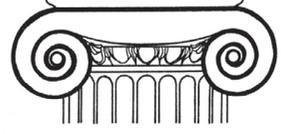




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EDEBİYAT FAKÜLTESİ YAYINLARI



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Sorumlu Müdürü: E.Ü. Edebiyat Fakültesi Arkeoloji Bölümü adına Prof. Dr. Eşref Abay

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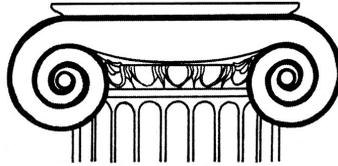
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Barbaros Plain: The Junction of Old and New Roads on The Urla Peninsula

[URLA YARIMADASINDA ESKİ VE YENİ YOLLARIN KAVŞAĞI: BARBAROS OVASI]

Tayfun CAYMAZ

Anahtar Kelimeler

Arkaik-Klasik Dönem, Bizans Dönemi, Çarpan Geçidi, Çeşme, İlk Tunç Çağı, Helenistik Dönem, Son Tunç Çağı, Mataracı Geçidi, Merdivenlikuyu, Orta Tunç Çağı, Neolitik Çağ, Seferihisar, Turna Geçidi, Urla.

Keywords

Archaic-Classic Period, Byzantine Period, Çarpan Gorge, Çeşme, Early Bronze Age, Hellenistic Period, Late Bronze Age, Mataracı Gorge, Merdivenlikuyu, Middle Bronze Age, Neolithic Age, Seferihisar, Turna Gorge, Urla.

ÖZET

Urla Yarımadası, Batı Anadolu kıyılarının ortasından Ege Denizi'ne uzanır. Verimli toprakları ve denizsel imkânları, yarımadaı ekonomik ve ticari bakımdan her dönemde önemli kılmıştır. Doğu-batı istikame-tinde uzanan hat, yarımadaı Anadolu anakarasına bağlar. Gerek bu hat, gerekse buna bağlı tali yollar, coğrafyanın gereği olarak Barbaros ovasında bağlanmakta ve dağılmaktadır. Yarımadaın orta kısmını kuzeyden güneye kapatan yüksek dağ kütleleri Barbaros ovasında aralanır. Modern yolların yapımından önce ova, dar geçitler vasıtasıyla ulaşım imkân sağlıyordu. Arkeolojik veriler, Erken Tunç Çağı'nda ova-nın Birgi köyü yakınındaki Mataracı Boğazı ile batıya bağlandığını göstermektedir. İki taraftaki hakim tepelerde gözlenen keramik buluntuları erken bir derbent sisteminin varlığına işaret etmektedir. Birgi'de Hamamlıkuyu mevkiinde inşası 14.yüzyıla dayanan konaklama yeri kalıntıları vardır. 19.yüzyıl sonlarında ovanın güney kesiminden geçen şose yolun yapımıyla Birgi bağlantısı önemini kaybetmiştir. Urla'dan gelen şose yol, Tatar Deresi vadisini takip etmektedir. Daha önceleri bunun kuzeyindeki Kavaklıdere vadisinden geçen yolla Urla-ova bağlantısı sağlanıyordu. Günümüz yolları da bu iki hat üzerinde yer almaktadır. Doğu-batı ana hattını bağlayan ova, çeşitli tali yolların da bağlantı ve dağılım yeridir. Bu yol-lar, İldırı (antik Erythrai), Kıran (antik Korakas/Korykos), Gülbahçe Körfezi ve Zeytinler üzerinden güney denizine ulaşım sağlamaktadır. Arkeolojik araştırmalar, ova ve çevresinin Neolitik dönemden günümüze uzanan süreç içinde çeşitli dönemlerde yerleşime sahne olduğunu ortaya koyan veriler sağlamaktadır.

ABSTRACT

The Urla Peninsula stretches from the center of the western Anatolian coast to the Aegean Sea. Its fertile soils and maritime opportunities have made the peninsula economically and commercially important in every period. The route running on the east-west direction connects the peninsula to the Anatolian mainland. Both this route and the secondary roads connected to it converge and disperse in the Barbaros plain as required by geography. The high mountain masses that close the central part of the peninsula from north to south open up in the Barbaros plain. Before the construction of modern roads, the plain provided transportation facilities through its narrow passages. Archaeological data show that the plain was connected to the west by the Mataracı Gorge near the village of Birgi during the Early Bronze Age. The pottery finds observed on the commanding heights on both sides indicate the existence of an early derbent system. In Birgi, in the Hamamlıkuyu area, there are the ruins of an accommodation place dating back to the 14th century. At the end of the 19th century, the Birgi connection lost its importance with the construction of a macadamized road passing through the southern part of the plain. The macadamized road coming from Urla follows the valley of Tatar Creek. Previously, Urla-plain connection was provided by the road passing through the Kavaklıdere valley to the north of it. Today's roads are also located on these two routes. Connecting the east-west main route, the plain is also the connection and distribution point for various secondary roads. These roads provide access to the southern sea via İldırı (ancient

Erythrai), Kiran (ancient Korakas/Korykos), Gülbahçe Bay and Zeytinler. Archaeological research provides data showing that the plain and its surroundings have been inhabited in various periods from the Neolithic period to the present day.

Introduction

The survey conducted between 2015 and 2022, covering the Urla district, also researched old roads.¹ These studies have shown that the old and new roads connect and disperse in the Barbaros plain, which is almost in the middle of the peninsula. In this article, both the old road lines and the Barbaros plain connecting these roads are analyzed in the historical process. Place names mentioned in the text are shown in Fig.1 and no further references are given.

Physical location of the Barbaros Plain

The line with mountains exceeding 1200 meters in the north and 600 meters in the south forms the widest part of the Urla Peninsula. These two mountainous masses are separated by the Barbaros plain (Fig.2). Bounded by mountains to the east and west, the plain is a polje (Fig.3).² This plain, which is 6 km long and 3 km wide in the north-south direction, forms a habitat for the villages of Barbaros, Birgi, Zeytinler and Uzunkuyu (Fig. 1). The mountainous and hilly area surrounding the plain is covered with olive groves, pine forests and maquis.³ The depression area is covered with calcareous, clayey, reddish brown Mediterranean soils.⁴ The plain is not well

developed in terms of hydrological features.⁵ Stream beds only carry water during the rainy season. Today, there is no continuously flowing water source except for the fountain in the Başköy area in the north of Barbaros village⁶. Water is supplied from wells and ponds. There are around 20 lakes in the plain and mountains where rainwater accumulates. The largest among them is Kocagöl, which is situated near Birgi, with a surface area of more than 10 acres.⁷ 90% of the wells are filled with rainwater and the rest with groundwater.⁸ Due to limited water resources, irrigated farming is very limited.⁹

Settlement history

The earliest traces of settlement in the region can be found at the Tepeüstü locality within the Başköy area in the north of the plain (Fig. 4a). The surface finds spread over an area of approximately 10 acres reveal that this site was inhabited during the Late Neolithic Age. S-shaped deep bowls and necked and neckless jars are common in slipped-burnished pottery in shades of red (Fig. 4b) The vertical tubular lugs on all four sides of the vessels are distinctive. Some vessels are decorated with fingernail impression. No painted decoration was found. This type of pottery is known from many sites in the İzmir region. C14 results from the excavated sites of Ulucak, Yeşilova and Ege Gübre¹⁰ place this period between the end of the 7th millennium BC and the beginning of the 6th millennium BC. Flint and obsidian chipped stone tools and conical blade cores, polished axes

1 The research was carried out with the permission of the Ministry of Culture and Tourism, General Directorate of Cultural Heritage and Museums and supported by Nevşehir Hacı Bektaş Veli University within the scope of Scientific Research Projects (BAP). Mehmet Emeç, Şahin Menteşe, Ferhan Erim, Muammer İreç, Sedef Erincik, M. Servet Akpolat, Handan Yıldızhan, Ayşe Yılmaz, Yıldırım Şimşek and Ayberk Tüfekçi took part in the studies led by Tayfun Caymaz. Murat Erbey, Kemal Ergün, Eray Kıpık and Mehmet Erincik from the Urla region provided land consultancy as well as public relations, transportation and technical support.

2 Mater 1982: 40; Yaka 2016: 22-23

3 Mater 1982: 75, 91, 106

4 Mater 1982: 7, 106

5 Mater 1982: 40, 44

6 It was reported by local residents that there was a spring near Zeytinler village, which was destroyed during highway construction in the 1990s and the water was cut off.

7 Yaka 2016: 22

8 Yaka 2016: 97

9 Yaka 2016: 98-100

10 Derin, Çilingiroğlu and Taşlıalan, 2004: 243; Derin, Ay and Caymaz, 2009: 7; Sağlamtimur 2012: 201.

(Fig. 4c), groundstones and stone objects such as pendants are the other main finds from the Tepeüstü Neolithic community.¹¹

Research has not yet provided sufficient data on the Chalcolithic Age. On the other hand, the number of finds from the 3rd millennium BC, in other words the Early Bronze Age, is significant. The pottery from Değirmendağı near Birgi village (Fig. 5a) is characterized by angular- or round-shouldered bowls with rounded or pointed side handles (Troy A12 and A16 types), footed vessels (Troy A17 type), necked jars of various sizes, vertical handles, some with simple incised decoration, and flat or raised bases (Fig. 5b). Among the proportionally large number of coarse sherds are those belonging to pithoi. Bowls of types A12 and A16 with horizontal handles are common in the Troy II period.¹² This period is roughly dated to the middle of the 3rd millennium BC.¹³ The Barbaros Başköy section, Köytepe behind the village of Zeytinler and the steep summit of Kocadağ in the northeast of the plain are other finding sites. The pottery observed at these sites consists mostly of coarse sherds. Distinctive forms and attachments include conical necked jars with vertical handles, unperforated lugs, flat or raised bases. No chronologically determinative forms and elements were found.

The settlement and activity at Değirmendağı continued into the Middle Bronze Age.¹⁴ The pottery finds are characterized by wheelmade bowls with inward curving and outward thickened rims. Pottery from this period were also found at Köytepe.¹⁵ The sherds found there with round handles rising from the rim are noteworthy. Köytepe, on which the village of Zeytinler rests, was heavily inhabited during the Archaic-Classical period.¹⁶ The sherds of elegant, black glazed vessels are remarkable (Fig.6a). The large number of amphora sherds within the finds (Fig. 6b) indicates intensive viticulture and olive cultivation. A sanctuary characterized by terracotta hydriaphoroi figurines (Fig. 6c-d) is

located on the Yalamaharım Tepesi adjacent to this settlement which dominates the plain.¹⁷ There are data that lead us to associate this type of figurines mostly with Demeter, the Goddess of Fertility.¹⁸ A small amount of pottery finds from the Hellenistic and Roman periods were found in Köytepe. There is a small settlement from the Hellenistic period in Teknecik, just south of here. Teknecik and Başköy were inhabited during the Byzantine period.¹⁹ On the other hand, both in the plain and in the surrounding hilly areas, there are productive units such as farms and vineyard houses from this period. It is reported that during the excavations carried out in Başköy in the early 1960s to bring water to the plain with pipes, the remains of old baths and water channels were found.²⁰ Başköy is known as the first village of Barbaros.²¹ No written data on this issue was found during the research period. The surface finds from the Ottoman period are fewer and more scattered than those from the Byzantine period. The most important witnesses pointing to the old Turkish village are a still flowing fountain (Başköy Fountain) and a mighty old plane tree. It is understood that there were small farmer-livestock units in the vicinity during the Başköy period. One of them is Sıradam, the site of today's village.²² Sıradam, which is considered to be more airy and more suitable for health than Başköy, seems to have come to the forefront over time. In 1764, on their way from Urla to Ildırı, Chandler recorded that they "came to the Turkish village of Cerherdam (Sıradam) on a plain that seemed to sink deep among the hills, but they could not find a place to stay here".²³ Mac-Farlane, who visited the region in 1828, described Seradam as "a deserted little village with white houses".²⁴ In the Aydın Province Yearbook dated JD 1307 (AD 1891/1892), Sıradam is listed as a village with 96 households and 362 inhabitants in Çeşme district.²⁵ The name of the village

11 For Tepeüstü research, see Caymaz 2008: 4-6; Caymaz et al., 2018: 504-505; Caymaz et al., 2020: 437-438.

12 Blegen et al., 1950: 226-227

13 Korfmann 1994: 329; 1999: 358; Aslan 2018: 14-17

14 Caymaz et al., 2018: 506

15 Caymaz et al., 2020: 430

16 Caymaz et al., 2020: 430

17 Caymaz et al., 2022: 319

18 Merker 2000: 38; Schipporeit 2014: 331-333

19 Caymaz et al., 2020: 430

20 Yaka 2016: 32

21 Yaka 2016: 19

22 Yaka 2016: 33

23 Chandler 1817: 103

24 Mac-Farlane 1829: 195, 200

25 Cavid 2010: 421

changed to Barbaros between 1912 and 1931.²⁶ Oikonomou suggested that this name was given by the Young Turks.²⁷

The settlement history of Birgi, located on the western edge of the plain, can be traced back to the Byzantine period, as evidenced by the remains of some plastic artifacts in the village. The existence of the village under the name Birgicek during the Aydinids period is understood through a written document.²⁸ In 1528/1529, Birgicek/Birgicik was a settlement of 144 households and about 600-700 inhabitants with a weekly market.²⁹ After the 16th century, the importance of the village seems to have declined. In the 1790s, Dallaway described Birgi (Pyrghe), where he stayed overnight on his way to Çeşme, as “a wretche village”.³⁰ In 1835, Houston lists Birgi (Pyrgi) among the small villages on the road to Çeşme.³¹ In the Aydın Province Yearbook dated JD 1307 (AD 1891/1892), Birgi is listed as a village with 83 households and 369 inhabitants.³² The other villages in the plain are entirely Turkish, while Birgi has a mixed Turkish-Greek population. Oikonomou recorded that there were 80 households in Birgi in the early 20th century, of which only 4/1 were Turkish.³³ In the interviews with the residents of the village, it was stated that Turks lived in the south of the village and Greeks lived in the north, and that two of the three windmills in Değirmendağı, now in ruins, belonged to Greeks and one to Turks. The village had a church dedicated to Agioi Apostoloi.³⁴ On

the other hand, there are remains of a chapel on the steep and narrow summit of Kayalıdağ to the north of the village.³⁵

The villages of Zeytinler and Uzunkuyu in the south of the plain are almost united today. It is understood that Uzunkuyu, which is not included in the 1890 Kiepert map³⁶, emerged as an accommodation place on the Urla-Çeşme macadamized road built in 1894. It is reported that there used to be a scattered Greek settlement and the church of Metamorfofi tou Sotiros in this region.³⁷ It is also worth noting the presence of water sources and plane trees, which are always present in Turkish settlements. The well filled with underground water here gave its name to the locality. In Uzunkuyu, which was a station on the car road, grocery stores, restaurants and coffee houses were opened over time³⁸. The 1905 Kiepert map also includes Uzunkuyu³⁹. On the other hand, Keil, who conducted research in the region in 1910-11, recorded Uzunkuyu as a village.⁴⁰ The Barbaros sub-district center, which included the plain villages, was transferred from Sıradam to Uzunkuyu in 1931, and Uzunkuyu became the center of the region in the following period.⁴¹ Neighboring Zeytinler is listed as the least populated village of the plain (34 households, 130 inhabitants) in the Aydın Province Yearbook dated JD 1307 (AD 1891/1892).⁴² Interviews with the inhabitants of the village revealed oral information from their ancestors that the village had been relocated many times. In the records of the Mehmet II period, which also include the village of Birgicek, the existence of a *yaya* çiftliği named Zeytün⁴³ is noteworthy.⁴⁴ Baykara points

26 According to information provided by Aydın Yaka (2016: 20), Yeni Nahiye was established in 1897, covering the villages of Sıradam, Birgi, Zeytinler and Kadiovacık in Çeşme district. The name of the sub-district was changed to Barbaros in 1912 and the sub-district center became Sıradam in 1913. However, the fact that the village and the town center were located in the same place caused confusion regarding the name of the village. Over time, Barbaros became the name of the village. This name continued to be used after the town center was moved to Uzunkuyu in 1931.

27 Oikonomou 1946: 127

28 Akın 1946: 147; Kütükoğlu 2010: 59

29 Baykara 2021: 198-199; Kütükoğlu 2010: 34, 54

30 Dallaway 1797: 267

31 Houston 1835: 253

32 Cavid 2010: 421

33 Oikonomou 1946: 129

34 Oikonomou 1946: 129

35 Caymaz et al., 2022a: 312

36 Kiepert H. 1890

37 Oikonomou 1946: 127

38 Oikonomou 1946: 127

39 Kiepert R. 1905

40 Keil 1912: 53-54

41 Yaka 2016: 20

42 Cavid 2010: 421

43 In the early Ottoman period, farms were allocated to the pedestrians collected from among the peasants, and a structure was created in which they earned their livelihood by farming in these farms outside of war. These pedestrians (infantry) received wages in military campaigns and were exempt from certain taxes on farms in peace (about the subject, see Emecen 2013).

44 Baykara 1991: 20

out that such farms became overcrowded over time, turning into places of settlement.⁴⁵ The existence of Zeytinini (sometimes Zeytinönü) and Zeytinlikışla settlements belonging to the Çeşme district is understood in the *tahrir* books of the late XVth and XVIth centuries.⁴⁶ Kütükoğlu locates these villages of the Çeşme district in the south of the Barbaros plain.⁴⁷ Taking this suggestion into account, it is possible to associate Zeytinlikışla with Zeytinler and Zeytinini with Zeytineli.

Name of the plain

Olives are the leading crop in the Barbaros Plain as well as in the whole Urla Peninsula. The peninsula has a significant number of settlements and localities associated with olives.⁴⁸ In addition to those mentioned above in the Barbaros region, the Zeytincik lake located 1.5 km north-east of the plain should also be mentioned.⁴⁹ The available data reveals that the Barbaros Plain has a remarkable position in terms of names involving the word “olive”. It seems likely from the indicated route that the “Zeytun Plain” recorded by Evliya Çelebi, who traveled from Urla to Çeşme in 1671/72, was the Barbaros Plain⁵⁰. In his work on the late 19th and early 20th centuries, Oikonomou refers to the plain as “Birgi”.⁵¹ With the formation of the Barbaros sub-district, the plain seems to have become known as Barbaros. However, it is difficult to say that this name has been fully adopted and widely used. As a matter of fact, in his work on the geography of the peninsula, Mater described the plain with expressions such as “Barbaros-Uzunkuyu depression” and “wide karstic depression that includes the villages of Barbaros-Uzunkuyu-Birgi”.⁵²

45 Baykara 1991: 23

46 Kütükoğlu 2000: 59, 66; 2010: 6, 43, 45, 51, 54-55, 165-166

47 Kütükoğlu 2000: 66; 2010; Map 1-6

48 The Zeytinalan village just west of Urla, the old village site of Zeytincik northeast of Germiyan village (Oikonomou 1946: 134; Mater 1982: 132), the Zeytincik ridge south of Gerence Bay, the Zeytinli Tepe near Karareis, the Zeytinlik stream north of the Kadiovacık-Ildırı road (topographic maps) are the main ones.

49 2016; Yaka 2016: 98

50 Evliya Çelebi 2011: 116

51 Oikonomou 1946: 127-128

52 Mater 1982: 40, 57, 91

The historian Baykara also used the name “Birgi Plain”.⁵³ In this paper, the name Barbaros is used because it is new.

Old roads

According to travelogues of the 17th-19th centuries, the Izmir-Urla road (R1) followed the southern shores of the Gulf of Izmir to Urla İskelesi, from where it curved north to reach Urla, 4 km inland.⁵⁴ Urla, which has developed especially since the 16th century, is the center of the peninsula in terms of its command over land and sea routes. The city of Izmir and the inland areas were connected to the port of Çeşme at the western end of the peninsula via Urla. On the other hand, a road (R2) from Seferihisar (formerly Sivrihisar) to Urla connected the southern parts of Central Western Anatolia with Çeşme.

Geography has forced the old roads connecting the mainland to the western end of the peninsula to pass through the Barbaros Plain. Even today’s major highway follows the southern edge of the plain. The mountainous line that peaks at Bozdağ (ancient Mimas) in the north and Kıran (ancient Korakas/Korykos) in the south does not allow easy access (Fig. 2). The section connecting the plain to the Urla direction also has a very rugged structure interspersed with deep valleys. On the other hand, in order to cross from the plain to Çeşme, one has to cross a hilly terrain that is not very passable. One can imagine how difficult these obstacles were before the construction of modern roads, in terms of natural conditions, time and safety.

Urla-Tepekahve-Barbaros plain road (R3):

The first stage of the road from Urla is the Malgaca/İçmeler Plain on the southern shores of Gülbahçe Bay (Fig. 7a).⁵⁵ Here, the remains of two partially submerged stone bridges (Fig. 7b-c) show that the old road ran parallel to the coast. Of these, a 15 m long section of the bridge at the mouth of the Hırsızçeşme stream survived (Fig. 7c). The width of the bridge with three arch bays

53 Baykara 1991: 6

54 Sonnini 1801: 331-332; Chandler 1817: 95; Mac-Farlane 1829: 207; Evliya Çelebi 2011: 111

55 This region is identified by some scholars with the ancient Hypokremnos (Weber 1904: 227; Cook 1958: 150, 156; Bakır and Aytacılar 1999a: 86)..

is 3.40 m. Remains of a stone paved road can also be seen on both sides of the bridge. The Çakallar stream bridge has almost disappeared (Fig. 7b).⁵⁶ Both bridges were built with smooth cut stones on the sides, rough cut stones in other parts, and cut stones in places. Art historian Bayrakal assessed that the bridges can be dated to the late period (18th-19th centuries) in terms of wall technique and round arched structures.⁵⁷ The Malgaca plain and the Gülbahçe section are connected by a narrow passage between the Çarpan and İcmeler hills (Fig. 8). Evliya Çelebi described this passage as “the relentless road called Çarpan Gorge” and wrote that some Urla residents practiced thuggery in this gorge.⁵⁸ On the other hand, it was reported that Greeks from the islands, especially from Samos, skillfully used the numerous bays of the peninsula to engage in banditry and spread great fear among the people.⁵⁹ In 1828, Mac-Farlane recorded that “a group of Samos residents trapped a caravan of Armenian and Turkish merchants in this narrow passage, killing two of them, while the others fled, leaving their goods behind”.⁶⁰ After the gorge the road is cut by the Tatar stream. This stream is one of the main waterways of the peninsula, which is very poor in terms of river network. The stream crosses the coastal plain of Gülbahçe and flows into the gulf. In this section known as Azmak, there is a thermal water spring and a small hot spring (hamam) structure (Fig. 9a).⁶¹ It was evaluated that the rectangular building can be dated to the late period (18th-19th centuries) in terms of its general appearance and round arched entrance.⁶² A large stone-paved road departing from the Urla-Çeşme line crosses the river branch with a stone bridge in front of the bathhouse, of which only a small part can be seen today (Fig. 9b). It is understood that this road (R4) continued in the direction of Karaburun, following the coastal line to a great extent. Evliya Çelebi also referred

to this coastal road as the Karaburun road.⁶³ The road is also included in the Kiepert maps⁶⁴. Research reveals that the Gülbahçe section was inhabited during the Early Bronze Age and Late Roman-Early Byzantine periods.⁶⁵ Bakır suggested that Klazomenai shifted to Gülbahçe during the Byzantine period.⁶⁶ A wooden bridge is known over the Tatar stream, crossing it in the west direction. The bridge, of which only the stone abutments can be seen today, was part of a macadamized road built in the late 1900s. It is understood that the bridge was used until the 1960s and also served motorized vehicles. It is recorded that the wooden box passenger car running between Çeşme and İzmir was able to cross the bridge with great difficulty and caution.⁶⁷ To the north of this bridge, Kavaklıdere⁶⁸, which runs in the west-east direction, joins the Tatar stream. The road to the west also follows the northern slopes of the Kavaklıdere valley. In this context, the presence of an old bridge near the fork seems likely. However, the Karaburun junction built in this section has completely covered the old surface. On the other hand, no data on the existence of a bridge over the Tatar stream was found in the travelogues of the 18th and 19th centuries. However, it is also clear that the Gülbahçe bridge was an option for crossing the Tatar stream during this period. The Kavaklıdere road crosses a sloping terrain up to 200 m from the coast (Fig. 10). On the other hand, the slopes descending into the valley are quite steep in places. The asphalt road built in the 1960s follows the same line. In addition, the remains of the old road can be seen in places. In steep places, the edges of the road with stone-soil ground are supported by large stone walls. In 1764, Chandler described the road as “a narrow path passing through very high cliffs, beside a terribly steep watercourse”. The traveler wrote that the horses sometimes fell, sometimes got stuck between the rocks, and that it took them four hours to cross the gorge and

56 On bridges, see Bayrakal 2009: 195-197; Caymaz et al., 2018: 502

57 Bayrakal 2009: 187

58 Evliya Çelebi 2011: 114-115

59 Fontanier 1829: 129; Chatzimpeis 1965: 219; Milioris 1970: 220-225

60 Mac-Farlane 1829: 201-202

61 Caymaz and Emeç 2017: 626; Caymaz et al., 2018: 502

62 Bayrakal 2009: 74

63 Evliya Çelebi 2011: 115

64 Kiepert H. 1890

65 Caymaz and Emeç 2017: 624-626

66 Bakır undated; 25; Bakır and Aytaçlar 1999b: 116

67 Ertan (undated): 427

68 In the Urla region, people refer to the plane tree also as poplar. The dominant vegetation in the valley is sycamore.

reach the plain.⁶⁹ In 1801, Ida Saint-Elme described this road, which they crossed with mules in stormy and rainy weather, as “narrow and dangerous”.⁷⁰ In 1806, Wilkinson gave a description similar to Chandler’s as “a rough and narrow road between high cliffs and beside a very steep watercourse”.⁷¹ In 1829 Mac-Farlane recorded it as “a rough road following the steep slope of the mountain”.⁷² The road coming from the direction of Gülbahçe reaches the summit at Tepekahve locality. Mac-Farlane’s records show that this name has a long history. The traveler wrote that they “stopped over at a coffee house built in an alcove on the top of the mountain, where there were guards protecting the place from the bandits from Samos and where they bought coffee and tobacco”.⁷³ At Tepekahve overlooking the plain, the old road descends to the plain in western direction. This road, which can be seen in places in the maquis cover, is slightly raised above the ground and bordered on both sides with large stones (Fig. 11). The width of this road, paved with flat stones, is around 3-3.5 meters. The highly sloping road is known as Döşeme and its starting point in front of Tepekahve is known as Döşemebaşı.⁷⁴ Mac-Farlane recorded that they set out from Sıradam with mules and it took them an hour to climb the sloping road and reach Tepekahve.⁷⁵ The traveler does not mention that the road was paved. Thus, it can be said that the pavement was built at a later date. The road descending from Döşemebaşı continues to Birgi on the western edge of the plain. The remains of a small bridge over the stream bed descending from Çıtlık Mountain seem to be related to this road. The Hamamlıkuyu⁷⁶ site, 1 km north of Birgi as the crow flies, appears to have been an accommodation place on the old road (Fig. 12).⁷⁷

69 Chandler 1817: 103

70 Ida Saint-Elme 1833: 130

71 Wilkinson 1806: 363

72 Mac-Farlane 1829: 200

73 Mac-Farlane 1829: 200

74 Yaka 2016: 24; On the other hand, it should be noted that Kavaklıdere, which starts from the south of this location, is shown as Döşeme Creek on some maps.

75 Mac-Farlane 1829: 200

76 Surveying this region in 1969, Baykara referred to this locality as Zincirlikuyu. Today, this place is known as Hamamlıkuyu.

77 Caymaz 2021: 48; Caymaz et al., 2020: 430; Caymaz et al., 2022: 312; 2023: 422

At this site in the open terrain, there is a single-person bathhouse with three wells around it. It is reported that there was a ruined building here about fifty years ago, and that it disappeared over time due to the destruction of illegal excavations.⁷⁸ Today, traces of linear foundations and scattered building stones provide evidence for the existence of this former building (Fig. 12). On the other hand, there are some remains of hearths and ovens. The approximately square-shaped bathhouse has an area of 11.5 m² (Fig. 13a).⁷⁹ The building was constructed with rubble, rough cut stones and block stones in places.⁸⁰ The entrance to the dome-covered building is in the south (Fig. 13b).⁸¹ There is a simple shower installation on the north wall at the level of the dome pulley. This installation consists of a water reservoir and a gutter stone (Fig. 13c-d).⁸² It is understood that the bathing person used water through a spigot. There is a recess for soap near the shower, a largely destroyed bench in the corner, and niches on the other three walls. These types of small baths have been identified by researchers with names such as *gir-çık* bath, *çık-çık* bath⁸³, singles bath, small bath, cold-water bath.⁸⁴ Baykara, who conducted the first research at Hamamlıkuyu, described the building as a “single-person bath” and assessed that it was located on the Urla-Çeşme caravan route.⁸⁵ This also fits with the ancestral knowledge of the inhabitants of the neighborhood. Taking into account the relatively large population of Birgi/Birgicek village in the XVIth century and the fact that it was a market place, Baykara suggested that the bathhouse

78 Yaka 2016: 24

79 The side lengths are 3.48, 3.40, 3.40, 3.37, 3.40 m, the wall thicknesses are 0.55-0.60 m and the external height is 2.53 m.

80 The block stones are located at the lower parts and especially at the corners. Brick fragments were also used in the intervals.

81 The entrance, the upper part of which has been damaged, is about 1.40 m long and 0.90 m wide.

82 The gutter stone, measuring approximately 0.80x0.80 m, protrudes inwards. The projection has a roughly carved groove. Above the stone is a quadrangular reservoir plastered with lime mortar. The preserved dimensions of the reservoir, whose outer and upper parts have disappeared, are 0.50x0.30x0.25 m.

83 A bathhouse where one can have a bath quickly for the purpose of performing ablution

84 Acun 2011; Yılmaz 2017; Yavuz 2017; 2022

85 Baykara 2021: 199

could be dated to this century.⁸⁶ However, a Concise *Tahrir* Book⁸⁷ dated JD 937 (AD 1528)⁸⁸ reveals that the baths and related structures were established during the reign of Aydın Oğlu İsa Bey (second half of the 14th century AD). According to this document, a resident of Birgicik built a *musluk* between Birgicik and Çeşme⁸⁹, and endowed forty acres of land for service. The tax exemption granted during the time of İsa Bey continued also in the Ottoman period. With the relevant document, the service and exemption were also approved by Süleyman I. It is understood that those who provided services in the facility were referred to as *musluk* attendants.⁹⁰ It appears that the attendants met the water needs of caravan members, travelers and animals, and may also have been involved in the provision of food. In this context, also services such as drawing water from wells, heating the bath water on the stoves in cold weather and filling it into the reservoir, and cleaning the bath must have been performed by the attendants. Ancient caravans and convoys used camels, mules, donkeys and horses for transportation. On the other hand, camels in particular were used to haul wood from the mountains for the lime kilns and to transport various products, especially grapes and olives. Deveyatağı⁹¹ is located in Kayalıdağ just west of Hamamlıkuyu and Savrankule⁹² is located at the entrance of Birgi village. Rather than being related to the caravan route, these names seem to be related to more recent camel transportation. During the Republican period, camels gradually decreased and today there are no camels left in the region.⁹³

Existing data shows that caravans, convoys and

86 Baykara 2021: 199

87 Census records for the determination of taxes and taxpayers in the Ottoman financial system (Öz 2010)

88 Aydın 1946: 142; Baykara 1991: 26; Kütükoğlu 2000: 87

89 The word “*musluk* (faucet)”, which is used today for a device that drains water, was also used in previous periods to refer to a water tank or cistern built by philanthropists in rural areas.

90 Kütükoğlu 2000: 87

91 Meaning, a place where camels are rested and cared for.

92 *Savran* means cameleer and chief cameleer. It is possible that Savrankule was the place where camel caravans were observed.

93 Yaka 2016: 26

travelers descending from Döşemebaşı to the plain in the 14th-16th centuries stopped over at Hamamlıkuyu, where they met their bathing and food needs, watered and rested their animals. It is understood that the aforementioned services were performed by tax-exempt attendants in the facility called *musluk*, which consisted of a building, bathhouse, wells and hearths.⁹⁴

On the old Urla-Sivrihisar (Seferihisar) road (R2), there are two bath structures that closely resemble the Hamamlıkuyu bath in form, construction style and size.⁹⁵ These structures, known as Üçkuyular and Hamamlıkuyu, are located 2 km south of Bademler village on both sides of the old road. The structures, which are 500 meters apart as the crow flies, constitute a two-sided accommodation place. The road from Sivrihisar, following the depression valley, turns northwest at the Hamamlar locality and reaches Urla via İhsaniye.

Barbaros Plain-Merdivenlikuyu road (R5):

The site of Hamamlıkuyu overlooks the mouth of the Mataracı (Çipinoz) Gorge (Fig. 14). This 2 km. gorge between Altıparmak and Yumru hills connects Barbaros and Nohutalan plains. The inhabitants know this gorge as a caravan route. Değirmendağı, just south of Hamamlıkuyu, dominates both the plain and the mouth of the Mataracı gorge (Fig. 14). The surveys on the hill yielded pottery dating to the middle of the 3rd millennium BC. (Fig. 5b).⁹⁶ During this period, Liman Tepe at Urla İskelesi was the regional administrative center.⁹⁷ It is assessed that the military units in strategic locations on the peninsula were part of a defense system connected to the

94 In 2022, our research revealed that there have been physical changes in the immediate vicinity of Hamamlıkuyu compared to the previous year. The field immediately to the south of the site has been fenced and the field road along its edge has been converted into a stabilized road. The widened road passes right in front of the bathhouse. The well in the south of the building is enclosed in the fork of the road. With these arrangements, the bathhouse and its surroundings, which had been protected between fields until 2022, appear to have become more vulnerable to anthropogenic impacts.

95 Ersoy and Koparal 2014: 409; Yavuz 2022: 5-10

96 Caymaz 2008: 13

97 Erkanal 2001: 311-313

Limantepe center.⁹⁸ Değirmendağı, which has the position of controlling the Mataracı gorge, also appears to be within this system. In this framework, it is understood that this road connection was also used in prehistoric times and had a strategic importance. Remains of the old roads in the gorge can still be seen in places. The road, which is not used today except by farmers, provides an easy way to reach the Nohutalan plain. Nohutalan plain has a typical polje appearance with a length of 2 km and a width of 1-1.5 km.⁹⁹ The village with the same name shown on the Kiepert map dated 1890 is not listed in the Aydın Province Yearbook dated JD 1307 (AD 1891/1892). On the other hand, Oikonomou reported that in the late 19th and early 20th centuries, there was a two-part Greek settlement comprising of 70 households on the hill on the northeastern edge of the plain and 35 households to the west.¹⁰⁰ The researcher also noted that there were churches, one dedicated to Agia Triada and the other to Agia Paraskevi. After the departure of the Greek population in 1922, Bosnian immigrants were settled in the village. Unusually, the new settlers did not refer to the settlements as Lower and Upper, but as First and Second villages. Today, the fertile Nohutalan plain is at the forefront especially with melon cultivation. A wild tulip known as Torasan, which blooms in April, gives the region a distinctive characteristic.

Coming from the Mataracı gorge, the road crosses the plain and then enters a narrow gorge (Fig. 15). This passage, known as Turna Boğazı, was also called Kleisoreian/Kleisouran by the Greeks, meaning “narrow passage”.¹⁰¹ Evliya Çelebi recorded a bandit attack in this gorge on his way to Çeşme in 1671/1672.¹⁰² After crossing the Turna Gorge, the road leads to the Merdivenlikuyu accommodation site (Fig. 16a; Fig. 17). At this place, there is an old plane tree, a well with steps leading down into it and three more wells nearby. Philippson recorded the site as *Pente Pigadia* (Five wells) in Greek¹⁰³. Just to the north are the remains of buildings lined up on both sides of a street (Fig. 16b). The foundations

and ruins show that the buildings consisting of rooms side by side were built of stone. Late Ottoman period pottery are common in and around the ruins. On the other hand, Late Roman-Early Byzantine pottery is concentrated especially near the road. Merdivenlikuyu is located at the foot of the 186-altitude Kale Tepe (Fig. 17). The rocky hill covered with maquis dominates the Çeşme-Urla road (Fig. 17). The secondary road connecting to Ildırı (Ancient Erythrai) also starts in front of Merdivenlikuyu (R6). The summit of the hill contains a plain with a diameter of about 40 m. A large stone scatter on the summit slopes indicates the presence of a destroyed defense wall. Early Bronze Age pottery is common on the small plain at the summit (Fig. 18). The majority of the handmade pottery finds are sherds of coarse vessels. Some of the vessels appear to be slipped-burnished. Angular shouldered bowls of Troy A12 type are common. They have arch-shaped horizontal handles and ear-shaped lugs. Long-footed vessels and necked jars with vertical handles are the other main forms. Some vertical handles have simple incised decoration. The pottery is similar to that of Değirmendağı. In this respect, the Barbaros Plain-Merdivenlikuyu connection seems to have been controlled from two sides during the mid-Early Bronze Age. Oikonomou noted that there used to be a *derbent*¹⁰⁴ here.¹⁰⁵ The available data reveal that Merdivenlikuyu was an important security point and accommodation place on the Çeşme-Urla road since the Early Bronze Age. From Merdivenlikuyu towards Çeşme, both the land structure and vegetation differ. Forested and maquis hills are replaced by a geography of broad rolling hills covered with spindly vegetation. Within this geography, the Çeşme road reached Çeşme via Ilıca (R7). A road that followed the north coast from Ilıca connected Çeşme to Ildırı (ancient Erythrai) (R8).¹⁰⁶

Tatar valley-Barbaros plain road (R9):

The Urla-İzmir macadamized road was built during Midhat Pasha's governorship of Aydın

98 Erkanal 2001: 313; Caymaz 2021: 51-52

99 Mater 1982: 40

100 Oikonomou 1946: 125

101 Oikonomou 1946: 125-126

102 Evliya Çelebi 1935: 104-106

103 Philippson 1910

104 During the Ottoman period, small fortresses and outposts established to ensure road and travel safety were called *derbent*. Derbents were established in dangerous places frequently raided by bandits (Halaçoğlu 1994: 16-164)

105 Oikonomou 1946: 126

106 Mac-Farlane 1829: 186; Texier 1862: 368

(1880-81).¹⁰⁷ This road still bears the name Mithatpaşa today. The Urla-Çeşme macadamized road was built during Hasan Fehmi Pasha's governorship of Aydın, and the construction, which the governor personally started with a shovel in December 1893,¹⁰⁸ was completed in early 1894.¹⁰⁹ Oikonomou noted that the financial resource was provided by the road tax and that the road was built by cooperative labor.¹¹⁰ The İzmir road, completed with the construction of the Urla-Çeşme section, was named Hamidiye.¹¹¹ The macadamized road from Urla enters the Tatar Creek valley after crossing the Çarpan Gorge. The road crosses the stream to the west via a wooden bridge, now demolished, and continues in the direction of the Barbaros Plain following the valley (Fig. 19). Popularly known as the Old Çeşme Road, this macadamized road maintained its importance until the construction of a new asphalted road in the 1960s. It is possible that the valley line was also used in earlier periods. Late Bronze and Byzantine pottery finds were discovered on Kazankaya Hill, which is located on the road and dominates the surrounding area¹¹². Built as a car road, it also served an increasing number of motorized vehicles. Nuri Ertan, one of the former mayors of Çeşme, noted that in the 1940s, traveling in a 25-seater bus with a wooden chassis was very difficult and the vehicle had great difficulty on steep slopes.¹¹³ In the section of the road close to Zeytinler, the deep stream bed is crossed by a bridge. There are remains of an iron bridge and a stone bridge with three spans built later (Fig. 20). The macadamized road reaches the Barbaros plain at Dedeler Cemetery locality. With this road following the south of the plain, Uzunkuyu locality, which had been home to scattered agricultural units until then, gained the characteristics of a settlement. Accordingly, the villages of Birgi and Sıradam in the north of the plain remained outside the main road line. Uzunkuyu developed as a settlement

over time and became a district center in 1931.¹¹⁴ After the Uzunkuyu station, the macadamized road was connected to the Nohutalan plain by a road opened between Altıparmak and Durbalı hills covered with pine forests. The road entering the Turna Gorge in front of Nohutalan Second village reaches Merdivenlikuyu. The building remains here seem to belong mostly to this period. The location is shown as *Kave* (Coffee House)" on the 1905 Kiepert map and as *Pente Pigadia (Kave)* on the 1910 Philippson map¹¹⁵. Oikonomou noted that this site, a former *derbent*, had guards that were appointed by the District Administrator and whose salaries were paid by the population.¹¹⁶ Another safety point is located at the eastern end of the Tatar valley near the wooden bridge. At this location, known as Karakol (Outpost) remains of buildings made entirely of stone can be seen. Among them is a coffee house known as Tatar Kahve. The widespread remains indicate that the Karakol section was also a place of accommodation. Based on the available data, it is understood that ensuring security on the road line connecting Çeşme port to Urla and İzmir center has been important since ancient times. In this context, it should also be noted that there was a *derbent* (outpost) monitoring the Çarpan Gorge.¹¹⁷

New roads

İzmir-Çeşme asphalt road (R10) was built in the 1960s. This road follows the old road line in the Urla-Tepekahve section (Fig. 10). The road turns south at Döşemebaşı and descends to the south of the Barbaros plain by drawing a curved line on the slopes of Canavardağı. A side road departing from Döşemebaşı (R11) provided access to the village of Sıradam, now called Barbaros. With this road, the old road paved with stones is no longer in use. On the other hand, the old road following the Kavaklıdere valley lost its importance with the construction of the Tatar road and remained as a connection between Sıradam and Gülbahçe. The asphalt road (R10) running along the south of the plain passes through the Nohutalan-Turna Gorge-Merdivenlikuyu line and continues towards Çeşme.

107 Midhat Paşa 1997: 248 ; Korkmaz 2016: 461

108 Erbulut 2021: 125-126; The author based this information on the Hizmet Newspaper dated December 20, 1893 and January 03, 1894.

109 Oikonomou 1946: 80

110 Oikonomou 1946: 80

111 Oikonomo 1946: 80

112 Caymaz et al., 2020: 430-431

113 Ertan (undated): 427

114 Yaka 2016: 20

115 Kiepert 1905; Philippson 1910

116 Oikonomou 1946: 125

117 Kiepert H. 1890

İzmir-Çeşme highway was built in the 1990s. Following a line close to the Tatar valley, this road passes along the southern edge of the Barbaros plain (Fig. 19).¹¹⁸ Despite this highway, the İzmir-Çeşme asphalt road is still heavily used.

Secondary Roads

The Barbaros plain is the connection and distribution point of not only the main roads in the east-west direction, but also the secondary roads that provide access to other directions.

Barbaros plain-Kadıovacık-Ildırı Road (R12-13):

The road connecting the Barbaros plain to Ildırı, in other words to the northwest coast of the peninsula, crosses a mountainous terrain largely covered with forests, olive groves and maquis. Kadıovacık village is located on the first stage of the road. The village is on the edge of a small plain measuring 1x0.5 km in its widest parts. The old road (R12) connecting the Barbaros plain to Kadıovacık started from Birgi and followed the foothills of Yumrudağ. The new road (R13), built in the 1960s, passes in front of Barbaros village and merges with the old road.¹¹⁹ Chandler, who traveled to Ildırı in 1764, recorded that they “reached the small town of Cadoagi (Kadıovacık) about an hour after Serherdam (Siradam)”.¹²⁰ Wilkinson, who set out from Ildırı in 1797, writes that they “crossed the wild ridges of the mountains and reached Serherdam (Siradam)”.¹²¹ Mac-Farlane reports that in 1828, on their way from Ildırı, they lost their way in the mountains and reached Serherdam with difficulty.¹²² These two travelers who passed through the region after Chandler did not mention Kadıovacık. In the Aydın Province Yearbook dated JD 1307 (AD 1891/1892), Kadıovacık is listed as a village with 28 households and 102 inhabitants.¹²³ The church ruins known as Karakisle in the southern part of the village testify that Turks and Greeks used to live together. There are also indications that there was a church on the plain. Especially on

the northeastern edges of this agricultural area, remains of Late Ottoman buildings and pottery are observed. Late Roman-Early Byzantine pottery was also observed both in the village and in the plain. On the road from Kadıovacık to Ildırı, there are small farming units from the Late Ottoman period in the Kovanlık depression area, which is 1x0.25 km in size. From the names of the locations, it is understood that mostly Greek population was active here. The surface finds indicate that Kovanlık was also inhabited by an Early Bronze Age community.¹²⁴ At Çöğüralan, which is bisected by the road north of Kadıovacık (Fig.1: 29), there is a small settlement unit from the late Ottoman period. Church ruins show that Greeks used to reside here.¹²⁵ As the crow flies, 3.5 km east of this place, in a valley covered with olive groves, there are ruins of a Greek village of about 20 households.¹²⁶ The church belonging to this village in the Yuvarlak locality is largely destroyed. This area was also inhabited during the Late Roman-Early Byzantine period. Millstones and pithoi fragments of an oil mill were unearthed during the works carried out for forest rejuvenation.

Barbaros plain-Karapınar Road (R14):

Barbaros plain is connected to the coast of Gülbahçe Bay at Karapınar¹²⁷ with a road following the slopes of the stream valley between Kocadağ and Sineklidağ in the northeast. It is noted that this old eight km. road was converted into a dirt road in the 1990s and upgraded in 2006.¹²⁸ It is understood that Karapınar, which today has gained a residential characteristic as a result of developments based on tourism and secondary residences, was the pier of Barbaros until recently. There is a stone bridge similar to the one in Malgaca at the mouth of the Karapınar stream to the south of the settlement. There is a similar bridge further north at the mouth of Kocadere in Balıklıova as well. The Karaburun road (R4) from Gülbahçe mostly follows the coastal line until Balıklıova.

118 This road, which runs parallel to the asphalt road, is not shown on the map.

119 Yaka 2016: 24

120 Chandler 1827: 103

121 Wilkinson 1806

122 Mac-Farlane 1829: 195

123Cavid 2010: 421

124 Caymaz et al., 2023: 424

125 Caymaz et al., 2023: 424

126 Caymaz et al., 2022: 315

127 Karamuğar in local dialect

128 Yaka 2016: 21

Barbaros plain-Kıran Road (R15):

About 3 km east of Zeytinler, a dirt road branching off the old Çeşme road leads into the high peninsula of Kıran (ancient Korakas/Korykos). There are ruins of Greek villages at Taşçukur, Küçükçukur, Gönemse, Manastır, Kıran and Kızılağaç localities near the north-south road. Of these, Gönemse (Günebise) appears in 1529 as a village in the district of Çeşme.¹²⁹ This village and Taşçukur are included in the Kiepert map of 1890.¹³⁰ On the other hand, there is no record of these and other settlements in the Aydın Province Yearbook. The surveys conducted in the aforementioned settlements yielded remains of stone-built quadrangular structures, a small church and Late Ottoman pottery.¹³¹ Early Bronze Age pottery finds discovered near the Manastır village and a loom weight made of pottery sherd (Fig. 21) are the earliest known human traces in this area, which is uninhabited even today¹³². There are no settlements on the Kıran peninsula today. However, it is observed that construction has started and tends to increase in this part, which is important with its widespread forest cover and clean air.

Barbaros plain-Zeytineli Road (R16):

At the southwestern end of the Barbaros plain, a road crosses a forest-covered geography, leading first to the village of Zeytineli and then to the southern coast. It is possible to associate Zeytineli, one of the smallest villages of Urla today, with the Zeytinini/Zeytinönü village¹³³ in the XVth and XVIth centuries. In the Aydın Province Yearbook dated JD 1307 (AD 1891/1892), it appears as a village of 57 households in the Çeşme district.¹³⁴ The finds at Gözkayası, 1 km inland from the coast in the Yalı section, date back to the Early Bronze Age.¹³⁵ Sites of scattered and sparse finds were discovered in İnmece and Çiğdem mountains surrounding the bowl-shaped bay.¹³⁶ Most of the finds reflect the Late Roman-Byzantine period.

129 Kütükoğlu 2010: 164

130 Kiepert H. 1890

131 Caymaz et al., 2020: 431-432

132 Caymaz et al., 2020: 431

133 Kütükoğlu 2000: 4, 56, 66; 2010: 6, 43, 51, 55, 91-92

134 Cavid 2010: 421

135 Caymaz et al., 2018: 506

136 Caymaz et al., 2023: 427

Conclusion

The Barbaros plain between the high mountain masses in the middle of the Urla Peninsula is a crossroads where old and new roads connect and disperse. The main axis is the line connecting the westernmost tip of the peninsula to the Anatolian mainland. Until the late 19th century, following this line required crossing difficult mountainous terrain in both directions. From the Urla direction, the Barbaros plain was reached by two lines following the Kavaklıdere and Tatar Creek valleys. It is understood that travelers in the 17th-19th centuries used the first of these, and that the passage to the Çeşme side was made from the Birgi village area on the western edge of the plain. Near the village there is an accommodation place which was first built during the reign of Aydın Oğlu İsa Bey (1360-1390) and continued to be used during the Ottoman period. The Mataracı (Çipinoz) Gorge, which starts just in front of this location, provides access to the Nohutalan plain via a 2 km. road. However, in order to get out into the open, it is necessary to cross a narrow passage known as the Turna Gorge. Archaeological data indicates that these crossing points were also used in ancient times. Değirmendağı in front of Birgi and Kaletepe in front of Turnaboğazı yield pottery dating to the mid-3rd millennium BC. During this period, Liman Tepe at Urla İskelesi was an administrative and political center with its strong walled inner fortress, lower city and harbor. The units identified at strategic points on the peninsula reveal the existence of a defense system linked to this center. In this framework, the units controlling the Barbaros plain-Çeşme crossing on both sides reflect an early *derbent* system. There is evidence that Kale Tepe and the Merdivenlikuyu area in front of it were *derbent* during the Ottoman period. In the Late Ottoman period, it is also recorded that there were guards appointed by the District administrator. During this period, there were also outposts in the Çarpan Gorge and on the Tatar road. Information provided by travelers shows that road safety was of great importance until the early 20th century. Many travelers, including also Evliya Çelebi, traveled in the company of guards assigned by the pashas of Urla and Çeşme. It is understood that in addition to the locals, bandits from the islands, especially from Samos, posed a serious threat to both household and road safety on the peninsula. In 1893-94, a macadamized road connecting Urla

to Çeşme was built. This road, coming from the Tatar Creek valley and passing through the south of the Barbaros plain, has removed the Mataracı Gorge-Nohutalan plain connection from its original use. The village of Sıradam (Barbaros) in the north of the plain remained outside the road line, while the station of Uzunkuyu on the new road developed and became a village. The asphalt road built in the 1960s follows the old road line on the slopes of the Kavaklıdere valley and descends to the south of the plain. The highway, which finally opened in the 1990s, could not avoid following the southern edge of the plain. In this context, it can be said that all roads, old and new, led to the Barbaros plain. The plain is a place of connection and distribution not only for main roads but also for secondary roads. These connect the plain to Ildırı in the north, Gülbahçe gulf in the northeast, Kıran peninsula in the south, Zeytineli and the southern sea in the southwest. The plain, which has rich agricultural opportunities on the one hand and a strong road network on the other, is home to four villages today. The neighboring villages of Nohutalan and Kadıovacık on the edge of the small plains are also closely related to the Barbaros plain in economic, social and administrative terms. Together they are known as the Western Villages of Urla. Archaeological research reveals that the Barbaros plain and its immediate surroundings were home to early villages and were the scene of settlement and activity throughout the periods.

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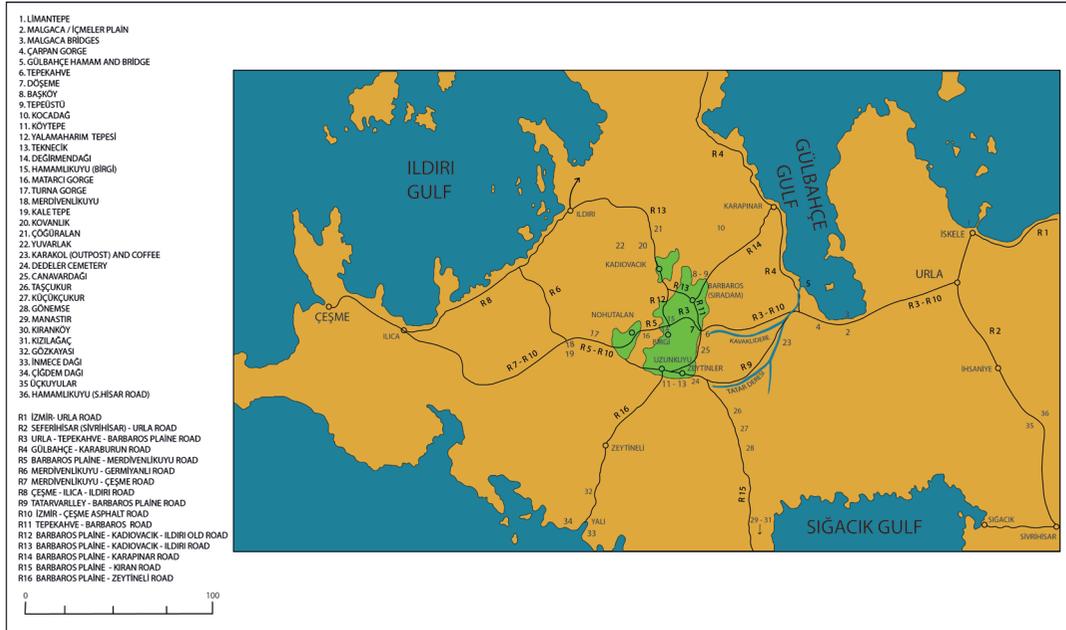


Fig. 1. Urla Peninsula old roads

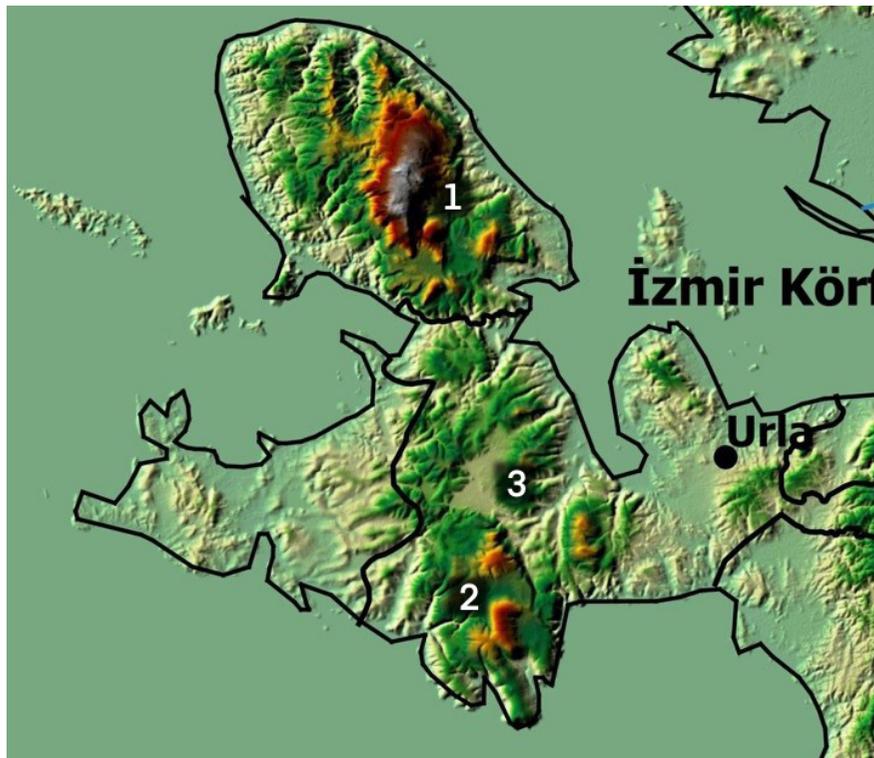


Fig. 2. Urla Peninsula physical map. 1.Bozdağ (ancient Mimas), 2.Kıran (ancient Korakas/Korykos) 3.Barbaros plain



a



b

Fig. 3. Barbaros plain with a view from the south (a) and north (b).



Fig. 4. Tepeüstü (a), Late Neolithic Age pottery (b) and stone axe (c).



Fig. 5. Değirmendağı and Early Bronze pottery finds

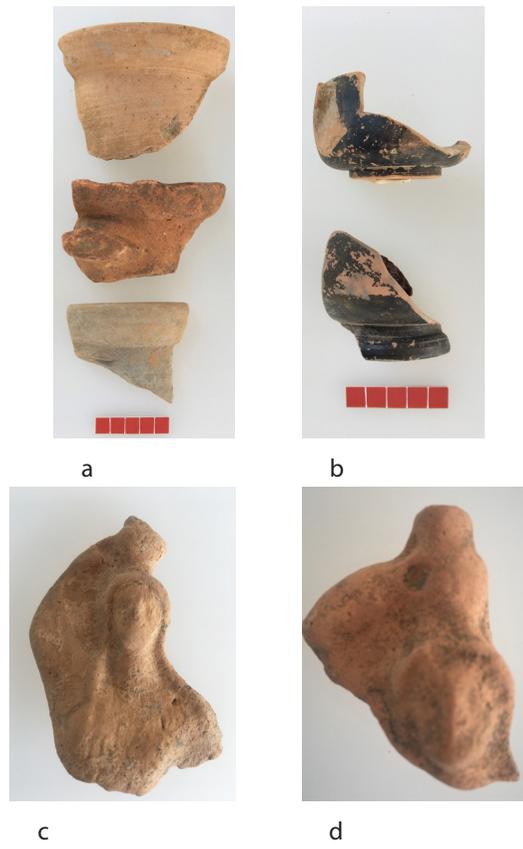


Fig. 6. Köytepe Classical Period pottery (a-b) and Yalamaharım hydriaphoroi figures (c-d)



Fig. 7. Malgaca plain (a) and bridge remains (b-c)



Fig. 8 Çarpan Gorge



a



b

Fig. 9. Gülbahçe bath and bridge ruins



Fig. 10. Kavaklıdere valley (1), old road (2), Asphalt road built in the 1960s, Urla direction (4), Çeşme direction (5)



Fig. 11. Ruins of the road known as Döşeme between Tepekahve-Barbaros Plain



Fig. 12. Hamamlıkuyu bath (1), wells (2), building remains (3), hearth and oven remains (4), Mataracı (Çipinoz) gorge mouth (5).

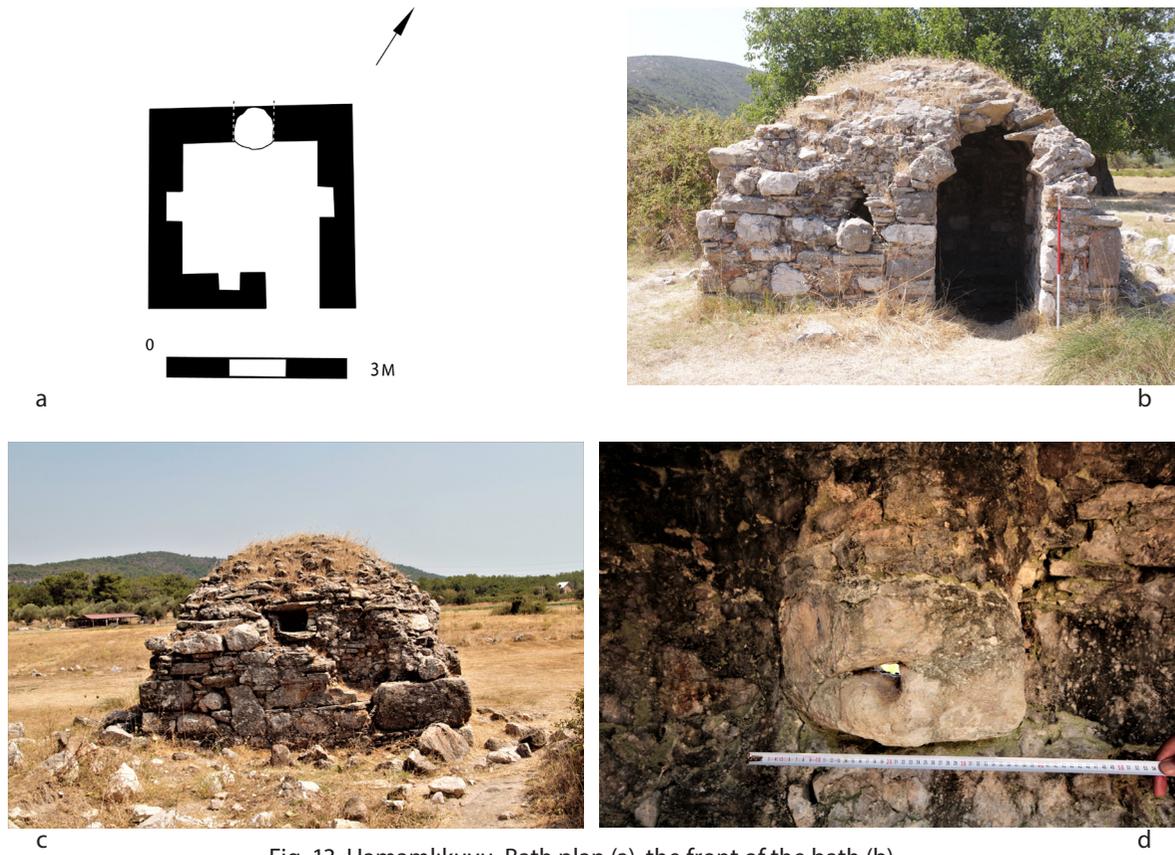


Fig. 13. Hamamlıkuyu. Bath plan (a), the front of the bath (b), the back of the bath and the water reservoir (c) and gutter stone (d)



Fig. 14. Değirmendağı (1), Hamamlıkuyu (2), Mataracı (Çipinoz) Gorge (3) mouth



Fig. 15. Turna Gorge



a



b

Fig. 16. Merdivenlikuyu (a) and building remains (b)



Fig. 17. Merdivenlikuyu (1), Kale Tepe (2), .Çeşme direction (3), Urla direction (4), Germiyan-Ildırı direction (5)



a

Fig. 18. Kaletepe Early Bronze pottery finds

b



Fig. 19. Tatar valley (1), Old Çeşme road (2), Urla-Çeşme highway (3).
Urla direction (4),Çeşme direction (5).



Fig. 20. Remains of bridges on the Tatar road



Fig. 21. Manastir Early Bronze pottery finds and loom weight