

CONSERVATION OF ARCHEOLOGICAL AND LIVING RURAL HERITAGE  
COEXISTENCE: THE CASE OF ALTINKAYA/ANCIENT CITY OF SELGE

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## **ABSTRACT**

### **CONSERVATION OF ARCHEOLOGICAL AND LIVING RURAL HERITAGE COEXISTENCE: THE CASE OF ALTINKAYA/ANCIENT CITY OF SELGE**

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Today, many historic rural tissues have overlapped with archeological sites as a result of being an uninterrupted settlement that has been inhabited since early times. The value of the coexistence of historic rural settlements and archeological sites is neglected to conserve the physical values of archeological sites. Consequently, life is interrupted in these settlements in most cases, and the rural tissue formed by the interaction between human and nature over time is abandoned. Rural settlements, which are intertwined with the archaeological sites and where life still continues today, have the potential to be conserved with all the historical layers that have provided their formation from the past to the present, taking into account their natural, cultural and physical values. This study aims to develop an integrated conservation approach for the multilayered rural settlements.

Altinkaya (Zerk) has been chosen as an exemplary study area within the scope of this thesis since the overlapping of the historic rural tissue and the ruins of the ancient city of Selge can still be observed together, in addition to the continuation of traditional rural life. According to the aim, Altinkaya has been studied in all layers from ancient times to the present in order to understand the interconnections between

the local people who live in the settlement today and the natural and physical context of the settlement that has developed over time. Through literature and archival study, in-depth interviews with local people, and mapping of the settlement's historical and current physical layers, data was generated to understand and analyze the complex interrelations of settlement within all contexts. Every place has its own unique characteristics that have emerged and evolved over time. According to the understanding and evaluation of the case of Selge/Altinkaya; the principles, strategies and policies have been developed to conserve this multilayered rural settlement.

**Keywords:** Multilayered Rural Settlements, Archeological Heritage, Rural Heritage, Selge, Altinkaya

## ÖZ

### **ARKEOLOJİK VE YAŞAYAN KIRSAL MİRAS BİRLİKTELİĞİNİN KORUNMASI: ALTINKAYA/ANTİK SELGE KENTİ ÖRNEĞİ**

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Günümüzde birçok tarihi kırsal doku, ilk çağlardan beri iskân edilen kesintisiz bir yerleşim yeri olması sonucunda arkeolojik alanlarla örtüşmektedir. Tarihi kırsal yerleşmeler ile arkeolojik alanların bir aradalığının değeri, arkeolojik alanların fiziksel değerlerinin korunması için göz ardı edilebilmektedir. Sonuç olarak, çoğu durumda bu yerleşimlerde yaşam kesintiye uğramakta ve zamanla insan ve doğa arasındaki etkileşimin oluşturduğu kırsal doku terk edilmektedir. Arkeolojik sit alanları ile iç içe olan ve günümüzde yaşamın hala devam ettiği kırsal yerleşmeler, doğal, kültürel ve fiziksel değerleri dikkate alınarak geçmişten günümüze oluşumunu sağlamış tüm tarihi katmanları ile korunma potansiyeline sahiptir. Bu çalışma, bu yerleşimler için bütüncül bir koruma yaklaşımı geliştirmeyi amaçlamaktadır.

Geleneksel kırsal yaşamın devamının yanı sıra tarihi kırsal doku ile Selge antik kentinin kalıntılarının halen bir arada görülebilmesi nedeniyle Altinkaya (Zerk) bu tez kapsamında örnek çalışma alanı olarak seçilmiştir. Bu amaç doğrultusunda Altinkaya, günümüzde yerleşim üzerinde kırsal yaşamı sürdüren yerel halk ile yerleşimin zaman içinde gelişen doğal ve fiziksel bağlamı arasındaki karşılıklı ilişkilerin anlaşılabilmesi için antik çağlardan günümüze tüm katmanları ile

incelenmiştir. Literatür ve arşiv çalışması, yerel halkla derinlemesine görüşmeler ve yerleşimin tarihi ve mevcut fiziksel katmanının haritalanması ile yerleşimin karmaşık ilişkilerini tüm bağlamlarda anlamak ve analiz etmek için veriler oluşturulması sağlanmıştır. Her yerin zaman içinde ortaya çıkan ve gelişen kendine özgü özellikleri vardır. Altınkaya/Zerk/Selge yerleşiminin analiz ve değerlendirilmesine göre, bu çok katmanlı kırsal yerleşimi korumak için ilke, strateji ve politikalar geliştirilmiştir.

Anahtar Kelimeler: Çok Katmanlı Kırsal Yerleşimler, Arkeolojik Miras, Kırsal Miras, Selge, Altınkaya

To my dearest mother and father,  
Fatma Karan & Ziya Serhan Karan

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## **LIST OF ABBREVIATIONS**

### **ABBREVIATIONS**

**KKNP:** Köprülü Kanyon National Park

**ICOMOS:** International Council on Monuments and Sites

**UNESCO:** United Nations Educational, Scientific and Cultural Organization



## **CHAPTER 1**

### **INTRODUCTION**

Many settlements have been inhabited from an early age onwards and still preserve their existence, as much as natural sources enable. Throughout the continual inhabitancy, these historic settlements are formed by overlapping layers of physical and cultural developments belonging to different periods and civilizations. The places are shaped, changed, and transformed through continuous inhabitancy. While some of them have become superimposable areas that show all layers, some of them lose their significance in time and eventually decrease or are abandoned. Among them, some settlements, which are preserved and comprised of rare and fragile structures from past civilizations, are today called archaeological sites. Some of these archeological sites have been occupied by communities as settlements due to the natural resources of the place and the convenience of reusing materials or structures that remain from past communities and civilizations (Aslan, 2016). However, when tissue is developed over or around archeological assets, the conservation of archeological sites becomes complicated. Most of the time, the social, economic, and physical value of the recent and modest layer is not considered as much as fragile earlier periods in conservation plans, or only some of the physical characteristics of the recent past are included. When these settlements are not addressed with all of the layers from earlier periods until today, the significance and characteristics of the settlement which is the outcome of continuity have not been reflected, and have a danger of fading away.

In today's rapidly developing and changing conditions, not only in Türkiye but also all over the world, rural areas are exposed to today's wearing conditions and are in danger of losing their rural identities. The traditional productions and cultural meanings attributed by local inhabitants have gained prominence day by day because

the effects of these challenges and threats to rural areas have become more recognizable. Therefore, the conservation of rural settlements has been more emphasized lately, as much as the value of renewable resources in these areas and traditional production are becoming crucial for the future. In this regard, the inhabitants who have local knowledge, tradition, memories, and practices have the potential to maintain the characteristics of multilayered rural settlements.

### **1.1 Definition of The Problem**

Places that evolve from the early ages and where life has been continued show tangible and intangible relations that accumulated over time. The reflections of dynamic relationships created by ongoing habitation are what define their unique character. The multilayered rural landscapes are formed in the overlapping of multiple layers in continuity, and each layer also consists of interconnections between nature, physical structures, and meanings attributed by the local community.

In rural settlements that coexist with archeological sites, these interconnections between layers constantly affect each other. The 'present status' of the settlements is composed of archeological and rural physical values, and geological and climatic conditions that affect the site from early ages, with cultural stratifications in the continuum. The inhabitants living in these settlements today have established a connection with 'the past', due to the physical structures of the past and also their current physical environment in which they were born and living.

However, in settlements where rural and archaeological sites coexist, the rural tissue that has grown over and around the earlier period layer has imposed certain restrictions on the conservation of earlier and delicate periods. The historic rural tissue that has developed in the recent past forms the multilayered rural landscape as physical and cultural integrity with the archaeological remains dated to earlier periods. However, modest rural tissue cannot stand out as much as archaeological heritage in conservation practices. As a result, the legal restrictions for the

conservation of the archeological sites restrict the connection between the inhabitants and the environment, create conflict among the physical layers of different periods, and cause to damage the modest rural tissue.

On the other hand, rural communities living in archeological sites try to adapt themselves to changing contemporary needs and continue their occupation as much as restrictions allow. While their attachment and belonging to the site have a potential for the conservation of the settlement, these feelings have changed over time due to the complexity of conflicts as a consequence of the different meanings and values of various stakeholders. The historic rural tissue which is the outcome of the continuous relationship between the past and present is caused to be abandoned due to conflicts and problems, rural life has been interrupted, or many difficulties experienced. It mostly results in the loss of late-period structures for the conservation of archeological sites. The loss of the integrity and authenticity of these places that develop with continuous interaction between human and nature over time for the purpose of conservation of the physical layer of earlier periods is a serious conservation problem.

Considering the complex relations of multilayered rural settlements, two main aspects shape the problem statement of this study: the coexistence of rural and archeological sites, and the ongoing life in these settlements.

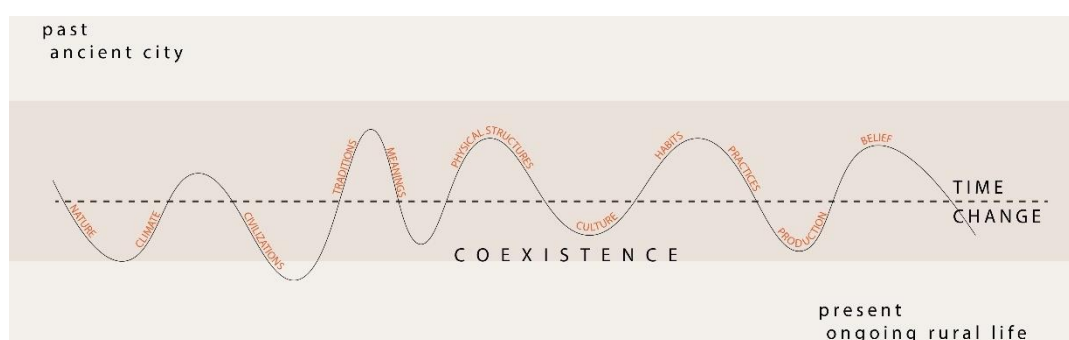


Figure 1.1. Coexistence of components in multilayered rural settlements

The conservation of the ‘past’ also depends on the continuity of the ‘present’ for the future. The local community and their attachments, relations, and meanings

attributed to the place are essential components of the ‘present’ in this perspective. Although the coexistence of the archaeological site and rural life is valuable, there is almost no example where it can be sustained together, which is a critical conservation problem today. If a holistic conservation approach is not developed for multilayered rural landscapes, some of the layers may be ignored. Heritage should be addressed as an integral entity in the continuum, to prevent the loss of the components that have influenced the formation of settlements. There is a need for a conservation approach that embraces all the physical and social characteristics of the settlement that formed in continuity.

## **1.2 Aim and Scope of The Thesis**

Although many values and meanings overlap in the places where archeological and rural heritage coexist. However, conservation plans implemented in these multilayered rural landscapes neglect the conservation of modest rural tissue and undermine the chances of maintaining traditional life in rural landscapes. For this reason, developing a conservation approach that takes into consideration all the physical, social, and cultural components in one is essential for the conservation and transfer of these sites to the future. Even though there may be some interruptions in the historical timeline, the continuity and attachment of the local community to the place are significant values to conserve.

This thesis examines if it is possible to maintain ongoing rural life while conserving all the layers that have developed from the ancient period to the present in multilayered rural settlements. This thesis aims to understand the relationships between the inhabitants and the multilayered physical environment they live in, and to analyze the values they attribute, in addition to the problems they experience through these relationships, by considering multilayeredness and continuity as a value and to develop solutions to the issues that interrupt and restrict the continuity of these multilayered rural settlements. In order to achieve this, it is crucial to understand how people relate to the physical environment, how they use the spaces that belong

to the past and that they have produced later, what values and meanings they attribute, and what problems they have. At the same time, it aims to identify the values and problems that emerged from the overlapping of the layers of different periods. From this point of view, it is intended to develop a conservation approach in order to preserve the integrity of nature and the man-made environment and ensure the continuity of the settlement with the local community by conserving all layers.

In this direction, this thesis aims to understand the values, challenges and potentials in multilayered rural settlements that have ongoing rural life through the example of Selge/Altinkaya. Altinkaya has been chosen as an exemplary study area within the scope of this thesis since it is one of the rare examples that traditional rural life continues, and traces of the ancient city coexist with modest rural tissue. There is no interruption yet, however this settlement is faced with many legal restrictions as it is located within the boundaries of a national park and archeological site. The pressure of the restrictions on one side and the contemporary needs of the local community led to the emergence of conflicts between conservation decisions and the continuity of the settlement. Despite the restrictions that threaten their daily lives, the local inhabitants tend to not abandon the settlement they were born in and they are willing to stay in the settlement which has been inhabited since earlier periods.

Based on the example of Selge/Altinkaya, this thesis aims to develop an approach for the conservation of multilayered rural settlements, which are subject to legal restrictions due to ancient remains belonging to earlier periods and where rural life continues despite these restrictions. The primary focus of this study is to propose conservation principles and strategies that are determined to meet the expectations of the stakeholders and solve the problems of the multilayered rural settlements which have the coexistence of rural and archeological sites and ongoing rural life. In line with this aim, the following questions have been researched.

1. What are the meanings, attributes and significance of the settlement for the inhabitants?

2. How is the relation of local people to the settlement in the past and present in terms of their attachment to the settlement and their use?
3. What are the effects of the archaeological and natural site on traditional rural settlement and inhabitants?
4. What is the effect of continuity of use on the conservation of the site?
5. How can multilayered rural landscape be preserved while providing continuity of life?

### **1.3 Methodology**

Following the aim of understanding the values, challenges, and significance of multilayered rural settlements through Selge/Altinkaya case and defining a vision for the conservation of the settlement, the methodology of this thesis is comprised of three main phases; understanding the place, evaluation, and proposal for the future. The first phase includes an archival and literature review for Altinkaya/Selge and multilayered rural settlements with preparation for the field study. The information gathered from the first and second phases has been reviewed and analyzed by spatial analysis in the second phase and evaluated for the proposal. In the last phase, the proposal consisted of a vision, principles, strategies, and policies for the conservation of the Selge/Altinkaya with a holistic approach.

The first phase aims to gather information about the interests of the study and the settlement. Conceptual background about multilayered rural settlements including the development of definitions, legal aspects in multilayered rural sites have been examined. Additionally, values and problems of the historical, physical and cultural coexistence and continuity in the multilayered settlements where rural tissue and archeological sites overlapped has been examined with the thesis studies and academic publications. The information about the case study is acquired from academic publications from different disciplines and legal documents. The historical

development, natural, social, demographic, economic characteristics, physical environment, and spatial features of the Altınkaya are collected through academic research, reports about the case and the surrounding environment, notes and drawings of early travelers, books, papers, and documentaries. Besides that, legal documents such as aerial photos, registration data, and site boundaries are collected from the General Directorate of Mapping and Antalya Regional Board of the Conservation of Cultural Heritage.

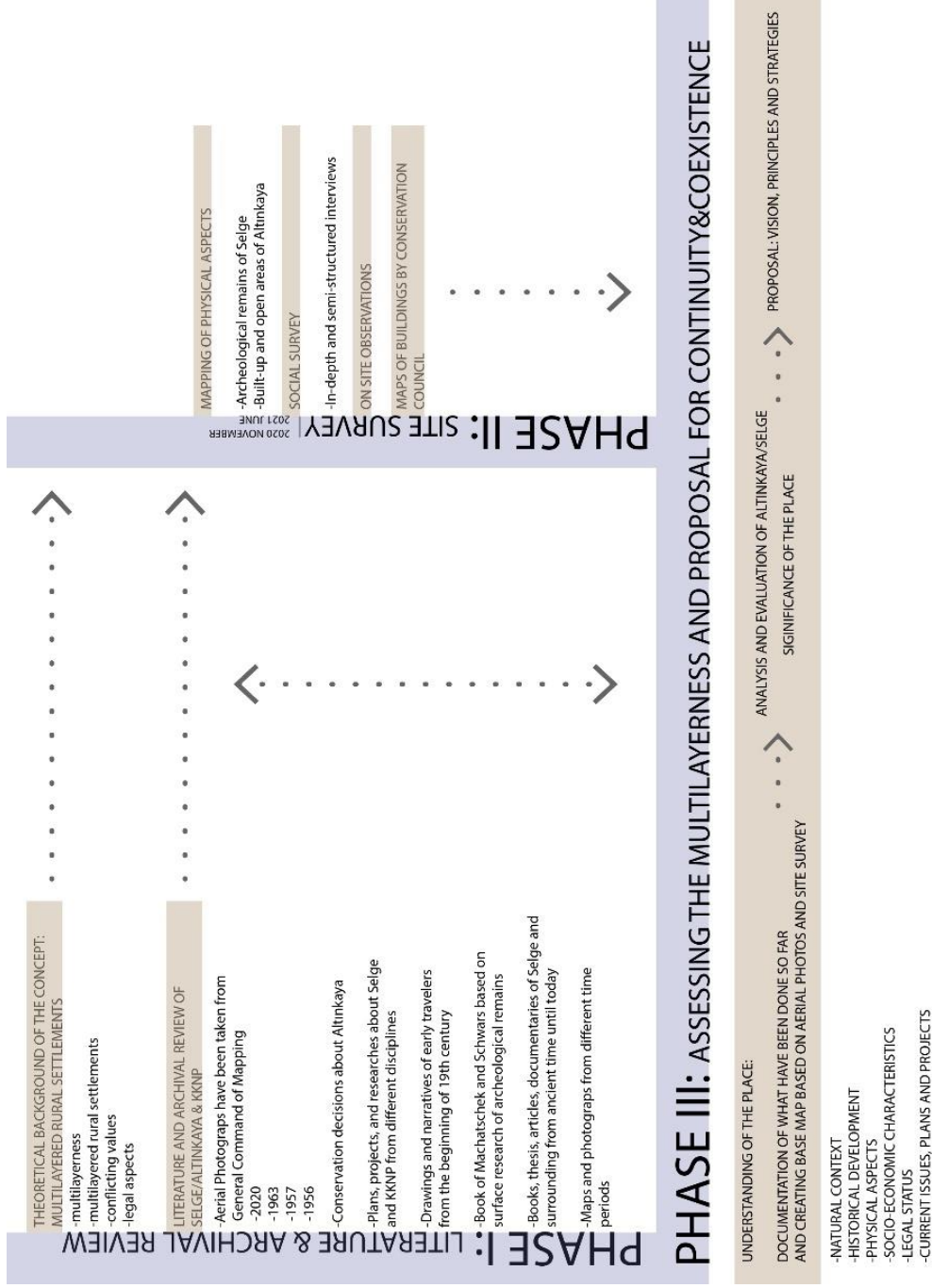


Figure 1.2. The methodology of the thesis



There is no archeological excavation about Selge ancient city, but, the most comprehensive source about the ancient city was the surface research made by the team of Alois Machatschek&Mario Schwarz in 1968 and 1969, in a total of two months. The results of this research were published in the book 'Bauforschungen in Selge' in 1981. It is the main source used in this research since it is the most comprehensive resource about the settlement, including archaeological, architectural, and social features. The map of the settlement in the book was drawn as a result of geodetic surveys. Additionally, Johannes Nolle (1988; 1991; 2015), George Bean (1997), Karl Lanchoronski (1892), E.T. Daniell (1909), Dario de Bernardi Ferrero (1966), and Freya Stark (1958) have conducted important research, sketches and notes about Selge. Since there is no archeological excavation, the researchers have different approaches and assumptions about archeological ruins based on their profession and methods. All approaches have been reviewed and studied for this thesis.

During the period of this thesis, which started in 2020, unfortunately, many sad events both in the world and in Türkiye lead the way in terms of the limitations of the thesis. Globally, the COVID-19 pandemic and devastating earthquake in Turkey and Syria have introduced numerous challenges, especially to data collection. There were also some challenges due to the remote location of the settlement during the site study. There is no Internet connection in most of the village, and even the phone connection is very weak. Due to the lack of internet connectivity, the marks on archeological sites cannot be considered exact locations. Additionally, there is no guesthouse in the village and the locals complain about their conditions, so I stayed in Beşkonak for a site study. This led me to limited hours of site study since the road is very bendy and highly dangerous to drive in dark sky and rainy weather. The settlement has a main road but no crossroad. Additionally, it cannot be accessed with a car due to sloping terrain; therefore, I must walk to every corner. Last but not least, since there is no cadastral map, it was impossible to identify settlement boundaries before the site study. Unfortunately, Altınkaya has been a very scattered settlement, the distance between the neighborhoods is away from each other. Hence, I have to

limit my study area to the main neighborhoods and center of the village within the first and third archeological site borders, in order to study the social and physical context of the settlement in detail (Figure 1.5).

Migration in rural areas is another challenge for collecting information about the social context of the past and present. Migration due to a lack of sufficient education and employment opportunities is one of the prominent problems in Altinkaya. The settlement is faced with the migration of young people and families with children of school age. That's why, while the informants in the ages 30+ are easily found, most of the young people between the ages of 15-30 are not in the village during the site study. Interviewees indicated they were working or studying in Antalya temporarily. And sometimes they have already migrated for marriage or job opportunities in other districts or abroad. This situation limited the information from a young age group.

Altinkaya is visited in November 2020 for the first time. It was just one day trip to introduce myself to locals, explain the aim of thesis, and get familiar with the site for further phases. The site has been experienced to prepare survey forms and maps for the site survey. I took notes and photographs while walking around the settlement, I had the chance to observe a family living in a single room, their relation with the house and surrounding, and also two-story house where no one lives since a tree fell on its roof threatening to collapse. After the first visit, maps and survey forms have been prepared in order to collect information about the physical and socio-economic characteristics of the settlement and to understand the relations and local people in Selge/Altinkaya with their environment. Survey forms are prepared semi-structured that can be used as one-to-one interviews and in-depth interviews.



- Legend**
-  Scope of Site Survey
  -  1st Degree Archeological Site
  -  3rd Degree Archeological Site

Figure 1.3. The area that physical data is collected during the site survey

Some criteria have been decided before the site study to get credible data. Being a local resident is one of the main selections. Also, a relatively equal distribution between age range and gender is aimed to provide during the selection. Since the

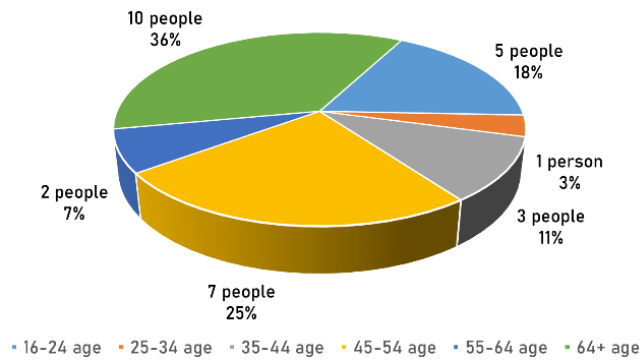
case study area is a broad and scattered settlement, the neighborhood they are currently living in became another criterion to obtain various information and different perspectives about the archeological site and open areas. The people who are public figures in the village such as the headman, imam, teacher of the primary school, and watchman of the archeological site are also key informants for the study.

The site study for four days was conducted in June 2021. Physical data is collected by taking photographs, drawing quick and important sketches, and taking notes on maps. The data collection method of qualitative research consists of in-depth and one-to-one interviews with people living in the village in addition to direct observations. Direct observations of social structure and physical environment generate complementary information about the complex interrelation between people and the environment. At the time of the site study in 2021, there were 7 children of primary school age and the school was open. It is observed that they mostly spend time in gardens, village roads, and fields.

Informants are selected by chance and based on their volunteering and availability. 28 people consisting of 17 men and 11 women participated in the interviews. Of these, 5 people; 2 female and 3 male, are from the young age group.

The interviews with informants who are interested in the past of the settlements and research are carried out one-to-one so they give very detailed and specific information. The in-depth method is also used for two reasons. Once, it was planned to conduct an in-depth interview with women who sell souvenirs to the tourists in the entryway of the theatre. Also, as a result of the collective nature of the local community and the fact that it spends time in open areas chatting and carrying out their daily tasks, some of the one-to-one interviews turned into in-depth interviews. The result was that they felt more comfortable, gave more 'inside information', and showed their keen interest in the study.

### AGE DISTRIBUTION OF INTERVIEWEES



### GENDER DISTRIBUTION OF THE INTERVIEWEES

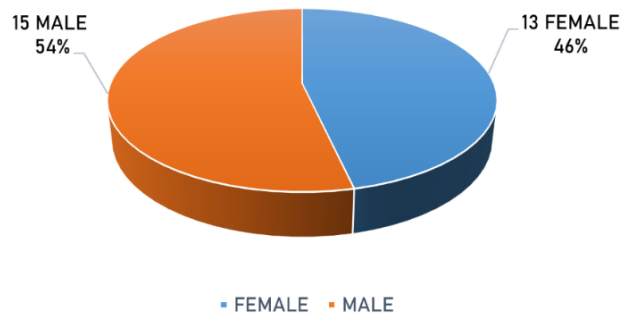


Figure 1.4. The age and gender distribution of the interviewees

Before the site study, no decision was made about the places to be interviewed, usually the interviews were conducted by chance while the physical data were collected. However, as the interviews were conducted and the data began to emerge, it became clear that the interviews were held at points that are important to the local people in the summer. Most of the interviews are carried out in the important meeting places of the settlement such as Oğlakdoğdu (the beginning of the crescent shape road that comes from Beşkonak to Altinkaya, the locals call ‘entry of the village’, in Turkish ‘*köy girişi*’), market, the entryway of the theatre. Some of the interviews with elderly people who are critical informants about the past of the settlement were realized in their houses.

The study aims to examine the relation between places and behavioral patterns in order to understand the relation of the local community with the settlement, and present the effects of continuity of use and coexistence of rural tissue, natural environment and archeological remains on the local community. In accordance with this purpose, the 'where' question is always accompanied by questions such as 'what', 'how', and 'when' in order to understand the interlinks between places, people, and time.

After the first section of the introduction consists of information such as name, age, education, job, and the neighborhood they live in, the second section is about their source of income and production. The socioeconomic context section consists of questions about where their fields are or where they graze, what they plant and what they produce, where they store their produce and if they sell it or not, as well as questions about woodworking and other economic activities in the region. Afterward, the questions move on to create a questionnaire about their daily lives and how these economic activities change according to the seasons. Some of the questions about daily activities and traditions are:

- What do you particularly like to do in your daily life? (like making bread together, meeting at coffee)
- How and where do you spend your day in the village?
- What is the place that you like to spend time or find important in the village? Did this place have the same name before?
- Do you spend time with your neighbors? Where and how do you meet?
- What season/period is your favorite time in the village? Why?
- How often and why do you go out of the village? How do you provide transportation?
- Where are the important meetings held in the village? How is the communication for such meetings provided?
- Is there a festival you celebrate regularly? When, where and how is it celebrated?

- What are your local products, foods and traditions?

These questions are followed by their opinions about services in the settlement such as the market, bazaar, school and what they want for the settlement. Buildings and houses were asked about their comfort level and needs following the questions about settlement context. The section discusses the repairs, materials they used, the people they consulted, if they want to live in the houses, what they like and dislike about the houses, and how they constructed the houses in the past. Since repairing is not allowed in the 1st degree of the archeological site and is limited in other areas due to restrictions, the questions have been moved naturally to how they feel about restrictions, how they are attached to the natural and archeological environment, and what they do and what they hope for the future. Some of the questions in this part are:

- How well do you know the archaeological remains? Besides theatre, do you know the places such as agora, necropolis, temple? How often do you go there and what are you doing?
- Are there any special names that you give to archaeological remains?
- Is there a place you like or find important for you among the archaeological remains?
- What do you think about living with the archaeological heritage? How it is affect your life?
- What changed in the village after the archeological site area and national park were declared?
- In your opinion, what are the Altinkaya's greatest needs and problems? Why? What would you like to change?
- How do you think your village can be conserved? What is the key responsibility to take? What are the practices that you find positive or negative? Would you like to take part in the conservation of Altinkaya?

After these questions, their opinion about tourism has been gathered. These questions are such as daily tourist numbers according to seasons, if they wish to develop

tourism for the village or not, and if they want to welcome tourists in or not. Before the last part where questions about the past of the settlement are asked, the interviewees were asked whether they were happy to live here and whether they wanted to move to another place, and after each answer, the reason for their opinion was questioned.

In the last part of the interviews, if it was not explained during the interview, it was examined whether the way of living, source of income, traditions, habits, and daily tasks have changed from the past to the present, in addition to memories, stories and what they know about the past. Some of these questions to gather information about the past of the settlement are:

- Are there any legends or stories told by the older people about the settlement and archeological site?
- Are the production activities you are currently doing and routines different from what you heard from your elders and routines in the past?
- What do you know about the past of the village? Which civilizations lived, and where did they migrate?
- What has changed in the village since your childhood?
- Is there a place that has an important memory for you?

The physical data collected during the site survey has been mapped with the help of aerial photos and overlapped with the maps of registration of archeological sites, travelers, and researchers on ArcMap 10.4.1. The data gathered from informants, maps, and direct observations during the site survey such as the date of construction, the construction technique, the name of the open areas, and the current functions of the buildings have been entered. The author generated the base map of the settlement with the help of collected data since there is no cadastral map and the settlement's boundaries are not determined during this thesis.

After the introduction part about the definition of the problem, aim and scope and methodology of this study, the research about the multilayered rural landscapes, the legal aspects in Türkiye, and the examples of multilayered rural settlements that have



the coexistence of the rural tissue and the archaeological remains in Türkiye have been presented in the next chapter. The evaluation of Altinkaya/Selge will be covered in Chapter 4, along with the discussions about the conservation of the multilayered rural settlements in Chapter 2 and the understanding of the settlement in Chapter 3.



## **CHAPTER 2**

### **MULTILAYERED RURAL SETTLEMENTS: CHALLENGES OF CONSERVATION IN CONTINUITY**

Nowadays, the conservation agenda is focused on the development of sustainable management plans for cultural and rural landscapes by addressing many challenges such as climate change, biodiversity degradation, balancing conservation with development, and conflicts between human and wildlife. The need for an integrated and sustainable conservation approach towards multilayered rural landscapes is crucial since these areas, which have historical and cultural importance, consisting of continuous interaction between human and nature, are in danger of extinction by facing various threats and challenges today.

Accordingly, this chapter focuses on the concept of multilayered rural landscapes by providing definitions, understanding the theoretical background and current debates by referencing international documents, discussing conservation approaches towards multilayered rural landscapes in Türkiye with legal and administrative regulations and discussion of the conflicts of coexistence of archeological remains and traditional rural tissue and continuity in multilayered rural landscapes. After providing background of the multilayered rural settlements and defining challenges and conflicts today in the second chapter, the case Altinkaya/Selge is presented in historical continuity in the third chapter, and Altinkaya/Selge has been evaluated in the fourth chapter to develop a holistic conservation approach.

#### **2.1 Multilayered Rural Settlements**

Most of the settlements have been inhabited throughout a long historical process. While some of them are abandoned, many of these settlements remain in ongoing

occupation today. Since their occupation, these settlements have developed physical structures, culture and meaning with the relations in their environment. Each of these time periods represents a phase of human development and reflects the social and cultural influences and spatial tissue of the time period.

As time passed and civilizations change in these settlements, various structures and cultures are built on top of older ones, while some are demolished. It results in vertical and horizontal layers of physical and cultural development. These settlements contain the traces of this historical process underground and above ground. By each layering of culture in historical continuity, the 'materialization of the time and memory in space' have been reshaped regarding predecessor periods and their natural setting (Altınöz G. B., 2013). Physical structures, ruins, and traces of different periods, whether they overlapped or were located side by side, create the historical stratification as continuous inhabitation, and make it possible to define such urban areas as 'multilayered towns' (Altınöz A. G., 2021). Through the establishment of relationships between the layers of different periods in these settlements, all these layers represent the integrated physical and cultural formation of these settlements at present. The integration of the different spatial layers, the different building techniques and architectural styles reflect the development of construction practices and architectural taste over time. These relations between different historical layers are dynamic and create spatial and cultural diversity. Hence, they enrich the identity and significance of multilayered settlements.

Multilayered settlements are the result of continuous occupation, even though interruptions may occur. They have been settled by different societies from early times and show historical and cultural continuity. Rural settlements are a vital part of the settlement system. While rural settlements have a smaller scale and population than urban settlements, the interrelation between human and nature is also complex since rural settlements have a strong connection with their natural surroundings, agricultural areas and rural livelihoods. As multilayeredness refers to the coexistence of cultural and physical layering composed of different periods of development in continuity, rural settlements that have been inhabited from earlier periods and

witness to many cultures in historical continuity have been defined as ‘multilayered rural settlements’ (Altınöz G. B., 2023). The authentic character of these settlements is a result of a continuous accumulation from ancient times to the present, rather than reflecting a single period or recent past (Altınöz A. G., 2021).

Many historical rural settlements, which have been settled since ancient times, undergo changes as a result of the flow of time, as human and physical factors interact continuously under a variety of external factors. Physical environment including location, topography, natural resources, climate, geomorphology and built environment is one of the key parameters of formation as it creates favorable conditions for agricultural communities (Altınöz G. B., 2023). Throughout generations, humans act as a bonding between nature and the environment through their activities such as cultural traditions, practices, beliefs, knowledge, experience, skills, manner of life, habits, and social norms. Additionally, there are also external factors that make the relations more complex, such as political and technological developments, natural events, and legal and administrative regulations as they have an influence on socio-economic conditions such as habits and traditions of local communities of settlements in a regional context (Altınöz G. B., 2023). To sum up, multilayered rural settlements are exposed to internal and external factors on and on, and so they are constantly changing within these multifaceted complex interrelations.

The multilayered rural and cultural landscapes started to be defined and developed in various disciplines including conservation studies in the 90s. The formation and evolution of the settlements are a complex, collective, and dynamic process that is developed by historical layers over time and needs a multifaceted approach for understanding. As aware of the effects of time, the conservation approach in the multilayered rural settlements should embrace all the historical layers and understand its character and significance. In the next section, historical development and main approaches about the conservation of multilayered rural landscapes are discussed to understand the conservation challenges, coexistence of archeological site and historic rural tissue, and continuity on multilayered rural settlements.

## **2.2 Historical Background and Legal Aspects for The Conservation of Multilayered Rural Settlements**

*Cultural assets have the characteristic of gaining meanings that change and develop over time<sup>1</sup>.*

As the definition of ‘heritage’ extends from a single object to a living entity, the discussions and solutions presented in the field of conservation become a more complex study. In this chapter, the framework for the conservation of multilayered rural heritage will be presented through international documents, recommendations and texts that provide guidance for conservation science. Then, legal and administrative regulations in Türkiye are reviewed. Later, the cases of multilayered rural settlements that coexistence of conserved natural sites, archeological remains, and modest rural tissue are evaluated with continuity. A review of the conflict of coexistence of physical structures from different periods and continuity are discussed at the end of the section.

### **Understanding of Multilayered Rural Settlements**

The Industrial Revolution at the end of the 18th century brought about the first recognition of rural architecture as a cultural asset as a result of the decline in rural population, industrialization, and changes to traditional practices in agriculture (Harman Aslan & Can). Conservation of historical rural settlements has been on the agenda of cultural heritage conservation science around since the 1960s when the scope of conservation of historical monuments has been expanded from a single building to a larger scale that includes urban and rural settlements which are integrated with its historical background (Altınöz G. B., 2023) Rural areas were recognized in the 1970s in the context of their natural and social environments and

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<sup>1</sup> Cevat Erder, on the preface (latest-April 2017) of the book ‘Tarihi Çevre Algısı’, YEM Yayın.

their interrelationships. Since 1984, rural landscapes have been focused on the conservation agenda of UNESCO (Altınöz G. B., 2023). Experts from ICOMOS, IUCN, IFLA worked over the course of 1985 and 1986 to develop the definitions and evaluation standards that would be used to include rural landscapes in the Committee Guidelines for the World Heritage List (Scazzosi, 2018).

Article 1 under the title of ‘Definitions’ on the Venice Charter (1964) is remarkable in that the definition was expanded from a single object to an ‘urban or rural setting’ and that the meaning gained over time was defined by ‘more modest works of the past which have acquired cultural significance with the passing of time’ (ICOMOS, 1964). After Venice Charter, the agricultural areas and communities have been pointed to the ‘Conservation of Smaller Historic Town’ that was adopted by the 4th ICOMOS General Assembly in Rothenburg in 1975. The importance of ‘smaller historic towns’ is specified by their effect on urban areas. The emphasis is placed on rural areas and local communities, drawing attention to migration to urban areas and the economic importance of agricultural communities (ICOMOS, 1987).

Amsterdam Declaration published in 1975 proposes the holistic and integrated approach in a broader and comprehensive context for the conservation and management of historic urban and rural areas, by underlining the local authorities, interested parties, community participation, tools for communication between stakeholders, legislative and administrative aspects, conservation-use balance, financial requirements, specialized techniques and education. The importance of continuity in heritage sites has been stated below (ICOMOS, 1975):

*‘It is known that historical continuity must be preserved in the environment if we are to maintain or create surroundings which enable individuals to find their identity and feel secure despite abrupt social changes.’*

Specific principles and methods including legal, administrative, technical, economic, and social measures with research education and international cooperation have been determined for the conservation of historic urban and rural environments in the ‘Recommendation concerning the Safeguarding and Contemporary Role of Historic

Areas' by UNESCO in 1976. Recommendation 881 on Rural Architectural Heritage is the first international document that focuses on historic rural settlements (Altınöz G. B., 2023). This document remarked that attention was paid to the problems of rural heritage and concern about their continuous destruction under 'modernisation'. Rural heritage, as well as its ecological and economic significance, is also described in terms of its local, cultural, and sociological context.

Tools and methods for rural development are pointed out in Recommendation 935 on the Revival of Disadvantaged Rural Areas 1982, by giving a reason for the inequality of social, and cultural services and economic opportunities between cities and rural areas. The built and natural environment has been stated as 'two inseparable aspects of rural heritage' in The Recommendation on the Protection and Enhancement of the Rural Architectural Heritage, and coordinated strategies are proposed for conservation (COE, 1989). The European Landscape Convention shows awareness of the enlarged scope of 'landscape' including natural, rural, urban, and peri-urban areas, land, inland water, and marine. The convention raised awareness about the relationship between the surrounding environment and the formation of identity in Article 5 (COE, 2000).

Principles 'Concerning Rural Landscapes as Heritage' jointly published by ICOMOS-IFLA in 2017 is the most up-to-date and comprehensive doctrinal text focusing on rural landscapes (Altınöz G. B., 2023). This document is improved as an international guideline for rural landscapes and presents the definition of rural landscapes, and sets principles for the identification, conservation, sustainability, and management of rural landscapes as heritage. Rural landscapes are considered dynamic living systems with multifunctional resources and common types of continuing cultural landscapes (ICOMOS-IFLA, 2017).

'Rural landscape as heritage' refers to embracing both tangible and intangible components within their wider connections and settings (ICOMOS-IFLA, 2017). As the steps for the conservation of rural landscapes, the identification of heritage values in regional, national, and local heritage inventories has been specified. The meanings



attributed by people have been greatly emphasized by their practices, knowledge, traditions, and techniques. The changing nature of rural landscapes is underlined in ‘Sustainability of rural landscapes’ (ICOMOS-IFLA, 2017). An interdisciplinary approach, contextual understanding of landscape with its historical, cultural, and natural characteristics, involvement of all stakeholders from administrators to ones who use the site every day, attention to the quality of life for sustainable development, documentation and monitoring programs and databases are some of the important recommendations of the text.

Natural and cultural heritage has been more focused on international, multidisciplinary, and transdisciplinary research over the last decade. Heritage has gained rich, dynamic, inclusive, and comprehensive meanings over the years. Rural landscapes have been more preserved, better understood, and enhanced as a valuable shared resource through communities, local and international initiatives, cooperation between stakeholders, and experts.

The conservation approach for rural heritage is expanded from rural architecture and archeological sites to landscape encompassing its natural setting, local rural community, social aspects, historical layers, intangible values, rural production, and traditional agricultural techniques. Coexistence in the conservation approach refers to multiple values or components that need to be considered and harmonized by the various interests, uses, and stakeholders. In order to accomplish a holistic conservation perspective, the coexistence of all these components must be considered, as well as their complexities and dynamics. These different elements are to be integrated for comprehensive conservation rather than prioritizing one over the other.

Coexistence of tangible and intangible heritage (Bouchenaki, 2003; Munjeri, 2004), coexistence of different cultures (Australia ICOMOS, 1998), coexistence of cultural and natural values, human-wildlife coexistence (Gao & Clark, 2023) and coexistence of human, nature and built environment are some of the cases that conservation efforts seek to integrate and protect them. As new habitations overlap, these types of

coexistence challenge conservation efforts. Sometimes occupation continues without interruption due to the availability of natural resources and existing construction materials, and sometimes the places that have a richness of natural resources may be settled after interruption. In some of these cases, archeological sites that demonstrate a past of humanity with traces of structures and cultural remains may be located within or adjacent to a historic rural settlement. The coexistence of physical structures belonging to different time periods illustrates a continuity of human occupation. The coexistence creates conflict between the values and meanings due to various stakeholders and uses but also has the potential for interpretation and presentation as a witness of human history and cultural development.

Awareness about maintaining continuity is also acknowledged in the conservation of multilayered rural settlements. Due to the complex interrelations on these sites, continuity of physical, functional, cultural, historical, and ecological can be observed together, or mostly a combination of them. Amsterdam Declaration emphasizes the importance of historical continuity to preserve the historical significance of the place (ICOMOS, 1975). Physical and cultural continuity is crucial to convey the sense of identity and belonging through physical fabric and intangible values. Functional continuity may be a rare value in multilayered rural settlements day by day as these places are faced with serious depopulation. In this sense, ongoing occupation needs to be supported for continuity.

As the heritage definition expanded, the conservation approach embrace the coexistence of all these components that formed multilayered heritage sites and maintain the continuity relevant to the significance of the place. Acknowledging the coexistence promotes a holistic perspective to balance between needs, values, and conflicts that both the components and stakeholders required and preserving the unique character of the place.

Since the Western approach is aware that heritage only can be conserved by transferring them to the future with the help of people, speaking of annual cultural events and programs would be better to understand raising awareness about culture

and conservation among communities and people in years. The 2019 theme of the ICOMOS Advisory Committee Scientific Symposium is ‘Rural Heritage-Landscapes and Beyond’ which shows the importance of multilayered rural landscapes on the conservation agenda today. World Rural Landscapes is an initiative by the International Scientific Committee on Cultural Landscapes ICOMOS-IFLA to promote international collaboration in the evaluation, management, and conservation of rural landscapes<sup>2</sup>. European Heritage Days is one of the initiatives started in 1985 by The Council of Europe, and became a joint action with the participation of The European Commission in 1999<sup>3</sup>. The theme for 2023 has been announced as ‘Living Heritage’ to encourage community participation and to show connections between places and people.

For 180 years, the conservation area has become a competent and autonomous discipline in creating an inventory of the contemporary world from the past by establishing national and international institutions, principles and laws, making technical and scientific applications, providing interdisciplinary organization, expanding the conservation subjects to the cultural landscape from abstract values, and attaching them to common problems (Özaslan, 2010). Today, the international approach to multilayered rural landscapes agrees that conservation of the integrity and character of heritage can be sustained by managing the dynamic nature, threats, risks, strengths and potentials of these areas, by supporting the participation of all stakeholders. Although many populations around the world are beginning to appreciate the historical and cultural significance of rural landscapes, there are still very few standards and methods for the conservation of multilayered rural landscapes unless these places have exceptional quality (Scazzosi, 2018).

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<sup>2</sup> World Rural Landscapes - (2023). <http://www.worldrurallandscapes.org/>

<sup>3</sup> European Heritage Days. (2023). European Heritage Days | European Heritage Days. <https://www.europeanheritagedays.com/>

## **Understanding The Legal Aspects of Multilayered Rural Settlements in Türkiye**

Türkiye has signed many international documents for years. First, the European Cultural Convention was signed in 1954 and ratified in 1957. Türkiye became one of the signatory countries of the UNESCO World Heritage Convention in 1983, the European Convention on the Protection of the Archeological Heritage in 1969 (and revised in 1992), the Convention for the Protection of the Architectural Heritage of Europe in 1985, and the European Landscape Convention<sup>4</sup>. The Venice Charter and the Amsterdam Declaration are the main documents adopted over the years.

The conservation in Türkiye has been rooted in the waqf system of the Ottoman Empire and the beginning of the Republican period. But in the general framework, the development of the conservation legislation is connected with international texts, it has started with the registration of monuments and artifacts, then the decisions have been expanded to the site with the surrounding context of the monuments starting from the 1960s.

The establishment of The High Council for the Historical Real Estate and Monuments in 1951 by the Act of 5805 is significant in the development of conservation legislation in Türkiye since the conservation activity and discussion of the areas that need to be conserved have been increased (Şahin Güçhan & Kurul, 2009). The archaeological artifacts were taken under protection as monuments until the 1970s. The concept of 'site' has been defined by the Law No. 1710 Historic Artefacts Act that came into force in 1973, making it possible to protect not only individual artifacts but also archaeological sites (Altınöz A. G., 2021; Ahunbay, 2010). The site, historic site, archaeological site and natural site are definitions that

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<sup>4</sup> Republic of Türkiye Ministry of Culture and Tourism (2023); Republic of Türkiye Ministry of Foreign Affairs (2023); Council of Europe (2023).

brought to conservation legislation in Türkiye, and the concept of the conservation master plan has started to emerge. (Şahin Güçhan & Kurul, 2009).

The Law No. 2863 Cultural and Natural Heritage Conservation Act<sup>5</sup> came into force in 1983, it is the law that sets definitions, procedures, and principles for the conservation and management of movable and immovable assets in Türkiye. Regional Committees for Conservation of Cultural and Natural Heritage as local decision-makers and the High Council for Conservation of Cultural and Natural Heritage as the main decision-maker have been established instead of the High Council. The types and degrees of the 'site' concept and the conservation and management plans are defined and detailed by Act No 2863. The conservation principles and terms of use during the transition period regarding conservation sites and plans have been specified. Responsibility for the conservation of archaeological sites and other types of cultural heritage has been given to the Turkish Ministry of Culture and Tourism.

In the years after Act No 2863, the combined use of 'urban site' and '3rd-degree archaeological site' has been an effective tool for the conservation of multilayered urban areas that are both archaeological and witness of later periods (Altınöz A. G., 2021). The concept of 'mixed site' is used to describe the archeological sites within natural areas and cities, while 'natural-archeological site' is used for archeological remains with natural formations around them which are attracted by geological formations, flora or vegetation (Ahunbay, 2010). In 1993, with Policy Decision No. 338, the definition of 'urban archaeological site' for areas where the traces of historical periods overlap in archaeological areas was included in Türkiye's conservation legislation (Altınöz A. G., 2021).

Law No 2683 on the Conservation of Cultural and Natural Property provides the legal framework for the conservation and management of natural and cultural

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<sup>5</sup> Republic of Türkiye Ministry of Culture and Tourism (2023).

heritage sites. National Parks Law No.2873<sup>6</sup> that implemented in 1986 provides the legal framework for the conservation, development, and management of national parks in Turkey. The selection and designation of national parks, nature parks, natural monuments and nature reserve areas which have national and international value are established under Law No 2873.

National Parks are protection, recreation and tourism areas in nature that have rare natural and cultural resources nationally and internationally in terms of scientific and aesthetics in Article 2. The development plan that covers the establishment, development and management of designated areas as natural parks considering the characteristics of the place is prepared and put into effect by the Ministry of Agriculture and Forestry. Zoning implementation plans for the places that will be subject to settlement and construction are put into force by the approval of the Ministry of Environment, Urbanization and Climate Change according to the legislation and development plan. The expropriation of immovable properties within the boundaries of designated areas is determined under Article 5. Prohibited activities are defined in Part V titled Conservation. Accordingly, disturbance of natural and ecological balance and wildlife, all kinds of interventions that cause or may cause the loss or change of the characteristics of these areas, production of all kinds of forest products, hunting and grazing that will disturb the natural balance, and inhabiting out of existing settlements are forbidden.

By 658 numbered principle decision on 05.11.1999 'Archaeological Sites, Conservation and Use Conditions'<sup>7</sup> which is valid today; the scope of the definition of conservation archeological sites has been enlarged and considered as a 'whole component' for conservation. Also, the condition of conservation and use have been rearranged for 1st, 2nd and 3rd degree archaeological sites and 'urban archeological

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<sup>6</sup> Republic of Türkiye Ministry of Agriculture and Forestry - General Directorate of Nature Conservation and National Parks (2023).

<sup>7</sup> Republic of Türkiye Ministry of Culture and Tourism (2023).

site'. Accordingly, 1st and 2nd degree archaeological sites are areas that will be preserved as they are, except for scientific studies for protection. New construction of buildings except for the infrastructure applications to be made by public and private institutions in compulsory situations in 1st degree archeological site and repair for the existing buildings are not allowed. The conditions of conservation and use in 2nd degree archaeological sites are the same as in 1st degree except for the allowance for simple repairs of existing buildings in use in accordance with the policy decision. And new construction is allowed in line with conservation-use decisions in 3rd degree archaeological sites. The definitions of 'conservation master plan', 'management plan', 'participatory site management' and 'nexus points' have been introduced to legislation by Cultural and Natural Heritage Conservation and Revision Act No.5226<sup>8</sup> in 2004 to adapt international approaches.

The stakeholders for conservation are administrative institutions consisting of the ministries, local representatives of ministries, municipalities, and local administrations, the ones that provide economic benefits such as funding providers, sponsors, entrepreneurs and investors, the local community as the people who own property and who use the area, NGOs and lastly educational institutions such as universities.

In addition to the complexity of changes in the conservation concepts in the legislation, Law No. 6360 Metropolitan Municipalities<sup>9</sup> enacted in 2012, the law extends the borders of metropolitan municipalities to include provincial territories and the status of villages located within the borders of metropolitan municipalities has been changed to neighborhood status. This status change is also brought other problems in historic rural settlements since their legal entities as villages are abolished. For example, the legal entity of the special provincial administrations as a significant local government body has been eliminated.

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<sup>8</sup> Presidency of Republic of Türkiye (2023).

<sup>9</sup> Official Newspaper (2023).

Despite the richness of urban settlements in Türkiye in terms of historical continuity and stratification, the existing methods and tools are not capable of responding to the multidimensional characters and problems of such urban areas, as well as the legal and administrative disruptions related to conservation and development with increasing acceleration, face the danger of losing their diversity and losing their multi-layered character (Altınöz A. G., 2021). Law No 2863 and related legal regulations include the scope of historic rural settlements and rural architecture. However, there is no legal definition or tool in the administrative framework for the conservation of historic rural settlements directly. The lack of a legal definition of the conservation of historic rural settlements and instruments that are specific to rural heritage is a major problem today as is indicated in many research about rural settlements (Altınöz G. B., 2023; Asrav, 2015; Aslan, 2016).

Although there are legal regulations about conservation of the archaeological sites in Turkish conservation legislation, ‘traditional rural architecture’ or ‘rural site’ definitions or legal regulations did not directly take place in legislation, so these areas are taken under protection as an ‘urban site’ at the area scale or registered as ‘cultural asset’ at building scale (Aslan, 2016; Altınöz G. B., 2023; Bilge, 2020; Harman Aslan & Can). ‘Natural site’, ‘archeological site’, and ‘urban archeological site’ are the definitions that are also used to conserve the integrity of the natural and man-made environment and multilayeredness (Altınöz G. B., 2023). While the term ‘urban archeological site’ is defined as the conservation of historic urban areas that coexist with archeological sites, there is no specific approach for historic rural settlements overlapping with archeological sites. The existing definitions and implementations are insufficient to reflect the characteristics and complexity of multilayered rural settlements, The lack of a term that includes historic rural life and archeological sites led to the exclusion of one of the significant parts that have an effect on the formation of these places. For this reason, there are different conservation approaches and decisions reflected on the settlement that have the coexistence of the rural and archaeological heritage, as discussed in the next section.



It will be difficult to conserve and maintain multilayered rural settlements unless the principles and approaches stated in the international documents on cultural heritage and conservation cannot be integrated with regional, national and local policies and decision-making systems about rural settlements (Altınöz G. B., 2023). The sustainability of continuity becomes the most critical goal due to the importance and value of the coexistence of the historical periods (Altınöz A. G., 2021). The term and definitions for multilayered rural settlements should embrace the value of coexistence and continuity. The conservation approach needs to be inclusive of each historical period and encompass the multidimensional characteristics of the settlements. Otherwise, the layers may be threatened and lost as a result of insufficient conservation approaches.

### **2.3 Multilayered Rural Settlements in Türkiye**

Anatolia is one of the most fertile and prosperous geographies in the world, so it has been inhabited since the earliest recorded times and hosted many civilizations. Leech (2009) states that the oldest cities in Europe are mostly found in Mediterranean countries, mostly in Greece and Türkiye. Except for a few new cities known to have formed in Türkiye in the 20th century, almost all urban areas have older layers belonging to the present city under the tissue. Even modern cities today have a rich history that is placed on the cultural background. In short, almost the whole urban areas are located on archaeological sites (Tunç, 2019). Therefore, there are also various examples of these multilayered rural settlements as witnessing important time periods of humankind in Anatolia.

These multilayered urban and rural settlements in Anatolia have been subject to many researches and thesis studies (Altınöz A. G., 2002; Aykaç, 2008; Etyemez, 2011; Taşçı, 2015; Tunç, 2019; Demir, 2019; Orhon, 2019; Okumuş, 2019). Among them, there also studies focus on the conservation tools, values and problems, the relation between community and archeological site, and conservation of the rural vernacular architecture in the multilayered rural settlements (Altıpat, 2001; Aslan,

2016; Aydođdu B. E., 2012; Yeřilbađ, 2019; Yüksel, 2019; Asrav, 2015; Dikmen, 2017; Aydođdu E. K., 2013; Bilge, 2020; řayın, 2016). These researches about multilayered rural settlements have been analyzed for this section; to understand the current threats, challenges and conservation approaches in Türkiye<sup>10</sup>.

As it is stated in the legal aspects in Türkiye section, although there are legal regulations regarding the conservation of archaeological sites in the Turkish conservation legislation, there is a gap in the definitions and legal regulations regarding the conservation of traditional rural architecture or rural sites. Therefore, different types of site designations are implied for these areas. Also, the implications such as ‘expropriation’ or ‘exchange’ by administrations may cause the interruption the connection between local people and the settlement under restrictions. While such interventions result in the loss of the physical traces and multilayeredness of the historical stratification of the settlement; also, it causes the loss of the connection between local people to the place, their meaning, and their memories (Altınöz A. G., 2021). However, some examples do not want to leave their residential areas and continue to lead rural life despite all the restrictions.

There are various types of site designations have been applied to multilayered rural landscapes (Figure 2.1). A common approach used for these settlements is dividing the place into different archeological degrees. While the restrictions are similar in 2nd degree archeological site with 1st degree besides allowing for simple repairs, there are new also permissions for a new setting in 3rd degree archeological sites which can affect the traditional tissue. In some of these examples like Yoran and Eskihisar, there are also registrations at building scale to conserve the historic rural tissue. As it is seen on Aizanoi/Çavdarhisar, Assos/Behramkale, Prusias ad Hypium/Konuralp, Attuda/Hisarköy, Daldis/Kemer and The Thousand and One

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<sup>10</sup> Table 2.1 has been generated by reviewing the cases of multilayered rural settlements in these studies.

Churches/Değle and Madenşehir examples, declaration of the urban archeological site is another conservation approach.

All these varieties of conservation plans that applied to the sites in which rural and archeological heritage is overlapped demonstrated that there is a need for the development of conservation principles specifically for these sites. The different approaches show that these sites should be conserved with physical features and social structure together respecting the continuity and multilayered character of the site.

Geyre/Aphrodisias is one of the early examples that started the discussion of the conservation for overlapping of different historical layers. The village of Geyre is located in Aydın, on the west of the Aphrodisias archeological site. The origins of the village date to the 19th century, and traditional buildings are constructed using the ancient remains of the archeological site. The ancient city of Aphrodisias is inscribed on the UNESCO World Heritage List in 2017. The traditional houses of Geyre are also valuable with the traditional construction technique of timber-framed masonry structures using rubble stone, wood lath, and mudbrick infill (Yeşilbağ, 2019). But the village was expropriated by the Ministry of Culture and the village has been moved to a 2 km distance west of its original location in the 1960s for the archeological excavation, conservation, and earthquake (Yeşilbağ, 2019; Dinler & İzol, 1983; Aslan, 2016). Also, the houses that were expropriated were in bad condition since there was no repair and maintenance work (Dinler & İzol, 1983).

Türkiye is on many active faultlines, therefore, natural disasters can be also a reason for translocation when it is added over site restrictions. Eskihisar village on Stratonikeia ancient settlement that was continuously inhabited from the Late Bronze Age until the Republican period is another example of translocated settlement.

Settlement (Ancient City Name/Current Name)	Site Designation	Occupation on Rural Settlement	Archeological Excavation
Dara/Oğuz	1st & 3rd Degree Archeological Site	Continuity of rural settlement	Y
Stratonikeia/Eskihisar	1st & 3rd Degree Archeological Site and Registered Buildings	Translocation	Y
Afrosiyyas/Geyre	1st & 3rd Degree Archeological Site and Registered Buildings	Translocation	Y
Assos/Behramkale	Urban Archeological Site	Continuity of rural settlement	Y
Prusias ad Hypium/Konuralp	1st, 2nd & 3rd Degree Archeological Site (2013) and Building Registration + Urban Archeological Site (2022)	Continuity of rural settlement	N
Herakleia ad Latmos/Kapıkırı	1st Degree Archeological Site and 1st and 3rd Degree Natural Site	Continuity of rural settlement	N (surface research)
Attuda/Hisarköy	1st Degree Archeological Site (1988) and Urban Archeological Site (2013) and Registered Buildings	Translocation & Continuity of rural settlement	Y
Daldis/Kemer	1st & 3rd Degree Archeological Site (2017) and Urban Archeological Site and Building Registration	Continuity of rural settlement	Y
Diocaesarea/Uzuncaburç	1st & 3rd Degree (Archeological Site & Natural Site) and Registered Buildings	Continuity of rural settlement	Y
Erythrai/Ildir	Urban Historical Site & 1st and 2nd Degree Archeological Site and 3rd Degree Natural Site	Continuity of rural settlement	Y
İasos/Kıyıkışlacık	1st & 3rd Degree Archeological Site	Continuity of rural settlement	Y
The Thousand and One Churches/Değle and Madenşehir	Urban archeological site & Registered cultural assets & 1st degree archeological site	Local community is moved due to restrictions	Y
Agios Theodoros/Zeytinliköy	Urban Conservation Area	Continuity of rural settlement	Y
Alabanda/Araphisar	1st & 3rd Degree Archeological Site	Nearly abandoned/Partially occupied	Y
Pessinus/Balıhisar	1st Degree Archeological Site	Nearly abandoned/Partially occupied	Y
Miletos/Balat	1st and 2nd Degree Archeological Site	Abandoned and Translocated due to earthquake	Y
Aizanoi/Çavdarhisar	1st Degree Archeological Site in 1975, Urban Archeological Site in 2011	Partially occupied and Translocated due to earthquake	Y
Didyma/Yoran	1st & 3rd Degree Archeological Site and Registered Buildings	Partially occupied and Translocated due to earthquake	Y
Amorium/Hisarköy	1st & 3rd Degree Archeological Site	Nearly abandoned/Partially occupied	Y

Table 2.1. The table of multilayered rural settlements that coexist with archeological sites generated by author with the cases in academic sources

Translocations have been decided more than once for not only conservation concerns but also due to the earthquake and discovery of a coal reserve in the region for Eskihisar village which is located in Muğla (Yeşilbağ, 2019). Therefore, due to the site restrictions, and the threats of environmental policy of administrations about coal mining caused to abandonment of Eskihisar village and rural activity, and the continuity of the landscape from ancient times was interrupted.

Balat village in Aydın is another case for the multilayered rural settlements that continuity can not be maintained due to translocation. Miletos is an archeological site in Aydın, today Balat village is settled around Miletos. The oldest settlement of Balat is located on top of the archeological site but it has been demolished due to an earthquake and translocated to 2 km South of its original location (Aslan, 2016). There is no inhabitancy on top of the archeological site today, and the remains from traditional settlement are removed for excavations of earlier periods (Aslan, 2016).

Even translocation has been mostly on the agenda for the conservation of multilayered rural settlements, in some examples, locals may not want to abandon their settlement. Hisarköy in Denizli is one of these settlements that continuously inhabited from early ages. The village is formed on the top of the ancient city of Attuda. Weaving is the main economic income source in the village, and there are 143 registered civil and monumental structures. Today, the population is decreasing and translocation is on the agenda due to socio-economic reasons (Şayın, 2016). The Ministry of Culture and Tourism proposed a new area for translocation since living conditions are getting worse in the houses due to 1st degree site restrictions. A mass housing project was built in Çamlar district, 2 kilometers away from the village. However, the people living in the village objected and reiterated their desire to live in Hisarköy rural settlement. Due to the relocation of the village in 2012, all agricultural lands belonging to the community in Çamlar have been expropriated. With the exemplary project prepared by TOKI, houses were requested for Çamlar region. There is a new single storey residences that have 10 of them completed and 42 under construction in Çamlar. Only 8 households out of 80 households moved to

this new settlement area. Most of the villagers live in the village built in the ancient city (Şayın, 2016).

Although the local people do not want to leave their settlements, there are also examples where they migrated because they were overwhelmed by the restrictions over the years. The Thousand and One Churches in Karaman is an example of these multilayered rural settlements (Yeşilbağ, 2019). The Thousand and One Churches is consisting of Christian churches and many other significant remains such as cisterns, chamber tombs, monasteries, military structures, and residential buildings. The ruins date to the Byzantine period and reflect Medieval Byzantine art are located on a volcanic mountain and focused on and around the villages of Değle and Madenşehir<sup>11</sup>. As a response to the written questionnaire of Member of Parliament for Karaman Mr. Zeki Ünal about the concerns on Değle and Madenşehir villages, the translocation of Madenşehir is decided, Exchange and expropriation has been evaluated but not carried out due to lack of cadastral work and the area is in the conservation zone. It is also indicated that all the houses in the village were built with stones removed from the monumental buildings. The houses are generally two-roomed and the walls are plastered with mud from the inside and are covered with a flat earthen roof. The single-storey houses were built on the foundations of monumental structures, and it was determined by the examination that the cistern and sarcophagus lids were seen in the gardens of many houses. 11 monumental structures in the Madenşehir were registered as immovable cultural and natural property to be protected with decision no. A-193 of GEEAYK and the archeological site were also determined.

According to the news, the translocation of the villages is still being discussed in 2015, even though the new area has been started to design to be 1 km away from the original location of traditional villages<sup>12</sup>. Today the villages are not translocated with

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<sup>11</sup> T.C Kültür ve Turizm Bakanlığı (2023).

<sup>12</sup> yapi.com.tr (2023).

the decision, but the populations decreased severely due to restrictions, and people moved east of the original location of settlement (Yeşilbağ, 2019). These multilayered rural settlements show that time is crucial for the sustainability and management of these areas. If necessary actions would not be taken, the population is decreasing and the tissue of traditional settlements has been lost.

There are many examples that historic rural tissue is in danger of extinction due to the loss of population. Araphisar, Ballıhisar and Hisarköy (Afyon) are some cases studied for the thesis. Araphisar is a rural settlement in Aydın which is overlapped with the ancient city of Alabanda. Due to the restrictions of 1st degree archeological site, the inhabitants gradually leave the settlement, and some of the buildings were destroyed due to expropriation. Currently, there are about 12 houses left with 25 inhabitants who have an average age of over 50 (Aslan, 2016).

Another Hisarköy village is located in Afyon. This village is partially on top of Amorium ancient city. There is a total of 13 households living in the settlement nowadays, most of the population is old and retired, and only one person is engaged in animal husbandry and production activities (Aslan, 2016).

Ballıhisar is located in Sivrihisar which is a district of Eskişehir. The Ballıhisar village is overlapped with the ancient remains of Pessinus. Even though there is an interruption in historical continuity during the Ottoman period, the boundaries of the village on top of ancient remains extended widely starting from the 18th century (Aslan, 2016). In Ballıhisar's case, rural life is continuing despite the decreasing population.

There are also examples that rural life and production are maintained despite the site restrictions. Kapıkırı is a village overlapped with the ancient city of Heraklia ad Latmos in Milas. The traditional settlement is formed by nomadic communities by remains of ancient city starting from the 18th century (Yeşilbağ, 2019). Today, there are approximately 180 households in Kapıkırı, and agriculture, olive growing, apiculture and fishing are the main economic activities of the local community (Aslan, 2016).

Ildır is a village that is overlapped with the ancient city of Erythrai in İzmir. It is located on the coastline, at the west of the archeological site (Yeşilbağ, 2019). The coexistence of the historic rural settlement and archeological remains is still present. Today, the majority of the building stock belonging to the rural settlement of Ildır is the Greek residents constructed in the 19th century (Aslan, 2016). The settlement area is designated as an urban historical site (Yeşilbağ, 2019). The local community continues to live with fishing, tourism, and agricultural activities (Aslan, 2016).

Yoran is a rural settlement located around the ancient remains of Didyma in Aydın. Today, the relation between open space and construction from the Temple of Apollo towards the periphery changes, and the building density decreases and ends with agricultural lands. Rural olive groves are located in the north of the settlement, agricultural lands in the northeast and south, and cemetery and new residential areas to the east and West (Aslan, 2016). The rural community continue to live in present.

Çavdarhisar is a rural settlement in Kütahya, it coexists with the Aizanoi ancient city. Even though the population and building density increased until the 1950s, the earthquake in 1970 caused the demolition of most of the houses and abandonment (Aslan, 2016). The rural settlement mostly moved to the east of the original settlement location, but some of them repair their houses and continue to live in the old settlement. Historic rural buildings reflect the lifestyle and construction techniques in the region. Aslan (2016) stated that the most density of use of the spolia was found in Çavdarhisar which became characteristic of its texture.

Zeytinliköy, Oğuz, Kemer and Konuralp are the multilayered rural landscapes where have ongoing traditional rural life. Kemer is a rural settlement in Manisa, coexisting with the ancient city of Daldis. Zeytinliköy is a rural settlement in Gökçeada, one of the biggest islands of Türkiye. Agios Theodoros is an early settlement here, so the settlement has been inhabited from early ages to the present continuously (Çolak, 2019). Oğuz village located in Mardin is overlapping with the ancient city of Dara. It is stated that there are 170 houses currently living and agriculture and livestock are the main sources of livelihood (Aslan, 2016). The discussions about the translocation



of Oguz/Dara which started to come to the fore in the 1970s, are still up to date (Harman Aslan & Can, Arkeolojik ve Kırsal Mimari Miras Birlikteliğinin Korunabilirliği: Oğuz/Dara Antik Kenti Örneği, 2017). Konuralp is a settlement located in the ancient city of Prusias ad Hypium in Düzce. The site designation has been started in 1978 as 1st degree and changed many times. The urban archeological site has been declared for the area in 2022<sup>13</sup>.

There are also cases the community is not abandon settlement completely, they live in the cities and use the village in summer seasons. Uzuncaburç village located in Mersin is a settlement that coexists with the ancient city of Olba-Diocaesarea. While some of the people living in Uzuncaburç are permanent residents today; the other part resides seasonally during the summer months (Aslan, 2016). Agriculture and tourism are the main economic activities of the local community.

While tourism can be beneficial as local community gain and do not abandon the settlement, sometimes it is a threat to both archeological and traditional rural heritage. The ancient city of Iasos which was a Carian settlement, is occupied by the village of K1Y1K1Şlacık today, located in Milas/Muğla. Nowadays there is an increasing interest in developing secondary housing due to touristic benefits but this is a threat to archeological sites since significant archeological remains were found when excavating the foundation of secondary housing units (Yeşilbağ, 2019). Another case of tourism as a threat to the multilayered rural landscape is Behramkale. It is a village located in Çanakkale. Today the village is coexisting with the ancient remains of Assos. The oldest traditional building was built in the 1950s due to the earthquakes in the region (Aslan, 2016). Transformation in the function and social fabric of the historic settlement is a current problem in this settlement since the historical houses in the conservation area were bought at high prices, the local community prefers to sell their houses and become a home owner in the new

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<sup>13</sup> Batı Karadeniz Kalkınma Birliği (2023).

settlement area (Aslan, 2016). The density of restored buildings and increasing tourism activities have also been underlined (Altıpat, 2001).

There are also cases that rural settings and archeological site are not physically overlapped, but have social, cultural and economic connections. Sagalassos and Çatalhöyük are important ancient sites that draw attention in Anatolia. Çatalhöyük in Konya has been declared as World Heritage Site by UNESCO in 2012.<sup>14</sup> Çatalhöyük has witnessed important social changes and developments such as the beginning of agriculture and hunting, along with the transition to settled social life, which is an important stage in the development of humanity. Sagalassos is an ancient city that is located in Burdur, it was included in the Tentative List of UNESCO<sup>15</sup>. Yeşilbağ categorized the villages around Çatalhöyük and Sagalassos as rural settlements detached from their archeological context (Yeşilbağ, 2019). Küçükköy and Ağlasun, the villages around Çatalhöyük and Sagalassos, are great examples of community involvement in the conservation of multilayered rural settlements that coexist with archeological sites. The local communities have economic benefits by working in the archeological excavations and selling what they produce to tourists.

To sum up, there are some of the common specifications when multilayered rural landscapes have been examined. The traditional rural buildings are constructed by using the ancient remains of the settlement. The multilayered rural landscapes maintain their continuity with the local population, and the combination of the archaeological remains and the historic rural settlement formed a unique character of the settlement. However, the modest traditional rural buildings can be demolished for archeological excavation or they may be neglected due to translocation decisions and decreasing population. For these reasons, the old and neglected appearance of traditional rural buildings causes traces of the rural layer that developed on the

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<sup>14</sup> T.C Kültür ve Turizm Bakanlığı (2023).

<sup>15</sup> T.C Kültür ve Turizm Bakanlığı (2023).

archaeological site to remain modest next to the imposing appearance of the archaeological site.

In the settlements where the translocation takes place since inhabitants are moved somewhere and traditional rural dwellings are abandoned, the traditional rural tissue is damaged partially or substantially over time and becomes part of the archeological site as a result. This approach almost completely neglects the rural and social structure, leading to the loss of them. The interaction between the archaeological site and the rural settlement is disrupted by the abandonment of the rural settlement, and the archaeological site is separated from its sociocultural surroundings. Also, the relation of the local community with nature is disrupted, the organic growth of the settlement is disappeared and the traditional rural fabric is destroyed.

The heritage places where inhabitancy is maintained and local people have a feeling of belonging to their past, there is a potential for the conservation of archeological heritage with active local commitment and participation which is a quite supportive element for the continuity of these heritage sites, especially in the remote areas. However, the coexistence of rural and archeological settlements is not taken into consideration in conservation approaches.

Besides the conflicts and challenges because of the site restrictions and different implications, rural settlements are facing various challenges and threats stemming from rapid globalization and changes. Multilayered rural habitats that have continuity are struggling with some limitations and pressures on daily life. Top-down policies and external factors related to the economic, political, ideological, legal and administrative context are important reasons that change the dynamics in rural places critically (Altınöz G. B., 2023). As in the whole world, industrialization, the transition from traditional agricultural production to modern agricultural production, changing economy and rural-urban policies have disrupted rural production, economy and social development since the 1950s; and rural settlements are gradually being abandoned (Altınöz G. B., 2023).

Unemployment due to changing production techniques and insufficient support for rural products such as agriculture, husbandry, and forestry, the inadequacy of public investments and services, difficulty in accessing education, health, and cultural services, insufficient infrastructure and transportation facilities, being discontent from life conditions or, hope for a better life are socio-cultural and economic reasons (Güler, 2023). Projects of dams built on rivers, wind and solar energy may lead to the evacuation of rural settlements. Expropriation due to the location of rural settlement on top of archeological site or on mineral reserves that will bring high income are the other reasons that caused depopulation and conservation problems in rural settlements (Güler, 2023). Hence, these challenges from external factors such as modernization, rapid development and administrative regulations increase pressure on local communities that have been restricted from natural habitats and man-made tissue and cause them to abandon their settlements.

#### **2.4 Conflict of Coexistence and Continuity in Multilayered Rural Settlements**

Multilayered rural landscapes have a richness of past that includes a variety of natural, social, physical, economic, and cultural influences, which can complicate conservation efforts. There are various stakeholders due to the coexistence of physical and cultural components, and ongoing occupation on these areas. While heritage and landscape are essential factors that create an identity and belonging to the place for inhabitants, conservation actions mostly obscures these connections between human and nature. Throughout the history of cultural conservation, conservation has been considered an attempt to "freeze" or stop the heritage in the location in order to prevent further negative change, especially physical change (Scazzosi, 2018). This approach has been changed after many discussions and critics. However, these conflicts are more clear when the conservation of multilayered rural landscapes that have an ongoing living life is an issue.

The priorities, values, concerns, and potential interests of the stakeholders mostly conflicted due to the complexity of these settlements. The diversity of the coexistence of many historical layers is also present in the meanings they symbolize or the values they offer to different stakeholders (Özçakır, Bilgin Altınöz, & Mignosa, 2022). Values are also relative qualities that are in constant transformation, reflecting social development and change (Aslan, 2016). The divergences in the conservation process, which may be referred to as the prerequisites of the construction, are caused by 'values' that have both emotional and physical points of view (Özkut, 2008). The physical context depends on the direction of the research, whereas the emotional context depends on recognizing and remembering. The dynamic human energy is always changing and evolving within the natural, cultural and physical setting, so stakeholders or the meanings attributed by stakeholders may change in time. Therefore many conflicting interests and values should be considered and managed for multilayered rural settlements.

As time flow, the needs and expectations of people are changing as social and economic conditions. However, because of the selectively chosen meaning and subjective valorizations ascribed to the past, multilayered rural settlements are affected by the conflicting conservation efforts represented by many stakeholders. Usually, physical structures from earlier periods are prioritized above more recent and modest characteristics of the rural heritage. So, the structures from earlier periods and historic rural tissue may conflict with the request and needs of the present day. When strict and restrictive conservation decisions that do not allow for change and new interventions are taken, the physical environment, rural life, and rural production suffer (Altınöz G. B., 2023).

Local communities as people living and using the rural landscape have a direct stake in the multilayered rural landscapes. They may be residents, landowners, and local businesses. Administrative and governmental bodies have also a crucial role in the management of multilayered rural landscapes. There are also stakeholders involved in economic issues in management plans. Energy companies, miners, and business interests in tourism are some of them. On the other hand, environmental and cultural

NGOs and heritage organizations at local and national levels are interested in the conservation of natural and cultural values of multilayered rural landscapes. Individuals and groups that use the landscape for recreational purposes such as tourists, campers, photographers, and nature enthusiasts are also stakeholders of multilayered rural landscapes. Academic institutions and researchers have also been interested in multilayered rural landscapes for understanding and conservation of the natural, cultural, and historical significance of multilayered rural landscapes.

The changes due to modernization are another conflict area. Multilayered rural landscapes are the sites where often traditional land use practices are maintained through generations. However, many stakeholders are interested in the urbanization of these landscapes, which creates conflict with the value of continuing traditional practices. Developers and other stakeholders who view the land as valuable for other uses may be adverse to conservation efforts. Multilayered rural settlements are mostly located in ecologically sensitive areas that need to conserve nature carefully. This may limit the economic development that comes from land use.

Also, the culture, beliefs, morals, and needs of locals may conflict with the expectations of the administration in terms of legal, economic, and socio-cultural aspects. There may be a change in production techniques as there are technological developments. Traditional agricultural techniques may conflict with modern farming techniques or new ways to earn income; such as tourism. So, it also restricts economic development. Another conflict observed in historic settlements is because of property rights, since property owners may not want to conserve the historic building and prefer to demolish and build new ones.

Disregarding the experiences, memories, and traditions of the people create tension, whereas it has an outstanding potential to conserve the physical layer of earlier periods within the communities with the help of belonging. Instead of encouraging the integration of all present heritage values, conservation activities concentrate on the excavated remains. Due to their failure to conserve rural life and its values on the site, such places have been the source of major issues.

Local communities have an attachment to the settlements, so they naturally use and conserve the multilayered landscapes. According to the research of Carter & Grimwade (1997), the communities expressed their intolerance in these situations;

- large areas of land, suited to other uses, are locked up in protected areas;
- cultural sites are ignored in favour of the natural heritage of a given area;
- private property is acquired compulsorily;
- the use of private property is constrained by legislation, without compensation;
- preservation rather than multiple-use management is applied; and
- appropriate funding arrangements do not match conservation costs

In general, when the balance between conservation and use is not created, conflicts in different contexts appear. The conflict between economic development and conservation of natural habitat is caused by the multilayered rural landscapes having value for their natural habitat and cultural habitat, while these sites are also suitable for economic activities such as agriculture and tourism. So, economic development activities can conflict with the efforts for the conservation of natural and cultural characteristics of the site.

As the conservation of heritage become more comprehensive and inclusive, it is inevitable conflict between different stakeholders, especially for the multilayered rural landscapes where formed by complex interactions between human and nature. Therefore, conflict is also part of the process as well as changing values, problems, and potentials. The significance of multilayered rural landscapes is based on the values of each layer, and the continuity of the landscape. The experts participating in the Delphi method study about multilayered rural settlements that coexist with archeological sites agreed on the "conservation of all physical and cultural layers of traditional rural archaeological settlements, including traditional rural textures, together with their inhabitants" (Aslan, 2016). One of the important outputs of the study is the coexistence of archaeological and rural architectural heritage layers in

traditional rural archaeological settlements can increase the authenticity of the area by creating diversity among the propositions with the most consensus. Additionally, since the number of settlements that coexistence of archaeological and rural architectural heritage has decreased, the rarity value of these areas and the increase in the value of continuity in traditional rural living areas developed on archaeological areas that have been continuously inhabited by different societies in the historical process have also been widely accepted.

To sum up, even though there is increased interest and research about the multilayered rural landscapes in different disciplines, the conservation of these heritage sites remains its complexity. International documents are guidance for laws and regulations on a local scale but they need to be integrated with decision-making process. Since each of these settlements has unique characteristics, there is a need for a common approach and definition for these sites in terms of conservation.

Time is crucial for multilayered rural landscapes. Multilayered rural landscapes and local communities face various threats and challenges every day. In addition to the global and common problems in rural landscapes, multilayered rural settlements that have the coexistence of archeological site and historic rural tissue are under pressure due to the disregarding the coexistence of historical, cultural, nature, man-made and human and the needs of continuity. Therefore, each case contributes to better understanding and evaluating these heritage sites, to develop a holistic conservation approach. Accordingly, the next chapter presents Altinkaya/Selge as an example of multilayered rural landscapes that have ongoing rural life. After the third chapter, Altinkaya/Selge settlement is evaluated with values, problems and potentials, and conservation vision is proposed.



## **CHAPTER 3**

### **FROM SELGE TO ALTINKAYA:**

#### **A MULTILAYERED RURAL SETTLEMENT IN ANATOLIA**

The general outline of the multilayered rural landscapes has been reviewed in the previous chapter with definitions, development of the concept, and international framework. The legal aspects and regulations about the conservation of multilayered rural settlements in Türkiye have also been evaluated with current conservation implications, challenges and values to understand the multilayered rural settlements and to determine principles for the fourth chapter.

Altinkaya/Selge has been selected as a case study within the multilayered rural settlement framework, since it is continuous rural settlement from ancient times, and multilayeredness in historical and cultural continuity can still be traced. In this chapter, Altinkaya will be framed with general characteristics in regional and territorial context, its history, physical components, and socio-economic characteristics.

#### **3.1 General Context**

Altinkaya, formerly known as Zerk, is a village in Beşkonak subdistrict of Manavgat district in Antalya. It is nearly 80 km away from the Manavgat, and located on the southern skirts of the Taurus Mountains, on a highland at an altitude of about 1000 meters, difficult to reach and therefore a natural and protected settlement. It is also on the lands that one of the important Pisidian cities was formed; the settlement currently coincides with the ancient ruins of Selge.

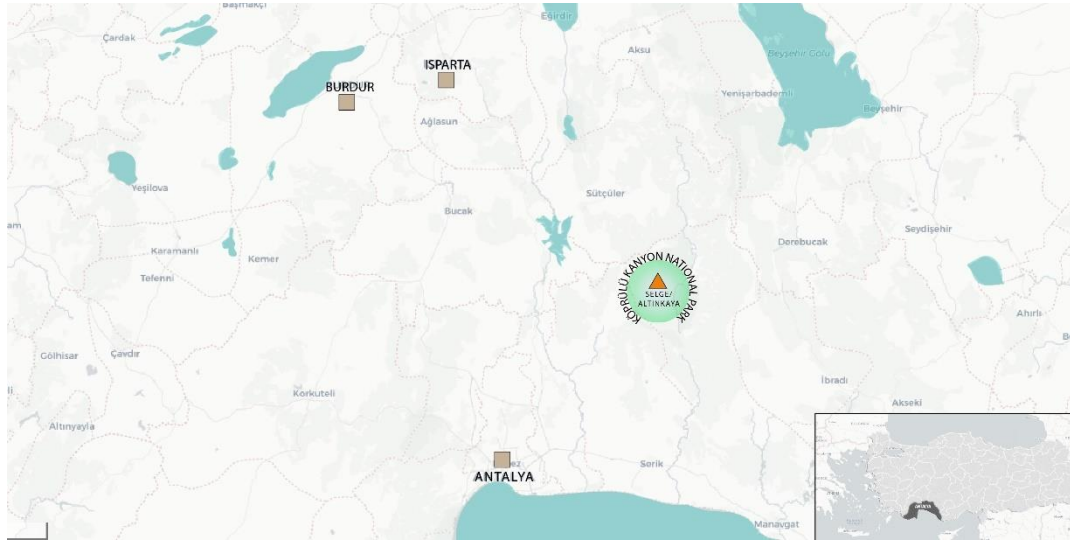


Figure 3.1. Altinkaya in the regional context, the map generated by author

Altinkaya is within the boundaries of Köprülü Kanyon National Park<sup>16</sup>, which is a recreation area with forests containing many endemic plants and canyons with geological formation.<sup>17</sup> KKNP has been defined as a place of 6000-8000 years of human-nature interaction (Büyüksaraç, 2020; Ayaşlıgil & Duhme, 1993). It is one of the longest canyons in Türkiye with its 14 km length. Besides its potential of Köprüçay, Köprülü Kanyon National Park has the largest natural cypress forest with an area of 400 hectares covered in the Mediterranean region in addition to its rich flora includes 48 rare and endangered species located at an altitude of 150 to 2500 meters in the area it covers (Köprülü Kanyon Milli Parkı - Antalya, 2022). Red pine, black pine, cedar, Mediterranean cypress, lentisk, storax, thyme, blackberry, and strawberry are the most common species.

KKNP has a rich fauna resulting due to the diversity of ecosystems and habitats. Wild goat, griffon vulture, red-spotted trout living in Köprüçay River and the

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<sup>16</sup> KKNP will be used as an abbreviation in further sections.

<sup>17</sup> Approximately 35.000 hectares has been covered as a national park when it is first announced, it has been extended to 47.000 hectares to the Sütcüler village with the presidential decision in 2020 (Büyüksaraç, 2020; Karahalil & Başkent, 2015)

endemic bird called Anatolian Plaster are some of the examples of fauna of the KKNP. Also, The Bezoar goat (*Capra aegagrus*), which has been classified as "vulnerable" by IUCN, is seen on the slopes of Bozburun Mountain, in the Grand Canyon and Sanlı Stream areas and steep areas. (Köprülü Kanyon Milli Parkı, 2022).

The changeable flow of the Eurymedon river is the main natural source of the region. The variable character of this river, which has high flows between narrow canyons and calmly on a widened base provides opportunities for various water sports. While the high flow parts allow rafting with canoes, the quiet lower part of the river is suitable for boating, swimming, and fishing (Orman Bakanlığı Milli Parklar Dairesi, 1972).

Bozburun Mountain is the highest point of the area, and the geological structure of the region that consisting of clay, sandstone, conglomerate and limestone allowed the formation of landforms such as spring, cave and lapya, especially around the Altinkaya (Mansuroğlu & Dağ, 2020). The region has also rich in water resources; there are many karstic springs as well as water reservoirs accumulating winter rains in places where the geological structure is suitable. (Orman Bakanlığı Milli Parklar Dairesi, 1972). There are conglomerate rock formations called Adamkayalar in Ballıbucağ. These shapes that resemble fairy chimneys were formed as a result of the karstic topography, called Adamkayalar or Şeytankayalar by the local people (Orman Bakanlığı Milli Parklar Dairesi, 1972).

Eurymedon river (Köprüçay), remains of the ancient city of Selge, historic fortresses, bridges, and aqueducts, an ancient road, the largest Cypress forest in Asia Minor, and geological formations have major natural and cultural components of the national park (Figure 3.3). Köprüçay, 156 km long, is the most important river in the region, starting from the Anamas Mountains in the south of Isparta and passing through deep canyons and pouring into the Mediterranean after Beşkonak and Aspendos (Mansuroğlu & Dağ, 2020).

Eurymedon Bridge (Oluk Köprü) is located southwest of the ancient city. It is referencing to 2nd century Roman period with construction techniques over the

Eurymedon (Machatschek, Schwarz, & Dorner, 1981). Oluk Bridge has still significance for the area in addition to its attraction for tourists since this is the only access to Selge surrounded forest area (Figure 3.6). It has 22 m in length with an arch from precisely carved stones and has a radius over 7 m above 35 m of the river (Machatschek, Schwarz, & Dorner, 1981; Plate of Oluk Köprü).



Figure 3.2. (Left): Picnic area in front of Büğrüm Bridge, author, 2021. Figure 3.3. (right): Rafting in Beşkonak, author, 2021. Figure 3.4. (Left Below): Adamkayalar in Ballıbucağ (Antalya'da Keşfedilmeyi Bekleyen Fantastik Bir Yer: 'Adam Kayalar', 2021).

Büğrüm Bridge is another bridge over the Kocadere (Kocaçay) Stream (Figure 3.5). It is not in use now unlike the Oluk Bridge, but the green plain area in front of the Büğrüm Bridge has been in use as a picnic area that can be enjoyed with Köprüçay. It is also starting point of rafting nowadays. It has been assumed that the ownership of the territory of Selge was so extended which caused the construction of these

bridges to reach there<sup>18</sup> (Nolle, 2015). These bridges protected the Selge from any occasion and enable to independent nature of Selgians by preventing subject to any other people according to Strabo (Stark, 1958). They are also grouped as secondary historical assets of the national park, it has been assumed these structures may be dated to Roman or subsequent times, even if the lower part of the national park was also occupied by Selgians (Orman Bakanlığı Milli Parklar Dairesi, 1972).



Figure 3.5: Büğrüm Bridge comparison with author's photo from site (2021) and photo from KKNP Master Plan (Orman Bakanlığı Milli Parklar Dairesi, 1972).

Today, according to the Long Term Development Revision Plan Planning Report prepared in 2014 for the Köprülü Canyon national park, 4 different boundaries have been determined (Büyüksaraç, 2020). Cypress forest, which is considered rare on an international scale, and mixed forests, which are the shelter and feeding area of endemic plants and fauna, have been determined as 'Absolute Protection Zone'.

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<sup>18</sup> Kemer (2009) refers to the legend of two masters of these bridges in his doctoral thesis.





Figure 3.6: Oluk Bridge comparison with author's photo from site (2021) and photo from KKNP Master Plan (Orman Bakanlığı Milli Parklar Dairesi, 1972).

The pine, cedar and fir forests intertwined with human intervention, alpine ecosystem, main habitats of wild goats and vultures, canyons and other geomorphic formations, around Oluk Köprü and areas where red spotted trout lay eggs areas are determined as 'Sensitive Conservation Area'; the areas that are cultivated forest products are collected around the settlements, the grasslands, the low-altitude red pine ecosystems near the settlements are determined as the "Sustainable Usage Area", and the areas where the effects of human activities are felt more than the other three regions are determined as the "Controlled Usage Area" (Büyüksaraç, 2020). There are various activities that natural and geological formations of KKNP provide: especially rafting, canoeing and canyoning sports on Köprüçay; swimming, trekking, rock climbing, orienteering, cycling, fishing, and various activities such as botanical-wildlife watching, bird watching, geological structure watching, camping (with tents and caravans), photography, picnics, highland excursions, horseback riding (Mansuroğlu & Dağ, 2020).

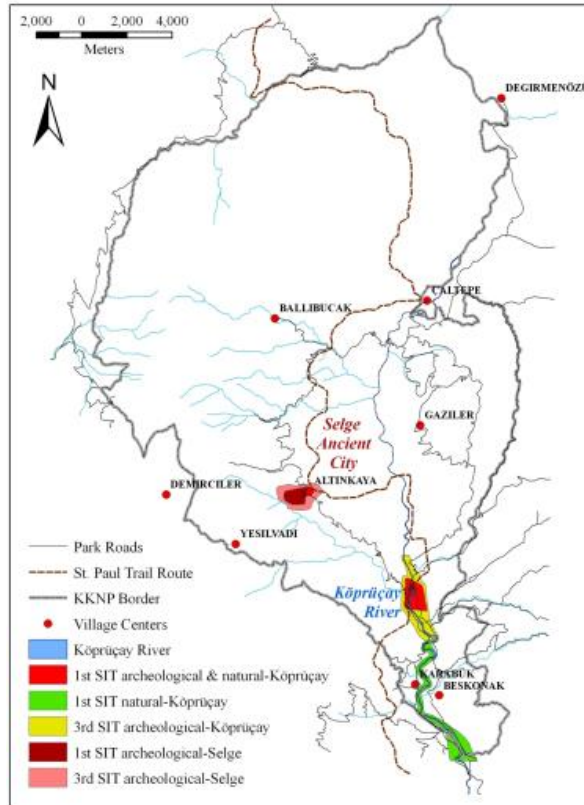


Figure 3.7: Registration zones in KKNP (Kemer, 2009).

Altınkaya is surrounded by Bozburun in the northwest, Keriz Dağı (Ovacık is called locally) in the south and Kara Dağ (also Derme Dağı in some sources) across Eurymedon in the east. Stark indicates the names are Derme and Keriz on the map but the people of Zerk call them by the faces they see (Stark, 1958). Kara Dağ and Keriz Dağı are specified on today's maps. Ballıbucağ, Gaziler, Demirciler and Yeşilvadi are the neighbour villages of Altınkaya (Figure 3.8). Besides several historical and natural features like the ancient cities of Perga, Aspendos and Sillyon in the regional context. The ancient city of Selge and Adamkayalar are noteworthy stops of the St Paul Trail. It is the 2nd longest trekking route in Türkiye; which aims to bring tourism into rural Türkiye (St Paul Trail, 2022).

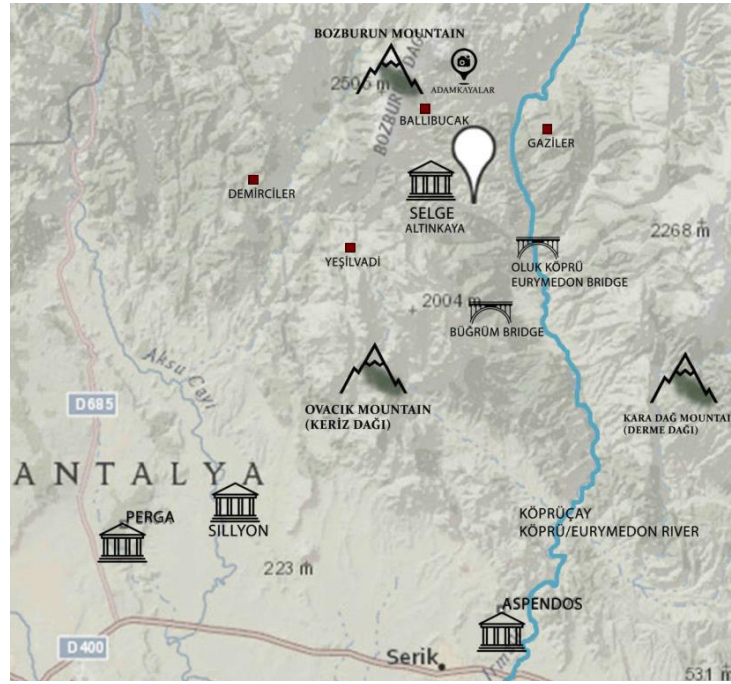


Figure 3.8. The map of Altınkaya in the region, author.

### 3.2 Natural Characteristics

The uphill and curved road from Taşağıl to Selge which presents imposing scenes of Köprülü Kanyon forests was depicted by early travelers and researchers. This road is followed by the Eurymedon river, pine-covered precipices between myrtles (Stark, 1958). The jeep road made in 1964/65 from Beşkonak to Selge made the village more accessible, but this road is different from than sloping ancient road which required climbing (Bean, 1997; Machatschek, Schwarz, & Dorner, 1981). Unfortunately, the ancient road has been damaged mostly to make a new road to Selge. The remains of the ancient pavement can be seen after the Büğrüm Bridge as built up from cross-cut stone slabs like s steps can be seen in the flatter parts of the forest area (Machatschek, Schwarz, & Dorner, 1981; ZorYollar, 2015) (Figure 3.9). While the new road for cars is 11 km, the ancient road is 8 km (ZorYollar, 2015). Lanchoronski described ancient paving stones with conglomerate rocks in some places. This rock shape is characteristic feature of area, since it created natural terraces horizontally settled layer by layer (Lanckoroński, 1892). Daniell specified



that the landscape was composed of a very coarse conglomerate, which has been worn away in time with artificially developed and widened since ancient times into a succession of circular snail-shaped hillocks and allowed to be used as sloped terraces as agricultural lands (Machatschek, Schwarz, & Dorner, 1981).



Figure 3.9. (Left): Ancient paving road of Selge (Bean, 1997). Figure 3.10. (Right): The scene of Köprülü Kanyon national Park from sloping road to Altinkaya, author, 2021.



Figure 3.11. Curvy road from Beşkonak to Altinkaya, generated by author

The description of the village by Ferrero (1966) is ‘the basin on the top of mountain complex which offers high sheer walls towards to surrounding valleys’. The city is settled on a large flat area surrounded by three-legged ridges where natural terraces occur (Machatschek, Schwarz, & Dorner, 1981; Bean, 1997). One of the most surprising topographical characteristics of Selge is fertile plain agricultural land with crescent shape (Lanckoroński, 1892). Imposing-looking of Bozburun Mountain at the background of ancient theatre from large flat area at the front is the one of the most narrated images of Altinkaya. The village elders tell that their ancestors settled in Selge because it is on a hill, sheltered and suitable for herding goats (Büyüksaraç, 2020).



Figure 3.12. (left): General View (Ferrero, 1966). Figure 3.13. (right): Theatre and Bozburun behind from agricultural land, author, 2021.

Selge was surrounded by walls of a length of around 2500 m, and an enclosed area within the walls was 18.76 hectares (Machatschek, Schwarz, & Dorner, 1981). The agricultural lands are built on sloping lands, which have confined with stone walls (Figure 3.14). Hence the historic core of the tissue is formed around the theatre, followed by dispersed traditional buildings and agricultural terraces.

Altinkaya is located in a karstic valley, and with the humus soil that fills this pit and rural production is continuing on the agricultural terraces today (Balta & Atik, 2018; Nolle, 2015). Thanks to the terracing on the slopes of the depression, it was possible to add new agricultural areas (Nolle, 2015). The agricultural stone terraces at Selge are one of the instances of traditional cultural landscape and have preserved the typical land-use pattern (Figure 3.15).



Figure 3.14. The agricultural lands, author, 2021.



Figure 3.15. Agricultural terraces bordered with stone walls, author, 2021.



Figure 3.16. The photo of historic core around theatre, author, 2021.

Stone is a preponderant material of landscape with forest land. Besides archeological remains, for all traditional buildings and borders of agricultural lands, stone is the main building material used in the area. Additionally, there was a grey-white limestone quarry used in the Roman Imperial period and probably earlier

(Machatschek, Schwarz, & Dorner, 1981). The rampant stones of demolished ancient buildings have been used by Zerk villagers for the houses and terraces, but also in the cemetery (Orman Bakanlığı Milli Parklar Dairesi, 1972; Aslan, 2016).

The nature of Selge is illustrated at the top of Taurus mountain, surrounded by full of precipices and ravines, therefore hard to reach with only have few roads. Around the many pines and firs; junipers, cypress, cedar, maples, carob, sort of rhus, arbutus, styrax, olives and oak are some of the plants mentioned by Stark during her trip. The terrain has described with its fertile lands, fruit-bearing olive trees, fine vineyards, crops, cornfields, and abundant pasture for cattles (Stark, 1958; Ferrero, 1966). Olive and styrax-tree are important natural parts of Selge according to Strabon (Jones, 1961). But olive trees did not grow in Selge according to Bean (1997), since the altitude of the settlement is approximately 900 meter and olive trees do not grow over 610 meters.<sup>19</sup> He also noted that there are no olive trees on his trip, Strabo probably mentions about the road going up to Selge, as Stark (1958) stated too. Besides wine and olives; grain, maize, nuts, chestnuts are indicated by Strabo (Lanckoroński, 1892). However, wine and olives do not grow in the settlement now, and it is forbidden to pick up chestnuts since it is within the boundaries of National Park as locals complain.

Mediterranean high mountain climate is effective in Köprü Creek Basin because of the high altitude (Bozyiğit & Sağdıç, 2009). The coldest month is January and the warmest month is July. But the temperature difference is higher than the settlements at lower altitudes and near the sea. Precipitation is generally low (1120 mm/year) in the canyon (Kemer, 2009). Temperature is milder in the higher elevations where it also snows during the winter months. It snows in Selge every year in winter. (Machatschek, 1977).

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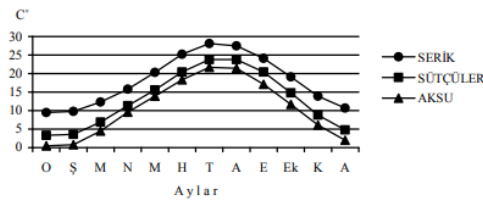
<sup>19</sup> Nolle has an explanation to this approach since Selge's territory is extent to the lowlands (Nolle, 2015).



There is a dominant north-south wind direction as a result of the extension of the topographical lines in the north-south direction in the basin (Bozyiğit & Sağdıç, 2009). Since Sütçüler village has approximately the same altitude as Altinkaya and since they are on the same longitude, Sütçüler has been a case to understand the climatic conditions of the settlement.

Tablo 1. Aylık ve Yıllık Ortalama Sıcaklıklar													
İSTASYONLAR	O	Ş	M	N	M	H	T	A	E	E	K	A	YILLIK
Serik (1975-1998)	9.3	9.8	12.3	15.8	20.3	25.2	28.1	27.5	24.1	19.1	13.9	10.7	18.0
Sütçüler (1975-1993)	3.3	3.6	6.9	11.3	15.6	20.4	23.8	23.8	20.4	14.8	8.8	4.8	13.1
Aksu (1983-2009)	0.5	0.8	4.5	9.6	13.9	18.5	21.7	21.4	17.1	11.7	6.1	2.0	10.6

Kaynak: D. M. İ. Gn. Md. 2009



Şekil 3. Yıllık Ortalama Sıcaklıkların Aylara Dağılımı Grafiği

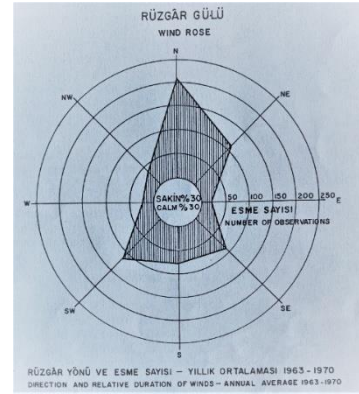


Figure 3.17. (Left): The temperature according to months for Serik, Sütçüler and Aksu (Bozyiğit & Sağdıç, 2009). Figure 3.18. (Right): Directions of winds at Köprülü Kanyon (Orman Bakanlığı Milli Parklar Dairesi, 1972).

The cypress tree has been used for the construction of ships and other construction types since ancient times due to it is thin, long and durable (Orman Bakanlığı Milli Parklar Dairesi, 1972). The terracotta pipes that supplied the city with water and the Roman waterways were destroyed by an earthquake in the 3rd century AD in Selge, and the city had to be abandoned like Termessos (Duggan, 2020).

An earthquake that took place in 1948 has remained its traces in minds according to interviews with locals. There are two kinds of rumors about the demolition of the stage part of the theater: the first argues that it was destroyed by an earthquake, while the other rumor tells that the old ones were destroyed by lightning. Also, it has been stated that there was a flood that caused crop damage in the field.

There is more fear of fire than earthquake among locals. There was a fire in 1981 on the Karaseher/Seğrecek hill, at the south of Aladana hill/Kesbedion. It is said that it happened because the forests were not diluted. Before the national park was declared,

cutting / thinning was done in the forest, but it is forbidden now. Naturally finished trees after the fire, even if it is not possible to walk now, are seen as a nuisance because there is no thinning. Therefore, they are afraid that if there is a fire, they will grow uncontrollably and there will be no help because there is no road. During the fires in 2021<sup>20</sup>, it was stated that the fire reached Taşağıl and it was said that the young people regularly keep watch on the Oluk Bridge according to meeting with the headman.

### **3.3 History of The Settlement: From Selge to Altinkaya**

In the historical timeline of the settlement, due to the lack of archeological excavations and lack of information in ancient sources, an exact date could not be made. The ancient city of Selge took its name in the 4th BC dating to Late Bronze Age (Altın & Doğanç, 2018). It is certain that the area around Selge dates back to 547 BC (Machatschek, Schwarz, & Dorner, 1981). The first thing about the settlement, as noted by Strabon, it is believed that the settlement was founded by Calchas after the Trojan War and settled by Spartans until Lacedaemonians took it and founded the area as a city (Ferrero, 1966; Jones, 1961).

The history of Selge is studied under three titles ‘History of Selge in Antiquity’, ‘History of Selge in Early Christian and Byzantine’, and ‘Rediscovery and exploration of Selge’ in the book of surface research (Machatschek, Schwarz, & Dorner, 1981). The historical timeline of Altinkaya has been analyzed for this research by respecting the same division (Figure 3.19).

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<sup>20</sup> Forest fires that started on 28 July 2021 in Antalya's Manavgat district were recorded as the biggest fire disaster ever experienced in Türkiye. Besides many settlements that have been affected, Lyrbe and Etenna ancient cities have been damaged during fires (Esengil, 2021)

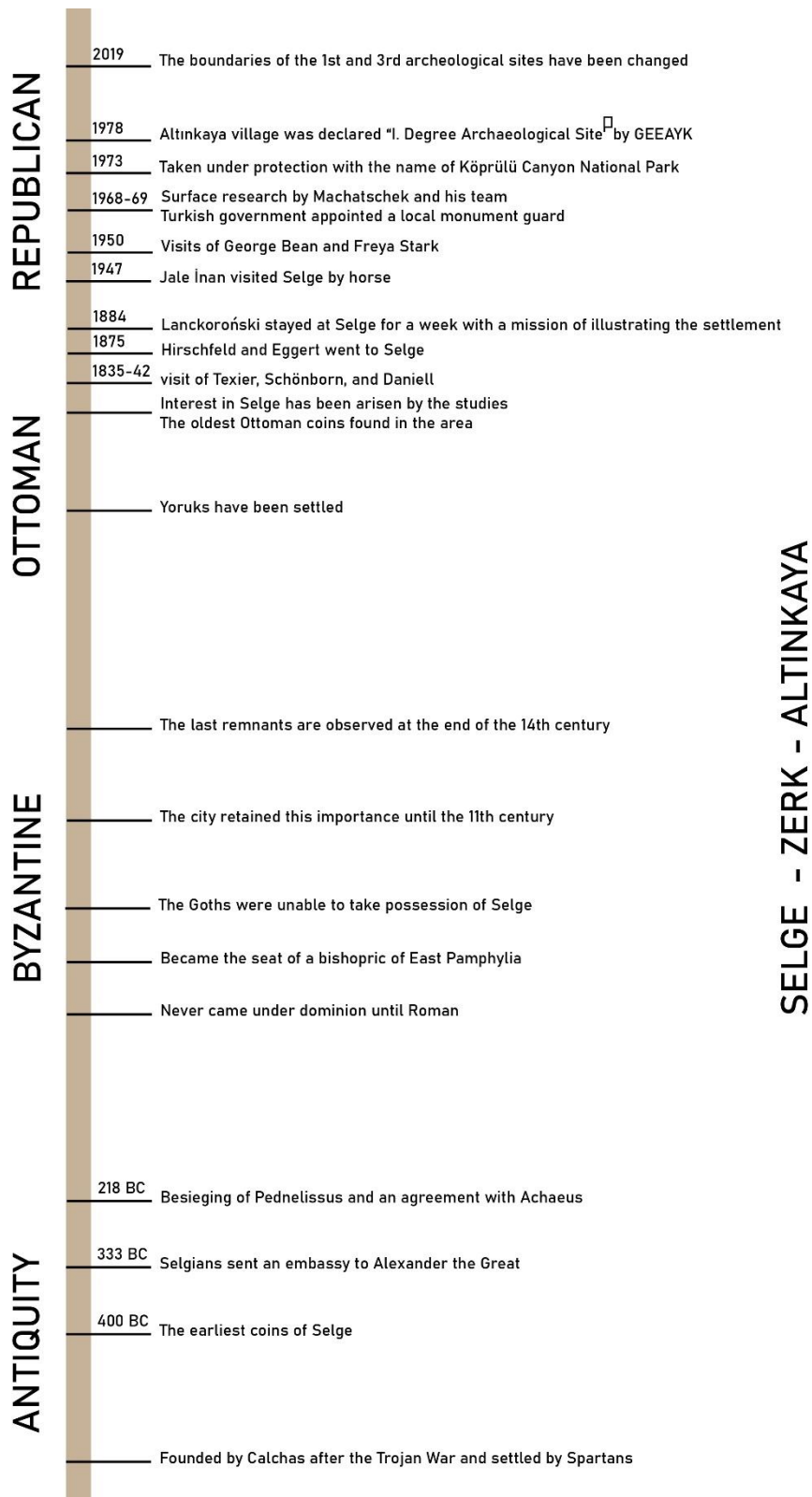


Figure 3.19: The historical timeline of Selge/Zerk/Altinkaya

The location of settlement has been undergone many changes from antiquity until today, and the change from Selge to Zerk and to Altunkaya is studied by researchers to understand the relation of the name to the physical and social characteristics of the settlement. Daniell (1909) had a chance to collect the coins and compare them, unfortunately, details could not be reached today based on his book; however, he had some opinions about the name of the city based on coins. The name of Estfedius is mentioned in one instance and interpreted as a formed name of town and a iEgesta or Segesta mentioned for another is on the early coins (Daniell, Lieutenant, & Forbes, 1909).<sup>21</sup> ‘Styegiys’ or ‘Estlegiys’ are the names of the city on the early coins of Selge (Bean, 1997). Since ‘Estwediys’ is the early form of Aspendos on coins; the similarity of coins is standing. Bean noted that both names does not have Greek-origin, and probably goes back to ancient times (1997). The initial ‘E’ could suggest Hittite characteristic, around 1200 BC (Machatschek, Schwarz, & Dorner, 1981). Grammarians derived his name from åaedyns, which means "insolent", since Selge did not gain sympathy in the area (Ferrero, 1966). According to Bean (1997), prehistoric grammarians derived ‘aselges’. ‘A’ prefix can be interpreted as ‘different from Selgians’ or ‘similar to Selgians’ as optional.

While the name is Selge or Selgi at ancient times, it turns to Sergi in Medieval Greek (Machatschek, Schwarz, & Dorner, 1981). There can be two possibilities; the similarity between L and R sounds, or in order to connect with the name of St. Sergios, who is believed to have protected the Byzantine soldiers (Nolle, 2015). Ferrero (1966) noted that ‘Selpe’ appears in the Sinekdemos of Hierokles (age of Justinian, before 535) among the cities of Phrygia.

The name of the ancient city is generally ‘Selga’, ‘Silga’, ‘Syrk’ and ‘Svürk’ on old maps about Asia Minor prepared 1700-1800 circa, and about narratives of early

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<sup>21</sup> There are multiple variations about the name of origin such as Segestazie with comparisons of other cities (Daniell, Lieutenant, & Forbes, 1909).



travelers during the rediscovery of the ruins. Daniell used *Serghe* (1909), Schönborn used *Sürk* (Lanckoroński, 1892), in Hirschfeld and Kiepert it is *Serück* (Lanckoroński, 1892), and Ferrero (1966) used *Sirk*. These changes are similar to the change of the ancient name from *Stieg* and *Estleg* to *Selge* (Lanckoroński, 1892).

### **3.3.1 Selge from Antiquity to Byzantine: Expansion Period**

The main sources for Selge in antiquity are coins found in wide areas and ancient sources. In terms of their origins, it is claimed that even if Selge is one of the Pisidian cities, they identify themselves with coastal Pamphylian cities to claim that they have Greek ancestry (Orman Bakanlığı Milli Parklar Dairesi, 1972). Bean (1977) suggest that the origin of Spartans could be approached with suspicion since it is very popular to claim the origin of cities is related to Atina or Sparta to make their status better. Another theory about the origin of Selgians is based upon the Celtic names on inscriptions which are very surprising. It is explained that Selgians were Galatian occupation soldiers who were sent by King Amnytas to Selge (Nolle, 1988).

Bean proposed that Selgians have hostility towards Pisidian cities, even though Selge is also one of them, but they were good relations with cities in the south (1997). The earliest coins of Selge ca. 400 BC are noted as promiscuous as Aspendos, which shows the good relations or monetary convention between the two cities (Figure 3.20). Double wrestlers on the front face and a figure throwing a slingshot at the other side were depicted on coins (Bean, 1997). Just as the harsh conditions of a mountainous terrain affected people, Selge had a conflict with many cities and emperors in their history, except Aspendos. Stark (1958) brings forward that Selgians changed their coins in the middle of the 4th century BC from barbaric patterns to Greek type modeled on Aspendos, and they claimed Greek origin a hundred years later since this was popular at that time (Nolle, 2015).



Figure 3.20: The comparison of coins of Aspendos and Selge (Nolle, 2015)

One of the typical coins of Selge has opened a discussion among scholars. Rectangle platforms with rails at some of the versions in addition to posts at different heights are depicted on coins. Symbols beside each post belong the Zeus and Herakles, which shows that they are important Gods for Selge. Nolle specified that this type of sacred place could not be considered with Greek culture, it should have come from the oldest Anatolian culture; such as Tarhunt or Taru on Luvi culture (Nolle, 2015). Furthermore, these posts are interpreted as styrax-tree most commonly, but became a discussion.<sup>22</sup> Nolle concluded this discussion with a trip to Selge, and found that these depicted posts are about juniper and cypress trees. Also, there is research on coins of Efes ancient city shows the relation between Zeus and cypress. Therefore, the juniper is related to Herakles and Zeus is about the cypress in ancient ages (Nolle, 2015).

There have been studies about the significance of olive trees for ancient cities, taking into account that they may grow at lower elevations and that this area was still a part of the ancient city. When olive trees are regularly lined up, it shows that they were planted on purpose and that Selge formerly had large olive tree lands (Nolle, 2015). The olive oil productions are assumed to be exported to Egypt since many Greeks

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<sup>22</sup> Nolle described all approaches for this discussion in a chronological order (Nolle, 2015).

live there in addition to Central Anatolia. As another trace of the significance of olive oils and vineyard, they put the illustrations of the Goddess Athena and the God Dionysus on Selge coins since it is believed that olives are gifts of Goddess Athena and vine stems are gifts of God Dionysus to the world (Nolle, 2015).

Styrax-tree (*tesbih çalısı*), as a kind of gum tree, was one of the produced abundantly in the region, even depicted on their coins (Nolle, 2015; Bean, 1997). According to Strabo, people took a liquid like gum from this tree, with the help of wood-eating worm. The mixed parts of liquid substance with wood and earth on the roots of the tree are more fragrant but not as strong as pure one. And they used this substance in large quantities as frankincense by the worshippers of the gods. Selgic iris (the orris-root, used in perfumery and medicine) and the ointment made from it are also daily man-made subjects derived from nature. (Jones, 1961). They used styrax trees for incense and fragrant ointments and exported what they produced (Stark, 1958; Machatschek, Schwarz, & Dorner, 1981). This detailed explanation of the derivation of products from the styrax tree was interpreted as the importance of this tree in economic activities (Nolle, 2015).

Timber is specified with its abundance through the notes (Stark, 1958). The variety of trees enables to use them as a source of income. One of them is using tall and strong trees for construction areas, especially for the construction of ships with hardwood timber (Nolle, 2015). As a result; oil production, wine, timber, plants for medical and spiritual uses, and agriculture were the main income of the ancient city of Selge.

The Selgians have always stood out in battle because of their audacity, which develops into temerity (Stark, 1958). There is no obvious evidence about Selge during Persian wars; but narratives about the victory of Athenian commander Kimon against the resistance in Aspendos and then attacking his enemies gathered at the mouth of Köprüçay and destroying the Persian threat from the area could show that there would be Persian rule in this region until that time (Bean, 1997).

When Alexander the Great came to the region in 333 BC, he did not intend to take mountainous Taurus lands since the only aim he got was to inhibit the Persians from using southern cities as a naval base. Probably, due to the antipathy towards the cities of Sagalassos and Termessos, Selgians sent an embassy to Alexander the Great and offered to receive his commands as a friendly country (Orman Bakanlığı Milli Parklar Dairesi, 1972; Ferrero, 1966; Jones, 1961). Since Alexander change his plan from Termessus to the Sagalassus, assumed to be the reason for Selgians to be considered trustworthy allies (Stark, 1958). Another opinion is that Alexander did not intend to siege Termessus, it is the place on his way as noted by historians; Selgians came to help to siege due to their hospitality but when they understood the aim of Alexander, they offered a shortcut to reach the Phrygia through Sagalassos (Bean, 1997).

The occasion between Logbasis and Achaeus has been noted as the first appearance of Selge in history according to Polybius (Orman Bakanlığı Milli Parklar Dairesi, 1972) Laodice, The Pontic princess who had been brought to the city by Logbasis since he 'tenderly loved as a daughter' princess, and she spent her youth in Selge. Then she married Achaeus, a friend of citizen Logbasis and uncle of Antiochus III the Great, in the late 3rd century BC (Stark, 1958).

Another highlight is the besieging of Pednelissus by Selgians according to Polybius, in 218 B. C. Pednelissians asked for Achaeus to help them, and Achaeus chose Garsyeris to lift the siege. However, Selgians occupied one of the passes called Stair, and ruined all the paths to hamper the relief. When Garsyeris understood that they could not reach; they pretend to katabasis, therefore Selgians persuaded and abandoned the camping of besieging, and turn back to their homes since it is close to harvest time. Garsyeris called for help from other states in Pisidia and Pamphylia; stating that the power of a Selgians is a threat. In the meantime, Selgians have a conflict with Phallyus, since Selgians also sent out a general in command to Phallyus hoping that Phallyus will be threatened by the information general about the country. Since this method did not work for Selgians and they lost large numbers of their men, they insisted on besieging Pednelissus. They attacked the food allowance from

Garsyeris to Pednellisus, took the wheat, and attacked to camping of Garsyeris with this self-confidence. At that point, the daring manner in front of the enemy is noted as characteristic of Selgians by Polybius. However; at the end of endless attacks; Selgians escaped to their homes. Garsyeris followed them and came to Selge with his army. When their enemies came to the gates of the city, Logbasis was sent out for negotiation with a decision of the public assembly, due to his close friendship with Achaeus. However, he betrayed the city and offered to hand over the town. Even he hid the soldier who came to get corns from Selge in his house. After that, Logbasis summoned the citizens to complete the treaty in peace while Achaeus and his forces were approaching the temple of Zeus called Kesbedium. The Temple of Zeus is described as in a position of commanding city, and a big part of the citadel can be presented from that point. Since all citizens including the guards are in negotiation, only goatherd noticed the enemy and run to break the news of the enemy to the assembly. In the end, some of the citizens went to Logbasis' house with anger and kill him with his followers and sons, while the others divided them into three groups to defend all of the vantages. Garsyeris turned back when he saw Kesbedium was occupied, and Achaeus was defeated when he is on the way up to the gates. After that, Selgians signed an agreement with Achaeus in 218 B.C with a fear of a hostile camp nearby. Therefore; they save their country despite the betrayal of Logbasis. But they retreat into silence after this incident.

After the death of Antiochus III and the Battle of Magnesia, Pisidia was held by Pergamon King Eumenes (Bean, 1997). However, Selge could not accept the supremacy and continuously fight against the Pergamon kings. Around 158 BC, Attalus II, founder of Antalya, came to the area to suppress the Selge. Additionally, it is certain from ancient sources, that Attalides has a bare hostility toward Selge beside the nearby cities since it is mentioned on the inscription of the monument erected in honor of Attalus I in Pergamum. (Ferrero, 1966) Such hostility is not

surprising since their independence desire influenced their neighbors and the area.<sup>23</sup> They allowed Roman supremacy with the condition of as they continue to live in their lands (Orman Bakanlığı Milli Parklar Dairesi, 1972).

After the death of the last Pergamon king, the lands were left to the Roman but they are not interested in these lands until the threat of pirates (Bean, 1997). Mountainous and wild area is convenient for pirates and bandits. Rome had many attempts to keep pirates under control but most of them were unsuccessful until Pompeius in 67 BC (Bean, 1997). And Selgians came under the domination of Galatia king Amyntas (Bean, 1997).

They lost their independence in Roman times but had their greatest period in terms of expansion, wealth, and prosperity during the Roman period. According to Strabon, they reached 20.000 as population (Jones, 1961). Theatre is an indication of the estimated population of the ancient city of Selge. It can host approximately 8700 people based on a 50 cm sitting width. Allegedly, Selgians and allies of the city lost 100,000 men in the siege of Pednelissos (Machatschek, 1977). As Strabon claimed, the population reached 20.000 (Jones, 1961).

In the Byzantine Period, Selge became the seat of a bishopric and came under the metropolitanate of East Pamphylia, in Side<sup>24</sup>. The city appears to have been a small but vigorous center of Christianity (Yegül F. K., 1984).

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<sup>23</sup> The constant desire for independence that inspired the inhabitants of Selge was manifested in effect in the struggles against Eumenes II and Attalus II; on these occasions, his mountain militias proved to be of exceptional value, so much so that they retained not only their honor but their freedom. Even the supremacy of Rome was later accepted only with the clear reservation that the city would not be deprived of its territory. (Ferrero, 1966)

<sup>24</sup> Uranium of Selge intervened among the bishops of Pamphylia at the Council of Nicaea (325), Nunechius "of the Holy Church of Selge" participated and Marcian (861) was among

The civic organization of the city had understood from the name of Selge in various local names that appear on minted coins since the beginning of the 4<sup>th</sup> century (Ferrero, 1966). Selge is characterized as crowded and warlike people who have a democratic constitution and was not subject to tyrants like the neighboring cities according to Strabo (Ferrero, 1966).

Strabon states that Selgians are the most outstanding community among Pisidian cities. Since they are travelers, Selgians could be encountered in any Anatolian city (Bean, 1997). Selge is also a significant location in Pisidia where agonistic festivals were held during the Roman period until the beginning of the 4<sup>th</sup> A.D. Children (*paides*) and adults (*andres*) are within the scope of these festivals organized in the age category, gladiator games (*munera gladiatoria*), wild animal fights (*venatio*) and theatrical performances were made as well as sports (*gymnik*) such as *stadion* run.<sup>25</sup> The inscriptions of Selge not only described the life of the ancient city, but also gave significant information about the Lycia-Pamphylia cities (Nolle, 1988). Festival scenes in which important games played in ancient city depicted on agonistic inscriptions (Nollé, 1991). A group of inscriptions documenting victorious athletes in stadium games were found in Selge. Only the people of Selge participated in most of the games, and a magnificent festival was held every four years, but it did not be popular (Bean, 1997). The tripod shape in relief is assumed to be a symbol of Selge, since it is not a common symbol seen in Lycia (Lanckoroński, 1892).

Zosimo mentions that the Goths in their forays from the sea of the 3<sup>rd</sup> century were unable to take possession of Selge (Ferrero, 1966). The city fought against Tribigild the Goth on A.D 399 (Orman Bakanlığı Milli Parklar Dairesi, 1972). The latest coins

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the signatories of the council of Ephesus (431), and immediately afterward Gregory (still in the ninth century) attended other councils (Ferrero, 1966).

<sup>25</sup> The Plancii Magniani family, one of the prominent families of Selge, organized many festivals for the city. The family has shown great respect and love from the citizens (Altun & Doğancı, 2018).

belong to the reign of Emperor Phocas [602-610] (Korbel, 1989). Selge is listed as an important city in the province of Cibyrraetorum in the treatise of Emperor Constantine Porphyrogennetos (913-959) (Korbel, 1989). Korbel states the city retained this importance until the 11th century, since the ancient city was found in the episcopal records of Emperor Johannes I Tzimiskes in circa 930.

The remote position affects getting further information about the imperial age of the city and the later periods. There is limited information about late Roman and acolouthic times. The remote position of the city has an improving effect on the period of the rise of the city, and it is agreed that it helped to survive much longer than the coastal cities of Pamphylia, which experienced downfall and Arab raids from the seventh century (Ferrero, 1966). When it is considered that ancient Side was abandoned in the 7<sup>th</sup> century because of the many raids by pirates, Arab attacks and earthquakes, then Selimiye village which is known as Side today has been formed at the beginning of 1900s, the destiny of Selge could be same thereabout (TR Ministry of Culture and Tourism - General Directorate of Information, 2011).

### **Ancient & Roman Tissue**

As Bean (1997) stated, there is no ancient source that gives information about the tissue of ancient city, apart from what Polybius tells about Kesbedion. This means those archaeological assumptions until Machatschek&Schwarz's surface research depended on surface findings and inscriptions. The inscriptions are few in number and insufficient in knowledge for such a large city. The locations and names of some of the ancient ruins have been changed from source to source while some of them is specified on all the maps. The reason that there is no archeological excavation of the area, so the written records of travelers and the maps have different explanations and presumptions about archeological ruins. Theatre, upper agora, stadium, necropolis, Kesbedion/Temple of Zeus are commonly identified buildings in terms of location and names on sources. The map prepared for this thesis is developed based on surface



research of Machatschek&Schwarz (1981), but the presumptions about archeological ruins are discussed in this section.

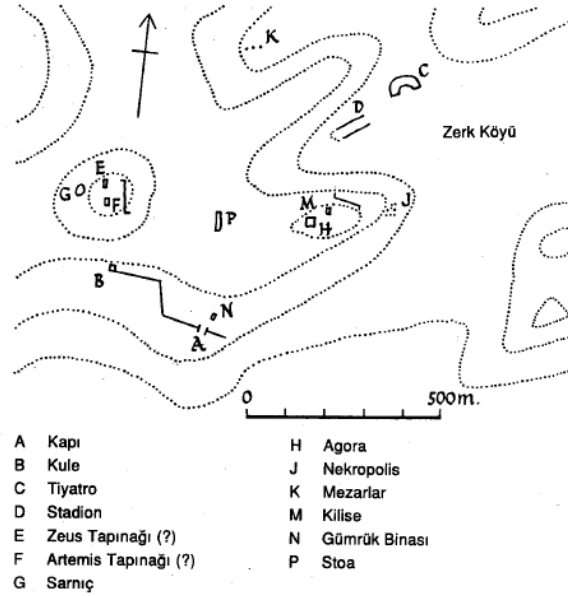


Figure 3.21: The plan of Selge (Bean,1997)

Lanchoronski came to Selge in 1884 and made one of the preliminary sketches of the settlement. On his map, the stadium has located south of the theater, and he assumed the gymnasium was a little further at the front of the theater. But the area where the gymnasium has been assumed by Lanchoronski is defined as Lower Agora in other sources. The ridge of three legs is clearly shown on Lanchoronski's map; Kesbedion is located on one leg and the others are specified as north and south legs. Ionic Temple and one other structure are specified to be located on the north leg. And tombs have located the northwest of theatre. Market (Upper Agora on other sources), buildings named north and east buildings, and a church are located on Hill II (South Leg). Nymphaeum is shown with a question mark on the north part of this hill. The temples of Zeus and Artemis with cistern ruins are located on the hill called Kesbedion. North-South Hall is located on the valley between Kesbedion and south hills. Customs House with fortresses and an ancient city wall are at the southwest of the city.

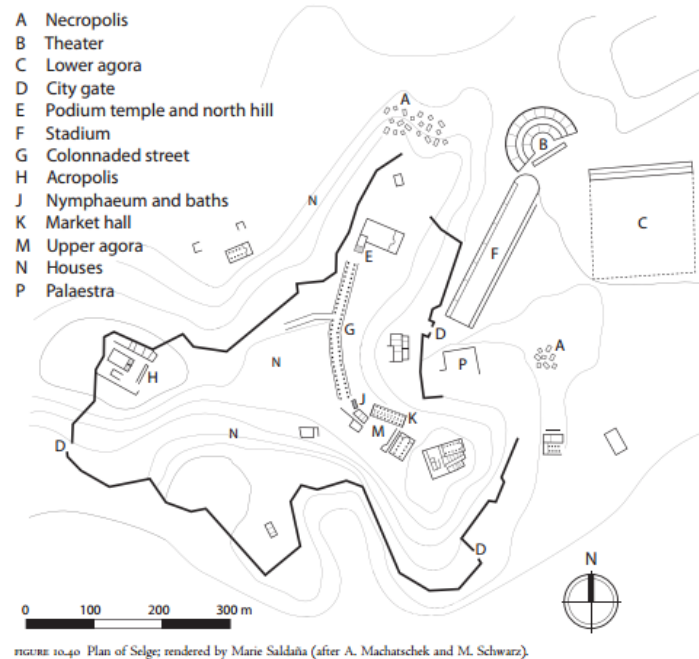


Figure 3.22: The plan of Selge (Yegül, 2019)

Bean came to Selge in 1951 and his map dated to 1968. While it is similar to Lanchoronski's map with its layout and ridges, it is more simplified, and most of the structures are eliminated. The gymnasium which is indicated by Lanchoronski is not shown. The location of tombs in the north, the necropolis in the south, customs house with fortresses, cistern, and church at the agora are the same. The temples of Zeus and Artemis are left with a question mark. Kesbedion is not specified. And the north-south hall of Lanchoronski has been named Stoa. The main difference between these two maps is that the north building and the ionic temple indicated by Lanchoronski are not specified on the map of Bean.

The map of Machatschek is based on surface research made by his team. The size of the theatre and stadium are clearly specified, and the lower agora is shown on the maps for the first time. While the necropolis areas are the same as previously discussed maps, tombs in the north are specified as a necropolis. The ionic temple of Lanchoronski has been named Podium Temple with a church beside it. The significant finding on this map is colonnaded street lies down from north to south

and connects the Podium Temple to the Upper Agora. The gymnasium with a church is surrounded by a colonnaded street, and the Upper Agora with church is defined as on other maps. While the temples of Zeus and Artemis are not specified on the map, the structures are named as Kesbedion. Besides, two additional churches are shown on the map at the outer part of the ancient city walls.

As Machatschek & Schwarz defined, the ancient city occupies connected three main hills and formed a triangular area. The ruins that spread over three hills and are surrounded by the walls cover an area of approximately 18.6 hectares (Machatschek, Schwarz, & Dorner, 1981). Ferrero (1966) noted that the remains appear to date to the Roman age, and the theater to the 3<sup>rd</sup> century. The layout of the city within the walls does not follow any of the usual schemes; and any road system could be specified in the city (Machatschek, 1977). The walls can be traced mostly, and some of the locations of gates have been specified.

The colonnaded street that connects the temple in the north hill and Upper Agora in the south hill is the most significant feature of Roman planning in Selge (Yegül F. , 2019). The south end of the colonnaded street opens through an arched gate into the trapezoid-shaped paved plaza. This paved open area is defined by public baths, the columnar façade of a nymphaeum with a large public fountain, market hall and tall stoas of Upper Agora at higher (Machatschek, Schwarz, & Dorner, 1981). There is also reminiscent of Odeon to the east. Two small structures whose functions are not clear is also specified (Yegül F. , 2019). Podium temple with small Ionic prostyle façade is located at the north end of colonnaded street. The west and highest hill indicated as Kesbedion where Zeus and presumptive Artemis temple are located, reached by northern kink of the colonnaded street. In the eastern hollow of the slope between the heights II and III lie the striking ruins of a larger building complex with huge remains of walls, barrel-vaulted substructures and water containers. A similar, but much smaller building is located near the southern end of the column street, where it was expanded to a small square. In the very south of the city, a mountain of architectural parts indicates the location of a larger building near the city wall (Machatschek, Schwarz, & Dorner, 1981).

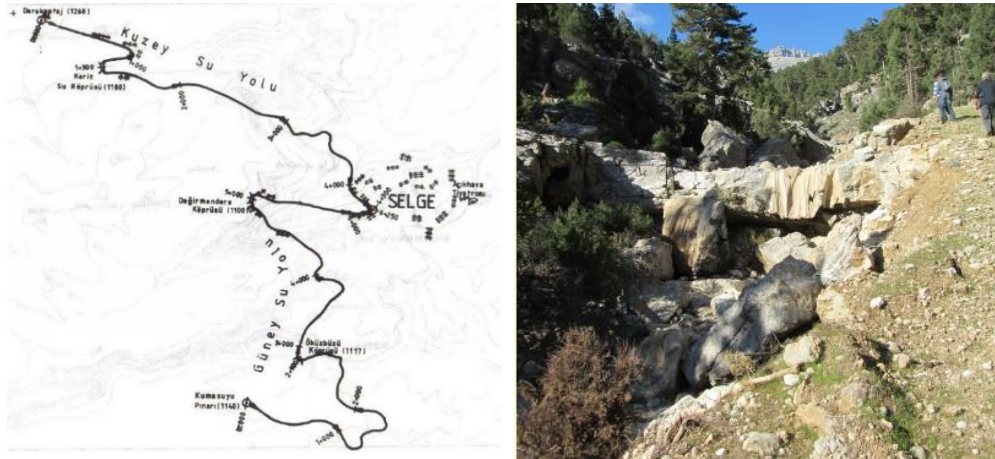


Figure 3.23: (right): North and south water channels of Selge (Schram, 2022), Figure 3.24 (left): Derekaptaj (Altinkaya/Zerk-Selge, 2022)

The water was provided with two aqueducts at upper locations during the ancient city (Bean, 1997; Machatschek, Schwarz, & Dorner, 1981). A longer one began at the Bozburun Mountain and sown with slight incline to the city, while shorter one reach to the city from valley (Machatschek, Schwarz, & Dorner, 1981). Earthen water pipes have been noted on the 1950s by Bean (1977) and Stark (1958). She also noted and took photograph of terracotta water pipe in ‘a foot in diameter and over an inch’ thickness of the conduit system of Selge, which are dried and forgotten. Matchaschek indicated two water pipe system in several kilometers long that enter the city in the area of the Kesbedion for the water supply of the city. The pipe is composed of stone blocks, which were connected to each other by a fold and provided with a gutter open at the top. Wastewater disposal was carried out in clay pipes or large brick canals, some of which are still clearly visible. (Machatschek, 1977).

Just beyond the Kesbedion, a cistern-like round structure has been noted in 7.5 depth and 21 m in diameter. The maximum capacity of the cistern is 2500 m<sup>3</sup>, was built to store rainwater probably augmented by water from one or both aqueducts (Schram, 2022). The source of northern aqueduct is ‘Dere kaptaj’ (Figure 3.24). Its source is approximately 4.5 km far away from the ancient city in the northwest and had 10-15

m long galleries in antiquity. It was used in the 1970s with a modern pipeline to deliver water to Altinkaya but now it is not enough for Altinkaya.

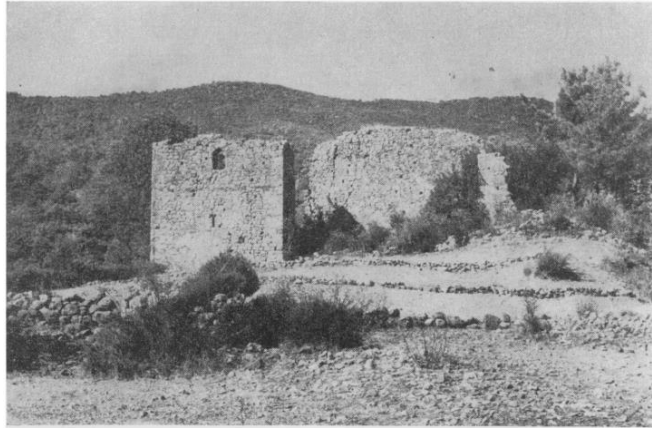


Abb. 2. Festung an der Straße nach Selge.

Figure 3.25 (left): Terracotta water pipe from the city cistern in Selge (Stark; 1958),  
Figure 3.26 (right): Fortress on the road to Selge (Machatschek, 1977).

Ceramic pipes buried in the ground were the first system used in the northern aqueduct. Later, it turned to semicircular channels from local limestone blocks with flat stone covers. Southern aqueducts started approximately 2.5 km from the ancient city in the southwest direction. Two types of water channels have been observed for the southern aqueduct; semicircular open pipes and open rectangular channels. Both types have been found on the surface and half buried in the ground near Değirmendere village. South aqueduct has never been in use for the modern village because of the distance from source to destination and rough terrain conditions (Schram, 2022). These north-south waterlines with other ancient period water systems and the remains of the ancient road from Oluk Bridge to the city have been registered as 1<sup>st</sup> degree immovable cultural asset that needs to be protected on 15.01.2021 with decision no.11780. Bean (1997) noted there is an ancient well with an '8' double shaft at a distance of 3.22 km from the village of Zerk, on the ancient road, but this could not be seen with the new road to Selge.

Machatschek mentions two fortresses ruins which have early Medieval character and were constructed to secure the passing to Selge above Beşkonak probably. These fortresses constructed of quarry stone masonry; sharp-edged blocks (Machatschek, Schwarz, & Dorner, 1981; Machatschek, 1977). It is indicated that there are at least 4 fortresses from Beşkonak to north along the Eurymedon river, the remains of aqueduct can be seen on one of them (Orman Bakanlığı Milli Parklar Dairesi, 1972). They have been dated to crusaders and subsequent times.

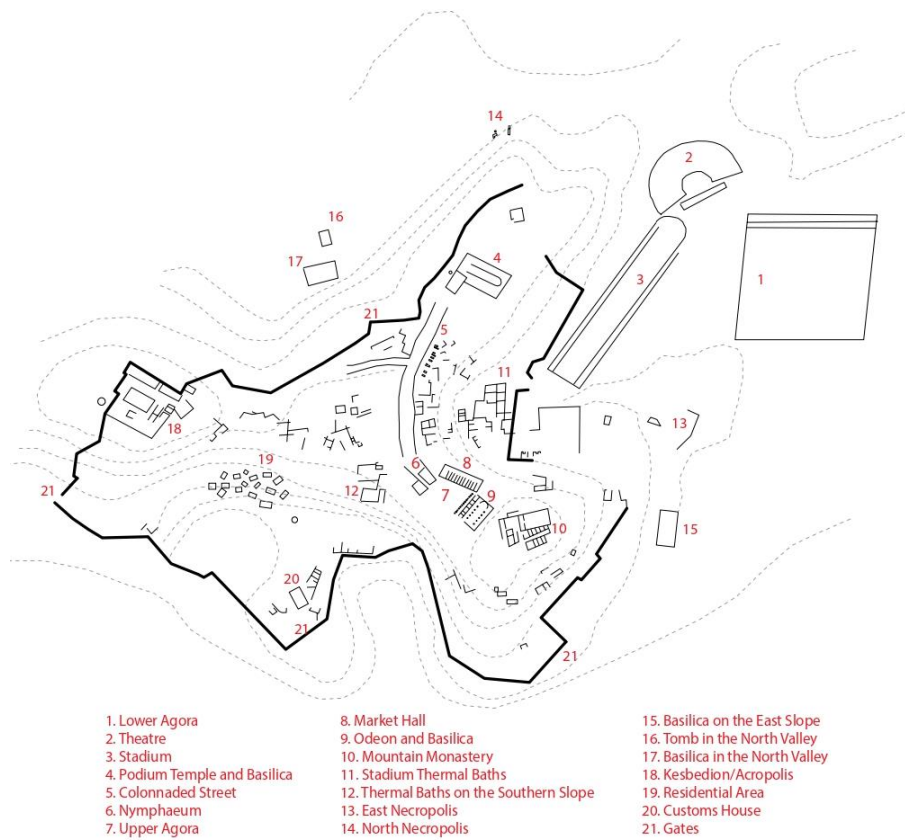


Figure 3.27. The ancient city map generated by author based on the book of ‘Bauforschungen in Selge’ (Machatschek, Schwarz, & Dorner, 1981)

- **Ancient City Walls and Gates**

Ancient Selge walls are barely visible, but due to the height relations, they can be traced on three hills of settlement. The courses of the wall were uneven and probably

restored at different times (Lanckoroński, 1892). According to Machatschek&Schwarz; the Hellenistic fabric preserved in the bottom parts of the wall dates to the early 2nd BC. Korbelt dated to 3rd BC (1989). But much of the present structure belongs to Middle Byzantine rebuilding, as proved by trophies constructed on the walls (Machatschek, 1977). The reason these additions is probably the city's need to protect itself from the Arab invaders in the 7th century (Yegül F. K., 1984). The oldest masonry from Hellenistic times is on the north wall of Kesbedion. It is realized that construction has been made taking into consideration natural land conditions with optimal use of terrain relief (Korbelt, 1989). The fortresses were placed at the walls 91.4 meters at intervals (Aslan, 2016).

The city had 12 city gates besides many gates at the city area (Korbelt, 1989). Four major gates identified, the East, the West and the South gates may have been connected to each other by a road near the S-stretches of the wall. The E- and W-gates are both decorated with limestone slabs showing relief shields and breastplates, similar to the E-gate at Side. (Machatschek, Schwarz, & Dorner, 1981). While the gates are dated to Roman period based on ruins, reliefs may be older (Machatschek, 1977). According to Lanckoroński, the oldest part was found on the north side of Kesbedion (1892). West gate is located below the Kesbedion, and protects the city from west. The gate and two-storey fortress have been largely demolished due to the construction of forest road (Korbelt, 1989).

The city gate that Korbelt mentioned has 4.70 meters in height and 2.60 meters wide and was rebuilt by the Roman Empire, and turned into a magnificent portal with vast ornaments. The stairway that approached the city all from the west ended here. There were only small remains that allow the partial reconstruction during Korbelt's study, but two rectangular fortresses remarked the entrance. There was a cantilevered cornice decorated with dentils and kyma above the door, with semicircular niches with half-cupolas corrugated like shells at the left and right of the door (Korbelt, 1989). There was also an inscription according to Korbelt (1989) on the left side of the city gate that gives the name 'Selge'. While entering the podium temple through this representative door, the colonnaded street was reached at the same time (Korbelt,

1989). Ferrero (1966) defined that the modest remains on the surrounding walls of the city can still be seen as belonging to different eras.

- **Theatre**

The ancient theatre is the most impressive and durable structure even if its demolished parts. The theater is specified to have been built in a single construction phase as a semicircle located on a hillside. The lower part was placed on the rocky slope, and the upper part was built. It was constructed with local limestone blocks in the isodomic style of masonry; opus quadratum (Aristodemou, 2008). Three hundred and ninety feet have been measured (Daniell, Lieutenant, & Forbes, 1909). The theatre is the most well-preserved structure among ancient city remains.

There is limited information about the scene since it is now a pile of collapsed stones. Five doors with rich architectural details were opened on the inner wall of the stage structure toward the cavea (Bean, 1997; Machatschek, 1977). Today, only three of them exist. Two doors are distinguished at the outer or rear wall of the stage. The third door is in the middle, which is now under the ground (Bean, 1997). The scene façade has two floors consisting of Ionic columns on the ground floor and Corinthian columns at the upper floor with a large gable roof (Machatschek, 1977). Three doorways decorated with columnar pedimented aedicula are located on the ground floor. Podia at 0.78 meter high carries a pair of columns and half columns located at the front of doorways, and the same architectural decoration with small changes repeated at the upper floor. (Aristodemou, 2008). The columns had very simple bases with a plinth and a kind of inverted echinus which has a broken profile and not a curve. The bases of the columns are low and very simple, with rough profiling: the



plinth is decorated with a strip and an inclined band and the same profile has the terminal frame (Ferrero, 1966).

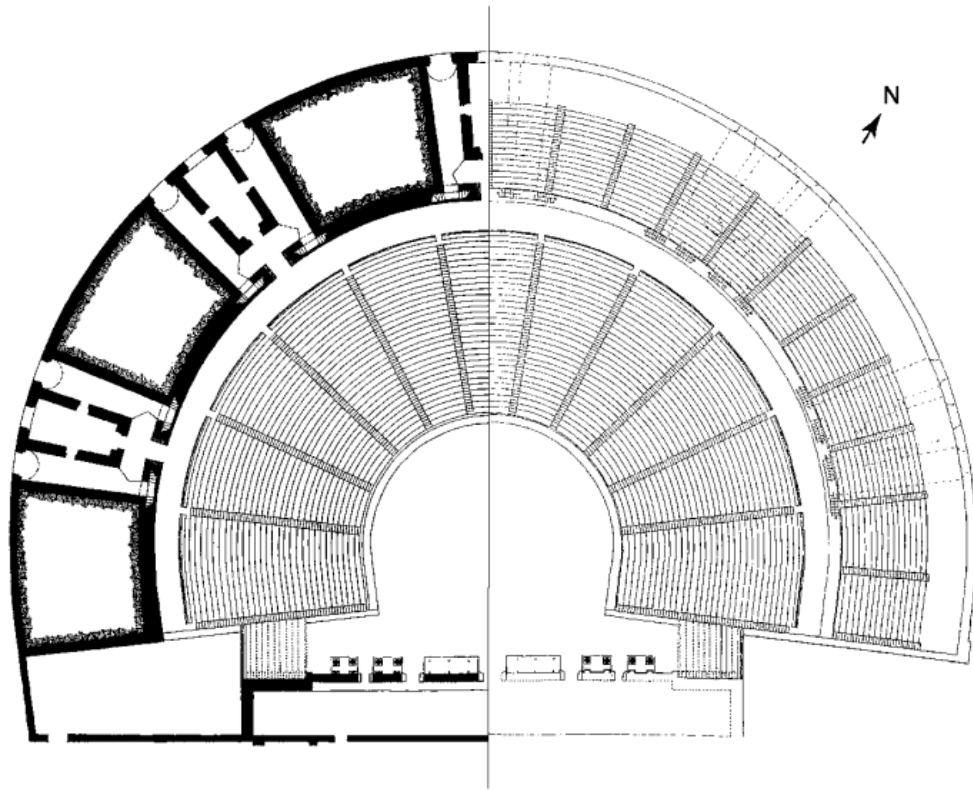


Figure 3.28. The theatre of Selge (Sear, 2006)

Cavea exceeds the semicircle like in Greek theaters, but it is adjacent to the scene like in Roman tradition; which shows the modifications in later periods (Bean, 1997). It has the diameter of 102 meters according to Machatschek and 104 meters based on Ferrero (Machatschek, Schwarz, & Dörner, 1981; Ferrero, 1966). The top rows of the seats have continuous stone back-rest (Sear, 2006). The cavea, which is divided into two by a single diazoma has thirty rows at the bottom (ima cavea) and, fifteen rows of seats in the upper parts (summa cavea). The number of seats has been estimated as 29-30 rows, reached with 59-64 steps and the top row of the seats has backs (Aristodemou, 2008; Korbil, 1989; Ferrero, 1966; Machatschek, Schwarz, & Dörner, 1981). Rows are divided vertically with twelve stairs in the upper and twenty-three in the bottom part (Korbil, 1989). However, Bean indicated twelve

stairs at both the bottom and upper part, which is different since generally the number of stairs in the upper part is twofold that of the bottom stairs. There were four doors to the diazoma from outside probably gave access to the bottom and upper parts (Bean, 1997). It was possible to enter and exit from barrel vaults at diazoma which divide the caves into two from upper parts (Korbel, 1989). In addition to barrel vaults at diazomas also there were paraodois at the left and right sides of the stage (Korbel, 1989). A parapet of 2.65 meters high and a passageway of 1.12 meters wide lie between the diazoma and the upper section of seating (Machatschek, Schwarz, & Dorner, 1981). The interior of the theatre was also accessible through the barrel-vaulted corridors (Aristodemou, 2008). There is a small arched door on the short wall to the west and it opens into the second, larger orchestra. On the adjacent wall, there is a large panel prepared for an inscription that has never been written (Bean, 1997).

The retaining walls of the cavea are of alternate courses of masonry; and their coping was of overlapping blocks (Plommer, 1969). Besides, there are small windows whose functions are unknown at the parapet next to the cavea (Bean, 1997). The upper part of the cavea is built on elaborate substructures and 5 pairs of radial barrel-vaulted corridors that reach arched entrances but they have collapsed (Aristodemou, 2008). Also, the corridor at top of the cavea is 3.30 meters wide enabling access to the theatre, but the entrance of this corridor is already demolished (Aristodemou, 2008). A drainage channel at 0.30 meters depth surrounding the orchestra has been also noted (Aristodemou, 2008). Stone parapet wall at 1.24 high was built between orchestra and cavea to protect the audience from dangerous actions such as combat and wild animal hunting arenas during the imperial age (Aristodemou, 2008).

Access to the five entrance groups was from a walkway carved into the rock around the theater (Machatschek, 1977). Through two barrel-overhanging corridors - between which a third, probably a lounge, is located - you get to a transverse room with access to the auditorium. A middle door led out to the diazoma and thus to the inferior cavea. Two side doors covered with an interesting cover plate, led up small stairs to the lower gallery of the upper cavea. This would have made it possible to

separate the upper and lower cavea by five posts in front of the middle doors, otherwise there is no connection from the diazoma to the upper cavea.

There is two different dating of theater. It has been decided as being later than Perge's according to Ferrero (1966). The distributive elements of its cavea are more rational, complex, and comfortable, in short, it is more developed. A substantial element for dating, based on style, is offered in general by the decoration. Unfortunately, in Selge, the ornamental elements offered by the monument are modest: in particular, the front stage is almost completely missing, which was always the most elaborate part of the Roman theater and which therefore offers the richest contributions to the comparative judgment (Ferrero, 1966). As in many other buildings in Asia Minor, the columns were torn off to reuse them in other buildings so that the scene collapsed (Ferrero, 1966).

The structure in limestone gives an approximate chronological indication: experience shows that in the late third century, that is, in the period of chaotic struggles for the imperial, the marble quarries were largely disused, so the public works were carried out mainly in stone. The arrangements of the orchestra with barrel-vaulted entrance corridors surmounted by tiers also correspond to a late phase of Roman theatrical architecture (Ferrero, 1966). The arrangement of diazomas, and the stairs also supports indications of the late period. Besides, the arrangement of the upper cavea, as a structure above ground, is exceptional in Asia Minore, therefore it can be assumed the influence of Western Roman theatrical architecture in the late imperial age, when the cultural and ethnic characteristics of the provinces were fading (Ferrero, 1966). Therefore, it is assumed to be dated to the third or fourth of the century based on significant details such as on molding on diazomas, the proportions and moldings of portals, the profiling of the bases of the large colonnades of the front of the scene, and the entrances (Ferrero, 1966). But it is also dated to middle of the 2<sup>nd</sup> century based on Machatschek and Schwarz (Machatschek, Schwarz, & Dorner, 1981). The claim is based on the similarity of architectural features with theater in Aspendos, and the challenge of bringing the marble to such a remote location, so they may prefer less heavy limestone.

The orchestra that has 25.5 meters horseshoe-shaped was converted into an arena for gladiatorial combats in Late Antiquity based on the inscription found by Lanckoroński (Lanckoroński, 1892; Sear, 2006). Today, there are shrubberies around every part from cavea to walls, and shipwrecks in upper parts. The stones at the stage are in bulk and look tatty. The stage is already demolished and covered with ivy in many parts of the current situation. There are also collapses at the upper part of the cavea. While it is in a good condition than other ruins, the theatre seems like is a dilapidated ruin.

- **Lower Agora**

The lower agora was the main commercial center of the city, it is a transshipment area for the coveted good of Selge probably built later from Upper Agora as the city was expanded. It was a large square of 171.2 meters by 13.2 meters, approximately 25.000 square meter in area (Korbel, 1989). It has been assumed it was built later as the city expanded, when Upper Agora is 'state agora' as an administrative center (Yegül F. K., 1984; Machatschek, Schwarz, & Dorner, 1981). Seating steps and a columned hall framed the open space (Korbel, 1989). The square foyer (stoa) on the north side of the square remarked where actual business was transacted (Korbel, 1989).

- **Stadium**

The stadium is located southwest of the theater. The length of the stadium is little more than a Greek stadium where festivals were held in ancient times (Korbel, 1989). It has been measured as 225 meters in width by Machatschek (1977), 274 according to Bean (1997), and indicated as 216 meters long with 40 meters in width according to Korbel (1989).

In the western part of the complex, five rows of seats were set (Korbel, 1989). There are many buildings and agricultural lands where the stadium is located, but the rows

that lean to the hill are perceptible. The barrel vault at the east served as a substructure for the grandstand and a passage led under the plants. Since the length of the stadium is slightly more than Greek stadium types, full-fledged competition is possible (Korbel, 1989).

Selge is one of the different examples in terms of the relation between the theatre and stadium since they touch each other more or less but not in familiar schemes, they are placed obliquely and there is no symmetry (Roos, 1991). The presumptive northern flat end connects one of the paradoi and the stage corner of the theater. The commemorative arch that served as an entry to the stadium may be expected at this connection (Yegül F. , 2019). The southern end of the stadium connects to palaestra which may have functioned as both a sportive facility and also a bath. This stadium and bath connection is similar such as Laodicea and Nysa (Yegül F. , 2019).

- **Colonnaded Street**

The colonnaded street which has 230 meters is the main axis that stretches in a direction from north to south, follows the curve of the east ridge, and make bend according to topography (Machatschek, Schwarz, & Dorner, 1981; Machatschek, 1977). This street connects the Upper Agora with a paved square and Podium Temple and the ruins at the north (Machatschek, Schwarz, & Dorner, 1981). It is assumed that the main street was here before it was expanded as a shopping street with numerous shops in the arcades in Roman times (Korbel, 1989; Machatschek, Schwarz, & Dorner, 1981). Porticoes with Ionic columns were at the sides of the street. Bean defined this plain area as Stoa or gallery with inscriptions at the south (Bean, 1997). Also, an old water channel at 3.50-meter height and partly accessible was noticeable by Korbel (1989) along the colonnaded street. It has separate wastewater channel. It is possible to enter to ground floors of buildings from mountain side while it leds upper floors of lower-lying hillside houses on the valley side (Machatschek, Schwarz, & Dorner, 1981). While it is administrative access, it

also served as pedestrian and shopping zone in a central location of residential area (Machatschek, Schwarz, & Dorner, 1981).

- **Podium Temple**

The podium temple with a porch and columns was reached with a staircase. The temple has four fluted Ionic columns which are composed of four drums and are at 7.50-meter height. The interior has been measured by almost 10 meters. All parts of the temple were made of limestone except the wooden roof with tiles (Korbel, 1989). It is referenced to tetrastylus-prostylos with a vaulted cella, and very rich decoration (Machatschek, 1977).

This temple is one of the largest and has importance for Selge's architecture based on an inscription that was dedicated to AELIUS CAESAR, dated 237 AD (Machatschek, Schwarz, & Dorner, 1981). Since it was incorporated into the Christian sacrament in Christian times, the walls are no longer to be traced. Gold-colored cubes and pieces of mosaic decoration indicated that this one is not only the largest but also the place where beautiful worship is used (Korbel, 1989). The podium temple of L. Aelius Caesar formed part of the church since the outer wall formed the front wall of the side nave. However, it was mostly demolished and stone material was used elsewhere (Korbel, 1989).

- **The Upper Agora Complex: Market Hall and Odeon**

The upper agora was at the end of south line of colonnade street, noted with irregular shaped plaza, nymphaeum and arched gate (Yegül F. K., 1984). It was the official shopping place and center of the ancient city around state buildings and temples. The size is approximately 45.7 meters in a square plan according to Bean (1997) and 33.2x8 meters in a rectangular shape according to Machatschek (1981). The hill that Upper Agora located formed a complex with other structures, it has been surrounded by structures at three sides and the south side was left open (Bean, 1997; Machatschek, Schwarz, & Dorner, 1981).

The multistoried market hall is located on the north. The market hall is the most interesting and challenging building in terms of its structure and aesthetic in this complex (Yegül F. , 2019). It is multi-storied building consisted of blocks of conglomerate and limestone with fine ashlar, which makes it a good example of a public complex with many functions on terrain land among other cities in Hellenistic Asia Minor like Pergamon, Aigae, Alinda, and Assos (Yegül F. , 2019; Machatschek, Schwarz, & Dorner, 1981). The decorated market hall was opened to the market square and the lower part of the city where baths, stadium, theatre, and colonnaded street were there. The top floor of the market hall is on the same level as agora and constitutes a three-aisled Doric hall (Yegül F. , 2019).

A 33.20 meter length and 8 m width hall with 14 columns were extended to the east as the porch of the Odeon, which was probably destroyed by earthquakes (Korbel, 1989). The hall has access to Odeon and also served as an ambulatory like Upper Agora. It is assumed that Odeon might be served as a Hellenistic bouleuterion (council hall) originally (Yegül F. K., 1984; Machatschek, Schwarz, & Dorner, 1981). There were city administration, judiciary and stock exchange for traders<sup>26</sup>. It has been assumed market hall and Odeon/Bouleuterion has been built in Selge at Attalus II period (Machatschek, Schwarz, & Dorner, 1981). The Upper Agora had been restored in Roman times but maintained its character as a state agora (Yegül F. , 2019).

The Odeon was reached via a corridor that led to three gates. It was above the Stoa Plageia which is a hall of Odeum with Ionic columns. Stoa Plageia is converted into a three-aisled basilica in the early Byzantine period during the late 4th or early 5th besides the many conversions in older times (Machatschek, Schwarz, & Dorner, 1981; Korbel, 1989). This was assumed to be the first seat of the bishop of Selge

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<sup>26</sup> While colonnaded street has been assigned to traders, the actual exchange of goods was limited to Lower Agora (Korbel, 1989).

(Yegül F. K., 1984). Since the outer walls of the Odeon were used to build a church in Christian times, the building is not aligned in the east-west direction. Stoa Plegaeia and the Odeon are dated to mid-2<sup>nd</sup> AD based on ornaments that Roman inscriptions found on site (Machatschek, Schwarz, & Dorner, 1981). The apse of the church was built on an infrastructure (Machatschek, 1977).

The small and trapezoidal paved plaza in 60x50 meters is defined by a colonnaded hall in L-shape alignment. Agoranomion which is the office of the agora supervisor was constructed with blocks of conglomerate and limestone at 8.95 x 9.25 meters, and is located at the northwest with Tyche Temple which is completely destroyed (Korbel, 1989; Yegül F. , 2019). Tyche temple is located at the corner between Agoranomion and Upper Agora. It was a small building at 4 x4 meters and constructed with good ashlar work (Korbel, 1989).

The nymphaeum at the southern end of the colonnaded street has been assumed to be built in 2nd century AD (Machatschek, Schwarz, & Dorner, 1981). The base was barely visible due to illegal excavations (Machatschek, Schwarz, & Dorner, 1981). Two-story facade, free-standing columns, and podium like base are remarkable features. In front of a podium there is rectangular pool at 10.38 x 1.64 meters (Machatschek, Schwarz, & Dorner, 1981).

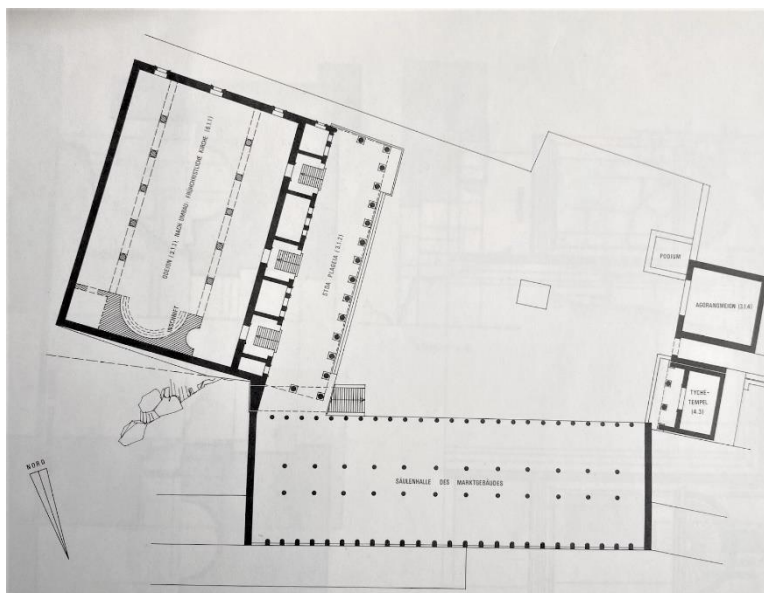


Figure 3.29. The Upper Agora (Machatschek, Schwarz, & Dorner, 1981)



- **Kesbedion, Temples and Churches**

All three hills of Selge have been indicated to be settled with major churches and monastic structures (Machatschek, Schwarz, & Dorner, 1981). There were 7 temples located although no written records remain more than this is possible since Selge was a center of an important bishopric at the latest period of ancient times, then it became an archbishopric center at the beginning of the medieval ages (Nolle, 2015). In the early Christian and Byzantine times, the city has been started to change with churches at important points; in or on the site of existing buildings (Machatschek, Schwarz, & Dorner, 1981). Basilica in the Odeon at Upper Agora, and basilica in the Kesbedion are conversions of ancient buildings (Machatschek, Schwarz, & Dorner, 1981). The basilica called ‘Mountain Monastery’ is also assumed as built over an older complex. Also basilicas on the North and east slopes are identified by Machatschek&Schwarz (1981).

The earliest Christian building as probably the first seat of the bishop of Selge seems to be the three-aisled basilica (with original Ionic columns) converted to the Roman Odeon in the Upper Agora in the late 4th or early 5th century (Machatschek, Schwarz, & Dorner, 1981). This basilica is converted to church later by the installation of a semi-circular apse and it reminds us that Selge was an episcopacy center after Side and before Aspendos in terms of seniority (Bean, 1997; Machatschek, 1977). Originally, the main axis, which is particularly emphasized by three monumental gates, is located in the axis of the Agora. The apse of the church was made over a substructure with Byzantine masonry stones reused from an older niche which is huge orthostats carved with long honorary inscriptions from Roman times. The older niche could only be found in the southern longitudinal wall of the basilica, which has collapsed and is completely buried today, it is on the former main axis.

The highest hill at the west is considered to be related with Cesbedium/Kesbedion/Acropolis of Selge; but it is only assumption, since there is no source except the Polybius’ narratives about ancient city (Bean, 1997;

Lanckoroński, 1892; Machatschek, 1977). Therefore, it is named as Polybius's fortress for Machatschek (1977)<sup>27</sup>. The name of the hill is Kesbelios, not Kesbedios based on inscriptions (Nolle, 1988). In Hellenistic times a Zeus Temple was built, which is indicated as the main temple of Selge, and this sanctuary was converted into a church in Byzantine times (Korbel, 1989; Machatschek, Schwarz, & Dorner, 1981). The colonnaded street leads west of the Acropolis of Selge. Small remains have been preserved from a small secondary temple as well as Zeus Temple, which is called Temple of Artemis (Machatschek, Schwarz, & Dorner, 1981; Bean, 1997). The only evidence for this temple is the mention of an Artemis priestess in the inscription found near the building, and it is certainly not sufficient to reach a definitive conclusion (Bean, 1997).

The Temple of Zeus has iconic columns which are built on a strict square grid with a length of 159 cm (Machatschek, 1977). The floor plan corresponds as far as can be determined without excavation that of the Athena Temple in Priene, which was already famous in antiquity. The base of the temple measures 34x18 m and was made of limestone. 11x6 Ionic columns were made of white marble which is rarely used in Selge surrounded by the central space of the temple (Korbel, 1989). The base did not have a square plinth but stood directly with the round up torus on the stylobate. Only a few fragments of the architrave and the cornice exist. The profiles rather indicate that the entablature, similar to that in Priene, had no frieze. In Byzantine times this main sanctuary of the city became a great basilica that was rebuilt and reoriented accordingly. Just to the east, on the side facing the city, the columns may have remained to stand, as only here are there numerous drums, a few fragments of the architrave, undamaged bases, and the remains of capitals (Machatschek, 1977).

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<sup>27</sup> In addition to games of local importance, there is also an 'Agon pentaeterikos oikumenikos Kaisareios Kesbelios.' was held, which is named after the Selges town hill. According to the inscriptions, the city hill was called! 'Kesbelios' and not 'Kesbedios' as with Polybios (Nollé, 1991).

Most of the building material of the temple is missing, it was probably made at a later date to repair the walls used, as several buildings later suffered this fate; this is also proven by the many spolia from Roman and Byzantine times built into the city walls (Machatschek, 1977). Also, this temple was rich in architectural decoration, only it is executed much finer than the Podium Temple. It could be of Hellenistic times; however, an inscription found on the Artemis temple dates from the time of the emperor Claudius; it is quite possible that the great temple was also built at this time (Machatschek, 1977).

Reused Byzantine wall stones and massive orthostats carved with long honorary inscriptions from circa Roman times have been found on the south longitudinal wall of the basilica, which has collapsed and is completely underground today (Machatschek, 1977). Only in the east, on the side facing the city, may the pillars have survived, as only here so many drums are unbroken pedestals and remains of the capital (Machatschek, 1977). At the behind these temples, there is a round tank or cistern with a diameter of 21.3 m and a current depth of 7.63 m (Bean, 1997). It took water from rainfall and the raceway from the northwest.

Byzantine new buildings are the second group of churches (Machatschek, Schwarz, & Dorner, 1981). The basilicas at the east and north valleys are in this group. The construction details are hard to distinguish due to the complexity of the ruins, but limestone ashlars from ancient buildings and nave pillars have been recognized for the north basilica (Machatschek, Schwarz, & Dorner, 1981).

- **Necropolis**

Necropolis areas in Selge are located outside of the city walls. There are two main areas as north and east necropolises. North one is at the west of the theatre and expands throughout the tomb building in the north valley, it is identified as the largest necropolis (Bean, 1997). The east necropolis is on the east slope that approached the

city. Extensive necropolises have several stationary sarcophagi carved from the rock that have been preserved (Machatschek, Schwarz, & Dorner, 1981).



Figure 3.30: The depiction of Daniell from the view which Zeus Temple/Kesbedion located (1909).

North necropolis has been intended for upper class burials (Yegül F. , 2019). Three partially preserved large burial structures were found on the hill at the north necropolis areas (Bean, 1997). Various tombs such as built tombs, sarcophagi with or without hyposoria and chamosoria with plain roof lids in addition to monumental toms which are popular among local aristocrats located at the north necropolis (Yılmaz, 2007). A sarcophagus with brick hyposoron is decorated at the front with five decorated bosses and tabula ansata in the middle with six bosses at the end at long sides. Short sides have four bosses (Machatschek, Schwarz, & Dorner, 1981).

A monumental temple tomb located in the north has marble sarcophagus columns which indicate it may belong to one of the significant families in Selge<sup>28</sup> (Yılmaz, 2007). It is specified as the most outstanding structure in the north necropolis (Machatschek, Schwarz, & Dorner, 1981). The rectangular building is in a prostyle plan and rises on a podium 1.78 m high (Yılmaz, 2007). The preserved parts of the substructure display orthostat courses on a raised podium but even if there are no

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<sup>28</sup> Machatschek&Schwarz (1981) could not indicate the origin of marble fragments.

columns or entablature elements found, the arrangement points to a distinct association with the prostyle or antis Roman temple/tombs familiar to us in the stone-rich provinces of Asia Minor, particularly at Termessus (Machatschek, Schwarz, & Dorner, 1981).



Fig. 9  
A sarcophagus  
in the northern  
necropolis of Selge

Figure 3.31: From the North necropolis of Selge (Yılmaz, 2007)

The east necropolis as a whole complex has been specified as nymphaeum by Lanchoronski (1892) as wrong assumption according to Yılmaz (Yılmaz, 2007). The east necropolis is an enclosure according to Machatschek and Schwarz (Machatschek, Schwarz, & Dorner, 1981). Since the graves have been severely damaged in recent years, there is no remain found as an indication of the necropolis is not found (Bean, 1997). The nymphaeum has a display façade at 16.50 meter long and 11.00 meter height in two floors, was built from limestone blocks (Korbel, 1989). The blocks were dowelled and clamped together and adorned with many columns and semi-columns on the façade. Additionally, there was podium-like pedestal and water basin in front of the façade (Korbel, 1989). It was one of the rare structures that marble is used in Selge in addition to the temple on the Kesbedion (Yegül F. K., 1984).

The only intramural tomb in Selge is located southeast of the Stadium Baths (Yılmaz, 2007). This structure has three large niches with vaulted ceilings in addition to the two small chambers between large ones, as if depicting a human face with two eyes (Bean, 1997; Yılmaz, 2007). Besides, the rectangular osthotheceas with weaponry relief has been seen in Selge like other Pisidian cities such as Sagalassos, Termessos, Pednellisos, Sia, Kaynarkale and Kepez Kalesi (Yılmaz, 2007). Also, the Macedonian shield has been observed in Selge as relief, but not on the osthothecae,

from the fortress or gate of the city walls as a trace of Macedonian presence (Yılmaz, 2007).

- **Customs House, Thermal Baths, and Unidentified Buildings**

In addition to the ruins that are specified with their size and location more clearly, there are other buildings in which there is less information about them, or also traces can be seen. For the Custom House proposal, simple rectangular structure with fine ashlar coursing and a discreet crown frieze of Doric triglyphs are described (Machatschek, Schwarz, & Dorner, 1981). It is located below the thermal baths on the southern slope and has 19.40 x 9.40 meter sizes on a small plateau directly next to the city wall (Korbel, 1989). It consists of three rooms with barred windows. The outer wall was divided by half-columns. It is dated to 2<sup>nd</sup> BC (Machatschek, Schwarz, & Dorner, 1981).

Stadium thermal baths are a complex of buildings located to the west near the stadium on the southern slope. It is named Palaestra and Gymnasium in other sources, while it is indicated as stadium thermal baths on Machatschek and Schwarz' research (Yegül F. , 2019; Machatschek, Schwarz, & Dorner, 1981). The walls are difficult to identify but two open pools of water removed indicate the function of the building, which have certain resemblances with Aspendos and Side (Korbel, 1989). Barrel vault remains are indicated which is from the basement of 5.20 x 15.40 meters possibly (Korbel, 1989). Mosaic remains shows the luxurious furnishing of the interior. The water was brought from the north by water pipe. While the lower floor represents older structure from Roman times, the building on the upper floor dates to the Byzantine period (Korbel, 1989).

- **Ancient Residential Areas**

Selge had expanded their lands in time and it was one of the important populations of Pisidian cities. The city walls' borders can be determined in some directions, but

it has been assumed they embody very extensive lands. It can be said that there may be several remains of the ancient city which is expected to rediscover in this highland due to challenging terrain conditions. Two rock-cut tombs and inscriptions have been identified around Değirmenözü village at the side of demolished Roman bridge.<sup>29</sup> They have been nearly inaccessible due to their locations carved in the steep above the pier of the bridge (Dökü, 2011). There is the only source which touch upon the ancient residential areas is Machatschek&Schwarz's research. Since 16 hectares is the enclosed area with city walls, 12 hectares have been estimated for residential development (Machatschek, 1977). Residential areas of the ancient city were mainly the eastern slope, the uphill and downhill of the colonnaded street and the hollow between the acropolis, colonnaded street and the southern border of the walled city area (Machatschek, Schwarz, & Dorner, 1981).

The city's theater, built in the 2nd century AD, had 8000 to 10000 seats, and the stadium has probably around 4000 seats. From this information, the total population of the city must be assumed to be around 50.000 (Machatschek, Schwarz, & Dorner, 1981). If one assumes a population of only 10.000 people for the actual urban area, this already results in the very high population density of over 800 inhabitants per hectare. Numerous pieces of evidences confirm that the city was indeed extremely densely populated because of the many shops on the long colonnaded street, the large market area of the Lower Agora, the extensive facilities for water supply, but also the extensive necropolises and the relatively large number of Christian churches. Such a large population was only possible in the urban area, which is crisscrossed by ridges and slopes with staggered terraces multistorey hillside houses can be accommodated (Machatschek, Schwarz, & Dorner, 1981). The high residential

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<sup>29</sup> Dökü specified the location as Asarbaşı but it is not used in order to prevent confusion since the ancient theatre is called Asarbeli/Asarbaşı by locals. Asarbeli indicated by Dökü is located in Değirmenözü village now (2011).

density is also confirmed in the narrow streets that can still be seen today (Machatschek, 1977).

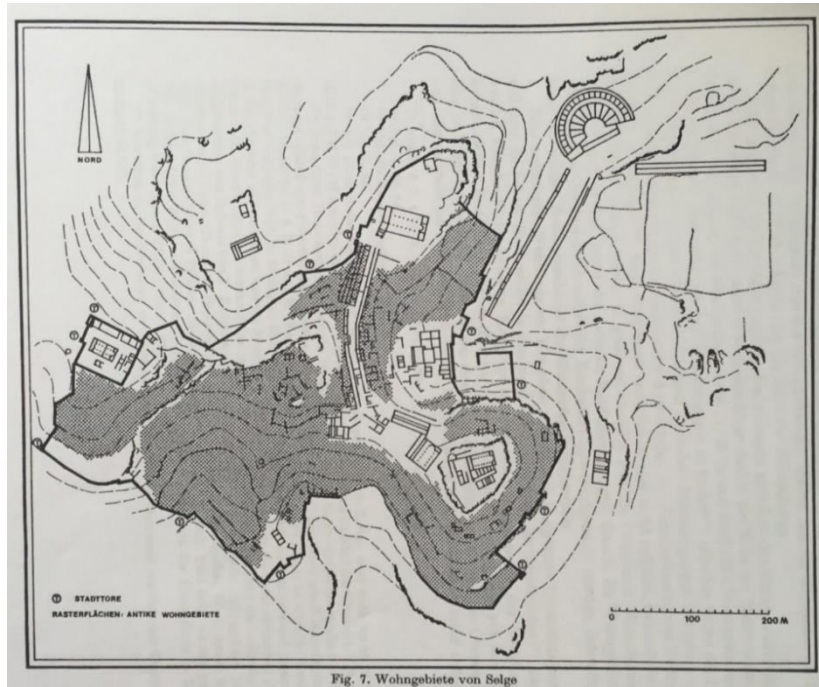


Figure 3.32: Residential areas of Selge (Grid Areas: City gates and ancient residential area) (Machatschek, 1977).

It is probably aimed at trying to keep the city's size as small as possible (Machatschek, 1977). All larger building complexes, those that require a particularly large amount of space are situated outside the walls such as the theatre, the lower agora and the stadium. The fact that such important structures were built outside of the walls proves the scarce of structural within the walls. Therefore, a very dense network which allow construction within the city accepts can be said. It has been explained as a strategy for defending the city more effectively and organized. But it is also interpreted as the density of the network inside of city walls that could not allow for such important buildings (Machatschek, 1977).

Renewals and overbuilding in time is noted, in addition to the damages due to earthquake that are so frequent in this area however, it does not seem possible to determine how big the house units were without excavations (Machatschek, Schwarz, & Dorner, 1981). The residences were built as masonry with quarry stones



and thin-walled; therefore they were located below the monumental buildings and the preserved ones were only observed on underground. However, some parts of the houses were exposed through illegal excavations, so that the continuity of the settlement can be clearly seen until the Byzantine period (Machatschek, 1977). Peristyle houses, common in the ancient cities of Asia Minor, are not allowed in Selge, due to the steep slope of residential areas. Rather than, two or three storey hillside houses have been assumed with small peristyle on the upper floors. In any case, multi-storey houses built on the hillside are the only possibility (Machatschek, 1977). This residential development is comparable to other hilly locations such as ‘slope houses’ of Ephesus; but probably residential development in Selge is more organic and picturesque since there is no even rudimentary grid (Yegül F. , 2019). The floors of the houses were mosaics and walls were decorated with paintings (Korbel, 1989). The wall paintings, mosaics, fragments of sculpture and architectural ornaments have been observed due to robbers’ excavations (Yegül F. K., 1984).

### **3.3.2 Byzantine, Seljuk, Ottoman and Republican Period: Resettlement of The Ancient City of Selge as Zerk and Altinkaya Village**

The ancient city still had importance at the beginning of Seljuks rule in Anatolia according to the records of Emperor II Isaakios Angelos (1189) and the emperor Alexios I Komnenos (1087) (Korbel, 1989). Since there is no evidence, it is presumed that the city lost its significance toward the end of the 11th century, surrounded by a seminomadic band for about two hundred years, and gradually became as modest a village as today (Ferrero, 1966). It is assumed the city has been completely abandoned since there is no traces of Seljuk and Ottoman settlement (Machatschek, Schwarz, & Dorner, 1981).

Lastly, the last remnants are observed at the end of the 14th century (Yegül F. K., 1984). Unfortunately, there is no information about the settlement between the 14th and 19th centuries. The locals indicated 790 yuruks in Anatolia settled in Altinkaya

almost 200-250 years ago<sup>30</sup>. (Machatschek, Schwarz, & Dorner, 1981). Their origin is related to Karamanoğulları and they settled in the location of ancient remains of Selge in 1850 and left nomadic life (Coşgun & Uzun, 2007).

Interest in Selge has arisen by the studies of French geographer Jean Baptiste Bourguignon D'anville (1697-1782) (Machatschek, Schwarz, & Dorner, 1981). According to Roman Catholic Church, Selge was retained as a titular bishopric until 18th century (Machatschek, Schwarz, & Dorner, 1981). The rediscovery of archeological remains has been started with the first modern travelers in the first half of the 19th century; with the visit of Texier in 1835 and Schönborn in May 1842 (Ferrero, 1966; Aslan, 2016)<sup>31</sup>. In the same year, Daniell visited Selge for two months; July&August. Mr.Daniell knew with the 'discovery of Selge' and died later from malaria soon afterward (Stark, 1958). After thirty years, Hirschfeld and Eggert went to Selge in 1875 (Ferrero, 1966). At the end of September 1884, Lanckoroński stayed at Selge for a week with a mission of illustrating the settlement; however, the sketch is insufficient and does not correspond to reality according to Ferrero (1966).<sup>3233</sup> The oldest Ottoman coins found in the area date from the 19th century (Machatschek, Schwarz, & Dorner, 1981).

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<sup>30</sup> The grave of the founder of the village had been presented by villagers to Machatschek (Nolle, 2015; Machatschek, Schwarz, & Dorner, 1981).

<sup>31</sup> 1841 is the year of Schönborn and Daniell visited according to Stark. (1958)

<sup>32</sup> Ferrero (1966) indicated that monuments are sometimes marked in the wrong positions. And in the book of the Austrians, no real reliefs of the buildings were offered, but only small sketches of the details.

<sup>33</sup> Lanckoroński give point to that the sketch was drawn by an Austrian officer, not an architect and without equipment (1892).

Jale İnan visited Selge by horse in September 1947<sup>34</sup>. In the second half of the 19<sup>th</sup> century, George Bean came to Selge with her sister for Greek inscriptions in 1951 (Stark, 1958). Stark noted that the village can be reached by car, jeep, horse or mule, or with the help of the organization of all of them in 1954 during her trip. She found the village poor and starving. Besides, Stark mentions the camping of yuruks for their summer pasture during the road from down the valley to Selge (1958).

Ferrero tried to visit Selge in August 1964 on the Hierapolis mission and described the site as ‘discourage to willing’ at first impression due to the harsh conditions of the location. She could not reach the village at that time. The next year, in 1965, she noted that the mountain road which joins the village to the underlying tourist road was at the completing stage when he arrived in the village with a jeep and he studied theater in detail at that time (Ferrero, 1966). Following these years, Machatschek came to Selge with his team and made detailed research about the settlement in 1968 and 1969, in a total of two months. After the surface research made, Nolle studied Selge and East Pamphylia in September 1987 (Nolle, 1988).

The documentaries shot after the 1990s about the settlement are crucial in terms of recording the current physical and social situation especially in visual and spreading the values and problems of Altinkaya. ‘*Zor Yollar*’ and ‘*Anadolu Arkeolojisi*’ broadcasted on television and the internet in 2015 and 2019 present great scenes of Altinkaya by drones with Ümit Işın’s valuable information about the settlement. ‘Zerk’ is an awarded short documentary shot by İnan Erbil in 2015. The 15 minutes documentary has worthy of note interviews with local people and reveals the problems with the archeological site and national park.

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<sup>34</sup> She could only get there by horse according to the memory of her son, Mustafa İnan. She trusts the horse and makes the horse feel this as she was taught in Germany, so they can easily cross the edge of a deep abyss with the animal's foresight (Antalya Kadın Müzesi, 2023).



Figure 3.33 (Left): Part of a map 'Asia Minor, Syria, Mesopotamia, Armenia, Assyria' (Reicherdt & Gottlieb, 1818)



Figure 3.34 (Right): Part of a map 'Kleinasien und Syrien' (Kiepert & Heinrich, 1860)



Figure 3.35: Part of a map 'Karte des Türkischen Reichs in Asien'

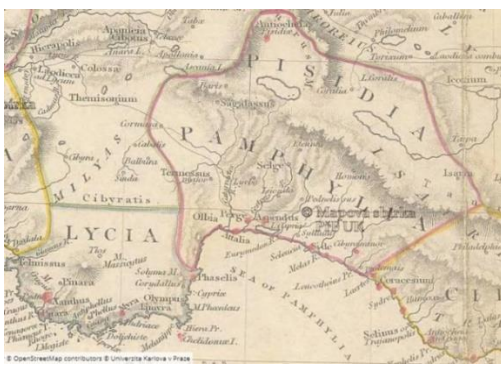


Figure 3.36 (Left): Part of a map 'Asia Minor' (Publisher: Baldwin & Cradock, 1830);



Figure 3.37 (Right): Part of a map 'Asia Minor' (Bonne & Rigobert, 1787)

Zerk and Aladana are some of the names shown on maps and documents dated to Ottoman-Republican period. The settlement is named as *Karahisar-ı Serik* in ‘Lehçe-i Osmani’ published in 1876 by Ahmed Vefik Paşa and later, it is named as *Zerk* in the book ‘Son teşkilatı mülkiyede köylerimizin adları’ in 1928 (Altinkaya, 2022). The name of the settlement is changed to Altinkaya in 1960 (Coşgun & Uzun, 2007). Nolle has been assumed that the Altinkaya name inspired by the natural rocks that glow like a flame with a reddish light when the evening sun hits and also remarks on the sorrow of the detachment of the people living here from their historical traditions with a different new name which has no connection from its historical development (Nolle, 2015).

### **Traditional Tissue of Zerk/Altinkaya Village**

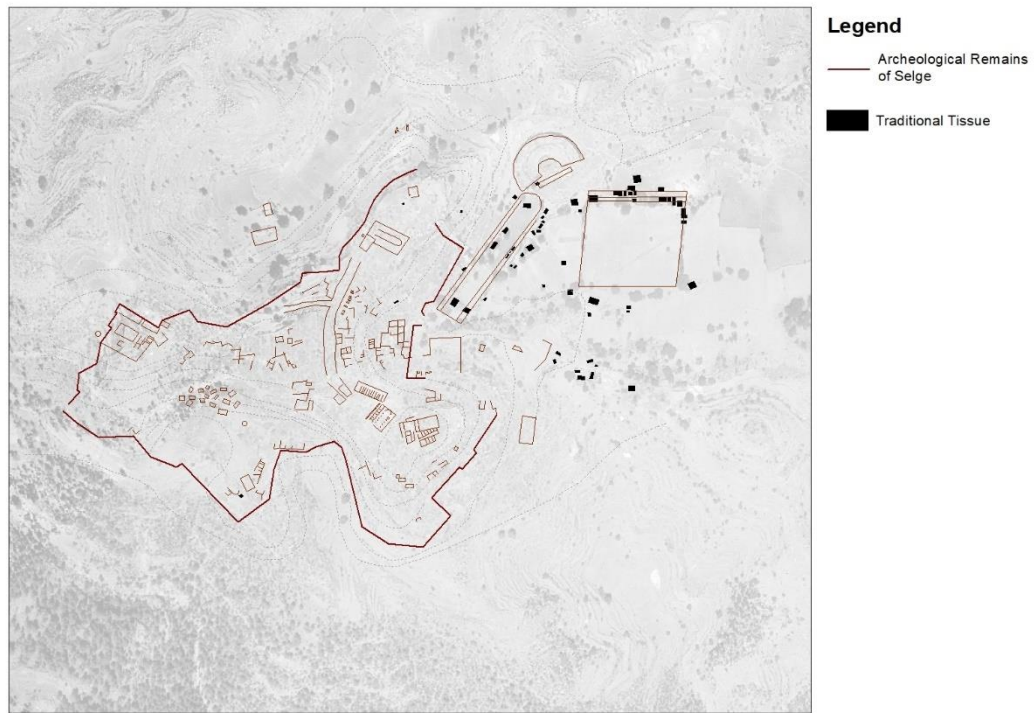


Figure 3.38. The map of traditional tissue at late Ottoman and early Republican period prepared by author based on Machatschek&Schwarz’s (1981) research and the aerial map of 1963.

The physical tissue of Zerk/Altinkaya has been understood by narratives of early travelers and researchers. Zerk village has been described as appearance of flat space surrounded by 'small pointed hillocks' (Stark, 1958). The middle core of the settlements which is the flattest land, is agricultural land and towards the high plateaus, the structures are built in these areas.

Since there is only map of Machatschek&Schwarz (1981), the density of traditional houses is barely known, however their location is indicated. The houses of Altinkaya at the center part which oldest neighborhood indicated by local people located mainly on and around the area of the stadium, theatre and the lower agora. The villagers are partly occupied the archeological site as Ferrero stated when he visited and studied on Selge in 1965 (Ferrero, 1966).

The locals indicated the date of construction of the traditional houses varies between 80-90 years and 150 years. Texier mentions the traditional houses that lean to the ancient structures (Aslan, 2016). The village is located at the lower part of the ancient city, outside of the ancient city walls. At the time of 1954, approximately fifteen building scattered among Roman columns was identified by Stark (1958). According to the map prepared based on Machatschek&Schwars book overlaid on the aerial map dated to 1963, there were 65 traditional buildings (Figure 1.44). They are mostly located on the stadium and lower agora, but some of them are located on archeological site at Upper Agora part. Based on the size of the buildings at Upper Agora from aerial map and the book, they may be interpreted as storage buildings. It is supported with memories of local community; they indicated they were going to the Upper Agora (which they called Pazarbeleni) for picnic and animal grazing. But the oldest part of the village is the flat field in front of the theatre, which is overlapping with Lower Agora and Stadium. There was only a farmhouse next to the cathedral "Zollhaus" (customs house) in the southern district within the ancient city area (Machatschek, Schwarz, & Dorner, 1981).





Figure 3.39: The house with columns on the Lower Agora (Machatschek, Schwarz, & Dörner, 1981)

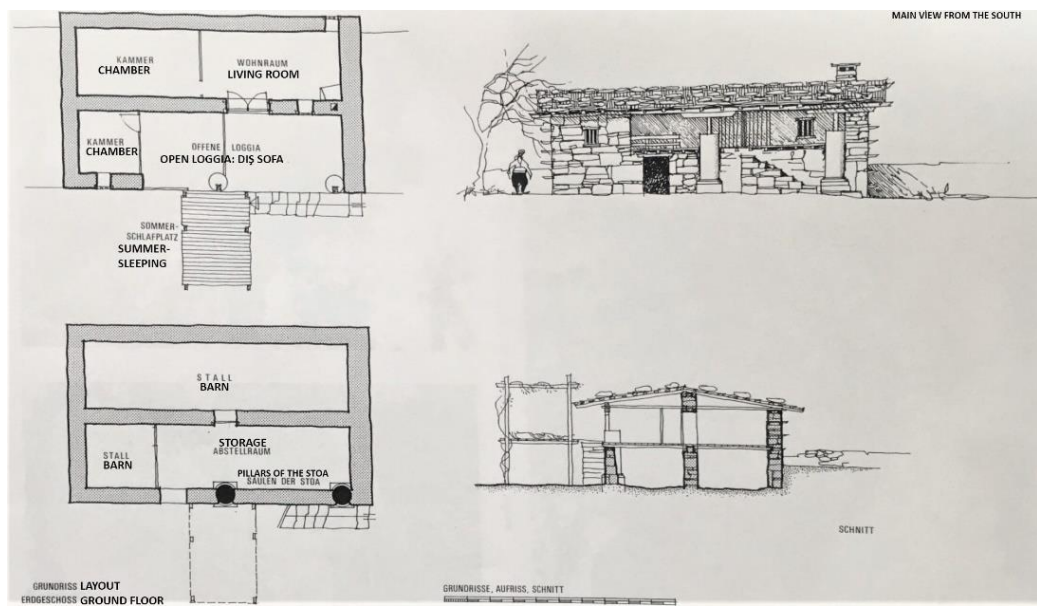


Figure 3.40: The plan of the house at Lower Agora (Machatschek, Schwarz, & Dörner, 1981)



Figure 3.41: Traditional houses on and around stadium and theatre (Machatschek, Schwarz, & Dorner, 1981)

All the pieces that used for the ancient city still remain on the settlements even if their places and function have been changed for traditional buildings (Nolle, 2015). The remote location of the settlement prevents the thieves but otherwise is possible since marbles were brought to Selge at ancient times. Nolle mentions the possibility of some of these marbles were burned and converted to lime later. But since there is no one until 200-250 years ago before yuruks settled here, there is no so much need to lime as construction material. Hence, the only destruction to ancient city pieces is climate and natural disasters. Additionally, Nolle points out since materials like timber and lime which are fast-wearing we used at ancient times since they are easy to construct is the reason there is no mark from the ancient buildings, especially from the houses (Nolle, 2015). Ferrero (1966) stated that the systematic use of blocks from the ancient monuments for the village houses turned into the area as a noble center of ruins, and only methodical excavation of scientists can bring it back.



Stone blocks from ancient buildings are often reused in the construction of traditional houses, especially on the corners of the building; capitals or reliefs, are walled in to decorate the houses (Machatschek, Schwarz, & Dorner, 1981; Nolle, 2015). Spolias were not only used in buildings, also scattered around public spaces. Stones with ancient human figures were found as spolia on the walls of the house and garden walls close to the ancient theater.



Figure 3.42: The view of the village from the theatre (Machatschek, Schwarz, & Dorner, 1981).

Machatschek associated the traditional houses in Selge to Richter's description about the rural buildings in the mountains north of Side and Antalya in 1816. Richter described the houses as generally having two floors with stables at lower floor. And the roofs are sloping with boards or slats and weighed down with stones (Machatschek, Schwarz, & Dorner, 1981). Generally, the walls of the buildings are consisting of rubble stones in various sizes and in dry bond, larger at bottom to get smaller towards the roof, with cut stones in larger pieces at the corners close to the foundation. The stones mostly are from conglomerate stones which have been found in the settlement for centuries, and cedar tree had been used for wood. Besides widely-used of stone, timber from forest is another main material of the traditional buildings with red tiled gable roofs. Nolle described the traditional buildings on their context as 'like a red dots in patches with the light touches of a painter's brush in the gray-green landscape' (Nolle, 2015). The description of the buildings 'low with large roofs of shingles stopped by thickly scattered stones' by Ferrero (1966) at his visit in

1965 (Figure 3.43). They used to lay wood planks instead of tile in the past as locals stated.



Figure 3.43: The stones on the roof (Machatschek, Schwarz, & Dörner, 1981).

As the local mason stated that they do not use mortar but sometimes they only plaster with white earth which can be found close to the settlement, the construction type that is observed mainly in the settlement is drywall. But facades seem generally as left unplastered, but that may not be choice since they cannot touch to buildings due to the archeological site restrictions.

The traditional buildings in Altinkaya are generally consisting of one or two-storey structures. Since the topography is sloping in Altinkaya, there are floor differences between opposite facades in some buildings located close to the hills. All main buildings have been built with masonry stone construction technique, while two-story buildings are supported by wooden horizontal beams in addition to stone. The

material is changing as stone or wood on auxiliary structures, but mostly stone masonry is observed all around the settlement.

Traditional buildings generally have rectangular plan with gardens. The storage, toilet and kitchen are mostly located at semi-open sofas or gardens. The toilet/bathroom on open areas are usually from stone masonry or like a wooden shed. Gardens and semi-open sofa areas are important because the most preferred form of social relations for women in the village is to go to each other's houses and prepare meals there jointly. They sometimes built *çardak* or *veranda*, which are built from wood (Figure 3.44). There are sometimes free-standing verandas made of debarked tree trunks next to the houses as high-lying sleeping places for the summer. Often grapevines are drawn up on these scaffolding, forming a kind of arbor, and often the roof is only covered with branches and leaves (Machatschek, Schwarz, & Dorner, 1981). The use of outdoor spaces in daily life and helik stone type in Selge are also common in Beşkonak villages.



Figure 3.44: *Çardaks* from different buildings, author, 2021.

The distribution of the spaces in the houses is modest in accordance with the life in village. The size of rooms is changing according to the elaborateness of the house. 2 rooms are most common ones in the village (Kurt, 2014). The buildings consist of 1 or



2 rooms at single-story structures, while more than 2 rooms are observed around the sofa at two-story buildings. In the two-storey houses, the lower floor is used as food storage and barn. The courtyard and *çardaks* are positioned under the trees to provide cooling.

The rooms are in a form that they can meet the needs of all daily life. The rural form of life in Anatolia is observed researchers who studied the site, like it is noted that there are hardly any pieces of furniture, such as boxes, tables or chairs in the living rooms and the sleeping areas consist of mats, mattresses and pillows that lie on the floor; the belongings are kept in boxes or chests (Machatschek, Schwarz, & Dorner, 1981). The traditional built-in cupboard, *yüklük*, is not observed in small rooms at single-story houses, but all the rooms have *yüklük* in double-story houses. They sit on the mattresses which they placed all along the walls. They do not have appliances such as dishwasher and oven, but they have washing machine. Since there is inadequacy of comfort conditions about housing, they are using most of the furniture and appliances such as television, refrigerator with cooperation (Kurt, 2014). Also, they are still using mostly wood burning stove for heating, and some of them have fireplace (Kurt, 2014).



Figure 3.45: The photos from interiors, author, 2021.

The wooden architectural elements are more unadorned or colorful and detailed depending on the size of the building (Figure 3.45). The doors and windows -the latter almost entirely without glass- are very small and lie deep in the masonry; they have often artistic locks made of wood (Machatschek, Schwarz, & Dorner, 1981).

The wooden hearth with canopy is noted by Stark during his trip (Stark, 1958). The wooden lockings of the doors are still a significant handwork tradition of Altınkaya.

Some of the local names are common as in other rural areas, such as *köşk* or *yüklük* for the storage cabinets, and *teras*; projection of the house with and without balustrades is observed. Besides, the name of traditional houses in Altınkaya is *yerdam* (Figure3.47). They explained the name since the height of old traditional houses is so low, it had the people incline their heads when they go in. *Darbaz* is called for a chimney in the houses (Figure3.46). It may come from ‘*dar boğaz*’ which means narrow channel to refer to the chimney.



Figure 3.46: The ‘*darbaz*’, author, 2021.



Figure 3.47: The house in the center from exterior & interior to be an example of the height of *yerdam*, author, 2021.

Muhtar's house was described among marble columns of some forgotten public buildings during Stark's visit (Stark, 1958). It has two floors that are stable on the ground floor and rooms with a *veranda* (open porch) on the upper floor. The veranda is reached with a different ladder (which is also described as climbing). The roof is weighted with stones, and there was a wife's loom on the veranda.

Another particularly traditional house among marbles is described on Lower Agora. It was built on the stylobat of the ancient Stoa; two columns of the central colonnade that are still in situ are included in the building and form a loggia on the south side (Machatschek, Schwarz, & Dorner, 1981). The shed and stable are on the lower ground floor, and the living rooms are on the upper floor, to which an external staircase leads up. The fireplace has a brick chimney, such as the house on the stadium, with several smoke outlets (Machatschek, Schwarz, & Dorner, 1981). The smallest house is next to the Customs House and measures 4.90 x 5.00 m and the largest one in the stadium which is measured 9.00 x 12.50 m (Machatschek, Schwarz, & Dorner, 1981). Another house in the stadium was built around 1967. It has higher rooms with more regular walls and a tiled roof (Machatschek, Schwarz, & Dorner, 1981).

The archeological site is described as ruin on the sources at late Ottoman and Republic period. Four steps led up to the stylobate of a long, double-aisled stoa; the middle row of Ionic columns was still standing at the Lower Agora when Lanckoronski visited the site (Machatschek, Schwarz, & Dorner, 1981). It was full of cornfields but recognizable even during Daniell's visit, while Lanckoronski noted standing Ionic columns (Yegül F. K., 1984; Lanckoroński, 1892). Texier, who visited Selge in the 19th century stated that the Stadion was also used as a crop field (Aslan, 2016). A paved platform of Upper Agora is also observed by Daniell (1909) in addition to scattered columns, three and a half feet-wide walls, and steps cut in the rocks. Ionic columns were standing when Daniell visited Selge based on his narratives and depictions (1909). These columns were described in front of the the hill where Temple of Zeus is located. But it can be upper agora based on the depiction. Matchatschek&Schwars (1981) described that while the pavement of upper agora is

visible, most of the structures and temples as ruins. The reason that there are no columns or any other pieces from ancient temples but their foundation of temples as only trace is that they turned to churches with Christianity (Nolle, 2015). Stark (1958) described the Kesbedium and other temples as flattened between weathered and hidden sculptures but she noted arched gateway of the market is still standing but the floor is bare.

### **3.4 Altinkaya: Multilayered Rural Settlement**

Today, Altinkaya is still inhabited by the local community in a conserved natural surrounding. The physical and cultural traces of distant and recent past are overlapping on settlement today, presenting integrated tissue of Altinkaya. While some parts of the past have been lost or transformed in time, Altinkaya is a multilayered rural settlement where archeological remains and historic rural tissue coexist. In order to understand today, Altinkaya is examined in this section from demographic, physical, social, economic, legal and administrative perspectives in order to understand the reflections of the relations between human and nature, which form the present tissue of the settlement and have developed from the past to the present.

#### **Traditional Tissue of Altinkaya: Today**

Today, Altinkaya has a striking image with ancient ruins of Selge mainly spread on three hills, historic rural buildings interwoven with ancient theatre, lower agora and stadium, scattered spolia all around the village, agricultural lands at hillside terraces and large cultivated area at the plain, with the Bozburun mountain at the background. In terms of area, the ancient city of Selge covers approximately 480 m<sup>2</sup>, Altinkaya has approximately 330 m<sup>2</sup> and traditional agricultural terraces of Selge cover an area of 1400 m<sup>2</sup> (Balta & Atik, 2018).

Traditional agricultural terraces in Selge are an important characteristic of the settlement. Due to the mountainous terrain, the slopes had been terraced and created fields divided with stones so the use of agricultural lands has been expanded.

**Degree of Agricultural & Grazing Land's density**

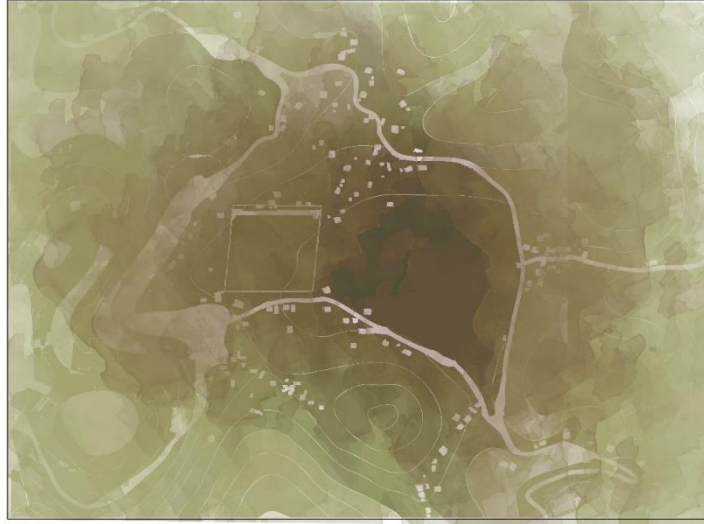


Figure 3.48: The degree of agricultural and grazing land's density.

The lands for agriculture and grazing are divided into two lower and upper lands. Lower lands are the areas from the road of Beşkonak to the theatre, including the terraces around the roads and plain land in front of the theatre. This is the core area locals refer to agricultural land and grazing, since other areas are limited for agriculture (Figure 3.56).

Agricultural terraces on upper lands are around the stadium, the north of the theatre, Ekineni (Basilica and the Tomb in the North valley of archeological site), and from Kesbedion hill to cami on Soğuksu Road. When grazing is more in the past, Karaseher and Böğürtlencik at the south of Kesbedion are the places in the memories of grazing. *Tahtalıkuyu*, *Kral suyu* and *Yarık mağar* are the wells where they used for get water during grazing but are not in use today (Figure 3.49 and Figure 3.50).

There are ten districts that local people used now in Altınkaya, and all of them are outside of ancient city walls. Aşağı(köy), Oğlakdoğdu, Gölgesakızlığı, Merkez,



Osman(ca)lar, Kelif, Oluk, Palupambuğu, Ayvaeni, and Akarca are the identified neighborhood names in Altinkaya (Figure 3.51). While Merkez, Osmancalar, Kelif are oldest neighborhoods, Oluk is developed lately when there was an epidemic in the village in the last years. Oluk neighborhood is located far away from the center, and there is hardly any house between these districts. Now there is 180 houses in the Oluk according to the muhtar.



Figure 3.49: *Yarık Mağar* (left and middle), *Kral suyu* (right), author, 2021.



Figure 3.50: *Tahtalıkuyu*, author, 2021.

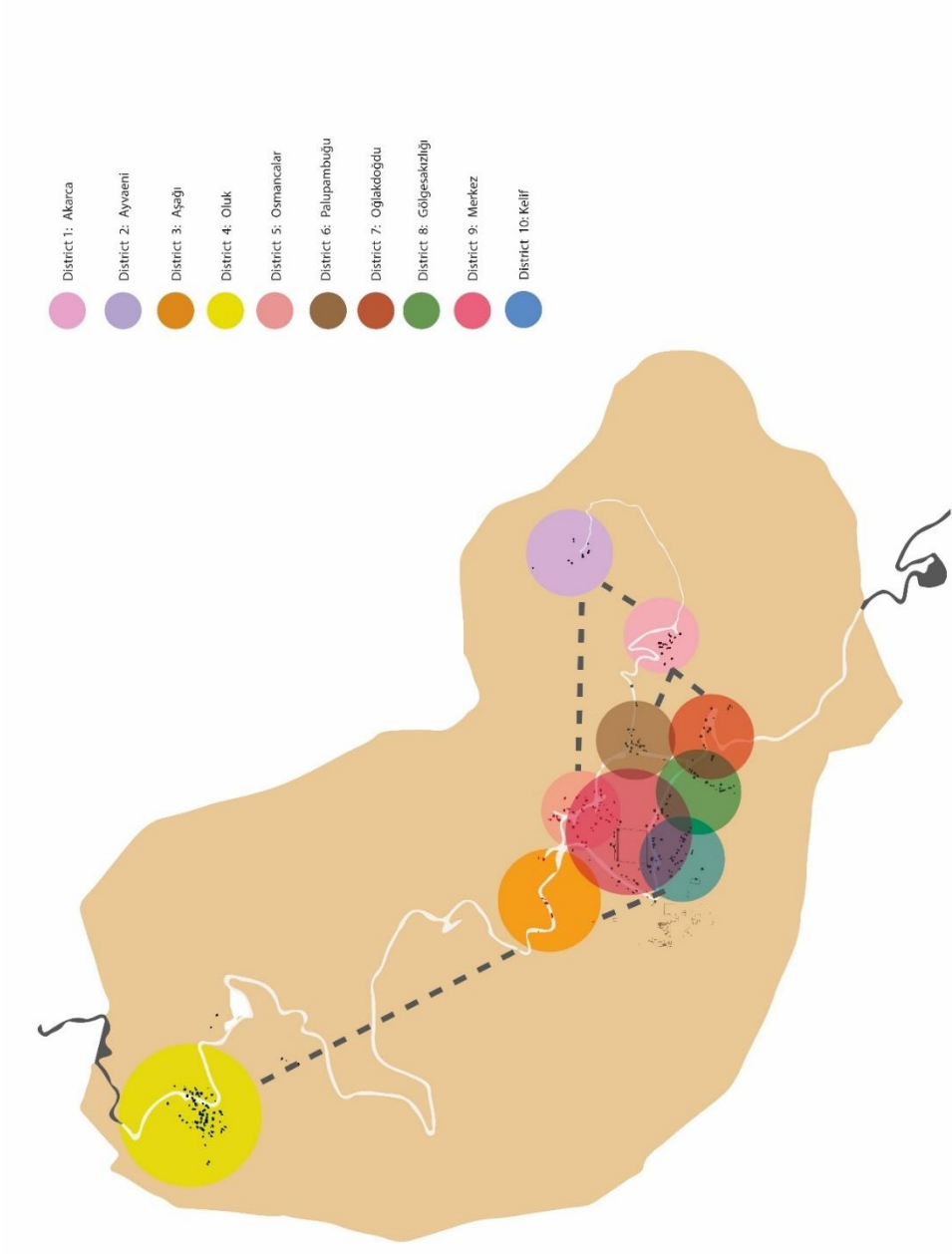


Figure 3.51: The districts of Altnkaya

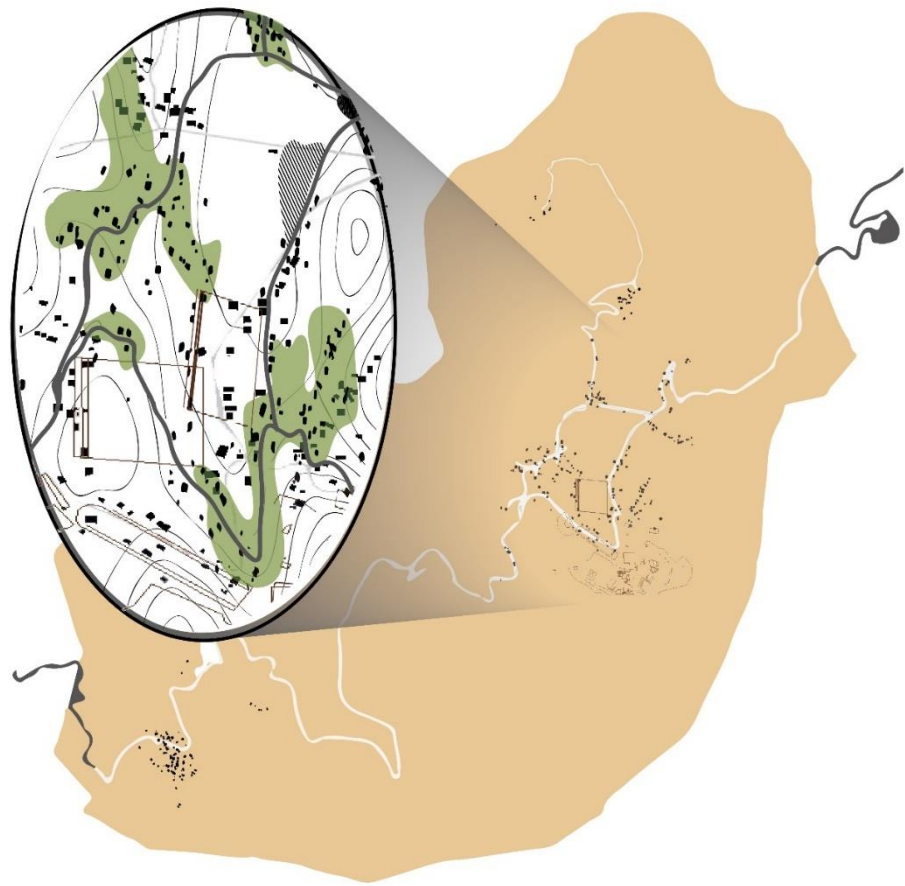


Figure 3.52: The density in the central zone

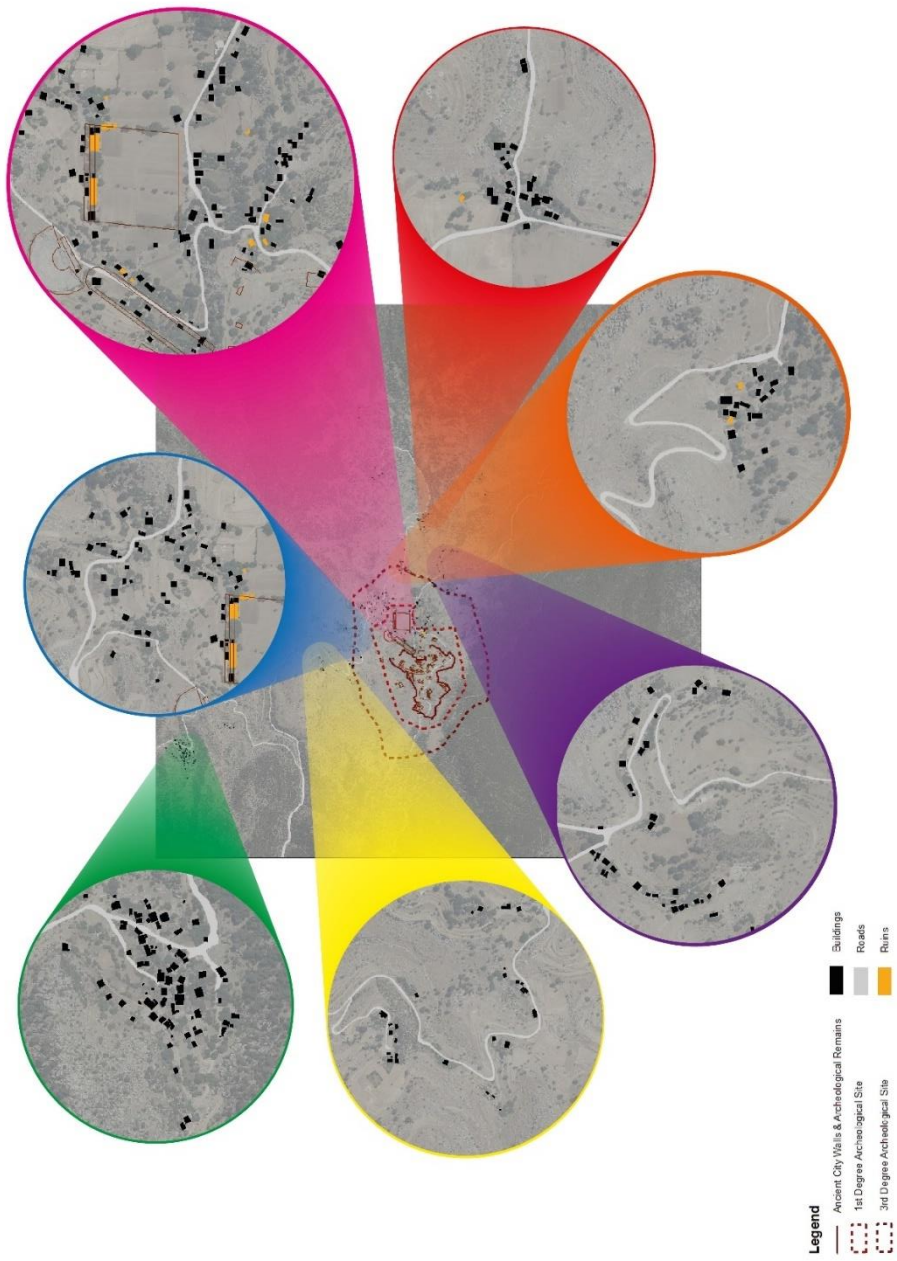


Figure 3.53: The density in the districts

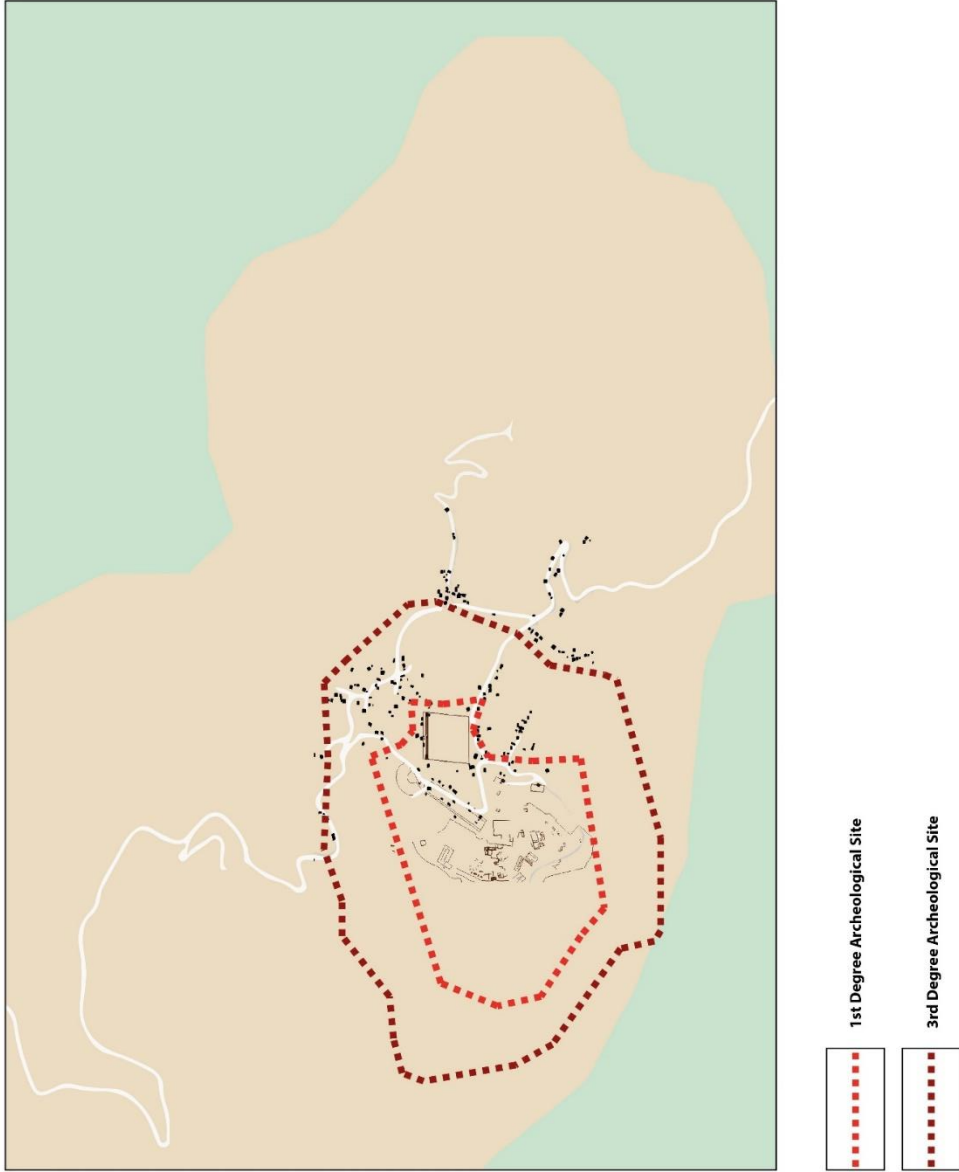


Figure 3.54: The buildings and 1st & 3rd degree of archeological site

According to aerial maps and site survey of this thesis, today there are total of 408 buildings in Altınkaya. Most of the houses have auxiliary, while sometimes the function may be WC, mostly it is for storage. 246 of them are houses and 115 of them are storage (Figure 3.55). 45 houses are within the boundaries of 1st degree archeological site and 78 of them are within the 3rd degree archeological site (Figure 3.54).

The market managed by the former guard of the archeological site is used only as market, his house is located next to market. But the other three markets are functioned as both house and market (Figure 3.57). There is also one mill (Figure 3.58), one village chamber, and one public housing in the center zone (referring the core area from Oğlakdoğdu to theatre and around). Public housing was built aiming PTT service and as accommodation for commissioned officers such as Imam and teacher as locals stated. There is no PTT service anymore, and Imam does not appreciate about the living condition of public housing. Also, the village chamber and the mill is not in use today. There are two schools and two mosques in Altınkaya, but only school and mosque at the center are used by local community today (Figure 3.59). The other school and mosque are built in Oluk district.

This thesis focused on the central districts in the 1<sup>st</sup> and 3<sup>rd</sup> degree archeological site; Merkez, Oğlakdoğdu, Osmançalar, Kelif, part of Palupambuğu and Gölgesakızlığı. Therefore, the buildings in other areas are unknown. 130 buildings are identified that they constructed with stone or and stone&wood. 6 buildings that only wood is used are storage buildings. As moving away from the center, it is seen that the number of the buildings constructed with new techniques and materials increases (Figure 3.56).



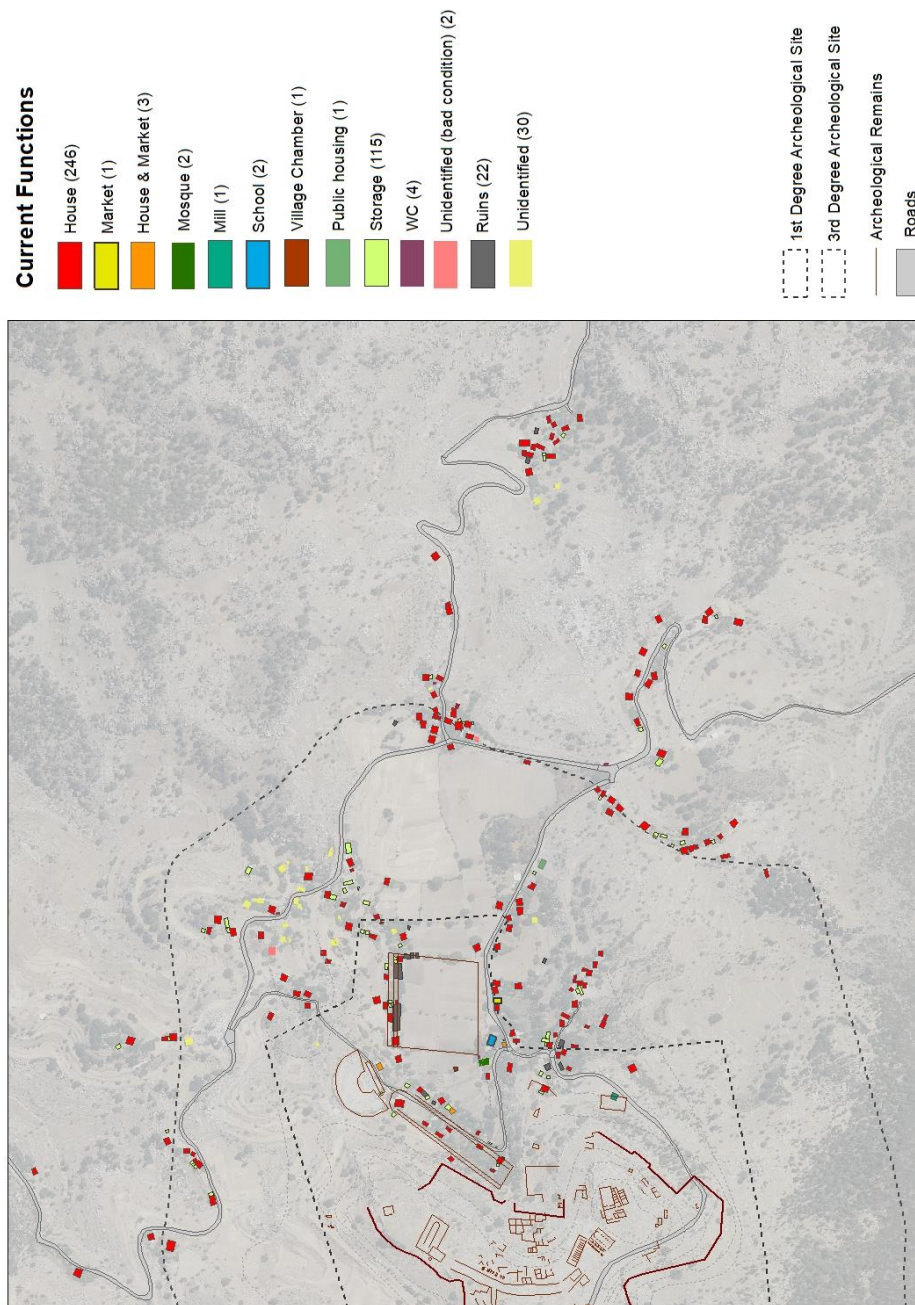


Figure 3.55: The current functions of the buildings in the central zone of Altinkaya

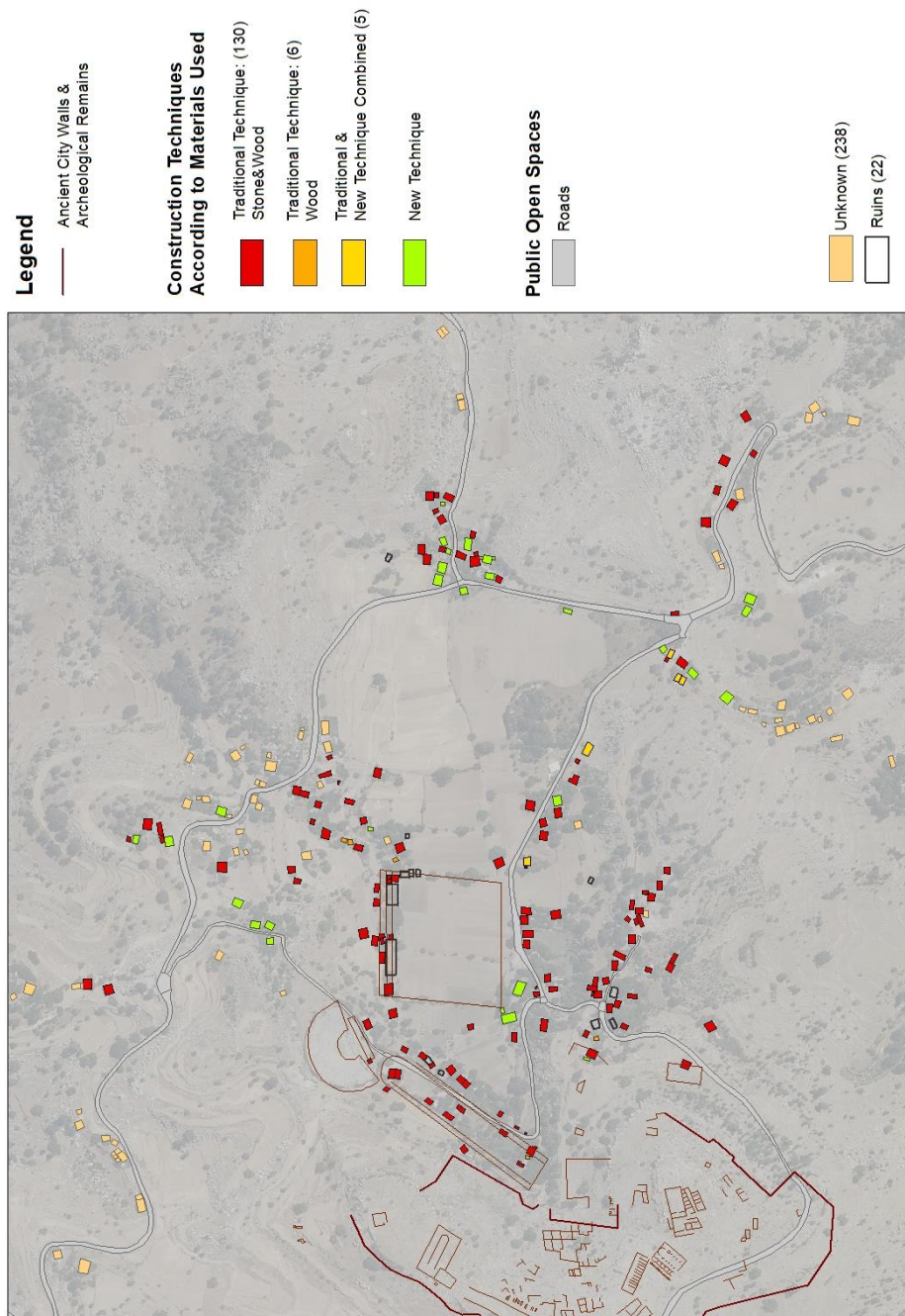


Figure 3.56: The construction technique and materials in central zone





Figure 3.57: The markets, author, 2021



Figure 3.58: The mill that was constructed with cooperative, author, 2021.



Figure 3.59: The school and the mosque with well, author 2021.

Most of the buildings are in poor condition and are not suitable for living today. There is discontent in the village about the houses. In general, the roof was renovated, fearing that the house would 'collapse on them'. Although renovations were forbidden, room additions and repairs to ceilings, floors and kitchens were observed. After getting permission from the ministry and municipality for the repair, sometimes they let the repair was done by a master according to locals. These repairs can be done in the village by working together, or the workman can come from Serik. Local people stated that they usually buy the material from Serik.





Figure 3.60: The bad and good conditions of the traditional houses in Altinkaya, and new house, author, 2021.

Today, most of the archeological remains are ruins and hard to identify except theatre and spolia scattered around settlement. Even if the condition of most durable structure, theatre is in a full of bush today, and seems neglected like the traditional buildings. While the steps are not recognizable for Lower Agora, demolished columns in front of the houses gave clues from ancient city. The seats of stadium can be observed at some parts (Figure 3.61). The Upper Agora and Colonnaded Street is recognizable with its stone-paved flooring and a whole raft of scattered columns. Theater on one side and the whole fertile plain with traditional houses are creating picturesque images even today. On the other hand, the spolia are scattered all around the settlement, especially in the central zone (Figure 3.63).



Figure 3.61: The remains of stadium seats; the photo from Machatscek&Schwars's book on the left and today's condition in 2021 taken by author on the right.



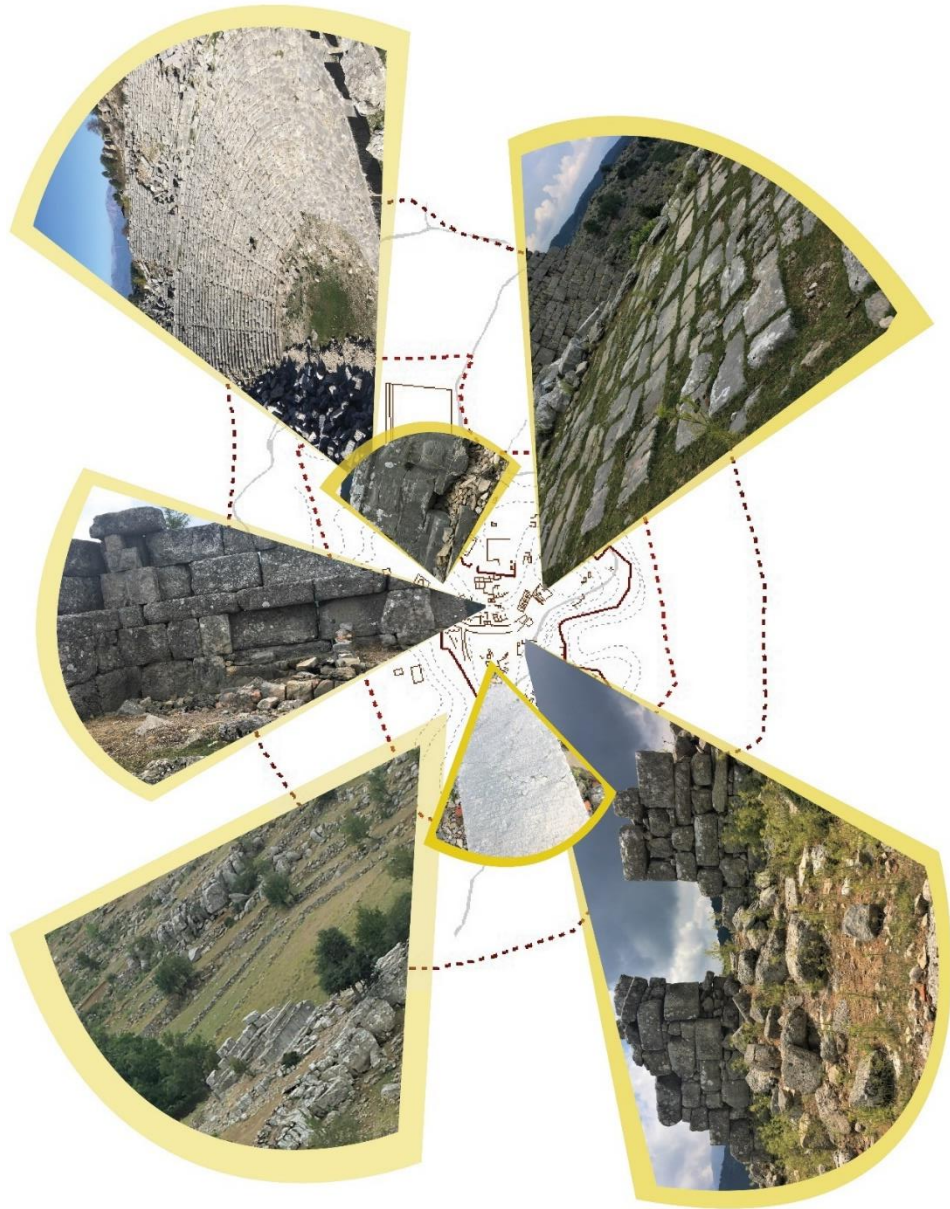


Figure 3.62: Archeological remains today



Figure 3.63: The use of spolia in open areas, author, 2021.

### **3.4.1 Socio-Economic and Cultural Characteristics**

#### **3.4.1.1 Demographical Characteristics**

Today, the population has been still gradually decreasing, not only in Zerk but in all rural areas. In 1965, 6175 people are living in Beşkonak, with a total of 10 neighborhoods in (Orman Bakanlığı Milli Parklar Dairesi, 1972). The population growth of the village is in a negative direction and migration is continuing at an increasing rate. Altinkaya (30.4%) is the second settlement of the national park with decreasing population, after Gaziler (37%) (Kemer, 2009). There are many reasons of this decline; from migration to big cities due to restrictions of national park and archeological site, lack of school and unemployment. 357 people consisting of 176

men and 181 women have been recorded as population<sup>35</sup>, but most of them live in Manavgat or other big cities due to school and their job as shared during site survey. As on the video of Zor Yollar on Youtube, one of the boys of Osman Dilek has been married and migrated to Holland, and the other boy is working on Manavgat (ZorYollar, 2015). The total population is 51 people living in the village according to the map of TÜİK, Geographic Statistic Portal.<sup>36</sup>

There are conflicting data on the population (Coşgun & Uzun, 2007). Considering the data of the State Institute of Statistics; the annual population growth rate of the village is (-) 0 8.97% according to the 1990 and 2000 censuses. According to the village inventory data, the population of the village is 800; 798 have been noted on Village Transfer and Inspection Report, and 686 based on data of Coşgun&Uzun, with 164 households and 625 population (2007).

The decline in population has also differed between the upper shed and lower stream villages. The total population (2126) of Lower Stream villages (Beşkonak and Karabük), is very close to the total population of the remaining 9 settlements (2394) in 2019 (Büyüksaraç, 2020). While the population is decreased by 13.5% in lower stream villages, the rate is 27.8% between 2007 and 2019 for upper shed villages (Büyüksaraç, 2020).

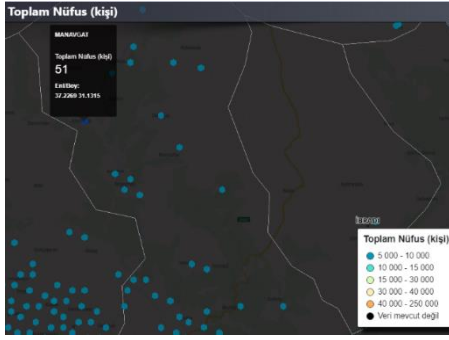
The age&gender inequality is observed during the site survey. Since men are indicated to work outside of the village, women and children stayed in the village and maintain rural activities. Men between the ages of 15 and 29 and 30 and 44 are observed to leave the village more frequently (Kemer, 2009).

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<sup>35</sup> Address Based Population Registration System Report (ADNKS)/Neighborhood Population dated 31 December 2021.

<sup>36</sup> <https://cip.tuik.gov.tr/#>. Reached to website 28.08.2022.





Yıllar	Erkek	Kadın	Toplam	Manavgat Köy Nüfusu	Altinkaya Köyünün Manavgat İlçesinin Köy Nüfusunun Yüzdesi
2012	226	229	455	53.721	0,846968597
2011	244	233	477	51.054	0,934304854
2010	248	237	485	52.522	0,923422566
2009	272	251	523	97.476	0,536542328
2008	286	264	550	102.706	0,535509123
2007	282	271	553	89.951	0,614779158
2000	314	314	628	127.706	0,491754499
1990	344	332	676	77.233	0,875273523
1985	315	309	624	66.027	0,945067927

Table 3.1 (Right): Table of population in Altinkaya and percentage of Altinkaya population in Manavgat according to years (KURT, 2014).

Figure 3.64 (Left): The population in Altinkaya has shown 51 based on map of TÜİK.

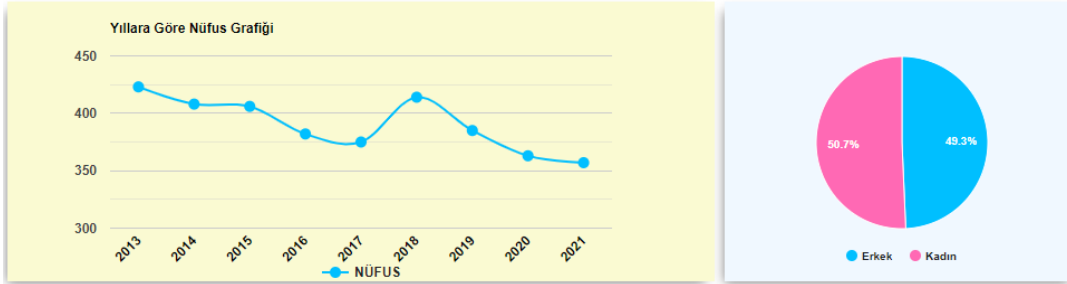


Figure 3.65: The changes of population according to years and gender distribution on 2022 data (Altinkaya Mahallesi Nüfusu Manavgat Antalya, 2022).

Because of that, there is only primary educational school for the first 5 years; children who want to continue their education have to go to schools in Beşkonak or Manavgat. Therefore, families who have children at that age, tend to migrate to surrounding districts for educational purposes. This leads to the density of the female population in the village. Büyüksaraç (2020) has noted the complaints of women in the village about the village school would be closed due to underpopulation and they had to send their young children to primary schools in Beşkonak or the districts during the summer of 2017. Many people left the village for education and work and also the ones return and settled in the village for retirement. Women who got married and settled down in the village are so few (Kurt, 2014). In 1975-76, it had a population of close to 1000 and had 600 voters. 40 years ago, there were 100 students in primary school, One of the interviewers in 30 age group remember 120 students



when he was in the school. Now it is said that there is not even 300 people. Today, one of the locals reported there is only 1 student registered at school on the interview on September 2022.

Kemer (2009) prepared pyramids of the age/gender distribution in population as Lower Stream villages (Beşkonak and Karabük), Upper Watershed villages (7 villages including Altinkaya), and also compared them to age/gender distribution of total population in Türkiye, and 3 major districts near to KKNP (Serik, Manavgat, Antalya). One of the important results is the considerable exceed of the percentage in 60 ages than lower stream villages and other graphics. Secondly, the percentage of the female population is more than the male percentage, especially in the middle ages (Kemer, 2009).

#### **3.4.1.2 Economic Activities**

Although KKNP is visited by many tourists every year, the people living in and around the national park do not earn much from tourism. It is known that they earn small amounts from the seasonal work in Antalya and/or companies that provide tourists from abroad or selling various products (agricultural products, handicrafts, etc.) to visitors (Mansuroğlu & Dağ, 2020). KKNP has been examined in two groups of settlements as lower stream and upper watershed due to their social, economic, and ethnic differences<sup>37</sup> (Kemer, 2009; Coşgun, 2009). The settlements in the mountainous area differ from the settlements in the lower watershed by the distribution of income, prosperity, and access to infrastructure and educational services (Büyüksaraç, 2020).

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<sup>37</sup> It is believed that today's owner of the lands in Altinkaya are not yörük but they are descendant of the Selge in lower stream communities (Kemer, 2009). This rumor leads to separation of locals in Altinkaya among other canyon communities.

Beşkonak and Karabük are the settlements that formed the lower watershed; Altinkaya, Ballıbucak, Çaltepe, Değirmenözü, Gaziler, Demirciler, Hasdümen, Yeşilvadi, Beydilli settlements are formed Upper Watershed of KKNP. Since employment in the valley is typically seasonal, the residents suffer from a lack of money and unemployment throughout the winter (Kemer, 2009). Locals depend on the income they obtain from tourism, mainly from rafting tourists even if it is extremely minimal and only available during the summer months. The upper shed villages have small pay from rafting than the lower stream (Coşgun & Uzun, 2007; Kemer, 2009; Büyüksaraç, 2020). Agriculture, lumbering, animal husbandry, and resin-picking were the main economic activities of the region before it has been national park (Orman Bakanlığı Milli Parklar Dairesi, 1972). Now, mountain safari and rafting were specified as a source of income not only in the Altinkaya but also in the canyon in general during the site survey.

In Altinkaya, the interviewees generally introduced their profession as farmer or housewife. Economic activities of Altinkaya have different bases; incomes from agriculture, animal husbandry and tourism, but agriculture and husbandry are specified as the main income. Agriculture is important income with %76 rate (Kurt, 2014). They specified that there is no production other than agriculture and animal husbandry. Moreover, the use of agriculture and husbandry as income became lessen day by day because of the restrictions. There are tradesmen (2%) and retired (11%) occupational groups. The income from agriculture supply with their own needs, and income from husbandry spend for the expenses such as bills (Kurt, 2014).

The fields still have been harvested in traditional ways. Since agricultural lands are limited due to hills and terraces and the use of grazing in the forest is decreasing due to 'wolfs', they are using agricultural land and pastures in the core zone in rotation. When one part of the land is used for agriculture, it will turn into pasture next year. Today, in general, the animals mostly goats are grazed on a freeway. The goats were observed at the ancient theatre and on the ancient remains behind the theatre, and cattle were observed in the open plain pasture area that they used as rotational in the middle of the settlement (Figure 3.68). Therefore, around the theatre is one of the

important grazing areas now since women and children are in charge of shepherding, but women can't go far away and spend their day shepherding since they have to take care of children and do domestic chores. Children are familiar with the land, but they can't go away for grazing too. They rotationally used village fields. There is a gate at the north road (the new road constructed with the 1972 master plan) that divides fields and pastures from each other and provides alternate use of lands (Figure 3.67). The wooden door that divided the village road is also seen as money collected by children in the video of *Zor Yollar* (ZorYollar, 2015). System to control grazing has been proposed due to the nature of the region (Coşgun & Uzun, 2007). Before tourism started in 1994-95, fields, livestock, and harvest were more than today. Even in a time of scarcity, older people indicated it is valuable.



Figure 3.66: The door that divides the lands, author, 2021.



Figure 3.67: The animals grazing freely, the houses and the theatre, author, 2021.

They engaged in agriculture especially in the summer while animal husbandry continues throughout the year. The end of June is harvest time for Altinkaya. Wheat is sown in October. Chestnuts are harvested in November. Grazing has been started from April and lasts until November. Goats have been grazed in free way all the year; children and women from family be a shepherd generally (Coşgun & Uzun, 2007). The children tend the flocks of sheep and goats and help out in the fields (Machatschek, Schwarz, & Dorner, 1981). Everyone interviewed stated that they work as a family in field. Those who have a tractor earn by plowing their neighbor's field, planting wheat in someone else's field, renting and doing daily work and worked as hired man in neighbor's field. Most of the work in agriculture is done by women, while the men only work regularly in the fields during cultivation and at the time of harvest; they occasionally work on rafting on lower stream villages or other occupations related with tourism in Manavgat.



Figure 3.68: The cultivated agricultural land, author, 2021.

Since the lands are not suitable for agricultural machines, they used traditional methods with animals and haymakers. Land use is still carried out with primitive methods. While reaping hook was used for harvesting in past, now they used thornbacks. Fields used to be mowed with sickles. It was cultivated with 6-toothed oxen. With the flint, the wheat is separated from the straw. This process of beating separation takes 15 days in the harvest. When it becomes straw, it is collected and

cleaned in the wind with the patch. Now pathos machines that came from Hatay are used for this process. After harvesting, they have 3 methods to store the products. They have sacks (*çuval*) on the field or at home. Secondly, they store the products (such as barley from the field and fruits from the trees) in the wooden *yüklük*<sup>38</sup> or *yük ambarı* in their houses, but this method is not used nowadays. Wheat was poured at the bottom part of the *yüklük*, they indicated the products they got were not so plenteous, such as 500-600 gr of wheat. Then, they were put blankets, duvets and cushions at the upper part of the *yüklük*. *Yüklük* is indicated as ‘storage of everything’ during the interviews. They do not prefer this method because foods in the bottom part become bug-infested due to the hot climate. The current method used by everyone for storage is movable metal storage crates. They called them *Zeğre Ambarı* or *Silo* (Figure 3.70). *Zeğre* is the local name of wheat in the village and *ambar* means silo in Turkish. Wheat is the most cultivated food in the village.



Figure 3.69: Storage of agricultural products; ‘Zeğre ambarı’, on the left and storage on the field with bags on the right, author, 2021.

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<sup>38</sup> *Yüklük* is wooden built-in cabinets to store blankets, duvets, cushions and other important objects for daily use in rooms because each room provides all functions in daily life such as eating and sleeping in traditional houses.

Grapes, chestnut, blackberries, locust and cherries are fruits grown in the village, however, chestnuts that are gathered by flapping trees in the forest is forbidden now. The grapevine and fruit orchards planned for the GEF project in Altinkaya has been failed due to the scarcity of water (Kemer, 2009). They specified that oregano was harvested during 5-6 years but it has been banned now. It caused conflict in Altinkaya and neighboring villages since there is no cadastral work and the boundaries of settlements are not defined clearly (Kemer, 2009; Büyüksaraç, 2020).

Goats are the predominant livestock in this area due to the rocky terrain that is covered in shrubs and trees, the lack of herbaceous plants and grassy meadows, and most importantly, the local community's nomadic past (Kemer, 2009). Goats, cows, and sheep are the main animals used for husbandry (Machatschek, Schwarz, & Dorner, 1981). During the site survey, goats and cattle are specified as the main animals in addition to sheep, chickens, and bees. There were 3500 small cattle, 300 cattle, and 600 hives in the village according to the survey of Coşgun&Uzun and Village Inventory Form (1997). But there were 254 crossbreed cattle and any small cattle based on the Manavgat District Directorate of Agriculture (Coşgun & Uzun, 2007). Some people earn from animal husbandry by selling them in the Festival of the Sacrifice. Livestock has decreased from 100% to 10% as Altinkaya locals indicated. Many do not have animals, they sell them out of the fear day by day because of the restrictions. Beekeeping has been specified so rarely according to Machatschek (1981). The chicken and bees are fed in the small barns in the garden. Two people in the village were engaged in beekeeping and sheep and goat farming on government loans during the time of Büyüksaraç's research (Büyüksaraç, 2020).

Milk, cheese, yoghurt, ayran, eggs, butter in addition to meat from poultry, sheep and goat meat are the products from livestock, but there is only production as much as their own needs. For this reason, they stated that mostly they could not sell products, and even if there was surplus, the house was rarely sold in the market or in the district. The products that sold are mostly grapes and walnuts. They even say that it was bought because it was not enough. Therefore, mostly the products are not to sell, but for individual consumption.



Animal husbandry is carried out in the form of grazing in the open field. The village is divided into two parts; when agricultural production is carried out in one part, grazing has been done in the fallow section (Coşgun & Uzun, 2007). According to a forest engineer at the Forestry Service Regional Office, goat husbandry was once done in villages under self-managed regulatory regulations (Kemer, 2009). Local people indicated that the pasture areas for grazing were changing according to the season and also it changed nowadays since men are working outside of the village and they are not shepherds anymore. In the winter the pastures were close to the village, but outside of the settlement area. They indicated higher altitudes, where they find a place with trees and rocks to secure the animals and themselves on rainy days. They called these places *kış yatağı* and *in* (cave). *Kış* means winter and *yatak* mean grave in terms of this saying. Around windmill and Soğuksu road mostly are pasture areas that are close to the village. In the summer, since they go to *yaylas*, the open areas around *yayla* are used for grazing.

Incomes from agriculture have never been enough to be a sole source of income for the household since there is no irrigation system for fields, they can only use rainwater, therefore what they produced is not even enough for them most of the time as local people indicated. Variety in agricultural production is limited because of the lack of an irrigation system. Wheat, barley, millet (beyaz darı), and corn are common agricultural productions in addition to lentils, chickpeas, and vetch. They used the lands rotationally, not only in terms of fallow but also if they sow wheat, next year is a period of millet. Due to *yaylacılık* tradition, they rotate the lands also during grazing (Kemer, 2009).

There is conflicting data about the main agricultural areas of Altınkaya village (Coşgun & Uzun, 2007). Altınkaya has 1385 decares cultivated land which 1040 decares are wheat and 208 decares are barley and 138 decares are for oat production and 2300 decares are for meadow and pasture area according to the data of the Manavgat District Directorate of Agriculture. However, the village has 25,000 decares of land according to the Village Inventory Form. It was stated that most of the people in the village have agricultural land, but there are very small lands without

deeds and there is a common field system. It is said that there are 3-5 acres of fields for 1 person. Half of the village do not have field according to Kurt (2014), but they stated that most of them have small fields on the terraces which are enough only to defray. Therefore, they are working in other occupations based on the time of year. They used the terraced fields on the slopes that have existed since antiquity and the flat areas east of the ruins are used (Machatschek, Schwarz, & Dorner, 1981). Larger cultivation areas are on the stadium and lower agora.

People who do not have field and animal, also who need money since income from agriculture and husbandry are not enough, earn money by working outside of their own fields such as plowing the fields. This is common especially for women. Women going to pick cherries, cotton and pomegranates in Serik as casual employee, and also going to the hotels for cleaning the laundry.



Figure 3.70: Selling the products at the side of the house, author, 2021.

There are different types of income from tourism. Some of the young girls and women in the village are working seasonally at the sides of Köprüçay and



Adamkayalar by making homemade products. Women are working by selling mainly lace, bracelets, necklaces, yazma (traditional scarf) and wooden spoons. Because they are ‘forest villagers’, they know how to treat wood. As well as their famous wooden keylocks, they made spoon carvings and sell to tourists (Figure 3.72). Wooden spoons are mostly made by men from pear and boxwood trees grown around the village (Büyüksaraç, 2020). However, they also stated wood carving is not possible since it is forbidden due to forest restrictions. Collecting medicinal plants and selling them is also seen but rarely. Before the 2000s, a few households were interested in boarding houses, grocery stores, and selling pancakes in the gardens of the houses, for a short time before rafting became a popular income (Büyüksaraç, 2020). Some of the young boys and men are working Köprüçay rafting. Rafting tourism and walking tour guiding are common works that came with tourism. But it is seen as ‘easy money’, they did not make an honest living according to middle-aged and older people who do not interested in tourism income. There is no other option except become a boat captain for rafting or work at hotels for young men since rafting activities created in lower villages and changes in classical education in Europe decreased the tourist number who come to see ancient cities (Nolle, 2015).



Figure 3.71: The Zerk keylock made of wood, author, 2021.

Weaving carpet was another economic activity supported by local institutions in the region. It affected Selge right along, but it did not become permanent as locals indicated. There is a well-known family in Altinkaya that produced and sold traditional rugs starting in 1986. However, Machatshek stated selling is so rare based on their research (1981). The products originated as ‘Döşemealtı’ (Korbel, 1989). These carpets are hand woven from wool; wool is still dyed with vegetable dyes. They prepared the dye, and then were weaving it. The dye was obtained from different herbs; such as *ezentere* and terebinth. Weaving was still going on until 20 years ago. 60 carpet looms were bought from Isparta, but then they were abandoned. One of his daughters got married, and the others chose not to do this job but to deal with animal husbandry. When there was no one left, they left the weaving in time. The weaving of the family have recorded in 1990 thanks to the awarded documentation ‘*Zamana Karışmak Kilim*’ about Turkish weaving, which gives valuable information about how they get colors from herbs is important since they give up weaving (Gültekin, 1990). While one was doing colors, another had worked with ropes and they are doing the weaving. ‘Esmé’ is a documentary that focuses on a woman living in Altinkaya and shows the natural and manmade values of settlement and the economic and social difficulties in Altinkaya.

They used to weave not only carpets but also most of the things they used. Like the sacks in which they put the wheat, and the cloths in which they put the bread. These cloths used for housework were called *derdin* locally in addition to *sofra* and *bohça*. It was woven like a rug by shearing the hair. They used to cut the hair of hair goats and weave rugs with nails, at that time there were 130 hair goats in the village.

There is approximately %60-70 willing and have a positive approach to tourism and %30 reluctance, the results are directly related to their source of income (Kurt, 2014). This has been observed in site survey interviews too. If they have income from tourism, they are more willing to have more. No one said no to tourism directly, but they stated their diffidence about the social disintegration that results from tourism. The income difference is the main reason, also feeling of inadequacy about language

has been observed in the people who do not have the willingness. People who earn money from the tourism learned to speak English, Russian, German, and Arabic.

### **3.4.1.3 Social Characteristics**

Due to the remoteness of the place, the population is largely self-sufficient and were depicted as starving (Machatschek, Schwarz, & Dorner, 1981; Bean, 1997; Stark, 1958). Only Daniell found the village with fertile lands which is surprising at high elevation (Daniell, Lieutenant, & Forbes, 1909). Men is depicted with ploughs laden on donkeys and oxens while women were at the houses for gathering sticks for fire on Stark's visit. She noted that the elders who have nothing to do so they walk with Stark (Stark, 1958).

The hospitality they showed to visitors despite the economic difficulties which can be described as poverty is indicated by early researchers (Bean, 1997; Stark, 1958). Starks praise the dignity of the Altinkaya people but also noted the prejudiced behavior of locals toward strangers (Stark, 1958). The reason that approach can be an account of the nature of the mountainous and remote characteristics, as well as they have disputes with people coming from official institutions due to the restrictions. Stark noted that she can stay for only one night due to the lack of food while she was planning for two days on Zerk. Rice, yoghurt and bread were proposed for her dinner (Stark, 1958). Economic handicaps are still a challenge for Altinkaya.

The physical type of villagers is described as 'tall and slender' according to Ferrero (1966). The inhabitants are described as sturdy, often light-skinned, blue-eyed, and dark-blond, which is different from the Coastal Plain population. The women show less diffidence toward foreigners and tourists rather than in other remote villages, but they wear the same traditional black costume with a veil as common characteristics according to Machatschek&Schwarz. The girls have colorful dresses, and red felt caps with sewn gold coins as decoration on the front are specified (Machatschek, Schwarz, & Dorner, 1981).

Today, the clothing is modern for children and young locals. The middle age and older people wear traditional clothes such as colorful scarves (more like *yazma* and *tülbent* in a traditional way) and shalwar. Locals indicated that a long shirt was worn in the village until 1960, it was called *çupralık* and *biyaz*. It is like a dress (*fistan*), long to the knee. It was woven from cloth, white in color, by themselves. Belts were also made from the waistband of goat hair. They used to weave their sandals (*çarık*) themselves from animals' leather.

They benefit from the milk and meat of the goats mostly. Milk, yogurt, cheese, ayran, and eggs are products they got from the animals. They produced yogurt from milk with the *tulum* (in a shape of sack or tube but made of skin of the animals). They brayed the *tulum*s as yellow water of it flows. After one week or 10 days, they transferred to sacks, when it became like halva, they cut them and put in the pots (*çanak* was used to describe the plates) and eat them with bread. They produced butter and were stored by embedding it in the ground with pitchers (*testi*) to keep them cool.

*Tarhana* (soup type in Türkiye) and terebinth as their only food until 1960s according to the interviews. Terebinth has different names based on how they eat. When they are called *sürtmeç*, they eat by rubbing by stone on bread. The stone for rubbing is also used for bulgur and making flour, there is a void in the middle of the stone. They eat terebinth also by collecting them from trees or by roasting; it is called *çutlık* and *çitimik*. They got dye from terebinth. They have produced gums that called *akma* or *sorkuç* as the local name (flowing part of the tree) from terebinth trees, which is famous with good its smelling. It is similar to narratives of Strabon, the producing of 'kind of a gum from styrax tree'. It is also indicated the pure liquid substance is more fragrant by Strabon, and Selgis iris is used in perfumery and medicine (Jones, 1961). Most of the locals do not have information about trees they got gum, they specified pine and turpentine trees. Only one of the young girls in Altinkaya, told there were styrax trees and produced perfume and medication, as they learned from guides, came to the village and the books. However, they know how to

extract; small tiles were placed, and when the *akma/sorkuç* flowed from the pines and accumulated on the tile, it was collected for medicine and perfumery.

Cedar and Cypress are the trees that are known for their durability in the village. They used to make everything from cedar wood, so it doesn't rot. The cedar tree is also called *katran* in the village, which means tar. It is indicated the surrounding land consists of 2 types of pine: calabrian pine (*kızılçam*) and black pine (*karaçam*) which is also called *yayla çamı* by locals.

The main foods in addition to terebinth are phyllo dough (*yufka*), grape molasses, the various types of *tarhana* (*tarhana soup, yarma tarhana, un tarhanası*), *sarma* (stuffed meat and rice in grape leaves, also the leaves of mulberry tree is used in Altinkaya), *bulgur pilavı* (rise of wheat grains), *karlama* (made from ice and molasses, *karsambaç* also called in other regions in Mediterranean), dried pickle. They also collect chestnuts and walnut from trees; it is said they sold walnut and chestnut in past. However, these trees do not come to fruition abundantly on these days, the sickness of trees told in the village. As indicated, collecting from trees is forbidden now. Besides producing molasses, they eat grapes as sour when they are ready in September. They collect wild strawberries from the sandalwood tree. Apple, thymus, pomegranate, and plum, are other products they got from nature. During the site survey on November 2020, locals collected sages on the flat field area in front of the theatre, and they gave sage tea when we have a break. Women are making *yufka* at midday on the houses, and eat them with grape molasses. On June 2021, they offered the mulberries they picked from the tree.

There are musical instruments that are identified with Altinkaya and surrounding villages and pertain to *yörük* culture. Local people in Altinkaya still made the '*ıklık*' by themselves and recorded genuine music. Also, they made music with '*boğaz*'

which is an early type of music that makes a sound by pressing a thumb to the throat<sup>39</sup> (Figure 3.73).



Figure 3.72: *Iklık* and grapes, author, 2020.

Elope is also another tradition in the Altınkaya among young people; girls elope to persuade their families for marriage, since parents object to the marriage due to early age of their girls. But since there is almost no young people anymore, this tradition fades into oblivion. The locals always complain about since the people who stay in the settlement is decreasing, the traditions have been forgotten. They celebrate their holidays only in front of the mosque, and nothing more. The old tradition of feasting; visiting cemeteries, sacrificing in different neighborhoods every day is missed by the middle-aged people today.

Another study conducted in Altınkaya is to understand social relations in rural areas of Türkiye. According to this, ‘shame’ and ‘embarrassment’ from their life conditions are common feelings in the village (Johnson & Johnson, 2010). During the site study and as it is indicated by many researchers who visited Altınkaya, they show the toilets and said ‘*We are ashamed to show when tourists ask for a toilet*’. They mention about the houses as ‘*Sorry, but even the animals do not want to stay*’. While being aware of the changing and developing conditions and opportunities outside, the impossibilities and lack of simple comfort conditions in the village cause

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<sup>39</sup> There are recordings of local melodies with ‘*ıklık*’, boğaz, kemanca (Süleyman Demirel Üniversitesi, 2023)

embarrassment for the elderly, while the young people want to leave (Johnson & Johnson, 2010).

Jealousness is a feeling observed during the site survey and also in the study by Johnson&Johnson (2010). The difference in income is caused to the envy of others' opportunities, and the improvements in the quality of other's life. Johnson&Johnson (2010) put this feeling for the parental generation group, which mainly needs to purpose in life for their children. Also, the 'separation' is another feeling of this generation, men have to work outside to make a living so they have been living separately and the children have to go to other districts to continue their education. Therefore, women in the village are the ones who do all the work of village life, like farming, husbandry, making food and also raising a child, and waiting for other family members to come back. These reactions have been identified for a pattern of interpretation as 'negative identity-the others are bad' and 'minority-the others are to blame such as a national park, ancestors' and 'rescue from the village' (Johnson & Johnson, 2010). The rescue desire is not dominant in the site survey. They could not propose what is possible for the future of the village question immediately, but as the interview continues, they can explain their requests for the village and state they can stay if these will be provided.

In addition, Johnson & Johnson (2010) indicated there is no village mentality and identification such as the phrases like 'We, Altinkaya locals, do that..'. Instead, they used these phrases, but when they mentioned about old days. When it comes today, they mostly said '*Yes, we had this custom, but now there is no people/everything is changed etc*'. When talking about the past, the first thing to say is 'there used to be respect, attachment, unity and togetherness'. They show the income inequality experienced with the fast money coming from tourism as a reason for the deterioration of unity and solidarity. They also frequently report one another to the

officials and block one another when they can<sup>40</sup>. The only unity in the settlement is the resistance to the national park (Johnson & Johnson, 2010).

Johnson&Johnson (2010) have a chance to interview with young girls opposite to site survey. But the conclusion is still the same, while the young boys have opportunity to go outside, young girls have under the pressure of traditional paternal authority. Diversely from their study, young boys have willing to talk about their concerns during site survey. As one of the young girls expressed, her freedom to visit archeological site, driving car to Adamkayalar, and study at Manavgat is very exceptional for the girls in the village. She indicated that the girls in village can not allowed to go outside without a person beside them, so that she feel free when she go to Upper Agora and saw the whole scenery of village. On the other hand, women and young girls are the ones who have an advantage of the income from the tourist came to village, the skills such as learning new languages, or inlace. The feeling of being alone and stuck in the village seems to encourage them to create new paths and opportunities, and to feel the independence.

#### **3.4.1.4 The Relation of The Local Community with Natural and Archeological Site: Important Places, Traditions and Habits**

The inhabitants of Altinkaya has still strong relation with their surrounding even if these reelation is getting weaker day by day due to restrictions and challenges. Even the physical tissue is ‘freezed’ due to restrictions, the habits, routines, social life, culture still have been affected by the relation between human and nature. While some of the habits remain, traditions abandon due to decrease in population. In this section, the habits, traditions and social life are presented with the locations they spend time at past and today to understand the continuity on the Altinkaya. The

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<sup>40</sup> Anyone who make any change such as the addition of a room, barn, toilet has been sued usually by someone from the village reporting to the museum (Büyüksaraç, 2020).



relation is traced in different ways; such as the name they give to the surrounding, the narratives about settlement, their habits, the places where they spend in their daily life in the past and present.

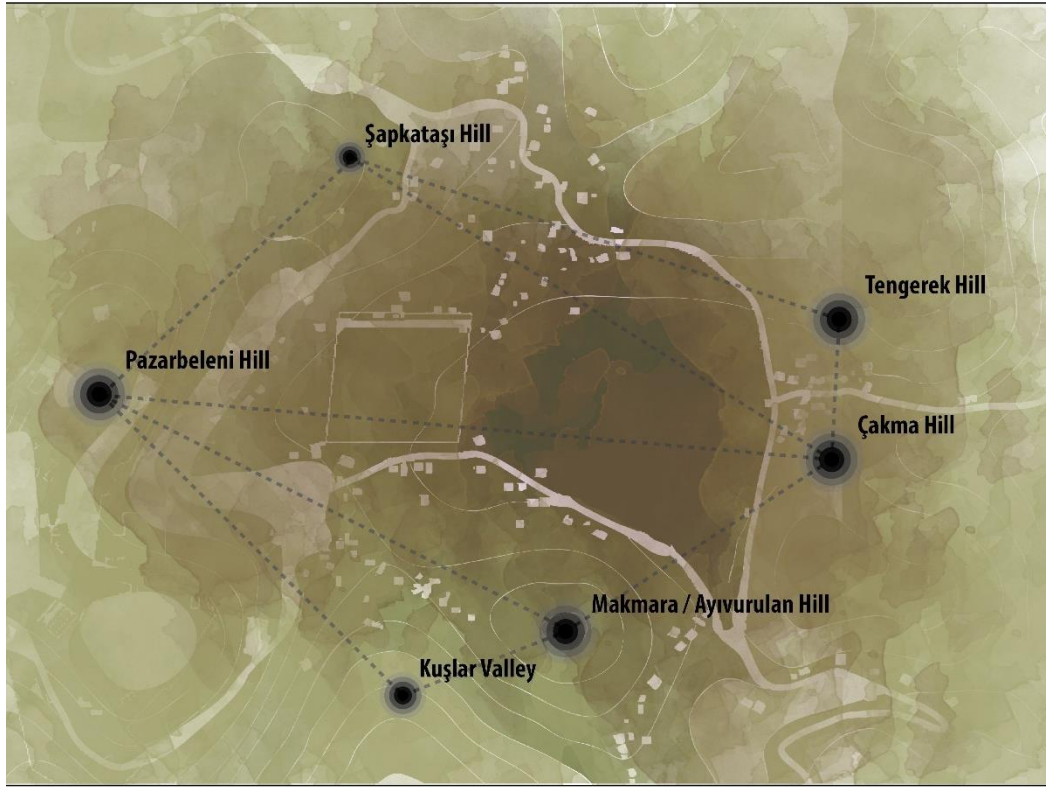


Figure 3.73: The important hills named by inhabitants in Altinkaya, generated by author.

The pinnacles surrounding the village has still significance for people living in Altinkaya as well as in ancient times. Aladana hill (Pazarbeleni, the hill where Upper Agora located), Makmara (Ayıvurulan) hill, and overside to Aladana hill; Çakma and Tengerek hills are most important ones specified by locals (Figure 3.74). However, among many hills which have names, Pazarbeleni hill have more significance from other places for local community. During the field study, local people who have a warm approach to archeological site expressed their admiration for this view (Figure 3.75). They appreciated the Aladana/Pazarbeleni/Upper Agora since the scenery of the whole village can be enjoyed. They used to go to forest and around archeological site for picnic. This hill is specified as ‘the center of the city’

(Machatschek, 1977). Upper Agora/*Pazarbeleni* is one of the important places that shows the continuity of the settlement in the perspective of inhabitants. Even though there is no structure anymore but only scattered columns and pavers, locals appreciate the landscape of settlement from the location of Upper Agora/*Pazarbeleni*.



Figure 3.74: The view from *Pazarbeleni*/Upper Agora, author, 2021.

The daily routine under the simplest conditions in the village is summarized as fetching water from the well, wood gathering for cooking, herding goats, and food preparation (Johnson & Johnson, 2010). Time passes slowly in the village, most of the necessary activities are done quickly, then the waiting begins. During the interviews, locals indicated that daily life was different in the past. Since the animals and fields were more, everyone has a duty. Everyone in the village would wake up with the morning prayer, the men would buy bread and onions in their bundles, go out to forages and find the animals. They would collect wood from the forest and bring them home with the rope in the evening. Everyone would fill the calabash with water from the well or cistern, and set off to the field or graze with the calabashes on their backs. They could walk to the mill on the back with 20-25 kilos of wheat and water. Today, they said that time is passing between house and field. They collect pomegranates and cherries, cultivate the small fields, grazing a few goats and chickens, and they meet at their houses with neighbors in the garden. If they do not have any work on the field, they filled their time with visiting, talking, and sitting under their favorite trees, drinking tea. One of the activities people stated as ‘enjoyed in their free time is sitting under their favorite trees’.

During field study, it has been observed and confirmed with interviews that they generally spend time at outdoors, sitting together and doing their daily tasks. One of

the reasons may be hot climate of the region, and also extremely limited living space conditions (Johnson & Johnson, 2010). Since the climate is hot most of the time during the year and they worked outside in the fields, they gave importance to the trees that provide big shadows where they can sit, rest, and eat together. When muleteers were still used for transportation; the muleteers and people were sitting under walnut-tree on the lower agora (Daniell, Lieutenant, & Forbes, 1909).

The locals spend most of their time at gardens, specifically in summer. Since the buildings are used as shelter, the socialization quality of the outdoor spaces increases (Machatschek, Schwarz, & Dorner, 1981). They stated that they like to spend time in their gardens under the tree with their neighbors.



Figure 3.75: Oğlakdoğdu/entrance of the village (right) and oak tree that entombed saint is located (left), author, 2021.

*Köy meydanı* (village square) and Merkez (Center) are open areas where locals meet. They called the entrance of the village as *köy meydanı* (village square) (Figure 3.76). This is where the bus stops, and mobile vehicles stop such as Pazar and ice cream bus. On the first day of my visit in 2021 June, they are sitting here on the stones at corners and waiting for the ice cream bus. This place is also called as Oğlakdoğdu district. *Merkez* (center zone) embraced the whole area from theatre to *köy meydanı* for locals. Even the locals living in distant districts of the village came here in a day and spend their time with each other. Entrance of the village in Oğlakdoğdu district of Altinkaya is probably gain importance as the road from Beşkonak is constructed, based on being stop for bus and tourist.



Cemetery and Entombed Saint are places that should be considered for Altinkaya at recent past and today, as areas where physical traces of spiritual values that are important for locals. Machatschek&Schwarz (1981) noted cemetery of traditional Altinkaya village, and Saint tomb. The village's cemetery is picturesquely located under a group of trees (Figure 3.77). According to Islamic custom, the burial sites have an erected stone at the head and foot end, these are either ancient spoils or uncut natural stones; but grave inscriptions are not in use (Machatschek, Schwarz, & Dörner, 1981). The cemetery is described as ‘stones and marble fragments scattered under high oak trees’ specified by Stark (1958). There are still numerous spolia on and around cemetery, probably they used as headstones while the opportunities are limited due to remote location.



Figure 3.76: The spolia on the cemeyert and the red cooperative truck, author, 2021.

The oak tree entombed saint may be the most important and sacred place of the village. They believe it protects the village with the old saint sleep there (Figure 3.76). There are no martyrs from the village until today, that anyone who will harm them cannot enter the village thanks to entombed saint under oak tree. The young

men visit the tomb and pray before going to the army, so that no martyrs were born. There are those who see the light at night here, it goes out in the morning. Entombed Saint with the tree still has so much importance for locals, which should be regarded in every action.

The public buildings that are used for gathering in the village were the school, mosque and guesthouse in the recent past according to locals and sources, they still remain their importance even if they reconstructed with new materials and construction techniques, but maintain their location. So even the 'image' has been changed and adapted according to needs, the places continue their importance.

The mosque that was demolished today was built with great wood workmanship as locals indicated. It is noted the mosque as 'a farmhouse-like building with a fenced forecourt' (Machatschek, Schwarz, & Dorner, 1981). There was a significant economic improvement in the 1960s, two wells were built in the local area to ensure the water supply at that time (Machatschek, Schwarz, & Dorner, 1981). The fountain at the school and mosque has been noted for gathering during their site study in 1970s, women used to take water from that fountain (Machatschek, Schwarz, & Dorner, 1981). The school next to the mosque also was built at the beginning of the 1960s at the center in a single-story plastered building with a tiled roof, glass windows, and a large classroom. (Machatschek, Schwarz, & Dorner, 1981). Today, garden of the mosque is one of the important places to meet for both young and old people in the village. Important meetings and news are announced from the mosque. On Fridays, they have meetings at the mosque to discuss the complaints and news. Mosque and school are next to each other with their gardens and public toilet.

School and mosque are also important on special days such as holidays. They used to be celebrated with great care and gathering together on these days. On the day of the feast, the first prayer is read in the mosque. Afterward, a long table was set up in the garden of the school and, if necessary, towards the field, and a meal was eaten together with the participation of all the villagers. On the feast of sacrifice 10-15 years ago, a table for 100-150 people was set. All the locals brought a tray of their

own food. Then, neighborhood by neighborhood, from center to further neighborhoods, they would go to houses to celebrate the feast. The houses in the center were visited on the first day, Ayvaeni and Akarca neighborhoods were visited on the second day, and Oluk neighborhood on the third day, it goes on.

Markets are other places to meet after school and mosque, there are 3 markets in the village, but most of the interviewers indicated market of watchman as meeting place for all village. This market creates triangle with mosque and school, and on the road from village square to theatre.

While these places, the Mosque, village square, and markets are the places the men indicated they spend time, women mostly said they enjoy their free time in gardens and houses, making bread and preparing food due to the domestic work. Only the ones who sell souvenirs indicated theatre for spending time with neighbors. Handwork and inlaces are women's hobbies in Altınkaya. After their all work are finished such as cooking, shepherding, harvesting, collecting branch pieces, selling on theatre; they make handicrafts at home or at the garden.

Theatre has always been important place for gathering. In front of the theatre is still meeting point for locals. Now they grazed their animals, selling souvenirs to tourists and walk around, also has been affected by magnitude of the structure. The theater is the most loved ancient remain by locals, because it is the most 'durable and huge'.

There are many buildings that are not in use today, village chamber, carpenter shops and mill are the public buildings that have importance for community in the past (Figure 3.78 & Figure 3.79). One of the carpenter shops was at the center, in front of the theatre, but now it has only walls. The older shop was in the Palupambuğu district, but it was demolished. *Köy odası*, a village chamber, is the place where they used to meet as an indoor space. It was also used as a guest house. It is probably the building which Stark stayed during her visit (Stark, 1958). They chatted, lit a fire, and cooked soup. They also meet to do work; such as preparing the goat hair for

weaving. Locals indicated there were regular meetings at past, men in the village met, talk, cook and bend iron.



Figure 3.77: Village chamber, author, 2021.



Figure 3.78: Carpenter shops in ruins, author, 2021.

Young locals spend most of the time where they work; on the fields, at the school, or theatre. Because of their school in other districts, they came to the village in summer, and engage in harvesting or tourism-related jobs; such as a waiter in Manavgat or as a guide in the canyon and the village. Young men said they are walking around the village, going to Oluk Bridge, playing football on the fields, and having conversations. Village square, theatre, and mosque are the places where they meet young men. They said it is enjoyed to meet at the front of the theater in the evenings with other young men, lit a fire, drinking tea with a samovar, and cracking

sunflower seeds. The reason young women cannot participate in these meetings is the conservative approach of the village. Since locals are mostly religious, young women in Altinkaya expressed that most of their time is pass in houses and gardens, talking to their friends, painting, and reading. A girl of interviewers told that girls in Altinkaya are not allowed to go to hills, forests, or archeological remains.

There are 7 kids indicated during the site survey in June 2021, 4 of them went to school in the village. I only met 4 of them, but one of the children is living at Manavgat, the girl of Muhtar. As an observation, it is similar to youngsters, while girls play in front of the houses, sitting and chatting, boys are observed playing football on the field, playing in the garden of the school, and waking through the hills. They play hide and seek with sticks, it is a game whoever gets on the board wins. They are also playing around the market, under the supervision of the people. Since the fox appeared in the theater, they said they do not go there. They said they graze animals at the theatre. The inspectors visited the school during a site survey in June, and children asked for a goal post from the inspectors.

*Tahtalıkuyu*, *kral suyu* and *yarık mağar* are the open areas where they used to meet in the past. *Tahtalıkuyu* is the local name of one of the cisterns where women do laundry collectively in the past. The boiler is installed, and the laundry was washed by beating wood. The animals were also watered here. However, it is not in use now, because they have hurtful memory of that well. Locals told the story that a child fell into the well, and he died with his father who came to save him. After that sorrowful incident, locals stopped using the cistern. They also indicated there was not so much water as in the past. As well as *Tahtalıkuyu*, *Yarık Mağar(a)* has also been used for laundry and as a stop for animals to drink water. A boiler is built in the cave, the laundry is beaten with oil and oak ash which smells very good. Now they indicated that locals just go to walk there, since there is no water except *Kral suyu*. Locals also mentioned about cistern called *Uzunkuyu* by locals. It was used for the same activities but is not in use now.



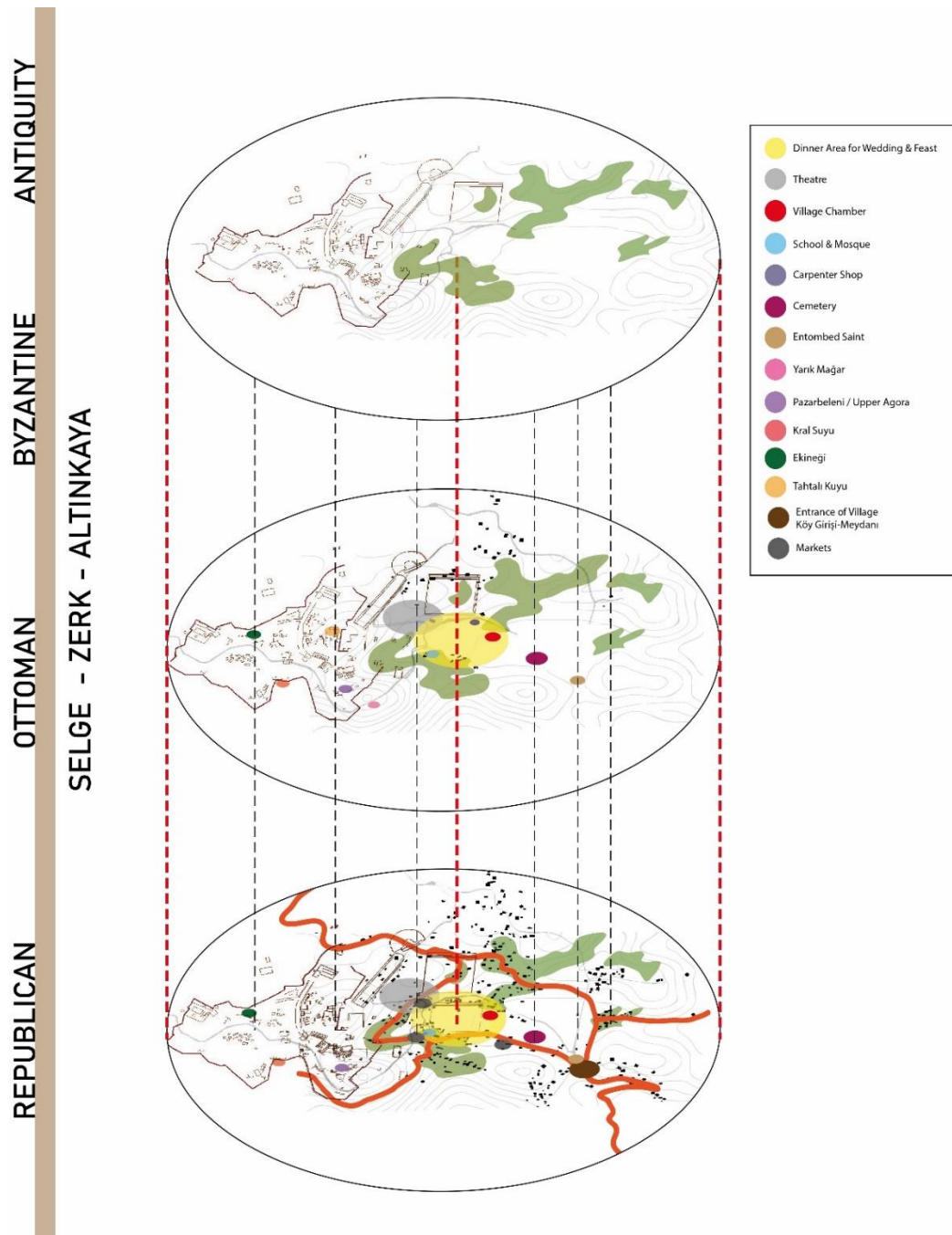


Figure 3.79: The continuity of important places for the locals.

Due to the distant and terrain location, all the works and services have been always a problem for the village. They always mentioned about the services ‘we tried to get and we established at past’. There are numerous sorrowful stories that they struggling with the difficulties brought by poverty, remote location and difficult road conditions; such as they could not get help when someone sick or pregnant gets worse. The locals used donkeys and mules for transport in the 1970s according to Machatschek (Machatschek, Schwarz, & Dorner, 1981). On the other hand, this remoteness them to need each other most of the time and to work together and take action to get the service they wanted.

Imece is voluntarily collective labor activity that carried out through mutual assistance of the members have been observed in the rural communities in Türkiye (Büyüksaraç, 2020). People in rural settlements work together to plow another's field, reap, harvest, collect hazelnuts, etc. It helps everyone to finish such works in order with imece. At the same time, other services that the village needs or problems need to be solved are also done collaboratively and benefit everyone. If it is, every house in the village has to meet the labor shortage. Locals in rural communities have internalized working collectively as a necessity of a livelihood and social life principle rather than as a public duty (Büyüksaraç, 2020).

It is indicated that working collectively is more common and important in the past. In 1962, they brought the drinking water by carrying 12-meter iron pipes from the Oluk Bridge. They brought the school's tiles themselves and constructed them together. Excavations were made for the water pipe, they worked together in the village for bush works, road works such as the repair of deteriorated roads were also carried out by imece. Their grandfathers worked together in the construction of the road from the village to the canyon. Apart from these, they would do laundry, making felt from sheep's wool, and go to the mill together. The houses were built together also before site restrictions, the owner was responsible for collecting trees from the forest and giving food to the helping men, and in the situation of a fire accident, the community would simply come together to help the family by providing everything

they might need and working collaboratively to construct a new home for them (Kemer, 2009).

Altinkaya Forest Village Development Cooperative, which was established in 1978, is a memory of the last time the villagers were able to work in unity and solidarity. The cooperation of the village, the truck, and the mill reminds them of a heart-breaking story of their consciousness when they felt ‘esprit de corps. The truck is left on the corner of the cemetery, and the mill is neglected now, but the story and the man who made this venture is still alive in their memories. The truck at the corner of the cemetery is a catchy part of the village for especially researchers (Baykal Büyüksaraç, 2019; Johnson & Johnson, 2010).

There are two stories of the the truck. It has been sent to the village with filing material by the responsible administration for filling the deep potholes on the roads, but villagers have to do it (Johnson & Johnson, 2010). Another story that was published by Büyüksaraç and told me by local people during the site survey is about the cooperation attempt of the village. The people of Altinkaya used to grind their wheat in the mills of the surrounding villages until the late 70s. Village elders remember transporting wheat as a grueling journey that took two or three days (Baykal Büyüksaraç, 2019). Aziz Rahman Sert<sup>41</sup> who is a civil and petroleum engineer graduated from METU in 1974 turned back to his village and take initiative to solve these problems. Local people mention him as a ‘wise man, he applied what they learned outside, but destiny...’ since they lost him at young age. He helped villagers to get the truck which is sitting idle in the cemetery bought for transportation and get their mill and established a cooperative with more than 500 partners for the mill. They used to truck not only for farming purposes but also for transportation due to their remote location, with the help of a driver from the village

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<sup>41</sup> They also mentioned he is both civil and petroleum engineer. Sert died in a traffic accident in 1988 at the age of 41 (Büyüksaraç, 2020).

(Baykal Büyüksaraç, 2019). Many women were transported in groups for daily work, such as collecting cotton in fields and to the laundries around Antalya. The name of the men who transfer the women to their jobs outside of the village is called *çavuş* means sergeant (Büyüksaraç, 2020). The government, which came to power after the 1980 coup, dissolves the Central Union of Village Development Cooperatives (KÖY-KOOP, 1971-1984) and with this closure, many rural enterprises are already falling apart, including the Altinkaya cooperative (Baykal Büyüksaraç, 2019).

The mill was constructed with imece; stones and gravel were brought from a stream, and cement sand was used as mortar. There is a bird's nest above the mill; which is called *bardakçıl* in the local name. There was a water pool at the entrance of the building in the past. It is close to one of the wells and they used the well for water. When the well got dried, the story of the windmill has been ended (Büyüksaraç, 2020). It is mostly called *mazot değirmeni* by locals.

Until 2000s, markets were difficult at remote locations on the mountains and since agricultural techniques were restricted; it resulted with locals became self-sufficient communities by exchanging of commodities among themselves (Kemer, 2009). It is called 'takas' in Turkish. Locals specified they collected chestnuts and get wheat, zeğre in local. 1 kilogram of chestnut pays 2 kilograms of wheat in exchange.

At the time of the wedding, the wedding would take place in the tents at the near open area, field or garden of the house that will set up the wedding. Sometimes weddings were held in the village square. In the past, weddings were held for 3 days and 3 nights; music was played, meal was eaten and money was collected. However, there are no such weddings nowadays.

*Yaylacılık* is a tradition in the region. Migrating to uplands in summer months is common practice for mountainous areas which 'combination of agricultural and cultural activities' from Black Sea to Mediterranean region in Türkiye (Kemer, 2009). They left their lands in the village during summer months, and continue to agricultural and grazing in their yaylas. The small-grown cattle are kept in the stables in winter and in the summer months on the alpine pasture (*yayla*) at the foot of

Bozburun dağı (Machatschek, Schwarz, & Dorner, 1981). Therefore, it also help for rotational uses of the lands and provide land management that allows for the advantage of grazing areas in wider areas (Kemer, 2009). However, it is stated that during the site survey they could not do this tradition since they lost their land ownership of *yaylas* during cadastral work for the Altinkaya case. Besides, *yaylacılık* has been abandoned in other villages of KKNP due to various reasons such as migration to big cities and increasing comfort level in settlements (Kemer, 2009). In Altinkaya, locals used to cooperate with each other in the *yaylas*. There were small stone houses and 11-12 people sleep at the same house. They expressed ‘it was freezing but it was possible to go there, but it is not’. They accuse the headman of that period since he registered and had a deeds, they said it became a treasury land and all the houses in *yaylas* are already in ruins. In time, as *yaylacılık* started to forgotten, they went to these areas for picnic and recreational purposes.

There are various local names especially about archeological remains. As an example to their relation of archeological site, they called ancient theatre *asarbaşı*, *asardibi*, *kaledibi*, *asarbeli*, *kale*, *saray*. Also they said that people from Palupambuğu district in the village sometimes called ancient theatre *ötebaş*, which can be interpreted as ‘the head/top at the far’. *Tepebaş* is also used for ancient theatre, but more rarely. Locals refer to stones of the ancient city *gavur taşı* (Kemer, 2009). They also called stone walls that borders the fields as *an*. The hill where Upper Agora located is called as *Pazarbeleni* and *Kapalı Pazar*. Pazar refers to shopping places in open areas in Turkish. Belen means passageways between the ridges. So, they named location both referring to function in ancient times and natural geographic characteristics. *Aladana* is called the hill where Zeus Temple is located. It is also shown in the old maps.

The archeological remain called ‘hospital’ on the maps called *Ekineğri* / *Ekineni* by locals. The location of the war of Selgians with Achaeus has occurred at *Ekineni* according to the narratives that locals mentioned. They interpreted ancient war as 20.000 men came from Burdur and waged war with Selgians. Selgians defeated 20.000 men; it is called *ekineni*, because 20.000 men were reaped.

The historical continuity can be traced through the current uses of the name of settlement. Even though the name of settlement has been changed from Selge to Zerk and to Altinkaya, the locals indicated they use all names of settlement today. It is observed that locals in Beşkonak and Karabük villages called them Selge. Also, it is remarked that locals in Altinkaya name is even unrecognizable for older people outside of the KKNP (in Manavgat and Antalya) but they understood when they indicated they are from Zerk. Also, they said that they prefer to use Altinkaya in official places. Zerk means injection in Turkish, it refers to the ancient times when Selgians subtract the liquid from styrax-tree and used it for medicine and cosmetic purposes according to the interviews. They also stated that Altinkaya is named the settlement, since the ground of the settlement is steady, despite the time and all the natural events, stones are still in their place. The current name may be transformed into Altinkaya from Aladana, an important hill that is noted by locals and on the maps.

One of the details mentioned in the interviews is that the nature and atmosphere of the village is loved by people of all ages. Summer is the most popular season since winter conditions are difficult in the village. Although the village is hot in summer, it is cooler due to high altitude. Spring is loved because it blooms everywhere, they enjoyed in autumn because of lots of fruits. They even stated enjoyed in winter, even if it is least, they like the peace and quiet since there is no tourist and youngers are at the other districts due to high school. Some of the interviewers indicated there is constant noise with tourists in summer. Not the noise, but it was observed that jeeps carrying tourists do not obey the speed rules and the tourists who go waving from jeeps as if the village is a theater stage and it is approached strangely by the locals during site survey.

Locals said they value the forest more than the ruins. The forest, the village center, the theater and the calmness of the village are the parts they indicated they like the most. They used to not know the value of archaeological remains at past. While plowing, they would take remains that emerged out of the field and throw it aside. Then, people who heard the ancient remains came to village and started digging as locals stated. Someone found a bronze eagle statue and they carried it to Oluk Bridge

with a mule at 40-50 years ago. This statue was smuggled abroad, but the government brought it back when they found out.

The guard retired 2 years ago, but new guard has not been appointed. Currently, the headman and members are in charge of protecting the archaeological site. There was someone who works to clean the site at past. The middle-aged (30-40) people used to take tourists around and guide when they were little. There has been demolition from corners in the ruins and illegal excavations at the outside of the village. It has been happening for a long time, lastly illegal excavation happened 3-4 years ago<sup>42</sup>, and they handed it over to the gendarmerie. They complain the inscriptions are getting worn out. There is illegal treasure hunting. The iron gate is constructed to the theater to prevent the entrance of animals by Museum. Some of the locals think that it spoils the image, and also, they react to this since they can't make the any repairing.

The theater is used for walking tourists, grazing animals, selling souvenirs and rambling by locals. But mostly they said they didn't go to archaeological remains except the theatre. There are also those who say that they do not use the archaeological site for any purpose, and who do not know the archaeological remains except for the theater. They may be reactive because the archaeological site does them harm rather than benefit, or there is a possibility that they did not trust me and responded that way out of fear of getting into trouble later on. Those who go every day and sell are the ones those like the theatre. The old locals say they used to go to graze and do laundry. Young people indicated they take a walk with their friends at archeological site 1 or 2 times in a month before pandemic, rarely they said every two days. The most important place in the village for young people is the archaeological site due to its tourism contribution.

As a benefit, the archeological site is approved because their village is promoted and it is a source of income for the women who sell pancakes and souvenirs. Cultural

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<sup>42</sup> The local news indicate 2015 (Ertuğrul, 2022).

and scientific contribution, meeting various people, gaining knowledge are specified as benefits. The one who doesn't like says '*I would like it if it was useful*'.

The prohibition of renovation/repair and the inability to build new buildings are the disadvantages of living with the archaeological heritage indicated by locals. And they are dissatisfied with paying too many fines to the state and absence of deed. During the site survey in 2021, the bid about Būğrüm Bridge to make a kiosk for tourism development purposes has been announced in the village. They showed it as an example of the feeling of being taken away from the places they own when they can't do anything themselves.

Pisidia, Roman, Greek, Byzantine, and Persians are known from the ancient history; also, Turkmens from Isparta, Karaman and Seljuks. The front of the theater was destroyed by lightning according to locals. They said they learned the ancient history as they listen to the guides, in a time, they started to guiding tourist by telling what they learned. Only one of the older people who work in surface research in the village, mentioned about researchers who came to the settlement in the past. He told me that in 1960, George Bean first came here from England, two people took him on a mule up to a hill in the woods at the back of the mill, called *Dokuz Direkli* in the region. Locals prefer Adamkayalar and Tazı Kanyonu in Beşkonak village as the first places to see in the region. After that, Oluk Bridge, köy meydanı, theatre, Kral Suyu, Theatre, Agora and other remains.

Selge has been always described with compelling terrain; rugged rock formations, among the density of pine trees. The nature and the remote location of the settlement affected the nature of locals in a similar way. The name of Altinkaya is entitled due to the durability of the ancient city to the wearing circumstances of the time. Similarly, the locals are accustomed to the difficult conditions of life, like they nod their heads when entering the house, they used to live with limited income, irregular electricity and water shortages. *Esme* mentions that local people never see the sea even if they were born and live in Antalya as they indicated during the site survey (TRT Belgesel, 2018).



The first management plan of 1973 does not include the locals to the conservation of the environment. It invites the tourist, but distracts the locals. Although the 1973 plan provides management recommendations and a thorough inventory of the site's biophysical, natural, and archeological resources, it has a major flaw in that it ignores the local communities (Kemer, 2009). On the other hand, the ones that have a knowledge of how to conserve the nature, such as *yayla* tradition and rotationally grazing, is the locals of canyon. In case of Altinkaya, even if the restrictions of national park and archeological site, they willing to stay and conserve they nature and archeological site, instead of translocation. But they always underline the social exclusion of local community in the plans of settlements as they said '*people have no value here; stone, tree, pig have value*'.

They stated they can transfer to another place in condition that this place should be in same district (Kurt, 2014). People in Altinkaya, especially older people connected to their villages deeply, as locals indicated during interviews. As it is seen in monography of Kurt, lands are not accounted as wealth. They have many problems about agriculture, so that they do not get satisfying income from fields. But, despite to all the problems they have, they underlined they do not want to go to somewhere. Older ones stated two reasons; one of them is about their descents, they don't want to leave and betray their ancestors. Second one is that they always reflect their appreciation to nature of the settlement. This reason is common with young people too, they care the natural assets of the surrounding and do not want to leave on condition that educational and working opportunities are provided.

There is difference line between people who make a living and who are not in grandparent generation (Johnson & Johnson, 2010). One part was living at other districts and came to the village to harvest or collect chestnut (which is forbidden now) but they prefer to go back to their comfort homes on other districts. The other part has no hope from the future, and evaluate their ancestor's decision to settle here when they were *yörük* as failure. During the site survey of this thesis, interviews are made with elderly people who live in the village permanently, and they always show their admiration to the settlement, but also have an understanding to the ones who

want to go. Also, even they do not have hope for future, they are willing to talk about their past, problems and the possible solutions for future.

17 people of 28 interviewees indicated that they are happy and want to stay in Altinkaya to the question of ‘Are you happy to live here? Do you want to move?’

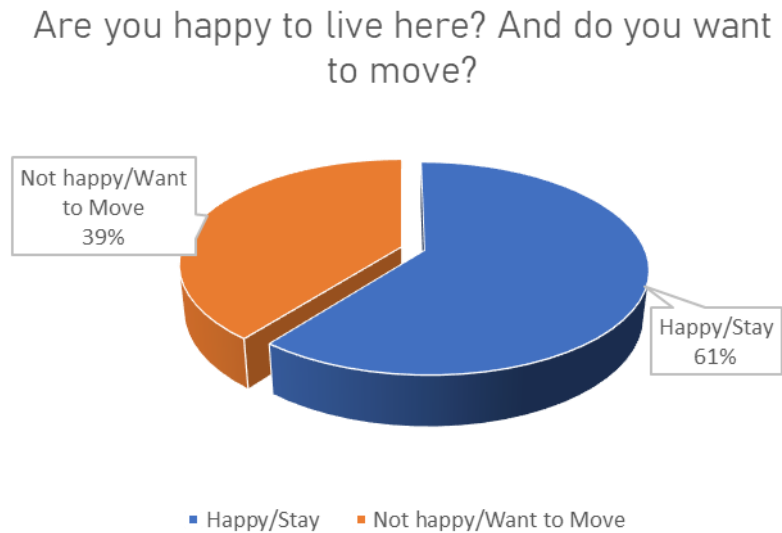


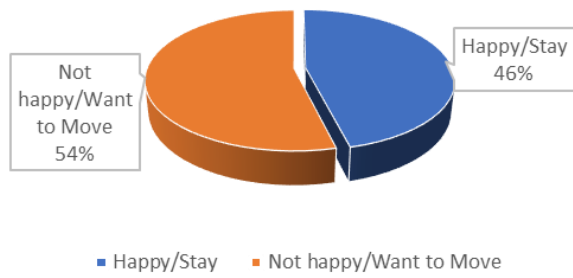
Figure 3.80: The graphic of the people who want to stay and who want to move, based on the interviews.

The answer is nearly equal for men in middle age and elderly people. It is also nearly equal for young people, but there is only 5 people for interviews, so data may change if more people contribute. But there is a difference for women at the same age range, they want to stay in Altinkaya.

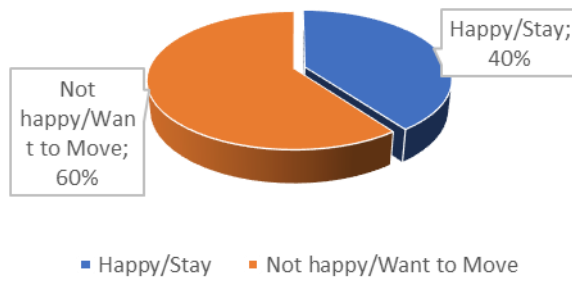
The questions about translocation make them quiet during the conversation when I questioned their hesitation, they explained that they do not have trust in officials anymore, so they fear when they leave the settlement, the government may do anything that is banned for them. Considering that locals mostly live in compelling conditions; never have a deed and never live in prosperity, this hesitation shows the value of their relationship with the lands. It may be caused by the respect for their ancestors, maybe the situation that they can not lose anymore because they never own it.

Figure 3.81: The graphics of the people who want to stay and who want to move in Altinkaya according to age/gender distribution based on the interviews.

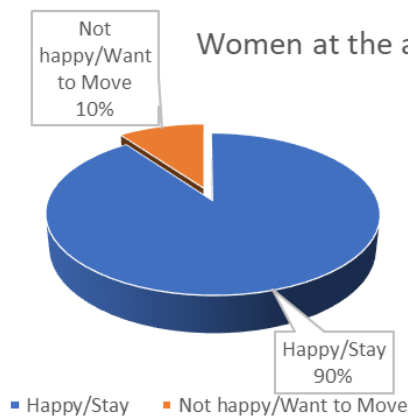
Are you happy to live here? And do you want to move? (Men at the age of 30+)



Young People



Women at the age 30+



### 3.4.2 Legal Status

In the autumn of 1965, no illegal excavations were worth mentioning, and hardly any destruction of ancient monuments were found in Selge. However, in 1968 it was found that there is hardly a sarcophagus or ancient grave that has not been broken into and destroyed and that there are hardly any building ruins that have not been ransacked (Machatschek, Schwarz, & Dorner, 1981). Machatschek noted that the locals were not aware of the extent of the damage caused in the area of the ruins, since ancient ruins have no use for them. In 1969 the Turkish government appointed a local monument guard, who now monitors the ruin to prevent the further looting and decimation of the monument inventory (Machatschek, Schwarz, & Dorner, 1981).

Two types of protection have been applied to settlement; one of them is about the settlement's natural resources in a territorial context and another is about physical values and the history of the village. The area within the borders of Manavgat was taken under protection in 1973 with the name of Köprülü Canyon National Park. KKNP was taken under protection as an archaeological site in 1978 and a natural site in 1994 (Büyüksaraç, 2020). The boundaries of KKNP have been extended with presidential decision no:2152 on February 24, 2020.

Another protection of settlement is regarding its historical layers. Firstly, monuments such as 'theatre, stadium, agora prapylon, fortification gate, temple (Templum-in), fountain (Nymphaoum), colonnaded street, agora, basilica, bridge and ancient road' were registered in 15.04.1978 (Harman Aslan & Can). The site is determined as 1st and 3dr degree archeological sites with the decision of the Antalya Cultural and Natural Heritage Conservation Board dated 15.11.1994 and numbered 2340. The boundaries of the 1st and 3rd archeological sites have been changed on 27 November 2019 with the decision no: 524634. There are a total of 179 buildings and all of them are treasury-owned according to Cultural Board. Of the 179 residences identified in the village, 18 are outside the conservation site, 91 of them are within 3<sup>rd</sup> degree

archaeological sites, and 70 are within the 1<sup>st</sup> degree archaeological site<sup>43</sup>. There is more than identified buildings on the letter now according to site survey. However, even if Altinkaya is within the national and archeological boundaries, there is no registration in building scale.

Additionally, even the settlement has rural tissue in mountainous remote area, Altinkaya has neighborhood status officially due to Law No. 6360 came into force in 2012. Metropolitan municipalities have been increased while towns and villages have lost their legal entities and have turned into neighborhoods with their shared goods transferred to metropolitan municipalities with this law in Türkiye (Dik, 2014).

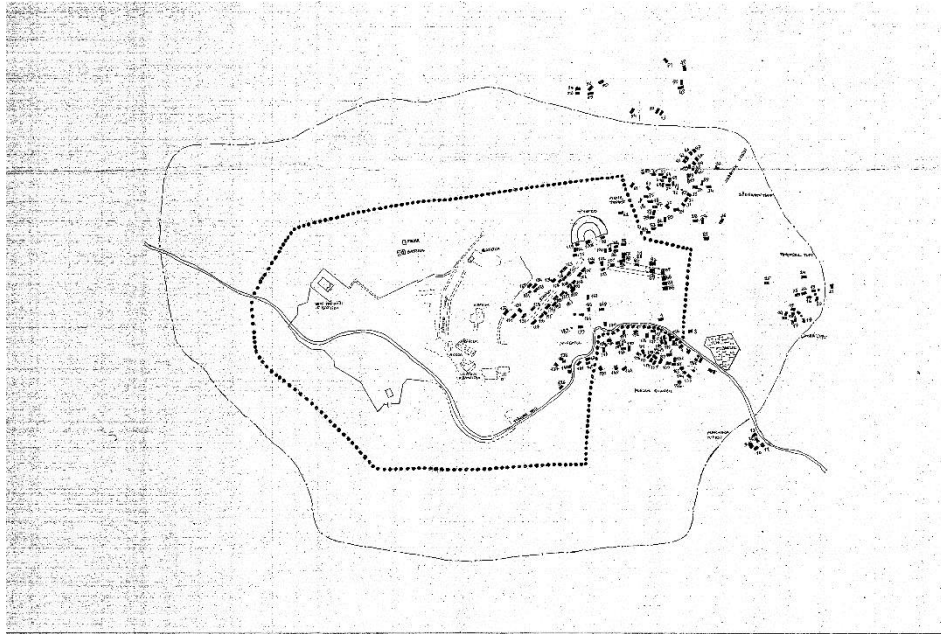


Figure 3.82: The registration zones of Altinkaya from Antalya Cultural and Natural Heritage Conservation Board

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<sup>43</sup> Official letter of Minister Muammer Güler to Presidency of the Grand National Assembly of Türkiye on 12.03.2013.

### 3.4.3 The Development Plans and Current Issues about Region

The initial development plan about Selge has been involved in the Köprülü Kanyon National Park Development Plan which is published in 1972 based on a widescale site study with the collaboration of the USA National Park Services and General Directorate of Forestry. Köprülü Kanyon has been declared a national park in 1973. The designation of KKNP in 1973 was an adaptation of the United States National Park model that was first implemented in the USA with Yellowstone National Park (1872) with strict restrictions (Kemer, 2009; Büyüksaraç, 2020). The main aim of the plan was to manage the Köprülü Canyon as a recreational area that provides tourism income while preserving the natural resources and archaeological values of the region (Büyüksaraç, 2020).

In accordance with the main aim of the plan, the preparation of an administrative program for the maintenance of the habitat of local wilderness and high-quality river fishery has been specified. The principles intended to provide visitor developments with promotional programs and conservation of regional resources in a way that enhances the landscape character of the park to preserve the integrity of the environment by eliminating forestry activities that do not comply with national park principles (Orman Bakanlığı Milli Parklar Dairesi, 1972). By framing these aims, the region has been divided into 3 zones. Selge was included in the first zone with Roman bridges, Beşkonak village and Bolasan village<sup>44</sup>; and all activities are forbidden except for national park purposes. Locals are approached as a threat in the master plan. They have been referred to as the community that can cause to harm the environment (Büyüksaraç, 2020). Therefore, all man-made activities have been proposed to remove. It has been indicated that the villagers entered the forest and started to cultivate the small lands they fenced during the site survey at end of the

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<sup>44</sup> The name of this village is Çaltepe today. The settlement of Selge has been named Zerk village on the master plan.

1960s due to the population density. Illegal logging and goat grazing are specified as ‘spoil the beauty of the forest’ (Orman Bakanlığı Milli Parklar Dairesi, 1972). Accordingly; clarifying the borders of the park to prevent uncontrolled land use, a zoning system to separate the forest from open areas, translocation of locals, controlling the construction, and overcoming farming, logging, and harvesting have been proposed (Büyüksaraç, 2020).

There was three main road enhancement proposed on the plan for better access in addition to various paths for archeological remains. There was a small bridge in front of Büğrüm Bridge seen in master plan photos, it is planned to be demolished, and construction of a new bridge that allows two-way and could not be seen between trees from Büğrüm Köprü. But the new bridge is located in the same place according to the photo. Also, a new road from Beşkonak to Selge has been planned since junction points of the existing road are not suitable for cars. It has been noted that the road to Selge has still many severe bends, and is hard to go on the roads with normal cars. Therefore, tourists prefer to go to Selge by land vehicles. Additionally, the new road has caused to damage the ancient road (Anadolu Arkeolojisi, 2019).

Another road development that was planned for the roads to the ancient city. Since the existing road is close to the ancient remains, a new road at east with a parking area has been planned and implemented. Today, it has been observed that the new road is not in use by tourists, and most of the tourists do not even see other remains except the theatre. Besides, there is no road to other remains, and a combination of climbing and long walking is required to see other remains. It takes approximately half a day depending on the aim. It has been proposed that pedestrian paths such as modern footpaths and steps if it is needed should be provided inconspicuously access to smaller and less important ruins (Orman Bakanlığı Milli Parklar Dairesi, 1972). In accordance with this aim, unwanted garbage and grass have been planned to be removed from the field and the square and walls of the historical city must be brought to their original levels.

Through the aim of tourism development, houses for officers working in the park, maintenance facilities, group and family camping areas, picnic areas, facilities for daily uses, fishery, and boating have been planned. The architectural theme was decided as modern but to remind local architectural styles such as stone walls, wide verandas, and protruding roofs seen in the village houses. A visitor information station, parking area, picnic area, and officer houses will be planned to be constructed for Altinkaya. The visitor information station will be consisting of an information room, a small exhibition space that has characteristics of a museum, recreation rooms, a small first aid station, a small terrace where soft drinks are sold, and the park guide's office. It has been planned that the visitors can tramp the ancient city with the assistance of trails with identifying marks after the visitor information center. The officer's houses will be located in a way that does not endanger the historical assets and is out of sight of visitors. None of the introductory exhibits or directional signs have been implemented for Selge. Admittance is also indicated on the master plan, but not used during the site survey. The only building constructed for these aims is located on the west road (old one) and directly visible from the road and distinguishable with its materials and construction type even if it is observed as an imitation of the rural house. The function of the building is as the house of İmam now. The house of a watchman is located 2-3 houses behind, close to the market since he and his wife manage the market. They have a traditional rural houses since they are local.

The master plan has also referred to the 'cultural assets' definition of UNESCO in addition to the natural resources management model (Büyüksaraç, 2020). The principles and main approach for the conservation of archeological site has been specified on master plan in the section '*Kültürel Mülkün Muhafazası ve Kurtarılması İşlemi*' (Orman Bakanlığı Milli Parklar Dairesi, 1972). Reinforcement of structures and protection of falling parts has been specified as main work such as temporary cover or temporary storage, assembly of fallen parts, anastylosis, presentation of the assets at their location or the closest museum, and restoration at their places after the



taken inventory. Excavation is proposed to reveal the ancient streets and foundation of ancient buildings.

In addition to the detrimental effects of temperature, winds, water, and earthquake; the occupation of Selge by the village of Zerk and the increase in the number of tourists after the village road opened a few years ago increased the destruction of historical monuments according to the master plan. For these reasons, the translocation of Zerk village has been proposed at first, besides the installation of physical preservation system and prevention of erosion with international methods referencing to Venice Charter. After they relocated out of the zone, recent buildings will be removed according to the master plan and traditional buildings may remain as an example of mountain villages of southern Anatolia. Also, an adaptation of interiors for parking and storage for excavation has been proposed.

Cleaning the pedestrian paths leading to the ruins from unwanted weeds, and garbage and decorating the landscape with native plant species are also proposed since it is indicated that verdures and plants located on archeological assets will be harmful. However, no cleaning is observed during the site survey. The archeological site is such a reflection of what Stark observed in 1958, ancient stones have been distributed in a large area, probably most of them have been already lost to the effect of men or nature, and many kinds of plants over the ancient stones, such as ivies on theatre.

No electricity at the beginning was also planned for Selge and Bolasan villages, generators will be used for the later period (Orman Bakanlığı Milli Parklar Dairesi, 1972). However, the construction of a dam for electricity is a constant agenda topic in the region beginning from the 1990s. It is indicated that additional electrical energy is needed for this region, but the construction of a dam in the national park region will be harmful to the ecosystem and natural resources (Orman Bakanlığı Milli Parklar Dairesi, 1972). If the project will be approved, it was estimated to construct in 1975-1976.

The first private company that took over dam and electricity generation in the KKNP business for the first time made an application in 1988 to the Ministry of Public

Works and Settlement for the construction of two dams named Beşkonak 1 and Beşkonak 2. But, the Ministry of Environment rejected the project stating a reason for social pressure and endangered species in the region (Büyüksaraç, 2020).

Beşkonak Dam and HES (hydroelectric power station) project has been brought to agenda in the 1994 but was withdrawn after intense reactions from non-governmental organizations and the public, however, the Kasımlar Dam and HES project has been clarified in the feasibility stage in 2012<sup>45</sup> (Yavuz, 2012). Construction of HES within the boundaries of the settlement area of Değirmönü village in Manavgat has been accepted at the council meeting of Antalya Metropolitan Municipality on February<sup>46</sup>. Değirmenözü HES will be a part of Kasımlar Dam (in Sütçüler Village-Isparta) and 3 HES projects to be built in the Upper River Basin. Kasımlar HES I & II projects have been completed in 2016. The villagers claimed that the cement injected to close the crack in the dam flowed into the river for months. Stating that the water in the dam reservoir was discharged in a controlled manner due to the crack in the body, the villagers noted that the only highway that provides access to the region and is located on the shore of dam lake, collapsed in places<sup>47</sup> (Yavuz, 2020). Also, the contractor company was imposed to fine since concrete residues were found in the water samples taken from the river by the Ministry of Environment and Urbanization. It was revealed that concrete waste was poured into the river during the construction of the Kasımlar Dam and HES project. The mass fish deaths in Köprüçay in 2016 have been also noted by locals

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<sup>45</sup> The article of Yusuf Yavuz on suhakki.org (original source is Açık Gazete) on 27.12.2012. <https://www.suhakki.org/2012/12/koprulu-kanyona-baraj-yeniden/>

<sup>46</sup> The article on kuzeyormanlari.org on 9.2.2015. <https://kuzeyormanlari.org/2015/02/09/antalyada-yilda-2-milyon-kisinin-rafting-yaptigi-koprulu-kanyon-milli-parkina-komsu-geliyor-hes/>

<sup>47</sup> The article of Yusuf Yavuz on odatv4.com on 19.01.2020. <https://www.odatv4.com/makale/baraj-catladi-doga-mahvoldu-19012021-176807>

(Yavuz, 2020; Büyüksaraç, 2020). It is stated that a large amount of water loss is experienced in the dams built due to the karstic terrain of the region, such as the problems at the Keban Dam since the area where the dam will be built carries risks in terms of geology since the canyon is on fault beds (Yavuz, 2020).

The managerial discourse on national parks turned to the participatory planning and site management approach, which is becoming widespread in different geographies of the world by 2000s (Büyüksaraç, 2020). In accordance with this new understanding of field management, GEF-II Biological Diversity and Natural Resource Management Project carried out by Ministry of Forestry and WB with the contribution of the Global Environment Facility and funded by World Bank (Büyüksaraç, 2020; Kemer, 2009). 1<sup>st</sup> stage that focus on lower stream villages carried out in 2000-2003 but evaluated as unsuccessful by World Bank due to the ‘deadlock conditions in the lower-stream region’, and 2<sup>nd</sup> stage carried out between 2003-2007 (Kemer, 2009). The reason of 2 stages is the social, cultural and biogeographic differences of upper watershed and lower stream villages (Kemer, 2009). The conservations decisions for upper shed villages in 2<sup>nd</sup> term includes; ‘a) evaluation and improvement of cultural resources, b) restoring an old and abandoned village (Beydilli) to be utilized in cultural and ecological tourism, c) restoration of traditional houses in alpine meadows (yaylas), d) natural resources protection, e) herb harvesting and packaging mainly oregano and sage (adaçayı), f) carob and chestnut conservation and production and g) developing a management plan for the Selge Ancient city in Altinkaya village.’ (Kemer, 2009). Unfortunately, GEF-II project was evaluated again as ‘failed’ by local community and international

institutions supporting the project at the end of the seven-year period<sup>48</sup> (Büyüksaraç, 2020).

During all the years of these projects; the main problem in Altınkaya has always been about repairs and constructions they did to the village. Any construction work, even if simple repair for comfort requirements is not permitted as per legislation since they are located on archeological sites. Locals could not be allowed to repair their houses and other buildings, but the conditions of their houses got worse as time goes on, besides most of them can not have money to migrate, and they did not want to leave their ancestor's lands. This is leading to unauthorized construction. These works are identified and decided to the removal of additions as per regulations based on Antalya Directorate of Cultural Heritage Preservation Regional Board agendas. Using of bricks with plastering in case of there is no local material is allowed within the 3rd degree archeological site by decision number 5003 dated 14.6.2001 (Harman Aslan & Can). Also, in 2007 with decision numbered 2034, Antalya Cultural and Natural Heritage Conservation Board decided the toilets can be constructed unless it is not exceeding 3 m<sup>2</sup>, it is 6 m<sup>2</sup> for bathroom-toilet units (Harman Aslan & Can).

The story of the making addition to the one of the houses in the settlement from locals:

*'They brought stones from the Adamkayalar and built the house where he lives now. He wanted to add storage area, but they tried to prevent it. The head of the Antalya Conservation Board came, saw it, took pity on it and gave permission to construct the storage. However, the Side Museum manager saw the permission letter and prevented it. But after that museum director passed away, he talked to the new museum manager, permission was obtained, the*

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<sup>48</sup> Büyüksaraç (2020) analyze the details of the reasons of the 'failure' of Project on the article 'Türkiye'de Koruma Siyaseti ve Yerel Topluluklar: Köprülü Kanyon Milli Parkı Örneği'.

*permission writing was rewritten, and he was able to have the semi-enclosed area adjacent to the house built in the garden for storage.'*

Because of the difficulties of overlapping rural and archeological sites, relocation of the settlement is one of the proposed solutions. It is also proposed for Altinkaya from the beginning of conservation decisions (Orman Bakanlığı Milli Parklar Dairesi, 1972; Kemer, 2009; Harman Aslan & Can). However, the Altinkaya people do not want to move away from their villages, they respect their descent and their history in the settlement.

The problems regarding the settlement have been analyzed by authorized persons and institutions. The formal letter by Muammer Güler to TBMM in 2013 based on a written question numbered 7/14259 by Gürkan Acar, deputy of Antalya uncovers some of the current problems of the village. The first claim is about the depredation of the public toilet unit which is made by the Side Directorate of Museum. It is damaged by local people based on the official letter. However, they stated that it is just desolated, not used and maintenance is not carried out by locals since it is constructed next to the entombed saint which has high importance for them during the interview. That public toilet is constructed 15-20 years ago as they said.

People living in the village find a voice in this official letter, stating that they do not want cadastral work unless 1st and 3rd degree sites are revised or changed in site degrees and relocation of their landed properties in the archeological site to the outside of site degrees. Also, 800-900 lots in and around the village will be of State Treasury based on Law No.5226. Another condition for cadastral work is imposed by the mukhtars of Ballıbucak, Gaziler, and Bozkaya; it has been stated that they do not want cadastral work unless the national park borders are revised as excluding the village settlements and agricultural areas since these 4 villages are in the boundaries of the national park. Also, it is approved to construct a potable water pipeline and implement stone paving for roads in 1st and 3rd degree archeological site on the official letter, in addition, to making a parking lot in 3rd degree site for visitors.

In a word, life in Altınkaya has been changed with the 1972 Master Plan with strict top-down management decisions, and it proceeded with the GEF-II project that they have a voice and hopes during planning but failed in implementation. Since the plans of 1972 Master plan for the village such as the facilities of a visitor center and forest guardhouse and conservation of archeological site did not even realize, they do not have the trust and hope which came from projects.

The public toilet in the 1972 plan was built at the entrance of the village, but it is next to the entombed saint of the village. They also complain about the things made for the archeological site, they said the door is constructed to the theatre in order to hamper the access of goats, but they can not touch their houses for a living or can not move one stone since it is forbidden to construct. Until today, the fines from courts became a common struggle in their life, they prefer to talk about experiences such as putting in a trial at court since they tried to repair their roofs<sup>49</sup>. The failures are not only arisen from expectations of the project, but also the results from courts and ministries in return for their efforts such as the demand for drinking water. They lost their trust with the failures of projects such as issuing a pension building permit, harvesting thyme, and court decisions for drinking water provided by headmen of the village (Büyüksaraç, 2020; Kemer, 2009). Therefore, while the conservation of the archeological site and its importance are stated on the master plan, Selge has been neglected, all of with the plans and their requests, and be deserted with all restrictions, maybe in the hope that one day they will not be able to stand the pressure and leave the land themselves.

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<sup>49</sup> These jokes about the decisions that came from courts have been observed during interviews, and also recorded in ‘Zerk’ documentary [https://www.youtube.com/watch?v=S\\_wuctiCtWw](https://www.youtube.com/watch?v=S_wuctiCtWw).



Figure 3.83: Public toilet unit that is not used now, author, 2021.

However, it is revealed that local people in Altinkaya have expectations such as road and water from the GEF-II Project but it is not related with project aims (Coşgun & Uzun, 2007). The villagers blamed the failure and rumors of irregularities on bureaucratic institutions, especially the National Parks regional administrators, since they thought the institutions constituted an impediment between them and the central government (Büyüksaraç, 2020). Kemer indicated that there is a need to restore the trust between locals and the government due to strict top-down decisions applied earlier (2009). During the interviews and observations in 2021, the tension and lack of trust are intensified both between each other and the institutions, and the only change they want is solid decisions that contributed to their lifestyle in the settlement such as an increase in their income. The lack of trust between each other came from the differences in the income between locals, similar to feeling on the KKNP scale since the locals in the villages in KKNP think that the project-based opportunities were not shared equally and fairly, and caused conflicts of interest among the locals (Büyüksaraç, 2020). While some of the locals in Altinkaya have hope from the

‘statesman in Ankara’ to solve their problems<sup>50</sup>, others do not even have this hope and they have only a feeling of being ‘left-off and forgotten’. These hopeless with the restrictions of national park and archeological site may be cause to reaction, as it occurred when Johnson&Johnson (2010) came to the village by cars with Ankara license. They indicated that they welcomed with withdrawal but when they explained that they are not related with relevant authorities, their relations get warmer (Johnson & Johnson, 2010).

**Çizelge 5.1. Köprülü Kanyon Milli Parkı Kadaströ Mülkiyet Durumu**  
Table 5.1. The Cadastral Ownership in KKNP

Köyler	Orman Kadaströsu	Arazi Kadaströsu
Altinkaya	Tamamlanmıştır	Yok
Ballıbucağ	Yok	Yok
Bozyaka	Yok	Yok
Beydilli	Tamamlanmıştır	Devam etmektedir
Çaltepe	Tamamlanmıştır	Tamamlanmıştır
Değirmenözü	Tamamlanmıştır	Devam etmektedir
Demirciler	Devam etmektedir	Devam etmektedir
Gaziler	Yok	Yok
Hasdümen	Devam etmektedir	Devam etmektedir
Karabük	Tamamlanmıştır	Tamamlanmıştır
Yeşilvadi	Tamamlanmıştır	Devam etmektedir

Table 3.2. Cadastral property status of the villages in KKNP (Coşgun & Uzun, 2007)

There was another project specified for Selge as a collaboration of The Ministry of Culture and Tourism and the Ministry of Environment and Forestry according to Kemer but it also failed and remained at the intention, but details of the project are not found (2009). It is explained to me that officials from the Ministry of Environment and Urbanization came to Altinkaya 10-15 years ago. The registration of the houses in 1<sup>st</sup> degree archeological site has been intended on this plan, running of the houses will be given to owners according to interviews with locals, but it did not realize as per other project aims.

With the Presidential decision numbered 2152 published in the Official Gazette dated February 25, 2020, the borders of the KKMP were expanded by another 10

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<sup>50</sup> The locals in Altinkaya are willing to record their desperate conditions by researchers such as me and Büyüksaraç (2020), they would like us to transmit their troubles to ‘Ankara’ (as referring to the council since it is capital of Türkiye).



hectares, but on the other hand, the residential areas were also taken out of the National Park (Büyüksaraç, 2020). It affected the Altınkaya, locals indicated when there is a problem about forest, officials came to village and said this is not in their scope during 2022. But it is not clear that in what extent they are affected.

In addition to HES projects, mines are new threats of the region. The Ministry of Environment, Urbanization and Climate Change gave permission for a marble quarry to a private company in Manavgat Beşkonak Köprülü Canyon Kırkkavak neighborhood, which caused a reaction in the region. The trees on the road to the marble quarry site were stamped and nearly 300 trees will be cut down while locals take action to prevent this and came to face with the gendarmerie in December 2021<sup>51</sup>.

In 2007, ‘Determination of Socioeconomic Infrastructure of Forest Villages in Köprülü Kanyon National Park and Constitution of the Rural Development Action Plan’ has been published by the Ministry of Environment and Forest-West Mediterranean Forest Research Directorate. Short (3 years) – Middle (5 years) – Long (8 years) term plans have been prepared for each village based on the site study of this research. The strategies planned for Altınkaya are aimed to solve their main problems such as providing drinking water by village fountain/network system, village development plan, repairing/restoring traditional houses, and increasing product diversity. Actions recommended for Altınkaya are to complete the cadastral work of the village and set the “village settlement boundaries” (Coşgun & Uzun, 2007). Necessary initiatives and training programs for agricultural production are recommended, especially to transform grape production from traditional structure to cultured management and better fertile products. Molasses, vinegar, molasses-added

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<sup>51</sup> İYİ Parti: Beşkonak'ta mermer ocağına izin vermek vahşettir, 2022.

<https://www.gazeteduvar.com.tr/iyi-parti-beskonakta-mermer-ocagina-izin-vermek-vahsettir-haber-1552408>

cocktails, etc. that can be obtained from grapes production can be promoted in regional restaurants, as well as the grapes of Altinkaya village. It can also be evaluated through winemaking. But at this point, the conservative nature of the village was noted (Coşgun & Uzun, 2007).

People leave some agricultural lands fallow. Coşgun&Uzun (2007) recommend to using these areas for feed production. Communication with the relevant regional agricultural organizations should be established for using and determining the type of feed. Also, the need for agricultural programs that will enable the culturing of animals is specified. It is necessary to establish a semi-enclosed field grazing system in areas determined by the park management with feed support for 2500-3000 sheep and goats in the region (Coşgun & Uzun, 2007).

Another strategy is to revive environmentally friendly tourism by determining the trekking areas to fulfill the potential of the village (Coşgun & Uzun, 2007). Regarding tourism-related action plans, it is aimed to encourage hostel business and train local guides, and at the same time, the building at the entrance of the village is aimed to be a tourism center.

The Altinkaya/Selge is presented through historical continuity in natural, man-made, social, economic, and legal contexts to understand the settlement within different scales and various interrelations. This information provides to determine and evaluate the current values, problems, challenges, and potentials. The settlement has still ongoing rural life despite the challenges and still has coexistence of archeological site, historic rural tissue, and conserved natural environment. This chapter demonstrates the challenges and conflicts derived from the coexistence of physical components from different historical periods and continuity, as well as the values and potentials such as the attachment of the local community to the settlement.

## CHAPTER 4

### ASSESSING THE INTERRELATIONS IN MULTILAYERED ALTINKAYA AND PROPOSAL FOR CONTINUITY AND COEXISTENCE

The natural, historical, physical, social and cultural structure has been presented on third chapter in order to understand the relations and formation. After all components that formed Selge-Zerk-Altinkaya are understood, this chapter focuses on the evaluation of multilayered rural settlement by determining values, problems and potentials in regional, territorial and settlement scales. After the significance of settlement is presented, a determined vision and proposal including the principles, strategies, and policies for the conservation of Altinkaya as a multilayered rural settlement is discussed.

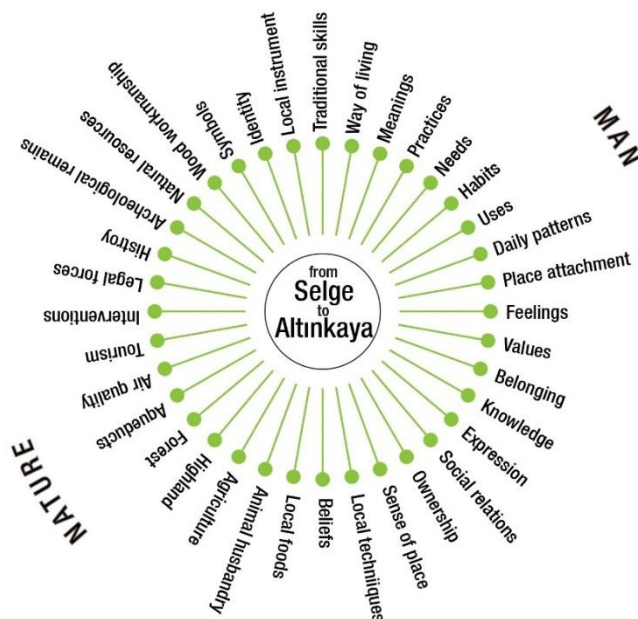


Figure 4.1: The relation of nature and human on Selge to Altinkaya

Today, rural settlements are facing various threats and challenges worldwide, such as migration and modernization needs. The aim of this thesis is to understand the multilayered rural landscapes through the coexistence of the natural and built environment with human and continuity and propose a conservation approach to conserve them, however, it would not be possible to understand, evaluate and conserve the multilayered rural settlements with extracting common values, problem and potentials. Therefore, the values, problems, and potentials of Altinkaya/Selge case in the tables include not only the specific ones about the multilayered character of the settlements but common values and problems of rural settlements (Table 4.1, Table 4.2, and Table 4.3). On the other hand, the values, problems and potentials that are specific to multilayered rural landscapes and Altinkaya/Selge are focused according to the aim and scope of this study.

#### **4.1 Values**

Selge/Altinkaya has been located on the southern skirts of Taurus mountains in Manavgat district of Antalya. Antalya is one of the historical cities in Türkiye, inhabited by many civilizations at every part due to its natural resources. This region that includes Antalya, Isparta and Burdur has historical stratification of man-made structures and cultures of different civilizations that inhabited. Antalya has a long coastline beside various water sources. There are many natural formations, historical assets, sites and monuments. Some of them are in World Heritage List Tentative List, such as Archeological Site of Perge which was also close to the Altinkaya.

Kelbessos, Termessos, Ariassos, Sia, Pednellisos, Seleukeia, Sillyon, Perge, Aspendos are some of the ancient cities in Antalya in the region of city center and Manavgat. Altinkaya is not on the seaside, it is located at mountainous area at approximately 100 meters altitude. It provides the protected natural environment within the forest area with rich flora and fauna, while other areas are threatened by

rapidly developing tourism. The ancient city of Sagalassos, Yazılı Kanyon Natural park, Güllük Mountain National Park are also some of the natural and historical sites around Altinkaya.

Köprülü Canyon National Park, has also the area which is witnessed 6000-8000 years of human and nature interaction. It has the largest natural cypress forest in addition to rare and endangered species. Köprüçay and other streams is an important water source of the national park in addition to the surrounding forest area, ancient road and historical bridges. Altinkaya, as an upper shed villages of KKNP, is surrounded with many of these valuable natural resources. Agricultural terraces of Altinkaya are also significant, as well as the continuity of land use on these terraces.

The convenience of natural resources led to the continual inhabitancy since the ancient times in Selge/Altinkaya. By being dated to 547 BC and settled through ancient, medieval, Byzantine, Seljuk and Ottoman period until today, it is one of the examples of multilayered rural landscapes where life still going on.

Today, Altinkaya has an integrated landscape of natural and man-made components as a settlement where ancient remains and traditional buildings that constructed by using city ruins in the recent historical period. In time, most of the ancient remains have been abandoned and damaged, however, ancient structures have been integrated with traditional buildings by resettling of today's locals. Altinkaya is depicted by early travelers until today with crescent shape agricultural land in front of the ancient theatre and Bozburun mountain and scattered traditional houses around. This coexistence of nature, archeological remains as traces of earlier periods, and traditional rural buildings.

Both of the structures of different periods reflect the artistic taste and conditions of the time they belonged to, and also the product of technical information and architectural approach of their time with their detailed workmanship. Today, patina can be seen as a traces of ancient history in archeological remains, while the architectural details and the way of rural life in recent history can be clearly observed in traditional buildings.

Nowadays, due to uncontrolled development for modernization, the traces of historical continuity are getting lost in many areas. On the other hand, some of them is getting deteriorated due to lack of comprehensive conservation plans and actions like in Altinkaya, even if they have protected natural and cultural environment owing to the remote location. The coexistence of the cultural and physical accumulation of different historic periods shows the rarity of Altinkaya as multilayered rural landscape where archeological and rural heritage coexist. These tangible and intangible layers of different periods is visible at both settlement and building scale today.

The remote location of the site has enabled the preservation of the physical structures belonging to the earlier and recent history. The material culture and immaterial narratives from this settlement provide information about the region from ancient times until today. This information is not only through ancient remains, historic rural buildings, forest lands, and agricultural terraces but also the tradition, the way of rural life, traditional agricultural techniques, and culture. For this reason, Altinkaya should be documented and conserved for the future generations for scientific research and education.

Although the strict restrictions and rapid changes of time, local community in Altinkaya is still living on the settlement within 1st and 3rd degree archeological site and national park. The agricultural stone terraces are still harvested with traditional methods by local community, as an important contribution for the continuity of the settlement. On the other hand, local community that live on the overlapping rural site with ancient remains attributed different meanings to the archeological site, since this area also their habitation from birth. Locals in Altinkaya go to picnics at Upper Agora but they called as Pazarbeleni, doing laundries at cisterns on archeological site and grazing goats at theatre. They have belonging to the settlements that consisted of archeological site and traditional rural settlement. While they have an unconscious distance to the archeological site in their mind due to restrictions; they are also watching, walking, grazing, guarding and protecting and promoting archeological remains. Since archeological site is using by generation as they

continue to settle, change in use is natural result of time, so some activities that they were doing on archeological site are left in their memories.

To sum up, Altinkaya is located within the region that has all kinds of natural resources, and is witness to many civilizations since ancient times. The natural resources allowed continuity of inhabitancy both in the region, Köprülü Kanyon National Park, and Altinkaya. The coexistence of the natural resources, traces from different historical periods, and cultures are significant for the conservation of these settlements. People have a strong relationship with their natural and man-made physical environment. The rural production is continuing in the region, which is crucial for the future. Therefore, even though the changes of time, there is a conserved natural and man-made environment that coexist together with local communities.

## **4.2 Problems**

Altinkaya has faced various threats, conflicts, problems and challenges. Some of them are global problems such as depopulation in rural areas, some of them are common in multilayered rural landscapes such as restrictions of conservation implementations. There are also the ones specific to the area, like lack of trust to administrative bodies.

For locals, one of the main problems is about restrictions, mostly the ones about their houses. Due to the restrictions, residents faced new problems in their houses as the buildings got older. New constructions and additions are not allowed due to restrictions according to the interviews, that leads to migration since new married couples can't build a new house, and old houses are already small and consist of one floor including one or two rooms, they have to stay with their parents. They requested a permit for the second floor for this reason.

Complaints about houses are mostly based on hygienic problems as well as size and floor of the house. Uninterrupted water supply and sanitary additions are the needs

they mostly emphasized. The toilets are outside, in the appearance of a dilapidated and abandoned hut. There are also the ones who do not have toilets, they indicated they share with neighbors. Roof renovation, heating, and having a toilet and/or bathroom in interiors are the first requests about houses. They demand only constructions for requirements, repairing of houses, cleaning of wrand and ruin appearance. They thought the appearance of the houses cast a cloud of theatre; so they gave an example of restored houses in Side. The tourist who wants to stay can't do it because there is no place, researchers and tourists have been welcomed as guests by local people.

The deterioration is not for only for the traditional rural buildings, but also for the archeological remains. All the researchers and visitors noted the deteriorating condition of the ancient remains. Machatschek is aware of if one wanted to wait here for an excavation, this would probably take decades to mean (1977). However, as time goes by, remains are exposed to all the dangers of nature and human. Machatschek (1977) noted the disappeared pieces in the 1970s:

*'Lanckoronski made three drawings 80 years ago - all three show a situation that no longer exists today. Then upright columns of the Lower Agora have disappeared completely except for the bases, probably in new Turkish farmhouses; the south-east corner of the theater's scene, which still stood to the full height, collapsed about 20 years ago, as did the two small arches in the western one parodos. '*

Today the archeological remains are scattered on the ground between plants even on the archeological site. It is not possible to recognize and find the archeological remains except for the theatre if there are no guide or local people. Even the theatre, as only huge and standing remain, is full of bushes. The stones of the stage of theatre remain demolished. There is a lack of presentation and lack of information tools. They completely look like abandoned. Additionally, the guard is retired, so there is no guard at the archeological site today.



Water is the most important problem according to Bean (1997) during his visit on 1951 and it still points out as one of the top problems. The water comes from Serik-Demirciler and Yeşilvadi villages. Locals indicated that they struggled in court for 8 years to get water. Today there is a water supply to the houses, but the water is often cut off. They said that sometimes a part of the village was cut off and water was given to the other side, and there was a time when the water was cut off for a week. At such times, the villagers must fetch water from the caves (*mağar*) in the mountains with buckets. There are 11 drinking water fountains in the village. In addition, the village has 2 water tanks, but one of them is removed with decisions (Coşgun & Uzun, 2007; Harman Aslan & Can).

Due to the lack of water, agriculture is also inefficient. If they had the opportunity to irrigate, they would be able to harvest more crops and grow more varieties such as cherries and beans. When there is not enough precipitation became on the village, the year is harder for them since they have no irrigation system except the water comes from snowfall. This problem has been issued by Stark (1958) in 1950s and still it is marked as one of the main problems by locals. For these reasons, fields are seen as barren and not a source of income.

Depopulation is a common problem in rural settlements in the world. In Altinkaya, the middle-aged men and women interviewed consist of those who live in the village in summer and winter, but the young people commute out of necessity due to their education. Migration happens to Antalya, Serik, and Manavgat. Germany and France were noted as overseas immigrants, but it was said that there were not many. The Muhtar used to live in Manavgat for the education of his children, but when he took office as headman, he had to travel frequently between Manavgat and Altinkaya.

In general, young people want to go, women and older people are happier to live, but they say that home conditions need to be improved. '*We are not happy, but we have to, we cannot leave the land of our ancestors.*' saying is common in the village. Those who are not satisfied also want to move; for education and work and additional

income, they call it mandatory migration. It is said that if we have income, we will happily live in Altinkaya.

There are repeating patterns of migration and lack of facilities and services based on the explanation of locals. The imam and teacher are always changing in the settlement, people who take a position in Altinkaya do not want to stay there due to the conditions of the settlement such as inadequate water supply, remote location, and the comfort level in the houses. İmam in the Altinkaya during the site survey stated clearly that he does not want to stay in Altinkaya. Also, Sema Durgun is working at the school as a teacher during the site study however, she is not a teacher as a profession. She has an associate degree in justice, but since the older sister of Sema Durgun, who was a former official teacher, got married and has gone from Altinkaya, and no new teacher was appointed, she works as a teacher at the school.

It was said that the majority of those who moved to other settlements were families with children. The absence of a teacher in the school as a professional put families at risk of inadequate education for their children. Even if they can study in the first 4 years, families whose children are at the age of education move to other cities and struggle to get organized before there, as they will have to go to another school later on. Insufficient school and education, lack of teachers, lack of materials at school, lack of telephone connection and internet, everything that makes it difficult for children to study bring forth families to migrate.

Due to the economic conditions in the village and the limitation of the archaeological site, new houses cannot be built for the growing families. This is one of the main reasons why young people migrate with the excuses of school and marriage. Besides, treasury lands that have lost their forest character (Forest Law No. 6831) cannot be used in the Altinkaya due to it being an archaeological site as locals indicated. However, Altinkaya has borders with forest area, which is not included in the national park, therefore they can benefit from forest even if it is limited due to 6831 law (Coşgun & Uzun, 2007).

They always complain about they are tired of constantly being fined. It is forbidden to cut down trees, so they collect garbage and burn it in winter with small branches falling from the trees to keep them warm since their bathrooms are outside the house. They think that because of their low income and the prohibitions, the state should help more or that the prohibitions can be relaxed, such as sequential permission to cut trees. However, most obviously, it is necessary to re-establish the lack of trust (Coşgun & Uzun, 2007; Kemer, 2009).

Lack of trust for future projects about Altinkaya and about the region to administrative authorities is a common problem for locals as it is also indicated by other researchers. They told the authorities don't listen to them, don't look, and they won't have a toilet unless they beg. All the restrictions, not explaining the assurances and content of the project to the communities, expectations of locals, and unfilled promises and projects caused a lack of trust in the administration now. A local woman from Altinkaya summarized the effects of restrictions on them:

*'We became like turtles after the national park and archeological site declaration; we cramped in space. The village is kept silent, living conditions deteriorated and life ended after the declarations'.*

The lack of trust may also start at the beginning of the archeological site registration according to the story in the community about determination of conservation zones. It was said, 'They came from the culture (referring to the ministry of culture and tourism), they went to the *kale* (theatre) with the guard, looking to the village it is said 'from Aladana, Makmara Hill, Tengerek Hill to Çakma Hill, these should be a protected area'. It is said that it was made without detailed investigation. They are also angry with the watchman about this. It is said that there was no need for the houses to be declared an archeological site, because there are no historical artifacts in the houses. But the guard said there are archeological remains everywhere. Remote designation of SIT areas is also noted by Kemer (2009) since it is one of the reasons of the negative approach of locals to national park.

Another significant conflict about the settlement is about lack of cadastral record. The cadastral work on the region has been started in the 1980s, but today, cadastral records of the fields and dwellings in Altınkaya are not completed (Büyüksaraç, 2020; Coşgun & Uzun, 2007; Kemer, 2009). However, officials from Municipality indicated they put still it on the agenda of Manavgat Municipality. They do not have official deeds, but they occupy the lands with *zilliye*, which means ‘temporary earned right to occupy the land and property’ (Kemer, 2009).

Beşkonak and Altınkaya villages stated that they refused to allow the government to complete cadastral work since they have the fear of the personal and common lands they occupied will be the governmental lands, and they lose their access privileges. Also, it is indicated they resisted cadastral work because of that they wouldn't have to pay property taxes or for other public utilities like running water (Kemer, 2009). Therefore, they prevented cadastral service and continue to reside by using the lands and properties under the *zilliye* act. As a result, they do not have deed documents of the properties and lands they occupied for years, and they do not hope about it because of restrictions. Besides, since agricultural support is based on cadastral registration, Altınkaya is not eligible for receiving any support (Kemer, 2009).

On the other hand, *zilliye* act used to hold the territory is another conflict since the area is designated as an archeological site (Kemer, 2009). Since properties cannot be acquired in the 1st degree archaeological sites based on Law No. 2863 on the Conservation of Cultural and Natural Property, the locals in Altınkaya do not have the right to own property in this area.

The problems about phone connection, Internet, electricity and transportation are always emphasized especially by young people and locals who have children. Electricity arrived in the 1990s in the village, but still, they faced many falling-outs. The number of electricity grids in the village is 5 (Coşgun & Uzun, 2007). It falls out for several months in 2009 (Johnson & Johnson, 2010).

As it is known, one of the affected areas during the Covid-19 pandemic became an educational system. Young people and parents have reported that they have difficult

times during remote education since there is a limited internet connection. Although there is a fixed telephone line in the village, even if cell phones do not have a signal everywhere. Since cell phones do not have a connection in most parts of the village, important events have been announced from the mosque. Reaching someone in the village with a cell phone in the 2020s is still a problem. The base station is not available (Kurt, 2014). They have ADSL but it did not work. Due to that, there is no internet connection, even though the cell phones do not work properly, they just gathered in places which is a little bit higher to take the classes. Internet connection is highlighted as an important need by every young person during interviews. They make a place with raincoat cover at the entrance of the village. Young interviewers indicated that they also went to Aladana hill since there is an internet connection. They said they have to go since they cannot get an education in the village.

The impenetrable position of the village distracts the locals from the outside world even in the 2020s. There is a total of 2 tractors, 10 cars, 1 pickup truck, and 1 minibus in the village (Kurt, 2014). The road providing access to the village is asphalt, and the main roads within the village are paved with keystones in 2016. But all other roads are not paved. The conditions are getting better thanks to new road and incomes of tourism, but still transportation has mostly been a problem.

In daily life, locals indicated they mostly go from the settlement due to imperative reasons such as going to school or work or for the necessities. There is a minibus in the village, which departs at 7:00 in the morning. It departs and returns to Serik at 15:00, there is no public transportation except this minibus (Kurt, 2014). Young people go to school on this minibus every day. Those who do not have a car and a compelling reason such as school/work say that they go out once a month or every 2-3 months for shopping or visits, or in someone's car. For the elderly, this number is 1-2 per year.

There are two primary schools in Altinkaya, one of them is in the Oluk district and the other is in the center, next to the mosque. Of the schools, only the center is where education is actively taking place, but it is also in danger of being closed since the

number of children is getting decreasing year by year. There are 27 students in total in the school before 2007 (Coşgun & Uzun, 2007). During the site survey in the 2020 summer, 7 children are at the school, in 2021, there is only one registered child. Only education for the first 4 years is given at the school. After that, transported education is carried out to close districts, usually at the Primary School in Bozyaka village in the center of Beşkonak (Coşgun & Uzun, 2007).

The locals indicated their needs in terms of services. The health center and pharmacy are one of the important things that most people in the village state need, because the elderly have to go to Antalya, Beşkonak, or Bozyaka when they are sick, and the road is still troublesome due to the location. The doctor comes every 15 days. The headman suggested that if a room is built for him and the officials that come to the settlement, the doctor can take care of the patients there.

They demand an indoor area for events such as winter meetings, mawlıds, weddings, a playground, and a gathering place for the village. In the past, a university was requested from Beşkonak. In addition, it is constantly repeated that if solar energy is allowed, it will be very beneficial for them.

In addition, most of the locals suggest improvements in the conditions of the mosque and the imam, and in the public housing where he stays. The disrepair of the house and the fact that it is opposite the cemetery bothers them.

There are also rumors which they tell about the decrease of agricultural and husbandry production. The wolves (they call monsters) are shown as the cause of the extinction of livestock by locals. It is believed that these animals have been released by forest management among locals in Altinkaya. In the last 3-5 years, at least 150-200 cattle have perished as they indicated. Mukhtar, on the other hand, said that they came from the national park and threatened them, that they were told 'sell the animals or you would be fined', and that's why everyone sold their animals. Also, locals stated wild boars are destroying their fields. They said they could hunt them 20 years ago but now it is forbidden due to the national park. Kemer (2009) indicated that since wild boar is not considered food due to Islamic religion and the natural competitors

of wild boar have been removed from nature by human, the population of wild boar is increasing in Türkiye. Additionally, it's thought that the managers of the national park permitted them to annoy the locals so they may migrate (Kemer, 2009).

The negative effect of rapidly developing and unorganized tourism on the biophysical environment and the socio-cultural values is noted since it is the important driving force for quick wealth as indicated by locals and leads to abandonment of traditional agricultural activities and animal husbandry (Kemer, 2009). A considerable number of people still make a living from agriculture and animal husbandry, but it can still be said that there is competition due to income from tourism.

To summarize, restrictions due to archeological site and national park are the main problems of Altinkaya/Selge today. The archeological remains are under conservation, but maintenance is not provided. So, both physical tissues from the different historical periods deteriorate day by day. Historically, archaeological remains and traditional rural tissue have been neglected, which poses a significant conservation challenge. Since the region has a richness in natural and cultural resources, Altinkaya/Selge is not prioritized due to its remote location. A lack of trust in administrative bodies and a lack of cadastral records are other important problems that need to be addressed firsthand. There are also other critical problems that are mostly common in rural settlements, but they are more serious issues in Altinkaya due to its remote location. The problems related to water, electricity, Internet, and phone connection and services need to be handled.

### **4.3 Potentials**

Antalya offers various types of tourism due to its natural, historical, and cultural resources. KKNP is a recreational area that offers various activities such as trekking, rafting, camping, canoeing, orienteering, climbing, bird watching, photography and safari. Only 11.3% of visitors who came to KKNP have reported that they visited the

ancient city of Selge (Karahalil & Başkent, 2015). People in Altınkaya stated tourists the number increased mostly in summer. The number of tourists was between 50-150 per day before the pandemic. Most of the tourists come in the summer for the theatre as a stop during trekking. However, more people visit the ancient city in April, May, September, or November, which are the months of the off-season in KKNP (Karahalil & Başkent, 2015). There was a running competition 4-5 years ago, with 1050 people, the last stop was Selge.

In addition to the archeological site and traditional rural tissue, the traditional agricultural terraces have the potential in the list of World Heritage Cultural Landscapes since it has common characteristics with selected areas of the World Heritage Rural Cultural Landscapes list, with their agricultural activities, traditional production methods, and settlement characteristics (Balta & Atik, 2018). Regarding the natural, historical, and socio-cultural resources of Altınkaya, there is a potential for the rural landscape projects for development with surrounding villages. Altınkaya is already the stop of two culture routes. St. Paul Trail is a route for the rural areas in Türkiye, and Selge is also one of the stops of Pisidia Heritage Trail.<sup>52</sup>

Cultural heritage contributes to the local economy directly or indirectly. Altınkaya with its natural, cultural and physical context also gain interest in the region. Especially young people and women indicated that they want to sell to tourists, or work for archeological excavation. Women indicated that they want to establish a market, make sales, and work for the tourists who come to the theatre and the Adamkayalar. Young people also stated that they can contribute to tourism regarding nature, other ruins, local foods, carpet weaving, and the experiences of older people. They see the development of tourism as positive in terms of economic contribution and recognition of the village. Tourists who wanted to stay would bring tents and camp. They respond reluctantly because their house is small and insufficient to

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<sup>52</sup> There is trail and a book published about the route (BIAA, 2023)



accommodate tourists at home, instead they want a hostel for tourists. They expressed that they want to work in a job that will contribute to the settlement and create a source of income for them.

Local people need an organization for the marketing of their products and provide a cheap input for production (Coşgun & Uzun, 2007). ‘Selge-Teras’ is a project that aims to support sustainable development that protects ecosystems by branding the products produced by traditional methods by village women living in and around KKNP (Selge-Teras, 2022). It involves the villages located within the borders of Köprülü Canyon National Park and in the buffer zone. The main objective of the project is to contribute to the village women in and around KKNP to benefit from this heritage with a system that provides rural development and protects agricultural ecosystems and helps ensure sustainable development. The target audience is women and youth, who are among the disadvantaged groups. The project is not active currently based on their website.

The dependency rate which is an important indication of the rural development action plan is %53.19 for Altinkaya (Coşgun & Uzun, 2007). It shows the active population that potentially works. However, it is noted that ensuring the participation of the people who do not see their future in the village is a disadvantage. Among the investments made by ORKOY for social and economic purposes from 1975 to 2002, Altinkaya village benefited by 8.96% which is close to the rates of Ballıbucağ, Gaziler, and Değirmenözü villages in the vicinity, it is much less than Çaltepe and Karabük villages (Coşgun & Uzun, 2007).

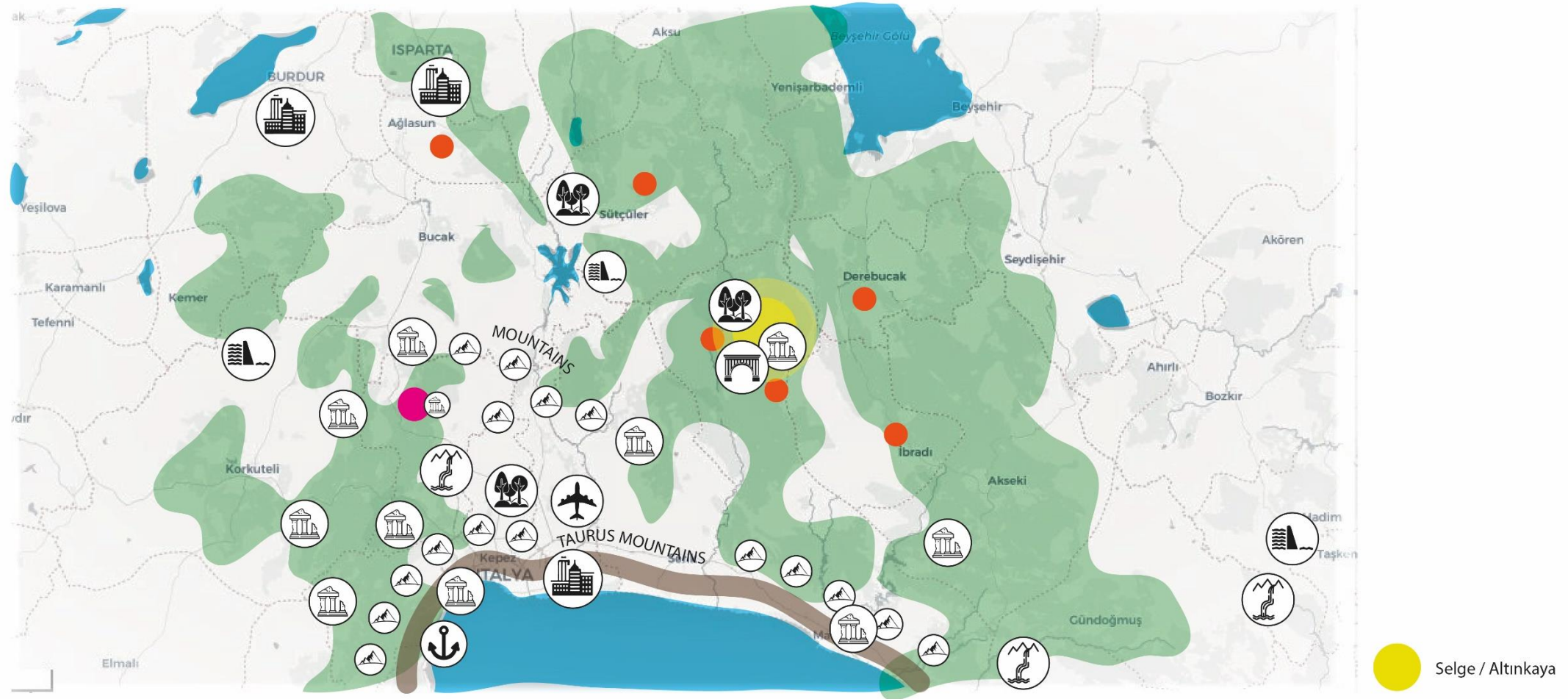
Finally, the attachment and belonging of the local community to the settlements is important for conservation and sustainability. They define themselves as ‘guard of forest’ and ‘guard of archeological site’. They are aware of these natural and historical values are their living space.



	COMPONENTS	VALUES	PROBLEMS	POTENTIALS
NATURAL CONTEXT	Manavgat Waterfall Taurus Mountains Coastline Mediterranean Sea Hot climate Flora & fauna diversity Natural Parks Canyons Geographical formations	Surrounded with protected natural environment	The relation of local community and regional natural values are weak	Touristic activities for variety of tastes: from hotel holiday at seaside to natural sports, camping, trekking routes etc
			Natural disasters such as fire	
			Pollution	
HISTORICAL CONTEXT	Ancient cities Historical and cultural assets Side Old Town Historic city centers Historic rural settlements	Awareness for history of the region	Selge is not prioritized due to historical and cultural richness in the region	Tourism from historic settlements and assets: cultural routes
		Continuity from antiquity	Although it is close to historical cities and villages, Altinkaya is contextually disconnected from them.	Archeological excavations
SOCIO-CULTURAL, ECONOMIC & LEGAL CONTEXT	Regional planning decisions including at different settlement scales	Common culture in the region	Rapidly developing and unorganized tourism	Different types of projects and funds since tourism attraction region
		Locational advance by proximity to Manavgat, Antalya, Burdur, Isparta	Increasing migration to Antalya in the latest years	Rural development by awareness of historical context in the region
			Migration of locals to urban areas	Agro-tourism
			Increasing attraction to rural areas after pandemic	Cultural routes
			Law No. 6360 Metropolitan Municipalities	
BUILT-UP CONTEXT & SERVICES	Fertile agricultural lands Variety of transportation types	Strong network in the region	Lack of network for Altinkaya	Closeness to services in city centers
		Qualified built environment	Unqualified built environment in Altinkaya	

Figure 4.1: The components, values, problems and potentials in regional scale.


















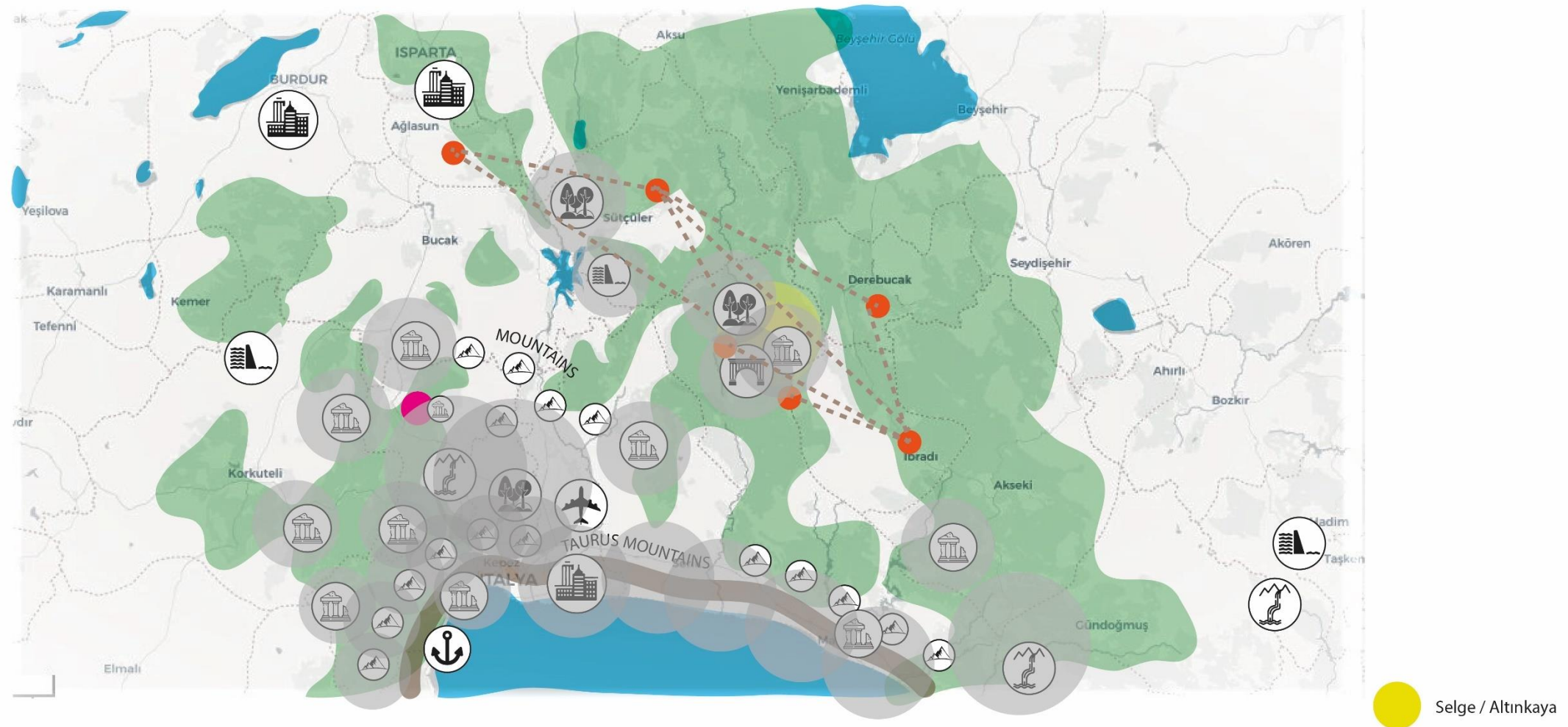
Natural Values		Historical Values		Socio-Cultural, Economic Values		Built-up Values	
 Water Sources	 Waterfall	 Archeological Area	 Urban Area	 Airport	 Harbour	 Dam	
 Coastline	 National Park	 Historical Bridge	 Lyrboton Kome Archeo Park				
 Forestry		 Villages have historical integration with Altinkaya					

Figure 4.2: The values of Altinkaya in the regional scale





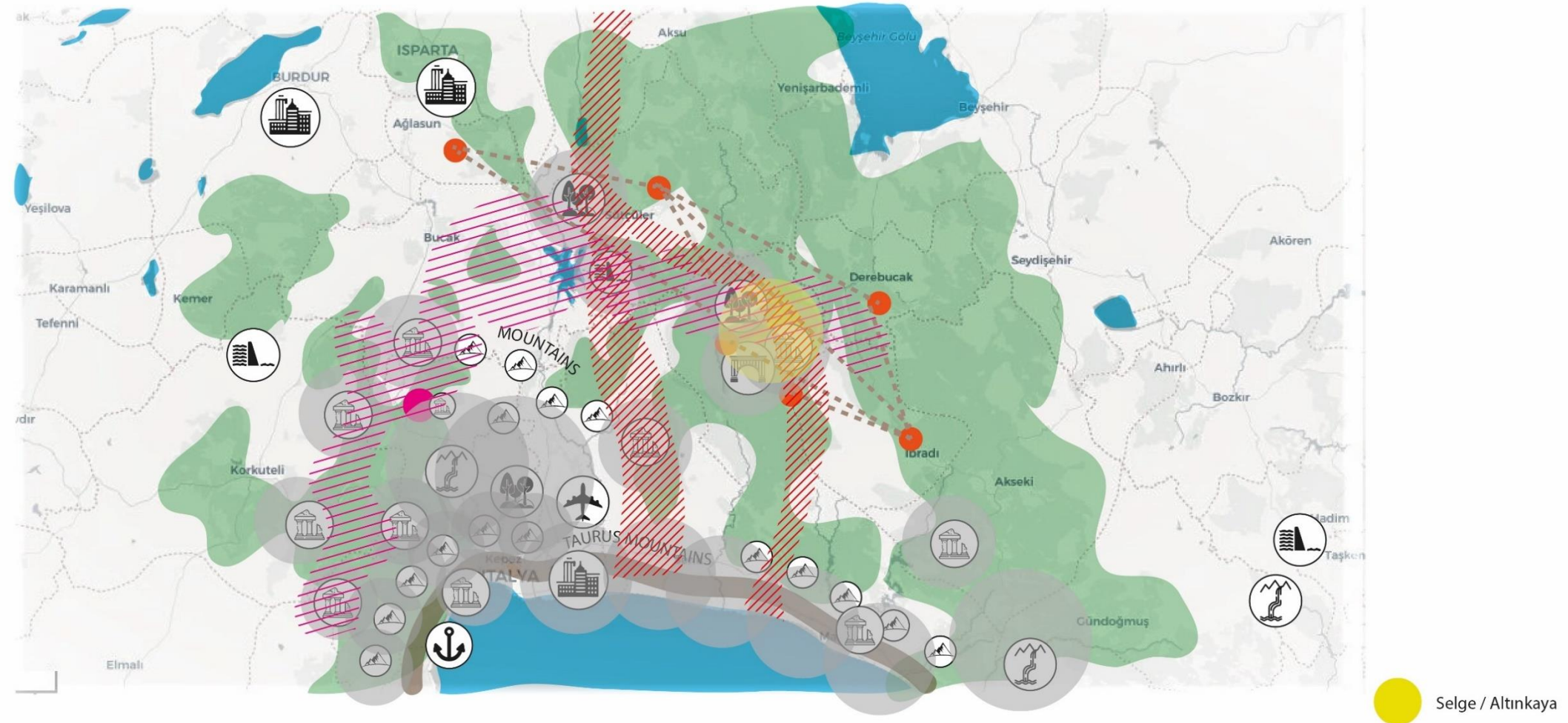


Problems in Natural Context	Problems in Historical Context	Problems in Socio-Cultural, Economic Context	Problems in Built-Up Context
<ul style="list-style-type: none"> <li>Water Sources-Pollution</li> <li>Coastline-Pollution</li> <li>Forestry-Natural Disasters</li> <li>National Parks which are disconnected from Altinkaya &amp; KKNP</li> </ul>	<ul style="list-style-type: none"> <li>Archeological Areas which are disconnected with Altinkaya</li> <li>Historical Bridges which are disconnected with Altinkaya</li> <li>Villages have historical integration but disconnected with Altinkaya</li> </ul>	<ul style="list-style-type: none"> <li>Urban Areas which do not have connection with Altinkaya</li> <li>Density of tourism tread</li> </ul>	<ul style="list-style-type: none"> <li>Transportation types</li> <li>Dam</li> </ul>

Figure 4.3: The problems of Altinkaya in the regional scale







Potentials in Natural Context		Potentials in Historical Context		Potentials in Socio-Cultural, Economic Context		Potentials in Built-Up Context	
Water Sources	Waterfall	Archeological Areas	Urban Areas that close to Altinkaya	Airport			
Coastline	National Parks	Historical Bridges	Tourism potential	Harbour			
Forestry		Villages that have historical integration with Altinkaya	St. Paul Trail	Pisidian Heritage Trail		Dam	

Figure 4.4: The potentials of Altinkaya in the regional scale



	COMPONENTS	VALUES	PROBLEMS	POTENTIALS
NATURAL CONTEXT	Köprüçay River and Streams Forest area with endemic plants Climatic conditions Remote location Taurus mountains and highlands Topography Endemic plants Rare and endangered species Geographical formations: Adamkayalar	The relation of local community and territorial natural values is strong	The relation of local community and territorial natural values is getting weaker	Tourism income from natural resources: Orienteering, Camping, Rafting, Trekking, Canoeing, Climbing, Bird-watching, Photography
		Conserved natural environment	Natural disasters such as fire	Cool climate is preferable for tourism in summer seasons
			Pollution	Solar energy potential
			HES Projects	Cultural routes: St. Paul Trail, Pisidian Heritage Trail
HISTORICAL CONTEXT	The ancient city of Selge Ancient road to Selge Historic bridges	Continuity from antiquity	Lack of historical awareness	Tourism from historic settlements and assets: cultural routes
		Conserved historical tissue		
SOCIO-CULTURAL, ECONOMIC & LEGAL CONTEXT	Köprülü Kanyon National Park	Continuation of rural life and production	Restrictions of National Park	Developed tourism capabilities for economic income
			Severe decrease in husbandry	Cultural routes
			Trust issues to administrative bodies	Projects for natural and historical assets of KKNP
			Migration	Rural development by awareness of historical context in the region
			Decreasing in agricultural production	
			Rapidly developing and unorganized tourism	
			There is no unity between KKNP villages	
			Traditions abandoned	
Although it is close to historical cities and villages, Altinkaya is contextually disconnected from them.				
BUILT-UP CONTEXT & SERVICES	Surrounding Villages: Ballıbucağ, Gaziler, Demirciler, Yeşilvadi, Beşkonak	Coexistence of historical assets and traditional rural buildings	Unqualified built environment	
			Lack of network	
			Lack of services	

Table 4.2: The components, values, problems and potentials in territorial scale.





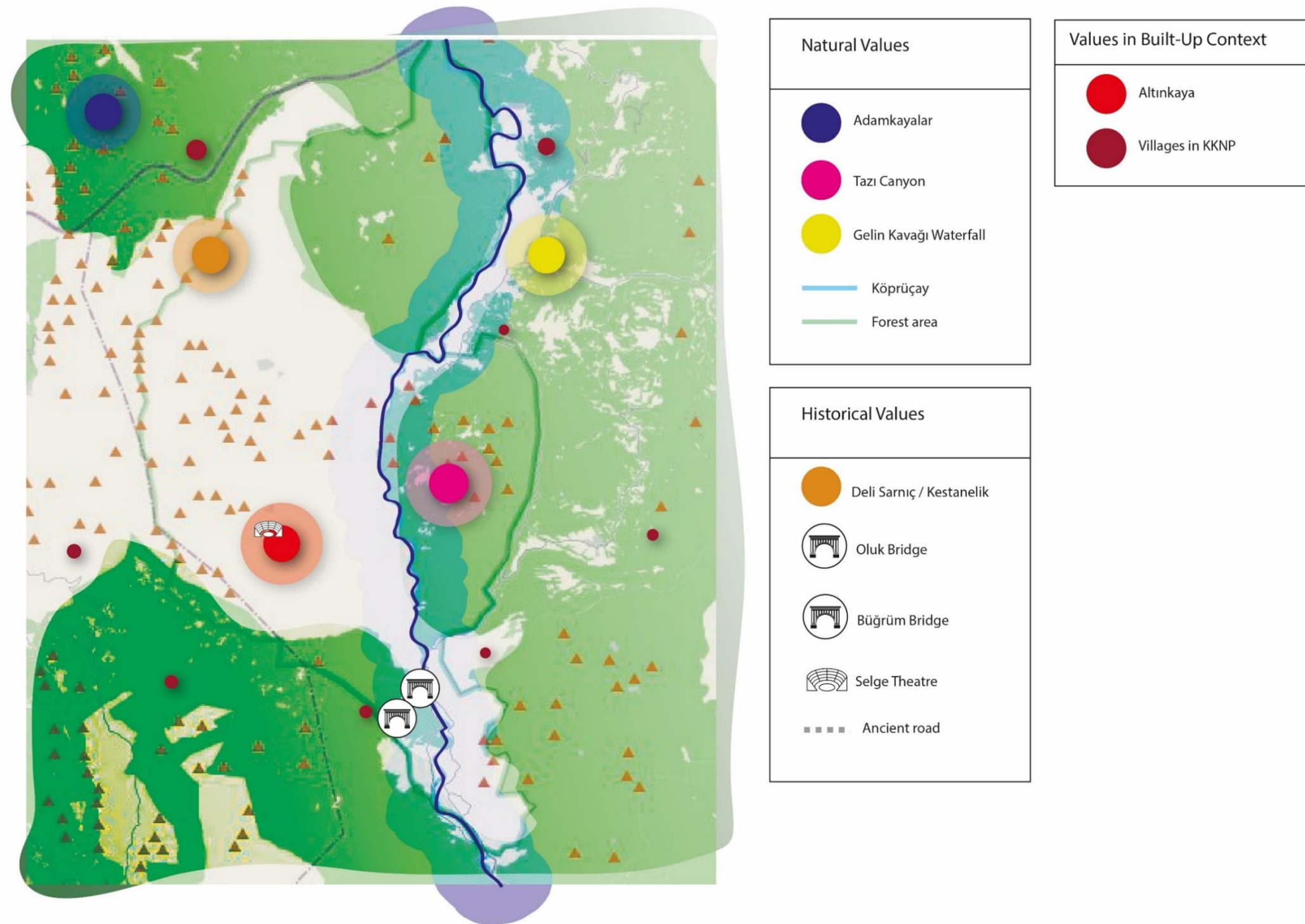


Figure 4.5: The values of Altinkaya in the territorial scale



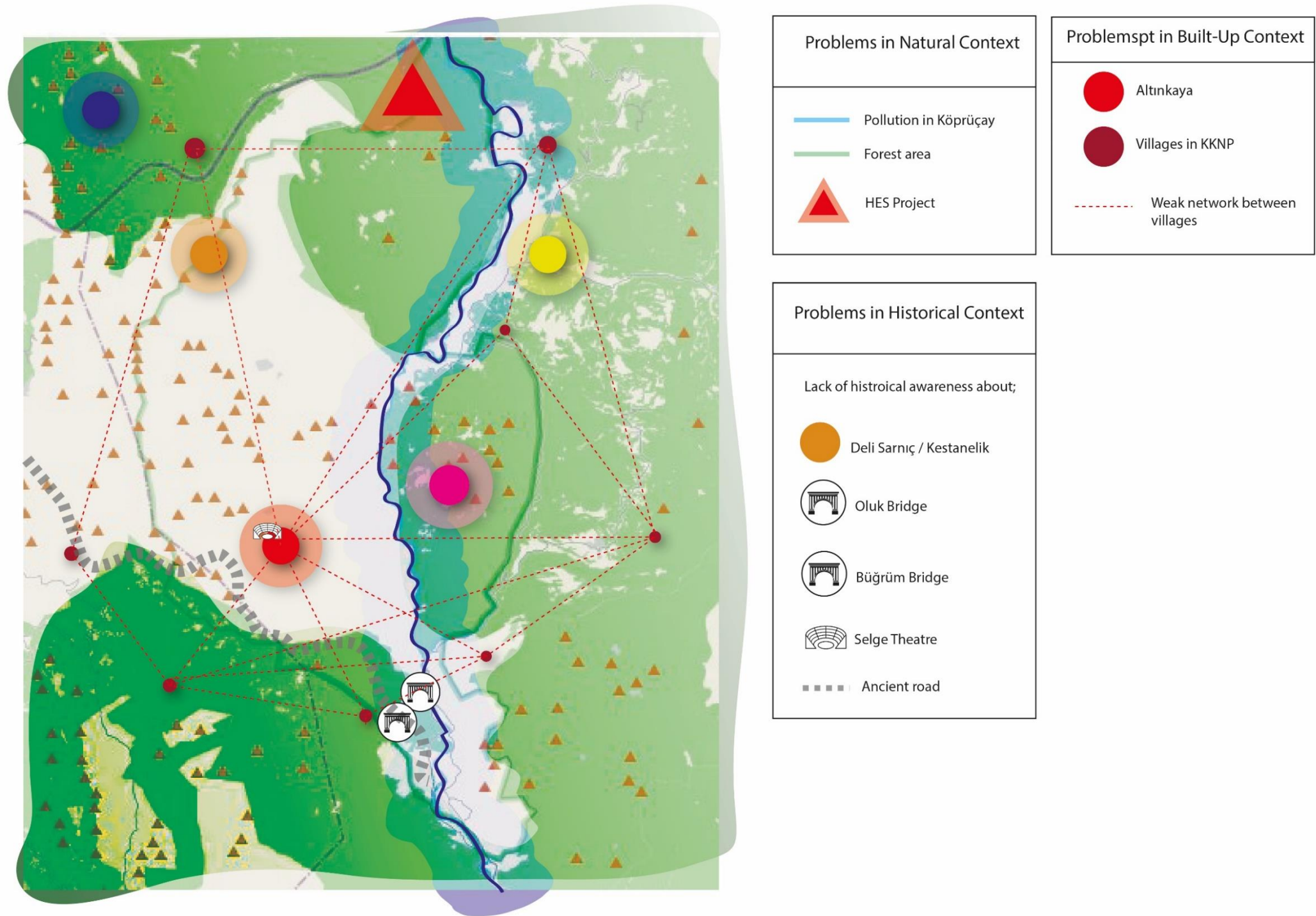


Figure 4.6: The problems of Altınkaya in the territorial scale





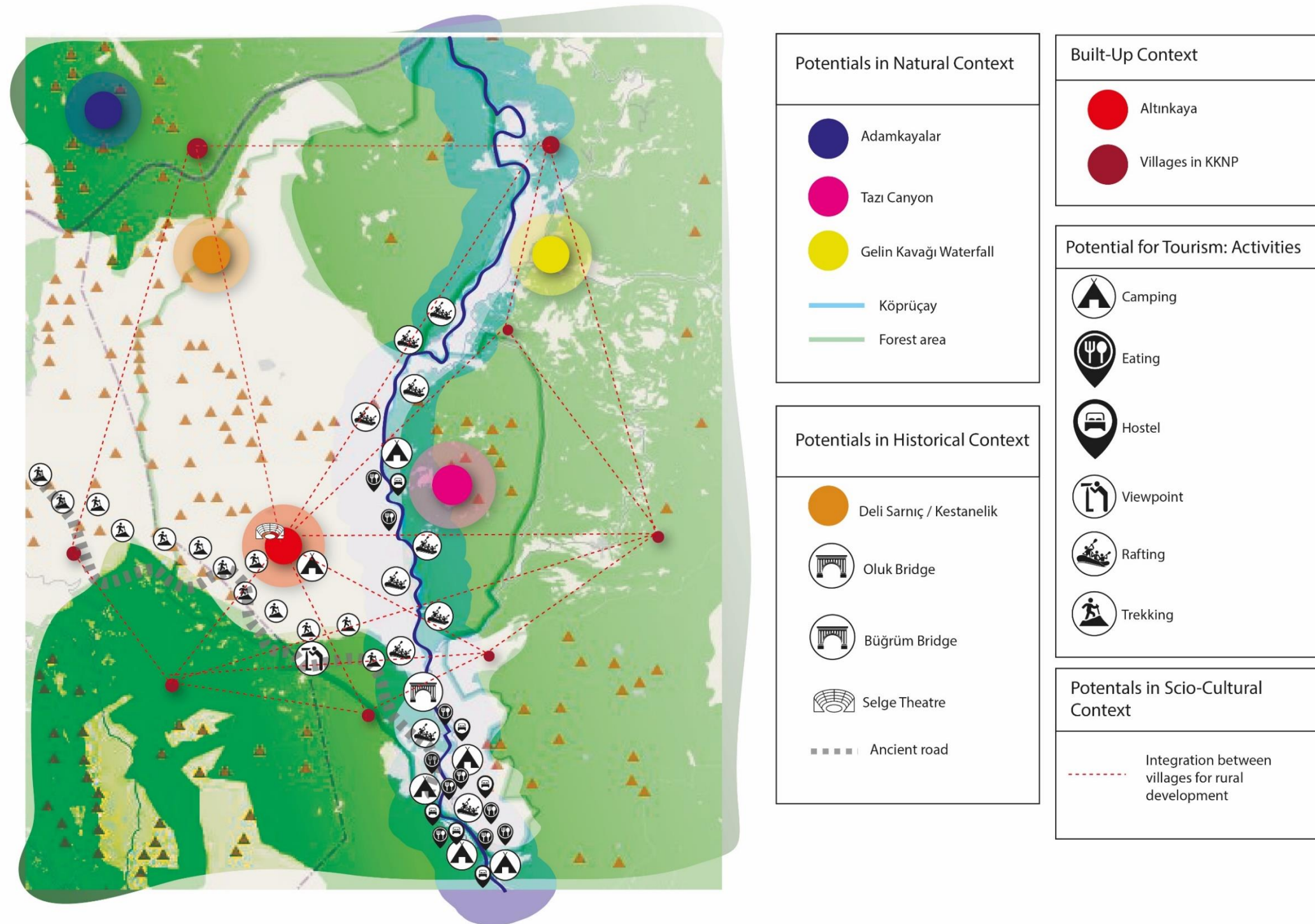


Figure 4.7: The potentials of Altinkaya in the territorial scale



COMPONENTS	VALUES	PROBLEMS	POTENTIALS
NATURAL CONTEXT	<p>Forest area with endemic plants</p> <p>Climatic conditions</p> <p>Remote location</p> <p>Pasture areas</p> <p>Bozburun mountains and highlands</p> <p>Agricultural terraces</p> <p>Topography</p>	<p>Inaccessibility</p> <p>Natural disasters such as fire</p> <p>Agricultural lands and production are limited due to terraces</p> <p>The relation of local community and natural values is getting weaker</p>	<p>Tourism income from natural resources: Camping, Phitography</p> <p>Cool climate is preferable for tourism in summer seasons</p> <p>On the trekking routes</p> <p>Solar energy potential</p> <p>Cultural routes: St. Paul Trail, Pisidian Heritage Trail</p>
HISTORICAL CONTEXT	<p>The ancient city of Selge</p> <p>Ancient road</p>	<p>The attachment of local community to archeological site is getting weaker due to restrictions</p> <p>The neglect and deterioration of archeological remains</p> <p>Illegal excavations</p> <p>Lack of official guard on duty</p> <p>Income inequality and social tension due to tourism</p> <p>Continuation since antique period and remains from different historical periods</p> <p>Lack of informational tools for archeological site</p> <p>Lack of archeological information of the local community</p> <p>Lack of historical awareness</p>	<p>Tourism income from historical assets</p> <p>Local community as a guard of ancient remains</p> <p>Cultural tourism</p>
SOCIO-CULTURAL, ECONOMIC & LEGAL CONTEXT	<p>The attachment of local community to settlement is strong</p> <p>Historical stratification in culture and intangible aspects</p> <p>Continuation of rural life and production</p> <p>Köprüüü Kanyon National Park Archeological Site Designation</p>	<p>Restrictions of National Park</p> <p>Restrictions of Archeological Site</p> <p>Lack of trust to administrative bodies</p> <p>Lack of teacher in school</p> <p>Migration</p> <p>Lack of deed</p> <p>Lack of cadastral record</p> <p>Lack of economic opportunities</p> <p>Severe decrease in husbandry</p> <p>There is no registered building</p> <p>Traditions are left due to migration</p> <p>Decreasing in agricultural production</p>	<p>Developed tourism capabilities for economic income</p> <p>Positive approach for tourism</p> <p>Continuing rural life</p> <p>Young people are willing to stay if economic opportunities will be provided</p> <p>Women want to sell what they produce</p> <p>Self-sufficient community &amp; collaboration for years</p> <p>Income from agricultural and husbandry production</p>
BUILT-UP CONTEXT & SERVICES	<p>Historical stratification in settlement and building scale</p> <p>Conserved rural tissue</p> <p>Coexistence of archeological remains and traditional rural buildings</p> <p>Agricultural terraces</p> <p>Coexistence of archeological site and traditional rural tissue</p>	<p>Insufficient water supply</p> <p>Lack of built-up areas for tourism purposes</p> <p>Buildings are in bad condition</p> <p>Unauthorized construction</p> <p>New constructions with modern technique and materials</p> <p>Hygiene and comfort problems in the houses</p> <p>Lack of public transportation</p> <p>There is still falling out of electricity frequently</p> <p>Water is frequently cut-off</p> <p>Lack of educational and health services</p> <p>Inadequate phone and Internet connection</p>	

Table 4.3: The components, values, problems and potentials in settlement scale.





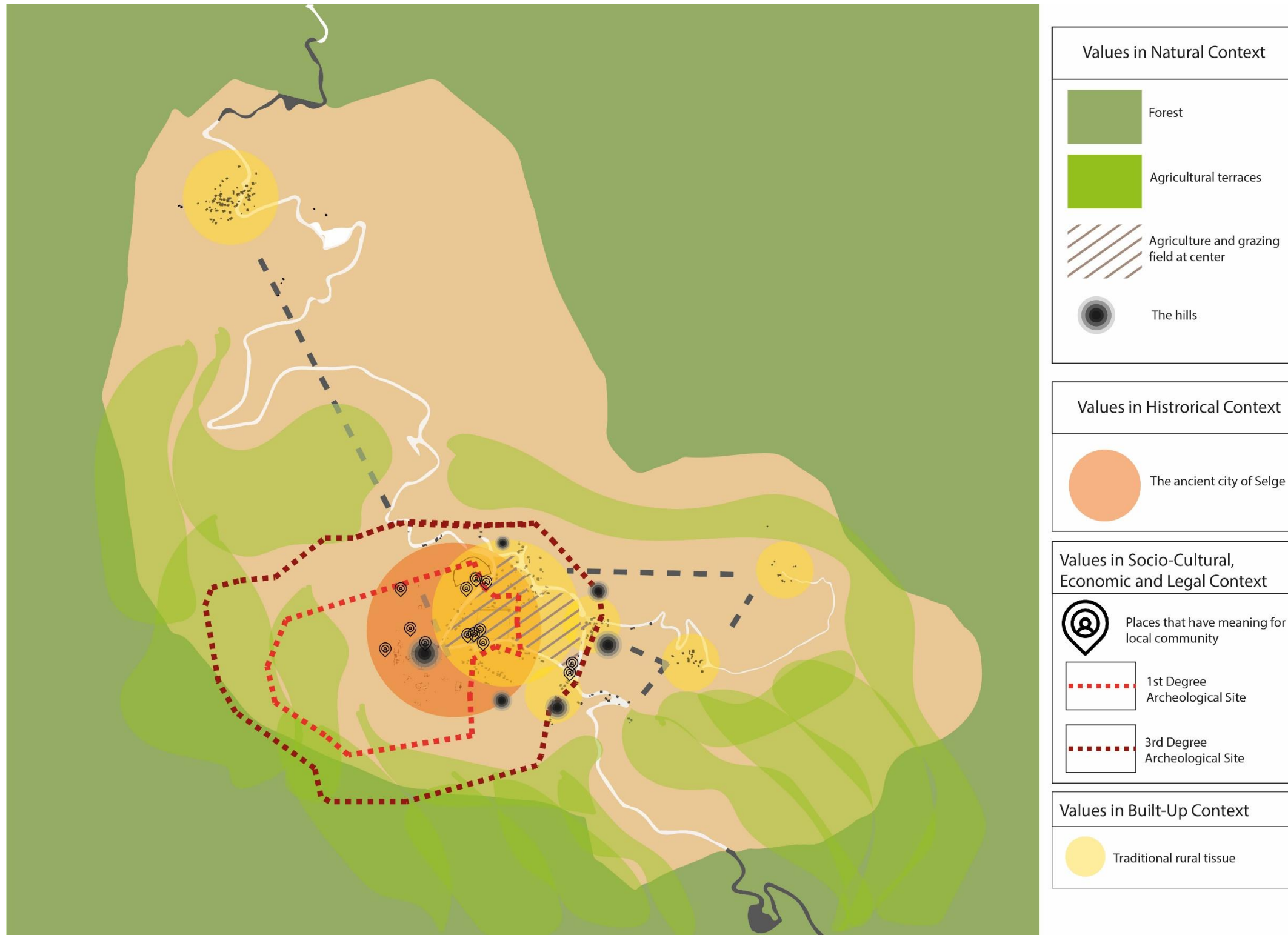


Figure 4.8: The values of Altinkaya in the settlement scale



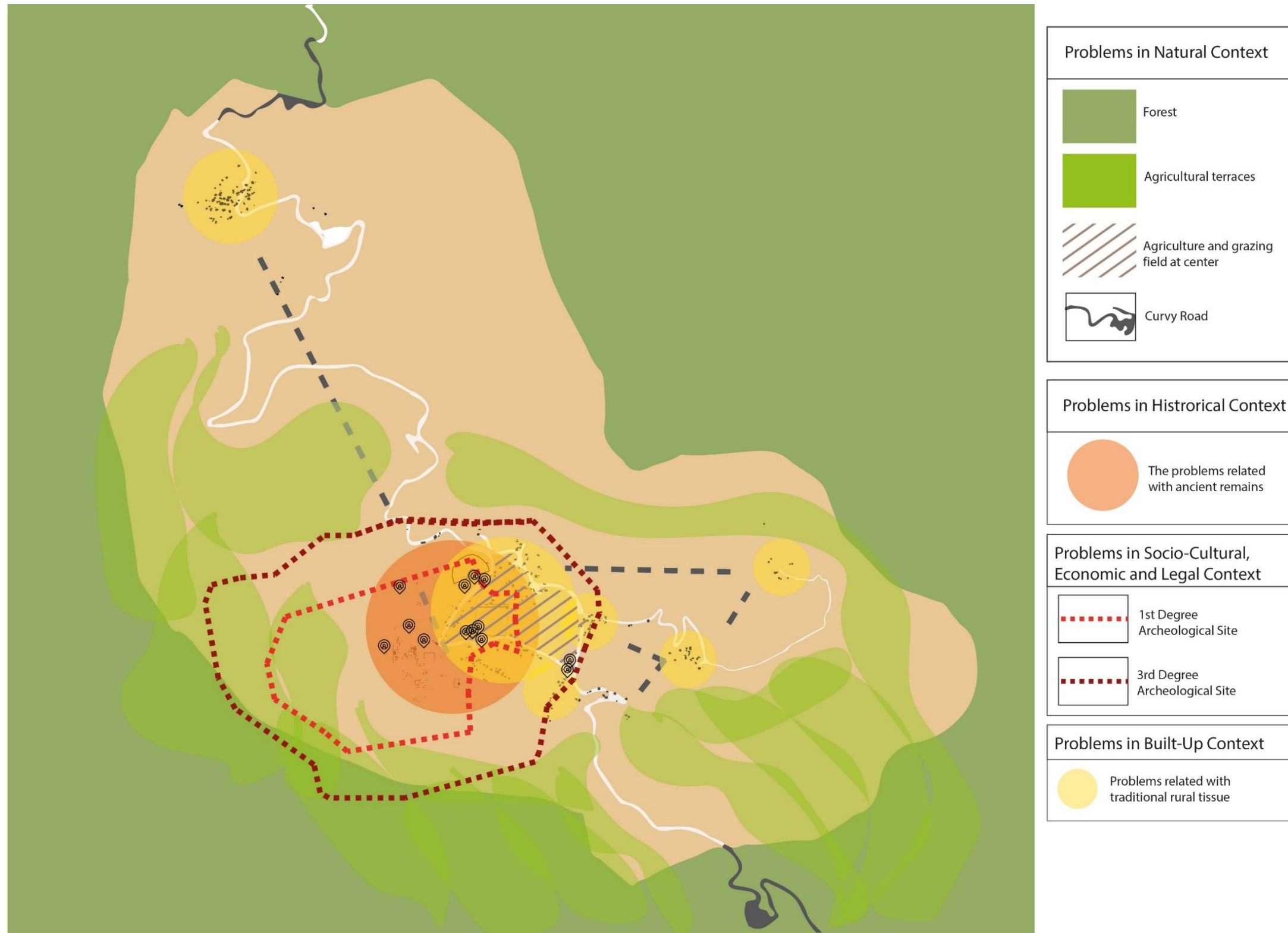


Figure 4.9: The problems of Altinkaya in the settlement scale





#### **4.4 Significance and Vision**

Historic rural settlements have cultural and architectural significance since these settlements are the products of human evolution over the centuries and they present important insight into the history, nature, and culture of the region. This thesis presents the multilayeredness, the concept of multilayered rural landscape, examples from Türkiye in the second chapter, and analyze the Selge/Altinkaya with natural components, historical stratification, socio-economic condition, legal and administrative aspects, and physical tissue in different scales to understand the significance of the settlement and define the vision for conservation plan of Selge/Altinkaya.

Selge/Altinkaya is one of the multilayered settlements that has been inhabited from ancient times until today, reflecting the natural, social, cultural and physical conditions of the periods by the many layers of different periods. Altinkaya needs to be conserved as it is one of the significant examples of historic rural settlements that overlap with an archeological site within a natural conservation site, and life continues despite all the restrictions and challenges. It should be conserved with its all the traces of the historical periods and transfer its cultural, natural, and architectural significance, the knowledge of natural habitat, traditional agricultural techniques, and customs to the future. Altinkaya also has an economic potential that can promote the region.

The interwoven values and problems and the complex identity of the site needs a multidisciplinary approach and dynamic process with active communication between stakeholders to conserve the multilayeredness and maintain continuity in the future by enriching the values. The conservation vision of Altinkaya aims to provide solutions for ongoing challenges, by enriching the values and developing the potential in order to sustain the settlement with its people.

Accordingly, the conservation vision of Altinkaya has been determined as;

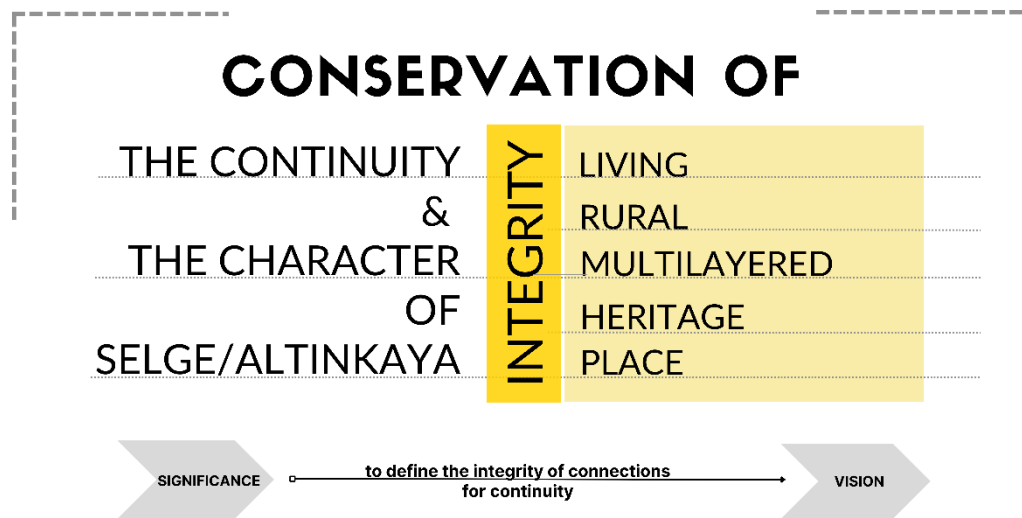


Figure 4.10: The vision of the conservation for Selge/Altinkaya

The conservation plan consists of principles, strategies and policies has been determined in accordance with the vision. Conservation of the integrity and maintaining the continuity and the character are main purposes of the conservation plan. After the understanding and evaluating of the layers of time periods in multilayered rural landscape within the relations of natural, physical, social, cultural, economic context, the conservation of these traces of historical layers is aimed on this conservation plan.

There are five main principles:

1. Conservation of multilayered natural, archeological, and ruraş heritage with local community and collective memory
2. Transparent, effective, and participatory management involving local stakeholders in multilayered rural settlements
3. Enhancing the built environment for the local community and visitors
4. Enhancing the connection of multilayered rural settlement with the past and within the region
5. Developing economic conditions based on the interests and capabilities of local community

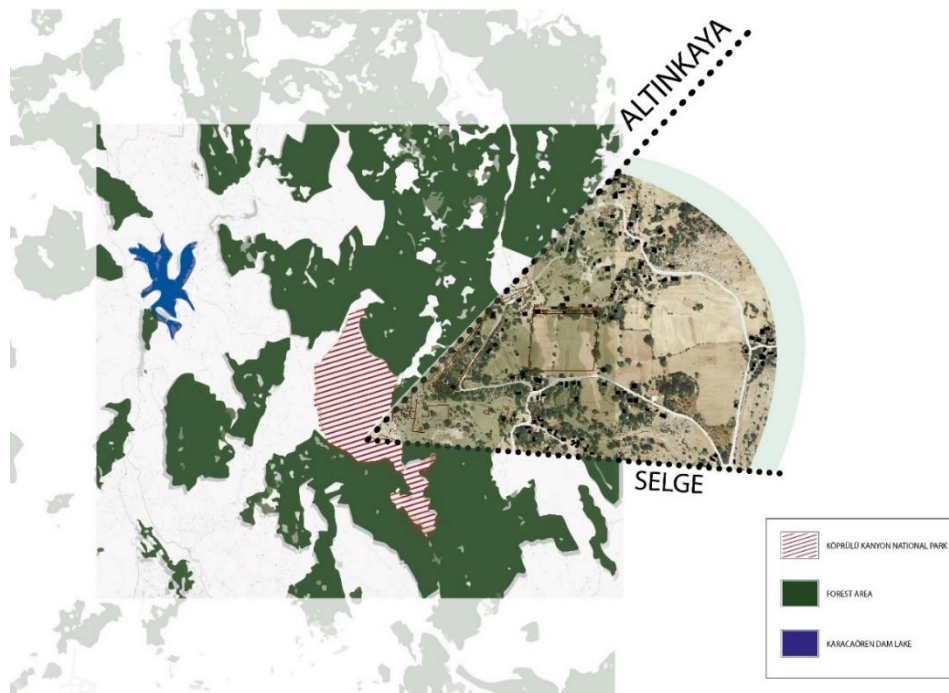


Figure 4.11: From Altinkaya to Selge, within the region

#### 4.5 Principles, Strategies and Policies

**Principle 1:** Conservation of multilayered natural, archeological, and rural heritage with local community and collective memory

Understanding of the components and relations of multilayered rural landscapes is the first step at the beginning of the process to conserve the historical layers. According to this aim; four strategies for documentation and understanding of Altinkaya multilayered rural settlement have been decided.

- Documentation of tangible and intangible values of the settlement

The documentation is the base of understanding all the complexity of relations. The documentation of tangible and intangible values also has been divided in four categories since it requires different disciplines and working types. Documentation of archeological site, documentation of rural historic buildings, documentation of

heritage memory places and documentation of collective memory are the policies. This strategy aims the document all the traces from history until today, within all the contexts. It is thought to create a multi-layered database by spatializing the existing inventory, plans, photographs, historical documents, engravings and similar documents belonging to each historical period with GIS.

- Conservation of archeological site

According to the problems specified for archeological site; appointment of the new guard, cleaning of the ancient remains, and information signs such as mobile information vehicles for the visibility and accessibility of archeological site have been decided for policies.

Additionally, archeological excavation inside the ancient city walls can contribute the connection of community with their past while the missing information about ancient city of Selge may emerging into the daylight. It is decided as inside of ancient city walls as assuming high potential are to provide scientific information, and since there is no traditional building. Also, it contributes economic benefit not only for the settlement but also in the region. In-situ conservation of historical assets and ancient remains is also determined for the conservation of archeological site.

- Conservation of historic rural settlement

Cadastral record of Altinkaya has priority in the conservation plan, and also it has to be finished as soon as possible to prevent further conflicts. The cadastral work of Altinkaya is the top priority action to come true for next actions. Since there is no cadastral work and due to Law No. 2863, the fields and dwelling have been occupied with zilliye act. The locals do not have deed documents, and there is no base map for the settlement. It should be done in the first phase for the next actions such as registration of the buildings and getting a fund for economic development projects. There is also need for budget and financial sources for the repair and renovation works of registered buildings.

The criteria for the conservation implications can be decided based on criterias. The conservation interventions for the historical rural buildings at the repairing level for the maintenance and improved standard of living: Roof renovation, heating and sanitary are the main needs for the houses. The villagers who want to continue to stay in their historic houses with the conditions of repairing of houses, cleaning of wrand to prevent ruin appearance.

Removal of the new additions should be handled carefully. Each addition is a result of the needs of the people, therefore, the additions should be documented and classified before their removal. After this step, new additions can be removed. New additions should be provided in the harmony of natural and rural landscape.

Additionally, revival of the heritage place of collective memory is decided as policy not only for physical value but also to enhance the solidarity and common sense in the local community. The important open areas such as Pazarbeleni, tahtalıkuyu, kral suyu, yarık mağar and windmill that was constructed by Altinkaya Forest Village Development Cooperative are determined to be revitalized based on the memories and demands of local community.

- Conservation of intangible heritage

Establishment of ‘Selge Studio’ has been determined in terms of the conservation of intangible heritage. As the interest for rural areas and migration to rural has increased especially after pandemic. While changing the population dynamic is another discussion, the interest for rural and ‘locality’ increased the collaboration between the people from different disciplines. Today, there are many projects and brands that use the cultural heritage sources; such as traditional crafts, natural herbs, local foods. So, ‘Selge Studio’ is considered as semi-physical place such as a temporary area for the meetings in Selge, but other meeting hold online. It aims the collaboration of different practices for the maintenance.

**Principle 2:** Transparent, effective, and participatory management involving local stakeholders in multilayered rural settlements

As the development of concept of the multilayered rural settlements is presented in the second chapter, participatory involvement is one of the main columns of conservation of the multilayered rural landscapes. Transparency is significant for communication. Since there are many stakeholders in conservation plans, communication between stakeholders is a must.

Accordingly, the preparation of the management plan, budget planning and funds, skilled staff for accessing resources are decided as actions for ensuring the cultural heritage management in Altinkaya. Kemer recommends the management organization can be found under the umbrella of the Köprülü Kanyon National Park Cooperative Foundation. Due to the differences among villages, there is a need for independent organization in the case of Altinkaya. Neutral status and higher authority are recommended for this organization with an on-site field office (2009). ‘The Village Development Councils’ that consisting of local village leaders, village mukhtars, cooperative managers, and leaders of village quarters have been recommended for collaboration and cooperation (Coşgun & Uzun, 2007).

The lack of trust is most important problem that has to be taken into consideration at first step. Understanding the problems and demands with on-site discussions is highly important for local community to establish the lack of trust. Problems and solutions should be discussed in the settlement. Research, discussions and decisions about the settlement should be made with the local people, if possible, in the settlement itself. Previous planning decisions and projects have created the impression and distrust that no decision can be made about the settlement that would benefit the local community. Kemer (2009) indicated the locals do not feel comfortable when they attend the meetings with officials, they find the atmosphere in hotels intimidating. Taking them out of the settlement to solve the problems about the settlement is similar to determining the archeological conservation borders described by the locals, without making an on-site detection. For this reason, changing this perspective and understanding of on-site discussion and solutions to problems can make them feel more comfortable and participate in discussions.

Therefore, on-site management is determined to re-establish the trust between locals and administration.

Additionally, regular meetings for different stakeholders is determined to continual and active participation for all stakeholders. Gathering all demands and discussing are significant to provide the understanding of the perspectives of each stakeholder.

In addition, there is a need for legal framework for multilayered rural settlements as the lack of term and conflicts of conservation decisions have been discussed in Chapter 2. Locals have been getting rid of being fine all the time for what they doing to live; such as building a new toilet since there is no, repairing the roof that water dripping or cutting trees for cutting trees or collecting chestnuts from trees for woodworking, which is a source of income for them. There is need for flexibility in the legal issues for local people to continue to stay in the settlement. At last, monitoring all the processes and reporting is crucial to ensure the participation, control of decisions, and practices.

**Principle 3:** Enhancing the built environment for the local community and visitors

Five strategies have been decided for this principle based on problems and demands of local community; improving access for the needs and services, providing infrastructure for sustainable development, providing housing for local people, improving of open areas, and planning the areas for local community and visitors.

One of the main reasons of migration as stated by locals is inability of building new house for growing families. Therefore people tend to make marriage from outside of village, or migrate after marriage since they do not want to stay with their families in the same house. Another common complaint is that the houses are insufficient. These are historic and small houses, they call '*yerdam*'. As the families grow, it become impossible to live together in a small house without a toilet.

Unhygienic conditions due to lack of sanitary within the houses is one of the main problems of Altinkaya. As locals stated, even some of them have to share their toilets and bathrooms with their neighborhoods. There is an important need to develop their

living conditions to prevent epidemics. As stated by muhtar, Oluk district is an expansion of the settlement when there was an epidemic on the settlement. It is at the northeast side of Altinkaya, and expanded in the times when the population is much more than today. Therefore, Oluk neighborhood has been proposed as a development section for the new houses, since they were already built but abandoned due to other reasons such as lack of job opportunities and lack of services. Improving access and improved transportation has been decided for any problem about distance.

There are many services that need to be provided in terms of transportation. Firstly, a minibus for Altinkaya to nearby neighborhoods and settlements in more frequent hours has to be provided. Other problem is transportation within the settlement. Altinkaya is composed of scattered houses, and even the neighborhoods are far away from each other. Also, secondary roads are mostly earth, they need to be paved. Therefore, minibus within the settlement has been decided considering the transportation problems and Oluk neighborhood as development zone.

Another reason for migration due lack of facilities is about education. They have to migrate since there is no school education after first four years, they are using transported education after that. But there are two schools that were built when population is higher. There is need for teachers and facilities for these schools. The school in the Merkez can be primary school and the school in the Oluk neighborhood can serve as high school. Facilities are including not only for educational purposes such as educational material and books but also playground and football ground for the children and young people. The lack of professional teacher is another problem for Altinkaya that caused to migration, appointing teachers who can come from in the region can help to feel comfortable and stay in the settlement since they know the area, and close the their hometown. Internet and telephone connection are other services that have to be provided for these buildings.

As locals and imam of Altinkaya stated, there is discontent about the insufficiency of public housing. Therefore, public housing at Oluk neighborhood has been



determined in modern living conditions, for the officials who will come to the settlement from outside; such as imam and teachers.

From Oğlakdoğdu to the theatre is the most important road that everyone share. There is a new design elements needed for open area in Oğlakdoğdu since it is meeting and waiting area. Wet market is also located here as it is entrance for outcomers. The locals need for wet market within the settlement rather than a greengrocer that comes every 15 days. Since the agriculture is limited in Altinkaya due to water problem, there is need for wet market for the fruits, vegetables and other thins that they can not grow and reach. Wet market area has been decided in Oğlakdoğdu district. The locals also want to sell their products, so it can be used in both way they sell to tourists when wet market is not there, and buy from market when it is needed.

The right part of the Oğlakdoğdu has maintained its function as camping area, but facilities are needed. From Oğlakdoğdu to theatre; information and research center of Altinkaya, production area for women, and playground areas for children has been determined.

Information and Research Center is considered as an area where all the information about Selge and Altinkaya is collected as online and in-print. It serves as library for locals and also accommodation place for tourists, and researchers.

Production area for women is determined since they are doing their daily work collectively at gardens. By the place that have both closed and open air spaces, they can meet and produce in all the months. Village chamber is considered as maintaining its function as a meeting place for men. Also, playgrounds have been decided for the school garden, there is lack of playground for children.

The identity area of Altinkaya is in front of the theatre, at the triangle of school, mosque, markets and theatre. Accordingly, this place has been decided as meeting area for locals with improved conditions, and showground area for specific activities such as open air cinema at theatre.

The health center and pharmacy are one of the important needs, especially for the children and elderly people. Since the transportation is not enough and the nearest health center is in the Manavgat, they need to go outside of the settlement when they are sick. As the headmen suggests, health room with mandatory and common medicines can be allocated within a place where mukhtar work. Therefore, examination room is proposed for the settlement for the medicines and doctor to inspect the patients here when he/she came.

Falling out of electricity is still one of the problems of Altunkaya that they have faced with. In addition to solving this problem, base station should be established and uninterrupted telephone and internet connection should be provided throughout the village, especially in areas such as school, work area and meeting places.

Lack of water services is still a problem of settlement as researchers and visitors from 1950s has been mentioned. The cutting off a water frequently need to be solved for drinking since they have to go caves when they did not get water. Also, this problem need to be solved for agricultural production. According to one of the interviewees, there was a possibility to solve the water problem by drilling. A geological engineer working in the ancient theater said that there was water 170 meters below the ground and that it could be solved by drilling.

**Principle 4:** Enhancing the connection of multilayered rural settlement with the past and within the region

Sociological and oral history studies have been decided as action to understanding the oast of the settlement and enhance the connection. Also, under the strategy of collecting and organizing information about the settlement from all stakeholders, dissemination of information by workshops and preparation of design guide for rural-archeological coexistence are decided. Training is also determined as strategy for all the people from every age and gender as one of the important actions in conservation plans to raise historical awareness.

**Principle 5:** Developing economic conditions based on the interests and capabilities of local community

There are three strategies under this principle. Educational courses are one of them for training and improving about the interests and talents of local community and the region. Developing cooperation between institutions and platforms is needed. New cultural routes are also proposed according to developing economic conditions aim. Another strategy is providing employment opportunities that support local economy. Kemer (2009) stated that the management plans should include all of the people in the settlement since they have already been segregated due to uneven distribution of income due to tourism, some of them made a profit than others and this has affected the socio-economic balance. A system is needed in which it is guaranteed that everyone can earn equally. Accordingly, variety in economic incomes is very important for sustainability.



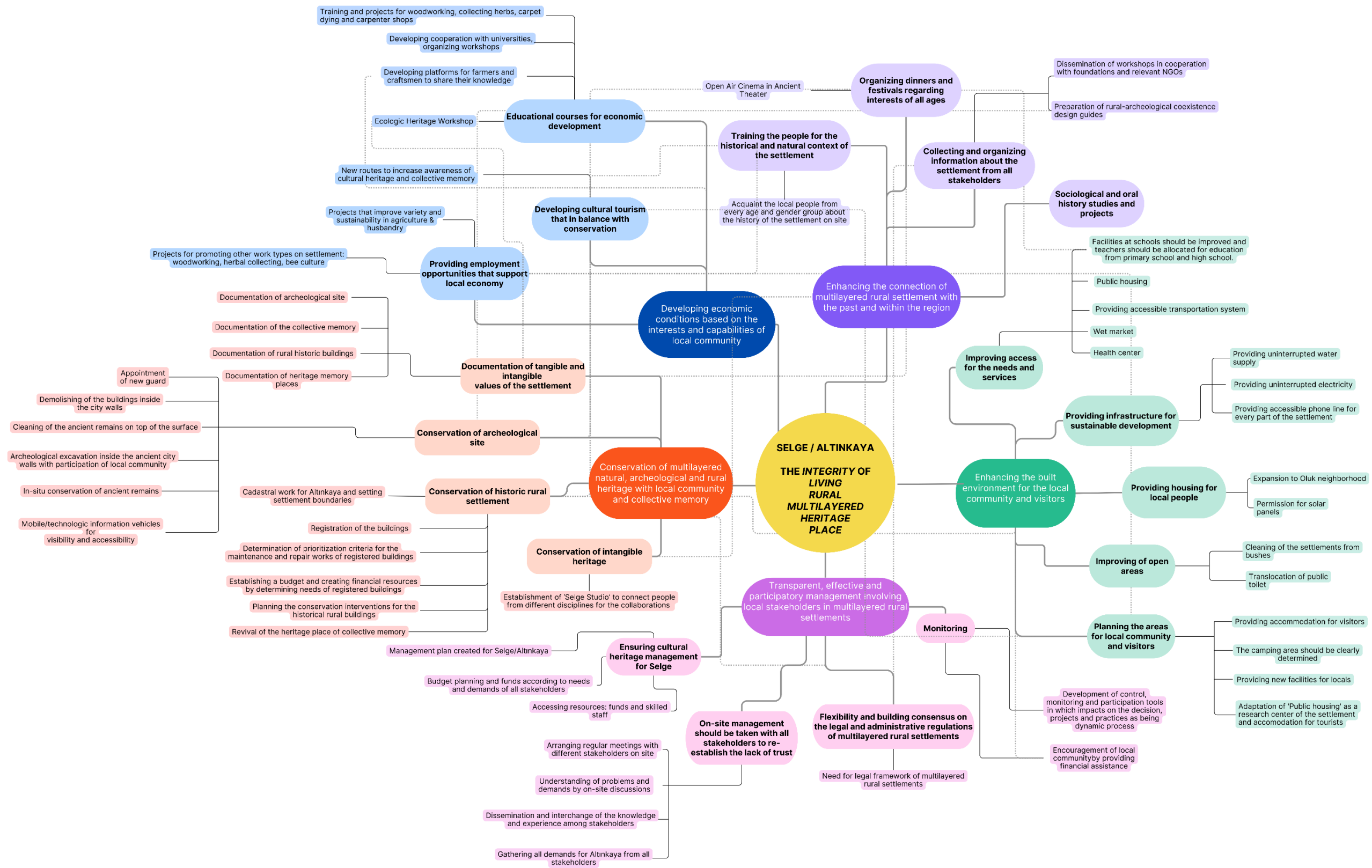
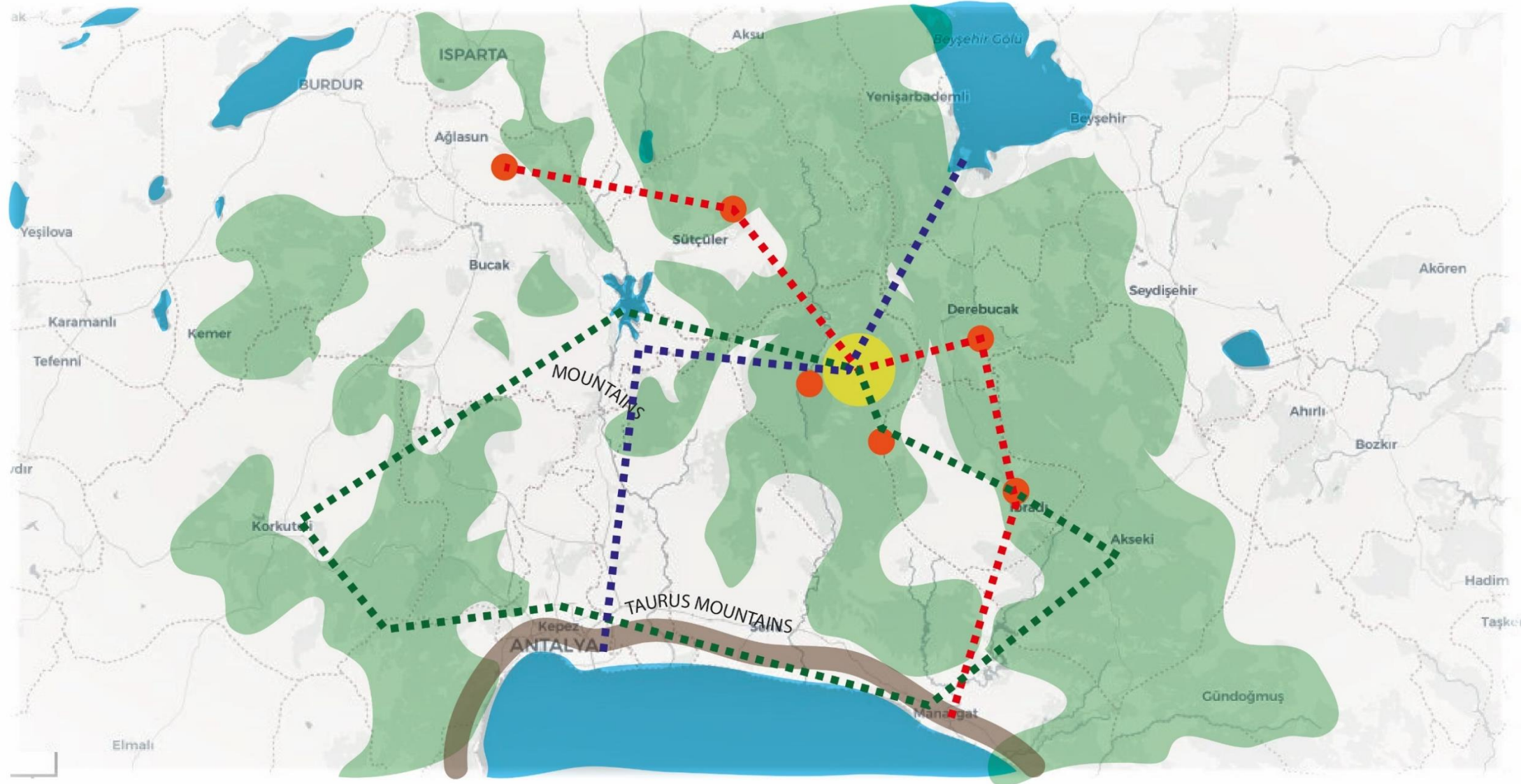


Figure 4.12: Vision, principles, strategies and policies for the conservation of Altinkaya





Proposal for Selge/Altinkaya in Regional Context



Villages that may be presented together



Selge / Altinkaya



Potentials routes for naturai, cultural and historical sites

Figure 4.13: The proposal in regional scale





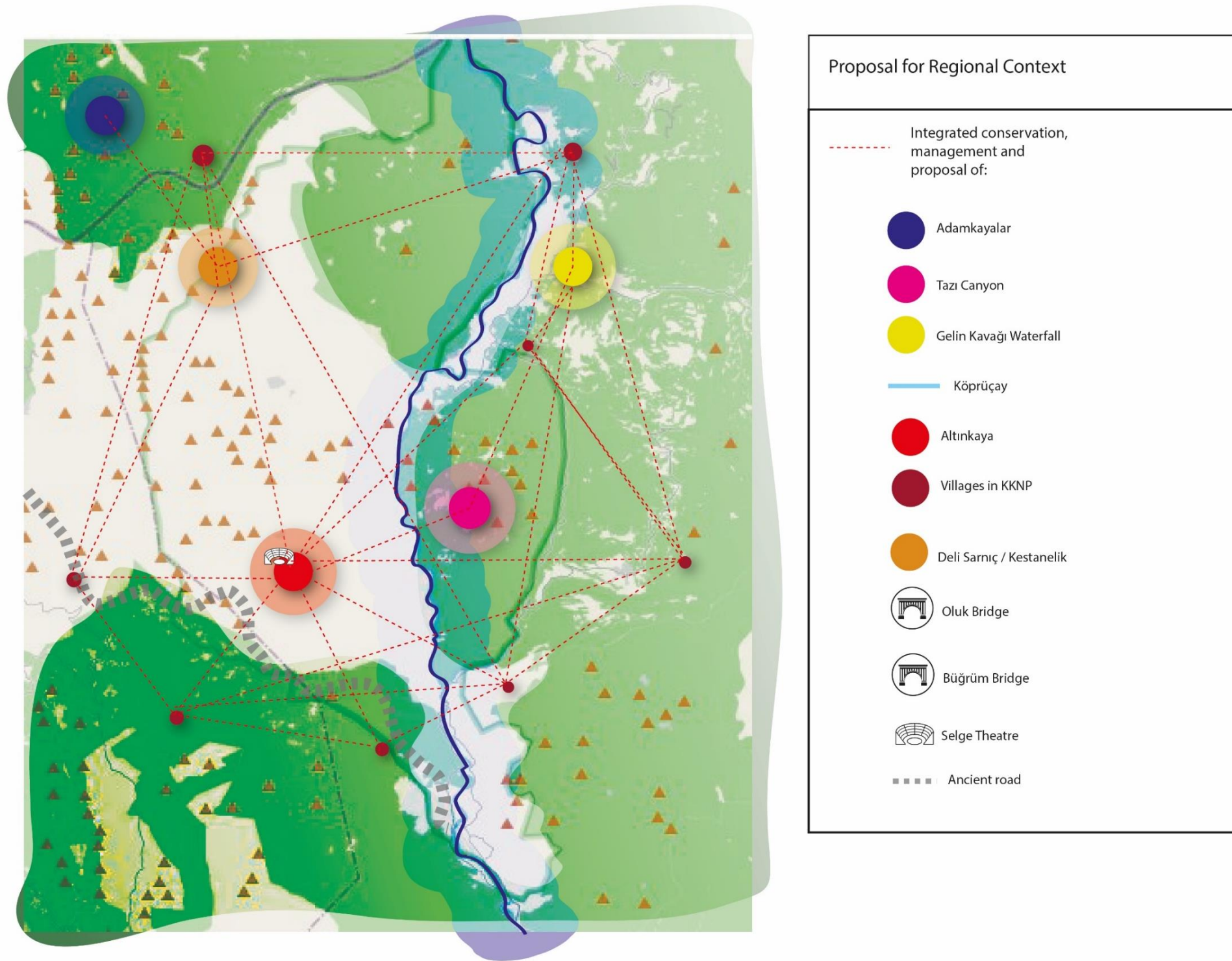


Figure 4.14: The proposal in territorial scale



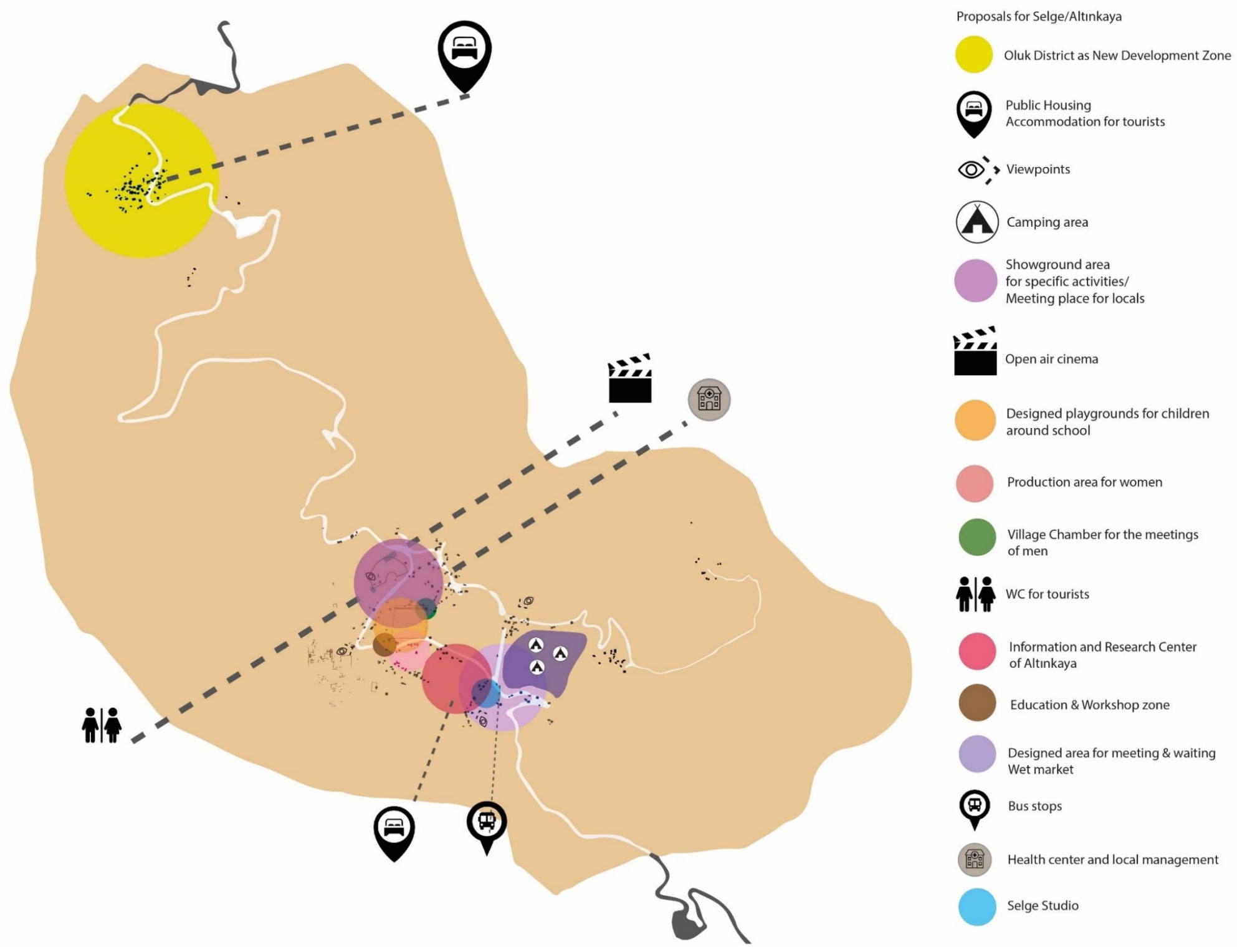


Figure 4.15: The proposal in settlement scale



## CHAPTER 5

### CONCLUSION

There are many settlements in Anatolia with a long history of continuous inhabitation. This results in overlapping layers of physical and cultural developments from different periods and civilizations. Some of these settlements, known as archeological sites, preserve rare and fragile structures from past civilizations. They are occupied by communities due to the availability of resources and the reuse of materials. Altınkaya is a preserved rural settlement formed on and around the ancient city of Selge. It is also surrounded by a conserved natural environment in Köprülü Kanyon National Park. The coexistence of natural setting, archeological remains, and modest traditional rural tissue with the local community who continue to traditional rural production formed and maintain its authentic multilayered character.

Multilayered rural landscapes represent tangible and intangible relationships accumulated over time, including interactions between nature, physical structures, meanings attributed by the local community and external factors. The continuous use of the settlement by different civilizations enabled physical and cultural layers to overlap with their natural setting and present the significance of the settlement today.

On the one hand, the coexistence of rural and archeological sites poses challenges for conservation, while uninterrupted inhabitation and the coexistence of physical and cultural layers from different time periods are important values to preserve. Current conservation practices often overlook the conservation of modest rural tissue or fail to consider rural tissue developed around archeological assets as fragile as archeological ones. This approach reduces the chances of maintaining traditional rural life and weakens the local community's attachment, which needs to be conserved alongside the historical layers. Even though the importance of the participation of the local community and rural landscapes have been recognized and

emphasized in the national and international conservation discussions, different conservation decisions implied on the multilayered rural landscapes where rural tissue and archaeological remains coexist demonstrate the lack of a specific conservation approach and definition for these areas.

For this reason, this thesis primarily focused on examining the possibility of maintaining the continuity of ongoing rural life with conservation of physical and cultural layers from different time periods of the multilayered rural settlement. This research explored the meanings and significance of the Altinkaya/Selge for the inhabitants, their relation to the settlement in the past and present, the effects of the archaeological and natural sites on the settlement, and the extent of conservation of historical layers while ensuring the continuity of life.

Each settlement has its authentic character, and rural landscapes are an important part of settlement history as a formation of complex and dynamic interrelations between human and nature. This research underlined the significance of understanding and evaluating the character of settlements before determining the implications of conservation. For further implications and decisions, the lack of trust in the community regarding the conservation authority needs to be considered. The disregard of the local community in the conservation process and lack of communication between the stakeholders caused them not to meet the inhabitants' expectations. They stressed the feeling of exclusion and not valued as much as nature and archeological assets from the perspective of conservation authority. The fact that the public toilet built at the entrance of the village is neglected due to the lack of maintenance since it was built opposite the entombed saint which is important for the village people is one of the important examples showing that decisions taken and implemented without consulting the local people are not sustainable.

Conservation decisions about natural parks and archeological sites restrict the relationship between the local community and the natural and man-made components of the settlement. Inhabitants of Altinkaya/Selge had a strong relationship with the natural environment and archeological remains as this

environment is where they were born. Animal grazing and going to laundry together at the places where there are archeological remains, going to picnic at *Pazarbeleni*/Upper Agora, and plowing the traditional agricultural terraces were the practices that they had in their daily life. They left the chestnut harvesting in the forest today, and fear touching nature due to prohibitions and punishments. Even though there is continuity of use as they called *Pazarbeleni* to Upper Agora and used to go there to savor the picturesque landscape of the settlement in the past, the fact that they indicate that they do not go to archeological remains except the guiding tourist strengthens the disconnection of the relation between archeological remains and locals. In addition to external factors such as insufficient services, migration, and uncontrolled tourism to the restrictions of conservation decisions, the relationship of inhabitants to the settlement is weakened, the population decreases day by day, traditions are left and rural production is in danger of loss.

As the top-down conservation approach is criticized and the feeling of ignorance is stressed out by the inhabitants, the use and maintenance status of man-made components including archeological site and rural buildings surfaced that not only the local community but also physical structures that are under conservation are not prioritized as well as other multilayered rural settlements in territorial and regional context until today. The red truck on the cemetery, bushes, and deteriorations on the theatre and other archeological remains, the abandoned traditional buildings that were constructed with cooperation among locals such as the village chamber and mill, and the spolia scattered all around the settlement attract the attention of recent researchers as the physical traces of neglecting (Büyüksaraç, 2020). This omission was foreseen by early researchers and is still valid due to the lack of budget and the remote location of the settlement (Machatschek, Schwarz, & Dorner, 1981). Today, both the rural tissue and archeological site are in a state of vulnerability, and all fragile components have a danger of fading away expeditiously. In this regard, this study shows there is a need to take conservation decisions that provide opportunities for the continuity of the local community, sustainability of the actions, and

conserving all the layers of historical periods attentively by understanding and respecting the significance of the place.

The distant location of the settlement is another factor that needs to be taken into consideration for conservation. As a result of the distant location, nature, and archeological remains are conserved, but the local community feels invisible. The ‘*merkez*’, the oldest and central part of the rural tissue in front of the theatre indicates how settlement formed. The number of carpenters in the past, two schools and mosques, and many districts of inhabitation are other indications that the population was higher in the recent past and also scattered over time. While the belonging of the local community could not be known in the recent past, locals still show their tendency and attachment to the settlement, appreciating its nature. It is noteworthy to consider the belonging of the local community and their willingness to take part in conservation planning for the sustainability of the settlement.

The thesis proposes conservation principles, strategies, and actions to address the expectations of stakeholders and resolve the challenges faced by multilayered rural settlements. However, this study has limitations. In addition to the difficulties arising from the remote location of the settlement, the challenging road and the scattered settlement, the lack of accommodation, lack of internet connection, the lack of cadastral work and base map, and the absence of a telephone line in parts of the settlement are important difficulties that have a limitation on this study and should be taken into account for future studies. The base map generated with aerial photos and a site survey for this study can contribute to future studies about the settlement. The scope of this study is limited due to the specified reasons, but the settlement needs to be examined with all districts within Altınkaya, and handled with other settlements within the Köprülü Kanyon National Park with other disciplines for a comprehensive conservation approach.

Continuity of inhabitancy, the coexistence of the traditional rural tissue, archeological site and conserved natural environment, and integrity of the material and immaterial traces of different historical periods are the values of multilayered



rural landscapes and need to be conserved. There is a need for comprehensive conservation and management plans that encompass settlements on different scales within various contexts to understand their interrelations and decide principles, strategies, and actions accordingly. The conservation of multilayered rural landscapes requires legal definitions and regulations since existing tools and definitions are insufficient. Additionally, the local communities who belong to the site where they were born and grew up have the potential for the conservation of multilayeredness and coexistence of all the layers in the settlement. This thesis presents the value of the coexistence of the traces of different time periods and continual inhabitancy through the case of Altinkaya/Selge.



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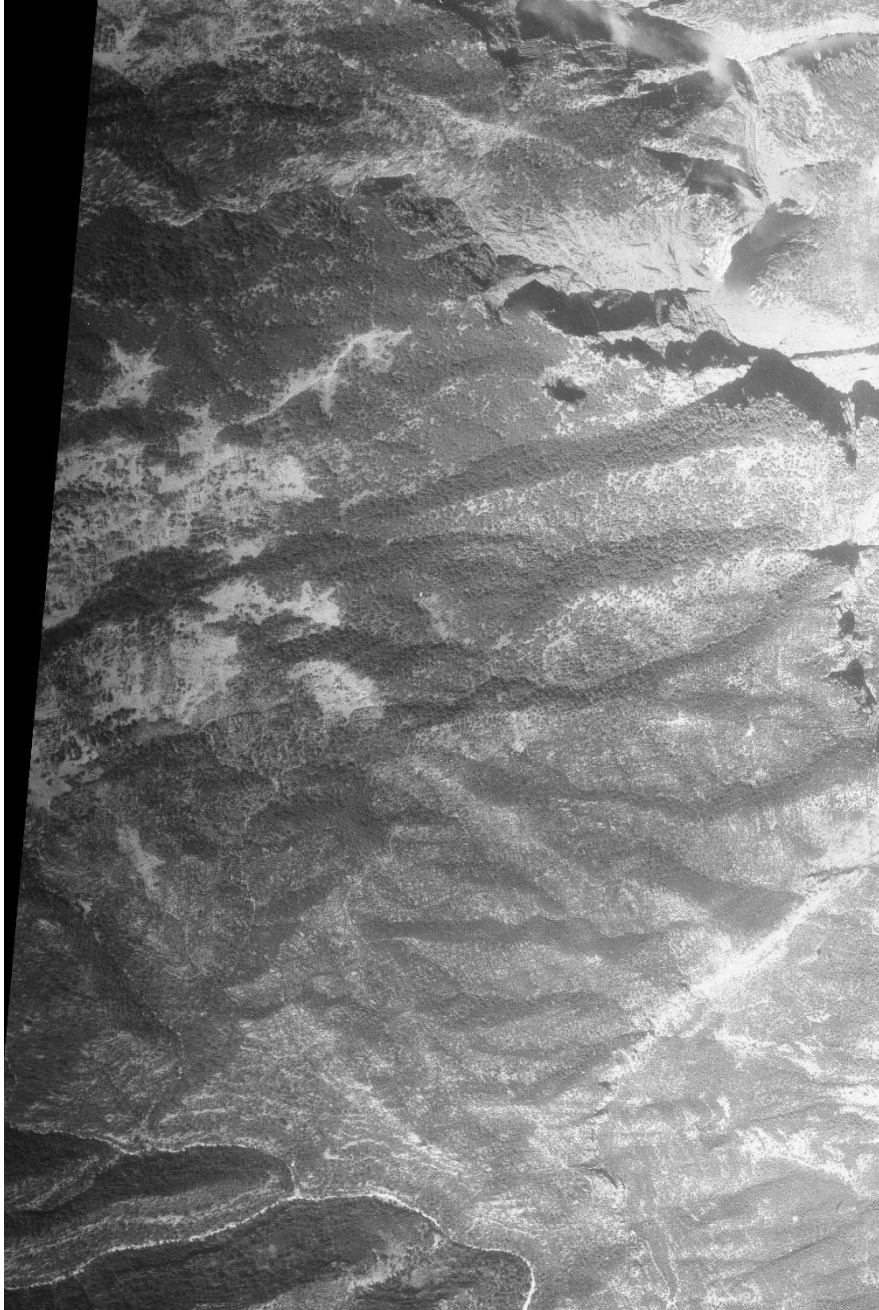




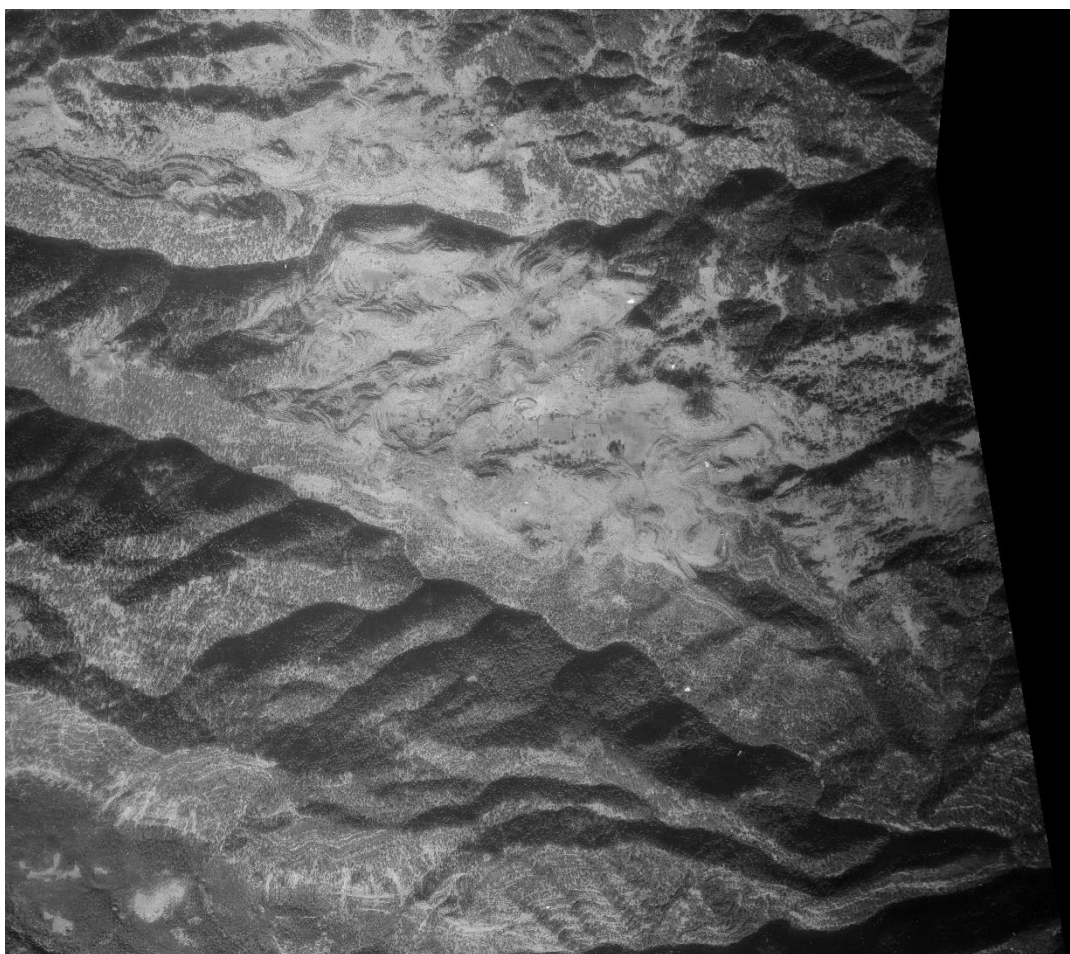
## APPENDICES

### A. Aerial Photographs Provided by HGM

Aerial Photograph of Altınkaya in 1956



Aerial Photograph of Altinkaya in 1957





Aerial Photograph of Altınkaya in 1963







Aerial Photograph of Altınkaya in 2020





## B. Registration Sheet of Selge by Antalya Cultural and Natural Heritage Conservation Board

AVRUPA KONSEYİ	KÜLTÜREL VARLIKLARI KORUMA ENVANTERİ K.V.K.E.		ENVANTER No. 1
TÜRKİYE	KÜLTÜR VARLIKLARI VE MÜZELER GENEL MÜDÜRLÜĞÜ		SİT
İL: Antalya	İLÇE: Manavgat	MAH.-KÖY-MEVKİİ: Altınkaya Mahallesi	HARİTA No: P24B1
ADI: Selge Antik Kenti	PAFTA	ADA:	PARSEL:
<p>GENEL TANIM: Antalya İli, Manavgat ilçesi, Altınkaya Mahallesi sınırlarında, Toros dağlarının güney eteklerinde ulaşılması güç doğal korunaklı bir topografyaya sahip, kuruluşu Strabon tarafından Khalchas'a dayandırılan bir Pisidia kentidir.</p> <p>Söz konusu antik kent, istibkam duvarlarıyla çevrili üç tepenin üzerinde yer almaktadır. Bugün halen bir kısmı mevcut bu duvarlarında ana kapılar ve ortalama 100 metre aralıklarla dizilmiş ku-leler ve duvarlarının günümüzdeki güzergahında tadilat ve yeniden inşa kapsamında değerlendirilen farklı dönemlerin izlerine işaret eden örgüler bulunmaktadır. Bazı kısımlar devasa blokların düzenli sıralar halinde dizildiği ve ek binaları nede-niyle stadionun kuzeybatısında ise anlaşılmaz haldedir.</p> <p>Bugün görülebilen ilk kalıntı Yunan-Roma tarzı, yaklaşık 9,000 kişilik kapasiteye sahip tiyatrodur. Tiyatronun alt kısmı kayalık bir yamaçta uzanmaktadır. At nalı şeklindeki cavea, tiyatroyu aşağıda 30, yukarıda 15 sıra oturacak yere ayıran diazoma ile kesilmiştir. Diazomanın hemen altındaki sırada bulunan taşın yapılmış oturacak yerler bozulmadan kalmıştır. Diazomaya açılan dört ayrı girişi mevcuttur. Buna ek cephesi olduğu kabul edilmektedir. Bunları M.S. ikinci yüzyıla kadar tarihlendirmek mümkündür.</p> <p>Tiyatronun hemen yanında stadyuma ait oturma yerlerinin ana hatları görülmektedir. Ayrıca Selge'de stadyumda kazanılan zaferlerin kaydedildiği yazıtlar da vardır. İki tapınağın kalıntıları batıda en yüksek tepede bulunabilmektedir. Bunun büyük olasılıkla Polyios'un bahsettiği Kasbedion olduğu; bu durumda, 17x34 metre olan büyük pe-ripteral tapınağın şehrin baş tanrısı Zeus'a ait olduğu düşünülmektedir. "Templum in antis" planlı tapınağın da kesin olmamakla birlikte yakınında bulunan bir yazıtta dayanılarak Artemis'e ithaf edildiği söylenmektedir.</p> <p>Bu tepenin arkasında sadece yağmur sularını biriktirmek için değil aynı zamanda kuzeybatıdan bir kanalla gelen suyu da tutmak için büyük bir sarnıç inşa edilmiştir.</p> <p>Güneydoğuda bu tepe ve diğer tepelerin arasında kentin diğer önemli kamu binaları yer almaktadır. Burada bir yamaçta sütunlu girişi olan oldukça uzun bir caddenin, bir nymphaeum'un ve bir hamamın oldukça parçalanmış kalıntılarının olduğu ifade edilmektedir.</p> <p>Çoğunlukla Roma dönemine tarihlendirilen Selge harabeleri, özellikle M.S. ikinci yüzyılda Selge'nin ne kadar zengin ve güçlü bir şehir olduğunu göstermektedir.</p>			
ŞİMDİKİ TEHLİKELER:			
ŞİMDİKİ DURUM:			
SİT POTANSİYELİ: Arkeolojik			
KORUMA DERECESESİ: I. ve III. Der.Ark.			
HAZIRLAYANLAR: 27.11.2019			
M. Selim ERDOĞAN Arkeolog (Kül. ve Tur. Uzmanı)			
Hediye ERDOĞAN Arkeolog (Kül. ve Tur. Uzmanı)			
KONTROL EDEN: 27.11.2019			
Melike GÜL			
Bölge Kurulu Müdürü			
KURUL ONAYI:			
REVİZYON:			
Antalya Kültür Varlıklarını Koruma Bölge Kurulu Müdürlüğü			
27-11-2019 No: 524634			
HARİTA VE FOTOĞRAFLAR			
   			
Antalya Kültür Varlıklarını Koruma Bölge Kurulu'nun 29.11.2019, Tarih 10094 sayılı Karar Ekidir.			

## C. Survey Form

	<b>METU GRADUATE PROGRAM IN CONSERVATION OF CULTURAL HERITAGE</b> <b>FIELD STUDY</b> Supervisor: Assoc. Prof. Dr. A. Güliz Bilgin Altınöz Master Student: Zeynep Bengisu Karan			<b>S</b> SOCIAL SURVEY		
	Date:	Adress:				
Building ID:						
<b>Ad-Soyad</b>	<b>Yaş</b>	<b>Cinsiyet</b>	<b>Eğitim</b>	<b>Meslek</b>	<b>Medeni Durum</b>	
Kaç senedir/nesildir bu köyde, mahallede ve evde oturuyorsunuz?						
Aslen nerelisiniz? Buralı değilseniz, ne zaman ve neden geldiniz?						
Bu evden önce <b>nerede/ne tarafa</b> oturuyordunuz?						
Evin ne zaman, kim tarafından yapıldığını biliyor musunuz?						
Temel geçim kaynağınız nedir/nelerdir?						
Tarlanız var mı? <b>Nerede?</b> Tarlanıza neler ekiyorsunuz?						
Geçmişte de aynı ürünleri mi ekerdiniz? Ektiğiniz ürünlerde zaman içinde değişiklikler oldu mu?						
Tarla işlerinde ailecek mi çalışıyorsunuz, başkalarından yardım istiyor musunuz?						
Sulamayı nasıl yapıyorsunuz? Hangi kaynağı kullanıyorsunuz?						
Ürünleri hasat ettikten sonra <b>nerede</b> depoluyorsunuz?						
Hasatlar <b>eskiden nerede</b> toplanırmış? (ortak bir yer var mı?) Zaman içinde kullanımı değişti mi?						
Ürettiğiniz ürünü satıyor musunuz? <b>Satıyorsanız nerede?</b>						
Hayvanlarınız var mı? Varsa hangileri var? <b>Nerede ve ne zaman otlatıyorsunuz? Hayvancılık için kullanılan ortak yerler var mı?</b>						
Hayvancılıktan nasıl gelir elde ediyorsunuz? <b>Neler üretip, nerede saklıyor ve satıyorsunuz?</b>						
Ahşap işçiliğiyle uğraşıyor musunuz? Kimden, ne zaman öğrendiniz? <b>Hangi ağaçla, nerede, neler</b> üretiyorsunuz?						
Burada sizin için önemli hangi ağaçlar/bitkiler var? <b>Neler toplayıp, topladıklarınızı nerede ve nasıl</b> kullanıyorsunuz?						
Tarım ve hayvancılık dışında yöreye özgü üretim var mı? <b>Nerede yapılıyor?</b> (dokumacılık vb)						
Tarım/hayvancılık/üretim aktiviteleriniz mevsime göre nasıl değişir? Hangi mevsimde <b>nerede neler</b> yaparsınız?						
Buraya özgü ürünleriniz, yemekleriniz ve gelenekleriniz nelerdir?						
Kaynaklarda köyün adının eskiden Zerk olduğu geçiyor. Hangi ismi kullanmayı tercih ediyorsunuz?						
Başka yere göç eden akrabalarınız var mı? Nereye ve neden göç ettiler?						
Yaz-kış burada mı yaşıyorsunuz? Yazın/kışın nereye ve neden gidiyorsunuz?						

Köyün dışına hangi sıklıkla ve neden gidiyorsunuz? Ulaşımı nasıl sağlıyorsunuz? Traktörünüz ya da arabanız var mı?	
Köyde gününüzü nasıl ve <b>nerelerde geçiriyorsunuz?</b> Günlük hayatınızda neler yapıyorsunuz? Zamanınız <b>çoğunlukla nerede</b> geçer?	
Günlük yaşantınızda özellikle yapmayı sevdiğiniz neler var? (beraber ekmek yapmak, kahvede buluşmak gibi)	
Köyde en çok vakit geçirmeyi sevdiğiniz/önemli bulduğunuz <b>yer neresi?</b> Neden? Buranın eski bir ismi var mı?	
Komşularınızla zaman geçiriyor musunuz? <b>Nerede</b> ve nasıl buluşursunuz?	
Köyün en sevdiğiniz zamanı hangi mevsim/dönemi hangisi? Neden?	
Çocuklar ve gençler genelde <b>nerede</b> vakit geçiriyorlar? Neler yapıyorlar?	
Köyde önemli toplantılar, buluşmalar <b>nerede</b> yapılır? (Bayramlaşma gibi) Böyle buluşmalar için haberleşme nasıl sağlanır, nereden bilgi verilir?	
Kişin ve yazın aynı <b>yerde</b> mi toplanıyorsunuz? Mevsime göre fark ediyor mu?	
<b>Düğün, bayram yerleri</b> neresi? Eskiden beri bunlar aynı mı?	
Düzenli kutladığınız bir festival var mı? Ne zaman, <b>nerede</b> , nasıl kutlanır? (Hidirellez gibi)	
Köyde pazar kuruluyor mu? Ne sıklıkla, <b>nerede</b> kuruluyor?	
Köyde imece usulü yaptığınız aktiviteler var mı? <b>Nerelerde</b> toplanıp neler yapıyorsunuz?	
Köyde bakkal, ilkokul gibi hizmet veren başka yerler var mı? Bu hizmetler memnun musunuz? Başka neler olmasını isterdiniz?	
Burada yaşadığınız ciddi bir doğal afet oldu mu? Ciddi bir hasar verdi mi?	
Evinizden memnun musunuz? Sevdiğiniz ve sevmediğiniz özellikleri nelerdir?	
Bugüne kadar hiç onarım yaptınız mı? Neler yaptınız? Neler değişti?/eklendi?	
Onarım yapılacağına kime başvuruyorsunuz? Köyde bildiğiniz bir yapı ustası var mı? Onarım yapılacak malzemeler nasıl ve nereden elde ediliyor?	
Evinizle alakalı eksik/yetersiz bulduğunuz neler var? (Isıtma, çamaşır, banyo, içme suyu, internet) İmkanınız olsa, evinizde neyi değiştirmek isterdiniz?	
Arkeolojik kalıntıları ne kadar tanıyorsunuz? Tiyatro dışında agora, nekropol, tapınak gibi yerleri biliyor musunuz? Ne sıklıkla gidersiniz?	
Arkeolojik alanları hangi amaçlarla kullanıyorsunuz? (örn. Kalıntılarda keçi otlatma)	
Arkeolojik alanlara (örn. tiyatro yapısına) verdiğiniz özel isimler var mı?	
Arkeolojik kalıntılar arasında sizin için önemli bulduğunuz veya sevdiğiniz bir yer var mı? Neden?	

Arkeolojik mirasla beraber yaşamının size katkıları ve/veya zararları konusunda ne düşünüyorsunuz?	
Arkeolojik kalıntılarda zaman içinde gözlemediğiniz değişme var mı? (Bozulma, kaçakçılık, hazine avcılığı gibi) Sizce bu durum nasıl engellenebilir?	
Köyde farklı isimlendirdiğiniz yerler var mı?	
Buradaki evlerin yapım tarihleri hakkında bilginiz var mı? Tahmin edebilir misiniz?	
Arkeolojik kalıntıların üzerine yapılan evler var mı? <b>Nerede?</b>	
Yakın çevrede gidilip görülmesi gereken nereler var?	
Köyü gezmek için en iyi nasıl bir rota çizilebilir?	
Sit alanı ve milli park ilan edildikten sonra köyde neler değişti? (hayatınız, yaşam koşullarınız vs)	
Köyünüzün en sevdiğiniz özelliği nedir? Hangi konuda burayı değerli ve önemli buluyorsunuz?	
Sizce Altınkaya'nın en büyük ihtiyacı ve problemi nedir? Neleri değiştirmek isterdiniz?	
Sizce köyünüz nasıl korunabilir? Alınması gereken en önemli sorumluluk nedir? Yanlış bulduğunuz/olumlu gördüğünüz uygulamalar nelerdir? Korunması için yapılacak çalışmalarda yer almak ister miydiniz?	
Köye gelen günlük turist sayısını tahmin edebilir misiniz? Genelde hangi dönemlerde geliyorlar?	
Köyde turizmin gelişmesi sizin için olumlu mudur? Turizmden beklentiniz nedir? Bunun gelişimi için katkı sağlamak ister miydiniz?	
Sizce turistleri buraya çeken şey nedir? Arkeolojik miras dışında onlara neleri tanıtmak isterdiniz?	
Burada kalmak isteyen turistler var mı? Nerede konaklıyorlar? Turistleri evinizde ağırlamak ister misiniz?	
Burada yaşamaktan mutlu musunuz? Başka bir yerde yaşamak, oraya taşınmak ister misiniz? Neden?	
Burası hakkında eskilerin anlattığı efsaneler, hikayeler, önemli bir olay var mı?	
Arkeolojik alan hakkında anlatılan hikaye/rivayetler var mı?	
Burayı araştırmaya gelenler oldu mu? Ne zaman geldiler, neler yaptılar? O dönemden aklınızda kalan anılar var mı?	
Şu an gerçekleştirdiğiniz üretim aktiviteleri ve günlük rutinlerin geçmişte yaptığınızdan ya da büyüklerinizden duyduklarınızdan farkı var mı?	
Köyün geçmişi hakkında neler biliyorsunuz? Burada hangi medeniyetler yaşamış, nereden göçülmüş?	
Çocukluğunuzdan beri köyde neler değişti?	
Sizin için köyde önemli bir anısı olduğunu düşündüğünüz yer (otlaklar, arkeolojik alan, orman) var mı? Neresi?	