

MEMORY AS A TOOL FOR CONSERVATION IN HISTORICAL HERITAGE  
SITES: THE CASE OF SELÇUK, İZMİR

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HERITAGE SITES: THE CASE OF SELÇUK, İZMİR**

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## **ABSTRACT**

### **MEMORY AS A TOOL FOR CONSERVATION IN HISTORICAL HERITAGE SITES: THE CASE OF SELÇUK, İZMİR**

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M.S. in Conservation of Cultural Heritage, Department of Architecture

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Memory has an important role in strengthening the connection of people with place. Places, those have lost their memories, consequently loses their connections, meanings and values for the contemporary society. As a value-based process, for conservation of heritage places it is necessary that the society have still connections and the sense of belonging. Hence, revealing the memories of the heritage places can be utilized as a tool for their conservation.

Accordingly, this thesis focuses on use of memory as a tool for conservation and aims at defining a methodology for revealing memories of heritage place, assessing relation of memory space and urban space, proposing strategies for re-integrating memories with heritage places. For this, thesis focuses on oral history researches as an identification method of the memory places. Selçuk, which is the significant historical town in Aegean region, is chosen as a case because of the existing oral history studies.

According to the defined aim and scope, the thesis is structured in two main parts. The first part is conceptual part, where the concepts of “memory”, “urban memory”, “collective memory” as well as “commemorative value” in cultural heritage studies

are discussed. The second part focuses on the case of Selçuk. In this part, the memory places in Selçuk are revealed through the analysis of the oral history study and through extensive literature and archival survey. The thesis ends with developing principles, strategies for re-integrating memories and urban space, to contribute to the conservation of the heritage places in Selçuk.

**Keywords:** Memory, commemorative value, memory place, oral history, Selçuk.

## ÖZ

### **TARİHİ DOKUDA BİR KORUMA ARACI OLARAK BELLEK; İZMİR, SELÇUK ÖRNEĞİ**

Haşal Bakıcıođ, Cansu

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Bellek insanlar ile mekanlar arasındaki bağı güçlendiren önemli bir araçtır. Belleğini kaybetmiş mekanlar şu anda yaşayan kent topluluğu ile arasındaki bağı, değeri ve anlamını zamanla yitirir. Değere dayalı süreçlerde tarihi mekanların korunması için toplumun onları sahiplenmesi gerekir. Bu nedenle tarihi mekanların belleğini ortaya çıkarmak bu mekanların korunmasında bir araç olarak kullanılabilir.

Buna bağılı olarak, bu tez belleğı bir koruma aracı olarak kullanarak tarihi öneme sahip alanlarda tespit edilen bellek mekanlarının devamlılığının sağlanması için koruma önerileri geliştirmeyi amaçlamaktadır. Bu amaç doğrultusunda tez, bellek mekanlarının sözlü tarih çalışması analiz edilmesi yoluyla tespit edilmesine, anı değerlerinin devamlılığının sağlanmasına ve modern zamanda anının bellek mekanlarıyla yeniden entegrasyonunun sağlanarak bellek mekanlarının korunmasına odaklanmıştır. Ege bölgesinin tarihi öneme sahip en önemli kentlerinden biri olan Selçuk'un araştırma noktası olarak seçilmesinin başlıca nedeni kentte yıllardır süregelen sözlü tarih çalışmalarının varlığıdır.

Belirtilen amaç ve kapsama dayanarak bu tez iki ana bölümden oluşmaktadır. İlk bölümde, anı, kentsel bellek, toplumsal bellek ve tarihi mekanlarda anı değeri

kavramları tartiřılmaktadır. İkinci bölüm ise çalıřma alanı Selçuk'a odaklanmaktadır. Bu bölümde sözlü tarih çalıřmaları, fotoğraf arřivi ve literatür taramasına dayanılarak Selçuk'un bellek mekanlarının tespit edilmesine odaklanılmıřtır. Tezin sonuç bölümünde ise tarihi mekanların korunmasına katkı saęlamak amacıyla bellek ve kentsel mekanların yeniden iliřkilendirilmesi için koruma stratejileri ve prensipleri önerilmiřtir.

**Anahtar kelimeler:** Bellek, anı deęeri, bellek mekanı, sözlü tarih, Selçuk.

**Dedicated to my dear son, URAS**

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## **CHAPTER 1**

### **INTRODUCTION**

#### **1.1 Definition of the Problem and Aim of the Study**

The conservation tools developed for providing physical integrity of historical places have been discussed for years. Conservation of cultural heritage is a value-based process. Among various values that cultural heritage encompasses, commemorative value has a special importance, as it defines the relation of people with place. Correspondingly, the commemorative value of historic towns have been discussed in late years. In order to emphasize the significance of commemorative value ICOMOS declare the title of International Day for Monuments and Sites as the heritage of commemoration in 2014. Therefore, the identification and conservation methods for memory places and using memory as a tool for conservation of cultural heritage have come into prominence since 2014.

The most important components that generate and develop the cities are people and their experiences occurred in ages. The urban spaces, where the society share common experiences, create the memory places of towns. However, the connection between society, events and urban space could be lost in ages. The historical place or not, loss of the memory places physically or functionally cause the identity loss for towns. Furthermore, if there is not a connection between people and the city in sense of memory, the urban components response in the physical layers of the town lost in ages. Therefore, the memory could be determined as a conservation tool in order to sustain the continuity of historical place that takes part in the urban space of the city. The memory can be used as a conservation tool not also for the existing places in the

present time, but also for the disappeared ones that had an important role in the historical development of the town.

Accordingly, the aim of the study is to define the memory and non-memory places of historical town Selçuk by analyzing the existing oral history interviews, literature review and photography archive, determining the current values, problems and potential of defined places and making proposals in order to use memory as a conservation tool for heritage places.

## **1.2 Methodology and Thesis Structure**

As mentioned previous chapter, in order to propose memory as a conservation tool and develop proposals for memory places, identification of memory places is the initial stage for the thesis. Firstly, the literature background of memory definition and the historical development of Selçuk in order to get a general idea about case study area. Then, the thesis focuses on commemoration and memory places of Selçuk. Briefly, the thesis is structured on four main steps;

1. Analyzing oral history research, literature review and photograph archive to define the memories of the heritage places,
2. Analyzing the memory parameters and memory events related with the heritage places,
3. Defining current conditions of heritage places in relation with memories; analyzing the values, problems and potentials,
4. Development of proposals in order to re-integrate the memories and heritage places.

In order to identify the memory places, the oral history research, which is accessible from Selçuk Municipality by a permission application for accessibility, done by Selçuk Ephesus Urban Memory Center between 2006 and 2012 was analyzed. It is also the main reason choosing of Selçuk as study area: the Urban Memory Center opened by Municipality has an important oral history and photography archive. The existing oral history researches used in this thesis were done mainly with the old immigrant interviewers living in Selçuk for many years. The visual documents and

tape recording of the interviews were turned into written text by Urban Memory Center. The center has eighty oral history interviews, all of which have full and deductive texts. The physical responses of the eighty interviewees' memories were specified to determine the memory places. In addition to this, literature review was carried on as well as the archival research in the Archive of Urban Memory Center.



Figure 1 Selçuk Urban Memory Center (Selçuk Urban Memory Archive)



Figure 2 Interview Moment in 2012 (Selçuk Urban Memory Archive)



Figure 3 Interviewee Mehmet Cebeci (Selçuk Urban Memory Archive)

The photography archive and literature review also provided significant data emphasizing the memory places. The memory places defined from oral history has different urban characteristics as edifices, roads, districts, squares, landscape elements etc. Because of that, the urban components are grouped into districts, which are specified according to location distribution in town, mentioned districts in interviews and historical development deduced from literature review. The districts examined in thesis are;

1. The Ruins of Ephesus,
2. The Station District,
3. Residential Area on the East Side of the Station,
4. The Market District,
5. Residential Area around Ayasuluk Hill.

In addition, the urban elements contained by districts are determined and represented by tables.

In the following phase of the study, the districts are analyzed as how and why they are remembered by society. In order to assess the relation between memory and urban space, the common experiences of the citizens and memory parameters are

specified for each memory place. The assessment of the relation between memory and urban space under the title of memory parameters provide the advantage on analyzing current conditions and defining conservation proposals. Moreover, the places are categorized into three group according to their relation with memory and continuity as; the existing memory places, non-existing memory places and non-memory places. Due to this categorization, the current conditions are discussed in the following chapter.

Following the assessment of the relation between memory and urban space, the current conditions of memory and non-memory places are determined. Under the title of districts, each memory component of urban space is analyzed by defining its values, problems and potentials in modern Selçuk. The memory places' functional and physical continuities, the current relations with memory parameters and the current connection between the commemoration of the place and society are specified in this section. Moreover, the physical integrity of the heritage places those lost their memories, their functions, as well as their integration with memory potentials are determined. The chapters studied so far define the urban components' relations with memories, while the commemoration status of the places is used to make proposals for conservation of memory and non-memory places in Selçuk.

According to the information given about the current conditions of memory and non-memory places of Selçuk, the conservation proposals are developed for each district in the last part of the study. Finally, the general assessments for districts are done and the strategies and proposals for significant memory elements of Selçuk are developed with the aim of re-integrate the memories and urban space.



## CHAPTER 2

### MEMORY AND CONSERVATION

The memory definition is discussed under the title of architecture, urbanism and conservation with the concept of defining values of a places and connecting people to place. Starting from urban memory theory developed by Halbwachs (1992) in 1920s, all definitions about memory and place are connected to the people and society. The experiences and remembrances connect them to the specific element of urban fabric and give place a significant value. In parallel with this theory, the urban memory definition points the society as a subject of remembrance and memory. As a starting point of memory and place discussion, memory is defined as an act of a human being, which collects all facts and learned information, with the experiences formed them in psychology (Postalci, Ada, Eren, 2010: 1). In other words, memory is a storage that collects all the experiences and learnings of an individual character that form the whole society. Due to these approaches, discussing the different perspectives about memory definitions, starting from individual memory is substantial for understanding the relation between memory and place.

The experiences of an individual character determine the memory of a society, but societies cannot own memories (Assmann, 2001). Although memory is an individual act of a single character, the visual and emotional experiences affected by societies frame the mind of an individual memory. Therefore, the memory is about the individual characteristic which framed by the social environment. Even the most private individual experiences are formed by the communication and interaction of specific social groups. In other words, the societies are the subjects of individual memories that formed and bordered them. The individual memory can not be created

if the individual character does not involve the communication process of a society (Assmann, 2001).

From a different viewpoint by Halbwachs (1992), the individual memory is defined as a perception of experiences, not as a remembrance. Furthermore, individual memory is formed by chosen experiences and learnings by the owner. If only the character makes the experiences and feelings turned into the memory, they generated the individual memory (Bilgin, 2008). Correspondingly, the individual memory is as autobiographical memory and has defects. Aging of the experiences, loss of details and the feelings, connecting the remembrances with the wrong time and space the evaluating the social environment by individual interpretation are the defective points of the autobiographical memory (Bilgin, 2008). As a result, the individual memory bases on the experiences of individual characteristics and their interpretation of the social environments.

These points of description should be taken into consideration while analyzing the individual memory statements and their relations with place. In addition, as Assmann claims each individual memory are occurred by communicating with a specific group and their specific visual, emotional and physical experiences. These groups are called as society and experiences of the society that forms the individual memories are the characteristic of social memory (Assmann, 1988: 10).

Accordingly, social memory definition should be discussed connecting with the individual memory. The remembrance figures of the social memory are described as; connection to time and place, the dependence of the specific social group and the reconstruction of the history (Assmann, 2001). It means that, the remembrance figures make change the social memory continuously depending on the context of each historical period. Therefore, the social memory is formed by the historical events occurred in different historical periods. If the social environment that influence individual character change by natural flow or a dramatic breaking point of the history, the individual and social memory have been changed together. Depending on the change, the historical memory appears after the loss of social memory and disappearances of tradition (Assmann, 2001). In other words, the

historical memory concept might be described as the analyses of the former memory concepts (Bilgin, 2008).

If we discuss the loss of traditions and remembrances, from the social memory and creation of historical memory from a different standpoint, all of the societies tend to survive their own experiences, traditions and remembrances. The specific groups' memories survival is provided by the cultural memory definition (Assmann, 1988). The cultural memory represents all certain and significant memories of the social environment and makes the specific group's best image visible to itself and others. The memories of the past are tried to be connected to the present time. In a sense, the cultural memory is formed by three main figure; memory (past), culture and the specific group (society) and these figures of the memory are fixed through cultural formation. Therefore, the cultural memory elements, tangible or intangible, do not change and evolved in time. The memory definitions discussed up to this point have the main influence point as social environment. The physical environment, which a community has been developed in time or non-material forms of the environment as rituals, traditions, traumatic events gathered the community, is discussed as the main subject of the memories.

After the general view of the memory types, the collective and urban memory theories as the main memory definitions that give value to the places and connect societies to them should be discussed. As Halbwachs (1992) mentioned in his theory, all of the memory places are connected to people. If the collective memory that creates the connection between place and people is described or creating a new collective memory for a forgotten places is succeed, the urban elements become a part of the urban memory. Furthermore, they gain the commemorative value that connects place and people to each other.

## **2.1 'Commemorative Value' in Cultural Heritage Studies**

The cultural heritage of commemoration and defining commemoration as a value for conservation sites are the definitions of the last years. The commemorative value is generally discussed under the title of destruction of wars in the cities, globalization,

modernization and cultural identity. The commemoration is not only argued as a value for the tangible heritages, but also intangible ones. Besides the physical places, status, squares etc., *the non-material forms* as rituals, festivals, languages, and traditions are the heritages discussed under the title of commemoration because of being the terms of the collective memory of a community.

The collective memory definition is the combination of all memories of a specific group that share the experiences in a certain place, as cities. The cities are the elements of collective memory, especially in the small social environments as villages; collective memory is stronger and more sustainable. The number of people shared the same collective memory is more and the intensity of the common memories is stronger in small communities. As a result, the collective memory studies in small towns gave more effective results while determining memory places (Postalcı, Ada, Eren, 2010). If the memories are become a part of the community, it becomes part of the collective memory, preserved and brought to future effectively. In a word, the collective memory is a significant factor for sustainability of conservation (Van Swol, 2008). In addition to this, if an urban environment is discussed under the titles of collective memory and conservation, commemorative can be shaped as a significant conservation tool for cultural heritages and the complete urban environment itself.

As well, the importance of commemorative value for cultural heritages is emphasized by ICOMOS in 2014. The heritage of commemoration is chosen as the title of International Day for Monuments and Sites. The spirits of a place, memory concept in conservation, and the analyzing and documentation methods for collective memory are chosen as the topics of commemorative value. Besides of the declaration of ICOMOS, the importance and types of documentation methods for memory should be discussed when the commemorative value is defined for cultural heritage sites. Following this, the urban memory itself might be discussed as a documentation tool in the urban spaces. If the memory gathered in a specific urban element, urban memory turned into the places of commemoration (Mitroiu, 2014: 2). Nevertheless, if commemoration and creation of urban memory depends on the events and shared experiences, the oral history studies can be defined as a documentation method for

finding memory places. Oral history method is one of the documentation tools for conservation studies (Marcus). The Association for Preservation Technology declares that the oral history studies might be used as a documentation toll for preservation of historical places with visual and written documents (Reed,1982: 21).

In addition, some of the theorists using the documentation method by analyzing the myths, national memories and the monuments in order to describe the relationship between them in order to, identify the commemoration and identity (Mitrou ,2014). As discussed before, the commemorative value they gained, because of the common experiences of social environment, make them a part of the cultural and urban identity. Therefore, the collective memory turned the specific places into the sites of commemoration and landmarks of cultural identity (Mitrou ,2014). The places as the square of a city, Specific Street, a monument or a single edifice could have the commemorative value by the historical, political or cultural events shared by the collective memory of a society. Therefore, defining the memory places by using effective analyzing and documentation methods is the first step of conservation of heritages of commemoration.

It is argued that the preservation of the commemoration sites; the memories connect not also their value to the future, but also connect the intangible urban landscape to the new urban memory. The conserved historical places provide the transformation of commemorative value to the new urban memory places of a current city (Barthel, 1996). According to this argument, the conserved historical places, which have commemorative value, shape the elder citizens' collective memory that does not experience the events form the commemoration. The preserved commemoration sites not only provide the permanence of collective memory, but also memories belonged to a specific place provide its conservation. It might be discussed as a constant and cyclical conservation tool for historical places.

As a result of that, all of the citizens felt themselves as a part of the cultural identity and existing urban context. They share the same concerns about the conservation of memory sites, even they do not share the common memories formed by the common

experience. Therefore, the memory is a symbolic conservation tool for historic sites. (Azaryahu, Redwood, Alderman, 2008).

As discussed at the beginning of the chapter the globalization and modernization theories are discussed with the commemoration and urban memory definitions in urban design. But in some cases, the historical places that have commemorative value become the target of modernization concept of urban design. It is discussed that, the places of commemoration, which have a strong urban memory image in the social environment, became a target of the modernization, globalization and wars. Some theorists believe that, collective memory theory develops against the dramatic changes in the urban environment. It is commonly believed that, the traumatic events, as wars, terrorist attack, immigrations etc. are the most effective tools form the creation of urban memory. The events affected the whole nation or a small community forms the commemoration of urban elements (Mitrou, 2014). The memory is the reaction against the modernization and globalization in urbanization process (Kincaid). Changing landscape of the city and destroying memory places are used to make people forget their memories and indirectly forget their identity. Exemplary, demolishing Mostar Bridge because of the war not only physically damaged the village, but also it damaged the multi-ethnic identity of Mostar city. The symbolic bridge between religion and ethnicity is demolished in order to damage the cosmopolite identity and the memories about the unity (Mitrou, 2014).

From different point of view, urban designers that support the modernization movement accept the urban memory and commemorative value as the first enemy of the modernization. According to some modernists, in order to modernize the nation and the urban environment, past should be erased. It is believed that, the traumatic memories create the collective memory and their physical evidences represents them caused the separation of people (Mitrou, 2014). Contradictory, the theory supports the idea that, damaging memory places caused a trauma and affects adversely the identity dependence. Removing memory places shatters the commemorative value of the urban space. Hence, the urban memory connects past is forgotten and the ideal new urban memory could be created (Lim).

To sum up, in order to define the cultural heritages of commemoration, the documentation methods as oral history studies are the first step of conservation studies by taking into consideration the individualism of the memories and reflecting the specific social environment. The collective memories of a society shared the common urban environment create the urban memory of cities. The commemorative value is the part of the physical responses of urban memory, but firstly the value should be defined clearly and used as a tool for conservation of memoryscape.

## **2.2 Revealing the Memories in Historic Towns: Methods and Tools**

The urban areas are the reflections of the collective memory and they represent the identity of the city (Mitrou, 2014). They form the urban memory of the city. As discussed in previous part, using the memory as a conservation tool depends on defining the memory places having commemorative value. There are several studies and methods used for reveal the memory of historic towns. Because of the social environment and their experiences are the subjects of memory, the oral history interviewing is the accepted method for revealing the memory places.

The oral history is the documentation method for reveal the urban memory and memory places. Historian Paul Thompson describe the oral history is the first method of documenting history. It is known that, most of the history researchers, as Herodotus, made the oral history interviews in order to reveal the historical facts from the first hand. The oral history is *“the interviewing of eye-witness participants in the events of the past for the purposes of historical reconstruction”* (Thompson, 1988: 18). As it is understood from the definition of oral history, the interviewees tell the memory facts from their own opinion, and interviews are the part of their individual memories forms the urban memory of the town. In a word, the more memory place is taken place in the interviews, its role in the urban memory is more important. The methodology of analyzing the oral history studies as how many times they are mentioned is accepted as an analyzing method for the memory places. As a case study, for the restoration project of abounded and almost demolished Namık Kemal House and Mazulmaga Bath in Kars, together with the excavations and the literature review the oral history interview is used as the documentation method. The

oral history interview with the oldest people who lived and worked in the historical places is done. The interviews give the architectural leads to the project team that they could not achieve by the physical evidences. The location of staircases, the shape and construction technique of wood frame of the roof, decorative details, the ages and the functions of architectural elements are some of the significant information derived from oral history method. According to the project team, the oral history method was critical for identifying the exact excavation points, the drawing of restitution and restoration projects, designating the conservation decisions and correctly re-functioning of the building (Marcus).

According to Madran (2001: 47), the memory elements, which create the urban memory, are separated into four groups by their roles in urban context. They are the symbolic elements as Clock Tower in İzmir, remembrance elements as German Fountain built for the military expedition of Sultan Murad to Bagdad, witness elements as İzmir Government Office Building that risen a flat in the Independence day of İzmir and document elements represents the former examples of technical development (Madran, 2001). All of this type of elements' common ground is forming of them are based on a collective memory and consequently they form the urban memory of the city. Conserving these urban elements that have commemorative value provides the continuity of identity of the city. Therefore, the urban elements form the urban memory are studied under the title of conservation in cultural heritages, and also under the title of demolishing old urban memory because of the needs of new global world. Exemplary, under the influence of modernization and independence movement in Dublin, starting from 1920s until 1970s, the modern built environment was designed. The modern large squares, roads, infrastructure, office buildings, new housing schemes with the contemporary construction techniques as concrete, steel and glass were created in order to reflect the new modern identity of urban environment and the new cosmopolitan society of Dublin under the title of urban renewal. The effort of creating a modern identity for the city ended up in 1970s because of the economic crisis. Following that, the economic globalization, the privatization in urban design rose. The global built environment as high-rise residential blocks, new roads, entertainment districts, shopping malls, financial centers were built in the center of Dublin. Because of rapid transformation

on the urban environment, the identity of the city and the character of the society and the urban and national identity of Dublin were confused. The memoirs of modernization and independence of the nation started to be forgotten. The literature reviews of the autobiographical memory books told the modernization time oral history studies, the urban environment and design elements of modern Dublin was tried to be identified. The lost symbolic of urban space as public squares that offered national identity and communal life was some of the memory elements that was achieved from reviews. Because of the analyses a theory is determined that, in order to normalize the changing process of globalization the result of the rapid change in urban environment, the memories can be used as a method (Kincaid).

As far as reached from literature review about case studies, in order to reveal memories in historic towns, using the oral history are the most common technique combined with literature review and site survey. In addition, the oral history interview technique is changed case to case. The study of urban memory about the residential areas of Mexico City, the oral history interviews with oldest people is used as a documentation method. The questions that were prepared for the interviews focused on their current family situation and the marked places they spent during their childhood. As analyzing method, firstly interviews were separated into three group; time, space and groups that belonged to a specific memories. Secondly, the sketch maps of the memories including the social groups told about them, the space belonged to specific memories and the time of the memories created were prepared. The maps showed the densest memory areas that represented by the high number of social group in a specific memories belonged to the same time. Because of the study, the residential urban design tools, which became the elements of urban memory and forgotten in modern urban design, are identified. The family pathways, rural landscape that could be used for agricultural activities in residential areas, being close to the transportation ways as subway and bus (Alba, 2012).

After all discussions about commemoration, it is clear that, the conserved urban memory sites provide the continuity of the identity for people and the sense of continuity of the past. The reason of historic theme parks, archeological parks and heritages sites attract attention of people is the exerting effort to find and sustain the

urban identity, the long for the memories and the reaction to the ever-changing form of the urban environment (Belanger, 2002). The demolish of Palast der Republic building in Berlin, which is the symbol of the East Germany's socialist republic, is the example of destroying the identity and memories of a social group. Palast der Republic was the symbol of collective memory that being a part of the cultural life and the house of people (Neill, 2007).

There are several studies analyzing the forming, developing, preserving and disappearing of memory places. The globalization, modernization, political and economic changes are the primary reasons of change in urban memory. Most of the memory studies discussed in these chapter analyze the rapid change in the city history and its effects on urban memory. Some of the cities as Jerusalem memory became a significant conservation and design tool. Because, national identity of social groups is determined with the collective memory studies. Therefore, the significant places of urban memory reflect the common experiences of the citizens and the identity of the city. In a word, the connection to the conserved memory places provides the sustainability of the city identity (Bakshia, 2014).

## CHAPTER 3

### SELÇUK: A MEMORY SPACE, UNDERSTANDING THE MEMORIES OF A HISTORIC TOWN

As discussed in the previous chapter using oral history study is a substantial method in historical towns in order to define urban memory places. Some experiences lived through in Selçuk as immigration and construction of railway etc. caused creation of collective memory and multiple urban memory places shared by citizens. Moreover, limited development of urban space and social environment provide conservation of historical town characteristic in urban space. Besides, the advantage of using oral history studies, which have done since many years, and the advantage of town's historical urban characteristic are taken into consideration by choosing the Selçuk as case study.

Selçuk is one of the most significant towns of İzmir with its historical places and the substantial collective memory characterized by experiences, remembrances, traditions shared in the small social environment by the citizens. In order to describe its significance, the historical development of urban space and the memories are analyzed in this chapter.

The current city is located on the west part of Turkey, as an administrative district within İzmir. Selçuk has productive soil lands on *Küçük Menderes* Basin's surrounding by the Panayır, Bülbül and Ayasuluk Mountains from the north, south and east sides and the Pamucak Coast from the west part. The ancient harbor of Ephesus, where Pamucak coast and ancient city of Ephesus are united, can hardly be observed because of the alluvium deposit from *Küçük Menderes* River through year.



Figure 4 General View of Selçuk

### 3.1. Historic Urban Landscape; Selçuk

Selçuk is a multi-layered historic town, which has several settlement layers from 10.000-8.000 BC until today. Through the continuation of inhabitancy in Selçuk, the main components of the town as edifices, open areas and roads have been formed throughout the different historical periods. The region is known where the Artemision Temple, one of the Seven Wonders of the World, and the ancient city of Ephesus has been settled.

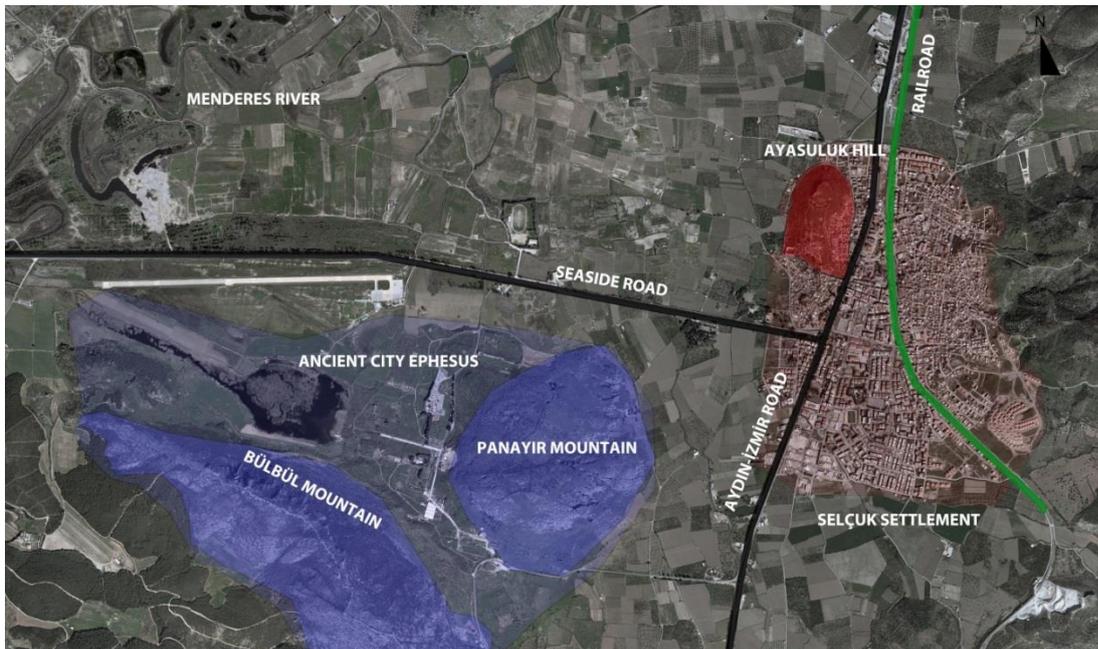


Figure 5 Location of Ephesus Archeological Site and Ayasuluk Castle in Selçuk

Selçuk has a significant urban landscape that is not only having a multi-layered characteristic, but also preserving its small village character. As discussed in previous chapter, the collective memory is more intense and determining memory

places is more feasible in small social environment because of the number of people experience the same memories is more. Besides, there are specific traumatic events that occurred in recent history, as immigration. Almost all the citizens of modern Selçuk are immigrants came from Balkans after independence war. There is a considerable oral history research occurred by Selçuk Ephesus Urban Memory Center until 2006 with the Selçuk citizens who immigrated to the town or born there.

As stated, the oral history is the main methodology in order to identify and analyze the memory places in historic towns. If we take into consideration that, Selçuk has the traumatic events are the subject of memory creates the urban memory places. In addition, the town was uncorrupted small social environment, multi-layered historical urban space and existing oral history studies in Selçuk, It is a significant place in order to search the memory places and determining their conservation principles.

### **3.1.1. Historical Development of Selçuk**

Selçuk is known as a geographical region settled since pre-historic periods. The first settlements were in *Çukuriçi* and Arvalya mounds. Although the construction activities of the town were interrupted in Ottoman Period, the physical evidences shows that, the settlement could be observed current day throughout the Bronze Age (10.000-8.000 B.C.), Arzawa Kingdom Period (13. Century B.C.), Ionian Period (11. Century B.C.), Lydian Period (560 B.C.), Hellenistic Period (3. Century B.C.), Roman Period (2.century B.C.), Byzantium Period (since 11. century), *Aydinoğlu* Period (11.century), Ottoman Period (13.century) and the Republican Period.

Table 1 Townscape History of Selçuk

TOWNSCAPE HISTORY OF SELÇUK	
—	<b>MOUNDS (10.000-8.000 BC)</b> <i>Çukuriçi, Arvalya and Havuçlu Mounds</i>
—	<b>APASAS (13.Century BC)</b> <i>The capital of Arzawa Kingdom of Hittites</i>
—	<b>IONIAN PERIOD (11.Century BC)</b> <i>arrival of the Greek prince Androklos / First Ephesus</i>
—	<b>LYDIAN PERIOD (560 BC)</b> <i>Lydian king Kroissos</i>
—	<i>control of Persians (547 BC-560 BC)</i>
—	<b>HELLENISTIC PERIOD (334 BC)</b> <i>Alexander the Great / New Ephesus</i>
—	<b>ROMAN PERIOD (2.Century BC)</b> <i>Capital city of Asian State of Rome</i>
—	<b>BYZANTIUM PERIOD (4.Century)</b>
—	<i>1071 Malazgirt war</i>
—	<b>AYDINOĞLU PERIOD (1304)</b> <i>invasion of Mehmet Bey</i>
—	<b>OTTOMAN PERIOD (14.Century)</b> <i>invasion of Yıldırım Bayezid</i>
—	<i>1402 Ankara War and control of Aydınoğulları</i>
—	<b>OTTOMAN PERIOD (1424)</b> <i>Ayasuluk was connected to the Aydın Region of Ottoman Empire.</i>
—	<i>Aydın Railway</i>
—	<i>change of the name of Ayasuluk, SELÇUK (1914)</i>
—	<b>REPUBLICAN PERIOD (1923)</b> <i>becoming municipality in 1956</i>

The settlement lasts to Bronze Age according to the findings in The *Çukuriçi* and Arvalya mounds. (10.000-8.000 BC) The *Çukuriçi* mound is located on the south part of the current town, on the east side of the Magnesia door of Ephesus. The geographical researches shows that the *Çukuriçi* mound was settled near the seaside of the *Küçük Menderes* River (ancient Kaystros River). In addition, Arvalya mound was founded on the west part, near the current seaside of Selçuk.



Figure 6 *Çukuriçi* Mound

Strabon and Pausanias discussed in their writings about the primary settlement on the Ayasuluk Hill (Erdemgil, Büyükkolancı, 1992). They claimed that Akhas, Lelegs and Karias were settled on a hill around a sacred area. The scientists as Bammer, Benndorf, Brein, Oberleitner and Hueber searched the exact locations of the settlement mentioned on the writings. The excavations aimed to locate the settled area on the hill and the around the sacred area continued until 19. century. (Büyükkolancı, 1997).

Short part of a fortification walls and ceramic tiles were found because of the excavations on the east part of Ayasuluk Hill performed by the Dr. Mustafa Büyükkolancı, between 1990-1996 (Erdemgil, Büyükkolancı, 1992). The findings, which were dated to the Miken and Hittite Civilizations, proved the existence of a first location of the Ephesus on Ayasuluk Hill. The findings belonged to the Hittite's

Arzawa Kingdom and Selçuk was accepted as the capital of Arzawa kingdom called Apasa. Apasa is the first settled area in Selçuk that was identified through the excavation findings until today. So, the primary civilization of town was settled around *Ayasuluk* Hill (Büyükkolancı, 1997).

It is known from the ancient writings that some civilizations, as Akhas, Lelegs and Karians, immigrated to Anatolia in order to escape from Dor occupation. It is possible that some part of the immigrants mentioned by Strabon, were settled on the primary location of Apasa civilization (Büyükkolancı, 1999). They most probably continued the old settlement on hill around 13. century. In addition, as a result of the excavations, it is believed that the sacred area where the primal temple of the Great Artemision was settled around the *Ayasuluk* hill. Furthermore, the sacred area and the *Ayasuluk* hill have productive soil because of locating by the seaside and the *Küçük Menderes* River (Büyükkolancı, 1999).

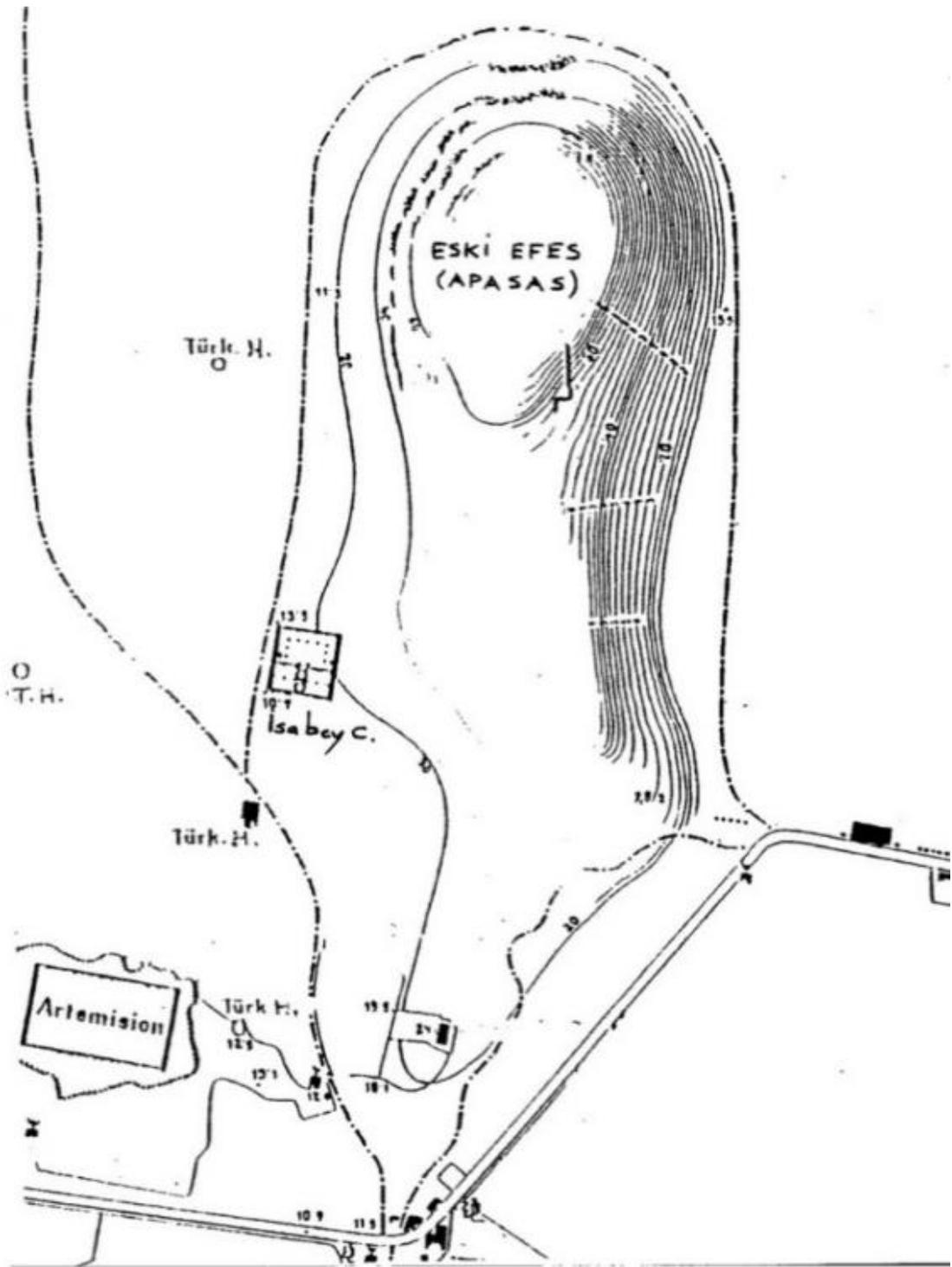


Figure 7 Map of Ayasuluk Castle

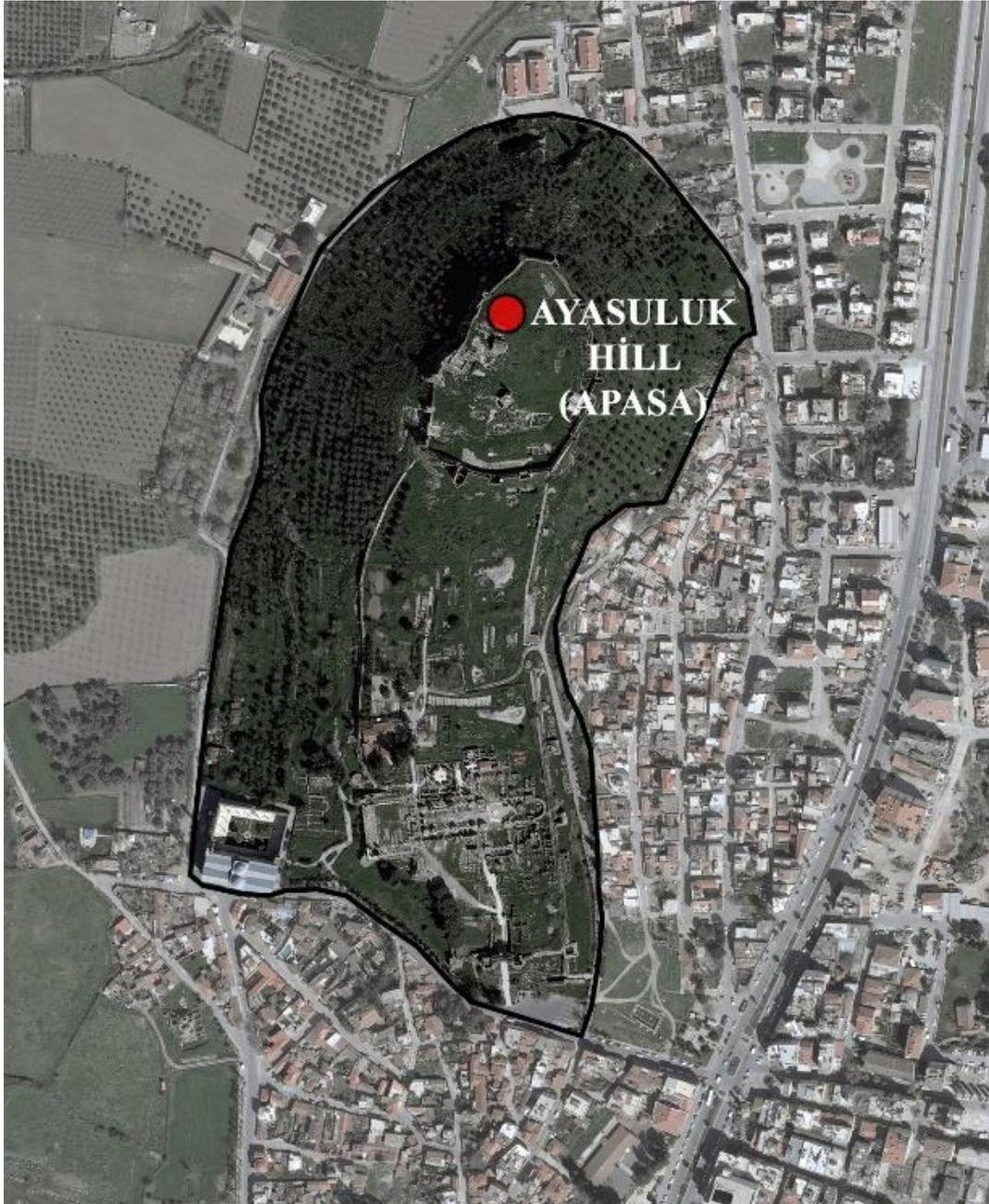


Figure 8 Apasa Settlement on Ayasuluk Hill

After the Ionian prince, Androklos came to the Selçuk in 11. Century, the current settled areas expanded around Ayasuluk hill (Büyükkolancı, 1999) But also, a port was constructed on the hillside of Panayır Mountain. New Ionian civilization settled around the port. It is believed that the center of the Ionian city was the settlement area around Ayasuluk hill. This settlement is called as the first Ephesus. It is clear that, although there are minor settled areas around port and the sacred area, Ayasuluk hill kept his role as a center through the Ionian period. In addition, there is not

adequate information about the construction activities around the port (Bammer, Muss, 2010).

In 560 B.C. the Lydian king Kroissos invaded the Ionian Ephesus. The main settlement on the hill moved around the Artemision sacred area. The new developed settlement is called as second Ephesus (Efes Rehberi, 2000). According to archeological searches, the alluviums of Küçük Menderes River laid over the second Ephesus by following time and made citizens moved from there.

The Persian invasions around Anatolia involved Ephesus. The city stayed under the command of Persians from 546 B.C. until 334 B.C., until the arrival of Alexander the great. Although the Persians dominated Ephesus, the richness increased because of the Silk Road trade in this period (Bammer, Muss, 2010). In addition, the cultural development occurred on philosophy thanks to the Heraclitus lived in Ephesus between 540-480 B.C.

After the arrival of Alexander to the Ephesus city, the city had its independence in Hellenistic period. After Alexander died, the Ephesus was ruled by Lysimakhos who is the commander of him. The archeological excavations show that, the port settlement and the sacred area settlement were covering by the alluviums of *Küçük Menderes* River in Hellenistic period. It may be assumed that these settled area abounded deliberately (Heuber, Erdemgil, Büyükkolancı, 1997) .

The modern hypodamus planned Ephesus was founded as a new city between *Panayır* and *Bülbül* mountains. The city was called as New Ephesus (Scherrer, 2000). The construction activities of administrative buildings, social edifices, fortification walls, roads and the port had been started in 3. Century B.C. Citizens moved there in 281 B.C. There is no evidence from excavations that construction activities continued around the sacred area and the Ayasuluk Hill in mentioned period. But it is believed that the sacred area continued its religious function by Artemis Temple, but the settlement moved to the new Ephesus. The new city center formed near *Bülbül* and *Panayır* mountains where the remains of Ancient Ephesus are visited today (Heuber, Erdemgil, Büyükkolancı, 1997).

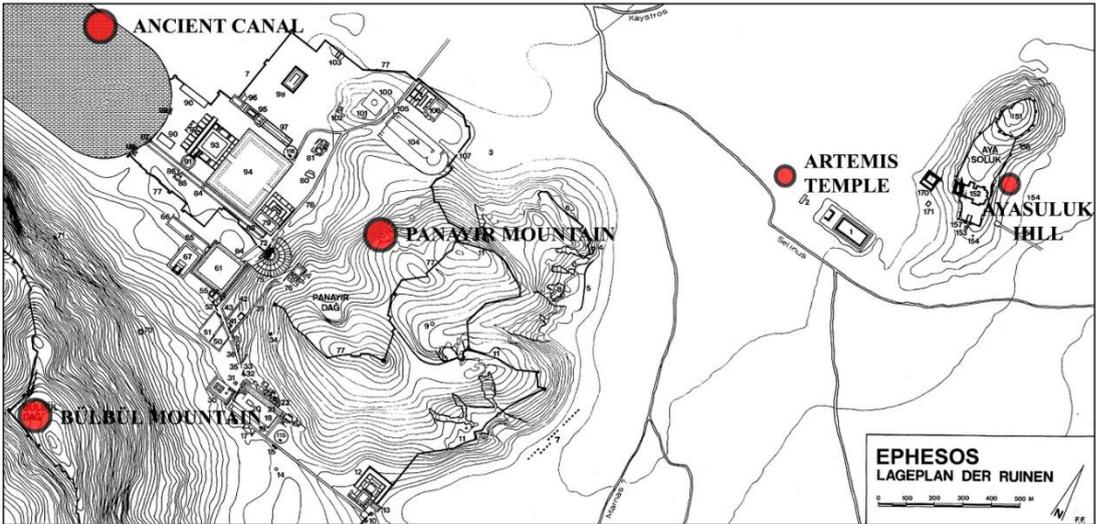


Figure 9 Ephesus Map

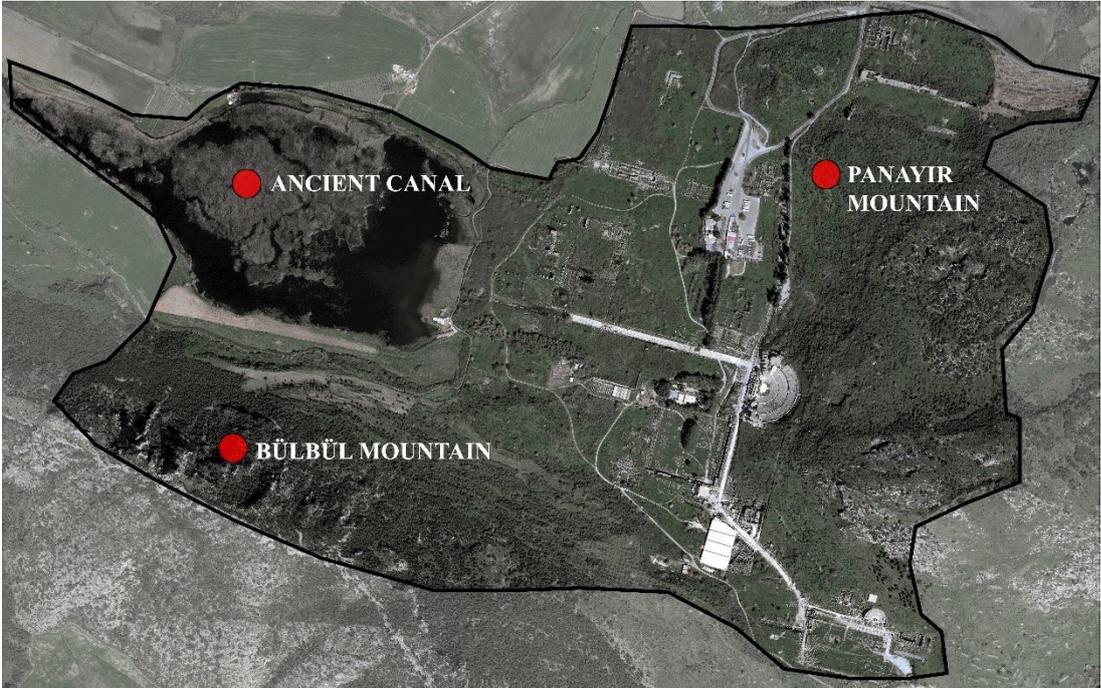


Figure 10 Ephesus Plan on Air Photo

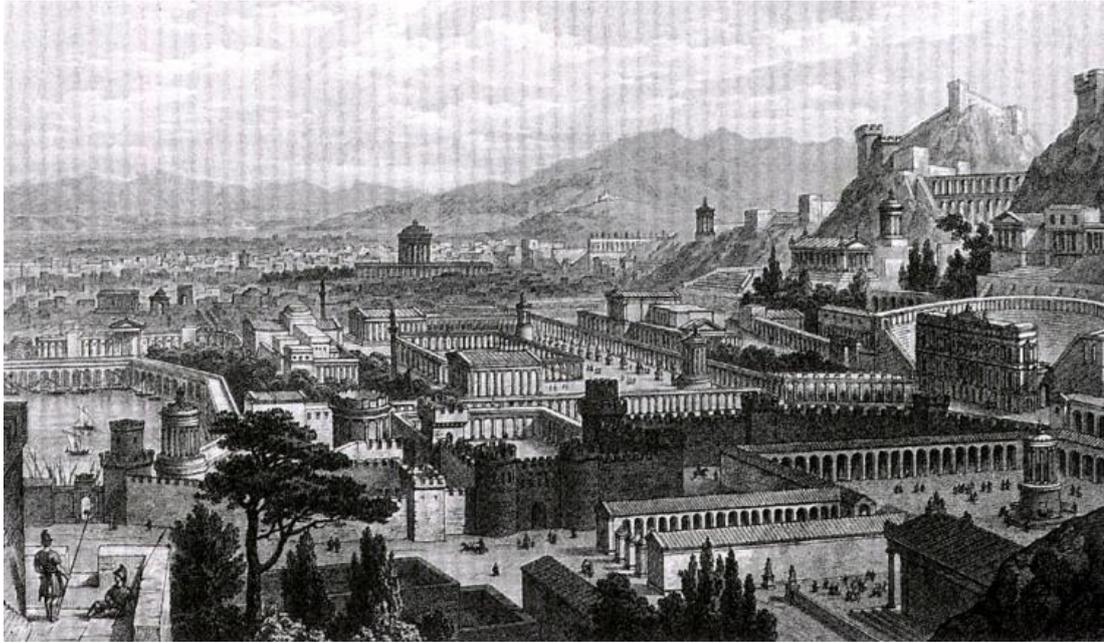


Figure 11 Reconstruction Drawing of Ephesus, (Falkener, 1862)

Asian State of Rome was established in Anatolia after Romans had arrived the Pergamum following the Pergamum King III. Attalos' death in 188 B.C. The New Ephesus city selected as the capital city of Asian State of Rome. Becoming capital improved the wellness and constructional activities rose in Roman Period. The population of the settlement increased rapidly because of economic development and capability of means of support.

In the early Roman Period, the fortification walls were constructed starting from the northern part of *Bülbül* Mountain through the northern of *Panayır* Mountain. They framed the new city from south, east and north directions. Ephesus city formed by a new port area on the west site. The administrative and social edifices were constructed on the upper part of the city, through the east side of the port. Roman bath, development of Artemis Temple, state Agora, port gate, port road and Marnas aqueducts are significant constructions of the Roman period. As a result of continuation of the construction activities on the upper part of the city, the Curetes Street was formed in order to connect the upper and lower parts. Some of the significant buildings of the Ephesus as commercial Agora, the great theatre (87-92A.C.), Celcius Library/ Academia (120-123 A.C.) and the Hadrian Temple (129

A.C. ) were constructed in productive Roman Period. It is accepted that the built up area was developed and city reached the golden time by the port and trade.

Commercial agora, the great theatre, the port, the Roman bath and the stadium was part of the lower city center and the state agora and the bluterion has been located on the upper part of the upper city. Furthermore, the Damianus stoa were constructed in Roman period (around 2.century B.C.) in order to connect the Artemision sacred area to the city. As a result of archeological researches, the stoa has started from the Artemis temple and reach to the Magnesia Gate of the Ephesus. It is believed to be proof of the continuation of the old settlement around Artemision in Roman period.



Figure 12 Curetes Street of Ephesus



Figure 13 Artemis Temple (Selçuk Urban Memory Archive)



Figure 14 Ephesus Great Theatre (Selçuk Urban Memory Archive)

In 3. Century, The Gotes attacked to Artemision and ruined the temple. In addition, the alluviums of the *Küçük Menderes* River were continuing to cover the port of the city. Although there are archeological evidences of preventative constructional activities on the port, citizens of Ephesus could not prevent the alluvium covering. As a result of these natural and administrative disasters, the economic depression started. The construction activities stopped gradually on the later years of Roman period. After the Roman Empire was dismembered around 5. century. Ephesus became a part of Byzantine Empire. Although the Roman Empire accepted

Christianity in the last years of Roman Empire, Ephesus has important role for Christians through the Virgin Mary arrived Ephesus in 44.

After the acceptance of Christianity in Byzantine Period, the buildings representing Pagan beliefs were destroyed. As a result, the Artemision ruined in 5. century. It is possible that the settlement around the Artemision lost its importance and abounded completely in the following years (Daim, Drauschke, 2010). As significant The Virgin Mary Church in the Ephesus city and primary St. Jean Church on the *Ayasuluk* hillside constructions began in 5. century. The excavations on *Ayasuluk* hill show that, the primary church on *Ayasuluk* hill were ruined by an earthquake and Emperor Justinian rebuilt the St. Jean Basilica which the remains is visited today. Following the construction of St. Jean Basilica, the *Ayasuluk* hill became a pilgrimage center and the third consul determined the principles of Christianity there. Furthermore, the current Ephesus city was abounded completely in 8. Century because of alluviums covered the port and the sea entrance, earthquakes and the invasion of Arabians (Daim, Drauschke, 2010). The *Ayasuluk* hillside around St. Jean Basilica became the main settled area and the fortification wall construction began in Byzantium period. Thus, the *Ayasuluk* hill regained its importance as the center of Ephesus. The abounded city was used as construction materials for new era (Mercangöz, 1997). According to the excavation result, the new settlement formed through the south and southeast of the hill. Inner citadel, that the soldiers sit and the outer citadel, that the St. Jean Basilica has been located were covered by fortification walls in Byzantium period. In addition, the name of the city was transformed from Ephesus as “Ayos Theologos”.



Figure 15 St. Jean Basilica on Ayasuluk Hill (Urban Memory Center Archive)

Turks have settled in Anatolia after Malazgirt war in 1071. Between 1090-1097, Tanrıverdi Bey, Turkish commander, established the first Turkish settlement in Ephesus (Erdem, 1997). It is known from the traveler Seyh İdrisi that, the settlement around Ayos Theologos hill was abundant and ruined in 12. Century (Heuber, Erdemgil, Büyükkolancı, 1997). The Byzantines took the control of the city in 1097, but *Aydinoğlu* Mehmet Bey invaded back in 1304. The city named as *Ayasuluk* by inspiring from its Byzantium name Ayos Theologos (Darkot, 1979).

In *Aydinoğlu* period, there are scattered settlements around the city. In addition, the main settlement stayed inside of the fortification walls on *Ayasuluk* Hill. The mosque and cisterns can be observed current day which were built in meantime inside the inner citadel (Telci, 2010). By following foundation of *Aydinoğlu Beyliği* officially in 1308, *Ayasuluk* became the capital city. According to the traveler İbn-ı Battuta mentioned in 1330, that *Ayasuluk* was developed by the commercial activities and St. Jean church was used as a mosque (İbn Battuta, 2000:425).

The excavations show that there is a port on the west part of the city. It is believed that there are Venetians' and Genoese' settled areas around the port in 14. century. In

*Aydinođlu* period, the foreigners and the Turks traded and lived together in *Ayasuluk* (Kılıç, 1997). The trade causes wellness and the settlement improved in meantime. After İsa Bey started to administrate *Ayasuluk*, construction activities speeded up between 1369 and 1390. The significant civil and religious buildings were constructed in this period all over *Ayasuluk*. The Bey Palace and housing estates for soldiers were built inside the inner citadel (Telci, 2010). In addition, İsa Bey Mosque and İsa Bey Bath were the most unique buildings that represent the *Beylik* architecture around region. Most of the religious buildings as mosques and tombs are still visible and functional in the modern city.



Figure 16 İsa Bey Mosque



Figure 17 İsa Bey Bath

The settlement formed through the south and southwest direction. It is clear that the separate neighborhoods were developed around the each mosque and other significant public buildings. The graveyard, which is visible in modern town, has been located on the southern part of the city. In *Aydınnođlu* period, the settlement developed through east, south and west part of *Ayasuluk* hill. The city center could be assumed as the settled area around İsa Bey Mosque and the castle. There are several religious and public buildings that survived until today as İsa Bey Mosque, Alparslan Mosque, Akıncılar Mosque, Kılıçarslan Mosque, İshak Bey Mosque, Karakolyanı Mosque, Kuba Mosque, Kaledibi Bath, Saadet Hatun Bath, Aziz Melike Khan, cisterns, tombs and imarets (Pakben, 1987).



Figure 18 Alparslan Mosque



Figure 19 Kaledibi Bath

Naturally, it is obvious that there were roads connecting the neighborhoods to each other, connecting the port to the city and the city to the other capital of *Aydinođlu Beyliđi*, Birgi. As a result, there were at least two main roads on west - east direction, which connected port and city and south - north direction connecting two main cities of *Aydinođlu* Period.

Although, Ottomans invaded *Ayasuluk* in 14. Century for the first time, Ottoman Empire permanently conquered the city in 1424. *Ayasuluk* became a part of Aydın region. The *Kuşadası* port was used by Aydın region and *Ayasuluk* port lost its importance. As a result, *Ayasuluk's* wellness decreased. The wars between Ottomans and *Aydinođlu Beyliđi* damaged the city through years (İbn Battuta, 2000:425).

In the last years of *Aydinođlu* period, there are 18 districts and 102 villages in *Ayasuluk* region according to the *Tahrir* books. However, in 15. century, the quantity of districts and villages decreased rapidly (Telci, 2010). As mentioned in *Tahrir* books one mosque, thirteen small mosques, one madrasah, one khan, four baths, fifty shops and one *mevlevihane* were located in *Ayasuluk* region (Erdođdu, 1997). It is possible that, despite of forming new settlement areas and constructing new buildings, the edifices from *Aydinođlu* period were used in Ottoman period. Depending on this, the settled areas were identical with former ones, and the old Ephesus city located between *Panayır*, and *Bülbül* Mountains were still ruined. Furthermore, According to the *Sıđla İcmal* books dated in 1575, the military settlement located on inner citadel had functional continuity in Ottoman period (Erdođdu, 1997).

Turkish traveler Evliya Çelebi visited *Ayasuluk* region in 1671. He mentioned in his travel book that there are twenty houses; one mosque and stone covered paving were located on inner citadel. In addition, one hundred houses, couple of mosques, shops and a bath were functional in *Ayasuluk*. It is clear that, the urban space of the city straitened through inside and the south part of the hill in 17. century. Evliya Çelebi mentioned small market formed near current settlement and a fountain located on the middle of the market (Can, 2011). The citizens of *Ayasuluk* described as poor and the settlement represented as a ruined city.

Several travelers as Falkener, visited old Ephesus and *Ayasuluk* city (Falkener, 1862)They also mentioned the ruined a condition of the town by their drawings and writings. Several travelers as James Dallaway and Joseph Pitton de Tournefort visited *Ayasuluk* mentioned the ruined city located on *Ayasuluk* hillside and in the citadel (Buch, 1982, Tournefort, 2008). Following 17. century, population decrease rose and citizens got poorer. In addition, as in *Tahrir* books from 1831, there were 767 citizens lived in *Ayasuluk* (Arıkan, 1997).



Figure 20 John Covel Engraving (Urban Memory Center Archive)

The construction of Aydın-İzmir railway in 1862 was the most important breaking point in *Ayasuluk* history. It reasoned a rapid increase of income and population because of easement of access. Agriculture and trade shaped up quickly. Based to the *Salnames* from 1908, Kuşadası region lost its significance after the construction of *Ayasuluk* railway (Pekak).



Figure 21 Thomas Allam Engraving (Urban Memory Center Archive)

After construction of the railway, the new settled areas formed around railway station. The factories, residential, social, commercial and administrative edifices constructed successively around the station. The station building, the Hotel Ephesus and the regie building used for categorizing and storing tobaccos for trade have been located on the east part of the city, far from *Ayasuluk* hill, in 1862-1963. The old settled area shifted through the railway district after the construction of railway. Big amount of residential stock formed on the west part of railway. The new road was built near the station building that connects *Ayasuluk* and Kuşadası. According to the *Salnames*, the population of *Ayasuluk* increased 4499 in 1891 (Pekak) Based on the old photographs, a small settlement on the hill and old market area exist their substance in the early years of 20. century. Most of the *Aydinoğlu* edifices and the graveyard was abounded and ruined in the late Ottoman period.



Figure 22 Ottoman Period Settlements on Air Photo

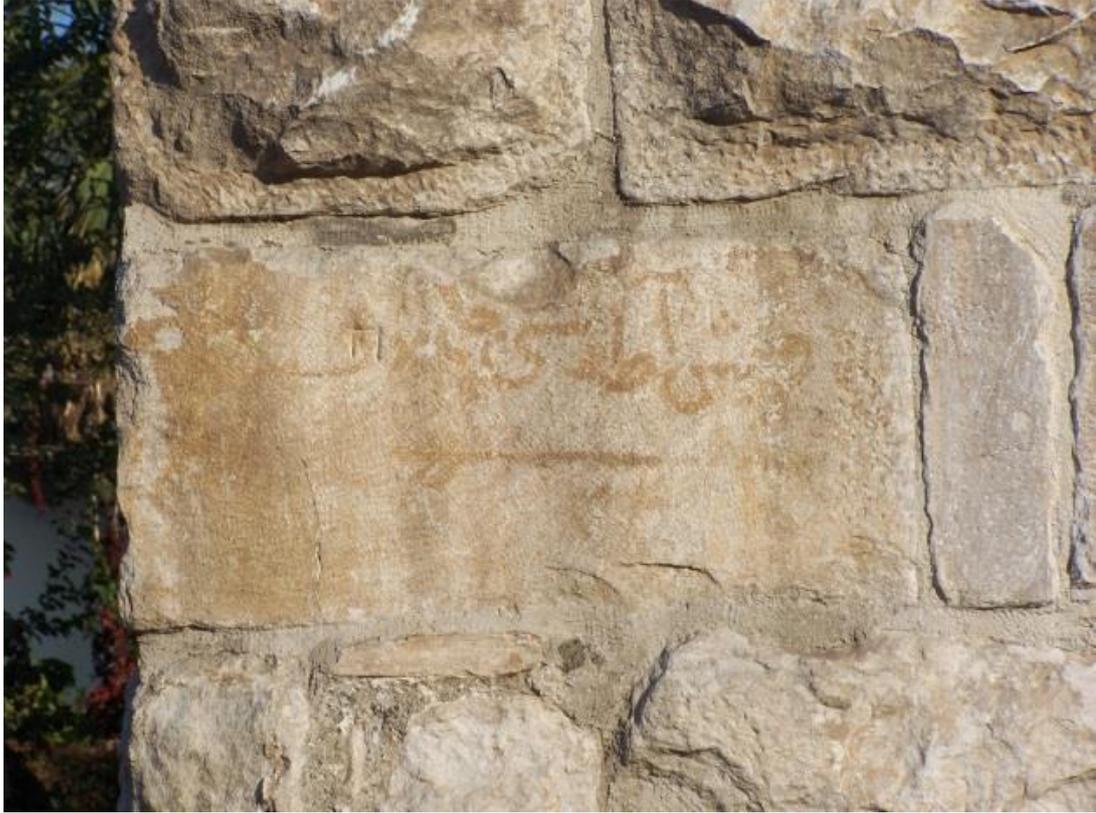


Figure 23 Kuşadası Street Text on Arabic Words on the Aqueduct

The easiness of transportation made the significant civilization history of the city visible. All archeological remains, especially the Ephesus, Artemis Temple, St. Jean Basilica and the castle attracted attention of international archeology community. As a result, the excavations started in Ephesus remains in 1863 by J.T. Wood from British Museum thanks to the transportation easiness. Following that, the excavation house was found near the station in 1863 (Heuber, Erdemgil, Büyükkolancı, 1997).



Figure 24 J.T. Wood in Excavation House (Urban Memory Center Archive)

Between 1919 and 1922, during independence war, Selçuk was under the control of Greek army. The construction activities, which were rose after railway almost stopped. Following the proclamation of republic Selçuk became an administrative district of İzmir. The administrative and educational buildings' constructions began. As the first school around district, İsa Bey School was established on Atatürk Street, which connects İzmir and Selçuk in 1934 (Heuber, Erdemgil, Büyükkolancı, 1997). Furthermore, the *Halk Evi* (Public House) that gave the professional education to citizens opened in 1938. The municipality building constructed close to the station building in 1943. According to the air photos of 1957, the housing area developed through the east side of the railway. In 1960s, police station and Ephesus museum were constructed because of the administrative development. Nearly all administrative edifices mentioned before have been located around station. Establishment of Selçuk Municipality and construction of Municipality Building in the middle of the Station Square has been a milestone as starting of planning, development and conservation studies in Selçuk. Correspondingly, to the increase in population, settlement area developed through the south part of the town. Nowadays, the modern town of Selçuk is an important tourism and agriculture region.

### **3.1.2 Planning and Conservation Studies in Selçuk**

After revealing the brief history of Selçuk, the planning history and conservation studies are determined in order to analyze the conservation approach in Selçuk. As mentioned in previous chapter, establishment of the municipality speeded up the documentation and development studies in Selçuk. Analyzing historical places and determining conservation approaches have been started after being an administrative district. The professional planning and conservation studies, started in the middle of 20. Century, and change for the better in every year.

In current town, there are first, second and third degree archeological sites and one urban conservation site. In addition, there are several registered edifices as cultural properties, which are not only located on the conservation sites, but also located on all over the town. There is one development plan scaled 1/1000 involved all town. The archeological sites are determined by a conservation committee's judgment in different years. Nevertheless, there are no conservation and management plan for archeological sites. The conservation and management plan involved Ephesus, Artemision, *Ayasuluk* Hill and Virgin Mary House is prepared by Selçuk Municipality in order to follow the rules for World Heritage List. Nevertheless, the conservation plan for the urban conservation site located on the hillside of *Ayasuluk* is obtained since 1991. Starting from documentation and mapping studies since 1950s, the preparation of development and conservation plans have continued until current day. Although the excavations of archeological sites started in 19. century, the analyzing of archeological sites, registrations of cultural heritages and conservation studies were started in 1970s.

#### **3.1.2.1 The Documentation Studies and Development Plans of Selçuk**

In 1957, Selçuk was transformed to an administrative district from a village and Selçuk Municipality established. Because of connecting to the main city, the first maps of Selçuk were prepared and the borders of the town were formed by *İller Bankası*. *Pamucak* District, Ephesus Archeological site and Virgin Mary House were connected to Selçuk district by planning studies.

The first development plan of Selçuk was prepared in 1964 by using the basic map formed by *İller Bankası*. The 1964 development plan is no longer exist. Following this, the main and seconder axes of the city determined by development plan were named in 1965. The next development plan of Selçuk, which is in use today, was formed in 1986 after making documentation of the cadastral map of Selçuk. The development plan scaled 1/1000 does not recommend industrial, commercial and agricultural zones or settlement areas. The plan is referred the story number and formal relationship between the land and the building. The new agricultural industrial zone was proposed on the north side of the town on the İzmir-Aydın road in 2007 and applied to the 1/25.000 scaled plan of Selçuk. In addition, the commercial zones were added to the plan with the municipality council decision in 1992. The commercial zone was described as the ground floor of the residential buildings in various axes. Furthermore, there were no efficient proposals for the new settlement areas as Zafer, 14 Mayıs and Cumhuriyet Neighborhoods. The new urban spaces were developed irregularly. In 1989, the shanty prevention plan was prepared for Cumhuriyet Neighborhood and decisions for the constructional activities were determined. This plan provided the planned urban space for the new settlement area on the south part of Selçuk. In addition, in order to prevent the uncontrolled developments, the Renovation plan was prepared for Zafer Neighborhood in 1992 and for 14 Mayıs Neighborhood in 1994. The plans legalized the existing irregular urban space by amnesty law. The uncontrolled construction activities were continued until the decision of municipality's act of parliament in 2013, which stopped the all of the constructional activities in Zafer and 14 Mayıs Neighborhoods before the revision development plan is finished. The new urban development plan of Selçuk scaled 1/5000 and 1/1000 are preparing today. By the new development plan, not only new structuring decisions for settlement areas, but also the conservation zones and access roads for all registered edifices will be determined.

### **3.1.2.2 The Interventions for Archeological and Conservation Sites**

The interventions for the Archeological sites in Selçuk started by excavations on Artemision, Ephesus and *Ayasuluk* Hill. The excavations of Ephesus city started in 1863 by J.T. Wood in order to determine the location of Great Artemis Temple by

support of British Museum. Although the foundation of the temple was found in 1869, the British Museum cut his financial support and work stopped. In 1893, Prof. Dr. Otto Bendrof started the excavations by focusing the Ephesus archeological site. Following the establishment of Austria Archeological Institute in 1898, the excavations performed under their control until 2016. It is assumed that, the Ephesus archeological site, which is excavated and visited in current day, is the 10-15 percent of the whole city.

Furthermore, Sotiriu has started the first excavations in *Ayasuluk* Hill in 1920 and Austria Archeology Institute made the second excavations in 1933 (Büyükkolancı, 1998). The excavations focused on St. Jean basilica instead of inner citadel. Area of St. Jean Basilica was excavated. The Selçuk-Ephesus Museum continued the excavations in two periods, 1960 and 1974. The restorations and landscaping performed since second period. Dr. M. Büyükkolancı is head of the excavations and restoration studies performed *Ayasuluk* hill since 2007 by the control of Ministry of Culture and Tourism. The restorations continue not only for St. Jean Basilica, but also for the all edifices located on the inner citadel. In addition, the Virgin Mary House, which was found in 1891 by French priest Gouyet, opened for visitors in 1953 after the restoration.

The first archeological site decision was made by the *Gayrimenkul Eski Eserler ve Anıtlar Yüksek Kurulu* in 1979. The first-degree archeological site status was given to the remains between *Bülbül* and *Panayır* Mountains. In addition, third-degree archeological status was given to the remains located on the *Ayasuluk* Hill. In 1989, both sides of the Ephesus ancient canal were declared as the archeological site and the excavations started on the antic harbor. The current archeological site borders of the Ephesus were declared in April, 1991. All archeological remains of the city starting from *Bülbül* and *Panayır* Mountains through the ancient canal, the fortification walls located on the *Panayır* and *Bülbül* Mountains and whole *Ayasuluk* hill contains St. Jean Church, *Ayasuluk* Castle and Artemision up to the Menderes River have first degree archeological site status. In addition, the *Çukuriçi* Mound had the second-degree archeological site status. The northwest and the south part of the Ephesus city have the first-degree natural site status in 1991. Together with the

Ephesus archeological site decisions, Virgin Mary House has the first-degree archeological site status. The last revisions about the borders of the archeological sites were done with the conservation committee decision in 2010. The settlement area on the east part of the *Ayasuluk* Hill and the settlement area around the old graveyard had the third-degree archeological site status.

Although the archeological areas of Ephesus and *Ayasuluk* hill have their conservation status since early years, the conservation and management plan was not prepared until last five years. The studies of the conservation plan of Ephesus started by 1/1000 and 1/5000 scaled started in 2009. The 1/5000 scaled conservation plan has the approval from conservation committee and 1/1000 scaled plan has been approved in 2016. In addition, the management plan is finished and started following in 2014. The conservation plan has the decisions of changing the entrances of Ephesus archeological sites. There are four new entrances named as the Harbor Gate, the south gate, the Magnesia Gate and the Seven Sleepers Gate. They are the identical entrances used in the Ephesus city in the ancient times. In addition, the conservation committee to administrate and implement the management plan decisions is proposed in the plan. The design areas for entrance facilities as shops, parking lots, street elements, health center and gates are identified in the plan by analyzing of the visitor capacity. There are five landscape design areas proposed in the plan as, the Harbor of Ephesus, A, the South Gate, B, the Magnesia Gate, C, Seven Sleepers Archeological Remains, D and Artemision-Ayusuluk Region, E. The Damianus Stoa, which connects Artemision and Ephesus city, is proposed as the conservation zone.

Although as mentioned in the 1/25.000 Development Plan, the agricultural land status located on the south part of the first-degree archeological site does not changed in current plan, a new road reaches to the Virgin Mary House is proposed through the agricultural land.

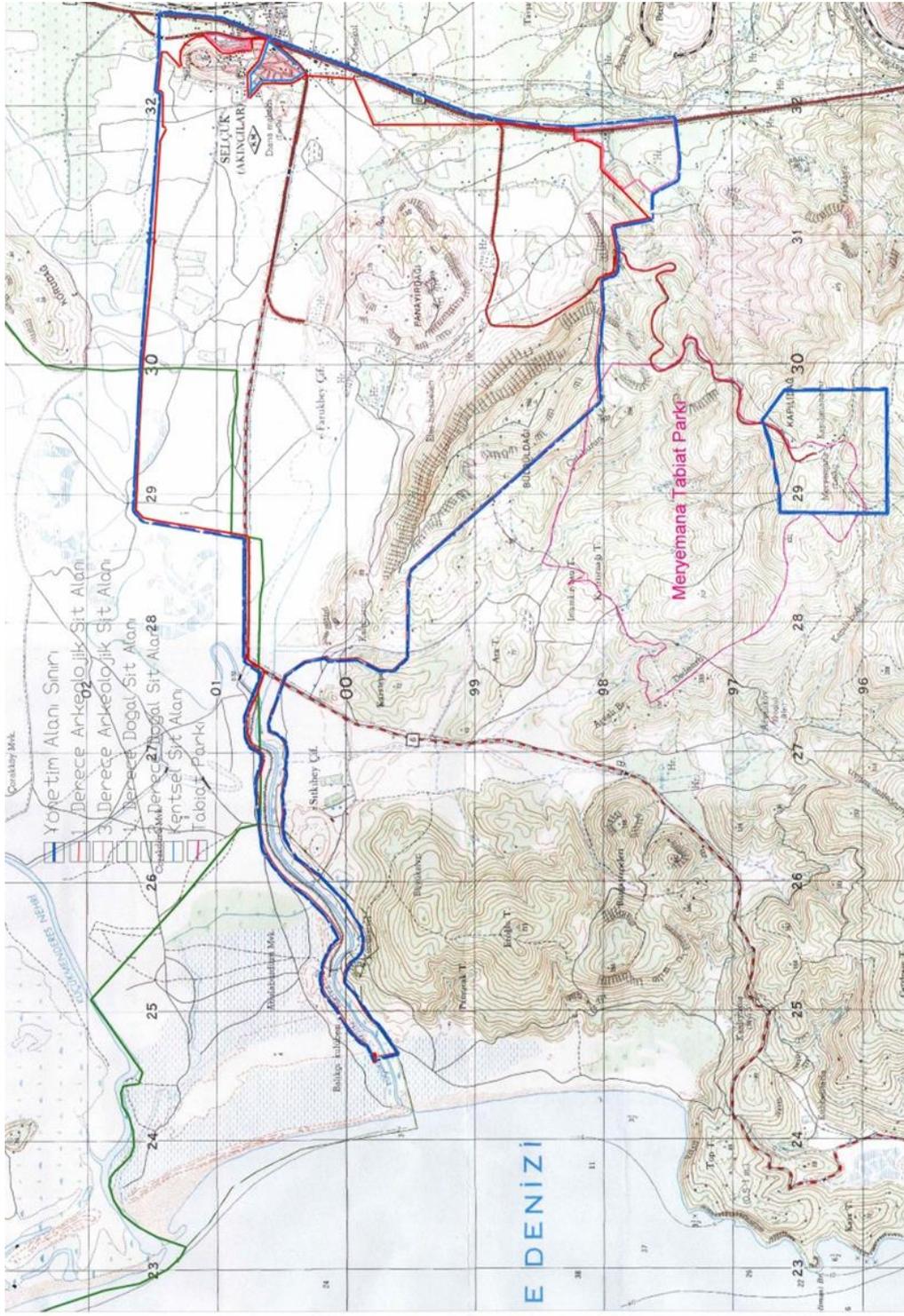


Figure 25 Conservation Sites in new Ephesus Conservation Plan

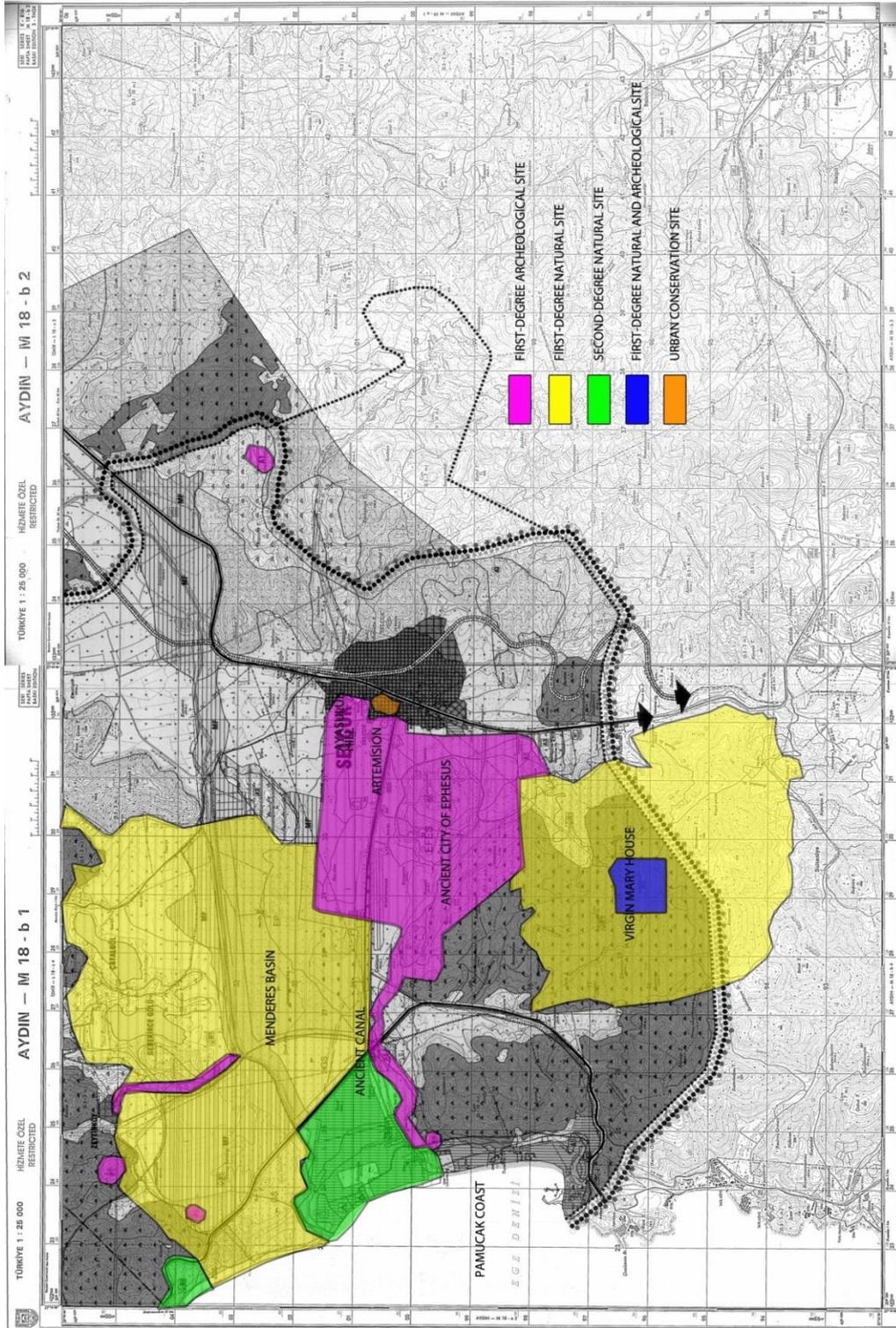


Figure 26 Conservation Status Map



The settlement area on the south part of the hill, which was a main settlement area of *Aydinođlu* period, has its urban conservation site status since 1991. The rules for building zones were identified and the conservation committee permission for all construction activities was obligated. The urban conservation plan's first aim is preventing the construction activities between the İsa Bey Mosque and Artemision. As a result, the agricultural area is recommended on the landscape view of historical city of Ephesus. Furthermore, the plan refers the recommendations for the proportions of the building openings and dimensions of the building. The street elements as lightening, banks, facing materials of the roads, courtyard doors and courtyard walls' materials, type of the roof tile etc. are recommended by the urban conservation plan. Changing of the original street names is forbidden. Because of these preventions mentioned in the urban conservation plan, the traditional urban fabric and main axes are conserved in the current town. The new Conservation and Management Plan of the Ephesus continues the same decisions in the urban conservation site.

The preparation of Conservation Plan of historical sites of Selçuk is a requirement for full membership for UNESCO World Heritage Sites List. The full membership of Ephesus Archeological Site is accepted in 2015. The desire for being a part of World Heritage List encourages the authorities to preparation of conservation and management studies for heritage sites. Starting from 2009, the planning and restoration studies in Selçuk not only raise awareness for historical places, but also became a part of the urban development perspective of the city. The conservation of historical places and sites became a part of the future vision of Selçuk. The thesis aims to be part of the conservation process by developing the conservation tool for the significant memory places of Selçuk.

### **3.1.3 Contemporary Town of Selçuk**

Current town is an important node for İzmir-Aydın road. The town has three main historical sites as Virgin Mary House, *Ayasuluk* castle & St. Jean Basilica and the ancient city of Ephesus. The current urban space frames the *Ayasuluk* hill from east and south edges and continues through the north-south direction.

Most of the urban expansion areas stayed as the same since Byzantine period. The aqueducts and St. Jean Basilica are the edifices survived until today. The aqueduct from Byzantine period is located on the east-west direction of the settlement area of modern Selçuk. The ones in the Station square were used as structural elements for new buildings in early republican period until they were restored in 2009. In the modern city of Selçuk it can be observed that, the edifices from *Aydinoğlu* period that located on the center of settlement areas, have functional continuation. Additionally, the religious function is a criterion for functional continuation. Although most of them were abounded in Ottoman period, there are several mosques and tombs had functional continuity in the current town. Additionally, the Ephesus city and Artemision district has continuous settlement between Ionian and Byzantine periods. They have been abounded completely in Byzantine period and until the excavations started, the historical areas were only used for agricultural activities.

The main roads are almost continuous until the *Aydinoğlu* period. The axes which have connects the town to the neighbor settlements and to the seaside have functional continuity in all periods. The historic continuation of the streets, which connect different quality areas as Kuşadası Street, street between tombs and graveyard and the main axes coming across the town in north-south direction, could be observed in modern town. Selçuk has one main street, named Atatürk Street, and connects İzmir and Kuşadası that has been used as main axes from the *Aydinoğlu* period according to the physical development. The main and seconder axes as the street connects town and seaside, and the road connects settlement to the railway have been used in current town. Although the axes are in use today, most of the edifices which located on through the roads does not have functional continuity. The edifices located center of the settlement areas mostly has physical and/or functional continuity.



Figure 28 Byzantine Aqueducts (Urban Memory Center Archive)



Figure 29 Aqueducts in Station Square in 1980s (Urban Memory Center Archive)

The *Ayasuluk* hill is the densest area, which has a continuous settlement function among historical period. The residential, military and religious functions overlap on the hill over history. According to the excavations and archeological researches, there is a continuous settlement area on the hill since Apasa Period. The hill was abounded in Hellenistic and Roman period, but it gained its former value in Byzantine period. The continuousness of the urban fabric from the *beylik* period on the hill shows its significance in the multi-layered history of the town. Although the historical urban fabric on the south part of the hill has not totally survived in the current town, the main and secondary axes and the significant edifices are still existed. The urban conservation site status of the area is the reason of the survival of

historical urban fabric and the landscape of the *Ayasuluk* hill and Ephesus archeological sites.

Several civilizations settled around Artemision and between *Bülbül* and *Panayır* Mountains through the historical periods. Artemision has the religious and residential function in Apasa, İonian, Hellenistic, Roman and Byzantine periods. The area is an archeological site today and no settlement around. Additionally, the Ephesus was used as the settlement area in İonian, Lydian, Hellenistic, Roman and Byzantine periods.

The ancient city of Ephesus, *Ayasuluk* Hill and Artemis Temple are currently archeological sites, which were used from the Ottoman period. Tourism potential in Ephesus and *Ayasuluk* hill is also provide a considerable amount of income for modern Selçuk. The archeological site statue of Ephesus stopped the destruction of the archeological landscape.

Proposing the original gate locations of ancient period in the Conservation and Management Plan of Ephesus is a successful decision in order to perceive the original urban space of Ephesus city. The current gates provide the entrance through the middle of the city form and cause the density of visitors in a single route. The agricultural activities proposed in the unexcavated areas of the archeological sites do not only prevent the construction activities, but also provide the continuation of the greenery landscape on the Ephesus silhouette. In addition, the market area around the fountain, which was in function until early republican period, is not in use today.



Figure 30 Historical Fountain

The tertiary dense areas are located on the south part of the Ayasuluk hill as market area and the residential fabric. The residential area located on the south part of the Ayasuluk hill started to be settled in *Aydinođlu* period because of the crowding of the

town. The settlement on the *Ayasuluk* hill expanded through the east shoulders of the hill. The district has been using as residential area today.

Although Station square and the residential fabric on the east side of it have functional continuity in current town, the creation of the area in urbanization process became in Ottoman period after the construction of railway. The Station square has a historic significance because of gathering various functions and edifices in a single district.



Figure 31 Station Square in Modern Selçuk (Urban Memory Center Archive)

Station square has functional continuity in modern Selçuk. The town center and market area is currently located around Station square and Railway Station. The edifices located around the square are still in used in the current town. Furthermore, the Aydın-İzmir railway and the station are in service. However, the railway is used for only public transportation currently. It lost its trade center function after proclamation of the republic. The most important function of the railway was the transfer people, who came from Balkans and Crete after 1923, from İzmir to Selçuk. As a result of the tobacco growing and trade has lost its importance in agricultural

activities, the regie building does not have its functional continuity. It is used as an urban memory center and archive of Selçuk Municipality.

In general, it is obvious that the interruption of settlement in Ottoman period because of economic difficulties, the edifices were abounded and it caused the limited number of edifices and trace of urban space survived today. As a result of the planning and conservation studies processed eventually, the urban space settled before late Ottoman period is hardly observed. Although proclaiming the old *beylik* settlement as the conservation site, the conservation plan does not propose the efficient settlement proposals because of lack information about the form of historical settlement. However, the conservation and management plan of Ancient city Ephesus and Artemision propose new settlement proposals for the historical residential conservation site. Additionally, the excavations and restorations in archeological sites do not have any management plan until 2014. The excavation and restoration works on *Ayasuluk* hill, Ephesus and Artemision are performed separately, under control of individual excavation groups and a proper documentary does not exist. Also, the Ottoman residential area on the east side of the railway is deliberately ruined by demolishing the two storied historical urban space and constructing four storied apartments by not preserving the original building mass dimensions. The lack of conservation development plan caused that, the historical era lost its significance in late Ottoman residential area. In terms of the conservation area around Station square, several expropriation done by the municipality between 2002 and 2008. The buildings close the silhouette of the *Ayasuluk* Castle and encircled the historical edifices around the railway were demolished. The significant Station Square was mostly gain its original urban space after the landscape design in 2013.

### **3.2 Revealing the Memories in Selçuk**

To begin with, as understood from the literature review, the documentation methodology of memory and after that, analyzing the memory places are first steps of the revealing memories in Selçuk. The significance of the memory as a conservation tool became clear by determining the heritage of commemoration and conservation as the concept of International Day for Monuments and Sites of

ICOMOS in 2014. The experiences, traditions and remembrances of citizens form the collective memory of a town. The physical responses of collective memories in urban space shape the development process of the city through years. The memory places that are the part of urban memory should be defined clearly before defining conservation approaches for them. This chapter of the thesis defines the methodologies and analyzes in order to reveal the memories and the urban memory places in historical Selçuk town.

### **3.2.1 The Methodology; Revealing the Memories through Oral History and Photographs**

In order to reveal the memories of Selçuk oral history interviews and photograph archives are analyzed. Selçuk Ephesus Urban Memory Center has conducted oral history research until 2006 through the interviews with the inhabitants of the Selçuk, who immigrated to the town or born there. Moreover, the researches about the birthplace and the memories about there of the immigrants before and after 1923, the languages used in Selçuk, the cousins of ethnicities living in the town and all traditions practiced in Selçuk has been studied in the center.

The thesis analyses the oral history interviews between 2006 and December 2012, done by Selçuk Ephesus Urban Memory Center, in order to identify the places taken place in the inhabitants' expressions about their memories. Eighty interweaves with different people from varied ages and gender is analyzed. Twenty-seven female and fifty-three male people were attended to the study. The average age of the females is seventy-seven and the average age of males is eighty. The interviewees are not chosen by a specific method. Intentionally the oldest people lived in Selçuk for a long time is determined in order to identify the large number of urban memory places. Immigrants from the Balkans and islands of Greece, who immigrated after the Independence War, form the large majority of the population of modern Selçuk. Thus, most of the interviewees are immigrants and collected their memories about the town since the early 20. century.

As an interview method, different questions for each interviewee are prepared. Not a strictly organized interview method, but a conversation method is maintained by taking into consideration the age and social status of the interviewees. The common questions as; age, the birth place and date, family members' origins and names, the general memories about the birth place are asked at the beginning of the interview. The following questions are variable in each interview according to the natural order of the conversation. If the interviewee born in different location then immigrated to Selçuk, the memories about the place of birth are asked and the identification of the spaces, traditions and general life pattern of the town are analyzed. The immigration date, the profession on the birthplace and, the language talked by the family members is also the common questions for immigrants. According to the content of the answers, the interview shaped through the spaces that they act their traditions, daily social life and professions. In addition, some specified buildings and districts that have a significant role in the multilayered history of the town as Artemision, Ephesus, *Ayasuluk* Hill and Station are asked intentionally. Furthermore, the specified questions about traditions and social life as *hidrellez*, festival, transportation are asked in order to analyze the buildings and districts that the memories occurred.

Their houses and the pattern of entirely residential area where they lived in birthplace and in Selçuk are analyzed. Although the relationship of the memory places in the birthplace and Selçuk proposed to compare, the goal is not achieved because of the lack of information about the birthplaces. The large majority bored in Selçuk and gave the definite information about the birthplaces. In addition, the others do not want to talk about the memories about their birthplaces because of the bad memories of immigration.

Table 2 The List of Oral History Interviewees

FEMALE		MALE			
IDENTITY	AGE	IDENTITY	AGE		AGE
Ayşe Kaner	79	Abdullah Günaltay	79	İbrahim Tercan	
Ayşe Sonuç	70	Abdullah Kaya	81	İbrahim Uzun	87
Cennet Özler		Abdurrahman Çiftçi	85	İsmail Aka	71
Sermin Karahan	47	Abdül Özler	87	Mehmet Cebeci	97
Cevher Karahan	94	Adil Avcı	84	Mehmet Sarıdede	90
Fatma Cam	72	Ahmet Adıyaman	80	Memiş Kubur	87
Fatma Çetinçelik	77	Ahmet Üyücü	88	Mustafa Kan	63
Fatma Kospınar		Ali Akbulut	88	Mümin Şengül	87
Fatma Tül	86	Ali Kaya	91	Nejat Atam	87
Iraz İhlamur	80	Ali Rıza Bayraktar	91	Niyazi Bakıcı	82
Keriman Ülgür	83	Ali Ürkmez		Nurhan Yetiz	67
Lale Atıncı		Abdullah Sarıpınar		Osman Özler	82
Muazzez Kırhan	86	Cemal Çınay	82	Ömer Şimşek	78
Mürvet Koşan	80	Cemal Yolcu	90	Ramazan Barlas	83
Emel Atam	80	Diğer İnce	61	Ramazan Manyas	75
Nurcan Serbest	62	Ethem Kutsugil	74	Recep Derebaşı	75
Nurten Taşkın	77	Fahrettin İlki	78	Sait Akkaya	82
Pembe Mocan	73	Kemal Çetinçelik	81	Sait Şentürk	87
Seniha Subaşı	81	Refik Çalışkan	78	Süleyman Haygel	
Seval Büyüktosun	75	Fethi Uslu	73	Süleyman Kepenek	64
Sultan Değişmez	84	Gültekin Akıncı	81	Süleyman Taşdemir	78
Süreyya Tugan	80	Hasan Çekiç	75	Süleyman Öz	92
Vildan Tritaşlı	72	Hasan Kayhaoğlu	84	Sümer Büyüktosun	70
Zehra Abatay	76	Hasan Üstün	93	Vefa Ülgür	52
Zeliha Vişne	82	Hayrettin Örtül	99	Şaban Unutmazlar	100
Zeynep Fırtına	85	Hürşit Sezen	70	Şükrü Özkaynak	65
Zeynep Yolcu	83	İbrahim Cebeci	79		<b>Av. 80</b>
	<b>Av. 77</b>				

In order to identify the urban space in terms of memories not only the interviews, but also the photographs are used for documentation and specification. Through the oral history studies of the Urban Memory Center, not only the oral information about the memory spaces, but also the several photographs about traditions, ceremonies and life experiences have been connected. In order to identify the locations of urban memory places in the form of the town accurately, photographs obtained during the oral history research and the literature review are used.

As analyzing method of the oral history works, not only the answer of the questions directly about the places, but also entire text of the interviews is analyzed in order to

find the physical responses of memories. The questions about the places are variable in each conversation. In general, the physical elements of the memories as districts, edifices, roads and landscape elements are mentioned in the memory statements. In other words, some of the elements are mentioned in the memories without pointing particularly the edifices themselves. However, some of the edifices are told in conversations for the specific questions about them. For instance, the states about ancient Ephesus city are mostly mentioned in the memories related to the celebration of *hidrellez* and *festival*;

Abdurrahman Çiftçi Interview;

Interviewee: “How was the festival in Selçuk?”

Abdurrahman Çiftçi: “The festivals organized in the Ephesus city. Ephesus was full of festival visitors, musicians and sellers. The festival in Ephesus was great for not only the citizens, but also it provided good income. However, the festival was killed by the organization committee after it was transformed out of Ephesus.”

Firstly, the names of physical elements mentioned in the conversations are identified. After the physical elements are listed sequentially. The results showed that, the physical places of the collective memory are not only the edifices. The districts take place in the memories more than individual edifices. They are categorized in four groups with reference to the urban elements derived from oral history as; districts, edifices, roads and landscape elements.

The districts, edifices, roads and the landscape elements, which are listed by the places of memory, are analyzed as how many times they mentioned in the oral history conversations. Three categories are identified in total as; the first category is the most mentioned one, more than fifteen times. The second category is mentioned five to fourteen times and the third one is mentioned one to four. The densest areas are accepted as Ruins of Ephesus, Station Districts and the Bazaar Area, which are mentioned in the oral history memories more than fifteen times. In the same density category there are the physical elements situated; Railway Station, *Halk Evi*, Open

Cinema, İsa Bey School as edifices, Bazaar Street as road, *Çınar* Tree located by the fountain and the *Ayasuluk* hill as landscape elements. In the second category, Market Area as district, Tekel building, municipality, Hans and *Çardak* cafe as edifices and Tekel Street, St. John Street, İzmir-Kuşadası Road as streets are identified. The third group consists of Residential area east side of the station, residential area on Ayasuluk hill, clock square as districts, İnönü Statue, Efes restaurant, Carpouza Hotel, aqueducts, post office, temporal theatre, railway bridge, cafes on the station square, Artemision Archeological Site, Ephesus Museum, Police station and fountain as edifices.

Table 3 Memory Places Due to the Mentioned Number in Oral History Study

	DISTRICT	EDIFICE	ROAD	LANDSCAPE ELEMENTS
15-	Ruins of Ephesus	Railway Station		Ayasuluk Hill
	Station District Bazaar	Halk Evi Open Cinema İsa Bey School	Bazaar Street	Çınar Tree Near the Fountain
5-14	Market	Tekel Building Municipality Hans Çardak Cafe	Tekel Street St. Jean Street İzmir-Kuşadası Road	
1-4	Residential Area East Side of Station Residential Area on Ayasuluk Hill Clock Square	İnönü Statute Efes Restaurant Carpouza Hotel Aqueducts Houses Between Aqueducts Post Office Temporal Theatre Bridge Cafes Artemision Museum Police Station Fountain		

### **3.2.2 Defining Memory Places in Selçuk**

The oral history interviews are the main subject of determining the urban memory places in Selçuk. The photographs coming from literature review and from the families participated oral history study are descriptor and supportive evidences in order to identify the certain locations, characteristics and conditions of the places. After reading the all interviews, it could be observed that, physical elements of memory are generally mentioned by connecting them to related memory statements. More than physical characters, the memories defining the social environment and the urban spaces related them are told together. The memory statements connect memories with the districts and the secondary elements as edifices, roads and landscape elements that form the districts are determined. Then each district are analyzed individually by taking into consideration their urban fabric components and memories.

Table 4 Urban Fabric Components of Districts

		EDIFICE	ROAD	LANDSCAPE ELEMENTS
<b>DISTRICTS</b>	<b>Ruins of Ephesus</b>	Seven Sleepers		
	<b>Station District</b>	Railway Station Open Cinema Tekel Building Municipality Hans Çardak Cafe İnönü Statute Efes Restaurant Carpouza Hotel Aqueducts Houses Between Aqueducts Post Office Temporal Theatre Bridge Cafes	Tekel Street İzmir-Kuşadası Road	
	<b>Bazaar</b>		Bazaar Street	
	<b>Market</b>	Halk Evi Museum Police Station Fountain		Çınar Tree Near the Fountain
	<b>Residential Area East Side of Station</b>			
	<b>Residential Area on Ayasuluk Hill</b>	İsa Bey School	St. Jean Street	Ayasuluk Hill
	<b>Clock Square</b>			
		Artemision		

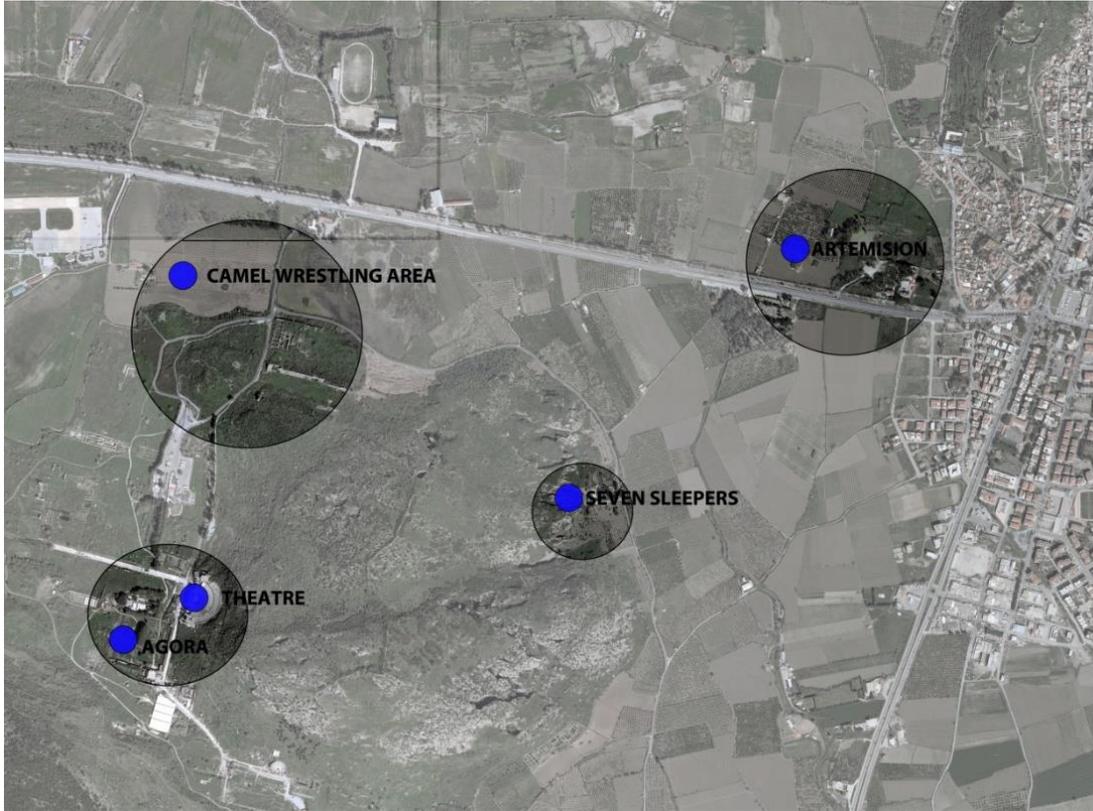


Figure 32 Urban Memory Components of Ephesus District

There are many memory statements about the most mentioned memory place; Ephesus district. The *hidrellez* celebrations, camel wrestling, tobacco fields and the Selçuk- Ephesus Festival occurred in the great theatre of Ephesus are the memories that inhabitants correlate with the Ephesus. Artemision, Seven Sleepers and Ephesus archeological site are usually mentioned in the same memory statements. Seven Sleepers and the Temple of Artemis remains are told as a part of Ephesus city. The Ephesus district also combined with the archeological excavations by workers who worked in excavations, and by inhabitants who visit excavations because of curiosity.

Most of the citizens who are part of the oral history study have the memories about Ephesus and emphasize the place with the specific events shared by all Selçuk citizens as festivals. Detailed descriptions of the physical components of Ephesus and embracing the site as a part of their daily life could be observed in oral history conservation. In contrast with the tourists visited Ephesus in half an hour today, the citizens of Selçuk, who are participated in oral history study, describe the urban space and contemporary conditions with a great awareness and emotions. As Mr.

Adil Avcı tells; “Ephesus was almost the same. There are several excavations all over the site. The drainage system under the marble street was found; I saw it when I visited the excavations because of interest. Professor Miller was the leader of the archeology team. I was working in the PTT office of Ephesus. Our office was in the middle of the ancient theatre; of course, theatre was not restored yet. Then they sent us out of the theatre one year later. Anyway, when I was working on Ephesus, the workers found 57-58 ancient baths by excavations. Unknown people broke off the spout of a newfound marble fountain in a nighttime. Our Turkish guards did not see it or not care it at all. Selçuk citizens have a general problem about looking after their cultural heritage. Anyway, after Miller recognized it, he got furious with the guards.” As. Mr. Avcı tells us, Ephesus has importance meaning of having various memory parameters as being a part of daily, social and working life of most of the citizens of Selçuk. Combining these parameters with the other ones as physical memory parameters becomes prominent in Ephesus memories.



Figure 33 Terrace House excavations around 1950s (Urban Memory Center Archive)

The festivals, *hidrellez* celebrations and camel wrestling have an important role in the social life of Selçuk inhabitants' as far as understood from the oral history interviews. The locations as Ephesus archeological site where these social events occurred, has a significant role in the collective memory of Selçuk. While the interviewers, especially older ones, are talking about the *hidrellez* and festival memories, they mentioned Ephesus as a place that opened to all Selçuk citizens. To understand from the memory talks, Ephesus has a gathering role for all inhabitants. In addition, they appropriated the Ephesus when they could visit it without any objection. The significance of *hidrellez*, festival celebrations and sadness of forbidding the location as a celebration area could be understood from Mr. Adıyaman words; "everything was celebrated in Ephesus. The ruins were not so many as in today. All Ephesus was open to the citizens. *Hidrellez* was celebrated in the ruins of Ephesus and around Seven Sleepers. Ephesus was not large as today. All people went to the great theatre in order to welcome the spring."





Figure 34 Festivals in Ephesus in 1960s (Can, 2011)

Gathering in Ephesus celebrations is such an important part of the collective memory; some people did not participated again after forbidden of Ephesus. Exemplary, although Camel Wrestling Celebrations have been organized in every year, Ali Ürkmez mentioned that he never went to the new site to celebrate the camel wrestling; “It was organized on the left side of the entrance of Ephesus city. I do not know the current location. I did not go the camel wrestling after they forbidden the organization in Ephesus.”

Furthermore, the memories about the Selçuk citizens’ fields in the archeological site are another significant physical elements that have commemorative value. It is also the origin of the problem of the attitude of conservation plans for the agricultural activities in the archeological sites. The interviews and photographs given from the families express the memory significance of the place. As in Mrs. Cevher Karahan talks, the Ephesus district is mentioned as the only picnic area in Selçuk. Mrs. Karahan continues her telling by giving specific information about the exact location of picnics and the social life; “We go for picnic in Ephesus, the area around today’s police station. (It is very close to the Artemision Archeological site in current day.) All the citizens went for picnic there with their tables, meals and homemade black mulberry drinks.

There is lots of salesman around.” The older daughter of the Mrs. Karahan enters the conservation in order to express her missing memories; “Before prohibition of Ephesus we went there by cooking a big lamp and all family members ate it together with full of joy. Then, we started to go our family field in the border of Ephesus Archeological Site.”

Furthermore, the field around Ephesus district rich agricultural activities and source of income. Being the main source of income gives the district an important role in citizens’ working life. The significance of the Ephesus fields could be understood by the answers of the questions about the location of agricultural activities in Selçuk. As Mr. Hayrettin Örtül answer; “There were tobacco fields around Artemision. We went there in order to make the harvest and process the tobacco. There were many stone in there. Then, foreigners took them and the fields in there were forbidden.” The memory statements and photographs make clear the agricultural activities are not only a source of income, but is a part of their family gathering.



Figure 35 Nurten Taşkın family in the sesame field around Artemision (Urban Memory Center Archive)

It is clear that, Ephesus not only has the historical significance for Selçuk town, but also it has an important role for the collective and social memory of people. The social activities and traditions that mentioned with the Ephesus represent the physical responses of memories. Theatre and Agora as a gathering place for celebrations, fields in the archeological site as a part of families' individual memories, current parking area where the stadium is located as camel wrestling area are the most significant memory spaces of Ephesus district. It might be assumed that, declaration of Ephesus as an archeological site officially and arrangements that restrict the free entrance of the site caused a dramatic social trauma for the citizens of Selçuk. In addition, the citizens lost their social connection with the site. While analyzing the photographs the memories, which cannot be reached from oral history, are revealed. İsa Bey School that is the first education institution in the town, made its certain educational activities in the theatre of Ephesus.



Figure 36 İsa Bey School Quiz Show in Ephesus (Urban Memory Center Archive)

Another significant urban element, Station district mainly responds in the memories as last stop of the travel for the immigrants. Additionally, it is mentioned as the most crowded public area, which several official buildings, shops and social edifices are gathered. As we understand from the mentions, substantial social events as

immigration, trade activities, Atatürk's visit to Selçuk, and gathering in the temporal theatre and the open cinema in the summer time give its significant commemorative value to the Station district. Moreover, as understood from the telling of several the interviewers who mention the memories about World War II, station district have an important role for the town. As a waiting and gathering place for immigrants before settling their new homes and as a refuge area for the Greek soldiers, station district and its edifices are mentioned in citizens' memory statements frequently.

Although the Station area is the second most mentioned memory element in oral history interviews, it is the district has the most varied urban component in oral history interviews. There are several edifices and roads are identified with the various memories. Likewise, the variedness of the memories linked with the Station district as immigration, war, social life and official buildings, points out the significance of the area in urban memory. The immigration, which is the most mentioned and sadly told memory, is attached with the Station building and its immediate environment. Furthermore, the most clear and told in long period of time memories are about the immigration. Mr. Örtül, who was immigrated to Şirince from Vojtaran, Greece, tells how immigrants arrived and settled in Selçuk following the end of Independence War: "After we came to İzmir, an officer distributed every immigrant. He said one by one that, you would go there, they will go there... However, if someone wanted to go anywhere specific, they sent him or her to there. We wanted Çirkince. They took us a train and sent the Ayasuluk station. The name of the town was Ayasuluk then; nobody knew the official name Selçuk. Every immigrant came to the station stayed in the buildings at least for one night. One day after, we went to Çirkince by Camels. There were all fig fields around the station. None of the immigrants saw fig in their lifetime before. We ate lots of fig during our staying in the station. The milk of the fig caused injuries around our lips (.....) There were one or two buildings around. The residential area was mostly on the Ayasuluk hill." Giving information about the several different experiences and urban elements connected to the Station is the part of the immigration memories.

As Mr. Hayrettin Örtül, Mr. Zihni Özen, who was immigrated to Şirince from Müştüyan, describes his experiences and witnesses during the time of staying in

Station building: “All over the station was full of fields and small gardens. There were few residences around. They said it is the end of the railway travel and we should go to the Çirkince (Şirince) by walk after staying in the station couple of days.”

Moreover, the Ancient Aqueducts located in the Station District is another edifice mentioned as a component of the district. Although the aqueducts are remarkable and physically voluminous, there is no mention about their original function. They are mentioned as the columns or posts. The most commemorated experiences about the aqueducts are connected to the Atatürk’s visit in 1930s. Mr. Ahmet Üyücü mentions about Atatürk’s visit with connecting his experiences to the aqueducts in the middle of Station Square: “He came to Söke in order to command the Aegean Military Operation. He also came to Selçuk. All the citizens and I waited for him in the station. The governor of the time, Dilaver Argun, painted the columns in order to please the Atatürk. Pascha got off the train and got furious when he saw the aqueducts. He made his commend that, the paintings would be removed until he came back from Ephesus. He said that the historical places are valuable with their unique and original views.”



Figure 37 Atatürk’s visit in Selçuk (Urban Memory Center Archive)

The experiences about World War II and the soldiers stayed in the station building are another memory statement connected to the Station building and its immediate environment. All the memories about the World War II are mentioned as an answer of the specific question of “Do you remember anything about the World War II? Is there any change in Selçuk?” Unlike the other memories about Station District, the experiences and remembrances about War is not stated in the Station District identification without asking. The connection between World War II and Station district is observed in the Mr. Hasan Karahan’s interview clearly: “I heard it from my father. The Greek people who escape from the German soldiers refuged to the station. They were from İzmir and the Greek islands and they were staying the station buildings. All Selçuk citizens sent them meal every day. We looked after them until the end of the war in the station. Sometimes, German soldiers found them and killed off. They went back to their town at the end of the war.”

Most of the edifices, mentioned in the individual memories, form the urban fabric of Station district. The two of the most mentioned edifices as Open Cinema and Railway Station is located around the district. Railway Station, Open Cinema, Tekel Building, Municipality, Hans, Çardak Cafe, Carpouza Hotel, Aqueducts, Houses between aqueducts, Post Office, Temporal Theatre, Railway Bridge and are the physical components that are taken place in the memories while describing the Station district. One of the most remarkable, collective, connective and no existing edifices, the open cinema and temporal theatre are mentioned very detailed and lots of time in the oral history talks. Mr. Fethi Uslu gives the clear information about their location: “Uncle Mazlum’s cinema was located in front of the bath and police station. It was temporal, but very beautiful. The other one was located near the other one. We passed the regie building’s street in order to go to the second one. It was located on the today’s İş Bank building. (İş Bank building was collapsed because of locating on the conservation area of the station square.) Mustafa Kan forms a frame for the activities and functions of the cinema edifices: “(.....) The artists came to the cinema for theatre, concerts etc. Many boys had their circumcision in the cinema. One of the cinemas was used in season, summer and wintertime.” As a significant part of the social life, approximately all of the interviewees share the same experiences about cinemas and temporal theatres. Having a gathering function for all

citizens and sharing same experiences by lots of people are the most important point. It makes the theatres and cinemas the fundamental components of the Selçuk's collective memory. When we analyze the mentions of Mr. Abdullah Sarıpinar, this argument could be defined clearly: "Closed cinema was on the main street, in the opposite of the Tekel (regie) building. Open cinema was named as station cinema; it was located around the station. (.....) There was one closed and two open cinemas. The people showed a great interest to the cinemas. There were no citizens who were not going to them. (.....) Although you had a job to do, if there was a new film on the cinema, everybody finished their job and went there in the evenings as large or small group of neighbors. Not going to the cinema is out of option."



Figure 38 Carpouza Hotel with Mr. Carpouza (Urban Memory Center Archive)

The *Tekel* building, Municipality building, Hans and the *Çardak* cafe were located on the ground floor of the municipality are in the second category that are mentioned between four-teen and five times in oral history. All these edifices have the characteristic of being a gathering place for social, daily and administrative life of Selçuk in the past. The Khan was located in the south part of the Station square and the building is no longer existed in modern Selçuk. The district where the khan was located on is told as a gathering place of traders and the farmers in old days.

Especially, tobacco farmers mention the *Tekel* building as storage for tobacco. The building is told as abounded in the following years. In addition, the municipality building is connected to being a town in 1956, the opportunities establishment of municipality, as a part of the social life in Station square and the administrative life in Selçuk. The individual experiences with the mayor or the experiences about the military coup are the memories connect the municipality building to the urban memory. In addition, the photographs and expressions emphasize the importance of the place as a part of urban memory. Mr. Ali Kaya gives a general understanding about the Station district and its urban characteristics in his oral history interview: “There was no hotel. There was only *Tekel* building and the cinemas around station. Then Eftal Dođru demolished them. The municipality building and the cafe was built. The cafe was so big; it is called as *Çardak* cafe.” And Mr. Mustafa Gökbeğen tells the importance of municipality building as an old officer: “District governorship, registration office, infrastructure office, doctor’s clinic, counting service, police officers, in short every administrative unit of Selçuk were located in municipality building on the Station Square.” Mr. Zihni Özen describes the Station square: “The bazaar was established on the other road, close to the Station. There were antique columns in the middle and a big building near them. The *Çardak* Cafe was located on the ground floor; the municipality was on the first floor. There were post office, butchers, drapers, every kind of sellers on the road starting from square through the west part of Selçuk. Everybody went the Station square and the roads located around for their daily activities as shopping, business etc.”



Figure 39 Municipality Building, *Çardak* Cafe (Urban Memory Center Archive)



Figure 40 The Celebration in 1960 (Urban Memory Center Archive)

To sum up, according to the inhabitants' memories, the station district has had a function as city center. As a natural consequence of existence of railway, station district have been formed around railway edifices very rapidly. Hotel edifices, factories, shops, social and official buildings located on Station district. The complete urban space these elements occurred is the most commonly and ambitiously mentioned physical responses of memory in the oral history research. In addition, the social elements form the district, as social activities are significant as the physical elements.

As one of the most mentioned urban elements of the station district, the bazaar area on the east and west sides of the railway are mentioned as part of the daily life of inhabitants. The most emphasized characteristic of the bazaar is being set on the streets randomly. Singly, the current Abu Hayat Street is related to the bazaar located on two sides of the road. Although the official name of the street, which the bazaar was set, changed, the street is named as Bazaar Street in the memory statements. In modern Selçuk, a small bazaar, which is set on Wednesdays in every week, exists in a particular part of the old bazaar area. The main bazaar has been moved to the center of the city in 1980s. The inhabitants generally mention the bazaar area with the concept of daily life passing in Station district inhabitants. Many interviewee mentions about the Station district describes the bazaar with its gathering and satisfying the need of shopping function of the district. The bazaar intensifies the significant meaning of Station district as an urban memory place by the connective function coming from its nature. Mr. Mümin Şengül tells the general information about the location, period and the products of the bazaar: "There were four neighborhoods in Selçuk in old times. There were no high buildings near the station. The bazaar was settled up on the roads around station in Wednesdays. (.....) There were sellers from Aydın. The products are the same as today's products; they have not changed since these years."

The market district is another urban memory district frequently mentioned in oral history research. The area located around the fountain until Ottoman period is mentioned as a market district, which several shops were gathered in old times. It could be observed that, mostly the older interviewers describe about the shops

located around historical fountain, a historical mosque and a small square that forms the market. The oldest citizens of Selçuk shared the same experiences about the shops because of disappearing many years ago. They are old part of the collective memory of Selçuk. The area has totally lost the market characteristic today. The market function of the town moved to the Station district in late years. Mr. Abdurrahman Çiftçi, who is one of the oldest interviewee, mentions the importance of market district as the only shopping area in Selçuk and gives information about urban elements form the district: “The police station was near the hospital. There is a mosque there. (*Karakolyanı* Mosque) Do you know the mosque? (.....) The one located near the *Kuğulu Park*. The old market area was around the police station. When we come to the Selçuk, there is no more market area in Selçuk. There were several shops and a barbershop in there.” The distinguishing feature of the Market district is a landscape element that is used in every statement in order to describe the urban space. The *Çınar* Tree located near the fountain is significant memory elements that identify the district.



Figure 41 The Fountain and *Çınar* Tree in 1900s (Urban Memory Center Archive)

The public house building, which has no longer exists as functionally and physically in current town, is stated in memory telling lots of time under the concept of education and gathering. Although the public house (*halk evi*) and the Ephesus

Museum are located across the road, they are the edifices that take part in the Market district memories. Furthermore, public house built in 1938 in Selçuk, was mentioned as an important social place for the citizens where they gathered to join classes, meetings or for pleasure. The missing of collapsed public house edifice comes forward by its educational and social role in the memories. As well as educational, artistic and social activities taken place in, gathering as Selçuk's citizen identity in the public house building is a common social memory in the oral history research. Mrs. Nurten Taşkın gives information about the activities in public house after she gave the description about its location: "(Describing the location of the building) we went to Public House in order to read books. There were a big library and many books. The women went there in order to learn reading and writing in the nighttime. Every kind of cultural activities, dances, theatres, movies organized there. (...) I and my friends from school did our homework in the building together. Then, it was collapsed."

Moreover, the residential area on the east side of the railway is told as the first area where some immigrants settled after the axcambium. The residential area has been located on the east side of the railway through the hill. Although there are some descriptions on memories about Station building about the existing residential area settled before axcambium, the residential area itself is a significant part of the urban memory as being the largest settlement in Selçuk. In addition, the residential area is stated in several immigrants' memories as their first settlement in Selçuk. Mr. Mehmet Cebeci describes the area as its first home after he immigrated to Selçuk: "When we immigrated to Selçuk, there was a neighborhood over the railway. You know the aqueducts through the hill. Ten, fifteen, twenty-five houses were located there. The rest of the district was full of fields. Every field has a small house. Our house was the last house in the neighborhood. We were living in beautiful gardens with our animals." And Mr. Cemal Çınay continues his words by telling the beautiful urban life in the settlement: "There were 70-80 houses in total over the Selçuk. The all over the railway were fields, fig fields. Foreigners left all of them. All fields have a house and a fountain. Foreigners might have been hard-working then. The district has houses with field, even water supply in the garden! What a beautiful life it was!" The description of the neighborhood form is emphasized on greenery areas and small

houses in large fields. The residential life in the district takes place in the memories with beauty and aspiration. Air photos could observe the urban space observed clearly. In addition, the dissipation of the original urban space and the life style can be observed in current town.

As another memory place, the residential areas on the Ayasuluk hill where the mud-brick houses locate there are mostly mentioned as the main residential area in Selçuk. As memory statements, the density of the residences is the main reason of describing the settled area as the most crowded and old neighborhood. The residential urban space is described as the houses without gardens and the historical monumental buildings all around the neighborhood, which were ruined. Furthermore, the İsa Bey School located on the east side of the hill is a significant edifice by being most of the older inhabitants' first school. The memories about the building and the location of the school can be assumed as the most significant part of the educational history of Selçuk and the joint history of Selçuk citizens'. Most of the interviewees are told about the school as part of their own educational life. Furthermore, the description of the physical components of the first school building is clearly mentioned by Mr. Şükrü Özkaynak: "İsa Bey School was the only school in Selçuk. Selçuk means İsa Bey School. It was very beautiful school, magnificent building, two-story high, timber floor, huge entrance doors..."



Figure 42 İsa Bey School, the students in 1970 (Urban Memory Center Archive)



Figure 43 İsa Bey School, the students in 1952 (Urban Memory Center Archive)

In addition, the hill itself is a significant landscape element, which takes the attention of not only citizens, but also the visitors of Selçuk. The hill is welcoming people with the clock square located on the east side of the hill as gates of the historic town. The clock square, where the old clock tower existed in the past is identified as a memory place from the oral history interviews. The clock tower, which is not existed today, identifies the clock square in the memories of the inhabitants. Today, the clock square is still used as the name of the area. In addition, the district has had a role as an entrance of the Station District and all the roads reach to the station and current market area. The mentioned role of the district is conserved in current Selçuk.



Figure 44 The Clock Tower in 1986 (Urban Memory Center Archive)

After analyzing the oral history interviews and identifying the physical responses of memories, each district, which identified by edifices, roads and landscape elements, is pointed in the contemporary air photo of Selçuk. As the analyzing method identifying how many times the elements mentioned in oral history and the significance of the physical memory elements are determined. In order to emphasize their depth in memory construction of town, from the most mentioned ones through the less ones the red color scheme is used. Together with color scheme, the different

marks are used for districts, edifices, roads and landscape elements for separating each memory element.

The aim of designing a memory map is to identify the locations and sizes of significant memory elements in order to describe the relations with the current town and each other. In addition, the density of urban elements that shape the districts could be observed in the map. The distribution and depth of the memory places in modern town is significant in order to analyze the current state of the elements and develop conservation proposals. The significance depth of memory places and the primary conservation proposals, which could be implemented and succeeded at first step, can be defined from memory map. Therefore, the thesis will develop conservation proposals beginning with memory place that is the deepest one in memory map through the least one. Furthermore, the most various proposals will be initiated for the most significant memory place in memory map.

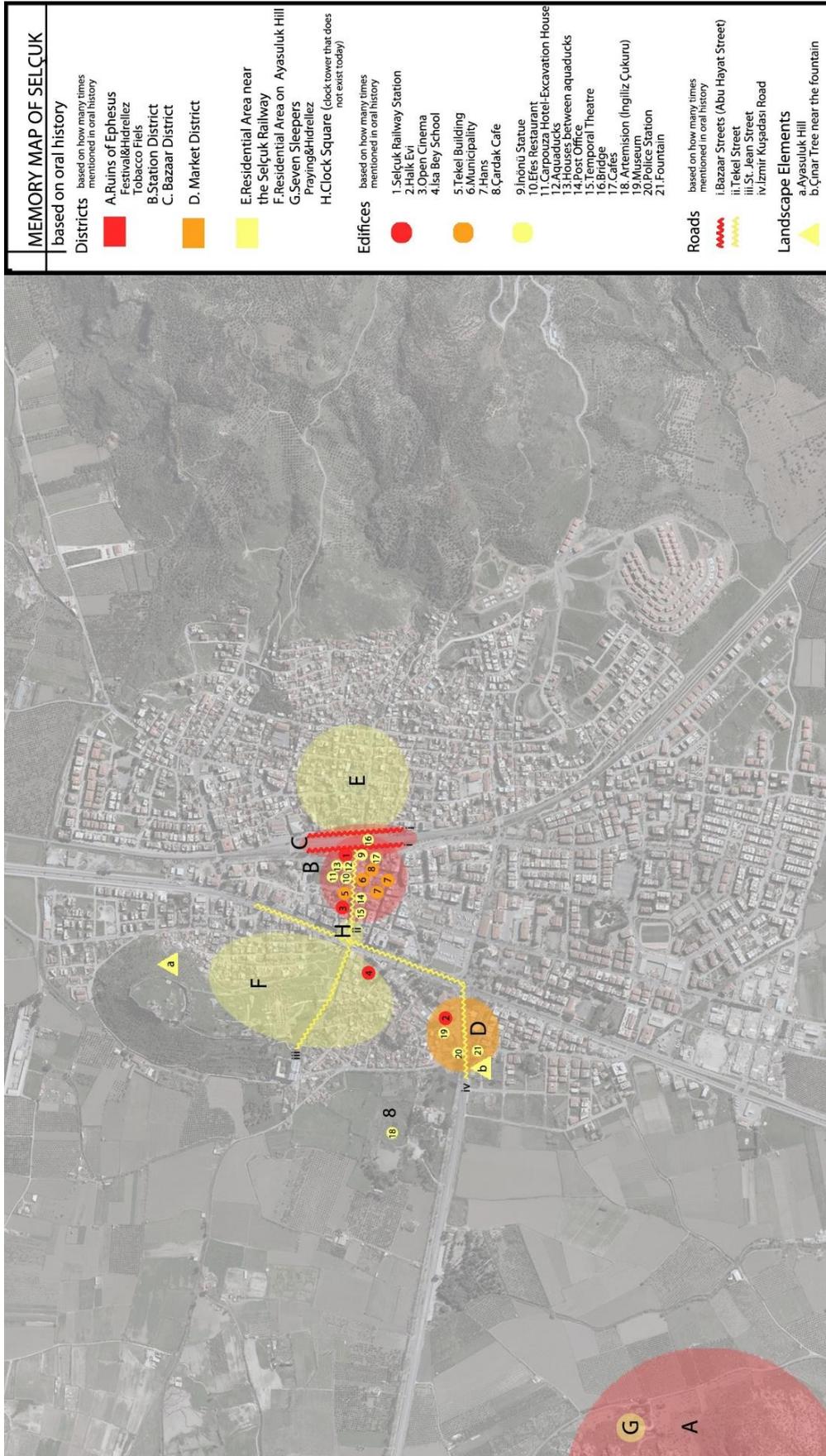


Figure 45 Memory Map of Selçuk

## CHAPTER 4

### RE-INTEGRATING THE MEMORIES WITH SPACE IN SELÇUK

#### 4.1 Assessing the Relation between Memory and Urban Form

The memory places, which are the parts of collective memory of citizens, are the significant concept for conservation in recent years. Describing analyzing methods of commemoration and connecting urban space to the memories are maintained to identify the memory construction of the town. If the common experiences of a society points specific urban elements, the connection between them should be analyzed under the contexts of existing, non-existing and memory places. The relation statue of memory and place is a way to describe the conservation approach for the urban memory elements.

Specific memory statements expressed in oral history interviews connect people to the urban spaces. Each memory has a special connection with a district, edifice, landscape element or road. The urban elements derived from the oral history statements and photographs are defined in the previous chapter. As mentioned in methodology of the urban memory study, the oral history interviews are analyzed together with the photographs, memory parameters and social events for revealing the urban memory characteristic of Selçuk. In order to reveal the memory construction of the town, the specific memories describing the urban spaces and their existing situation in current urban space are analyzed. In addition, some of the significant historical places existed in the historical development process of the town and survived in current town are not stated in the memories; they lose their connection with memory construction of the town. In order to identify the memory as a conservation toll for these forgotten urban places, not only the urban spaces

identified by urban memory study, but also the significant historical heritages described in historical development of Selçuk, are accepted as the part of memory construction history of the town. The urban elements having an important role in the development history but disconnected from the memory construction of Selçuk are approached. If the memory will be used as a conservation tool for historical town, not only the parts of an existing memory construction of the town, but also the historical places that have lost their commemorative values are to be considered for reintegration memory with place.

The memories describe the urban memory places and their sustainability on the urban space is a significant tool in order to review the memory construction of the town. The urban memory places stated in oral history are categorized in groups according to how many times they mentioned in interviews in the previous chapter. Starting from the most mentioned ones, the memories that connect them to society are determined. The existing situations of these memories and the strength of connection with urban space in the modern town is the first order of importance in order to use memory as a conservation tool for historical towns. Starting from the historical development research of Selçuk town, the urban space elements describe the modern city and the elements being part of the collective memory are analyzed in categories in order to assess the relation between memory and urban space. The assessing the connection between memory and urban space is vital to determine the existing situation of the urban memory places. The continuity on the memories or interruption and loss of the memory could be determined not only for historical places that are the part of collective memory, but also for all urban memory places.

The urban memory districts derived from oral history interviews are in order of how many mentioned are Ruins of Ephesus, Station District, Market District, and Residential Area on the East Side of Station and Residential Area on Ayasuluk Hill. The memory statements mentioned by society shape the urban memory places in Selçuk. The memories related to the districts and their base components are identified.

- **Ruins of Ephesus**

The main memory items used describing the ruins of Ephesus are listed in six topics as;

- Selçuk-Ephesus Festival,
- Camel Wrestling,
- *Hidrellez* Celebrations,
- Family Picnics,
- Agricultural Activities and
- Working in Archeological Sites

Most of the memory components that make the ruins of Ephesus an urban memory site are related to the social-physiological memory parameters. Most of the facts and experiences that constitute the collective memory of Ephesus are the common activities of the society, which is gathered in order to celebrate something or spend quality time with families. In addition, the significance and superiority meanings of the events for Selçuk citizens are emphasized by the photography archive. However, in the context of the muchness of people participated to the events as festival, *hidrellez* and camel wrestling that emphasize their citizenship, choosing the Ephesus as celebration area in the urban fabric gives the significance of Ephesus for Selçuk society.

Agricultural activities on the lands around Ephesus Archeological Site and working in archeological excavations or administrative parts in the site are considered as the functional parameters of memory. Preferring the Ephesus as the center of gathering and celebrating events by society might be interpreted as the continuity of traditions from the early ages. Furthermore, reusing the interrupted functional and spatial continuity of the Ephesus shows the significance of district for Selçuk citizens. Exemplary, the relation between Seven Sleepers and *hidrellez* celebrations reaches to the Christianity is known from the literature review. According to the oral history, before the declaration of Ephesus as first degree archeological site and prohibition of celebrations, the *hidrellez* was celebrated in the Ephesus and also around Seven

Sleepers Archeological Site. As further example, the camel wrestling is specified as celebrating around the current north gate of Ephesus, near the ancient stadium. Some of the interviewees mention that they have not gone to the wrestling organization after it was transferred to the new arena far from Ephesus.

The Selçuk-Ephesus festival, which is celebrated in the first week of September in modern city, has a substantial role in collective memory by describing the Ephesus urban memory place. The common social experience of festival is emphasized almost in every oral history interview. As an initial social memory component of the city, celebrating festivals in Ephesus Archeological Site, especially in Great Theatre, is the most important and mentioned state connects the memory and urban space of Selçuk. In addition, the significance of Ephesus city in the historical development of Selçuk is considered from the literature review. Also as the most significant urban memory place, which lost its important collective memory components in current days, the memory would be a conservation tool to reconnect the relation between society and urban space. As an archeological site, but also as a significant urban memory place rebuilding and refreshing the memory connection between people and Ephesus not only provide the sustainability of the site, but also provide the appropriation by local people who lost their connection with the site today. It is also important to provide the functional continuity of gathering tradition coming from the early ages in Ephesus, although losses of the settlement function. In a word, strengthening some of the traditional experiences by memory with overseeing the conserving the physical integrity of historical places is a new conservation approach for Ephesus.

Furthermore, the memories related to family picnics mostly located around Artemision is another item taken place in the memory construction of Selçuk. Family picnics become prominent as a connection between the specific urban district and memory. In addition, some of the mentions about family gathering are related to the agricultural lands around Ephesus. Following declaration of Ephesus as an archeological site officially and removing citizens from their lands restricting agricultural activities caused the loss of picnic traditions that was a part of collective memory of the society. As a functional parameter for memory, working in

archeological site continues for Selçuk citizens. Although being part of the excavations and working in the administrative offices in the site is a continued tradition, serious amount of decrease can be observed in modern Selçuk.

In general, the official arrangements that restrict the free entrance of the site caused a dramatic social trauma for society. The connection between citizens and urban space is corrupted in recent years. However, the physical damage of the historical places caused by these activities should be taken into consideration before refreshing and recreating the memory connections between society and urban space.

- **Station District**

Station district is identified as the social and administrative center of Selçuk by interviewees and takes part as the second most mentioned urban memory place in oral history study. In addition, it has the most various urban elements form the district as edifices, roads and other urban components as bridges. The memory events used by describing the district and components are analyzed in six topics;

- Daily Social Life,
- Immigration,
- War,
- Administrative Life,
- Atatürk's Visit and
- Daily&Working Life.

The relation between the large numbers of social events occurred in a specific social environment caused the production of a strong and multifactorial collective memory about the district. The social events that connect the people and place are commemorated by various memory parameters as social-physiological, functional, physical and episodic. The episodic memory parameters as immigration and war are the most mentioned memories about the area. The connection of these memories with the urban space as station building, where the immigrants and soldiers were located, are one of the most remarkable urban components of the Selçuk's memory

construction. The immigration points the Station district as a strong urban memory element as being the most traumatic and determinant social experience. Exemplary, the memories that describe the district are shared by almost every citizen of Selçuk. The significance of the railway station is pointed out in the memory statements as well as in the historical development research of Selçuk. The station building is not only caused the rapid development of the city in 19. Century, it also created the immigrants first urban memory image in Selçuk because of becoming home for couple of days until they were distributed to villages and a gate for their new life.

The Station Building is the location of aspiration, farewell and welcoming by its nature. Selçuk station edifice is one of the most remarkable station expresses its emotional meanings coming from its nature as true-life experiences. Furthermore, as far as understood from the memory statements about war, the building continued its home and gate function for foreign soldiers during 1940s.

The station building is also expressed by the memories about Atatürk's visit with the Antique Aqueducts located on the Station area. The episodic memory parameter as Atatürk's visit of Selçuk describes the station building, aqueducts and the road connects the station and the Ephesus together. The Station building itself and the station square have the gate and welcoming function in the memories with several urban elements form the district. After all, the Station district is the only memory place with the specialty of being remembered with the episodic parameters by citizens. The commemoration it has is created by significant episodic memory parameters as immigration and Atatürk's visit. In addition, the aqueducts are remembered with the physical memory parameter because of being the largest construction in the district. Nevertheless, all of the interviews mention about the aqueducts do not know the real function of the construction and describe them as columns.

The station district is described in memories as the center of the social life with its urban memory elements as cinema, theatre and cafes. The memories related to the social experiences shared by several citizens occurred in the district. The strong memory images about a specific social environment as open cinema and temporal

theatre with their physical conditions, locations and activity programs, gives commemorative meaning to urban elements that gone long time ago. Description of open cinema and temporal theatre as a social activity and gathering place is stated in oral history interviews. In addition, the daily life activities, as administrative and shopping, are described in the memory statements about Station district. The functional memory parameters, which shapes the daily life experiences, describes the municipality building, hans, regie building, bazaar, Carpouza Hotel and post office edifices as a part of the social environment. The municipality building, which no longer exists, has an important meaning in collective memory as gathering several functions inside and being the first administrative building in Selçuk. The location of the municipality was on the center of Station district and it describes the social experiences on the *Çardak* Cafe located on the ground floor of the municipality. In a word, the location and functions of the building gives it a significant role in the collective memory of Selçuk because of witnessing several common social experiences. These edifices are connected to the memory by working life of some interviewers under the title of functional memory parameter. Furthermore, the regie building, han and municipality building are not only mentioned as a part of daily life, also the most important urban elements of working life in Selçuk. Moreover, the bazaar located on the east side of the railway is mentioned as part of the daily life. The bazaar area has a particular characteristic by having functional continuity although it started to lose its significance in Selçuk.

Although Station district substantially lost its edifices physically or functionally. It has the role of having most memory parameters that gives the commemoration to the area. The gathering and gate function of the social environment caused the remembrance of most of the interviewers. Additionally, the natural gate and accommodation functions of the building as Station building help the creation process of memory.

As determined in the historical development of Selçuk, the importance of the Aydın-İzmir railway not only provided the physical and economic growth in Selçuk, but also the railway, station building and the edifices developed around them form the

memory construction of Selçuk and became the most crowded urban memory district with its various urban components and various social events.

- **Market District**

The Market district has been settled starting from *Aydınnoğlu* Period according to the historical development study of Selçuk. The surrounding of the area has been used as graveyard through *Aydınnoğlu*, Ottoman and Republican Periods. The photography archive derived from Urban Memory Center shows a fountain and a *Çınar* tree with a small settlement around.

The market district finds place in collective memory with its edifices and landscape elements; the shops, a historical fountain, *Çınar* tree, Ephesus museum and Public House. Furthermore, the oral history interview points that, the district was formed with the market function in urban development of Selçuk in the late years of Ottoman period. The memory statements describe the area as Market district that few shops were located around the fountain. Particularly from other urban memory districts, some urban memory elements of Market district as Public House is described with the social gathering and social education.

The memory events describe the Market district's urban memory elements are analyzed as;

- Daily Social Life,
- Social Education and Gathering

According to these events, the memory parameters that form the memory construction of the district could be described as social-physiological and functional parameters. The shops and the fountain with tree located in the middle are the main urban components form the Market district in collective memory. According to the Selçuk's historical development data, the construction of the Aydın-İzmir Railway and development of Station district caused the loss of importance and functional continuity of the shops located on market district. Consequently, as a part of the daily

and social life in Selçuk, only the oldest interviewees mention the memories about the Market district.

Another important urban memory place of the district, the Public House is not only the most mentioned one about the district, but also the most significant edifice describing the education and gathering function in Selçuk. The commemoration of the Public House becomes prominent in memory statements by describing market district. The social environment identified by public house became the center of social education and social gathering especially by women interviewees. In addition, because of losing the functional and physical continuity the public house is the most commemorated and desired edifice determined from oral history interview. In addition, although the Ephesus museum building, which is an important edifice in urban development history of Selçuk, is mentioned in memories about Market district, it has not a specific social event. The existing of the building is known by citizens and mentioned with the edifices of the district, but it is the least mentioned urban memory component.

- **Residential Area on the East Side of the Station**

The residential area on the east side of the railway has an important role in collective memory of Selçuk because of being the first home for most of the immigrants. As they came to the station building and stayed there for couple of days, the first settlement they witnessed was the residential district on the east side of the station. The emotional and missed memories about neighborhood life and the physical condition of the housing estate become prominent in collective memory of Selçuk. So, the memories shaped the district in collective memory could be identified in two groups;

- Neighboring Life,
- Immigration

The episodic and physical memory parameters as immigration shape the residential district as well as the station district. The residential urban fabric and houses are

described in memory statements as a residence in a garden full of fig trees. The greenery of the neighborhood is the most emphasized feature of the district. The urban components in the gardens as fountain and cooks are another elements form the collective memory.

- **Residential Area on Ayasuluk Hill**

The settlement on Ayasuluk hillside is the oldest one in Selçuk. Starting from Apasa period, the primary settlement of Ephesus was established on the hillside. The significance of the hill coming from the historical urban development of Selçuk gets meaning in memory construction of Selçuk with the residential urban fabric located around. The memories shape the district is analyzed in four groups;

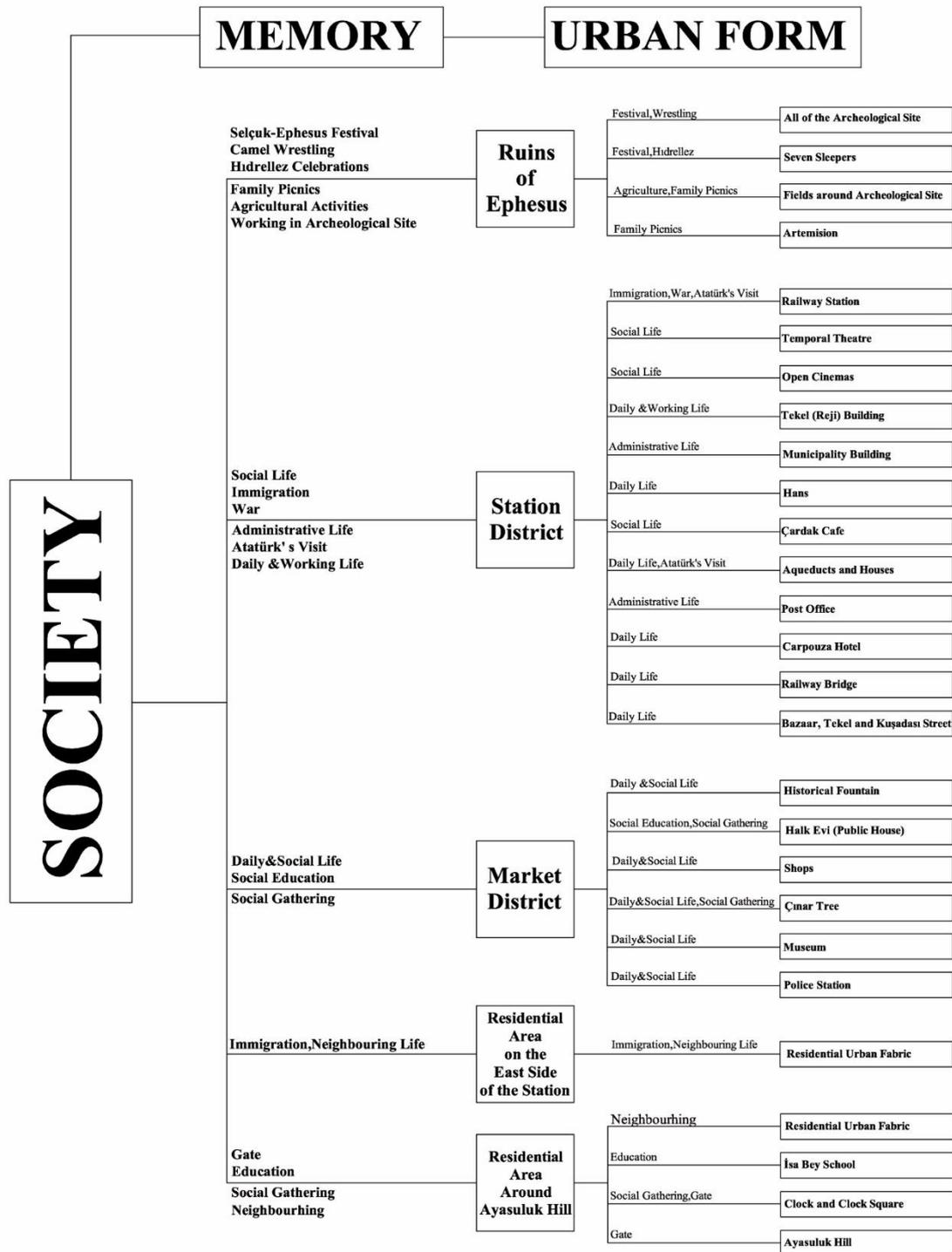
- Neighboring Life,
- Education
- Social Gathering,
- Gate

The urban components connects the district to the memories are described as İsa Bey School, the clock and the square around, residential urban fabric and Ayasuluk hill as a landscape element. İsa Bey School is mentioned in memory statements as almost every interviewer's first school in Selçuk. The functional memory parameter as education makes the edifice commemorated. Although the location of the building has not changed since the school established and the building itself collapsed and rebuilt for several times, the physical change of the building takes part in the memories with a missing.

Moreover, the residential urban fabric is described as the densest and crowded settlement of Selçuk. Because of urban fabric's physical features the residential urban fabric of Ayasuluk Hill is not also remembered with the functional parameter, but also with physical memory parameter. Another significant urban memory place of the district is the clock tower and the square around which is described as a gate for Selçuk city because of its location. The location of the clock tower was on the

entrance of the road connect İzmir and Selçuk. In addition, the location described the entrance of Station district in one side and the Ayasuluk hill in other side.

Table 5 Society, Memory and Urban Space Relation of Memory Places in Selçuk



- **The Significant Historical Places From Literature Review of Historical Development of Selçuk**

The literature review of Selçuk, discussed in previous chapters, points several historical places in the categories of archeological sites and edifices. Several civilizations in different periods settled in Selçuk starting from *Arvalya* and *Çukuriçi* Mounds from about 8000 B.C. bring the town multiple historical places. Although most of them could not survive today mostly because of natural disasters and abounded settlement areas, some of them are visible and functional in modern Selçuk. Many of heritages has a significant role in historical development of the town, does not respond in urban memory of current Selçuk. The identification of that kind of historical places that have lost their role in the urban memory context of the town is done for making them a part of the memory construction of Selçuk. In order to make them re-gain the commemorative value with new social experiences shared by several people, evaluation of historical development and existing memory construction of the town in order to identify the non-memory places.

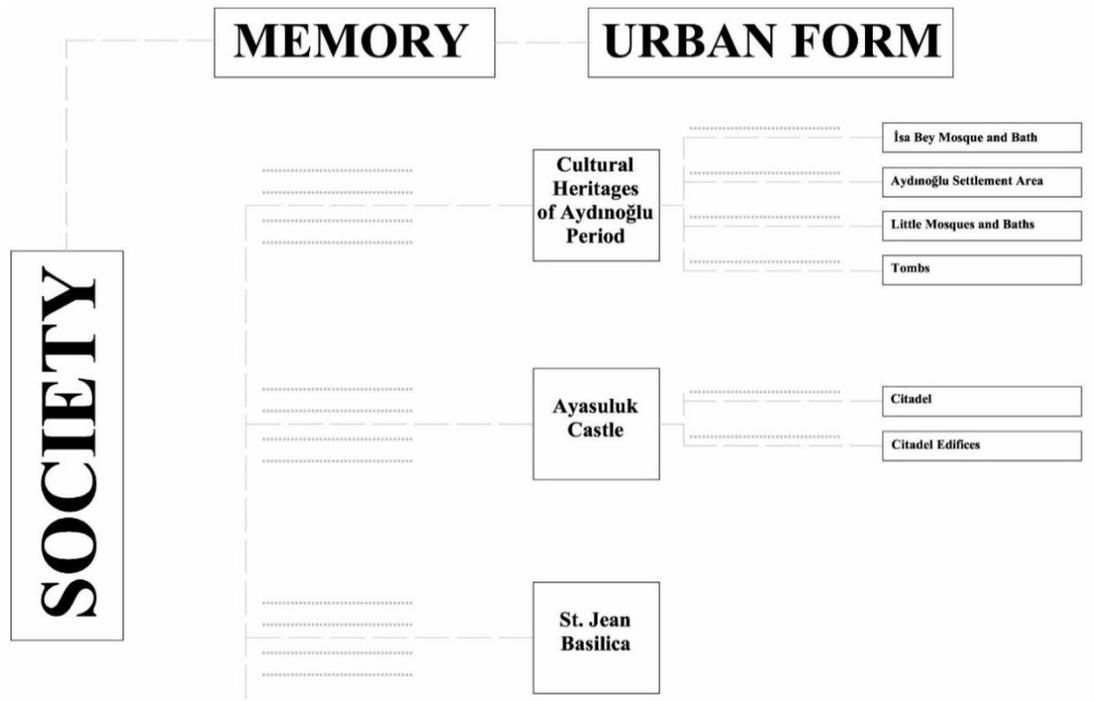
Predominantly, the edifices from *Aydinoğlu* Periods are not mentioned in oral history at all. Although there are several historical places in a good physical condition that are located on *Aydinoğlu* settlement area, they do not have role of forming the urban memory of Selçuk. Exemplary, The İsa Bey Mosque, which is restored and used with its original function for a long while, does not take part in any experiences of Selçuk citizens. The main settlement neighborhood of *Aydinoğlu* Period, located on the east side of Ayasuluk hill and northern part of Artemision, does not have role in urban memory map of Selçuk as a district or with its edifices.

St. Jean Basilica, located on Ayasuluk Castle outer citadel, has an important role in Christianity as being the basilica where one of the four Holly Bible's version of St. Jean was written in and the existence of St. Jean's graveyard. Additionally, the edifice is a significant historical place with structural characteristic and dramatic dimensions. St. Jean Basilica is one of the visiting points for Christian Pilgrimage today, but local citizens do not mention it in any oral history interview. As one of the

largest and historically significant building in Selçuk, it does not respond in urban memory of town.

Furthermore, The Ayasuluk Castle located on Ayasuluk hill does not mentioned as a memory place. Although Ayasuluk hill is a part of the urban memory of Selçuk with its gate function because of its height and location and residential area on the hillside, the castle itself and the inner citadel edifices could not be the part of social experiences of citizens.

Table 6 Society, Memory and Urban Space Relation of Non-memory Places in Selçuk



As a result, analyzes of the relation between urban space and memory, the thesis proceeds two main kind of places related to memory of Selçuk; memory places and non- memory places. Selçuk has significant historical places and used as settlement by several civilizations. There are many physically survived and very important historical places. Memory places are stated in oral history study of Selçuk and their relation with society is easily analyzable. However, some of the historical places do not stated in the memories in current town. Therefore, by using their significant potentials, creating new memories for each of them could be a way for using memory

as a conservation tool for non-memory places. These two categories are the main approach for defining the relation between urban space and memory. However, they do not define their current physical and functional conditions. In order to define their current conditions, they are separated into three groups; existing, non-existing and existing non-memory. These categories are defined according to the relation between physical and memorable sustainability. In addition, the districts involve many memory elements as edifices, roads and landscape elements. Each memory elements belongs to a district do not have the same type of relation between physical and memorable sustainability.

Existent urban spaces are the places that are physically survived, but have no connection with the memory construction of the town. They are called as existing non-memory places. Secondly, existing memory urban spaces are stated in the memories of the town and have functional physical or physical continuity. Lastly, the disappeared ones are the non-existing memory places, which stated in the memories but cannot survive physically in time.

Table 7 Definitions of Memory and Urban Space Relation

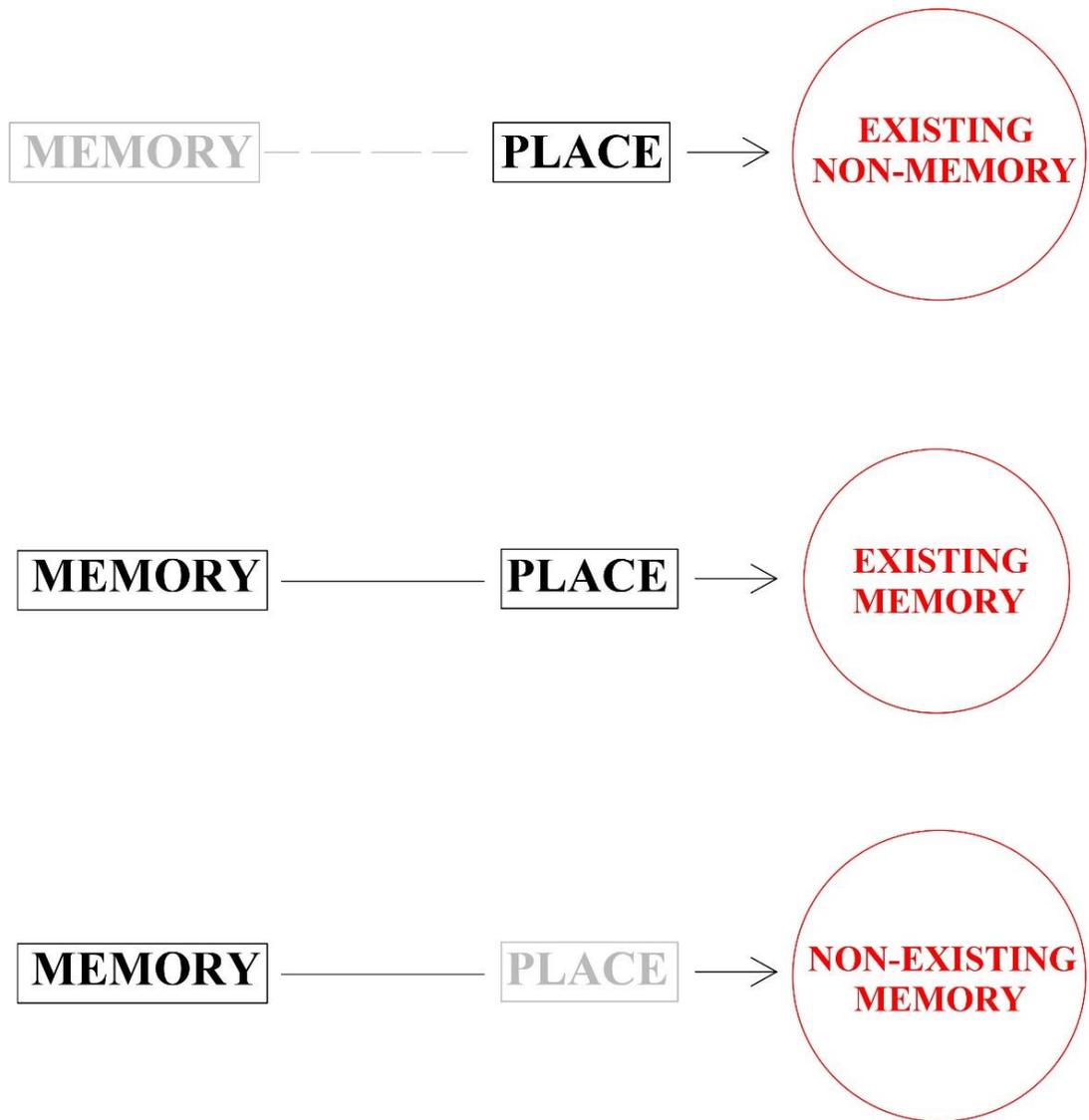
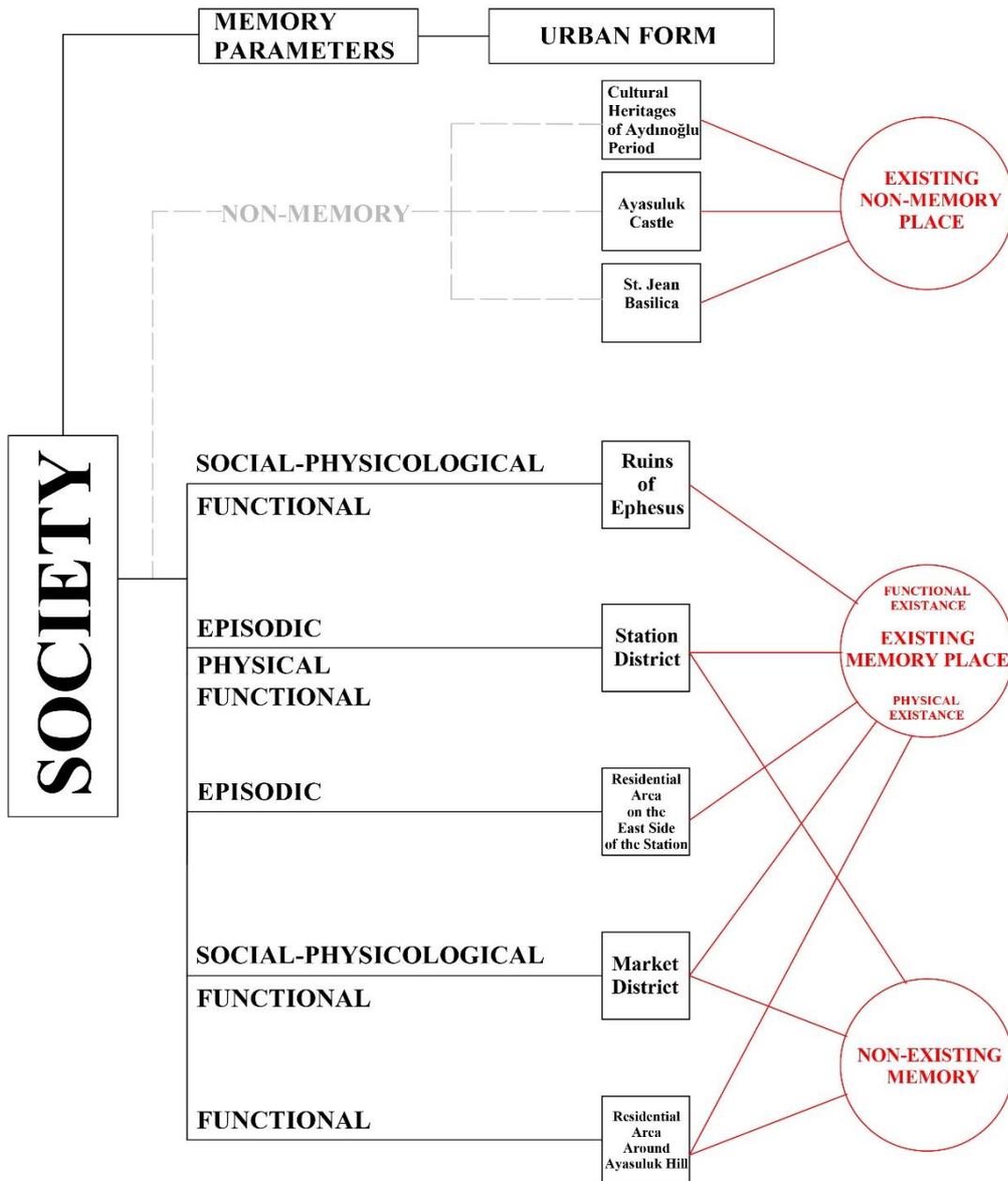


Table 8 Memory and Urban Space Relations of Memory Places in Selçuk



#### 4.2 The Memory and Non- Memory Spaces: Their Current Values, Problems and Potentials

The relation between memory and urban space of Selçuk is analyzed and the memory structure of the town is determined in previous chapter. The effects of the relation between society and memory on urban spaces are determined by analyzing their current conditions. The connection between the current conditions of the site and its

memories specifies the values, potentials and the problems of memory places. The values, problems and potentials of the memory places in modern Selçuk are analyzed because of assessing the relation between being remembered and being conserved of memory places are determined. Defining strategies in order to use memory as a conservation tool for memory and non-memory places of Selçuk is the next step after analyzing the relation between being remembered and being conserved. The analyzing of what society remembers is used as a method for determining memory places, and also analyses of why and how they remember by using memory parameters is the main object for using memory as a conservation tool. In order to develop memory as conservation strategies for memory and non-memory places of Selçuk, consideration of their current statements by taking into consideration the previous analyzes done under the title of society, memory and urban space is the aim of this chapter.

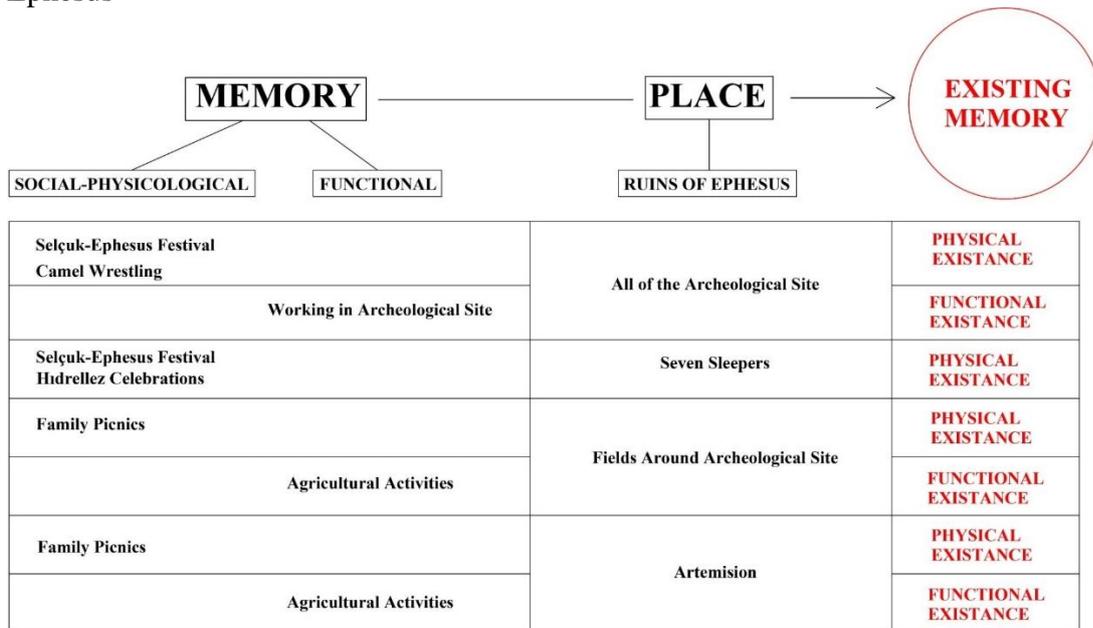
According to result of oral history interviews, analyzes, literature review and site survey, values, potentials and problems are determined for each memory elements under the title of specified districts. There are many urban components as edifices, landscape elements, streets etc. that described as memory elements of the district. Their current functional or physical continuity as mentioned in memory statements describes the memory places as existing or non-existing memory place. In addition, the significant urban elements of the historic construction of Selçuk, which does not remembered anymore, are described as non-memory places.

- **Ruins of Ephesus**

The Ancient City of Ephesus, which was declared as UNESCO World Heritage Site in 2015, is one of the most important historical place of Turkey. Its archeological, architectural and historical significances are the initial values of Ephesus. However, if the site's values are discussed under the title of memory, its current role on Selçuk's memory construction should be taken into consideration. The oral history research parameters make Ephesus the most remembered place of Selçuk. Society of Selçuk has a significant collective memory about Ephesus. In addition, all physical components of the site as Seven Sleepers, ruins and Artemision, exist today. These

features make the urban space an existing memory place of Selçuk. In brief, being most memorable place and defining as an existing memory place with its all physical components and memories are the most significant values of Ephesus district. Being a member of UNESCO Word Heritage List and its historical, architectural and archeological significance are the common values of the site.

Table 9 Memory and Urban Space Relation of Existing Memory Places in Ruins of Ephesus



Ephesus's entire physical responses of the memory as archeological site, Seven Sleepers, fields and Artemision, exist today. However, besides fields around archeological site, other urban components lost their memory connection with the society. It is the most important problem of the site for memory title. The initial social memory components that describe the Ephesus as a gathering and celebration site as festival, *hidrellez* and camel wrestling are not organized in Ephesus today. Therefore, the social-physiological and functional memory parameters that identify the memory place of Ephesus as a gathering place are lost in current days. The memories identified by social-physiological and functional memory parameters lost their connection with place. Site's gathering and celebration activities, especially in theatre, is the long established tradition coming from ancient times. These activities emphasize citizenship feelings of society and connect the urban space with society by memory. Losing its gathering feature and forbidden of free entrance caused a

social trauma and weakened Ephesus's role in collective memory of Selçuk. The young citizens do not create new memories and cannot experience the site as in oral history research. It caused a disconnection between memory and place relation that is the initial problem of Ephesus.

Agricultural activities restrictedly continue around archeological site today. Agricultural activities restricted after declaration of Ephesus as first-degree archeological site. Lands are important physical response of local family's memories as a part of their daily life. Family picnics mentioned in oral history interviews for many times tailed off in time. Planting new agricultural product was forbidden, and planting activities have been continuing illegally. Decreasing agricultural activities cause loss of income and getting lost of gathering activities on lands. Agricultural lands around Ephesus are described in memory statements not only as a source of income, but also giving people as being part of the area by their family activities. Restricting agricultural activities caused to break of the district and loss of collective memory. It is another problem of the Ephesus district.

Ephesus district has a considerable role on working life of Selçuk. Working on archeological site excavations are mentioned in oral history statements with describing the physical conditions of the site with great awareness. Working on excavations and other jobs related to the district give people an emotional and physical awareness about Ephesus. It also create a memory-urban space relation. Functional memory parameter as working on archeological excavations in the site had continued until a short while ago. Many citizens were working on archeological excavations maintained by Austrian Archeology Institution until 2016. After cancelling of excavations license of the institute, works stopped and many citizen got unemployed. Although, it could not be stated as a problem according to the oral history research, it might be caused loss of a memory connection of society with the place in a near future.

Ephesus is a significant memory place because of having many memory parameters and being social, daily and working life of society. Being most remembered place and having strong commemorative value despite of disconnection between memory

and urban space in current days are the strongest potential of Ephesus district. Having this kind of potential gives chance to define memory as a conservation tool for an existing memory place, because of the strong connection between society, memory parameters and the urban space.

Ephesus city is one of the most visited archeological sites in the world. In addition, being a UNESCO World Heritage Site member gives responsibility of doing scientific research and excavations. Working opportunities for Selçuk citizens are other potential of the district. Creating employment and source of income by Ephesus district conduce to new social connections, gatherings and collective memories. Furthermore, cultivated lands and restrictedly continuing agricultural activities are another memory potential of Ephesus. Agricultural lands around Ephesus are the physical response of local families' memories as a part of the daily life. Taking into consideration of agricultural activities in conservation plans by memory perspective cause the society embrace Ephesus and create new memory connections between society and urban space. Thereby, the commemorative value will be used as a conservation tool for Ephesus while considering actions.

- **Station District**

Station district is the center of social and daily life of Selçuk in current town. The market of Selçuk, restaurants, cafes, shops and station building are located in the modern Station district. The physical responses of memory, except cinema, theatre, municipality building, physically exist in Selçuk. Carpouza Hotel was restored and managed as the most popular café and social gathering place of Selçuk. In addition, Regie building was restored because of being one of the most important memory responses of the city and used as Urban Memory Center of Selçuk that made real the oral history research. Tekel and Kuşadası Streets are functional in present traffic order of modern Selçuk. Aqueducts were restored, the buildings around them expropriated and demolished in order to emphasize their physical dominance in the district. Yet it caused to demolishing of the houses between aqueducts and loss of a memory element. The bazaar that gives the area its gathering and shopping function since old times is settled in every week around Station district.

Moreover, station district has the most various physical responses of memory and the most survived memory places from oral history talks. Most of the edifices, roads and other urban components related to the memory events are physically exist and some of them are functionally continues as railway station. The station, which is the symbolic edifice of immigration as the strongest collective memory event of Selçuk, is still in use. The railway station building is one of the most significant urban component of memory construction of the town because of commemorated by various and dramatic events as immigration and war. In a word, although some of the edifices are lost physically or lost their memory functions, the most number of memory parameters identify Station district's commemorative value.

Table 10 Memory and Urban Space Relation of Existing Memory Places in Station District

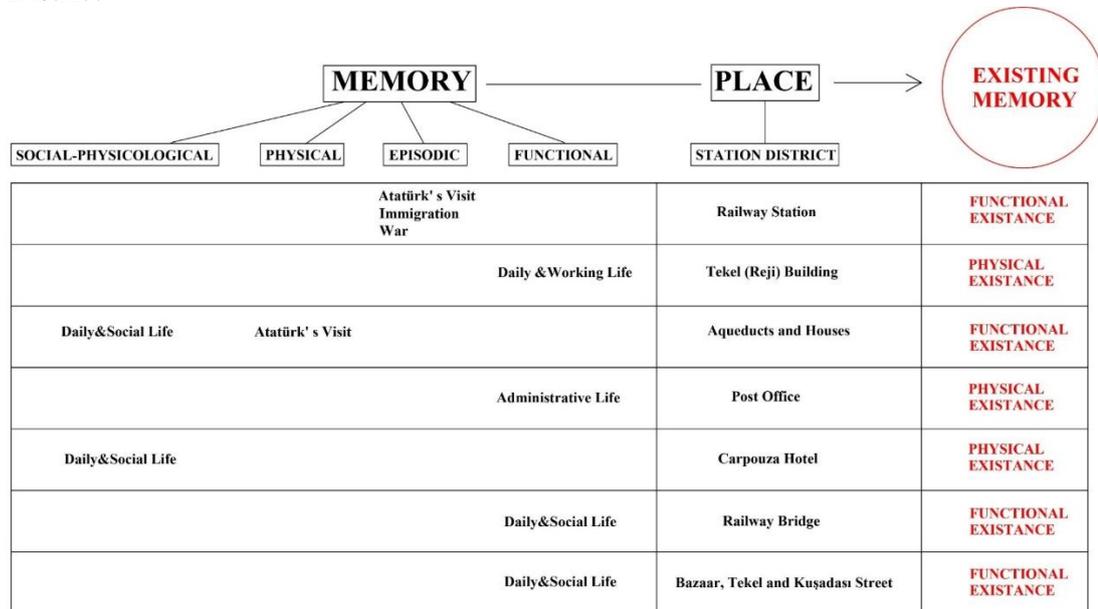
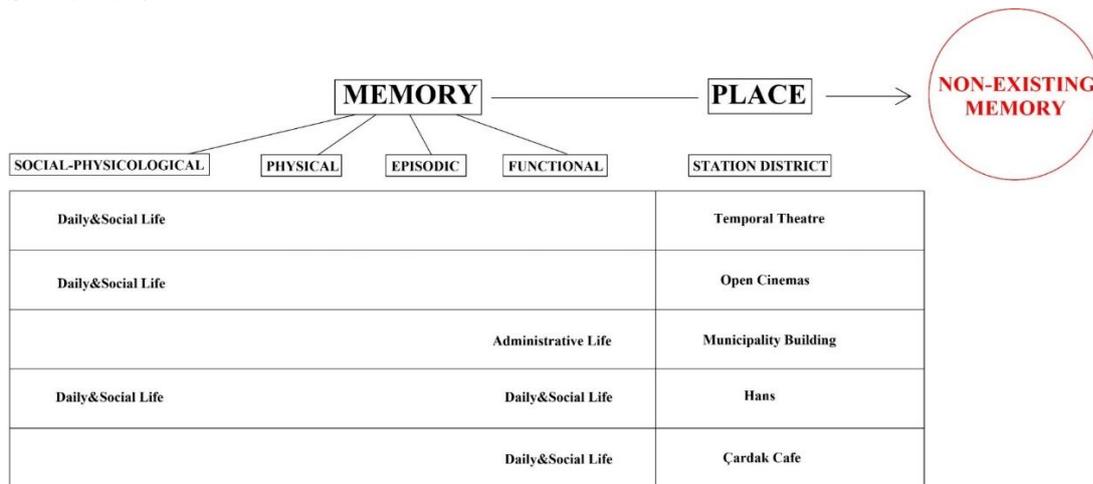


Table 11 Memory and Urban Space Relation of Non-existing Memory Places in Station District



Station district is a specific urban space that large number of common experiences has been shared by society. These memory events shared by many members of society since old times create a strong collective memory for Station district. It has the largest number of physical memory responses, most various memory parameters and memory events. In addition, it is the second most mentioned memory place of Selçuk in oral history research. The variety of common experiences of society and their continuity in current days gives the most significant value of the site; Station district has the strongest existing memory place of Selçuk. The continuity of collective memories about daily and social life and continuity of physical responses of memories connect society to the site in modern Selçuk. Although the most significant memory events as immigration, war and administrative life are no longer part of the district, it does not lose the character of being the social center of Selçuk.

The most important problem for memory construction of the district is the loss of some edifices. The municipality building, which housed several function in one building and gathering function, was demolished. The post office was moved another place around Station district. The houses between aqueducts that dominate the square of the district are lost. Disappearing of open cinema and temporal theatre cause to loss of a traditional social event experienced by almost all of the citizens. They are significant physical responses of memory give the area its commemorative value. On the other hand, it is another problem that, some of the edifices lost their memory

events. Although the Carpouza Hotel, Regie Building and post office are physically exist and in use, they do not serve as their original function in modern town.

Physical continuation of many physical responses of memory is the strongest potential of the district. Furthermore, the contemporary functions of Carpouza Hotel and the Regie buildings are potential of the district. The gathering function, which creates a collective memory for the area, continues as Carpouza Cafe and Collective Memory Center. Carpouza café is the most preferred and popular cafeteria of Selçuk city. In addition, Collective Memory Center that located near the Carpouza Café has exhibitions not only tell the history of the building, but also the memory construction history of Selçuk based oral history researches with their physical evidences. The existence and functional continuation of the railway station is another potential for commemoration of the district. In that, the economic growth and physical growth of modern Selçuk developed around Aydın-İzmir railway since 19. century. In addition, the edifice is identified as the physical responses of the most traumatic and mentioned memory events occurred in a specific edifice. The railway station is the memory center of all experiences shared by many citizen and edifices described by memories in the Station District.

To sum up, some of the memory event describes the area as physical components of memory are going to be lost because of belonging to a specific time. The experiences as Atatürk's visit, war and immigration will be mentioned until the death of last person who participated the oral history research. However, Station district has a significant position for commemoration that, the memory events are quite traumatic and shape the social life of every citizen of Selçuk. Although, specific events about immigration and war are going to be forgotten, the effects on the life of Selçuk will continue ever. Because of that, the memory events shapes the memory construction of the site will give commemorative value to the site in the future.

- **Market District**

The Market District that located on the southern part of Selçuk is third most mentioned urban memory district. The settlement history of the district is based on

*Aydinoğlu* period according to literature review. The physical responses of Market District memories' are a landscape element, *Çınar* Tree, fountain, shops, a small mosque, and Ephesus Museum and Public House edifices. The small shops that were located around the fountain and *Çınar* tree are taken place in oldest people memory statements and give the area its market function. The market function is important because of being the earlier market area before the construction of railway. The district is not only described as the market area on memory statements, but also as an education center for Selçuk with the public house edifice. The district is remembered with the events about daily life, social education and gathering functions.

The Market district does no longer exist as its education, social and daily functions. Although the district has commemorative value because of being a part of memory construction of Selçuk, most of the physical responses of memory were disappear. In a word, the site is non-existing memory place in modern Selçuk and it is the most important problem about the Market district. The small shops identified by fountain, tree and the mosque not only disappeared, but also remembered by only the oldest interviewer. Although the physical existence of the fountain, small mosque and the *Çınar* tree is continuous in the district, the functional and physical continuity of the shops are lost in modern town. The area described with the shops, fountain, tree and small mosque is lost its shopping center function comes from the memories. The existing responses cannot answer their memory functions. Therefore, the market district lost its market function today. It is one of the important problems of the district because of being the part of the urban memory as the oldest shopping area of Selçuk. Another problem of the district is loss of the memory events about education and gathering by the loss of public house edifice. The public house is one of the most significant memory places described in oral history research. It is told as an education and gathering center for many citizens from different ages, gender and social statute. The commemoration of the edifice is the strongest elements identified the district as a memory place of Selçuk.

Although many urban elements of district lost connection with their memories, the physical existence of some memory elements as tree, fountain, small mosque and museum is a potential for reconnect district to the society by new memories.

Table 12 Memory and Urban Space Relation of Existing Memory Places in Market District

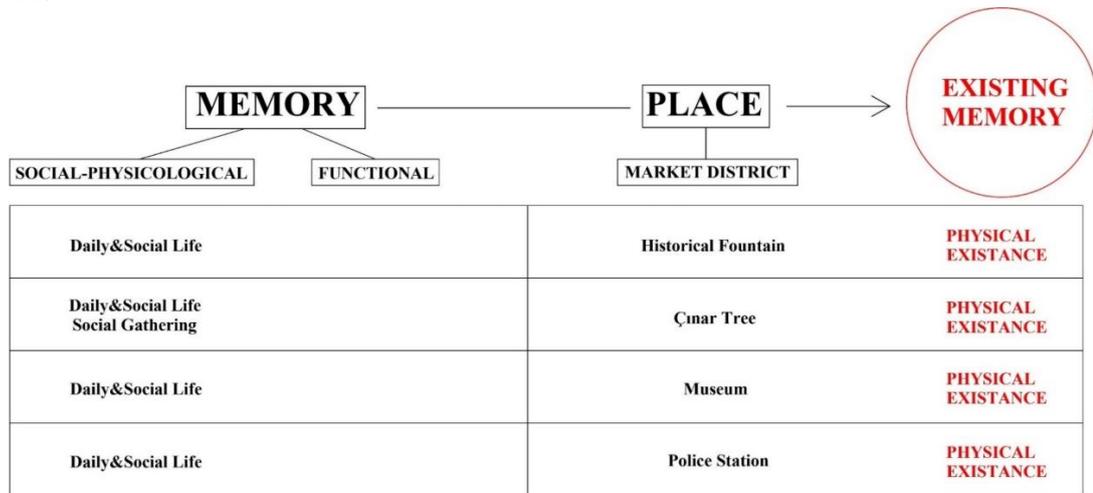
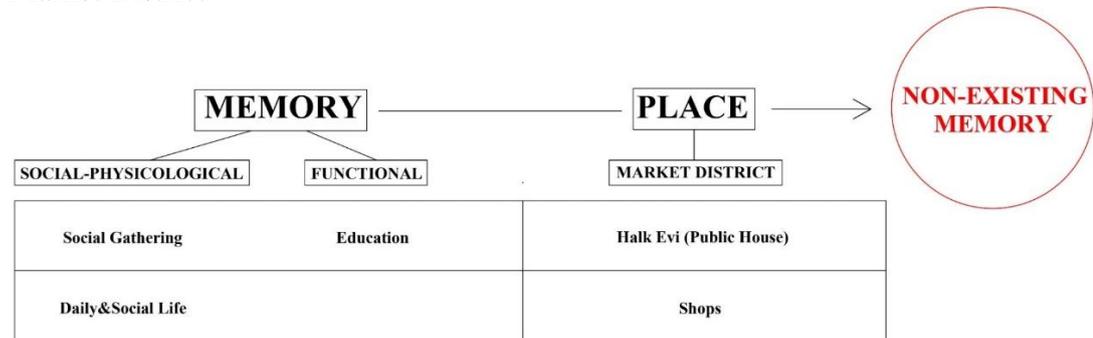


Table 13 Memory and Urban Space Relation of Non-existing Memory Places in Market District



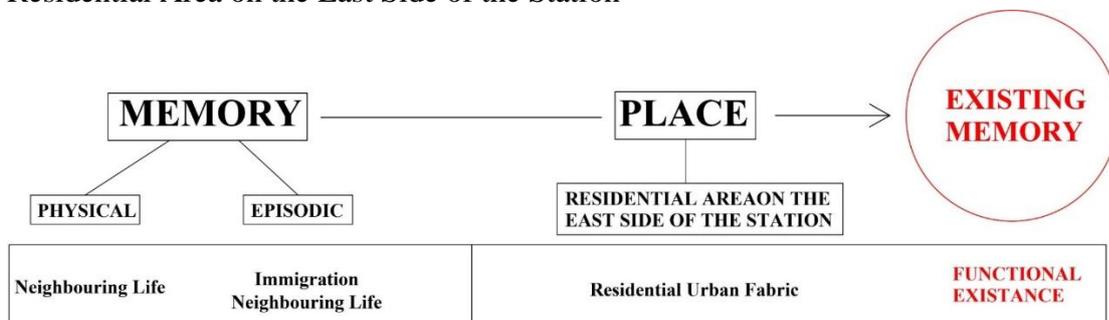
- **Residential Area on the East Side of the Station**

Residential area on the east side of the station is the first settlement of immigrants. The immigrants mention the residential area as the first scene they saw after they came to Selçuk. The physical characteristic of the district, which gives the memory place description to the area, brings a significant environmental value to the site. The urban elements as fig trees, courtyards, fountains and cooks are symbolic for memory statements. In addition, residential area is existing memory place because of continuity of the residential urban fabric and partial continuity on physical characteristic of urban fabric that identified district as memory place. In a word, being an existing memory space is a value for the district.

In modern Selçuk, the original urban fabric mentioned in oral history talks started to disappear. Some traditional residents are collapsed and modern apartment blocks are built in the area recently. It not only causes to disappearance of original urban fabric, but also the disappearance of a lifestyle identified the collective memory of the district. The fundamental problem of the district is a loss of physical urban space that gives the area its commemorative value.

The partial existence of the traditional urban fabric is the most important potential for commemoration of the district. The existence of memory connection with place is a strong potential for generating proposals for reintegrating memory with space.

Table 14 Memory and Urban Space Relation of Existing Memory Places in Residential Area on the East Side of the Station



- **Residential Area around Ayasuluk Hill**

The Ayasuluk Hill could be described as a residential area used by different civilizations and social groups, soldiers, citizens, ecclesiastics etc. for centuries. The hill has been settled since Arzawa Kingdom according to the archeological excavations. The Ayasuluk Castle and St. Jean Basilica, which the third consul determined the principles of Christianity gathered, are located on the hill. In a word, the Ayasuluk Hill's significance in historical development of Selçuk gives an important historical value to the site. The clock tower, İsa Bey School, residential area and the Ayasuluk Hill as a landscape element are described as the memory places of the district. In oral history interviews, the site described as the main residential area where mud brick houses located. After declaration of first-degree archeological site, the settlement inside of the citadel was collapsed and archeological excavations and restorations have begun. The settlement moved to the

east and south parts of the hill, outside the citadel in current town. The settlement movement provides the conservation of archeological remains in the citadel and excavations.

Almost all of the interviewers mention the İsa Bey School as the most significant part of education history of Selçuk. Although the location of old school was not changed, the public opinion reacted to the destruction of the old edifice with the opinion of the new school would be moved to another place. Education function as a strong memory parameter continues in the current district. İsa Bey School collapsed and rebuilt again at the same area in 2014. The commemoration provided the conservation of a memory place in Selçuk. In addition, the clock tower located on the entrance of bazaar area does not exist now. Although the square where the old clock tower was located on called as clock square in current time, the physical existence and welcoming function of the clock disappear. Consequently, some memory places as Ayasuluk hill and İsa Bey School have physical and functional continuity in modern town. Although the residential urban fabric on Ayasuluk hill is moved to outside of the citadel, the residential function continues in district. The clock tower is the only memory edifice, which is functionally and physically do not exists in current time. However, the collective memory described by the old clock tower gives its name to the modern square. Because of these considerations, even though the most important problem of the district is the loss of some memory components, the physical and functional continuity of the memory could be identified, the district is an existing memory district. The continuity of the commemoration is the most significant value of the residential area on Ayasuluk Hill. Furthermore, Ayasuluk Hill is a memory landscape element that welcomes people came to Selçuk. Although there is not many memory statements about Ayasuluk Hill as a landscape element in oral history research, individual observation shows that the hill is an important image for citizens and visitors.

Additionally, the archeological site including remains of St. Jean Basilica and Ayasuluk Castle is a potential for not only being physically existing memory place, but also for tourism of modern Selçuk. In addition, the physical and functional

existence of many memory parameters and place of the district is the most important potential for using commemoration as a conservation tool.

Table 15 Memory and Urban Space Relation of Existing Memory Places in Residential Area around Ayasuluk Hill

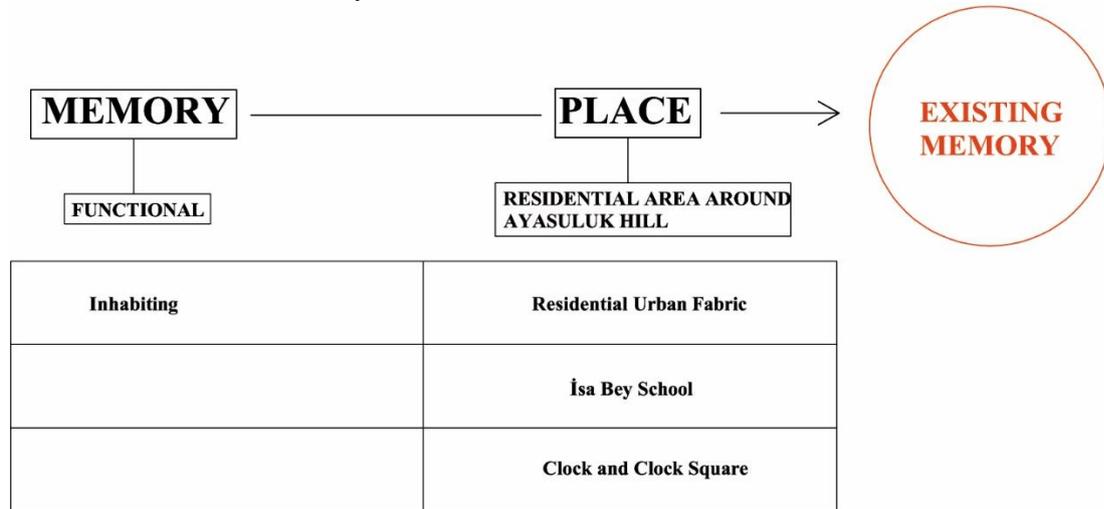
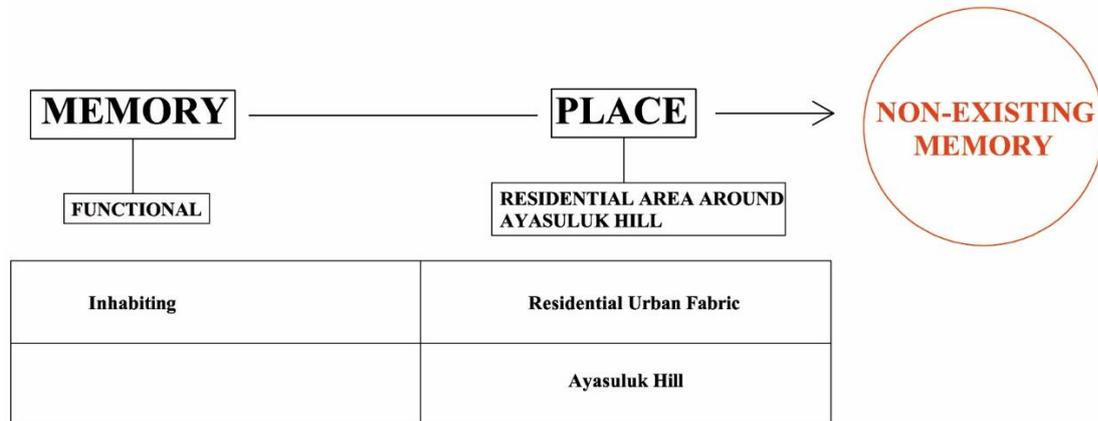


Table 16 Memory and Urban Space Relation of Non-existing Memory Places in Residential Area around Ayasuluk Hill



- **Non-memory Places**

The non-memory places of Selçuk are identified as the physically existing places comes from historical development review of the town. Although they have a significant historical value in historical development of Selçuk, the edifices do not have memories connect them to the society. The commemorative value is lost for

non-memory places. The historical places of *Aydınoğlu* Period, St. Jean Basilica and Ayasuluk Castle are non-memory places of Selçuk. Although memory loss is a problem for non-memory elements, their physical existence are the most important potential for regaining commemorative value by creating social experiences shared by citizens. Another potential of non-memory places is that; most of them are used as their original function. The İsa Bey Mosque and small mosques are physically in good condition and used as their original function. The Saadet Hatun Bath is restored and functional in current time. Ayasuluk Castle and St. Jean Basilica is first degree archeological sites and open to visit. In general, other edifices as tombs, khan, small mosques and baths are physically in good condition.

The memory and non-memory places identified by oral history research defined with their values, problems and potentials. Their physical and functional conditions in modern Selçuk under the title of memory are discussed in order to create proposals for reintegrating the memory with space. The places that have commemorative value are the memory places of Selçuk and they have a significant potential for creating proposals. Using commemoration as a conservation tool gives the opportunity of not only connecting the old memories and the society, but also creating new ones in order to sustain the places' commemoration. The common experiences of society in memory statements and created new ones are going to reintegrate the modern Selçuk with space by commemoration.

#### **4.3 Strategies and Proposals for Reintegrating the Memories with Space**

The categorization of places as memory and non-memory helps to define particular strategies for different kind of urban spaces. There are several memory places identified from oral history interviews. Their problems about integration with memories in current time are discussed in previous chapters. Their current conditions in modern Selçuk show that, the areas taken place in memory statements could be lost its strong connection with commemoration because of physical or functional loss of the urban memory components. The loss of commemoration causes the disconnection between society and urban space.

The definition of memory places is formed by the integration of society, memory and urban space. Hence, the research shows that common or individual experiences of the society shape the commemoration of a specific urban space. The experiences as festivals, agricultural activities, immigration etc. cause the formation of memory parameters. There are several types of memory parameters as physical, functional, episodic, social-physiological etc. that make people part of the memory construction of the town. In addition, the significance of experiences shared by society and the numbers of memory parameters make the urban space more important memory place in memory construction of the town.

The memory parameters that identify the urban spaces show how and why we remember the places. The cause and type of remembrance define the connection between memory and society. Furthermore, the events cause the remembrance of a place, and the events are the common experiences of society, which shape the commemorative value of a place. In a word, the commemoration significance of a place depends on the superiority of these events as; being traumatic or not, sharing by how many number of citizens and the variety of memory parameters.

Furthermore, the number of mentions in oral history interviews shows the significance of memory places are accepted as a methodology in this thesis. The most remembered urban spaces are the shared ones by society by various and many number of events and traumatic events. The events that the society shares and the variation of memory parameters are determinant for their significance in urban memory of the town. The festival and the immigration are the most important experiences gathering the citizens in a particular place. Correspondingly, the Ephesus and the Station District are the most remembered places. The districts as Ephesus Archeological Site and Station District transform from the great historical places to the centers of urban memory of Selçuk. Memory gives the districts, edifices, streets and landscape elements another reason for conservation to conserve except being a historical place. As long as they are remembered, they became a part of the identity of the town.

In previous chapters, the memory and non- memory places' values, problems and potentials are analyzed in order to identify the current situations of urban spaces. So, the contemporary condition of the connection between society, memory and urban space is shaped. The common experiences and parameters that make the urban space a memory place are analyzed in order to define the integration between memory and space. The loss of physical or functional continuity, disconnection between parameters and places are determined for defining re-integration proposals between memory and place. Creating new memory connections between society and urban space or reviving the old connections by taking into consideration of the oral history interview parameters are the general proposal for using commemoration as a conservation tool.

There are three categories analyzed for urban spaces, existing memory places, existing non-memory places and non- existing memory places. In some cases, the urban components of a district are involved by more than one category. For instance, Satiation district's components are involved by two different categories as existing memory places and non-existing memory places. Because of these reasons, the proposals will be developed under the title of each district by taking into consideration of their categories.

#### **4.3.1. Proposals of Ruins of Ephesus**

The ruin of Ephesus is the most significant memory place in memory map of Selçuk. The district is not only the deepest memory place in memory map of Selçuk, but also have many memory parameters, memory components and experiences. In addition, all memory components of Ephesus are physically exist in current day. Yet, their functions make them memorable are substantially lost. The district's social-physiological memory parameters, gathering and celebration functions are totally lost, the agricultural function limitedly continues. The integration between society, memory and urban space falls and main components that create the memory place are damaged. The memory connection and appropriation of society started to be lost. The younger generations do not have a collective memory about Ephesus as their elders or they could not gather and share common experiences by social-

physiological memory parameters in the district. Being the most significant memory place in memory map of Selçuk, the ruins of Ephesus has an important re-integration potential. Furthermore, as having the deepest significance in memory map, the thesis initiated that; the proposals about conservation of ruins of Ephesus should be implemented in town in first order. The reintegration proposals for conserving memory places by using commemoration tool are determined in five topics.

- **Proposal 1 / Old Memories, New Experiences; Gathering Organizations**

The social-physiological memory parameters; Selçuk-Ephesus Festivals, *Hidrellez* Celebrations and Camel Wrestling are main experiences shape the district as a memory place. Gathering and celebration functions of the place are lost in current town. However, the urban components related to these experiences as Seven Sleepers and edifices in archeological site have physical continuity. The commemoration of the place; old memories as gathering and celebration function are used for creating new experiences.

Firstly, the gathering areas mentioned in oral history as; camel-wrestling area around stadium, *hidrellez* area in seven sleepers, festival celebrations in agora and great theatre has first-degree archeological site status. The gathering areas should be chosen by taking into consideration of conservation of historical remains. Due to these reasons, the first intention is the new environmental plan around Seven Sleepers under the title of Ephesus Conservation and Management Plan. The current Conservation Plan suggests a gate and service area in Seven Sleepers. The differentiating the context of current gate arrangement as an environmental plan for celebration area is compatible with the conservation plan provision. Definition of the project area in clear fields near Seven Sleepers' ruins creates a gathering and recreation area for citizens that they can use freely. Without harming archeological remains, the new gathering experiences for citizens will be organized.

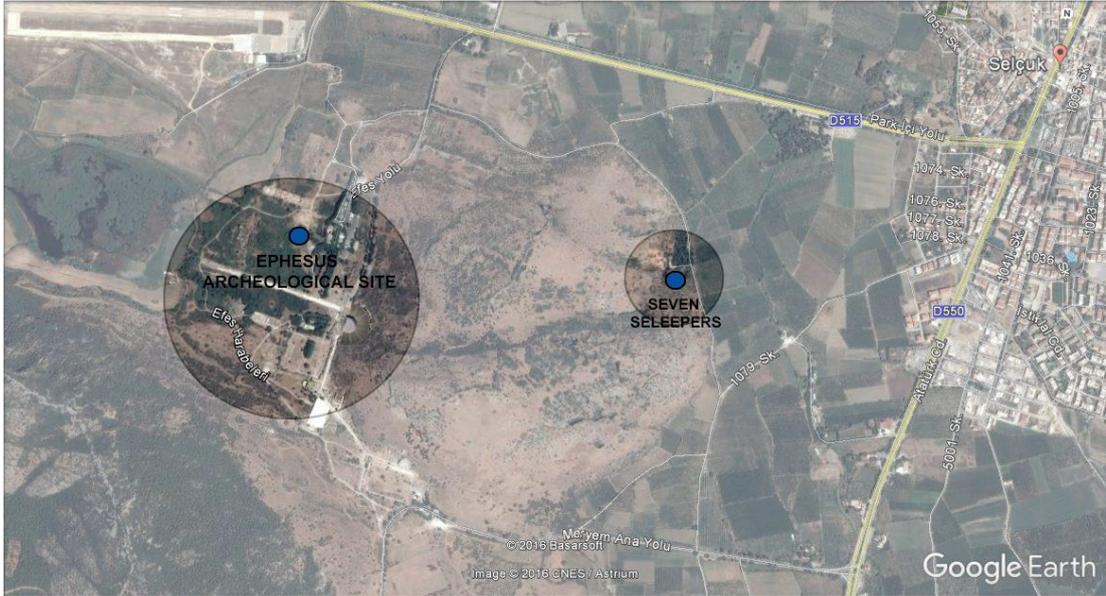


Figure 46 General Location of Seven Sleepers



Figure 47 Location of Project Area



Figure 48 Proposed Plan for Seven Sleepers Area

- **Proposal 2 / Revision in Conservation Plans**

The agricultural activities and family picnics cause to define district by functional memory parameters. The declaration of the district as a first-degree archeological site restricted the agricultural activities. In the course of events, the family picnics and gatherings have been lost in current day. The agricultural activities in the fields around archeological site continue fugitively. As a part of society's daily and working life, the family gathering and activities centered in fields around Artemision due to the oral history mentions. There is no environmental plan or site arrangement around Artemision. The declaration as a special project area around Artemision in Ephesus conservation plans is another proposal for Ephesus District.

The proposal of an environmental plan that involves a gate arrangement and activity area around Artemision will create a site for society to gather and share new experiences and create collective memory. The activity and gathering area around Artemision is not only provide the reintegration of memories and place by new social-physiological parameters, but also bring the designed environment around Artemis Temple and contribute the conservation of the archeological site.

Additionally, the expropriation program for the fields as a part of conservation plans is a proposal for continuity of agricultural activities. The expropriation program is determined due to the archeological significance of lands defined by georadar studies. The fields that have priority due to the studies are categorized into groups. The expropriation and starting excavations for fields, which have visible ruins and in the first group, provide an income to the owners, stop their victimization and conserve the historical place. The conservation plan let the continuity of agricultural activities in the fields according to expropriation program. The order of expropriation program will be determinant to organize the planting programs. In this way, the gathering activities on lands and source of income will continue. The current memories about fields as agricultural activities will be developed, and new memories, which are created by proposals, provide the reintegration of society, and place.

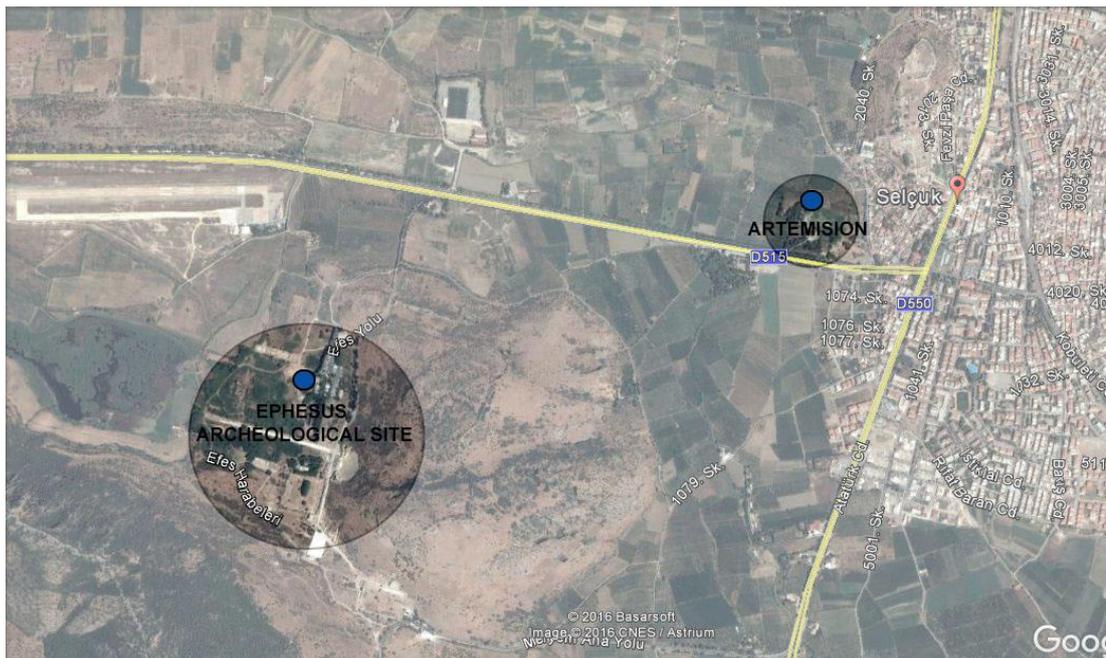


Figure 49 General Location of Artemision Archeological Site



Figure 50 Proposed Plan for Artemision

- **Proposal 3 / Working Life (Ephesus townsmen; Local Workers in Ephesus City)**

The memory mentions about working on excavations and other line of works reveal that; being part of the district by participating excavations create an awareness and appropriation in society. The loss of working relation between society and Ephesus district is described as one of the most important problems of the site. It not only causes to loss of memory, but also damage conservation of the district by decrease of awareness and appropriation in society. The memory-urban space relation is created by functional memory parameters. After constitution of excavation house, the working program involves employment obligation for Selçuk citizens. The initiation is that; the society should be part of the site. Local people will form the certain rate of workers. The new memories about Ephesus ruins will be experience by functional memory parameters. Furthermore, the reintegration memory with urban space by using its commemoration takes place.

Providing continuity of conservation consciousness created by commemoration will be done by creating experiences about local children. Besides school trips, the participation to the excavations should be provided. The excavation program will

involve the archeological park points for children. The Ephesus becomes the part of their educational program in local schools. The educational program will involve the archeological and historical values of the site, and the collective memories define the site as a memory lace of their hometown. The construction of collective memory starting from their childhood is shaped. When the society will share experiences, the connection of society, urban space and memory is going to be provided.

- **Proposal 4 / Agriculture, Ephesus Local Product Cooperative; from Ephesus since 10.000 years**

The agricultural activities in fields around archeological site are described in oral history interviews by functional parameters. The expropriation and planting programs are proposed in previous subject. The establishment of domestic product cooperative with the participation of Ephesus landowners provides continuity of production and income. In addition, the conservation of activities that formed memory and sustainability of functional memory parameters will be provided. The initiation establishing the Ephesus Local Product Cooperative is not only provide the sustainability of commemoration, but also provide continuity the gathering activities the appropriation of district and continuity of working life.

# EPHESUS LOCAL PRODUCT COOPERATIVE

## FROM EPHESUS SINCE 10000 YEARS



Figure 51 Ephesus Local Product Cooperative Information Poster

# EFES YERLİ ÜRÜNLER KOOPERATİFİ

## 10000 YILDIR EFESLİ

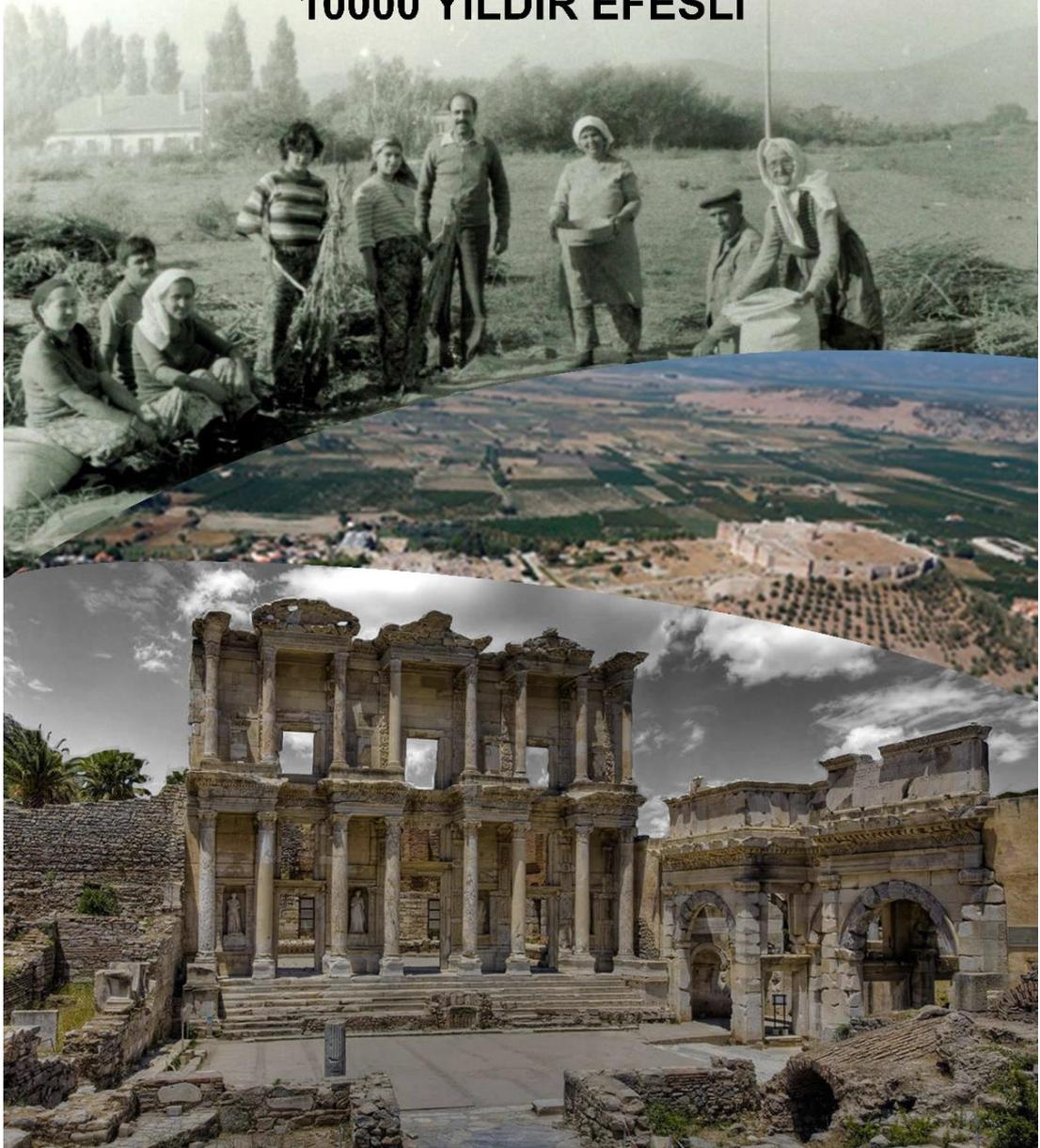


Figure 52 Ephesus Local Product Cooperative Information Poster in Turkish

- **Proposal 5 / Conciseness Raising**

The most significance value of the place is being an existing memory place in Selçuk. In addition, the cultural and archeological value of the site is intensified with the participation of UNESCO World Heritage List. If the main component form the urban memory is people, memory and urban space, the society should be aware of the current values in order to create new memories and appropriation. The

experiences in a specific site, which are shared by citizens, create commemoration of the site.

The free entrance and usage of the archeological site for activities are the main experiences that mentioned in oral history interviewers. The proposal is organizing an activity as concert during festival time in Ephesus theatre for Selçuk citizens. Providing free ticket for the activity is not only strength their connection with place, but also refresh the social-physiological memory parameters. The other proposal is the citizen card. The citizen card provides the free pass to Ephesus Archeological Site for certain time in year for Selçuk citizens.

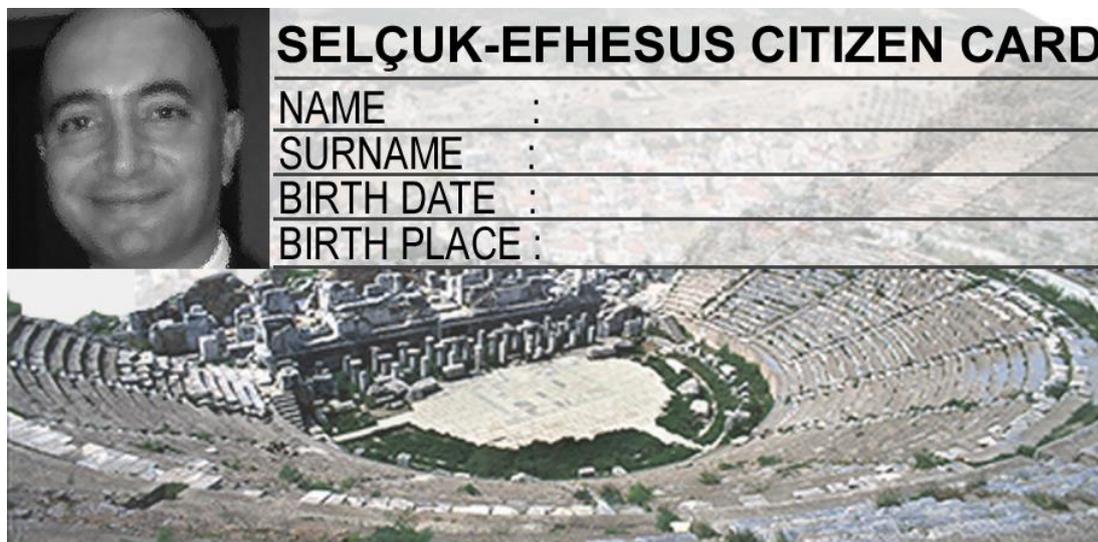


Figure 53 Selçuk-Ephesus Citizen Card

In addition, another proposal is creating memory introduction sideboards located on the memory places that have physical continuity, but do not have functional continuity. Locating the introduction boards on the memory places, where could not be used in modern Selçuk with its original experience that shaped memory, give information to the society about their urban memories. For instance, the camel wrestling area was located on current car parking area of Ephesus Archeological Site, around antique stadium according to memory mentions. The camel wrestling is celebrated in another place in current day. The establishment of camel wrestling in the stadium is inappropriate due to the conservation of historical place. Therefore, memory introduction sideboards will remind the memory belonged to place and

participation of current citizens to the urban memory. The oral history interviews main handicap is defined as identifying an urban memory within the frame of an age average of the interview group in previous chapters. In this way, the problem of integrating younger citizens with the urban memory will be solved. And, the design of an interactive website about the memories provides that, the local people achieve their memories about the site and the visitors of Ephesus are informed about the collective memory of the site.



Figure 54 Location of Introduction Sideboard



Figure 55 Urban Memory Place Information Board 1, Camel Wrestling Area

In addition, the general introduction boards about Ephesus district in city center and introductory object distribution, as t-shirts, in festival times will raise conciseness about memory place in society. The citizenship conscious of society and awareness of living in same land with Ephesus people and living on the lands that they create

their own urban memories for centuries will connect the historical place and commemorative value.



Figure 56 Ephesus Information Board 1 in Turkish

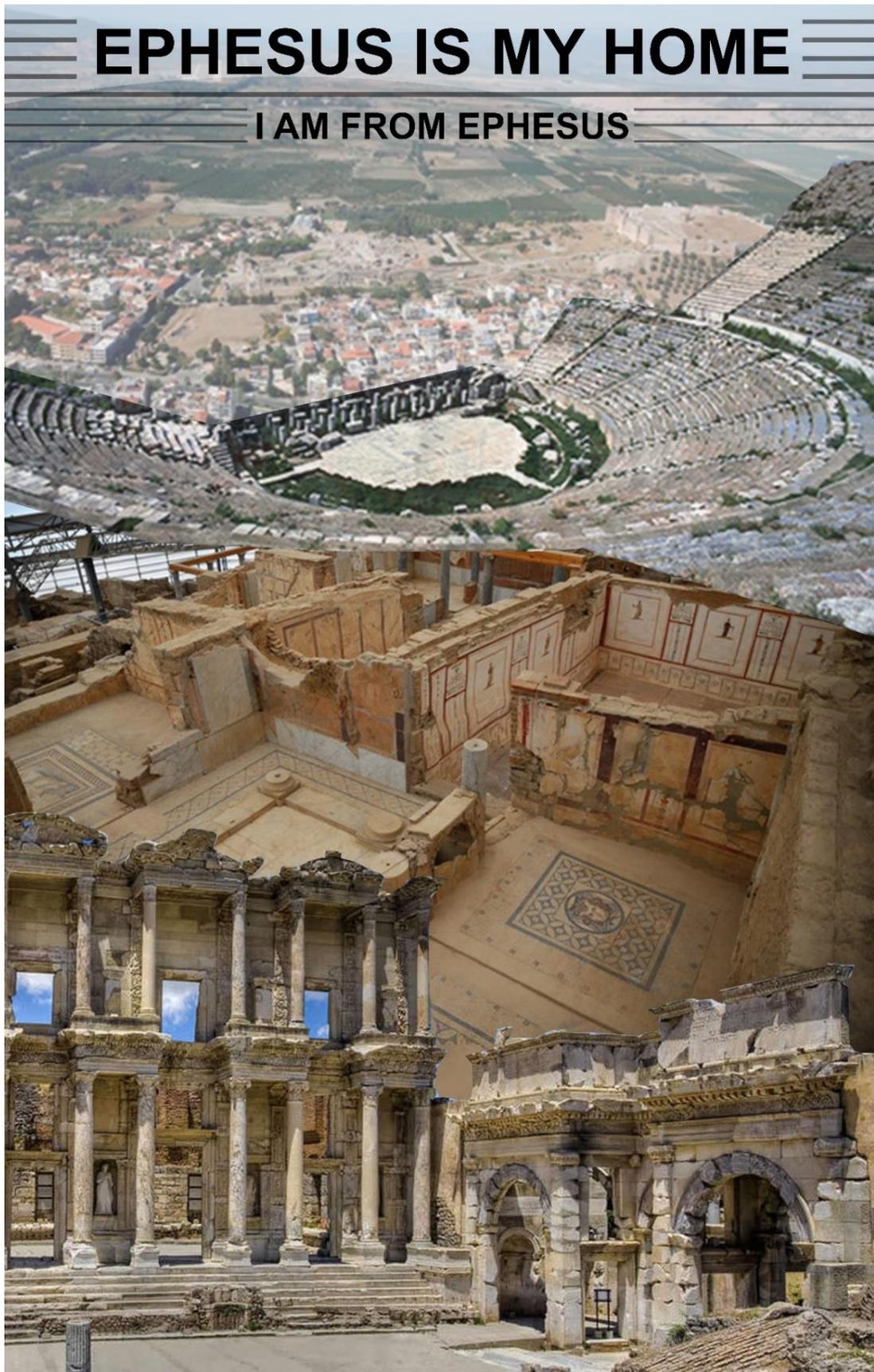


Figure 57 Ephesus Information Board 1

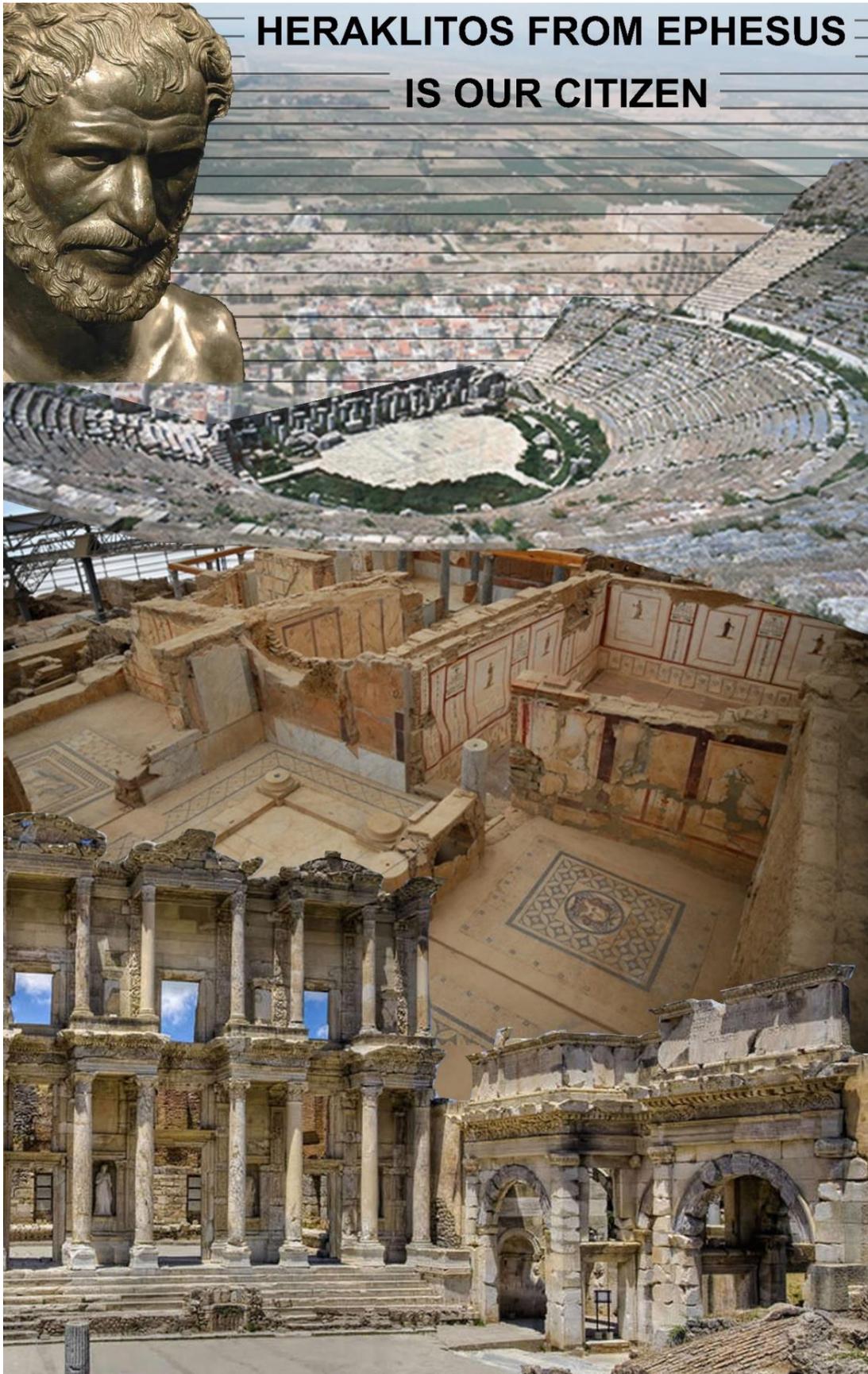


Figure 58 Ephesus Information Board 2



Figure 59 Ephesus Information Board 2 in Turkish

**WE ARE CELEBRATING EPHESUS FESTIVAL  
IN GREAT THEATRE SINCE 2000 YEARS**



Figure 60 Ephesus Information Board 3

**BİZ EFESLİLER FESTİVALİMİZİ 2000 YILDIR  
BÜYÜK TİYATRODA KUTLUYORUZ**



Figure 61 Ephesus Information Board 3 in Turkish

### **4.3.2. Proposals of Station District**

Station district is the second deepest memory place in memory map and it has the most various urban memory components in Selçuk. Station district is an existing memory place, but some of the elements as temporal theatre, open cinemas, municipality building, Hans and *Çardak* Cafe do not have physical continuity in modern time. Furthermore, the district is unique memory places, which have most various memory parameters as, social-physiological, physical, episodic and functional. However, some memory parameters lost their role in site because of physical or functional loss.

The potential of the site is that, most of the memory elements have functional continuity in modern Selçuk. They still have urban space, society and memory connection as an urban memory place. Not only the old memories are shared in same places, but also the new ones are created regularly. The district's gathering function as a part of social and daily life of citizens is continuing in current town.

In addition, the commemoration of the district is mostly shaped under titles of immigration and war. The railway station is a significant memory element that shares the memories both of the traumatic events. The station edifice is the junction point for episodic memory parameters.

As a consequence of these arguments, the integration of memory and space is generally continuing by gathering, social and daily functions. Most of the memory parameters are effectual and provide the continuation of commemoration in place. Therefore, the re-integration of memory and urban space should be provided about the memory elements that have physical loss or loss of relation with its memory event. On this basis, the proposals are grouped under three topics about Station District.

- **Proposal 1 / Focus of Memories; Railway Station as a Memory Wall, Origin of Memory Route**

The railway station is the focal point of most traumatic experiences that created memory. Immigration and war has a symbolic meaning in the memory construction of the town. The railway station edifice, which is the physical response of a significant experiences shared by lots of people, has functional and physical continuity. However, the memories about immigration and war are lost in younger generations. The importance of the edifice as a part of their most significant memory event is not been aware of in Selçuk. The commemoration of the place is used as the main tool for the proposal. The episodic memory parameters that come from immigration and war are used to create for new experiences; the memory wall as an urban space, which is participated to daily life of the society.

Furthermore, conservation of memory places would be provided singly, the memory route would turn them into multiple and entire place which should be conserved. On this basis, the boundary wall, which is located around railway station, is re-created as a memory wall tells the story of episodic memory events in Selçuk. The wall that define the borders of the urban memory not only tell the focal point of their immigration history, but also will be part of their daily experiences as an urban area design.



Figure 62 Location of Memory Wall Proposal

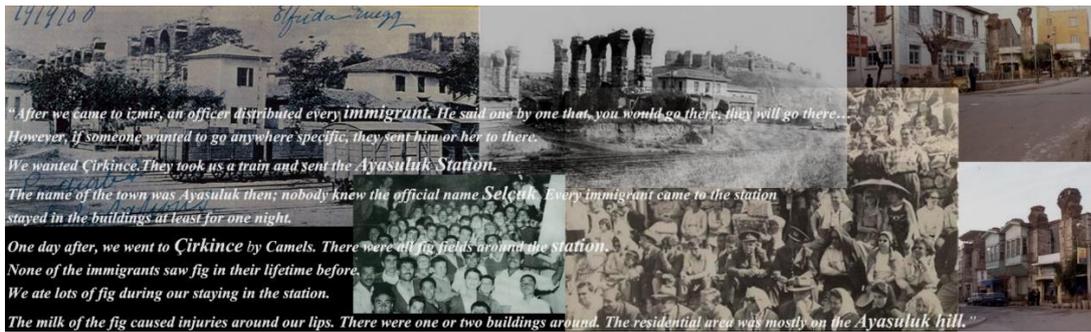


Figure 63 Memory Wall Proposal

In addition, the railway station is the starting point of the life in Selçuk for almost all of interviews. All memory events mentioned in oral history researches were happened after they immigrated to the town. As a starting point for urban memory of the city, the station edifice is proposed as an origin of a memory route of Selçuk. Starting from railway station, the memory path consists of the points that residential area east side of the station, the Ayasuluk Hill, Market District and Ephesus district in order could be identified. The memory route that connects urban memory places in Selçuk will re-integrate the society with place and represent their memories.

- **Proposal 2 / Contributing Gathering Function by Old Practices; Open Cinema and Theatre**

The temporal theatre and open cinema are important parts of memory construction of the district. As a part of daily and social life, they were traditional social event that were shared almost all of the citizens. They also have a gathering function, which shape the commemoration of the place. In addition, most of the social-physiological memory parameters about the daily and social life of the district have a functional continuity in Station District as a potential. The Carpouza Hotel's café function, the bazaar function, collective memory center transformed by regie building and being the centers of the town give the district its gathering characteristic in current day.

However, the physical and functional loss of the open cinema and temporal theatre cause the loss of a common experience created collective memory of the district. The initiation is that, the non-existing memory places, theatre and cinema will be transformed from existing memory places of Station District. The edifices, which have functional loss as post office and some part of railway station could be used as cinema hall, and open areas of the modern Station District could be used as open cinema and theatre. The memory places, which have physically existence but do not have memories in modern town, would be part of collective memory with old experiences.



Figure 64 Proposals for the Locations of Cinema Halls



Figure 65 Proposals for the Locations of Open Cinema and Theatre



Figure 66 Station Edifice Proposed for the Cinema Hall

- **Proposal 3 / Conciseness Raising**

Being an existing memory place and having most various memory elements used by their original memory function are the important values of the district. Although the common experiences, which create collective memory of the site, are conserved and sustainable in district, the awareness of them as memory parameters is significant in order to use commemoration for continuity of conservation of the memory place. The re-integration of memories & urban space and sustainability of existing memory places will be provided by being aware of the connection of society, urban space and memory that give the commemoration to the site.

The potential of the district is that, most of the memory places are used in their original function and society are aware of their commemorative value. The urban memory center transformed from regie building is supportive for urban memory conciseness of Selçuk. The restoration of an urban memory place as a memory center is the confirmation of awareness about Station District. Hence, the first proposal is the temporary memory exhibitions that consist of information about the

commemorative value of Station District. Another proposal is locating memory boards for all memory places, which consist of the edifice's history and role in urban memory construction of Selçuk. As mentioned in Ephesus District, the memory place boards give information about people, experiences and urban space shaped the commemoration of the place.



Figure 67 Memory Board Proposal for Carpouza Hotel

### 4.3.3. Proposals of Market District

Although the market district is the third deepest memory place and do not have various memory elements in memory map of Selçuk, the market district has a specific characteristic that, the memory place is mentioned by oldest people participated to oral history researches. The shops, which was located around a small square defined by a fountain and *Çınar* tree, are not have physical continuity and they are not remembered by any citizen in current day. In addition, the public house that is defined by social physiological memory parameters does not have physical

continuity. As a result, the Market District is both existing and non-existing memory place.

The proposals about re-integration memory and place are defined according to the strong commemoration of public house and according to the being oldest market area, the shops.

- **Proposal 1 / Public House as Social Gathering and Education Center, Public House; Integration of Non-memory and Non-existing Memory Places**

The Public House is non-existing memory place in Selçuk. The edifice was the gathering and education center for all citizens. Although exact point of the edifice is not known, the public house was located around Ephesus Museum and police station where the non-memory places are generally located on. The non-memory places, which have significant historical value but not mentioned in oral history interviews, are generally from *Aydinoğlu* Period. The locations of them, as mentioned in the non-memory places map in previous chapters, are on the neighbor district. Moreover, the Azize Melek Han is located on museums yard and restored in current time. The edifice is not used and in a good physical condition. In addition, the tomb number 16 has no grave in. The tomb is not in good physical condition, but the restoration of the historical place is feasible. The initiation is that, these two non-memory places are restored and used as a public house of Selçuk. It not only provides the integration of memory and place in non-memory places, but also re-integration of memory with non-existing memory place. The old memories give the memory place significance by their commemoration.

In addition, the educational programs about the historical development of Selçuk, the commemoration and collective memory of the town, the memory places could be organized in public house. Thereby, not only physical existence of non-existing the memory places is provided, but also the functional continuity is provided.



Figure 68 Proposed Edifices for Public House



Figure 69 Proposed Edifice for Public House

- **Proposal 2 / Shopping Area; Conservation of Transformation of a Memory Place**

As a part of daily life, the small shops, which were identified the urban elements *Çınar* tree, historical fountain and mosque, formed the first market area of Selçuk. Although there is no physical evidence for shops, the tree, fountain and mosque have physical continuity in modern Selçuk. There is a park area with a small tea garden near the location of mentioned urban elements. The demolishing park area that all citizens use frequently and reconstructing shopping area is redundant and damage the new collective memory of the place. The restoration and functionalizing the historical fountain, registering *Çınar* tree as a natural heritage and landscaping around mosque are sufficient conservation movement for providing physical continuity of the memory place. Besides, in order to provide conciseness for the commemoration of the place the information board will be located on the park area.



Figure 70 Current Condition of Market District in Modern Selçuk

#### **4.3.4. Proposals of Residential Area on the East Side of the Station**

The residential area define the memory place is the first settlement area for immigrants. Although some parts of the district have been lost its urban characteristic, many edifices have their original characteristics by residences with gardens as can be seen in memory map. In a word, the conserved parts of the urban fabric are a significant potential for the residential area on the east side of the station. The episodic memory parameters that shape the commemoration of the district are

related to immigration and neighboring life that they created. Therefore, the traditional urban fabric and residents should be conserved in the area. The proposal for the memory place is about the conservation of original urban fabric with planning studies.

- **Proposal 1 / Commemoration in Development Plan**

There is no particular plan for the area in modern Selçuk. The zoning status is the same in all Selçuk. Declaration as a conservation area and special development plan for the district is the main proposals for memory place. The plan notes, which conserve the residents with gardens, not only conserve the urban fabric created urban memory, but also start the dense housing started since 1990s.

The culturally disadvantaged people are generally living in the original residential fabrics. Therefore, the edifices are uncared and out of repair. The residents sell their properties to constructors for building new apartment blocks. In order to prevent dense housing and promoting to live in traditional residences, the financial contribution by special funds for urban fabric residents is another proposal for the district. The physical improvement for non-registered edifices and restoration of registered edifices that form the traditional urban fabric will be provided by funds. In addition, the continuity of traditional neighboring life will conserve the immigrants, who create the commemoration of memory place, in the district.





Figure 71 Residential Urban Fabric in Modern Selçuk

#### **4.3.5. Residential Area around Ayasuluk Hill**

Residential Area around Ayasuluk Hill is the non-existing and existing memory place, which is shaped by functional memory parameters. The memory components of the district as residential area and clock tower do not have physical continuity and İsa Bey School is rebuilt in the same location. The archeological site where St. John Basilica and Ayasuluk Castle are located on, have the status of open museum today. The residential settlement moved to east side of the hill and created a neighborhood, which have a conservation status. The proposals about the district are based on the conservation of the current situations.

- **Proposal 1 / Conservation Development Plan; Continuity of Residential Function of the Urban Fabric**

The commemoration created by the residential area on the hill has moved to another place with same function in time. Although residential urban fabric have its characteristic in new area, the resident number is decreasing as day pass. The transformation from resident to hotel or collapsing residents and building new hotel buildings will cause to loss of a traditional resident fabric, which shape the memory of the district. Therefore, the function restriction for the edifices could be suggested in current conservation development plan of the district. At least, the continuity of current residents could be suggested.





Figure 72 Residential Urban Fabric in Modern Selçuk

- **Proposal 2 / Gate of the Town; Reintegration of Continuous Memory and Lost Urban Space**

Furthermore, the restorations in castle and landscaping studies in Ayasuluk hill are proceeding by Selçuk Municipality today. The conservation and permanency of the hill and fortification walls, which have a gate function in memory construction of Selçuk, is provided in modern town. However, the clock tower located on the entrance of Station District and main bazaar area has no physical continuity. The initiation is organizing a national project competition for constructing a new clock tower and an information board about the original clock that gives the square its name, the clock square. The name of the square is called with the commemoration of clock tower. Presenting of a non-existing memory component reintegrates the existing memory with a non-existing memory element.



Figure 73 Clock Square in Modern Selçuk

#### 4.3.6. Non-memory Places

The non-memory places the cultural heritages that have a historical significance in Selçuk. They have lost their commemorative values in the course of time. Their most

important potentials are having physical continuity and using some of them as their original function in current town. The reintegration of memory and place about non-memory places could be proposed under the title of creating new experiences. Integration of non-memory and non-existing memory places is proposed in the title about the Market District. The unused non-memory edifices could be functionalized by using the experiences of non-existing memory places. In addition, the non-memory places that are used in their original function have a historical value of functional continuity for ages. The initiation for them is locating an information board, which consists of the information about the historical significance and the meaning of being a non-memory place.

#### **4.3.7. Assessment and Discussion of the Proposals**

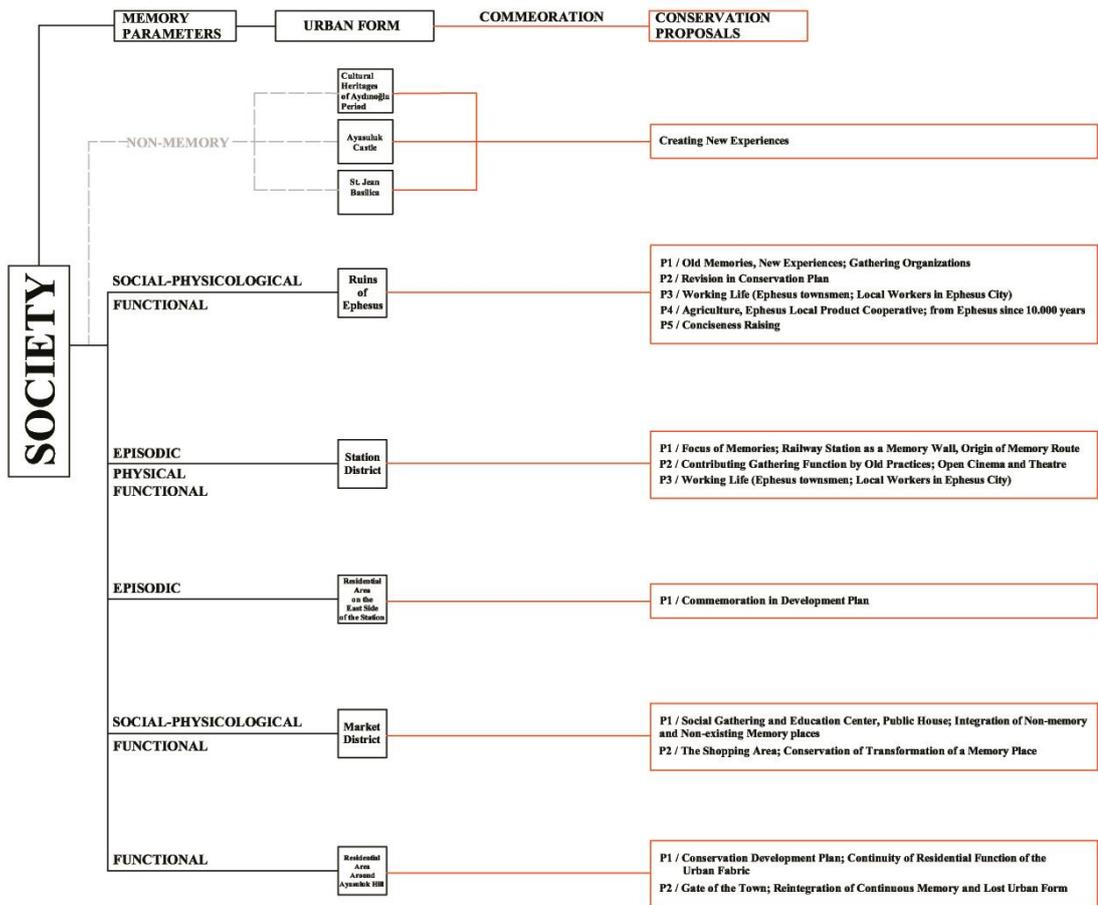
To conclude, the reintegration proposals of memory and place are formed by their commemoration. The proposals about memory places are varied according to their memory status as being non-existing and existing memory place and the memory parameters that turn experiences to commemoration. In addition, all memory places have their commemoration though they do not have physical continuity and using their commemoration as a conservation tool not only provides their status continuation as a memory place, but also physical continuation as a historical place that has a significant role in memory construction of Selçuk.

In a word, the conservation of memory places is based on the relationship between main structures of memory, society and urban space. The proposals suggested are defined in order to connect society and urban space with special experiences for specific places. Each district, which is specified in previous chapter according to the oral history research and locations in town, is approached individually. The memory components of the districts as areas, edifices, landscape elements etc. are choose in order to develop proposals. The current values, problems and potentials of the memory places in modern Selçuk are observed and the new experiences that society shares in memory places are conserved.

Furthermore, the internet is a most common information provider globally in modern world. Therefore, an interactive website about collective memory of Selçuk is an accessible source for local people and others. As a general proposal for memory places, the interactive website design including the definitions about oral history interviews and inferences about oral history study and the memory places of Selçuk is an initial topic for accessibility of memories for local people and visitors. The local people could achieve the common experiences shared by their older citizens creates the collective memory of their hometown. Besides, the tourists reach the commemorative value of places where they visit.

To sum up, the commemoration as a conservation tool for reintegration of memory and urban space in order to conserve the urban memory places have to be integrated in existing conservation principles of the town. The proposals for the sustainability of memory should be applied in conservation principles of historical town.

Table 17 Conservation Proposals for Memory Places in Selçuk





## **CHAPTER 5**

### **CONCLUSION**

The historical sites have various types of values give their significance as commemorative value. All urban components that have collective memory create the commemorative value of a historical site. The collective memory is shaped around traumatic events shared by most of the citizens of a historic town. The common experiences shared by society and the social environment, where the memory experiences take place, are the main elements that create the commemorative value of a place. In a word, the contact between society, memory events and urban space are the primary necessities shape the memory place.

As conservation approach, the conservation tools for historical place are defined according to the value-based approach. Using memory as a conservation tool for memory places of historic sites is the conservation approach for this thesis. The methodology of defining main components, which create the memory place, society, experience and urban space and analyzing the relation between them is based on oral history research. The oral history interviewers' tell their social experiences, which affected their life, relating with the specific urban spaces. If several people with the same urban space mention these memory events, the urban spaces reach the significance of memory place. Furthermore, the memory map is created in order to define memory places' depth in the memory construction of the town. The more number of mentions in oral history for memory places, the more significance they have in the memory map of historical town. Therefore, the conservation proposals

and their implementation suggestions are created according to their depth in memory map.

The urban spaces mentioned in oral history research are categorized into districts according to their locations in order to observe their location in memory map clearly and categorizing memory places to make easy the creation of conservation proposals. The districts contain the memory components as edifices, squares, tress, streets etc. that each of them is mentioned by interviewers. They are the consequences of what Selçuk people remember.

After analyzing the urban spaces that society remembers, the memory parameters identified from the statements in oral history define how and why society remembers the places. The reasons of memories that create the memory construction are related to the daily social environment. In other words, the characteristics of the memory events shape the parameters as functional, social-physiological, episodic, daily, social and working life. Furthermore, the memory parameters not only help understanding why and how memory is formed, but also they provide an opportunity for reintegrating the memory and place in modern town. In order to sustain the collective memory of society and the places that the collective memory defines, their commemoration is used for conservation tool in historical town. The reintegration of memories with place and making people remind their memories belong to a specific place provide the conservation of the memory places that lost their physical or functional continuity and have conservation problems in current time. The non-existing, existing and non-memory places, which are defined according to the current conditions in modern Selçuk, became determinant by proposing the conservation approaches. The proposals for memory places, which do not lost their function that memory events created and physical continuities, are done in order to sustain commemorative value. In short, the memory is used as a conservation principle for the existing, non-existing and non- memory places.

The old memories and experiences that interviewers shared applied to memory places according to their current conditions in modern Selçuk. Sustaining old memories and creating new ones for current society provide the conservation of the place's commemoration. The current functions of memory places and archeological

values are considered in order not to damage the historical places physically. By using memory parameters as design criteria, the activity areas, environmental plans supporting gathering activities, conservation plan revisions, social and working life proposals and conciseness raising proposals are suggested for every memory district.

The analyzing methodology of oral history research, categorization of memory places and creation of memory map, defining why and how people remember specific places, defining the values, problems and potentials of current conditions and proposing commemoration as a conservation tool for memory places are the main steps of this study. Not only for the memory places that have historical place characteristic, all urban elements that have commemorative value are determined and approach a conservation proposal. Together with the memory places, the conservation proposals are developed for non-memory places, which identified from literature review. In words, this study aims that, appropriation of the memory places by society not only provide the conservation of urban elements, but also provide sustainability of their urban identity.

The research that this thesis is constructed on has continued in Greece and Macedonia after 2012 in order to study oral history with earlier citizens who immigrated from Selçuk in 1923 and constructed a town in Greece called Neo Ephesus. Their memories about Selçuk and the architectural similarities between Selçuk and Neo Ephesus were started to researched. The memory places shaped by their experiences in Selçuk and their new home towns could be identified and further studies could be done by connecting their memories with places the thesis identified or the new memory places are determined if the research function of Urban Memory Center was not prevented. The oral history research and the archiving study in Urban Memory Center were stopped in 2014. This thesis also proposes the continuation of oral history and archiving studies as immediate as possible in order to provide data for further studies.

The memory concept is a late approach for conservation of historical sites. There are quite limited samples related to memory concept on conservation. The mythologies for identification of the memory places and using memory as a conservation tool

have been discussing by scientists in recent years. Therefore, the study registers a guideline for researchers who try to identify memory places and use memory as a conservation tool.

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