PRINCIPLES AND STRATEGIES FOR THE CONSERVATION OF A DEPOPULATED CULTURAL LANDSCAPE: THE KROM VALLEY IN GÜMÜŞHANE

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On January 30, 1923, in the Lausanne Peace Treaty VI., Turkish and Greek delegates signed the convention for the Compulsory Population Exchange. As a result of the protocol, almost two million people were forced to leave their hometowns, and many settlements populated by the Greek (Rum) community in Turkey were nearly deserted. Although a much-reduced Muslim population reinhabited some of these settlements, they were never fully settled, leaving behind certain sections abandoned. The Krom Valley in Yağlıdere Village in Gümüşhane is one of the cultural landscapes in the Black Sea region that lost its population due to the population exchange. Before the population exchange, the valley was a miner’s settlement with a population of six thousand people, living in 15 neighborhoods with around 40 churches, chapels, and monasteries. After the population exchange, Muslim communities were settled in the valley; however, due to the lack of population and religious differences, many of the houses, public buildings, and mines were left empty, facing collapse. This study aims to develop conservation principles and strategies by considering the Krom Valley in Gümüşhane as a depopulated cultural
landscape. The study first traced the change in the village over time through a literature review, site survey, in-depth interviews with its current inhabitants, and the use of the archive of the Kromni Pontos web blog founded by emigrated Kromniots. Then, the collected data and information were analyzed and evaluated. At the last stage, the Krom Valley's values, problems, and potentials were determined based on these evaluations. Following that, principles and strategies were proposed for conserving the Krom Valley as a depopulated cultural landscape.

Keywords: Depopulation, cultural landscapes, Krom Valley, population exchange, conservation
ÖZ

NÜFUSUNU KAYBETMİŞ BİR KÜLTÜREL PEYZAJIN KORUNMASI İÇİN PRENSİPLER VE STRATEJİLERİ: GÜMÜŞHANE KROM VADİSİ

Türkfiliz, Miraç Ayça
Yüksek Lisans, Kültürel Mirası Koruma, Mimarlık
Tez Yöneticisi: Doç. Dr. Pınar Aykaç Leidholm

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30 Ocak 1923'te Lozan Barış Antlaşması VI.'da Zorunlu Nüfus Mübadelesi Sözleşmesi, Türk ve Yunan delegeleri tarafından imzalanmıştır. Protokol sonucunda 2 milyona yakın insan memleketini terk etmek zorunda kalmış ve Türkiye'de Rum halkın yaşadığı pek çok yerleşim yerini terk etmiştir. Her ne kadar bu yerleşim yerlerinin bir kısmı çok az sayıda bir Müslüman nüfus tarafından yeniden iskan edilmiş olsa da, hiçbir zaman tam olarak yerleşmemişler ve bazı alanları terk edilmiş durumda bırakılmışlardır. Gümüşhane'nin Yaşlıdere Köyü'ndeki Krom Vadisi, Karadeniz Bölgesi'nde mübadele nedeniyle nüfusunu kaybeden kültür peyzajlarından biridir. Mübadele sonrasi yaşlıdere Müslüman topluluklar yerleştiler; ancak nüfus azlığı ve dini farklılıklar nedeniyle pek çok ev, kamu binası ve maden boş kaldı ve yıkılma tehlikesiyle karşı karşıya kaldı. Çalışma Gümüşhane'deki Krom Vadisi'nin nüfusunu kaybetmiş bir kültürel peyzaj olarak ele almaktadır koruma ilke ve stratejilerinin geliştirilmesini amaçlamaktadır. Çalışmada ilk olarak literatür taraması, saha araştırması, köyde yaşayanlarla yapılan derinlemesine görüşmeler
yapılmış ve alandan göcen Kromlular tarafından kurulmuş Kromni Pontos web bloğu arşivinden yararlanılarak köyun zaman içindeki değişiminin izi sürülmüştür. Ardından toplanan veri ve bilgiler analiz edilerek değerlendirilme yapılmıştır. Son aşamada bu değerlendirmelere dayanarak Krom Vadisi'nin değer, sorun ve potansiyelleri belirlenmiştir. Ardından nüfusu azalmış bir kültürel peyzaj olan Krom Vadisi'nin korunmasına yönelik ilke ve stratejiler önerilmiştir.

Anahtar Kelimeler: Nüfusunu kaybetme, kültürel peyzaj, Krom Vadisi, Nüfus Mübadelesi, Koruma
To my grandmother Yaşare Someran and her neighbors who never returned.
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CHAPTER 1

INTRODUCTION

The mutualistic relationship between humans and nature creates settlements and develops societies. This time dependent interaction forms, changes, or transforms cultural, social, economic, and physical, like architectural, characteristics of the place.\(^1\) Moreover, the piece of site, which makes readable traces of that symbiotic relationship and the lives passed through the site, is described as the “cultural landscape.”\(^2\)

Cultural landscapes are places formed by the time-based interaction of nature, built environment and human factors. However, it is possible for the settlement to lose one of these elements, for example its human element, that is, its population. As a result, the balance in the landscape is disrupted, triggering the emergence of problems. In this case, it is necessary to develop conservation approaches for the landscape, as it will negatively affect the existence of the area. Moreover, they requires a meticulous conservation process due to their intricate structure. Therefore, in order to protect such heritage sites, it is necessary to understand and analyze each of these intertwined elements separately and together. Then, their values, problems, and potentials must be identified and a conservation proposal must be developed to conserve each of the mentioned three elements, nature, built-environment, and

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\(^1\) Council of Europe, “European Landscape Convention,” European Treaty Series No.176 (Florence, Italy, 2000).

human, and their unity with each other. In this sense, the situations mentioned will be examined in more detail within the scope of this thesis.

1.1 Problem Definition

Today cultural landscapes have been witnessing depopulation. Depopulation is one of the most disastrous events with the potential to change the fate of a cultural landscape. Losing population means not only the abandonment of buildings, roads, facilities, etc. but also traditions, language, and lifestyle. Therefore, depopulation creates a risk for a cultural settlement to extinct characteristics of the place. In the light of Koray Güler’s dissertation, it is understood that there are several reasons like nature-induced disasters, human-induced disasters, and social & economic reasons behind it. Also, master’s thesis of Atamtürk in terms of methodology to discuss conservation strategies for a depopulated historic rural landscape and Aydemir with the methodology she used to visualize values of a depopulated cultural landscape were utilized. In addition, Abay’s master’s thesis examining Santa, neighbor settlement of the Krom Valley was utilized to understand the context of the Valley better. Moreover, the master’s thesis of Diker used to get an idea on rural heritage places. No matter what the causes are, the lack of population opens a way to weaken the relationship between humans and nature as well as human and built-up environments. Eventually, this fact threatens, changes, and transforms both

4 Berna Atamtürk, “Adapting to Abandonment: Sustainability of Depopulated Historic Rural Landscapes, the Case of Nallihdere” (Master’s thesis, Middle East Technical University, 2022).
the heritage place with physical remnants and the people including the current and immigrant inhabitants.

In this sense, the heritage places that witnessed the 1923 Turkish-Greek Population Exchange can be considered significant examples for the understanding of the depopulated cultural landscapes. Because today, the link among these two characteristics has faded, and after 100 years, new communities have had new associations with the physical environment and created new memories as well as a new lifestyle. Therefore, not considering the bond between human, nature and built environment in cultural landscapes threatens the process of conservation of values, meanings, and associations of both previous and current communities.

In Turkey, and particularly in the Eastern Black Sea Region, there are many churches, monasteries, and even villages from the *Rums* (Anatolian Greeks) that have become deserted and abandoned after the 1923 evacuation. In this sense, the traces of *Rums* have faded away in these heritage places along with their physical ruination. There are also relatively fortunate settlements, which continue their lives with the new Muslim inhabitants. As a result, while footprints of *Rums* in these heritage places have been lost, new communities have started to create their own lifestyles by appropriating the remnants of the previous inhabitants. Considering, that the formation, transformation, continuation, and interruption of life in these cultural landscapes are significant for understanding and conserving heritage places exposed to population exchange since these places cannot be separated from both their past and present settlers.

When the current literature is evaluated, studies on the heritage places exposed to the population exchange in Turkey concentrate mainly on the Aegean Region.8

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However, there are many settlements in the Eastern Black Sea Region where *Rum* population was dense. Moreover, it is still possible to see the remnants of the culture of the *Rum* communities in the daily life of the current inhabitants. Therefore, heritage places associated with the population exchange in the Eastern Black Sea Region are relatively a less studied subject and need recognition through further research.

The Krom Valley (Kromni/Κρώμνη) in Yağlıdere Village of Gümüşhane, in the Eastern Black Sea Region, is one of these cultural landscapes that witnessed the 1923 population exchange. The valley, today, is located 30 km north of the city center and 100 km south of Trabzon. Özkan claims that it was a miner’s settlement with a population of 2357 people in 1867, around 900 households, spread in 14 neighborhoods with around 40 churches, chapels, and monasteries.9 The Mukhtar of Yağlıdere Village Gürbüz Demir mentions that after the population exchange, 8 Muslim families coming from Yomra, Trabzon, settled in the valley; however, due to religious differences and a lack of population, churches, monasteries, houses, schools, other public buildings, and mines became abandoned and in ruinous condition.10 According to data belonging to Gümüşhane Directorate of Culture and Tourism, today, the Krom Valley is a third-degree archaeological site with remnants

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10 Gürbüz Demir, interview, February 1, 2022.
from the Roman, Ottoman, and Republican periods and it survives with very few villagers remaining, and 15 registered abandoned churches.11

Figure 1.1 Location of the Krom Valley, by author 2023

Figure 1.2 Map showing border of the Krom Ancient City third-degree archaeological site (Map by Gümüşhane Directorate of Culture and Tourism, rearranged by the author, 2022.)

There are not many studies on the Krom Valley. The only source focusing on the Krom Valley is the Ph.D. thesis of Güler Erüz.\textsuperscript{12} She makes a detailed analysis of the current settlement, its architecture, and the economy, and thus her thesis is significant for understanding and evaluating the physical condition of the Krom Valley at present. However, her focus is not on the transformation of the place over time, and she does not propose conservation strategies and principles for the Krom Valley, as a depopulated cultural landscape that witnessed population exchange. Therefore, there is still a need for studies on the conservation of the cultural landscape of the Krom Valley.

Conservation solutions for the cultural landscapes exposed to the population exchange mostly focus on the built environment. As a result of this situation, physical characteristics continue to be kept alive partially. Moreover, the spirit of these sites fades away day by day since the essence of a place includes not only the built environment but also nature and human elements. At that point, the need for a holistic approach to assess periods, which are before 1923, after 1923, and current time of these heritage places like the Krom Valley to understand the transformation process of the site in terms of physical, natural, and living environment is essential. In fact, conservation principles and strategies to conserve the cultural landscapes of the population exchange should be based on this holistic assessment. In this sense, values, and problems of both the place including human, nature, and built environment should be examined and integrated into the conservation process.

\textsuperscript{12} Erüz Güler, “Gümüşhane Kurum Vadisi Maden Köyü Yerleşmeleri” (PhD diss., Karadeniz Teknik Üniversitesi, 2009).
1.2  **Aim & Scope**

The thesis aims to develop conservation principles and strategies for the Krom Valley in Yağlıdere Village by approaching the place as a depopulated cultural landscape. Based on this aim, the thesis tries to answer the following questions:

- What are the heritage values of depopulated cultural landscapes?
- What are the problems of depopulated cultural landscapes?
- How can a depopulated cultural landscape be conserved by taking into account its values?
- What are the values of the Krom Valley as a depopulated cultural heritage site?
- How can the Krom Valley be conserved by considering its values?

1.3  **Methodology & Structure**

In order to achieve the aim of the thesis, the study was based on three main parts, which are a literature review, an archival survey, and a site survey which consists of two stages that area physical survey and a social survey.

First, literature review traces the term “depopulated cultural landscape”, and “Krom Valley”. In this phase in order to develop the theoretical background to create a stronger base for the conservation solutions, international charters, policy documents, conservation guidelines of ICOMOS, UNESCO, and Council of Europe were evaluated as well as current books, theses, dissertations, and articles on that issue. During the literature review on the Krom Valley and the population exchange, information sources such as the oral, visual, and written archives of emigrated Kromniots via web blog Kromni Pontos were utilized.

Second, the archival survey was headed. This step was conducted to get an accurate idea for how life has changed in the Krom Valley before and after the Population Exchange. Also, this stage was utilized for understanding the current situation of the
place in terms of the life of the current inhabitants. Moreover, the archival survey provides information for the approach of the Culture and Tourism Directorate through the site via collecting the data on conservation decisions of the Trabzon Regional Conservation Council. Gümüşhane Special Provincial Administrations archive was also used to get cadastral and master plans of the Krom Valley. Therefore, documents from the Gümüşhane Special Provincial Administration, Directorate of Culture & Tourism, Regional Conservation Council of Trabzon, General Directorate of Mapping, and the web blog of the Kromniots, Kromni Pontos, were investigated.

The site survey was done in two parts: the analysis of the physical and natural environments and the collection of information about current life in the Krom Valley with in-depth interviews. Analysis of the physical and natural environment was done on a regional scale. In this part, ArcGIS was used to analyze the depopulated settlement to understand the physical change of the Krom Valley and its current condition. This analysis used aerial photos, current maps, historical maps, and cadastral maps taken from related institutions. In order to analyze the physical environment, visual observation was done, necessary information about buildings, such as structural system, material, condition, construction date, and function, were denoted, and photos were taken. While both the interior and exterior photographs of the buildings that could be entered were taken, those that could not be entered could only be photographed from the outside. In addition, for registered buildings that still exist, photos show their interior and exterior details. Visual observations by taking photos and notes were done to understand the natural environment, and significant natural places, like mine entrances, hills, and pools, for the current inhabitants were pointed on a regional map.

In addition, during the field trip, it was understood that there are differences in construction, agricultural production, and livestock activities between the neighborhoods. For this reason, considering the time and subject constraints of a master's thesis, one neighborhood was selected as case area according to its most prominent features and analyzes were continued on this in order to better reflect this differentiation in the area and to reveal a holistic conservation approach. The neighborhood is Samananton (Bulutyayla), and it is the settlement where the construction is intense, where the pre-population exchange (Ottoman Period) and post-population exchange (Republican Period) buildings are together.

Since evaluating Samananton (Bulutyayla) alone would be insufficient to understand the structure of the Valley and produce a conservation approach, the Valley was also evaluated within the context of the settlement network, Krom Valley archaeological site, and territorial context.

For the analysis of the social aspects, such as traditions, memories, and lifestyle, in-depth interviews were done with current inhabitants (see appendix A and B for the survey sheets). The first target group for that is the elders, people after middle age, of the village living in the village at present. Moreover, the questions of the survey were divided into two groups as questions for the place and for the memories. In addition to in-depth interviews, visual and oral archives of the Kromni Pontos web blog were used to understand the life of the Krom Valley before the population exchange.

In light of this research, the change in physical and social environment of the Krom Valley, as well as its significance, values, problems, and potentials were assessed. This assessment conducted in three scales as territorial context, settlement network, and intra-settlement/Samananton (Bulutyayla). Moreover, during the assessment process, values, problems, and potentials were evaluated in terms of nature, built-environment, and human factors. After the assessment part, principles and strategies for the conservation of the Krom Valley were developed. Also, all strategies were
discussed in terms of pros and cons of them. Moreover, following the discussion phase, a combined strategy was developed to conserve the Krom Valley with its values as a depopulated cultural landscape.

Figure 1. 3 Krom Valley in territorial scale (Photograph by Google Maps, rearranged by author, 2022.)
Figure 1. 4 Krom Valley third-degree archaeological site as settlement scale (Map by author, 2023.)

Figure 1. 5 Krom Valley in intra-settlement (Samananton, Bulutyayla) scale (Map by author, 2023.)
Figure 1. 6 Methodological Framework of the thesis (Chart by author, 2023.)
CHAPTER 2

APPROACHES FOR THE CONSERVATION OF DEPOPULATED CULTURAL LANDSCAPES: A THEORETICAL FRAMEWORK

In the years when the concept of conservation first emerged, only an understanding of conservation in terms of artifacts was mentioned, but over time, this understanding has developed, and the field of conservation has expanded. The coverage area, which has expanded from a single building to a context, from a context to a neighborhood, from a neighborhood to a territory, has also gone beyond the urban focus and started to focus on rural areas. This expansion is not limited to an extension only on the physical scale. In this sense, while at first only architectural works were considered important, over time the natural environment began to be taken into consideration and began to be examined within the framework of cultural heritage. In later periods, another element that has a direct relationship with the concept of cultural heritage, human, was added to these two focuses. This gave rise to the concept of cultural landscape.\textsuperscript{14}

It is seen that the results of the actions of the three main elements of the cultural landscape area, separately or in relation to each other, have an impact on the fate of the area. It has been understood that with the relationship of these three, settlement can begin in the area, and a culture can be created here, or the area can be abandoned due to a malfunction in one of them. However, it has been understood that the cultural heritage value of the area will not be destroyed due to abandonment or decrease in population and can be protected by various measures.

At this stage of the thesis, data collected from international and national written sources was compiled in order to define the cultural landscape from a theoretical perspective. Then, by examining international and national examples, the approaches and projects proposed for the protection of cultural landscape areas that have lost their population were examined, explained, and evaluated.

### 2.1 Cultural Landscapes as Heritage Places

In this part of the thesis, the concept of cultural landscape is discussed together with the development process within conservation theory. Thus, it was aimed to understand the focal points and components of this concept and to understand its significance in terms of cultural heritage and conservation.

The term **landscape** is associated with the huge surface parts of the earth, and sometimes it is described as a pastoral scene. It is first mentioned in the World Heritage Convention, as the space holding together groups of buildings with universal value due to their homogenous architectural characteristics. ¹⁵ ICOMOS

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claimed that landscape has an equivalent meaning to a historic garden witnessed memorable acts.  

Today, the meaning of the landscape has evolved by bonding it together with culture as a reflection of the development in the cultural heritage conservation theory. The Council of Europe defines landscape as an earth piece that is perceivable by each person with its characteristics that emerged from the mutual relationship between humans and nature. Depending on this, a landscape has been formed by social, economic, ecological, agricultural, touristic, and planning activities in time. The document also depicts landscapes as holder of shared cultural and natural heritage, as the identity of the place and the society existed there.

ICOMOS describes the landscape as one of the tangible components which is a building block of historic towns. In addition, the document equates the terms of landscape and context.

Based on the CE’s definition, UNESCO inserts the cultural term into the landscape notion by referring to the observable transformation and formation process which is a result of the interaction of human and natural settings. In accordance with this description, a cultural landscape gives one an opportunity to trace the time passed over the area; to be clearer, these land pieces have proof of how life has changed and created cultural, social, and economic characteristics from the past to the present.

Mounir Bouchenaki claims that there is a symbiotic relationship between the tangible and intangible aspects of cultural heritage. According to him, intangible

16 ICOMOS, “Historic Gardens (The Florence Charter)” (Florence, Italy, 1982).
17 Council of Europe, “European Landscape Convention.”
18 Council of Europe.
19 ICOMOS, “The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas.”
20 ICCROM et al., Preparing World Heritage Nominations.
21 Bouchenaki, “The Interdependency of the Tangible and Intangible Cultural Heritage.”
heritage is the origin of creativity, diversity, and identity in terms of culture. In fact, he defends that intangible values linked with cultural practices create cultural landscapes as heritage places. This complex link between the tangibles and intangibles of the site also is defined as the spirit of the place by ICOMOS.22

According to the Council of Europe, the other output of the time-dependent interaction between the place and the society lived there was defined as cultural heritage which creates identity, authenticity, and continuity.23 Similar to tangible values, there are implementations, utterances, representations, knowledge, and experiences that generate the intangible cultural heritage through the continuous transmission of them from generation to generation. That is also called living heritage due to its dynamic relationship with time and place.24

English Heritage (the current name of the commission is Historic England now) explains the meaning of the word place as a part of the earth that belonged to the historical context, independent from concerns on its scale, which has a unique characteristic to attract humanity.25

It is difficult to differentiate landscape from place terminologically. However, the comparison between the Council of Europe and Historic England draws that action, formation, and transformation facts cause variation in these definitions. On the other hand, Jonathan Last mentions that both of the terms are so complex than it seems since they cover much more cultural and scientific inputs from philosophy, archaeology, anthropology, ecology, geography, and other social sciences.26

22 ICOMOS, “Québec Declaration on the Preservation of the Spirit of Place.”
23 Council of Europe, “Convention on the Value of Cultural Heritage for Society (Faro Convention).”
Therefore, he finds it hard to determine the difference between landscape and place due to the limitedness of the current literature.

Inferring from all these readings, it has been understood that the concept of place has a more general scope and usage, while the concept of landscape is used more specifically to a certain place. Based on this inference, it has been understood that the Krom Valley is not just any place, considering that it exists and continues to exist with a cultural accumulation as a result of the intertwined actions of nature, built environment, and human elements, and that it would be more accurate to define it as a cultural landscape with its unique values.

2.2 Reasons and Effects of Depopulation in Cultural Landscapes

Today, most cultural landscapes, also the rural ones, face depopulation. Even though these settlements provide inhabitants with many benefits such as clean air, organic food, healthy lifestyle, and less living costs, people prefer moving to urban areas to reach better social, cultural, educational, and medical facilities and to get satisfying infrastructure systems for transportation, sewage system, energy, and the Internet. As well as social reasons, natural causes like fire, landslides, climate change, political causes like wars and diaspora treaties, economic causes such as unemployment due to the depletion of mines, and many other reasons can trigger depopulation.

According to the 2023 data of Eurostat, approximately 9/10 of rural areas in the European Union (including 355/406 regions with data) experienced negative change rates in population from 2015 to 2020. That is because of the working will and social activity needs of the youngsters living in these regions. On the other hand, because
of migration, the ratio of old inhabitants increased.\textsuperscript{27} In addition, the information gathered from the World Bank database proves that the rural population ratio to the total population has dramatically dropped between 1960-2022. In Turkey, this rate has fallen from 68\% to 23\%; in the world, it has decreased to 48\% from 66\%.\textsuperscript{28}

The reasons behind the decrease in the number of inhabitants living in cultural landscapes have been explained by different phenomena. Depending on the literature review and examples from the world, the causes behind depopulation were classified under three titles which are nature-induced disasters, human-induced disasters, and social and economic reasons.

\subsection{2.2.1 Nature-Induced Disasters}

Nature provides beings with water resources, mineral deposits, or fertile agricultural lands, which encourage people to settle there. And from the beginning of the settlement, nature has a say over the fate of this habitat. However, in addition to its generosity and hospitality, sometimes natural disasters, like earthquakes, fires, landslides, floods, etc., completely change the fate of the settlements and cause depopulation.

Güler underlines that natural disasters can be the direct actor behind abandonment by suddenly devastating the habitation. Also, there is another factor, an indirect one, for population loss, which means a threat to a settlement due to a disaster that happened nearby.\textsuperscript{29}

\begin{footnotesize}
\begin{itemize}
  \item \textsuperscript{28} “Rural Population (% of Total Population),” World Bank Open Data, 2022, https://data.worldbank.org/indicator/SP.RUR.TOTL.ZS.
  \item \textsuperscript{29} Güler, “Türkiye’dede Nüfusunu Yitiren Kırslal Yerleşimlerin Korunması İçin Bir Yöntem Önerisi: Ödemiş-Lübbey Köyü Örneği.”
\end{itemize}
\end{footnotesize}
Earthquakes

The huge tremors that occur during earthquakes can cause destruction in buildings, as well as cause greater damage by causing the ground on which a settlement rests to slide completely. Because of the devastating effect of earthquakes, there are settlements in the world that have lost their population.

For example, Pentedattilo (see Figure 2. 1), a multilayered town built on cliffs in Southern Italy, became a ghost town after the great earthquake of the 1960s. Until the 1960s, Pentedattilo had already been exposed to depopulation due to the fact that this settlement hosted the Alberti Massacre, a bloody event that frightened people and triggered their migration for political reasons, and due to the numerous tremors. As a result of them, the population loss became inevitable. Today, it is tried to increase the tourism potential with the film festival and cafe shops under the project named Calabria: The Other Italy.

Figure 2. 1 Pentedattilo Village was abandoned due to the earthquake

Landslides

According to the U.S. Geological Survey, landslides can be defined as the mass drift of soil or rock pieces that occurs due to gravity, precipitation, any seismic activity,

volcanic events, or a human-induced trigger. Due to this mass movement, settlements, buildings, or people may be damaged either by being trapped under the flowing mass or by being dragged. As a result, migration begins where the event occurs. Today, many examples of this situation are observed on a global scale.

Craco Basilicata (see Figure 2.2), Italy, is a settlement that stands out with its history dating back to the Mycenaean and Norman periods. A landslide occurred in 1991. The village was completely emptied because the danger of landslides could not be avoided. In 2010, it entered the World Monuments Watch list and conservation activities started.

![Figure 2.2 Craco Basilicata was depopulated after the landslide](https://www.e-borghi.com/en/village/Matera/554/craca)

**Fires**

Fires, which can be of natural origin such as lightning, or of human origin, can cause mass migration in the area and, as a result, population loss when they reach a regional size. As an example, Centralia (see Figure 2.3) was founded as a coal mining town

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in the Pennsylvania region, USA. In 1962, a fire lit to burn garbage started a fire disaster that would engulf the entire city. Since the city was built on coal deposits, it has burned to the present day. Due to the increase in temperature in the region and the rising toxic gases, the settlement has lost its population.35

Figure 2. 3 Centralia was abandoned because of the huge uncontrollable fire disaster36

Climate Change

Although global warming, climate crisis, or in other words climate change, which affects the whole world today, does not directly trigger a mass migration, it indirectly creates dangers for residential areas due to reasons such as rising water levels, drought, and fires, and leads to the abandonment of these areas.

An example of this situation is Holland Island (see Figure 2. 4), a village on the edge of the Chesapeake Bay in Maryland, USA, which was once a fishing village. In 1914, this village began to be severely affected by the tides and submerged. In 1922, the

village moved to another center and lost its population completely. Today, its traces are barely visible.\textsuperscript{37}

![Figure 2. 4 Holland Island drowned in the raised ocean\textsuperscript{38}](image)

### 2.2.2 Human-Induced Disasters

Like nature activities, the behavior of people also has a great influence on the fate of settlements. Intra-border and extraterritorial armed conflicts increase security concerns in the settlements and trigger the migration of the population. In addition, even if there is no specific security concern, forced migration and population loss may occur due to political agreements made.

In addition, with the development of technology, humanity began to dominate nature more and triggered different destruction. An example of this is the construction of huge power plants. These structures, which seemed beneficial at first, caused disasters in time and caused the population to flee the region.

**Floods**


Flood is primarily understood as a disaster, which means overflow due to natural causes such as rainfall. However, depending on the results of developing and changing technology, floods may now be human-caused. The main factor where this situation is observed is hydroelectric power plants. The plants, which produce energy by making use of large water bodies and their movements, also mean that a dam is built in front of the water body and some settlements are buried under the water.

The village of Curon (see Figure 2. 5) is located in the North of Italy, in an area covered with mountains and forests. This village, once inhabited by hundreds of people and consisting of 160 households, was completely flooded in 1950 with the creation of an artificial lake for the hydroelectric power plant and lost its population.39

![Figure 2. 5 Curon Village flooded due to hydroelectric central](https://news.yahoo.com/lost-italian-village-just-emerged-161100715.html)

**Wars**

Wars are one of the most effective political events in determining the fate of a settlement. Wars can cause the population to decrease or even disappear, either directly, through atrocities, or indirectly, through agreements such as population


exchange. Wars caused by population exchange are generally those fought not internally but with foreign countries, and it is possible to see examples of these on every continent of the world. World War II was undoubtedly one of the most devastating wars in history, both sociologically and physically. So much so that it profoundly affected the architectural and demographic characteristics of Europe.

It is possible to see the results of the human and cultural atrocity brought about by the Second World War in Oradour-sur-Glane (see Figure 2.6) today. This settlement was a rural settlement in France. With the Nazi attack in 1944, the entire town was destroyed, and the inhabitants lost their lives. Today the village is preserved in ruins.41

![Oradour-sur-Glane abandoned during the World War II](image)

**Figure 2.6 Oradour-sur-Glane abandoned during the World War II**

**Civil War**

As mentioned in the previous subheading, wars have negative effects on both the built environment and people. Although wars with foreign countries are bloodier and

more large-scale, civil wars also have the potential to completely change the demographic structure and built environment of settlements.

One of the appropriate examples of this situation is Belchite (see Figure 2.7), that was a walled town in the Zaragoza region of Spain. As a result of the civil war in 1937, the campus suffered great damage and lost its population.43

Figure 2.7 Belchite become a ghost town after the civil war44

**Nuclear Plant Explosion**

The ever-increasing search for energy and new energy sources in the world has led humanity to the discovery of nuclear energy. As a result, nuclear power plants, which did not seem harmful to nature at first, began to be established. However, humanity's wrong moves have caused huge explosions in these plants. As a result, cities were destroyed, and people faced to death on a mass scale over time.

A few decades ago, such a disaster occurred in Ukraine. Chernobyl and Pripyat, two neighboring cities serving these plants, were most affected by this. The city of Chernobyl, located in northern Ukraine, was damaged due to the explosion of the nuclear power plant installed in the city in 1986. Due to the high radiation level in

the city, it lost its population. Pripyat (see Figure 2.8) was established in 1970 for the employees of the Chernobyl Nuclear Power Plant to live. Like Chernobyl city, after the explosion in 1986, this district was completely evacuated.45

![Figure 2.8. Abandoned Pripyat (left), A school in Pripyat (right)](image)

2.2.3 Social & Economic Reasons

In the modern era, access to information has become easier, and as a result, technological advances have gained momentum. Along with these developments, human needs have also evolved, and changes have begun in the economic, social, educational, and cultural fields.

Due to the importance of education and cultural needs for people, parents have started to leave their homes for their children to receive education in good schools. In addition, the difficulty of public access to the central or more developed settlements has triggered migration. In addition, infrastructure problems of

47 The Long Shadow of Chernobyl, “The Abandoned City of Pripyat.”
unplanned settlements, such as electricity, gas, water, and health, caused a decrease in the population.

Danson and de Souza point out the causes as being away from big provinces and industrial areas and disturbance due to mass tourism.\textsuperscript{48} In addition to these, the desire of people to achieve economic prosperity has accelerated the migration to industry and production areas. In addition, in the settlements whose economy is already based on resources such as mining and forestry, the population has decreased due to the depletion of resources. In addition to them, there is a connection between the loss of the population and agricultural production. Danson and de Souza depicts that the causes of the loss of population as poor fertility levels of soil relating to the location on stepped and rocky landforms.\textsuperscript{49}

**Infrastructure Problems**

People have basic needs such as shelter, nutrition, security, healthy living, and education. In addition to these, less well-known communication, access to water supply, sewerage and transportation are also included in the basic needs. Providing all these for a living unit is possible with infrastructure services. And any disruption in these services may result in people leaving their settlements in this situation, as it would harm their fundamental right to life.

For example, after the transition to mobile education in Turkey, many families had to leave their villages because they could not access direct education services due to the closure of village schools. Likewise, due to the closure of rural health centers, both the elderly population and families with children had to leave their villages because they could access this service more easily in urban centers.

\textsuperscript{48} Mike Danson and Peter De Souza, eds., *Regional Development in Northern Europe*, vol. 1 (Routledge, 2018).

\textsuperscript{49} Mike Danson and Peter De Souza, “Regional Development in Northern Europe,” n.d.
An international example of depopulation due to the deficiency of education institutions is in eastern Shanghai, China. This village called Houtouwan (see Figure 2. 9) was once home to some 2000 fishermen. However, in the 1990s, the villagers left the village completely because they had difficulties accessing education and food. The village is now a ghost town covered with vegetation.  

![Houtouwan Village](image)

Figure 2. 9 Houtown Village

Another example of migration triggered by infrastructure problems is Taos Pueblo. The settlement Taos Pueblo (see Figure 2. 10), in Mexico, was discovered by American artists, and new settlements began to be built around the village. Due to the increase in new buildings in the 1970s, the local people left the village completely, with the emergence of infrastructure problems such as electricity and water in the settlement.  


Unemployment/Closure of Mines

From past to present, when establishing a settlement, people have primarily preferred locations close to the water source, and secondarily, they have taken into account the proximity to areas where they can provide raw materials, such as production sources close to the settlement, such as mines and forests. Although, at first, these resources were used only to meet the needs of the community living there, over time, they became a source of economic gain. However, when these resources were depleted over the years, migrations began out of the area in search of new resources, and these settlements were abandoned. Many examples can be observed today.

The state of California in the United States, which hosts settlements with this type of fate, is rich in coal mine deposits. As proof of this, many mining towns can be seen in the region. However, due to the decrease in coal ore, some settlements such as Bodie, Cerro Gordo, Keasarge, Kolmanskop (see Figure 2. 11), and Bend City have completely lost their population and turned into ghost towns.54

Similar to the American examples, Hashima Island (see Figure 2. 12) on the Nagasaki Island of Japan was completely abandoned due to the exhaustion of coal ore. In addition to them, Kennecott in the State of Alaska is a former mining settlement that has completely lost its population.57
2.3 Conservation Approaches to Depopulated Cultural Landscapes

In this section of the thesis, policy documents from around the world and from Turkey for the conservation of cultural landscape areas that have lost their population were examined. In addition, implemented projects and approaches to protect these areas were also reviewed. While all these were examined, suggestions, principles, strategies, methodology, responsible bodies, values, and focus points were examined in detail.

2.3.1 International Approaches, Principles, and Legislative Framework for the Conservation of Cultural Landscapes

For the purpose of the thesis, international legal policy documents for the protection of cultural heritage sites that have lost their population were examined, and the approach they suggested was written in a detailed summary.

Constitution Concerning the Protection of the World Cultural and Natural Heritage: The World Heritage Convention59 happened in Paris, in 1972 with contributions of NGOs and IGOs such as the Rome Center, ICOMOS, and IUCN. The aim of this meeting was to decide on policies to protect the cultural and natural heritage of the world. The convention widens the scale of the conservation from monument scale to site scale. Moreover, it considers social, economic, anthropological, ethnological, aesthetic, and historical characteristics belonging to the site and their effects on there. Also, it represents science together with historical and artistic qualities to be preserved. In addition, the convention encourages technical and professional education to those included in the conservation process. Different from the previous documents, natural heritage sites were mentioned in

59 UNESCO, “Convention Concerning the Protection of the World Cultural and Natural Heritage.”
this paper first. Following the natural asset definition, the landscape term was used for the first time. The convention draws attention to a holistic or cooperative conservation approach with not only the scientific, artistic, and historical understanding but also the contribution of national and international experts, NGOs, IGOs, volunteers, and inhabitants.

The Florence Charter\(^6\) was adopted by ICOMOS as an extension of the Venice Charter. The charter counts a historic garden or a park or a landscape as the same as a monument in terms of its historic and artistic characteristics. It defends that a landscape should be evaluated and conserved together with movable and immovable assets such as buildings and decorative elements settling on it. According to the charter, identity, unity, and authenticity are the key features of the site to be protected, in fact, the best way to preserve them is continuous maintenance by following a long-dated schedule. Similar to the World Heritage Convention strategies, legal and administrative precautions must integrate financial, social, and scientific measures and experts from the necessary fields of work.

ICOMOS\(^6\), in 1982 published Tlaxcala Declaration which presents principles to revitalize small settlements by considering and conserving their cultures, traditions, and identities. The declaration claims that there is a strong bond between the well-being of the inhabitants and respect for their intangible values. Therefore, the document suggests the usage of the media by responsible bodies to uplift humiliated values of the place due to globalization. Since these values create the spirit of the place. Different than the other charters mentioned before, this declaration points to the depopulation threat for the small towns, and the long-term results of the migration from rural to urban. Likely to former proposals, this one also encourages

\(^6\) ICOMOS, “Historic Gardens (The Florence Charter).”
\(^6\) ICOMOS, “Tlaxcala Declaration on the Revitalization of Small Settlements” (The third Inter-American Symposium on the Conservation of the Building heritage, Trinidad, Tlaxcala, Mexico, Tlaxcala, Mexico, 1982).
a holistic approach consisting of national and international legislative solutions that consider vernacular quality, history, anthropology, economy, and architecture of the settlement.

ICOMOS and ICAHM\textsuperscript{62} introduced the Charter for the Protection and Management of Archaeological Heritage. The document defines archaeological heritage as a resource to understand the origin of humanity and its socio-cultural stems. Moreover, according to the charter abandoned structures account to be archaeological assets. Since archaeological remains which are highly sensitive and fragile are primary knowledge sources, multidisciplinary and international professional academic groups should carry on the conservation process by doing scientific survey studies. It also opens the way for the foundation of postgraduate conservation programs.

Guidelines on Education and Training in the Conservation of Monuments, Ensembles, and Sites\textsuperscript{63} were adopted by the ICOMOS meeting in Colombo. The document focuses on the necessity of professional instruction to raise conservation specialists and to sustain traditional crafts. Moreover, the charter explains how the appropriate education should be by detailed pointing to levels, target groups, funding, and institutional needs. The guideline depicts a holistic approach by integrating cultural values as well as modern socio-economic aspects like tourism development with preservation principles.

CIAV\textsuperscript{64} published the Charter on the Built Vernacular Heritage in 1999. The document emphasizes the potential of vernacular structures to express cultural and technical evaluation of the societies settled on a specific landscape. Local

\textsuperscript{62} ICOMOS, “Charter for the Protection and Management of the Archaeological Heritage” (Lausanne, 1990).
\textsuperscript{64} CIAV, “Charter on the Built Vernacular Heritage” (Mexico, 1999).
architectural systems are also depicted as a basis for the diversity in world culture. The aim of this charter is to protect vernacular heritage, with both its tangible and intangible values, against the extinction of the construction tradition due to the architectural homogeneity effect of globalization. The guideline also encourages the integration of the community into the conservation process. In order to provide this integration, contemporary needs which are physical or cultural should be understood well, and existing vernacular structures should be adapted through their necessities. Moreover, there should be training programs to increase public awareness as well as improve the knowledge of the inhabitants on the conservation of their own values.

The International Cultural Tourism Charter\(^65\) claims that there is a dynamic relationship between cultural heritage and tourism. Moreover, a convenient tourism plan provides benefits to cultural landscapes and the people living there. For instance, cultural exchange between the visitors and the inhabitants develops the local community’s socio-economic opportunities at the same time as increasing public awareness.

The Council of Europe\(^66\) adopted European Landscape Convention in 2000. In light of this document, definitions following the “landscape” term were published. And this convention depicts the correlation between landscape, action, and transformation. It is the first time that principles safeguarding landscapes as a heritage place with social, economic, touristic, environmental, ecological, scientific, legal, and administrative aspects. Therefore, an integrated conservation approach is suggested to the protection of a heritage place is suggested. And in general, it is obvious that this policy document has the quality to be a conservation law on the


\(^66\) Council of Europe, “European Landscape Convention.”
preservation of landscapes with **detailed guidelines** on each issue like conservation, awareness, management, education and training, monitoring, and awarding.

In 2003, UNESCO\(^67\) defined **intangible cultural heritage** for the first time, in fact, the convention introduced the notion **urgent safeguarding list** and a **representative list of the intangible cultural heritage of humanity**.

The Council of Europe\(^68\) published the **Faro Convention** to safeguard cultural heritage by keeping the **values of humanity** at the core to provide an increase in sustainability and quality of life in society. Therefore, understanding the cultural lifestyle is the key point of cultural heritage conservation works. It is substantial that this convention supports that cultural heritage can belong to different groups at the same time in the name of **common heritage** as well as that heritage can belong to only one society. The red line here is **respect** for **human rights** while representing a cultural heritage.

ICOMOS\(^69\) adopted **Xi’an Declaration** which represents five main principles to conserve settings like heritage structures, sites, and areas. Five principles were listed:

1. Accepting how important the existence of settings is for monuments and cultural places
2. Understanding, documenting, and evaluating the settings in different states
3. Creating conservation and management guidelines for the settings
4. Observation and control of the changes with influences on settings
5. Increasing cooperation and awareness for the conservation process by integrating local, multidisciplinary, and international communities

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\(^{68}\) Council of Europe, “Convention on the Value of Cultural Heritage for Society (Faro Convention).”

\(^{69}\) ICOMOS, “Xi’an Declaration on the Conservation of Setting of Heritage Structures, Sites and Areas” (Xi’an, China, 2005).
The Charter on Cultural Routes introduced by ICOMOS\textsuperscript{70} widens the conservation scale from landscape and settings close to it to territorial scale. Moreover, it recommends evaluating cultural heritage values as a source for sustainable improvement both in society and the economy. The main element of this approach is providing communication through the transportation web between the heritage places. Therefore, the charter encourages integrated and multi-disciplined work including human factors such as tourists and locals.

According to the Valletta Principles adopted by ICOMOS\textsuperscript{71}, the landscape is the keystone of the historic towns as a tangible value. Therefore, the document approaches landscapes with the same conservation strategies as other historic regions. Principles include the time factor in the heading of the changes. It is significant to understand cultural heritage places with their dynamic structures. This comprehensive document indicates situations from microscale to macroscale; for instance, from monument-based understanding to traffic issues, and urban planning processes. It makes clear how suitable conservation and management plans should be.

The ICOMOS and UNESCO adopted the Florence Declaration\textsuperscript{72} in 2014. This document demonstrates a holistic approach by defining the significance of shared heritage, human factors, intangible and tangible characteristics of a place, sustainability, social aspects, and cooperation in the conservation of cultural landscapes.

\textsuperscript{70} ICOMOS, “The ICOMOS Charter on Cultural Routes” (Quebec, Canada, 2008).
\textsuperscript{71} ICOMOS, “The Valletta Principles for the Safeguarding and Management of Historic Cities, Towns and Urban Areas.”
ICOMOS\textsuperscript{73} represented **Principles Concerning Rural Landscapes as Heritage** in 2017. With this doctrinal text, rural landscapes were described as sustained kinds of **cultural landscapes** that are an essential part of heritage. The significance of these places was emphasized by their contribution to the economy, society, culture, and ecology. The document explains **threats** to the cultural landscapes in terms of **population and culture, structure, and environment**. Moreover, it recommends **detailed protection ways** from documentation to the project production and management steps.

In the report named **Interpretation of Sites of Memory**, the International Coalition of Sites of Conscience\textsuperscript{74} widens the scope of sites of memory from symbols, religious buildings, monuments, and rituals to **commemorative occurrences** with difficult issues like natural disasters, war zones, epidemics, and human right violence. In addition, the document on how to create **a good practice to interpret and present** the heritage site considering the detailed research, documentation, management, and application processes.

When a general evaluation is made, it is important to develop a holistic approach when developing a conservation approach to cultural landscapes that have lost their population. In other words, when approaching the landscape, one should not be limited only to the architectural and physical aspects of the area, but also the nature and human elements and their relationship with each other should be taken into consideration.

\footnote{ICOMOS, “Principles Concerning Rural Landscapes as Heritage” (New Delhi, India, 2017).}

\footnote{International Coalition of Sites of Conscience, “Interpretation of Sites of Memory” (World Heritage Centre, 2018), https://whc.unesco.org/document/165700.}
2.3.2 International Examples

For the aim of this thesis, a couple of international conservation projects for depopulated cultural landscapes are investigated. In addition, when selecting projects, care was taken to ensure that they were aimed at areas of cultural landscapes with reduced population or completely abandoned that combine nature, built environment, and human factors.

Then they are grouped according to their approach as repopulation, tourism, and policy making similar to classification of Koray Güler. While these three conservation approaches were discussed, responsible bodies, scale, and the cause of depopulation were also examined and added to the classification.

2.3.2.1 Repopulation

With the repopulation approach, it is aimed to revitalize and thus protect cultural landscape areas that have lost their population through resettlement. Resettlement can be done in two different ways. The first of these is to motivate the locals who have migrated from the area and ensure their return. In order to encourage these people, it is necessary to first identify the depopulation problem and then solve it. The second approach is to place new people here who have no ties to the area. In order to encourage these people to settle in the area, various approaches such as encouraging artistic or agricultural production are developed to increase the attractiveness of the area. There are various examples of the repopulation approach.

One example of a depopulated cultural landscape reinhabited by its old inhabitants is Taos Pueblo, New Mexico. The history of this native American settlement dates

to the 13th to 14th centuries. Taos Pueblo has uniqueness and authenticity with the masterwork in adobe structures built for residential and religious (see Figure 2. 14) purposes. Coming to the beginning of the 20th century, modern construction materials like concrete, asphalt, and metal usage became common in Pueblo. And following this period, in 1970s the fame of this settlement rose, and as a result, well-known artistic people from United States of America also started to settle there by constructing their own housings. However, Taos Pueblo was not ready for this crowd in terms of the infrastructure system of water supply and electricity. Then, this caused locals of Taos Pueblo to leave their village to find a better place with appropriate infrastructure system. In 1992, Taos Pueblo was selected as a world heritage site considering its unique and authentic values like construction techniques, rituals, and handcrafts. Depending on this development, conservation principles to sustain the outstanding universal value of the place were proposed. According to these principles, it was decided that the local government would take an active role in the responsibility of protecting the area. First of all, conservation of the dwellings (see Figure 2. 16) was done by a scientific group, whose work depends on the data they collected from the site survey, documentation, and measurement phases. And they propose a local housing project responding to infrastructural needs. Later, a tourism plan was made considering the interest of the handicrafts and architectural works in the area. In order to protect the locals in the region from visitors, visitors could either not enter their sacred areas and certain areas at all or only for a certain period of time. In addition, infrastructure problems in the area were resolved within the scope of the conservation plan. As a result of these preservation moves, the natives who migrated from the area began to return to their homes and resettle.

77 World Monument Fund, Conservation at Taos Pueblo, New Mexico, USA.
78 World Monument Fund.
Figure 2. 13 A church (left), a shop (right) in Taos Pueblo\textsuperscript{79}

Figure 2. 14 The analyses of the Sub House 2\textsuperscript{80}

\textsuperscript{79} Thomas Wilmer, “New Mexico’s Taos Pueblo, Inhabited for 1,000 Years.”
\textsuperscript{80} World Monument Fund, “Conservation at Taos Pueblo.”
There are also examples where the cultural landscape is preserved by the adoption of the eco-village approach by new residents. These projects are supported by an organization called Global Eco Village Network. GEN (Global Ecovillage Network) describes itself as a communication ambassador that bands the policymakers, NGOs, other associations, and community, including locals, academics, and activists, together. The aim of the association is to prevent urban and traditional societies from ecological, cultural, social, and economic regeneration by disseminating Ecovillage understanding. As a result of years of work, GEN has published bedside publications such as a glossary, and in this way, it supports the development of communities by reaching them. In addition, it undertakes the task of coordination in the projects carried out. And it contributes by directing the groups with projects to the relevant people and organizations in accordance with its purpose of existence. Here are some examples of projects supported by the organization. The Keela Yoga Farm (see Figure 2. 16) project was created by restoring abandoned

81 World Monument Fund, “Conservation at Taos Pueblo.”
farmland in Portugal to preserve sustainable agriculture and landscape. The village now has abandoned agricultural production, has acquired new inhabitants, and encourages visitors to this network by engaging them through workshops, traditional building techniques, such as straw bale, wood, sustainable farming methods, traditional recipes, and yoga culture. Another example is the Schloss Tempelhof\(^84\) (see Figure 2. 16) campus. This rural settlement, an abandoned castle complex, was purchased in 2010 by a group of 80 adults and 30 children who decided to establish an eco-village. Afterward, restoration and re-functioning works were carried out in the area, and it was aimed to maintain and protect the existing buildings. Today, the village continues its life by increasing its population and encourages visitors to visit the village with the concept of working.

![Figure 2. 16 The Keela Yoga Farm\(^85\) (left), the Schloss Tempelhof Campus (right)\(^86\)](image)

### 2.3.2.2 Tourism

Today, the tourism approach is also common as a way to maintain the existence of cultural landscape areas that have lost their population. According to this approach,

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\(^86\) Gemeinschaft Tempelhof, "Zukunftswerkstatt Gemeinschaft Schloss Tempelhof."
it is possible to gain economic profit especially from areas whose population has decreased or disappeared completely but still retain their superior values. However, when adopting a tourism approach, a minimum intervention and maximum protection approach to nature, built-environment, and human elements of the landscape should be adopted.

There are many possible ways of conservation of a cultural landscape by following tourism approaches. Some of these are re-functioning, musealization, and documentation. Their purposes and methods are examined in more detail within the examples covered in this thesis.

**Re-functioning**

The re-functioning approach can generally be seen as a tourism approach that will attract people's attention and provide economic profit through the revitalization of cultural landscapes that have completely lost their population. With this approach, the vacant buildings in the landscape are ready to be repaired and rented as needed or given different functions. The new function of the area can be determined as a culture-art center or hotel. Or the area can be left completely as is. The important thing here is to ensure that local people and existing works are not harmed as a result of the interventions and that they even benefit from it. But of course, on the contrary, it is also possible to see examples that cause gentrification with the tourism approach.

One example of the re-functioning approach for a depopulated cultural landscape is **Holland-Dafang Creative Village**\(^87\) (see Figure 2. 17) located in the Jinxi region of China once. In 2015, the Municipality of Jinxi decided to revive that deserted landscape by utilizing the rural tourism idea as the igniter of this project. The government collaborated with the Dutch partners, which are NEXT Architects, Dutch Institute for Cultural Heritage & Marketing (IVEM), Smartland for landscape

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design, and Total Design for graphic design. The demand of the municipality was to transform this village into an attractive place to be visited by younger generations. In the master plan, the Dafang was designed as a culture and art village. The architects approach the site with respect by protecting existing traditional structures with local materials and techniques and re-functioning them as museums. For the interventions and new constructions, they utilized modern materials, which can be distinguished from authentic ones. Moreover, their new designs were inspired by local architectural styles; for example, the Dragon Tower refers to the old defense towers in Chinese culture. The project ended in 2018 with success. Even in one day, thousands of tourists have been visiting the village. After the prosperity of this project, the municipality decided to revitalize hundreds of other deserted villages also.

![Figure 2. 17 Project renders of Holland-Dafang Creative Village (Next Architects)](image)

Another example of re-functioning approach is the project named **1 Euro Houses** (see Figure 2. 18). Although the project appears today mostly applicable on a building scale, it has the potential to be applied to cultural landscapes that have lost their population on a settlement scale, examples of which can already be seen. This

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88 Total Design, “Dafang Holland Creative Village.”
project, which aims to increase the number of young people in these depopulated settlements by preserving the structures in abandoned villages, is carried out in cooperation with 75 municipalities in Italy. With this project, abandoned buildings and settlements are determined and sold for 1 Euro. However, as per the rules of each municipality, there are some responsibilities that the buyer must comply with. The primary responsibility is to ensure the maintenance, repair, and protection of structures. For this, during the purchase, the person should talk to the municipality about the content of the project, its budget, the interventions to be made, the ideas of re-functioning, and how it will contribute to the economic development of the economic local, and after receiving the approval of the municipality, the sale process takes place. After the sale is over, the municipality monitors and supervises the project process. Many of the buildings have been used as hotels, B&Bs, hostels, and production workshops. Although the project faced difficulties in the beginning, it has become popular today, and this union has started to undertake different projects. **Walks & Paths, Lighthouses, Disused Areas, and Stations projects** aim to conserve deserted rural and urban heritage assets and routes by providing new functions and generations of these heritage places.
Figure 2. 18 Oyace\(^90\) (above) in Aosta, and Borgomezzavalle\(^91\) (below) in Piedmont on sale in settlement scale in 1-Euro House


Santo Stefano di Sessanio Albergo Diffuso\textsuperscript{92} (see Figure 2. 19) is also a re-functioning project which is carried out by the company Sextantio and its starting point is again 1 Euro-Houses idea. The firm has a vision of rural lands of Italy as cultural landscapes, and they manage a project under the definition Albergo Diffuso (Hotel Diffused) to conserve the cultural and architectural heritage of some of the abandoned historic hill towns. Santa Stefano di Sessanio is an Italian town with medieval architecture, built between the outer walls that surround the residential, commercial, and social fabric. With this project, the buildings in the town were transformed into an accommodation campus by maintaining and repairing them as they are. Except for the addition of up-to-date infrastructure services such as toilets, electricity, water, internet, etc., to the buildings, foreign interventions were not made, and the original texture was approached with respect. In the project, apart from hotel rooms, places, where local cultural heritage items such as bread, knitting, soap, pasta, and cooking workshops can be introduced to tourists by experiencing them, were created. Thus, the campus serves not only tourism but also the locals and their culture. Although this approach was initially perceived as thought-provoking and dangerous for cultural heritage, the company's environmentally friendly attitude and a mindset that includes the local has made the project successful enough to inspire many campuses\textsuperscript{93}.


Figure 2. 19 Views from Santo Stefano di Sessanio Albergo Diffuso, outer view\textsuperscript{94} (top left), a workshop\textsuperscript{95} (top right), a bedroom with modern implementations\textsuperscript{96} (bottom)

\begin{itemize}
\end{itemize}
Rural Tourism

This understanding is based on presenting the unique values of rural settlements that continue to live with their decreasing population in an interesting way. As a result, it is aimed to provide economic returns by attracting visitors to the rural area.

The Borghi piu belli d'Italia\textsuperscript{97} project was initiated in 2001 with the union of municipalities in order to increase the tourism potential of villages that can maintain their cultural heritage values. Within the scope of the project, 313 beautiful villages have been selected, and studies have been started for their economic development and protection. Rural life continues in all of them. However, in some settlements, such as Alberobello (see Figure 2. 20), intense tourism movements have led to gentrification.

Figure 2. 20 Alberobello in Borghi piu belli d'Italia\textsuperscript{98}

Cittaslow was established in 1999, inspired by the slow food approach, with the aim of sustaining and encouraging a quiet town life despite the fast life of the city. According to this approach, the relevant settlements should not have infrastructure problems, and communication between individuals should be good. This establishment ignores the depopulated settlements with historical, cultural, and memorial value. Moreover, it does not develop an extra proposal, project, statement, etc., in order to protect rural life. This association encourages only livable towns to join their list.

Museumification

The tourism approach through museumification generally paves the way for cultural landscape areas that have lost their population to be preserved as they are and opened to visitors. Open-air museums are a form of this approach.

One example of this approach is Ghost Town Club of Colorado (see Figure 2.21) which was founded in 1958 by a multidisciplinary local Coloradoan group of people who admires exploring, enjoying, and conserving abandoned settlements, mostly old mining camps in the region. The harsh interventions to these abandoned cultural properties in the 1960s and 70s, such as burning old structures or demolishing them to fix them, mobilized volunteers, and since 1971 the group has been organizing conservation seminars and workshops. The work of the group consists of three main phases. First, they determine the area and the needs of the area by organizing field trips. Secondly, they contribute to the preservation of architectural and cultural values by conducting documentation studies in the field. In the last stage, when the support from their donors reaches a sufficient amount, they develop and implement conservation projects through maintenance and repair in

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these historical campuses. In this way, there are many buildings and historical elements that they protect.

Figure 2.1 A preserved village within Colorado Ghost Town Club

Documentation and Presentation

Tourism approaches produced to protect cultural landscape areas that have lost their population do not always involve intervention decisions and can be implemented through documentation. For this purpose, first of all, the unique and location-specific tangible and intangible values of the settlement are recorded and archived. Then, this data, documented to be passed on to future generations, is used to create another tourism method that is planned to attract visitors by presenting it to people's attention.

Western America was home to many lumberjack towns in the past. One of these was the Town of Maxville. The campus had a large enough market share to run the wood market and had a population of around 400 African Americans. But after the great

depression of 1933, wood production stopped completely, the town was emptied, and most of the surviving structures collapsed after the 1940s hurricane. In 2008, the Maxville Heritage Interpretive Center\(^{102}\) was established by the descendants of families who had to leave the area. The aim of the center is to protect the abandoned Maxville and the surrounding woodcutting campuses, to increase their awareness, to archive their culture and memories (Figure 2.22), to transfer them as a source (Figure 2.23) of information to future generations, and to revive these places.

![Figure 2.22 Maxville school with students\(^{103}\)](image)


Figure 2. 23 Maxville map illustrated by volunteers, Eugene Hayes (2012) \textsuperscript{104}

\textsuperscript{104} Eugene Hayes, 2012.
Policy Making

Policy making is another conservation approach applied to cultural landscape areas that have lost their population. With this approach, the protection of these areas under rules and agreements can be guaranteed. Moreover, with this approach, the scale of protection also increases. In other words, not only the building scale but the entire landscape is covered by these policies. In addition, these policies are produced by both the government, local government, and various non-governmental organizations.

It is possible to find examples of policies considering conservation of cultural landscapes that cover the whole country and made by the government. One of them was created in Italy. In 2013, the Italian government developed a policy, “The Italian National Strategy for Inner Areas (SNAI)”, to get ahead of the decline in demography affecting rural regions, 72 experimental areas which mean approximately 60% percent of the country’s lands and 7.6% of the population, of the state. The aim of the project was to provide local inhabitants with novel solutions to develop the economy of these regions by also supporting their infrastructural needs like education, transportation, medical services, and social facilities. The project had four main focuses demography, agriculture, cultural heritage tourism, and communication between municipalities. The SNAI is ruled by the Presidency of the Council of Ministers and benefits from European funds as a resource for the project.

There are also examples covering Europe and developed by NGOs. HISTCAPE Project aims to safeguard the cultural and historical values of the communities living in rural landscapes. The project creates a sense of the spirit of the place to strengthen the bond between the past and current periods, such as generations faced by the

diaspora. For the project, ten rural heritage places in European regions were chosen. It took 3 years to propose a good practice with policy suggestions. HISTCAPE Project has been formed around the four principles. These are:

- Spreading out good practices starting from the pilot regions
- Improving the ability and capacity of the local government officials
- Creating developed examples for the conservation of cultural heritage
- Publishing the guidebook to share suggestions on the conservation policy

### 2.3.3 Approaches, Principles, and Legislative Framework for the Conservation of Cultural Landscapes in Turkey

Turkish national legal framework on the conservation of cultural heritage still needs to be developed since no codes focus on cultural landscapes, depopulated heritage sites, or rural heritage lands. Even though the Turkish government signed many international charters and agreements on conservation issues, they did not adopt the critical points, pointing to cultural landscape preservation, in national laws.

In Turkey, **Law No. 2863, Law on the Conservation of Cultural and Natural Property**, legislated by the Culture and Tourism Ministry, is the only comprehensive code for the conservation of cultural heritage assets. However, even in this document, there are no specific descriptions, precautions, or suggestions to evaluate and preserve cultural landscapes, including rural places, villages, and depopulated or abandoned areas.

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There is no specific description of the cultural landscapes in the Law for the Encouragement of Tourism, Law No. 2634. However, this law considers summer high-plateaus and rural areas with cultural heritage value as places that should be promoted for protection due to their tourism potential. Therefore, it can be said that this code puts economic interests ahead of cultural values.

2.3.4 National Examples

When we look at the national projects carried out and proposed for the protection of depopulated landscapes, it is observed that they focus on repopulation, tourism, and policy making approaches, similar to those in the world. For this reason, a similar approach classification has been completed by focusing on topics like stakeholder, projects scale, and causes of the depopulation.

2.3.4.1 Repopulation

When we look at the conservation methods of cultural landscapes that have lost their population in Turkey, the repopulation method is again observed. Similar to foreign examples, resettlement is implemented in two ways. These are the resettlement of local people, and the settlement of complete strangers in the area as a result of the project.

It is possible to see examples in our country where the cultural landscape, which has lost its population, is preserved by the local people returning to their old settlements. One of these is Çökene village. The depopulation started in Çökene Village (see Figure 2.24), Bursa in Türkiye, due to will to find a proper job of villagers and to get better infrastructure systems in the last quarter of 1980s. In 1994, the settlement become totally abandoned, as a result of this in 2008, the village status of this place was removed. However, in 2016 the emptiness period of the Çökene finished. In this year, 3 family, 6 people, from the old inhabitants decided on moving back to their
village after their retirement. Since that day, these people have been living in Çökene, in fact they turned back to their old village routines like agriculture, beekeeping, and animal husbandry. Moreover, they encourage other emigrants to re-settle there\textsuperscript{107}. Although, the Büyükorhan Municipality announced that Çökene Village will be an eco-village within a year in 2016\textsuperscript{108}, today, there is no afford of the municipality to make this project real.

There is an example in the Aegean Region of the resettlement of an abandoned landscape area with foreigners. \textbf{Sandima Village} is a Turkmen village with a 600-year history, located in Bodrum, Yalıkavak, whose economy is based on animal husbandry and olives. 40 years ago, the village remained completely empty with the migration of the villagers to the center of Yalıkavak for socio-economic reasons\textsuperscript{110}. Today, the buildings have turned into ruins. It is desired to protect the village as a


\textsuperscript{109} Büşra Nur Yılmaz, “Bursa’da Terk Ettikleri Köye Yıllar Sonra Dönen Vatandaşlar Geçmişi Özlemle Arıyor.”

cultural landscape area and to provide tourism income. For this reason, **Sandima Village Conservation Plan**\(^{111}\) (see Figure 2. 25) was prepared by Atelye70 Planners and Architects office in 2013. According to the project, it is aimed to bring ruined buildings back to life in their original locations and bring them to tourism with the strengthening and functional additions made with the use of modern materials (Figure 2. 26). However, the idea of transforming this depopulated settlement into a modern summer residence area will also bring gentrification.

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\(^{112}\) “Bodrum Yalıkavak Sandıma Koruma Planı.”

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Another example can be given of the resettlement of an abandoned cultural landscape area by foreigners. In 2003, Marmariç Eco-Settlement (Figure 2.27) was founded in the abandoned Mersinli (Marmariç) neighborhood of Dernekli Village, İzmir, by a group of friends from İstanbul who rented this place for 49 years. The aim of these people was revitalizing this abandoned settlement by utilizing perma-culture principles like sustainability. The economy of the settlement depends on agriculture, but inhabitants work in the city center as well. The empty buildings, remained from previous inhabitants, were evaluated, then repaired, or restored by the architects, living in the Marmariç Eco-Settlement, who were respectful to traditional values and characteristics of the structures. In the light of that information, it is obvious that Marmariç Eco-Settlement is a re-inhabitation project.

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113 “Bodrum Yalıkavak Sandıma Koruma Planı.”
2.3.4.2 Tourism

Tourism approaches towards the preservation of cultural landscapes that have lost their population in Turkey are parallel to examples in the world. When looking at the projects in Turkey, it can be seen that tourism approaches are shaped by several themes. These can be grouped as re-functioning, rural tourism, museumification, documentation, and cultural routes.

Rural Tourism

Another approach implemented in Turkey and used to protect cultural landscapes is rural tourism. With this approach, by including the locals in the tourism plan, the responsibility of conservation has become a concern of the public as well as the

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administrative class. In addition, it is planned to pave the way for the economic
development of the villagers with this method. In short, this approach means
protecting rural areas with minimal intervention to their nature, built environment,
and people living there, and promoting these areas for tourism. One of the examples
that aims to protect the cultural landscape through rural tourism is **Tekirdağ Rural
Tourism Project**\(^{116}\) (see Figure 2. 28). The project was implemented by Tekirdağ
Municipality in 2015, covers 3 districts and 10 neighborhoods. The aim of the project
is to bring the rural tourism potential of these 10 settlements to the fore and to ensure
the economic and social development of both the local people and the city. In the
first phase, the project supported the production activities of the local people by
opening village markets. At this stage, eye-opening trips to historical rural
settlements such as Çanakkale, Ayvacık and İzmir, Şirince were organized with 40
female producers from 10 villages, and training was given to local people. Then, the
prominent touristic features of each neighborhood were evaluated, and the focus was
on making each of the campuses stand out with these functions, for example,
Uçmakdere village, which was emphasized with wind paragliding tourism. In
addition, the abandoned and cultural heritage buildings in the villages were also
repaired and re-functioned as workshops, etc. Thus, appropriate infrastructure
support was provided to the local people for production and promotion. This project
attracted the people of Istanbul, who were tired of the chaos of the metropolitan city
and sought calmness and succeeded by attracting them to the countryside.\(^{117}\)

\(^{117}\) Gökşal Serdar, “Tekirdağ Kırsal Turizm Projesi İle Dünyaya Açılabacak,” Turizm Günlüğü, July 4,
Museumification

One of the tourism approaches applied to preserve cultural landscapes that have lost their population in Turkey is museumization. This approach is generally achieved by turning abandoned rural areas into open-air museums for promotion. Mostly, this museumization is carried out by repairing and functionalizing buildings in order to explain rural life and how life here was in the past.
Hüsamettindere Village (see Figure 2. 29), which is an example of the museumization approach in Türkiye, is located in Mudurnu, Bolu. In 2009, an entrepreneurial group bought approximately 30 residential buildings in the village, restored them, and turned them into a museum. The purpose of this practice is to preserve the cultural, social, economic, and physical characteristics of a village whose population is decreasing. Currently, there are two groups: those who have lived in the village since birth and those who moved there later. In addition, the village attracts tourists with the start of museum activities.121

**Documentation and Presentation**

When national examples are examined, it is seen that the tourism approach can also be implemented through documentation to conservation depopulated cultural landscape. In accordance with this approach, the tangible and intangible values of these places are preserved by archiving them through photographs, writings, drawings, or oral history studies. Another aim of this approach, whose primary aim is to transfer information to the future, is to transform the cultural landscape area into an interesting tourism center by exhibiting these archive elements.

An example of the documentation approach is **Phoenix Archaeology Project**122 which is a research project undertaken by an international and multidisciplinary team of volunteers. The primary aim of the project is to ensure the sustainable protection of Phoenix Ancient City and its surroundings. The project consists of 15 work programs focusing on tangible and intangible heritage elements, some of which are rural architectural documentation (see Figure 2. 30), cultural heritage, gastronomy, oral history, and archeology studies. Within the scope of these studies, volunteers


work in cooperation with the local people. With the seminar, it is ensured that the public is informed about the process and that awareness of protection is instilled. Thus, the public, as a stakeholder in the project, contributes to a conservation project in line with both the area and their own needs.\textsuperscript{123}

Figure 2. 30 Documentation work for the Phoenix Project\textsuperscript{124}

Another tourism-based documentation approach example is the KIRKAMBAR Project that was ruled by ANKA (Antalya Cultural Heritage Association).\textsuperscript{125} The aim of the project is to investigate the tangible and intangible aspects of Grain and Seren warehouses (see Figure 2. 31), which are the cultural heritage elements of the Elmali region, and to raise awareness. During the project process, international and local stakeholders came together and exchanged ideas. In this context, firstly, verbal, written, and visual documentation of warehouse structures was provided. After the information was collected, an archive was created, an inventory was created, and these data were also processed into the geographic information system. In this way,

\footnotesize
\begin{itemize}
  \item \textsuperscript{125} “Kırkambar Projesi,” ANKA | Antalya Kültürel Miras Derneğ, accessed January 7, 2024, https://www.anka.org.tr/Kirkambar-Projesi.
\end{itemize}

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the background of the grain storage culture was understood, and the awareness of both local people and others on this culture was increased. In addition, this project has ensured that the information about warehouse structures, which are cultural heritage elements, creates a sustainable contribution to future studies in digital and printed ways.\textsuperscript{126}

![An ambar view from Kırkambar Project](image)

Figure 2. 31 An ambar view from Kırkambar Project\textsuperscript{127}

**Cultural Route**

With this approach, it is aimed to reconstruct the relationship of these settlements, which have suffered population loss, with their immediate surroundings, that is, their context, in a healthy way. It is thought that as a result of this approach, the potential of both the area itself and the nearby settlements to attract visitors will increase and social awareness will be created for this cultural landscape and its values.


The Historical Caravan Migration Road Project\(^{128}\) (see Figure 2. 32) was designed under the leadership of the Akseki District Governorship in 2018. Akseki Social, Cultural, Social Assistance and Solidarity Association, Akseki Municipality, Akseki Education Charity Association, and TMMOB Chamber of Architects also participated in the development process of the project as stakeholders. The aim of the project\(^{129}\) is to repair and protect approximately 5 km of the historical road, which is located on the historical silk road and passes 150 km from the center of Antalya, the traces of which can still be read. The project also passes through cultural heritage sites such as Sarıhacılar Village and Düğmeli Houses and connects them. This historical migration route project aims to attract the attention of tourists and locals by connecting the historical and natural cultural heritage through a route.\(^{130}\)

![Figure 2. 32 Historical Karavan Road in Akseki\(^{131}\)](image)

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\(^{130}\) “Sarihacilar Köyü – Tarihi Kervan Göç Yolu.”

\(^{131}\) “Tarihi Kervan Göç Yolu Restorasyonu ve Alternatif Turizme Kazandırılması Projesi Tamamlandı,” Batı Akdeniz Kalkınma Ajansı, accessed January 7, 2024,
Living amid the Ruins Project\textsuperscript{132} (see Figure 2. 33) was realized by a team that Işlay Gürsu found with the support of BIAA. The project area was designed to cover the rural areas surrounding the Pisidia Ancient City, which lost its population due to migration from the village to the city. As the final product of the project, a 350 km long cultural route was created, thus contributing to the growth of both tourism and the economic development of the locals.

![Figure 2. 33 A group following the culture route offered by Living amid the Ruins Project\textsuperscript{133}](https://baka.ka.gov.tr/haber/tarihi-kervan-goc-yolu-restorasyonu-ve-alternatif-turizme-kazandirilmasi-projesi-tamamlandi/1276).


Policy Making

Although the policy-making approach to protect cultural landscapes and those that have lost their population is less in Turkey compared to efforts in the world, a few examples have been identified and examined. With this approach, it is aimed to determine conservation principles for depopulated sites and to produce socio-cultural and economic plans. While producing these policies, it is important to guarantee their continuity, that is, to ensure that they are sustainable. In addition, these policies can be produced by national public institutions, organizations, and social organizations, or by adopting international policies.

An example of this approach is Common Cultural Heritage: Preservation and Dialogue Between Türkiye and the EU - Phase II project which is a grant program realized in partnership with the EU and Türkiye. This program creates a policy to promote the subsidized protection of culture, arts, and other cultural heritage sites in partnership with the EU in the border and cross-border areas. For this purpose, non-governmental organizations, non-profit organizations, municipalities, associations, and universities can apply to the project and receive appropriation support. The restoration project of Sinop Historical Prison seems to be the only project in Turkey that receives support from this program. This project, which was initiated by the Ministry of Culture and Tourism in 2019, was determined as the national and international promotion of cultural values, and the project was prioritized by emphasizing democracy and governance. This building, whose original function was a prison, lost its function in 1999 and was abandoned. It has been operating as a museum since 2000. The project was completed in 2023, and after the maintenance and repair of the Prison, it is expected to open its doors to

visitors by being re-functionalized with a literature and Maritime Museum, various workshops, and a cafeteria.\textsuperscript{135}

2.4 Evaluation of Different Approaches for the Conservation of Depopulated Cultural Landscapes

As a general evaluation, different stakeholder groups should share responsibility for the conservation of depopulated cultural landscapes. To be clearer, in terms of the preservation of these areas, like national policymaking can motivate local authorities and volunteers, the actions of the locals and NGOs can also cause regulations at the national level.

When the examples of conservation projects for depopulated cultural landscape areas are examined, it is obvious that there are different approaches. The places where shocking events like wars and disasters took place and which have intense memories (such as Oradour-sur-Glane, and Pripyat) were turned into open-air memorials by freezing them in their current state. Some settlements that were abandoned due to natural disasters (such as Pentedattilo) have been rented to host events such as film festivals and revived with cafes and restaurants by taking necessary precautions. Abandoned mining and lumberjack settlements, which also reflect a certain lifestyle, have also been turned into open-air museums. While some of these campuses (Maxville Center and Colorado Mines) were musealized by volunteer associations, oral and visual archives were created, and these heritage sites were passed on to future generations through documentation.

In addition to these approaches, there are cases where depopulated settlements are revived through re-inhabitation. In this approach, there are two situations where the

old population is returned to the place they left (Taos Pueblo), and a new population is settled (the Schloss Tempelhof Campus).

There are also cultural landscapes that have been revitalized through tourism. Some of them are home to practices that increase the flow of people to the region by transforming old buildings into accommodation facilities like hotels and B&Bs. These projects have been implemented both for settlements that have completely lost their population (such as Santo Stefano di Sessanio Albergo Diffuso) and for rural settlements with a population decrease but not lost (Borghi piu belli d'Italia). These accommodation projects can have different themes. For example, there are implementations with the theme of ecological agriculture and architecture concepts (The Keela Yoga Farm).

Some projects revive depopulated cultural landscapes by associating them with nearby cultural and touristic places by creating cultural routes. These paths (i.e., Living amid the Ruins Project, Historical Karavan Migration Road Project) provide people sharing different interests with exploring these sites through various experiences when in motion.

Existing examples prove that there are projects with the conservation approach toward cultural landscapes merging multiple themes (the Histscape Project, Tekirdağ Rural Tourism Project, the Phoenix Archaeology Project) as musealization, archive, cultural route, accommodation, re-inhabitation, and documentation.

Considering the historical developmental process of the conservation theory, cultural landscape areas can be defined as places comprising a whole with sociological, archaeological, ecological, and cultural aspects, which consist of tangible and intangible elements that reflect the change, transformation, identity, memory, and lifestyle passed on the site. Based on this description, it is claimed that a preservation project produced by using only one of these approaches may be insufficient for a cultural landscape area. For this reason, a conservation approach in which many approaches are deployed together would be more appropriate for this case.
CHAPTER 3

UNDERSTANDING THE KROM VALLEY AS A DEPOPULATED CULTURAL LANDSCAPE

The Krom Valley, within the boundaries of the Yağlıdere Village, is in Gümüşhane. The valley is 40° North latitude and 39° East longitude. It is located 30 km north of the city center, 46 km away from Zigana, and 100 km south of Trabzon (see Figure 3.1). The heritage place extends through steep mountainous valleys at the intersection of the Black Sea and continental climates. Its center is called Bulutyayla Neighborhood today.

Figure 3.1 Context of the Krom Valley (Map by Google Earth, rearranged by author, 2022.)
In the geography hosting the Krom Valley, there are other historical nodes. 28 km away from the Krom there is another historical miner’s settlement called Santa (Ruins); 7 km after, there is İmera (Olucak) Monastery; Taşköprü Yaylası a Roman period settlement located 30 km far. Access to the Valley is only possible with a stabilized road that separates from the Gümüşhane-Trabzon highway.

In this part of the thesis, in order to better understand the Krom Valley, it was examined in territorial context, settlement network (the Krom Valley third-degree archaeological site), and intra-settlement (Samananton, Bulutyayla) scales.

3.1 The Krom Valley in the Territorial Context

The Krom Valley settlement is located within the provincial borders of Gümüşhane, as it was in history, and has some of the mineral resources that made the city famous. In this sense, Krom Valley has been in contact with mining settlements such as Gümüşhane Old City Center, Santa, Canca, and Kırkpavli (see Figure 3. 2). In addition, another factor that connects the Krom Valley to other historical and mining settlements is the historical Silk Road route, which is Camiboğazı (Krom)-Taşköprü-Santa-Yomra (Gümüşiki Road).\(^{136}\)

Gümüşhane (Süleymaniye District)

Gümüşhane Sanjak was dependent on Trabzon Province, and it constituted the largest part of the province, extending from the coast to the southern interior. In the north of the Gümüşhane was Maçka, in the west was the Şebinkarahisar settlement of Sivas, in the south was Erzincan, and in the east was Bayburt Sanjak of Erzurum.\(^{137}\)

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Gümüşhane district has been established as a mining settlement since the early settlement periods.\(^{138}\) And the city's location on the Trabzon-Tabriz Silk Road accelerated its development. Gümüşhane was taken by the Ottoman Empire during the Otlukbeli War in the 16th century. Gümüşhane remained connected to Erzurum till the 18th century, and then it was attached to Trabzon Province. Moreover, in this period, the city was known as Canca (Tzanica), not as Gümüşhane. After the second half of the 19th century, the city was divided into two as Gümüşhane and Torul.\(^{139}\)

Torul comprised the Krom Valley as a mining settlement, and Gümüşhane was connected to Canca. The center of Gümüşhane District is Gümüşhane Town, currently known as Süleymaniye District. This ancient settlement was founded due to the presence of silver mines here.\(^{140}\) Mining activities reached their peak during the reign of IV. Murad (1623-1640). Due to the increasing level of prosperity, people who wanted to live close to the mineral deposits began to settle here. There was a total of 863 houses in the town, 150 of which belonged to Armenians and 300 belonged to Rum citizens. In addition to household buildings, there were public and administrative buildings such as government offices, notary offices, courthouses, directorates, public hearings, prisons, barracks, and archbishoprics. Social and civil architectural structures such as schools, baths, tandoors, churches, and mosques were also built in the city.\(^{141}\)

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\(^{139}\) Saylan, “Gümüşhane Sancacı (1850-1918).”

\(^{140}\) Burak Dolu, “Eski Gümüşhane (Süleymaniye Mahallesi) Sit Alanı İçin Kentsel ve Yapısal Koruma Önerileri” (Master’s thesis, İstanbul Teknik Üniversitesi, 2010).

By the end of the 18th century, some problems began to emerge in the mines in Gümüşhane mines, which were located in Süleymaniye district (Hazine), Canca district (Kırkpavli, Zankar), Krom, and others. The first of these is the increasing...
pressure put on the mine workers by the sipahis, aghas, and viziers. The second is the decrease in the tree stock required for the operation of the quarries. Third, mine flooding has become a serious problem. Finally, minerals that were easier to process and more financially profitable to extract were identified in Africa and other provinces of Turkey, such as Yozgat, and miners from Gümüşhane were sent to mining areas within Turkey. Then, after the 1829 Ottoman-Russian War, around the 1850s, Rum miners began to migrate to work in mines in Russia, and the region lost its population. Although these mines were tried to be re-operated by both local and foreign investors in the following periods, the desired profit could not be achieved, and mining in the region ended completely.\footnote{Dolu, “Eski Gümüşhane (Süleymaniye Mahallesi) Sit Alani İçin Kentsel ve Yapısal Koruma Önerileri.”}

While the First World War was continuing, the Russians occupied Gümüşhane in 1916. When the Russians withdrew from the region in 1918, some of the Rum population immigrated to Russia with them. Following the implications of the Lausanne Treaty of 1923, the Rum population had to leave the city completely. At the end of this entire war period, Gümüşhane center received serious damage and was negatively affected physically. As a result, the people moved to the New City Center and abandoned the Old City (Süleymaniye) settlement.\footnote{Dolu, “Eski Gümüşhane.”}

Today, life in the Süleymaniye District continues with a limited population, with a few old mansions, mosques, minaret ruins, Rum and Armenian Churches in ruins, baths in ruins, a school waiting to be repaired, abandoned mines, and new construction activities.

**Santa**

Santa, located today within the borders of Gümüşhane province, was a Greek settlement in the Yomra sanjak of Trabzon during the 16th century Ottoman
Empire. In this settlement consisting of 7 neighborhoods, local people were engaged in mining like its neighbors Süleymaniye and Krom. Lead, iron, and coal mines were extracted from this area. The coal mined here was sold to other mines in the region as an energy source. In addition, the people were advanced not only in mining but also in processing minerals, which enabled them to expand their economy through crafts such as shoemaking, blacksmithing, and carpentry. Also, similar to the Krom Valley, the Santa people had proven their skills in stonemasonry.

Again, with the population exchange of 1923, this area completely lost its population, until people from Yomra and Arsin (Trabzon) came and settled here around the 1930s. Today, life in Santa is similar to the Krom Valley since the place has been utilized as a summer high plateau.

3.1.1 Natural Aspects

Gümüşhane is located between the Black Sea and Eastern Anatolia regions; therefore, topography, climate, flora, fauna, and natural resources have a wide range of variety.

3.1.1.1 Topography

Gümüşhane has an altitude topographically varying from 602 meters to 3331 meters. As a result of this, the city has been formed around numerous valley settlements.

146 Abay, “An Assessment and Re-Identification of the Rural Heritage Site of Santa (Dumanlı Köy, Gümüşhane).”
147 For further information see: Abay.
3.1.1.2 Flora & Fauna

The variety in altitude of Gümüşhane has helped create diversity in the city's vegetation. The regions of Gümüşhane, which can be called the high-plateau level and up to an altitude of approximately 2100 meters, are covered with a wide variety of woody plants. Among these plants, the coniferous ones are fir, pine, spruce, oak, Scots pine, and thuja. Broad-leaved trees are Uzbek poplar, aspen, common walnut, big-leaved linden, mahaleb, cherry, bearded alder, white willow, mountain maple, dwarf juniper, quadrant juniper, plum tamarisk, painter's sumac, wild hazelnut, hawthorn, and rosehip. Apart from these species, there are hundreds of woody

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species that have not yet been identified. In addition to hundreds of undetected herbaceous, woody, and endemic plant species at the city center level, there are also plant species whose existence has been identified. These are acorn grass, cape grass, cornflower, strawflower, and dwarf arborvitae.

According to the data from the General Directorate of Forestry, forests cover 40% of the total land area of Gümüşhane. From the map of the Directorate (see Figure 3.2), the distribution of the land cover type was depicted. Depending on that, the northern and western parts of Gümüşhane hold the majority of these areas. However, eastern and southern lands seem treeless.

Figure 3. 4 Forestry map of Gümüşhane

149 https://gumushane.csb.gov.tr/cografi-konum-i-2914
150 Ibid.
3.1.1.3 Climate

In terms of its geographical location, Gümüşhane is located at the transition point of the Eastern Black Sea and Eastern Anatolia regions. It is separated from the Black Sea by the Zigana mountains in the north. For this reason, the humid and rainy Black Sea climate is not felt intensely in the region. Since the Kop Mountain dams the city on the east side, the harsh and dry air of the continental climate is not dominant. Based on this, it can be said that Gümüşhane climate is in the semi-humid continental climate class.

In addition, according to the climate classification data covering the climate period 1981-2010 compiled by the General Directorate of Meteorology, Gümüşhane climate was evaluated according to 6 scales: Aydeniz, De Martonne, Erinç, Thornthwaite, Köppen, and Köppen-Trewartha. Gümüşhane is semi-arid according to Aydeniz, semi-arid-humid to De Martonne, semi-humid according to Erinç, semi-arid-less humid to Thornthwaite, warm in winter and hot and dry in summer according to Köppen, and to Köppen-Trewartha, it is considered to be in the continental temperate climate zone.


3.1.1.4 Natural Resources

Gümüşhane has a very rich topography in terms of underground and surface resources. This can be understood from the presence of a wide variety of mineral deposits such as limestone, marble, and metal and the existence of geothermal water resources.

Mines

As its name suggests, Gümüşhane has reserves of silver and other precious metals, gold, copper, silvery lead, and zinc. Information about Gümüşhane mine records was scanned through the online database of the state archives, but only maps of other precious mines, such as Kırkpavli, Canca, and Hazine Cave, located in the center of Gümüşhane could be accessed. These documents prove that Gümüşhane was a significant city for the Ottoman Empire in terms of providing resources to the state treasury with precious mines. In addition, it is known that Gümüşhane has mints where the money was coined. The current information and maps are given in the reports recently prepared by the General Directorate of Mineral Research and Exploration (see Figure 3.4).

160 “Gümüşhane İli Maden ve Enerji Kaynakları” (General Directorate of Mineral Research and Exploration, n.d.).
Figure 3. The mineral map of Gümüşhane

3.2 The Krom Valley in the Settlement Network Scale

The Krom Valley consists of 7 neighborhoods as Bulutayla (Samananton, Ortayla (Fragkanton), Kavelak, Mancanton, Düzce (Alithinos), Muhara/Tekneçik (Mohara), Sarıoğlu (Saranton), Evlice (Nanak), Çayıroğlu (Zemberekia, Gluvena), and Başkapı (Loria). Today, the center of the Valley is accepted as Bulutayla (Samananton) (see Figure 3.6).

![Figure 3.6 The map showing neighbors in the Krom Valley Third-Degree Archaeological Site (Map by author, 2023.)](image)

Each neighborhood is defined by a church, which means that every district was formed around a church. Today all these churches are registered except for the rock-carved church in the Kavelak. Moreover, since the region is on steep hills, settlement areas are spread on the geography. Also, due to the location, the main road between...
the districts twists in sharp bends, and the asphalt part continues in the central part of the settlement. Branches of the main path going to each neighborhood are earth.

3.2.1 Natural Aspects

The Krom settlement has a geography that sits on a valley that creates variety in terms of natural characteristics like topography, mineral resources, and agricultural products.

3.2.1.1 Topography

Krom settlement is in a valley surrounded by the Kolat Mountains. In the map quoted from the General Directorate of Mapping, it is seen that the altitude within the valley reaches around 2500 meters from 750 meters. When we look at the physical map of Gümüşhane, it is understood that Krom Valley is located in one of the highest regions of the city.

Figure 3. 7 Topography of the Krom Valley, South view (Photograph by Uğur Bulut, 2022.)
Figure 3. 8 Topography of the Krom Valley, North view (Photograph by Uğur Bulut, 2022.)

Figure 3. 9 The geographical map of the Krom Valley162

3.2.1.2 Natural Resources

Similar to Gümüşhane and the Eastern Black Sea geography, the Krom Valley also has rich natural resources like metal mines, stone quarries, and geothermal water fountains.

Mines

Maps of the mines in the Krom Valley were not available. There are only documents pointing to the mines in the Krom Valley that were found in the decrees in the archive. For this reason, the locations of the mines in the Krom Valley and the types of minerals extracted were determined in the light of the information received from the locals during the field trip with in-depth interviews, and Güler Erüz's doctoral dissertation. When this information is compared with the information and maps given in the reports recently prepared by the General Directorate of Mineral Research and Exploration (see Figure 3.5), it can be seen that the determination of both the current Krom people and Güler Erüz is correct, and that gold, silver, copper, zinc, and the existence of lead mines have been confirmed. However, the information about which mineral type came from which mine was recorded by taking into account the information given by the locals and mapped on maps prepared by ArcGIS.

As a result of this information collected, it is understood that there are 3 quarries and 7 metal mine entrances in the Valley (see Figure 3.10). According to current locals of the Krom Valley, these 3 quarries are located around Samananton (Bulutyayla). According to the data, green travertine was extracted from the quarry located at the western end of Samananton (Bulutyayla), and this type of stone was used in the construction of ovens. The stone extracted from the east of Samananton (Bulutyayla) is a hard-structured travertine, which was shaped and used in arches and columns.

163 Erüz, “Gümüşhane Kurum Vadisi Maden Köyü Yerleşmeleri.”
is an andesite-type travertine rock extracted from Kavelak, and this type has been used for the construction of civil, religious, and other public buildings.

Five of the metal mines are located in the Mohara (Teknecik) district. Although it is not clear which metal is extracted from which of these mines, in-depth interviews have inferred that these are lead, copper, silver, zinc, and gold. During the field trip, it was learned that copper was extracted from the metal mine in Samananton (Bulutyayla).

Figure 3. 10 Mine entrances in the Krom Valley (Map by author, 2023.)

Water Sources

Krom Valley is located in a geography rich in water resources. The streams in the area originate from the Valley, merge with the Harşit Stream, and flow into the sea from Giresun. However, apart from these streams, there are also healing water sources in the settlement. These water sources are two and located in the north of the Mancanton District (see Figure 3. 11). These are known to both the previous residents and new residents of Krom Valley. Two pools were created from the soil
at the exit points of these water sources, and the water was allowed to accumulate at these two points (see Figure 3. 12). The water of the pool in the east is softer and flows warmly. The pool in the west contains heavy metals into which cold water flows and turns red because of contact with air.

Figure 3. 11 The location of the geothermal pools (Map by author, 2023.)

Figure 3. 12 The Eastern water source (left), the Western water source (right) (Photograph by author, 2023.)
3.2.2 The Krom Valley in its Historical Context

The history of Krom Valley dates back to Roman and Byzantine settlement in the 6th-13th centuries. Afterward, between the 13th and 15th centuries, this region came under the rule of the Trebizond Empire. Then, in the 15th-20th centuries, the Valley was taken under control by the Ottoman Empire. However, as required by this thesis, within the historical context, the Krom Valley is divided into three periods: before the Population Exchange in 1923, the period of complete abandonment between 1923-1936, and its current situation (see Figure 3.13).

The Krom Valley is considered a multi-layered historical place since traces of the Roman Empire, the Empire of Trebizond, the Ottoman Empire, and the Republican periods are still visible. In fact, the history of the place dates back to the 3rd century BCE and chronologically, Pro Hittite, Hittite, Scythian, Cimmerian, Pecheneg, Iran, Rome, Pontus, Macedonia, Roman, Byzantine, Umayyad, Abbasid, Byzantine, Seljuk, Ilkhanate, Akkoyunlu, Empire of Trebizond and Ottomans dominated the valley. It is clear to see that the Krom Valley was always a desired land due to the fact that the Silk Road passes through there and there are rich mine reserves.

Some resources prove the Roman existence in the Krom Valley. Erüz, referring to Procopius, implies that Roman Empire Justinian (527-564) founded a military post, a church, and a castle on a place called Mokhara (Mohara is the old name of Krom Yayla). Today, ruins of the castle still remain on the top hills of the Valley. Bryer et al. mention its existence and the details it had. There is a church remaining in the Yağlıdere Village, which is called Mohara Church. Another fact verifying the Roman layer in the Krom Valley is that Bryer et al. also state that “Skhamalinikhi” is depicted as the name of the church by Procopius, and today there is a neighborhood

166 Bryer, Anthony, and Winfield, The Byzantine Monuments and Topography of the Pontos, 304.
called “Şamanlı” with the oldest church in the region. The other evidence that shows the Roman existence in the Krom Valley is ancient coins dated to the Justinian period founded in the area.

The other historic layer was formed by the Empire of Trebizond and inherited in the Ottoman period until the population exchange of 1923. During this period, the Krom Valley was a miner’s settlement due to being rich in copper, zinc, lead, gold, and silver reserves, with a population of 56 thousand people, around thousand families, divided into 14 neighborhoods with around 40 churches, chapels, and monasteries. Until the 16th century, the community was entirely composed of Rums. But after that time, the Ottoman Empire made the Krom Valley a township (nahiye) and encouraged Muslims to migrate to that area, and the Rum population decreased to 90%. In the 19th century, wars created an insecure atmosphere for the community and caused interruptions in mining operations. As a result of that, the mining community started to migrate from the Krom Valley after the 19th century. This decrease in the mining actions caused Gümüşhane to lose its significance, and the population dramatically declined to 4348 people in 188.

The last historical layer on the site belongs to the Republican Period. After the evacuation, the Muslim community continued to live there with the new Muslim immigrants in the valley; however, due to religious differences and the lack of population, churches, monasteries, houses, schools, other public buildings, and mines became abandoned, and faced to collapse. According to Gürbüz Demir,

167 Bryer, The Byzantine Monuments and Topography of the Pontos, 304-305.
171 Erüz, “Demographic Change in Gümüşhane-Torul-Kurum (Gorom-Kromni) Valley from Antiquity to Today.”
172 Gürbüz Demir, phone call to the author, February 1, 2022.
mukhtar of the Yağlıdere Village, a dramatic decrease in the population is due to the fact that people who were obliged to migrate to the Krom Valley did not want to move there. Thus, they sold their houses and land even before seeing the place. Then, eight families from Yomra, Trabzon, bought a limited number of houses for their livestock activities during summertime.\footnote{Demir, interview.}

Tunçel claims that, in 1940, the Ministry of Interior legislated Circular No. 8589 and made Turkish place names official.\footnote{Harun Tunçel, “Türkiye’de İsmi Değiştirilen Köyler,” Fırat University Journal of Social Science 10, no. 2 (2000): 23–34.} According to Nişanyan, in Gümüşhane, until 2000, the names of the 343 villages were changed due to their Greek origins or political issues and Greek-originated village names are 209.\footnote{Sevan Nişanyan, Hayali Coğrafyalar: Cumhuriyet Döneminde Türkiye’de Değiştirilen Yeradları (İstanbul: Tesev Yayınları, 2011).} Nevertheless, today, the society of Gümüşhane still uses Greek (Romaic, \textit{Rumca})\footnote{R. M. Dawkins, “The Pontic Dialect of Modern Greek in Asia Minor and Russia,” Transactions of the Philological Society 1937: 15–52.} names while mentioning a village. Interestingly, most of the people do not know the Turkish names of villages even though they are official names, and they are asking for the Romaic name to understand where the place is. In fact, the name “Krom” is not Turkish originated; it is known as Kromni, Kromniote as stated by Bryer et al.\footnote{Bryer, The Byzantine Monuments and Topography of the Pontos.}

However, today, some Turkish literal resources mention the Krom Valley as Kurum, Korum or Gorom. The reason behind is that affords for some Romaic place names as if they sound Turkish alike. On the other hand, the Culture and Tourism Directorate registered the Krom Valley and the cultural assets in the boundaries with their original Romaic names them. For example, Alithinos Church, Kavelak Church, etc. When looking at the gravures from the Ottoman Period depict the neighborhoods with the same place names written in the Greek alphabet. Therefore, in this thesis, it is preferred to use original Romaic names.
3.2.3 Krom Valley as a Living Cultural Landscape before 1923

To better understand and evaluate the Krom Valley, it is necessary to look not only at today but also at yesterday. For this reason, while Krom Valley was evaluated on a settlement network scale, socio-cultural and physical aspects were also examined.

3.2.3.1 Socio-Cultural Aspects

At this stage of the thesis, the socio-cultural and economic characteristics of the Krom Valley before the population exchange are examined. Population characteristics are included among socio-cultural aspects. In economic terms, animal husbandry, agriculture and mining, which were the sources of income of the period, were discussed.

Demographical Characteristics

In the Ottoman Period, census processes started in the 15th and 16th centuries. These censuses were kept as official documents called cadastral registers.

While examining the population structure of Krom Valley, Adnan Durmuş's translations were published in 2017 with sheet number 1118, dated 1250/1834, shirt numbered 1117, dated 1251/1835, sheet numbered 1119 and 1121, dated 1261/1845 and dated 1263/1847. The Krom population registers of the Ottoman period with
1126 sheet numbers were used.\textsuperscript{178} According to the data in this source, the township of Kurum covers the interior of the Yaglidere valley and all the villages where the branches of the stream extend. In addition, to get a more proper idea about the population, the Barkan method\textsuperscript{179} was utilized.

Table 3. 1 Population of the Krom Valley in 1834

<table>
<thead>
<tr>
<th>Neighborhood (1250/1834)</th>
<th>Population</th>
<th>Housing</th>
<th>Barkan Method</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rumyan Hızır İlyas</td>
<td>327</td>
<td>118</td>
<td>590</td>
</tr>
<tr>
<td>Rumyan Meryem Ana</td>
<td>193</td>
<td>77</td>
<td>385</td>
</tr>
<tr>
<td>Rumyan Ayane</td>
<td>193</td>
<td>77</td>
<td>385</td>
</tr>
<tr>
<td>Rumyan Ayane</td>
<td>35</td>
<td>14</td>
<td>70</td>
</tr>
<tr>
<td>Rumyan Karye-i Macara</td>
<td>51</td>
<td>14</td>
<td>70</td>
</tr>
<tr>
<td>Rumyan Harava</td>
<td>56</td>
<td>8</td>
<td>40</td>
</tr>
<tr>
<td>Rumyan Kariye-i Baladan</td>
<td>278</td>
<td>51</td>
<td>255</td>
</tr>
<tr>
<td>Şuşa/Şişe Tabi K. Baladan</td>
<td>137</td>
<td>17</td>
<td>85</td>
</tr>
<tr>
<td>Karye-i Kurum tabi Gümüşhane</td>
<td>74</td>
<td>11</td>
<td>55</td>
</tr>
<tr>
<td>Afnos/Aknos tabi kurum</td>
<td>118</td>
<td>24</td>
<td>120</td>
</tr>
<tr>
<td>Destmalı</td>
<td>46</td>
<td>7</td>
<td>35</td>
</tr>
<tr>
<td>Kartal</td>
<td>27</td>
<td>5</td>
<td>25</td>
</tr>
<tr>
<td>Anhas</td>
<td>102</td>
<td>21</td>
<td>105</td>
</tr>
<tr>
<td>Mohara</td>
<td>202</td>
<td>39</td>
<td>195</td>
</tr>
<tr>
<td>Zemberek</td>
<td>11</td>
<td>4</td>
<td>20</td>
</tr>
<tr>
<td>İstavri</td>
<td>192</td>
<td>30</td>
<td>150</td>
</tr>
<tr>
<td>Yağlıdere</td>
<td>182</td>
<td>40</td>
<td>200</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2224</strong></td>
<td><strong>557</strong></td>
<td><strong>2785</strong></td>
</tr>
</tbody>
</table>

\textsuperscript{178} Adnan Durmuş, \textit{Kurum Nüfus Defteri} (Trabzon: Mert Form Matbaacılık, 2017).

\textsuperscript{179} Barkan proposes a formula for calculating the population since women, children, and single young men who are not yet taxpayers are not included in the population registers. According to this hypothesis, when the number of households is multiplied by five, the approximate number of people living in the region can be calculated. In the thesis, an approximate calculation was made using this method. The 3rd column in the population table shows the data obtained according to this calculation. Ömer Lütfi Barkan, “Tarihi Demografi Araştırmaları ve Osmanlı Tarihi,” \textit{Türkiye Mecmuası}, 1953, 1–26.
Table 3. 2 Population of the Krom Valley in 1845

<table>
<thead>
<tr>
<th>Neighborhood (1261/1845)</th>
<th>Population</th>
<th>Housing</th>
<th>Barkan Method</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rumyan Hızır İlyas</td>
<td>315</td>
<td>109</td>
<td>545</td>
</tr>
<tr>
<td>Meryam Ana</td>
<td>219</td>
<td>69</td>
<td>345</td>
</tr>
<tr>
<td>Ayane</td>
<td>33</td>
<td>13</td>
<td>65</td>
</tr>
<tr>
<td>İstodos</td>
<td>78</td>
<td>22</td>
<td>110</td>
</tr>
<tr>
<td>Şuşa/Şişe Tabi K. Baladan</td>
<td>185</td>
<td>46</td>
<td>230</td>
</tr>
<tr>
<td>Rumyan Kariye-i Baladan</td>
<td>310</td>
<td>106</td>
<td>530</td>
</tr>
<tr>
<td>Hastori/Histori</td>
<td>9</td>
<td>3</td>
<td>15</td>
</tr>
<tr>
<td>Yağlıdere</td>
<td>50</td>
<td>20</td>
<td>100</td>
</tr>
<tr>
<td>Varenli</td>
<td>25</td>
<td>6</td>
<td>30</td>
</tr>
<tr>
<td>Karye-i Kurum tabi Kaza-i Torul</td>
<td>311</td>
<td>114</td>
<td>570</td>
</tr>
<tr>
<td>Karnal tabi Kurum Der Kaza-i Mezbur</td>
<td>153</td>
<td>58</td>
<td>290</td>
</tr>
<tr>
<td>Frenkandos</td>
<td>223</td>
<td>84</td>
<td>420</td>
</tr>
<tr>
<td>Çakmak tabi Kurum Der Kaza-i Mezbur</td>
<td>366</td>
<td>117</td>
<td>585</td>
</tr>
<tr>
<td>Alatyonos tabi Kurum Der Kaza-i Mezbur</td>
<td>91</td>
<td>40</td>
<td>200</td>
</tr>
<tr>
<td>Manastır tabi Kurum Der Kaza-i Mezbur</td>
<td>7</td>
<td>1</td>
<td>5</td>
</tr>
<tr>
<td>Galovana tabi Kurum Der Kaza-i Mezbur</td>
<td>29</td>
<td>25</td>
<td>125</td>
</tr>
<tr>
<td>Mahura tabi Kurum Der Torul</td>
<td>23</td>
<td>8</td>
<td>40</td>
</tr>
<tr>
<td>Nanak tabi Kurum Der Kaza-i Mezbur + 15 housings</td>
<td>95</td>
<td>73</td>
<td>365</td>
</tr>
<tr>
<td>Zemberek</td>
<td>65</td>
<td>24</td>
<td>120</td>
</tr>
<tr>
<td>Şamanlı (not certain)</td>
<td>12</td>
<td>5</td>
<td>25</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2599</strong></td>
<td><strong>943</strong></td>
<td><strong>4715</strong></td>
</tr>
</tbody>
</table>

Table 3. 3 Population of the Krom Valley in 1847

<table>
<thead>
<tr>
<th>Neighborhood (1263/1847)</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kurum</td>
<td>67</td>
</tr>
<tr>
<td>Afnos</td>
<td>101</td>
</tr>
<tr>
<td>Destmalı</td>
<td>45</td>
</tr>
<tr>
<td>Karnal</td>
<td>25</td>
</tr>
<tr>
<td>Alhas</td>
<td>88</td>
</tr>
<tr>
<td>Mahura</td>
<td>193</td>
</tr>
<tr>
<td>Zemberek</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>524</strong></td>
</tr>
</tbody>
</table>
Economic Aspects

The main economical sources of the people who lived in the Krom Valley were agricultural production, animal husbandry, mining, various crafts, and trade. According to Parharidis\textsuperscript{180}, the inhabitants of Kromni had two main occupations, agriculture, and animal husbandry. Especially in the Ottoman period, after the activation of the mines, the population in the region increased, and accordingly, agricultural production and livestock activities increased. The people took care of their animals in the barns under their houses in the winter, and in the large pastures and huts abandoned by the Roma community, taking them to the highlands in the summer. With the increasing agricultural production, the boundaries of the cultivated area were reaching even the highest plains extending to the neighboring regions.\textsuperscript{181}

\begin{figure}[h]
\centering
\includegraphics[width=0.8\textwidth]{figure3.jpg}
\caption{14 Hanzaharia in 1912 (Firtinidis, \textit{History of Kromni}, 1994.)}
\end{figure}

The Turkish-Russian war in 1827 negatively affected the people of Krom in terms of demographic and economic aspects. Since some of the people supported the

\textsuperscript{180} A.I Parharidis, \textit{Kromni' nin Tarihi} (Trabzon: Trabzon Serasi Matbaasi, 1911).
\textsuperscript{181} Parharidis, \textit{Kromni' nin Tarihi}.
Russians, they fled to Russia at the end of the war, and some of them settled in the villages of Trabzon. After this, both agricultural production and animal husbandry declined but did not disappear.\footnote{Erüz, “Demographic Change in Gümüşhane-Torul-Kurum (Gorom-Kromni) Valley from Antiquity to Today.”}

The other main economic resource depended on mines locating on the Valley. There are seven metal mining enterprises in the area. These are copper, zinc, lead, bronze, and silver mines. Parharidis\footnote{Parharidis, Kromni’nin Tarihi.} stated the names of these mines in the History of Kromni as follows: Katarraktu, Halvas, Derpanta, Souanorim, Selmadeni, Sürmene, Arseli. Of these, only the Arseli mine belongs to a Muslim. The Halvas, Derpanta and Souanorim mines were operated by Greek and Muslim partnerships. The Katarraktu, Selmadeni and Sürmene mines were owned by the Greeks. Two of the seven mines are located in the north of the valley. The first is the copper mine in Samananton (Bulutyayla). The second is east of Kavelak. The other five mines are south of the valley, east of the Mohara (Teknecik) neighborhood. Erüz claims that mining businesses collapsed under the influence of the Turkish-Russian War of 1827, moreover, after 1854, with the effect of Tanzimat, Hatt-ı Hümayun and new mines opened in Africa, the chrome mines lost their importance and were completely closed.\footnote{Erüz, “Demographic Change in Gümüşhane-Torul-Kurum (Gorom-Kromni) Valley from Antiquity to Today.”}
There are also three stone quarries in the area. These were dug for the extraction of travertine rocks and were used to supply materials for the structures in the Valley. The first of the quarries is located in eastern Samananton (Bulutayla), from which, green-colored furnace stone is mined. The second is located in western Samananton (Bulutayla). Hard travertine stone is mined from here and used in the construction of arches and columns. The third quarry is located in Kavelak. Andesite rock used in masonry is extracted from here.185

Apart from mining, agriculture and animal husbandry, people had other occupations where they could earn economic gain. Parharidis186 mentions that women were knitting clothes such as socks, skirts and trousers with wool and linen obtained from animals and hemp grown in the field. They made a living by selling them as well as using them themselves. In addition, the mines and quarries in the area enabled men to have crafts and arts. For this reason, metal and silver processing was common in the area. In addition, the men also excelled in building craftsmanship and earned money by doing so in the surrounding settlement.

185 Current inhabitants, interview, 2022.
186 Parharidis, Kromni’nin Tarihi.
The community of the Krom was wealthy due to mines. Marketplaces, and jewelry stores proved that. In Krom registry, the traders and their business type are written. After the closure of the mines, the Rums who owned the mines settled in Trabzon and started to deal with trade and became one of the rich families of the Black Sea.\footnote{Current inhabitants, interview.}

Also, current inhabitants\footnote{Current inhabitants, interview.}, in the in-depth interview, told stories about how rich Rums are; for example, the dinner sets made from silver and gold. Also, women wear gold tepeliks and belts.

There were families of Muslims living in Krom and civil servants placed by the state. For this reason, they were working as administrators, tax officers, police officers, barbers, and grooms. Muslims were not found as workers in the mines and did not trade in the area.\footnote{Andreadis, Gizli Din Taşıyanlar.}
Table 3. 4 Occurences in the Krom Valley\textsuperscript{190}

<table>
<thead>
<tr>
<th>Occurence</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aktar/Herbalist</td>
<td>4</td>
</tr>
<tr>
<td>Ahzat/Wholesaler</td>
<td>4</td>
</tr>
<tr>
<td>Abacı/Clothingsaler</td>
<td>59</td>
</tr>
<tr>
<td>Amele/Laborer</td>
<td>51</td>
</tr>
<tr>
<td>Bezzaz/Fabricsaler</td>
<td>28</td>
</tr>
<tr>
<td>Bakkal/Grocer</td>
<td>9</td>
</tr>
<tr>
<td>Celep/Drover</td>
<td>1</td>
</tr>
<tr>
<td>Dahancı/Tobacco</td>
<td>5</td>
</tr>
<tr>
<td>Ekmekçi/Baker</td>
<td>67</td>
</tr>
<tr>
<td>Hallaç/Wool fluffer</td>
<td>4</td>
</tr>
<tr>
<td>Hamal/Porter</td>
<td>3</td>
</tr>
<tr>
<td>Irgat/Workman</td>
<td>11</td>
</tr>
<tr>
<td>Kalcı/Smelter</td>
<td>1</td>
</tr>
<tr>
<td>Kuyumcu/Jeweler</td>
<td>9</td>
</tr>
<tr>
<td>Kalaycı/Tinman</td>
<td>14</td>
</tr>
<tr>
<td>Kazancı/Boilersmith</td>
<td>7</td>
</tr>
<tr>
<td>Kahya/Butler</td>
<td>4</td>
</tr>
<tr>
<td>Madenci/Miner</td>
<td>73</td>
</tr>
<tr>
<td>Nakkaş/Painter</td>
<td>10</td>
</tr>
<tr>
<td>Neccar/Carpenter</td>
<td>2</td>
</tr>
<tr>
<td>Reaya/Raia</td>
<td>9</td>
</tr>
<tr>
<td>Rençper/Farmer</td>
<td>5</td>
</tr>
<tr>
<td>Ticaret/Commerce</td>
<td>10</td>
</tr>
<tr>
<td>Taşçı/Mason</td>
<td>46</td>
</tr>
<tr>
<td>Demirci/Blacksmith</td>
<td>39</td>
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<tr>
<td>Terzi/Taylor</td>
<td>30</td>
</tr>
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<td>Tellal/Crier</td>
<td>1</td>
</tr>
<tr>
<td>Semerci/Saddlemaker</td>
<td>11</td>
</tr>
<tr>
<td>Yemenici/Kıerchiefmaker</td>
<td>10</td>
</tr>
<tr>
<td>Keşiş/Monk</td>
<td>178</td>
</tr>
</tbody>
</table>

\textsuperscript{190} Durmuş, 	extit{Kurum Nüfus Defteri}.
3.2.3.2 Physical Aspects

The Krom Valley was 16 hours walking distance away from Trabzon and 5 hours from Gümüşhane. The settlement administratively depended on Torul (Ardassa), a county of Gümüşhane connected to Trabzon in terms of governance and religiously affiliated to the Haldia Metropolitan.\textsuperscript{191}

The altitude of the Krom is 200 meters. The Valley is surrounded by North Anatolian Mountains, which are also known as Pontic Alps. Maçka/Matsukas summer highland of Trabzon borders the Valley on the north, and Santa Village forms its east edge. On the west line, the mountains starting from the Kulat Boğazı shapes the Valley with 3 ridges. The first one is Alogostaria, the second one is Katskaria (Kaçkar, Gaçkar), and the last one is Kavelak. Going through these ridges, steep cliffs start, and they create the border between the Krom and Gimera (İmera) on the west side. The north of the Valley is the highest part of the area, as a result of this summer highlands (yaylas) located there due to the cool weather and wide pastures.

Krom was founded on rich water sources as major and minor river arteries. These rivers are separated into two parts according to their gradient. The first group, Livadia (Çayırlık) and Larahanis (Akarsu) rivers flow from the North Krom to the Trabzon by joining the Sümela and Piksites (Değirmendere) rivers. In addition to them, there are several unnamed minor arteries and the Kavelak River that unite with the Gimera (İmera) River until the Black Sea costs of Trabzon. The second branch starts from south Krom and ends at Tirebolu (Tripolis) county of Giresun. This one was born as the Katskarion River, and later this stream connected with small streams and became the Kurum River. In order, the river transforms into Yağlıdere, Stavri (İstavri), Muzenis (Murzene, Atalar), and Harsitosis (Harşit) Rivers till meeting the Black Seaside of Giresun.

\textsuperscript{191} Parharidis, \textit{Kromni'nin Tarihi}.
The Krom Valley settlements consist of three main typologies as housings, parharias (tents of Roma community), and pastures. South of the Valley was the main habitation area and included 15 neighborhoods which were Samananton (Bulutyayla), Mancanton, Fragkanton (Ortayayla), Gluvena (Çayıroğlu), Zemberekia (Çayıroğlu), Siaynanton, Alithinos (Düzce), Mohara (Teknecik), Saranton (Sanoğlu), Kodonanton, Rakan, Çakmatanton, Rüstemanton, Nanak (Evlice), and Loria (Başkapi). In northern Krom, tents of the Romani community were constructed, and this part was used as a summer highland to supply animal-based products like milk, yogurt, eggs, etc. Thirdly, the Livadia region has a warmer climate; therefore, there were wide pastures with dense grass. As a result of this, this area was used for mowing grass by preventing animals from access.

Figure 3. 17 1914 Krom Valley Map

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3.2.3.3 Architecture

In this period, architecture gives an idea about the economic situation of the settler. For example, there are two types of buildings, one-story and two/three-story high housings. The first kind was utilized by low-income groups for residential purposes. These buildings also serviced citizens for commercial and public aims. The other type, two/three-story high ones, was reserved for the groups with middle- or high-income level. Depending on the historical photographs, oral archive, and books describing the Krom Valley, it can be found that almost every structure there was constructed with travertine stone masonry. Moreover, the majority of the buildings had earth covered flat roofs. Only the monumental structures, such as churches etc., had tiled covered pitched roofs.

Figure 3. 18 A Krom View (Andreadis, Gizli Din Taşıyanlar, 1999.)
3.2.4 Krom Valley as an Abandoned Cultural Landscape after 1923

The totally depopulated Krom Valley remained abandoned situation from 1923 to 1936. In 1936, 8 families from Yomra, Trabzon started to settle in the area. However, this 13 years gap caused to increase in the devastation of the Rum dwellings. Many of the earth rooftops collapsed, many of the building walls were devastated at that period. After the population exchange, the parcels were given to Muslims who came from Greece. However, they did not want to move to Gümüşhane, since it is an unknown geography with rough climate conditions. At that point, Ali Bey (Ali Fuat Kadirbeyoğlu), one of the richest men in Gümüşhane, bought all the deeds from potential immigrants by going to İstanbul. Later, Fuat Bey started to sell the deeds

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193 Mahmut Oltan Sungurlu (who followed deed sues as a lawyer), interview, 2023.
in his hand. Thus, 8 families from Yomra, Trabzon, came to Krom in 1936. However, this could not stop the devastation process; because only a limited number of populations moved in there, while six thousand people were forced to abandon the place. Therefore, the majority of the settlement tissue kept continuing to fade away day by day.

There was no construction activity there for many years according to the answers of the current inhabitants during the in-depth interview. Most people defended that it is haram (forbidden) to stay in a house of a non-Muslim, therefore they preferred to stay in tents or a one-room building for a long time. Later, while some of them moved into Rum houses, some built their own houses by using stones of the collapsed buildings as building materials for new constructions.

The first aerial photo appears in 1952. In 33 years, the roof of dwellings collapsed totally, and building locations can be read by following the wall traces. In this year most of the settlement tissue was reserved. The route of the road followed the natural stream of the river (Kurum Dere). Most stable structures seem like churches with their standing hipped roof covers except for Sarıoğlu and Kopmuş ones. The situation remained the same in 1956 based on the aerial photo (see Figure 3).

In 1960, the settlement of the tissue become less readable. And routes remained the same route. The roof type of the housing seems flat. Coming to 1973, Samananton (Bulutyayla), Mancanton, and Alithinos (Düzce) districts were settled. Moreover, roof typology was turned into a pitched roof system. Existed transportation web continued to be used (see Figure 3).

In the year 1982, a new road was opened for vehicle traffic. This caused changes in the existing rural fabric. Following the new road, Samananton (Bulutyayla) Church transformed into a mosque. Moreover, the surrounding of the new mosque became

\[194\] Maps General Directorate
the village center with a square/maidan. Traces of the Rum neighborhoods became less visible except for the churches that stood in each district (see Figure 3. 22).

In 2002, all churches lost their roofs except for Alithinos (Düzce); since the landowner of that area used the building as a granary and repaired its roof tiles for water impermeability.\textsuperscript{195} Also, new roads around the churches appeared in the aerial photo. Moreover, there are new dwellings with metal roof coverings (see Figure 3. 22).

When the data from aerial photographs are compared with each other, it is seen that the settlement boundaries are gradually shrinking or even disappearing (see Figure 3. 23). In order to better understand this situation, it would be useful to examine the analyses performed on the intra-settlement scale.

\textsuperscript{195} Numan Yılmaz, son-in-law of the landowner, interview, 2022.
Figure 3. 21 Settlement borders in 1956 (above), in 1973 (below) (Maps by author, 2023.)
Figure 3. 22 Settlement borders in 1982 (above), in 2002 (below) (Maps by author, 2023.)
Figure 3. 23. Comparison of settlement borders 1956-2002 (Map by author, 2023.)
3.2.5 The Krom Valley in the Current Context

After understanding the historical development and change process of the Krom Valley, the thesis continues with the analysis of the current socio-cultural and physical characteristics of the Valley.

3.2.6 Socio-Cultural Aspects

In this part of the thesis, current socio-cultural and economic aspects of the Krom Valley settlement are discussed. While doing this, the population structure and sources of economic income of the local people were examined in detail.

Demographical Characteristics

According to data belonging to TUIK (Turkey Statistical Institute), there are 179 residents living in Yağlıdere Village in the year 2022. However, the social survey sheets prove that residents spend only their summers there. So, it is not possible to mention about continuous population during the year. Moreover, even though the residents have been registered population of the Krom Valley, they come from some of Trabzon’s counties, such as Yomra, Arsin, and Maçka; and they spend their winters there.

Also, survey results show that Muslims, as 8 families from Yomra, immigrated to the Valley for the purpose of using the land as a highland for their agricultural and husbandry needs after 1936. Although they had stayed there during the whole year in the beginning, today, inhabitants do not prefer to spend winter due to the rough winter conditions and some inadequacies like security, primary education, and transportation.
Economic Aspects

Today, the agriculture-based economy has lost its importance compared with previous years. Wheat sowing had not continued anymore. Now, current villagers profit from animal husbandry by selling animal-based products such as butter, and milk, or directly trading their animals. People left their wool trading habits. In fact, rather than selling wool, they burned them all due to the decreased demand for it. There is only one restaurant, and a village room, and the market belongs to the same person in the Valley. It can be understood that the main economic sector is animal husbandry in the modern Krom Valley.

Traditions and Memories of the Current Settlements

The social survey results illustrate that current residents do not have a direct connection with the Kromniots since they came to the Valley in 1936, 13 years later than the Population Exchange. However, they mention that they heard many stories about Kromniots from their grandparents, such as their crypto Christianity, wealth, and mines. Moreover, current residents met Kromniots and visited their ancestors’ land after many years of migration. Therefore, current residents have their own individual memories of the land rather than a shared heritage.

Memories of the present community are mostly based on their pastoral life. They mentioned a lot about their husbandry and agriculture culture. Even in their childhood, they talked about memories like going to the highland with their sheep, goats, and cows. Also, fertile barley and wheat lands, and how they processed them.

They mentioned that some of the holy places like chapels, churches, and underground secret chapels were their playgrounds when they were children. They also shared about plates, ceramic pots, metal forks, and spoons found in underground furnaces. When they were kids, they played and met in mines and caves, too.

To sum up, for the new inhabitants, from children to elders, life means working all the time to produce milk, butter, yogurt, flour, and wool. In fact, they do not define
a specific bond between them and Rums and heritage of the Rums. They are interested only in the heritage of their own ancestors with houses they built.

3.2.7 Physical Aspects

As mentioned before, today, the Krom Valley consists of seven neighborhoods, within borders of the third-degree archaeological site. These are Bulutyayla, Düzce, Sarıoğlu, Teknecik, Evlice, Başkapı, and Çayıroğlu districts.

Bulutyayla collects four other settlements, which are called Samananton, Fragkanton (Ortayayla), Mancanton, and Kavelak. Düzce neighborhood is also known as Alithinos. Sarıoğlu neighborhood is called Saranton as well. Also, Teknecik is named as Mohara. Evlice, Başkapı, and Çayıroğlu districts are located in the western part of the Valley. Evlice has another name, Nanak. Başkapı settlement is known as Loria. Also, the Çayıroğlu neighborhood is a complex of two districts, Gluvena and Zemberekia.

3.2.7.1 Conservation Status

The Krom Valley is now a third-degree archaeological site (Appendix A) that was designated by the Regional Culture and Tourism Council in 2010 (Appendix B). In 2012, the council decided to extend the decisions for the transition period for the Krom Valley (see Appendix C).

3.2.7.2 Building Blocks and Lots

The Krom Valley today consists of 95 blocks and 1135 lots in the archaeological site border (see Figure 3. 21). As a restriction based on the limited data coming from the Gümüşhane Land Registry Directorate, ownership information could not be reached. Also, the precise borders of the neighborhoods cannot be found.
3.2.7.3 Vehicular Circulation

The neighborhoods of Krom Valley are connected to each other by a main road and secondary roads attached to it (see Figure 3. 22). This main road is the continuation of the road that leaves İkisu location on the Gümüşhane-Trabzon highway and reaches Yağlıdere village. The road crosses Yağlıdere, passes the Zemberekia (Çayıroğlu) neighborhood, and comes to the Krom Valley, parallel to the streamline. Within the scope of this study, the asphalt section of the road is described as the main road. This main road, consisting of sharp bends, divides into two in the direction of Mancanton and Alithinos (Düzce) after passing the Samananton (Bulutyayla) neighborhood. Continuing to Mancanton, the northern end crosses the mountains and connects to Trabzon. The southern end, which crosses the Krom stream with a bridge, connects the Alithinos (Düzce) neighborhood to Mohara (Tekneçik) and divides it into two. The western part of the road reaches Saranton (Sarıoğlu).
Figure 3. 24 Building blocks in the Krom Valley (Map by author, 2023.)
Figure 3. 25 Vehicular circulation in the Krom Valley (Map by author, 2023.)
3.2.7.4 Neighborhoods

As mentioned before, the Krom Valley is a complex of 7 neighborhoods Bulutyayla (Samananton), Evlice (Nanak), Başkapı (Loria), Çayıroğlu, Düzce (Alithinos), Sarıoğlu (Saranton), and Teknecik (Mohara). In addition, some of these neighborhoods cover sub-districts. For example, Samananton contains Kavelak, Fragkanton (Ortayayla), Mancanton, and Samananton (central) districts, and Çayıroğlu consists of Gluvena and Zemberekia. Since the Samananton will be analyzed in the next section in detail, other neighborhoods will be described here in general.

Kavelak, or Gavalak, is located in the northeast of the Valley and is a part of Bulutyayla district. Also, it is a large neighborhood built around the monastery located here. However, due to the steep terrain and the lack of a road reaching here, life does not continue here today, and it is covered with a dense area of ruins.

Figure 3. 26 General view through the Kavelak (Photograph by Uğur Bulut, 2022.)
Since the neighborhood is completely in ruins, it is not possible to predict what function the buildings and open spaces here might have been used for, other than residential settlement. There are 3 structures that can be read in the area. The first of these is Kavelak Church. This magnificent building is the largest church structure in the Valley and, like the others, it has 3 apses and was built with cut stone walling technique. In addition, the church attracts attention with the engravings on the south façade. The second structure in the neighborhood is a rock church, part of which is buried in the bedrock and part of which is surrounded by a wall built with rubble stone. This church has not been registered, and its existence has not yet been detected by the cultural directorate. The last structure standing in the area is the still intact stone wall surrounding the field, thought to belong to the monastery.

Figure 3. 27 South (above) and west (below) façades of the Kavelak Church (Photograph by author, 2022.)
Figure 3. 28 Views from Kavelak Church (Photograph by author, 2022.)
Figure 3. Architectural details of Kavelak Church (Photograph by author, 2022.)
It has been observed that the grass growing in these ruined areas, which remain empty today, was mowed by the new residents, and they not only made an economic profit by selling them but also kept them as fodder for their animals.
Fragkanton, or Ortabayla, is also within the borders of the Bulutyayla neighborhood today. It was also shaped around a church. This church was built with cut stone mastery with three apses, too. What stands out in this structure is that the interior columns of the church are made of two different stone types. While the column bodies are made of golden travertine stone, the column capitals are made of white stone and cut in a triangular shape. It is impossible to read whether the church has a dome or a bell tower.
Figure 3. 32 General view of the Fragkanton (Ortayayla) (Photograph by Bulut, 2022.)

Figure 3. 33 Fragkanton Church (Photograph by author, 2022.)
Figure 3. 34 Views from Fragkanton Church (Photograph by author, 2022.)
It was determined that there are two residential buildings built with traditional architecture in the area. These are also woven with cut stone mastery. The ground floor is designed as a barn and storage, and the first floor is designed as accommodation.
Today, a family is engaged in pasture farming in this neighborhood. For this reason, this is the only settlement in the Valley where life continues in winter, thanks to an Afghan shepherd family who stays here. This family built new residential buildings on the ruins in this neighborhood, with a reinforced concrete frame system and brick filling inside. They also use the ruins as gardens and use the destroyed walls to determine the boundaries of the garden.
Mancanton neighborhood is one of the highest settlements under the Katskaria Hill in the Valley and is part of the Bulutyayla district currently. This place was also built around a church, and new settlements are rarely seen today. It is quite difficult to read the traces of buildings from the past. This neighborhood has become famous in the region for its geothermal and healing water resources. However, Parharidis (1911) explains that this neighborhood was once one of the largest neighborhoods in Krom and consisted of three districts.

Mancanton Church does not have a roof covering today. However, the building was built similarly to the others, with three apses and cut stone masonry. The element that makes the building stand out is the entrance door, which is decorated with Christian symbols and has traces of yellow, blue, and white paint on it.

Figure 3. 38 View of the Mancanton Church (Photograph by Bulut, 2022.)
Figure 3. Architectural details of Mancanton Church (Photograph by Bulut, 2022.)
Alithinos, or Düzce, is the only neighborhood on the southern side of the Valley whose church remains intact. The reason why this church remains intact with its roof is that the new locals found the original grinding stone and repaired its roof in order to use this structure as a warehouse and store their grain. Although the plaster of this church has fallen off in places, the murals and engravings are largely legible. Again, this building was built with cut stone mastery with 3 apses. Additionally, when the traces inside the building are followed, it is thought that the church also had a mezzanine. The metal and wooden beams inside the church were damaged and dismantled for a while.

Figure 3. 40 Front view of Alithinos Church (Photograph by author, 2022.), top and back view of the church (Photograph by Bulut, 2022.)
Figure 3. Architectural details of the Church (Photograph by Bulut, 2022.)
There are only residential buildings in the Alithinos (Düzce) neighborhood. These residential buildings are on parcels adjacent to large fields where agricultural production takes place. In addition to the traditional stone wall architecture, the new residents of the neighborhood also see the eyeball and amulet system in the area. In addition, today's buildings have moved away from the use of traditional materials and are built using concrete and brick.

Figure 3. 42 Details from Alithinos Church (Photograph by Bulut, 2022.)

Figure 3. 43 Traditional houses at Alithinos (Düzce) (Photograph by author, 2022.)
Figure 3. A traditional house and new constructed houses at Alithinos (Düzce) (Photograph by author, 2022.)

Saranton, Sarıoğlu, or Sarıalioğlu, the neighborhood is located at the southernmost point of the Valley. This place is also shaped around a church. In this area, except for the church, no traces of historical texture can be seen, and newly built residences can be seen. It is also seen that the area hosts large grain fields, such as the Alithinos (Düzce) neighborhood, where it is located opposite.
Figure 3. A View of Saranton Church (Photograph by author, 2022.), top view of the Church (Photograph by Bulut, 2022.)
Figure 3. 46 Details from Saranton Church (Photograph by author, 2022.)
Figure 3. 47 View of Saranton Church (Photograph by Bulut, 2022.)

Figure 3. 48 Saranton (Sarioğlu) neighborhood (Photograph by author, 2022.)
Saranton Church in the area, unlike other religious buildings, is located alone on a hill, almost on a tumulus. Similar to the others, it has three apses and a cut stone construction system. It was seen that there were collapsed columns inside the church. It was also observed that the church was decorated with blue penwork on the plaster.

Mohara, Muhara, or Teknecik, settlement is located in the south of the Valley and cannot be seen from the center due to the mountainous section in between. This neighborhood is also shaped around the church. The only historical building in the area today is the Mohara church, and traces of ruin are not intense.

Mohara Church, similar to the other one, was built with three apse using cut travertine stone. What distinguishes this structure from others is the combination of columns with quadrangular and circular forms. In addition, the use of non-supporting column-like stone elements (pilasters) at the entrance door of the building and on the windowsills in the interior makes the building interesting.

Figure 3. Exterior view from Mohara Church (Photograph by author, 2022.)
Figure 3. 50 Interior views from Mohara Church (Photograph by author, 2022.)
Today, the residential buildings in the area were built with modern construction techniques and are used as summer houses. While in other neighborhoods, houses have their own barns and fields, following the plateau logic, agricultural and animal production is not carried out in this settlement.

Figure 3. Rural fabric of Mohara (Teknecik) neighborhood (Photograph by author, 2022.)
Kopmus neighborhood, according to the narrative of the local people, was built on land that was once subjected to landslides. This campus, whose Greek name cannot be determined, is also built around a church. No other traces of destruction could be observed in the area.

Figure 3. 52 Ruin of Kopmus Church into the woods (Photograph by Bulut, 2022.)

Kayaaltı is a church built on a holy spring rather than a neighborhood. Although this was once a neighborhood called Çahmatanton/Sahmananton\(^\text{196}\), today, only the church structure located at the bottom of the rock is visible, and traces of the other structures cannot be read.

\(^{196}\) Parharidis, Kromni’nin Tarihi.
Figure 3. Kayaaltı Church under the hill (Photograph by Bulut, 2022.) (above) and the Kayaaltı Church (Photograph by author, 2022.) (below)
Zemberekia, or Zemberek, is located in the west at the Gümüşhane entrance of the Krom Valley and is on the borders of the Çayıroğlu District. This settlement was also founded around a church. However, today, there is no settlement here; only the Zemberekia Church is in ruins. This church attracts attention with its cross-shaped main entrance portal.
Figure 3. 56 Views from Zemberekia Church (Photograph by Bulut, 2022.)
Figure 3. Architectural detail from Zemberekia Church (Photograph by Bulut, 2022.)
Gluvena, or Livana, is a part of the Çayıroğlu neighborhood.

Nanak, or Evlice, is located in the northern part of Valley close to Gümüşhane. This neighborhood is also used for plateau activities and summer houses. Again, while this was a neighborhood built around a church, today, the church in the area is also very dilapidated, and the traces of ruinous buildings cannot be read.

![View through Nanak (Evlice), by the author, 2022](image)

Loria, or Başkapı, is located at the northernmost end of the Valley. During the thesis study, due to the very large area, this neighborhood could not be visited, even though it was within the borders of the protected area.

3.2.7.5 Transition of the Krom Valley in Time

This analysis was aimed to understand the change in the Krom Valley. As a method for doing this, the changes in the ruin areas representing settlement boundaries in historical aerial photographs were superimposed with the help of ArcGIS. Based on this analysis (see Figure 3.  23), it has been observed that the settlement boundaries have become smaller over the years, meaning that the traces of history have faded. The detailed information for these analyses was given in intra-settlement scale.
Figure 3. 59 Change in settlement area boundaries in the Krom Valley (Map by author, 2023.)
Figure 3. Historical aerial photo showing Samananton (Buluyayla) and Alithinos (Düzce) (Photograph by General Directorate of Turkey in 1956, edited by author in 2022.)
Figure 3. Current aerial photo showing Samananton (Buluyayla) and Alithinos (Düzce) (Photograph by Google Earth in 2018, edited by author 2022.)
Figure 3. Historical aerial photo showing Samananton (Bulutayla), Mancanton, and Kavelak (Photograph by General Command of Turkey in 1956, edited by author in 2022.)
Figure 3. Current aerial photo showing Samananton (Bulutyayla), Mancanton, and Kavelak (Photograph by Google Earth in 2018, edited by author 2022.)
Figure 3. Historical aerial photo showing Samananton (Bulutayla) and Alithinos (Düzce) (Photograph by General Command of Turkey in 1956, edited by author in 2022.)
Figure 3. Current aerial photo showing Samananton (Buluyayla) and Mancanton (Photograph by Google Earth in 2018, edited by author 2022.)
3.3 The Krom Valley in Intra-Settlement Context: Samananton
(Bulutayla)

Samananton, or Şamanlı, is the central district of the Krom valley and is called Bulutayla today. Samananton (Bulutayla) has the Krom Valley’s only mosque, Bulutayla Mosque, which was converted from Samananton Church with three apses and constructed from cut stone masonry in the late Ottoman Period. Since Samananton (Bulutayla) is the center of the Valley, the village coffee is the only market located there.

Today, the stone-covered roads and street textures built by the Rums can still be seen in this neighborhood, albeit partially. In addition, although the destruction is great throughout the Valley, most of the historical residential buildings that remain standing are in this neighborhood. Vecih Mert House, the only registered residential building in the Valley, is here. Residential buildings are built on two floors, taking into account the difference in elevation, and generally, the ground floor is designed as a warehouse and barn, and the first floor is designed as an accommodation space.

In traditional buildings, stone arches were used as load-bearing elements in the basement. 3-story traditional stone buildings can also be seen in Samananton (Bulutayla). These are high-rise residential buildings with elements such as bathing rooms, niches, and fireplaces, similar to the traditional Ottoman house typology.

There are 3 unregistered bridge ruins and a registered still-standing bridge that remains from the Ottoman Period located in this district. Also, there are a lot of water mill ruins there.

Due to being a central settlement, the newest buildings are seen in Samananton (Bulutayla). Accordingly, even though it was contrary to the conditions of the transition period, the new locals-built structures with brick filling inside the concrete carcass, 2-3 floors high. In addition, stones taken from old houses in the area were
used as spolias when building new buildings and building elements such as retaining walls. It is possible to read these in existing structures.

3.3.1 Physical Aspects

In this part of the thesis, physical aspects of Samananton (Bulutyayla) were examined. Moreover, for this part building blocks and lots, open-built up relationship, and vehicular circulation topic were analyzed.

3.3.1.1 Building Blocks and Lots

In the first case area, Samananton (Bulutyayla), both the Rum and Republican period structures stand together with existing buildings, minor and major interventions, and totally new structures. This settlement is the center of the Valley since the village room, and mosque are located there. Samananton (Bulutyayla) consists of twenty-two building blocks. The only parcel belonging to the village legal entity is in this area and covers the area where the mosque is located. Other areas are privately owned.

When the building block and lot analysis are examined, it is seen that in the neighborhoods where the built environment was dense in the past and today, the lots become smaller and combine in a dense and organic order. Samananton (Bulutyayla) is a good example of this.
Figure 3. Settlement tissue in Samananton (Bulutayla) (Photograph by Bulut, 2022.)
Figure 3. 67 Building blocks and lots in Samananton (Bulutayla) (Map by author, 2023.)
3.3.1.2 Open-Built-up Relationship

When the area was examined at the scale of the determined neighborhood, it was observed that there were changes in built-open space relations from neighborhood to neighborhood.

Looking at the current settlement pattern of Samananton, small squares can be seen between the houses. Generally, the orchards are at levels close to the stream, and the empty spaces next to the houses are used as threshing. Today, although some homeowners turn the ruined areas next to their houses into vegetable gardens, it is seen that the built-open space relationship in this neighborhood is similar to what it was in the past.

Figure 3. 68 Houses surrounding a square in Samananton (Bulutyayla) (Photograph by Bulut, 2022.)
Figure 3. 69 Open-built up relationships in Samananton (Bulutyayla) (Map by author, 2023.)
3.3.1.3 Vehicular Circulation

When looking at Samananton (Bulutyayla), the asphalt main road passes in front of the village mosque and the coffee house and squares this area. The dirt roads were created with an organic intention to reach the houses. There are paths opened by pedestrians to reach the gardens in front of the houses. Some of these paths are the roads that connect to the Silk Road opened by the Rums in the Ottoman Period. In this historical part, the road is wide enough for a horseman to fit in and is surrounded by masonry retaining walls of approximately 1 meter high on both sides. Today, this road connects the houses to the gardens and the houses to the neighboring houses. Although most of it is covered with earth or destroyed, the original stone pavement of this road can be observed in places.

When we look at the transportation information data in general, it is seen that the transportation roads in Krom Valley were opened intentionally in order to meet the need to reach the settlements. As a result of this, an organic and unplanned transportation network has emerged.

Also, until the 1970s, transportation to the Valley continued from the side of the stream depending on the topography, but in the 1970s, when the new asphalt road (the main road used today) passed at a higher level, the five stone bridges in the stream lost their function. These structures, which could not be maintained as a result of their dysfunction, were destroyed by the effects of floods and only the traces of their feet can be read. Only one of these bridges is standing today and is registered. This bridge is located in the northernmost part of the main road connecting Samananton (Bulutyayla) and Alithinos (Düzce) neighborhoods. Since this bridge was too narrow for today's vehicles to fit, a concrete bridge was built adjacent to it and this structure became useless. However, since the structure is still in good statical condition, the floor covering, and construction system can be clearly seen.
Figure 3. The asphalt part of the vehicle road (above), the earth part of the road with sharp bends (below) (Photograph by auhtor, 2022.)
Figure 3. 71 Details from the only standing bridge (Photograph by author, 2022.)
Figure 3. 72 The reinforced concrete Bridge as an alternative to the traditional one, (Photograph by author, 2022.)

Figure 3. 73 Remains of the traditional bridge (Photograph by author, 2022.)
Figure 3. 74 The road constructed in Ottoman Period (Photograph by author, 2022.)

Figure 3. 75 The path opened by the new locals (Photograph by author, 2022.)
Figure 3. Vehicular circulation in Samananton (Bulutayla) (Map by author, 2023.)
3.3.2 Physical Aspects of Built-up Areas

While Samananton District was analyzed in terms of its physical characteristics of the building stock, it was examined in several different categories. These are construction period, construction technique, function, height, registration status, change, and condition.

3.3.2.1 Building Category

The structures in the area are grouped under two period titles. The first of these is the structures built during the Ottoman period before 1923. The second period cover the structures of the Republican period. In the second period, most of the structures built by the new residents with the traditional technique in the Republican period are discussed. However, it is hard to understand the exact period of the construction. Therefore, this classification was done under two titles as traditional and new buildings.

In Samananton, structures of all three periods can be observed together. Bulutayla Mosque (Samananton Church) and Vecihi Mert house located in the center of Samananton are original structures of the Ottoman period. On the east side of the neighborhood, the Metropolitan Church and eleven residential buildings belong to this period. In addition, it is seen that there are the remains of mills and bridge pillars from this period in the parts of the neighborhood that remain by the stream. The masonry traditional residential buildings of the second period in Samananton were built by the new settlers after the 1940s. In the area, buildings dating to the third period, in which modern construction techniques are observed, have also been identified.
Figure 3. 77 A traditional building (Photograph by Bulut, 2022.)

Figure 3. 78 Three traditional buildings (Photograph by Bulut, 2022.)
Figure 3. 79 A traditional house Hacı Mert House (Photograph by author, 2022.)
Figure 3. 80 Interior details of the Hacı Mert House (Photograph by author, 2022.)
Figure 3. Details from Hacı Mert House (Photograph by author, 2022.)
Figure 3. Details from Hacı Mert House (Photograph by author, 2022.)
Figure 3. 83 Exterior details from Çavuş Aydın House (Photograph by author, 2022.)
Figure 3. Details from the barn of the Çavuş Aydın House (Photograph by author, 2022.)
Figure 3. 85 Exterior details from the Çolaklar House (Photograph by author, 2022.)
Figure 3. Interior and exterior details from the Çolaklar House (Photograph by author, 2022.)
Figure 3. 87 Traditional building examples in Samananton (Photograph by author, 2022.)
Figure 3. Traditional building examples in Samananton (Photograph by author, 2022.)
Figure 3. 89 New buildings in Samananton (Photograph by author, 2022.)
Figure 3. 90 Building categories in Samananton (Bulutyayla) (Map by author, 2023.)
3.3.2.2 Current Use of Buildings

Residential structures dominate throughout Samananton (Bulutyayla). In addition, storage structures are among the civil structures located here. There are agricultural structures like barns and mill remains in the area. The barns seen in the analysis were once houses, but today they have been re-functionalized as stables. In traditional buildings, the barn is normally the ground floor of the house, and the first floor is used as a residence, which is still observed throughout the buildings.

In addition to civil and agricultural buildings, the village room, restaurant, and market of the Valley are also located in Samananton (Bulutyayla). Considering monumental structures, it is seen that there the only mosque (Bulutyayla Mosque), which was a church before, of the Valley and the metropolitan church is in the area. There is also a toilet that provides service to the mosque. There are also remains of fountains and bridges in the area.

![A housing (left), the village mosque (right) (Photograph by author, 2022.)](image)

Figure 3. 91 A housing (left), the village mosque (right) (Photograph by author, 2022.)
Figure 3. 92 The Village room & restaurant (left), a barn (right) (Photograph by author, 2022.)

Figure 3. 93 A fountain (left), the bridge (right) (Photograph by author, 2022.)

Figure 3. 94 Bulutyayla Mosque (left), Alithinos Church (right) (Photograph by author, 2022.)
Figure 3. 95 The Metropolitan Church/Chapel (Photograph by author, 2022.)

Figure 3. 96 The Krom Castle (Photograph by Bulut, 2022.)
Figure 3. 97 Current use of building in Samananton (Buluyayla) (Map by author, 2023.)
3.3.2.3 Registration Status

As a result of the general evaluation, it was seen that religious buildings with monumental value in the Valley, such as churches and chapels, were registered as a priority. In addition to these, the Krom Castle and the historical bridge located in the area have also been registered. Only one of the civil architectural structures (Vecihi Mert House) has been registered. All of these structures were built in the pre-Republican period.

When Samananton (Bulutyayla) was analyzed, Bulutyayla Mosque (Samananton Church) and Metropolitan Church were registered. In addition, the only registered civil structure and bridge in the valley are in this neighborhood.

Figure 3. 98 The north façade of the Samananton Church (Bulutyayla Mosque) (Photograph by author, 2023.)
Figure 3. 99 The south façade (Photograph by author, 2023.), and the east façade of the Samananton Church (Photograph by Bulut, 2022.)
Figure 3. 100 Interior view (above) and details (below) of Samananton (Bulutyayla) Church (Bulutyayla Mosque) (Photograph by author, 2022.)
Figure 3. 101 East façade of Vecih Mert House (Photograph by author, 2022.)

Figure 3. 102 Roof of Vecih Mert House (Photograph by author, 2022.)
Figure 3. 103 Northeast view (left) (Photograph by Bulut, 2022.), north (right) and west façades (below) of Vecih Mert House (Photograph by author, 2022.)

Figure 3. 104 Exterior details of Vecih Mert House (Photograph by author, 2022.)
Figure 3. 105 Vecih Mert House (Photograph by author, 2022.)
Figure 3. 106 Registration status in Samananton (Bulutyayla) (Map by author, 2023.)
3.3.2.4  **Structural System and Construction Technique**

Each neighborhood is formed around a church, as in the Ottoman period. The fabric of each district consists of small masonry structures that were rebuilt from spolia in the republican period.

![Figure 3. 107 Stone masonry (left), Hımış building (right) (Photograph by author, 2022.)](image)

![Figure 3. 108 A concrete frame structure (Photograph by author, 2022.)](image)
Figure 3. 109 Structural system and construction techniques in Samananton (Bulutyayla) (Map by author, 2023.)
3.3.2.5   Height and Floor Number

Most of the dwellings were constructed as one-story high traditional stone masonry or new-type concrete frame structures. The traditional structures were occupied mostly for residential purposes next to their one-story high barn appendices. Today, there are also multi-story concrete buildings consisting of housing and stable units. However, because of the inclined topography of the Krom settlement, most of the buildings are two-story from their behind, and one-story from the road level. Therefore, this situation was tried to be represented via evaluating the number of floors and building height analysis together. For example, if a building is one-story on road level, but two-story on back side, floor number of this building was entered as 1 and building height was mentioned as six meters. Moreover, the structures in ruinous condition, bridges, watermills, depicted as zero number of floors.
Figure 3. 110 A house that is one-story high from road level (above), the same house that is two-story high from back (below) (Photograph by author, 2022.)

Figure 3. 111 Hacı Mert House with two-story height (Photograph by author, 2022.)

Figure 3. 112 A new building with three-story height (left), a traditional building (Mert House) with three-story height (Photograph by the author, 2023.)
Figure 3. 113 Building height and floor numbers in Samananton (Bulutayla) (Map by author, 2023.)
### 3.3.2.6 Condition of Traditional Buildings

Almost all remaining walls of the Rum dwellings were ruined by both natural and human factors, such as harsh climatic conditions, melt-freeze imbalance, neglect, and unauthorized excavations. In order to understand the condition of traditional buildings, with stone masonry structural systems, both dated to the Ottoman and Republican periods, an analysis was conducted. For this analysis, only the traditional buildings were evaluated according to the visual observations done on the field trip from outside of the buildings. To evaluate the condition of the structure, four parameters (see Figure 3. 115), good, moderate, bad, and ruinous, were utilized.

<table>
<thead>
<tr>
<th>Building Condition</th>
<th>Condition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Small material problems, no structural problem</td>
<td>Good</td>
</tr>
<tr>
<td>2. Minor material problems (on finishing), minor structural problems (in an element or on a part of the building)</td>
<td>Moderate</td>
</tr>
<tr>
<td>3. Major material problems (loss or decay), major structural problems (danger to collapse)</td>
<td>Bad</td>
</tr>
<tr>
<td>4. Partial or total collapse</td>
<td>Ruinous</td>
</tr>
</tbody>
</table>

Figure 3. 114 Table showing condition parameters

The analysis results show that most of the buildings are in good condition with small material problems but without structural issues. Only two of the buildings have problems on a moderate level. There were four residential structures, that seemed monumental with their masonry workmanship, in bad condition due to major

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Parameters of the condition analysis based on METU CONS 507 2022 Spring Semester conservation studio in Çomakdağ-Milas.
material and structural problems. These buildings are Vecihi Mert house, Hacı Mert house, and an unnamed large housing. Moreover, unfortunately, buildings, bridges, and watermills were found in the Samananton (Bulutyayla) in ruinous condition. The Metropolitan Church in the northeastern part of the neighborhood lost its roof covering and started to collapse. Also, the watermills, circular-shaped structures shown on the maps, collapsed totally, and only their foundation traces could be read during the field trip. In addition, bridge remains were depicted on the map as two opposite rectangles, in their ruinous condition. One of these structures is located just under the Metropolitan Church, and the other one is in the middle of the neighborhood and on the river.

Figure 3. 115 Traditional buildings in good condition, Bulutyayla Mosque (left), by Bulut, 2022. A house (right) (Photograph by author, 2023.)

Figure 3. 116 The bridge in good condition (left), bridge floor in good condition (right) (Photograph by author, 2022.)
Figure 3. 117 Building in moderate condition with non-structural problems on finishing (Photograph by author, 2023.)

Figure 3. 118 Hacı Mert House in bad condition, the South-east façade (above), the North-west façade (below) (Photograph by author, 2022.)
Figure 3. 119 Traditional buildings in bad condition, Vecihi Mert House with collapse danger (left), by the author, 2023. A house with serious diagonal cracks (right) (Photograph by Bulut, 2022.)

Figure 3. 120 The Metropolitan Church/Chapel in ruinous condition, outside view (left), inside view (right) (Photograph by author, 2022.)

Figure 3. 121 A bridge remains in ruinous condition, two opposite piers (left), one pier (right) (Photograph by author, 2023.)
Figure 3. The condition of traditional buildings in Samananton (Bulutyayla) (Map by author, 2023.)
3.3.2.7 Change in Traditional Buildings

Although most of the traditional buildings in the Valley, built with a stone building system dating back to the Ottoman and Republican periods, preserve their original façade and mass layouts with minor changes, some buildings have been subjected to serious changes by the new residents of the Krom Valley, and it has become difficult to read their original design. In fact, it seems impossible to understand the traces of the past for some buildings.

During the field trip, these changes in traditional buildings located in the Samananton (Bulutyayla) were noted on a map to be transferred to GIS later. According to this analysis, change values are classified into four main degrees: no change, slight change, major change, and total change (see Figure 3. 124).

<table>
<thead>
<tr>
<th>Building Change</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. No or minor change in material and elements</td>
<td>No change</td>
</tr>
<tr>
<td>2. Change in elements and their sizes (not affecting legibility)</td>
<td>Slight change</td>
</tr>
<tr>
<td>3. Change in mass proportion after mass addition (affecting legibility)</td>
<td>Major change</td>
</tr>
<tr>
<td>4. Original building become illegible due to major changes</td>
<td>Total change</td>
</tr>
</tbody>
</table>

Figure 3. 123 Table showing change parameters

198 Parameters of the change analysis based on METU CONS 507 2022 Spring Semester conservation studio in Çomakdağ-Milas.
It has been observed that minor changes have been made to most of the buildings in the Samananton (Bulutyayla) neighbourhood. These changes appear as minor interventions in materials and elements. In addition, buildings in ruins are included in this class as structures where there is no change, regardless of their structural status. The other group, which is close to those with no change in number, is the buildings that have undergone slight change. These are spread throughout the neighborhood and are traditional buildings that have undergone visible changes, such as the size of materials and elements. However, these changes prevent the original design of the building from being read. On the other hand, ten buildings with major changes were identified. Mass additions or mass reductions were made to these structures, therefore, the proportions changed, and the reading of the original mass properties of the structure was affected. In addition to these, buildings were observed in the area that were completely changed, and it became impossible to read the original mass and façade layout. Although there are only three of these buildings, they are located in the western, central, and eastern parts of the Samananton (Bulutyayla) neighborhood.

Figure 3. Buildings with no change, Çavuş Aydın House (left), barn of Çavuş Aydın (right) (Photograph by author, 2022.)
Figure 3. 125 Buildings with slight change due to interventions on their doors (Photograph by author, 2023.)

Figure 3. 126 Bulutyayla Mosque with major change, the western façade (above), the eastern façade (below) (Photograph by author, 2023.)
Figure 3. 127 A house with major change (Photograph by author, 2023.)

Figure 3. 128 A residential building with total change due to mass additions with different construction techniques, mass reduction on staircases, and elemental changes like window-types (Photograph by Bulut, 2022.)

Figure 3. 129 Traditional buildings with total change, a house with mass additions in different construction styles like *hımış* and stone masonry (left), a house exposed to mass reduction affecting façade readability (right) (Photograph by Bulut, 2022.)
Figure 3. The change degree of traditional buildings in Samananton (Buluțayla) (Map by author, 2023.)
3.3.2.8 Transformation of Samananton in Time

It is possible to examine the transformation of the Samananton (Bulutyayla) neighborhood due to the loss of its population after the population exchange by examining historical aerial photographs. In order to understand this, historical aerial photographs were compared with today's satellite photographs and these data were processed on GIS. Based on these analyses, the pace and pattern of disappearance of traces of the Ottoman period in the area can be observed.
Figure 3. Historical aerial photo showing Samananton (Buluyayla) (Photograph by General Command of Turkey in 1956, edited by author in 2022.)
Figure 3. Current aerial photo showing Samananton (Buluyayla) (Photograph by Google Earth in 2018, edited by author 2022.)
Figure 3. 133 Boundaries of settled area in Samananton (Buluyayla) in 1956 (Map by General Command of Turkey in 1956, edited by author in 2023.)
Figure 3. Boundaries of settled area in Samananton (Buluyayla) in 1973 (Map by General Command of Turkey in 1973, edited by author in 2023.)
Figure 3. Boundaries of settled area in Samananton (Bulutayla) in 1982 (Map by General Command of Turkey in 1982, edited by author in 2022.)
Figure 3. 136 Boundaries of settled area in Samananton (Bulutyayla) in 2002 (Map by General Command of Turkey in 2002, edited by author in 2023)
Figure 3. Change in boundaries of settled area in Samananton (Bulutyayla) (Map by author, 2023.)
3.4 Conservation Vision of the Decision Makers for the Krom Valley

It has been understood that there are two projects prepared by the Gümüşhane Governorship and Gümüşhane Special Provincial Administration for the conservation of the Krom Valley and the making there a tourist attraction region. These will be examined in detail in this section.

Gümüşhane Cultural Route and Tourism Exploration Guide

This project was produced in 2016 under the responsibility of Gümüşhane Governorship as a project supported by the Eastern Black Sea Development Agency (DOKA). The purpose of publishing this guide is to attract people who want to get away from stressful city life to this city, which has a high tourism potential with its natural, historical, and other tangible and intangible cultural values. While creating the guide, historical, cultural, and natural routes were suggested. In addition, hiking, cycling, and jeep safari tracks have been added, which are thought to increase tourism potential.

Krom Valley is categorized under the title of history tours with the name of Krom Ancient City. In this sense, points of touristic and cultural value around the Valley have been marked. However, it is not stated in the guide how these cultural areas will be related to each other and what route the area and the environment should be explored.
Historical Cultural Routes Come to Life Project

This project was conducted by the Gümüşhane Provincial Special Administration with financial support from the Black Sea Region Development Agency under the Development Agencies General Directorate, in 2021. The aim of this project was to create a path connecting historic areas like the Santa Ruins, the Krom Valley, and the Yanbolu Plateau by supplying service elements, such as signboards, toilets, and buffets.

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Within the scope of this project, a website named visitgumushane.com was designed and all cultural assets in Gümüşhane and Trabzon are included on this site. In this sense, the map includes the locations of historical monuments such as churches, monasteries, and castles, as well as unregistered cultural assets such as historical houses, mines, and bridge ruins. Additionally, this project shows the route of the historic caravan routes.

Figure 3. 139 The Krom Valley with cultural, natural, and touristic values in the map developed within the Historical Cultural Routes Come to Life Project.201

3.5 Conservation Vision of the Current Settlers for the Krom Valley

During the ten-day fieldwork, in-depth interviews were conducted with men and women aged forty-five and over living in the Valley to understand the meaning and value of the Krom Valley for its current residents. In addition, as a result of this interview, which consists of two parts: about the place and about the memories, the visions, and suggestions of the current locals for the future and conservation of the Valley have emerged.

Eleven women and twenty-one men participated in the interviews. The age range was between 45-106. And most of the respondents (twenty-two people) are aged sixty and over. The reason why participants aged 45 and over were chosen is that they know the past and present of the Krom Valley, as they spent their childhood in the Valley.
In the location-related questions section of the survey, the participants were asked the question "Are you from Krom?" to understand their sense of belonging. Seventeen out of thirty people who responded to this said no. But what is interesting is that all participants, including the thirteen who answered yes to this question, come here seasonally from Trabzon. Some of those who define themselves as Krom people state that the reason for this is that they were born here.

When the participants were asked whether they found Krom valuable, they stated that they found it valuable. However, while half of them found the Valley valuable because of its history, half of them mentioned that the Valley was valuable because they owned a house here and had emotional and cultural traces of their fathers.

Then, the participants were asked about the places and traditions they found important in the Valley. Accordingly, the natural formations, churches and castle in the Valley are among the areas considered important.

Another conclusion drawn from the interviews was that these people no longer spend the winters here. The reason for this was stated as the lack of health, education, and communication services, as well as security concerns. They mentioned that when these are solved, they will be able to spend all four seasons in the Valley.

When asked questions about the preservation of the Krom Valley, very few participants mentioned that the Valley had already been destroyed and that it was too late to protect it. The majority of them mentioned that the Valley has tourism potential, and that development can be achieved in the Valley. They also mentioned that they could be involved in the process and that they could spend all four seasons here if the tourism idea were realized. They also mentioned that they would be happy to have tourists accompany them during Göç/Köç (migration to the high plateau during summers) and harvest times and that this could be seen as a sense of protection.
The values and problems of the Valley, understood through this interview, will be explained in detail in the fourth chapter.

3.6 Evaluation of the Krom Valley as a Depopulated Cultural Landscape

It has been understood from all these analyses that the Krom Valley, which has lost its population, has the characteristics of a cultural landscape with its nature, built-environment, and human elements. Accordingly, the Krom Valley should first be examined in its context in order to be better understood and evaluated with these elements. The context can be considered as the neighboring historical settlements and Gümüşhane. The most important element that provides the relationship between context and Valley can be considered as common natural formations and mining tradition. In addition, the Rum presence in the territory in the history creates a bond between the Valley and its surroundings.

When the analyses were deepened to understand the Valley, natural, historical, socio-cultural, and physical perspectives were focused on within the borders of the third-degree archaeological site, the settlement, of the Krom Valley. By examining the Valley on an intra-settlement scale, the characteristics of the Romaic and traditional architecture observed here and the value it added to the area were revealed.

As a result of all the analysis and research conducted on the area in this section, it has been understood that the Valley is a cultural landscape that changes and transforms before the exchange, after the exchange, and in its current situation. The importance of the area will be better understood by considering the nature, built, environmental, and human elements at the territorial, settlement, and intra-settlement scales.
CHAPTER 4

ASSESSMENT AND CONSERVATION OF THE KROM VALLEY AS A DEPOPULATED CULTURAL LANDSCAPE

The Krom Valley is a cultural landscape area that emerged as a consequence of the interaction between humans, nature, the built environment, and all of these. For this reason, in order to understand and assess the Valley, it is necessary to consider the values, problems and potentials of the place around these three main elements. Moreover, since it cannot be separated from the context of the Valley, it would be better to analyze this place by focusing on territorial, settlement, and intra-settlement scales separately. This type of assessment methodology is also significant to propose proper principles and strategies for the conservation of the Valley.

4.1 Assessment of the Krom Valley as a Depopulated Cultural Landscape: Values, Problems, Potentials

In this thesis, to get a meticulous assessment of the Krom Valley, the focal points as human, nature, and built environment were assessed in terms of their values, problems, and potentials in territorial (Gümüşhane, and neighbors of the Valley), settlement (the whole Valley within the borders of the Krom Valley third degree archaeological site), and intra-settlement (Samananton, Bulutyayla, neighborhood as the core of the Valley) scales, as it mentioned above. In the end of the assessment
process, comprehensive, in terms of people, structures, and natural characteristics, preservation principles and strategies were aimed to develop for the Krom Valley.

4.1.1 Values of the Krom Valley

As mentioned before, to get an accurate evaluation of the values of the Krom Valley by considering the natural, social, and structural characteristics, the cultural landscape was assessed scale by scale starting from the context of neighbor miner settlement, then the registered archaeological site, and the Samananton (Bulutyayla) district as intra-settlement.

To get clearer narration on how the values were decided on values were categorized in the light of the PhD dissertation of Özçakır. These categories are age & historic, architectural & technical, identity, economic, aesthetic, authentic, document, natural, social, symbolic & religious, and prestige values. In addition, to support the narrative, each value category was given a color and their use in tables and maps was achieved by following the method used by Aydemir in her master's thesis.

4.1.1.1 Values of the Krom Valley in Territorial Scale

The territorial scale consists of the Valley’s neighbor miner Rum settlements, which are Süleymaniye (the old city center of Gümüşhane), Canca, Imera, Istavri, and Santa districts, by focusing on human, nature, and built-environment.

203 Aydemir, “Conservation of Complex Cultural Landscapes of Extraction as Heritage Places: The Case of Kandilli/Armutçuk Coal Mining Region In Zonguldak.”
**Nature**

Gümüşhane appears as a natural value with diversity in terms of geographical shapes and altitude. Because this situation causes biodiversity. There is a rich flora and fauna in the region.

In addition, this wide spectrum of topography has triggered the formation of many lakes, waterfalls, and mountains in the region. To explain better, there are the well-known Limni Lake, Çakir Lake, and Kuzu Lake around the Valley. These are pointed out as important locations by local people. Zigana Mountain, also located in the area, is a valuable natural formation for winter and nature tourism.

Since Gümüşhane is a geologically old settlement, it has been known and inhabited throughout history for its rich mineral deposits. Today, it is known that there are still metal mines such as copper, zinc, lead, gold, and silver in the area. This is a situation that makes the region economically valuable compared to other settlements around it.

There are not only metal mines in the area, but also quarries that have existed throughout history. It is important for construction activities that the stones obtained here are easy to process and durable. This situation attributes both economic and natural value to the area.

Thanks to the fertile pastures in the area, it is seen that agricultural and animal husbandry activities that have economic value continue in the region.

**Built-Environment**

Krom Valley has a valuable geo-political location because it is close to other historical settlements in the region. Among these historical settlements, Süleymaniye, Santa, Istavri, Imera, and Sümela are neighborhoods where Rums once lived, similar to Krom. In these areas, architectural works that were expertly built
and some of which were even carved into the rocks can be seen. In addition, Satala Ancient City, located nearby, increases the touristic value of the area as a settlement dating back to the Roman period and where archaeological excavations are ongoing. This closeness creates social, symbolic & religious, and touristic values of the territory.

Gümüşhane is located on the historical Silk Road. This route branches within Gümüşhane and has a branch passing through Süleymaniye, Santa, and Krom Valley. This is another finding that proves the economic, social, and age value of the area.

It is possible to see the effect of topography in the settlements around the valley. Because the buildings were built in harmony with the topography. To be more precise, some of these structures built with stone masonry work as retaining walls and the first floor is half buried in the ground and the upper floor serves as the terrace of a house behind. This attributes an architectural value to the region.

Stone quarries in the area provide a valuable resource for providing building construction materials to the region and for use in stone wall and log structure systems. It is understood that these quarries contributed to the increase of the architectural and economic value of the area.

**Human**

The fact that the history of the area dates back to the Roman period and earlier has made this place have age and social value. Based on this, it has become possible to see cumulative cultural elements and lifestyles in the area.

In the light of the in-depth interview conducted with the current inhabitants, it was seen that the locals, today, still continue to follow Rum traditions. For example, they use Rumi Calendar to describe dates, in fact, they celebrate new year (Kalandar/Galandar), and spring fest (Hıdırrellez) according to it, that means on the
same day with Rums. It can be thought that the reason behind this is that Rums, and Muslims lived together communally in these places, so this culture was passed on to new generations. As a result, all these rituals have increased the **social, symbolic, and identity values** of the territory.

Also, it was found that there was a cultural exchange between old settlers (Rums) and new settlers during the visits of Rums after the population exchange. This has led to the emergence of shared or imported rituals. For example, today, the local people living in the area visit the pastures in the area and soak in the healing waters, which they learned from the Rums, for the spring festival. In addition, the new residents of the area learned and continued the custom of going to certain churches, lighting candles, and making wishes during the visits of the old residents of the area, thus ensuring that these became their own values. All of these give the site **historical, social, and symbolic values**.

Since these places were miner settlements, many Rums in the past were skilled in processing precious metals such as silver and gold. Today, similarly, silver embroidery takes its place as **identity and economic values** among the local handicrafts of Gümüşhane.

Around Gümüşhane, animal husbandry activities have been transferred from generation to generation. This has enabled the tradition of wool spinning and weaving, which creates **identity, economic, and social values** belonging to the site, to survive until today.
Figure 4. Values of the Krom Valley in territorial context (Map by author, 2023.)
4.1.1.2 Values of the Krom Valley in Settlement Scale

The settlement scale values of the Krom Valley were assessed, considering human, nature, and built-environment characteristics, as mentioned before.

Nature

Krom Valley third degree archaeological site has many beauties that add natural value to the area. Some of these natural formations were identified during the field trip, some through literature reviews, and some through in-depth interviews with current locals living in the area. First of all, what stands out among the natural values is that this place has clean and fresh air.

Since the Krom is a valley settlement, as its name suggests, multiple hills surround it. According to locals, the most important of these hills is Katskaria Hill, which attributes natural value to the place. There are also rocks in the Valley that are considered valuable by the locals. These are Parti Cliffs and Mohara Cliffs.

There are open spaces, another natural value, where today's and past Krom residents like to gather and spend time during spring festivals and special occasions. The most significant of these was determined to be the Hanzaharia Strait, again in the light of interviews.

Krom Valley has also had important agricultural and animal production resources from the past to the present. Accordingly, continuing the shepherding tradition in the Valley is seen as an economic and social value. Maden and Krom plateaus, which embrace most of the livestock activities, are also valuable. Although the production of grains such as barley and wheat has stopped today, the fact that today's natives once cultivated them has ensured that they remain a value that ties them to this place.
Besides these, speaking of agriculture and animal husbandry, endemic animals, hooked-horned mountain goats, and plant species, St. John's worth, is also seen in the Valley. These add to the identity and natural values of the area with their presence.

As mentioned before, the Valley's geological structure is built on a wide variety of rock types and water resources. As an example of these formations, the geothermal pools in the Mancanton neighborhood still maintain their social and natural value for the local people and the emigrants. In addition, the area has rich mineral, metal, and precious metal mines, as well as quarries and caves. These natural formations contribute to the economic value of the area. They are significant because they shed light on the mining culture in the area, as can be understood from the neighborhoods built near the mineral deposits close to the Valley. Also, relating with the mines the Krom Valley has also document value.

**Built-Environment**

The Krom Valley third-degree archaeological site has hosted various civilizations throughout its ancient history and has been on the Silk Road route for many years. This situation has led to the existence of works from many periods in the field and the multi-layered nature of the work. Thus, the age and social value of the area has increased.

The historical mining settlements adjacent to the Valley, Süleymaniye, Santa, İstavri, and İmera, attribute architectural value to the area with their built environment and architectural language. In addition, the quarries in the area were actively operated by the previous inhabitants, and as a result, construction activities were carried out extensively using stone in the area. In this way, the people of Krom became experts in stonemasonry, processed the stone meticulously, and were able to use it in
structures with different functions. This increases the **identity, architectural, social, and economic value** of the area.

When the Krom Valley is considered in terms of the built environment, there is a visible diversity of building functions. For example, the Krom Castle, which has a military function and is thought to have been used for defense purposes, is located in the southeast of the area. There are also various historical civil architectural structures in the area, such as bridges, water mills, and fountains. In addition, there are religious buildings and churches in the area with monumental stone construction systems dating back to the Rums. All of these reveal the **age, identity, functional, architectural, and symbolic values** of the Krom Valley.

In addition to all these, the residential buildings built using different traditional construction techniques, stone masonry, hümüş, and göz-dolma, before and after the population exchange, and the way these structures stand together add **social, aesthetic, authentic, and architectural value** to the area. In addition, the fact that these architectural works were built in harmony with the topography is another situation that adds **natural value** to the valley, considering the interaction between nature and the built environment.

Many traditional buildings in the Krom Valley are structurally sound today and remain legible despite physical interventions. This attributes **architectural and document value** to the area.

Another situation that adds **document value** to the Valley is the growth and shrinkage that we encounter when looking at today's block and lot sizes. Because with this information, it is possible to gain knowledge about the purposes of use of these areas before the exchange.
Human

As is common in Gümüşhane and Trabzon, the current locals in the Krom Valley also follow some traditions belonging to the Rums. They continue to use the same calendar (Rumi Calendar) and celebrate special days such as New Year's Eve (Kalandar/Galandar) and spring festival (Hıdırellez, Nevruz, Easter). One of the social values of the area is that the locals still continue the tradition of dressing up in ugly costumes at night, ringing bells, and going door to door to ask for food or tips on New Year's Eve. In addition, when the spring festival comes, the residents of the Valley go to wide open spaces such as Hanzaharia Strait and Maden Plateau and celebrate there, which is seen as a social value that emerges from the continuation of a tradition.

Although some of these traditions that continued from the Valley were established before the population exchange, some of them, such as entering the healing pools in Mancanton during the spring fest, were learned and adopted by the people when Krom emigrants visited the area during the Republican period. In addition, the fact that the residents of the old Krom Valley still visit the area today shows that the area maintains its religious, symbolic (considering the political era, the uprisings of the period), and social value for them.

In addition, the fact that the residents of the Valley dance to the accompaniment of kemençe on special occasions reveals the social and symbolic value of the area as a common cultural element.

Similar to the pool rituals, the new local people visited the church under the Castle for prayers and wishes and learned to light candles and continue to do so today. This increases the symbolic and religious value of the area.

Due to its geographical location, Krom Valley lies on large pasture areas and lands suitable for agriculture. Accordingly, shepherding, animal breeding, and agricultural
production are still continued by the new locals in the area. In addition, the Köç/Migration ritual that comes with shepherding, that is, the tradition of residents going to the plateau together (moving to Krom) every spring, and the tradition of producing and playing pipes are also continued. This shows that natural and economic values are preserved in the area.

Depending on the small livestock farming activities, wool spinning and weaving activities continue in the area today as in the past, albeit to a lesser extent. In connection with cattle breeding activities, dairy products such as butter and cream continue to be produced in the area. These attribute economic and social values to the area.

Additionally, today there is one commercial pasture in the Krom Valley. This initiative, which ensures that life continues in the settlement in winter, ensures that the Valley has economic value as well as natural value.
4.1.1.3 Values of the Krom Valley in Intra-Settlement Scale

Krom Valley values are also considered at the third scale, which is the intra-settlement scale, that is, Samananton (Bulutyayla) neighborhood. While assessing this scale, evaluation was made based on human, nature, and built-environment characteristics.

Nature

Since Samananton (Bulutyayla) neighborhood is part of the Krom Valley, it has rich underground and aboveground resources. As a result, two of the quarries are located here, which gives both natural economic value to the district. In addition, the fact
that the locals know the locations of the entrance gates of these quarries also makes the locals see this place as more important and attach *natural, identity, economic, and symbolic values* to the place.

Since Samananton (Bulutyayla) extends from the Valley center to the riverbank, the neighborhood residents living here have more fertile lands. As a result, residents of the neighborhood engage in market gardening, especially in relatively flat areas close to streams. This gives the area *economic, natural and social values*.

In addition, animal husbandry traditions are continued here, both in small numbers and in herds. This increases the *natural and economic value* of the area.

On the other hand, unlike other neighborhoods, beekeeping activities are also carried out here. This also contributes to the *natural and economic value* of the area.

**Built-Environment**

Samananton (Bulutyayla) is the cultural as well as physical center of the Krom Valley. This is because the most crowded population of the settlement lives here, and the only mosque, converted from a church, restaurant, and market are located here. Moreover, this situation adds *functional, identity, authentic, social, and symbolic values* to the neighborhood.

In general terms, it can be said that the buildings in the Samananton (Bulutyayla) neighborhood have age value, considering whether they were built in different periods (Ottoman and Republican periods) and are still standing or in ruins. In addition, these structures have *identity value* because they describe a certain period and lifestyle, and they add quality to the place with their presence. In addition, these structures show an example of richness and mastery in terms of construction technique, materials, and purpose of use, which emphasizes *architectural,*
technical, and functional value. In addition to all these, the built environment adds attraction to the neighborhood.

Since some of the buildings in the neighborhood are unique and the only registered buildings of their kind, they also have document, authenticity, and symbolic value. Examples of these structures are the Vecihi Mert House, the registered stone bridge, the Metropolitan Church (as a chapel), and the Bulutyayla Mosque/Samananton Church.

It is possible to say that Samananton has two districts where traditional buildings are clustered. In fact, the highest preservation rate and number of traditional buildings are in Samananton (Bulutyayla) compared to other neighborhoods. This is another situation that distinguishes the neighborhood from others and makes it valuable in terms of document, authenticity, and symbolic values. The traditional structures and the fabric in these settlements have survived to the present day since many of them have continued to be used for many years. The fact that the structures are still legible and survive despite the interventions is important data for us to understand the period they reflect. For this reason, the document values of these structures can be mentioned.

Speaking of the buildings, it is possible to mention the three unregistered monumental residential buildings with a height of three floors in the area. The first of these is the Hacı Mert house, which has a secret underground chapel but is unregistered, the other is the Çolaklar House, where various construction techniques (stone masonry, logs, cantilever) are seen together, and the last one is a three-story house that also belongs to the Mert family and has been heavily intervened. These houses differ in size from other traditional buildings. It can also be said that they are unique in terms of workmanship. Considering all these, it is seen that these structures
stand out with values such as symbolic & religious, architectural & technical, authentic, and document.

Some of the buildings here should be examined not only for their architectural and technical value but also for their intangible characteristics. These are the religious buildings Bulutyayla Mosque/Samananton Church and Metropolitan Church/Chapel. Also located next to the Metropolitan Church is the Metropolitan School, which was established to provide a modern education to Rum children and later supported Rum policies of that period. Considering these, it is understood that these structures are also related to the human factor, and they also have social and symbolic & religious values.

In addition to their religious and symbolic values, the buildings create an interaction between people and buildings with the built-open space relationship they establish with each other. In addition, buildings with the same function are built at similar heights without competing with each other. However, buildings with different functions for example buildings with religious functions, were built with higher floor heights and at a higher position in topography than residences. This reinforces the relationship between humans and built space by showing us the reflection of the value that humans interact to the built-environment.

In the eastern part of the neighborhood, clearly legible road pavements and pavements built during the Ottoman period were observed. This again increases the document, architectural, technical, and age values of the area.

There are some water structures in the area that reinforce the interaction between nature and the built environment. These are water mills and stone bridges. These structures were deemed to have natural value, considering their relationship with nature. In addition, residential buildings were built in harmony with the topography.
This proves to us that previous and current locals once treated the nature-built environment interaction respectfully in the area.

**Human**

Samananton (Bulutyayla) neighborhood is the cultural and commercial center of the Krom Valley and a meeting point for the people living here. The main reasons for this are that this neighborhood is the most populous settlement in the Valley and that there are buildings here with all kinds of functions. For this reason, it can be said that Samananton (Bulutyayla) is a neighborhood that combines **social, functional, and economic values**.

Although people living here used to live here in summer and winter, now they only come here to spend the summer months. In fact, this shows **the identity, social, and symbolic value** of the place for the locals by showing the Göç/Köç/Migration tradition of the local people. In addition, as understood from in-depth interviews, people living in this neighborhood continue to celebrate special days such as Kalandar (The New Year) and Hıdırêlez/Nevruz/Easter. This attributes **social and symbolic value** to this place.

The tradition of shepherding and animal care, which is observed infrequently throughout the valley, continues here as well. However, the neighborhood residents living here produce enough vegetables for themselves in the orchards near their homes, not in large grain fields. All these show **the social value** of the place due to agriculture and livestock farming.

On the other hand, Samananton (Bulutyayla) neighborhood has been **religious and symbolic values** owner not only for the current residents but also for the old Kromniots. Because, the ruins of the Metropolitan Church and school, where the first movements of the Rum revolution were seen, are also located here.
In addition, as understood from written sources and in-depth interviews, Samananton (Bulutyayla) was the commercial center of the Valley before the population exchange, and there was a bazaar consisting of arched shops. This is another phenomenon that shows the **economic value** of the place.

Figure 4. 3 Values of the Krom Valley in Samananton (Bulutyayla) scale (Map by author, 2023.)
Table 4.1 Values of the Krom Valley (Table by author, 2023.)

<table>
<thead>
<tr>
<th>Nature</th>
<th>Built Environment</th>
<th>Nature</th>
<th>Built Environment</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Territorial</strong></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Diversity of natural inhabitant species such as reptiles, birds, and insects</td>
<td>Enhancement of outdoor recreational activities, such as hiking, cycling, and bird-watching</td>
<td>Diversity of natural inhabitant species such as reptiles, birds, and insects</td>
<td>Enhancement of outdoor recreational activities, such as hiking, cycling, and bird-watching</td>
</tr>
<tr>
<td>Contribute to local tourism and environmental education</td>
<td>Protecting and preserving local cultural heritage and practices</td>
<td>Contribute to local tourism and environmental education</td>
<td>Protecting and preserving local cultural heritage and practices</td>
</tr>
<tr>
<td>Promote sustainable resource management</td>
<td>Encourage community participation in conservation efforts</td>
<td>Promote sustainable resource management</td>
<td>Encourage community participation in conservation efforts</td>
</tr>
<tr>
<td><strong>Settlement</strong> (Krom Valley)</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Existence of agricultural activities, such as rice and maize farming</td>
<td>Enhance the aesthetic and cultural value of the valley</td>
<td>Existence of agricultural activities, such as rice and maize farming</td>
<td>Enhance the aesthetic and cultural value of the valley</td>
</tr>
<tr>
<td>Existence of small-scale industries, such as brick and ceramic manufacturing</td>
<td>Promote local employment and economic growth</td>
<td>Existence of small-scale industries, such as brick and ceramic manufacturing</td>
<td>Promote local employment and economic growth</td>
</tr>
<tr>
<td><strong>Sustainability</strong></td>
<td></td>
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</tr>
<tr>
<td>Encourage the use of renewable energy sources</td>
<td>Promote sustainable water management practices</td>
<td>Encourage the use of renewable energy sources</td>
<td>Promote sustainable water management practices</td>
</tr>
<tr>
<td>Reduce waste generation and promote recycling</td>
<td>Foster community involvement in environmental initiatives</td>
<td>Reduce waste generation and promote recycling</td>
<td>Foster community involvement in environmental initiatives</td>
</tr>
</tbody>
</table>

The values table continuing on the left.
4.1.2 Problems of the Krom Valley

A cultural heritage site, like any settlement or landscape area, undoubtedly has value but also has problems. And these need to be included in the process when assessing a cultural landscape area. Otherwise, the principles and strategies to be proposed for the conservation of the area will be deficient or inaccurate.

For this reason, within the scope of this thesis, the problems of the Krom Valley have been examined and assessed, similar to the values, at the scales of territory, settlement (the Krom Valley third archaeological site), and intra-settlement (Samananton, Bulutyayla, Neighborhood). Also, in this phase, issues of the Valley were assessed considering nature, built-environment, and human characteristics.

4.1.2.1 Problems of the Krom Valley in Territorial Scale

As mentioned before, Süleymaniye, Imera, Canca, Santa, and İstavri settlements were evaluated on nature, built-environment, and human characteristics in the scale of territory. Moreover, their problems were analyzed and denoted under the scope of this thesis.

Nature

Krom Valley is a settlement built on high altitude and hard hills. Although this feature adds some beauty and value to the place, it negatively affects events such as being exposed to colder weather and wind due to altitude, the absence of trees to provide shade in the summer, and the freezing-thaw balance. And this creates a significant problem: the increasing rate of physical destruction in the area. To explain more clearly, the buildings, which are estimated to have been built during the Ottoman period and are currently in ruins, have been subjected to destruction. First,
these historical structures lost their roof coverings over time due to freeze-thaw instability, strong winds, and heavy snow loads, and then began to collapse rapidly as the stones on their walls began to fall one by one.

Additionally, as another problem, considering the re-wilding situation in the area, it has been observed that the vegetation in nature covers the ruins over time, reducing their legibility. In addition, due to the weakness of vegetation and its resulting erosion, it has been observed that the ruins in the historical settlements of Gümüşhane were buried underground over time as the soil level gradually increased.

However, attributing these problems solely to nature would be a misleading assessment. Because it can be said that people's failure to take the necessary precautions regarding the cleaning and maintenance of these areas, that is, the lack of nature-human interaction, is one of the sources of the problem.

**Built-Environment**

When the cultural heritage sites located within the borders of Gümüşhane and Trabzon provinces and which are similar to Krom Valley with their historical, social, and economic values are examined, one of the main problems related to the built-environment is that only a limited number of historical buildings are registered. It has been observed that there are many buildings in the area that have similar qualities to the registered ones and perhaps even more value but are not preserved by the cultural directorates.

**Human**

The destiny of Gümüşhane is depopulation today, as it was yesterday. The reasons for this may be socio-economic, socio-cultural, or any other factor. However, today it is clear that these migration events negatively affect the existence of both historical and current settlements. The population loss around the province creates problems
in terms of conservation and loss of tangible and intangible values when we approach the Krom Valley on a territorial scale.

Another territorial problem is the low awareness of Gümüşhane and its historical and cultural values. In addition, it has been observed that awareness of conservation in this area is low. In fact, this situation poses a problem not only for the Gümüşhane province but also for the protection of other Rum and miner settlements here, including the neighbors of this province, such as Trabzon and Giresun.

The last problem related to the human factor on this scale is that people increase the rate of demolishment of historic buildings and areas. This situation arises when people engage in activities such as smuggling artifacts, illegal excavations, collecting materials from historical buildings, and disrupting the maintenance and repair of them.

In addition, people's neglect of the maintenance of the buildings causes plants to surround these buildings due to the unity of nature-human interaction, and this situation triggers the demolition pace of today and in the future.

4.1.2.2 Problems of the Krom Valley in Settlement Scale

Similar to the value assessment, the problem assessment of the Krom Valley also focuses on the settlement scale that consists of within the borders of a third-degree archaeological site by including nature, built-environment, and human factors.

Nature

Since Krom Valley is built on high altitude hills that turn into deep slopes, the climatic situation here is different from the city center. Accordingly, winters in the area can be harsh and cold, and summers can be hot and dry. As a result of this situation, wind speed, precipitation amount, snow loads and summer temperature
values in the area are high. All of these pose a threat to the physical condition of the built environment in the Valley and create the problem of increasing the rate of demolition due to natural factors.

In addition, the plants in the area grow rapidly and surround the historical buildings during the spring and summer periods, depending on the increase in water resources in the Valley. This situation creates problems such as preventing these structures from being read and damaging the physical and structural condition of the structures. In addition, due to the lack of trees in the Valley, dry and windy weather in autumn triggers erosion in the area. This situation causes the problem of historical buildings being covered with soil and reducing their legibility.

The problem caused by plants on the land is actually a situation that can be prevented by people doing regular maintenance on the land. However, at this point, maintenance is not carried out due to the disconnected interaction between humans and nature, and this weakness creates a problem.

The disconnection in the interaction between nature and humans negatively affects agricultural and animal production and, as a result, creates a problem that negatively affects the area economically. In addition, the digging and drilling of existing irrigation canals, built from ceramic pipes, which are thought to have been built by the Rums for purposes such as finding treasure, is another problem that triggers the decrease in nature-based production.

Considering nature as consisting only of plants may cause deficiencies in detecting problems. For this reason, the water element in the area was also examined within the scope of this thesis. In this context, it was understood that the stream could not be controlled. Krom Stream, which flows weakly in the summer months, comes to life in the spring months and deepens its bed every year; in other words, it carves out the Valley. This can be understood from the collapse of three historic bridges in the
Valley as a result of floods in the past. As can be understood, failure to control the stream poses a threat to the Valley and creates a major problem in terms of life and property safety.

**Built-Environment**

Although there are many architectural works still standing today in the third-degree archaeological site of Krom Valley, their physical and visual preservation and existence are under threat due to various problems.

First of all, the problem of the buildings in the area being threatened due to conservation problems can be mentioned. The number of cultural assets within the Krom Valley protected area and registered by the cultural directorate is very small, and these are limited to religious buildings (except for Vecih Mert House). This problem creates an obstacle to the protection of other structures in the area that have cultural heritage value at least as much as the registered ones. For example, there are residential buildings in the area, such as Hacı Mert House, which are known to have secret chapels in the basement, but these houses are not registered or protected. Today they are in danger of collapse.

The registration problem in the area is not limited to residential buildings only. There are water structures such as bridges, fountains, and water mills, which are other examples of traditional civil structures, in the area. Most of these are in ruins today. However, the fact that these buildings are in ruins does not change the fact that they still preserve their heritage values. Therefore, it is a big problem that these structures are not registered or protected by the state. In addition, the fountain structures have been greatly damaged, and it is absolutely impossible to read their original form today. In addition, although the mill buildings were once actively used by the new residents of the Valley, they lost their function over time. As a result, these structures were demolished over time. Today, only traces can be observed. One of the four
historical bridges over the Krom Stream is intact and registered. However, the remaining three are in ruins and only their feet can be read. In short, even though these structures are in ruins, it is a problem that they are not registered or protected.

On the other hand, the situation is no different for registered works. Registered religious buildings in the area are being demolished day by day. The churches, whose roofs were intact when they were registered, have now lost their roofs, the wall plaster has fallen off, and the stones on their walls have begun to fall. In this sense, it is understood that protection measures have not been established even for registered cultural heritage elements in the area and this poses a big problem.

Another of these problems is that the new buildings in the area disturb the existing traditional structure and reduce its readability. Newly built residential and commercial buildings are constructed with reinforced concrete. Since this is a foreign material to the area, it disrupts the visual unity. In addition, new buildings are being built with higher floors than traditional residential buildings, up to three floors, which visually suppresses traditional residential buildings and even monumental structures such as churches. In addition, new buildings are being built separately and far from each other. This damages the traditional texture that emerges from the ongoing built-open spaces in the area and the relationships between the structures. Moreover, not only the newly constructed buildings, but also the unconscious interventions made later on the traditional buildings change the identity of these buildings and reduce their legibility.

In addition, one of the biggest problems for the built environment is illegal excavations in the area. These excavations are observed intensively around churches and residential buildings. Although it is initially seen as a sociological problem, in the long run it causes serious physical and structural damage to buildings due to unconscious excavations. For example, the roof structure of Kavelak Church
collapsed due to the explosives used during the illegal excavation. In this sense, these excavations can be interpreted as an interaction between humans and the built environment becoming problematic.

There are also serious problems with infrastructure in the area. The settlements within the protected area do not have infrastructure such as sewage, plumbing and internet. Valley residents use plenty of plastic pipes on the land to meet these basic needs themselves, thus creating visual pollution. In addition, these water and sewer channels built by the locals unfortunately pour into the stream and make the stream water dangerous for people, animals and agricultural irrigation.

In addition, problems have been observed in both vehicle and pedestrian transportation of the area. The vehicle road coming to Krom Valley from Gümüşhane direction reaches the Valley by passing through sharp bends and narrow gorges. This road was built as asphalt until a part of Samananton District, after which it continues as a dirt road. It is understood that the continuation of this road is thought to reach Trabzon and the springs of the Krom people, and that it is actually a frequently used road, but it poses a danger due to inadequacies in infrastructure services. In addition, the branches of this main road branching out from the Valley and reaching other neighborhoods are also routes with dirt ground and sharp bends. In fact, there is no vehicle road reaching some neighborhoods such as Kavelak and monumental buildings (Mancanton Church, Kavelak Church, and Krom Castle).

Another problem with transportation is that when approaching the Krom Valley from either Gümüşhane or Trabzon, there are not enough directional signs on the road to direct you to the Valley. In addition, there are no signs to direct you to the neighborhoods in the Valley.
Human

Today, the problems of the Krom Valley are seen not only in the nature and built-environment but also in the human-related factors.

The biggest problem of the Valley is that it still has the status of a third-degree protected area. Failure to increase the degree of the archaeological site also negatively affects the protection measures in the area. For example, uncontrolled construction is observed in the area. Additionally, there is still no conservation plan covering the area. For this reason, Krom Valley has been under transition period conditions for 12 years since the date it was declared a protected area.

Conservation is not only the responsibility of the state but also the responsibility of the people. However, the natives of Krom Valley do not have the necessary awareness and consciousness. For this reason, they carry out practices in the field by ignoring the transition period conditions. For example, many new buildings do not comply with the urban development rules, but an urban development amnesty has been granted, and a residence permit has been obtained.

Additionally, locals do not have a sense of belonging to the Valley. In in-depth interviews, they stated that they were not from Krom, but from Trabzon. Even though their ancestors have settled here since 1936, they are not aware of either the Rum heritage or their own heritage. For this reason, they do not see a value that needs to be protected in the area. What is important for the locals is the plateau activities they carry out here. As a result, it can be said that protection problems arise due to insufficient awareness. In addition, this lack of sense of belonging and awareness reduced the new generation's interest in the Valley, prevented them from coming here even in the summer, caused a decrease in livestock activities and, as a result, caused population loss.
This lack of awareness of cultural heritage also creates problems for traditional buildings due to the interaction between humans and the built environment. It has been observed that illegal excavations are carried out in the Valley every year. Unfortunately, these excavations related to artifact smuggling cause physical and structural damage to buildings and accelerate their collapse.

Another consequence of the interaction between humans and the built environment is that the functions of buildings change due to population loss in the area. In the past, when livestock farming was common in the area, people used the ground floor of their houses as barns and the upper floor as their living spaces. Now, with the decrease in animal husbandry, these spaces that used to function as barns have been turned into storage areas and left idle.

In addition, it has been determined that there are infrastructure problems in the area that negatively affect human life. There are deficiencies in the Valley in terms of transportation, communication, health and education. This situation causes the Valley to lose its appeal for young children and the elderly. Unfortunately, communication, which is a basic human need, cannot be met due to the lack of mobile phone reception in the field (except for only one service provider). There is a wired telephone line in the Valley, but this has not been working for years due to cables breaking in winter. Accordingly, there is no internet connection on the settlement.

Additionally, there are no educational or health institutions in the Valley. Although there was once a school in Yağlıdere Village, to which the Valley is connected, it is also closed today. For this reason, the village has lost another opportunity for children and families with children to survive in the winter. In addition, there has never been an institution such as a health center on the settlement. This is an important problem considering that most of the locals today are elderly. Because the
three elderly locals and their companions who participated in the interview in the summer of 2022, when the fieldwork started, could not come this summer (based on field trip observations made in 2023) because they were in the hospital. Their inability to come due to health services reduces the population of the Valley.

Another of the main infrastructure problems is transportation. Similar to vehicle transportation, both external transportation to the Valley and transportation within the Valley are quite difficult for pedestrians. There is no walking route to the Valley from outside. The main road in the Valley is also quite dangerous for pedestrians because there is not even a pavement to separate them and protect them from vehicle traffic. Additionally, the lack of directional signs within the settlement has the potential to cause pedestrians to get lost.

Another problem related to transportation is that the physical conditions of pedestrian paths are inadequate and dangerous. In particular, the paths leading to the monumental building are not stabilized; they are on steep rocks and in the form of dirt roads. This is challenging and problematic for pedestrians as it poses a danger of falling.

4.1.2.3 Problems of the Krom Valley in Intra-Settlement Scale

In this phase of the problem assessment of the Krom Valley, the scale of intra-settlement, Samananton (Bulutyayla) neighborhood, was evaluated in terms of nature, built-environment, and human-related factors.

Nature

The first of the main nature-related problems of the Samananton (Bulutyayla) neighborhood is the pollution of the Krom Stream, which affects the entire Valley. The stream emits a bad odor due to the sewage flowing here and the lack of
infrastructure service. In addition, this situation prevents the use of stream water by people, animals and plants.

In addition, the young generation of the neighborhood has lost interest in this place and does not come here. As a result, agricultural and livestock activities on the Samananton (Bulutyayla) have decreased. This brings with it natural and economic problems.

Another problem with natural resources is that the two quarries are closed by the residents of the Valley, causing these natural resources to be forgotten. As a result, the settlement cannot benefit from the potential of its underground riches.

As a result of a negative interaction between nature and the built environment, plants have surrounded architectural works and ruins. This situation both reduces the readability of these assets and causes physical and structural damage to the works. In addition, soil accumulates around the structures due to earth accumulation due to erosion and rainfall. This, again similar to the vegetation problem, negatively affects both the legibility of the buildings and their physical and structural health.

**Built-Environment**

The Samananton (Bulutyayla) neighborhood also suffers from the same problems with the built environment that are observed throughout the Valley.

The first of these problems is that the new construction built in the Samananton (Bulutyayla) neighborhood is very different from the traditional texture and disturbs the silhouette. RF concrete is used extensively in newly built buildings and these structures are built as three floors. Considering the traditional texture, the building material is stone, and the maximum floor height is two. In addition, the construction method in harmony with the topography seen in the traditional ones is not valid for the new ones. While traditional buildings communicate and establish relationships
with each other through open spaces, new buildings do not fit into any context and are built separately from all other buildings. All of these reduce the perceptibility and readability of the traditional texture and structure and harm the silhouette of the area.

Not only reconstruction activities but also interventions on traditional buildings create problems for the neighborhood. Interventions such as mass additions or removals to traditional structures reduce the readability of these structures and endanger them structurally. For example, later additions to the Hacı Mert House, Vecih Mert House, and Çolaklar House have caused the main building to be structurally damaged and to begin to collapse. On the other hand, when we look at the 3-story residential building belonging to the Mert family, it is seen that there has been a mass removal here, and this causes the building to enter the collapse process with a diagonal structural crack.

Another problem that triggers the demolition of buildings is that they are left idle. When we look at traditional buildings, those that are still in use today somehow survive, while those that have been abandoned or converted into warehouses have begun to collapse.

Additionally, problems regarding the preservation of the buildings are also observed. There are many traditional but unregistered buildings in Samananton (Bulutyayla). The fact that the buildings are in this condition has caused a lack of conservation awareness towards them, and neither the residents nor the state have taken any protection measures against these structures. As a result, these structures were in danger of collapse.

On the other hand, the situation is not much different for registered buildings. The registered religious buildings and the only registered residential building in the area are about to collapse with the collapse of their walls.
In addition, it has been determined that the destruction of traditional structures in the built environment is mostly seen in structures built with the hımış technique. For this reason, the lack of maintenance and repair of buildings built with each construction technique has been seen as a problem.

The built environment cannot be considered as consisting only of buildings. For this reason, fountains, bridges, and water mills were also taken into account in the assessment. And it has been determined that these structures were ignored, demolished, and their ruins were left unattended. Another problem has been identified as the neglect and lack of effort to protect these structures, which are valuable for the valley and Samananton (Bulutyayla).

Another built environment problem related to the neighborhood is the inadequacy of infrastructure-related transportation services. The asphalt road coming into the valley from Gümüşhane direction ends in the middle of Samananton (Bulutyayla) neighborhood and from there the road continues with sharp bends on dirt ground. This makes the road dangerous for vehicle and pedestrian traffics. Additionally, there are insufficient directional signs in the area. These signs do not point to the direction of the locations or the cultural assets in the area. Even though there are directional signs, the side roads do not enter the neighborhood. And there is no road leading to the Metropolitan Church.

**Human**

As seen throughout the area, population loss is an important problem for the Samananton (Bulutyayla) neighborhood. Considering that Samananton (Bulutyayla) is the most populated neighborhood of the Valley, it can be thought that any sociological negativities here will negatively affect the economic, physical, and cultural values of the area in general.
One of the reasons for the population loss is that the younger generation has lost interest in the neighborhood and the Valley. Since this attitude of the new generation will result in the locals forgetting their memories and traditions of the neighborhood, the reluctance of the new generation is seen as a big problem.

In addition, the new generation's indifference towards the neighborhood also points to a lack of consciousness and awareness for the preservation of the tangible and intangible values of the neighborhood and the Valley. This can be said to be another problem as it shows that the conservation problems of the area may be on the agenda in the future.

In addition, it has been understood that the residents of the neighborhood have a weak relationship with their built environment, and this creates a major obstacle to the transfer of cultural assets to future generations. As a result of this situation, it has been observed that traditional buildings are not maintained and repaired, and that there are unconscious interventions on these structures. As a result of these interventions, the rate of destruction of buildings increased. In short, all these situations again create a protection problem.

Another problem in the area is that some building lots (for example, within block no. 326) are very small. It is understood that the possible reason for this is that he has many heirs. In this case, a lot of time is spent trying to reach landowners during the conservation process. For this reason, it is thought that small-sized and multi-partner parcels may cause problems in the preservation period.

Samananton (Bulutyayla) also suffers from the infrastructure problems seen throughout the Valley. Here again, except for one operator brand, there is no telephone service or internet service.

Additionally, pedestrian transportation is a big problem in this neighborhood. Vehicle roads are far from the simplest pedestrian-friendly practices such as
sidewalks. On the other hand, the paths within the neighborhood are made of soil and become muddy or collapse after every rainfall. This endangers the security of users.

In addition, not only the roads leading to houses but also the roads leading to monumental buildings are inadequate and dangerous. For example, the path leading to the Metropolitan church is steep and barely visible on slippery soil.

Although the stone-paved road from the Ottoman period within the Samananton (Bulutyayla) neighborhood is still used today, it has lost its legibility and remained hidden within the neighborhood. This is again a problematic situation in terms of the weak relationship between humans and the built environment.

Again, similar to the Valley, there are no directional signs for pedestrians here either. This may cause tourists not to recognize the area or to get lost.
Table 4. 2 Problems of the Krom Valley (Table by author, 2023.)

<table>
<thead>
<tr>
<th>Nature</th>
<th>Settlement (Krom Valley)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exposure of sensitive natural and human-based areas</td>
<td>Exposure of sensitive natural and human-based areas</td>
</tr>
<tr>
<td>Presence of residential areas and informal settlements</td>
<td>Presence of residential areas and informal settlements</td>
</tr>
<tr>
<td>Lack of public transportation to reach the valley</td>
<td>Lack of public transportation to reach the valley</td>
</tr>
<tr>
<td>Illegal settlement and illegal extraction activities</td>
<td>Illegal settlement and illegal extraction activities</td>
</tr>
<tr>
<td>Not regulating rules, such as bridges and inlets</td>
<td>Not regulating rules, such as bridges and inlets</td>
</tr>
<tr>
<td>Residential buildings are located to have garages and storage areas</td>
<td>Residential buildings are located to have garages and storage areas</td>
</tr>
<tr>
<td>Absence of pedestrian paths in the valley</td>
<td>Absence of pedestrian paths in the valley</td>
</tr>
<tr>
<td>Insufficient directional signs for pedestrians</td>
<td>Insufficient directional signs for pedestrians</td>
</tr>
<tr>
<td>Insufficient pedestrian paths leading to monumental buildings</td>
<td>Insufficient pedestrian paths leading to monumental buildings</td>
</tr>
<tr>
<td>Reaching the monumental buildings by walking dangerously over deep rocks and dirt ground</td>
<td>Reaching the monumental buildings by walking dangerously over deep rocks and dirt ground</td>
</tr>
<tr>
<td>Disruptive directional signs for residents</td>
<td>Disruptive directional signs for residents</td>
</tr>
<tr>
<td>Site visits do not reach every neighborhood</td>
<td>Site visits do not reach every neighborhood</td>
</tr>
</tbody>
</table>

Continuation of the problems table:

- Insufficient public transportation to reach the valley.
- Exposure of sensitive natural and human-based areas.
- Lack of public transportation to reach the valley.

The problems table continuing on the left.
4.1.3 Potentials of the Krom Valley

Examining the values and problems specific to a place in detail is a step towards understanding the potential of the area. And these potentials are of great importance in the conservation process, in order to provide accurate and rational suggestions. For this purpose, under this heading, potentials of the Krom Valley will be assessed at territorial, settlement, and intra-settlement scales. And each of these scales will be branched within themselves and discussed around three focuses: nature, built-environment, and human.

4.1.3.1 Potentials of the Krom Valley in Territorial Scale

Since potentials of the Krom Valley are based on the value and problem assessment, the same methodology is followed. Therefore, in the territorial scale, the surroundings of the Valley were considered by focusing on nature, built-environment, and human characteristics.

Nature

Today, Krom Valley has great tourism potential. One reason for this is that its context, with its unique landscapes built on biological and topographic diversity such as lakes and mountains, is also impressive for tourists. In addition, it has the potential to be easily connected to these natural areas located near the Krom Valley with a cultural route and become an eco-tourism center.

Additionally, considering the agricultural production around the Valley, it can be said that the area has tourism potential based on ecology and agriculture.
Another tourism potential is related to metal mines and quarries, which are another natural value of the area. The interior of these mines can be considered impressive for tourists and can be a good opportunity to explain the importance of the area. In addition, the revitalization of the mines has the potential to benefit the area economically.

**Built-Environment**

The valley has tourism potential not only because of the natural beauty of its neighbors but also because of the historical settlements around it. The main reason for this is that the Valley is close to these settlements, and its relationship with these places continues from past to present through both humans like locals and tourists, and the built environment reflects the same architectural language.

In addition, the historical Silk Road, one of the most important cultural heritages that connects the Valley and other historical settlements around it, has the capacity to create tourism potential in the area by reactivating its route.

**Human**

In terms of the human element, potentials created by the Valley with its environment emerge in tourism, economy, and social areas.

First of all, the cultural diversity and lifestyle of the people living around the Valley were found interesting and it was determined that it had tourism potential. The continuation of Rum traditions around the Valley also plays a role in this, and this is seen as another source that feeds the tourism potential.

In addition, these common cultural elements have a social and cultural potential that will create a bridge between the current and former inhabitants of the Valley and its surroundings.
Additionally, the Valley and its surroundings have been famous for centuries for silver production and processing. This creates economic potential through the revival of silver processing.

4.1.3.2 Potentials of the Krom Valley in Settlement Scale

Krom Valley has many potentials created by its values and problems within the borders of the third-degree archaeological site. In addition, potentials at the settlement scale were discussed by focusing on nature, built-environment, and human, as in other scales. These potentials are concentrated in touristic, economic, social, and cultural areas.

Nature

Krom Valley has many natural assets within the borders of the archaeological site. And these have tourism potential. The first of these areas is the geothermal healing water pools located in the Mancanton District. The second is the metal mines and quarries located in the area. If these are opened to visitors, nature tourism is expected to revive the area.

There are also some places and situations in the Valley that have the potential for economic gain. The main basis for this is the tradition of agricultural production and animal husbandry in the area. The residents of the valley meet their nutritional needs by agricultural production today, as in the past. In addition, although it is abandoned today, grain products such as barley and rye were once produced in large areas on the Valley, and these were processed in water mills around the Krom Stream, and flour was produced. Again, considering this situation, it can be said that the area has economic and eco-tourism potential.
When it comes to animal husbandry, not only cattle and sheep should be understood, but also beekeeping and honey production activities carried out here should be taken into consideration. Because this increases the economic potential of the area.

Additionally, animal products are also produced in the area. These are milk, cream, butter, and yoghurt. In addition, obtaining yarn from the wool of animals and weaving it is an old tradition in the area. These provide potential for economic and ecologic tourism in the area.

Contrary to all these, there are also some negative potentials for the future of the field. One of these is the flood potential in the area. Even though the stream seems like a weak leaking water today, it should not be overlooked that in the past, it flowed with enough flow to destroy three stone bridges and that it deepened by carving its bed with the increasing rainfall every year in the spring months.

**Built-Environment**

The built environment of the Krom Valley has many potentials such as reuse, tourism, and documentation.

The first of these is the tourism potential offered by the historical buildings in the area. These structures have symbolic value due to the educational, religious, residential, militaristic, and agricultural functions they once had. And this shows that they can be evaluated from a touristic perspective.

Most of the traditional buildings in the valley that are still standing today are in good structural condition. This points to the many potentials these structures have. Firstly, since these structures are not in bad condition structurally, they have the potential to reduce future interventions. Secondly, since these structures stand and reflect the construction techniques of a certain period, they have the potential to be documented,
preserved, and inherited by the next generations as information. Thirdly, the good condition of these buildings highlights their resettlement potential.

Of course, not all the traditional buildings in the area are standing, and most of them are in ruins. These ruined heritage elements have the potential to be exhibited as they are and to bring back to life those that are suitable for reuse, such as water mills.

It is inevitable that various interventions will be made to the architectural works in the settlement in the future. For this reason, there is a potential to revive the quarries in the area and use the stones extracted from them in maintenance and repair works.

In addition, there is the potential to use the stones extracted from these quarries not only for the repair of traditional buildings but also for the construction of new buildings that can be built in the settlement. Because, as now, modern building materials such as reinforced concrete damage the traditional fabric and silhouette of the Valley.

There are ruin areas in the settlement that show lessons from the past and shed light on the future. These can even be read from the order in today's block and lot plan. More specifically, these plans have the potential to provide information about past function according to lot sizes in the Valley.

In addition, the ruin areas in the Valley have the potential to increase the rate of destruction in the area when the shrinkage they have suffered from past to present is followed comparatively. As a result, there is the potential to understand the future state of ruin sites.

These changes in the ruin areas have the potential to provide insight not only into the future but also into the past (before 1956, when aerial photographs were not available). Based on these changes, it is conceivable that the past neighborhood boundaries and the actual boundaries of the entire protected area can be determined.
Human

The Krom Valley has potentials formed around the human element, which is another focus of the Settlement. These are mostly centered around traditions, symbolic meanings, and memories.

The common cultural elements of the old and new inhabitants of the Krom Valley have the potential to unify these individuals emotionally and socially.

In addition, the sense of belonging and memories of the place that old and new locals create a potential for them to resettle here. Seeing this situation only as a resettlement potential for the Kromniots may be an incomplete assessment. Therefore, intangible cultural heritage values also provide the potential as a motivation for the emigrants to continue visiting the site.

Considering the historical and cultural background of the Krom Valley, it is inevitable that this place will be a center of attraction. This provides tourism potential to the settlement.

On the other hand, registration activities of cultural heritage elements that are somehow related to the human element also have the potential to be increased, taking into account the values of the area.

4.1.3.3 Potentials of the Krom Valley in Intra-Settlement Scale

Finally, potentials of the Krom Valley were discussed at the intra-settlement scale, that is, by focusing on the Samananton (Bulutayla) district. While these potentials were being produced, nature, built-environment, and human focuses were assessed.
**Nature**

Samananton (Bulutyayla) neighborhood has touristic, economic, and social potential with its natural resources and beauties.

The quarries located in the Samananton (Bulutyayla) neighborhood benefit the Valley in many ways. First of all, by opening these quarries to visitors, the tourism potential of the area will be realized. In addition, the opening of these quarries has the potential to provide materials for new construction activities in the area and conservation and repair works of traditional buildings.

The economic potentials created by the neighborhood are related to agriculture and livestock activities. There is a potential for grains produced in the past to be produced today and to generate financial gain from this. In addition, not only through grains, but also the production and sale of local endemic species creates an economic potential.

As a result of the tradition of shepherding and animal husbandry that continues today, the area has the potential to provide economic gain through the production of milk and dairy products. Additionally, wool spinning and weaving also create this potential.

In addition, since the most intense beekeeping activities in the Valley are seen in Samananton (Bulutyayla), it can be said that this place has a high potential to produce honey and bee products and make profit from it.

Finally, it has been observed that since the Krom Stream passes right through this neighborhood, this place has the potential to be exposed to devastating floods.
**Built-Environment**

Samananton (Bulutyayla) district is the neighborhood of the Krom Valley where the traditional fabric has largely survived and is the most densely populated. Accordingly, the neighborhood has various potentials created by its built environment.

The most important feature of the traditional texture that becomes evident here is the relationship between open space and built space. For this reason, maintaining this creates a potential to preserve neighborly relations and the traditional texture of the area. In this sense, Samananton (Bulutyayla) and Krom Valley's two neighborhoods with the best-preserved traditional fabric have the potential to limit the development activities there. Moreover, since they reflect past values and traditional construction techniques, they have the potential to be documented and passed on to future generations. In addition, considering their good structural condition and the values they hold, these traditional buildings have the potential to be reutilized and reinhabited. In addition, this traditional fabric in the neighborhood has the potential to shed light on future conservation activities and interventions due to its architectural and cultural values.

Additionally, traditional structures and texture provide the potential to understand past life and the physical environment. It also has the potential to reduce future interventions, as most of the traditional structures that remain standing are still structurally sound.

The water mills on the land have the potential to be re-functioned and used actively in flour production. On the other hand, the only standing bridge in the neighborhood and the other three bridges in ruins, which can be considered as another water heritage, have the potential to provide information about the ideal transportation and circulation routes in the area and direct future routes.
The ruin areas in the neighborhood, similar to the Valley in general, are an important source for understanding the past settlement pattern and characteristics. And these have the potential to interpret existing traces to understand past functions in the area, neighborhood boundaries, and the rate of destruction in the neighborhood.

The two quarries located within the neighborhood have the potential to create a resource for both the maintenance and repair of traditional buildings and the supply of materials for new buildings expected to be built in the future.

In addition, there are cases that describe the results of the built-environment and human interaction found in Samananton (Bulutyayla). Building block number 326, located in the neighborhood, was divided among many heirs, as can be seen from the fact that it has very small lots. It can be said that this situation has the potential to slow down the conservation process in the future.

**Human**

Samananton (Bulutyayla) captures various potentials as a result of phenomena such as memory, culture, trade, and tourism related to the human element. And since it combines all these components, it has the potential to become the touristic, commercial, and cultural center of the Krom Valley, as it was in the past. The center of the neighborhood has the potential to become a service area with a village coffee house, market, restaurant, and mosque for new and old locals, and tourists.

The tourism potential of the neighborhood is not specific to its center. As a result of past experiences here, tourism potential is spreading throughout Samananton (Bulutyayla). To explain better, the ancestral houses and barns of the previous inhabitants of the area are also located in other parts of the neighborhood. For these reasons, they have the potential to revitalize the entire neighborhood by visiting it.
It can also be mentioned that, due to the common emotional values and traditions of the current and former residents of the neighborhood, they have the potential to establish a bond and positively affect the future of the area. For example, the emotional bond of these people with the area can be seen as their potential to continue life in the neighborhood in the future by repopulating this area.

On the other hand, considering the inseparable relationship between humans and the built environment, the registration of the cultural heritage in Samananton (Bulutyayla) comes to mind. Since there are many traditional buildings here and they have similar values to registered ones, it is thought that these buildings have a high potential for registration, which is the first step of conservation.
Table 4.2 Potential of the Krom Valley (Table by author, 2023.)

<table>
<thead>
<tr>
<th>Nature</th>
<th>Built Environment</th>
<th>Human</th>
</tr>
</thead>
<tbody>
<tr>
<td>Territory</td>
<td>Potential to harvest traditional grains, lentils, chickpeas, and local vegetables.</td>
<td>Potential to harvest and process traditional grains, lentils, chickpeas, and local vegetables.</td>
</tr>
<tr>
<td>Agricultural production (of wheat, barley, and lentils)</td>
<td>Potential to use the Krom Valley to produce and process traditional grains, lentils, chickpeas, and local vegetables.</td>
<td>Potential to harvest and process traditional grains, lentils, chickpeas, and local vegetables.</td>
</tr>
<tr>
<td>Economic potential with agricultural production (of wheat, barley, and lentils)</td>
<td>Potential to harvest and process traditional grains, lentils, chickpeas, and local vegetables.</td>
<td>Potential to harvest and process traditional grains, lentils, chickpeas, and local vegetables.</td>
</tr>
<tr>
<td>Settlement (Krom Valley)</td>
<td>Potential to use the Krom Valley to produce and process traditional grains, lentils, chickpeas, and local vegetables.</td>
<td>Potential to harvest and process traditional grains, lentils, chickpeas, and local vegetables.</td>
</tr>
</tbody>
</table>

The potentials table continuing on the left.
4.2 Conservation Principles and Strategies for the Krom Valley

Three elements must be taken into account for the preservation of cultural landscapes such as the Krom Valley. These are humans, nature, and the built environment, which are the main components of a cultural landscape area. For this reason, these three facts and their interaction with each other should be taken into consideration when developing conservation principles and strategies for this place. In light of the information obtained from the analyses and evaluations made within the scope of this thesis, principles, and strategies are proposed, considering the three main components of cultural landscape areas.

In light of definitions in the Faro Convention, the cultural heritage sustained in the Krom Valley is a common heritage that is shared by emigrant Rums and the current population settled there. Therefore, people from Greece and Turkey are associated with this cultural landscape due to each group of people has values and memories passed in the Krom Valley. Also, these intangible cultural elements should be conserved. Since it is not only a national but also an international issue, there should be an organization committee from NGOs and IGOs to organize the two countries to create a bond for protection of tangible and intangible values emerged from the site.

4.2.1 Principles

- During the conservation process, the Valley should be approached by considering territorial, settlement, and intra-settlement scales separately and together. In addition, when evaluating the intra-settlement, that is, the

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204 Council of Europe, “Convention on the Value of Cultural Heritage for Society (Faro Convention).”
neighborhood scale, each neighborhood should be analyzed and evaluated separately, just like the Samananton (Bulutayla) neighborhood was evaluated within the scope of this thesis.

- When developing conservation recommendations for the Krom Valley, it is necessary to take into account not only the values of today, that is, the Republican Period, but also all the historical periods that the area has witnessed, such as the Roman and Ottoman periods.

- In the conservation process of the Krom Valley, the values of both current inhabitants and previous residents should be taken into account.

- When developing a conservation approach, the basis of a cultural landscape, humans, nature, and the built environment, should be considered not only separately but also in interrelationships.

- Stakeholders from different degrees of society should be included in the protection process, and communication between them should be ensured to support the exchange of ideas.

- The valley should be evaluated not only on its own but also in its context with the surrounding historical or natural attraction points and historical mining settlements.

- Strategies should be developed considering the ongoing livestock tradition in the Valley and its future potential.

- Grain fields and orchards in the Valley should be taken into consideration, and conservation ideas should include agricultural production.

- Local people living in the Valley should be made conscious of the area and their awareness of the values and potentials of the area should be increased.

- The values and needs of the current locals living in Krom should be thoroughly understood and included in conservation recommendations.
The interest and awareness of the young generation, who left the Valley over time, towards the area should be increased, and the young generation should be included in the conservation process.

Just as the locals are included in the conservation process today, the process should also pave the way for the emigrated Kromniots, whose values inherited from their ancestors are still alive on the site.

4.2.2 Strategies

Within the scope of this thesis, strategies to protect the Krom Valley are suggested. These recommendations were produced based on sample projects and national and international conservation policy documents utilized during the literature review. The strategies developed in this sense are grouped under two main headings: repopulation, and tourism. In addition, each proposed strategy was discussed based on its benefits and harms in preserving the values of the area, following the method in Berna Atamtürk's master’s thesis.205

4.2.2.1 Repopulation

By Current Locals

One of the strategies that can be suggested for the preservation of the Krom Valley, which is losing its native population as in the past, along with its values as a cultural landscape, is to encourage the current locals of the area and resettle them in the Valley.

205 Atamtürk, Adapting to Abandonment: Sustainability of Depopulated Historic Rural Landscapes, the Case of Nallidere.
The basis of this strategy relies on the potentials of the agricultural fields. These are still continuing the tradition of agriculture and animal husbandry in the area.

With this approach, it is aimed to start processing the grain fields in the Alithinos (Düzce) district again. In addition, in order to process and store products such as wheat and rye produced here, the ruined or intact structures in the area need to be repaired and repurposed.

The ruined water mills in the Samananton (Bulutayla) district may be analyzed by a multidisciplinary expert staff and then repaired and revitalized. During this repair and reconstruction, it is planned to use the quarries in the area to be used as the original material of these structures.

In addition, it is thought that merely processing agricultural material will not be sufficient. It is planned to repair the traditional buildings in the area so that this material can be stored. Since the processing operations are carried out in Samananton (Bulutayla) district, it is thought that storage spaces can be created by re-functioning the empty traditional buildings in this district.

In addition to agricultural production, another potential of the Valley is to encourage the resettlement of locals by continuing the tradition of animal husbandry and animal products production in the area.

Accordingly, it is necessary to re-function the traditional structures in the area by intervening to meet modern livestock requirements.

In addition, it is necessary to re-function the structures not only to meet the sheltering needs of the animals but also to store and process the milk obtained from the animals.

For the locals, livestock farming does not only mean milk. Wool is also very valuable, and the locals know how to process wool, make thread and weave it. For this reason, in order to make this permanent, workshop spaces need to
be created in the area and some traditional buildings need to be re-functioned for this purpose.

- It is expected that the locals will gain economic profit from selling and marketing agricultural and livestock products. For this reason, it aims to establish cooperatives and sales points in the area.
- This agricultural and animal husbandry tradition, which is planned to be continued in the Valley, is expected to attract tourists and visitors to the area.
- It is thought that this approach, which is shaped around the potential created by the fact that the tradition of agriculture and animal husbandry is still continued by the locals, albeit in small numbers, will encourage the locals to resettle as it will provide an economic return for the locals.

**Pros of the Strategy**

This approach paves the way for the economic development of local people. The re-cultivation of fields that have been fallow for years, and the processing and use or sale of the grains produced will enable local people to earn economic profits. In addition, the continuation of the tradition of animal husbandry and animal production, which the locals know very well, and the sale of the products will be another source of economic gain. It is thought that economic development and seeing how the locals can use this place will trigger them to return here.

**Cons of the Strategy**

There may be a potential for the locals to damage the historical fabric on the way to industrialization over time, as the profit motive takes precedence over cultural values, along with economic returns. In addition, the structures that have been re-functioned to be used in agriculture and animal husbandry activities and the mills planned to be revived are exposed to a novice and harsh intervention, which has the potential to jeopardize the values of the cultural landscape.
By non-local People

- In another resettlement approach that can be developed to protect the Valley, the target group is determined as outsiders. Potentially for this, people who have been observed to come from other districts of Trabzon in recent years and buy land and build new houses here (they have no connection with this place and say they came only for its nature) were considered.

- These new residents of the area build houses for themselves with modern techniques and materials. And this harms the traditional tissue and the identity of the Valley.

- The cultural landscape of Krom Valley needs to be protected by continuing resettlement activities without losing the motivation of new settlers.

- Accordingly, in order to prevent new construction activities in the area, it is considered appropriate to maintain and repair the existing traditional buildings and open them for settlement.

- It is thought that with this approach, as construction costs will decrease, this place will attract more people and the Valley will be revitalized in this way.

- In addition, it is thought that resettlement can reach and encourage everyone, not only by selling these buildings but also by renting them.

- While planning this approach, the priorities and needs of local people should be taken into consideration and settlement planning should be made accordingly.

- Samananton (Bulutyayla) neighborhood, where the largest local population lives, should be the last option for the settlement of new residents in order to preserve its authenticity both physically and culturally. On the other hand, a dilemma arises since this is the neighborhood with the largest traditional building stock.
Accordingly, after Samananton (Bulutyayla), the most suitable neighborhood for resettlement may be the Alithinos (Düzce) neighborhood, where new buildings are seen. Existing empty traditional buildings can be used here, as well as the construction of new buildings in traditional typology with traditional materials. To be clearer, new designs should consider the traditional characteristics such as scale, open-built up ratio, height, material, and harmony with the topography like principles. In this way, the traditional building stock and local people in Samananton (Bulutyayla) will be preserved.

In addition, it should be ensured that new residents do not only live the summer cottage life in the area, but also take part in animal husbandry and agricultural activities. In this way, locals and new residents can be integrated.

As a result of all these, it is thought that life in the Valley will revive after the settlement of new residents who are eager to live in the area.

Pros of the Strategy

With this approach, the diminishing life in the Valley is expected to be revitalized due to the settlement of non-local people. One of the benefits of this approach is that buildings that have become dysfunctional can be intervened and put back into use.

Cons of the Strategy

In general terms, while this approach will contribute to the continuation of life in the area, it also has the potential to be a threat to the cultural landscape of the Krom Valley. Foreigners coming to the area from outside have the potential to experience cultural conflict with the locals and blunt the traditions. In addition, the increase in interventions in historical buildings and the construction of new buildings has the potential to damage the texture. It is also thought that as the number of settlers increases, the infrastructure will not be able to handle it. It seems likely that this
strategy will damage most of the cultural heritage values by gentrifying the area while keeping it alive.

4.2.2.2 Tourism

It is planned to increase both awareness and the economic potential of the Valley by attracting local and foreign visitors to the area with a tourism approach. It is also thought that this approach is an approach that will serve the interests of both emigrant Kromniots and current locals.

Re-functioning

- A tourism approach suggested for the preservation of the cultural landscape of the Krom Valley is considered re-functioning.
- Accordingly, some traditional buildings in the area are repaired and designed to serve a purpose other than their current functions.
- It is thought that measures should be taken to increase the time spent by visitors to the area as a way of increasing their relationship with the Valley. As a way of achieving this, some buildings in the Krom Valley, like in Santa Stefano Sextantio, should be used as hotels for accommodation purposes.
- It should be ensured that the traditional buildings where this will be applied are repaired with travertine material obtained from the existing quarries in the area.
- It is well known that just having hotel buildings in the area will not be enough to make the Valley more attractive to tourists. For this reason, in addition to accommodation structures, as in the example mentioned above, various workshop structures that offer sections of the daily life of the local people should also be designed.
Accordingly, some traditional buildings in the area should be re-functioned as bread workshops, flour workshops, milk workshops, wool workshops, and cooking workshops.

It is thought that the area designed in this campus form can be constructed within the Samananton (Bulutyayla) neighborhood. Thus, local people will be able to contribute to the activities of hotels and workshops and gain economic profit.

**Pros of the Strategy**

With this approach, the preservation of the architectural and documentary values of the buildings, as well as the restoration and reuse of the idle historical buildings in the area, have been brought to the fore. As a result of this approach, it is expected that the area will attract tourists and locals will gain economic profit by working in these activities themselves. It is thought that having locals take part in tourism activities will support their understanding of the importance of the area and increase their interaction with guests.

**Cons of the Strategy**

It is thought that tourists may become tiring for the locals after a while and conflicts may occur. In addition, the fact that locals carry out their daily activities solely for economic interests, forgetting that they are a part of their culture, may pose a threat to the continuity of the culture and the possibility of gentrification.

**Rural Tourism**

It is thought that with the rural tourism approach, the agricultural and animal husbandry-related values of the Krom Valley cultural landscape can be kept alive and thus attract visitors to the area.
The determining factor in the formation of this strategy was that, during in-depth interviews, the villagers welcomed the idea of tourists coming and helping them during harvest time.

According to this approach, natural production resources in the area should be used as a promotional tool and attract visitors. And to keep this going, cooperation must be made with the locals.

With this approach, it is planned that the area will attract daily or boarding visitors by organizing events such as planting and grape harvesting festivals during field planting and harvest time.

It is aimed to ensure that local people participate in eco-tourism activities and gain economic and social benefits by accompanying visitors during such events.

Another activity that can make rural tourism attractive is the tradition of mass migration of livestock to the Krom Valley with their herds. It is thought that holding this event open to visitors every year will increase the rural tourism potential of the area.

When applying the rural tourism approach, not only natural elements but also the built environment are needed. The reason for this is to meet the needs of visitors such as accommodation.

In order to achieve this, it is planned to rent rooms from locals and rent entire rooms in empty houses.

This project covers the entire borders of the Krom Valley archaeological site. Agricultural activities are planned to be held in the crop fields in Alithinos (Düzce), the migration festival will be held in the Maden plateau, and accommodation will be held in Samananton (Bulutyayla).

This rural tourism approach, in which visitors participate in agricultural and animal production, aims to preserve the cultural landscape of the Krom Valley.
**Pros of the Strategy**

With this approach, it is aimed to revitalize the Krom Valley with rural production activities by establishing a connection at both settlement and intra-settlement scales. It is thought that this strategy will help the economic development of the area by supporting agricultural and animal production familiar to the locals. It is also thought that communication between neighborhoods within the Valley will be increased by planning different cultivation, transhumance, animal husbandry, processing, production, and sales areas in different settlement centers of the Valley. In addition, it is anticipated that bringing locals together with tourists through festivals and rural events will provide economic and labor benefits.

**Cons of the Strategy**

This approach also has potential dangers. It may be possible for locals to leave rural production aside and focus only on tourism potential, disrupting their production and culture. There is also the danger that buildings that are expected to be repaired and repurposed for purposes such as accommodation and workshops will be interfered with by using incompatible materials to increase user comfort and attract more visitors.
Figure 4. 4 Rural tourism map in settlement scale (Map by author, 2023.)
Museumification

- One way to preserve depopulated cultural landscapes by taking into account nature, built environment and human elements is the museumization approach.
- There are three methods in which the museumization approach is compatible with Krom Valley. The first of these is to preserve the ruinous areas as they are and turn them into an open-air museum.
- With this method, it is expected that these areas will have a memorial function, turning them into an open-air museum.
With this approach, it is expected that emigrant Krom people, who continue to have an emotional bond with the area from their ancestors, as well as other tourists will also come to visit.

In addition, with this method, it is expected that the intervention in the physical environment will be minimized.

The second method is to transform some buildings into exhibition spaces to showcase the history and culture of the Valley.

With this approach, it is expected that a few buildings of outstanding value will be preserved through refunctioning.

While exhibiting, in addition to the tangible values of both the Rums and the current locals, intangible values such as their memories should also be used.

The third method is almost a combination of the first and second methods. According to this method, it is thought that archaeological excavations should be started here, considering the archaeological value and multi-layered structure of the area.

While the archaeological excavation area is planned to be used as an open-air exhibition area, it is planned that the artifacts found there will be exhibited in a museum building.

It is thought that with this approach, the tourism potential of the area will be increased and protected.

**Pros of the Strategy**

It is expected that this approach will provide touristic development by displaying the tangible and intangible values of the area. The biggest benefit of this strategy is to ensure that the settlement ruins in the area are frozen and preserved with minimal intervention. In this way, these structures, which have little information about their former condition, will be prevented from any damaging intervention. In addition, with this approach, archaeological excavations are planned to be carried out in the
area, which will shed light on the history and understand the past periods of the area. In addition to open-air museology, the use of museums created by repurposing traditional buildings as exhibition venues is expected to attract tourists and bring economic profit. Another benefit of this approach is to exhibit and keep alive not only the built works but also the intangible elements that form culture such as memories, stories, identity, and belonging, from the perspective of both Kromniots and current locals. In this way, it is thought that emigrants will continue their ties with the area.

**Cons of the Strategy**

With this approach, there is a danger that traditional buildings will be used only as museums. In addition, if the museumification of the area is not supported by other activities, it may lose its tourism potential over time and become idle again. For this reason, applying this approach alone may constitute an inadequacy in terms of conservation potential.
Figure 4. 6 Museumification map in intra-settlement scale (Map by author, 2023.)

**Documentation and Presentation**

- Another method of tourism approach to preserve the cultural landscape of the Krom Valley is documentation and presentation.
- With this method, it is planned to do the following:
  - Documenting the traditions and customs intertwined in the Valley.
  - Collecting memories through oral history, letters, or photographs.
  - Creating an emotional bridge by making use of the archive created by Rums in Greece.
  - Documentation of settlements in ruins.
  - Documentation of natural values.
- Detailed documentation of all traditional structures in the area.
- Making the field attractive to researchers and creating an archive and functionalization of a structure for this purpose.
- Exhibition of certain documents. For this purpose, the refunctioning of a structure.

**Pros of the Strategy**

This approach is one of the most harmless strategies in terms of preserving the Valley's values. Because it does not involve any physical intervention to protect valuable items, it is not expected to create gentrification for tangible and intangible values. With this approach, what the Valley has can be transferred to future generations. It will also facilitate future conservation efforts by creating an archive for potential researchers.

**Cons of the Strategy**

Documenting tangible and intangible heritage alone will fail as a conservation method. Therefore, this approach alone may be insufficient to protect values. In addition, harsh interventions on structures proposed to be repurposed may result in the deterioration of the structure of the area.

**Cultural Route**

- With this approach, it is expected to produce a tourism approach by strengthening the relationship of the Krom Valley with its context. It is considered to produce a cultural route as an effective method to establish and emphasize this relationship.
- These routes should be considered on three separate scales in parallel with the analysis.
First, a route that connects Krom Valley and its surroundings, that is, that will highlight the neighboring mining settlements, should be planned.

Secondly, a route connecting the neighborhoods within the Valley itself, that is, within the settlement network, should be designed.

While designing this route, the outstanding features that make each neighborhood stand out should be taken into consideration.

Finally, it is planned to create a route in Samananton, which has the most traditional building stock.

In addition, with this route, it is planned to revive a historical trace by referencing the ruins of the ancient silk road.

Based on all these, it is expected that this cultural route approach will attract the attention of both mountain hikers and normal tourists and provide a solution to the access problem faced by the area.

**Pros of the Strategy**

With this approach, it is expected that both territorial, settlement and intra-settlement scales of the Krom Valley will be connected to each other. It is expected that both pedestrian and vehicle-owning tourists will be attracted to the area with the routes created. Since it does not require extra intervention in these structures, it will be useful for protection. In addition, it is expected that transportation and infrastructure problems, which are among the problems of the area, will be solved with route suggestions.

**Cons of the Strategy**

It is thought that this approach alone may not be sufficient for protection. Because these routes may lose interest and be forgotten over time. The fact that the current efforts made by the state for the Valley are ineffective is proof of this. For this reason, it is important to synthesize this approach with other approaches to contribute to
There is also a danger that if the routes are not well drawn, new roads will be opened in the area and the cultural heritage will be threatened.

Figure 4. 7 Cultural route map in territorial scale (Map by author, 2023.)
Figure 4.8 Cultural route map in settlement scale (Map by author, 2023.)
4.2.2.3 A Combined Strategy

- With this approach, it is aimed to develop a combined strategy to protect the cultural landscape of the Krom Valley. While approaching the area, three dimensions: territory, settlement, and Samananton (Bulutyayla) were taken into account.
- Moreover, at this stage, not only the physical environment, but also the natural environment and human needs were taken into account.
- This approach is also important because it includes the other two approaches which are repopulation by locals and tourism.
The purpose of this is to solve the problem that although the area was declared a third-degree protected area twenty years ago, it is still under transition period conditions.

With this approach, it is recommended to first increase the number of registered buildings in the area and conduct a detailed analysis.

Registration activities should be concentrated in Samananton (Bulutyayla), especially considering the large number of traditional buildings.

Then, the areas in the Valley should be classified according to their use and qualities. Functions such as construction area and agricultural area should be decided according to the nature and needs of each place.

Additionally, with the right plan, the Valley's problems such as population loss and loss of values can be solved by adopting the repopulation approach.

While developing this strategy, it should be prioritized to avoid creating rent concerns in the field. In addition, if the values expected to be protected in the Valley are not well marked, these values may be misused and destroyed.

With this strategy, a healthier and larger-scale protection method can be proposed by zoning residential areas, commercial areas, agricultural areas, etc. in the Valley.

According to this zoning methodology, residential areas will be defined to host both the locals and non-locals in order to prevent gentrification.

Also, relying on the tourism approach, ruins should be transformed into open-air museums, and some of the traditional buildings in Samananton should be turned into museums to exhibit tangible and intangible characteristics of the Krom Valley. Moreover, some of the traditional buildings have potential to be refunctioned.

With this combined strategy, tourism related rural production should be planned considering the residential and exhibition zones.
Figure 4. 10 The combined strategy in settlement scale (Map by author, 2023.)
4.3 Evaluation of Assessment and Conservation of the Krom Valley

Based on the literature review and analysis to understand the area, it has been explained before that the Krom Valley is a cultural landscape, taking into account the nature, built environment, and human factors that the Krom Valley has, and the culture that their mutual relationship creates in the area over time. In this section, the analysis was evaluated, and the values, problems, and potentials of the Krom Valley were examined for a better understanding of the place. While doing this, the three elements of the cultural landscape, nature, built environment, and people, were discussed at the territorial, settlement, and intra-settlement scales. In this way, both tangible and intangible aspects are included in the evaluation.

After the evaluation, various principles and strategies were developed for the field. Firstly, it was suggested that the area be resettled by the locals by reviving the agriculture and animal production in the area. Additionally, since non-local people have settled in the area in recent years, the settlement of these people has also been discussed. Tourism was determined as the second strategy. Refunctioning, rural tourism, museumification, documentation and exhibition, and cultural route approaches have been suggested to ensure tourism. Each of these approaches was then evaluated in terms of pros and cons.

After this evaluation, a combined strategy, which is a synthesis of tourism and repopulation approaches, was determined as the most appropriate solution for the preservation of the Krom Valley, as a cultural landscape that has lost its population, along with its values.
CHAPTER 5

CONCLUSION

When the current literature is evaluated, it is seen that cultural landscapes are defined as a transformation of the interrelationship of humans, nature and the built environment over time. While this time-dependent relationship provides the accumulation of cultural values for the landscape, it also causes problems that arise due to various factors. These problems may arise as a result of nature-induced, human-induced, or socio-economic reasons.

These problems that landscapes are exposed to can cause destruction on the physical environment, as well as create negative situations in terms of people and human values. Moreover, considering that a cultural landscape is formed by the interaction of three main elements, it can be understood that any problem can be harmful to other elements. For example, a politically motivated depopulation of the human element in the field causes both tangible and intangible values to fade. This ultimately creates a conservation problem.

Depending on the definitions of cultural landscapes and the problems they faced, it is understood that conservation approaches towards them should be proposed with a holistic understanding that considers the relation between humans, nature, and the built environment together. In order to do that, the first, cultural landscapes, should be analyzed in three scales in detail. These scales and their analysis methods are human scale with social survey, natural environment scale with site survey, and built
environment scale with physical site survey. The second, analysis of the cultural landscapes should be assessed. In the end, in light of the evaluations, focusing on humans, nature, and the built environment, holistic principles and strategies to protect cultural landscapes should be synthesized.

Based on all these, this thesis aims to investigate cultural landscapes that have lost their population and their conservation problems and then to develop holistic conservation approaches to these landscapes in accordance with evaluations based on the characteristic components of the area. And in order to practice this, Krom Valley, Gümüşhane, a mining settlement that has lost its population, was chosen as the case area.

Based on this definition mentioned above, it is understood that the Krom Valley in Gümüşhane is also a cultural landscape. Because this place was formed due to the mutualistic relationship between nature, built environment and human factors over time. However, with the 1923 Turkish-Greek Population Exchange and the human element disappearing from the area for a while, the balance between these three components was lost. As a result of the problems this created, the awareness through the area decreased, the urban texture was largely ruined, most of the buildings were demolished, and the traditions of both the Kromniots and the current locals were forgotten because they were not continued. All of these have triggered the emergence of conservation problems in the Krom Valley, which is a cultural landscape.

After understanding the main source of the Krom Valley and the conservation problems of this landscape, comprehensive analyzes were carried out in accordance with the thesis in order to understand and interpret the area more accurately. In this context, the history and current situation of the area was examined. While looking at the current situation, analyzes were carried out on three scales: area territorial context scale, settlement scale in the borders of the third-degree archaeological site, and the
intra-settlement scale, Samananton (Bulutyayla). In addition, care was taken to ensure that the analyzes included nature, built environment and human elements.

In the light of the information obtained from the analysis, the values, problems and potentials of the Valley were assessed in three scales. However, these three scales are also categorized in terms of nature, built environment and human elements. Thus, it was aimed to create a solid foundation for holistic protection.

After this evaluation, the needs and conservation problems of the area were clearly understood. However, a blend was made with approaches taken from the literature. As a result, various principles and strategies have been determined to protect the Krom Valley cultural landscape with all its components. Accordingly, it was thought that it would be useful to follow three main conservation approaches such as repopulation, tourism, and policy-making for this cultural landscape that has lost its population.

These strategies are further divided into sub-titles according to their approaches. The repopulation strategy has two possibilities to motivate and resettle locals and foreigners. Tourism strategy covers themes such as re-functioning, rural tourism, museumification, documentation and presentation, and cultural route. Burada policy making kal In addition, each of these approaches was evaluated in terms of its pros and cons according to its impact on the values of the cultural landscape area. Moreover, following the evaluation of all approaches mentioned before, a combined strategy is proposed.

To conclude, based on the example of the Krom Valley, in order to protect cultural landscapes that have lost their population, a holistic approach should be developed that will take into account the three main components of the place, such as nature, built environment and human, and their interaction, and this should be based on detailed analysis and respectful study. Accordingly, it has been understood that the
most appropriate approach for the conservation and continuation of the values of the Krom Valley as a cultural landscape is to synthesize a combined strategy that will highlight the values of the area with a repopulation and tourism approaches adopting rural production, refunctioning, and museumification.
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APPENDICES

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1. Kromlu/Yağlıdere mi misiniz?

2. Değilse nereden geldiniz? Kaç yılında geldiniz? Geliş nedeniniz nedir?

3. Eviniz var mı? Evin tarihiyle ilgili neler biliyorsunuz?

4. Ev sizin mi kirə mı? Sizinin satın mı aldınız yoksa miras mı kaldı?

5. Evinizi değeri buluyor musunuz? Neden?

6. Sizce eviniz korunmalı mı? Neden?

7. Yaz-kış burada mı oturuyorsunuz? Değilse köye neden geliyorsunuz?

8. Eviniz elverişli olsa 4 mevəm burada yaşar mıydınuz?

9. Köyde ne gibi faaliyetler yapıyorsunuz (Örneğin: tarım, hayvançılık gibi)?

10. Misafiriniz geldiğinde köyde nereleri gezdirirsiniz?

11. Köyününüz değeri buluyor musunuz? Neden?

12. Sizce köyünüz korunmalı mı? Neden?
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Gümüşhane Culture and Tourism Directorate, 2023
D. The registration decision for the Krom Valley, Gümüşhane Culture and Tourism Directorate, 2023
E. The decision for extension of the transition period decisions for the Krom Valley, Gümüşhane Culture and Tourism Directorate, 2023
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