

CONSERVABILITY OF YORAN/DIDYMA TRADITIONAL RURAL-ARCHAEOLOGICAL SETTLEMENT: A HISTORICAL REVIEW ON THE CHANGE IN PERCEPTIONS OF CULTURAL HERITAGE VALUES

YORAN/DİDYMA GELENEKSEL KIRSAL-ARKEOLOJİK YERLEŞİMİNİN KORUNABİLİRLİĞİ: KÜLTÜREL MİRAS DEĞER ALGILARININ DEĞİŞİMİNE TARİHSEL BİR BAKIŞ

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ABSTRACT

Historical stratification resulting from ongoing settling is a common characteristic of most Anatolian settlements, both in urban and rural areas. In this regard, Yoran/Didyma rural settlement serves as an example; whose built environment comprises the coexistence of archaeological remains and traditional rural architecture. The continuing life in the traditional rural fabric on/around the ancient artifacts complicates the conservation problems of Yoran/Didyma. Due to Didyma's archaeological resources, it was designated as a 1st-degree archaeological site in 1976; however, traditional rural architecture and historical stratification of the settlement are neither assigned heritage values nor attempts undertaken to preserve them for a considerable time. More than 30 buildings were registered as cultural assets after 1998; however, this is insufficient to preserve the settlement's authentic character and integrity. In 2015, a major paradigm shifts for preserving the settlement emerged by providing the stakeholders with a chance to discuss the settlement's conservation issues. In the conservation field, there are two main approaches which differ in terms of definition, purpose, and main aims of conservation, as well as conservation objects and methods: A material-based approach and a value-based approach. While the material-based approach's primary goal is to prevent the loss of physical heritage, the value-based approach focuses on the values that society ascribes to heritage. In this

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context, evidence of these conservation approaches, which were effective in the preservation of Yoran in the historical process, were traced. This study aims to discuss the conservability of the Yoran/Didyma through the changing cultural heritage value perceptions of conservation experts and decision-makers; and is to question whether the conservation statuses defined in the national legislation are sufficient to respond to the unique conservation problems, threats and potentials of the settlement.

Keywords: Rural architectural heritage, archaeological heritage, cultural heritage values, conservation, Yoran (Eski Hisar)/Didyma.

ÖZET

Sürekli yerleşimden kaynaklanan tarihsel katmanlaşma, hem kentsel hem de kırsal alanlardaki çoğu Anadolu yerleşiminin ortak bir özelliğidir. Bu duruma, yapı çevresi arkeolojik kalıntılar ve geleneksel kırsal mimarinin bir arada barındıran Yoran/Didyma kırsal yerleşimi bir örnek teşkil etmektedir. Antik dönem kalıntıları üzerinde/ etrafında geleneksel kırsal dokuda süregelen yaşam, Yoran/Didyma'nın koruma sorunlarını daha karmaşık bir hale getirmektedir. Arkeolojik kaynakları nedeniyle Didyma 1976 yılında 1. derece arkeolojik sit alanı olarak belirlenmiştir; ancak, uzun bir süre geleneksel kırsal mimariye ya da yerleşimin tarihsel tabakalaşma niteliğine ne miras değerleri atfedilmiş ne de korunmaları için bir çaba gösterilmiştir. 1998'den sonra 30'dan fazla tekil yapı korunması gerekli kültür varlığı olarak tescillenmiştir; ancak bu statü, yerleşim dokusunun özgün karakterini ve bütünlüğünü korumak için yeterli değildir. 2015 yılında, ilgili paydaşlara yerleşimin koruma sorunlarını tartışma fırsatı sunularak yerleşimin korunmasına yönelik büyük bir paradigma değişikliği ortaya çıkmıştır. Koruma alanında, korumanın tanımı, amacı ve temel hedefleri ile koruma nesne ve yöntemleri açısından farklılık gösteren iki temel yaklaşım vardır: Malzeme esaslı koruma yaklaşımı ve değer esaslı koruma yaklaşımı. Malzeme esaslı yaklaşımın temel amacı fiziksel mirasın kaybını önlemek iken, değer esaslı yaklaşım toplumun mirasa yüklediği değerlere odaklanmaktadır. Bu bağlamda, tarihsel süreç içerisinde Yoran'ın korunmasında etkili olan bu koruma yaklaşımlarının izleri sürülmüştür. Bu çalışma, koruma uzmanlarının ve karar vericilerin değişen kültürel miras değer algıları üzerinden Yoran/Didyma'nın korunabilirliğini tartışmayı ve ulusal mevzuatta tanımlanan koruma statülerinin, yerleşimin özgün koruma sorunlarına, tehditlerine ve potansiyellerine yanıt vermek için yeterli olup olmadığını sorgulamayı amaçlamaktadır.

Anahtar Kelimeler: Kırsal mimari miras, arkeolojik miras, kültürel miras değerleri, koruma, Yoran (Eski Hisar)/ Didyma.

INTRODUCTION

The discipline of conservation emerged widely in Western European countries in the 19th and early 20th century. Since that time, there are two main approaches which have shaped the conservation field: A material-based approach and a value-based approach. These two approaches differ in terms of definition, purpose, and main aims of conservation, as well as conservation objects and methods. The main goal in the material-based conservation approach is to prevent the loss of the physical heritage of the past. The priority of this approach is the preservation of the material/fabric. The historical and aesthetic significance of the heritage is inherent in the material nature of the heritage property and its authenticity is non-renewable. The work of conservation theorists such as Alois Reigl (1903), the birth of the notion of World Heritage and its adoption to the World Heritage List are examples of this approach (UNESCO, 1972). The best representative of the material-based conservation approach is the Venice Charter (ICOMOS, 1964) (Poulios, 2014, p.18).

The material-based conservation approach is basically shaped by expert opinions. Heritage authorities, especially conservation experts are generally responsible for the identification, conservation, and management of heritage. The use of the heritage by the communities has been limited by conservation experts for conservation purposes and has been regulated in accordance with scientifically-based modern conservation principles. The material-based approach allows minimal intervention, taking into account the physical and material structure of the heritage. The purpose of conservation is to protect the heritage from human-made practices that may harm the heritage property in order to transfer it to the future.

Criticisms of material-based conservation include the privileged power given to conservation experts, its dependence on government funding and support, and its failure to embrace local communities. Particularly, the implementation of this approach in non-Western communities weakens the connection between the community and the heritage site and, in the long run, damages the site (Poulios, 2014, p.17-18). Petra, Jordan, a UNESCO World Heritage site, is a good example of a site that has suffered as a result of this approach. The Bdul community, a Bedouin tribe associated with the Islamic era of the site, were once privileged users of the site, but were transferred to a nearby modern settlement in 1985 to preserve the material fabric of the site (Akrawi, 2002, p.102).

Similar practices of material-based conservation approach are also encountered in Turkey. As is well

known, the physical and cultural stratification that emerges as a result of permanent settlement is a common feature of most Anatolian settlements, and this feature can be seen as an authentic character in rural settlements as well as in urban settlements. In the “traditional rural-archaeological settlements”, which contain the traditional rural fabric together with the archaeological remains, the relocation of the local inhabitants to another area is on the agenda in order to conserve the archaeological remains. As in the example of the Petra World Heritage Site, the local communities living on the archaeological sites of Old Balat/Miletos, Eski Geyre/Aphrodisias and Eski Eskihsar/Stratonikeia were moved to another newly restructured area by the state (Güçer, 2004; Harman Aslan, 2016; Kazıl 2005).

Another conservation strategy, the value-based approach, has been developing since the 1980s and is now the most preferred in the field of heritage conservation. The value-based conservation approach focuses on the values that society ascribes to heritage by different stakeholders and interest groups. Value is defined as the set of positive features and qualities attributed to heritage. Any group with a legitimate right to heritage is referred to as a stakeholder or interest group (De la Torre, 2005b, p.5; Mason, 2002, p.17; Mason & Avrami, 2002, p.15). The value-based approach is largely based on the Burra Charter (The Australia ICOMOS, 1999). This approach has been supported and further developed by a series of projects from the Getty Conservation Institute (Avrami et. al., 2000; De la Torre, 2002; De la Torre, 2005a; Mackay, 2019).

Stakeholders and their values are at the hearth of heritage conservation in the value-based conservation approach. The value of heritage is not inherent, as it is under the material-based conservation approach; rather, people ascribe values to it and define it as heritage. In this context, the main goal of conservation is to preserve the values attributed to the heritage rather than to preserve the heritage property itself (Mason & Avrami, 2002, p.25). The value-based approach envisages the participation of all stakeholder groups in the conservation process and the resolution of conflicts that may inevitably arise among stakeholders (Mason & Avrami, 2002, p.19-23; De la Torre, 2005b, p.5).

In the value-based approach, conservation experts do not have privileged powers as in the materials-based approach, yet they maintain their active authority. One of the criticisms leveled at this approach is related to the power of conservation experts. In many circumstances, stakeholder groups can only participate in the conservation process under the supervision of conservation experts, and only within the parameters set by them. As a result,

while conservation experts are in theory considered one of the stakeholder groups, they are in practice in charge of managing all other stakeholders (Poulios, 2014, p.22).

The concepts of heritage/site management and participation, which are emphasized in the value-based conservation approach, were incorporated into national legislation with the 2004 amendments, the “Law on Amending the Law on The Protection of Cultural and Natural Assets and Various Laws” (Law no. 5226); the binding provisions of international conventions to which Turkey is a party have directed the field of conservation towards a more democratic platform. However, with the amendment made in the regulation (Regulation on the establishment and duties of the site management and the monumental work committee and the procedures and principles regarding the determination of management areas) enacted in accordance with the relevant law in 2021, all of the powers related to the area management processes that were previously shared between the central and local government were given to the central government, thus weakening the participation and democratization process in protection. Deauthorization of local governments, particularly in urban conservation sites, can lead to site protection, planning, and management problems. In addition, the authority for managing archaeological, natural, and historical sites was concentrated in the central government even before the changed regulation. Within the scope of the same legal regulation, changes were made to reduce the level of participation of non-governmental organizations in the site management processes.

In this context, the UNESCO World Heritage Convention Implementation Guide states that “a shared understanding of the property, its universal, national and local values and its socio-ecological context by all stakeholders, including local communities and indigenous peoples” is one of the commons required for the effective management of a heritage site (UNESCO, 2019, article 111.a). Different heritage values can be attributed by different interest groups to the whole formed by the traditional rural fabric and inhabitants (living) of archaeological sites. One of these interest groups is that of conservation experts, who are the subject of discussion due to their dominant role in the conservation and management processes. Conservation experts from different disciplines may also have diverse approaches to traditional rural-archaeological settlements that contain complex conservation problems. Experts, on the other hand, have a powerful influence over social perception.

Yoran/Didyma is one of the examples of a traditional rural-archaeological settlement that has survived to this day with its archeological remains and traditional rural

architecture intertwined. Didyma was an ancient Greek sanctuary well-known in antiquity for its oracle. The most remarkable archaeological remains from this sanctuary belong to the Temple of Apollo. Local communities chose the area around the Temple of Apollo for settlement and built their own structures using the archaeological remains as well during the historical period. Didyma is distinguished from many other archaeological sites by the fact that life still continues today in the traditional rural fabric (Old Fortress, Yoran) that developed around the temple. Furthermore, debates on valuing these modest structures in terms of cultural heritage with their architectural and technical characteristics have begun to emerge.

The conservation specialist and decision-makers who are in a position to manage other stakeholders have a dominant role in the preservation and management processes where the value-based approach is adopted, despite the fact that they are also, in principle, one of the stakeholders. For this reason, cultural heritage value judgments of conservation experts and decision-makers also come to the fore. The aim of this study is to discuss the conservability of the Yoran/Didyma, a traditional rural-archaeological settlement, through the changing cultural heritage value perceptions of conservation experts and decision makers; and is to question whether the conservation statuses defined in the national legislation are sufficient to respond to the unique conservation problems, threats and potentials of the settlement.

In accordance with this purpose, the Yoran traditional rural settlement/Didyma Sanctuary was subjected to a detailed investigation with a case study approach; literature review, archive research and field study methods were used. In the historical process, from the 1970s, when the archaeological remains of Didyma were taken under protection, to the present, the change and development of conservation approaches in the context of the heritage values attributed to the archaeological and rural heritage were examined through the decisions of conservation boards, expert reports and expert evaluations in the press. After the introduction part of this study, the cultural heritage values of traditional rural-archaeological settlements are defined in the second part. In the third part, Yoran/Didyma is evaluated in the context of cultural heritage values defined for traditional rural-archaeological settlements. In the fourth part, a reading of the cultural heritage value perception changes in the conservation processes of Yoran/Didyma from a historical perspective was made. Finally, this study is concluded with a part that discusses the outcomes of the analysis of material-based and value-based approaches on the conservation processes of Yoran/Didyma.

CULTURAL HERITAGE VALUES OF TRADITIONAL RURAL-ARCHAEOLOGICAL SETTLEMENTS

Value is defined in the Collins English Dictionary as “the value of something such as a quality, attitude, or method is its importance or usefulness. If you place a particular value on something, that is the importance or usefulness you think it has” (Collins English Dictionary, 2022). The equivalent of the concept of value in the field of conservation can be expressed as defining the quality of the conservation object and understanding its meaning within the whole. Cultural heritage is significant as it fulfills instrumental, symbolic, and other functions in society (Mason, 2002, p.7).

One of the characteristics of values is that they are in constant transformation. Values tend to change over time depending on social-cultural movements and are constantly reproduced by societies (Zanchetti & Jokilehto, 1997, p.41). Values have the additional characteristic of being relative. Objects become conservation objects as many people agree that they have social, personal, or scientific meaning (Salvador, 2005, p.153). In other words, what makes objects valuable is the relative qualities that society ascribes to them. A specific heritage asset may at any given time have several different values attached to it; this is referred to as the heritage being multivalent (Mason, 2002, p.8). The form and degree of preservation are determined by a relative assessment of various values, not by the predominance of one value type over another (Zanchetti & Jokilehto, 1997, p.42). In Burra Charter, the set of values of heritage assets is defined as cultural significance. According to the charter, cultural significance means “aesthetic, historic, scientific, social or spiritual value for past, present or future generations.” (The Australia ICOMOS, 1999, p.2)

Values and value attribution processes play an essential role in the field of conservation. Values, a necessary category of thought to make comparisons between things, are the primary reference source in making decisions that will affect the existence and change of cultural heritage according to objective criteria (Zanchetti & Jokilehto, 1997, p.41). Heritage assets have different meanings and use for different individuals and societies. Values attach significance to some things over others, thus transforming some objects, structures, and places into heritage. Maintaining and forming the values attached to heritage is the ultimate purpose of conservation (Avrami et al., 2000, p.7). Salvador (2005, p.213) claims that conservation aims to maintain and enhance an object’s meaning to users. Naturally, this might imply that an object keeps its current state or changes.

Values are organized into different categories, from Riegl’s writings to the Burra Charter policies. This categorization of values serves as a tool for making conservation decisions about how best to preserve those values (Avrami et al., 2000, p.8). Due to the relative nature of value analysis processes, several institutions or experts have developed various value categories (Accenture, 2006; English Heritage, 2008; Feilden, 2003; Fielden & Jokilehto, 1998; Frey, 1997; Holden, 2006; Impey, 2006; Lipe, 1984; Mason, 2002; Mattison, 2006; Riegl, 1903; The Australia ICOMOS, 1999; Throsby, 2006). In this context, the cultural heritage values of traditional rural archaeological settlements were defined by the authors by evaluating the value definitions and classifications put forward by different researchers and are well accepted in the field of conservation. (Table 1)¹. It has been proposed to divide heritage values into two main parts, intrinsic and instrumental values, as suggested by Holden (2006), Impey (2006), and Mattison (2006). This classification also coincides with Feilden and Jokilehto’s (1998, p.18-21) classification of heritage values as cultural and contemporary socio-economic values. Under the title of intrinsic values, there are the fundamental heritage values of the conservation theory, such as historical value, aesthetic value, documentary value, and scientific value, as well as the essential criteria of authenticity and integrity. Social value, educational value, and usage values are defined under the title of instrumental values. Of the intrinsic values defined for traditional rural-archaeological settlements, authenticity has been evaluated in relation to historical stratification value; integrity in relation to site value; historical value

Intrinsic Values	Authenticity - Historical Stratification Value
	Integrity - Site Value
	Historical Value - Age and Rarity Value
	Aesthetic Value - Design Value, Fortuitous and Patina of Age
	Documentary Value
	Scientific Value - Ethnoarcheological Value
Instrumental Values	Social Value - Local Identity
	Educational Value
	Use Value - Continuity

Table 1. Cultural Heritage Values of Traditional Rural-Archaeological Settlements / *Geleneksel Kırsal-Arkeolojik Yerleşimlerin Kültürel Miras Değerleri*

¹ This classification study was created by examining the values of different traditional rural-archaeological settlements as well as reviewing related literature within the scope of the thesis from which this article was produced.

in relation to age and rarity; aesthetic value in relation to design, fortuitous, and patina of age; and scientific value in relation to ethnoarchaeological value. Similarly, from instrumental values, social value is explained by linking it with local identity, and use value is explained by linking it with continuity value.

In this part of the study, detailed definitions of this category of values created for traditional rural-archaeological settlements are given. However, it is clear that each settlement is unique and should be evaluated on a case-by-case basis; all of these defined values may not be prominent in every settlement.

Authenticity - Historical Stratification Value: The historical stratification value (group value) results from the structural and semantic coexistence of heritage components that make up a whole (ICOMOS Türkiye, 2013). According to Zanchetti and Jokilehto, one of the essential features of a settlement is the uniqueness and diversity created by the formation of objects layered side by side and/or on top of each other (Zanchetti & Jokilehto 1997, p.43-44). ICOMOS Turkey Architectural Heritage Conservation Charter defined authenticity as “all the features required for a cultural property to gain meaning and to prove its genuineness, value and integrity” and emphasized that the historical layers that make up the identity of the heritage asset should be accepted as components of authenticity (ICOMOS Turkey, 2013). A heritage property considered authentic should preserve its integrity, which was formed in the period it was produced or as a result of its development within the historical timeline (Feilden & Jokilehto, 1998, p.17). Historical stratification is accepted as a component in definitions of the authenticity concept. Damage to the historical stratification of the heritage property, which reflects different periods and uses, may result in damage or loss of authenticity. In this context, the authenticity of traditional rural-archaeological settlements, consisting of archaeological remains and traditional rural architectural layers, is related to their historical stratification value.

Integrity - Site Value: According to Jokilehto (1999, p.298), integrity refers to an “undivided or unbroken state, material wholeness, completeness, or entirety”. Clavir mentions three types of integrity associated with the conservation field: physical, aesthetic, and historical integrity (Clavir, 2002, p.52). Physical integrity refers to the material components that cannot be changed without damaging the object, aesthetic integrity refers to the ability of the object to create an aesthetic feeling on the viewer, and historical integrity refers to the evidence of traces left by time on the object (Salvador, 2005, p.66). The heritage asset may become partially damaged, intentionally changed, or even destroyed through time, losing some

or all of its integrity. Furthermore, a heritage asset can be recast as a component of a new unity at different points in history, becoming a part of a new whole. Such changes are part of the heritage property’s historical stratification; therefore, all interventions to preserve the heritage property must be based on this new integrity (Feilden & Jokilehto, 1998, p.15). In this context, the structures built in the ancient period in traditional rural archaeological settlements have been destroyed in the historical process, losing their integrity to a large extent, and have become archaeological remains. Then, they formed a new whole with the traditional rural architecture that developed on/around these ruins in spatial continuity. This new whole can be considered within the context of the historical, physical, and even aesthetic integrity defined by Clavir.

Historical Value - Age Value: Mason (2002, p.11) argues that a heritage asset’s rarity or uniqueness, technological capabilities, or archival potential can all contribute to its historical value. It also depends on the age of the material of the heritage. Riegl stated that the more traces of time and damage on the heritage asset, the higher its age value (Riegl, 2015, p.36-37). Much more time has passed since the production of archaeological artifacts in traditional rural-archaeological settlements compared to rural architecture, and the destruction and traces of time on archaeological resources have become much more apparent. However, the traditional rural fabric also has a relative age value. In addition, the relatively small number of settlements that combine these two different types of heritage allows a rarity value to be attributed to these settlements.

Aesthetic Value - Design Value, Fortuitous, and Patina of Age: According to English Heritage, a heritage asset’s aesthetic value originates from how it stimulates people’s senses and minds. Aesthetic value has been examined under the subtitles of design value, artistic value, fortuitous, and patina of age (English Heritage, 2008, p.30-31). Aesthetic value can be the result of the conscious design of a place, likewise the fortuitous outcome of the use and development of a place over time. These two dimensions can be found combined in many heritage sites. In this context, archaeological artifacts in traditional rural archaeological settlements were created with a particular design concept according to society’s fashion, taste, and aesthetic criteria at that time. Archaeological artifacts have high-quality design and artistic sensitivity with their original architectural design, stonework, and details produced with various materials. However, archaeological resources have been reduced to foundations and fragments over time and have become ruins. Ruins with romantic and pastoral qualities in their natural landscapes are associated with picturesque qualities. For this reason, its aesthetic

qualities are associated with design values and patina, which is the trace of time. Furthermore, these settlements have a fortuitous aesthetic quality due to their traditional rural fabric that has developed organically over time.

Documentary Value: A heritage asset may be able to offer evidence about past human activity, which gives it documentary value. The primary source of evidence about how places developed and the people and cultures that created them is physical evidence of past human activities (English Heritage, 2008, p.28). Every asset that belongs to the past provides information about the corresponding period and has a documentary value. Archaeological remains found in traditional rural-archaeological settlements are tangible assets that provide information and evidence about human activities in the distant past. Due to the scarcity of written documents belonging to humanity's distant past, archaeological sources become the only evidence related to the life of these periods. Therefore, the documentary value of archaeological remains is prominent. In traditional rural-archaeological settlements, there are concerns that the rural fabric that developed on/next to the archaeological areas in the relatively recent past has damaged the documentary value of archaeological remains by destroying them. However, rural fabric, seen as the cause of destruction, can also be considered a reflection and document of the historical development of these settlements.

Scientific Value - Ethnoarchaeological Value: Scientific value is associated with documentary value. The Burra Charter states that a place's scientific value is determined by the significance, rarity, quality, or representativeness of the data it holds as well as the extent to which the place can contribute to other important information (The Australia ICOMOS, 1999, p.12). Archaeological fields are the subject of important scientific studies for many researchers, academicians and students in many fields such as archeology, history, philosophy, art history, anthropology. Furthermore, investigating the relationship and interactions of archaeological and rural architectural heritage with each other has the potential to be the subject of scientific studies. These studies can be of two different dimensions. The first is the impact of the archaeological heritage on the formation of traditional rural fabric. It can be the subject of scientific investigations such as the reflection of the forms and formations of the archaeological remains on the shaping of the building, elements, and decorations that make up the rural fabric, and the use of archaeological stones as spolia. Second, in interpreting archaeological data in these areas, which have been continuously inhabited in the historical process, the traditional rural fabric is scientifically examined to understand the previous era cultures that have disappeared. Such scientific studies

are the subject of the discipline of ethnoarchaeology; therefore, ethnoarchaeological value can be attributed to living traditional rural archaeological settlements.

Social Value - Local Identity: Researchers associate the social value of the heritage resource with social activities and harmonious contemporary uses (Jokilehto & Feilden, 1998, p.20; Mason, 2002, p.12). At the same time, this value is related to social interaction and place attachment (Mason, 2002, p.12) and plays a role in constructing social and cultural identity (English Heritage, 2008, p.31-32). Heritage assets, which reflect the life of the society in which they were created, have social value because they foster the sense of social identity and belonging. Traditional rural-archaeological settlements have social value as they are living spaces as well as archaeological sites. Due to their cultural significance, archaeological sites are a source of pride, especially for the local people living in these settlements. The identity of these settlements is associated with the traditional rural fabric on/next to the archaeological sites. Additionally, the information provided by the archaeological sites about the life and social life of the past cultures causes the local people and visitors to draw parallels between contemporary life and the life of that period, which helps them to adopt the cultural heritage. Moreover, these settlements contribute to the revival of social and cultural life by hosting social and cultural events, making the heritage site a part of a social life again.

Educational Value: According to Madran and Özgönül (2005, p.73), the educational value is the capacity of heritage assets to serve as a source of both concrete and abstract information about societies living in different periods and their social, cultural, economic, and political lives. The archaeological heritage has educational value in traditional rural archaeological settlements because of the resources it offers. In addition, the traditional rural fabric, which contains information about the lifestyles, customs, and beliefs of the local people settled in these areas, and reflects their social, cultural, and economic life, has educational value with their architectural, folkloric, and ethnographic dimensions. This is why it is crucial to consider the potential for both heritage categories to serve as a source of education when developing the interpretation and presentation of the sites.

Use Value - Continuity: Use value is closely related to economic value. It is the value added to the heritage property by continuing its original function or adapting to a new use (ICOMOS Turkey, 2013). In living traditional rural-archaeological settlements, the use value is at the forefront as the traditional life continues.

However, the uncontrolled use of these settlements carries the risk of damaging the scientific and documentary value of the archaeological heritage. In addition, the broad restriction of use in these settlements due to archaeological resources results in the inability of the local people to benefit from infrastructure services such as water, electricity, sewerage, and the inability to repair and maintain the structures they live in. The conflict between the scientific and documentary values of archaeological resources and the use value of the settlements causes the local population to suffer.

Continuity is defined as the use of areas, structures, and elements with minor changes to adapt them to new lifestyles and activities (Zancheti & Jokilehto, 1997, p.39). Despite occasional interruptions, traditional rural-archaeological settlements have been used as settlement areas throughout history. The coexistence of different cultural layers to form a unique whole results from this continuity. In this context, removing the traditional rural fabric, which dates back to a later period, will mean the interruption and damage to the continuity of the settlement.

CULTURAL HERITAGE VALUES OF YORAN/DIDYMA

Yoran/Didyma is located in the north of today's modern settlement area of the Didim District of Aydın Province, approximately 20 km south of the ancient city of Miletos (Figure 1). There is a traditional Yoran rural settlement today around the Temple of Apollo, which is located in the center of the Didyma Sanctuary. In this study, Yoran/Didyma has been examined in the context of scientific value, historical stratification value, authenticity, integrity, social value, use value, and continuity. Although Yoran/Didyma contains all the cultural heritage values in the value category suggested in the previous section, these were determined as the prominent values of Yoran/Didyma within the scope of this study. At the end of this part, Yoran/Didyma's statement of significance is presented as an output of the value evaluation process.

SCIENTIFIC VALUE

From the 19th century to the present, many scientific studies have been conducted on the historical and archaeological remains of the Didyma Sanctuary. The focus of these academic and archaeological studies is usually the Temple of Apollo. Didyma archaeological remains offer researchers the opportunity to witness the historical development of the heritage site.

European travelers visited Didyma frequently, especially in the 18th and 19th centuries, and conveyed their observations and impressions in their works such as:



Figure 1. (a), (b) Location of Yoran/Didyma (Source: Yandex Maps). / Yoran / Didyma'nın konumu (Kaynak: Yandex Haritalar)

1769 Publishing of the architectural decorations of the Temple of Apollo in Richard Chandler's book "Ionian Antiquities" on behalf of The Society Dilettanti (Chandler et al., 1769).

1857 The transfer of ten "Brankhidler" seated statues and twelve lion statues to the British Museum by T. Charles Newton (Newton, 1865).

1873 Archaeological studies were carried out by the French archaeologists A. Thomas and O. Rayet (German Archaeological Institute [DAI], 2021).

1895-1896 Archaeological studies were carried out at the Temple of Apollo in Didyma by Bernard Haussoullier and E. Pontremoli (Haussoullier & Pontremoli, 1904).

1905-1913 and 1924-1925 Archaeological excavations were carried out by Th. Wiegand (DAI, 2021).

1941 Publication of a 3-volume building monograph by Hubert Knackfuss (Knackfuss, 1941).

1962- ... Continuation of archaeological excavations by the German Archaeological Institute (DAI). Rudolf Naumann, together with K. Tuchelt, H. Drerup and F. Hiller, was the long-term chairman of these studies, which aimed to investigate the archaic period structures. Archaeological studies carried out under the direction of A. Furtwängler between 2003 and 2012 continue today under the direction of Helga Bumke (DAI, 2021).

The Processional Way and the structures that surround it have been the focus of research since the 1960s, led by K. Tuchelt. Recent studies after 2003 have focused on the Temple of Apollo and its expansion, particularly the developmental process from the beginning to the late Classical period (Furtwängler, 2008, p.87).

Scientific excavations have been carried out by the German Archaeological Institute in the Didyma Sanctuary since 1962. The results of these studies are presented at the “International Symposium of Excavations, Surveys and Archaeometry” organized every year by the General Directorate of Cultural Heritage and Museums under the Ministry of Culture and Tourism. Apart from this, researchers working in archaeological excavations have made many scientific publications on Didyma from its beginning to the present (Bumke et al., 2015; von Gaisbergand & Bumke, 2019).

On the other hand, scientific studies on the traditional rural fabric of Yoran are quite limited. In 2010, in collaboration with the Didim Municipality and Yıldız Technical University, Department of Restoration, graduate students carried out identification and documentation studies on the traditional rural fabric of Yoran. In this context, the survey drawings and restitution and restoration projects prepared for some of the traditional rural buildings, and the analysis and proposal studies on the historical environment were exhibited in the university and the municipality. The papers produced by the faculty members on these settlements/structures were presented at international conferences (Omay Polat et al., 2013; Yergün et al., 2013). Finally, Didyma/Yoran took part as a case study in the doctoral thesis that discusses the conservation of settlements that contain both archaeological remains and traditional rural fabric together (Harman Aslan, 2016).

HISTORICAL STRATIFICATION VALUE

Archaeological Remains

The archaeological remains unearthed through the archaeological studies carried out in the Didyma Sanctuary belong to the Temple of Apollo (6th century B.C.), the remains of the 24 km Processional Way between Miletos and Didyma, the Sanctuary of Artemis and the remains of the stadium (Figure 2).

Traditional Rural Architecture

Within the scope of the study, the development of the rural settlement of Yoran in the historical process has been attempted to explain by utilizing the available sources, starting with the publications of foreign visitors who began visiting the region in the 18th century. In addition to explaining the development process of the settlement, the reason for this is to reflect the perspectives of the travelers and researchers of that period on the traditional rural architecture and the communities living there, as well as the archaeological artifacts, and to follow the approaches of these researchers, who can be called the experts of the period on antiquities.

There is no precise date for the formation of Yoran's rural settlement, which is now located around the Temple of Apollo. It is claimed that the settlement around the Temple of Apollo was started in the 14th century (DAI, 2021). According to the conclusions of Richard Chandler, who visited Didyma in 1765, a settlement existed in this area prior to the 18th century. Chandler, in his book “The Ionian Antiquities”, published in 1769, mentions that there was no one living here, but there remain the ruins of two mosques and at least one church in the temple area (Chandler, 1769, p.46). For the first time, in 1790, the English traveler Dallaway mentioned the existence of a newly established Greek village in Didyma named “Giauura” or “Jeronda” (Dallaway, 1797, p.246).

During the second survey of the Dilettanti Society in the 19th century, the number of village houses around the Temple of Apollo reached 150. The results of this study were published in the book “Antiquities Ionia I” in 1821. In this book, a layout plan has been published showing the Didyma Sanctuary and the village known as “Ierota” that developed around it (Figure 3). The number of churches shown in this plan is five. William Gell, the head of the Dilettanti Society, spoke about the windmill built on the remains of the temple, claiming that ancient building materials taken from the temple were utilized in the mill's construction,

causing damage to the temple: "...A windmill usurped the place of this sacred object; in the construction of which many of the less massive blocks, particularly those enriched with sculpture, were employed, and some converted into cement used in building it. The two corinthian capitals were totally destroyed, and some of the statues had been grievously defaced..." (Gell, 1821, p.48).

Alexander de Laborde, who visited Anatolia in 1826, published "Voyage de l'Asie Mineure" in 1838, which featured an engraving titled "Apollo Temple Ruins" (De Laborde & De Laborde, 1838, PL. XLVII, p.95). In this engraving, the village houses surrounding the ruins of the Temple of Apollo are also depicted. The majority of these houses are single-story masonry structures with flat roofs. On their facades, there are a few small openings. A two-story mansion in the engraving, where masonry and wooden systems are combined, stands out among the modest village houses. This building must have a bay on the upper floor and numerous large windows. The building is covered with a hipped roof. In addition, the engraving shows the windmill on the Temple of Apollo, which was demolished during later archaeological studies (Figure 4).

Texier, who visited Didyma in 1835, mentions a village called Hieronda with twenty houses, a mill, and crop fields in his travel notes. He reports that this village was newly formed, because during Chandler's visit in 1765, no one lived in the ruins of the temple, and the travelers spent the night in another village, one and a half leagues away. The inhabitants of the village are around 40 Greek families. The temple is in a pile of rubble in the middle of the village (Texier, 2002, p.203).

Charles T. Newton, who visited Didyma in 1857, mentioned a village called "Geronta", pronounced by the Turks as "Yoronda". He stated that a Greek village grew up around the archaeological sites and fell into decay after the Greek revolution, becoming famous as a refuge and meeting place for pirates and bandits. According to Newton, the very existence of the village posed a threat to the temple ruins (Newton, 1865, p.147-148). Ten sitting figures on the Processional Way were transferred to the British Museum in 1858 by Newton, whose research mostly centered on the Processional Way.

Pontremoli and Haussoullier, who carried out archaeological excavations in Didyma between 1895 and 1896, published the results of their work in the book "Didymes" in 1904. In this study, a Greek village



Figure 2. Archaeological remains of Didyma (a), (b) The Temple of Apollo (c) The Processional Way (Photos taken by Harman Aslan, 2016). / *Didyma'nın Arkeolojik Kalıntıları (a), (b) Apollon Tapınağı (c) Kutsal Yol (Fotoğraflar, 2016 yılında Harman Aslan tarafından çekilmiştir).*

named “Hieronda”, which has more than 300 houses in the area of the Temple of Apollo, is mentioned. Apart from a large church and school buildings in this village, there were priests, two schoolteachers, and two doctors (Haussoullier & Pontremoli, 1904, p.40) (Figure 5a). The authors stated that it is obligatory to encounter difficulties in all excavations carried out in a living settlement. Despite the objections of the villagers, one-third of the houses were destroyed, and these were the oldest village houses (Bilsel, 1996, p.35; Haussoullier & Pontremoli, 1904, p.51) (Figure 5b, 5c).

According to Bilsel, the attitudes of Pontremoli and Haussoullier towards the existing village are controversial. On the one hand, they perceived the Greek village as a Greek colony, where the Persians suffered in ancient times, and perceived it as a romantic figure; on the other hand, they thought that the growth of the village on top of the ancient ruins was a threat to the Temple of Apollo (Bilsel, 1996, p.33).

In the last period of the Ottoman Empire, the Greek village around the Didyma Apollon Temple was called “Yoran” or “Yeronda”. With the effects of population exchanges and migrations in 1924 and 1936, the social structure of the settlement changed, and immigrants from Greece and Bulgaria were the first to settle in Yoran (Aydoğan, 2011). After the earthquake in 1955, Yoran moved to the disaster houses further south of the settlement built by the state, and with the development of tourism, urban growth took place in the south. While the relocated area in the south was known as “Yenihsar,” the settlement around the temple was known as “Eskihisar.” Yenihsar, which grew rapidly with the effect of tourism in the 1980s, became a district in 1991, and its name was reestablished as “Didim” in 1997 (Toker, 2018, p.121).



Figure 3. Rural settlement around the Temple of Apollo at the beginning of the 19th century (Gell, 182, Plate I). / 19. yüzyılın başlarında Apollon Tapınağı çevresindeki kırsal yerleşim (Gell, 182, Levha I).

The distribution of Yoran’s traditional rural buildings today complies with the topography. The Temple of Apollo is located in the middle of the community, which is surrounded by typical rural architecture. The building density gradually decreases until it comes to an end with the placement of some agricultural regions. The rural



Figure 4. In the 1826 Laborde engraving, a panoramic view of the Temple of Apollo and the surrounding countryside is shown (De Laborde and De Laborde 1838, PL. XLVII, p.95). / 1826 Laborde gravüründe, Apollon Tapınağı ve çevresindeki kırsal alanın panoramik bir görünümü gösterilmektedir (De Laborde ve De Laborde 1838, PL. XLVII, s.95).

settlement has olive groves in the north, agricultural lands in the northeast and south, a cemetery in the east and new settlements in the east and west (Figure 7).

Just to the north of the Temple of Apollo, the main road that connects Didim and Yoran divides the settlement in two. This main route connects to all other streets and roads. One of the primary characteristics of Yoran's traditional rural fabric is the organic street pattern. The main walls of the buildings and the courtyard walls serve as defining features of the narrow streets. At the intersection of two or more streets, small squares are created. Stone pavement covers the original streets. A key component of the streets and courtyards is wells. Apart from the ancient structures, other monumental structures in the settlement are the Eskihisar Village Mosque (1830), which was converted from a Byzantine church into a mosque (1830), two chapels and a school building (1936).

The house is typically accessed from the streets through a courtyard. The primary components of Yoran's built environment, the houses, were constructed with a system of masonry and material of stone. Traditional houses are small and modest buildings with one or two floors inside large courtyards or gardens. In most cases, the masonry of the building walls is left exposed. The chimneys

are emphasized, protruding from the main walls of the building. Additionally, there are traditional elements like stoves in the courtyards or gardens as well as service buildings like barns, coops, or restrooms. Traditional buildings are covered with gable or hipped roofs with Turkish or Marseille tiles (Figure 8).

According to the information received from the Didim Municipality, approximately 500 people reside in Yoran at present. There are a total of 431 buildings in the settlement, and 203 of these buildings have a traditional rural character (Omay Polat et al., 2013, p.508). Most of the parcels in the settlement are privately owned, and there are few expropriated parcels. The majority of local people work in the tourism and construction sectors. Few people are engaged in agriculture, olive growing or animal husbandry activities. Yoran (Hisarköy), whose administrative status was previously a village, has been a neighborhood of the Didim District since 2012.

Coexistence of Archaeological and Rural Architectural Heritage

The Didyma Sanctuary was altered and used again during the ancient Greek, Hellenistic, Roman, Byzantine, Ottoman, and Republican periods. However, its earliest ancient remains date back to the 8th or 7th century BC.



Figure 5. (a) Panoramic photograph of Yoran at the end of the 19th century (b) Houses and windmill in the area of the Temple of Apollo before the 1895/96 excavations (c) The Temple of Apollo and its near surrounding after the 1895/96 excavations (Haussoullier & Pontremoli, 1904). / (a) 19. yüzyılın sonunda Yoran'ın panoramik fotoğrafı (b) 1895/96 kazılarında önce Apollon Tapınağı bölgesindeki evler ve yel değirmeni (c) 1895/96 kazılarında sonra Apollon Tapınağı ve yakın çevresi (Haussoullier ve Pontremoli, 1904).

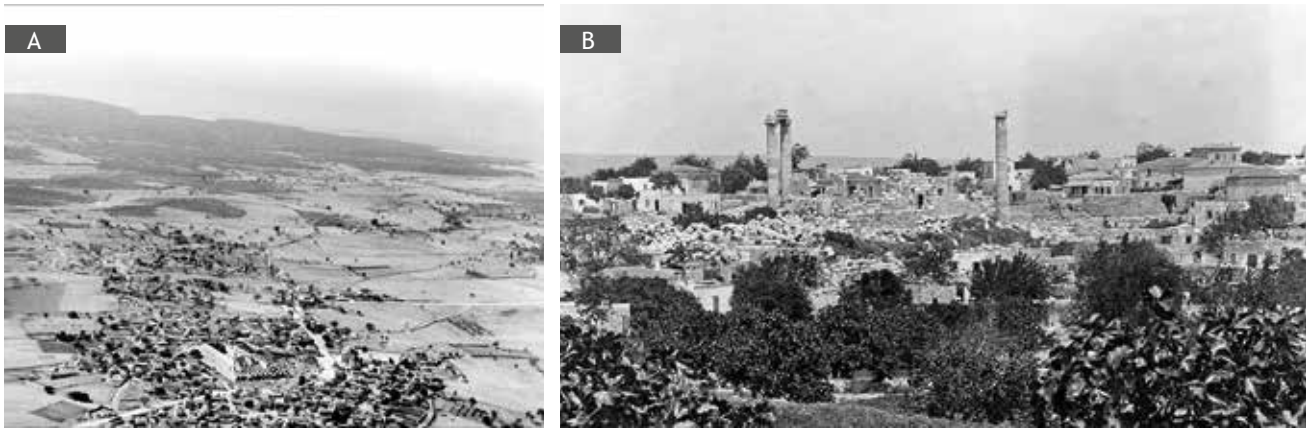


Figure 6. (a), (b) Yoran at the beginning of the 20th century (Source: Didim Municipality Archive). / (a), (b) 20. yüzyılın başında Yoran (Kaynak: Didim Belediyesi Arşivi).

It is thought that the rural settlement around the Didyma Apollon Temple started to form in the 14th century. The local population that lives in this area today ensures the continuity of the settlement.

The Temple of Apollo, the remains of the Processional Way between the Ancient City of Miletus and Didyma, the Sanctuary of Artemis, the Eskiköy Hisar Mosque converted from a church into a mosque, the chapels, and the archaeological elements dispersed throughout the settlement make up the archaeological layers of the Yoran, which has become a layered settlement because of natural development and continuity. The homogeneous traditional rural architecture in the top layer consists of a primarily residential fabric (Figure 9) (Figure 10a, b, c).

The Hellenistic Temple of Apollo, whose ruins have survived to the present day, was converted into a castle in the 3rd century AD and a church in the 5th century AD. Village houses and a windmill were built on the temple ruins in the 19th century (Figure 5b). These structures were removed from the area as part of the archaeological excavations that began at the end of the 19th century (Figure 5c). Another

example of reuse is that the church was converted into a mosque (Eskiköy Hisar Mosque) and is still in use.

It is often possible to come across antique stones being used as spolia among the components of Yoran's traditional rural architecture, evidence that within the rural village, where stratification is seen at the settlement scale, there is also stratification at the single building scale. Archaeological artifacts are employed on the walls of buildings and courtyards as well as among the materials of architectural features like stoves. In particular, the use of spolia is frequently encountered on the walls, stairs and column capitals of the Eskihisar Village Mosque, which was converted from a church (Figure 10d, e, f).

AUTHENTICITY

Authenticity is linked to the preservation of all material components of the historical and cultural stratification that reflect the stages of development of a heritage site (Feilden & Jokilehto, 1998, p.17). In this context,



Figure 7. (a), (b) General view of Yoran today (Source: Didim Municipality Archive). / (a), (b) Yoran'ın bugünkü genel görünümü (Kaynak: Didim Belediyesi Arşivi).



Figure 8. (a), (b), (c), (d) Traditional rural buildings in Yoran (Photos taken by Harman Aslan, 2016). / (a), (b), (c), (d) Yoran'da geleneksel kırsal yapılar (Fotoğraflar, 2016 yılında Harman Aslan tarafından çekilmiştir).

the continuity of authenticity of the Yoran/Didyma settlement may be possible through preserving the archaeological and traditional rural architectural heritage stratification. This characteristic defines a value specific to this settlement. Contrary to the archaeological remains, traditional rural architecture was not considered a component of Yoran's authenticity until recently and was not considered a layer worth preserving. However, since 1998, it has been a conservation practice to register some buildings that make up the traditional rural architecture as cultural property at the scale of a single building. Thus, more than 30 buildings, which stand out with their architectural features in the traditional rural fabric, were taken under preservation. However, the preservation of traditional rural architecture at the site scale and the maintenance of the current life are not thought to be sufficiently supported by conservation decisions made at the scale of a single building. Maintaining the authentic characteristics of Yoran/Didyma depends on forming a shared value understanding for the conservation of all physical and social components of the settlement and the production of holistic conservation decisions.

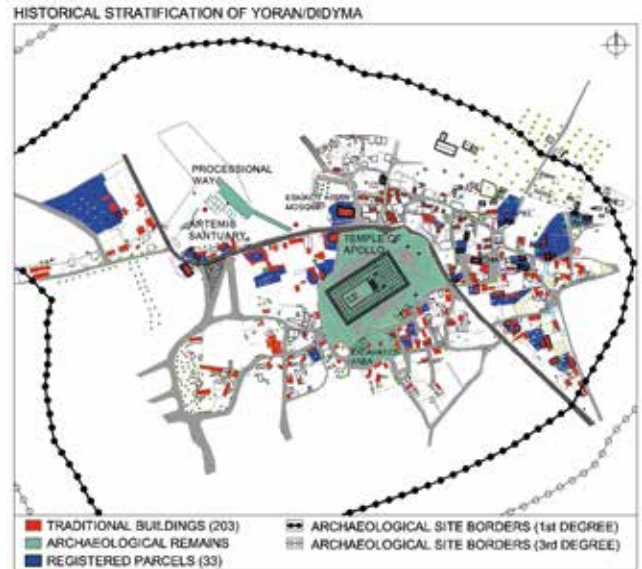


Figure 9. Archaeological and traditional rural fabric layers in Yoran/Didyma Sanctuary (Updated by authors base on Omay Polat et al. (2013, p.509)). / Yoran/Didyma Kutsal Alanı'ndaki arkeolojik ve geleneksel kırsal doku katmanları ((Omay Polat vd., (2013, s. 509) esas alınarak yazarlar tarafından güncellenmiştir).



Figure 10. (a), (b), (c) Coexistence of archaeological remains and traditional rural architecture in Yoran (d), (e), (f) Spolia used in the traditional rural fabric in Yoran (Photos taken by Harman Aslan, 2016). / (a), (b), (c) *Yoran'da arkeolojik kalıntılar ile geleneksel kırsal mimari birlikteliği* (d), (e), (f) *Yoran'da geleneksel kırsal dokuda kullanılan devşirme malzemeler* (Fotoğraflar, 2016 yılında Harman Aslan tarafından çekilmiştir).

INTEGRITY

The Yoran/Didyma heritage site basically has two different layers: the cultural layers formed by the archaeological remains and the layer formed by the traditional rural architecture at the top. As part of the spontaneous development of the settlement, the archaeological remains and the traditional rural fabric came together. The built environment created by this coexistence creates a new integrity. This integrity can be considered within the scope of historical, physical, and aesthetic integrity mentioned by Clavir (Clavir, 2002, p.52). The preservation of the integrity of the archaeological sites and traditional rural fabric in Yoran/Didyma is only possible if the conservation status is designated at the site scale, guaranteeing the protection of all heritage components.

SOCIAL VALUE

Unlike other archaeological sites, Didyma is also a living settlement area. For this reason, social value is at the top of the cultural values hierarchy attributed to Yoran/Didyma. Yoran gets its identity from the holistic environment formed by the sanctuary ruins and the traditional rural architecture around/on top of these ruins. The local population in Yoran is constantly in contact with these two different types of heritage. For this reason, the local people connect to Yoran with a sense of belonging, attribute various meanings and make it a part of their identity.

The people of Yoran, who have been guarding the archaeological ruins for centuries, also host many local and foreign tourists visiting the Didyma sanctuary. In addition, some local people participate in scientific excavations that have continued since the end of the 19th century. So, this heritage site establishes various social networks among local people, scientists, and visitors.

Another dimension that creates the social value of the settlement is that Yoran/Didyma hosts various social and cultural events. Among these activities are the Processional Way Walk, which starts from Akköy Square and ends in Didyma, the Didim (Didyma) Flower Festival, the Tales Meeting, and the Meandros Festival (Figure 11). These activities, improving the cultural and social life of the local people, contribute to the reestablishment of the cultural heritage as a social part of the society.

USE VALUE AND CONTUNIUTY

The local people of Yoran continue their lives in the traditional rural environment on the 1st degree archaeological site of the Temple of Apollo and the Sanctuary of Artemis. The local Greek people, clustered around the Temple of Apollo in the historical process, produced today's rural architecture. After the Greeks migrated with the 1924 population exchange, immigrants from Greece and Bulgaria settled here, and thus, the users of the area changed. Today, the use of traditional Yoran structures with their original functions and fulfilling a function in contemporary society increases the use value of the settlement.

The continuation of life in the traditional fabric of Yoran raises the concern that the archaeological remains are being damaged. This concern can be traced to many conservation decisions regarding Yoran being made until today. The entire settlement developed around the Temple of Apollo has been designated as a 1st degree archaeological site since 1976. In line with this decision, it is intended that the traditional rural buildings in the settlement will be destroyed over time by restricting their use and repair. Thus, it will be ensured that this heritage site is removed from the character of the settlement and living area. With the understanding of conservation that has changed over time, some buildings of the traditional fabric of Yoran have been evaluated within the scope of cultural heritage and taken under preservation at the scale of a single building. On the one hand, buildings considered more qualified in terms of architecture are given conservation status on a singular scale; on the other hand, demolition decisions continue to be produced for buildings deemed unnecessary to be conserved. This contrasting understanding of conservation increases the problems related to the use of the area. Should the traditional fabric of Yoran be preserved and rural life continued, or should the fabric be left to destruction over time? It is clear that the 1st degree of archaeological site status of the area today does not provide an opportunity to preserve the rural architectural heritage and its inhabitants. Continuing to use the traditional rural fabric of Yoran will pave the way for this heritage to take place in contemporary life and carry it to the future.

In addition to using Yoran as a residential area, it is also used for scientific and tourism purposes. In the Didyma Sanctuary, scientific archaeological excavations that began at the end of the 19th century continue today. Didyma furthermore welcomes many local and foreign visitors every year.

The oldest traces of construction in the Didyma Sanctuary are dated to the 8th or 7th century BC. From this period to the present, the area has maintained continuous use by transforming. It appears as a sanctuary and oracle center until the Byzantine period, a bishopric center in the Byzantine period, and a settlement area in the Ottoman period. Every civilization has left its own material traces in this area. The artifacts unearthed through archaeological excavations and the late rural architecture constitute the settlement's built environment and living heritage. It is a result of this continuity that different cultural layers come together to form a unique whole. In this context, removing the traditional rural fabric and life belonging to the late period will interrupt and damage the continuity of the heritage site.

Later societies continued to use the buildings and remains of previous civilizations in Yoran. The Hellenistic Temple of Apollo, whose ruins have survived to the present day, was converted into a castle in the 3rd century AD and a church in the 5th century AD. In the 19th century, there were village houses and a windmill where the temple was located. Today, the Temple of Apollo, as a part of the archaeological site, is the subject of scientific and educational studies and also welcomes visitors. The church, built in 1830, was converted into a mosque and is still in use. The chapel, which was in a state of ruin until recently, was repaired and has today regained its original function. This building serves both the foreign population who have settled in the Didim center and its surroundings and the tourists. The Muslim community who immigrated from Greece and Bulgaria during the exchange still resides in Yoran's built environment, a Greek village until the population exchange in 1924. The use of traditional rural architecture continued in this way. The built environment's continued use from the past to the present increases the settlement's continuity value.



Figure 11. (a) The Processional Way Walk (Didim Gezgin Project, 2016) (b) Didim (Didyma) Flower Festival (Özgür Ses Newspaper, 2016) / (a) Kutsal Yol Yürüyüşü (Didim Gezgin Projesi, 2016) (b) Didim (Didyma) Çiçek Festivali (Özgür Ses Gazetesi, 2016).

In the light of these data, the statement of significance specific to Didyma/Yoran is briefly defined below:

The most remarkable feature of Yoran/Didyma is the cultural and physical stratification of archaeological remains and traditional rural fabric. Moreover, the use of spolia has become characteristic of the traditional rural architecture of Yoran. Thus, the historical stratification value of Yoran/Didyma defines its authenticity. On the other hand, Yoran/Didyma has a very high potential to present scientific data due to its archaeological resources. Additionally, it is possible to analyze the archaeological evidence and comprehend the past cultures by looking at the local people's culture, way of life, and traditional rural architecture. Thus, the ethnoarchaeological value related to scientific value and peculiar to traditional rural archaeological settlements can be mentioned. In Yoran/Didyma, we can discuss the new integrity formed by the traditional rural fabric intertwined with the archaeological remains. Additionally, due to its archaeological resources, the settlement has been assigned the status of 1st and 3rd degree archaeological sites. Due to the conservation-use restrictions of 1st degree archaeological sites, no intervention is allowed to the existing buildings in the area. It is possible to see this as the reason why the traditional rural fabric has survived to the present day by preserving its authentic architectural qualities. However, since Yoran/Didyma's traditional rural fabric does not have a legal basis to preserve it, this fabric is at risk and threat, and this fragile nature makes it even more critical. Moreover, since the archaeological site is also used as a settlement area in Yoran/Didyma, local people associate the archaeological remains and traditional rural architecture with their sense of identity and belonging. Also, this heritage site hosts different social and cultural activities. Therefore, one of the notable features of the settlement in question is its social value. Another outstanding feature is the spatial and functional continuity of Yoran/Didyma, which has been inhabited continuously from past to present.

CHANGE OF PERCEPTIONS IN THE CONSERVATION PROCESS OF YORAN/DIDYMA

The area, which includes the Temple of Apollo and the Sanctuary of Artemis, was declared as a 1st and 3rd degree archaeological site with the decision of the High Council of Real Estate, Antiquities and Monuments, dated 13.11.1976 and numbered A-229. All of the traditional rural fabric of Yoran remains in the 1st degree archaeological site. In addition, 33 buildings in the traditional rural fabric are registered as cultural assets to be conserved.

The change and development of the approaches of conservation experts in the context of the cultural values attributed to the archaeological and rural architectural heritage have been examined from a historical perspective, through all the relevant conservation board decisions and related documents, expert reports, news, etc., regarding the preservation of Yoran/Didyma.

CONSERVATION BOARD DECISIONS AND RELATED DOCUMENTS

The area covering the Didyma Apollon Temple and Artemis Sanctuary was registered as an archaeological site with the decision of the High Council of Real Estate, Antiquities and Monuments in 1976, and its borders and buffer zone were determined (Figure 12). Furthermore, the ancient artifacts that need to be preserved in Didyma were determined as the Didyma temple (Apollo Temple), the Processional Way, Turkish bath, and church (mosque) (Didim Municipality Archive). Following the material-based conservation approach of the period, an attitude aimed at preserving the cultural layer formed by the archaeological remains of Didyma was adopted.

In 1985, with the decision of the High Council of Cultural and Natural Heritage Conservation, the registration of Didyma Apollon Temple and Artemis Sanctuary as 1st and 3rd degree archaeological sites was confirmed.

Within the scope of the approval letter of the Ministry of Culture regarding the Didim Conservation Development Plan, the determination of the urban archaeological sites around the Temple of Apollo, the rehabilitation of the fabric by removing the uneven construction around the temple, the identification and preservation of the fabric of the immovable cultural property and giving new functions are among the objectives of the conservation plan to be made (Didim Municipality Archive). It is remarkable that in this approval letter from the 1990s, the traditional rural architecture around the Temple of Apollo was described as an "urban archaeological site", and the identification and preservation of this fabric were counted among the conservation plan objectives. The characterization of the Temple of Apollo and the surrounding rural fabric as an urban archaeological site suggests that historical stratification and integrity values were attributed to this settlement. Within the scope of this ministry approval, the preservation of the traditional rural fabric of Yoran came to the forefront at a relatively early date.

In the decision of the Izmir Cultural and Natural Heritage Conservation Board (No. 2) dated 1994, it was decided that all unregistered structures within the Didyma archaeological site should be left for demolition over

time and that the experts of the relevant institutions should determine the structures worthy of registration following the principle decision of the High Council dated 04.03.1988 and numbered 16 (Didim Municipality Archive). According to this decision, the experts were united in the opinion that the registered buildings should be preserved as a single building scale in the rural settlement of Yoran, and the other structures that make up the fabric should be left to disappear over time. It is seen that the experts of the conservation board have continued a conservation approach similar to the one in this decision in the conservation processes of Yoran until today.

Within the scope of the Didim Conservation Development Plan being made by the General Directorate of Cultural and Natural Heritage in 1997, a recommendation decision was made by the Izmir Cultural and Natural Heritage Conservation Board (No. 2). In this decision, it was stated that “conservation and survival of ancient building remains and buildings belonging to the urban fabric as a whole, considering that the late period cultural layer located on the boundaries of the 1st degree archaeological site is a whole”; in addition, the borderlines of urban archaeological sites were determined within the boundaries of 1st degree archaeological site, and this decision was submitted to the High Council of Cultural and Natural Heritage Conservation. In the recommendation decision of the High Council, the status of an urban archaeological site was not found suitable for

Yoran. Thereupon, the status of the urban archaeological site was not found appropriate with the decision taken by the Izmir Conservation Board (No. 2). With the same decision, it was decided that a conservation plan could not be prepared within the boundaries of the 1st degree archaeological site, and the borders of the 3rd degree archaeological site were expanded (Didim Municipality Archive). The expert group, consisting of the members of the Izmir Conservation Board, took an approach that the cultural layers formed by the archaeological and traditional rural fabric were a whole and expressed their opinion on the determination of an urban archaeological site within the archaeological area. With this approach, the settlement’s integrity was emphasized, and the rural architecture of Yoran was found worthy of preservation.

In 1998, with the decision of the İzmir Cultural and Natural Heritage Conservation Board (No. 2), 15 buildings within the traditional rural settlement of Yoran were registered as cultural assets to be conserved. These structures include the Eskihisar Mosque, the old hospital building, two chapels, and 11 residential buildings (Didim Municipality Archive). With this decision, buildings of traditional rural settlement were registered because they are “cultural assets that need to be conserved”. Although located on the 1st degree archaeological site, it is understood that this cultural layer, which dates to the Late Ottoman period, has started to be assessed in terms of cultural heritage.

Regarding the Didyma Sanctuary, the İzmir Cultural and Natural Heritage Conservation Board (No. 2) determined the transition period construction conditions for the 1st and 3rd degree archaeological sites in 2002. According to this decision, it has been enacted that maintenance and repair applications can be made to the registered buildings in the 1st degree archaeological site, in line with the principle decision dated 05.11.1999 and numbered 660, and new construction is not allowed. Besides, there is an article on this decision to pay attention to the development of vernacular architectural features in the arrangements of the buildings (Didim Municipality Archive). This article, which refers to the values of traditional rural architecture, shows that in addition to the archaeological heritage, this type of heritage is also taken into account in the context of conservation.

In 2009, 14 examples of civil architecture in the Hisar district, which is within the boundaries of 1st and 3rd degree archaeological sites, were registered as cultural assets to be protected by the decision of the Aydın Cultural and Natural Heritage Conservation Regional Board within the scope of the conservation plan (Didim Municipality Archive). Attributed to their heritage values, it is understood that some single buildings were taken under conservation again in 2008, 20 years after

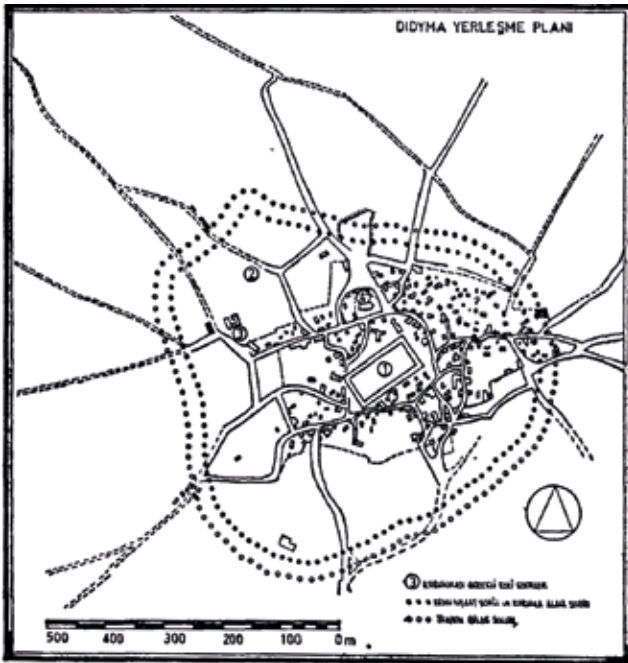


Figure 12. Annex to High Council’s decision numbered 13.11.1976/A-229 (T.R. Official Gazette, January 9, 1977) / *Yüksek Kurulun 13.11.1976/A-229 sayılı kararı eki (T.C. Resmi Gazete 9 Ocak 1977).*

1998. However, with this approach, there is no concern about the holistic preservation of rural fabric.

In 2012, the Aydın Cultural Heritage Conservation Regional Board registered the residential building, parcel number 2610, located in the 1st degree archaeological site, as a cultural asset to be conserved. With this decision, it is seen that another building of the traditional rural fabric was given heritage status.

In 2014 the Aydın Cultural Heritage Conservation Regional Board did not find it appropriate to register the residential building with parcel number 1915, located in the 1st degree archaeological site, as a cultural asset to be conserved (Didim Municipality Archive). In the decision mentioned above, it was stated that the structure in question did not show “immovable cultural property” characteristics within the scope of Law No. 2863.

The issue requested by the Didyma Excavation Directorate’s letter dated 02.09.2014, to immediately close the Özgürlük Avenue which passes through the middle of Yoran and divides the rural settlement into two, was approved by the Aydın Cultural Heritage Conservation Regional Board (Didim Municipality Archive). When the road between the Temple of Apollo and the Processional Way is open to traffic, the disconnection between the temple and the Processional Way becomes more evident, making it difficult to perceive and visit the archaeological remains. Thus, the integrity of the archaeological site is damaged.

With the decision made by the Aydın Cultural Heritage Conservation Regional Board in 2015, the building with parcel number 1852 (Figure 13a), located in the Didyma 1st degree archaeological site; with another decision, the building with parcel number 1915 (Figure 13b); and with another decision made in the same year, the structures on the immovables with parcel numbers 1851, 1836, 1807, 1808 and 1809 were approved to be demolished, as there was the danger of collapse (Didim Municipality Archive). Since no cultural heritage value is attributed to these structures that make up the traditional rural fabric, they did not need to be taken under conservation, and the decision was taken for demolition. As a result of this approach, which does not allow the buildings to be repaired because they are in the 1st degree archaeological site, the buildings that constitute the traditional rural architectural heritage are gradually disappearing.

The Aydın Cultural Heritage Conservation Regional Board, with its decision in 2015, did not find it appropriate to designate the immovables registered in parcels 1742 (Figure 14a) and 2611 in the 1st degree archaeological site as cultural assets to be conserved (Didim Municipality

Archive). The justification has been given that these immovables do not have the characteristics of cultural assets to be protected within the scope of Law No. 2863 on the conservation of cultural heritage.

The Aydın Cultural Heritage Conservation Regional Board decided in 2015 that it was not appropriate to register the immovables listed in parcels 1794 and 1797 (Figure 14b), which are located in the 1st degree archaeological area. As justification, it has been shown that these immovables do not have the characteristics of cultural property within the scope of Law No. 2863 on the preservation of cultural heritage. On the other hand, with another decision taken by the same board, the immovable parcel number 1843, located in the 1st degree archaeological site, was registered as a cultural property to be conserved (Figure 15) (Didim Municipality Archive). While some of the similar structures belonging to the traditional rural fabric of Yoran are found to be registered as cultural assets to be protected, others are not. Unfortunately, the decision texts did not fully explain the justifications for this strategy.

With the decision of the Aydın Cultural Heritage Conservation Regional Board dated in 2017, the construction of an additional sewerage network line within the boundaries of the 1st and 3rd degree archaeological sites was not found appropriate since there is no conservation plan for the site. Because of the current conservation status of Yoran/Didyma, infrastructure applications are not allowed due to the lack of a conservation development plan following the legal legislation; therefore, problems in accessing these services by the residents continue.

With the decision taken by the Aydın Cultural Heritage Conservation Regional Board in 2019, the boundaries of the 3rd degree archaeological site were expanded. Since the settlement and production relations continue in the areas included in the site boundaries, the area affected by the Yoran/Didyma conservation problems has expanded further.

Aydın Cultural Heritage Conservation Regional Board registered the building with parcel number 1794 within the 1st degree archaeological site in 2019 as a cultural asset to be preserved. It is understood that the strategy of determining the protection status at the scale of a single building, which was previously applied for Yoran/Didyma, was continued with this decision.

It has been observed that archaeological heritage is prioritized in the conservation decisions produced by experts regarding the traditional rural fabric of Yoran that developed in and around the Didyma Sanctuary. Still, there are some efforts to preserve traditional rural



Figure 13. (a)The building with parcel number 1852, which was decided to be demolished (b) Remains of building with parcel number 1915 (Source: Didim Municipality Archive). / *Yıkılmasına karar verilen 1852 parsel numaralı yapı (b) 1915 parsel numaralı yapı kalıntısı (Kaynak: Didim Belediyesi Arşivi).*

architecture. However, these efforts have been realized through registering and preserving single buildings. This conservation effort falls short of enabling the holistic preservation of the traditional rural fabric and its survival in its current form. With this approach, it may be possible to preserve a limited number of buildings that stand out with their architectural features in the traditional rural fabric. However, it is inevitable that the remaining buildings and the continuing life here will disappear over time.

DOCUMENTATION OF TRADITIONAL RURAL ARCHITECTURAL HERITAGE

In 2010, in collaboration with Didim Municipality and Yıldız Technical University, Department of Restoration, graduate students carried out identification and documentation studies on the traditional rural fabric of Yoran. Within the scope of this study, survey drawings, restitution proposals and restoration projects of many buildings were prepared and approved by the relevant conservation board. Additionally, the urban survey of the traditional rural fabric was prepared, analysis

and evaluation studies were carried out, the problems and potentials of the settlement were determined, and preservation proposals were developed.

THE WORKSHOP ON PLANNING PROBLEMS OF DIDIM APOLLO TEMPLE SURROUNDINGS

On 17-18 September 2015, “The Workshop on Planning Problems of Didim Apollon Temple Surroundings” was organized by the Didim Municipality. The goal of this workshop, as stated in the final report, was “to provide an opportunity to discuss the current problems by strengthening the communication between the actors of the planning process and to continue the conservation plan studies, which have been ongoing since the 1990s but could not be finalized”. It was determined that the fundamental topic of the workshop was whether or not the Temple of Apollo and the traditional stone home architecture in the archaeological site could be preserved together as a village fabric. This workshop was held with the participation of experts in the disciplines of cultural heritage preservation, archaeology, architecture, urban planning and art history,



Figure 14. (a) Building with parcel no 1742, which is not worthy of registration as a cultural property to be protected (b) Building with parcel number 1797 (Source: Didim Municipality Archive). / *(a) Korunması gerekli kültür varlığı olarak tescili uygun görülmeyen 1742 parsel numaralı yapı (b) 1797 parsel numaralı yapı (Kaynak: Didim Belediyesi Arşivi).*



Figure 15. (a), (b) The building with parcel number 1843, which is registered as a cultural property to be preserved (Source: Didim Municipality Archive). / (a), (b) Korunması gerekli kültür varlığı olarak tescillenen 1843 parsel numaralı yapı (Kaynak: Didim Belediyesi Arşivi).

as well as local government representatives, Didyma excavation heads, members of the regional conservation board and local non-governmental organizations (Didim Municipality, 2015). The topics agreed upon by the workshop participants were:

- The existence of elements such as street pattern, authentic garden walls, qualified stone masonry, and corner chamfers of the Yoran village settlement; the settlement pattern containing the historical and rural characteristics of the period; the integrity of the settlement which characterizes a qualified urban site (Didim Municipality, 2015). In this article, references are made to the documentary value of the elements that make up the settlement, and to the historical value and integrity of the settlement itself.
- The fact that the 32 buildings currently registered as cultural assets to be preserved are not sufficient to preserve the settlement fabric's characteristics and integrity (Didim Municipality, 2015). In this article, it was stated that the conservation works to be carried out on the scale of a single building are insufficient to protect this value, especially by drawing attention to the integrity of the settlement.
- Combining and overlapping the comprehensive studies made by different institutions on different cultural layers of Yoran such as Hellenistic, Roman and Byzantine (Didim Municipality, 2015). This article refers to the historical stratification value of the settlement, and a proposal has been made to reveal this value. In addition, a map that overlaps the different cultural layers of the settlement will be a guide for planning studies.
- The necessity for immediate work on Yoran's social structure, a Greek settlement during the late Ottoman

era both before and after the 1924 population exchange (Didim Municipality, 2015). In this article, which can be associated with social value, the recommendation is to conduct comprehensive sociological studies on the former and current users of the settlement.

- Reconsideration of the conservation board's decisions and legal status of Yoran regarding conservation of the settlement in a way that permits each cultural layer to coexist without being given preference over the others (Didim Municipality, 2015). In this article, the recommendation is to review the conservation decisions and status produced for the settlement to preserve the historical stratification value.
- The Yoran Village and Didyma Sanctuary should be considered together with the Processional Way and the Ancient City of Milet; likewise, since the agricultural lands around the Yoran Village cannot be considered separately from the present Didim settlement and the people of Didim, it has been stated that this integrity should be considered in the future studies of the area (Didim Municipality, 2015). In this article, attention is drawn to the value of integrity by emphasizing that Yoran and Didyma Sanctuaries are integral parts of the historical, built and natural environment around them.

The most important output of the workshop, which all participants adopted, was expressed as the traditional rural settlement of Yoran's "sustaining its existence in its current form, preserving it as it is by improving it without allowing new constructions" (Didim Municipality, 2015). The point that all the stakeholders and experts who attended the workshop agreed on was the preservation and continuation of the traditional rural settlement of Yoran, which is the top cultural layer. Nevertheless, until

today, a legal conservation status has not been assigned to the settlement on a site scale that would enable this output to be realized - that is, to ensure the preservation of coexistence of the archaeological remains, the traditional rural fabric, and the local people of Yoran/Didyma.

DISCUSSION AND CONCLUSION

Due to Didyma's archaeological resources, it was accorded the status of a 1st degree archaeological site in 1976, and as a result, priority was paid to conserving the archaeological remains for a considerable time. Although the relocation of the settlement and local people of Yoran to another area was not on the agenda, the ongoing life here was seen as the main source and threat of the continuous destruction of the archaeological site. In addition, approaches aiming to leave these structures to destruction over time have been adopted on the grounds that the traditional rural buildings of the settlement are incompatible with the archaeological remains and make them difficult to perceive. On the other hand, since 1998, more than 30 buildings that stand out with their architectural qualities in the traditional rural fabric have been registered as cultural assets to be preserved on a single building scale. Although it is positive that traditional rural buildings are preserved by the attribution of cultural heritage values through this conservation approach, it should be acknowledged that in practice, only a limited number of buildings will be preserved; so it will not be sufficient to preserve the authentic character and integrity of the traditional rural fabric. Inevitably, the existing life will gradually disappear with the demolition of the traditional rural buildings deemed not "worthy of conservation" in the heritage site by the board's conservation decisions, or leaving them to destruction over time. Heritage authorities and conservation experts have played an active role in drawing these decisions regarding the Yoran/Didyma heritage site. During this period, conservation experts and decision-makers ascribed scientific value to the heritage site by prioritizing the preservation of archaeological resources. Besides, they accepted the coexistence of both heritage types to some extent and attributed the value of historical stratification to the settlement by defining the conservation status to traditional rural architectural examples at the scale of a single building. When these data are analyzed, it is clear that a material-based conservation approach is dominant in the decisions produced until recently regarding the conservation and management of Yoran/Didyma.

In 2015, a significant paradigm shift for conserving the settlement came to the forefront. In this context,

it is seen that operation of participation processes, which are one of the main elements of the value-based protection approach, have begun. The Didim Municipality organized "The Workshop on Planning Problems of Didim Apollon Temple Surroundings" on 17-18 September 2015. Experts in the fields of cultural heritage preservation, archaeology, architecture, urban planning and art history, as well as representatives of the local government, the directors of the Didyma excavation, members of the regional conservation board and local non-governmental organizations, attended this workshop. According to the final report, the objective of this workshop was to increase the communication between the actors of the planning process by providing an opportunity to discuss the present difficulties (Didim Municipality, 2015). As the UNESCO World Heritage Convention Implementation Guide states, "a shared understanding of the property" (UNESCO 2019, article 111.a) regarding the preservation of the Yoran/Didyma settlement was provided among experts from different disciplines, thanks to the dialogue platform created. The workshop's most significant output, adopted by all participants, was expressed as the continuation of the traditional rural settlement of Yoran in its current form while being improved without allowing for new construction. This output shows that the workshop participants, mostly conservation experts and decision-makers, highlighted the integrity, historical stratification value, social value, use value, and continuity value of the settlement. It can be said that these values largely coincide with the cultural heritage values defined by the authors for Yoran/Didyma. Considering the topics agreed upon by the workshop participants, they drew attention to the integrity of the settlement, which has a pattern reflecting the historical and rural characteristics of the period, and stated that registrations on a single building scale would not be enough to preserve the characteristics and integrity of the settlement. They stated that Yoran/Didyma could be considered independent of neither the agricultural lands and local people around it nor the Processional Way and the Ancient City of Miletus, and they pointed out the integrity they define. Recommending combining the studies on different layers of the settlement, they drew attention to the historical stratification value of the settlement and suggested that the legal conservation status of Yoran/Didyma be reviewed to preserve this value. In addition, they emphasized the social value of the settlement by proposing that research should be conducted on the social structure of Yoran.

Adopting a value-based conservation approach enables the identification of the cultural heritage values attributed to the heritage site by different stakeholders and the determination of conservation and management approaches to protect the prioritized values. In this

context, all participants in the workshop concluded that the best course of action in this situation would be to maintain the current way of life at the heritage site while preserving the traditional rural architecture of Yoran/Didyma and its archaeological resources on a settlement scale. The change in conservation approaches of Yoran/Didyma indicates that the perception of cultural heritage values attributed to the settlement by decision-makers and conservation experts has also changed. Unfortunately, this change has not yet paved the way for a change in the legal conservation status of the settlement. Still, this case demonstrates how the value-based conservation approach is becoming more accepted while the material-based protection approach is being dropped. Adopting a value-based approach in the conservation and management of the Yoran/Didyma heritage site also offers potential for the holistic conservation and continuity of the settlement with all its heritage values.

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