VOLUME: 2
ISSUE: 1

JUNE
2021

CUHES

CULTURAL HERITAGE AND SCIENCE

ONLINE ISSN: 2757-9050
PUBLISHER: MERSİN UNIVERSITY

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Cultural Heritage and Science (CUHES)

Cultural Heritage and Science (CUHES)

Volume 2
Issue 1 *June, 2021*

Contents

Articles

Cultural Heritage and Science
https://cuhes.com/index.php/cuhes
e-ISSN 2757-9050

Rural Settlements Survey in the Chora of Diocaesarea

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Keywords
Rough Cilicia
Rural Settlements
Diocaesarea
Uzuncaburç
Chora

ABSTRACT

The ancient city of Diocaesarea located in the village of Uzuncaburç nearly 30 km north of Silifke in Mersin province. The objective of this study was to determine the character of the ancient city and to review the changes it underwent throughout different periods, as well as to learn its layout and plan. To achieve this, it was aimed to explore the settlements around the ancient city of Diocaesarea in order to derive results regarding the connection between the ancient city and its chora. The ancient city of Diocaesarea developed around the temple to Zeus Olbios and was the administrative and religious center of the region in the Hellenistic period attaining its monumental character in the Roman Imperial period. In the course of our surveys in the chora of Diocaesarea numerous settlements of varying sizes and dating to various periods have been documented. Most of them stand out with their well preserved remains. Remains recorded at settlements belong to a time span from the Hellenistic period through late antiquity. Settlements of Hellenistic character within the survey area are parts of a common defense and settlement system. The polygonal masonry observed on some structures of these rural settlements indicate that these settlements came into use in the Hellenistic period. These settlements remained inhabited after the Hellenistic period. Furthermore, many more settlements of rural character were also founded during and after the Roman period. With the Roman period a new settlement pattern arose in the region, and the Hellenistic settlements lost their defensive functions yet remained alive as rural settlements, which actually increased in number. In addition to the rural character of the settlements in the region some of them have examples of urban architecture such as roads, monumental gates, churches and farm villas. That such structures are seen in rural settlements of the region should have arisen from the historical process, military strategical importance of the region, and political, cultural and economic influence of the cities on the territory.

1. INTRODUCTION

Detailed survey were initiated in 2017 in the ancient city of Diocaesarea located in the village of Uzuncaburç nearly 30 km north of Silifke in Mersin province. The objective of this study was to determine the character of the ancient city and to review the changes it underwent throughout different periods, as well as to learn its layout and plan. For this purpose, it is aimed to carry out documentation studies under three headings: determination of settlement boundaries, evaluation of settlement pattern and use of new technology in order to determine and understand the rural settlement pattern in the archaeological researches to be carried out in the field.. Other objectives include studies for the preservation, presentation, and planning of the ancient city and for preparation of a Uzuncaburç Site Management Plan. The purpose of "Uzuncaburç Archaeological Site Management" is to define the strategies for the preservation, presentation, and planning of the site in light of the results of the archaeological excavations. In conjunction with these studies, it is also to define actions that will transform these strategies into short-, mid-, and long-term actions. Initiatives to be taken in light of these objectives will be executed in two phases: "Uzuncaburç Site Management Feasibility Studies" and "Uzuncaburç Site Management Plan." In this context, it was aimed to explore the settlements around the ancient city of Diocaesarea in order to derive results regarding the connection between the ancient city and its chora.

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Cite this article;
Aydinoğlu Ü (2021). Rural Settlements Survey in The Chora of Diocaesarea. Cultural Heritage and Science, 2(1), 01-06

Research Article
Received: 08/03/2021; Accepted: 06/04/2021

2. METHOD

The ancient city of Diocaesarea developed around the temple to Zeus Olbios and was the administrative and religious center of the region in the Hellenistic period attaining its monumental character in the Roman Imperial period (Wannagat 2005, 118). The ancient city was adorned with important structures, well preserved today, such as Nymphaeum, Tyche temple, Podium Temple, Zeus Olbios Temple, two Colonnaded Streets with two Monumental Gates. The history of the city was marked in antiquity by two phases. In the Hellenistic period, the sanctuary of Zeus Olbios was the center of the temple state. During this time, the sancuary experienced a significant monumentalization through various representative buildings. In addition to the extension of the Temple of Zeus, which is one of the largest Asia Minor with stylobate dimensions, a five-storey residential and defense tower and a fifteen-meter-high grave-building were built around it erected (Wannagat 2005, 118).

However, when Rough Cilicia, under Vespasian, became largely Roman provincial territory, the Olbian dynasts disappeared from the political stage; they were replaced by institutions of the newly founded city Diocaesarea. In the early imperial era, the rule of the dynasts ended.

The city of Diocaesarea was built around the sanctuary. Its construction with other sacred buildings, a colonnaded street, a theater and a complex water supply make clear its claim as a regional center. The ruins presently available for determining when this transformation into a city occurred seem to indicate two possibilities: the first corresponds to the beginning of the first century AD, the second to Flavian Period. Although the difference between the two hypotheses is little more than half a century, the two scenarios envisioned for this transformation of Diocaesarea into a real city belong to very different historical situations (Spanu 2011, 5).

3. RESULTS

Surveys around the ancient city of Diocaesarea noted numerous rural settlements. The polygonal masonry observed on some structures of these rural settlements indicate that these settlements came into use in the Hellenistic period[1].

The Eserli settlement near to Yeğenli village has the character of a farmstead located on top of a hill dominating the depressed areas for cultivation; the polygonal walls of the farmhouse are characteristic of Hellenistic period settlements in the region (Fig. 1). Nevertheless, the annexed walls built with small cut stones indicate interventions of late antiquity.

Figure 1. Eserli, the farmstead located on top of a hill

Among the remains at Aşkar, another rural settlement near Yegenli village, there are also houses with polygonal walls (Fig. 2).

Figure 2. Aşkar, the farmstead

Before the room is a courtyard wall hewn out of bedrock with several niches on it.

Furthermore, a fortress settlement was identified at a point dominating over the roads and surroundings at Halkalı area during our exploration at Çaltıbozkır-Yeniçıktı (Fig. 3).

Figure 3. Halkalı, the fortress settlement of the Hellenistic period

[1] The characteristic feature of construction activity in the territory in the 2nd century BC is polygonal wall work, which is dated by inscriptions on the walls and by Olba symbols.

This proves the existence of defense architecture of the Hellenistic period in the chora of Diocaesarea. This looks like an acropolis settlement preserved as ca. 50 x 40 m with double faced walls of polygonal stones (Fig. 4).

Figure 4. Halkalı,the fortress settlement of the Hellenistic period

Locations of the rural settlements around Diocaesarea closely resemble others in the region. The farmstead settlement identified at Erekil is located on a rocky hill dominating over wide agricultural ravines around. The first point to attract is the room walls with polygonal masonry (Fig. 5). It is understood that these structures of the Hellenistic period still remain in use by the local Yörüks. The room with polygonal masonry atop the hill is a farmhouse and before it is a threshing field, a cistern and a rock tomb.

Figure 5. Erekil, the farmstead located on top of a hill

The depressed level area called Zeynelin Çukuru presents favorable conditions for establishing a rural settlement. As is the case with other examples in the region, many settlements were identified around this depressed area. These rural settlements usually comprise a farmhouse, production areas around it, cisterns and chamosorion type tombs. One of them steps forth with its rooms with polygonal masonry (Fig. 6). Bedrock was also exploited for building the rooms according to topography. It is noteworthy that the settlements have been recently used by local Yörüks as well.

The Çaltıbozkır-Yeniçıktı area to the west of Diocaesarea was also surveyed and many rural settlements were identified. At Tirekli area, the farmhouse on top of the rocks dominating over the cultivated small depressions has polygonal masonry, which points to the Hellenistic period for its construction (Fig.8).

Figure 7. Zeynelin Çukuru, the bedrock rooms

Figure 8. Tirekli, the farmhouse on top of the rocks dominating over the cultivated small depressions has polygonal masonry

Settlements around Diocaesarea display various characters. The settlement at Sayin has the character of a large village. Remains spread over a wide hill belong to Roman period and late antiquity (Fig.9).

Figure 9. Sayin, the houses in the settlement

Three vaulted tombs of the Roman period were identified in the settlement (Fig. 10). Across the settlement are remains of houses and two churches (Fig.11).

Figure 10. Sayin, the vaulted tomb of the Roman period

Figure 11. Sayin, the church

3.1. The Characteristics of the Rural Settlements in the Chora of Diocaesarea

We have discovered rural settlements with different characteristics in the chora of Diocaesarea. These rural settlements vary in their features according to the simplex versus complex structures of the farmsteads. These farms include some buildings used for production and storage, different types of tombs, production equipments, plenty of houses, and cisterns as well as a farm house where the owner of the farm or the landlord inhabits. Be that as it may, we understand that the farmsteads were always used in different and later stages and that some of the structures inside these farmsteads were added in later phases according to the needs of the farmsteads in the area.

It is also notable that the farm house discovered in Eserli and Erekil is quite like the towers of the Hellenistic Period in this area with its square design, small dimensions, and thick polygonal masonry. In Byzantine sources, it is suggested that the fortified farmsteads, also referred to as limitanei in these sources, are the dwellings of the military settlers. However, we propose that these fortified farmsteads in Rough Cilicia were used either by landlords or by the owners of the farms rather than the military settlers, as was the case in Philistine.

In these rural settlements, we have discovered many rock cut lever and weights presses. That they are located in the open field makes it possible to install them everywhere in the field easily. Another proof regarding the agricultural production in the area is the existence of the press weights. We have also discovered many houses in the farmsteads. Most of these houses must have been added in later periods, which not only shows that the farmsteads were continuously in use throughout all the periods but also makes it possible to consider some of the farmsteads as small villages in the early Byzantine Period.

The existence of tombs on farmstead in the regions indicates the continuity of life in these areas and different types of tombs are seen on farmstead. The tombs are generally located very close to the farmhouses; there are no specific necropolises in the farmsteads. The tomb types are parallel to the types commonly observed in the region. Among these, the existence of the monumental tombs is especially striking. The three tombs discovered in the farmstead in Sayin, are of the type barrel-vaulted aedicula tomb, a type commonly known in the area. We have also discovered sarcophagi; plenty of chamosorion type sarcophagi (which we consider to belong to early Byzantine Period because of the cross reliefs on their covers) in the farmsteads.

4. CONCLUSION

During the surveys we have carried out in the region, many settlements of different periods and sizes have been recorded so far. Most of them stand out with their well preserved remains. Remains recorded at settlements belong to a time span from the Hellenistic period through late antiquity. Settlements of Hellenistic character within the survey area are parts of a common defense and settlement system. Our recent surveys have noted a high number of Hellenistic. Although the settlement pattern in the territory was mainly a reflection of the Hellenistic defense architecture, these defensive structures and civil needs should be combined as a regional feature[2]. However, in recent research it has been found that there were many small farms in the vicinity of Korykos ancient city. Their workshop and production equipment are the earliest archaeological evidence for the existence of the agricultural production and organization of the Hellenistic period in the territory (Aşkın 2010, 36-40). In addition, having identified similar examples in archaeological surveys of the Diocaesarea territory, suggests along with its defensive architecture also the existence of rural architecture in the Hellenistic period. In addition to the defense functions of the towers belonging to the Hellenistic period architecture, there is the proposal that they were also used as agricultural crests for agricultural activities, because together with additional buildings, they contain structures for production (Durugönül 1998, 197).

[2] S. Durugönül stated that the class of the monastery had a monument to support the Seleucids and protect the territory. Further, she claimed and that the symbol of the Olba Tempel State on the stone architecture was a proof for this, and that the theocratic feudal system in the agricultural economy showed itself in the temple, in the writings, in the inscriptions and in the symbols of Olba, Durugönül 1998, 110, 113.

Further, newly discovered findings necessitate to deal with rural settlements in the Hellenistic period urbanization.

These settlements remained inhabited after the Hellenistic period. Furthermore, many more settlements of rural character were also founded during and after the Roman period. With the Roman period a new settlement pattern arose in the region, and the Hellenistic settlements lost their defensive functions yet remained alive as rural settlements, which actually increased in number. Surveys in the region show that rural settlements increased dramatically in the region, particularly in the second century A.D. archaeological evidence for farmsteads, workshops, villages, and tombs therein are also attested.

It is understood that the geographical conditions in the region affected the formation of rural settlements. The valleys communicating between the coastal and inner areas affected the settlement patterns after the Hellenistic period. ll. Numerous epigraphic and archaeological evidence prove that these valleys served as roads through the ages. Thus, rural settlements developed near these roads and made use of them for the transportation of the produce to the coastline. The rural settlements that were identified show that agricultural production had an important part in the economy of antiquity and that cities on the coast and rural settlements in their hinterland constitute a regional settlement model.

In addition to the rural character of the settlements in the region some of them have examples of urban architecture such as roads, monumental gates, churches and farm villas[3]. That such structures are seen in rural settlements of the region should have arisen from the historical process, military strategical importance of the region, and political, cultural and economic influence of the cities on the territory. Our surveys have already clarified that the number of rural settlements started to increase about the end of the second – beginning of the third century AD. In this process, which, we believe, was related with the economic crisis experienced across the entire Empire in the third century, new arrangements are noted in the rural settlements of the region, rural settlements increased in number in parallel to the increase in population, they grew and urban monuments were built. Various elements such as mosaic pavements, peristyle courtyards, monumental gates and monumental tombs started to be built frequently. In this process, towards the end of the third century the state started to collect taxes in kind, that is in products like meat, wine, oil etc. and started to pay their salaries similarly in kind; owners of large lands, who used to live in the cities and lease out their lands to villagers, started to take back over their lands as the economy declined; the Empire took the rural settlements under protection paying more attention to production after the economic crisis; and similar conditions should have paved the way for the development of the countryside and accordingly for the appearance of urban architecture in the countryside.

The process of development is actually related to the military importance of the region since the Roman Imperial period. Particularly the Severan period is considered the golden age of constructions in the region and this is in parallel to the rise in importance of the region due to military campaigns. It was proposed that the cities of the region and the urban elite owning rural settlements managed to market most of their produce thanks to the troops and thus increased their economic power, and accordingly, supplied monetary source for the constructions (Kaplan 2011, 114). This importance remained thereafter. It is known that Diocletian's administrative and military reforms led to establishment of numerous headquarters across the empire and that these aimed to control the economy in the countryside and to assure peace. There is evidence indicating that military activities and urban architecture in the countryside developed in parallel to each other in this process. For instance, like the renovation of various monasteries in Cappadocia in 602-610 AD, territories located on the routes and camping sites of troops witnessed important developments (Trombley 2001, 227). It is known that through time, based on the political influence of the cities over their territories, the characters and statuses of rural settlements changed, some village settlements transformed to cities or that settlements with new statuses appeared between villages and cities. There are numerous similar examples in the rural settlements of Rough Cilicia; their transformation from fortress settlements of the Hellenistic period to the villages of late antiquity is clearly known and in this process of change structures of urban architecture were incorporated into these settlements[4].

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[3] For urban architecture attested in rural settlements of the region see Aydınoğlu 2017.

[4] For the transformation process of Paslı from a fortress settlement of the Hellenistic period to a rural settlement see Aydınoğlu 2013, 87; for the similar transformation process of Sömek Özköy settlement see Mörel 2014, 157.

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Cultural Heritage and Science
https://cuhes.com/index.php/cuhes
e-ISSN 2757-9050

Tarsus and Hinterland: Roads and Cultural Heritage Effects

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Keywords
Tarsus
Hinterland
Roads
Effect
Cultural Heritage

ABSTRACT

Tarsus, the capital of Cilicia Region, was at every period of its history the chief political and economic center of the region. The main reason for this situation is to be found in the fact that Tarsus has a large and fertile territory, and possesses a port on the Mediterranean coast, through which the Kydnos River passes. The fact that Tarsus is located at the point where the most important main road connecting Anatolia with the Eastern Mediterranean and Syrian geography enters the plain also made the city important and because of this road, it is also important in cultural and artistic terms for the inner regions of Anatolia in addition to its commercial, military or political importance. It has made it a city open to interaction with. It is possible to identify and trace the traces of this artistic interaction in rural settlements in the hinterland of Tarsus, rather than in the city centre, where archaeological research is difficult and limited due to the fact that it is a living city. Side streets that connect to the ancient main street, dated to Roman Period, and rural settlements located along these streets house monuments that represent this interaction. The main reason for the artistic and cultural interactions with Phrygia and Lycaonia and Kappadokia Regions from the early period is the heavy traffic of the Via Tauri, transporting not only people and goods in their culture.

1. INTRODUCTION

An important factor that increases the value of cities is their surrounding countryside. The wealth of cities should be studied together with the wealth of their surrounding country. Contemporary Tarsus, which follows ancient Tarsus, shows that cultural accumulation continues uninterruptedly. On the other hand, contemporary Tarsus also presents an obstacle to accessing the ruins of ancient Tarsus and the information that can be accessed through them. For this reason, it is important to continue archaeological investigations in unexplored areas associated with ancient Tarsus. The mountainous terrain of Tarsus District, which forms the boundaries of Tarsus Hinterland Surveys, constitutes the hinterland of the ancient city of Tarsus.

Main roads have always served to communicate between regions and cities. These roads were mostly built for easy access and inter-regional shipping of Roman armies. On the other hand, secondary roads connected to the main roads were built to provide transport for villages in the hinterland of the cities and then for farms to the cities (on Roman roads, the city and its countryside, see Millet 2000). The relationship between secondary and main roads influenced the settlement layout in the hinterland of the cities. Settlements in the hinterland were located at or on the sides of the alleys or at the points where they ended. Farms are located at the end of a second, unspecified alley, which is separate from the settlements. Tarsus, one of the richest cities in the ancient world, needs to be studied in terms of its street network and settlement layout in the context of urban-rural relations.

The Roads are not only a threatening symbol of the existence of sovereign power (Şahin 2011, 11), they are at the same time the first link of an effort that organizes the life of the individual, the city and society within the framework of its own ideological concept (Hardt & Negri 2008, 312). Every traffic on it deepens its meaning even more. In this traffic is not only material culture, but also

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Cite this article;
Kaplan D & Yıldızım S (2021). Tarsus and Hinterland: Roads and Cultural Heritage Effects. Cultural Heritage and Science, 2(1), 07-09

Research Article
Received: 18/03/2021; Accepted: 08/05/2021

the new technologies and lifestyles it offers (on the similarities between the road networks of the Roman Empire and the information highways of our age, see Hardt & Negri 2008, 308 et al.). In this context, monuments, tombs and churches represented in different periods in the settlements of the hinterland of Tarsus, especially around the Sağlıklı Roman Road, provided important information to determine the existence, course and chronology of interregional communication. The examples of different centuries with different paradigms presented below are important for the different landscapes offered by the location of the Tarsus hinterland on the roads, as they indicate similar geographies, although centuries have passed. With this perspective, the connection between roads and socio-cultural relations (Onur 2017, 282-287) is the first topic of this article in the case of Tarsus.

2. A CAPITAL: TARSUS

Tarsus, whose name has survived from Ancient Age to modern times, is one of the ancient cities of Anatolia. The earliest finds in Tarsus, the city of Cilicia Region, belong to the central spectacle of the Gözlükule hill. The earliest finds in Gözlükule date back to the Neolithic Age. On the other hand, the name of the city was first mentioned in Hittite sources as "Tarz(s) a". The name of the city in Assyrian annals is "Tarzi" (Özyar & Ünlü 2015). Today, where the use of Tarsos / Tarsus by the ancient Greeks and Romans is unchanged, the city continues to be called Tarsus.

Tarsus has an extremely important place among the independent cities of Anatolia in ancient times. It is clear from the proud inscription dedicated to Emperor Alexander Severus that Tarsus is the greatest city of Cilicia, Isauria and Lycaonia: The said inscription states "As the largest, richest and most important city of Cilicia, Isauria and Lycaonia, Tarsus is designated as the capital" (Sayar 2016).

What makes Tarsus important and rich is its geopolitical location and logistical support? The fertile and vast agricultural lands that Tarsus possesses are among the important resources of the city. The Kydnos / Cydnus (Berdan) River is another important factor that has contributed to Tarsus being populated for thousands of years. The Cydnus River not only supplies the water needs of Tarsus, but also makes Tarsus one of the important port cities of the Mediterranean.

It is the Gülek Passage that provides Tarsus with an important and lasting settlement. The Gülek Passage is called "Kilikia Pylaia", which means "Cilician Gates" in the Ancient Age. The said passage is on an internationally important route that must be used, in the past as well as today, by those who want to go from Anatolia to the Mediterranean coast and from there to Syria. Using the Gülek Pass, the route reaches a stone road dating back to Roman times (Sayar 1995, 45-46; Sayar 2002, 455). About 3 kilometers of this road are within the boundaries of Sağlıklı District, which is located in the hinterland of Tarsus. This road reaching Tarsus makes it an important meeting point and crossroads.

3. TARSUS HINTERLAND: ROADS and IMPACTS.

The large agricultural areas, the port formed by the Kydnos River and the indispensable location of Tarsus on the ancient roads make it an important trading city of the ancient world (Ramsay 2000). In this way, Tarsus has a cultural accumulation that lasts historically, culturally and economically for centuries.

The Tarsus Hinterland represents an important area that adds value to Tarsus. In particular, the Roman Road in Sağlıklı is important evidence that the Tarsus Hinterland has always been part of the global inter-regional transportation network. The presence of the road is a factor in the emergence of a large number of settlements on its periphery. This situation is also effective in establishing interregional socio-cultural relations. Specifically for the Tarsus Hinterland this fact is explained by the following examples:

Yukarı Kale is located 17 km north of Tarsus. A rock tomb was found in the Yukarı Kale. The tomb has two klines. On the front facade there are two pavements and a pediment on the rock surface. The pediment consists of intertwined triangles. There are no inscriptions, pottery or small finds from the rock tomb Yukarı Kale. In contrast, the earliest pottery found in the settlement belongs to the Late Hellenistic and Roman Periods. However, a more important dating criterion for the Yukarı Kale rock-cut tomb is its domed top slab. The Köylü Garajı in the city center of Tarsus is a vaulted tomb monument and is dated to the 1st century BC to the 1st century AD thanks to its pottery. Accordingly, the rock tomb in Yukarı Kale could belong to the Late Hellenistic and Roman Periods. The particularity of the rock tomb Yukarı Kale is its pediment design. A pediment divided by triangles has no parallels in Cilicia. The triangular divided pediment on the facade of the rock tomb Tarsus, Yukarı Kale can possibly be interpreted as an effect of the architectural design of Phrygian origin on the rock tomb at Tarsus. In this respect, the rock tomb Yukarı Kale is the first and only example that reflects the impact of Phrygian architecture at least in the facade design of the rock tombs at Cilicia Region (Kaplan 2020, 98).

In the studies carried out in the hinterland of Tarsus, the archeological data and the structuring of the region during the Christian period constitute another important theme. In some of the settlements identified in the hinterland of Tarsus, one or more church structures were observed. Together with the spread of Christianity in the rural and relatively small-scale settlements, their transformation processes can be partially observed (Late Antiquity). Hacı Hamzalı Kale Mevkii Church construction is the result of the transformation process of the pagan building that was located on the top of the rock mass. As another similar example, the church located outside the residential area in the settlement of Yukarı Kale, which has a closed complex with a high enclosing wall, stands on a Roman building. The rock tombs around the building and the dense niches of various sizes on the rock surfaces suggest that this area may have been used as a sacred area - perhaps of Phrygian origin - in its early phase. However, at the moment there is not enough data to have an idea about

the function of the building with high enclosing walls before it became a Christian sacred building.

Thirteen churches were identified during the research conducted at Tarsus Hinterland. Some common architectural features of these churches are noticeable. One of the documented churches is a small structure with a single nave (Can Deresi Kilisesi). Other churches also have a three-nave Hellenistic basilical plan, although they are not relatively large. The common feature that attracts attention among them is that the apse of all examples, except the single-nave church of Can Deresi, are built from the east facade. Making the apse on the east façade visible from the outside is a rare application in the Cilicia Region. In most of the Late Antique Period churches in the Cilicia Region, the east facades of the buildings are in the form of a flat wall and the apse is designed to remain within this wall. As a feature of the region, the samples from the hinterland of Tarsus, which are outside the understanding of the solution of the interior design in an overall rectangular shape, refer to the outside of the region with these features. It can be assumed that the settlements where the churches are located are on the route where they are connected with the inner regions of Tarsus and Anatolia, and especially because of their horseshoe-shaped apses, interaction with the architecture of Cappadocia and Lycia Regions in the north (Yıldırım 2020, 122). The narthex arrangement of the three-aisled Hellenistic basilical plan church identified and documented in the Kümbet locality of the village of Sakızçukuru also reveals this relationship more clearly. In the north and south of the narthex, where the entrance is provided from the main axis, there are corner rooms, which is almost a standard practice for Karaman-Karadağ Binbir Kilise structures.

4. CONCLUSION ROADS and CULTURAL INTERACTION

Architectural studies of the Cilicia Region have been primarily concerned with the mountainous geography of the region to the west. The architecture of the region, referred to as Mountainous Cilicia, did not have the potential to create a serious culture. In this context, it was included in the field of activity of the cultures of Eastern Mediterranean geography and the main elements of Roman Architecture with the imposition of political hegemony, as the continuous field of interaction. Tarsus is a Lowland Cilician city. Considering the research conducted in the hinterland of Tarsus, it is understood that starting from the Late Hellenistic Period, even in the Late Antique Period, Cilicia remained under the influence of the elements that the neighboring regions in Anatolia had. Evidence of regional architectural styles such as Phrygia, Cappadocia, Lykaonia are present in the hinterland of Tarsus. The Via Tauri is the direct connection of the hinterland of Tarsus with the interior of Anatolia. The Roman road in Sağlıklı, which is a part of this road, and the intermediate roads, which are bridges between the rural settlements and the main road, are the mediators of the maturation of the cultural heritage and the identification of the impact in the rural settlements.

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Cultural Heritage and Science
https://cuhes.com/index.php/cuhes
e-ISSN 2757-9050

Evaluation of Village Rooms within the Scope of Intangible and Cultural Heritage: The Case of Isparta-Yalvaç

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Keywords
Village Chamber
Intangible Cultural Heritage
Cultural Heritage
Isparta
Yalvaç/Körküler

ABSTRACT

In rural areas, different cultures, lifestyles, habits, customs and traditions, and structures with different shapes reflected these were built. Village rooms should also be considered intangible cultural heritage values regarding their functional characteristics and implementation. These buildings, built with Folk Architecture characteristics, have started to disappear physically along with the original functions they have lost today. It has been determined within the scope of the "Intangible Cultural Heritage of Isparta" project supported by the Scientific Research Projects Coordination Unit of Isparta Yalvaç District, Körküler Village, Süleyman Demirel University, where the examples of this building type exist. Necessary data were collected through multi-disciplinary field studies conducted. There is a typical architectural style in the buildings. As a result of the social value given to the building function and the different dynamics, the buildings have been highly preserved.

1. INTRODUCTION

In the historical process, "the concept of protection" and "values to be protected" have been addressed discussed as problematic issues in every period (Ahunbay, 2016). As a result of the protection concern that emerged with the French Revolution of 1789, theories about protecting the physical built environment were developed, and repair practices were done. A group of experts, who argued that cultural heritage is not just about concrete values, started to express their critical thoughts clearly and consistently; the document referred to as the 'Bolivia Declaration' put forward for the first time the issue of preserving 'folklore' for the preservation of oral cultural heritage (Oğuz, 2013). In line with the developments, this view has been accepted by various institutions, organizations, and the academic community, and the concepts have expanded and become transparent. As the last significant development, The Convention for the Protection of Intangible Cultural Heritage has been prepared. The concept of intangible cultural heritage has been defined as "practices, representations, narratives, knowledge, skills and related tools, materials and cultural spaces that communities, groups" (Unesco, 2003). In the following process, the "holistic conservation" approach, which requires preserving tangible and intangible cultural heritage, emerged and started to be supported. Village rooms are examples of public buildings in rural settlements subject to architectural protection and cultural spaces. It is appropriate to consider them together with their cultural and physical values within the scope of tangible and intangible cultural heritage.

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Cite this article;

Tolacı S Ş & Köse D (2021). Evaluation of Village Rooms within the Scope of Intangible and Cultural Heritage: The Case of Isparta-Yalvaç, 2(1), 10-18

Research Article

Received: 23/03/2021; Accepted: 28/05/2021

1.1. Village Rooms

In the rural life of Anatolia, there are intangible heritages that have essential functions in the social structure and places where they are maintained. Village rooms, which are among these spaces in rural life, are encountered as areas of social and cultural identities The area mentioned by the travelers of the period in which it existed in the 19th century Ottoman village society (Özdemir & Arslan, 2013), also has a corporate identity. As long as its original function continues, the state has supported the construction and continuity of the buildings. The buildings have been registered to the village legal entity because they have the characteristics of official buildings and facilities that are used in public service, made with funds or aids allocated from their budgets (Osmanağaoğlu, bt). Village rooms, which existed based on "traditional folk law" for many years, were included in the written rules of the existing Republic Period, with the "Village Law" adopted in 1924 (Sevindik, 2018). In one of the two clauses of Article 13 of the law, it was stated that the village room should be built, and the spatial functions that it should have were mentioned in the other. These clauses of law are as follows: "To make a village room for the council of elders to gather on one side of the village square and to meet the works of the village," "If the village is a haunt, to make a guest room with a stove and a barn next to the village room" (Köy Kanunu, 1924). This situation enabled the buildings to develop in a specific typology regarding plan organization, scale, and mass features. The village rooms are included within the scope of this law prepared in 1924 indicates that the buildings have a public and institutional character for many years.

These structures, which exist in many parts of Anatolia, are regionally named differently. The chambers, generally known as "beneficiary organization" ensure that private and meaningful partnerships are open to the public but within the framework of specific responsibilities, conditions, and duties. These structures, which are examples of folk architecture, differ structurally in different regions of Anatolia due to local materials and geographical conditions (Ersoy, 2017).

These buildings have essential functions as spaces that create a sense of belonging in people, remind their values and allow them to live in these areas where tradition is dominant (Aksakal, 2019). Buildings in many village settlements are one of the architectural identity elements of rural settlements, such as squares and mosques (Özhanci & Yilmaz, 2017).

In addition to being a door open to everyone, it is also a mini-conference hall where the village's notables gathered and listened to the news about the country's issues (Özkan, 2012). “Winter meetings and entertainments” constitute an essential part of public entertainment. These activities, which were not realized due to the prevalence of different entertainment options dominated by individuality in urban life, have become traditional in small residential areas (Özdemir, 2005). These locations called "village room" regionally are open to local users and guests, especially men. Volunteering is effective in participating in the room and taking responsibilities related to the room. They have been responsible for Anatolia as religious ritual, entertainment, gathering, and guest hosting centers. Structures also promote social solidarity.

2. METHOD and RESULTS

They were making the identification and documentation studies of the intangible cultural heritage elements, and their associated places that will face the possibility of extinction in the process will constitute an essential step in the context of holistic conservation. Süleyman Demirel University supported the "Intangible Cultural Heritage of Isparta" project through the Scientific Research Projects Coordination Unit, including the Cultural Heritage studies initiated in this context. In the architectural approach of the project; The "spatial relations of SOKÜM elements" showing the interaction of tangible and intangible cultural heritage have been effective.

This work scope; The social and physical data of the village rooms obtained through the field studies carried out during the project process were evaluated in the sample of Körküler Village of Yalvaç district of Isparta province. It creates a small-scale rural texture where typological data can be evaluated thanks to its structures that are more numerous compared to other village settlements. Some rituals, social practices, and entertainment are still being carried out in some village rooms; 7 out of 11 buildings are still standing and documented; these structures are preserved. The high rates are among the reasons for choosing this sampling area.

As a method in the study, firstly, archive and literature survey and then field study was carried out. The priority of the field study was personal interviews with the notables of the settlement (people who took part in the administration, people who have been users of the area for many years, and cultural ambassadors who are experienced in age) aimed at understanding the socio-cultural and economic structure and their reflections on the space. Later, the structures were determined, and the process of documenting them was started. In registration; All village room structures, which are qualified within the scope of tangible and intangible cultural heritage elements, that have survived until today, are included in the scope of the evaluation, regardless of whether they are registered or not and because they still contain their original function and rural characteristics: plan sketches, photographs and address information of the buildings. Building slips containing the information were prepared. Detailed sketch drawings were prepared to compare and evaluate the plan and façade setup, load-bearing system features, architectural elements, and details that can form the settlement texture identity (Figure 1). The results of the study were achieved by preparing a table containing all the data mentioned above.

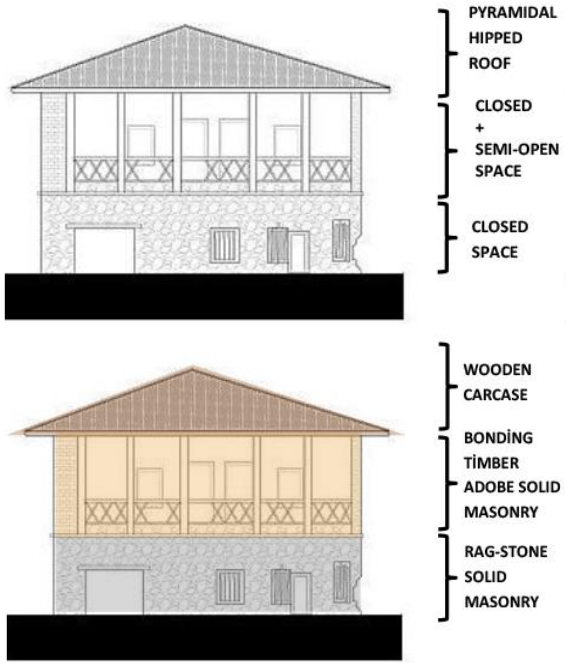

Figure 1. Structural System and Facade Layout Analysis

2.1. Isparta / Yalvaç Village Rooms

Village rooms in the village of Körküler in Yalvaç District of Isparta are known as traditional places for hosting guests, some rituals, and entertainment. In the Körküler, seven village rooms where the mentioned rituals were evaluated within the scope of Intangible Cultural Heritage due to their qualities, and social and physical data on the buildings were collected within the study's scope (Figure 2).

Figure 2. Locations of Village Rooms

2.1.1. Omarcalar Village Room

The entrance of the building is on the south facade and is below the road level. It consists of two floors and has a rectangular plan. In downstairs used as barn and haystack, the one on the roadside was used as an oil mill. For this reason, a separate entrance to the workshop has been provided through the street. On the upper floor, two-room spaces connect with the open sofa space, where the guests stay, and entertainments are held. The smaller of these rooms was used as a guest accommodation room, while the larger one was used as an entertainment room.

There is a masonry rubble stone system with wooden beams on the lower floor of the building, and an adobe brick masonry wall application is observed on the upper floor. Also, there are six wooden posts on the upper floor, limiting the open hall and carrying the upper cover. The wooden hipped roof has a Turkish-style tile top cover system. The ground floor of the ground floor is made of earth and stone. On the upper floor, it was observed that the adobe plaster technique was applied to the wooden structure. There are niches on the sofa and room spaces' walls, wooden balustrades with cross laths that limit the sofa space. The wooden staircase that provides access to the hall on the first floor is the building's original element (Figure 3).

Figure 3. Omarcalar Village Room

2.1.2. Karahalıgil Village Room

It is a humble small-scale building that sits on a slope. The building consists of two floors. The two floors of the building, placed on a slope, are accessed from different elevations. While the ground floor is used as a barn and a barn, only one room is connected to the open sofa used as a room on the upper floor.

There is a masonry rubble stone wall with wooden beams on the ground floor of the building, and plaster application over the adobe brick masonry wall is observed on the upper floor. Besides, there are three wooden posts on the upper floor, limiting the open hall and carrying the upper cover. The wooden railing element limiting the sofa is made of horizontal solid woods. It has a wooden hipped roof with Marseille tile, top cover system. It was observed that the wall was not plastered on the ground floor, and the adobe plaster technique was applied to the wooden structure on the first floor. (Figure 4)

Figure 4. Karahalıgil Village Room

2.1.3. Halaoğlugil Village Room

Halaoğlugil Village Room belongs to two brothers named Tokmak. The building has two floors, the entrance is on the west facade, and today it is below the road elevation. Downstairs there is only one room used as a barn and a barn, while the upper floor has two rooms connected to the open sofa space. The smaller one was used as a guest accommodation room and the larger one as an entertainment room. During the process, a latrine room adjacent to the east facade was added to the building.

There is a masonry rubble wall with wooden beams on the ground floor of the building, and the application of plaster over the adobe brick masonry wall is observed on the upper floor. Also, four main wooden pillars on the upper floor limit the open hall and carry the upper cover. Its wooden hipped roof is Marseille tiled. It was observed that the adobe plaster technique was used. There are structural elements such as stoves, wooden door cabinets, and niches in both rooms on the upper floor. The wooden railing with crossed laths limits the open sofa space. The wooden staircase connected to the hall on the upper floor is also an original element of the building with its manufacturing technique. (Figure 5).

Figure 5. Halaoğlugil Village Room

2.1.4. Süllügil Village Room

The building has three floors, but it is perceived as two stories from the west facade due to the land's elevation. With the slope on the south road, the basement floor of the building is exposed. There is a separate door to enter this floor. The room spaces on both floors are connected to the open sofa space. There is a latrine on the ground floor, which was added to the building later. The bench space on the upper floor leads to the west facade. It is estimated that the room on the ground floor is where the guest is accommodated, and the room on the first floor is where entertainment and other rituals took place.

There is a masonry rubble stone wall with wooden beams in the basement of the building, and a brick masonry wall application is observed on the ground and first floors. There is plaster on the wall surfaces of the outer hall on the first floor. There are six main wooden pillars on the first floor that limit the open hall and carry the upper cover. However, three of these posts disappeared within the walls of the "toilet" space added later. The wooden hipped roof is covered with Marseille tiles. It was observed that the ground was made of earth and stone in the ground floor and the basement, while wooden ties were applied over the wooden structure on the first floor. Besides, the bench in the first-floor hall is made of wood. There are structural elements such as stoves, wooden cupboards, and niches in the ground and first-floor rooms. Unlike other village rooms in the area, the accommodation and entertainment rooms are located on different floors. The ground floor plan is also organized with an open hall, and it is raised from the ground to the basement level. Later, this hall was covered with brick masonry (Figure 6).

Figure 6. Süllügil Village Room

2.1.5. Hikmet Arı Village Room

Hikmet Arı Village Room is privately owned. The building consists of two floors. While the ground floor is used as a barn and a barn, there are two rooms on the upper floor. The smaller of these rooms was used as a guest accommodation room, while the larger one was used as an entertainment room. The structure, which is dated to a later period compared to the village rooms in the surrounding, shows differences in plan and construction system.

There is a masonry rubble wall with wooden beams on the lower floor of the building, and plaster application over the adobe brick masonry wall is observed on the upper floor. The lower floor works separately from the upper floor, with its entrance at the level where it is

located. The upper level where the rooms are located has its single entrance. For this reason, the staircase building element, which is in the plan layout of the other village rooms and connects the lower floor and the upper floor, does not exist in this building. Besides, unlike other village rooms in the vicinity, this building does not include a sofa layout. The entrance to the upper floor where the rooms are located is provided directly from the garden level. Instead of the hall found in other examples, a small-scale, semi-open rectangular passage space in which the room doors are opened.

Marseille tile is used on the wooden knob roof. It was observed that the ground floor was made of earth and stone in the ground floor, and the adobe plaster technique was used on the wooden structure on the upper floor. The big room, which is thought to be the entertainment area on the upper floor, contains structural elements such as a stove, wooden door cabinets, and niches. The room reserved for the guest's accommodation, on a smaller scale than the other, has a simple setup (Figure 7).

Figure 7. Hikmet Arı Village Room

2.1.6. Çarkacılar Village Room

The building consists of two floors. There are two spaces used as a barn and a barn on the ground floor, while the upper floor has a single room space that connects with the open sofa space and where the guest accommodates and rituals are performed. It has an open sofa plan type, and there is a wooden bench in the hall. There is damage in the stone staircase and connected flooring area that provides access from the building's garden to the entrance facade.

The building's basement level was built with a masonry rubble stone wall with wooden beams, and an adobe brick masonry wall is observed on the upper floor. Besides, there are six wooden posts on the upper floor, limiting the open hall and carrying the upper cover. Marseille has a wooden hipped roof covered with tile.

Structural elements such as a wooden railing with cross laths, a sofa and a stove, a niche which are in the room are similar to the other village rooms in the vicinity. However, the stone staircase that provides access to the building's upper floor is not related to the ground floor and provides the exterior's connection (Figure 8). Another characteristic of this building is the 'cat hole' on the wall between the sofa and the room space. This opening is made for the cat of the house to shelter, feed, and neutralize other animals. Thanks to the shape of the hole, the air-flow is not linear, but cat entry is possible.

Figure 8. Çarkacılar Village Room

3. RESULTS

In rural settlements, village rooms are known as traditional places for socializing, entertainment, and hosting guests. It has been observed that this type of building, which is one in many villages, was built in different numbers such as family, brothers / private rooms in Körküler Village. Of the seven village rooms identified, one was determined as individual and the others as family rooms.

3.1. Results in Terms of Intangible Cultural Heritage

In the study on the Körküler village rooms; Social rituals and practices, traditional handicrafts, the use of local materials, providing a spatial opportunity for the continuation of traditions, which are elements of SOKÜM, have been found to continue actively in some of their social aspects. The buildings are used for different functions by the guests from outside the village settlement and by the local people. There are different places to accommodate the guests coming to the village, and the animals bring with them. It is divided into three main functions as a guest room and a space reserved for entertainment and other activities to meet their needs. In some examples, spaces used with the function of "workshop" were found in the ground floor spaces from time to time, while some of them do not have entertainment rooms.

The expenses/needs of these structures are covered by the person, their family, or their family who have good economic conditions in the village. The village locals use these structures for socializing, such as sacrificing, celebrating, and organizing entertainment. Apart from the holidays, which are used mainly by men living in the village, the buildings can be used by different age groups at different times. Some of the entertainment activities are organized for men over a certain age and last until midnight. Some of the entertainment activities are organized for men over a certain age and last until midnight. The night entertainment is that the person who meets the expenses also provides the need for heating with the stove's help in the room in the winter season. It is known that men eat and play on these nights. This type of ritual entertainment is called "oda yakması" in vernacular language. In this settlement, some traditional activities have been preserved more than in other regions. This situation is that the settlement is located far from the city center, that technology is not used intensively yet, that they only have telephone and television facilities for personal communication and the high average age. It was learned from the users that one of the most played games was the "ring hiding" game

(Hürmüzlü et al., 2019). In the previous periods, it was learned that tales and stories were told in these venues and regularly shared about daily life.

3.2. Results in terms of Concrete Cultural Heritage

The buildings' entrances are mainly from the street, and today they are below the road level. Small scale examples of village rooms, which generally consist of two floors, are also available. The buildings are primarily rectangular planned. Some places are mainly used as barns and haystacks on the ground floors where the building entrance is located. It has been found that these places were used as ateliers in some periods. In these examples, a separate entrance is provided through the street (Figure 9).

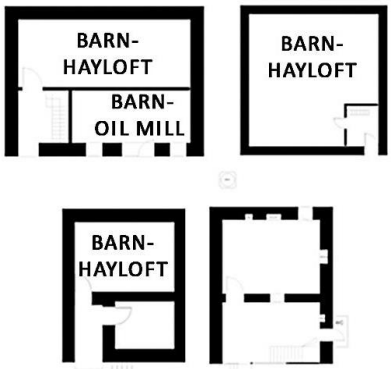

Figure 9. Village Rooms Ground Floor Plan Organization (Omarcalar, Halaoğlugil, Çarkacılar and Süllügil Village Rooms)

The ground floors are connected by a wooden or mudbrick staircase to the upper floor's open hall. There are two-room spaces on the village rooms' upper floor, mostly attached to the open sofa, where the guests stay, and entertainments are held. The smaller rooms were used as a guest accommodation room, the larger one as an event and entertainment room (Figure 10).

Figure 10. Village Rooms First Floor Plan Organization (Omarcalar, Halaoğlugil, Çarkacılar and Süllügil Village Rooms)

In general, there is a masonry rubble stone wall with wooden beams on the ground floors and subbasement line of the buildings, and an adobe brick masonry wall is observed on the upper floor. Also, wooden posts bordered the open hall and carried the upper cover on the upper floor. It was observed that the adobe plaster technique on the wooden structure was applied on the upper floors of the buildings with a wooden hipped roof with a pan tile (Figure 11).

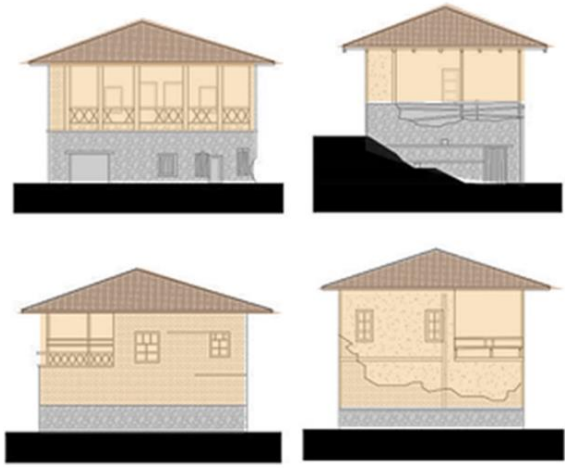

Figure 11. Village Rooms Carrier System Layout (Omarcalar, Karahalıgil, Çarkacılar and Süllügil Village Rooms)

The detail of the wooden railing with cross-lath weaving that limits the open anteroom is similar to many village rooms in the surrounding (Figure 12). The niches in the halls and rooms, the stone walls that cut the ground floors from the street, and the stairs connected to the ground floor and the open hall on the upper floor are examples of these similarities (Şimşek Tolacı & Hürmüzlü, 2020).

Figure 12. Detail of the wooden railing with crossed laths

While the buildings' indoor areas are used in the winter season, the inviting "open anteroom" spaces in almost every village room in the region host these events during the summer and bairams. Spatially preferred functional sections; the open anteroom plan type, the construction systems, the materials used, the wooden stairs that provide access to the sofa space, the way these elements are built, their locations, and the anteroom's railing constitute a typical style for this building group (Figure 13, 14).

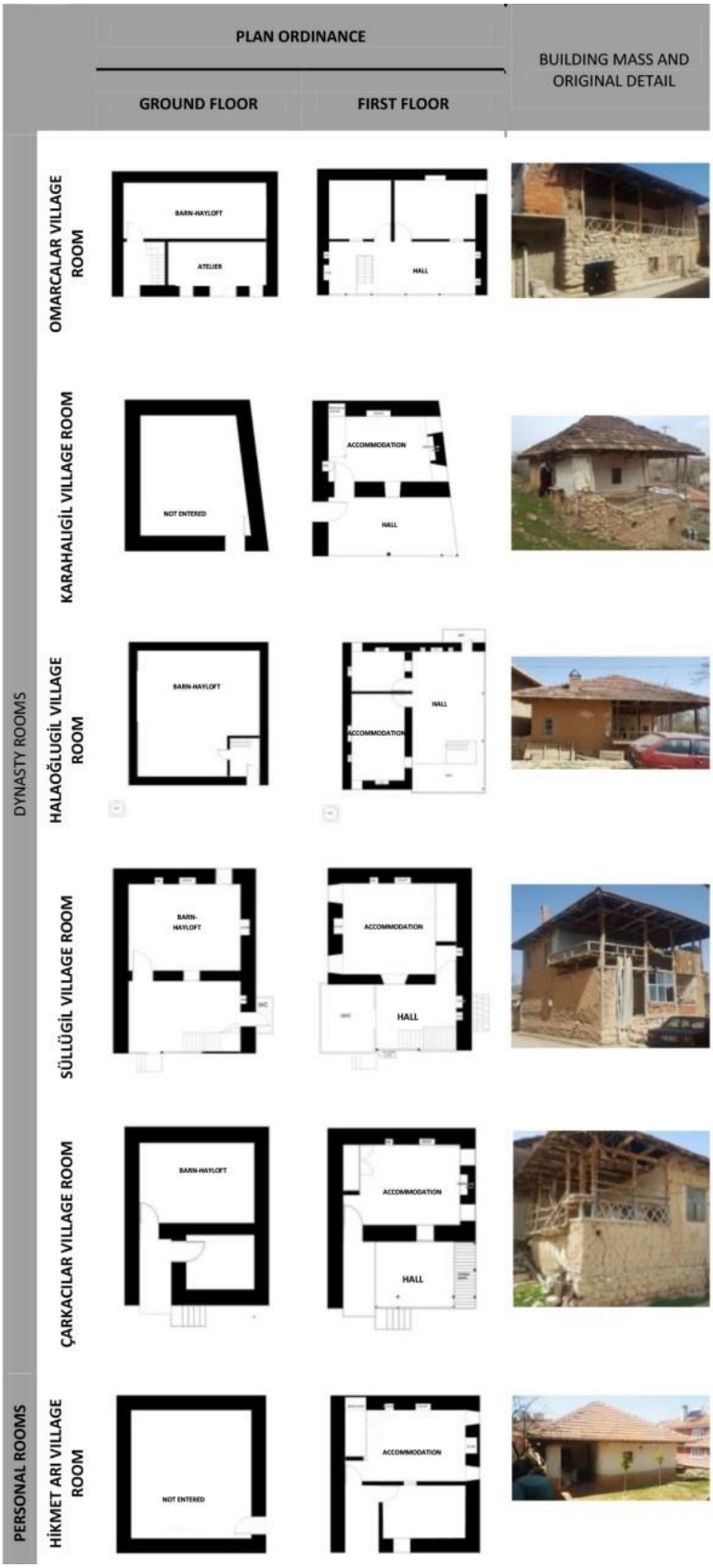

Figure 13. Typological data and features

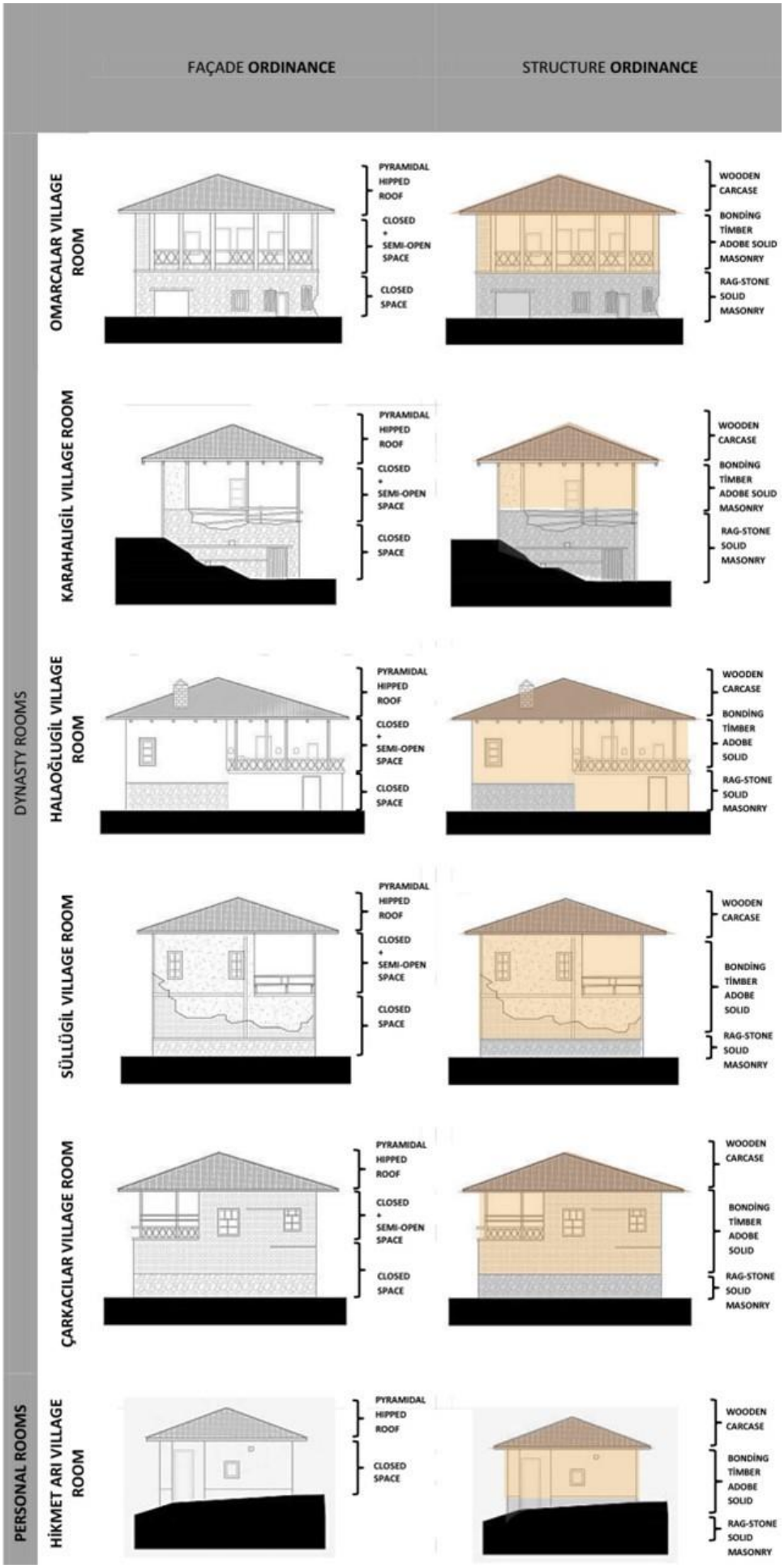

Figure 14. Typological data and features

4. CONCLUSION

Among the village rooms, which are very common in rural Anatolia but began to lose their original functions over time, those located in Yalvaç District's Körküler Village have been identified. In the settlement where eleven village rooms serve simultaneously, seven buildings have managed to survive today. As a result of the studies carried out, it has been determined that these buildings have some similar architectural features such as plan and façade, construction system, and interior space. The critical reasons for this result are the use of local materials and collaboration in constructing the buildings. In some buildings, social rituals, especially on holidays, soldier farewell ceremony, etc. It has been observed that the activities continue, and village rooms are kept ready for hosting guests. It is known that their properties are divided into private rooms and family rooms. The number of buildings preserved in the Körküler village rooms and the buildings' architectural originality level are higher compared to other regions. This decision is that the user still cares about the function of the buildings, accepts them as a social and cultural value. When the study's findings are considered, it has been concluded that the sustainability of the spaces, which are the application areas of the intangible cultural heritage, is, in fact, parallel with the sustainability of its function. Public hands and opinions have protected these places open to the public.

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Cultural Heritage and Science

https://cuhes.com/index.php/cuhes

e-ISSN 2757-9050

A Unique Ionic Cymation from Theater of Diocaesarea (Uzuncaburç) in Rough Cilicia

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Keywords
Diocaesarea
Theater
Ionic Cymation
Frieze
Rough Cilicia

ABSTRACT

The ancient city of Diocaesarea (Uzuncaburç) which is within the borders of the Eastern Rough Cilicia (Olba Region), draws attention with its Hellenistic, Roman and Late Antiquity ruins. Among these ruins, the theater is one of the few preserved examples in the city. The Monument can be dated precisely thanks to the inscription of *scaenae*. During the excavations conducted in 2017, several architectural blocks belonging to the *scaenae* of the theater, previously unknown, were unearthed. They present a rich picture with the architectural ornaments they carry, as well as gaining new data in the architecture of the especially Cilicia region and Asia Minor. In this study, the ionic cymation on a frieze piece obtained during excavations in the theater will be evaluated. Thanks to the "bead-and-reel" on the ionic cymation tongues, it appears as a unique ornament that has not been published before in Cilicia, Asia Minor and Syria. In this respect, it is understood that it differs from the ionic cymations used in buildings in other cities and a new style is used, and this is probably done by local workshops.

1. INTRODUCTION

The ancient city of Diocaesarea (Uzuncaburç) is within the boundaries of Uzuncaburç neighborhood, ancient city located approximately 25 km north of Mersin's Silifke (Seleukeia Kalykadnos) district. The ancient city attracts attention with its well preserved archaeological remains. Diocaesarea, developed around the Zeus Olbios Sanctuary (Wannagat 2005: 128-140; Wannagat 2007a: 1); Hellenistic, Roman and Late Antiquity ruins can be traced today (Aydınoğlu 2021: 211). The well-preserved theater in the ancient city was visited by many explorers at the end of the 19th and the beginning of the 20th century (De Tchihatcheff 1854: 123-124; Bent 1890: 459; Bent 1891: 221; Heberdey & Wilhelm 1896: 81-90; Bell 1906: 7-36; Herzfeld 1909: 32; Herzfeld & Guyer 1909: 438; Keil & Wilhelm 1915: 34-42; Keil & Wilhelm 1931: 56.; Boysal 1963: passim; Hellenkemper & Hild 1990: 239.). During these visits, an inscription was found on the *fascia* of the architrave-frieze block belonging to the *scaenae* of the theater, and thanks to the title of "Armeniacus" on the inscription, it was determined that the *scaenae* was built in 164 AD, in other words, during the reign of Emperor Marcus Aurelius and Lucius Verus (Bent 1891: 221; Hicks 1891: No 52, 264; Spanu 2011: 105; Borgia 2013: 118). The first excavation and cleaning works on the theater were conducted in 1993 under the presidency of the Silifke Museum by Museum Director Ş. Başal (Başal 1995: passim). During excavations the *cavea* of the theater was unearthed, and many architectural blocks belonging to the *scaenae* were found *in situ*. Between 2001 and 2006, a German team under the direction of D. Wannagat conducted surveys at Diocaesarea (Wannagat 2003; Wannagat 2005; Wannagat et al. 2005; Wannagat et al. 2006; Wannagat 2007b; Wannagat et al. 2008). During this survey, the theater, on the other hand, was documented in detail by M. Spanu and his team, with remains on the surface, architectural blocks and *cavea*. The results of this research were presented in a book titled "The Theater of Diokaisareia" (Spanu, 2011: passim). Excavations started in the ancient city and the theater in 2017 was carried out by the team under the direction of Ü. Aydınoğlu.

Theater excavations were carried out in the *aditus* and south *analemma* walls to the east and west, and in

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Cite this article;

Özdemir O (2021). A Unique Ionic Cymation from Theater of Diocaesarea (Uzuncaburç) in Rough Cilicia. Cultural Heritage and Science, 2(1), 19-24

Research Article

Received: 25/03/2021; Accepted: 21/04/2021

the *orchestra*. It was observed that the whole of the *scaenae* of the theater completely collapsed into the *orchestra* and almost all parts of the *scaenae* were preserved. In the western part, a part of a *cryptae* to which *vomitorums* are connected was unearthed (Aydınoğlu, 2019: 347-348). 434 architectural blocks were identified during detailed documentation on the theater[1].

A piece of frieze was unearthed during excavations in the theater of Diocaesarea in 2017. The ionic cymation on this frieze is the only example of this style in the city and theater of Diocaserea so far. The lack of an ionic cymation specimen preserved on the frieze of the theater from Cilicia and Asia Minor makes this cymation unique. Many examples of ionic cymation with different styles are encountered from the Archaic Period to the end of the Roman Imperial Period. However, the ionic cymation example offers a unique style feature with its tongues made in the style of "bead-and-reel". In this study, this ionic cymation on the frieze piece will be evaluated stylistically. Also, dating suggestions will be made for this unique example based on the decorations of the *scaenae*.

2. DEFINITION of IONIC CYMATION[2] (Fig. 1).

During the theater excavations, a broken frieze with a unique ionic cymation on it was found in the part connecting the *vomitorum* to the *cryptae* in the west of the *cavea* (Fig. 2). The local limestone frieze block is broken and it is preserved measures 23cm high and 34cm wide. The Ionic cymation and the dentils on frieze block are preserved. The flat frames descending from the dentils on the Ionic cymation have a sharp surface and ridge line. They are made in the arch form. They end in the section where the egg touches the bottom molding. Eggs come out of dentil in a cut and blunt form. Eggs have a rounded U-shape. They become oval towards the ends. Eggs are attached to the frames and separated by a flat groove. Between the frames, the smooth-faced tongues emerge from the empty part of the dentil and end by touching the lower molding. Non-symmetrical stylized disc-shaped reel are embroidered on it and the appearance of a bead-and-reel view is given. It is seen that the tongues between the frames are not symmetrical. Some are made relatively narrow and some are wider than others. On the other hand, there is an axial harmony between ionic cymation and dentil. Eggs and frames come out of the dentil; tongues come out of the empty space between dentil.

Figure 1. Ionic Cymation and terminology (**1.** Egg **2.** Frame **3.** Tongue **4.** Bead **5.** Reel (Disc-shaped))

3. INIC CYMATION: ASSESSMENT and DATING

Ionic cymation reveal unique design features in style and form. Exact parallels have not yet been found (Strong 1953: 121; Karaosmanoğlu 1996: 24-51; Vandeput 1997: 143; Mattern 2001: 50; Köster 2004: 141; Cavalier 2005: 82)[3], though this ionic cymation must have all the features of local craftsmanship's style. In recent years, the style features of local workshops have been identified in the decorations on many buildings in the Cilicia region and around city of Diocaesarea in the Antonine and especially Severan Period[4]. However, ionic cymation is not encountered in this style with the decorations of the monuments examined. The ionic cymation styles used on the frieze belonging to the Diocaesarea theater are separated by the fact that the tongues are attached to the frames, the tongues narrow towards the bottom molding where the frames begin to separate, and the bottom of the frame is open and the frames end on both sides of the egg. This style is reminiscent of the ionic cymations that appeared from the beginning of the Hellenistic Period and are repeated in Early Roman Imperial Period monuments. Similar examples can be seen on the architrave of the Temple of Dionysos Satenaios in Teos (Uz 1998: 58 Fig.7; Uz 2013: passim; Rumsheid 1994: Taf. 185) and also, architrave of the gates of the Temenos of the Temple of Apollo Klarios in Sagalasasos (Vandeput 1997: 50 etc. Fig. 17. 3). On the other hand, ionic cymation does not have as much quality workmanship as the counted samples. This situation can be distinguished from the distortion of the shape of the tongues. The tongues that make the ionic cymation unique are in the form of a "bead-and-reel". Bead-and-reels, on the other hand, do not contribute to ionic cymation in terms of style, since they do not contain a special style (Wesenberg 1972: passim) Although they have a

[1] The *scaenae* and its architectural blocks are discussed within the scope of my PhD dissertation. The aforementioned ionic cymation is one of the first results of this PhD study.

[2] In the definition of ionic cymation, the terminology in L. Vandeput's *The Architectural Decoration in Roman Asia Minor Sagalassos: a Case Study* has been followed. See Vandeput 1997: 28-32.

[3] For the Roman Imperial Period ionic cymations.

[4] See data on local artists and workshops in second century on wards: For instance, Demircili (Imbriogon Kome) Temple tombs Machatscheck 1974; 260-261; Elaiussa Sebaste & Korykos Necropoli Machatscheck 1967: 88; Karaüzüm 2005: 60; Elaiussa Sebaste Theater Spanu 2003a: 139; and Elaiussa Sebaste Agora Giobbe 2010: 365-366. İmportant local sculptors names on the rock-cut reliefs in Cilicia see Durugönül 1987: 116; Durugönül 1989: 50; Arhcitectural decoration of many monuments in Eleaiussa Sebaste, Korykos, and ancient rural settlements around the Seleukeia Kalykadnos and Diocaesarea see Kaplan 2006: *passim*; Spanu 2011: 81; Spanu 2013a: 107 et al; Mörel 2016: 127 et al; Kaplan 2013: 201-218; Kaplan 2014: 58-59; Kaplan 2019: 64-72; Colonaneded Street of Soloi Pompeiopolis see Kaya 2016: 148; Arch of Anazarbos Kadıoğlu, 2013: *passim.*

determining role as a form, they are unfortunately not a determining element in terms of style. It would not be wrong to say that there are motifs made by imitating bead-and-reel, which are defined as disc-shaped by L. Vandeput (Vandeput 1997: 148). Bead-and-reels on the tongues also points to the styles applied in the Syrian-Palestinian regions (Freyberger 1988: passim; Schmidt-Colinet 1992: 68; Ovadiah & Turnheim 1994: 85-122; Pensabene 1997: 293; Spanu 2013a:106-107; Türkmen & Peker 2013: 154; de Jong 2017: 187), which are close to the Cilicia Region, where different styles of motifs are processed between the eggs. While the eggs and frames in these structures generally exhibit the classical design of ionic cymation, they are used in the form of lozenges, folded branches and even inverted or straight dart on the same ionic cymation. As a matter of fact, it is possible to see with the ionic cymation made in the Cilicia region in this effect. For instance, we can see on the architrave friezes of propylon of Diocaesarea dated Severan Period (Kaplan 2019: 60-63) on the architrave frieze of the arch of Anazarbos dating around 150-175 AD[5], which is close to the Syrian-Palestinian geography. Also, the Temple dating Marcus Aurelius and Lucius Verus Period (Giobbe 2013: 139), Colonnaded Street and Arch dated to the Severan Period (Kaplan 2010: 173-174; Aşkın 2012: passim; Spanu 2013b: 626 etc.) in the city of Korykos, reused architrave blocks of the North Church in Hierapolis Kastabala (Kortanoğlu & Barut Kermirtlek 2020: 265), on the Collonaded Street of the city of Soloi-Pompeiopolis dated Severan Period (Peschlow & Bindokat 1975: 389; Kaplan 2006: 101; Kaya 2019: 48-52). In addition, it has been determined both in previous studies (Spanu 2011: 33, 84 Fig. 26; Kaplan 2013: 121 etc) and in our ongoing studies that different styles of ionic cymation were used in the *scaenae* of the Diocaesarea theater. Based on these types, it has been suggested by M. Spanu that they are different types derived from a single design[6]. Although this is a correct interpretation at first glance, we have obtained important evidence that the craftsmen try to apply different styles in the styles they use. At the same time, it was also suggested by M. Spanu that the craftsmen in the city of Diocaesarea, especially in terms of architectural decoration, followed a conservative style of the generations that came after them (Spanu 2013b: 630). D. Kaplan, on the other hand, argued that he continued with radical transitions and was decorated in this way (Kaplan 2019: 72). Although the excavations of the buildings of the city are still incomplete, the idea that the craftsmen working at Diocaesarea or the workshops they are subject to are trying to create their own style identity thanks to this ionic cymation has started to prevail[7]. The observation of ionic cymations used in different styles in the same structure has been interpreted as the "baroque effect" of the Antonine Period (Lyttelton 1974: passim; Can 2005: 92; Thomas 2007: 116). Thanks to the inscription of the *scaenae,* these different types of ionic cymations are dated to 164 AD (Spanu 2011: 84; Kaplan 2013: 121 etc.). The example in this study should have a similar date. There are no similar examples of palmettes, flutes-acanthus, and lesbian cymations in the decorations of the *scaenae* of the theater[8]. These are thought to be the motifs of local workshops in Diocaesarea (Kaplan 2013: 156; Spanu 2011: 84; Spanu 2013b: 634). In this case, it can be said that the local workshops used their own styles by obeying the canonical rules (Ward 1896: 48; Freyberger 1989: 72, Taf. 22b; Gogräfe 1993: 55: Lev. 12b; Theodorescu 1994: 107-122; Frey 1994: 152) to some extent and practicing them freely. On this basis, it brings to mind the possibility that it has ionic cymations with different uses in the *scaenae* and that the decoration craftsmen may have tried different styles of ionic cymation in different parts of the theater. For this reason, the ionic cymation must have been decorated during or after the construction of the *scaenae*, understood to have been built in 164 AD. It would be appropriate to suggest that ionic cymation was ornamented between 164-180 AD, as it was found in the western *vomitorum* part of the theater.

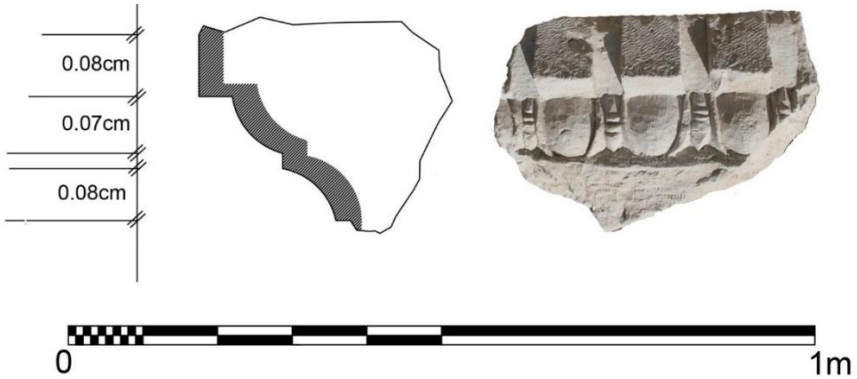

Figure 2. Frieze Block and its Section

[5] M. Kadıoğlu states that effect of Syrian architectural decoration can observables arch of Anazarbos. Kadıoğlu 2013: 248; M. Spanu also refers the same effect on the decoration Cilicia and theater of Diocaesarea Spanu 2003b: 18; Spanu 2011: 83.

[6] Spanu 2011: 84. I have increased the number of the mentioned types to 6 within the scope of my PhD.

[7] It should not be a coincidence that we do not encounter such published decorations in Syria, Africa, Levant and Asia Minor regions.

[8] These ornaments were evaluated in detail within the scope of my PhD.

4. CONCLUSION

In the last two decades, we see that architectural decoration publications have increased in Cilicia and provided important data. It is understood from the inhabitants of a difficult geography, such as Rough Cilicia, that it decorates monuments such as large Mediterranean coastal cities. It is reported that the craftsmen and workshops carrying out decoration activities in Cilicia practice styles brought from Syria, which is a close region. These styles can be followed in many buildings both in city centers and in the hinterland of these areas. At the same time, another important point is that we witness that there is a period where the craftsmen started to apply these styles in Cilicia as well as put forward their own styles. The originality and unsymmetrical new styles in the decorations provide a significant basis for them.

It is not a coincidence that we see such applications in the architectural decorations in the buildings in the cities of the region such as Seleukeia Kalykadnos, Korykos and Elaiussa Sebaste, which are close to Diocaesarea. Especially in the 2nd century AD, it is understood that it was a city where investments were made in the Cilicia region as in all the Roman Empire regions. Therefore, the cities must have continued to receive investments, especially after this period (Durukan et al. 2013: 361-364). These direct financial supports should have increased the architectural decoration activities in the cities[9].

Diocaesarea theater is an important building element in the city armature. The fact that it has a *scaenae* dated precisely with its inscription and offers a special architectural repertoire already provides valuable data for both the region and Asia Minor. The point that should be emphasized here is that, as stated above, a city 25 km away from the coast has such an architectural decoration. The unearthing of these ornaments through excavations made it possible for us to see important decorations and new styles that have not been encountered before. Eventually, ionic cymation, which was presented to the literature for the first time with in this study, must have been made within the construction program of the scaenae of the Diocaesarea theater, which is dated to the Antonine Period. Even though the study of the theatre at Diocaesarea has not yet been completed, some ornaments points out unique desing. Ionic cymations was found in the *scaenae*, which is dated precisely with its inscription. The use of different ionic cymations in the *scaenae* and the fact that it was known that in the Antonine Period, ionic cymations was used in the same building in the different parts shows that this ionic cymation must belong to the years 164-180 AD. As a matter of fact, ionic cymation is not encountered in this style in the Eastern Rough Cilician architecture during the Antonine Period. From this point of this style appears as a new application. The observation of decorations in various styles not only in the *scaenae* but also in different parts of the building indicates that the building was decorated within the scope of the large building project. Therefore, the ionic cymation shows that it is not limited to the *scaenae* and that it is another example of the decoration works applied in different parts of the theater and is included in the decoration program here. It is also an important proof that local workshops eclectically apply their style[10].

ACKNOWLEDGEMENT

This study was supported by Mersin University Scientific Research Projects Coordination Office with the 2019-3-TP3-3826 project code.

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[9] For instance, city of Aphrodisias see Stinson, 2008: *passim*.

[10] D. Kaplan emphasizes local workshops eclectic on the architectural decoration in Eastern Rough Cilicia middle of the second century AD and beginning of the third century AD. Kaplan, 2013: 201-*218*. S. Young emphasizes the same situation on the Pamphylian architectural decoration in second century AD. Young 2003: 173-175.

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Cultural Heritage and Science
https://cuhes.com/index.php/cuhes
e-ISSN 2757-9050

The Contribution of Archaeological Surveys on the Perception of Cultural Heritage: Cilicia As a Case Study

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Keywords
Archaeological Survey
Cultural Heritage and Surveys
Survey interdisciplinary approaches
Cilician Surveys
Surveys and using GIS
Survey and 3D Modeling
Surveys and photogrammetry
Surveys and remote sensing methods

ABSTRACT

In archaeology, the primary contribution of surveys to cultural heritage is that it provides an alternative to excavation. Thus, it ensures that the destruction of cultural heritage by excavation is avoided. This study first addresses the relationships between archaeology and cultural heritage. A description of archaeological information on the history of surveys are made. Furthermore, the contributions of surveying to cultural heritage are conveyed. Cilicia Region is the geographical limitation of the research. The material of the study is diversely selected from surveys carried out in the Cilician Region. Interdisciplinary works contributing to archaeological surveys are also presented. Many of them such as geography, geology, hydrology, Geomatics Engineering, epigraphy contribute to this research. In addition, common application methods (GIS, 3D Modelling, Photogrammetry etc.) of this studies are also discussed in this study. The implications of all these studies for cultural heritage are given. Temporally, the study covers the Hellenistic, Roman and Byzantine Periods. The final section concludes the study by providing a general framework for the benefits of surveys for cultural heritage.

1. INTRODUCTION

In this study, first of all, the relationships between archaeology and cultural heritage, which form parts of a whole, are handled. A description of surveying in archaeology and information about the history of surveying is undertaken. Furthermore, the contributions of surveying on cultural heritage are conveyed. The geographical limitation of the research area is the Cilicia Region. The material of the study is variously selected from surveys undertaken in the Cilician Region (Figure 1).

Interdisciplinary works contributing to archaeology surveys are also presented. The implications of all these studies for cultural heritage are specified. Temporally, the study covers the Hellenistic, Roman, Byzantine Periods. The final section concludes the study by providing a general framework for the benefits of surveys on cultural heritage.

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Cite this article;

Tepebaş U (2021). The Contribution of Archaeological Surveys on the Perception of Cultural Heritage: Cilicia As a Case Study. Cultural Heritage and Science, 2(1), 25-30

Research Article

Received: 29/03/2021; Accepted: 04/05/2021

Figure 1. Location of Cilicia in Anatolia (Digital atlas of the Roman Empire)

1.1. The Relationship between Cultural Heritage, archeology, and surveys

It is clear that in the last years of the 21st century, cultural heritage is nourished by interdisciplinary studies. These studies focus on the use of cultural heritage. In these studies, the term "cultural heritage" is explained as a cultural and social construction process and economic resource in relation to contemporary times. In this, the economic, social, and cultural contributions of cultural heritage and resources to contemporary countries are considered. In this context, archaeology becomes a political and scientific tool for countries on the subject of cultural heritage and heritage tourism (Şimşek 2014; Smith 2010). Until today, cultural heritage is very important for civilizations and societies that exist in history. However, it is a phenomenon that is subject to destruction at the hands of people. For example, it can be seen that terrorist organizations benefit economically and ideologically from the destruction and smuggling of historical artifacts during the wars in Iraq and Syria. Moreover, the bombing of the historic city of Nimrud in the south of Mosul by the United States in 2003 has damaged not only the Middle East, Iraq, but also the cultural heritage and memory of humanity (Özyıldırım & Kaplan 2016). Destruction of cultural heritage causes a country to lose its historical roots by erasing, selling, looting, or changing hands. Many examples of cultural heritage that must remain and be preserved in the country where it was born are now exhibited by Western countries and in this context, tourism creates an economic contribution. Thus, archaeology is one of the most important sciences that allows the protection, study, and recording of cultural heritage so important to a country and subject to destruction.

Cultural heritage and archaeological science are parts of two wholes that complement each other. A new perspective on cultural heritage has emerged. This is clearly reflected in the second clause of the Faro Convention. According to it, "cultural heritage is defined as a set of resources derived from the past and perceived by people as an anonymous expression and reflection of their ever-evolving values, beliefs, knowledge and traditions..." (Şimşek 2014). Archaeology, which has emerged as a new value of the globalizing world, has the task of being the indicator of common values that carry humanity to this day. Archaeology has been assigned the function of ensuring the protection of local identities that form the combination of these common values and explaining them scientifically (Özdoğan 2006). When we look at this definition and the functions of archaeology, it becomes clear that archaeology is a science that evaluates the material culture and heritage of humanity from the past by reflecting on it. In this study, the impact and contributions of surface research, which is another investigative technique like excavation of the archaeology science, which is a part of cultural heritage, on cultural heritage will be discussed.

Surface prospecting is the preferred practice in archaeology to provide a preliminary analysis for excavation before or during excavation (Kipfer 2000). Archaeological survey involves the recognition, identification, and documentation of materials and remains of people who lived in the past (White & King, 2016). The main idea of surveying is based on the prediction that if people lived somewhere, although their remains are underground, their traces will be seen on the ground, thus the surveys, the production technologies of the pieces collected from the surface and their formal characteristics will be the indicators of time and cultures of these artifacts. (Özdoğan 2011b). Cultural heritage, on the other hand, is an anonymous expression and a reflection of people's ever-evolving values, beliefs, knowledge and traditions as defined in the study. The surveys revealed that the cultural heritage of mankind emerges on the surface and below the ground[1] is a method that allows the scientific tracking of residues within a given system.

[1] The action of animals such as grub the soil, plant roots, mole, erosion of the slopes of multi-layered hills by natural conditions such as water or wind, etc., which is the main cause of the cultural heritage of mankind. For detailed information, see

1.2. History of the Surveys and Their Contribution to the Cultural Heritage

This title intends to explain the history of surveys in archaeology. These are journeys and researches carried out in different regions of the world between the 17th and 21st centuries. The contributions of these studies to cultural heritage will also be explained.

Surveys are not as early or common in archaeology as excavations. Until the 19th century, Greek and Latin works were translated into European languages in the West. Interest in the sites in these texts increased during this century, and the reports, plans, and maps made by travellers produced the earliest surveys and their dates (Koparal 2020). The antecedents of surveys in the history of archaeology are not systematic. Rather, they should be understood as travel notes. Travelers are of great importance in publicizing eastern cities, especially in the western world. For example, in 1611, the British merchant J. Cartwright organized trips to the cities of Babylon, which remained within the borders of Iran and the Ottoman Empire, and Persepolis, which attracted attention, especially in Europe. He collected and published information about these settlements (Özdoğan 2011a). Although it was not systematic in the 17th century, they are preliminary examples of recording cultural heritage in ancient settlements.

The importance of the publications of travellers in the 19th century to the city of Soloi-Pompeiopolis in the region of Cilicia may be cited as an example. Sir Francis BEAUFORT was sent out by the British Board of Lords in 1811-1812 with the ship called H.M.S Frederikssteen to make a map of the south coast of Asia Minor. He came to this town to determine the topographical structure and marine resources of the coasts and islands. As for many ancient settlements on the coast, he prepared and published a detailed town plan of 1/500 yards for Soloi Pompeiopolis. The ancient city harbor, which has not survived to the present day, is included in Beaufort's plan with its elongated oval structure (Beaufort 1818). In fact, the elongated oval harbor is not to be seen in the plan today because it is not protected, and Beaufort's plan is still used today in scientific researches in archeology and underwater archaeology[2] This demonstrates the importance, if not systematic, of the 19th century traveler's survey records. This is a 19th-century method of transportable and non-transportable cultural artifacts that have been damaged over time into scientific records.

Since the middle of the 20th century, surveys in archaeology seem to have become more systematic. In 1948, A. H. Detweiler documented the architectural remains on the surface for most of the publications. He evaluated the architectural structures revealed during the excavations in a holistic structure. He explained how to locate the sites geographically on the map when there is no Global Positioning System (GPS) (Koparal 2020). In the 20th century, modern urbanization narrowed the areas of cultural heritage. Surveys in the first half of this century were able to determine and protect the location of these areas by recording them prior to excavation.

Cultural heritage does not encompass one civilization in one geography. Their existence and relationship to each other, as well as their lore, constitute the whole. In this regard, the surveys conducted by J. Garstang in 1906 in central and Southern Anatolia in Anatolia are significant in history. The researcher documented the distribution of Hittite settlements and published his source called "The Land of Hittites" (Koparal 2020). Anatolia is an area of different civilizations through the centuries. From this point of view, it is not surprising to see the Hittite, Greek and Roman Periods in Anatolia. This research contributes to the cultural heritage by documenting the spread of the Hittite civilization in this geography, its differences, and its relations with other civilizations.

In the second half of the 20th century, surveys become more systematic. It is possible to increase the number of research examples. Among them are those that use aerial photography to conduct studies on ancient hydrology. With these applications, Diyala-Uruk Surveys showed in 1956-1975 that the semi-arid Mesopotamian settlements did not spread in a line along the riverbed. " The Surveys of Viru Valley ", conducted by G. Willey in Peru in South America in the 1950s, is another important example in the history of surveys. The research focused not only on the distribution of settlements but also on their physical size, population function, and socio-political structures[3]. From these examples, it can be seen that surveys are not a method that only look for traces of transportable and non-transportable cultural heritage. They are considered to be a method that contributes to cultural heritage, material culture, geography, settlement relationship, urban landscape and sociological aspects.

Turkey's intervention in the man-made nature of birth always expressed results, made great contributions to the survey said that their cultural heritage is provided. Examples are GAP and Keban Project, Karkamış-Ilısu project. TAY and Tay-Ex, TASK -history projects in which the data of these projects are collected and protected can be called TÜBA- KED journal (Koparal 2020). These studies are studied in terms of their contribution to cultural heritage through GAP and Tay-Ex.

The Fırat- Dicle Basin is included in the framework of Southeast Anatolia Project (GAP). Here, Keban Dam Project was realized in 1968 by Istanbul University, Middle East Technical University, Historical Environmental Studies and Evaluation Center. With this project, comprehensive and interdisciplinary research methods, archaeological excavations, ethnographic researches and geophysical studies were carried out for the first time in Turkey. In addition, another project was carried out in Karkamış- Ilisu Regions in the 1990s in cooperation with the Ministry of Culture and Tourism, State Hydraulic Engineering and Middle East Technical University and Historical Environmental Research and Evaluation Center. In 1998, 4 rescue excavations and 9 archaeological surveys documented 250 new

[2] Scientific researches including the plan can be increased. For some of them see: Aşkın, 2006

[3] For detailed information on the Boeotian Survey in Greece, Laconia Survey, Hatay Amik Plain Survey, Antikythera Survey, see. Koparal, 2020

archaeological sites that will be affected by the dam, including 26 archaeological surveys in 2002 (Koparal 2020). Based on this data, it can be said that modern projects are causing destruction in the archaeological field. However, it is important to support surveys by the government to protect and document data. In this way, human-caused destruction of cultural heritage is minimized and resources are protected and documented across a broad geography.

Archaeological Settlements of Turkey (TAY) has been spread in the world of Open Access which is one of the pioneers of the application. It aims to document sites and create databases. In 2005, the Tay-Ex enabled the creation of protection status, reports of settlements in large areas and the verification of archaeological data (Koparal 2020). In addition to the data, a bibliography on cultural heritage remains can be searched on the online site TAY[4]. Survey reports are also published by TÜBA - Ked (Journal of the Academy of Sciences of Turkey Cultural Inventory) between 2003-2011, including cultural heritage and urban planning studies by 9 TÜBA-Ked. The most conspicuous of these publications is the one of the Ministry of Culture and Tourism. Excavations and surveys conducted nationally and internationally throughout Turkey are reported in the 'Symposium Excavation Results'[5] and 'Research Results' publications[6]. All researches conducted are available online at given sites. Turkey has one of the most attended symposia and publication networks in the world, which allow the recording and protection of cultural heritage. Thus, with the participation of national and international scholars, archaeologists contribute to the cultural heritage of the country.

2. ARCHEOLOGICAL SURVEYS and CULTURAL HERITAGE CONTRIBUTIONS of THE CILICIAN REGION.

Under this title, interdisciplinary methods used in surveys are discussed with examples. Their contribution to cultural heritage is assessed. In addition, selected samples from surveys in the Cilician Region and their contribution to cultural heritage are explained (Figure 2).

Figure 2. Location of selected ancient settlements for surveys and multidisipliner works in Cilicia

Surface research uses a variety of methods across disciplines. Many sciences such as geography, geology, hydrology, Geomatics Engineering, epigraphy contribute to this research. Their application methods are used in surveys. Thus, they contribute to the preservation and recording of cultural heritage through surveys.

The transmission of cultural heritage is not only a matter of material. At this stage, some scientific researches in archaeology use surface exploration techniques. Among them, one of the most important inter-scientific supports of archaeology is epigraphy. Surveys and archaeological excavations in the Cilician Region, are a great opportunity to "Epigraphy and Historical Geography Research in Cilicia" lead by Prof. Dr. Hamdi Sayar. The research conducted by Sayar in 1999 is handled here: There is a proposal for a village settlement dated to the end of the Roman Period, in the hill between Adana Karataş district (Mallos) and Yeşimli village within the boundaries of the Cilician Region. An inscription on a statue base, which was used as a spolia here, was probably brought from Mallos. It was transcribed and published. According to it, the inhabitants of the town of Mallos worshipped the philosopher named Gaius Iulius Proclus. Moreover, he acted as a demiurgos (mayor) and as a gymnasian, who was responsible for the education of the youth in this city (Sayar 2000). From the data of such epigraphic researches many information such as, for whom the statue was erected, the task of this person, other duties, the way the city was governed, the education system and the order in the city can be gathered. This situation shows how epigraphy feeds its cultural heritage. Movable

[4] for detailed information and data see: http://tayproject.org/veritab.html

[5] see obtain all meeting results is https://kvmgm.ktb.gov.tr/tr-44760/kazi-sonuclari-toplantilari.html)

[6] for the full meeting results see: https://kvmgm.ktb.gov.tr/tr-44761/arastirma sonuclari-toplantilari.html

or immovable cultural objects, material identity definition, socio-cultural and socio-political aspects can be gathered by surveys.

Spatial data are quite abundant in archaeological studies. The step of collecting them and reaching results is very important. One of the most important systems used to reach the raw data, to read the data repeatedly and understand the data in terms of quality and quantity is possible by the 'Geographic Information Systems' (GIS) (Kalaycı 2020). The archaeologically important feature of GIS is its ability to comprehensively create new data layers. It does not only do this with map data. Additional data types can also be aerial photographs or satellite images (Maschner 1996).

The mutual support of Geomatics Engineering and archaeology will now be explained with examples. Geographic information systems and 3D modelling techniques in surveying offer a versatile way to preserve, document, conserve and present archaeological heritage. At the same time, geographic information systems as an important resource provide easily accessible and storable information instead of applications such as restoration and restitution, which are burdensome in terms of cultural heritage protection. As an example on this topic, a study can be cited that uses archaeology in the field of topographic engineering. Prof. Dr. Murat Yakar and Inst. Yusuf Doğan created a geographic information system database in the ancient region of Silifke (Seleucia ad Calycadnum), which contains boundary, road and settlement networks and their relationships. They also carried out 3D modeling with photogrammetric surveys using Mezgit Kale as an example. Thus, they enabled the creation of architectural details of the building that are difficult to see by eye and created information systems for the cultural heritage data of the Silifke region (Yakar and Doğan 2018).

The "Boğsak Island Surveys" carried out by Prof. Dr. Günder Varinlioğlu has benefited from photogrammetric and aerial photography studies. This situation can be cited as an example of the inter-scientific study of surveys with topographic engineering applications. In 2011, an aerial mosaic of the southern part of the island was created using the Adobe CS 5 program. This situation provides researchers with important information about the structure density and distribution (Varinlioğlu 2012). In 2013, there were problems arising from the size of the area for the building remains in the eastern part of the island. Here, the use of laser scanners was preferred instead of terrestrial photogrammetric techniques. This technique has been shown to give an effective result for small building remains (Varinlioğlu 2014). As a result, it can be seen that movable and immovable cultural heritage remains are recorded and scientifically studied in archaeological surveys using inter-scientific approaches.

Geography and geographic information about the area being surveyed are of great importance in surveys. For example, common geographic features are found in locations chosen for city foundations in ancient times. To give an example, almost all Aiolian, Ionian and Dorian cities (city-states) in the Aegean Region are founded on the peninsula (Akurgal 2005).

It is also known that large cities in the Cilician Region are founded either on the coast or on the rivers connected to the coast. One of them is the city of Corycus. Between 2004-2011, archaeological research was conducted here under the direction of Prof. Dr. Serra Durugönül. During the research, various ruins such as the temple area of the Roman period, the columned street, the public building, the bath, the city wall and the tombs in the necropolis were investigated. In order to obtain more data, plant cleaning was carried out at certain points such as in the temple area, the colonnaded Street and the public building. In addition to the work in the city center, many settlements in the hinterland were also investigated to reveal the connection of Corycus with its immediate surroundings[7]. This situation shows the importance of a large-scale and regional preliminary investigation in a given geography. Here, the distribution of settlements and the distribution of architectural spaces in the settlement provide information on the presence of cultural heritage in the hinterland of the settlement. With this information, the location of cultural heritage in relation to the city and architectural structure can be determined, documented and researched.

When surveying, archaeologists use remote sensing GNSS (CORS), which is often used in Geomatics Engineering. The Archaeological Survey of Tarsus Hinterland was launched in 2016 under the direction of Assoc. Prof. Dr. Deniz Kaplan. The contributions of the GNSS (CORS) device used in his research are clear. The CORS device is used to determine the location of the settlement or roads in international coordinates. Moreover, the plans of the settlements are prepared and the settlement area is revealed. He conveyed the information that important results have been obtained in terms of reading building plans and layout of floor plans. The device also reveals the relationship between the settlements and the street. The information obtained in this layer is transferred to the Autocad software. He also explained that the Geographic Information System was provided with Cors to see all the specified features of the research from a broad perspective on the physical map. Thus, the use of these devices in surveys allows the settlement, which is the cultural heritage itself, and store it in international geographic information systems (Kaplan et al. 2018; Kaplan et al. 2020).

The sciences of geography and geology, which contribute to archaeology in surveys in an interdisciplinary way, have been conveyed in the study where it provides information on structuring, settlement, and city foundation. Moreover, the geographical and geological features have shaped the places of worship of the ancient people. In 2008, under the direction of Prof. Dr. Emel Erten Olba Surveys were conducted and they can be cited as examples. The Şeytanderesi valley, which is located in Olba, is a geologically carstified rocky area. Therefore, the valley slopes were used as rock cult areas. The rock pillar located in this cult area, in which the rock on the western slope of the valley is carved, is a

[7] for detailed information on the studies of the ancient city of Corycus see https://kvmgm.ktb.gov.tr/tr-44761/arastirma sonuclari-toplantilari.html, and the 23rd-29th presentations of the 'Research Results' meetings of the Ministery of Culture and Tourism

"baitylos"[8]. In addition, many animal bones were found on the surface of the rock indentation. Along with these finds, it is stated that a sacrificial ritual took place here. The study indicates that this sacred site in Olba is a place of worship related to the religious tradition of Zeus Olbios in the region. This belief also portrays that its roots are based on the Luwians and its relationship goes back to the storm / Weather God Tarhunt (Erten et al. 2009). These findings in the Olba studies show that the cultural heritage in the Cilician Region root in the continuity of belief from the Hittite Period to the Roman Period. Moreover, in accordance with the geological possibilities and geographical conditions, it shows the continuity of cultural heritage by demonstrating the transmission of the similar religious cultural heritage of different societies that have lived in Olba for centuries and the evidence for it.

Olba Surveys are important because it is an urban survey in the Cilician Region. Surveys also contribute to the preservation of cultural heritage by preparing excavations and minimizing excavation damage. Dr. Murat Özyıldırım and Assoc. Prof. Dr. Sibel Ünalan conducted surveys in the Olbaian Monastery. In the process, the burial room, the cult room, the atrium in the northwest, the cistern in the southeast and the chapel in the southeast corner were noticed and identified for the first time (Özyıldırım & Ünalan 2011). With this research, which was conducted before the excavations in Olba, the identification of the cultural heritage was documented. Architectural differences and additions are revealed. As building sites were determined for the excavation of the monastery, destruction was minimized.

The results of the archaeological investigations also allow the recording of important data such as industrial activities, production facilities and capacities, settlement and structural models resulting from production, distribution of agricultural land in the areas where the cultural heritage is preserved. As an example, the "Urbanization and Rural Settlements in Mountainous Cilicia Research" conducted by Assoc. Prof. Dr. Ümit Aydınoğlu can be mentioned. The research on urbanization and agricultural organization between Erdemli and Silifke in the Hellenistic and Roman Periods documents numerous archaeological evidences such as farms, peasant villas and workshops that belong to the agro-architectural arrangement, which appeared as another element of the regional settlement arrangement and show the functional differences with the periodic development (Aydınoğlu 2010; Aydınoğlu 2020). Thus, the purpose of use of the immovable cultural assets, the economic aspect of the period and its impact on the settlement and architectural remains are comprehensively evaluated.

3. CONCLUSION

It is clear how important the cultural heritage is for today's countries. Archaeology is one of the sciences that protect cultural heritage. In archaeology, the primary contribution of surveys to cultural heritage is that it provides an alternative to excavation. Thus, it ensures that the destruction of cultural heritage by excavation is avoided. It also ensures that cultural heritage is scientifically recorded and evaluated. As a result of the study, it is concluded that archaeological investigations have an interdisciplinary approach in the investigation patterns selected in the Cilician Region. Cultural heritage and its transportable or non-transportable cultural objects are revealed reveals, the definition of material identity, socio-cultural and socio-political aspects by Epigraphy With the application of Geomatics Engineering sciences, cultural heritage settlements, settlement areas can be seen and stored in international geographical information systems. As a result of the surveys conducted at the Cilician Region, it is ensured that heritage in relation to the city and architectural structure is determined, documented and researched. In addition, the studies highlight the functional differences of the buildings with periodic developments such as the Greek-Roman and Byzantine Period. As a result, archaeological studies are important for the protection of cultural heritage, the relationships of ancient settlements housing cultural heritage, architectural features, street and urban structures, road networks, trade relations and urban life.

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[8] term for the stones formed in the cult areas, which are considered to be the house of the god or deity according to the beliefs of the time. For detailed information on the use and development of the term aniconic (representation of a god without description) in Near Eastern cultures, see also: Gaifman, 2008

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