is stated in the World Heritage Operation Guidelines II.E, are knowledge and understanding of the

²⁶ Fagan 2003, p.5.

²⁷ Orbaşlı 2008, p. 38.

²⁸ Orbaşlı 2008, p. 64.

²⁹ Feilden and Jokilehto 1998, p. 16.

³⁰ Feilden and Jokilehto 1998, p. 17.

³¹ Orbaşlı 2008, p. 47.

³² ICOMOS 1994.

source, in relation to the original and subsequent properties of the cultural heritage, and their meaning as they have accrued over time. In article II.E 82, aspects of authenticity that relate to conservation and should be considered were: form and design, materials, and substance, use and function, traditions, techniques and management systems, location and setting, language, and other forms of intangible heritage, spirit and feeling; and other internal and external factors.

Integrity often goes hand in hand with authenticity and is a significant part of the evaluation of heritage resources, and hence also their conservation. It was defined in UNESCO World Heritage Operation Guidelines as:³³

Integrity is a measure of the wholeness and intactness of the natural and/or cultural heritage and its attributes.

According to Orbaşlı, conservation efforts must be carried out with integrity, utilizing resources suitable for the task in an appropriate way. Orbaşlı also classifies aspects of integrity within the context of conservation under six categories: physical integrity, structural integrity, design integrity, aesthetic integrity, the integrity of the building within its setting and context, and the professional integrity of the conservation team.³⁴

The evaluation and analysis of the resource are of utmost importance and will act as a framework for determining its values as well as assessing threats to it, management objectives, and presentation strategies.³⁵ Resource conservation should be made the primary strategy rather than the exception, and salvage, unless it is in an emergency, should only be used as a last resort when all other attempts to safeguard the resource have failed.³⁶ A precise definition of the historical resource and how it relates to its surroundings should serve as the foundation for its conservation. By creating a framework for determining its needs, values, management objectives, and presentation and interpretation strategies, an appreciation of the heritage will be

³³ UNESCO 2008, p. 23.

³⁴ Orbaşlı 2008, p. 51.

³⁵ Feilden and Jokilehto 1998, p. 75.

³⁶ Lipe 2012, p. 230.

promoted.³⁷ According to Feilden and Jokilehto this process consists of four steps which are as follows: survey, definition, analysis, and strategy.

Survey, as the first step, was defined as the documentation of the historical setting and physical environment of the resource as well as its methodical inspection.³⁸ Today, the documentation can be done by completely mechanized methods, utilizing photography and computers and in recent years digital photogrammetry has become a major tool in the field as it allowed fast and accurate mapping. An analytical survey does not only measure but also aims to determine the structure of the building and any process of change it experienced.³⁹

Definition is the evaluation of the resource and its setting, observed from a critical and historical perspective, giving it its significance.⁴⁰

Analysis is defined as the scientific assessment and diagnosis of the materials as well as the structural system for its conservation.⁴¹ By looking carefully at the extent of deterioration, and changes in construction techniques and materials, an opinion is formed about their current condition and needs.⁴² The intensity, locations, and types of the detected structural deteriorations determine the content of the restoration application.⁴³ It is evident that there are many different causes that pose a threat to the conservation of archaeological heritage, but in most situations, conservation efforts continue to focus solely on the most obvious of these threats which are material decay.⁴⁴ According to Aylin Orbaşlı, the root causes of the deterioration of historical buildings are to be examined via four categories: climatic, biological, and botanical, natural, and human factors. Natural and climatic causes are the most diverse across the globe and different heritage sites while the most uniform and

³⁷ Feilden and Jokilehto 1998, p. 14.

³⁸ Feilden and Jokilehto 1998, p. 14.

³⁹ Kuban 2000, p. 145.

⁴⁰ Feilden and Jokilehto 1998, p. 14.

⁴¹ Feilden and Jokilehto 1998, p. 14.

⁴² Ahunbay 2019, p. 87.

⁴³ Kuban 2000, p. 146.

⁴⁴ Palumbo 2000, p. 3.

universal agent is gravity, followed by anthropic factors.⁴⁵ These threats can be determined and analysed through the observations of destruction patterns affecting the site and even though not every single identified threat can be eliminated, they should be properly managed.⁴⁶

Strategy, the final stage, consists of determining and implementing long- and short-term programs for the conservation and management of the resource which includes regular inspections, cyclic maintenance, and environmental control.⁴⁷

Treatment approaches can take many different forms, including cyclical or routine maintenance, consolidation, repairs, or restoration and a rigorous analysis of the values at stake should be used to support the appropriateness of a given application.⁴⁸ There are various other techniques and methods used in the physical conservation of sites; however, in this section of the thesis, only the ones concerning the chosen case site will be discussed.

Maintenance is the simplest way to guarantee the conservation of a historic structure because decay is more likely to be handled as soon as it arises – if there is an ongoing overview in operation. If the process is carried out correctly and in a timely fashion there will be less need for repairs and renewals.⁴⁹ According to Feilden, maintenance is most optimal when it is carried out in set routines of daily, weekly, monthly, quarterly, semi-annual, annual, and quinquennial inspections.⁵⁰ For each routine, a checklist of what to inspect was provided by Feilden. However, these will most likely vary according to the physical properties of the structure and the site, as well as its needs and state of existing decay.⁵¹

Restoration aims to reinstate the structure's original concept or legibility. Archaeological evidence, original design, and authentic documentation should be the

⁴⁵ Feilden 1982, pp. 2-3

⁴⁶ Palumbo 2000, p. 4.

⁴⁷ Feilden 1982, pp. 235-236.

⁴⁸ Feilden and Jokilehto 1998, p. 61.

⁴⁹ Feilden 1982, pp. 235-236.

⁵⁰ Feilden 1982, pp. 2-3.

⁵¹ Feilden 1982, pp. 235-236.

foundation for the restoration of details and materials. To ensure that the restoration does not misrepresent archaeological or historical evidence, it must blend seamlessly with the overall structure while yet being easily distinct from the original upon close study. **Anastylosis**, which is the reassembling and redeployment of the original materials, should only be conducted when there is firm archaeological evidence to support it and when it allows the structure to be more comprehensible and helps the spatial volumes to be visualized.⁵²

Consolidation is defined as the interventions done to prevent further decay or structural instability and that enable the long-term survival of the structure.⁵³ The structure is inspected and, depending on the causes of damage, necessary consolidation operations are planned to eliminate the problems caused by (or in) the underlying soils and ground, the materials, or the structural system.⁵⁴ There are various methods used in consolidation. Some of the most common are injection, stitching, using drawbars and stretchers, and bracing.

Repair depends on the type of construction material used on the site. The structures on Gemiler Island are mostly made of stone, bricks, and mortar, and the most basic and common intervention techniques for these materials are listed by Ashurst and Ashurst as; descaling and mortar filling, stitching, plastic repair, using protection such as flashings, weathering, or temporary shelters.⁵⁵

The interventions conducted on the structures as a part of the conservation plan must be reversible if technically possible and should not obstruct access to all historic evidence contained in the object later. They also should not tamper with the authenticity of the structure in terms of material, design, and workmanship and be in harmony with the original.⁵⁶ Although such principles should remain as guidelines,

⁵² Feilden 1982, pp. 9-10.

⁵³ Orbaşlı 2008, p. 47.

⁵⁴ Ahunbay 2019, p. 112.

⁵⁵ Ashurst and Ashurst 1988, p. 8.

⁵⁶ Feilden and Jokilehto 1998, p. 59.

yet each situation is different, and each site should be judged and evaluated according to its unique properties and circumstances.⁵⁷

Conservation, however, involves more than just preserving buildings, it also concerns the people involved or living in the area. The methods employed at any given time will invariably be influenced by the ideals of the society at that time, so ideally all the options should be weighed and a strategy that will answer to the needs of the communities involved while preserving the existing structures and urban settings should be developed. It is necessary to evaluate the cultural values of the heritage being handled in the process of conservation, as well as the environmental ones. To repeat again, conservation is more than just ‘repair’, but rather a process that includes many inputs of both science and culture.⁵⁸ Therefore, the entirety of historic sites is more than an architectural and physical framework; human values relevant to its social and economic environment are to be included in the process.⁵⁹

2.1.2 Principles for the Interpretation and Presentation of Archaeological Sites

The involvement of the general public is crucial in the conservation process as a willingness to support preservation comes from awareness and appreciation of the heritage concerned.⁶⁰ Understanding the past is the key to understanding heritage. By its very nature, the past is not a part of the present; though it is ‘over and done’ at one level, the physical traces of it may very well still surround us.⁶¹ Presentation of heritage sites undoubtedly plays a major role in understanding the past, hence, also in its conservation. Not only that but according to The ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites, interpretation and presentation should also serve to raise awareness of the public regarding certain

⁵⁷ Orbaşlı 2008, p. 64.

⁵⁸ Erder 2018, p.17.

⁵⁹ Feilden and Jokilehto 1998, p. 17

⁶⁰ Tilden 1977, p. 38

⁶¹ Shanks and Tilley 1987, p. 7.

conservation challenges faced at the site and to explain to them the measures taken to safeguard the physical integrity and authenticity of the site. Interpretation and presentation of heritage sites have become a widely discussed topic among experts in the conservation field. They are now an intrinsic component of both the conservation process and the management procedures of heritage sites. Many works have been written containing ideas, theories, and principles on the subject by scholars. In this part of the chapter theoretical frameworks regarding the interpretation and presentation of heritage sites as determined by Freeman Tilden, Sam Ham, Ian Hodder, and Michael Shanks, Renee Sivan and Larry Beck and Ted Cable will be described.

Although the terms ‘interpretation’ and ‘presentation’ may go hand in hand and complement each other in both theory and practice, they are however two separate concepts that have different definitions. Although the word ‘interpretation’ itself has various definitions, it was first described as it is used in the field of conservation by Freeman Tilden as:

An educational activity which aims to reveal meanings and relationships through the use of original objects, by first-hand experience, and by illustrative media, rather than simply to communicate factual information.⁶²

In addition to this definition, Tilden has also provided six basic principles to act as a guide for the process of interpretation. These principles are:

- I. Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile.
- II. Information, as such, is not Interpretation. Interpretation is revelation based upon the information. But they are entirely different things. However, all interpretation includes information.
- III. Interpretation is an art, which combines many skills, whether the materials presented are scientific, historical, or architectural. Any art is to some degree teachable.
- IV. The chief aim of Interpretation is not instruction, but provocation.
- V. Interpretation should aim to present a whole rather than a part and must address itself to the whole subject rather than any phase.

⁶² Tilden 1977, p. 8.

VI. Interpretation addressed to children (say, up to the age of twelve) should not be a dilution of the presentation to adults but should follow a fundamentally different approach. To be at its best it will require a separate program.⁶³

In the years following Tilden's definition, many organizations and scholars have come up with their definitions and approaches for interpretation and presentation. Sam Ham, in his work *Environmental Interpretation: A Practical Guide for People with Big Ideas and Small Budgets*, do not base it on principles, but he suggests qualities and describes it as a way of communicating and transferring information. He explains how it differs from 'formal instruction' through these four qualities:⁶⁴

I. Interpretation is pleasurable.

II. Interpretation is relevant.

III. Interpretation is organized.

IV. Interpretation has a theme.

Ham also introduces the terms 'captive and noncaptive audiences'. While 'captive audiences' are obligated to participate and have a fixed time commitment, 'non-captive audiences' are simply there because of their own choice, hence they are motivated by aspects such as interest, entertainment, and self-improvement.⁶⁵ The main difference between the two is that the attention and attendance of captive audiences are mandatory. Ham explains that the visitors of natural and cultural heritage sites often fall in the 'non-captive audience' category so their attention and time must be captured with appropriate interpretation and presentation methods. He bases these methods on the four qualities that are stated above.

Ian Hodder and Michael Shanks, approaching the subject from an archaeological point of view, define interpretation as 'figuring out what something means, and that it should bridge the gap between the known and the unknown desire and a result.'⁶⁶ The pair have also argued that interpretation is a conversation with the past in which

⁶³ Tilden 1977, p. 8.

⁶⁴ Ham 1992, p. 3.

⁶⁵ Ham 1992, p. 15.

⁶⁶ Hodder and Shanks 1995, p. 14.

the result is a reflection of both the past and the present and that the bridge between the past and the present is where archaeological interpretation takes place.⁶⁷ They have listed the main aspects of interpretive archaeological approaches as such:⁶⁸

- Foregrounded is the person and work of the interpreter. Interpretation is a practice that requires that the interpreter does not so much hide behind rules and procedures pre-defined elsewhere, but takes responsibility for their actions, their interpretations.
- Archaeology is hereby conceived as a material practice in the present, making things (knowledge, narratives, books, reports ...) of the material traces of the past, constructions which are no less real, truthful, or authentic for being constructed.
- Social practices, archaeology included, are to do with meanings, making sense of things. Working, doing, acting, making are interpretive.
- The interpretive practice that is archaeology is an ongoing process: there is no final and definitive account of the past as it was.
- Interpretations of the society are less concerned with causal explanation (accounts such as this are the way it was and it happened because of this) than with understanding or making sense of things which never were certain or sure.
- Interpretation is consequently multivocal: different interpretations of the same field are quite possible.
- We can therefore expect a plurality of archaeological interpretations suited to different purposes, needs, desires.
- Interpretation is thereby creative, but nonetheless require critical attention and response to the interests, needs, and desires of different constituencies (those people, groups, or communities who have or express such interests in the material past).

Larry Beck and Ted Cable, later on, examined and further developed Tilden's principles. In 1998 they published their work, *Interpretation for the 21st Century: Fifteen Guiding Principles for Interpreting Nature and Culture*. In this, they added nine more principles to the ones Tilden had already determined and also elaborated on the first six. These principles are as follows:⁶⁹

1. Lighting a Spark: Interpreters need to tailor the program to the visitors the lifestyles, viewpoints, and interests in order to pique their interest.

⁶⁷ Hodder and Shanks 1995, pp. 14-15.

⁶⁸ Hodder and Shanks 1995, pp. 14-15.

⁶⁹ Beck and Cable 1998, pp. 15-189.

2. Interpreting in the Information Age: Information is only one goal of interpretation, it should also aim to reveal deeper truths significance and meaning of heritage sites.
3. Importance of the Story: Interpretive presentation ought to be planned as viewed as a narrative that both informs and entertains the visitors.
4. Provocation: Interpretative programs should aim to encourage visitors to broaden their perspectives and widen their horizons.
5. Holistic Interpretation: Programs should be thorough in terms of the heritage site's context and the visitor's experience.
6. Interpretation Throughout the Lifespan: The interpretation program should aim to engage both adults and children through different communication mediums and approaches.
7. Bringing the Past Alive: Building a bridge between the past, present, and future should be thrived for.
8. Modern Tools of Interpretation: New technologies should be incorporated into the interpretive programs and presentations in order to promote an extension of heritage monuments.
9. Enough is Enough: The bounds of the interpretation context should be precisely defined, and extraneous details should be avoided.
10. Technique Before Art: Interpreters should strive to develop their communication skills and tactics on a regular basis, as communication is key when it comes to interpretation.
11. Interpretive Writing: What readers may want to or need to know should be clearly addressed in interpretive writing.
12. Attracting Support and Making Friends: The interpretative program as a whole must be able to garner support. For the initiative to succeed, it will require financial, volunteer, political, and administrative support.
13. Interpreting Beauty: Interpretation should aim to inculcate the ability to feel the beauty in their surroundings, as well as the desire to do so in individuals.
14. Promoting Optional Experiences: Through the deliberate and comprehensive program and facility design, deal experiences can be encouraged.

15. Passion: Passion for the cultural heritage and passion for those who come to be inspired by it is a crucial factors for a compelling and successful interpretation.

As with interpretation, presentation aims to create an immersive visitor's experience and consists of the use of interpretative methods such as information panels, displays, lectures, guided tours, multimedia tools, and many more aids. The public presentation of archaeological sites comprises a huge and befuddling array of contacts between a diverse range of audiences and an equally diverse range of archaeological settings, each with its own set of challenges, obstacles, and needs.⁷⁰ Presentation was defined in the ICOMOS Charter for the Interpretation and Presentation of Cultural Heritage Sites as:⁷¹

Presentation more specifically denotes the carefully planned communication of interpretive content through the arrangement of interpretive information, physical access, and interpretive infrastructure at a cultural heritage site.

Renee Sivan states that presentation should try to use the surviving archaeological evidence to bring history to life, allow visitors to engage with and almost converse with the remains, as well as obtain a sense of their significance, to understand the effect of time passing through direct visual contact. The size of the site, its physical significance, and its aesthetic value are all factors in a good presentation which should aim to be precise, sensitive, and appealing.⁷²

- Because every site is different in terms of its current situation and previous history, the right method of presentation that would best convey the story that is wished to be told on-site should be determined by analysing the evidence found in the remains that have survived.
- When determining a presentation approach the site should be considered in its entirety.
- As all presentation is based on interpretive choices, by its nature 'objective' presentation cannot exist.
- How much information will be conveyed by the presentation is determined by a site's size.

⁷⁰ Grima 2017, p. 73.

⁷¹ ICOMOS 2008, p. 4.

⁷² Sivan 1997, p. 51.

- Interventions on a site should be kept to a minimum.⁷³

Although the approaches and principles regarding the interpretation and presentation of heritage sites vary slightly, the main points made are almost the same in all of the mentioned works. Namely that the main goal of a good interpretation and presentation is for the visitor to establish a relationship with the site and therefore with the history and place, to experience the feeling of belonging or appreciation, and of course to be informed and educated in the process. Each site will have its own set of problems, difficulties, and possibilities, and no solution should be imported wholesale and deployed without first being tailored to the individual context. Interpretation strategies must be as alive and dynamic as the very audiences that will benefit from them if creative interaction with any archaeological material and its diverse audiences are to be achieved and maintained.⁷⁴ Due to the numerous works authored including concepts, theories, and principles by scholars in recent years, the interpretation and presentation of historic sites have recently been a hot topic among professionals in the conservation sector and an integral part of the management processes of cultural sites.

In order to achieve such good conservation and presentation of an archaeological site, it is necessary to consider all these concepts and principles together, to analyse the needs of the site correctly, and to create a strategy according to the requirements. In conclusion, a good conservation and preservation strategy should be clear in its definition of the site's values, indicate in detail the effects of the specification of said values, and pay special attention to the needs and wants of the community (especially those with a particular interest in the site), deal with the preservation of the physical state of the structures, be financially viable and technically suitable, offer short, medium, and long term conservation strategies, be flexible enough to allow for revisions, changes improvements, and modifications.⁷⁵

⁷³ Sivan 1997, p. 52.

⁷⁴ Grima 2017, p. 73.

⁷⁵ Pearson and Sullivan 1995, p. 210; Sullivan 1997, p. 23; Patrício 2012, p. 374.

2.2 Conservation and Presentation of Archaeological Heritage in Turkey

Ken Dark defines archaeology as ‘the science of society’ with the goal of understanding the people and the community which includes matters of politics and sociology.⁷⁶ So it can be said that the conservation of archaeological heritage touches on legal, political, social, scientific, artistic, and managerial aspects. The concern of historic preservation comes to the fore, albeit for different purposes and reasons, in every period of history.⁷⁷ In Turkey, it took a long time to establish the necessary legal, financial, and administrative arrangements for the excavation, documentation, conservation, and continuous maintenance of Anatolia's rich archaeological heritage. According to Madran, the development of conservation concepts in Turkey can be categorized into three main eras: the westernization period in the Ottoman Empire, the early years of the Republic (1920-1950), and the post-1950s.⁷⁸

Even though there were attempts before the 19th century, it can be said that the institutionalization and legislation of the conservation of cultural heritage truly started in the Tanzimat period.⁷⁹ Starting from the end of the 18th century until the establishment of the Republic of Turkey, the Ottoman Empire witnessed radical changes and developments in various fields. The legal, administrative, financial, and technical aspects of conservation, as well as the attitudes and interventions towards what is defined today as cultural heritage were also affected by these changes.⁸⁰ While some of these developments have been in the making for centuries, the 19th century also saw some completely unique formations, some of which are activities centred around the field of archaeology, such as new practices regarding museums, approaches towards movable antiquities, and changed attitudes towards structures built by the minorities.⁸¹ During this time the reasoning behind conservation was

⁷⁶ Dark 1991, pp. 21-22

⁷⁷ ÇEKÜL 2010, p. 9.

⁷⁸ Madran 2002, p. iv.

⁷⁹ The Tanzimat period was the 37-year long period between 1839 and 1876 in the Ottoman Empire, when innovative practices were made in various fields, including administrative, legal, military, education, and literature.

⁸⁰ Madran 2002, p. 80.

⁸¹ Madran 2002, p. 28.

based on an association something might have with ancestral ties and not because this heritage *per se* was an indicator of the past.⁸² In the first two laws of the period, in the 19th century, the Ottoman Empire evaluated and conserved only what was favoured by the general public (i.e. largely archaeological works within a very narrow definition and approaches), and did not show the same attention to the sites, structures and movables that are deemed worthy to be conserved today.⁸³

Because archaeology is a concept that was picked up and adapted by the Turks from outside nations, it was perceived as an elite pursuit until the 20th century. Only then was it finally integrated within the ideological framework of the newly established Republic.⁸⁴ The same could be said about the field of conservation as well. After the founding of the Republic of Turkey in the 20th century, and with the positive view of the new regime on archaeology, an emphasis on education in this field increased awareness within the public body.⁸⁵ Thus, a new appreciation for both the field and its conservation was taken up by both public and scholars. However, according to Madran and Özgönül, the programs to convey the matter to local administrators and large public masses were not effectively established until the second half of the 20th century.⁸⁶

During the early years of the Republic, it was crucial to develop an ideology that would ensure national pride and identity as a newly formed nation emerged from the ashes of the fallen Ottoman Empire.⁸⁷ In line with the cultural policy aiming to create a nation-state based on a secular and civilized society, many steps were taken including the establishment of linguistic and historical institutions and the exploration of the historical heritage dating back to the pre-Ottoman era.⁸⁸

⁸² Özdoğan 1998, p. 113.

⁸³ Madran 2002, p.26.

⁸⁴ Özdoğan 1998, p. 115

⁸⁵ Ahunbay 2010, p. 105.

⁸⁶ Madran and Özgönül 2011, p. 6.

⁸⁷ Özdoğan 1998, p. 114.

⁸⁸ ÇEKÜL 2010, p. 33.

In the first 30 years of the Republic, it is noticeable that old structures started to be used for new purposes: almost all the museum buildings were housed in old buildings. There are several reasons for this. Some are due to the inability to allocate funds for the construction of new buildings, as well as the concern for a re-evaluation of structures such as *medrese* and *zaviye*, which lost their functions after the laws that came in with the Republic.⁸⁹

In the first half of the 20th century, due to Turkey's low population and lack of investment and development projects, the archaeological heritage in both rural and urban areas was less threatened, but after the rapid urbanization in the 1960s, as well as increasing economic and tourism pressures, an increase in conservation problems and issues was equally rapidly made apparent.⁹⁰ In the second half of the 20th century, in addition to the changes in national laws, international conventions and regulations were also developed and some of the bylaws and resolutions of international organizations such as the Council of Europe, ICOMOS, and UNESCO were recognized by Turkey as well.⁹¹ Following the 1980s, the legislative framework for conservation evolved in unison with modern debate, and a structure defining the entities accountable for cultural heritage conservation was established.⁹² Even though there was a valiant effort to create a legal and social framework for the field of conservation made at this time, Madran and Özgönül argue that the issue was not adequately conveyed to and adopted by the public.⁹³ It has not been a state policy to determine the long-term measures required by such a development, to establish the infrastructure for sufficient intellectual, monetary, and human resources to be brought into being, and to take appropriate actions.

İlhan Tekeli has stated that there are four main attitudes that have a bearing on the conservation of cultural heritage in Turkey.

⁸⁹ Madran and Özgönül 2011, p. 4.

⁹⁰ Ahunbay 2010, p. 105.

⁹¹ Ahunbay 2010, p. 105.

⁹² Güçhan and Kurul 2009, p. 31.

⁹³ Madran and Özgönül 2011, p. 6.

The first approach emphasizes the necessity of creating a historical consciousness and awareness within society. For a person to acquire an awareness of the continuity of culture and to develop a historical consciousness, the environment in which one lives must constantly convey the symbols and signs of its historical past.⁹⁴ The ability of society to define itself apropos the past is closely related to the political tendencies of its history and its relationship with contemporary society. The concept of identity, or in other words being able to identify oneself with a place, tradition, or belief, forms the basis for society's attitudes and approaches toward the past.⁹⁵

The second approach focuses on a narrower purpose than the first: conservation is here seen as a means of creating a national identity.⁹⁶ It may be claimed that cultural heritage and nationalism have an almost unavoidable, even innate relationship, yet this does not mean that this has to be seen as corrupt or questionable.⁹⁷ Archaeology and nationalism can never be separated from one another no matter where one is in the world.⁹⁸ However, the ideology of nationalism is often not wide enough to envelop the *entire* history of a country. Therefore, with such an approach, there is a danger that the focus becomes narrower and much more selective. In this case, it is arguably not the preservation of the past that is the true goal, but rather the creation of new pasts in line with the new ideology.⁹⁹ As a result, heritage sites belonging to periods that were prioritized less may be wrongfully perceived as having minimal societal significance.¹⁰⁰ There are great differences between the two attitudes; one is forward-looking, while the second is retrograde.

The third approach argues that historic value on its own is not enough justification for conservation and that what is to be preserved needs to have artistic, cultural, or environmental values as well.¹⁰¹ Society's value ideals, which are subjective and

⁹⁴ Tekeli 1987, p. 57.

⁹⁵ Serin 2017, p. 76.

⁹⁶ Tekeli 1987, p. 57.

⁹⁷ Kohl and Fawcett 1995, p. 3.

⁹⁸ Diaz-Andreu and Champion 1996, p. 11.

⁹⁹ Tekeli 1987, p. 57.

¹⁰⁰ Serin 2008 p. 215.

¹⁰¹ Tekeli 1987, p. 57.

open to debate, frequently play a role in determining conservation priorities. The definition of these values varies depending on who advocates them; in certain circumstances, they may even be internal contradictions. However, the assessment and evaluations in the field of conservation should remain unbiased and objective and not reliant on people's subjective views.¹⁰² The 'value-based approach' is a generally acknowledged approach in the field of conservation of cultural heritage not only in Turkey but also in communities around the world. When applying to UNESCO World Heritage List, the requirements for the value defined as 'Outstanding Universal Value' must be met, the principles and rules of which have been determined in the World Heritage Operation Guidelines so objectivity regarding assessing the values of cultural heritage can remain achievable.¹⁰³

The fourth approach focuses on commercial gains through cultural tourism activities. Here the motivating reason for conservation is the income or foreign exchange it will provide. In this case, the priority of what is to be conserved is decided by considering what will attract the tourists.¹⁰⁴ Local economies benefit from heritage sites through tourism. However, if it is not well managed it may cause conservation problems and damage to the sites.¹⁰⁵ According to Cleere, the average visitor is often not even able to gather the basic facts about the sites due to limited time. However, an intangible benefit may exist whereby the same visitor also most probably will be impacted subconsciously by a sense of reverence for the past, history, and the human achievement that these sites represent.¹⁰⁶ In Turkey, the positive role of tourism in the protection of cultural assets is increasing rapidly. Despite this, cultural tourism, which is the form of tourism that should be given much importance, still plays too small a role in mass tourism, both at the national and international levels.¹⁰⁷

¹⁰² Mason and Avrami, 2002, p. 16.

¹⁰³ UNESCO 2017.

¹⁰⁴ Tekeli 1987, p. 58.

¹⁰⁵ Grimwade and Carter 2000.

¹⁰⁶ Cleere 1989, p. 10.

¹⁰⁷ Serin 20017, p. 69.

According to Tekeli, of these four attitudes, the first is the most comprehensive and includes the other three to some extent.¹⁰⁸ For this reason, it could be argued that other purposes could also be attached to the first one, and the confusion on this point would then disappear. But this argument would only be valid if the resources allocated to protection were unlimited. However, they are not. So, the issue of priorities comes into being. When it comes to determining priorities, the first approach has to be narrowed down according to certain criteria, which takes one back to the second, third, or fourth approaches.¹⁰⁹ According to Serin, these four approaches, as described by Tekeli, have not changed significantly over the past twenty-five years and the conservation theory and practice have developed in tandem with these four core concerns.¹¹⁰ The first approach, which focuses on the cultural and historical identity, and which to an extent encompasses the other three, has long been prominent in Turkey, despite the lack of the establishment of a distinct national policy. Moreover, the lack of sufficient financial support for cultural conservation activities, as well as shifting policies in both the national and local authorities, makes it difficult to maintain existing conservation strategies.¹¹¹ Although the laws created regarding the conservation of cultural heritage are considered sufficient in theory, problems such as social and economic inadequacies, inappropriate urban planning decisions, lack of public awareness, lack of control and erroneous implementation policies cause the laws to lose effectiveness in terms of proper implementation.¹¹²

2.3 Attitudes Influencing the Conservation and Presentation of Byzantine Cultural Heritage Sites in Turkey

The conservation of Byzantine heritage is a significant issue for many nations; however, it is of particular importance for countries that share the same geography

¹⁰⁸ Tekeli 1987, p. 58.

¹⁰⁹ Tekeli, 1987, p. 58.

¹¹⁰ Serin 2017, p. 68.

¹¹¹ Serin 2008, p. 211.

¹¹² Tapan 1998, p. 204.

as the Byzantine Empire and where the physical remains of this grand civilization still exist. This includes Turkey as it covers a large part of the former Byzantine territory. It is evident that the monuments, architectural structures, and settlements that are deemed worthy of preservation are generally determined according to the economic, social, and political conditions of the period, and sometimes religious and sometimes national feelings dominate the conservation decisions.¹¹³ Conservation of cultural heritage requires scientific knowledge, financial support, and a systematic approach. Most of the Byzantine monuments still standing today are under the auspices of different individuals and organizations, including the Ministry of Culture and Tourism, Metropolitan Municipalities, the General Directorate of Foundations, and private property. Although they are seemingly under legal protection, they face serious challenges for various reasons.¹¹⁴

The idea that the Turkish people should properly understand their own past has only recently begun to emerge in the public and only in certain circles. Because there are still those that approach the Byzantium heritage with prejudice and a mentality that perceives academic activities carried out in this field as attempts to resurrect Byzantium.¹¹⁵ Compared to other heritage sites in Turkey, the number of surveys and excavations on the Byzantine heritage is limited.¹¹⁶ Even though foreign and local scholars alike have conducted studies on such sites, the lack of sufficient conservation and presentation measures on these sites threaten their survival.

When evaluating the conservation and presentation of the Byzantine heritage in Turkey, it is important principally to examine the ideological factors. The question of national identity has always greatly impacted the way the public, as well as the authorities, viewed cultural heritage sites, including archaeological sites, and hence the degree of preservation affected. The Turkish public has a tendency to favour Ottoman and Seljuk heritage over the Byzantine not only due to nationalism but also

¹¹³ ÇEKÜL 2010, p. 9.

¹¹⁴ Ahunbay 2013, p. 57.

¹¹⁵ Necipoğlu 2013, p. 76.

¹¹⁶ Serin 2017, p. 74.

religious views.¹¹⁷ Most surviving structures from the Byzantine period are religious buildings that are often not valued much in non-Christian communities. And as Tilden says, protection can be achieved through appreciation which comes from understanding.¹¹⁸ Social, economic, and political preferences and priorities of communities determine conservation approaches, and the tendencies and values of the public direct it in every age, and everywhere in the world: decisions about what and how to conserve always appear as a critical problem.¹¹⁹ It is evident that an appreciation and understanding of the Byzantine heritage is lacking in the general Turkish public. Ideological stands, as well as biased interpretations of this heritage, cause certain challenges to arise when it comes to their preservation. Even by the Europeans, the Byzantine heritage was defined as both a part of their history and of the 'other'. Political and cultural contexts alike have affected their perception of Byzantium in different periods of time.¹²⁰ Until recently, Byzantium was regarded by Western historians as eastern culture. Evidently, the notion of intellectual cohesiveness between the West and Byzantium is still up for discussion today.¹²¹ So, it can be fairly said that the conservation and presentation of the Byzantine cultural heritage have been discussed from a range of attitudes not only in Turkey but also across European countries as well.

This lack of appreciation comes from and perpetuates the public perception of Byzantium: something which, according to Necipoğlu, might be rooted in the educational system.¹²² Movies, newspapers, novels, and textbooks can be counted among the main tools that contribute to the interpretation of Byzantium in the eyes of the larger masses. The national educational syllabus, which is one of the most fundamental and impacting factors in encouraging awareness, merely provides a selected knowledge, which is frequently influenced by societal notions of

¹¹⁷ Orbaşlı, 2007, p. 72.

¹¹⁸ Tilden 1977, p. 38.

¹¹⁹ ÇEKÜL, 2010, p. 12.

¹²⁰ Kılıç, 2013, p. 24.

¹²¹ Durak 2013, p. 79.

¹²² Necipoğlu 2013, p. 76.

ideology.¹²³ This is why the term ‘excluded past’ is a widely discussed topic in the field of education.¹²⁴ This is an issue not only in Turkey but also across the globe that creates a vicious circle of apathy and disregard. In Turkey, the history and heritage of the Byzantine period are neglected not only in primary schools but also at the university level as well, which leads to the Byzantine cultural heritage remaining overlooked and misunderstood by the mass of people.¹²⁵ This failure is also a major contributor to the difficulties in achieving the conservation and presentation of the Byzantine heritage, as the lack of awareness leads to an unwillingness to conserve.¹²⁶

According to Keser Kayaalp, Istanbul, which served as the capital of the Ottoman Empire after the Byzantine period, continues to be the economic, cultural, and artistic centre of Turkey today.¹²⁷ Archaeology plays a very important role in understanding a past civilization whose ruins were plundered and neglected for a long time in this densely inhabited city.¹²⁸ This can be said about almost all Turkish cities that harbour a Byzantine Heritage and is a common issue across Anatolia. An increase in awareness of the Byzantine heritage only occurred after the second half of the 19th century when serious studies on Byzantium began. However, in Turkey, this process was delayed even further due to political and ideological stands.¹²⁹ As per Tekeli’s statement in the second approach, the conservation of the Byzantine heritage conflicted/s with the ideology of nationalism in Turkey¹³⁰, especially during the earlier years of the republic when history was utilized to create a national identity and to establish roots through national architecture.¹³¹ While the political powers, social dynamics, and perception of history have changed immensely in the last fifty years, the main depictions of the Byzantine and the distorting myths purveyed have

¹²³ Kasvikis *et al.* 2007, p. 129.

¹²⁴ Mackenzie and Stone 1990, p. 1.

¹²⁵ Serin, 2008, p. 221.

¹²⁶ Tilden 1977, p. 38.

¹²⁷ Kayaalp 2010, p. 10.

¹²⁸ Kayaalp 2010, p. 10.

¹²⁹ Necipoğlu 2003, pp. 72-77.

¹³⁰ Serin 2017, p. 69.

¹³¹ Bozdoğan 2002, p. 262.

remained the same. Sadly, it is often assumed that Byzantium is known well enough through these stereotypes, and therefore needs no further recognition, making it a familiar stranger, less of a total 'other'.¹³² The features attributed to this 'foreigner' are reinterpreted within certain patterns through time, according to the prejudices of the time.¹³³

Cultural identity, relating back to the ideological factors, also poses a challenge in the conservation of the Byzantine heritage as the Turkish people have more of a connection to the Ottoman and Seljuk heritage in terms of traditions and daily customs, hence, they are more inclined to preserve this heritage.¹³⁴ This adds to both the ideological reasons that cause difficulties in conserving of the Byzantine heritage as well as the practical ones. The process of transformation and reuse depends on the building types and the state of preservation of the same. So, structures that have survived to the present day in a more robust way and therefore require fewer resources and effort for repair gain priority.¹³⁵ The fact that most of the structures that have survived from the Byzantine period are composed of religious buildings such as churches and monasteries reduces the options for reuse.¹³⁶ The favouritism displayed towards the Seljuk and Ottoman heritage creates additional challenges during the conservation process as well. Difficulties are encountered in researching and revealing original elements such as mosaics and frescoes that can be found under plaster in works that have been converted from churches to mosques.¹³⁷ The approach of giving priority to the Ottoman period, ignoring the valuable layers below, and indeed covering them up, is an important problem. In this case, distorted emphases emerge as to the identity of the monument.¹³⁸

Byzantine archaeology as a field of study is still relatively new, as the emergence of academics with backgrounds and areas of expertise in the empire's material culture

¹³² Zerman 2013, p. 88.

¹³³ Zerman 2013, p. 88.

¹³⁴ Orbaşlı 2007, p. 72.

¹³⁵ Serin 2017, p. 69.

¹³⁶ Serin 2017, p. 69.

¹³⁷ Ahunbay 2013, p. 59.

¹³⁸ Ahunbay 2013, p. 59.

dates back only a very few generations.¹³⁹ Archaeological studies on western medieval Europe preceded Byzantine archaeology and have expanded into a significant field of historical archaeology after the Second World War.¹⁴⁰ Early Christian archaeology, classical Mediterranean archaeology, and art history were among the disciplines that affected the emergence of Byzantine archaeology and continue to have an impact on its theory, approaches, and research topics.¹⁴¹

The conservation of Byzantine archaeological sites is affected by the same factors that other cultural heritage sites are; however, they also have their own set of challenges as well. One of the important developments affecting Byzantine archaeological studies was the emergence of emphasis on artistic style; this also influenced the scholarly interest in the study of different cultures as well.¹⁴² In addition, as Neil Silberman points out, when economic goals and concerns of the authorities affect the conservation process, creating a fiscally lucrative archaeological attraction becomes the goal that leads to the prioritization of the sites that will allow higher attendance and tourist revenue.¹⁴³ Due to these two factors, the priority for conservation and other scholarly pursuits will likely not be on the relatively ephemeral prehistoric sites and mudbrick constructions that are just too challenging but rather on the large-scale, magnificent masonry works which, in the case of Mediterranean cities, translates as ‘sprawling marble-column-filled classical sites’.¹⁴⁴ This selectivity and exclusion, shaped only by aesthetic values, is valid not only for Byzantine period structures but also for all archaeological sites that have lost their monumental characteristics, regardless of civilization or culture.¹⁴⁵

Archaeological excavations and surveys are extremely important in terms of better defining and understanding both urban and rural structures and settlements belonging to the Byzantine period. Archaeological surveys can cover a much larger

¹³⁹ Decker 2018, p. 1.

¹⁴⁰ Rautman 1990, p. 143.

¹⁴¹ Decker 2018, p. 2.

¹⁴² Rautman 1990, p. 152.

¹⁴³ Silberman 1995, p. 259.

¹⁴⁴ Silberman 1995, p. 259.

¹⁴⁵ Serin 2017, p. 71.

area than an excavation site can, providing vast information on the socio-economic organization and resources of an entire region.¹⁴⁶ The preservation of the Byzantine archaeological heritage is undoubtedly one of the prominent problems in the conservation field today in Turkey. It can only be resolved through objective and scientific perspectives as well as with the implementation of effective conservation plans.

2.4 International Documents and National Legal Regulations Concerning the Conservation and Presentation of Cultural Heritage Sites

2.4.1 International Charters and Documents

At the beginning of the 20th century, the effort to define conservation through scientific methods became widespread, and conservation experts from various countries of the world came together to define appropriate conservation approaches and interventions. The first such meeting held was in 1931. The necessity of establishing universal principles of conservation was stated by experts in the field and The Athens Charter for the Restoration of Historic Monuments was issued by ICOMOS. These principles were later adopted by Italy, which is rich in cultural assets and places a great deal of importance on conservation. The adopted principles were later published as the Carta del Restauro. Since then, various charters and documents have been published on different branches of conservation. In this part of the chapter, the ones relating back to the challenges of the chosen site will be examined in the chronological order they were issued.

As stated above, one of the first charters to recognize the importance of cultural heritage and its preservation was the ICOMOS Athens Charter for the Restoration of Historic Monuments, created by the First International Congress of Architects and Technicians of Historic Monuments in 1931. In the charter, basic approaches to the

¹⁴⁶ Serin 2017, p. 72.

conservation and preservation of historic monuments and sites were defined and described under six articles. These articles emphasize the need for international organizations regarding the conservation of cultural heritage as well as the importance of the restoration process to be designed and implemented by experts to order to avoid irreversible mistakes and the structures losing their character and historical significance. In the decades that followed various other charters were issued in order to determine more specific and detailed methods and principles for the conservation process.

In 1956, Recommendation on International Principles Applicable to Archaeological Excavations was adopted by the General Conference of the United Nations Educational, Scientific and Cultural Organization. The document was to determine international principles regarding the preservation and excavation of archaeological sites. The Recommendation continues to serve as a model for national legislation regarding excavation today.

In 1964, the Venice Charter for the Conservation and Restoration of Monuments and Sites was created to provide a universal framework and guidelines for the conservation and restoration of historic buildings. One of the most important concepts discussed in the Venice Charter is the concept of integrated conservation. While beforehand historic buildings were evaluated and handled on their own as individual structures, in the Venice Charter it is emphasized that the structure should be evaluated within and within its setting. The Venice Charter's success as a guideline of ideas and principles for government policies and practice, as well as the further works of scholars and professionals, prompted the creation of the ICOMOS Charter for the Protection and Management of the Archaeological Heritage in 1990 which aimed to define basic principles and guidelines with global validity.

In this charter, the conservation issues, and the correct approaches to be taken are explained under eight main points:

- **Integrated Protection Policies:** Due to the fact that the archaeological heritage is a fragile and non-renewable cultural resource by its very nature,

principles for its conservation and preservation should be an integral part of policies relating to land use, development, and planning, as well as cultural, environmental, and educational policies, in order to reduce the risk of damage to the archaeological heritage and these policies should be integrated into planning strategies at international, national, regional and local scopes.

- **Legislation and Economy:** The preservation of archaeological heritage should be regarded as a moral obligation that all humans must fulfill. It is also a collective public responsibility that must be recognized through appropriate legislation and adequate funding for the supporting of the programs required for effective heritage management. It is emphasised that appropriate legislation should be formed and implemented. This legislation should ensure in situ protection and provide for the requirements of the research that might change according to the needs, history, and traditions of each country and region and it should be developed on the notion that the archaeological heritage is the heritage of all of humanity, rather than of a single person or nation.¹⁴⁷ The destruction, degradation or alteration without the consent of the relevant archaeological authority should be prohibited by legislation, and in cases where the destruction of the archaeological heritage is authorised full archaeological investigation and documentation should be required. One of the most serious physical threats to the archaeological sites are development projects; hence, it should be ensured that it is the developers' responsibility to carry out archaeological heritage impact studies before schemes are executed. The fee for such studies should be included in project costs.¹⁴⁸
- **Survey:** The strategies and approaches for the preservation of an archaeological heritage site must be supported by a complete understanding of its extent and nature, hence a general survey of the site is an essential working tool and an invaluable source of information while determining said

¹⁴⁷ ICOMOS 1990, p.2.

¹⁴⁸ ICOMOS 1990, p.3.

strategies. As a result, an archaeological survey should be a fundamental part of and an essential requirement for the preservation and management of archaeological heritage.¹⁴⁹

- **Investigation:** The scientific exploration of the archaeological heritage is the foundation of archaeological knowledge which can be obtained through a wide range of techniques, from non-invasive methods to total excavation. While many techniques can be utilized during the investigation process, non-destructive techniques, aerial and ground surveys, and sampling should be encouraged before a total excavation so as not to harm or destroy any more archaeological evidence and remains than necessary. A total excavation often leads to prioritizing certain evidence to be documented and preserved at the cost of losing others, hence it should only be conducted after thorough deliberation and only when it is absolutely necessary. Excavations are to follow the principles determined in the 1956 UNESCO Recommendations on International Principles Applicable to Archaeological Excavations and after the excavation, a report should be written in accordance with an agreed-upon standard, presented to the scientific community, and later archived within the relevant inventory.¹⁵⁰
- **Presentation, Information, Reconstruction:** Article 7 emphasizes the importance of the presentation of the archaeological heritage to the general public as it is a significant tool for promoting awareness as well as an understanding of the need for its preservation. It is also stated that these concepts should be revisited and revised frequently and that multifaceted approaches to an understanding of the past should be considered. Two key goals of reconstruction are experimental research and interpretation. Reconstructions must be conducted with great care. They should avoid damaging any remaining archaeological evidence. In order to attain authenticity, all archaeological findings and evidence obtained by a range of

¹⁴⁹ ICOMOS 1990, p. 3.

¹⁵⁰ ICOMOS 1990, pp. 3-4.

sources must be taken into the account. They should not be built directly on the remains, and they should be distinguishable for what they are.¹⁵¹

- **Professional Qualifications:** The management and preservation of archaeological cultural heritage require the cooperation of professionals and experts from a wide range of varying disciplines and areas: so the training of knowledgeable professionals and scholars should be a high priority. There are many things to be considered during academic training. Teaching various conservation principles and methods of excavation, in situ preservation and other related processes should be a part of the objective. Another area, for instance, is the importance of teaching not only the scientific methods but also the history and culture of the indigenous people as it is a crucial part of understanding and preserving the heritage sites. The field of conservation of archaeological heritage sites is ever-changing, hence the knowledge of professionals as well as the methods used should be updated as time passes.¹⁵²
- **International Co-Operation:** Archaeological heritage belongs to all humankind so international cooperation should be sought after to set and maintain standards for heritage preservation and management through conferences, seminars, workshops, etc. as well as by establishing regional centres for postgraduate studies.¹⁵³

The ICOMOS Charter for Principles for The Analysis, Conservation, and Structural Restoration of Architectural Heritage was ratified by the ICOMOS 14th General Assembly in 2003. The charter aims – as its name would suggest – to create basic guidelines and establish principles for the structural restoration of architectural heritage. These principles are categorized under three titles: General Criteria, Research and Diagnosis, Remedial Measures and Controls.

¹⁵¹ ICOMOS 1990, p. 4.

¹⁵² ICOMOS 1990, p. 5.

¹⁵³ ICOMOS 1990, p. 5.

- **General Criteria:** It is emphasized that a multi-disciplinary study and approach is necessary for the preservation, reinforcement, and restoration of architectural heritage. That the value of this heritage cannot be based on pre-set criteria and each case should be evaluated on its own in turn is dependent on not only the appearance and the aesthetics but also the construction techniques and technology each individual part represents. To fit the conservation criteria the inner structures must be preserved as well as just the facade. The steps used in the conservation process are compared to those taken in the field of medicine; the building must be examined, evaluated, and diagnosed, so to speak, and proper treatment plans, as well as control of the efficiency of the interventions, must be determined. Unless immediate safeguards are required to prevent structures from collapsing, no intervention should be implemented without first establishing the possible benefits and harms to the heritage. In those rare cases where immediate intervention is needed, the methods should not irreversibly alter the fabric if possible.¹⁵⁴
- **Research and Diagnosis:** The second article establishes the steps to be taken during research and diagnosis, as the title suggests. During the initial stages of the study, depending on the scale of the site and the problem a multidisciplinary team works together on initial steps such as a survey and preparation of the investigation program. Data collected during those early stages are processed and evaluated to come up with a comprehensive plan for the course of actions to be taken. The conservation process necessitates a thorough grasp of structural and material properties, so it is crucial to obtain a good understanding of the structure in its original and earlier states which include the techniques utilized in its construction, the later alterations, and interventions, and of course, its current state. Because structures must be stabilized during excavation while the gathering of the information is incomplete, issues may arise at archaeological sites. The structural responses required for a “rediscovered” building may differ dramatically from those

¹⁵⁴ ICOMOS 2003, pp. 1-2.

devised for an “exposed” building. However, the overall concept form and function of the building should not be jeopardized by these urgent site-structural solutions. Qualitative (direct observation of structural damage and material decay) and quantitative (material and structural tests, monitoring, and structural analysis) approaches are the two keys diagnosis is based. Discovering the causes and sources of deterioration and decay and assessing the level of safety of the structure should be the first step before determining structural interventions.¹⁵⁵

- **Remedial Measures and Controls:** In this last part, the guidelines for interventions and treatments are given. These are as follows. Rather than treating symptoms, therapy should solve and eliminate the root causes of the problem. Hence preventive maintenance is the best treatment and there should be no actions performed unless they can be proven to be necessary. The interventions should provide safety and durability with the least harm to the structure. While designing the intervention the causes of the damage and decay should be well understood and taken into consideration and while choosing between innovative or traditional techniques, decisions and evaluations should be made based on the case. Wherever possible, the least invasive technique that meets the requirements of the structure should be chosen. Moreover, these interventions should be reversible when possible so they may be removed and replaced with more advanced measures as the field of conservation progress. If they cannot be reversed, then they should be implemented in a way that does not prevent further interventions. The materials used in restoration should be compatible with the existing ones and long-term negative impacts and side effects should be studied before implementation and avoided. The distinguishing characteristics of the heritage should be preserved, and the interventions should aim to respect the techniques and qualities of the structure and avoid destroying evidence of their existence. Distinguished historic material or architectural features

¹⁵⁵ ICOMOS 2003, p. 2.

should be preserved rather than removed or altered and the main goal should be to repair the deteriorated elements rather than replace them; however, if the imperfections or alterations have become a part of the structure's history and now possess a historic value they should be sustained as long as they do not pose safety threats. Lastly, interventions that are hard to supervise during the implementation should be avoided if possible. Checks and monitoring should be done during and after the implementation to ensure the efficiency of the process.¹⁵⁶

One of the earliest charters to emphasize the importance of interpretation and presentation of a cultural heritage site was the ICOMOS Convention Concerning the Protection of the World Cultural and Natural Heritage held in 1972 which highlighted the fact that the heritage sites should not only be physically conserved but also be able to present their unique stories and heritage accordingly. The terms 'protection', 'conservation', 'presentation', or 'rehabilitation' are used together, underlining that these aspects must be incorporated together for the survival and optimal preservation of a cultural heritage site. Although the terms 'interpretation' and 'presentation' have been discussed in many other international charters as well, perhaps the most famed of such are the definitions made by ICOMOS in the Charter for the Interpretation and Presentation of Cultural Heritage Sites, or the Ename Charter which seeks to establish definitions and guidelines for the process of presentation and interpretation of cultural heritage sites. Interpretation and presentation were defined in the Ename Charter as:

Presentation more specifically denotes the carefully planned communication of interpretive content through the arrangement of interpretive information, physical access, and interpretive infrastructure at a cultural heritage site. It can be conveyed through a variety of technical means, including, yet not required, such elements as informational panels, museum-type displays, formalized walking tours, lectures and guided tours, and multimedia applications and websites.¹⁵⁷

¹⁵⁶ ICOMOS 2003, pp. 2-4

¹⁵⁷ ICOMOS 2008, p. 2.

Interpretation refers to the full range of potential activities intended to heighten public awareness and enhance understanding of cultural heritage sites. These can include print and electronic publications, public lectures, onsite and directly related off-site installations, educational programs, community activities, and ongoing research, training, and evaluation of the interpretation process itself.¹⁵⁸

The importance of interpretation and presentation for the preservation and management of cultural heritage sites is stressed repeatedly and the charter aims to establish principles upon which the process should be based. These seven principles are as follows:¹⁵⁹

- **Principle 1: Access and Understanding:** The main goal of interpretation and presentation should be to effectively create an understanding and awareness within the public through a connection between physical and intellectual experiences. Individuals should be encouraged to reflect on their own perspectives of the site through interpretation and presentation, which will help them form a meaningful connection to the place while piquing their attention and encouraging them to further study, experience, and explore. It is also stated that when or if physical access to a cultural heritage site is limited because of conservation challenges, cultural sensitivity, adaptive reuse, or safety concerns, options for off-site interpretation and presentation should be offered.
- **Principle 2: Information Sources:** For the presentation and interpretation of a cultural heritage site, written and oral information obtained by accepted scientific methods in conjunction with observed cultural traditions should be used. These data should be made available to the public after they have been documented, evaluated, and archived.
- **Principle 3: Attention to Setting and Context:** Cultural heritage sites should be interpreted and presented in relation to their multi-faceted historical, political, social, and cultural contexts and settings, taking the site's

¹⁵⁸ ICOMOS 2008, p. 2.

¹⁵⁹ ICOMOS, 2008, pp. 7-14.

cultural, social, and environmental significance and values into consideration.

- **Principle 4: Preservation of Authenticity:** Authenticity is a concern for both human communities and material remnants, and the interpretation and presentation of a cultural heritage site should help to preserve a cultural heritage site's authenticity by communicating its significance without compromising its cultural values or irrevocably altering its fabric in accordance with the approaches set in the Nara Document (1994).
- **Principle 5: Planning for Sustainability:** A cultural heritage site's interpretation plan must be attentive to its natural and cultural environment. Social, financial, and environmental sustainability should be a priority. The possible effects of inserting interpretive infrastructure and of the number of visitors on cultural value, physical qualities, the integrity of the site, and the natural environment should properly be examined through heritage impact assessment studies.
- **Principle 6: Concern for Inclusiveness:** Meaningful collaborations between heritage experts, scholars, hosts and related communities, and other stakeholders are required for the successful interpretation and presentation of cultural heritage sites. Scholars, community members, conservation professionals, governmental authorities, site managers and interpreters, and other professionals should all contribute their diverse skills to the development of interpretation and presentation programs.
- **Principle 7: Importance of Research, Training, and Evaluation:** The seventh principle states that the construction of a specific interpretive infrastructure should not be taken to represent the end of the presentation process. The importance of ongoing and future research and consultation in enhancing the understanding and appreciation of a site's value is critical. Every historic interpretation program should include regular reviews, and the interpretive infrastructure should be structured and built in a way that allows for continuing content revision, development, and extension.

ICOMOS' Salalah Guidelines for the Management of Public Archaeological Sites attempts to establish standards that parties in charge of archaeological sites should adhere to if they choose to make one accessible to the general public.¹⁶⁰ The purposes and objectives of these guidelines are:

- To identify the studies necessary to assess the feasibility of establishing a sustainable management framework and system for archaeological sites that are, or are likely to become, open to the public; and
- To guide the development of a sustainable management system by reference to such a feasibility assessment.
- Preserving and maintaining archaeological features, materials and sites in context until they can be studied in a scientific manner
- Providing a model of sound sustainable management practice (including the use) for the cultural and natural resources of archaeological sites that are open to the public
- Making use of archaeological sites open to the public to build public awareness of the value of cultural diversity and the strength of interconnections between cultures in ways that can benefit all
- Ensuring that archaeological sites contribute to Sustainable Development by preserving and remediating where needed ecological services and providing opportunities and support for local populations to benefit economically in ways that do not incite social disruption.

As set out in the Venice Charter, archaeological sites are "imbued with messages from the past" because they hold tangible evidence that, when scientifically researched, may teach us about the history of humanity.¹⁶¹ A trip to an archaeological site transmits the past of humanity with a directness that is not possible through other channels. Therefore, as many people as possible should be able to enjoy the experience of visiting an archaeological site, provided that doing so does not degrade or destroy the tangible records of what happened in the past. The many social, economic, and cultural advantages of heritage can be comprehended and enhanced by visiting an archaeological site.¹⁶² Our knowledge of the ongoing interaction between humans and nature, as well as the common and varied ways in which people organize themselves and connect with other groups, is enriched by the heritage that

¹⁶⁰ ICOMOS 2017, p. 1.

¹⁶¹ ICOMOS 1964, pp. 1-2.

¹⁶² ICOMOS 2017, p. 2.

is openly and thoughtfully conveyed.¹⁶³ For communal identities to evolve, shared heritage is essential. Heritage studies based on archaeological research and its physical evidence can be used to challenge narratives that privilege heritage for the benefit of specific groups.¹⁶⁴

The charter introduces the concept of Archeological Parks and defines it as parks that contain both above-ground and below-ground archaeological remains and material. It further advises that such be seen “as a tool for conservation of archaeological sites on the one hand, and their presentation and interpretation as a means to understand the shared past of humanity on the other hand”.¹⁶⁵ The guidelines regarding the Archeological Parks are as follows:¹⁶⁶

“1. Management Planning

1.1 Inventory and Evaluation: Every effort should be made to employ cost-effective, non-intrusive, and non-destructive technologies for the inventory and evaluation of cultural and natural resources.

1.1.1 Cultural Resources. An inventory and evaluation of cultural resources is the first step in establishing the feasibility of developing a sustainable management system for archaeological sites, features, and landscapes.

1.1.2 Natural Resources: An inventory and evaluation of natural resources is as important as that which should be done for cultural resources, and should be done in ways that will identify environmental changes that might threaten archaeological resources and environmental services that benefit the local human population, or might do so in the future.

1.1.3. Infrastructure: As-built surveys and specifications and current conditions of all infrastructure should be provided, along with known or estimated numbers of users.

¹⁶³ ICOMOS 2017, p. 2.

¹⁶⁴ ICOMOS 2017, p. 2.

¹⁶⁵ ICOMOS 2017, p. 4.

¹⁶⁶ ICOMOS 2017, pp. 4-7.

1.1.4 Traditional Use Areas: Traditional use areas should be identified.

1.2. Establish site boundaries and management zones

1.2.1 Site boundaries: It is essential that the proposed boundary of an archaeological site that might be opened to the public be accurately determined.

1.2.2 Site Size and Configuration: The site should be of sufficient size and appropriate configuration to render sustainable resource protection and visitor enjoyment possible and likely.

1.2.3 Cost considerations. The characteristics of the site should not preclude efficient management and administration at a reasonable cost that can be borne by the party or parties with stewardship responsibility for the site.

1.2.4 Buffer Zones: The boundaries of a buffer zone should also be accurate and well-documented.

1.2.5 Management Zones: Within each site, Management Zones should be established, and for each, the following should be identified: desired uses, desired conditions, essential visitor services, and interpretive themes.

1.3 Environmental Impact Assessment or Environmental Impact Study

1.3.1 Environmental Impact: An Environmental Impact Assessment or Environmental Impact Study should be performed for any proposed development activity that might affect the quality of the environment.

1.3.2 Economic Consequences of Environmental Impact: An Environmental Impact Assessment or Environmental Impact Study should include an economic analysis of the potential economic benefits and liabilities that might accrue to private individuals, business interests, community groups, or local, regional, national, or global publics.

1.4 Monitoring Plan

1.4.1 The Monitoring Plan: The monitoring plan should specify the technologies, protocols, instruments, indicators, and standards that should monitor.

1.4.2 Monitoring priorities: Monitoring priorities should be set by considering which resources and experiences are; key to the natural or cultural integrity of the site and the opportunities for enjoyment of the site, essential in order to maintain compliance with the criteria used to identify the site's outstanding universal value, and identified in the site's general management plan or other relevant planning documents as significant.

1.5. Archaeological Research Plan

1.5.1 The Archaeological Research Plan: A plan, including research priorities, should be developed to address the needs for mitigation of archaeological resource disturbance from natural processes as well as human activities. The plan should also identify archaeological research that is relevant to the importance of the site, and especially research that might address issues of urgent concern to the field of archaeology, contemporary environmental policy, and improving international relations.

1.6 Interpretive Plan

1.6.1 The Interpretive Plan: An interpretive plan should be prepared that identifies the interpretive themes and sub-themes that best serve the didactic function of the site. The plan should be updated at least every five years.

1.7 Management Facilities

1.7.1 Management facilities: Management facilities include the structures, utilities, and equipment necessary for the sustainable management of the archaeological site.

1.8 Staffing Plan

1.8.1 Staffing needs will vary; therefore, a staffing plan should be developed that is informed by the inventory and evaluation of cultural and natural resources and the identified vulnerability and threats to those resources, as well as the specific objectives associated with presenting the site to the public.

1.9 Community Engagement Plan

1.9.1 The Community Engagement Plan: The community engagement plan should address how stakeholders should be identified, categorized, and engaged.

1.10 General Management Plan

1.10.1 The General Management Plan Respecting the essential elements of effective management as presented above and below, a General Management Plan should be prepared.

2. Management Implementation

2.1 Monitoring

2.1.1 Monitoring System Feedback: The results of the monitoring system and programme should be used as decision support tools by site management. Decisions supported by monitoring should involve all aspects of management, including, but not limited to, cyclical maintenance and capital improvements; personnel acquisition and management; determination of carrying capacity and limits of acceptable change; and policy, programs, and activities needed for effective community involvement.

2.2 Transparency

2.2.1 Transparency in monitoring and management. Stakeholders, from local community groups to international organizations with an interest in the site, should be kept informed of any management programs and activities related to their interest in the site. Monitoring results should be made available to all stakeholders on a regular basis.

2.3 Networking

2.3.1 Communication and coordination among site managers. It is recommended that representatives of public archaeological sites meet on a regular basis to share issues of common concern and the approaches, programs, and activities that have helped resolve issues of common concern.”

Archaeological sites that are open to the public can create an economic gain that can be either sustainable or unsustainable. Understanding how public access and experience work together to help safeguard the sites in question is necessary for the

sustainable management of archaeological sites that are accessible to the general public.¹⁶⁷ It is also necessary to clearly identify any potential negative effects that the expansion of public access may have on the places in question.¹⁶⁸ Unsustainable exploitation, by definition, jeopardizes publicly accessible locations and thwarts efforts to convey human history in a way that is both objective and, therefore, beneficial.¹⁶⁹

These international documents are undoubtedly of great importance both in the scientific and theoretical advancement of the conservation field and in its implementation. Of course, each site and monument has its own needs and requirements, but these documents provide a standardized canon in an international context and show the right approaches or how to arrive at the right approaches for an optimal conservation and presentation process. It also provides theoretical scholars working in the field with a strong basis for their studies.

2.4.2 National Legal Framework

The foundations for the legal framework for the conservation of cultural heritage sites were first laid in the Ottoman period and then later developed through the Republican period. In the Ottoman period, pious foundations, in particular, provided financial resources for the maintenance and repair of buildings, while the treasury supported the repair of public works and defense structures, and palaces, and stepped in when pious foundation resources were insufficient. Work was carried out by professionals trained in the relevant field. The recognition of the archaeological assets in the Ottoman Empire as a value and the first steps towards their legal protection and conservation was achieved with the *Asar-ı Atika Nizamnamesi* dated 1874. The law focused more on archaeological sites and defined the necessary rules for archaeological excavations, including permits and confronting the matter of

¹⁶⁷ ICOMOS 2017, p. 2.

¹⁶⁸ ICOMOS 2017, p. 2.

¹⁶⁹ ICOMOS 2017, p. 2.

smuggling finds abroad. A provision is made to punish those who destroy historical artifacts to carry out illegal excavations.

In 1951, with the Law no. 5805 on the Establishment and Duties of the High Council of Antiquities and Monuments (*5805 Sayılı Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu Teşkiline ve Vazifelerine Dair Kanun*), the High Council of Real Estate, Antiquities, and Monuments (Gayrimenkul, Eski Eserler ve Anıtlar Yüksek Kurulu) was established and undertook tasks such as determining the principles and forms of intervention related to conservation and deciding on the survey, restoration, and restitution projects.¹⁷⁰ However, the first cultural heritage protection law of the Republic of Turkey, the Law no. 1710 on Antiquities (*1710 Sayılı Eski Eserler Kanunu*), was not enacted until 1973.¹⁷¹ With the Law no. 1710 on Antiquities, new terminology was introduced into the field and archaeological, natural, and cultural sites were legally defined for the first time. In this legislation, archaeological sites were defined as the places where the remains of an ancient settlement or an ancient civilization are found whether they are ground-level, underwater, or even underground. Although set definitions were made regarding these sites, the specified information on their proper conservation was not delivered until the enactment of the Law no. 2863 on Conservation of Cultural and Natural Property (*2863 Sayılı Kültür ve Tabiat Varlıklarını Koruma Kanunu*) in 1983.¹⁷² The Law no. 1710 on Antiquities remained in force until then.

The Law no. 2863 on Conservation of Cultural and Natural Assets (*Kültür ve Tabiat Varlıklarını Koruma Kanunu*) was created to provide a better definition and more comprehensive guidelines for the preservation of cultural and natural assets and it is still the main acting law regulating these matters. The law defined concepts such as heritage sites, cultural property, natural property, protection, and immovable cultural and natural assets by exemplifying them, and ruling that they are state property. The

¹⁷⁰ T.C. Resmî Gazete, 09.07.1951-7853.

¹⁷¹ T.C. Resmî Gazete, 06.05.1973-14527.

¹⁷² T.C. Resmî Gazete, 23.07.1983-18113.

Ministry of Culture¹⁷³ was authorized and made responsible for many areas of heritage protection. In the law, the Ministry of Culture's financial and technical assistance in conservation was made mandatory. A fund for conservation was created with income allocated from the state budget and the loan interests.

Later, several other legislations such as the Amendment no. 3386 Regarding Some Articles of the Law no. 2863 on the Conservation of Cultural and Natural Assets (*2863 Sayılı K lt r ve Tabiat Varlıklarını Koruma Kanununun Bazı Maddelerinin Deęiřtirilmesi ve Bu Kanuna Bazı Maddeler Eklenmesi Hakkında Kanun*)¹⁷⁴ and the Amendment Act no. 5226 Concerning the Revision of Legislation Called as the Law Concerning to the Conservation of Natural and Cultural Entities (*5226 Sayılı K lt r ve Tabiat Varlıklarını Koruma Kanunu ile  eřitli Kanunlarda Deęiřiklik Yapılması Hakkındaki Kanun*)¹⁷⁵ were created to widen the reach of this provision.

The Amendment Act no. 5226 Concerning the Revision of Legislation Called the Law Concerning the Conservation of Natural and Cultural Entities, issued in 2004, defined terms like management plan and conservation master plan (*koruma ama lı imar planı*) for the first time. According to the legislation, management plans are defined as the plans created to ensure the conservation, survival, and evaluation of the management area, by taking into account the operation project, excavation plan, environmental design project, or conservation plan. These are to be reviewed every five years, showing the annual and five-year implementation stages and the budget of the conservation and development projects. The environmental design project (* evre d zenleme projesi*) was delineated as a part of the management plans, as stated above, and was defined as the plans created by taking into account the unique characteristics of each case in order to open the archaeological sites to visitors in a way that will preserve their archaeological potential, to ensure their promotion, to solve the problems arising from the current use and circulation, and to meet the needs

¹⁷³ In 2003, the Ministry of Culture and the Ministry of Tourism were reunited and re-established as the Ministry of Culture and Tourism and later in 2016, the wording of ‘Ministry of Culture’ as it was used in this law was changed to ‘Ministry of Culture and Tourism’.

¹⁷⁴ T.C. Resm  Gazete, 24.06.1987-19497.

¹⁷⁵ T.C. Resm  Gazete, 27.07.2004-25535.

of the site with the equipment required through modern and technological developments. According to the Amendment Act no. 5226, one of the most significant goals of environmental design projects is to enhance the principles behind the programs for heritage site interpretation, which are further delineated in the amendment known as the General Technical Specifications of Environmental Design Project.

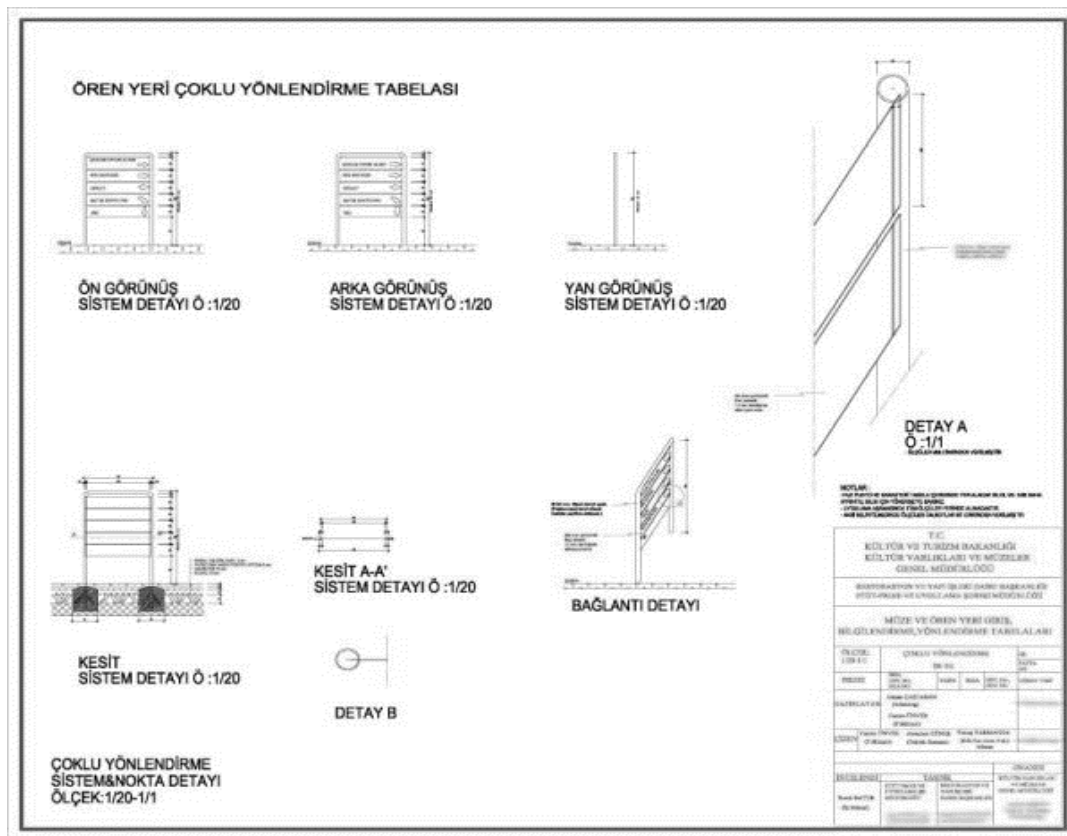
Further guidelines for the conservation of archaeological sites were released in 1999, named the Principal Act no. 658 Conditions of Conservation and Use for Archaeological Sites (*658 Sayılı İlke Kararı Arkeolojik Sitler, Koruma ve Kullanma Koşulları*) which specifies the terms of archaeological site conservation and land use with a grading system that classifies these sites in three levels or degrees.¹⁷⁶ According to the legislation:

- The first degree archaeological sites will be preserved as they are. Absolutely no construction will be allowed in these areas, they will be identified as protected areas in the zoning plans, and no excavations will be carried out except for scientific ones. In addition, units such as walkways, squares, open parking lots, toilets, ticket offices, and guardhouses within these areas can only be built with the permission of the boards in relation to the Councils of the Conservation of Cultural Heritage.
- The second degree archaeological sites are sites that need to be preserved, but their conditions of preservation and use will be determined by the conservation committees. With the consultation of the Council, simple repairs to the building may be conducted.
- The third degree archaeological sites are open to new construction only if the conservation and usage decisions are followed. Mining or quarrying of any kind will not be allowed.

¹⁷⁶ <https://teftis.ktb.gov.tr/TR-263742/658-nolu-ilke-karari-arkeolojik-sitler-koruma-ve-kullanma-kosullari.html> (last accessed on 15.08.2022).

In 2014, as a guideline for the interpretation and presentation of archaeological sites, the Regulation on Entrance, Information, and Direction Signs for Museums and Ruins (*Müze ve Ören Yerleri Giriş, Bilgilendirme ve Yönlendirme Tabelalarına İlişkin Yönerge*) was enacted. This aims to standardize information panels and other visual elements erected at heritage sites to give better and clearer information so as to better the visitor experience (Figure 2.1). It gives guidance on different aspects of the panels, such as location, size, materials, fonts, and contents (Figure 2.2).

Figure 2.1 Technical Drawings of the Entrance Sign for the Historic Sites, as determined by the Regulation (Müze ve Ören Yerleri Giriş, Bilgilendirme, Yönlendirme ve Uyarı Tabelalarına İlişkin Yönerge 2018)



In this section, several sites from both Turkey and across the globe where different conservation and presentation approaches have been implemented will be described. These sites were chosen based on two criteria. They either have similarities with Gemiler Island in terms of history, and archaeological and architectural properties or the techniques implemented are suitable and applicable to the settlement on Gemiler Island.

2.5.1 Practices of Conservation and Presentation of Archaeological Heritage Sites in Turkey

As mentioned in previous sections, the theoretical and legal development of the conservation of the archaeological sites in Turkey began in the 19th century, during the Ottoman Period, but the perspective regarding these heritage sites was quite different at the time. With the establishment of the Turkish Republic, the new regime's positive view of archeology and the emphasis on education in this field accelerated awareness. Due to the low population and less urban development during this period, the archaeological heritage sites were somewhat less threatened; however, these sites face much more difficult and complex challenges today.¹⁷⁷ In this context, various examples of practices of conservation and presentation of archeological heritage sites from different periods in Turkey were examined. However, the examples examined in this section were chosen due to their similarity to Gemiler Island regarding the conservation and presentation challenges.

Some of the previously examined examples included Aphrodisias, Iasos, Kadyanda, Pinara, Sidyma, and Tlos. Of these Kadyanda, Pinara, Sidyma, and Tlos resemble Gemiler Island in terms of their Lycian context, hence share a historical background with the case study, but the conservation challenges these sites face are quite different. First of all, traces of different time periods observed at the sites need to be taken into consideration when evaluating the implementation of conservation and

¹⁷⁷ Ahunbay 2010, p. 103-5.

presentation techniques. Moreover, due to their position, these sites were affected more direly by the effects of tourism and urban development, unlike Gemiler Island whose isolated location has protected the archaeological site from such factors. In terms of the conservation of the built environment, minimal interventions were implemented in all these sites. Regarding their presentation not much has been done as they (apart from Tlos) were excavated in an earlier time when the perspective regarding presentation and conservation differed from the present understandings. Iasos and Aphrodisias are also among the practices that were examined prior to the selection of the current examples. Although the two sites are not too far from Gemiler Island, they are located in the region of Caria, thus must be evaluated in a different geographical and historical context. Similarly, these sites face different conservation challenges especially because of the overlapping rural settlement existing in and around both sites.

In selecting the following examples, the similarity to Gemiler Island regarding the conservation and presentation challenges was the key criterion. In this regard, three archaeological sites will be described below. These sites are: the archeological site of Kedrai (Sedir Island) in Muğla, the archeological site of Aretias-Khalkeritis (Giresun Island) in Giresun, and the archeological site of Kanytelleis in Mersin. The first two sites more closely resemble Gemiler Island as both archaeological sites are isolated on islands and hence face some similar challenges in terms of both conservation and presentation. The third site was included as a more comprehensive example of a conservation project implemented on a Byzantine heritage site in Turkey.

2.5.1.1 Kedrai/Sedir Island

The ancient city of Kedrai, or Sedir Island is located on the east of the Gökova Gulf within the borders of Ula district of Muğla. The island has a coastal length of about 800 m (Figure 2.3). With its impressive archaeological remains and natural properties, it is quite a remarkable site (Figure 2.4). The island is a first degree

archaeological site, a first degree natural site, and also a special environmental protection area. On its beach which is known as Cleopatra beach, a special type of sand is found. These sands are actually limestone droplets formed in an unusual way. These formations occur elsewhere only on the island of Crete; it is forbidden to remove any from the beach and the sands are under protection. The island can be reached by boats departing from the port of amlı Village or by joining the boat tours departing from Marmaris.



Figure 2.3 Muğla, Sedir Island as seen from above (<https://seyahatdergisi.com/sedir-adasi/>, [last accessed on 15.08.2022])



Figure 2.4 Muğla, Sedir Island, the theatre (<https://seyahatdergisi.com/sedir-adasi/>, [last accessed on 15.08.2022])

The interventions regarding the conservation and presentation of the archaeological site are minimal. Restoration and excavation processes have been carried out simultaneously. In regard to the interpretation and presentation of the site information panels and signboards have been utilized in accordance with the Regulation on Entrance, Information, and Direction Signs for Museums and Ruins (*Müze ve Ören Yerleri Giriş, Bilgilendirme ve Yönlendirme Tabelalarına İlişkin Yönerge*), enacted in 2014 (Figure 2.5).¹⁷⁹ On the information panels a brief description of the structure, as well as its architectural and archaeological properties along with an illustration, is given (Figure 2.6). Though it could be more extensive, it is a helpful tool for visitors to understand the site and immerse themselves in its history.

2.5.1.2 Aretias-Khalkeritis/Giresun Island

The archaeological site of Aretias-Khalkeritis, which is now known as Giresun Island, is a very small site with a surface area of approximately 4 hectares (Figure 2.7). It lies 1.7 km from the city of Kerasous in the Eastern Pontus region. It is presumed that the settlement on the island was founded during the Archaic or Classical Period in parallel with the city of Kerasous.¹⁸⁰



Figure 2.7 Giresun, Giresun Island seen from above
(https://upload.wikimedia.org/wikipedia/commons/3/38/Giresun_Ada.jpg, [last accessed on 15.08.2022])

¹⁷⁹ See above, pp. 59-60.

¹⁸⁰ Doksanaltı and Aslan 2012, p. 219.

The first excavations on the Island were started in 2001 with the permission of the General Directorate of Cultural Heritage and Museums (Kültür Varlıkları ve Müzeler Genel Müdürlüğü), under the presidency of the Giresun Museum Directorate (Giresun Müze Müdürlüğü) and with the participation of the Selçuk University Department of Archaeology. The site is a second-degree archaeological and a second-degree natural site (Figure 2.8). On the island walls, a church, a chapel, a cistern, and tombs as well as decorative elements such as mosaics can be found (Figure 2.9).¹⁸¹



Figure 2.8 Giresun Island, archaeological remains
(<https://www.kulturportali.gov.tr/turkiye/giresun/gezilecekyer/giresun-adasi>, [last accessed on 15.08.2022])



Figure 2.9 Giresun Island, floor mosaics (Doksanaltı and Aslan 2012, p. 239)

¹⁸¹ <https://www.kulturportali.gov.tr/turkiye/giresun/gezilecekyer/giresun-adasi> (last accessed on 15.08.2022).

On the Island, no infrastructure, landscaping project, or conservation plans have yet been designed or carried out since the excavations began in 1991. The visitors reach the island via tour boats and upon arrival, they are welcomed by a panel giving general information about the island, however, it is only available in Turkish. The other information panels found around the site come in both English and Turkish, but they give very limited information about the structures and do not have any visuals on them. The panels themselves are clearly very old, the writing is coming off in certain spots (Figure 2.10).



Figure 2.10 Giresun Island, information panels (<https://giresun.ktb.gov.tr/TR-206819/giresun-adasi-ii-derece-arkeolojik-sit-alani.html>, [last accessed on 15.08.2022])

In May 2022, the Governorate of Giresun announced that they would be implementing the Giresun Island Landscaping Application Project (Giresun Adası Çevre Düzenlemesi Uygulama Projesi) which included the adding of service units such as security, entrance office, cafe, and toilets, as well as walking paths and urban furniture such as benches, trash cans, direction signs, lighting elements, and railings – all to improve the visitor experience. Despite the lack of proper planning for visitors, people from across the country have shown interest in this small settlement. Even when it was briefly closed to visitors, many objected, both locals and outsiders, and demanded that it be reopened. This proves that with proper conservation and presentation approaches and techniques the site has the potential to appeal to a much larger audience than just the locals.

In the first example, the archaeological site of Kedrai, minimal physical interventions were executed and the regulations set by the authorities were implemented for the

presentation of the site. In the second example, however, not much has been done in terms of a visitor orientation and despite the narrowness of information given in the panels, it is still more than what one finds on Gemiler Island.

2.5.1.3 Kanytelleis/Kanlıdivan

Kanytelleis, currently known as Kanlıdivan, is located approximately 50 km west of Mersin and 13 km west of Erdemli District. It was inhabited from the 2nd century BCE to the 7th century CE.¹⁸² As can be understood from the well preserved church ruins the settlement must have grown and changed character in Late Antiquity. The presence of many houses and olive oil workshops, as well as churches belonging to this period, indicates that the settlement was an important production centre then (Figure 2.11).¹⁸³



Figure 2.11 Kanytelleis, archaeological remains
(<https://kaam.mersin.edu.tr/page7.html>, [last accessed on 15.08.2022])

In 2011, the “Kanlıdivan Conservation and Development Project” was initiated under the direction of the Mersin Governor's Office and the scientific consultancy of

¹⁸² Naycı 2015, pp. 70-71.

¹⁸³ <https://kaam.mersin.edu.tr/page7.html> (last accessed on 15.08.2022).

Mersin University. The project aimed to determine what needed conservation, as well as to produce a plan of action for the ancient settlement, with solutions for the planning, presentation, implementation, and inspection stages. The conservation of the natural, archaeological, and architectural features of the site was emphasized.¹⁸⁴

Within the scope of the project visitor routes and pathways and open areas have been designed, facilities and infrastructure have been improved and information and orientation panels have been implemented (Figures 2.12, 2.13, 2.14). The effective presentation and visitor management implementations have enhanced the visitor experience and improved comprehension of its significance.



Figure 2.12 Kanytelleis, paths after the implementation of the Project (<https://kaam.mersin.edu.tr/page7.html>, [last accessed on 15.08.2022])



Figure 2.13 Kanytelleis, the conservation and presentation of olive oil workshops (<https://kaam.mersin.edu.tr/page7.html>, [last accessed on 15.08.2022])

¹⁸⁴ <https://kaam.mersin.edu.tr/page7.html> (last accessed on 15.08.2022).



Figure 2.14 Kanytelleis, observation terrace
(<https://kaam.mersin.edu.tr/page7.html>, [last accessed on 15.08.2022])

2.5.2 International Practices of Conservation and Presentation of Archaeological Heritage Sites

In order to understand international conservation and presentation approaches and practices, various examples have been examined. A few of the sites examined prior to the selection of the examples described in this section include the archaeological site of Caesarea Maritima in Israel, the archaeological park of Xanten in Germany, and the Archaeological Park Carnuntum. These sites exhibit varying levels of interventions regarding both conservation and presentation methods. In all of these sites creative and innovative presentation techniques were implemented in addition to the physical conservation methods regarding the built environment. Caesarea Maritima in particular was designed meticulously within the Caesarea Development Project which aimed to allow visitors to have a pleasant time while also educating them on the ruins of the ancient city. Similarly, the Archaeological Park of Xanten has innovative examples of interpretation techniques and presentation methods that have been utilized with the LVR-RömerMuseum: thematic pavilions, games rooms, and reconstruction implementations. However the following international sites have been selected either due to their successful conservation and presentation implementations (Mystras and the Benedictine Abbey of Enane) or their similarity

to Gemiler Island in historic background (Caričin Grad/Iustiniana Prima). In this regard, the following sites will be further described and examined: Mystras in Greece, Caričin Grad/Iustiniana Prima in Serbia, and the Benedictine Abbey of Ename in Belgium. The first two are both Byzantine settlements and Caričin Grad in particular is similar to the study site Gemiler Island in that they are both Byzantine settlements founded and abandoned around the same time. Neither was built on previously existing ruins, making them significant examples of the construction techniques and materials of the period.

2.5.2.1 Mystras

Near ancient Sparta, on Taygetos Mountain, is the walled town and archaeological site of Mystras. Mystras is a massive late-Byzantine complex that includes distinctive and well-preserved features like urban structure, land planning, religious and civil structures, and artistic and decorative elements (Figure 2.15).



Figure 2.15 Mystras, the archaeological site as seen from above (<https://tinyurl.com/itinari>, [last accessed on 27.07.2022])

From the 13th until the 19th centuries, Mystras was a bustling community. The site maintained its integrity and contained important and characteristic elements of a Late Byzantine fortified urban unit. One of the most significant administrative and ecclesiastical centres of its time, its prominence is amply demonstrated by its

monuments and structures.¹⁸⁵ The site and its surrounding landscape were entered into the UNESCO World Heritage List in 1989 and since then more comprehensive conservation and presentation approaches have been undertaken. The restoration of the structures has been completed (Figure 2.16). The site successfully demonstrates the Late Byzantine construction techniques and materials as well as provides information on its urban structure. Most structures were preserved with minimum intervention as they were already in a relatively good state of conservation.



Figure 2.16 Mystras, restoration works on site (<https://www.greece-is.com/restoring-the-byzantine-castle-of-mystras-in-the-peloponnese/>, [last accessed on 27.07.2022])

The information panels are designed very efficiently and provide comprehensive information in a way that is both enjoyable and educational (Figure 2.17). The terms used are not overly technical and so do not overwhelm or confuse the visitors. There are small illustrations and visuals found on the panel, allowing the visitors to better comprehend the significance and workings of the site. The orientation signs are designed in a way that is comprehensible by visitors of different ages and levels of education and gives a comprehensive idea of the layout of the settlement. Moreover, installations and exhibitions on Byzantine art are held within the site which raises awareness of the site and its Byzantine heritage (Figure 2.18).

¹⁸⁵ UNESCO World Heritage Centre (1) n.d. retrieved from: <https://whc.unesco.org/en/list/511/> (last accessed on 16.08.2022).



Figure 2.17 Mystras, information panels (<https://travel.davidmbyrne.com/wp-content/uploads/2020/04/info-boards-Mystras-Greece.jpg> [last accessed on 27.07.2022])



Figure 2.18 Mystras, an exhibition on Byzantine art at the courtyard of the metropolis (<https://marsmarskou.wixsite.com/soloexhibition2016/mystras-2017>, [last accessed on 16.08.2022])

2.5.2.2 Iustiniana Prima/Caričin Grad

Caričin Grad, or the archaeological site of Iustiniana Prima, can be found on the skirts of the Radan Mountain, in southeast Serbia. The city was founded in the 6th century by the Byzantine Emperor, Justinian I, to mark the place of his birth (Figure 2.19). It was later abandoned in the second half of the 7th century.¹⁸⁶ The fortified city was constructed on an extended and elevated rock foundation and the site is divided into three parts: the Acropolis, the Upper Town, and Lower Town, which expanded below into a large settlement outside the walls (Figure 2.20).



Figure 2.19 Caričin Grad , the archaeological site as seen from above (<https://i.pinimg.com/originals/b4/69/a3/b469a32c2d4b428f921b40ef4854a766.jpg> , [last accessed on 16.08.2022])

Early Byzantine urbanization in Caričin Grad is a reflection of how ancient Roman architects and builders approached building designs and their execution.¹⁸⁷ It is evident how the significance and rank of specific structures were emphasized by the choice of the appropriate site and by using certain design and construction techniques.¹⁸⁸ The site consists of both military and civil structures, such as the great stoa, marketplace, fountains, and baths as well as religious structures like the Episcopal palace and basilica. This town exhibits an early Byzantine style of urban

¹⁸⁶ Momčilović-Petronijević, Petronijević and Mitković, 2018, p. 248.

¹⁸⁷ <https://whc.unesco.org/en/tentativelists/5539/> (last accessed on 16.08.2022).

¹⁸⁸ <https://whc.unesco.org/en/tentativelists/5539/> (last accessed on 16.08.2022).

planning and functional and infrastructural organization. Adjustments to and use of the natural land configuration were made, despite having a brief lifespan of only 100 years and being completely abandoned without major building interventions have occurred.¹⁸⁹

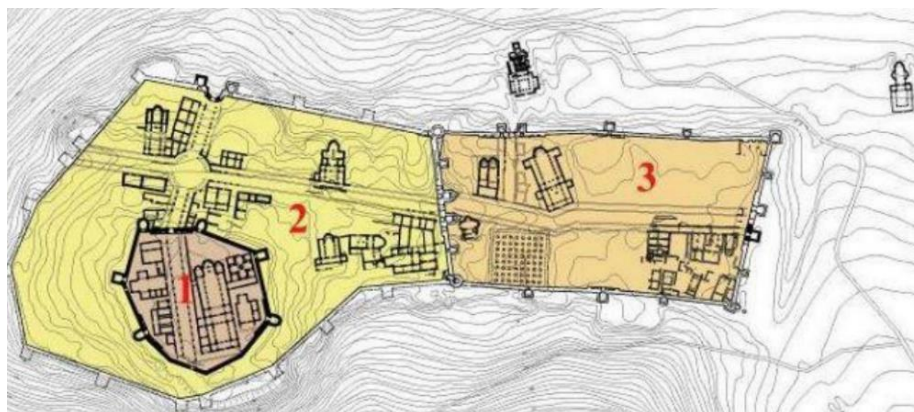


Figure 2.20 Caričin Grad , the site plan (Momčilović-Petronijević, Petronijević and Mitković 2018, p. 249)

Since 1949 the site has been under the protection of the Institute for Protection and Scientific Study of the Cultural Monuments of the People's Republic of Serbia. It was also declared a cultural asset with extreme importance by the Assembly of the Socialist Republic of Serbia in 1979.¹⁹⁰ Moreover, in 2010 it was entered into the tentative list of UNESCO World Heritage which has increased the number of visitors since.

Conservation efforts have not been implemented across the site, only a number of artifacts and structures have been restored. Additionally, there is no comprehensive site interpretation or presentation plan implemented. Accessibility is also an issue for visitors. Information panels can be found around the site with drawings of the plans of the structures they are placed in front of which allows the visitors to visually comprehend the site as well as through written text (Figure 2.21). For this goal, a digital reconstruction of the site has also been created (Figure 2.22).

¹⁸⁹ <https://whc.unesco.org/en/tentativelists/5539/> (last accessed on 16.08.2022).

¹⁹⁰ Momčilović-Petronijević, Petronijević, and Mitković 2018, p. 249



Figure 2.21 Caričin Grad, information panels at (<https://thumbs.dreamstime.com/b/justiniana-prima-was-byzantine-city-existed-to-currently-archaeological-site-known-as-caricin-grad-thermae-183613174.jpg>, [last accessed on 16.08.2022])



Figure 2.22 Caričin Grad, the virtual reconstruction of the site (www.youtube.com/watch?v=-jAlOZPufME, [last accessed on 16.08.2022])

2.5.2.3 The Benedictine Abbey of Ename

About 20 km south of Ghent, in the Belgian province of East Flanders, sits Ename and the Belgian suburb of Oudenaarde. This is home to the 1063-founded Benedictine Abbey of Ename. Since 1982, an extensive archaeological and historical study has been conducted at Ename; the region's exceptionally rich archaeological heritage has been revealed. It was then decided to turn the site into an open-air

archaeological park with a museum and allow visitors access to Bos t'Ename Forest Preserve and Saint Laurentius Church which dates to the 10th century.¹⁹¹ Multimedia tools and virtual reality are key elements of the heritage presentation program at the site.¹⁹² The site offers its guests a variety of experiences involving virtual architectural reconstruction. Since only the foundation of the church remains it would not have been possible for the visitors to visualize what the structure originally looked like without the help of these innovative techniques. A virtual reality kiosk named the TimeScope was placed on the site and through its screen, the visitors can access 3D models of the church (Figure 2.23). Through the system at the Kiosk, visitors can also access the timeline of the site and see different stages in different periods which allows them to better comprehend the development of the site through history (Figure 2.24).

These three examples demonstrate different conservation and presentation techniques and approaches, and one may readily appreciate how that can affect the visitor's perception of the site and the cultural heritage it represents. In Mystras, a more traditional attitude can be seen. However, that is not necessarily a bad thing as it was implemented so well and designed so fittingly to the needs of the visitors that it plays a significant and positive role in raising awareness and educating the visitors. In Caričin Grad – Iustiniana Prima, a mixture of both traditional and more innovative presentation techniques exists. Physical interventions were kept to a minimum. For the visitors' experience, both information panels and a 3D reconstruction model were utilized. However due to the fact that they were not presented in a well-thought-out manner, and due to a lack of a proper site presentation plan, those implementations were not as successful as the ones in the other examples. Finally at the Benedictine Abbey of Ename, one encounters the most innovative of methods. Visitors perceive

¹⁹¹ Pletinckx *et al.* 2000, p. 45.

¹⁹² Pletinckx *et al.* 2000, p. 45.

the structure almost only by technological means. It immerses the visitor and helps them visualize and comprehend its heritage.



Figure 2.23 Benedictine Abbey of Ename, Timescope
(<https://enameabbey.wordpress.com>, [last accessed on 16.08.2022])

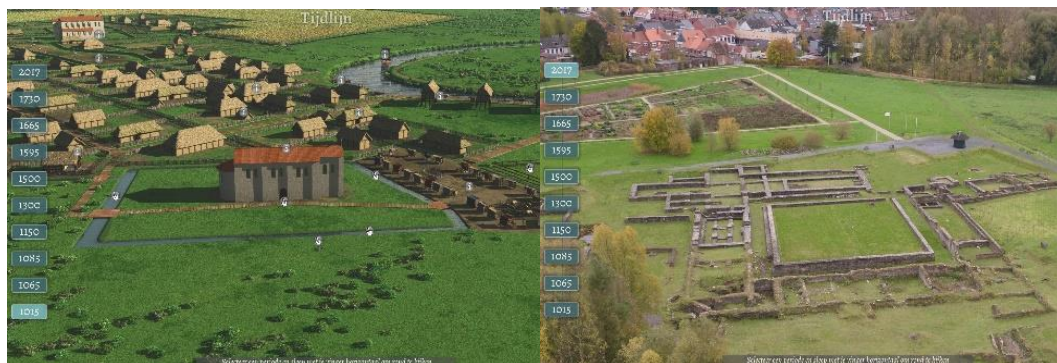


Figure 2.24 Benedictine Abbey of Ename, 3D view of the archaeological site through years (<https://enameabbey.files.wordpress.com/2019/03/screenshot-ename-2017.jpg>, [last accessed on 27.07.2022])

2.6 Interim Evaluations

Archaeological sites are non-renewable and irreplaceable resources. They are the product of the unique cultural, social, economic, and political conditions of the period, and they provide concrete data that allows the past to be understood from a potentially objective perspective. Since these sites are non-renewable resources, their

authenticity cannot be restored when damaged. Accordingly, they should be managed and utilized wisely, as they will inevitably be depleted without long-term conservation strategies.

Examining the physical conditions of the structures and objects, and making the necessary interventions is of course indispensable for the preservation of the source and is undoubtedly one of the first steps to be taken. The deterioration in the structures should be documented and their causes should be analysed. Then, appropriate interventions and strategies should be chosen to meet the needs of the structures. However, in the field of archaeology, conservation means more than just the maintenance of objects and requires a more holistic approach. Both the tangible and intangible values and characteristics of the resource should be considered together and should be examined in a cultural and social context as well as the merely physical. Public participation is crucial to the conservation process, as a willingness to conserve stems from awareness and appreciation of the heritage.

Understanding the past is both an incentive and a goal for conservation, so the presentation of the site is just as important a part of conservation as physical interventions. In this chapter, presentation techniques developed over the years by researchers such as Tilden, Beck and Cable, Ham, Hodder and Shanks, Sivan and also as determined and defined in international documents and charters are explained. Although the approaches vary slightly, the main idea is virtually the same in all of them. The main goals of a good presentation should be for the visitor to establish a relationship with the site and therefore with the history and place, to experience the feeling of belonging or appreciation, and of course to be informed and educated in the process. For this purpose, many different techniques and approaches are available, some modern and some more traditional.

While evaluating the site, its political and cultural context should also be examined closely. The history of archaeology in Turkey starts in Ottoman times; however, despite conservation being a concept that already existed in the Ottoman period, its theoretical and practical development belongs to a much more recent moment. The

development of the concept of conservation in Turkey can be examined in three stages: the westernization period in the Ottoman Empire, the early years of the Republic, and the post-1950s. Of course, the political and cultural developments of each period have deeply affected the perspective of both scholars and the public on conservation and heritage. According to Tekeli, there are four attitudes in Turkey affecting the conservation of cultural heritage sites.

The first one focuses on the importance of creating a historical consciousness and awareness. A second attitude aims to fulfill another purpose, one that is narrower than the first: through conservation, national identity is to be formed which causes the conservation efforts to be much more selective. The third approach argues that in order for conservation to be justified, the resource needs to have not only just historic value but also aesthetic, cultural, or environmental ones. And the fourth approach aims to combine the first three, however, due to the limited nature of resources a question of prioritization inevitably arises.¹⁹³ The first of these concerns - that focusing on cultural and historical identity – has been prominent in Turkey for a long time, even without a set distinct national policy.

The Byzantine heritage in Turkey not only suffers from the challenges faced by other archaeological sites but also has its own set of unique problems. Ideological factors undoubtedly play a big role in determining the priority of the conservation of a cultural heritage site; Ottoman and Seljuk heritages have been favoured over the Byzantine for a long time not only due to nationalism but also for religious reasons. There are also deficiencies in conveying the Byzantine culture to the public eye and in providing education on it. One of the biggest reasons why Byzantine culture is not more widely appreciated is the public perception of the Byzantine as ‘the other’ – and this is partially due to the Turkish-oriented education system. This is a significant factor in the challenges associated with the conservation and presentation of the Byzantine heritage since, as was stated earlier, a lack of awareness results in a lack of interest in conservation.

¹⁹³ Tekeli 1987, p. 57.

All these matters should be considered before making decisions about the site. The needs of the site should be analyzed in depth and the sources of the challenges, both physical and cultural, should be determined correctly. In addition to physical causes of decay, cultural contexts should also be considered, and the relationship between them should be well understood. Only after all this process has been accomplished, may the right protection and presentation approaches be determined.

CHAPTER 3

GEOGRAPHICAL, HISTORICAL, ARCHAEOLOGICAL, AND ARCHITECTURAL DESCRIPTION OF GEMILER ISLAND

3.1 General Description of Gemiler Island

Gemiler Island is an islet located on the southwest coast of Asia Minor, in the Gulf of Belceğiz on the northwest coast of Byzantine Lycia (Figure 3.1). On it lie the compact and relatively well-preserved remains of an Early Byzantine settlement.¹⁹⁴ The eastern extremity of the gulf is marked by a massive mountainous cape that shields the approaches to Telmessos and ends in the east with Cape Angistro, a long and cragged triangular projection that conceals the two islands; Gemiler and Karacaören.¹⁹⁵ The mountainous nature of the area was evoked rather romantically by Richard Chandler: some of the mountains seem to split the waters like a ship underway, while others seemed to float alongside the vessel.¹⁹⁶ Gemiler Island is located at the southern end of the Fethiye district and is 9 km from the town centre (Figure 3.2). Gemiler Bay and beach, one of the frequent destinations of tourist cruise ships, are located across from the island on the mainland, near Kayaköy. The island can be reached via rentable boats as it has no road connection to the mainland. Transportation is provided by boats hired from Gemiler Beach or by daily excursion boats departing from Ölüdeniz or Fethiye.

Gemiler Beach can be reached by personal vehicles, following the road Kaya Caddesi starting from the south end of Fethiye through Keçiler and Kayaköy. After

¹⁹⁴ Ruggieri 2018, p. 105.

¹⁹⁵ Foss 1994, p. 6.

¹⁹⁶ Chandler 1971, p. 3.

passing Kayaköy, along the same road, the descent from the hill to the bay begins. Following the narrow road down the coast, visitors arrive at Gemiler Beach. From there, boats can be obtained to cross over to Gemiler Island. The distance between the island and the mainland is approximately 500 m. Another way to reach the island is with sightseeing boats departing from Ölüdeniz or Fethiye.

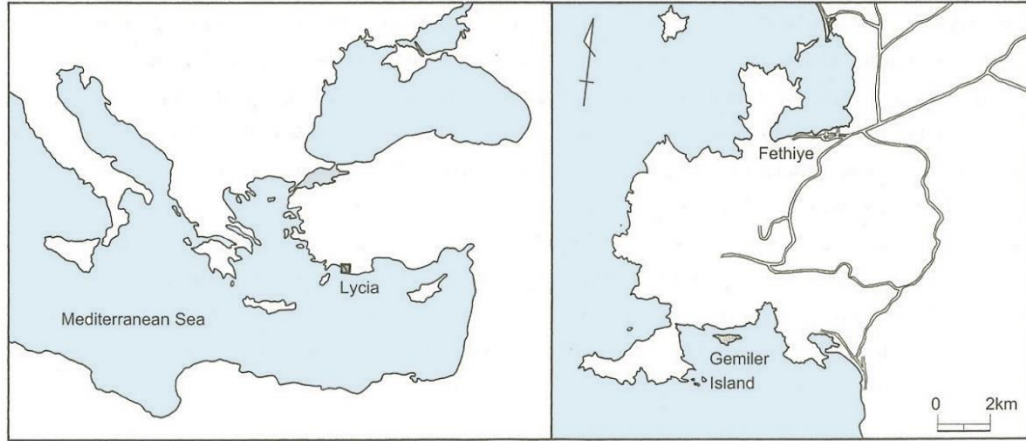


Figure 3.1 Map showing the a. location of Lycia in Asia Minor b. location of Gemiler Island Gemiler within Lycia (Asano 2010, p. 3)

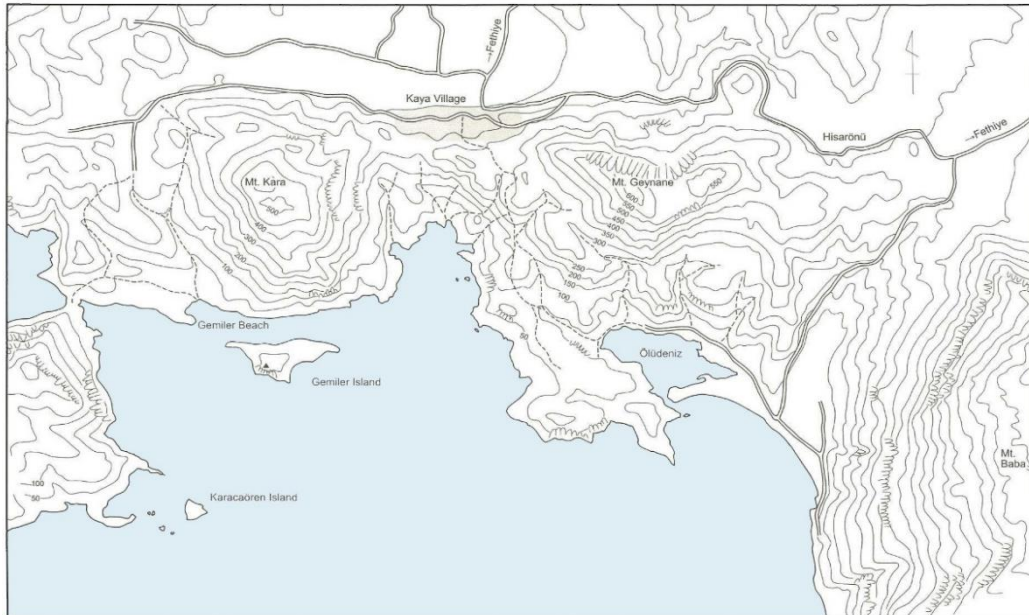


Figure 3.2 Map of Gemiler Island and its surrounding (Asano 2010, p. 6)

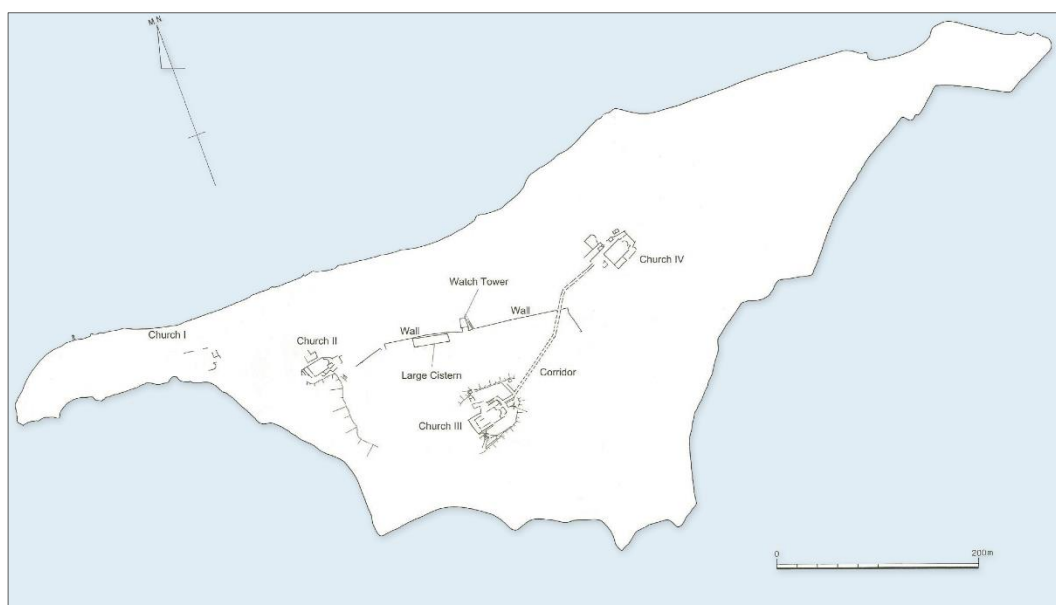


Figure 3.3 Map of Gemiler Island (Asano 2010, p. 5)

Gemiler Island was declared a first degree archaeological site by the Cultural and Natural Heritage Preservation Board. On March 4, 2020, per Article 109 of the Presidential Decree no. 1, the conservation status of the Kayaköy and Gemiler Bay Surrounding Natural Protected Area was re-evaluated: it was registered and announced as a ‘sensitive area to be definitively protected’ (*kesin korunacak hassas alan*).¹⁹⁷

With a peak that reaches 95 m in height, the island is approximately 1000 m in width and 350 m in length and consists of rocky terrain (Figure 3.3).¹⁹⁸ The topography has influenced the urban development of the settlement. The north side creates a sheltered sea corridor between the island and the mainland. The slope there is gentler and less exposed to winds from the open (Figure 3.4). So it offers a convenient place for the main construction of the settlement.¹⁹⁹

The island was thriving and highly populated in Late Antiquity and housed a wide range of buildings.²⁰⁰ Despite its small size, the island comprises almost an entire

¹⁹⁷ For the legal document concerning the declaration of natural protected area, see Appendix A.

¹⁹⁸ Ruggieri 2018, p. 107.

¹⁹⁹ Filipović 2013, p. 199.

²⁰⁰ Foss 1994, p. 6

city, with relatively well preserved structures, including religious complexes, residential and commercial buildings, tombs, cisterns, and harbours. The site displays all the distinguishing features and characteristics of a Late Antique/Early Byzantine provincial city in urban, architectural, and decorative terms. It also exhibits some rare features of Byzantine architecture in the form of street patterns, examples of civil and religious architecture, and remains of ornamental elements, such as architectural sculpture, wall paintings, frescoes, and mosaics.



Figure 3.4 Gemiler Island as seen from the mainland (Author 2020)

The archaeological evidence suggests that Gemiler Island was not inhabited in any capacity before Late Antiquity as none of the surviving remains can be attributed to any earlier periods. The settlement was thus founded in Late Antiquity and prospered through the 6th century.²⁰¹ The lack of public buildings indicates that, much like the other settlements of the period, the layout of the settlement in Gemiler Island is vastly

²⁰¹ Foss 1994, p. 8.

different from the classical sites; there are no theatres, gymnasium, or agora; rather the settlement is dominated by its churches.²⁰²

The island is thought to have become a place of worship related to the devotion of St. Nicholas of Myra. St Nicholas, born in Patara, was the bishop of the ancient city of Myra in the 4th century.²⁰³ The same name is shared by another significant individual, St. Nicholas of Sion who was also a prominent religious figure in the 6th century as the founder of the Sion Monastery in the highlands to the north of Myra and served as the bishop of Pinara.²⁰⁴ By the 9th century, it seems that these two saints, St. Nicholas of Myra and St. Nicholas of Sion, had become gradually fused together in the minds of the people and were worshipped as a single saint under the name of the former. However, in 6th century Lycia, St. Nicholas of Sion was still alive, and the two saints must have been recognized individually as different entities.²⁰⁵ There is no concrete proof that either of these two saints ever set foot on the island, however, sailor guidebooks (portulans) from the Mediaeval era refer to the island as “the island of St. Nicholas” and in a Greek portulan, a big church at the top of the island is mentioned as “the church of St. Nicholas”. A mosaic inscription found in Church III has confirmed the correlation.²⁰⁶

Horbor settlements in Lycia were quite active during the 6th century. As these ports were the trade centres, Lycia flourished with the commercial activities of these coastal cities. The sea allowed travelers fast access to almost anywhere, to both east and west.²⁰⁷ This was also the case in Gemiler Island and the sea was a great asset to the settlement. Especially because there are no natural water sources on the island which made agriculture and animal husbandry quite difficult, maritime trade played a crucial role in the continuity of daily life.

²⁰² Foss 1994, p. 8.

²⁰³ English 2012, p.25.

²⁰⁴ Harrison 1963, pp. 117-51.

²⁰⁵ Asano 2010, p. 4.

²⁰⁶ Asano 2010, p. 5.

²⁰⁷ Nakatani 1995, p. 44.

The Gemiler Island Area encompasses the islands of Gemiler and Karacaören as well as the shoreline surrounding them and the territory of the modern settlement of Ölüdeniz. There are eleven churches in the area. Four of them are located on Gemiler Island, with one on Karacaören Island, and six more along the coastline of the mainland.²⁰⁸

The settlement on Gemiler Island should be examined together with the neighbouring mainland and the adjacent and relatively speaking even smaller island, known as Karacaören, which houses an impressive complex consisting of a basilica, a chapel, a baptistery, annexes, tombs, and other structures with unidentified functions.²⁰⁹

3.2 The History of Research Concerning Gemiler Island

It is unknown whether the settlement on Gemiler Island was mentioned by name in any of the ancient sources, as the discussions and debates on the original name of the settlement continue but Lycia and its surroundings were described in detail in Strabo's *Geographia*, Herodotus' *Historiae*, Homer's *Iliad*, Pliny's *Natural History* and in many other sources.

Ancient Lycia began to attract the attention once again of scholars in the 18th and 19th centuries. In 1764, Richard Chandler, an antiquary, and traveler, began his wanderings through Asia Minor, especially along the Aegean coast, and gathered his findings in his work *Travels in Asia Minor*, published in 1775. A new edition with corrections and remarks was later published in 1825 by Nicholas Revet. Then later in the 19th century further expeditions were carried out. In 1811, Sir Francis Beaufort, an admiral in the British Royal Navy, conducted an expedition of his own to Lycia being guided by and based on the information provided by Strabo's *Geography*.²¹⁰ Charles Fellows also made excursions around Asia Minor and

²⁰⁸ Asano 2010, p. 5.

²⁰⁹ Foss 1994, p. 7.

²¹⁰ Beaufort 1817.

gathered his findings in *A Journal Written during an Excursion in Asia Minor*, published in 1938. Chapter VIII focuses specifically on the former Lycian territory.²¹¹ He continues his descriptions in his follow-up publication, *An Account of the Discoveries in Lycia, Being a Journal Kept during a Second Excursion in Asia Minor*, published in 1841. In 1842, Edward Forbes and Thomas Abel Brimage Spratt also conducted travels and published their work, *Travels in Lycia, Milyas, and the Cibyratis* in 1847. Chapters III, IV, and V focus on their excursions in Lycia.²¹² In the late 1800s, travels in Lycia and Caria were carried out on behalf of Austria's Ministry of Culture and Education.²¹³ In 1884, the findings of these travels were published in *Reisen in Lykien Und Karien* by Otto Benndorf. As stated earlier, the name of the settlement on Gemiler Island in Late Antiquity remains unknown which creates difficulties in identifying the information regarding the site (if any exists at all). To the author's knowledge, the settlement on Gemiler Island is not described or mentioned by the previously mentioned authors and scholars. However, the surrounding sites are described and this makes them valuable sources of information regarding the area and Lycia in general.

In the 20th century, the area in which the site was located became popular among tourists and those looking for a nice vacation spot. Freya Madeline Stark, a British explorer, and writer gathered her findings and observations in her work *The Lycian Shore* in 1956. In her work, the name of the island is said to be 'The Island of St Nicholas'. She tells that she only had enough time to see 'the lowest of the churches', which refers to Church I.²¹⁴ Not much is written about the other churches or civil structures on the island. The history and the architectural, archaeological, and artistic properties of Lycia have been studied extensively by various scholars and many have written about, or rather briefly mentioned, this small but significant island in their works that dealt with Lycia in general. George Bean in his work *Lycian Turkey*, penned in 1978, speaks about the Lycian settlements in western Asia Minor as well

²¹¹ Fellows 1838, pp. 247,268.

²¹² Forbes and Spratt, 1847, pp. 1-159.

²¹³ Benndorf 1884, pp. 1-2

²¹⁴ Stark 1956, p. 134.

as their history.²¹⁵ Later in the 1980s, Robert S. Carter published an article in the journal *Archaeology* named *A Turkish Exploration by Boat*, in 1985.²¹⁶ The island was mentioned again in Clive Foss' works. Foss briefly talks about Gemiler Island in his 1994 work *The Lycian Coast*.²¹⁷ However, his observations and findings are explained much more in-depth in *The Coasts of Caria and Lycia in the Middle Ages*, published in *Fondation Européenne de la Science, Rapports des missions effectuées en 1983* in 1987.²¹⁸ In 1987, Jean-Pierre Sodini organized an expedition to Gemiler Island and not only visited the island itself but other ancient sites in the area as well. His article *Travaux et Mémoires 15. Mélanges* in *Revue des études byzantines*, in which he wrote about his findings was not published until 2005.²¹⁹

There were not many more persons that examined the settlement by itself and in-depth until the 1990s when a Japanese team of scholars from Osaka University initiated their studies which included a survey and excavation. The study was fiscally supported mostly by the Grant-in-Aid for Scientific Research of the Japanese Ministry of Education and Science and the Japan Society for the Promotion of Science.²²⁰ The team conducted their first expedition sometime before 1991. During this second expedition in 1991, a 1/1000 scale map of the entire island was drawn.²²¹ During this study, they gathered their observations and findings of the island and the settlement in general. After their initial expedition, they published their writings in 大阪大学文学部紀要 (*Memoirs of the Faculty of Letters Osaka University, Vol. 35*) which includes a description of near archaeological sites on the mainland²²², a brief history of Lycia²²³, the mapping of Gemiler Island²²⁴ and Karacaören Island²²⁵,

²¹⁵ Bean 1978.

²¹⁶ Carter 1985, pp. 16-21.

²¹⁷ Foss 1994, pp. 2-7.

²¹⁸ Foss 1987, pp. 213-255.

²¹⁹ Sodini 2005, pp. 285-287.

²²⁰ Asano 2010, p. 1.

²²¹ The team consisted of Shin'ya Fukunaga, Toshio Katsumata, Koji Nakatani and Hachiro Sogawa.

²²² Tsuji 1995, pp. 1-22.

²²³ Nakatani 1995, pp. 42-50.

²²⁴ Fukunaga, 1995, pp. 51-52.

²²⁵ Sugii and Hojo, 1995, pp. 53-54

descriptions of monuments found on site²²⁶ as well as the translation of Greek inscriptions²²⁷. Between 1995 and 2002, excavations of Church III were carried out in cooperation with the Turkish Ministry of Culture and Tourism. In 1997, the excavation of the tombs began and was conducted at the same time as the church's excavation. During this time Church II and Church III were digitally documented and the other structures too were also investigated. Their study included the examination of other types of evidence found on Gemiler Island, such as skeletal remains, coins, inscriptions, fresco paintings, and graffiti. After the study ended, all of this was published in the work *The Island of St Nicholas Excavation and Survey of the Gemiler Island Area, Lycia, Turkey*, in 2010. Many persons contributed to the study and the excavations and they are accredited in the book as well.

Foss's report in 1994 and then in 1998 the excavation of the site and the articles that followed attracted the attention of many scholars. Aleksandra Filipović has published two articles about Gemiler Island, describing the settlement and the structures in detail. *L'architettura sepolcrale bizantina sulle isole di Gemile e Karacaören in Lycia* was published in *Orientalia Christiana Periodica* in 2012.²²⁸ *Una città paleobizantina della Licia costiera: L'isola di Gemile nel Golfo di Belceğiz* in *Strategie e Programmazione della Conservazione e Trasmissibilità del Patrimonio Cultural* was published 2013.²²⁹ Vincenzo Ruggieri has published articles as well. In *L'isola Di Gemile: tessuto urbano, ecclesiastico ed artistico*, in 2018, in which he recounted his own observations on the island, describing each structure individually, and wrote about the architectural, archaeological, and artistic properties of the remains found on the island.²³⁰ Later in 2019, *Further Considerations on Gemiler Adasi: Urbanization, Procession, and Amenities in a Provincial Byzantine City* were published and in this work, Ruggieri discussed and analysed the urban structure of the settlement, comparing it to the other Byzantine

²²⁶ Masuda 1995, pp. 55-112

²²⁷ Masuda 1995, pp. 113-134.

²²⁸ Filipović 2012, pp. pp. 439-466ç

²²⁹ Filipović 2013, pp. 198-209.

²³⁰ Ruggieri 2018, pp. 105-124.

cities of the same period.²³¹ Since the excavation was conducted by the Japanese team, no further on-site studies or conservation activities have been carried out.

3.3 Geographical, Historical, and Architectural Features of Gemiler Island within the Context of Coastal Lycia

The history of Gemiler Island dates back to Late Antiquity, with the settlement flourishing in the 6th century.²³² The settlement was described as a typical Justinian city and was in fact the city mentioned as Lebissos in the *Notitiae Episcopatumum*.²³³

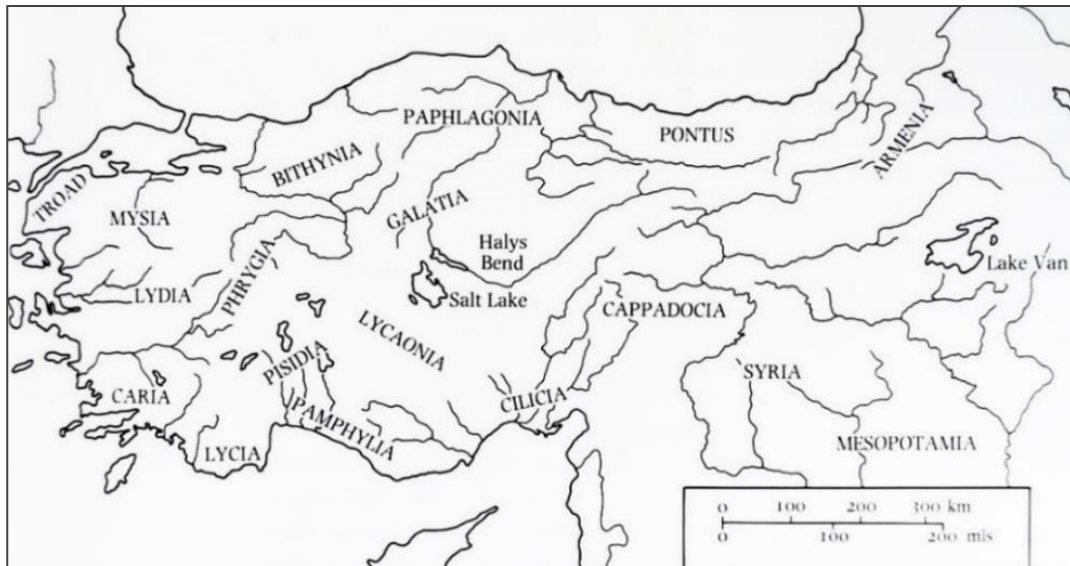


Figure 3.5 The Classical regions of Anatolia (Lloyd, 1992 p. 15)

The island was located in the Lycia region which can be loosely defined as the region extending south of a hypothetical line drawn from Köyceğiz to Antalya.²³⁴ It occupies a large and mountainous headland, stretching from the Indus River (Dalaman ay) in the west, to Attaleia (Antalya) in the east. To its west is the province of Caria, to east Pamphylia, and to the north Pisidia (Figure 3.5).²³⁵ Even though the

²³¹ Ruggieri 2019, pp. 285-321.

²³² Foss 1994, pp. 1-52.

²³³ Foss 1994, pp. 1-52.

²³⁴ Bean 1978, p. 21.

²³⁵ Harrison 2001, p. 1.

exact borders of Lycia are not known and varied and changed through its historic periods, Strabo (14,3,3) and Pliny (5.101) describe Telmessus as the border between Caria and Lycia, before Roman rule.



Figure 3.6 General map of Lycia (Harrison 2001, p. 1)

The region is mostly covered with high mountain ranges going up to 3000 metres; on most of the coast, these ranges slope steeply towards the Mediterranean, leaving almost no habitable coastline.²³⁶ So due to the region's extremely mountainous nature, settlements are thin and not evenly distributed. The river valleys in Lycia are generally narrow and steep sided running through the Taurus Mountains; the wide Xanthos river valley in western Lycia is one of the few places suitable for habitation.²³⁷ The total population in antiquity is estimated at 200,000 people and all the major cities are either on the coast or in the Xanthos Valley.²³⁸ The geography of the region was described by Strabo (14,3,2) as "rugged, and difficult to be approached, but has very good harbours". Despite its rocky terrain, many gulfs were

²³⁶ Becks 2020, p. 23.

²³⁷ Becks 2020, p. 23.

²³⁸ Bean 1978, p. 21.

suitable for the creation of harbours around which most cities in Lycia developed or were in a close relationship.²³⁹ The province housed forty cities in classical times; those located on or near the coast were relatively large and significant, perhaps due to their excellent harbours and the fact that maritime trade lines from Syria and Egypt to the west ran parallel to their shores (Figure 3.6).²⁴⁰

The earliest traces of human existence and activity discovered so far have been observed in many caves such as Karain, Çarkini, and Öküzini, on the eastern side of the Katran Mountains and overlooking the Pamphylia Plain, located on the border of Lycia, Pamphylia, and Pisidia.²⁴¹ Early settlers generally preferred low-altitude areas that were climatically more favourable, such as the Pamphylia Plain and the coastal area south of the Taurus Mountains, but it has been proven in areas in northern Lycia that they made seasonal visits to higher altitudes to find raw materials and to hunt. The caves in the area have been inhabited, sometimes abandoned and reinhabited, across the prehistoric period as the archeological evidence suggests.²⁴²

According to Strabo (14,3,9), the former name of the region was Milyas and the name of its original inhabitants is Milyans. Herodotus in his *Historiae* (7, 92) says that the Lycians are of Cretan descent and used to be called *Termilae*, however, later they adopted the name Lycia after Lycus, son of Pandion. The territory was first mentioned as 'Lycia' in Homer's *Iliad* (2.876) where they were described as allies to the Trojans. The toponym 'Lukka' and 'Lukka Lands', mentioned in various ancient Near East sources, have long been associated with the classical Lycian region.²⁴³ However, although these names are mentioned in two Luwian hieroglyphic inscriptions, letters found in the city of Ugarit, a letter found in El-Amarna, and the inscriptions of Ramesses II and Merneptah, most of these texts do not contain

²³⁹ Asano 2010, p. 3.

²⁴⁰ Harrison 2001, p. 1.

²⁴¹ Becks 2020, p. 23.

²⁴² Becks 2020, pp. 23-31.

²⁴³ Gander 2020, p. 77.

sufficient geographical and historical information to prove the relation or the location of Lukka Lands.²⁴⁴

Among the various societies occupying Anatolia, the Lycians have always been different. Living in some isolation in their mountainous lands, they had an ardent love of freedom and independence and resisted foreign attempts at domination; hence, they were the last to join the Roman Empire as a province in Asia Minor.²⁴⁵ When they were first founded, Lycian cities were merely individual communities that were mostly independent and only came together in case of an external threat.²⁴⁶ At the time of the great Greek colonization (8th-6th centuries BCE), the Lycians defended themselves against foreign incursions. By their defensive attitude toward outside influences, they were able to maintain and preserve their customs and traditions for a long time.²⁴⁷ The fact that the Lycians resisted Greek colonization shows that they must have had a greater sense of nationalism than their Carian and Pisidian neighbours at the time.²⁴⁸ The Lycians were the only people in western Asia Minor who were not under Croesus' sway in the 6th century BCE and although they were unable to stave off the Persians, their valiant opposition against Harpagus appears to have earned them exceptionally benevolent conditions of capitulation, as seen by the fact that their princes were permitted to mint their own coins.²⁴⁹

The dynastic period in Lycia lasted for approximately two centuries, from 550 to 360 BCE.²⁵⁰ After the Persian commander, Autophradates defeated Pericles in the 4th century BCE, Mausolus, the ruler of Caria and Halicarnassus, was appointed as the satrap of Caria and Lycia and thus the dynastic system ended and the Greek city (*polis*) system, which was autonomous public settlements, was introduced.²⁵¹ Most of the Hellenic world, with which the Lycians were in close contact, was structured

²⁴⁴ Gander 2020, p. 77.

²⁴⁵ Bean 1978, p. 21.

²⁴⁶ Bryce 1983, p. 32.

²⁴⁷ Aisaka 1995, p. 23.

²⁴⁸ Jones 1971, p. 97.

²⁴⁹ Jones 1971, p. 97.

²⁵⁰ Kolb 2020, p. 34.

²⁵¹ Kolb 2020, p. 43.

in this way, and this system continued to exist as a decisive political formation until the end of ancient times, both in Lycia and in the Eastern Mediterranean in general.²⁵² There was a strong sense of independence in the *polis*. When the citizens of these cities discussed and decided on all political issues in the assemblies that met regularly, they also assumed the duties of magistrates and judges; these small cities consisted of several thousand families with close enough ties, and their practices and politics reinforced the social identity.²⁵³

The Lycian league, a relatively late addition to Lycian history, most likely emerged as a result of the many political and military situations that the nation faced in the decades that followed Alexander the Great's campaigns.²⁵⁴ The Lycian League was originally established with the aim of establishing a political network of solidarity and military alliances.²⁵⁵ The first explicit evidence of the League comes from two inscriptions belonging to the early 2nd century BCE (one dates back to 188-81, the other 180 BCE).²⁵⁶ Strabo (14.3.3) describes the Lycian League as such in his *Geography* as such:

There are twenty-three cities that share in the vote. They come together from each city to a general congress, after choosing whatever city they approve of. The largest of the cities controls three votes each, the medium-sized two, and the rest one. In the same proportion, also, they make contributions and discharge other liturgies. Artemidorus said that the six largest were Xanthus, Patara, Pinara, Olympus, Myra, and Tlos, the last named being situated near the pass that leads over into Cibyra. At the congress they first choose a "Lyciarch," and then other officials of the League; and general courts of justice are designated. In earlier times they would deliberate about war and peace and alliances, but now they naturally do not do so, since these matters necessarily lie in the power of the Romans, except, perhaps, when the Romans should give them permission or it should be for their benefit.

With the Lycian League's close loyalty to Rome, Lycia later officially became a part of the Roman State with the treaty of 46 BCE. The legal independence of Lycia

²⁵² Schuler 2020, p. 44.

²⁵³ Schuler 2020, p. 44.

²⁵⁴ Bryce and Zahle 1986, p. 102.

²⁵⁵ Schuler 2020, p. 46.

²⁵⁶ Bryce and Zahle 1986, p. 102.

continued until it was converted into a Roman province (*provincia Lycia*) by Emperor Claudius in 43 CE.²⁵⁷ At the beginning of the Vespasian era, Lycia had been turned into the joined province of *Lycia et Pamphylia*, the administrative centre of which was Patara; the union of these two regions remained unchanged for at least 250 years, and from the middle of the 3rd century CE, the state was ruled by a *praeses* of the equestrian class.²⁵⁸ Presumably, with the division of the province, the political centre of Lycia later shifted from Patara to Myra.

During the 4th century CE, it began to undergo significant major political, cultural, and economic changes as the Roman Empire unified the governmental system, and with the adaption of the state religion to Christianity, there came about even more consequential changes. A new system was implemented during the reign of Constantine I (324-337) in which larger provinces were divided into smaller units.²⁵⁹ Some provinces were dioceses (*dioceses*) and some dioceses made up prefecture (*prefectura*) which was the largest administrative unit. During Constantine's rule, this province, whose metropolis was Myra, was converted into a separate district, ruled by a *praeses*.²⁶⁰ Sometime before the middle of the 5th century, Lycia moved to a higher level of administration and was ruled by a *consularis*, like Pamphylia, which had been ruled in the same way since the end of the 4th century, and this internal structure of the province with its constitution in the political order seems to have remained the same until the 7th century.²⁶¹

Despite the political and economic impacts and changes, Lycian cities prospered in the 4th century and this prosperity continued well into the 6th century, which included the prosperous period on Gemiler Island.²⁶² This was an era of peace and urban life thrived, particularly in the cities with ports and harbours.²⁶³ These cities greatly benefited from both domestic and international trades and were able to keep

²⁵⁷ İplikçioğlu 2020, p. 60.

²⁵⁸ Zimmermann 2020, p. 65.

²⁵⁹ Nakatani 1995, p. 43.

²⁶⁰ Foss, 1994, p. 2.

²⁶¹ Zimmermann 2020, p. 67.

²⁶² Asano, 2010, p. 4.

²⁶³ Nakatani 1995, p. 44.

their size at the ancient extent; some, for instance, Xanthos, grew even larger, with new structures and settlements springing up along the shore, and churches and monasteries built across the hinterland. Myra was considered the centre of prosperity and gained importance as it was where Saint Nikolaos served as a bishop during the reign of Constantine I and attracted many worshipers throughout the empire.²⁶⁴ The architecture of the time and area suggests a close relation between Lycia, Egypt, and the Holy Land in its style as well as being visible in its prosperity, wealth, and abundance.²⁶⁵ Procopius in his *de Aedificis* provides information on the general features and characteristics of Christian architecture during the period of Justinian (527-565), the area to the southeast of Asia Minor is not specifically described.

During the 7th and 8th centuries, also known as the Dark Ages of Byzantium, the empire suffered from Arab raids which took place in the eastern provinces such as Syria, Palestine, and Egypt. Soon, the empire was left with only Asia Minor.²⁶⁶ As a result of losses against the advancing Arabs in Egypt and the Levant, new military districts, or *thema*, created in the mid-7th century, in which the civil administration played a secondary role, replaced the earlier provinces.²⁶⁷ Later in the 7th century, the Arabs began setting up bases in Asia Minor too, including Lycia, in order to prepare for an attack on Constantinople.²⁶⁸

According to archaeological evidence from Xanthos and Limyra, the Persians wreaked havoc in the land that had been peaceful for years during the great war of 602-628.²⁶⁹ The Arab naval expedition assaulted the Byzantine borders in 655, reaching Rhodes and scoring a decisive victory against the navy commanded by Emperor Constans II (641-688), off the coast of Phoenix. As a result, the entire region, which included Gemiler Island, became vulnerable to raids and destruction.²⁷⁰ The establishment of an Arab state in Crete (823-961) left the coast

²⁶⁴ Nakatani 1995, p. 44.

²⁶⁵ Harrison 1963, p. 148

²⁶⁶ Ostrogorsky 1968, p. 123.

²⁶⁷ Haldon 1990, p. 212.

²⁶⁸ Ostrogorsky 1968, p. 123.

²⁶⁹ Foss 1994, p. 2

²⁷⁰ Foss 1994, p. 3; Nakatani 1995, p. 45.

particularly open to raids.²⁷¹ As is apparent in the archaeological remains, the Lycian cities were gravely affected by the Arab raids. The cities that had expanded in the prosperous times around the fortresses at their hearts once again reverted to being fortified strongholds. Some, especially the ones located on islands, were even deserted completely. By the 8th, even cities as prosperous as Myra was forced to diminish their size.²⁷²

Evidently, Gemiler Island was also affected by the Arab raids in the 7th century and was then abandoned, possibly due to its easy accessibility by sea.²⁷³ There is a good chance the inhabitants of the island emigrated to the mainland, to the city of Levissi (Kayaköy) where they could take shelter and be protected by the high range of mountains.²⁷⁴ The two settlements were already in a close relationship prior to the foreign raids and the abandonment of the island due to Levissi's provisions of agriculture to Gemiler Island in the 6th century.²⁷⁵ However, some masonry work, coins, and decorative elements such as frescoes indicate that Gemiler Island was reinhabited in the Middle Ages.²⁷⁶ Though it was probably not as large or prosperous then as it once was. The exact period when Gemiler Island was abandoned remains unknown. According to portulans from the 14th and 15th centuries, water was still to be found on the island and since no natural water sources exist on the island, it is probable that at least the harbour may have continued to function.²⁷⁷ The raids had been at their most disastrous and destructive during the earlier centuries. Indeed, even though the raids continued through the 8th century, it was possible for cities such as Myra to put up a new church then and by the 9th century monasteries were once again being built all across the mountains.²⁷⁸

²⁷¹ Foss 1994, p. 3.

²⁷² Nakatani 1995, p. 48.

²⁷³ Asano 2010, p. 4.

²⁷⁴ Asano 2010, p. 4.

²⁷⁵ Masuda 2010, p. 222.

²⁷⁶ Filipović 2013, p. 286.

²⁷⁷ Asano 2010, p. 95.

²⁷⁸ Zavagno 2021, p. 170.

In 961 CE, the Byzantines, under Macedonian rule, re-conquered Crete. This achievement allowed the sea and the shores to become safe once again. Peace and abundance returned to the Lycian lands. Even though Myra was again raided by Arabs later in 1034, it was able to recover quickly, and the incident was seemingly an exception. In 1071, after the Battle of Malazgirt/Manzikert the Turks took over Lycia. Their reign only lasted for two decades until Lycia once again fell under Byzantine rule, and the Turks retook the region in 1176, after the battle of Myriokephalon.²⁷⁹ Though Byzantine rule persisted in Telmessus and the western coast, including Gemiler Island, for a little while longer, the borders had retreated to the Indus River by the time of the Empire of Nicaea (1204-61), and the whole of Lycia was by then finally acquired by the Turks.²⁸⁰

3.3.1 A Brief Overview of Byzantine Lycia within the General Context of Early Christian and Byzantine Architecture

Lycia is one of the most important regions of Anatolia in terms of Byzantine period archaeology and architectural history. A large number of settlements and structures belonging to a wide period of time from the middle of the 5th century to the 14th century have survived in the region.²⁸¹ This archaeological heritage is significant not only in quantity but also in terms of diversity and architectural originality. Generally, the foundation of Constantinople in 330 CE is accepted by many scholars as the reference point for the beginning of the Byzantine Empire and the capture of the city by the Ottoman Turks in 1453 CE as its ending.²⁸²

The cities of the Early Byzantine period were often a continuation of Roman cities which may have been founded in the Hellenistic period or even earlier.²⁸³ These cities inherited from the Roman period were magnificently decorated with public

²⁷⁹ Foss 1994, p. 3.

²⁸⁰ Foss 1994, p. 3.

²⁸¹ Akyürek 2020, p. 294.

²⁸² Mango 1978, p. 7.

²⁸³ Mango 1978, p. 20.

buildings to serve the needs of the communities which included buildings for municipal administration, colonnaded avenues, monumental arches, temples, libraries, theatres, amphitheatres and hippodromes, baths, elaborate water supply systems, and various other structures.²⁸⁴ During the 4th century, Roman cities had not yet lost their physical characteristics in terms of architecture and urbanism.²⁸⁵ For instance, colonnaded streets had become a symbol of the city and remained vital components of the urban fabric within the Late Antique and Early Byzantine periods, however, they gradually lost their appeal towards the 6th century and the last colonnaded streets appeared during the Justinian period in the 6th century, but only in areas outside Asia Minor.²⁸⁶ Cities' public spaces, which were moulded by magnificent ancient structures, progressively lost significance to urban life, thus, the visual aspect of cities altered heavily as well over this period, as their ancient, Greco-Roman appearance was shed.²⁸⁷

In 313, with the Edict of Milan, Constantine recognized Christianity and established the Church as the dominant religious power, thus, the Church and Empire became intimately entwined.²⁸⁸ During the Christianization process, the physical changes to the cities were not limited to the construction of churches instead of pagan temples but also resulted in a complete transformation of the architectural layout of cities.²⁸⁹ After the 4th century, the bulk of new Late Antique and Early Byzantine streets in Asia Minor and the Near East followed a more organic layout, which can be attributed to the influence of pre-existing structures and topographical conditions.²⁹⁰ In the 6th century, the inhabitants of the Byzantine cities lived in urban environments that heavily differs from that of the 4th century as dramatic changes had occurred in urban spaces.²⁹¹ The pressure from Christianity, which produced new landmarks in

²⁸⁴ Saradi 2006, p. 148.

²⁸⁵ Akyürek 2020, p. 294.

²⁸⁶ Jacobs 2013, p. 200.

²⁸⁷ Saradi 2006, p. 470.

²⁸⁸ Krautheimer 1965, p. 17.

²⁸⁹ Kirilov 2007, p. 18.

²⁹⁰ Jacobs 2013, p. 200.

²⁹¹ Saradi 2006, p. 149.

urban areas, particularly Christian churches, gradually stifled the pagan symbolism of the municipal monuments and as a result of socioeconomic, administrative, and cultural changes, new priorities were imposed as the public space underwent a fundamental rearrangement.²⁹² During the 5th and 6th centuries, in Lycia, the streets were usually narrow but well-made and often dug out of the rock, following the topography.²⁹³

The temples, which had become obsolete, had been built to house an image, not to house a congregation of clergy and laypeople, therefore pagan religious structures could not be modified to meet the requirements of Christian worship.²⁹⁴ Starting in the 4th century onward, these spaces underwent a long, steady alteration as they were adapted to the new standards and requirements.²⁹⁵ The majority of temple conversions in Lycia occur after churches have been in regular use already; for example, in the instance of Letoon, Tyberissos, and Limyra the church constructions did not directly impinge on the temples.²⁹⁶

With the spread of the new religion on the Mediterranean coast, the first churches began to be built in these cities, and the larger numbers of Christian communities required larger buildings, especially in urban centers.²⁹⁷ Especially in the 6th century, there was a significant increase in construction.²⁹⁸ Churches started to take primacy over all other types of structures, as they were built in greater numbers than any other previous public monument, and eventually, they filled every important site, being erected along the main axis of settlements.²⁹⁹

Christian architecture of the period developed according to practical features which were interwoven with ideological elements.³⁰⁰ As massive structures and new

²⁹² Saradi 2006, p. 149.

²⁹³ Ruggieri 2001, p. 154.

²⁹⁴ Krautheimer 1965, p. 19.

²⁹⁵ Balderstone 2007, p. 5.

²⁹⁶ Sweetman 2017, p. 216.

²⁹⁷ Krautheimer 1965, p. 19.

²⁹⁸ Mango 1978, p. 20.

²⁹⁹ Jacobs 2013, p. 391.

³⁰⁰ Krautheimer 1965, p. 18.

gathering spaces for the entire municipal community, they became the new centres of the urban grid and began to serve a variety of political, social, and educational functions.³⁰¹ Unlike pagan temples, these structures, designed to accommodate large crowds, were built in an east-west direction, with a semicircular apse at the eastern end, divided into three naves, mostly by rows of columns or stone masonry piers.³⁰²

The basilica served as the norm for parochial, episcopal, and even monastic churches in both the east and the west from the 4th to the 6th centuries.³⁰³ The majority of churches were built using a straightforward basilical plan that was inspired by the Roman basilica, typically with three aisles; however, single aisled or five aisled churches were not unusual.³⁰⁴ The structures also included a transept, a clerestory or a gallery and the apse normally projected on the outside, in the majority of the east it was often contained within a straight wall.³⁰⁵ In the churches, the holiest part, which includes the altar and the apse, *bema*, is separated by templons; in many examples, there are liturgical chambers called *pastophoria* on both sides of the apse.³⁰⁶

In the 5th century, as the number of converts grew, separate baptisteries were constructed, and chambers were erected to accommodate the catechumens and for the purpose of accommodating the baptismal processions, new churches were constructed with narthexes and side corridors for the catechumens.³⁰⁷ In a plan type common in Lycia, the apse was equipped with a separate flat wall on its east. The episcopal church in Rhodiapolis and the episcopal church in Lymra are examples of this plan type.³⁰⁸ The small spaces on the sides, whose entrances were provided via the side naves, were arranged as *pastophoria* rooms which had a liturgical function, and the one on the north side, where the liturgical items are kept, is called the

³⁰¹ Jacobs 2013, p. 391.

³⁰² Akyürek 2020, p. 296.

³⁰³ Mango 1978, p. 38.

³⁰⁴ Jacobs 2013, p. 342.

³⁰⁵ Mango 1978, p. 38.

³⁰⁶ Akyürek 2020, p. 296.

³⁰⁷ Balderstone 2007, p. 5.

³⁰⁸ Akyürek 2020, p. 297.

prothesis, and the one on the south, where the clergy prepares, is called the *diaconicon*.³⁰⁹ The central aisles were often preceded by a narthex and atrium in the west, and they were closed by an apse in the east, which was flanked by two lateral rooms, particularly in the south of Asia Minor (including Lycia) and Syria. The exact height of churches is frequently unknown because the upper wall parts are rarely preserved; however, most churches, and undoubtedly those of the basilical style, are presumed to have had at least two stories.³¹⁰ The basilical plan type was the most common church type between the 4th and 6th centuries and most of the churches dating to the 5th and 6th centuries in Lycia were built in this plan type. Although the general plan is often the same, churches may differ in certain details. For example, in some early examples, the apse protrudes outward and has a semicircular plan both on the inside and outside. Andriake churches, Danabasin Zeytinlik Church, Aperlai Upper Church, and Xanthos East Basilica are examples of this. In some examples, such as the Basilica of Istlada, the abscess is rounded from the inside and three-sided from the outside.³¹¹

In Lycia, the first churches appear to have been built close to Xanthos during the 5th century.³¹² Archaeological evidence suggests that apart from Xanthos, the earliest churches constructed in Lycia were the Triconch at Andriake and the baptistery church on Kekova island dating to the 5th century.³¹³ In instances where there are multiple churches, such as Xanthos, Patara, and Arif, it is probable that the earliest churches were first constructed outside the city walls and construction within the walls began later with the Christianization process.³¹⁴

On the east side of the Lycian churches, additional buildings adjacent to the north or south sides are frequently encountered; these structures are often chapels, baptisteries, burial chambers, or small spaces used for different functions.³¹⁵ This is

³⁰⁹ Akyürek 2020, p. 297.

³¹⁰ Jacobs 2013, pp. 342-345.

³¹¹ Akyürek 2020, p. 297.

³¹² Sweetman 2017, p. 207.

³¹³ Foss 1994, p. 12; Harrison 2001.

³¹⁴ Sweetman 2017, p. 208.

³¹⁵ Akyürek 2020, p. 299.

observed in the four churches on Gemiler Island as well as the basilica located on Karacaören Island. The basilica at Xanthos, which dates to the 5th century, also had a baptistery connected to it.³¹⁶

One of the key features of some Lycian churches is the presence of a triconch which can be integrated or in an attached annex and may have martyrial functions.³¹⁷ According to Harrison, the architecture of the Lycian churches suggest connections to Egypt and Syria because the triconch, more commonly found in Egypt, Lycia, Syria, and Palestine, is also observed in many Lycian churches,³¹⁸ such as at Andriake, Aperlae, Karabel, Dikem, Devekuyusu, and Alacahisar.³¹⁹ According to Foss, the existence of triconch churches like Dikmen and Karabel may also be a result of Egyptian trade contacts.³²⁰ The use of triconches and tetraconches is also seen at Letoon, Patara and Xanthos.³²¹

One of the most remarkable architectural developments of Late Antiquity was the shift away from the custom of building basilicas with timber roofs and toward vaulted church architecture; some of this development's earliest examples can be seen in the vaulted monuments of western Asia Minor and appear to have been constructed between the late 5th and early 7th centuries.³²² Late Antique churches with domes have been identified in a number of locations in Lycia such as Myra (6th century), Dereagzı (9th century), Karabel (early 6th century), Alacahisar (6th century or later) and Üçağız.³²³

Building techniques in the Byzantine era were remarkably consistent across regions from century to century, which is understandable given that the practices depended on local building material availability and established workshop traditions. In broad terms, Byzantine construction techniques can be divided into two general categories:

³¹⁶ Sweetman 2017, p. 213.

³¹⁷ Sweetman 2017, p. 215.

³¹⁸ Harrison 1963, p. 120-149.

³¹⁹ Sweetman 2017, p. 215.

³²⁰ Foss 1994, p. 48.

³²¹ Sweetman 2017, p. 215.

³²² Karydis 2015, p.358

³²³ Sweetman 2017, p. 212.

ashlar masonry, which is typical of Syria-Palestine, areas of Asia Minor, as well as the border regions of Armenia and Georgia, and brick and rubble, which is typical of Constantinople, the western coast of Asia Minor, the Balkans, and Italy, thus illustrating the core tradition of Byzantine architecture.³²⁴ The former of these techniques is largely observed in the structures on Gemiler Island.

The majority of churches in Lycia did not have as many externally appealing elements or architectural embellishments as did the temples, despite their size and central location, and the exterior of a church structure was often quite simple and monotonous.³²⁵ Even though the external appearances of Byzantine churches were unadorned, their interiors were decorated with wall paintings, and architectural sculptings and were often rich in decoration. Although not many examples have survived to the present day, it is observable that the walls of these churches, which are dated to the 5th and 6th centuries, were generally covered with frescoes and the floor was mostly covered with mosaics (*opus tessellatum*), but in later periods *opus sectile* was preferred.³²⁶

Information regarding the Byzantine civil architecture in Lycia is limited, due to the fact that these structures were often less durable than larger religious buildings. Byzantine houses were often built in a utilitarian manner with poor workmanship and simpler materials which were used for the second or third time, incorporated from earlier structures.³²⁷ So they have not attracted the attention of researchers as much as the ostentatious religious structures; however, it can be said that structures regarding water collection and storage such as cisterns are frequently observed in these settlements.³²⁸

The 7th century brought the rupture of social security in Lycia.³²⁹ After the early 7th century, as the Byzantine Empire's social, political, and economic structure was

³²⁴ Mango 1978, p. 7.

³²⁵ Jacobs 2013, p. 392.

³²⁶ Akyürek 2020, p. 304.

³²⁷ Bouras 2002, p. 499.

³²⁸ Akyürek 2020, p. 306.

³²⁹ Ruggieri 2001, p. 154.

altered, the different functional trajectories of the Byzantine city began to take shape.³³⁰ As a result of the Arab raids which the region endured for nearly two centuries, many cities were abandoned while some retreated to fortified hilltops which served as shelter but could not support more than a small number of inhabitants.³³¹ This period marked the decline of the economy and life that had persisted and flourished in the region for centuries.³³² The urban phenomena that are typically associated with decay (such as demonumentalization, encroachment on public spaces, flourishing of religious structures, and fragmentation of the urban landscape) may be explained as a result of shifting cultural ideologies, economic priorities, and social values.³³³ The settlement on Gemiler Island is also thought to be abandoned around this time.³³⁴

As a result of the relative poverty and the decrease in the population of Lycia due to reasons such as earthquakes and epidemics, churches were built on a smaller scale and in different plan types. The provincial cities' shrinking in size suggests that the fortified citadels could no longer afford to create new public structures that once enriched daily life and hints at a shortage of population as well as a decrease in capacity to defend a more extended urban area.³³⁵ The large churches, if destroyed, could not be rebuilt, and so were abandoned; their areas and materials were quarried for other structures.³³⁶ This process is observed in Gemiler Island as well; following the destruction of Church III, the complex was not rebuilt but rather used as a burial ground.³³⁷

The Byzantine Empire began to recover from the effects of these events from the late 9th and 10th centuries onwards.³³⁸ Only after the 9th century, did the cities of the Byzantine Aegean start benefitting from the economic resurgence of the eastern

³³⁰ Zavagno 2009, 155.

³³¹ Mango 1978, p. 89.

³³² Ruggieri 2001, p. 154.

³³³ Zavagno 2009, p. 155.

³³⁴ See above, p. 99.

³³⁵ Ruggieri 1991, p. 135.

³³⁶ Akyürek 2020, p. 300.

³³⁷ See below, p. 137.

³³⁸ Mango 1978, p. 108.

Mediterranean as well as the political expansion of the empire.³³⁹ However, the ‘revival’ and slow recovery of the cities was a phenomenon that differed chronologically and geographically; it gradually built up and accelerated during the 10-12th centuries.³⁴⁰ According to Charalambos Bouras, the Byzantine cities of Greece and Asia Minor in the Middle Ages can be divided into three categories: the cities that were established before and had survived the Dark Ages, old cities that were revived, and newly founded cities.³⁴¹ Though the distinction between these categories is not always easy as the term ‘revival’ does not coincide precisely with the act of resettling a site of strategic and economic significance with an abundance of building materials. In fact, these were also new settlements with no memories or experiences of the old cities on whose ruins they were founded upon.³⁴² Although some cities were completely abandoned over time for various reasons, it is to be seen that many cities in Lycia were still inhabited in some form during the Middle Ages. Especially in the 12th century, there was a resurgence in Lycia and Pamphylia, and some settlements were surrounded by fortification walls, with repairs and additions made to the existing walls.³⁴³ A small resurgence can also be observed on Gemiler Island during the 12-14th centuries.³⁴⁴

3.3.2 Gemiler Island and its Surroundings in the Wider Context of Coastal Lycia

In order to gain a more comprehensive understanding of the site, its context within Coastal Lycia should be examined. There are many important cities and settlements located in the area such as Telmessus, Pinara, Xanthos, Patara, Antiphellos, Cyaneae, Myra, Limyra, Corydalia, Olympos, and Phaselis to name but a few (Figure 3.7). Even though all of these sites provide invaluable information regarding Coastal

³³⁹ Zavagno 2021, p. 170.

³⁴⁰ Bouras 2002, p. 501.

³⁴¹ Bouras 2002, p. 501-2.

³⁴² Bouras 2002, p. 502.

³⁴³ Akyürek 2020, p. 296.

³⁴⁴ See above, p. 99.

Lycia, within the scope of this study not all of them can be addressed. In this part of the thesis, only the settlements that provide context for the chosen site, in historical, architectural, and religious contexts will be briefly examined. These settlements are Telmessus, Xanthos, Letoon and Patara, Myra, and Andriake.³⁴⁵ To understand the region, the individual cities will be examined, beginning with the westernmost, Telmessus, and proceeding east to Myra.

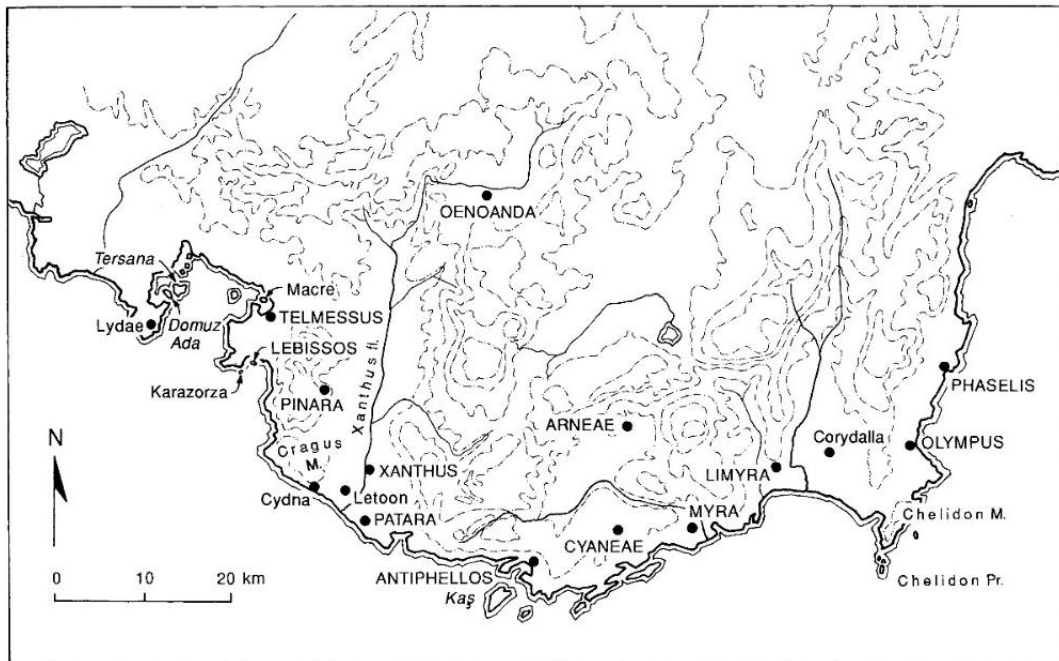


Figure 3.7 Map of the Lycian Shore (Foss 1994, p. 4)

Lycia was characterized above all by settlements (both small and large) and classical cities.³⁴⁶ Since Lycia's connections to the Mediterranean region were primarily maritime, its three principal cities all had ports where they could access the outside world: Patara served as the port for Xanthos and its surroundings, Andriake served as the port for Myra and its surroundings, and Phoenix served as the port for Limyra and its surroundings.³⁴⁷ Many other coastal settlements also had smaller harbours or landing points (*skalai*), allowing them to utilize maritime transportation. With the

³⁴⁵ The cities will be described briefly as this section only aims to underline the place and significance of the settlements within the context of Coastal Lycia.

³⁴⁶ Ruggieri 2001, p. 147.

³⁴⁷ Akyürek 2016, p. 467.

significant ports, they formed the infrastructure to enable interregional trade. At the same time, the river valleys linked the highland regions with the towns and their coastal harbours, integrating the interior's commercially valuable goods into the coastal economy and the system of interregional trade.³⁴⁸ The region houses countless monuments ranging from temples, theatres, and agoras but the churches are especially encountered in the centre of the cities or on their outskirts: four are found in Xanthos and two chapels, two at Tlos, at least two in Patara, one in Pinara, four at Gemiler Island, at least two at Kyaneai and three chapels, two at least in Limyra, five in Andriakè; to cite the few main examples.³⁴⁹

3.3.2.1 Telmessos

Starting from the western border of Lycia, the first city (and the closest site to Gemiler Island, only 12 km away) that will be described is Telmessos. Telmessos was the largest city that was located in the Fethiye Gulf.³⁵⁰ It was later called Anastasiopolis and then Makri.³⁵¹ Due to its geographical location, it is deduced that Telmessos had a close commercial connection with different parts of the ancient world, both by sea and by land. In addition, the city has always been a preferred centre for settlement, as it had fertile coastal plains in its immediate vicinity.³⁵² Even though the city fell under the occupation of various states both from the east and the west, and was exposed to the devastating effects of earthquakes, thanks to favourable opportunities granted by its geographical conditions the city lived on through the centuries.³⁵³

The ancient city, which was located on a low area alongside the port, has almost entirely been replaced by new construction and urban development. This presumably

³⁴⁸ Akyürek 2016, p. 467.

³⁴⁹ Sodini 2009, p. 18.

³⁵⁰ Foss 1994, p. 4.

³⁵¹ Foss 1994, p. 4.

³⁵² Doğan 2009, p. 57.

³⁵³ Doğan 2009, p. 57.

continued to be the site of the major settlement in Late Antiquity.³⁵⁴ In 1957, the city was severely damaged by the earthquake that struck southwestern Asia Minor, and almost all remaining buildings were destroyed, except for those built on rocky slopes; the ruins of the city were then pushed into the sea to create a new harbour and sightseeing area.³⁵⁵ Between the extensive destruction of earthquakes and modern development, the only surviving remnant is the well-known Lycian sarcophagus next to the present City Hall and some parts of the fortification walls from the Medieval period.³⁵⁶ The Tomb of Amyntas (Figure 3.8), a rock tomb with a colossal façade that resembles a temple, is the most notable monument in Telmessos that has survived, and even though the exact dating of the tomb is unknown, it is usually placed around the 4th century BCE.³⁵⁷ Due to a lack of appropriate measures, the tomb has been considerably damaged by vandalism as well as material decay and deterioration.



Figure 3.8 Telmessos, the Tomb of Amyntas (Author 2020)

³⁵⁴ Foss 1994, p. 5.

³⁵⁵ Bean 1978, p. 39.

³⁵⁶ Foss 1994, p. 5.

³⁵⁷ Kuzmin 2017, p. 219.

3.3.2.2 Xanthos and Letoon

The archaeological sites of Xanthos and Letoon are located in the delta plain of the river Xanthos, a graben that has been active since the Pliocene ended in southwest Turkey.³⁵⁸ Perched on a rocky outcropping to the left of the river, The city of Xanthos looks down over at the delta's apex.³⁵⁹ The Xanthos Valley, located in western Lycia, is the region's biggest and most fertile land and was home to numerous settlements, the most notable of which was the city of Xanthos, six miles inland, which boasted a renowned temple dedicated to the goddess Leto.³⁶⁰ The grandiose shrine of the Letoon, constructed on a limestone slope to the right of the river, is located five km downstream. Moreover, the plain also has Lycian fortifications and the magnificent harbour of Patara in the southeast, which was established during the Hellenistic period but reached its zenith during the Roman.³⁶¹ Xanthos was the largest city in Lycia, according to Strabo's Geography (14,3,6).

Throughout its early history, Xanthos remained the most significant city in Lycia and it too had three votes in the Lycian League. Even though Xanthos was no longer a leading city when Rome first rose to power, it was still one of the six most important Lycian towns and the federal sanctuary for the Lycians was still the Sanctuary of Leto, three km from Xanthos and maintained by the city.³⁶²

It is difficult to envision what Xanthos looked like in Antiquity as the only remaining structures are the city walls, which date to several different historical periods, the Lycian acropolis, the Roman baths, the theatre and the agora, two sizable Byzantine basilicas, a number of pillar-tombs that make up the site's main features, and the foundations of the famous Nereid Monument, also a tomb, now housed in the British Museum (Figures 3.9, 3.10).

³⁵⁸ Bousquet and P  choux 1984, pp. 33-44.

³⁵⁹ Fouache *et al* 2012, p. 38.

³⁶⁰ Foss 1994, p. 9.

³⁶¹ Fouache *et al* 2012, p. 38; des Courtils 2003.

³⁶² Des Courtils and Cavalier 2001, p. 1.

During the Early Byzantine period, Xanthos had enormous prosperity, as was the case for the other cities of Lycia (including Gemiler Island) and two distinct architectural structures that were in great demand were luxury houses and churches.³⁶³ In Late Antiquity, the Lycian acropolis underwent significant change as ancient monuments and structures were demolished to make room for an extensive construction that appeared to be a residential complex, possibly for the local bishop.³⁶⁴ The main building of the complex seems to resemble a basilical church with narthex, *exonarthex*, and atrium.

Several churches also were built in Late Antiquity, for instance, a large basilica (74m x 29m) was erected on the east side of the major north-south street.³⁶⁵ It had the common plan of three aisles with an atrium, and narthex but also a tetraconch baptistery. It had adjacent rooms that were accessed from the north aisle. Its apse was decorated with marble, its nave and aisles with mosaic, and its narthex had both marble and mosaics.³⁶⁶

The other two structures from this period are located in the upper acropolis: a small chapel and a large basilica. The basilica included an atrium, side porticoes, and outbuildings to the east. A narthex, which is clearly distinct from the atrium, opened into the three aisles of the church and these aisles were divided by colonnades supported by stylobates. The structure is attributed to the end of the Protobyzantine period, presumed to be erected sometime before 550 CE. The size of the church and the existence of porticoes and a sizable atrium suggests that this structure was once a significant monument. Given its isolation, the absence of adjacent homes, and its elevated position, it is likely that this building served as a pilgrimage church, likely dedicated to a saint. The triconch may have served as a chapel for the saint's cult's funerals. The basilica was probably abandoned during the Arab raids in the 7th century.³⁶⁷ There are three other churches found on the site. One of them is to the

³⁶³ Des Courtils and Cavalier 2001, p. 1.

³⁶⁴ Foss 1994, p. 10.

³⁶⁵ Des Courtils and Cavalier 2001, p. 9.

³⁶⁶ Foss 1994, p. 10.

³⁶⁷ Des Courtils and Cavalier 2001, pp. 9-10.

west of the Roman agora, the second to the southwest corner of the Roman agora, and the third to the center of the lower square.³⁶⁸



Figure 3.9 Xanthos, the theatre (Author 2020)



Figure 3.10 Xanthos, the Lycian acropolis (Author 2020)

Letoon, located three km southwest of Xanthos, was a religious complex that included the Ionic temple of Leto, a Doric temple of Apollo, and a smaller temple of Artemis sandwiched between them, all erected around a natural rock outcropping.³⁶⁹ As mentioned earlier, Leto and her children were the national gods of Lycia and the

³⁶⁸ Des Courtils and Cavalier 2001, p. 10.

³⁶⁹ Foss 1994, p. 12.

Letoon was the federal sanctuary of the Lycian League. National festivals were celebrated here, and the priests of this place were considered like the abbots of the league.³⁷⁰ There are three temples side by side in the centre of the city. One of these temples is in Doric order, dated to the second half of the 2nd century BCE; the other is from an earlier date, is larger and of the Ionic order, and between the two is a smaller temple, dating back earlier and known to be dedicated to Artemis and the other two are presumed to be dedicated to Leto and Apollo (Figure 3.11). A sacred path flanked by monuments led to the temples, and beyond it was a large, nymphaeum dedicated by Hadrian.³⁷¹



Figure 3.11 Letoon, temple of Leto (Author 2020)

The temples, stoa, theatre, and nymphaeum date back to the Hellenistic and Roman periods, however, there is also a church located on the site with a classical column drum used as an altar and other repurposed materials such as classical inscriptions found in its stonework.³⁷² The dating of coins and pottery suggests that the church was built during the 6th century and was in use for approximately a hundred years.³⁷³ The basilical was directly to the east of the nymphaeum. The apse of the church had a *synthronon* and an altar table placed on a reused fluted column. The south aisle was

³⁷⁰ Bean 1978, p 62-63.

³⁷¹ Foss 1994, p. 12.

³⁷² Harrison 2003, p. 4.

³⁷³ Harrison 2003, p. 4.

connected to a triconch chapel which is, as mentioned earlier, is observed commonly in Lycian churches of the period. The structure may have been a monastery, as there were numerous side buildings, including rooms with apse which may have been chapels and a grave chamber. The structure was rich in decorative elements. The *synthronon* was covered with marble, while the aisles were covered with mosaics and the nave with opus sectile.³⁷⁴ Xanthos, together with the site of Letoon, has been a UNESCO World Heritage Site since 1988.³⁷⁵

3.3.2.3 Patara

One of Lycia's most significant harbours, Patara served as a Hellenistic naval station and administrative hub before being embellished by the Romans with the customary array of opulent public structures. Patara was the birthplace of St. Nicholas of Myra.³⁷⁶ It also functioned as the harbour of Xanthos and its environs.³⁷⁷ The settlement was one of the most prosperous cities of not only Lycia but also Asia Minor during the three hundred years of Roman rule and continued its urban existence uninterrupted during the transition to the Eastern Roman period.³⁷⁸

There are two churches among the remains that are attributed to the Byzantine period; a sizable basilica in the city's western region (Figure 3.12) and a smaller church on the Acropolis.³⁷⁹ The City Basilica is a transept basilica with a nave, two aisles, and with a semi-circular apse. Its aisles surround the transept and continue towards the east. As indicated by the templon stylobate, the *bema* was surrounded by a U-shaped templon. The floor of the *bema* is paved with marble and *opus sectile* and the transept floor is with bricks.³⁸⁰ The main entrance to the atrium is not from the west. This is unusual since that was a common practice in the Late Antique

³⁷⁴ Foss 1994, p. 13.

³⁷⁵ <https://whc.unesco.org/en/list/484/> (last accessed on 28.10.2022).

³⁷⁶ Foss 1994, p. 14.

³⁷⁷ Sodini 2009, p. 18.

³⁷⁸ İşkan 2020, p. 137.

³⁷⁹ Foss 1994, p. 15.

³⁸⁰ Ceylan and Erdoğan 2016, pp. 206-7.

period. The entrance was instead through two large doors. One of them is located on the northern wall of the narthex and the other to the south arcade of the atrium which could be the result of the urban layout of Patara in the 5th century.³⁸¹



Figure 3.12 Patara, the Kent Basilica as seen from above
(<https://i4.hurimg.com/i/hurriyet/75/770x0/59d5e2367152d84cb842c777.jpg> [last accessed on 17.10.2022])

The plague in the 6th century and later the Arab raids in the 7th and 8th centuries caused the city to weaken and shrink in size. In the 12th century, the city was shrunk once again for defensive purposes to the south of the harbour but partial uses continued in the areas outside the city walls.³⁸² The remains include theatres, *bouleuterion*, city walls, a necropolis, a lighthouse, aqueducts, tombs, and the well-preserved Arch of Medustus.

3.3.2.4 Myra and Andriake

The last city that will be described is Myra. Even though it is located quite far from the study area, Gemiler Island, it is important to mention since not only it bears connections to Gemiler Island in terms of religion (as it too was associated with the

³⁸¹ Ceylan and Erdoğan 2016, pp. 206-7.

³⁸² İşkan 2020, p. 137.

devotion of Saint Nicholas), but also it was the metropolis of the Lycian province. Myra was presumably founded as early as the 5th century BCE and rose to prominence in the Lycian League by the 2nd century BCE.³⁸³ Late Antiquity saw great prosperity in the area. Its phenomenal expansion in the 6th century – possibly the most prosperous time in its history – was immediately followed by a sharp downturn, with only a little revival in later decades.³⁸⁴ Many of the structures from the period still remain in the region.³⁸⁵

The life of a local saint and miracle worker named Nicholas, abbot of Holy Zion who died in 564, gives an incredibly detailed account of the surroundings during Justinian's reign and provides a wealth of information about city and rural life.³⁸⁶ Three structures in the city are mentioned in *The Life of Nicholas*: the cathedral, which is devoted to St. Irene (or Holy Peace), the bishop's residence, and the well-known church of the earlier St. Nicholas. A full complement of public buildings, many of which were constructed in Late Antiquity, are mentioned in the biography of the earlier St. Nicholas, which provides more information on geography and public buildings by referencing various buildings and locations.³⁸⁷

Myra was a thriving city with a sizable population; it preserved the bustling activity of a classical metropolis and had the usual complement of public buildings.³⁸⁸ The impressive Roman theatre, the Andriake harbour facilities, and the Church of St. Nicholas are just a few of the numerous Roman and Byzantine structures still standing today that serve as evidence of the city's prosperity (Figure 3.13).³⁸⁹

The Church of St. Nicholas includes three different building periods. The first period is presumed to date to the 6th century, however, the plan type is unknown. The second phase includes a basilical plan and the structure still survives (Figure 3.14).

³⁸³ Fant and Reddish 2003, p. 255.

³⁸⁴ Foss 1994, p. 23.

³⁸⁵ Harrison 1963, p. 118.

³⁸⁶ Foss 1994, p. 23.

³⁸⁷ Foss 1994, p. 24.

³⁸⁸ Foss 1994, p. 26.

³⁸⁹ Akyürek 2015, p. 22.

Lastly, the structures added to the church in a later period are dated to the 11th century.³⁹⁰ The church of St. Nicholas is on the provisional list of UNESCO.³⁹¹



Figure 3.13 Myra, the south slope of the Acropolis, the Roman theatre (Akyürek 2015, p. 28)



Figure 3.14 Myra, St. Nicholas Church
(https://upload.wikimedia.org/wikipedia/commons/thumb/d/d4/Noel_Baba_Kilisesi..._-_panoramio.jpg/1024px-Noel_Baba_Kilisesi..._-_panoramio.jpg [last accessed on 17.10.2022])

The harbour's remains provide evidence that trade, particularly in grains, was vital to the city's economy and Myra served as the main conduit for communications between inland Lycia and the outer world, as *The Life of St. Nicholas* in particular indicates.³⁹² Myra was one of the cities of Lycia to benefit from long-distance trade as the interregional trade expanded and the cities on the coast with suitable harbours

³⁹⁰ Peschlow 1975, pp. 342-45.

³⁹¹ <https://whc.unesco.org/en/tentativelists/1399/> (last accessed on: 13.10.2022).

³⁹² Foss 1994, p. 26.

profited from the advantages of being a part of this trade.³⁹³ The various regions' success was intertwined because trade connected them and made it possible for towns to grow in even unfavourable locations. The remains of Myra and its surroundings provide a wealth of knowledge about the region in Late Antiquity and demonstrate how the city and country coexisted in prosperity, with the 6th century seeing the peak of activity in both seaports and isolated mountain valleys.³⁹⁴ During the 7th century, like the other Lycian cities, Myra and its environs also suffered from Arab raids, earthquakes, and plagues. The city partially recovered in the 11th and especially in the 12th centuries, however, it never regained the prosperity it once had in Late Antiquity.³⁹⁵

About 5 km to the southwest of the ancient city of Myra, Andriake was built around a harbour that the mouth of the River Andriakos had created that is now entirely covered in sand.³⁹⁶ The harbour began to be extensively used in the Classical period and remained a central harbour for the region throughout the Hellenistic, Roman, and Byzantine periods.³⁹⁷ The settlement was a flourishing, busy place in Late Antiquity. After Myra was declared the capital of Lycia during the rule of Theodosius II, Andriake gained even greater importance due to its location as the port of Myra, and its economic diameter grew.³⁹⁸ Andriake's port served as both a commercial harbour and a small-scale manufacturing hub that produced goods for export, as indicated by several workshops (Figure 3.15).³⁹⁹ Because of its harbour and strategic location, Andriake was a vital station for ships carrying grain from Myra Egypt to Rome and eventually to Constantinople.⁴⁰⁰ Along the main harbour street, there were several shops that were erected in the 3rd century CE according to ceramic and coin finds. The area was at its peak in the 4th and 5th centuries and was

³⁹³ Akyürek 2015, p. 465.

³⁹⁴ Foss 1994, p. 30.

³⁹⁵ Akyürek 2013, p. 23.

³⁹⁶ Hellenkemper and Hild 2004, p. 439.

³⁹⁷ Çevik *et al.* 2014, p. 226.

³⁹⁸ Çevik *et al.* 2014, p. 228-9.

³⁹⁹ Akyürek 2016, p. 475.

⁴⁰⁰ Borchhardt 1975, p. 66.

later abandoned in the 6th century.⁴⁰¹ Due to the increase in port circulation, intense construction activity was carried out in Andriake during this period; five of the six churches in Andriake are dated to the end of the 5th century.⁴⁰² The fortification walls on the northern side of the settlement, which resemble the fortification walls dating to the same periods in the cities of Aperlae and Olympos, are presumed to have been built around the 6th and 7th centuries. The fact that Andriake is not mentioned in medieval portulans suggests that the port lost its significance after the Early Byzantine Period.⁴⁰³ Due to the lack of excavations in this region, a few assertions made by ancient authors serve as the most important source for information on the history of the settlement, along with the archaeological remains found above ground.⁴⁰⁴



Figure 3.15 Andriake, the harbour settlement (Akyürek 2015, p. 32)

⁴⁰¹ Akyürek 2016, p. 474.

⁴⁰² Çevik *et al.* 2014, p. 229.

⁴⁰³ Çevik *et al.* 2014, p. 229.

⁴⁰⁴ Forstenpointner *et al.* 2007, p. 202.

3.4 Archaeological and Architectural Characteristics of Gemiler Island

3.4.1 Urban Structure

In this study, the names given to the buildings by the Japanese team who conducted the excavation will be used. The peak of the island roughly reaches 95 m from which it extends in two ridges, one on the northeast axis and the other northwest. The urban layout of the settlement is divided into two zones by a long masonry wall.⁴⁰⁵ The southern side of the island is abrupt, rocky, and exposed to wind and sea waves. The northern side has a more agreeable slope, gradually inclining down towards the channel between the mainland and the island. This side has been favoured by the settlers throughout its history as it provided the perfect harbour and was suitable for building transportation facilities.⁴⁰⁶ Most of the structures including the basilicas are in this northern sector.⁴⁰⁷ As it is stated earlier, the settlement developed mostly on the northern side of the island due to the milder slope and less exposure to winds from the open sea.⁴⁰⁸

The sea was a great asset to the settlement. The city and its environs became prosperous thanks to the sea trade, so much that even marble decorations were exported from Constantinople, as were the craftsmen and workers for the frescoes. Furthermore, in the flooring of churches and baptisteries, mosaics showing high-quality local craftsmanship can be seen.⁴⁰⁹ The masonry seems to be Lycian, with the cutting and placement of the blocks being similar to that of the Isaurian style.⁴¹⁰ Despite being a great asset, the sea also posed a danger as it left the settlement open to attacks from the sea. Interestingly there are no military buildings or any other structure to protect the residents from such possible assaults.

⁴⁰⁵ Tsuji 1995, p. 13.

⁴⁰⁶ Asano 2010, p. 17-18.

⁴⁰⁷ Asano 2010, p. 17-18.

⁴⁰⁸ Filipović 2013, p. 199.

⁴⁰⁹ Ruggieri 2019, p. 286.

⁴¹⁰ Ruggieri 2019, p. 286.

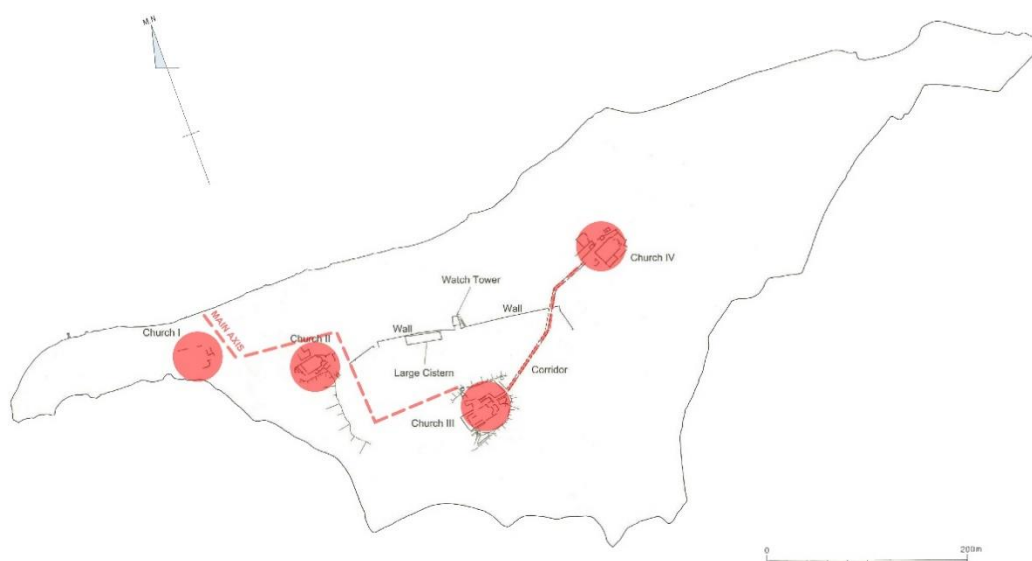


Figure 3.16 Gemiler Island, churches I, II, III, and IV on the main axis (by the author after Asano 2010, p. 5)

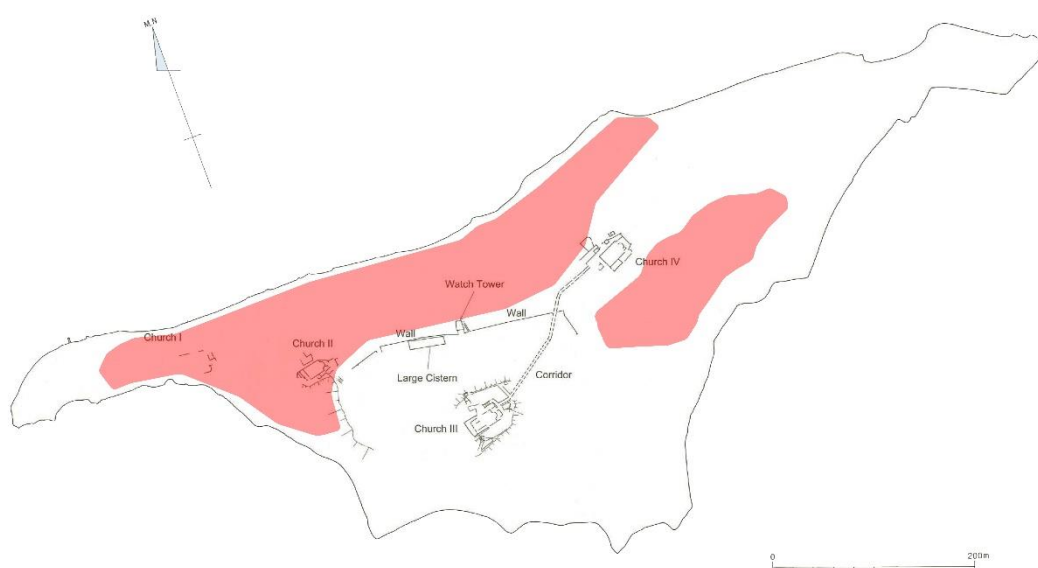


Figure 3.17 Gemiler Island, areas where the residential structures are densely located (by the author after Asano 2010, p. 5)

The settlement on Gemiler Island had a sizable population which is evident in the building of four churches and the large cistern on the relatively small island.⁴¹¹ The

⁴¹¹ Filipović 2013, p. 199.

urban planning of the settlement also is keyed to the locations of its four churches, each of which is disproportionately large compared to the civil buildings and is accessed by the main transport artery.⁴¹² The four churches are aligned on the main axis and are surrounded by buildings of different natures, both civil and religious (Figure 3.16). Although houses and residential structures can be found all over the island, they are mostly concentrated on the northern side because the gentler slope there is more suited to construction (Figure 3.17).

The settlement's main axis stretches from east to west, connecting the four churches and the urban structure follows this layout; the districts surrounding the churches have distinct qualities.⁴¹³ Church I is located on the lowest point of the ridge, near the coast. It was surrounded by many buildings that are now collapsed. To the northeast of Church I, the road system begins and this is where the main entrance to the city is located as the height above sea level is not that great. This allows Church I to be easily accessed from the sea.⁴¹⁴ Church II is halfway up the ridge and Church III is on the top, on the eastern side of the mountain. Following the slope, Church IV is reached through the large passageway stretching from Church III. This, or the Corridor as it is called, is one of the most impressive and distinct structures on the island and runs for over 160 m. Although the entirety of the settlement is adorned with churches, residential structures, burial grounds, cisterns, and harbour facilities alike, clearly Church III was planned and built to be the core of the settlement. While Church III stands isolated on top of the island, Church II and Church IV were built near residential areas with burial grounds adjacent (Figure 3.18). It can be seen that a zoning system for the districts and structures according to their altitude was implemented.⁴¹⁵ As said, on the highest point is Church III and its immediate environs are therefore empty. Church II, Church IV, and their burial areas are located next, and a little further down is the residential district proper. On the northern coast, the harbour facilities are located. Residential buildings can in fact be found all over

⁴¹² Filipović 2013, p. 199.

⁴¹³ Ruggieri 2019, p. 291.

⁴¹⁴ Ruggieri 2019, p. 291.

⁴¹⁵ Nakatani and Taki 2010, pp. 150

the island. However, they are focused mainly on the northern sector and are mostly located along the natural ridges.⁴¹⁶

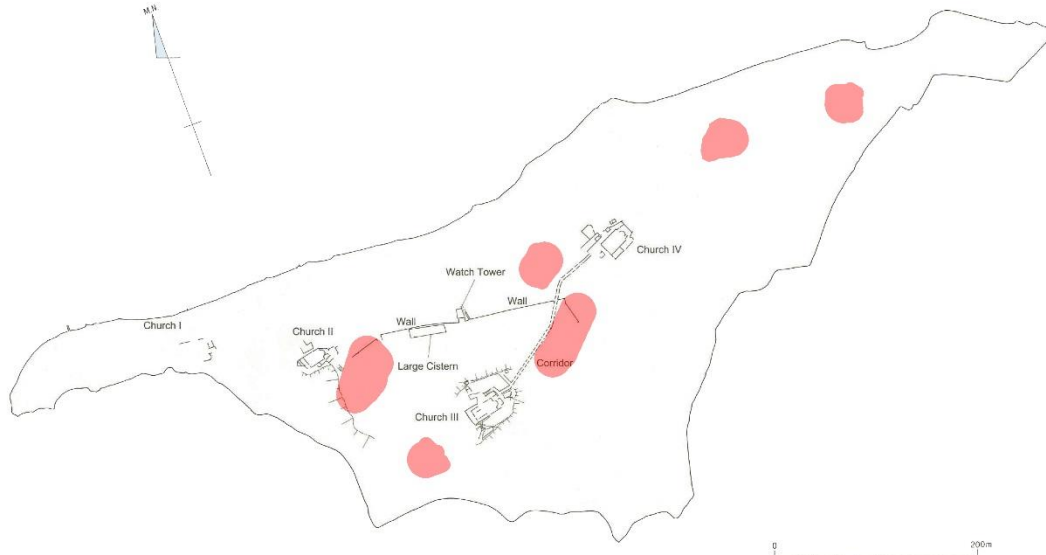


Figure 3.18 Gemiler Island, areas where the burial structures are densely located (by the author after Asano 2010, p. 5)

Apart from the Long Wall (a structure that spans more than 160 m along the northern edge of the settlement), there are no provisions for the protection of the settlement against possible attacks. Not only that, but it is unknown whether public facilities ever existed in the city.

The city also lacked the recreational spaces one might see in other settlements of the time.⁴¹⁷ The layout of the open spaces like plazas and streets cannot be at present identified due to the debris that covers the surface.⁴¹⁸ Because of that, it is not possible to understand the exact shape of the urban tissue and whether the street system was developed only along the ridges or if it had geometric, that is to say classical, urban planning.⁴¹⁹

⁴¹⁶ Nakatani and Taki 2010, pp. 150

⁴¹⁷ Ruggieri 2019, p. 290.

⁴¹⁸ Ruggieri 2019, p. 290.

⁴¹⁹ Nakatani and Taki 2010, pp. 150.

3.4.1.1 Religious Buildings

There are four churches on Gemiler Island. They were numbered by the Japanese team according to their order on the main axis. In this thesis, these names will be adhered to. In this part, these four churches, and their architectural and archaeological properties will be examined. The characteristics of these structures will be described in this order; location, historic background, plan and layout, measurements, interior, exterior, decorative elements, and the state of preservation.

3.4.1.1.1 Church I

Church I is located on the western side of the island and easily accessible from the sea. Its construction dates to the early 6th century and is believed to predate Churches II, and IV due to the design of the space behind the apse (Figure 3.19).⁴²⁰ The basilica is 40 m in length and 15 m in width including the atrium. Traces of three aisles can be seen. The southern section of the church is on the coastline today and a large part of the naos has sunk due to, waves and earthquakes. On the north is a remaining wall, made of rough ashlar and clay. The original height of the basilica is presumed to be over 5 m going by the height of the remaining wall to the north.⁴²¹

The inside face of the main apse is made of ashlar and the outside is of rubble and mortar. The ceiling has holes in to let the natural light in and an irregular vaulting. Worshipers could pass behind the apse in Church I. Whether this feature was intended to be included in the design of the other churches is not known. It can be said that the architect of Church II likely had a similar idea, but that it could not be realized due to the impenetrability of the bedrock and the construction difficulties thereby. The diaconicon is approximately one m high. Its wall is made of rubble and was later frescoed in red.⁴²² It has a covered passage going from it to the apse (Figure

⁴²⁰ Masuda 1995, p. 60.

⁴²¹ Masuda 1995, p. 56.

⁴²² Masuda 1995, p. 57.

3.20). The entrance to this passage is 2.1 m high and 1.7 m deep. Its walls are made of rubble and mortar. Behind the diaconicon, there is an annex of two stories, its wall made with rubble and brick and plastered with mortar, and a second annex located behind the passage. It also has two stories and a similar elevation to the first one.⁴²³ There is an atrium on the western side of the basilica. The atrium has a cistern that is one m deep. The south part of the cistern is cut out of the bedrock and its northern side is made of brick and ashlar.⁴²⁴ It is unknown whether the basilica had a narthex.



Figure 3.19 Gemiler Island, Church I, as seen from west (Author 2020)



Figure 3.20 Gemiler Island, Church I, annex and the tunnel (Author 2020)

The eastern wall of the basilica has collapsed; it was shared by an adjoining annex. The floor of the annex is 1.5 m higher than the apse floor.⁴²⁵ The southern wall of

⁴²³ Masuda 1995, pp. 56-57.

⁴²⁴ Masuda 1995, p. 56.

⁴²⁵ Masuda 1995, pp. 57-58.

the basilica separates it from the baptistery. In this wall is a niche that is 50 cm wide and 87 cm high. The inside of the niche is plastered but was not decorated. The niche is next to the apse wall of the baptistery and on its left is an arched window. Whether the space behind the apse was seen as a room is not known. Behind the diaconicon, there is a two-story annex. Its floor is 1.5 m higher than the diaconicon floor. The remaining wall of the annex is made of rubble, and brick, and is plastered with mortar. The plaster may have been frescoed. There is a baptistery with an apse on the southern side of the basilica. The baptistery apse was built on the bedrock. It is made of ashlar and the stones measure between 20 and 45 cm high, and between 30 and 65 cm wide. The apse wall is curved, so the inner surfaces of the relevant facing stones were cut to fit. The wall is 80 cm thick. There are remains of red fresco on the lower section of the wall. The window of the apse is presumed to be double-arched and measures 1.7 m wide.⁴²⁶

Like the other four churches, Church I had decorative elements as well. The floor of the naos was paved with a mosaic; however, this only remains in a small portion of the northern aisle. The mosaic consists of dark red, black, white, and grey tesserae which measure between 1.3 and 1.7 cm².⁴²⁷ They form a series of fyfots. In the centre of the northern aisle, there is a marble column. It is half buried in the ground. A cross is carved on the column. There are some mosaic remains near the southern wall of the baptistery as well. The northern wall of the baptistery has dark blue frescos on its eastern end. There is a horizontal, dark red line on the eastern end of the northern wall. It is located 240 centimeters above the foot of the wall. A similar decoration with saints depicted under it was found in the basilica on Karacaören Island and Church II as well.⁴²⁸ There is a standing archangel painted on the wall to the right of the apse. The drawing is enclosed with a dark red frame. The background is half green and half light blue. The archangel holds a staff in its right hand and a

⁴²⁶ Masuda 1995, p. 59.

⁴²⁷ Masuda 1995, pp. 56-57.

⁴²⁸ Tomoyuki 1995, p. 66.

scroll in its left. The angel stands on a rounded cushion and is dressed in yellow and red.⁴²⁹

Near the northern entrance to the basilica, there is a painted decoration found (Figure 3.21). It has a büst of Christ with a beard and a legend that reads EM(MANOYHA). There are small angels on either side of Christ.⁴³⁰ There is a font shaped like a Greek cross in the centre of the baptistery. Its size measures approximately 3 m². The marble covers its inner surface and is 2 cm thick.⁴³¹ A marble slab with a Roman inscription was found among the scattered pieces found in the baptistery apse.⁴³²

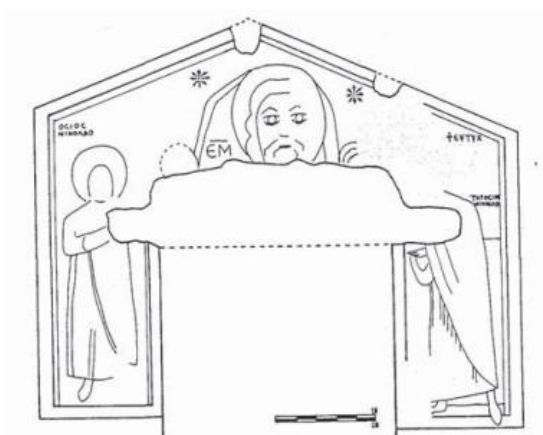


Figure 3.21 Gemiler Island, Church I, fresco (Tomoyuki 1995, p. 67)

The southern part of the naos sunk into the sea long ago due to waves and geological activities. Little more than the northern wall of the basilica remains, though the eastern section is in relatively good condition. Debris covers almost all of the floor and makes it difficult to navigate within the structure. Because no measures were taken to protect the exposed decorative elements, they have suffered damage through the years. The frescoes and the mosaics described above, unfortunately, barely remain today.

⁴²⁹ Tomoyuki 1995, p. 66.

⁴³⁰ Tomoyuki 1995, p. 67.

⁴³¹ Masuda 1995, p. 60.

⁴³² Masuda 1995, p. 59.

3.4.1.1.2 Church II

Church II is located on the western slopes of the island and can be reached by following the main path from Church I. Its construction dates back to the 6th century.⁴³³ The structure was accessed from the north, and not the west as is customary, through two entrances that led directly from the main road set up by a long bench carved into the rock.⁴³⁴ Only the apse wall, the semi-dome, and the large arch of the apse, and parts of the southern, western, and northern walls of the structure still remain.

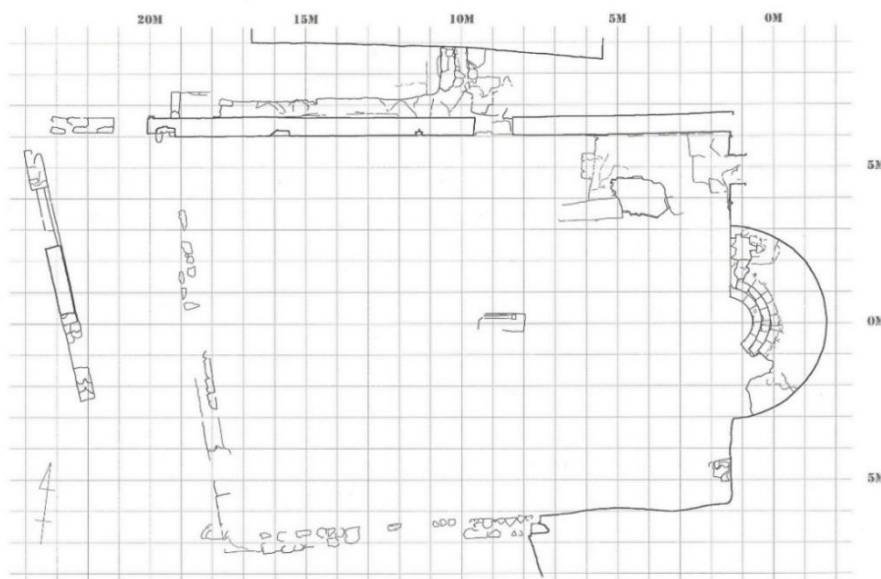


Figure 3.22 Gemiler Island, Church II, plan (Asano, 2010, p. 103)

Church II occupies a smaller space than Church I and has a rectangular but irregular plan (Figure 3.22). It is assumed to be a three-aisled basilica without a transept and gallery.⁴³⁵ The walls form a rectangle. The long side lies on an east-to-west axis and measures approximately 18 m (21 m if the apse is included). The short side of the rectangle extends from south to north and is about 12 m long.⁴³⁶ The apse is located

⁴³³ Taki 2010, p. 123.

⁴³⁴ Filipović 2013, p. 200.

⁴³⁵ Taki 2010, p. 123.

⁴³⁶ Taki 2010, p. 101.

at the east end of the church. A *pastophorion* forms a covered passage all the way around the apse and constitutes a single room. There is a passageway located on the north side of the church (Figure 3.23). The narthex is presumed to be once located on the west of the church.⁴³⁷



Figure 3.23 Gemiler Island, Church II, the northern passageway (Author 2020)

The apse is located at the east end of the church. A horizontal cornice separates its upper and lower halves – the semidome and the half-cylinder wall (Figure 3.24). The semidome measures approximately 3.5 m from the cornice. The arch of the semidome is formed by cut stones which measure 30 cm.⁴³⁸ The widths of the stones alternate.⁴³⁹ The lower part of the apse wall is made of regularly shaped rectangular stones. The wall of the arch is partially collapsed and in the middle of it is a cross-shaped window located directly above the keystone.⁴⁴⁰ The entire eastern section of the apse shows a notable difference in the construction technique compared to the north perimeter wall (between the north nave and the street) made in *opus incertum*.⁴⁴¹ The construction technique of the wall is visible through a hole in the southern half of the semidome; it has two layers of dolomite rubble piled and

⁴³⁷ Taki 2010, p. 119.

⁴³⁸ Taki 2010, p. 111.

⁴³⁹ Taki 2010, p. 111.

⁴⁴⁰ Taki 2010, p. 111.

⁴⁴¹ Filipović 2013, p. 200.

mortared to form the dome.⁴⁴² Three windows can be found in the apse, of which one which sits a little higher than the rest. The space under the windows is filled with piled up stones.



Figure 3.24 Gemiler Island, Church II, the interior of the apse wall (Author, 2020)



Figure 3.25 Gemiler Island, Church II, the exterior of the apse wall (Author 2020)

The wall outside the apse is made of dolomite rubble, fixed by mortar (Figure 3.25).

⁴⁴³ The wall on the south of the apse is built on bedrock and the lower half is cut out from it, while the northern wall is made of rubble, from ground level up; it also has

⁴⁴² Taki 2010, p. 112.

⁴⁴³ Taki 2010, p. 112.

an entrance to the *pastophorion* (Figure 3.26).⁴⁴⁴ Two niches can be seen at the north and south of the *synthronon* (Figure 3.27).



Figure 3.26 Gemiler Island, Church II, the north wall (Author 2020)



Figure 3.27 Gemiler Island, Church II, niche to the north of the synthronon (Author 2020)

The southern wall of the church is also cut out of the bedrock. It is made of rubble set on top of the bedrock.⁴⁴⁵ The eastern part of the wall measures about 4 m high.⁴⁴⁶ There are square beam holes found on the wall. They vary in size and are placed at 0.2, 0.5, 2.2, and 4.2 m from the east end of the wall. Not much can be said about the

⁴⁴⁴ Taki 2010, p. 112.

⁴⁴⁵ Taki 2010, p. 112.

⁴⁴⁶ Taki 2010, p. 112.

western walls as it barely remains (Figure 3.28). Two blocks of stone must mark the base of the wall. The wall part partially remains on the outer side where there is an arch-shaped opening is to be found. The northern wall of the church starts from the wall east of the apse and extends to the west and measures 18.5 m. It is made of dolomite rubble and was mortared. The entrance to the church through the passageway is located on this wall. This passageway presumably belonged to Church II; however remains of another structure were also found associated.⁴⁴⁷ The roof and the southwest section of Church II are in a poor state of conservation, making it difficult to understand the interior. The floor is mostly covered in debris.



Figure 3.28 Gemiler Island, Church II, the west wall (Author 2020)

On the inside face of the southern window of the apse is a fresco. Behind the apse, in the *pastophorion*, some graffiti exist (Figure 3.29). The motifs were evidently engraved in the mortar while it was still wet and because no later applications to the mortar were found, it can be argued that the graffiti date back to the year of the construction of the chapel which is thought to be of the same date as the church; hence, it is deduced that the graffiti were etched at the same time as the church's construction.⁴⁴⁸ Each motif was perhaps done by different artists and mostly consists

⁴⁴⁷ Taki 2010, p. 114.

⁴⁴⁸ Masuda and Sakurai 2010, pp. 188-197.

of boats, ships, peacocks, and figures of saints with gourd-shaped outlines and even dolphins and fish to indicate the sea (Figures 3.30, 3.31).⁴⁴⁹

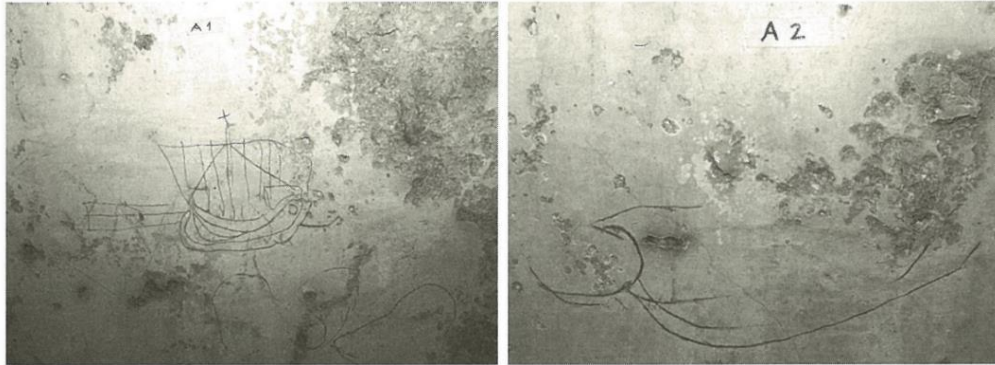


Figure 3.29 Gemiler Island, Church II, graffiti of ship (Masuda and Sakurai 2010, p. 188)



Figure 3.30 Gemiler Island, Church II, graffiti of dolphins (Masuda and Sakurai 2010, p. 194)



Figure 3.31 Gemiler Island, Church II, graffiti of the Annunciation (Masuda and Sakurai 2010, p. 193)

⁴⁴⁹ Masuda and Sakurai 2010, pp. 188-197.

Concerning the state of conservation, the apse, the northern wall of the church, and the southern wall that were set on the bedrock have survived and are in good condition due to the solidness of the ground.⁴⁵⁰ Moreover, the semi-domed apse and the half-cylinder wall on the eastern side of the church were described by Taki as being in almost perfect condition⁴⁵¹. However, after nearly two decades of being left exposed and without proper conservation measures taken, it is now slightly damaged. It can though still be said that it is still in a relatively better condition than the rest of the structure. Without appropriate measures, it will not remain so.

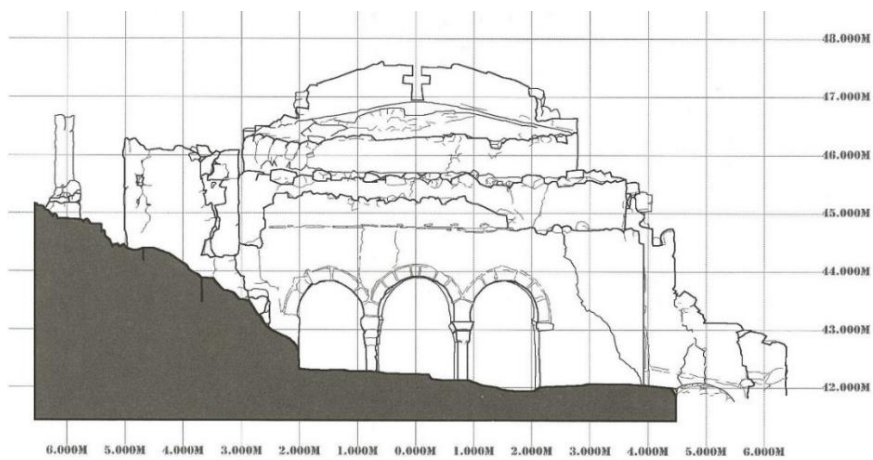


Figure 3.32 Gemiler Island, Church II, transverse section as seen from the West (Asano, 2010, p. 105)

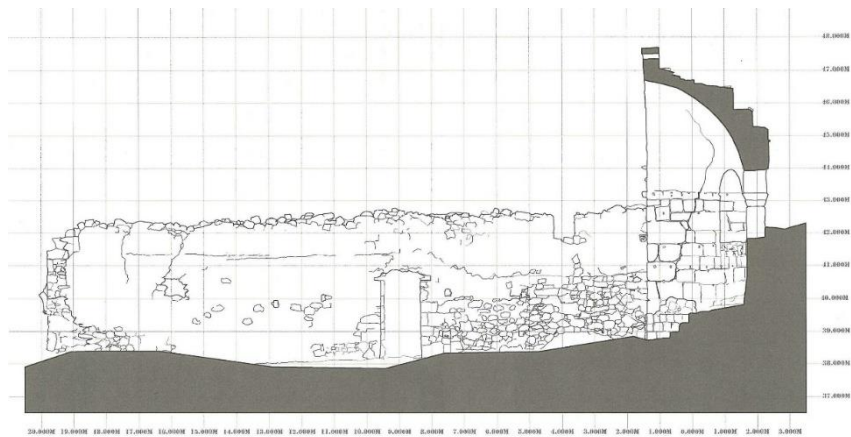


Figure 3.33 Gemiler Island, Church II, longitudinal section as seen from the south (Asano, 2010, p. 108)

⁴⁵⁰ Taki 2010, pp. 101.

⁴⁵¹ Taki 2010, pp. 120-125.

3.4.1.1.3 Church III

The complex of Church III is located in the centre of the island and is one of the largest and most impressive structures of the settlement. The path that connects Churches II and III is quite steep and absent of residential buildings. However, the area is not without structures as it is where the island's first necropolis is located.⁴⁵² Church III is connected to Church IV through the large vaulted Corridor structure and stands mostly isolated.

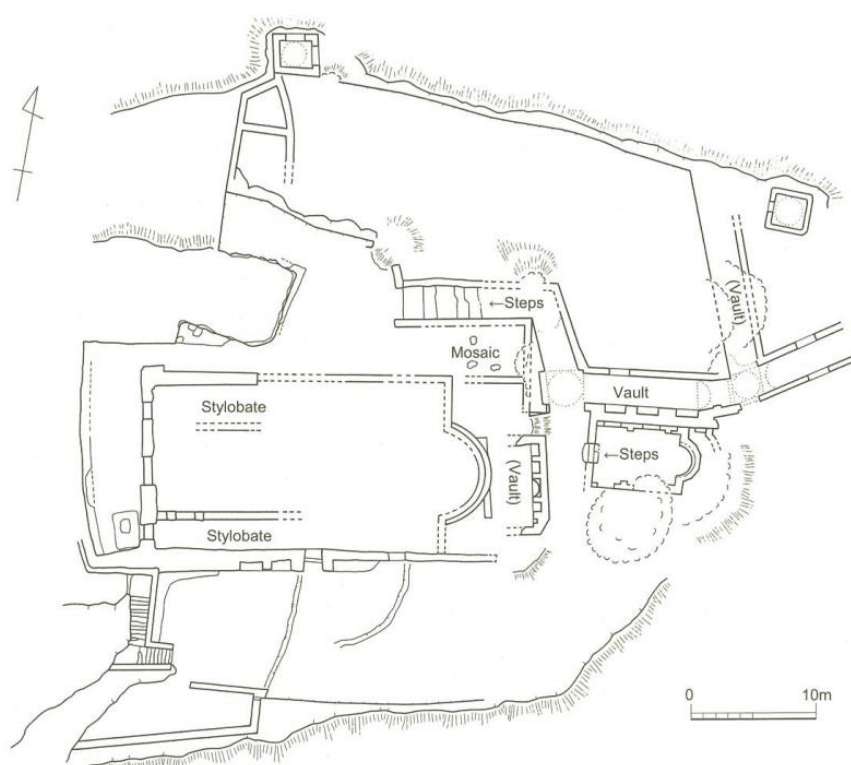


Fig.21 Plan of Church III complex

Figure 3.34 Gemiler Island, the complex of Church III, plan (Asano, 2010, p. 27)

The structures date back to the early 6th century. It was probable that the church was destroyed in the 7th century during the Arab attacks and was not later rebuilt but rather used as a burial place.⁴⁵³ During the 12th century, the semi-dome of the apse

⁴⁵² Filipović 2013, p. 201.

⁴⁵³ Fukunaga 2010, p. 75.

still existed but it too later collapsed. According to Asano, the small chapel is thought to date from the Middle Byzantine period, so it may have been rebuilt.⁴⁵⁴ The complex consists of a three-aisled basilica with an atrium to the west and a small passageway behind the apse, a single aisled chapel located on the eastern side of the basilica, and a terrace on the south (Figure 3.34). Without the apse and the atrium, the main structure of the basilica is 22.9 m in width and 13.4 by length, the site of which was cut out of the slope of the bedrock (Figure 3.35).⁴⁵⁵ There are three entrances to the structure; north, west, and south. The west door is very narrow and is so difficult to pass through; the same is true for the southern entrance as it was built on the terrace; hence, according to Masuda, it is presumed that the main entrance to the church was through the north.⁴⁵⁶

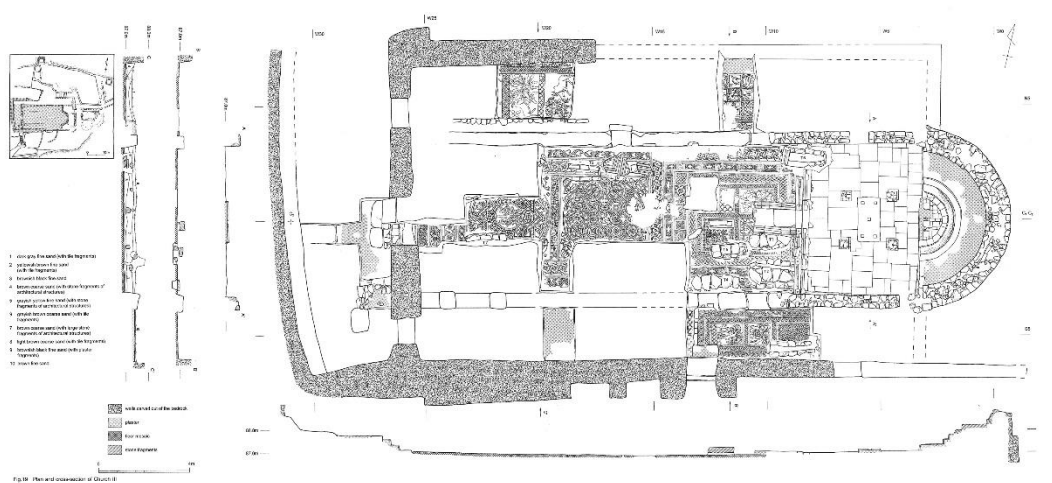


Figure 3.35 Gemiler Island, Church III, plan (Asano, 2010, p. 26)

The basilica apse is semi-circular and has a 6.5 m wide opening. The semi-dome of the apse is completely lost (Figures 3.36, 3.37). There is a wall on the outside of the semi-circular wall to make the surface flat, which measures 7 m long. Another wall was constructed parallel to it and these two walls form a narrow passageway. The ceiling of the passageway used to be vaulted.⁴⁵⁷ A *bema* precedes the apse. It was

⁴⁵⁴ Asano 2010, pp. 95-97.

⁴⁵⁵ Asano 2010, p. 28.

⁴⁵⁶ Masuda 2010, p. 61.

⁴⁵⁷ Asano 2010, pp. 29-30.

separated from the nave by the templon whose panels were made of white marble. The *bema* measures 6.3 m wide and 5.5 m long and can be reached through five doorways; two in the north aisle, two in the south, and the ‘royal gate’ in the centre of the templon. Between the *bema* and south and north aisles, stylobates for the pillars of the arcades are found.⁴⁵⁸ In the middle of the *bema*, there is an altar. Its table top is made of white marble. The *bema* area is covered in limestone pavement.⁴⁵⁹

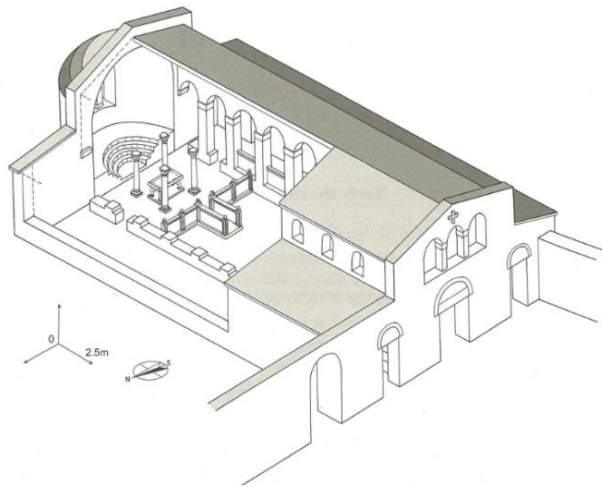


Figure 3.36 Gemiler Island, Church III, hypothetical reconstruction (Asano 2020, p. 96)

The south wall of the basilica is 5 m high and has two arched doorways that lead to the terrace. From this terrace, a view of the sea and Karacaören Island can be enjoyed. A bench cut out of rock is located in front of the southern wall. Above the bench on the wall, there are holes for wooden beams which indicates there used to be a wooden roof above the terrace.⁴⁶⁰ The southwestern half of the basilica wall was made of rubble, mortar, and some brick all of which were set on the foundation of the bedrock. This construction approach is characteristic of not only Lycia but also other Mediterranean coastal districts like Pamphylia, Caria, and Cilicia.⁴⁶¹

⁴⁵⁸ Asano 2010, p. 39.

⁴⁵⁹ Asano 2010, p. 33.

⁴⁶⁰ Asano 2010, p. 30.

⁴⁶¹ Asano 2010, p. 46.



Figure 3.37 Gemiler Island, Church III, as seen from the east (Author 2020)



Figure 3.38 Gemiler Island, Church III, south wall (Author 2020)

Five m in height, the southern wall, running to the east where it almost meets the southernmost point of the east wall, has three arched doorways that lead to the terrace (Figure 3.38). The remains of the west wall reach 8 m in height and in it are located three doorways: one gives onto the nave and the other two lead to the north and south aisles.⁴⁶² The central one has a lintel made of solid white marble (Figure 3.39).

⁴⁶² Asano 2010, p. 28.

According to Asano, it may have been a *spolia* from a Roman structure but there is no such building from that period in the settlement. The only remaining parts are the windows sills and some bits of the south and north sides. Between the west wall and the bedrock that was cut vertically, there is an open space. It is 5 m wide and 16 m long, extending beyond the west wall. This unusual shape was due to the limitation that came from the natural flat terrain here. It is assumed to have functioned as an atrium.⁴⁶³ To the east of the passageway behind the apse is a small chapel with a single aisle and a basilican plan. Its length is 9 m, including the apse. The northern wall of the structure is shared by the long Corridor that connects the complex to Church IV.⁴⁶⁴



Figure 3.39 Gemiler Island, Church III, as seen from the northwest (Author 2020)

⁴⁶³ Asano 2010, p. 28.

⁴⁶⁴ Asano 2010, p. 30.



Figure 3.40 Gemiler Island, Church III, steps leading down from the terrace
(Author 2020)

Church III was adorned with all manner of decorative elements. The floor mosaics found in the basilica are of high quality and include various figurative motifs (Figure 3.41). The church also had marble and limestone reliefs and fresco paintings on columns and walls. The semidome was assumed to have been covered by mosaics as well because of a fragment of a mosaic portraying an eye of a figure and single tessera turned up among the debris in the *bema*.⁴⁶⁵ Mosaic panels with animal figures are located in the south aisle (Figure 3.42). In the northern aisle, there are six panels of mosaic. Originally there were nine (Figure 3.43).⁴⁶⁶ On the north wall, there were painted frescoes of saints. Only parts of the frescoes were seen during the time of the excavation (Figure 3.44).⁴⁶⁷ Today, even fewer of these decorations remain. Each section of the nave was decorated differently. There is a mosaic inscription between the west and central nave.⁴⁶⁸

⁴⁶⁵ Asano 2010, p. 48

⁴⁶⁶ Masuda 2010, pp. 51-52.

⁴⁶⁷ Masuda 2010, p. 54.

⁴⁶⁸ Masuda 2010, p. 56.



Figure 3.41 Gemiler Island, Church III, floor mosaics (Author 2020)



Figure 3.42 Gemiler Island, Church III, floor mosaics in the south aisle (Author 2020)



Figure 3.43 Gemiler Island, Church III, floor mosaics in the north aisle (Masuda 2010, p. 53)



Figure 3.44 Gemiler Island, Church III, fresco in the east chapel
(Asano 2010, p. 259)

The east wall, the east half of the northern wall, and the dome of the apse are destroyed, but the southwestern half of the basilica is relatively well preserved. At the time of the excavation, a part of the floor mosaics was already exposed. And fragments of marble with cross reliefs and fluted pillars were found scattered around the structure. This led the excavation team to believe the remains had suffered from vandalism by plunderers before the studies even began. No attempts or efforts at conservation have been made since then. The basilica is surrounded by metal fences to limit entrance to the structure but the floor mosaics remain mostly uncovered, completely exposed to external damages due to natural causes.

3.4.1.1.4 Church IV

Church IV is located on the north-western side of the settlement, and it is in a relatively poor state of conservation compared to the others. The exact construction date of Church IV is unknown due to the lack of archaeological investigation. It needs further examination, but according to Masuda, it can be suggested that the church was constructed around the 6th century due to its plan being remarkably similar to the basilica on Karacaören Island.⁴⁶⁹

⁴⁶⁹ Masuda 1995, p. 79.

Church IV is a three-aisled basilica. Only the foundations remain of the main apse. The naos measures 26 by 16 m and it is surrounded by annexes. There were pieces of tesserae found in the debris so it can be said that the naos floor was once covered with mosaic. The location of the narthex is not known. There is an entrance to the southern aisle in the western wall (Figure 3.45). There is also a small diaconicon outside the southern aisle, but it may have been a later addition. The exact layout of the atrium cannot be understood. In the middle of the atrium, there is a cistern. The vaulted Corridor that connects Church IV to Church III meets the basilica at the northwest corner of the atrium.⁴⁷⁰ The walls of the basilica were made of rough ashlar and mortar while the outer area behind the apse was of rubble, mortar, and brick (Figure 3.46). Whether this use of different materials indicates different phases of construction is not clear.⁴⁷¹

There is a small annex to the north of the naos. It has an entrance which was covered by a wooden roof on its eastern wall. A cistern is found in front of it and the roof is designed in a way that would allow water to trickle into the cistern. There is a pillar in the southeast corner of the annex which indicates that the structure had a wooden roof. To the northeast of the basilica, there is a small building, 3.6 m long and 6 m wide, and an alley between the building and the annex. It is entered through the north. It had a wooden roof over its west half and a window and two niches, one in the western wall and one in the southern. There are windows in the western and southern walls. There is a cistern to the east of the structure. On the western wall of the cistern, there are two crosses painted in red.⁴⁷² To the south, there is a small chapel where there are the remains of an apse that were the same length as the naos. On the north wall of the chapel, some downpipes conducted rain water into the cistern which is how the chapel secured its supply of water.

⁴⁷⁰ Masuda 1995, pp. 79-80.

⁴⁷¹ Masuda 1995, p. 81.

⁴⁷² Masuda 1995, pp. 80-82.



Figure 3.45 Gemiler Island, Church IV, entrance to the south aisle (Author 2020)

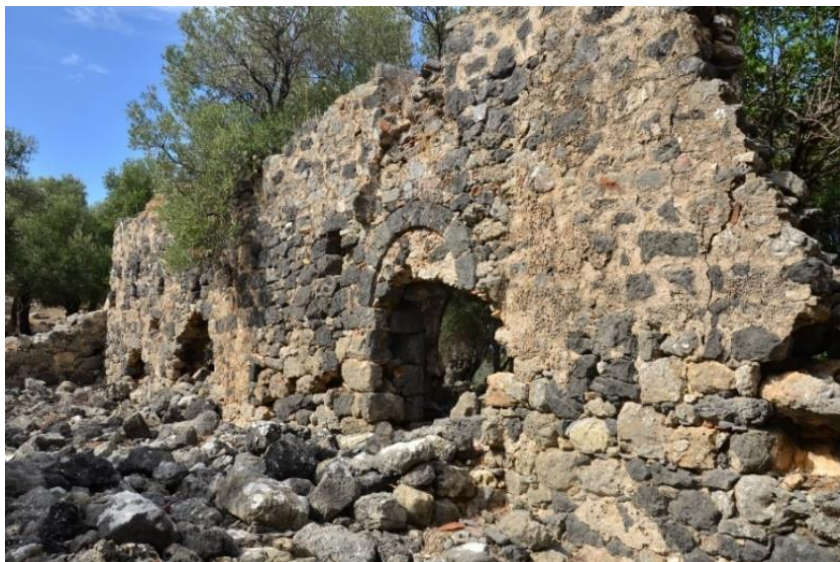


Figure 3.46 Gemiler Island, Church IV, the north wall (Author 2020)

As most of the area is covered with debris and is in a poor state of preservation, it is difficult to say much about the decorative elements. However, it seems sure that the naos floor was once covered in mosaic as there are pieces of tesserae found. The atrium is covered in a mosaic, a part of which is exposed (Figure 3.47). The southern wall of the basilica is covered with frescoes but they do not belong to the first phase

of the structure. Initially, there were three windows with frescoes but later they were filled in, plastered, and frescoed.⁴⁷³



Figure 3.47 Gemiler Island, Church IV, floor mosaics in the atrium (Author 2020)

As stated above Church IV is in a poor state of conservation. In the basilica, only the eastern part of the northern wall, the western part of the southern one, and the foundations have survived. The walls do remain almost at their original height. The rest of the structure is completely covered in debris which included architectural pieces such as capitals, columns, ambon, and templon which according to Masuda might mean that the structure had been destroyed intentionally.⁴⁷⁴ The frescoes on the walls today are even more faded and in a worse condition than when the Japanese team conducted their studies, due to almost twenty years of neglect.

⁴⁷³ Masuda 1995, pp. 80-85

⁴⁷⁴ Masuda 1995, p. 79.

3.4.1.2 Civil Buildings

3.4.1.2.1 The Corridor

Connecting Church II and Church III, the corridor is a spectacular structure that consists of parallel walls with arched openings regularly placed on both sides. The walls are made of stone. The structure runs from east to west, measuring 2.5 m in width and is 160 m in length (Figure 3.48).⁴⁷⁵ The construction date of the structure is uncertain but it can be said that it was constructed at a later date than Church III which was erected around the early 6th century. The logical assumption would be that the structure was constructed sometime between (or a bit later than) Church III and Church IV as it connects the two, however, the construction date of Church IV also remains unknown due to a lack of further archaeological investigation.



Figure 3.48 Gemiler Island, the Corridor on the eastern slope (Author 2020)

⁴⁷⁵ Nakatani and Taki 2010, pp. 128.

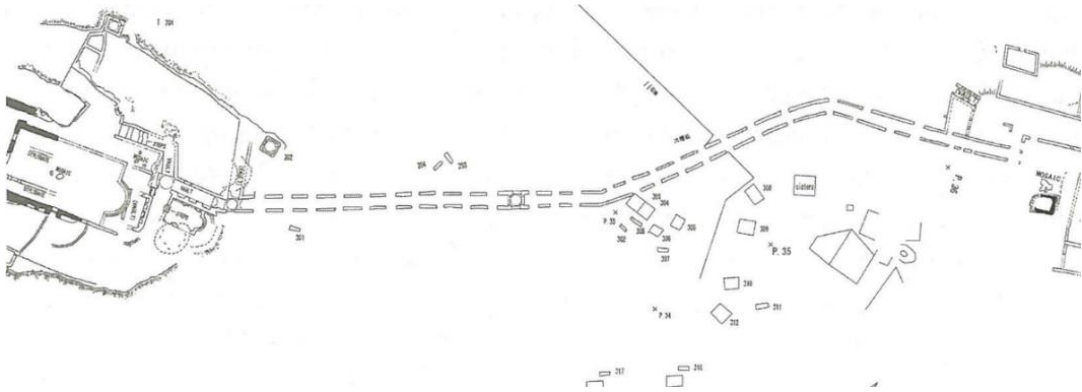


Figure 3.49 Gemiler Island, the Corridor, sketch plan (Nakatani and Taki 2010, p. 127)



Figure 3.50 Gemiler Island, the Corridor, the first domed space as seen from the south (Author 2020)

The structure starts from behind the apse in Church III and ends at Church IV (Figure 3.49). At the west end of the Corridor, there is a domed space with three openings in three directions: east, south, and north (Figure 3.50). To the north, the northern side of Church III is found. To the south, the small chapel and terrace of Church III are located. The path to the west is blocked. And to the east, there is a semidome with frescoes. According to Nakatani and Taki, there was another dome outside, to the east of the already existing semi-dome.⁴⁷⁶ Most of this dome has collapsed. In place

⁴⁷⁶ Nakatani and Taki 2010, pp. 128.

of the collapsed structure, another one was added.⁴⁷⁷ Here in the room going with the second dome, there are four arch-shaped openings to the east, west, south, and north.⁴⁷⁸

After the domed structure, the corridor continues in an east-northeast direction and reaches a third dome near which is located an inscription. Remains of frescoes decorating the walls are found (Figure 3.51). Like the second dome, the third dome also has four openings, south, north, east, and west (Figure 3.52). After the third dome, the corridor again continues for another 20 m heading northeast, at this point it changes directions towards the north and runs for another 40 m, passing the Long Wall.⁴⁷⁹ After that, it changes directions again towards the east and goes on for 40 more m before arriving west of the atrium of Church IV.⁴⁸⁰



Figure 3.51 Gemiler Island, the Corridor, the semi dome (Author 2020)

⁴⁷⁷ Nakatani and Taki 2010, pp. 128.

⁴⁷⁸ Nakatani and Taki 2010, pp. 128.

⁴⁷⁹ The Long Wall will be described below.

⁴⁸⁰ Nakatani and Taki 2010, pp. 128-129.



Figure 3.52 Gemiler Island, the Corridor, third dome as seen from the south
(Nakatani and Taki 2010, p. 130)

On both sides of the parallel side walls of the Corridor, there are arch-shaped windows placed at 5 m intervals. From the first dome to the second, 10 windows in pairs are located on the south and north walls, excluding that at the east end of the second dome. There are three windows between the third dome and the point where it changes directions. There are another three until the point where the Corridor and the Long Wall meet. The fourth one is located at the cross point and after that, there are two more windows. At the third window, the Corridor switches directions again and turns back to its original direction. After that point, there are two windows on the south, and one on the north. Then another pair of windows follows, facing each other. This pair is the last of the arch-shaped windows. From that point until the collapsed end, there are two windows on the south side and one window on the north, but they differ in shape and are not arch-shaped.⁴⁸¹ These windows were placed on the Corridor so the people walking between Churches III and IV could avoid the sun and the heat in the summer (Figure 3.53).⁴⁸²

⁴⁸¹ Nakatani and Taki 2010, pp. 130-131.

⁴⁸² Nakatani and Taki 2010, pp. 128.



Figure 3.53 Gemiler Island, the Corridor, interior view (Author 2020)

The floor is now covered with scattered pieces of rubble and is mostly not visible. The steps within the corridor are carved out of bedrock. When it was first built the entire corridor was covered by barrel vaulting which is largely lost. It only remains on the part between the first and the second domes as well as from the part where it changes direction till it reaches the Long Wall.⁴⁸³

3.4.1.2.2 The Long Wall

The Long Wall is located on the northern slope of the island and stretches 250 m in a broadly east-west direction (Figure 3.54).⁴⁸⁴ The structure starts from the southern side of Church II and continues to the east. The continuity of the wall is interrupted only when it meets the Corridor. After that point, the Long Wall continues for another 50 m towards the south before ending in a terrace-like space. The height of

⁴⁸³ Nakatani and Taki 2010, p. 130.

⁴⁸⁴ Nakatani and Taki 2010, p. 132.

the wall varies but reaches up to 5 m at certain points.⁴⁸⁵ The structure is attributed to the 6th century but its exact date of construction is unconfirmed.



Figure 3.54 Gemiler Island, the Long Wall on the north slope (Nakatani and Taki 2010, p. 131.)

The wall divides the slope into two. The northern side is mainly occupied by houses, while there are no structures to the south, possibly due to the steeper slope and unsuitability of the ground. There are entrances at several points in the wall allowing passage between the southern and northern sides. A path goes all the way along the Long Wall, turning into steps when the slope gets too steep. It leads to Church II and the residential district.

3.4.1.2.3 Large Cistern

The Large Cistern is located to the north of Church III and on the slope on which the Long Wall is built. Gemiler Island has no natural water springs or sources and due to its location does not get much rain during the summer so cisterns of various sizes can be found all over the island. Most of them are on a small scale, usually measuring around 2 to 3 m. However, the Large Cistern is bigger than all of the other cisterns,

⁴⁸⁵ Nakatani and Taki 2010, p. 132.

measuring 33 m long and 6 m wide and with a depth of 6 m (Figure 3.55). Its inner walls are heavily plastered.⁴⁸⁶ The smaller cisterns are presumed to be constructed around the same time that the adjacent houses were built. The construction of the Large Cistern is unknown. However, as there are no other water sources on the island, it can be said that the structure was likely constructed around the same time the population on the island started to grow within the 6th century.



Figure 3.55 Gemiler Island, the Large Cistern, as seen from southeast (Author 2020)

Although the vaulted ceiling collapsed long ago, the 10 buttresses at intervals of 5 m on the walls are thought to be supports for the ceiling.⁴⁸⁷ The slight curve of the columns creates an inward arc and indicates that they used to be arched.⁴⁸⁸ The cistern can be entered through the upper part of its western wall and its drain can be found to the north. On the other side of the long wall, a fountain can be found in a spot that corresponds to the drain's exit point.⁴⁸⁹

⁴⁸⁶ Nakatani and Taki 2010, p. 131.

⁴⁸⁷ Nakatani and Taki 2010, p. 131.

⁴⁸⁸ Nakatani and Taki 2010, p. 131.

⁴⁸⁹ Nakatani and Taki 2010, p. 131.

3.4.1.2.4 Residential Structures

Residential Structures lie scattered around the northern slopes and are surrounded by narrow paths that turn into steps when the slope gets too steep. From the Long Wall to the seashore, wherever construction is feasible, the residential area extends out broadly and densely on the northern hillside. According to Nakatani and Taki, it is possible that the residential area on the northern slope was built first and later expanded to the southern and western slopes as the population grew.⁴⁹⁰

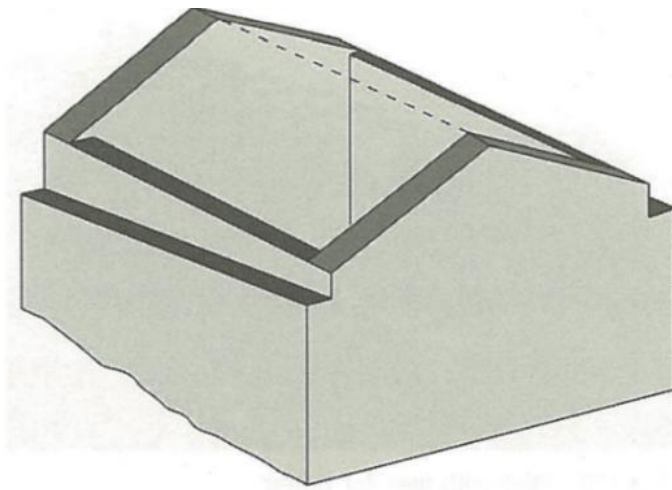


Figure 3.56 Schematic drawing of houses on Gemiler Island (Kato and Taki, 2010, p. 137)

The houses are mostly free-standing structures, most of which are made from mortar rubble. However, there are a few among them that were of good-cut masonry.⁴⁹¹ Most houses have either one or two stories (Figure 3.56). Since there were no natural springs on the island most of the houses have separate cisterns to collect and store rainwater. Due to the slope, rainwater will rapidly run back into the sea so the existence of these small cisterns was crucial to the survival of the settlers. The houses had a gutter and pipe system to collect the water and redirect it to the cistern (Figures

⁴⁹⁰ Nakatani and Taki 2010, p. 150.

⁴⁹¹ Floss 1994, p. 6.

3.57, 3.58).⁴⁹² Not much remains from the residential structures. The interiors and the surrounding area of the residential structures are covered with debris or buried under piles of rubble. Most of the walls are damaged or destroyed (Figure 3.59). Only in a few examples do the walls reach higher levels.



Figure 3.57 Gemiler Island, the wall of a residential structure with tiles with gutter (Kato and Taki, 2010, p. 137)

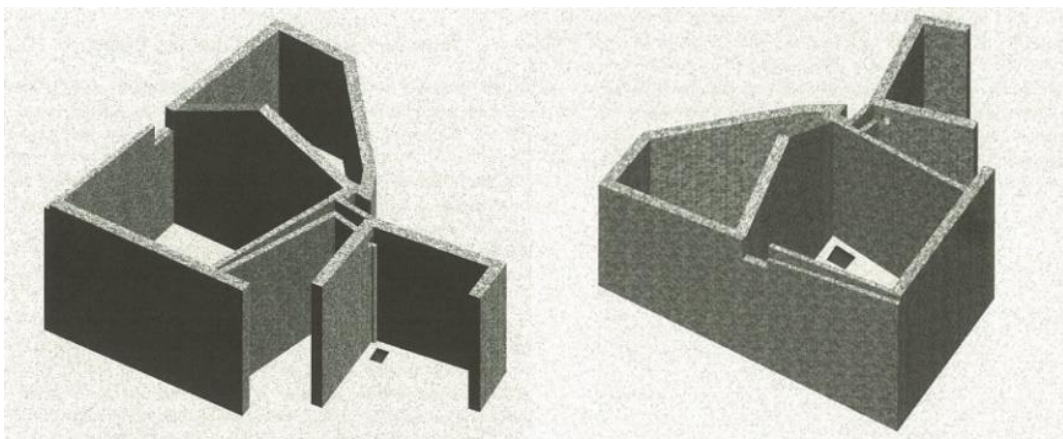


Figure 3.58 Gemiler Island, the reconstruction of gutters and pipes for rainwater gathering on a residential building (Kato and Taki, 2010, p. 139)

⁴⁹² Kato and Taki 2010, p. 136.



Figure 3.59 Gemiler Island, remains of a house on the northern slope (Author 2020)

3.4.1.2.5 Necropolis

Tombs can be found across the island, mostly on the slopes of the hills and around the churches. They are concentrated especially in three areas: around Church II, around Church III, along the Corridor, and around Church IV. There are no graveyards found around Church I. Only the graveyard to the east end of the island has been archaeologically investigated.⁴⁹³

The exact dating of the tombs is unknown however they are attributed to the 6th century. However, the tombs erected in Church III after its abolition have been dated to a later date, around the 12th century.⁴⁹⁴ There are two types of tombs found on the island (Figure 3.60). The first type of tomb is a simple pit hewn into the bedrock. The rectangle so opened often matches the size of the body that will be buried in it.⁴⁹⁵

⁴⁹³ Asano 1994, p. 406.

⁴⁹⁴ Fukunaga 2010, p. 75.

⁴⁹⁵ Asano 1994, p. 407.



Figure 3.60 Two types of tombs found on Gemiler Island (Author 2020)

Following Christian tradition, the head of the deceased is turned to the west and the grave is orientated east-west. There are exceptions to this, where the desired construction is not possible due to particularly rough and uneven bedrock. The second type of tomb is encompassed by stone walls on all four sides and covered by a vault. The inside of these tombs was sometimes divided when several bodies needed to be buried. The size of the doors to these tombs was quite small and often placed on the gabled side of the roof.⁴⁹⁶ In addition to these types of tombs, there were also tombs with the dome. Altogether there are 122 tombs found on the island.⁴⁹⁷

3.4.1.2.6 Harbour

The harbours are located mainly on the northern coast of the island stretching from west to east, over 600 m in length. Some harbour structures can also be seen to the west of Church II. There are no harbour structures on other edges, neither on the southeast nor the southwest. Most of the structures of the harbours are now underwater (Figure 3.61).

⁴⁹⁶ Nakatani 2010, p. 141.

⁴⁹⁷ Nakatani 2010, p. 142.



Figure 3.61 Gemiler Island, harbour structures on the northern shore
(Author, 2020)

3.5 Administrative Management for Gemiler Island

Understanding the administrative organization of the site is of great importance in the conservation process. Coordination between different authorities is necessary for a proper conservation plan as well as to determine and implement the right interpretation and presentation approaches for the site and to provide visitor orientation. In this part of the study, the branches and directories with which Gemiler Island is affiliated with, the administrative structures, and the hierarchy of related authorities will be described (Table 1).

According to Article 281 of the Presidential Decree no.1 on the Presidential Organization (*1 sayılı Cumhurbaşkanlığı Teşkilatı Hakkında Cumhurbaşkanlığı Kararnamesi*), the duties and jurisdiction of the General Directorate of Cultural Assets and Museums can be summarized as follows: To ensure that the movable and immovable cultural assets in the country are exposed, protected, evaluated and promoted through archaeological research and excavations; to take measures to prevent their destruction and abduction; to propose the establishment of museums, restoration and conservation laboratories and sub-units where necessary; to organize

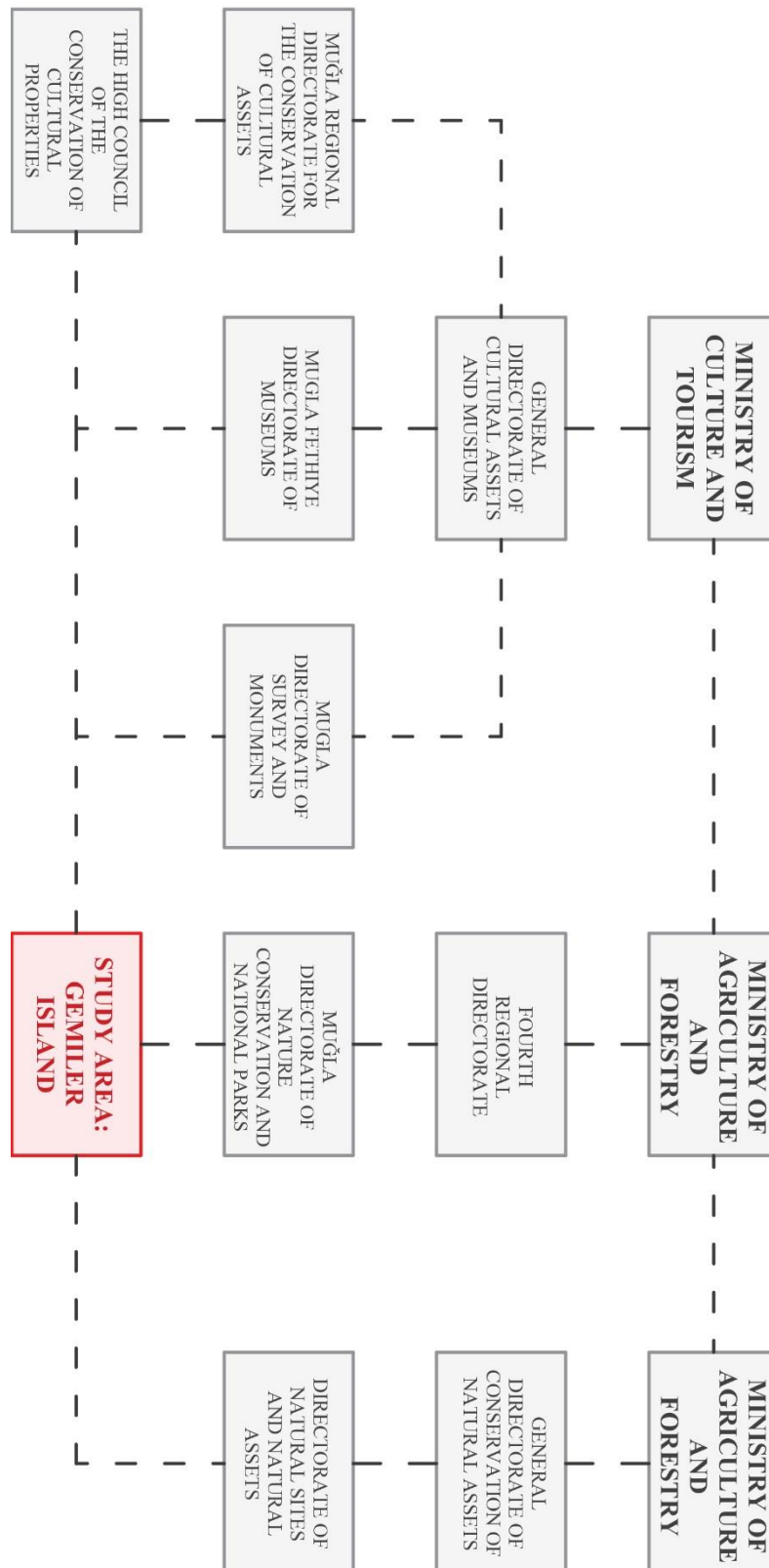
and carry out their administration and specialization works; to over go the conservation decisions taken by its sub-units and ensure their implementation.⁴⁹⁸ In order to fulfill these duties, many sub-branches exist under the jurisdiction of the General Directorate of Cultural Assets and Museums (Kültür Varlıkları ve Müzeler Genel Müdürlüğü). The three branches Gemiler Island is directly associated with are the High Council of the Conservation of Cultural Properties (Kültür Varlıklarını Koruma Yüksek Kurulu), Mugla Fethiye Directorate of Museums (Muğla Fethiye Müze Müdürlüğü), and Mugla Directorate of Survey and Monuments (Muğla Rölöve ve Anıtlar Müdürlüğü).

Since the status of the site as a first degree natural site was revoked in 2020, the influence of Muğla Directorate of Nature Conservation and National Parks (Muğla Doğa Koruma ve Milli Parklar İl Şube Müdürlüğü), a sub-branch of the Ministry of Agriculture and Forestry (Tarım ve Orman Bakanlığı) as well as Directorate of Natural Sites and Natural Assets (Doğal Sit Alanları ve Tabiat Varlıkları Daire Başkanlığı) and General Directorate of Conservation of Natural Assets (Tabiat Varlıklarını Koruma Genel Müdürlüğü) has diminished considerably.

Despite being under the jurisdiction of two Ministries and their duties being clearly defined by bodies of government, none of the above-mentioned authorities has made any attempt or work for the preservation and conservation of this area in the last twenty years. A conservation plan has not been prepared, and the site has not been investigated apart from the studies conducted by the Japanese excavation team.

⁴⁹⁸ T.C. Resmî Gazete, 10.07.2018-30474.

Table 1 The administrative structure and hierarchy regarding Gemiler Island



3.6 Immediate Surroundings of Gemiler Island

Within the scope of this study, a few nearby sites will be examined in order to acquire a more comprehensive understanding of the region and of Gemiler Island, as well as to evaluate its current state together with other sites. This part of the thesis will focus on the following sites (as well as the relations between them): Karacaören Island, Afkule Monastery, and Levissi (Kayaköy) since they are all Byzantine settlements and were in close relation with Gemiler Island in Late Antiquity (Figure 3.62).



Figure 3.62 Map showing the immediate surroundings of Gemiler Island

Although the settlement on Gemiler Island is completely independent, it is important in constructing the conservation process to evaluate it with other settlements in Coastal Lycia, both to understand its place in the historical context and to evaluate its current situation together with other remains. The Gemiler Island Area consists of the two islands, Gemiler and Karacaören, as well as the region around the modern settlement of Ölüdeniz. Ölüdeniz Lagoon is on the eastern perimeter of the area and offers a tranquil and shallow harbour, while Gemiler Island is on the western and offers a safe anchorage for boats and yachts.⁴⁹⁹ The cities and settlements of this area

⁴⁹⁹ Tsuji 1995, pp. 2-3.

prospered in Late Antiquity and played an important role in sea trade and transportation. They also provided defense against attacks coming from the open sea.⁵⁰⁰

In the area, there are a total of 11 churches. 4 on Gemiler Island, 1 on Karacaören, and 6 on the mainland.⁵⁰¹ The six churches on the mainland are: Ölüdeniz Village Church, Ölüdeniz Beach Church, and İskender Basilica in Ölüdeniz Beach and Lagoon Area; Mustafa Basilica and Basilica and Adjacent Buildings on Gemiler Beach in Bektaş Bay and Gemiler Beach Area; the Port at Markian near Karacaören Island. The construction date of the structures is unknown, but the Ölüdeniz Beach Church is known to be constructed in the 6th and 7th centuries and the Ölüdeniz Village Church is presumed to predate other basilicas in the area. Some of the churches were adorned with frescoes; mainly the Ölüdeniz Beach Church and Mustafa Basilica. On the shore of Gemiler Bay, there used to be an architectural complex but most of the structures are lost due to the restaurant and parking lot built directly on top of the complex. According to Tsuji the remains of the lower vaulted chambers and two annex buildings may be yet enough to justify a study of the complex.⁵⁰²

On the mainland directly opposite Gemiler Island there are ruins of a basilica. It is only a few hundred m away from the entrance to the valley. The structure is a three-aisled basilica and measures 25 m by 15m.⁵⁰³ There is no side apse in the basilica but there is an oblong chapel. On the eastern side of the chapel, there is a curved wall built parallel to its apse. Inside the chapel wall, there are a few niches. The floor is presumed to be paved with mosaics. Outside of the basilica, on its western side, there is a cistern.

There are still remnants of residential structures in the valley, and there are some tombs close to the shore. Despite the fact that the complex's original layout has been

⁵⁰⁰ Tsuji 1995, p. 3.

⁵⁰¹ Asano 2010, p. 5.

⁵⁰² Tsuji 1995, p. 12.

⁵⁰³ Tsuji 1995, p. 11.

lost as a result of the construction of a road connecting the beach to the settlement of Kaya, the number and type of ruins, as well as the decorative elements, and the size of the basilica (which is of a size comparable to Church II on Gemiler Island) indicate the existence of a maritime settlement.⁵⁰⁴

3.6.1 Karacaören Island

Karacaören Island is located southwest of Gemiler Island. The small island measures approximately 240 m on all sides in the shape of an equilateral triangle (Figure 3.63).⁵⁰⁵ There is no land connection with the mainland and transportation is provided by rented boats. Unlike Gemiler Island, there is no port or even a simpler structure where these boats can dock. The island is surrounded by underwater cliffs, making it difficult to reach the island. The coast of the northeast side is the most suitable point for docking.

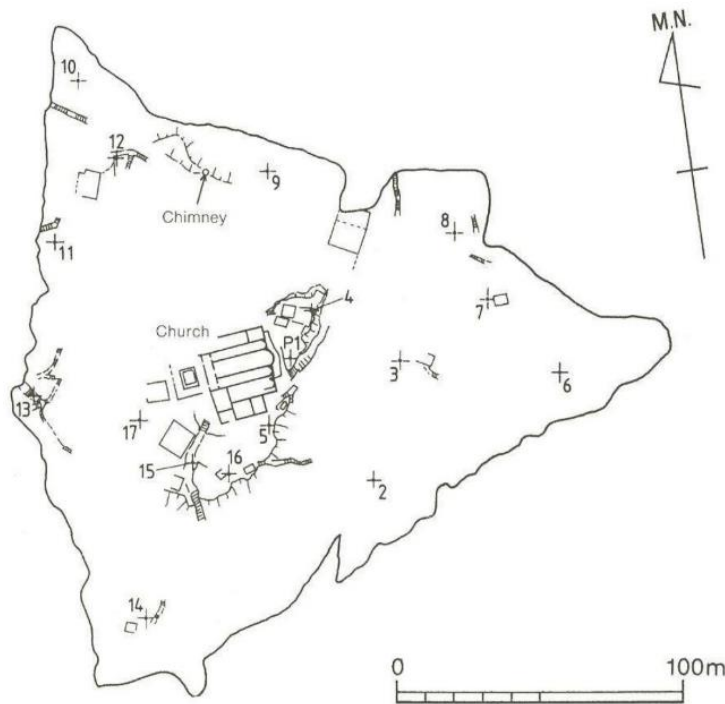


Figure 3.63 Map of Karacaören Island (Asano 2010, p. 8)

⁵⁰⁴ Tsuji 1995, p. 11.

⁵⁰⁵ Sugii and Hojo 1995, pp. 53.

The structures on the island were surveyed by the same team that conducted the excavation on Gemiler Island. Surveys and mapping were carried out in 1992, during the team's third expedition to the region.⁵⁰⁶ Karacaören Island evidently only served a religious purpose, with pilgrims and monks visiting and as a burial place for the dead,⁵⁰⁷ whereas Gemiler Island was thought to be a highly-populated area with a busy port, but the two islands maintained close relations.⁵⁰⁸

Like Gemiler Island, Karacaören was not inhabited before Late Antiquity as it has no remains and ruins that are dated back to an earlier period. It seems to have been founded and prospered around the 6th century.⁵⁰⁹ Located on the eastern end of the high plateau lies an extensive complex that consists of the main body of a basilica, a chapel, baptistery, annexes, tombs, and other structures with unidentified functions. The size of the complex and the variant masonry used on the buildings indicate that the structures were not built at the same time. The chapel and the baptistery were not part of the original complex, but when they were added is unclear. It is also unknown when the simpler decorations were replaced with rich frescoes. Further studies and excavations need to be conducted before the dating of the structures and decorations can be determined.⁵¹⁰

The massive basilica church, made of mortared rubble, has three apses and a narthex with ashlar facing. It is the grandest and most notable structure on the small island. Excluding the apse and narthex, the basilica measures 19.1 m in length and 13 in width.⁵¹¹ The main apse is approximately 5.5 m wide (Figure 3.64). A *synthronon* can partially be seen under the rubble on the floor and it is flanked by two side apses. The main apse has a triple arched window and there are no windows found in the other two apse. The basilica has two stylobates. The narthex measures 2.9 m wide.

⁵⁰⁶ Sugii and Hojo 1995, p. 53.

⁵⁰⁷ Tsuji 1995, p. 12.

⁵⁰⁸ Masuda 1995, p. 88.

⁵⁰⁹ Foss 1994, p. 8.

⁵¹⁰ Masuda 1995, p. 89.

⁵¹¹ Masuda 1995, p. 85.

The atrium is located on the western side of the basilica. The foundations of the atrium walls are partly visible and there is a cistern in the middle of the atrium.⁵¹²



Figure 3.64 Karacaören Island, the basilica, the apse as seen from the North (Author 2020)



Figure 3.65 Karacaören Island, the east wall of the basilica (Author 2020)

⁵¹² Masuda 1995, pp. 85.

A chapel is connected to the south of the basilica by three doors. It measures 15.7 by 5.3 m.⁵¹³ There is an apse and two niches on the eastern wall of the chapel. A short wall with a doorway meets the wall to the right of the apse (Figure 3.65). The upper part of this short wall and the eastern wall of the chapel have collapsed, making it difficult to understand the entirety of the structure. On the western end of the chapel, there is a cistern.⁵¹⁴



Figure 3.66 Karacaören Island, the west wall of the Basilica (Author 2020)



Figure 3.67 Karacaören, the Chapel as seen from the east (Author 2020)

⁵¹³ Masuda 1995, p. 86.

⁵¹⁴ Masuda 1995, p. 86.



Figure 3.68 Karacaören, the Chapel as seen from the west (Author 2020)



Figure 3.69 Karacaören, the cistern and the rectangular structure in the atrium (Author 2020)

The baptistery connects to the chapel with a room to the west. It can only be accessed through a doorway from the narthex. A bit above the floor level there is a raised podium. Sunk into the podium is a cruciform baptismal font. On the western and eastern walls of the baptistery, there are holes of some 10 cm diam. These holes were probably to allow water to be drained from the cistern and the font. Three annexes

are attached to the southern walls of the baptistery and the chapel. The function of these structures is unknown. There are various other buildings surrounding the atrium. A large rectangular structure is found to the north (Figure 3.69). It measures 24 m by 12 m and is divided into three chambers. Two of these chambers have cisterns.⁵¹⁵

Decorative elements are found all over the complex. The basilica walls were frescoed substantially. Traces can be seen on the southern wall. A dark red line horizontally divides the wall, set 2.2 m above the floor level.⁵¹⁶ Five figures against a light blue background are identified in the lower part of the wall. There are light blue lines, vertically dividing the upper sections. According to Matsuda, there used to be decorations in dark red, light blue, dark blue, purple, green, yellow ochre, and white. The chapel is also frescoed. The saint painted on the wall right of the apse is the only painted figure remaining in the entire basilica complex. The lunettes over the basilica doors have incised crosses that were painted in red. They were later covered with plaster and frescoed. This indicates that initially, the basilica was intended to be simple in its decorations and the extensive frescoes were painted in a later period.⁵¹⁷

There are many tombs found on the island, however, the most notable one is the tomb with a frescoed interior, located to the northeast of the basilica (Figure 3.70). Frescoes include religious figures and motives and they are presumed to be executed in the late 6th or early 7th centuries due to their style (Figure 3.71). It is assumed that the structure was decorated around the same time the frescoes of the basilica complex were completed for the second time.⁵¹⁸

⁵¹⁵ Masuda 1995, p. 86.

⁵¹⁶ Masuda 1995, p. 87.

⁵¹⁷ Masuda 1995, p. 88.

⁵¹⁸ Masuda 1995, p. 92.



Figure 3.70 Karacaören Island, fresco inside the painted tomb (Asano 2010)



Figure 3.71 Karacaören Island, fresco inside the painted tomb (Asano 2010)

Following the studies conducted on the site by the Japanese team, Karacaören Island was left to its own fate without the planning or implementation of any conservation approach. For this reason, the structures are severely damaged and have been rapidly deteriorating for over a decade. Most of the structures on the island are in ruins and barely accessible due to the debris covering the floor. Severe loss in decorative elements is observed as well. The current situation of Karacaören Island actively displays how when little awareness exists on the parts of both the public and the authorities, the surviving remains rapidly and devastatingly suffer the consequences of ignorance and neglect.

3.6.2 Afkule Monastery

Afkule Monastery, also known as Çileler Monastery among the locals, is a rock-carved structure and is located approximately 400 m above sea level on the slopes of Soğuksu Bay in the Fethiye district of Muğla (Figure 3.72). Afkule Monastery and its surroundings were declared a first degree archaeological site in 2012. Similar to Gemiler Island, the monastery is thought to be devoted to St Nicholas as a fresco painting depicting the saint was found.⁵¹⁹ Even though the mentioned fresco dates back to the Late Byzantine period, the construction of the structure is presumed to date to the Early Byzantine period on the basis of the marble reliefs from the same period.⁵²⁰

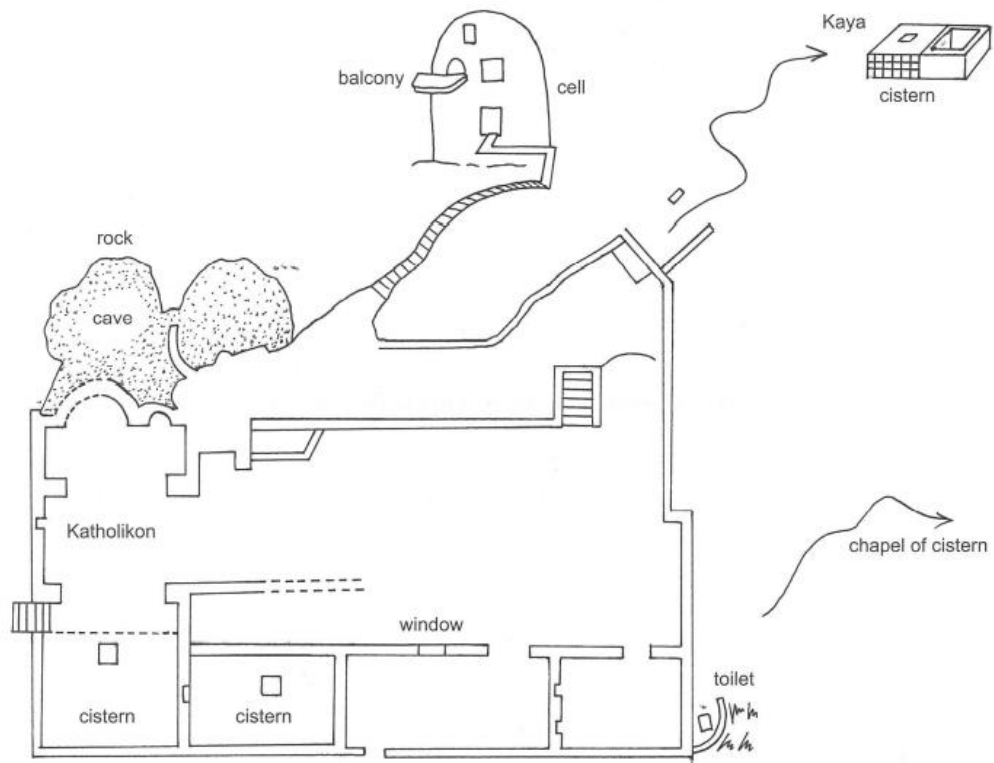


Figure 3.72 Afkule Monastery, sketch plan of the monastery (Nakatani 2010, p. 218)

⁵¹⁹ Masuda 2010, p. 217.

⁵²⁰ Masuda 2010, p. 217.

The structure is a single aisled basilica and has a vaulted ceiling which partly survives on the eastern side (Figure 3.73). On the west side of the Katholikon, there is a cistern built in the atrium, and on the northeast side is the graveyard accessed by a series of steps. A cave with two rooms the purpose of which could not be identified is found outside of the apse. Three rooms are located southwest of the Katholikon, next to the atrium. There is a space to the north that is connected to the atrium. This space is a cistern. The room to the south of the atrium has a toilet built inside. The rooms to the south and in the middle are both two stories high. The plaster on the walls of these rooms is relatively recent compared to the rest of the structure, indicating that life at the monastery continued well into the 20th century.⁵²¹

Three rooms are located southwest of Katholikon, next to the atrium. The room to the north is connected to the atrium is a cistern, the room to the south has a toilet built inside, and both the middle and south rooms are two stories high. The plaster on the walls of these rooms is relatively newer compared to the rest of the structure which indicates that life in the monastery continued well into the 20th century.⁵²²

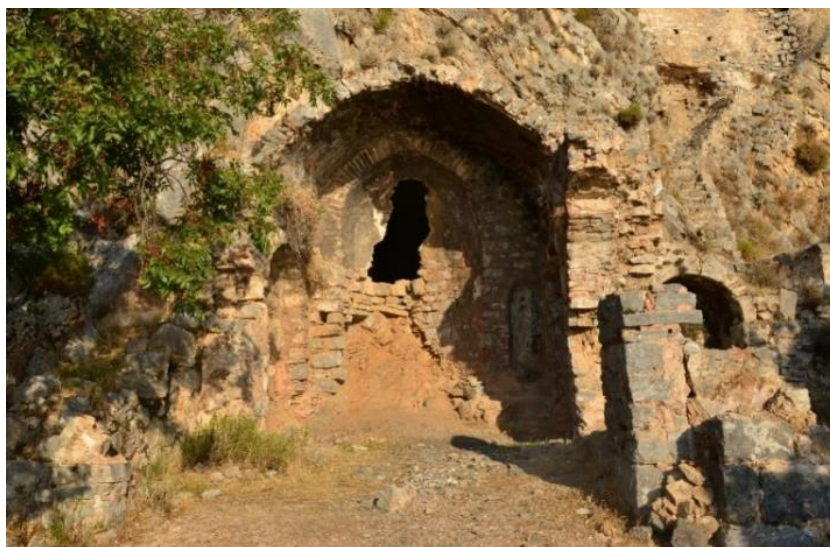


Figure 3.73 Afkule Monastery, apse of the Katholikon (Author 2020)

⁵²¹ Masuda 2010, p. 219.

⁵²² Masuda 2010, p. 220.



Figure 3.74 Afkule Monastery, remains of fresco on the Katholikon wall
(Author 2020)



Figure 3.75 Afkule Monastery, cells for monks (Author 2020)

3.6.3 Levissi/Kayaköy

Kayaköy or Levissi is presumed to have functioned as the hinterland of Gemiler Island and provided food to the inhabitants. The Greek inhabitants of the village continued to live there until the second half of the 20th century.⁵²³ There are not that many structures left from the Byzantine period, however, there are two chapels to be found, decorated with frescoes of the Late Byzantine period (Figure 3.76).⁵²⁴

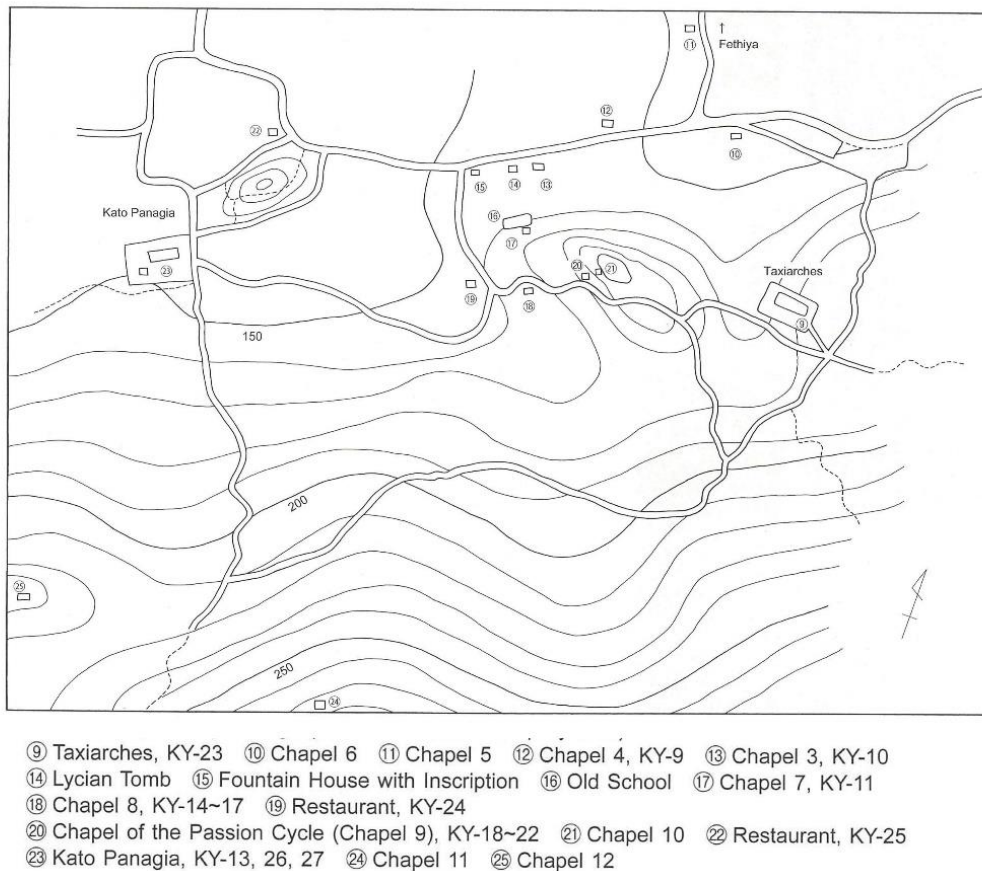


Figure 3.76 Levissi, sketch map of the village (Masuda 2010, p. 225)

There are also quantities of *spolia* found in the structures from both in and around the village (Figure 3.77). Marble fragments found in Kato Panagia Church in Kaya

⁵²³ Masuda 2010, p. 222.

⁵²⁴ Masuda 2010, p. 223.

had the same decorative patterns as the templon excavated in Church III.⁵²⁵ There are also *spolia* in some of the chapels with similar ornamentation to the limestone reliefs on Gemiler Island.⁵²⁶ However, not all *spolia* found in the village is connected to Gemiler Island. According to Masuda, after the increase in the worship of St. Nicholas in the 6th century, Gemiler Island developed rapidly as a destination of pilgrimage and Kaya possibly supported the busy activity on Gemiler Island.



Figure 3.77 Levissi, Kato Panagia Church, spolia found in debris (Masuda 2010, p. 226)

It is unknown whether Kayaköy or Levissi was as affected by the Arab raids in the 7th century as was Gemiler Island. Further investigation is needed in this regard. However, it is presumed that at least some of the inhabitants of Gemiler Island immigrated to Kaya after the raids began.⁵²⁷

⁵²⁵ Masuda 2010, p. 225.

⁵²⁶ Masuda 2010, p. 226.

⁵²⁷ Masuda 2010, p. 227.

3.7 Interim Evaluations

Gemiler Island is located on the southwest coast of Asia Minor, in the Gulf of Belceğiz on the northwest coast of Byzantine Lycia.⁵²⁸ The eastern perimeter of the gulf is a massive mountainous cape that shields the approaches to Telmessos and ends to the east with Cape Angistro, a long and craggy triangular projection. The island can only be reached locally via rentable boats as it has no road connection to the mainland. Transportation is provided by boats rented from Gemiler Beach or by daily excursion boats departing from Ölüdeniz or Fethiye. Gemiler Island is a first degree archaeological site and registered as a Sensitive Area to be Definitively Protected (*Kesin Korunacak Hassas Alan*).

The Gemiler Island Area includes the islands of Gemiler and Karacaören, as well as the shoreline surrounding them and the territory of the modern settlement of Ölüdeniz. There are a total of eleven churches located in the area. Four of them are on Gemiler Island (Churches I, II, III, and IV), one on Karacaören Island, and six along the coastline of the mainland (Ölüdeniz Village Church, Ölüdeniz Beach Church, and İskender Basilica in Ölüdeniz Beach and Lagoon Area; Mustafa Basilica and Basilica and Adjacent Buildings on Gemiler Beach in Bektaş Bay and Gemiler Beach Area; The Port at Markian near Karacaören Island). The island was thriving and highly populated in Late Antiquity, rich in a wide range of buildings.⁵²⁹

Gemiler Island is about 1000 m wide and 350 m long with rocky terrain. Its peak reaches 95 m high.⁵³⁰ Geography played a big role in the urban development of the settlement. The north side creates a sheltered stretch of water between the island and the mainland. The slope is gentler here and it is less exposed to the winds from the open sea. Hence, it offers a sympathetic place for the development of the settlement.

Even though the island is relatively small, it comprises almost an entire city, with relatively well-preserved structures, including religious complexes, residential and

⁵²⁸ Ruggieri 2018, p. 105.

⁵²⁹ Foss 1994, p. 6

⁵³⁰ Ruggieri 2018, p. 107.

commercial buildings, tombs, cisterns, and harbours. It displays the characteristic features of a Late Antique/Early Byzantine provincial city in urban, architectural, and decorative terms and shows rare features of Byzantine architecture in the form of the street pattern, examples of civic and religious architecture, and remains of ornamental elements, such as architectural sculpture, wall paintings, frescoes, and mosaics.

Gemiler Island was not inhabited in any capacity before Late Antiquity according to the archaeological evidence. The settlement was therefore founded in Late Antiquity and prospered through the 6th century. Due to its lack of public buildings, it can be said that, much like the other settlements of the period, its plan is vastly different from the classical sites since there are no theatres, gymnasiums, or agora but it is rather dominated by its churches.⁵³¹ Due to it being an ideal place as an anchorage as well as a shelter from the bad weather, the island is thought to have become a place of worship related to the devotion of St. Nicholas of Myra.⁵³² In some sources, it is also said that the people of the island were devotees of St. Nicholas of Sion.⁵³³ But there is no evidence to prove that either of these two saints had ever been to the island. However, sailor guidebooks (portulans) from the Mediaeval era do refer to the island as “the island of St. Nicholas” and there is a Greek one in which a church at the top of the island is named “the church of St. Nicholas”. A mosaic inscription found in Church III confirms the correlation.⁵³⁴

The sea was a great asset to the settlement. It allowed the city and its environs to become prosperous through maritime trade. However, the sea also posed a danger because it left the island open to attack. Despite this, there were no military buildings or other structures to protect the settlement from possible attacks. The settlement was divided into two by the Long Wall. The urban layout of the settlement is heavily dependent on the location of the four churches. These structures are quite large when

⁵³¹ Foss 1994, p. 8.

⁵³² English 2012, p.25.

⁵³³ Harrison 1963, pp. 117-51.

⁵³⁴ Asano 2010, p. 5.

compared to the civil buildings and are all accessed by the main artery which stretches from east to west. Around the churches, there are various buildings with different functions. Residential structures are all found over the island, but they are most dense around the northern side as the slope there is gentler and more suitable for construction.

Church I is located on the lowest point of the ridge and nearest the coast which allows it to be easily accessed from the sea. It is surrounded by various structures that have collapsed. The road system begins to the northeast of Church I. Church II is halfway on the ridge and Church III is on the top. Church IV is later connected to Church III by the Corridor which is one of the most impressive structures in the settlement. Church III was planned and built to be the core and centre of the settlement. The area surrounding Church III is empty while Church II and Church IV are surrounded by tombs and residential structures. It is unknown whether public facilities ever existed in the city. The layout of the open spaces like plazas and streets cannot be identified due to the debris that covers the surface. Because of that, it is not possible to understand the exact shape of the urban tissue and whether the existing street plan was influenced largely by the ridge or if it had a geometric, more classical urban system.

CHAPTER 4

EVALUATION OF GEMILER ISLAND

In this chapter, the current state of the settlement on Gemiler Island will be assessed and evaluated to better understand the site and determine the values and opportunities as well as the challenges to its conservation. Evaluations regarding accessibility, site presentation and interpretation, state of preservation of the structures, and site management at regional, site, and structure scales will be made to determine strategies and principles necessary for more effective conservation and presentation of the 6th century Byzantine settlement on Gemiler Island.

4.1 Values

Value assessment in heritage studies is crucial for the conservation process as the approaches and decisions depend heavily on these same values.⁵³⁵ These last vary according to the different aspects and characteristics of the site and are not only used to justify the efforts for their conservation but also highly influence the process.⁵³⁶ The importance of assessing the values is also emphasized in the Burra Charter (1998) as a determining factor in assessing cultural significance.⁵³⁷

Since the early 1900s, many scholars have reviewed the definition and the classification methods in an effort to create an indicative framework for the assessment of values. In 1903, Alois Riegl's theory underpinned a framework for practical conservation and restoration works. He defined commemorative values and present-day values and examined the relationship between these values and the historical monuments which helped him to form a framework to comprehend and

⁵³⁵ Mason 2002, p. 5.

⁵³⁶ Feilden and Jokilehto 1998, p. 17.

⁵³⁷ ICOMOS 1998, p. 2.

formulate approaches and strategies in the treatment of cultural heritage.⁵³⁸ In 1984, William Lipe created his own framework for the assessment of values in cultural heritage resources. He emphasized that values are not objective or inherent, unlike the physical characteristics of the resource.⁵³⁹ Values are learned and largely dependent on human perception, so they are heavily influenced by the cultural, intellectual, historical, and psychological perceptions of the individuals or groups involved.⁵⁴⁰ Lipe categorized values into four groups: economic, aesthetic, associative/symbolic, and informational.⁵⁴¹ While Riegl has taken up the discussion from a historical perspective, Bruno Frey examined the concept of value assessment from an economic point of view. He expressed the role economics play in the conservation of cultural heritage.⁵⁴² In the Burra Charter, however, economic aspects are underplayed and given secondary consideration as they are perceived as derived from cultural and historical values.⁵⁴³

Table 2 Heritage Value Categories devised by Reigl (1903), Lipe (1984), Frey (1997) and the ICOMOS Burra Charter (1998)

1903 REIGL	1984 LIPE	1997 FREY	1998 BURRA CHARTER
- Age Value	- Economic	- Monetary	- Aesthetic
- Historical Value	- Aesthetic	- Option	- Historic
- Artistic Value	- Associative/ Symbolic	- Existence	- Scientific
- Deliberate Commemorative Value	- Informational	- Bequest	- Social
- Use Value		- Prestige	↳spiritual
- Newness Value		- Educational	↳political
			↳national
			↳cultural

Values, as can be seen, come in a wide variety, and they interact in a complex way. The way they are perceived by different stakeholders also varies as well, thus making coming up with a universal framework for such assessments rather difficult.⁵⁴⁴ For

⁵³⁸ Ahmer 2020, p. 162.

⁵³⁹ Ahmer 2020, p. 162.

⁵⁴⁰ Lipe 1984, p. 2.

⁵⁴¹ Lipe 1984, p. 3.

⁵⁴² Frey 1997, pp. 31-32.

⁵⁴³ Mason 2002, p. 10.

⁵⁴⁴ Mason 2002, p. 9.

the purposes of this study, the definitions, and the framework for the assessment of heritage values made by Feilden and Jokilehto will be applied. According to Feilden and Jokilehto, heritage values can be categorized into two groups: cultural values and contemporary socio-economic values.⁵⁴⁵ Cultural values are defined as the values relating to the heritage itself as well as to the relationship between the modern-day observer and said heritage; while contemporary socio-economic values are identified as values associated with the socio-economic and political activities of the present societies.⁵⁴⁶ There are detailed sub-classifications in these two main groups. The Gemiler site will be evaluated in all its characteristics and its values according to this framework.

4.1.1 Cultural Values

4.1.1.1 Identity Values

IV1 Historical Value: Ölüdeniz region is home to numerous heritage sites, dating from prehistoric times all the way to the Turkish Republic period. The region has housed many civilizations in its history and traces of them can be found all over the area. Settlement on Gemiler Island is one such example. The remains on the island shed light on this historical period. Founded in the 6th century and abandoned in the 7th century, this settlement was reinhabited in the 12th century and provides information about various aspects and features of its period. The site allows the characteristics of a Byzantine settlement belonging specifically to the 6th-7th centuries to be examined separately because there are no remains on the island that belong to a different period. Moreover, when examined together with the nearby sites (such as Afkule, Levissi, and Karacaören), it provides information regarding the relationship between the settlements and the region in the 6th and 7th centuries.

⁵⁴⁵ Feilden and Jokilehto 1998, pp. 18-19.

⁵⁴⁶ Feilden and Jokilehto 1998, pp. 18-19.

IV2 Religious Value: The area became a religious centre during the 6th and 7th centuries, indicated by the religious structures such as chapels, basilicas, and tombs concentrated in and around the island. The island was associated with the devotion of Saint Nicholas of Myra and Saint Nicholas of Myra of Sion. ‘Hosios Nikolaos’ is found written on the apse of Church II. Moreover, the site is sometimes referred to as the Island of St. Nicholas in some sources, such as the portulans from the medieval era. It can be said that the settlement on Gemiler Island is associated with these important Christian figures and forms an important part of religious history.

4.1.1.2 Relative Artistic or Technical Values

RATV1 Archaeological Value: The archaeological remains include the four churches, various civil structures as well as artefacts like architectural decorations, nails, pottery, coins, capitals, coins, bricks, marble, and limestone fragments (some of which had inscriptions on them (Figure 4.1). The site was declared a first degree archaeological site by the Cultural and Natural Heritage Preservation Board and still maintains this status today.

RATV2 Architectural Value: Gemiler Island is a 6th century Byzantine provincial city, displaying the typical characteristics of such in urban and architectural terms. It contains examples of architectural characteristics and spatial features. The diversity of building types on the island provides a holistic view of how a Byzantine city functions. The fact that there is no ‘multi-layered’ settlement on the island and that all structures are dated to almost the same period allows for an insulated investigation of the 6th and 7th centuries (Figure 4.2).

RATV3 Technical Value: The site contains examples of characteristic construction techniques and materials of Late Antiquity. The four churches on the island provide important information about the religious structures of the period. Walls made of rubble mortar and some bricks were constructed straight on the bedrock, so displaying the typical technique seen in Lycia as well as other Mediterranean coastal

districts. The water collection systems found in most of the residential buildings demonstrate the engineering techniques of the period.

RATV4 Artistic Value: The four churches were adorned with all sorts of decorative elements. Floor mosaics were found in all of the churches. The mosaics of Church III are especially impressive with various motifs of nature, animals, and saints skillfully depicted on them (Figure 4.3). Church III was the structure most rich in decorations. The semidome of the church was also presumed to be covered by mosaics as well because a fragment of a mosaic portraying an eye figure and pieces of tesserae were found in the remains. Frescoes were found in all of the churches. Church I had dark blue ones on the eastern wall. In Church II, a fresco can be seen on the inside side of the southern window. Again, Church III was the most heavily adorned. There were frescoes as well as marble and limestone reliefs found on columns and walls. Frescoes of saints were painted on the north wall; however, only small remnants are still visible. The southern wall of Church IV is covered with frescoes. The graffiti in Church II are among the better preserved decorative elements. These graffiti depict a series of different figures like boats, ships, peacocks, and figures of saints with gourd-shaped outlines, dolphins, and fish. The motifs were evidently engraved in the mortar while it was still wet. Because no later applications on the mortar were found, it can be said that the graffiti date to the year of the construction of the church. The mosaics and the graffiti are in a better state of preservation compared to the frescoes due to the nature of the materials used. These visual elements not only reflect the artistic approaches and characteristics of the period but also provide information about the lives of the people of the period (Figure 4.4).



Figure 4.1 Gemiler Island, fragment of a marble relief with head of a bull found among the remains (Asano, 2010, p. 89)



Figure 4.2 Gemiler Island, the Corridor, view from the interior (Author, 2020)

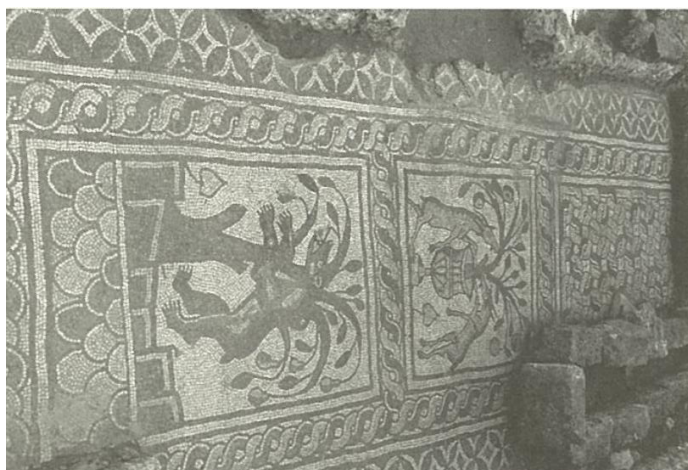


Figure 4.3 Gemiler Island, Church III, floor mosaics in the southern aisle (Asano 2010, p. 52)



Figure 4.4 Gemiler Island, Church III, frescoes in the east chapel (Asano 2010, p. 259)

4.1.1.3 Rarity Values

RV1 Representativeness Value: Gemiler Island is an important example of a Byzantine provincial city in the 6th century with its urban structure, religious buildings, houses, cisterns, and tombs. Various distinctive features of Byzantine architecture can be seen throughout the settlement such as the street pattern, examples of civic and religious architecture, and remains of ornamental elements.

RV2 Rarity Value: The Corridor connecting Churches III and IV is one of the most impressive architectural remains on the island. This structure stretches over 160 m: it had a vaulted ceiling and windows opening at regular intervals on either side. It is seemingly one of a kind (Figure 4.5).



Figure 4.5 Gemiler Island, the Corridor, view from the interior (Author, 2020)

4.1.2 Contemporary Socio-Economic Values

CSEV1 Economic Value: The Ölüdeniz region has maintained its importance as a tourism centre for many years. Almost every bay in the area has a tourist town near it. Gemiler Bay is no exception. Of course, there is no such settlement on the island itself, but there is a beach on the mainland across from the island, approximately 500 m away. Various touristic activities are carried out on this beach and transport to the island is provided for a fee. The isolated location of the island has allowed it to avoid the damage often observed in touristic heritage sites while enabling it to benefit from

touristic activities. Boat tours to the island are also a source of local income. These tours do not stop only at Gemiler Island, but it is one of the longest stopping points and is a beloved tourist attraction. A few kilometers away from the beach, there are settlements consisting only of touristic accommodations. Tourism is undoubtedly a very important source of income for this region.

CSEV2 Educational Value: Gemiler Island possesses educational value on the urban, archaeological, architectural, and aesthetic features of a 6th century Byzantine settlement. Today most of the visitors who set foot on the island, other than the tourists dropped off by the sightseeing boats, are scholars and academic students. It is an advantage that the buildings are preserved enough to illustrate the architectural features and construction techniques. The fact that almost all the structures on the settlement date to the 6th century, and that they were abandoned around the 7th century helps the visitors understand and appreciate the characteristics of that specific period.

4.1.3 Natural Values

NV1 Setting/Landscape Value: The geological location and impressive landscape of Gemiler Island have affected the architecture and urban layout of the settlement. The integration of the rocky landscape into the architecture of the city is one of the most important features of the urban structure. Location and landscape aspects continue to influence the fate of the island. While the spectacular landscape is one of the biggest reasons why the area is so attractive to visitors, the isolated location of the island also protects the settlement from excessive touristic activities.

NV2 Fauna Diversity: Over two hundred different bird species, as well as mountain goats, Mediterranean monk seals, *Caretta caretta*, *chelonina mydas*, and other types of sea turtles, are observed in this region. In recent years, a project has been carried out under the leadership of Denizli Pamukkale University and Vienna University to ensure the preservation of these species and to provide a healthier environment for

the *Caretta caretta* which lay their eggs in the Çalış region.⁵⁴⁷ There are many goats living on Gemiler Island. Most of these animals used to belong to the villagers who dropped them off on the island for the winter.

NV3 Flora Diversity: This region is also very rich in endemic plants, due to its proximity to the sea, where a temperate climate prevails (Figure 4.6). More than 50 endemic plants found in the area have been declared rare in both Turkey and worldwide.⁵⁴⁸ The Natural Protected Area Surrounding Kayaköy and Gemiler Bay was declared first degree natural site but then its status was revised and on March 4, 2020, in accordance with Article 109 of the Presidential Decree no. 1, was redesignated as a Sensitive Area to be Definitively Protected (*Kesin Korunacak Hassas Alan*).



Figure 4.6 Gemiler Island and the mainland (Author 2020)

⁵⁴⁷ <https://fethiyelife.tr.gg/FLORA-VE-FAUNA-.htm#:~:text=FLORA%20VE%20FAUNA%20%3A,K%C3%B6yde%20G%C3%B6k%20Kuzgun%20gibi>(last accessed on 15.08.2022).

⁵⁴⁸ <http://www.skywalkfethiye.com/doga-gozlemi#:~:text=Babada%C4%9F'dan%20%C3%BC%C3%A7%20nadir%20bitki,alt%C4%B1na%20al%C4%B1nmas%C4%B1%20gereken%20bir%20bitkidir> (last accessed on 15.08.2022).

4.2 Challenges and Threats

In this section of the thesis, the challenges and threats regarding the conservation and presentation of the site will be examined and discussed. However, at this point, it is important to define these terms, as well as to point out the basic difference between the two. Both challenges and threats can pose a danger to the site, threats can be defined as occurrences that will cause actual irreversible harm either immediately or in the long run, while challenges can be regarded as difficulties that can be turned into opportunities with the correct approaches and appropriate implementations. In this context, challenges and threats to the site will be inspected at three scales: regional scale, site scale, and structural scale. Under these categories, challenges and threats will be examined separately.

4.2.1 Challenges and Threats at the Regional Scale

CR1 Accessibility: While accessibility to Gemiler Bay is relatively easy with a private vehicle, the lack of asphalt roads and proper direction signs makes it somewhat difficult to reach the shore. Conventionally, standard brown information plates are used nationwide to indicate the location of heritage sites, but none are leading to Gemiler Island. The existing signs were most likely erected by the locals and do not fit the standards set by the governmental authorities. This creates difficulties in reaching the shore. Even after arriving at the shore, there are no indicators of the heritage site found. In addition to that, there are no public transportation options.

CR2 Uncontrolled Tourism: Gemiler Island and its surroundings are considered among the centres of tourism throughout the country with its impressive nature, historical sites, seas, and beaches. Although tourism creates an economic potential for the area, its uncontrolled development can create a problem for historic sites. Gemiler Island is not exposed to as much tourist flow as the sites on the mainland, but the lack of security on the site paves way for vandalism activities. Littering has

been observed in many places on the island. At the same time, the unsupervised behavior of tourists poses a danger to both the structures and themselves.

TR1 The Changing of the Site's Status from a First Degree Natural Site: In 2020 the conservation status of the Kayaköy and Gemiler Bay Surrounding Natural Protected Area was re-evaluated and was registered and announced as a 'Sensitive Area to be Definitively Protected' (*Kesin Korunacak Hassas Alan*).⁵⁴⁹ A Sensitive Area to be Definitively Protected is one where low-intensity activities, tourism, and settlements are compatible with natural and cultural aspects. This then enables urban development in these regions, albeit restricted. Even though Gemiler Island's status as a first degree archaeological site protects it from modern constructions, the area surrounding the site is vulnerable to these developments which indirectly affect the settlement as well.

4.2.2 Challenges and Threats at the Site Scale

CS1 Mobility: Apart from the entrance office and the steps leading up to it at the entrance to the site, no measures have been taken to allow visitors to move around the site more easily. This may be good for protecting and displaying the original paths and urban layout of the settlement, but creates issues for the elderly and visitors with special needs.

TS1 Lack of a Comprehensive Conservation Plan: Due to the inadequate and ineffective conservation policies of the authorities involved, the cultural and natural assets of the site face various conservation problems. The lack of a comprehensive conservation plan and proper interpretation and presentation techniques is resulting in damage to the settlement and poses a great danger to its preservation.

TS2 Presentation and Interpretation of the Site: The lack of a conservation plan regarding the management and interpretation as well as ineffective conservation policies results in a poor presentation of the site. Understanding the past is surely

⁵⁴⁹ For the legal document concerning the declaration of natural protected area, see Appendix A.

much aided by the interpretation and presentation of heritage sites and as Tilden has said, even though conveying information alone might not constitute an ‘interpretation’, it is what interpretation is based upon.⁵⁵⁰ On the site, other than a few short paragraphs found on the sign by the entrance, no further information on the history of the settlement or any information regarding the buildings and structures on site is available (Figure 4.7). A pamphlet one may acquire upon entrance only repeats what is already written on the entrance sign (Figure 4.8). No map of the site nor further information is provided there either (Figure 4.9). Without prior research and reading on the site, the only input visitors might gain will be visual and will lack perspective.



Figure 4.7 Gemiler Island, Information sign at the entrance (Author 2020)

⁵⁵⁰ Tilden 1977



Figure 4.8 Pamphlet of Gemiler Island (<https://muze.gov.tr/s3/MysFileLibrary/32734b1f-cf9b-43a9-941e-f4aa79d062e6.pdf>, [last accessed on 13.06.2022])

There are many tools available to deal with such a situation with all the technological advancements in the past decades. However, even aids as simple as signs with information about the buildings are at present lacking. The only signs found around the structures is a one containing merely the name and the construction date of the building. This sign is only found at churches. Even the date given on the signs is sometimes false. For example for Church II, the date claims the 7th century as the construction date, however, according to research the structure is assumed to date to the middle of the 6th century (Figure 4.10). Each of the buildings on the island has its individual history, architectural and archaeological properties as well as aesthetic and decorative elements that need to be conveyed to the visitors. The relation between the buildings and the general urban structure of the settlement should also be conveyed comprehensively for visitors to attain a holistic view of the site. Lack of funding and concern for heritage site conservation and presentation leads to issues

of both physical and intellectual accessibility for the visitors. It also impacts negatively on any willingness to tackle its preservation.



Figure 4.9 Gemiler Island, orientation sign (Author 2020)



Figure 4.10 Gemiler Island, the sign at Church II (Author 2020)

TS3 Safety: On the island, there are no signs, maps, or guides to indicate to people the correct and safe paths. Visitors can easily get lost and end up in structurally unsafe places. Some of the buildings suffer from serious structural damage that poses a safety issue; however, there is no way for the visitors to tell. Specifically, the tunnels behind Churches II and III are a safety hazard and lack actual caution signs. There are a few signs in the Corridor indicating advancing further would be unsafe, but no such indications can be found in the other structures. The floor of Church IV, for example, is covered completely in debris making it almost impossible to make one's way through the building (Figure 4.11). In the few spots where the entrance is

possible the floor is highly unstable. Similarly, in the southern part of Church III, the only space in the Church III complex where visitors are allowed to enter, the floor is again very unstable.



Figure 4.11 Gemiler Island, Church IV, debris on the floor (Author 2020)

4.2.3 Threats at the Structural Scale

Although there are many other aspects, such as cultural and socio-economic, the built environment is undoubtedly one of the key elements in the conservation of an archaeological site. The assessment of the state of preservation and the needs of the structures, buildings, and decoration elements accordingly plays an important role.

Even though the site was declared a first degree archaeological site, there has been no attempt at the conservation of the site since the archaeological excavation in the early 2000s. For some twenty years the structures have been exposed to natural conditions that ultimately are resulting in their deterioration. Most of the decorative elements such as frescoes and floor mosaics are worse off now than they were unearthed during the excavation. These are extremely delicate elements that should have been preserved with care and proper measures. Although some buildings are in better condition than others, almost all suffer from structural cracks, salt

accumulation, vegetation, and biological growth (such as lichens, mosses, mold, and fungi), and need consolidation and repairs as well as surface cleaning (Figure 4.12).

TST1 Deterioration Observed on the Structures: Algae and moss are the most common type of biodegradation seen in structures on the site (Figure 4.13). The reason for this is the humid climate of the island. It is seen more intensely on the northern facades. Vegetation and plant growth are almost as common as algae. Regardless of their cardinal direction, almost all facades made of rubble stone host various flora (Figure 4.14). It is observable too that plants grow on the floors of some buildings and break up the floor coverings in places. Although this is so in all the churches, it is mostly seen in Church III and Church IV. Even though mold and fungus are not found in every structure, they are occasionally encountered and often cause colour changes. Animal feces, especially goat and bird droppings, are observed throughout the island. Of course, their existence in nature is something to be expected, but the humidity inside the structures can cause some problems in this regard. First and foremost, it causes unpleasant sights and smells for visitors. Another problem is that it attracts microorganisms that can damage the structure. These biological deteriorations in the buildings cause discolouration, crust formation, and loss of materials. In addition, microorganisms and plants also cause physical damage to architectural and decorative elements and contribute to the formation of both surface and structural cracks and material loss.



Figure 4.12 Gemiler Island, biological growth on a domed structure (Author, 2020)



Figure 4.13 Gemiler Island, Church IV, moss on the floor mosaics (Author, 2020)



Figure 4.14 Gemiler Island, Church II, vegetation covering the outer surface of the apse (Author, 2020)

Fractures, cracks, and the separation of the materials are some of the most dangerous wear and tear suffered by the buildings and are present in all the structures on the island. Structural cracks are mostly found on walls that exceed one story in height and on ceilings that are most affected by horizontal loads. Structural damage is observed in almost all vaulted ceilings. Most of the capillary and surface cracks are seen on individual building materials in stone blocks, mortars, and lintels; these are localized and do not continue across the structure. Both structural and surface cracks cause material loss in the building and some of the fractures have become so severe that the structures are in danger of collapsing and create a safety issue for the visitors. These cracks also cause moisture to be transported into the structures by capillary

action which in turn leads gives opportunities to other threats such as biological growths, physical damage due to the freezing and melting of the water, and salt accumulation.



Figure 4.15 Gemiler Island, Church IV, structural crack on the western wall (Author 2020)



Figure 4.16 Gemiler Island, the Corridor, structural cracks and material loss on the vaulted ceiling (Author 2020)



Figure 4.17 Gemiler Island, the Large Cistern, decolourization, vegetation, fractures, and material loss on the walls (Author 2020)



Figure 4.18 Gemiler Island, Church II, structural cracks and material loss on the vaulted ceiling (Author 2020)

TST2 Deterioration Observed in Decorative Elements: Decorative elements such as frescoes, wall paintings, and mosaics also suffer from serious deterioration. Some of these elements, which were left exposed without any precautions, are on the verge of extinction. Many of the decorative elements documented during excavations in the 1990s are very difficult to read today. The frescoes in Churches I and IV are

almost all lost due to the poor state of preservation of the structures in general. Some are remaining in Church II and III, however, they are barely legible today. Similarly, there are some traces of frescoes in the domes structures of the Corridor (Figure 4.19). The graffiti in Church II is in a relatively better state.

Mosaics, due to the materials used, are in much better condition than frescoes and wall paintings. The floor mosaics of Churches III and IV were covered after the excavation and documentation processes which presumably helped the long-term preservation of the elements. However, moss and vegetation, as well as material loss, are observed in the exposed parts. When the images taken in the 1990s are compared with their current state, it is clear how much damage has occurred, not only to the decorative elements but to the structures in general (Figures 4.20, 4.21).



Figure 4.19 Gemiler Island, the Corridor, remains of a fresco on the semi-dome (Author 2020)



Figure 4.20 a. Church III in 1996 (Asano 2010, p. 330) b. Church III in 2020 (Author, 2020)



Figure 4.21 Gemiler Island, Church III under excavation in 2002, as seen from the west (Asano 2010, p. 333)

These threats are a result of not only environmental and natural factors but also human activities due to uncontrolled access. Natural occurrences such as weather, rising sea levels, and earthquakes negatively impact the structures. The dynamics of the seacoasts result in hydro-geological and coastal erosive phenomena as well as water erosion, which are all evident in Church I where a part of the structure has collapsed as a result. Being exposed to climatic factors has also undoubtedly contributed to and fastened the deterioration of all the structures. The lack of proper precautions against biological factors has caused the acceleration of salt accumulation, vegetation, and other biological growths as well as decolourization. Because there are no consolidation efforts or any preventative methods against natural occurrences, events like earthquakes also pose a threat to the structure of the buildings. The area is one that is prone to such geological activity. The island being isolated has been somewhat protected from the worst human damage when compared to its counterparts on the mainland; however, it is equally evident that the site is not immune to vandalism and littering.

Without proper conservation approaches and preventative measures against the conditions mentioned above, this valuable site will continue to suffer similar damage. The authenticity and integrity of the site will continue to be vulnerable due to the lack of a comprehensive conservation plan.

4.3 Opportunities

The values of the settlement on Gemiler Island within the context of the coastal Ölüdeniz Region were evaluated in accordance with the framework defined by Feilden and Jokhileto. A site-specific methodology was followed and challenges to the preservation and survival of Gemiler Island were examined at the regional, site, and structural scales. When these values and challenges are evaluated together, opportunities offered by the site may also be identified (Table 3). These opportunities were categorized into four groups: academic, educational, cultural, and economic.

Table 3 Opportunities with the related values and challenges

OPPORTUNITIES	VALUES	CHALLENGES AND THREATS
AO1	IV1, RATV1, RATV2, RATV3, RATV4, CSEV2	CR1, CR2
AO2	RATV1, RATV3, RATV4, CSEV2	—
AO3	NV1, CSEV2	CR1
EDO1	RATV1, RATV2, RV1, RV2, CSEV2	CR1, CR2, TST1
EDO2	RV1, RV2	TS1, TS2
EDO3	IV1, RATV1, RATV2, RV1, NV1	—
CO1	IV1, IV2, RATV4, RV1	TS2
ECO1	CSEV1, NV1	CR1, CR2
ECO2	CSEV1	CR1

Academic Opportunities

AO1. The site has attracted the attention of many foreign and domestic scholars since the mid-1990s and has been the focus of various studies. It has been the subject of many articles written both in Turkish and several foreign languages. The properties

and features of the site have been discussed in detail so providing a potential for future studies. Gemiler offers economic, professional, and educational opportunities for scholars and visitors alike.

AO2. Although the archaeological remains such as coins, items of daily life, skeletal remains, and mosaics found in the area other than the buildings were briefly studied by the excavation team, there exists a good opportunity for researchers to do a more detailed study on them. Sufficient data exists for such studies.

AO3. The isolated location of the island and therefore its distance from the immediate danger of urban development will make it relatively easier to preserve. The fact that it is removed from modern construction activities ensures that this site is not under threat or being harmed in modern urban development projects. The difficulty of accessing the island also reduces the number of visitors and this ensures that human-induced damage is kept to a minimum. A good opportunity exists on Gemiler to preserve the authenticity and integrity of Byzantine heritage.

Educational Opportunities

EDO1. Although there is no conservation plan or attempts thereat that have been conducted or even planned in the area, most of the structures and decorative elements are in relatively good condition. The plans of the buildings and the city structure are legible. Therefore, if the right precautions are swiftly taken, it has the potential to play an important role in the increasing interest and awareness in 6th century Byzantine architecture and urban planning.

EDO2. The settlement was used only between the 6th and 7th centuries. In the 12th century, the settlement was reinhabited, albeit for a short time, but the buildings do not belong to this period. In this way, it gives very good information about the characteristics of a Byzantine settlement between the 6th and 7th centuries and has great educational potential.

EDO3. There are many more archaeological sites, cities, churches, and other remains in the area. If its relations with other settlements are developed, it can play an

important role in better understanding Coastal Lycia in historical, urban, archeological, and architectural terms.

Cultural Opportunities

CO1. Two saints associated with the settlement, St Nicholas of Sion and St Nicholas of Myra, are both prominent figures in Christian history. Preserving the settlement offers involved communities an opportunity to visit and immerse themselves in a part of this history and culture.

Economic Opportunities

ECO1. The economic potential of the area cannot be denied. Obviously, there is economic income potential from visitors. The island is a popular destination among tourists not only for its historical ruins but also for its natural beauties, and its bay and sea views. Any increase in the popularity of this bay and island will undoubtedly benefit the numerous touristic businesses on the mainland. Kayaköy and Kınalı can be given as examples of the settlements that will benefit from any such a surge in touristic activities.

ECO2. There is only one employee on the island, who is the attendant standing at the ticket office during business hours. It is obvious that the site needs more employees and with the right management it could offer employment opportunities..

4.4 Interim Evaluations

The values of the settlement on Gemiler Island were appraised in accordance with the framework defined by Feilden and Jokhileto. The values attributed to the site were categorized under three groups: cultural values, contemporary socio-economic values, and natural values.

As frequently stated before, Gemiler Island provides valuable information on various aspects and properties of 6th and 7th-century Byzantine settlements. The area was a religious centre, as is indicated by the religious structures such as chapels, basilicas,

and tombs concentrated in and around the island. The settlement on Gemiler Island is associated with important Christian figures like Saint Nicholas of Myra and Saint Nicholas of Sion. So it forms an important part of religious history. All these aspects contribute to the historic and religious value of the site. Apart from the four churches and various civil structures, artefacts such as nails, pottery, coins, capitals, coins, bricks, and marbles have been found among the archaeological remains and are of considerable archeological value. The site displays the architectural and urban characteristics of a 6th century Byzantine provincial city and provides information on spatial features and construction techniques and materials of Late Antiquity. Moreover, the churches are adorned with all sorts of decorative elements such as floor mosaics, frescoes, and graffiti which not only reflect the artistic approaches and characteristics of the period but also provide information about the lives of the people then living. All these are evaluated of a piece to demonstrate the relative artistic or technical values as well as the educational value of Gemiler Island. These characteristic features all provide an opportunity for raising awareness and educating people on various aspects of Byzantine heritage. The economic value of the site can not be ignored either. The area is regarded as one of the largest tourism centres of the country. The isolated location of the island has allowed it to avoid the damage often observed in touristic heritage sites while enabling it to benefit from touristic activities which are undoubtedly a very important source of income for the region. This seclusion contributes to the natural values offered by the site. Its geological location and impressive landscape are one of the biggest reasons why the area is so attractive to visitors.

After the values were determined and examined, a site-specific methodology was followed and challenges to the preservation of Gemiler Island were examined at the regional, site, and structures scales. The lack of a comprehensive conservation plan and ineffective conservation policies of the authorities results in damage to the settlement and poses a great danger to its preservation. Not only does it further the deterioration observed in the structures but also causes a lack of interest on the part of the public. When these values and challenges were evaluated side by side,

opportunities offered by the site were identified. These opportunities were categorized into four groups: academic, educational, cultural, and economic opportunities.

Without proper conservation approaches and preventative measures, the authenticity and integrity of the site will continue to suffer. In order for the opportunities mentioned above to be realized and for the site to be properly preserved a comprehensive conservation plan as well as appropriate presentation strategies need to be determined and implemented as soon as possible.

CHAPTER 5

PRINCIPLES AND PROPOSALS FOR THE CONSERVATION AND PRESENTATION OF THE ARCHAEOLOGICAL HERITAGE AT THE 6TH CENTURY BYZANTINE SETTLEMENT ON GEMILER ISLAND

Archaeological sites are invaluable sources of information and crucial in understanding the past. They are the product of a certain set of cultural, social, economic, and political circumstances operating at their time of being and therefore are non-renewable and irreplaceable resources. Thus they cannot be restored or replaced if their authenticity and integrity are compromised. So their conservation deserves especial effort.

Conservation of such sites is closely related to the value attributed to their heritage and their ability to reflect the history or culture of a particular nation, ethnic group, or socio-economic class. Thus they are expected to encapsulate a sentimental bond to the past. So the area in question must be evaluated in a holistic manner; both the cultural context as well as that of its built environment needs to be examined. Conservation is often regarded as a technical field, but in fact it comprises far more than mere repairs. It involves a complex process that requires inputs from a wide range of fields, as well the support of the authorities and other involved groups. As conservation concerns not only the past but also the future, it should aim to maintain the resource's integrity while preserving its authenticity and values, so that they may be passed on to future generations. All this requires in-depth evaluations of the values, threats, and opportunities of the site as well as its relationship with its natural, social, and economic contexts. The conservation principles must consider the present-day needs of the site as well as its future sustainability. A full understanding of the cultural significance, historic development, the state of preservation of its built environment, and various other aspects of the site must act as a base for conservation strategies.

When determining approaches for the conservation of the built environment of an archaeological heritage site, a few principles need to be closely adhered to. A comprehensive analysis of the state of the structures and their needs should be first conducted by experts. The interventions based on these findings must be reversible if possible. They should not obstruct access to historical evidence or tamper with the authenticity of the structure. The materials and techniques used must be in harmony with the original features. While these principles are widely accepted and act as a guide, each case must be evaluated separately according to its unique properties and circumstances.

As noted above, conservation involves more than just the built environment. It also deals with humans and societies. So the strategies and methods regarding the conservation process may vary as they are largely influenced by the principles of the concerned society. The conservation strategies should answer the needs of the communities involved. The participation of communities is very important in the conservation process. As Tilden notes, a willingness to preserve emerges from an awareness and an appreciation of the heritage.⁵⁵¹ Understanding the past should be both an incentive and a goal for conservation. So the interpretation and presentation of the site are just as important as the physical interventions. In this context, presentation and interpretation principles developed by scholars such as Tilden, Beck and Cable, Ham, Hodder and Shanks, and Sivan, as well as the approaches determined in international documents and charters, were examined and acted upon. The principles and approaches will naturally vary; however, the main goal of a successful presentation is almost the same in all the frameworks. Namely, it is to allow the visitors to establish a relationship with the history and the place and to experience a feeling of empathy and awareness while being informed and educated.

The cultural and political context of the site also plays a big role in determining the correct strategies. For this reason, the development of conservation and presentation as a concept as well as the related legal framework in Turkey was examined. Even

⁵⁵¹ Tilden 1977, p. 38

though there were some developments in the Ottoman period, the basic theoretical framework regarding conservation did not begin to develop till the Turkish Republic period, specifically the post-1950s. The political and cultural environment of these periods influenced the perspectives of both scholars and the public regarding conservation and heritage. And it still does today. Ideological factors have affected the question of priority in the conservation field and Byzantine Heritage has been out of favoured due to nationalism and religious attitudes. All of these factors mentioned above have affected the state of conservation at Gemiler Island.

Gemiler Island comprises the compact and relatively well-preserved remains of a 6th century Byzantine settlement. The site displays the characteristic features of an Early Byzantine provincial town in urban, architectural, and decorative terms. The street pattern and examples of civic and religious architecture are relatively well maintained. The site also offers decorative elements, such as architectural sculpture, wall paintings, and mosaics. The island is surrounded by a few nearby sites which had a close relation in Antiquity with the main settlement on the island. The Gemiler Island area includes the two islands, Gemiler and Karacaören, and the coastline of the modern settlement of Ölüdeniz. In this area, there are 11 churches; 4 on Gemiler Island, 1 on Karacaören Island, and 6 along the coastline of the mainland. Considering all the religious buildings such as chapels, basilicas, and tombs concentrated on the island and the mainland as well as their interrelationships, it is clear that the area was a religious centre in the 6th and 7th centuries. The urban structure of the site is heavily influenced by its churches and the natural landscape of the island. The island is associated with the veneration of St. Nicholas of Myra and St. Nicholas of Sion and was referred to as “the island of St. Nicholas” in portulans from the Medieval era. So it can be said that the site offers valuable information on religious history.

The wide range of buildings and the rich decorative elements indicate that Gemiler Island was prosperous and highly populated in the 6th century. According to the archaeological evidence, the settlement was not inhabited before that time. Despite its small size, the island compromised an entire city and the diversity of building

types provides a holistic view of how a Byzantine city functioned in the 6th century. Moreover, because all of the structures more or less belong to the same period, the site provides information about the characteristics and features of a Byzantine settlement between the 6th and 7th centuries and allows this period to be examined separately without the necessity of dealing with later additions. The remains on the island include religious complexes, residential and commercial buildings, tombs, cisterns, and harbour facilities. Apart from the structures, many artefacts which offer great archaeological value were found on the site. The four churches on the site display architectural and artistic characteristics, while the residential structures and the intricate water collection systems showcase the engineering methods of the period. Apart from that, the Corridor is one of the most impressive structures on the site and is presumably the only example of its kind in Byzantine architecture.

The site faces many challenges regarding the conservation and long-term survival of the built environment. The settlement on Gemiler Island has been subject to archaeological investigations, surveys, and excavations as well as having attracted the attention of various researchers in the past decades. However, since its excavation in the 1990s, no effective conservation measures have been implemented on the site. Inadequate and ineffective conservation policies at both the local and central levels and the lack of a comprehensive conservation plan have caused the deterioration of the archaeological site and of its remarkable technical and artistic values. The site still remains largely exposed to natural and climatic factors. In point of fact, an increase in the loss of both architectural and decorative elements has been documented in recent years. The decorative elements such as mosaics, frescoes, and wall paintings are particularly delicate and require proper preventive measures to ensure their survival. Even though the site is a first degree archaeological site, there have not been any viable attempts to the conservation of the site.

Almost all of the buildings suffer from structural cracks, salt accumulation, vegetation encroachment, and similar biological growths. They now desperately need the implementation of proper conservation techniques as well as preventative

measures. The methods needed vary from structural consolidation to repairs and surface cleaning.⁵⁵²

The decorative elements suffer from similar challenges. The frescoes, graffiti, and mosaics include a variety of figures. While some depict religious figures and symbols, others display visuals that convey the prominent elements of daily life such as animals, ships, and the sea itself. Clearly, these were all important components of the life, culture, and religion of the settlement and present an opportunity for a better understanding of the site. However, these elements, like the structures themselves, have been exposed to deterioration for far too long and have likewise suffered from serious damages and losses. Conservation measures need to be urgently implemented to prevent further damage as well as to ensure their long-term survival. In addition, these decorative elements need to be included in the presentation process to allow visitors to envision and fully understand the site. As noted some parts of the ornamental elements have been lost, however, they were photographed and recorded. This documentation should also be utilized.

The site has great potential to raise awareness and understanding of 6th century Byzantine architecture and urban planning. The remains not only provide information on the architectural and artistic approaches and characteristics of the period but also about the lives and culture of the people. The conservation of the built environment as well as the presentation of the significance and values of the site will play a crucial role in the realization of this potential. However, the site is also lacking an effective management plan regarding its presentation. The extensive potential in this respect is at present not realized. The only input offered to the visitors is what they can see for themselves: a proper understanding is not so advanced. The individual history, architectural and archaeological features, artistic and decorative characteristics of each structure as well as the relation between the buildings and the general urban layout should be comprehensively conveyed to the visitors. Only thus may they gain a comprehensive understanding of the site.

⁵⁵² See above, pp. 20-22.

This is not only the case at Gemiler Island but similar issues are also observed in the surrounding sites as well. When determining a conservation strategy, the relationship between the settlement on Gemiler Island and the sites located on the coastline should be considered too. This is important for a more comprehensive understanding of coastal Lycia in historical, urban, archaeological, and architectural terms. Karacaören Island in particular is known to have close relations with Gemiler Island in the 6th century. This tie influenced the urban development of both islands and should be taken into account when trying to convey the historic and architectural context of Gemiler Island.

Without proper conservation and presentation strategies, the authenticity and integrity of the site will continue to be highly vulnerable. As mentioned before, these sites are irreplaceable and non-renewable resources, and once lost, it will be too late to wring one's hands in regret. The substantial values and the opportunities offered by the site cannot be realized until a comprehensive conservation plan as well as appropriate presentation strategies are determined and implemented.

5.1 Basic Principles for the Conservation and Presentation of Gemiler Island

The conservation and presentation of archaeological sites have been the focus of many studies by various scholars over the years. With the theoretical development of these concepts, various guidelines and charters have also been constituted. In chapter 2, the theoretical framework which included definitions, guidelines, works of various scholars, international documents, and charters, and a general evaluation regarding the conservation and presentation of archaeological heritage sites were described. Then, the architectural, archaeological, and historic characteristics of the site were examined: this was done to first gain a comprehension of the significance and the needs of the site (Chapter 3) and then further evaluated (in Chapter 4). The values and opportunities offered by the site as well as challenges regarding its conservation and presentation were determined. From these chapters, principles and

proposals for a comprehensive conservation and presentation of the settlement on Gemiler Island were determined.

The principles were based on the framework determined in Chapter 2 and rendered according to the values, opportunities, and needs of the site. The main goal of these principles is to create a framework and basic guidelines for determining the proposals for the sustainable conservation and presentation of Gemiler Island through effective interpretation, visitor orientation methods, and appropriate physical interventions and techniques regarding the preservation of the built environment.

P01. For an effective conservation and presentation of the site various stakeholders, such as national and local authorities, public institutions, universities, and non-governmental organizations, need to cooperate. In the case of Gemiler Island, the local authorities that are concerned are the High Council of the Conservation of Cultural Properties (Kültür Varlıklarını Koruma Yüksek Kurulu), Mugla Fethiye Directorate of Museums (Muğla Fethiye Müze Müdürlüğü), and Mugla Directorate of Survey and Monuments (Muğla Rölöve ve Anıtlar Müdürlüğü) which operates under General Directorate of Cultural Assets and Museums (Kültür Varlıkları ve Müzeler Genel Müdürlüğü). Because the status of the site as a first degree natural site was revoked, the influence of Muğla Directorate of Nature Conservation and National Parks (Muğla Doğa Koruma ve Milli Parklar İl Şube Müdürlüğü), a sub-branch of the Ministry of Agriculture and Forestry (Tarım ve Orman bakanlığı), has been reduced, but they still play a role in the conservation of the natural values of the area. A coordinated approach between these stakeholders would allow for a better implementation of conservation and presentation methods and play a crucial role in the planning process.

P02. The scope of conservation and presentation strategies should not be limited to the site alone. Any conservation and presentation methods used should aim to reach beyond the site itself and to consider the larger context. A more comprehensive approach thus results. The settlement on Gemiler Island maintained a close relation not only with Karacaören Island but also with other sites located on the mainland,

such as Afkule, Levissi, or even Myra in the wider context. With the right implementation of interpretation and presentation techniques, the site has the potential to play an important role in a comprehensive understanding of coastal Lycia in historical, urban, archaeological, and architectural terms. In addition to this, the presentation programs should also be able to attract the attention and interest of its visitors even before they arrive at the site. So the implementations need to be expanded beyond the site itself to embrace the general historic, geographic and cultural contexts to be considered when determining the presentation proposals. The site on Gemiler Island is surrounded by a few nearby sites, including churches and settlements on the coastline and Karacaören Island. The relationship between the sites needs to be explored and conveyed in the presentation process to ensure a more comprehensive understanding.

P03. In order to ensure the long-term survival of the structures on Gemiler Island, interventions regarding the conservation of the built environment need to be implemented. However, these interventions and implementations proposed in the conservation plan must be reversible if possible and should not obstruct the historical evidence or tamper with the authenticity and integrity of the resource. The interventions implemented for the physical conservation of the built environment must be compatible with the authentic material, design, and workmanship and ensure harmony with the structure. These interventions should regard the original construction techniques and materials and not cause further damage. The long-term effects of the interventions should be considered. The interpretation and presentation methods such as signboards, panels, or visitor facilities must be designed to be compatible with the site and not cause threats to its authenticity and integrity.

P04. The built environment should be inspected regularly through recurrent maintenance cycles. Regular cycles of maintenance should be planned and the architectural and archaeological remains, as well as decorative elements, should be inspected periodically to prevent the escalation of decay and deterioration observed in the structures and to ensure potential problems are handled promptly. One of the main causes of deterioration on the site is the two decades-long neglect. Most of the

decay and damage to the structures and decorative elements could have been prevented through regular maintenance; such would have allowed the problems to be identified early on and they would have been more easily handled when first they appeared. The relatively small size of the Gemiler Island makes setting up regular maintenance cycles easier as the process would take less time and require fewer people to complete it when compared to some of the larger sites found on the coastline.

P05. Presentation methods should aim to display and demonstrate the values and significance of the site. The site on Gemiler Island is valuable in many ways. It displays important features and characteristics of a 6th century Byzantine settlement in their historical, architectural, and artistic contexts. The structures as well as frescoes, graffiti, and mosaics found in them provide invaluable information regarding the period and the Corridor is presumed to be the only one of its kind. The site holds historical and religious significance as well, as it is often associated with the devotion of important religious figures; Saint Nicholas of Myra and Saint Nicholas of Sion. The island is also a part of an impressive natural site and attracts many people across the globe. All these aspects of the site need to be considered when determining a presentation approach and the methods chosen must convey the different characteristics, features, and values of the site for its significance to be comprehended by the visitors.

P06. A holistic approach to presentation, interpretation, and visitor orientation must be adopted to establish a comprehensive understanding of the site. The presentation should utilize all aspects of the site, including the values and opportunities of the site as well as challenges to its preservation in physical, cultural, and historical contexts, to allow the visitors to establish a relationship with history and place, and to experience a feeling of belonging or appreciation, while also being informative. The implementations should not only give information on the architectural and artistic features of the structures but also immerse the visitors in the history and culture of Gemiler Island. The presentation methods should be thorough in terms of the heritage site's context and the visitor's experience.

P07. Modern tools and technology must be utilized in presentation methods. As technology develops, new tools for interpretation and presentation methods are becoming available each year. With the aid of modern technology, visitors can see things that were previously impossible to visualize, to partake of previously inaccessible experiences, and alter and react to previously imperceptible stimuli. For a technological tool to be effective, it must be engaging and interactive; it should not be too difficult to use and sufficiently dependable so they do not need regular maintenance. Finally it should reveal something that was not available to the visitors before.⁵⁵³ As stated above, some of the decorative elements as well as certain parts of the structures were lost due to various reasons; the available technological advancements and methods could be used to ‘restore’ the lost elements. For instance, the documentation and visual materials from the excavation can be utilized to display these elements, as done in the kiosks emplaced in the Benedictine Abbey of Ename.⁵⁵⁴ Many new and modern tools have emerged since the excavation on Gemiler Island took place nearly two decades ago and for a successful presentation approach to be implemented these tools and methods should be utilized.

P08. Both visual and written materials must be utilized for an effective site presentation. For the visitors to be fully informed on the historical, archaeological, and architectural features of the structures and the site as a whole more in-depth materials should be provided. Both written and visual materials must be utilized to meet the needs of visitors from different countries, age groups, and socio-economic classes. Currently, the only available medium of information is the information boards found at the entrance which only provides texts. A more comprehensive method should be utilized: as in Mystras⁵⁵⁵, the required information should be conveyed clearly in interpretive writing while visuals should provide information that can be easily absorbed by the average visitor.

⁵⁵³ Beck and Cable 1998, pp. 101-102.

⁵⁵⁴ See above, pp. 76-78.

⁵⁵⁵ See above, pp. 71-73.

P09. The interpretative presentation should aim to engage visitors with different backgrounds, age groups, lifestyles, and world views. Visitors to the site will include people from different backgrounds, age groups, or education levels. They may have very different reasons for visiting the site too. Gemiler Island is a 6th century Byzantine settlement. It attracts tourists for its historical and archaeological value as well as its natural assets. Some visitors may already be well-versed in Late Antiquity history, culture, and architecture; however, the majority will not be. The presentation methods should aim to engage the visitors who already have a background in the site as well as inform the ones that do not. The presentation methods should also be able to attract the attention of visitors who are only visiting for purely touristic purposes. Thus, the interpretation methods should include different media and approaches to offer a comprehensive presentation of the site in an inclusive manner.

P10. Presentation approaches and techniques should aim to provide optional experiences for the visitors. The needs and comfort of the visitors must be considered, to ensure an effective site presentation and visitor orientation program and offer a satisfactory experience. Both the intellectual and physical expectations of the visitors need to be considered when determining approaches. Gemiler Island has a rocky terrain with steep slopes that often can be difficult to move through, especially for anyone elderly or disabled. Without ensuring that mobility and physical access is as easy as possible, it cannot be expected that visitors will have a satisfying experience at any level.

5.2 Proposals for the Conservation and Presentation of the Settlement on Gemiler Island

There exist neither conservation and management plans nor interpretation and presentation implementations regarding the site. The authenticity and integrity of the site are in a vulnerable position, one which naturally fails to display its values in an effective manner. Consequently, comprehensive conservation and presentation approaches and methods, as well as implementations, are desperately required to

ensure the survival of the authenticity and integrity of the Byzantine heritage at the 6th century settlement on Gemiler Island. This being so, proposals for the conservation and presentation of the study area have been determined in this study according to the distinct characteristics and needs of the site (Table 4). The main goal of these proposals is to ensure the survival of the built environment and a successful presentation of the Byzantine heritage while displaying and emphasizing the values and opportunities offered by the site. In accordance with the principles determined in the previous section, these proposals are intended to be in harmony with the existing fabric and persona of the site and respectful of the original features of the structures (Table 5). The implementation of these proposals would allow the visitors an experience in a more meaningful way and form a more determined bond with the heritage, as well as ensure the survival of the physical remains. So history may be passed on to future generations.

Table 4 Proposals with Values, Challenges and Opportunities

VALUES OFFERED BY THE SETTLEMENT ON GEMILER ISLAND	OPPORTUNITIES OFFERED BY THE SETTLEMENT ON GEMILER ISLAND	PROPOSALS FOR THE CONSERVATION AND PRESENTATION OF TH SETTLEMENT ON GEMILER ISLAND	CHALLENGES AND THREATS REGARDING THE CONSERVATION AND PRESENTATION OF THE SETTLEMENT ON GEMILER ISLAND	
<p>CULTURAL VALUES</p> <p>IDENTITY VALUES IV1 Historical Value IV2 Religious Value</p> <p>RELATIVE ARTISTIC OR TECHNICAL VALUES RATV1 Archaeological Value RATV2 Architectural Value RATV3 Technical Value RATV4 Artistic Value</p> <p>Rarity Values RV1 Representativeness Value RV2 Rarity Value</p>	<p>AO1</p> <p>AO2</p> <p>AO3</p> <p>EDO1</p> <p>EDO2</p> <p>EDO3</p> <p>CO1</p> <p>ECO1</p> <p>ECO2</p>	<p>PR01: Emplacement of Direction Signs leading to Gemiler Island</p> <p>PR02: Monitoring the Impacts of Tourism</p> <p>PR03: Preparing a Conservation Development Plan</p> <p>PR04: Possible Integration into the Lycian Way</p> <p>PR05: Installment of Information Panels on Afkule, Levissi (Kayaköy) and Gemiler Beach</p> <p>PR06: Transport Services to the Site from Gemiler Beach</p> <p>PR07: Limiting the Number of Boats Docked at the Shore</p> <p>PR08: Rehabilitation of the Dock</p> <p>PR09: Appropriately Designed and Placed Orientation Signs</p> <p>PR10: Consolidation of the Historic Pathways</p> <p>PR11: Development of a Website</p> <p>PR12: Revision of the Booklet of the Site</p> <p>PR13: Appropriately Designed and Placed Information Panels</p> <p>PR14: Guided Tours</p> <p>PR15: Installation of Street Furniture</p> <p>PR16: Limiting Access to Unstable and/or Vulnerable Structures</p> <p>PR17: Conservation of the Built Environment</p> <p>- PR17-A: Determination and Implementation of Appropriate Intervention Techniques for the Conservation of the Structures</p> <p>- PR17-B: Determination and Implementation of Appropriate Intervention Techniques for the Conservation of the Decorative Elements</p> <p>PR18: Maintenance Cycles and Regular Inspections</p> <p>FURTHER STUDIES</p>	<p>CR1 Accessibility</p> <p>CR2 Uncontrolled Tourism</p> <p>T1 The Demotion of Site's Status from a First-Degree Natural Site</p> <p>CS1 Mobility</p> <p>TS1 Lack of a Comprehensive Conservation Plan</p> <p>TS2 Presentation and Interpretation of the Site</p> <p>TS3 Safety</p> <p>TST1 Deterioration Observed in Structures</p> <p>TST2 Deterioration Observed in Decorative Elements</p>	<p>REGIONAL SCALE</p> <p>SITE SCALE</p> <p>STRUCTURAL SCALE</p>

Table 5 Proposals with Related Principles

PRINCIPLES	PROPOSALS FOR THE CONSERVATION AND PRESENTATION OF THE SETTLEMENT ON GEMILER ISLAND	
P01	PR01: Emplacement of Direction Signs leading to Gemiler Island	REGIONAL SCALE
P01	PR02: Monitoring the Impacts of Tourism	
P01	PR03: Preparing a Conservation Development Plan	
P02	PR04: Possible Integration with the Lycian Way	
P02	PR05: Installment of Information Panels on Afkule, Levissi (Kayaköy) and Gemiler Beach	
P02	PR06: Transport Services to the Site from Gemiler Beach	
P03		
P04	PR07: Limiting the Number of Boats Docked at the Shore	SITE SCALE
P04	PR08: Rehabilitation of the Dock	
P05	PR09: Appropriately Designed and Placed Orientation Signs	
P05	PR10: Consolidation of the Historic Pathways	
P05	PR11: Development of a Website	
P06	PR12: Revision of the Booklet of the Site	
P06	PR13: Appropriately Designed and Placed Information Panels	
P06	PR14: Guided Tours	
P07	PR15: Installation of Street Furniture	STRUCTURAL SCALE
P07	PR16: Limiting Access to Unstable and/or Vulnerable Structures	
P08		
P09	PR17: Conservation of the Built Environment - PR17-A: Determination and Implementation of Appropriate Intervention Techniques for the Conservation of the Structures - PR17-B: Determination and Implementation of Appropriate Intervention Techniques for the Conservation of the Decorative Elements	
P10	PR18: Maintenance Cycles and Regular Inspections	
	FURTHER STUDIES	

5.2.1 Proposals at the Regional Scale

PR01: Positioning of Direction Signs leading to Gemiler Island

Conventionally, standard brown information plates are used nationwide to indicate the location of natural parks and tourist attractions such as museums, historical buildings, and heritage sites (Figure 5.1). Even though Gemiler Island is both a heritage site and a tourist attraction with natural assets as well as archaeological remains, there are no signs offering directions to the site. This creates challenges in achieving access to the island, especially for those visiting for the first time. Using signs that fit the standards set by the governmental authorities is important not only for allowing easier access to the shore but also for attracting the attention of passers-by who might not even know the existence of such a site in the area.



Figure 5.1 Direction signs leading to Kayaköy, Ölüdeniz, Kelebekler Vadisi, Kabak Koyu in Muğla
(<https://www.facebook.com/KardeslerSailingBoat/photos/a.931915550186619/3863865783020133/?type=3>, [last accessed on 15.08.2022])

These signs should be placed serially, starting from the Ölüdeniz Region and the city centre of Fethiye, and should include not only Gemiler Island but also the churches and settlements found on the coastline⁵⁵⁶ as well as other heritage sites in the area. The shore is connected to Ölüdeniz via Cumhuriyet Road and Fethiye via Kaya

⁵⁵⁶ See above pp. 162-174.

Caddesi. There should be direction signs placed along these roads as well as the unnamed one leading to Gemiler Beach from Kayaköy.

PR02: Monitoring the Impacts of Tourism

The natural and cultural aspects of the region make the area very attractive to tourists and visitors. Although tourism is one of the biggest sources of income for the people of the region, it also exposes the heritage sites of the area to a series of threats. The coastline around the island is abundant in beaches and other natural assets so those touristic activities so orientated should be best conducted on the mainland. Cultural tourism alone should be the main goal regarding the site and the island. There are approximately 25 other bays and beaches in the area. So in order to limit the number of visitors on the island, the tourist activities on the island must be restricted to cultural tourism. A visitor centre should be placed on the mainland and this construction must be built away from the old building remains currently found on the Gemiler Beach. It should preferably be located above the present new constructions.

Even though the isolated location of the island has somewhat protected the site from the negative effects of tourism and modern development and constructions that come with it, the site is not immune to the impact of the touristic activities conducted on the mainland. These activities need to be monitored regularly as uncontrolled development there can still create problems for the site on Gemiler Island as well. Regular inspections and monitoring should be integrated into the general planning and management of the site. The centres that need to be monitored for this goal are Kayaköy (Levissi), Ölüdeniz Area, Fethiye, and nearby bays and beaches.

PR03: Preparing a Conservation Development Plan

With the sites on the mainland, Gemiler Island has the status of an archaeological site and a natural site. A conservation development plan (*koruma amaçlı imar planı*), involving the region should be prepared to ensure the long-term protection of the site and its environs. This plan could and should not be implemented on island but should

rather focus on the modern settlements found on the mainland. This plan should be based on studies that include archaeological, historical, natural, architectural, demographic, cultural, and socio-economic assets in order to protect natural and cultural assets in line with the principle of sustainability. There is no modern construction on the site, therefore no inhabitants as well, but the site interacts closely with the settlements on the mainland and is affected by the developments in the region. Naturally, the other sites in the region are also affected by modern developments and are damaged by them if not planned and implemented correctly. The plan should improve the social and economic structures of the inhabitants as well as local businesses of the region. The plan should be prepared to include construction limitations, rehabilitation and renovation areas and projects, implementation phases and programs, open space systems, pedestrian circulation, and vehicle transportation, design principles of infrastructure facilities, densities and parcel designs, participatory area management models in accordance with the principles of local ownership and financing of implementation.

PR04: Possible Integration into the Lycian Way

The Lycian Way is a well-marked long-distance path that circles a portion of the ancient Lycian coast in southwest Turkey.⁵⁵⁷ The trail includes sites such as Andriake Antiphellos Aperlae, Chimera, Letoon, Myra, Patara, Phaselis, Pydnai, Sebada, Sidyma, Xanthos, as well as more than twenty ancient cities. The route also includes natural sites such as Ölüdeniz, Butterfly Valley, Kabak Bay, Yedigöller, Patara Beach, Kalkan, Kaş, Kekova, Demre, Finike, Adrasan, Çıralı, Tahtalı Mountain and Tekirova. The track does not just follow the coast, it ascends steep slopes from time to time and descends to beaches and harbours.⁵⁵⁸

The route plays an important role in the presentation of Coastal Lycia as well as in raising awareness regarding the history and characteristics of the region in historic, archaeological, cultural, religious, and natural contexts. Even though the main route

⁵⁵⁷ <https://cultureroutesinturkey.com/the-lycian-way/> (last accessed on: 18.10.2022).

⁵⁵⁸ <https://www.momondo.com.tr/discover/likya-yolu-yuruyusu> (last accessed on 20.10.2022).

of the path has stayed the same throughout its history, the trail has split into different branches as certain sites grew more popular. Integration of Gemiler Island as well as the surrounding smaller sites such as Karacaören Island, Afkule Monastery, and Levissi to the Lycian Way (on one of the smaller branch trails if not the main route) could be beneficial in raising awareness not only of the island itself but for visitors to gain an understanding of the settlement within the context of Coastal Lycia.

PR05. Installment of Information Panels on Afkule, Levissi (Kayaköy) and Gemiler Beach

There are several sites and settlements in the region and Gemiler Island was evidently in close relations with at least a few of them during Late Antiquity. The relationship between these sites needs to be emphasized as it can be a beneficial way to understand Coastal Lycia in historical, archaeological, and architectural terms. The remains of Afkule, Levissi, Karacaören Island, and Gemiler Bay are especially important in comprehending these relations. The site on Gemiler Island should be presented within the context of coastal Lycia as its relations with the other settlements have undoubtedly affected not only the urban development but the cultural and religious contexts of the settlement as well.

Appropriately designed information panels that provide information on the remains (both lost and present) on Gemiler Beach and the site on Gemiler Island (as well as their place and relationship with the surrounding sites within the context of Coastal Lycia) should be placed on various spots along the beach. Moreover, information signboards regarding the relationships between the settlements as well as the brief history of the region should be placed on nearby sites as well. Especially at Afkule, Levissi, and Karacaören as they were the closest in relations during Late Antiquity.⁵⁵⁹

PR06. Transport Services to the Site from Gemiler Beach

Transportation is one of the major challenges regarding physical access to the site. There are shuttle services to Gemiler Beach departing from Ölüdeniz, albeit limited in number. However, access to the site remains a challenge as the only way to reach the island is by renting boats. This option is rather expensive and not available on a daily basis. Shuttle services by boats at regular intervals should be offered. This would not only increase public participation and allow easy access for visitors but also provide extra economic income for the local community.

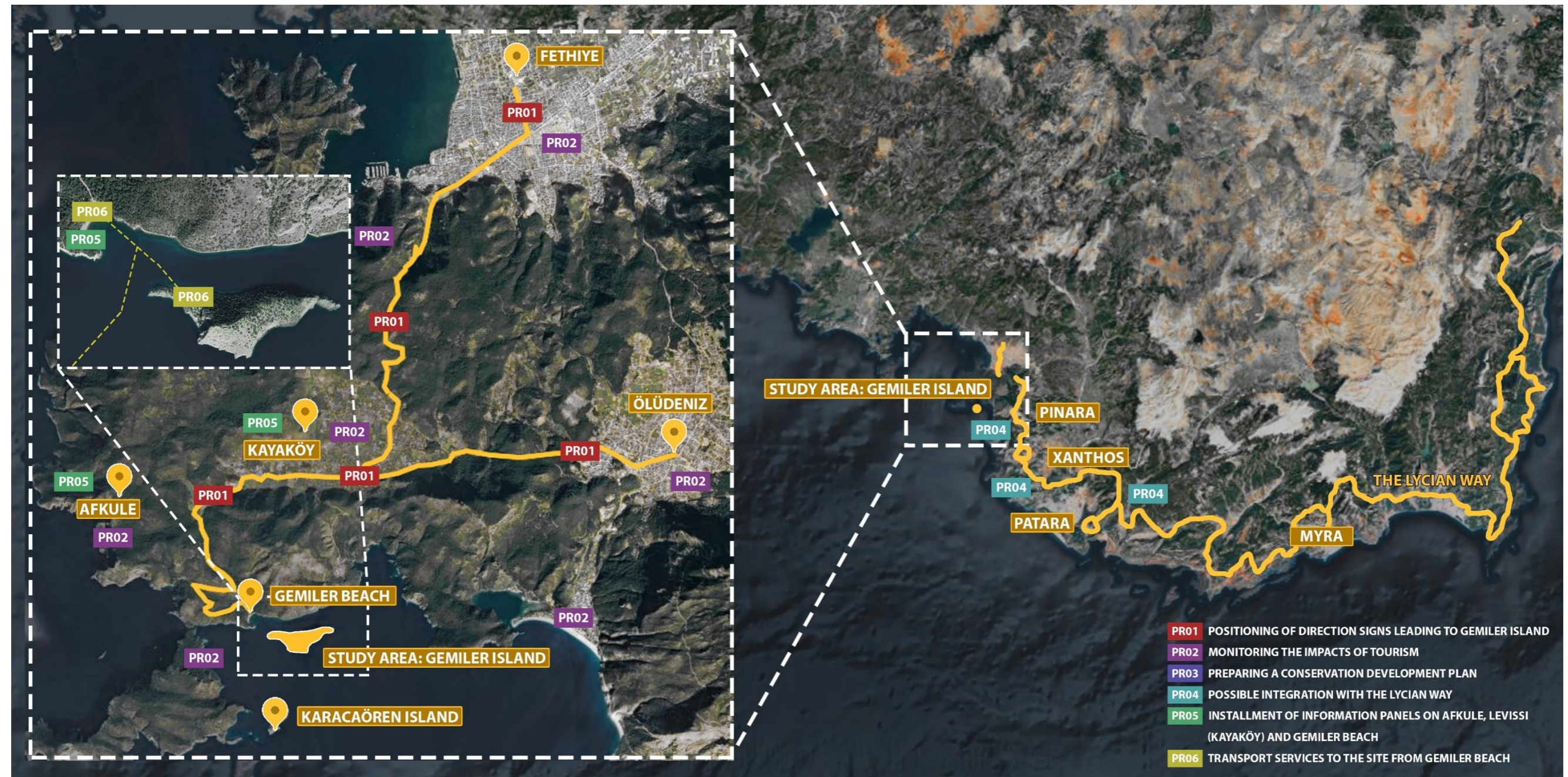


Figure 5.2 Proposals at the Regional Scale

5.2.2 Proposals at the Site Scale

5.2.2.1 Proposals Regarding Mobility and Accessibility

PR07: Limiting the Number of Boats Docked at the Shore

Boats currently dock near the original harbour structures as it is the only part of the shore that allows them to approach. The topography of the island can not be changed. However, the number of boats as well as the proximity at which they weigh anchor should be limited in order to ensure the historical harbour structures are not further damaged. Today as many as 20 boats may be at anchor at the same time over the harbour structures, parts of which are currently underwater.⁵⁶⁰ This number should be reduced to 7 or 8, depending on the sizes of the boats. This is not an issue with smaller boats, either personal or rented, as they do not stay by the island and leave upon dropping off the visitors.

PR08: Rehabilitation of the Decking

The decking currently found at the entrance to the site is quite old and was erected by the locals and the employees. Even though it is sufficient in size, its current state creates challenges regarding accessibility. It is not large enough for boats to dock, however, it is enough for boats to approach close enough to allow visitors to access the decking. The structure is not stable and it needs to be redesigned and rebuilt to ensure the safety as well as the comfort of the visitors.

PR09: Appropriately Designed and Placed Orientation Signs

The site on Gemiler Island is lacking the orientation panels that convey the layout of the settlement and would allow visitors to move through the site, aware of its contents and context. Navigating through the site is done by following the authentic path that

⁵⁶⁰ No official data from the local authorities could be accessed. This number is a close estimate reached through interviewing local employees working in the field of tourism and personal observations.

was used back when the settlement was inhabited. However certain parts of the path are not legible and can lead the visitors on the wrong way or towards unstable structures. Orientation signs should not only include the directions of the structures but also a general layout and map of the settlement provided by both written and visual materials. The signs should also be placed on several spots on the site not only at the entrance. The newly placed appropriate orientation panels intend to allow the visitors wholly comprehend the site. The panels aim to allow the visitors to move through the site with an enhanced awareness of its context and extent.

PR10: Consolidation of the Historic Pathways

As it is stated, the authentic paths of the settlement are still in use. However, they are in a poor state of preservation which creates challenges in navigating through the site as well as mobility. Physical conservation methods should be implemented where the paths are damaged and in places where they have perished, new pathways should be emplaced to allow easier navigation. Similar implementations were conducted similar to the implementations done in Kanytelleis.⁵⁶¹ The original pathways should be consolidated and utilized when they can be, however, if new paths are needed to be implemented their design and material should not damage the existing paths and structure and should not affect the authenticity and integrity of the site.

5.2.2.2 Proposals Regarding Interpretation and Presentation

PR11: Development of a Website

The first intellectual impression of a site plays a crucial role in the overall presentation process as it immediately conveys an appreciation and understanding of the heritage. Arrangements such as a website should be offered to provide an introduction to the settlement before the site visit. The website should include information on historical, architectural, and artistic features and aim to attract attention and curiosity among the visitors before they reach the site. Detailed

⁵⁶¹ See above, pp. 68-70.

information on the structures and the site, in general, should be offered by using both written and visual materials such as maps, documents, and photographs. The materials should be prepared in several languages. There should be visuals and digital reconstructions of the site that include the lost structural and decorative elements. This will assist in giving the visitors a holistic view of the settlement, similar to the approach taken in the Benedictine Abbey of Enane.⁵⁶² On the website, information regarding the nearby settlements like on Karacaören Island should be included. This website should also be accessible on the site through using QR technology. A QR code to the page relevant to the structure in view should be placed on information signboards. Thus visitors can acquire a better comprehension of the site within its larger environment.

PR12: Revision of the Booklet of the Site

Currently, the booklet acquirable upon entrance to the site provides limited information and visuals. It only describes the site in very general terms and does not display the significance and complexity of the settlement. It offers no information on the structures or the history. These booklets need to be revised and redesigned to properly convey information through both written and visual formats in a way that is accessible to visitors of different ages, education levels, and socio-economic groups. The visuals the booklet needs to include are photographs, illustrations, and maps to ensure a satisfactory experience for the visitors.

PR13: Appropriately Designed and Placed Information Panels

Information panels and signboards play a crucial role in allowing the visitors to better comprehend the significance of the site while displaying its archaeological, architectural, and historical features in a coherent manner. Thus, the contents of these signboards are very important for a successful presentation of the site. On the signboards, both written and visual media should be utilized. A brief history of the structures, as well as their archaeological and architectural features and function,

⁵⁶² See above, pp. 76-78.

should be conveyed in a manner that is easily comprehensible by the average visitor. A plan of the structure should be provided to allow the visitor to envision its layout. Visuals concerning the parts of the structure that are too dangerous to enter due to structural instability or to preserve the vulnerable elements inside it should also be presented on the signboards. The signboards must be placed on the path to the buildings and be easily seen before entering the structure.

The current signs on the site give only the name and the presumed construction date of the structures and offer no further information. All the signboards on the site should be properly revised and replaced with a new version that conveys the information in a comprehensive manner, made of durable materials that are compatible with the character of the site and fit the standards set in the national legal framework.

The information on the panels should be given in a systematic manner. A good example of this is the information signboards at the archaeological site of Mystras, in Greece.⁵⁶³ The panels will be located in various spots on the site with appropriate thematic content. The thematic contents of the information panels should be as set out below.

Main Theme: Presenting the Significance of the 6th Century Byzantine Settlement on Gemiler Island

Gemiler Island holds great potential to raise awareness and comprehension of a 6th century Byzantine settlement in terms of architectural, historical, and artistic features. The structures and the remains not only provide information on the architectural and artistic approaches and characteristics of the period but also about the lives and culture of the people. Different aspects of the settlement are to be presented on these thematic information signboards in order for the visitors to gain a comprehensive understanding of not only the built environment of the site but also the historic and cultural features as well.

⁵⁶³ See above, pp. 71-73.

Theme 1: Choosing the Site

As noted in prior chapters, the topography of the island has greatly affected the development of the site. Reasons such as the winds from the open seas, the nature of the bedrock, and the sloping terrain have influenced the form and positioning of the urban structures. Signboards giving information on such aspects of the settlement should be located on strategic points on site, starting from the entrance point to give the visitors a better understanding of the urban layout.

Theme 2: Relation Between the Structures and Water Sources

There are no fresh water sources available in the settlement, so cisterns of varying sizes as well as the intricate water collection systems found built-into the house architecture were crucial to the survival on the island. The placement of cisterns as well as their physical properties should be explained on these thematic signboards; the water collection systems should be described with visuals and illustrations. These panels should be located mostly in the residential area of the settlement and near the largest cisterns.

Theme 3: Life on Gemiler Island

When all the structures on both Gemiler Island and surrounding sites are considered, it is clear that the area was a religious centre in the 6th and 7th centuries. However, while Karacaören Island is thought to have served only a religious purpose, with pilgrims and monks visiting it and as a burial place for the dead,⁵⁶⁴ Gemiler Island was a highly populated site with a busy port and active cultural and economic activities as well as its religious dimensions.⁵⁶⁵ Through these thematic signboards, general features of daily life on Gemiler Island in religious, cultural, and economic terms, are to be

⁵⁶⁴ Tsuji 1995, p. 12.

⁵⁶⁵ Masuda 1995, p. 88.

illustrated and described. The relationship between the two islands will also be briefly explored.

Theme 4: Architectural Features of the Structures

The site is a great source of information on the architectural and spatial characteristics as well as the construction techniques and materials of a 6th century Byzantine settlement. On the signboards, the history, construction techniques, materials, and spatial features of the structures will be explained with the use of both written and visual materials. Maps and illustrations of the structures will be included if available. These signboards are to be placed near each structure.

Theme 5: Decorative Elements

Some structures, mainly Churches I, II, III, and IV, are adorned with decorative elements such as frescoes, floor mosaics, and graffiti. Under this theme, information regarding these decorative elements will be provided. Due to the lack of conservation methods and preventative measures, most of the decorative elements on the site, mainly the frescoes, are in a poor state of preservation. Parts of them are lost; only traces still visible today. These decorative elements were present and documented at the time of the excavation. In some cases, like the floor mosaics of Church III and IV, they were covered over after the excavation and the documentation process to ensure their preservation and survival. Decorative elements play a big role in understanding the aesthetic features of the structures, as well as being indicative of their period of creation. Even though they can no longer be perceived with the naked eye, they should still be presented to visitors. Separate information signboards should be positioned, consisting of a brief written description and visuals, such as photographs or illustrations.

PR14: Guided Tours

For a better presentation of the site as well as to provide a more informative experience for those visitors desiring it, guided tours of the site should be offered. The importance of guided tours in the presentation of a site was emphasized in the Ename Charter. This practice would be beneficial for those visitors looking to truly immerse themselves in the history and architecture and who want a more in-depth information on the site. It is also important to offer different ways for obtaining information other than written and visual sources for a successful presentation. This would also provide an extra source of income and be economically beneficial for the locals who work in the field of tourism.

5.2.2.3 Proposals Regarding Visitor Experience

PR15: Installation of Street Furniture

Meeting the needs of the visitors plays a major role in providing a satisfactory site experience and should be a core concern in visitor-orientation plans. The terrain of the island is quite steep: this is an irresolvable issue. However, no measures have yet been taken to allow the elderly and visitors with special needs to get around the site more easily. This can be assisted by adding stopping points with street furniture for people to rest at. For an effective site presentation and visitor orientation program, the needs and comfort of the visitors must be considered as well. The site should be as physically accessible as its landscape allows.

PR16: Limiting Access to Unstable and/or Vulnerable Structures

Access to certain parts of the site needs to be restricted due to structural instabilities or because the structure contains vulnerable and delicate elements such as floor mosaics or frescoes. These spaces should be surrounded by a fence that allows visual contact but not physical access. It is important to allow the visitors to perceive these spaces and elements while preserving their integrity.

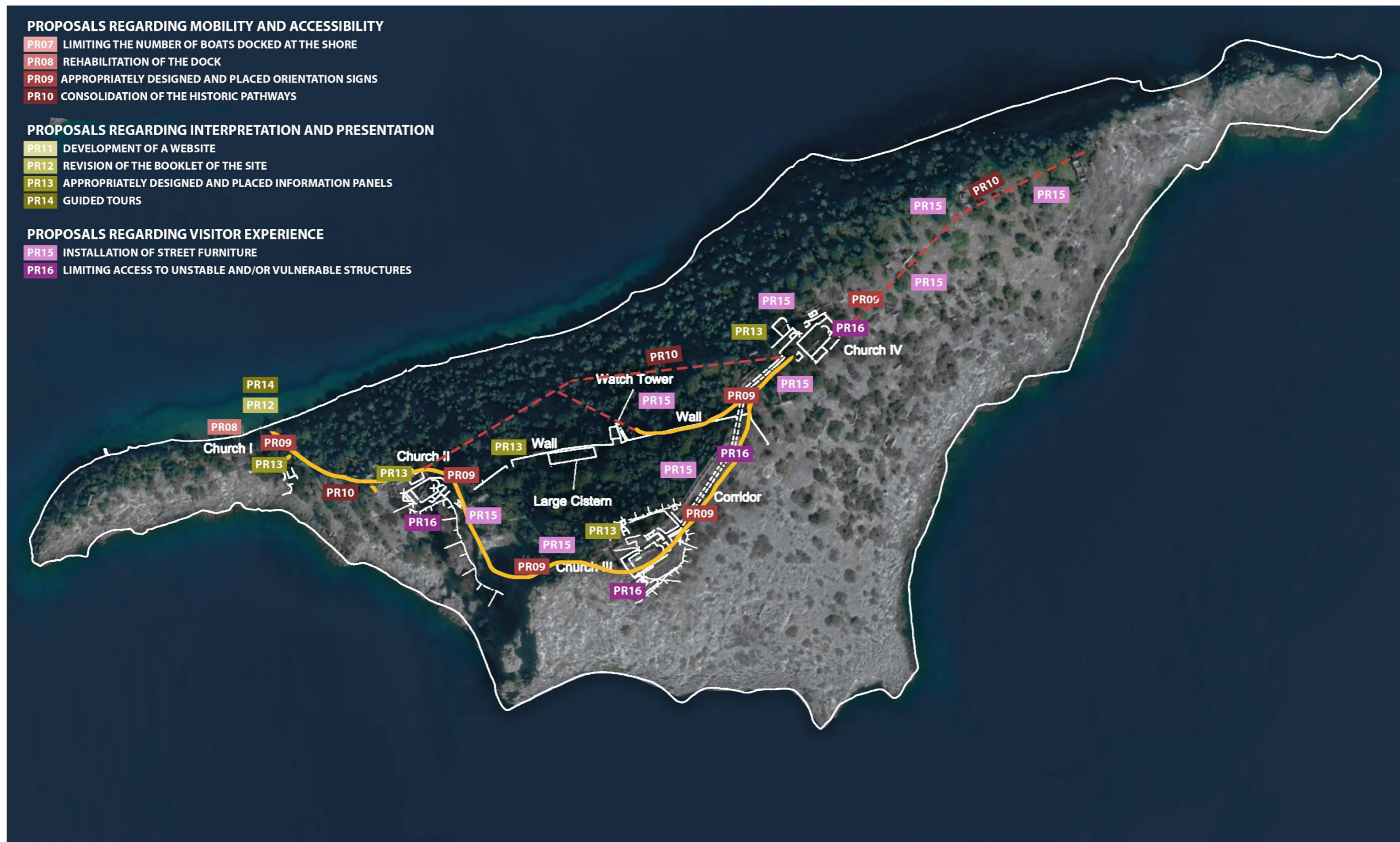


Figure 5.3 Proposals at the Site Scale

5.2.3 Proposals at the Structural Scale

PR17. Conservation of the Built Environment

The built environment is the physical expression of the identity, history, and architecture of the settlement and is undoubtedly one of the key elements in comprehending the site. The structures involved not only display the architectural and artistic characteristics of a 6th century settlement but also provide information on how a provincial Byzantine settlement functioned through its diverse building types. Some structures are in a better state of preservation than others; however, maintenance and repairs are required for the survival of all of them. There have been no attempts at the conservation of the built environment since the archaeological excavation. Deteriorations and decays of various types are observed in almost all of the structures after over twenty years of neglect. The site consists of delicate elements – archaeological, architectural, and decorative – and proper measures and interventions need to be implemented for their preservation and survival. If appropriate conservation approaches and preventative measures are not determined and implemented, the authenticity and integrity of the site will continue to be vulnerable and open to further damage.

PR17-A: Determination and Implementation of Appropriate Intervention Techniques for the Conservation of the Structures

Various types of deterioration and decay are observed in the structures. This includes biological growths such as moss, vegetation, algae, fungus, and molds that cause discolouration, crust formation, and loss of materials as well as structural damages such as fractures, cracks, and a separation of the materials, observed especially in larger structures like the Churches I, II, III and IV. This decay is mostly due to two decades of exposure to natural occurrences, biodegradation, and human damage. The

methods and approaches for the conservation of the structures, such as repairs, consolidation, surface cleaning, and restoration were explained in Chapter 2.⁵⁶⁶

All of the buildings suffer from structural damage and many require consolidation solutions that will enable the long-term survival of the structure. Some of the most common methods of consolidation are injection, stitching, using drawbars and stretchers, and bracing. The structures need to be inspected individually and the necessary consolidation operations should be determined and implemented to eliminate the problems caused by the terrain, materials, or the structural system. The structural damage is most severe for the vaulted structures. Churches I, II, III, and IV are especially in need of physical assessment and structural interventions. The Corridor also needs consolidation, especially in places where the vaulted superstructure remains. The Large Cistern and the residential structures only need consolidation and strengthening on the load-bearing walls. However, in order for the correct method of intervention to be determined further studies and testing are required on all the mentioned structures.

Treatments also need to be implemented to combat the biological growth found in several of the structures. These treatments often consist of chemical removal of the growths; however, the residue and eventual build-up of chemical solutions must be considered as they may cause an increase in damaging salts later on.⁵⁶⁷ Due to the proximity of the site to the sea and the humid climate of the area, salt accumulation is also seen in some of the structures. Salt accumulation and biological growth (and discolouration due to these problems) are observed again in almost all of the structures, however, it is most dire in the Large Cistern, the tombs, and in Church II. Salt deposition is frequently related to the capillary movement of moisture through the wall, which mostly occurs at or near the surfaces. Understanding the cause and behavior of the salt concentrations as well as their prevention is crucial not only for the conservation of the structure itself but also for its more delicate features such as

⁵⁶⁶ See above pp. 19-21.

⁵⁶⁷ Ashurst and Ashurst, 1988, p. 21.

frescoes and wall paintings.⁵⁶⁸ Most methods used for removing soluble salts from surfaces can often be used on both large surfaces and smaller architectural elements. However, they should not be used on elements that are particularly delicate or damaged, such as frescoes or wall paintings.⁵⁶⁹

Anastylosis may be considered for some churches, especially for Church IV. However, further research needs to be conducted for this purpose and to understand how such implementations would affect the visitors' perception of the structures and the overall profile of the site. Appropriate techniques and methods should be determined based on the structural, special, and aesthetic needs of the buildings and meticulously implemented to ensure the conservation of the structures as well as their authenticity and integrity. The interventions should not interfere with these aspects of the structures or obscure the historical evidence. The authentic construction techniques and materials and the long-term effects of the interventions should be considered when determining the methods. It is not possible to reverse the deterioration process, but appropriate techniques should be applied to increase the strength of very important special details and to ensure the long-term preservation of the structures.

PR17-B: Determination and Implementation of Appropriate Intervention Techniques for the Conservation of the Decorative Elements

Decorative elements such as frescoes, graffiti, and floor mosaics are in a more parlous state due to their exposure to climatic conditions. Before interventions regarding their conservation can be determined, these elements require a more in-depth investigation and evaluation. The materials, as well as the type of pigments used in the makeup of the frescoes, need to be identified before conservation methods are decided. According to the ICOMOS Principles for the Preservation and Conservation/Restoration of Wall Paintings (2003), all conservation initiatives should start with in-depth academic research and investigations, which should aim

⁵⁶⁸ Arnold and Zehnder, 1987.

⁵⁶⁹ Ashurst and Ashurst, 1988, p. 68.

to discover as much as possible about the fabric of the building and its layers, including their technical, aesthetic, and historical components. This should include all of the painting's material and incorporeal qualities, as well as any historical revisions, additions, and repairs which necessitate an interdisciplinary strategy.⁵⁷⁰ This is important for all of the wall paintings found in all four churches but especially crucial for Church III as not all of the frescoes were found to belong to the same period and some of them were put up after the initial phase of the structure.⁵⁷¹ The potential for future treatments should be considered in all techniques and materials utilized for the conservation and restoration of wall paintings. The use of contemporary materials and techniques must be supported by thorough scientific evidence and successful laboratory and field tests.⁵⁷² The long-term effects of new materials and techniques on wall paintings are unclear and may be detrimental, therefore this must be kept in mind. As a result, it is advisable to promote the use of traditional materials if they are consistent with the elements of the painting and the surrounding structure.⁵⁷³

What little remains of the frescoes and graffiti should be conserved in situ. Only if the above-mentioned testing and investigation prove that this is not feasible then the possibility of moving them into a stable and sheltered environment should be considered. Some of the fresco remains have fallen among the debris. If possible they should be removed from there and moved to a sheltered environment in order to ensure their survival.

Mosaics, due to the nature of the materials used, are slightly more resilient compared to frescoes; however, they too require close inspection and conservation implementations. Some of the techniques used in the conservation of floor mosaics may overlap with the methods used for the structures, such as surface cleaning or removal of salts. However, they need to be carried out more delicately and modified

⁵⁷⁰ ICOMOS 2003.

⁵⁷¹ See above, pp. 142-144.

⁵⁷² ICOMOS 2003, p.2.

⁵⁷³ ICOMOS 2003, p.3.

to fit the needs of the specific element. Maintenance is a key component in the long-term survival of mosaics.⁵⁷⁴ Conservation methods for the small portions of the exposed mosaics should be determined after appropriate testing and investigations. Similar to wall paintings, certain parts and pieces of the mosaics are currently lying under debris or have broken off from their original places (such as the piece of a mosaic depicting an eye in Church III). These pieces can be moved into museums or other stable environments to be preserved. Shelters could be suggested for the preservation of the floor mosaics; most of them were reburied after the excavation and documentation processes and are currently covered.

PR18. Maintenance Cycles and Regular Inspections

Regular maintenance cycles play a big role in ensuring the conservation of heritage sites as it allows problems to be handled as soon as they arise and prevent the escalation of certain challenges (such as the decay observed in the structures through ongoing oversight). One of the reasons for the poor state of preservation of certain structures on Gemiler Island is the lack of proper inspection of architectural and archaeological elements during the last two decades. Regular cycles of examinations should be conducted to ensure the conservation on site.

5.3 Directions for Further Research

The site on Gemiler Island has been the subject and focus of many studies over the years. Even though there were publications on the remains of the island prior to the excavations that took place in the 1990s and early 2000s, the island began attracting the attention of many international and local scholars only after the studies conducted by the Japanese team from Osaka University. During and after the excavation the architectural remains were studied and investigated extensively. They were documented and surveys, as well as analyses, were published. However, there are

⁵⁷⁴ https://www.getty.edu/conservation/our_projects/field_projects/mosaics/mosaicscomponent1.html (last accessed on 18.10.2022).

still many areas of the settlement that need further research. Even Asano, a member of the Japanese team, has stated in the acknowledgments part of *The Island of St Nicholas Excavation and Survey of the Gemiler Island Area, Lycia, Turkey* that the team had intended to continue with the study and do further research however they were unable to do so due to financial cuts from the Japanese Government.

As noted in earlier chapters, the site suffers from a lack of a conservation plan as well as presentation strategies. Further studies conducted with the cooperation both of professionals from the related fields and of local and central authorities are needed to create and implement comprehensive strategies. Further studies (such as laboratory tests and physical investigations) should also be conducted on the structures in order to be able to determine appropriate and more in-depth conservation methods. The decorative elements, although they have been documented, should be investigated further by scholars of the appropriate fields. Even though most of these decorative elements have been heavily damaged and some parts have been lost, the remaining portions as well as the initial documentation of the Japanese team allow further studies to be carried out. Many artifacts such as coins, skeletal remains, architectural decorations, nails, pottery, capitals, bricks, marble, and limestone fragments, were found on the site. Again, the initial studies were done by the Japanese team but more in-depth investigations and research are needed. Such studies may also be needed to be conducted on nearby sites. Karacaören Island in particular has not been investigated as closely and extensively as Gemiler Island. Because it is known that these two settlements interacted closely during Late Antiquity, carrying out studies on Karacaören Island would also allow the settlement on Gemiler Island to be better understood as it would give further information on the features and characteristics of the 6th century activities.

The site offers so many opportunities to achieve a greater understanding of the characteristics of the period. Such studies would provide further information regarding the history and culture of the settlement and offer academic and educational potential. They may be conducted independently or with the cooperation of universities, involved authorities, or other stakeholders.

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APPENDICES

A. Documents Concerning the Designation of the Site as ‘Sensitive Area to be Definitively Protected’ (*Kesin Korunacak Hassas Alan*)

4 Mart 2020 ÇARŞAMBA

Resmî Gazete

Sayı : 31058

CUMHURBAŞKANI KARARI



Karar Sayısı: 2221

Muğla İli, Fethiye İlçesi sınırları içerisinde bulunan Kayaköy ve Gemiler Koyu Çevresi Doğal Sit Alanının koruma statüsünün yeniden değerlendirilmesi sonucunda, ekli kroki ile listede sınır ve koordinatları gösterilen alanın Kesin Korunacak Hassas Alan olarak tescil ve ilan edilmesine, 1 sayılı Cumhurbaşkanlığı Kararnamesinin 109 uncu maddesi gereğince karar verilmiştir.

3 Mart 2020

Recep Tayyip ERDOĞAN
CUMHURBAŞKANI

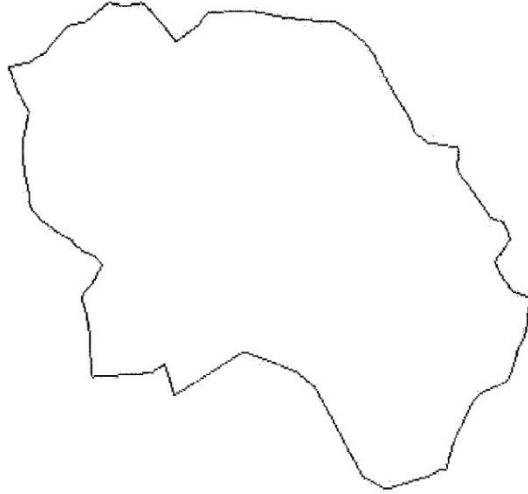
B. Attachment of Presidential Act Dated 3/3/2020 and Numbered 2221: The Map of the Area Designated as ‘Sensitive Area to be Definitively Protected’ (*Kesin Korunacak Hassads Alan*)

**3/3/2020 TARİHLİ VE 2221 SAYILI CUMHURBAŞKANI KARARININ EKİ
KROKİ VE LİSTE**

İLİ : Muğla

İLÇESİ : Fethiye

KAYAKÖY VE GEMİLER KOYU ÇEVRESİ



KESİN KORUNACAK HASSAS ALAN

C. Attachment of Presidential Act Dated 3/3/2020 and Numbered 2221: The List of the Coordinates of the Areas Designated as ‘Sensitive Area to be Definitively Protected’ (Kesin Korunacak Hassas Alan)

10. Fethiye / Kayaköy ve Gemiler Koyu Çevresi Doğal Sit Alanları - Kesin Korunacak Hassas Alanlar
Koordinat Listesi (Projeksiyon: UTM - Datum: ED50 - Derece: 3 - DOM: 30)

NOKTA NO	Y	X	NOKTA NO	Y	X
1	417056.705	4047887.942	76	419408.368	4048533.703
2	417567.507	4047667.322	77	419435.460	4048483.583
3	417515.503	4047822.788	78	419442.420	4048451.504
4	417441.444	4047780.644	79	419420.601	4048415.567
5	417112.266	4047759.203	80	419390.631	4048373.516
6	417096.016	4048008.689	81	419366.127	4048353.583
7	417080.317	4048082.505	82	419362.251	4048331.414
8	417060.740	4048144.588	83	419387.652	4048278.083
9	417064.878	4048178.707	84	419438.204	4048214.413
10	417115.585	4048225.722	85	419462.809	4048186.580
11	417137.664	4048265.548	86	419521.064	4048165.657
12	417172.355	4048320.028	87	419573.354	4048157.657
13	417125.156	4048365.489	88	419543.471	4048102.737
14	417076.566	4048384.947	89	419535.733	4048023.503
15	417039.560	4048404.623	90	419519.483	4047961.919
16	416997.312	4048445.690	91	419482.307	4047893.027
17	416947.241	4048469.434	92	419451.991	4047788.894
18	416916.612	4048489.489	93	419421.724	4047737.300
19	416860.976	4048524.215	94	419344.385	4047707.871
20	416819.542	4048550.396	95	419300.119	4047689.571
21	416768.798	4048611.179	96	419282.426	4047682.256
22	416756.738	4048703.929	97	419234.542	4047638.774
23	416737.551	4048780.522	98	419180.174	4047536.561
24	416727.114	4048871.241	99	419122.610	4047431.346
25	416731.040	4048951.727	100	419098.259	4047346.806
26	416749.051	4049030.359	101	419089.368	4047304.669
27	416762.028	4049083.692	102	419038.572	4047293.512
28	416725.779	4049145.634	103	419019.499	4047284.601
29	416693.592	4049201.791	104	418989.749	4047268.687
30	416651.689	4049309.162	105	418749.811	4047201.945
31	416766.942	4049334.504	106	418617.585	4047267.151
32	416788.236	4049346.231	107	418356.410	4047707.299
33	416797.430	4049351.204	108	418246.536	4047789.263
34	416857.772	4049384.525	109	417956.795	4047887.942
35	416944.717	4049480.980			
36	416994.802	4049522.372			
37	417073.825	4049532.825			
38	417174.848	4049608.369			
39	417210.857	4049633.085			
40	417296.332	4049615.668			
41	417363.292	4049624.804			
42	417392.885	4049632.101			
43	417439.897	4049595.397			
44	417493.393	4049537.742			
45	417551.194	4049473.291			
46	417579.430	4049437.172			
47	417704.669	4049518.724			
48	417749.402	4049572.327			
49	417769.764	4049584.187			
50	417995.294	4049593.117			
51	418164.122	4049561.945			
52	418327.097	4049545.548			
53	418473.110	4049539.741			
54	418531.106	4049510.142			
55	418547.681	4049501.692			
56	418633.638	4049438.516			
57	418684.313	4049380.707			
58	418691.096	4049368.384			
59	418702.025	4049348.531			
60	418718.605	4049318.409			
61	418794.954	4049186.290			
62	418878.730	4049070.006			
63	418919.633	4048979.934			
64	418956.773	4048955.450			
65	418989.238	4048934.047			
66	419113.047	4048917.888			
67	419140.385	4048918.401			
68	419161.624	4048898.612			
69	419157.702	4048860.485			
70	419148.321	4048822.528			
71	419159.497	4048786.661			
72	419191.015	4048746.060			
73	419230.552	4048699.746			
74	419279.089	4048635.391			
75	419334.151	4048561.271			