

An Investigation into the Interaction between Pisidia Antiochia and Yalvaç in Terms of Urban Identity

Pisidia Antiokheia ile Yalvaç'ın Kentsel Kimlik Bağlamında Etkileşiminin Araştırılması

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Abstract: Pisidia Antiochia, one of the largest ancient cities in Isparta and its surroundings, is located in the district of Yalvaç and served for centuries as a major settlement at the center of various civilizations. Closely intertwined with today's Yalvaç district, the ancient city was abandoned following the Seljuk settlement in the region and gradually became buried under layers of soil. The Devlethan Mosque, situated in the center of Yalvaç, formed the core of the newly organized Seljuk city; other buildings were positioned around the mosque in a chain-like arrangement based on their importance. As seen in the current urban layout, particular attention was paid to locating public buildings centrally in the urban planning. The phenomenon of interaction, observable in many areas of human life, forms the main framework of this study. Within this scope, the study investigates whether traces of ancient Antiochia can be found in today's Yalvaç in terms of environmental, social, and spatial dimensions, as well as urbanism and urbanization, and if so, how and to what extent these traces have been preserved. The similarities and differences between Antiochia and Yalvaç were first evaluated individually and then analyzed comparatively to reveal the interaction between an ancient and a modern settlement.

Keywords: Pisidia Antiochia • Yalvaç • Urban
• Identity • Urban Identity

Öz: Isparta ve çevresinin en büyük antik kentlerinden biri olan Pisidia Antiokheia, Yalvaç ilçesinde yer almakta ve yüzyıllar boyunca farklı uygarlıkların merkezinde bulunmuş önemli bir yerleşimdir. Bugünkü Yalvaç ilçesiyle iç içe geçmiş durumda olan kent, Selçukluların bölgeye yerleşmesiyle birlikte terk edilmiş ve zamanla toprak tabakaları altında kalmıştır. Yalvaç ilçe merkezinde yer alan Devlethan Camisi, yeniden organize edilen Selçuklu kentinin ana merkezini oluşturmuş; kentin diğer yapıları ise bu cami etrafında, önem derecelerine göre zincirleme bir düzende yerlerini almıştır. Günümüz yerleşim deseninden de görülebileceği üzere, kamu yapılarının merkeze yerleştirilmesine özellikle dikkat edilmiştir. İnsan yaşamının birçok alanında gözlemlenebilen etkileşim olgusu bu çalışmanın temel çerçevesini oluşturmaktadır. Bu kapsamda, çevresel, toplumsal ve mekânsal boyutların yanı sıra şehircilik ve kentleşme bağlamında da, antik Antiokheia kentinin izlerinin bugünkü Yalvaç yerleşiminde bulunup bulunmadığı; bulunuyorsa bu izlerin nasıl ve ne ölçüde sürdürülebildiği araştırılmıştır. Çalışmada, Antiokheia ile Yalvaç arasındaki benzerlik ve farklılıklar önce ayrı ayrı ele alınmış, ardından karşılaştırmalı analiz yöntemiyle antik bir kent ile modern bir yerleşim arasındaki etkileşim ortaya konmuştur.

Anahtar Kelimeler: Pisidia Antiokheia • Yalvaç
• Kent • Kimlik • Kentsel Kimlik

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Introduction

In the lands of Asia Minor, which have hosted numerous civilizations throughout history, there are hundreds to thousands of ancient settlements that have survived to the present day. The ancient city of "Pisidia Antiochia" is one of such settlement. Located in the district of Yalvaç in the province Isparta, this ancient city holds significant importance in terms of its historical development, social life, architecture, and cultural richness of the district.

Within the scope of this study¹, the aim is to investigate the influences and traces of the ancient settlement, which holds great significance for the Yalvaç district and constitutes its historical foundation, on the contemporary city of Yalvaç. In this context, all elements contributing to the city's identity have been examined within the framework of the components of Pisidia Antiochia. Identity is a concept with cultural and social dimensions. Urban identity², in its broadest sense, is defined as "the entirety of distinctive components that characterize a city and differentiate it from others"³. Urban identity is shaped by the natural and man-made elements of the environment as well as the socio-cultural characteristics of a city⁴.

Cities differ from one another through their unique texture, historical structures, architectural features, social life, as well as climatic and topographical characteristics. While identity is associated with individuality and uniqueness, urban identity is linked to the distinctive characteristics of cities that set them apart from other urban settlements and a city is composed of natural and artificial elements. In other words, cities are defined by all the components that form their environmental and social identity. In this study, the natural and artificial environmental components, societal characteristics, and spatial formation qualities of Yalvaç are analyzed in the context of their similarities and references to Antiochia. The analysis also explores the evolution of these similarities over time, as well as the contrasts and the formation of similarities between the ancient and modern city identities over time.

General Characteristics of the City of Yalvaç

The district of Yalvaç is an Anatolian settlement located at the intersection of the provinces of Isparta, Afyon, and Konya. The district's geographical boundaries are defined by the Karakuş Mountains and Çay (Afyon) to the west, the Sultan Mountains and Akşehir (Konya) to the north, the Şarkikaraağaç Plain and Anamas Mountains to the east, and Lake Eğirdir to the south.

Although Yalvaç is geographically situated within the Mediterranean region, its overall climatic characteristics align more closely with those of a continental climate. Being located in a transition zone between the Mediterranean and continental climates, the district experiences variations in temperature across its boundaries. The coldest months are January and February, while the hottest months are July and August.

¹ All drawings, photographs, and other visual materials used in this study belong to the archive of the Pisidia Antiochia Excavation.

² For detailed information on the architectural, human, and spatial identities of cities, see: Lynch 1981, 131f; Erten 1995, 8; Soygeniş 2009, 34.

³ Güvenç, 1993, 3; Ertürk, 1996, 11; Ünügür, 1996, 43.

⁴ Ilgın, 1997, 8.

December is identified as the wettest month, whereas August⁵ is the driest. In this predominantly continental climate, the natural vegetation varies with elevation: juniper trees dominate the higher altitudes, while low-lying areas are covered with small maquis shrubs, shaping the district's topography. In the district, where the continental climate prevails, there are relatively few watercourses. Most of the existing streams originate from the Sultan Mountains. These streams and small rivers, primarily fed by seasonal precipitation, exhibit increased flow during the spring months due to snowmelt in the higher altitudes, while their flow diminishes during the summer months. Among these, the most notable is the river known in antiquity as the Anthius River. Additionally, Akköprü and Sel streams are other watercourses in the region⁶. The district has an average elevation of 1100 m above sea level, with its highest point being the Gelincik main summit at an altitude of 2675 m. This peak is located at the junction of the Karakuş and Sultan Mountains, along the Yalvaç-Çay border. The district's only lake is Lake Hoyran, situated to its west.

When examining the social structure of the district, it is observed that Yalvaç consists of 37 villages and 1 town, with a total population of approximately 25,000. The economy of Yalvaç, like much of Asia Minor, has been shaped by its geographical conditions. In terms of settlement types, rural settlements are predominant in the district, and the majority of the population resides in these areas. Consequently, agricultural activities, along with livestock farming and related livelihoods, are highly developed throughout the district. Particularly among the population residing in villages, these two factors are seen as the primary sources of income. Beyond agriculture and livestock, other economic activities in the district include tanning (a byproduct of livestock farming), mining, carpet weaving, copper craftsmanship, blacksmithing, and the production of traditional wheeled carts. Additionally, there are certain traditional handicrafts that, although now in decline and on the verge of being forgotten, were once significant contributors to the district's economy. These include textile weaving, saddle making, farriery, felt making, and the production of wool and goat-hair items such as sacks, saddlebags, aba (traditional garments), and tent covers. These crafts have historically played an important role in the economic life of the district⁷. The practice of both cattle and sheep farming in the Yalvaç district has laid the foundation for the development of leatherworking activities in the region. Among the leather products manufactured in local tanneries are items such as sole leather, patent leather, and vidala. While some of these products are utilized within the region, a significant portion is exported outside the area. Wool, a byproduct of livestock farming, serves as a crucial raw material in the production of the globally renowned Isparta carpets. Carpet weaving, which was a major source of income between 1960 and 1980, has significantly declined due to the widespread mechanization across various fields⁸.

Urban Development of Yalvaç City

When considered within the scale of district settlements in the Republic of Turkey, the district of Yalvaç demonstrates a relatively advanced level of development in many

⁵ Gürsal 2009, 15-16.

⁶ Akkan 2006, 13.

⁷ Öncü 2013, 13-50.

⁸ Akkan 2006, 15.

areas compared to its counterparts. The district, with a rich history in urban development and city planning, is believed, according to legends, to have been shaped on a plain where the Romans cultivated rice⁹. With the Seljuks' settlement in Asia Minor, it is observed that the cities and settlements belonging to the Greek and Roman cultures, which had existed in these lands for thousands of years, underwent significant transformations over time. The Turkic-Islamic culture, a new cultural influence in Asia Minor, sought to establish permanence in the region by constructing cities with its distinct characteristics. Yalvaç became one of the first Seljuk settlements established on these lands¹⁰. The main center of this new settlement was the Devlethan Mosque, although little remains of this historic urban center today.

The Devlethan Mosque was established as the central point, with market and bazaar areas organized in an orbit-like layout around the mosque. Neighborhoods and residential areas were localized behind the bazaars. In this newly established city, structures such as baths and madrasas were likely present; however, only the Devlethan Mosque remains from the initial settlement.

After the Seljuk period, Yalvaç came under the administration of the Hamidoğulları Principality and was later incorporated into Ottoman rule.

According to a register dated 1478, Yalvaç was primarily composed of two neighborhoods: Mahalle-i Eski Köy and Mahalle-i Bazar. In the census conducted during the early years of Sultan Suleiman the Magnificent in 1522-23, there were six neighborhoods; however, since they were recorded in pairs, the total was listed as four. These were: Mahalle-i Bazar, Mahalle-i Debbağlar, Mahalle-i Hacı Seydi ve Veledi Veysel, and Mahalle-i Müderris ve Akarkuyu. According to the accounting registers of the same period, it is noted that "*Nefs-i Yalvaç Bazarı durur*" indicating the establishment of a bazaar in the town¹¹. Throughout its historical development, the district of Yalvaç grew and expanded over time. According to a salname (yearbook) from 1869, it is noted that Yalvaç was a kaza (district) of the Konya province, consisting of 56 neighborhoods and villages, all inhabited by Muslims. A salname from 1901 provides detailed information about Yalvaç, stating that the district included: 1 government office, 35 mosques and masjids, 3 tekkes, 13 madrasas, 35 schools, 1 library, 4194 households, 411 shops and stores, 25 bakeries, 29 mills, and 11 coffeehouses. This information reflects the administrative and social infrastructure of the district at the time¹².

As the district progressed toward the present day, it grew even further, with neighborhoods such as Sanayi, Hıdırlık, Bağlar, Fatih, Cumhuriyet, Bahçelievler, Zafer, and Akköprü being established following the zoning changes in 1985. The district's first zoning plan was created in the 1950s, and its condition at that time was documented in reports prepared by Prof. Dr. Mesut Evren and Ferudun Özdoğan. According to these reports, the district's central hub comprised the Devlethan Mosque, coffeehouses surrounding the plane tree, and neighborhoods such as Kaş, Görgü, Kızılca, Abacılar, Saray, Leblebiciler, and Salur, each situated at varying distances from this center. These reports highlight the spatial and structural layout of Yalvaç during that period¹³. Despite

⁹ Akkan 2006, 18.

¹⁰ Karaman 1991, 67-71.

¹¹ Akkan 2006, 19.

¹² Akkan 2006, 19.

¹³ Akkan 2006, 22.

undergoing numerous changes, Yalvaç still retains neighborhoods that preserve the old urban texture and atmosphere, such as Pazar, Eski, Müderris, Kızılca, Leblebiciler, Salur, Saray, Abacılar, Sofular, Kaş (*Kaş Aşağı, Kaş Yukarı, Kaş Cami, Kaş Hacıbey*), and Görgü (*Görgü Orta and Görgü Cami*)¹⁴. The contemporary city center of Yalvaç is characterized by public buildings. At its core is the Government House, surrounded by the Municipal Building, Anlatan Square, the Museum, the Library, and structures related to the market and bazaar. Neighborhoods and streets are situated behind these central elements. Today, Yalvaç comprises a total of 32 neighborhoods, some of which maintain their historic fabric. Among these, Kızılca, Kaş, Leblebiciler, and Görgü neighborhoods stand out as key representatives of the district's historical identity.

The Kızılca neighborhood, located south of the ancient city, is one of the oldest and most established neighborhoods in the district. The road leading from the ancient city to the sacred area of Men passes through the upper part of this neighborhood. Additionally, the Anthius River, the oldest watercourse in the district, flows through the middle of Kızılca, dividing the settlement into two parts. The leather factory constructed by the Germans in the city is also located in Kızılca. Nestled against the mountain rising to its east, Kızılca retains numerous traces of its past. Particularly notable are the spolia (reused materials from the ancient city) integrated into the foundations and walls of modern structures, including the neighborhood mosque, which stands out as a prominent example. In 2016, illegal excavations conducted on plot 510/6, located 50 m south of the leather factory, revealed the Roman-era necropolis of the ancient city. This discovery clearly demonstrated that the Kızılca neighborhood is situated on the site of an ancient neighborhood. The neighborhood, characterized by narrow streets, primarily features detached houses with doors opening directly onto the street. As one of the oldest neighborhoods in Yalvaç, most of the houses were originally constructed using adobe and wood, with flat roofs. Over time, pitched roofs were added to these structures. In contrast, most modern houses in the neighborhood are two-story reinforced concrete buildings with gable roofs.

When examining the Kaş and Görgü neighborhoods, known as other historic areas of the district, it is observed that these two neighborhoods are situated on gently elevated hills. Similar to the overall urban structure of Yalvaç, the neighborhoods were shaped with mosques as their focal points. In these neighborhoods, particularly in the mosques of Kaş and Leblebiciler, the use of spolia (reused materials from the ancient city) is especially notable. Spolia are not only observed in the mosques but also in various sections of residential buildings. The neighborhoods that make up Yalvaç generally exhibit a free-form layout. In the older neighborhoods, characterized by narrow streets, it is evident that traditional construction techniques and materials were predominantly used.

Since the 2000s, the population increase in the district has led to the development of new neighborhoods in areas opened to zoning. These new neighborhoods are relatively more organized and planned compared to the older ones. With the construction of mass housing projects, the expansion of these new neighborhoods has contributed to the growth of the district along the north-south axis.

Streets are indispensable spaces where daily life takes place in residential areas. When examining the streets of Yalvaç, it is evident that streets in the older

¹⁴ Akkan 2006, 23.

neighborhoods are narrower compared to those in the newer ones. This is particularly noticeable in neighborhoods such as Kızılca and Kaş, where the narrowness of the streets is very apparent.

The only area in the district designed as a square is Yalvaç Anlatan Meydanı, constructed directly opposite the Yalvaç Municipality building. Following the decision to create a square that would symbolize the city and distinguish it from other districts, a national-level project competition was organized for this purpose. The circularly planned square reflects Yalvaç's thousands of years of deep-rooted history, allowing the city to "tell its own story" in line with the square's name. At the center of the square, where numerous ceremonies are held today, there is a ceremonial area with a diameter of 25 m and a statue of Atatürk.

Apart from Anlatan Meydanı, another notable area is the space referred to by locals as Çınaraltı, also known as Democracy Square. The square is separated from the Devlethan Mosque by a road passing between them. Within the square stands the monumental plane tree (Anıtsal Çınar), which is believed to have been planted in the 1200s, making it approximately 800 years old. This monumental tree, which gives the square its name, was officially registered by the Antalya Conservation Board with Decision No. 1401 on May 11, 1992. The nearby Devlethan Mosque is significant for demonstrating the settlement center and layout of Yalvaç during the Seljuk period. Çınaraltı continues to serve as a communal gathering point in the district, offering a space where people can sit in the surrounding coffeehouses, converse, and relax under the shade of the centuries-old tree while enjoying their tea. Previously, the area where the monumental plane tree stands was a cobblestone junction open to traffic. Later, it was closed to vehicles, the ground was leveled, and the surroundings of the tree were arranged, transforming it into a historically significant square.

Architectural Structures of Yalvaç City

In the city, there is a variety of structures built for different purposes. The buildings within the district can be classified into monumental, civil, industrial, commercial, and cultural structures. There are relatively few architectural structures in the district that can be classified as monumental. Aside from the Devlethan Mosque, located in the city center, and a tower constructed at the southern entrance of the district, there are no other structures of monumental scale. It is currently believed that the Devlethan Mosque¹⁵ was built during the early years of Seljuk dominance in the city. The mosque, constructed in the central part of the city in the name of Devlethan, the brother of Sultan Kilij Arslan II, has undergone various restorations over the years to reach its present state. While the architect of the mosque, which displays characteristics of the Beylik Period, is unknown, Ottoman records from 1726 onward indicate the mosque's existence through references to religious officials appointed to it. The mosque was constructed almost entirely using spolia blocks brought from the ancient city of Antiochia. The mosque, with its unplastered exterior facades, features three separate entrances. The main entrance is located on the northern side, while two smaller entrances are situated on the eastern and western facades. The interior is illuminated through a double-row window system on the facades. The windows are rectangular in form and are accentuated by blind arches made of brick above them. The roof is covered with a hipped tile structure. The interior decoration prominently features ornamental

¹⁵ For detailed information about the Devlethan Mosque, see: Durmuş Karaman 1991.

elements characteristic of Turkic-Islamic art, adding an artistic and cultural richness to the space. Another monumental structure in the city is the monumental tower (obelisk) located at the southern entrance of the district, built by the Yalvaç Municipality. It has become one of the symbolic elements of the city. There is no definitive information about when or for what purpose the monument was constructed.

The best examples of civil architecture in the city are the old adobe houses and traditional residences predominantly made of wood. Adobe houses, commonly found in the older neighborhoods of Kızılca and Kaş, are constructed with adobe bricks on stone foundations. Some are covered with flat roofs (*earthen roofs*), while others feature hipped roofs made of wood. These single-story houses have both interior and exterior plaster made of mud. The main entrances open directly onto the street, with doors and windows crafted from wood. In addition to adobe houses, another widely seen residential type in the district is the traditional Yalvaç house.

These houses, typically built as two-story structures, have the ground floor used as a stable and storage area, with access to the upper floor provided by a wooden staircase. The exterior walls are plastered with adobe mortar and painted white. The roof is covered with a hipped tile structure, traditionally using corrugated tiles.

Entry into the old Yalvaç houses is through a double-wing wooden door, leading to a space called the "Hayat" (courtyard). The Hayat includes sections such as a pantry, hayloft, and stable. The main living area is located on the upper floor. The first space encountered here is the Hanay (gallery). One long side of the Hanay opens to the courtyard, while rooms are arranged along the other long side¹⁶.

When examining the floor plans of old houses, two main types are observed: outer hall plans and inner hall plans. The façade arrangement, where traditional features are preserved, includes projections supported by consoles or wooden brackets, which can be flat, triangular, or sloped to either side. Wood is extensively used in both interior and exterior decoration, particularly in the design of interior spaces. Wooden decorations with floral motifs are prevalent on elements such as room doors, cabinet doors, and ceiling medallions, highlighting the craftsmanship and artistry of these traditional houses¹⁷.

Another type of structure observed in the city is those related to industry and commerce. Among these, the most notable remnants are the chimneys of brick factories. Between 1950 and 1980, brick factories operated intensively, driven by high demand from surrounding provinces and districts, leading to an increase in their number to as many as five. The Birlik, Fil, and Taş factories were located in the Kaş neighborhood, while the Güven and Altın factories were constructed in the Abacılar neighborhood. The presence of these five robust factories provided significant employment opportunities for the district's residents during those years. After operating for many years, the factories eventually closed due to challenges such as mechanization and transportation issues. Today, only three brick chimneys from these factories, constructed of brick, remain standing as vestiges of this industrial past.

Two of the chimneys are located in the Kaş Aşağı neighborhood. These chimneys, constructed with solid fired bricks in a tapering cylindrical form, were restored between

¹⁶ Karpuz 1997, 215.

¹⁷ Karpuz 1997, 215.

2003 and 2006. The third chimney, situated in the Abacılar neighborhood, is also cylindrical in shape and has survived to the present day through restorations. Another significant structure related to trade and industry in the district is the Leather Factory. Established in the early years of the Republic, the factory was among the first 125 companies founded during that era. Located in the Kızılca neighborhood and built on the Anthius River, the factory was constructed using brick and rubble stone as building materials and features a rectangular plan. The two-story building is illuminated on the upper level by a system of closely spaced, wide arched windows. The old leather factory distinctly stands out in the region due to its German architectural style. Leather processing machinery from the factory has been preserved and is exhibited in an open-air museum adjacent to the building.

In the city of Yalvaç, there are architectural structures dedicated to culture and the preservation of cultural heritage. Chief among these is the Yalvaç Museum, where the city's ancient history spanning thousands of years is exhibited and promoted. Located in the city center behind the Government House, the museum serves as a showcase for the city's historical and cultural wealth. The story of the museum begins with the storage of artifacts from the ancient city of Antiochia and the surrounding villages in a high school building. In the 1900s, American archaeologists conducting excavations in the ancient city transferred their findings to the high school. However, due to the increasing volume of artifacts arriving from villages, a dedicated storage facility was built. Subsequently, some artifacts were displayed in the Yalvaç Library, but as this was insufficient, the decision was made to construct a dedicated museum for the city. The construction of the museum began in 1963 and was completed in 1966, after which the artifacts were opened to the public in this new building. The museum, which exhibits thousands of cultural artifacts both inside the building and in its garden, features four distinct exhibition halls: Prehistory, Classical Artifacts, Ethnography, and the St. Paul Hall.

Another cultural structure in Yalvaç, apart from the museum building, is the Ali Rıza Efendi Library. In 1891, when Ali Rıza Efendi, who was transferred from Alanya to Çorum, chose not to take his personal collection of 651 books with him, he brought them to his hometown of Yalvaç. He made the collection accessible to the public in a room adjacent to the Devlethan Mosque. Since then, the library has undergone several relocations within the district, eventually moving to its current building in 1970. Housing a collection of over 30,000 works, the Ali Rıza Efendi Library is considered one of the distinguished libraries in the region¹⁸.

The Ancient City of Pisidian Antioch

Pisidian Antioch, an ancient city located within the boundaries of Isparta Province, Yalvaç district, is situated approximately 1 km northeast of the district center on the western slope of a hill locally known as "Şahintepesi." The city, closely integrated with the modern settlement of Yalvaç, occupies a fertile and well-watered area surrounded by notable geographical features: to the north lie the Sultan Mountains¹⁹, to the west the Karakuş Mountains, to the south the Yalvaç Plain and Lake Eğirdir, and to the east the eastern extensions of the Taurus Mountains, including the Anamas Mountains and the

¹⁸ Karaman 1991, 172-173.

¹⁹ Calder 1912, 78.

Şarkikaraağaç Plain. The Yalvaç Plain, characterized by its flat and fertile terrain, owes much of its productivity to the water resources originating from the surrounding high mountains. This natural abundance was a critical factor in the establishment of the city at this location. Notably, the Anthius River, which sources its waters from the Sultan Mountains, flows through a deep valley to the east of the city and extends all the way to Lake Eğirdir. This river played a vital role in sustaining life in the region by enriching the Yalvaç Plain, fostering agricultural activity along its expansive and fertile lands, and enhancing the area's appeal as a center of settlement. Furthermore, the strategic position of Antiochia places it at the crossroads of the ancient regions of Pisidia, Phrygia, Lycaonia, Isauria, and Pamphylia modern-day Isparta, Afyon, Konya, and Antalya provinces underscoring its significance as a hub of interaction and connectivity in antiquity.

Located at the intersection of various cultural regions, the city played a significant role in ensuring the security and maintenance of ancient road networks, most notably the *via Sebaste*²⁰. Its designation as the starting point of the *via Sebaste*²¹ distinguished Antiochia from other contemporary cities, granting it a unique prominence. Due to its strategic position, the city served as a vital crossroads connecting three distinct regions. This historical significance, rooted in its ancient role, continues to resonate in the modern era under the name Yalvaç, maintaining its importance as a center of connectivity and regional significance.

Situated at a key interregional transition point, Antiochia was not only of strategic importance but also held a distinguished status as a religious center in Asia Minor. Approximately 5 km east of the city lies the Sanctuary of Men²², one of the significant pilgrimage sites of the ancient world. The presence of such a sacred site associated with Antiochia elevated the city to a unique standing. The Men cult, which held considerable

²⁰ Levick 1967, 38-41; Mitchell 1993, 76; Syme 1995, 226-230; Taşlıalan 1997, 13; Coşkun Abuagla 2015, 175-179.

²¹ The construction of the *via Sebaste* began in 6 BCE under the governance of Cornutus Arrutius Aquila, prior to the Homonad War. According to Ayça Özcan, the southern branch of the *via Sebaste* originates in Antiochia and proceeds through Prostanna, Kremna, Sia, and the Döşemealtı Pass, eventually reaching Antalya. The southwestern branch divides into two routes: one extends from Pisidia Antiochia through Prostanna, Kremna, and Döşemealtı to Attaleia (modern Antalya), while the other proceeds from Pisidia Antiochia via Neapolis, Anaboura, and south of Tymbriada, passing through Zorzila, Adada, and Pednelissos to follow the Kestros Valley, ultimately reaching Perge. A third branch extends from Antiochia, passing through Neapolis, Misthia, and Amblada, and runs southeastward to Isaura Palaia north of Lake Trogitis (modern Suğla Lake). From this route, an eastern branch leads to Antiochia, Neapolis, Pappa-Tiberiopolis, and Ikonion (modern Konya). A subsidiary road connects this main route to Lystra. Additionally, another route reaches Antiochia via Apollonia and Tymandos, continuing through Neapolis, Misthia, Erymna, and Pamphylian Seleucia, ultimately arriving at Side. Serving as a central hub in the Pisidia Region, Antiochia connects the *via Sebaste* to the road networks of Lycaonia, Isauria, Pamphylia, and Phrygia. This route extends eastward through Garsaura, Archelais (modern Aksaray), Caesarea (modern Kayseri), and Melitene (modern Malatya) to the Euphrates Valley, demonstrating its critical importance as a military and commercial artery during both the Roman period and subsequent eras. For detailed information, see: Özcan 2008.

²² Özhanlı 2017, 10-12.

influence across Asia Minor, enhanced the city's recognition in surrounding regions, reaching its zenith. Antiochia became a focal point for pilgrims traveling from neighboring regions such as Phrygia, Lycaonia, Isauria, and Pamphylia, serving as a gathering place for devotees undertaking journeys to worship the deity. The influx of pilgrims not only increased the flow of people through the city but also brought about significant social and economic transformations. This activity contributed substantially to the prestige of Antiochia within Asia Minor, establishing its role as both a religious and cultural hub in the ancient world.

The unique geographical setting of Antiochia endowed the city with additional economic and political titles and statuses beyond those previously mentioned. Founded during the Hellenistic period by the Seleucids, the successors of Alexander the Great, the city²³ achieved its peak significance in architecture, art, urban planning, socio-economics, military affairs, and other domains during the Roman Imperial period²⁴. The high strategic importance of the land where Antiochia was established motivated the Seleucids to found a city here, organizing it as one of the four colony cities they established in the Pisidia Region²⁵. After coming under Roman control following the Seleucid era, the city retained its status as a colony city from the Hellenistic period and was elevated to serve as the capital of the other four colonies established by Rome in the region²⁶. Furthermore, during the spread of Christianity²⁷, the secure and well-developed transportation and road networks in the area made Antiochia a key stop for apostles such as Paul, further enhancing its historical and religious significance.

Due to factors such as its location, the terrain on which it was established, and its climate, Antiochia has been one of the most distinguished cities of the Pisidia Region since its foundation. Much of its prominence derives from its geographical position, placing the city at the center of attention for all civilizations that have inhabited Asia Minor throughout history.

Materials and Methods

The investigation of the components of the city was conducted using relevant methodological techniques. These included mapping, visual analyses, on-site identification and examinations, comparisons of Pisidia Antiochia's archaeological drawings with contemporary urban studies, street-level surveys, associated illustrations, schematic representations, and the examination of oral history data pertaining to the city's identity components and traces of Pisidia Antiochia in the urban fabric. Based on the available data, a "city identity analysis schema" was developed. This schema considers the dynamics of the modern city of Yalvaç in comparison with Pisidia Antiochia, as well as the urban identity formation frameworks established in the literature to date. The primary focus of this schema is to identify the distinctive identity of Pisidia Antiochia and its transformations or continuities into the present day. Data

²³ Özhanlı 2013, 155-176.

²⁴ Özhanlı 2013, 155-176.

²⁵ Özhanlı 2013, 155-176.

²⁶ Özhanlı 2013, 155-176.

²⁷ See for the importance of the city in terms of Christianity and the process it underwent with the advent of Christianity: Özhanlı 2022.

obtained from comparisons are conveyed through a chart integrating schematics, drawings, and oral narrative techniques. Within the scope of this study, the urban identity analysis schema developed as a result of the literature review has effectively clarified the research findings, providing a structured framework for understanding the urban identity dynamics of Pisidia Antiochia (Fig 1.).

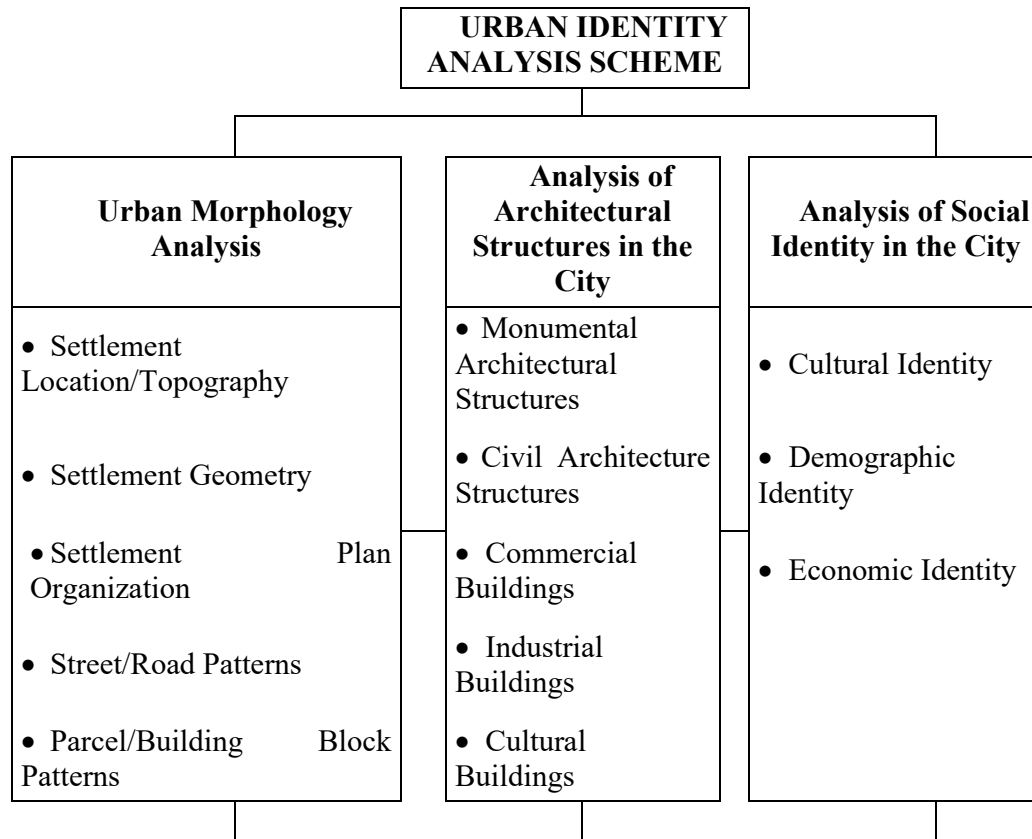


Fig.1: Urban Identity Analysis Scheme

The impact of Pisidia Antiochia on the city, its enduring features, elements that have not been sustained, as well as its morphology, architectural characteristics, and social attributes from past to present, were analyzed through a framework of identified components and their interrelationships. This network of relationships forms the basis of the urban identity analysis schema. The analysis schema is structured into three main categories: urban morphology, architectural structures of the city, and social identity criteria of the city. These categories are presented as overarching themes within the relationship network, with subcategories listed to construct a holistic understanding of the city's identity. This schema is utilized to compare Pisidia Antiochia and the modern city of Yalvaç. Under these identified headings, the morphological, architectural, and social aspects of Antiochia and contemporary Yalvaç are examined to reveal the influence of concepts such as continuity, sustainability, and change on the evolution of the urban form. This analysis highlights how these factors have shaped the development of both the ancient and modern cityscapes.

Findings Derived from the Analysis of Urban Morphology

The city of Pisidia Antiochia is located 1 km northeast of the present-day Yalvaç district

center. A hill situated at a higher elevation compared to the city center was chosen as the settlement site. The primary reasons for selecting this hill, rising amidst a flat plain, were its defensible nature and its commanding position over fertile and well-irrigated lands. In terms of topography, Pisidia Antiochia reaches an altitude of 1236 m at its highest point, whereas the elevation of Yalvaç is measured at 1100 m above sea level. The rugged terrain of Antiochia ascends in a topographic gradient from the southwest to the northeast, with the city's sacred precinct located at its highest point. In contrast, the central area of Yalvaç is situated on a relatively flat and even terrain. However, moving northeast from the central landmarks such as Devlethan Mosque and Çınaraltı Square toward areas like Görgü Mosque and Kızılca neighborhoods, a gradual rise in elevation becomes noticeable. While there are minor variations in elevation within the urban fabric, modern Yalvaç can largely be described as occupying flat terrain. This contrast suggests that, with the arrival of the Turkic-Islamic culture in the region during the Seljuk period, the elevated sites of Pisidia Antiochia, including its sacred precinct at the Temple of Men, were abandoned in favor of new settlement areas. This shift indicates a different urban planning approach introduced by the dominant culture of the period, reflecting its distinct perspective on urbanization and settlement preferences.

When the settlement geometry and boundaries of the city of Antiochia are examined, it is observed that the Anthius River (modern Hisarardı River) is located to the east-southeast of the city, forming the eastern boundary of the settlement parallel to the river. Perpendicular traces to this boundary define the main arteries and axes of the city. The geometry defining the city's boundaries extends a significant distance southeastward along the river, while the boundary length in the northwest direction is comparatively shorter. Following these traces, the resulting integrated landform exhibits a geometry that is broader and more expansive along points parallel to the river, while narrowing and tapering towards its lower regions. When examining the settlement geometry of present-day Yalvaç, it can be noted that the urban form of Yalvaç bears a resemblance to an expanded version of the land configuration of Pisidia Antiochia, suggesting continuity in the adaptation of the region's topography over time.

Originating in the 5th century BCE, the grid plan system first implemented by the Milesian architect Hippodamus in the cities of Miletus and Priene became an iconic model for urban planning, particularly in cities established during the Hellenistic and Roman periods²⁸. Beginning in the Hellenistic period, the Hippodamian (grid) plan system became almost a trend, and it was extensively applied to nearly all cities founded in Asia Minor during this era²⁹. The Hellenistic-origin city of Pisidia Antiochia was planned in accordance with the Hippodamian city plan, reflecting the urban trends of the era³⁰. This plan was designed to maximize the utilization of the natural topography and potential of the terrain where the city was founded. The organization of the city's settlement was structured within the framework of this systematic layout. In this planning system, where streets and avenues intersected at right angles to form the main arteries of the city, the acropolis the central point of the city featured the city square (agora), public buildings, and the sacred precinct, underscoring its significance as the

²⁸ Özhanlı 2013, 155-176.

²⁹ Özhanlı 2013, 155-176.

³⁰ Özhanlı 2013, 155-176.

focal point of urban, civic, and religious life³¹. Other everyday structures were positioned in less prominent areas. In contrast to Antiochia, which was built on elevated terrain, the city of Yalvaç, established approximately a thousand years later on the western slopes of the ancient city, was constructed on flat ground. The urban layout of Yalvaç exhibits the organic settlement pattern typical of Turkish cities. The presence of the Devlethan Mosque, marketplace, and bazaar areas in the city center serves as clear indicators of this pattern. In the neighborhoods and streets of the city, an organic urban fabric similar to that of Ottoman cities can be observed, reflecting the characteristic planning style of Turkish urbanism.

The city of Yalvaç does not exhibit significant similarities to Antiochia, located on its slopes, in terms of settlement plan and organization. Unlike the systematically planned, wide, and spacious streets and avenues of the ancient city, Yalvaç features narrow streets and alleys that form an irregular urban layout. From an urban planning perspective, the only notable similarity between the two settlements is the organization of the city center around a central square, surrounded by public buildings and sacred spaces.

As a result of the grid plan system applied to the entire city of Antiochia, the main and secondary streets intersecting at right angles formed the city's primary framework. This system, which introduced a rational urban planning approach, featured two main streets³²: one running in the east-west direction (**Decumanus Maximus**) and the other in the north-south direction (**Cardo Maximus**). The entire city was shaped around these principal axes, with the areas between the intersecting streets and avenues divided into blocks and plots. The grid-plan design ensured that the streets and avenues were well-ordered and spacious. Along these streets, porticoes were built on both sides, behind which workshops and shops were located. Furthermore, this planning system allowed for the development of an advanced infrastructure system. Large-scale sewer channels, spacious enough for a person to move through comfortably, were constructed beneath all streets and avenues. Manholes located at regular intervals on street and avenue surfaces highlight the sophistication of the city's infrastructure system. As a colony and military city, Antiochia was modeled after Rome, the capital of the Roman Empire. The city was designed with seven neighborhoods³³ spread over seven hills, and urbanization activities were carried out accordingly. This structure reflected the influence of Roman urban planning principles, tailored to the local topography and functional needs of the settlement.

In the city of Yalvaç, the city center developed in accordance with the Ottoman urbanization system. This influence is evident not only in the city center but also in the neighborhoods surrounding it, where a traditional texture and organic structure characteristic of Ottoman urbanism can be observed. The organic settlement pattern features a variable spatial layout, shaped by an improvised order that adapts to climatic conditions and the natural topography. This results in a construction style harmonious with the surrounding environment, reflecting a blend of functionality and contextual

³¹ Özhanlı 2013, 155-176.

³² Mitchell-Waelkens 1998, 99-100.

³³ Similar to Rome, the city of Antiochia was divided into seven neighborhoods, which were named as follows: Vicus Aedilicius, Vicus Germalus, Vicus Patricius, Vicus Salutaris, Vicus Tuscus, Vicus Verabrus, and Vicus Venerius.

integration. Neighborhoods preserving this traditional fabric with their traditional houses, bakeries, and mosques are arranged around the city center, characterized by narrow and organic streets. The markets, bazaar areas, and shops located along the main streets and roads dividing and intersecting the city show similarities to the urban layout of the ancient city, reflecting a comparable approach to urban organization.

The grid plan applied to the city of Antiochia facilitated the formation of square or rectangular blocks and plots between streets and avenues intersecting at right angles. One of the primary advantages of the grid plan is the creation of uniformly sized blocks and plots, providing the city with a highly legible settlement pattern. These blocks or plots predominantly housed examples of civic architecture. Due to the standardized dimensions, it was practically impossible to construct buildings of varying sizes that would occupy different amounts of space within these plots. While this standardization might appear monotonous, it was highly significant for maintaining a sense of equality among the city's residents. In the grid plan system, while the sizes of blocks and plots could vary based on the width of the streets, their dimensions were pre-designed, making modifications feasible if required. Among the blocks and plots within the city, those closer to the city square were allocated for residences of high-ranking individuals, such as governors or mayors, while blocks located further back were used to construct insulae multi-unit residential buildings that served as the ancient equivalent of modern apartment complexes for the middle class. Archaeological excavations in the city provide excellent examples of this arrangement. A house with an atrium, located adjacent to a spacious square along *Cardo Maximus* and offering sunset views, was likely the residence of a high-status individual. Similarly, a residential structure unearthed along the area referred to as *Tiberius Street* further exemplifies this urban hierarchy and organization.

When examining the blocks and plots in the city of Yalvaç, it is evident that a free and flexible plot pattern has emerged, associated with the narrow and organic street fabric. These plots, designed with attention to neighborly relations, do not obstruct each other's views and are predominantly adapted to the topography. In particular, in the organic-textured neighborhoods surrounding the public spaces in the city center, the block and plot system is not linear but rather progresses within a spatial configuration where angles and slopes change dynamically. This approach reflects a planning system that integrates flexibility with the natural terrain and urban flow.

Findings Derived from the Architectural Structures of the City

As a typical Roman city, Antiochia was planned according to Roman urban and architectural principles, resulting in a significant number of monumental structures. Among the most prominent examples of Roman architecture in the city are the Temple of Augustus and the Nymphaeum. Both structures are currently visible at their foundation level, yet an examination of their architectural decorative elements and building stones leaves no doubt about their monumental scale. Additionally, the city features the St. Paul Church, another monumental structure symbolizing Christian architecture. This church stands out as a significant representation of the transition and integration of religious and architectural traditions in the city's historical development. The structure is a Roman basilica that was converted into a church with the addition of

Christian-specific elements³⁴. Only the main apse of the building has survived, while its atrium and naves have been preserved at the foundation level.

In the district of Yalvaç, which is a continuation of Antiochia, the most well-known monumental structure is the Devlethan Mosque. Located in the city center, the mosque reflects the architectural characteristics of the Beylik period. Almost the entire masonry of its walls is composed of spolia materials brought from Antiochia. The mosque is divided into four naves/aisles by three rows of columns and was constructed with a hipped roof. Aside from this mosque, there are no other structures in the district with monumental characteristics. The scarcity of monumental buildings in Yalvaç, despite its rich and powerful historical background, can be attributed to the evolving urbanization and planning concepts that developed in line with the changing culture of the region.

The best-known and only well-preserved examples of civil architecture in the city of Pisidia Antiochia are its residences. The city's houses were constructed on blocks and plots located at the intersections of streets and avenues that intersected at right angles. These houses were systematically built on plots of standard dimensions. The most illustrative example of the construction, architecture, and layout of the city's residences is the Atrium House, which began excavation in 2013 and has continued in subsequent years. This house was built adjacent to the square in front of the Nymphaeum. The west-facing and sloped block/plot behind the western portico of *Cardo Maximus* was terraced to create the residential area. Access to the house is through a small street located between the shops lined behind the western portico of *Cardo Maximus*. The Atrium House, with its large courtyard, consists of two sections. The northern section contains areas such as the kitchen, bathhouse, bathroom, and toilets, while the southern section is more oriented toward daily life. The western part features a large hall or viewing terrace, and the lower floor contains the pantry and storage areas of the residence. Considering its location within the city and its complex plan, this residence is most likely associated with the city's administrative elite. Aside from this house, other examples of residences in the city include simple houses³⁵ built in the later period on the large square extending in front of the Nymphaeum, excavated in 2009. These rudimentary houses, constructed directly on the street level using rubble stone and mudbrick, were uncovered at their foundation level and are of low architectural quality.

When examining the residences in the district of Yalvaç, it is observed that houses are generally constructed as two-story structures. Alongside examples with hipped roofs, there are also examples featuring flat earthen roofs. The traditional residential typology, commonly seen in Turkish cities, is also present in Yalvaç. The houses are classified based on features such as whether they have a garden or no garden, their layout as corner or row houses, their access from culdesacs, or entrances from gardens or streets. The primary construction materials used in the houses are stone, mudbrick, and wood. The foundation level (known as the "su basman") is constructed from stone, while the upper portions are built with mudbrick and wood. The general floor plans of the houses are shaped around two main typologies: houses with external halls and houses with internal halls, reflecting a traditional approach to residential architecture³⁶.

The commercial structures of the city of Antiochia include the Tiberius Forum and

³⁴ Herring-Herrington 2011, 109-130.

³⁵ Özhanlı, 2010

³⁶ Karpuz, 1997

the rows of shops located along the main streets. The sequence of shops begins just beyond the western gate of the city, extending eastward along the Decumanus Street, and continues from the intersection of the Decumanus with Cardo Street to the Nymphaeum. Excavations in the shops and workshops situated behind the semi-open porticoes, supported by columns and covering the edges of the streets, have revealed that some of these establishments were dedicated to manufacturing, while others served commercial purposes, such as retail. These shops, reflecting the city's commercial culture, served as a precursor to modern structures and designs intended for shopping purposes. The primary commercial hub of the city was the Tiberius Forum. In addition, it is suggested that an agora existed during the early period of the city, likely located in front of the theater. This indicates a multi-faceted commercial infrastructure supporting both local and regional trade activities within the city.

In the city of Yalvaç, the traditional bazaar is located around the Devlethan Mosque and its surroundings. The bazaar comprises shops where various crafts that play a significant role in the local economy such as copperwork, felt-making, and saddle-making are practiced. In addition to these craft workshops, the Monday market, established weekly, is also centered around the mosque and extends over a broad area. This integration of traditional crafts and market activity highlights the cultural and economic vibrancy of the city.

Although Antiochia is known for the prevalence of various crafts, including leatherworking³⁷, the exact location where this activity was conducted has not yet been definitively identified. Considering the significant water requirements of the leatherworking trade, it is highly likely that the city's leather workshops were located near the Anthius River, where the modern leather processing facility has been established.

In the district of Yalvaç, a leather processing factory established by the Germans was located in Kızılca neighborhood along the Anthius River. Today, operational tanneries are situated along the banks of the Anthius River behind the former bus terminal and within the Yalvaç industrial complex, which follows the river's course. The leather factory, which operated between 1923 and 1938, was one of the city's most significant industrial structures. Additionally, brick factories, whose chimneys are the only remnants that survive today, represent another notable example of the city's industrial heritage.

In the city of Pisidia Antiochia, in addition to religious, commercial, and civil architectural structures, there were also buildings constructed to serve the local population. Among these, structures such as the theater and stadium, designed for the socialization of the city's inhabitants, are considered significant. The theater, in particular, stands out as the most important cultural structure in the city. It hosted performances such as comedies and dramas, as well as spectacles like gladiator fights, providing a venue for mass gatherings thanks to its large audience capacity. These events highlighted the theater's central role in the city's cultural and social life.

When examining the cultural structures in the district of Yalvaç, it is evident that the only structure dedicated to culture and art is the Yalvaç Museum. Located in the town center, the museum houses and exhibits artifacts from Antiochia and the surrounding

³⁷ Özhanlı 2009, 45-49.

villages. For a district-level museum, the Yalvaç Museum holds significant importance due to both its exhibition spaces and its unique architectural identity, making it a valuable cultural asset for the district.

Findings Derived from the Social Identity of the City

The city of Pisidia Antiochia gained recognition as a pilgrimage center due to Saint Paul visiting the city and delivering one of the first Christian sermons there. While the city hosted various religious and worship-related cultural activities, its cultural identity can be more accurately understood through the craftsmanship practiced within its boundaries. Crafts such as leatherworking, felt-making, and saddle-making, which were prevalent in the city, clearly reflect the cultural identity of its inhabitants. Additionally, inscriptions discovered in the city reveal the presence of euergetes, providing further insight into the city's cultural character and the values of its residents³⁸.

Significant elements stand out in the cultural identity of Yalvaç. One of the key socialization spaces in the city is the coffeehouse culture. The coffeehouses surrounding the protected plane tree in the city center serve as gathering places for locals, representing an important part of Yalvaç's cultural identity. The tradition of mutual aid, which has continued from the Ottoman period to the present, is maintained in Yalvaç through neighborhood bakeries, where this aspect of cultural heritage is preserved. The traditional fabric, including traditional houses, neighborhood culture, and lifestyle, has been one of the defining factors in shaping the city's cultural identity. Additionally, the "Hamursuz"³⁹ product, associated with the unleavened bread festival celebrated by the inhabitants of Antiochia, has gained a local identity in Yalvaç. It is still enjoyed and produced in the neighborhood bakeries of the city today.

Examining the profile of the population living in the ancient city reveals significant diversity. Sociologically, the city had a cosmopolitan structure, with different groups coexisting in terms of both religious beliefs and ancestral origins. The population was divided into two main groups by religion: those adhering to paganism and those following Christianity. The coexistence of churches and temples within the city provides the most compelling evidence of this religious duality. Additionally, during the city's founding phase, Jewish colonists brought from Babylonia and Magnesia ad Maenadrum⁴⁰, the indigenous population, and retired Roman soldiers settled in the city all contributed to the city's social structure.

The fact that the majority of the city's inhabitants were engaged in agriculture can be inferred from the agricultural tools uncovered during excavations, highlighting the central role of farming in the city's economy and daily life⁴¹. The current demographic structure of Yalvaç shows similarities to that of Antiochia. There is a sense of religious unity within the population. When examining the urban population, it is evident that, in addition to the local residents, individuals from different provinces who have settled in the city for various reasons also constitute a portion of the district's population. Similar economic activities are observed as the primary means of livelihood, reflecting continuity in the region's socio-economic patterns.

³⁸ Uzunaslın 2013, 321-327.

³⁹ See for the Jews living in the city: Özhanlı 2009.

⁴⁰ Özhanlı 2009, 46.

⁴¹ Özhanlı & Gökpınar 2024, 200-214.

The economy of Antiochia, established on fertile lands, was primarily based on agricultural activities and animal husbandry. In addition to these significant economic factors, other crafts such as ceramic production, metalworking, leatherworking, and saddle-making, which were prevalent in the city, also contributed to the economy and played a key role in the formation of distinct artisan guilds. Furthermore, the city was granted the status of "ius italicum" (free city) during the Roman period, exempting it from taxes, which provided an additional economic advantage. The economic identity of Yalvaç was shaped under the influence of the Ahi Guild tradition. The arasta and bazaars, composed of various artisan organizations, have continued as structures in line with this tradition. While agriculture and animal husbandry form the backbone of Yalvaç's economy, other economic sectors have also developed. Trades such as tanning, saddle-making, coppersmithing, felt-making, farriery, carpet weaving, and blacksmithing have played a significant role in shaping the city's economic identity.



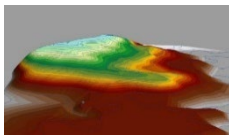







Discussion and Conclusions



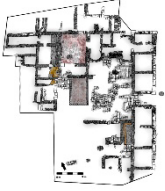





The city of Pisidia Antiochia is located on the western slope of a hill within the boundaries of Yalvaç district in Isparta Province. It carries significant social, cultural, and economic traces from the past to the present. This study examines the extent to which these elements have persisted in the city of Yalvaç and identifies the aspects where continuity has not been maintained. The methodology of the study involved creating an urban identity schema based on the dynamics of the city, collected data, and summaries from the literature. Using this schema, all topics were analyzed at the level of both Pisidia Antiochia and Yalvaç. As a result of the findings, a comparison and evaluation chart was developed (Fig 2.).



The city has undergone a transformation from being a trade and religious center in antiquity to becoming a city where all the characteristics of a typical Turkish town are present⁴². During this transformation, the city lost some of its features while preserving certain social, cultural, architectural, and economic characteristics. Although the settlement location and urban plan organization have changed, architectural approaches, planning principles, and material sustainability have been maintained. Furthermore, several crafts and important occupational sectors⁴³ from the ancient period continue to exist in Yalvaç as active trades today.

⁴² Özhanlı 2013, 164-165.

⁴³ Özhanlı 2009, 45-51.

MORPHOLOGICAL IDENTITY ANALYSIS					PISIDIA ANTIOCHIA		YALVAÇ			
					IMAGE		CONCEPTUAL	CONCEPTUAL	IMAGE	
MORPHOLOGICAL IDENTITY ANALYSIS	Settlement		Hilly Terrain at the Foothills	Flat Terrain on the Plain		Settlement				
	Settlement		Expansive	Expansive		Settlement				
	Settlement Plan		Hippodamik Plan	Organic Settlement		Settlement Plan				
	Street/Road		Perpendicularly Intersecting Streets and Avenues	Organic Pattern		Street/Road				
	Parcel/Building		Regular, Equally Sized Parcels	Free and Flexible Layout Parcels		Parcel/Building				

ARCHITECTURAL STRUCTURES IDENTITY ANALYSIS		PISIDIA ANTIOCHIA		YALVAÇ		ARCHITECTURAL STRUCTURES IDENTITY ANALYSIS	
		IMAGE	CONCEPTUAL	CONCEPTUAL	IMAGE		
ARCHITECTURAL STRUCTURES IDENTITY ANALYSIS	Monumental		Four-Column Prostyle Plan	Plan Type Divided into Four Naves with Three Rows of Three Columns		Monumental	ARCHITECTURAL STRUCTURES IDENTITY ANALYSIS
	Civil Architecture		Adobe, Wooden, Stone-Based Houses with Atrium	Adobe, Wooden, Two-Story Houses with Courtyard		Civil Architecture	
	Commercial		Row of Shops Designed with an Arcade	Shops Aligned Along Streets and Avenues		Commercial	
	Industry		Ancient Tanneries	Leather Factory Located on the Anthius River		Industry	

	Culture		Semi-Circular and Expansive Plan	Four-Column Entrance with Rational Design and Arched Facade Concept		Culture




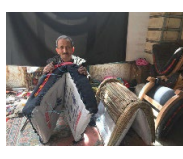


		PISIDIA ANTIOCHIA		YALVAÇ			
		IMAGE	CONCEPTUAL	CONCEPTUAL	IMAGE		
SOCIAL IDENTITY ANALYSIS	Cultural		Art, Culture, and Sports Events	Mutual Aid and Socialization		Cultural	SOCIAL IDENTITY ANALYSIS
	Demographic		People Engaged in Agriculture and Trade	Agriculture, Livestock, and Craft Industries		Demographic	
	Economic		Craft Industries Related to Local Production and Art	All Trades and Guilds Included in the Ahi Organization		Economic	

Fig.2: Urban Identity Analysis Scheme Comparing Findings

In Yalvaç, significant characteristics of the ancient period, Seljuk, Ottoman, and Republican eras are evident. The city exhibits a rich stratification in terms of culture, architecture, social life, and economic activities. Each layer has overlapped with the previous one, carrying traces from its predecessor and transmitting them to the next. In this context, many elements from different periods coexist in Yalvaç, resulting in noticeable similarities and differences influenced by the interconnection of these historical layers.

As seen in the comparison chart, significant similarities are observed in architecture, culture, economy, and demographic profile, while the most notable difference lies in the morphological identity. The grid plan has transformed into an organic settlement

pattern. While the original settlement was established on a hillside, considering factors such as defense, water sources, natural features, and topography, in later periods, the settlement expanded toward the fertile and flat plain. Streets and avenues evolved from a structured grid plan to a spontaneous, irregular, and free arrangement, with mosques, bazaars, and markets surrounded by a network of streets. The blocks and plots, which intersected at 90° angles in the grid plan, were replaced by flexible and irregularly shaped plots. This transformation demonstrates that the settlement tradition observed in Antiochia evolved under Ottoman influence into the identity of a typical Turkish city in Yalvaç. This shift represents the most significant identity change in the city's history.

Cities derive their meaning and identity from the civilizations and communities that have shaped their past. For the city of Yalvaç, Pisidia Antiochia holds significant importance in this regard. The influence of the ancient city is evident in various aspects of Yalvaç, such as its art, craftsmanship, culinary culture, lifestyle, materials, and trade practices. While some influences are direct, others underwent transformations during the Seljuk and Ottoman periods, resulting in indirect effects. In both cases, it is clear that the legacy of the past has contributed to the development of Yalvaç. The data collected from the present city has been categorized under three main headings: morphological identity analysis, architectural identity analysis, and social identity analysis. Comparisons conducted under these headings, specifically focusing on Yalvaç and Antiochia, have clearly revealed both similarities and differences. These findings underscore the enduring connection between the past and the present in shaping the identity and development of Yalvaç.

When examining the findings under the heading of morphological identity analysis, significant differences emerge between the two cities regarding the selection of settlement location and topography. While Antiochia was established on the western slope of a high hill with a rugged terrain, the opposite is true for the district of Yalvaç, which is organized as a typical Turkish city on the flat plain extending in front of the ancient city. In terms of the geometry of settlement areas, both settlements exhibit a broad spatial geometry. However, their urban planning organizations differ significantly. Founded during the Hellenistic period, Antiochia, like other cities established in Asia Minor during this era, was organized according to the grid plan, also known as the Hippodamian plan, which was a popular trend of the time. In line with this urban planning approach, where all streets and avenues intersected at right angles, the main avenues were constructed first, followed by the formation of other streets and roads based on these primary axes. In the grid plan system, which reflects the concept of democracy in urban planning, there is a standardized architectural approach emphasizing equality, particularly in public buildings. As a natural outcome of the Hippodamian plan, civil architecture structures were built on equally sized plots, ensuring they did not obstruct each other's light or view. The city's public buildings, sacred precinct, and public squares were centrally located, with other structures organized around them. In contrast, Yalvaç, located next to such a developed ancient settlement, demonstrates an entirely different urban planning approach. The city is shaped around the Devlethan Mosque, where an organic settlement pattern predominates. The city is characterized by irregular streets and avenues, with plots and blocks organized in a free and flexible manner, placed in the background. Public spaces and the Devlethan Mosque, a prominent religious symbol, were constructed at the city center. The only similarity between the two settlements, which exhibit numerous

differences in terms of urban planning and settlement patterns, is the central placement of public buildings, sacred precincts, and squares within the city center.

Another topic analyzed is the identity of the architectural structures present in both cities. Under the heading of identity, the structures in the cities of Antiochia and Yalvaç are categorized into five groups: monumental, civil architecture, industrial, commercial, and cultural buildings. While numerous monumental structures such as the Temple of Augustus, the Nymphaeum, or the Western Gate are known to exist in the city of Antiochia, the only known monumental structure in Yalvaç is the Devlethan Mosque. The only similarity in terms of monumentality between the two settlements is observed in their religious buildings. Another common type of structure found in both cities is that of civil architecture. In Antiochia, structures belonging to this category are scarce due to the limited extent of excavations, and apart from a few examples, civil architecture structures have not been identified so far. The Atrium House, located behind the western portico of the *Cardo Maximus* street, is one of the civil architecture examples in Antiochia. The house, built on an entire parcel of the city and whose foundations are still visible, was likely constructed using stone and wood materials. The residential complex, featuring a complex plan, consists of two main sections and was built as a two-story structure by terracing the parcel it occupies. The house, which includes a central pool, has a basement level with storage/cellar spaces and a water reservoir. Beyond the Atrium House, no other examples of civil architecture are found in the city, whereas the situation is the opposite for Yalvaç. A significant portion of the modern settlement of Yalvaç is dominated by civil architecture structures. Traditional houses, predominantly constructed with wood, stone, and adobe materials, are widely observed throughout the district. These single-story and two-story houses are present in all the old neighborhoods of Yalvaç and are among the best-preserved architectural examples reflecting the city's organic fabric. There are notable similarities between these houses, which constitute the primary residential type of Yalvaç, and the Atrium House of Antiochia. Both are two-story structures with their lower sections designed for everyday use, such as storage and cellars, and exhibit consistency in the materials used for construction. Structures of a commercial nature in both cities are represented by shops built for various purposes. In Antiochia, rows of shops begin immediately after passing through the western gate and extend along the *Decumanus* and *Cardo* streets. These structures, located behind colonnaded porticoes along the street edges, served both production and trade functions. Additionally, the *Tiberius Forum* and the commercial spaces within it were integral to the city's trade activities. A similar situation exists in Yalvaç, where daily trade activities are conducted in shops along the streets. Covered market areas established for weekly markets also constitute the city's commercial architecture. Moreover, structures known as *arasta* can also be found in Yalvaç. The abundance of areas designated for collective shopping and trade, where both production and commerce were conducted together, demonstrates a resemblance to Antiochia. When industrial structures are examined, no such buildings have yet been identified in Antiochia. Apart from ancient tanneries known to have existed in antiquity but whose locations remain undetermined, no data on industrial structures are currently available. In Yalvaç, the industrial structures include a leather processing factory built by the Germans over the *Anthius River* and the remnants of chimneys from brick factories scattered across different neighborhoods of the city. There is a local connection between ceramic production in Pisidian Antiochia and these brick factories

in terms of terracotta production. Small-scale workshops in antiquity appear to have evolved into brick factories in the district of Yalvaç. Lastly, when examining the interaction between cultural structures in the cities, it is evident that Antiochia is richer in this regard compared to Yalvaç. The theater and stadium built in the city served as venues for cultural activities such as comedy, tragedy, and drama. In contrast, Yalvaç lacks structures suitable for hosting similar activities. The district library and the museum building are known as the city's cultural facilities.

Another aspect of the interaction between Antiochia and Yalvaç is the analysis of their societal identity in cultural, demographic, and economic contexts. From a cultural perspective, it is evident that the cultural activities known to have been held in Antiochia are still maintained in Yalvaç today. For instance, the harvest festivals and celebrations held in mid-July in the ancient city are now continued under the name "Pisidia Antiochia Culture and Art Festival," even preserving the same dates. Additionally, the unleavened bread distributed during the Passover celebrations of the ancient city's inhabitants, known as *hamursuz*, is still widely produced in Yalvaç's neighborhood bakeries and remains a beloved food among the local population. Demographic and economic analyses also highlight similarities between the two settlements. The populations in both cities are primarily engaged in agriculture, animal husbandry, and related crafts. Trades such as leatherworking, saddle-making, and felt-making, which parallel animal husbandry, are still practiced in the district. Leatherworking, continued in modern tanneries within the district, remains one of the key sectors contributing to the vitality of the local economy.

In conclusion, this study examines the influence of an ancient settlement on contemporary settlements. It has been demonstrated to what extent a settlement, located in close proximity to the city of Yalvaç, has impacted the district's social, cultural, historical, and architectural characteristics. The city of Pisidia Antiochia and the district of Yalvaç stand out from other settlements at this scale. Geographically, the ancient city is situated very close to the district, and this proximity has significantly influenced various aspects of the district. However, contemporary needs, modern influences, and the cultural and lifestyle changes brought about by the Seljuk and Ottoman periods following the ancient era have led to transformations. Regardless of the scope and extent of these changes, Yalvaç remains a settlement that has functioned for centuries as a religious and commercial center. Today, it continues to preserve this important heritage through its contributions to tourism, economy, culture, communal values, traditions, culinary culture, and architecture. Particularly in tourism, Yalvaç has made progress in its promotion by earning the designation of a "Cittaslow – Slow City." The data and findings obtained through this study have contributed and will continue to contribute to the development of urban tourism. Strategies and actions should be developed, including the rehabilitation of the traditional fabric of the city, the redesign of the Çınaraltı coffeehouses at the urban design scale, the restoration and preservation of traditional houses, the adaptive reuse of the leather factory, and the incorporation of modern architectural heritage into architectural life. During these architectural interventions, the city of Pisidia Antiochia should serve as a guide for Yalvaç. Elements that demonstrate similarities and continuity, such as urban spaces, neighborhood names, gastronomic products, and arts and crafts, should be revisited and integrated into the social, cultural, and economic dimensions of the modern city. The urban life and city plan of Pisidia Antiochia should form the basis for the future projection of Yalvaç's

tourism, economy, and urban development. In this multi-layered city, which has evolved from the ancient period through the Seljuk and Ottoman eras to the present day, the characteristics of each era must be preserved, and arrangements should be made at the intersection of similarities and differences. This approach ensures that the rich historical and cultural heritage is appropriately reflected and contributes meaningfully to the identity and development of the modern city.

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