UNDERSTANDING AN ABANDONED VILLAGE AND ASSESSING VALUES IN THE CONTEXT OF CONSERVATION: SAZAK, KARABURUN

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ABSTRACT

UNDERSTANDING AN ABANDONED VILLAGE AND ASSESSING VALUES IN THE CONTEXT OF CONSERVATION: SAZAK, KARABURUN

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There are abandoned rural settlements for various reasons in various geographies in Turkey. The adopted policy does not promote the sustainability of rural life in Turkey today. People living in rural areas migrate to the city due to economic reasons, lack of health and education opportunities. However, migration of urban intellectuals to rural areas is also seen. The fact that people who lead rural life leave their places to urban intellectuals, paves the way for the process of de-identification of rural life.

Karaburun peninsula is a rural area with abandoned settlements. The abandonment process, which started with the exchange, continued due to economic and physical difficulties and disasters in peninsula. The settled population of Karaburun decreased until the beginning of 2000s. In the last 10 years, with the developing transportation facilities, urban intellectuals started to migrate to peninsula. For Karaburun peninsula, this uncontrolled transformation may lead to gentrification and loss of the rural identity.

Sazak is an abandoned village, whose population was almost totally Rums, in Karaburun. Since its abandonment, Sazak has been ignored, and left to its own destiny. However, there is a serious demand, creating the threat of losing its identity,

for tourism in Sazak after it was registered as an "urban site" in 2019. Therefore, this thesis aims to understand Sazak village and to assess its values in the context of conservation. In addition, a value assessment process is conducted for future conservation activities of Sazak to take into account its identity and spirit of place.

Keywords: Abandoned Rural Settlements, Sazak, Karaburun, Population Exchange, Value Assessment

ÖZ

TERKEDİLMİŞ BİR KÖYÜ ANLAMAK VE KORUMA BAĞLAMINDA DEĞERLERİNİN BELİRLENMESİ: SAZAK, KARABURUN

Odabaşı Kılınç, Banu
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Türkiye'de çeşitli coğrafyalarda çeşitli sebeplerle terkedilmiş kırsal alanlar mevcuttur. Terkedilmiş alanların bir kısmı kendi kaderine terkedilirken; bir kısmı da yeni işlevlere / topluluklara ev sahipliği yapmaktadır. Günümüz Türkiye'sinde benimsenmiş politikalar nedeniyle, kırsalda yaşayan insanlar, ekonomik sebepler, sağlık ve eğitim imkanlarının yetersizliği dolayısıyla kente göç etmektedir. Bu durum, kırsal yaşam kimliğinin yok olmasına yol açmaktadır. Buna ek olarak, son yıllarda özellikle yoğunlaşan kentli aydının kırsal alanlara göç etmesi de bir başka dönüşüm unsurudur. Bu dönüşümlerin kontrolsüz olması alanlarının soylulaştırılması ve kimliğini kaybetmesiyle sonuçlanmaktadır.

Karaburun yarımadası da içinde terkedilmiş alanlar olan bir kırsal yerleşimdir. Mübadele ile başlayan boşalma süreci, ekonomik zorluklar, yarımada coğrafyasının yarattığı fiziki zorluklar, afetler gibi sebeplerle devam etmiştir. Yerleşik nüfusu 2000li yılların başına kadar gitgide azalan yarımadada, 1990lı yılların başından itibaren yazlık konut siteleri inşa edilmiştir. Son 10 yıldır ise gelişen ulaşım imkanları ile, Karaburun kentli insan göçü almaya başlamıştır. Bu dönüşümün

kontrolsüz devam etmesi, Türkiye'deki başka yerleşimlerde görülen soylulaştırma ve kırsal kimliğin bütünüyle yitirilmesiyle sonuçlanma tehlikesi taşımaktadır.

Sazak, Karaburun yarımadasında, Rumlar tarafından terkedilen bir köydür. Sazak, terkedildiği tarihten bu yana görmezden gelinmiş, korunmamış, kendi kaderine terkedilmiştir. Ancak, 2019 yılında "kentsel sit alanı" olarak tescillendikten sonra ciddi bir turizm talebiyle karşı karşıya olan köy, kimliğini kaybetme tehlikesi taşımaktadır. Bu bağlamda, bu tez çalışmasında, korumaya yönelik olarak Sazak köyünün anlaşılması ve değerlerinin tartışılması hedeflenmiştir. Sazak köyünün kimliğini ve mekânsal ruhunu kaybetmeden korunabilmesi için değer tartışması yapılmış; köyün ileride yapılacak koruma çalışmalarına temel oluşturması ve bu koruma faaliyetlerinde dikkate alınması gereken özellikleri Sazak'ın değerleri üzerinden tartışılarak yerin önemi belirlenmeye çalışılmıştır.

Anahtar Kelimeler: Terkedilmiş Kırsal Yerleşimler, Sazak, Karaburun, Nüfus Mübadelesi, Değer Tartışması

To my family…

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CHAPTER 1

INTRODUCTION

The notion of "nationalism" had a huge effect on change of social structure of empires. The arising movement on nationalism of 18th-19th century changed the faith of the world. It not only changed the world politically, but also changed the social structure of countries resulting in dissolution of multiethnic societies. Empires were affected the ideology of nationalism, resulted in the formation of nation states. Undoubtedly, Ottoman Empire, greatly affected by it, was one of them.

One of the nation states that is the result of the ideology of time was the Greek nation state established in 1832. The process of independence of the Greek state began when the Greeks living in the Mani Cape, in the south of the Peloponnese Peninsula, rebelled against the Ottomans on 17 March 1821 and captured Tripoli on 23 September. The Greeks, with the help of Britain, France and the Russians, won the long-standing rebellion in 1929. The Ottomans lost the 1828-1829 Ottoman-Russian War and accepted the independence of Greece with the Edirne Treaty they signed with Russia in 1829 (Goldstein, 1992:20).

In the 19th century, it was seen that the Ottoman state had the support of Britain and protected its territorial integrity, especially against Austria and Russia. However, after the 1877-1878 Ottoman-Russian War, Britain, which started to think that it would be meaningless to support the Ottoman against Russia, who aimed to reach the Mediterranean, and that the Ottoman state would be defeated by Russia, cut off its support to the Ottoman Empire. And, it decided to prevent Russia's landing in the Mediterranean by seizing its lands after the collapse of the Ottoman state (Halaçoğlu, 1995:3-4). As a result, the Ottoman state, which suffered great land losses in the war, had to make a armistice agreement on January 31, 1878 (Karal, 1983:40-60). After the war, the treaty of San Stefano was signed on March 3, 1878, allowing Russia to

dominate the Balkans. However, Britain and Austria were uncomfortable with the strengthening of Russia, and the decision was taken to examine the agreement by an international commission. As a result, the Berlin Treaty was signed on 13 July 1878 (Armaoğlu, 1973:270-273). This process resulted in the migration of the Muslim communities of the Ottoman state to Rumelia and Anatolia, which lost their lands in the Balkans.

The Ottoman Empire, which lost its power in the Balkans as a result of the Ottoman-Russian Wars, had become quite weak at the beginning of the twentieth century. Alliances were made against the Ottoman state, in which nationalist revolts broke out within its borders. With the unification of the Balkan States against the Ottoman Empire and the joining of Greece to them, as of August 1912, Greece began to accumulate troops on the Ottoman Empire border. Montenegro revolted on the Ottoman border. Meanwhile, Italy, which occupied Tripoli, also launched an uprising in Albania, supported by Austria (Halaçoğlu, 1995:10-15).

Balkan Wars can be handled in two stages. The first stage is the Balkan Alliance's war against the Ottoman Empire; The second stage is the war that arose out of conflict among themselves. Montenegro on October 8, 1912, Bulgaria and Serbia on October 17, 1912, and Greece on October 19, 1912, declared war on the Ottoman state. The war ended with the Treaty of London (30 May 1913) signed between the defeated Ottoman state and the Balkan States. The Ottoman state lost almost all of European lands (west of a line between east of Edirne and west of Çatalca). He also left the future of Albania and Aegean Islands to the decision of the other countries. He left Kavala, Alexandroupolis and all Thrace to Bulgaria. He left Central and North Macedonia to Serbia. He left Thessaloniki, South Macedonia and Crete to Greece. However, the Balkan States could not agree with each other and the 2nd Balkan War broke out. Greece, Serbia and Romania declared war against Bulgaria. Taking advantage of this situation, the Ottoman state re-annexed Edirne. The Balkan states signed the Bucharest Treaty (10 August 1913) among themselves. The Ottoman state signed the Istanbul Treaty with Bulgaria on September 29, 1913. As a result of this agreement, Western Thrace remained in Bulgaria, Edirne and

Kırklareli remained in the Ottoman state. The Istanbul Treaty was signed between the Ottoman state and Serbia on March 13, 1914, and the social rights of the Turks within the borders of Serbia and the status of the immovable properties belonging to the Turks were regulated. Greece expanded its territory to include the island of Crete with three treaties signed as a result of the Balkan Wars (30 May 1913 - London, 10 August 1913 - Bucharest, 14 November 1913 - Athens) (Halaçoğlu, 1995:10-28). The Treaty of Athens had treaty clauses that included the Muslim communities of the Ottoman state that remained in Greece to have the same civil rights as their Greek citizens. However, the clauses regulating social rights in the treaties were not obeyed and this resulted in the migration of Muslim Turks living in the Balkans to Anatolia (Erim, 1953:11-16).

In addition to the stories told by Turkish immigrants, the news that the Ottoman Greeks were fighting against the Ottoman army during the Balkan Wars changed the social dynamics (Toprak, 1985:180). With the influence of arising nationalism ideology, by the immigrants', who came to Anatolia, being settled in the places where non-Muslims were concentrated by the Government of Party of Union and Progress, as a result, Anatolian Greeks started to immigrate to Greece. First migrations also started from Çeşme (Uran, 1959:69). As a result of that historical background, the times of wars shaping the society characteristics of world, population movements had started after Ottoman-Russian Wars, and continued till the second half of 1920s. the first movement started with Ottoman-Russian War from Balkans to Asia Minor. This raised a reaction against the minorities living in Asia Minor, namely Rums, whose origin was the "enemy". This civil disturbance accelerated the human movement reciprocally. Rum people living in shoreline of Aegean Sea, whose origin was Greek islands, started to migrate Greece and islands, while Muslim Turks had been migrating to Asia Minor. Increasing immigration was a problem for both states, people were also harmed during these unsystematic migrations. Therefore, the Ottoman state made a proposal to Greece that envisaged the population exchange of the Greeks of Izmir Province and Macedonian Muslims. As a result of the negotiations, although the two states agreed on a "voluntary

exchange" on June 22, 1914, this exchange could not be carried out with the start of the First World War (Çetin, 2010:153-166). However, in this process, it is known that Anatolian Greeks migrated to the Greek islands, especially starting from Çeşme, even though legal exchange could not be made in 1914 with the start of the First World War. After the defeat of the Ottoman state in the First World War, Greek army started invasion of Izmir on May 15, 1919 (Çetin, 2010:166), and the Greeks who had previously left their lands, especially those living on the Aegean coastline, returned to their lands.

After the Armistice of Mudros signed on 30 October 1918, Anatolian lands were started to be occupied (Timur, 1993:15). With the beginning of the occupation of the lands of the Ottoman Empire, an independence struggle movement started in Anatolia. After the success of the Turkish army in the War of Independence, Lausanne negotiations started on 21 November 1922 and lasted eight months (Timur, 1993:37).

As a result of the defeat of the Greek Army in Anatolia in 1922, Anatolian Rums, who believed that they lost their life and property in Anatolia, migrated to Greece, where the problem of settling immigrants in empty lands and houses started. Immigrants had begun to evict Muslims and settle in their homes in Greece. If the Muslims living in Greece migrated to Anatolia, the houses vacated from them would be given to the Anatolian Greeks. The minority problem posed a problem not only for Greece but also for the Anatolian government. The Greek government conveyed the request for a population exchange to Mustafa Kemal Atatürk. Their demands were the exchange of Muslims in Greece and Greeks in Anatolia, İstanbul Rums' exclusion from exchange agreement, population exchange's being optional and an exchange agreement independent of the peace treaty between states. After negotiations Turkey and Greece signed the 19-clause agreement on population exchange on January 30, 1923. This agreement envisaged the forced exchange of Anatolian Rums and Muslims living in Greece as of May 1, 1923 (Akgün, 1986:248-249).

The exchange brought social and cultural change with it. Spaces created by different cultures had to be used for the settlement of different societies. At the same time, new settlements began to be established for people who were displaced by the exchange. In this context, the sociocultural structure has changed / transformed in many places.

It is possible to see the transformation of the built environment after wars not only in the Ottoman Empire, but in different places in different time periods. In this context, it is possible to say that major social events such as wars cause spatial transformations. It is possible to find many different examples on a world scale for the sudden change in settlements caused by dynamics such as natural disasters or world wars and the transformations that took place after this change.



Figure 1.1 Examples of transformation of areas after wars (upper ones are from Münster Prinzipalmarkt, Ö.Erkartal, 2016; lower ones are from Beirut, Tedmori, 2006)

As for the Ottoman case; as the undoubted effect of the population exchange on the architecture, existence of settlements transformed by the resettlement of the places emptied by the Rums, as well as the settlements that were abandoned, in addition, new villages established for the settlements of Thracian and Balkan Muslims who came to Anatolia can be seen (Cengizkan, 2004:75).



Figure 1.2 Examples of abandoned settlements in Anatolia (From left to right: Sındima, Zaz, Dereköy, Lübbey) (Köşker, 2019)

As for today, the fact that current economic policies do not support agriculture results in the migration of people who make a living with agriculture and animal husbandry in the rural to the city. In addition, not only economic reasons, but also natural disasters, political decisions, the difficulties of contemporary life within the architectural possibilities of rural settlements, the accessibility of more suitable living spaces lead to evacuated / abandoned places, especially in rural areas. However, recently, people who are not satisfied with the life in the cities have seen a return from urban to rural areas. This demand changes the ongoing sociocultural structure of rural areas. At the same time, this entails a danger of gentrification. Ruth Glass defines gentrification as “One by one, many of the working-class quarters of London have been invaded by the middle classes upper and lower. Shabby, modest mews and cottages- two rooms up and two down-have been taken over, when their leases have expired, and have become elegant, expensive residences... Once this process of "gentrification" starts in a district it goes on rapidly until all or most of the original working class occupiers are displaced and the whole social character of the district is changed” in 1964 (Glass, 1964:33). Similar changes, which were observed in Bodrum in a period, and recently in areas such as Alaçatı, Çeşme and Urla, in other words, the gentrification in these areas, resulted in the areas transformed into areas where people above a certain economic income can live and spend time. This

change in the sociocultural structure and as a result in architectural environment can be considered as a result of the deficiencies in understanding the values of the areas and implementations without understanding the spirit of the space in the context of conservation. Christian Norberg-Schulz emphasizes that the places are not just a location for the people who live there but have a "spirit" that cannot be explained by analytical or scientific methods[1]. In this context, those places were not evaluated with their “spirit” so that the transformation of those rural settlements were resulted in gentrification.

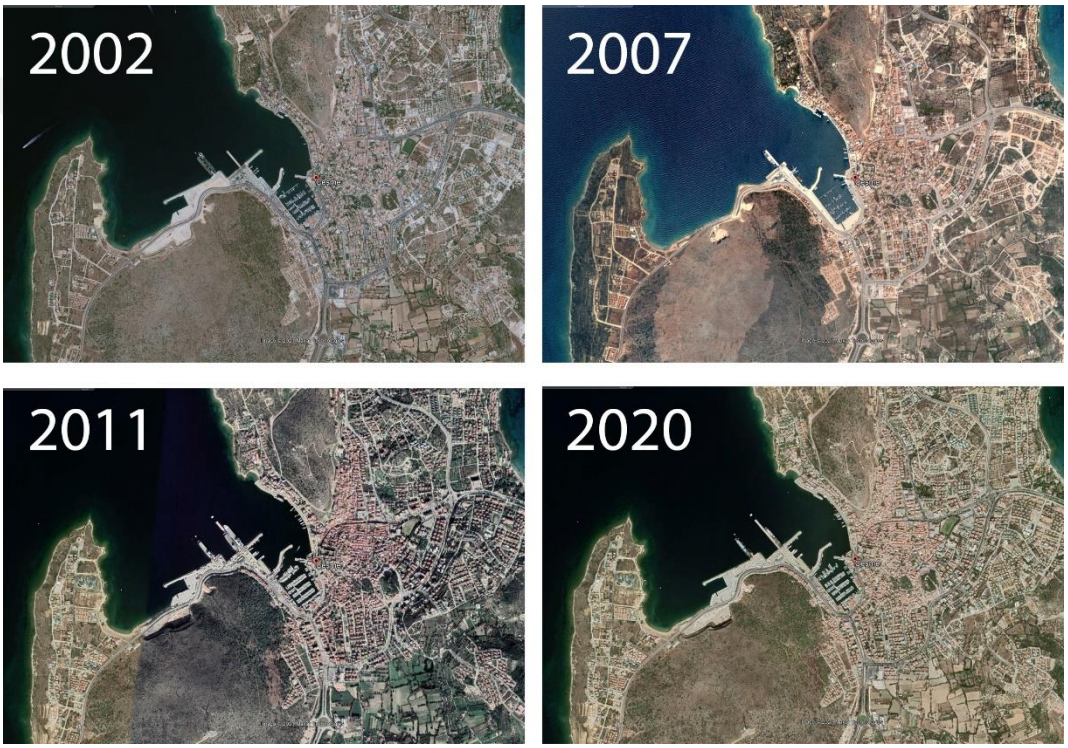


Figure 1.3 Aerial photos of Çeşme in time (GoogleEarth)

[1] Christian Norberg-Schulz made interpretation of Roman “genius loci” (the protective spirit of place)

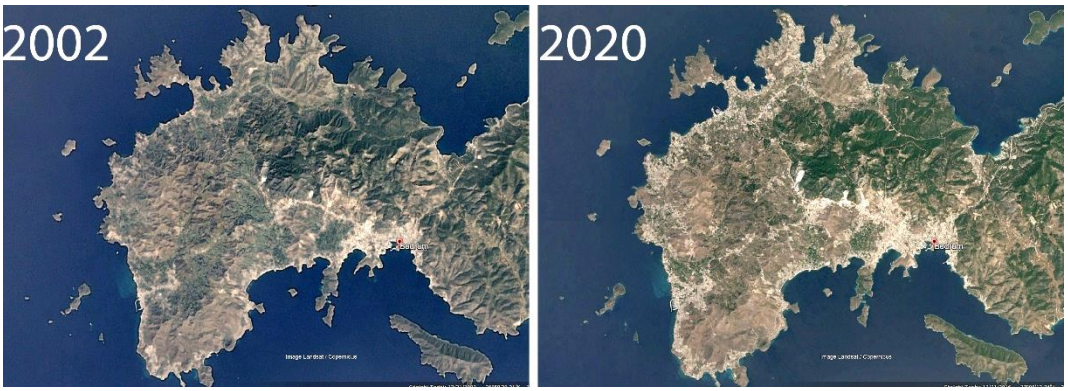


Figure 1.4 Aerial photos of Bodrum in time (GoogleEarth)

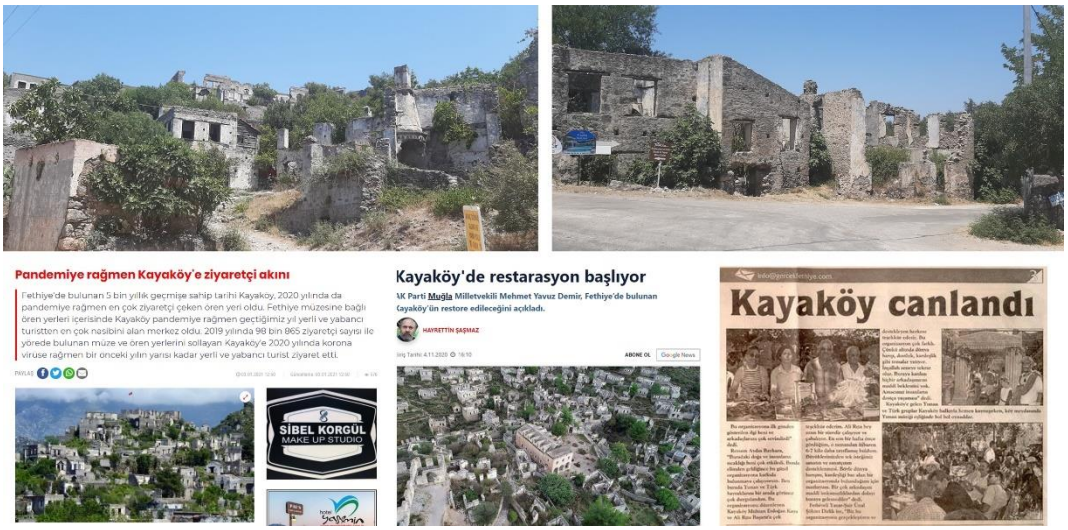


Figure 1.5 Kayaköy example of abandoned settlements (Photographs taken by author, 2020; the news are from internet)[2]

In addition to the danger of gentrification, it is possible to talk about tourism pressure for abandoned areas. When the areas are evaluated from a general point of view in terms of the current problems of these settlements, it is seen that tourism is expected in these areas. This time, without examining the values of the fields adequately, without understanding the spirit of the areas, interventions aimed at increasing

[2] Internet news is from https://gercekfethiye.com/pandemiye-ragmen-kayakoy-e-ziyaretci-akini/33643/;https://www.sabah.com.tr/turizm/2020/11/04/kayakoyde-restarasyon-basliyor; http://turkishpaintings.com/index.php?p=31&l=1&modNews_DetailID=70

tourism, again wearing the concept of "spirit of place" in the fields lead to negative transformations.

On the other hand, it is possible to locate these abandoned areas under the pressure of tourism, undergoing change and gentrification, within the definitions of the "rural landscape" area included in many international publications. In this context, it is clear that these areas should be evaluated with their means of production, cultures, people and resources, and that they should be regarded as cultural heritage with their ongoing production and lifestyles.

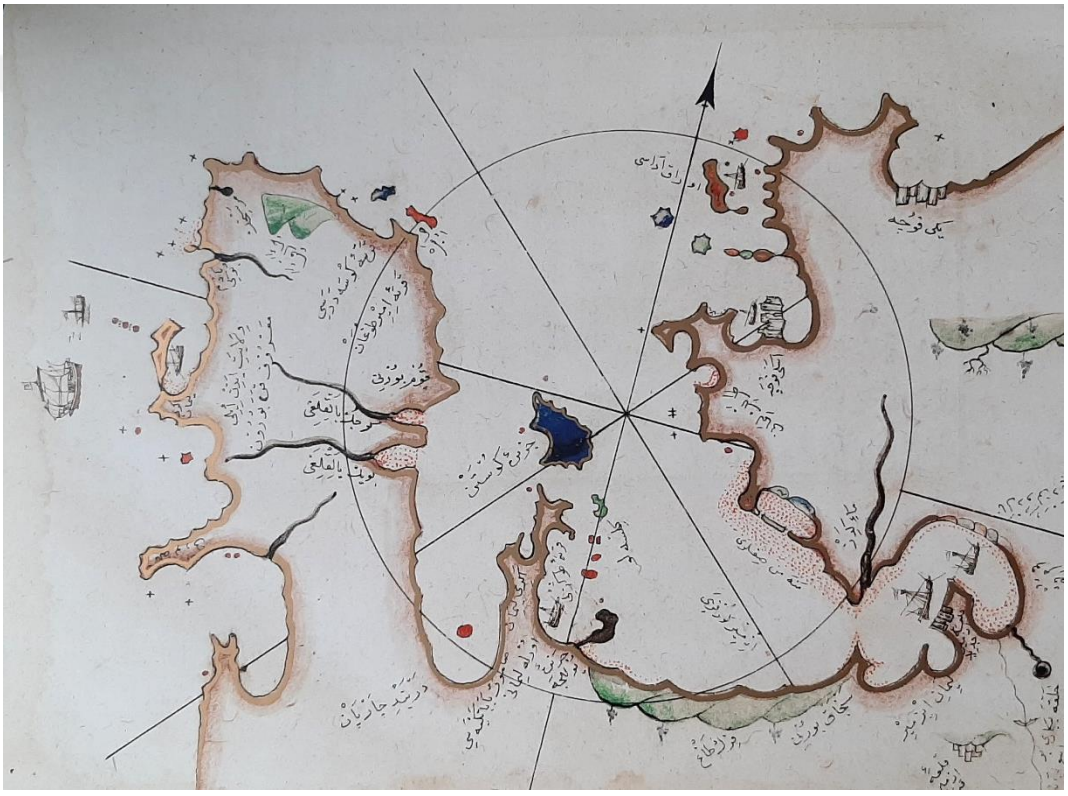


Figure 1.6 Map of Karaburun drawn by Piri Reis, 1519 (Sarıcaoğlu, 2014:80)

The Karaburun peninsula, located in the west of İzmir and administered by Çeşme District in the 19th century, is a settlement that has experienced every stage of the population changes, whose historical background is given above. Peninsula Rums were communities that were affected by the Greek uprisings, resulting in establishment of Greek state, in the first half of the 19th century, and escaping from

the wars on the Aegean islands and found an advantageous place to live in the Ottoman Empire after the Tanzimat reforms. It was an area that started with the Ottoman-Russian Wars and continued with the Balkan Wars and until the "forced exchange" decision emerged after the Lausanne Treaty with the Turkish victory of the Turkish War of Independence was affected by all social changes. During the wars between Greece and the Ottoman state, these minorities, Rums, whose origin was the same as the “enemy”, were able to survive in the Ottoman lands. Until 1914, the social structure was able to maintain. However, with the increasing nationalism movement after the Balkan Wars, differences of opinion emerged in both communities living in the peninsula, which damaged the long-running practice of living together without problems. For this reason, as a result of the changing social dynamics, Rums of the Karaburun peninsula migrated to Chios in 1914 and from there migrated to different places, leaving Karaburun, but they returned to Karaburun in 1919 with the defeat of the Ottoman State in the First World War. The practice of living in Karaburun again continued until 1922, when Rum community left the peninsula as a result of Greek army was defeated. Undoubtedly, the exchange resulted in the evacuation of some settlements in the peninsula, but the abandonment of the area was not limited to this. Later, with the earthquakes, some settlements had to be evacuated, some settlements were abandoned to be rebuilt by the sea. Furthermore, after population exchange, immigrants settled in the area left Karaburun due to the fact that tobacco cultivation, which was the agricultural production they were used to in the geography they came from, could not be carried out in the Karaburun geography (Işık, 2002:35-68). However, some settlements in the peninsula are said to have been slowly emptied after the highway was built into the peninsula in the 1970s, as it was easier to establish contact with the city. In addition, it is among the information obtained from local people that immigration was received from the city to the peninsula after the 1990s. Most of the summer residence settlements on the peninsula were built after this date, and the peninsula has turned into a place with a significant increase in population in summertime. According to local people, in the last 20 years, the peninsula has started to turn into

a place chosen by the intellectuals who are bored with the city, especially with its nature and geography. The peninsula is facing a serious tourism activity, change and transformation, since the İzmir-Karaburun road, which was built to facilitate the construction of wind turbines built all over the peninsula to generate wind energy, makes transportation of the peninsula very easy. It is possible to say that this change and transformation caused erosion in the rural landscape identity of the peninsula.



Figure 1.7 Balıklıova, which was abandoned to rebuilt at seaside (Photograph taken by the author, 2019)



Figure 1.8 An abandoned area from Parlak village (Photograph taken by the author, 2019)



Figure 1.9 Sazak village (Photograph taken by the author, 2019)

Although Sazak shares the same fate with the peninsula in terms of population exchange within it, shows the same historical development and was shaped by the same social reactions, it has a separate place from the villages of the Karaburun peninsula in demographic terms. All the villages in the Karaburun peninsula were affected by the population exchange, and almost every village still has an abandoned Rum neighborhood evacuated by Rums. However, the villages, as living beings, continued their lives, changed and developed according to contemporary needs despite their lost limbs (the emptied Rum neighborhoods). On the contrary, Sazak,

whose population was almost entirely Rum, remained in a completely frozen state with the departure of the Rums in August 1922. It has not changed; it has not developed; it has not used. It is probable that within a few years from the date of its evacuation, the functioning organs of the living body, the usable architectural elements (wooden doors, windows, beams, etc.), were sold by government as construction material (Çil & Kul, 2015) and taken by the people in neighboring villages, leaving the skeleton of the body that could not be moved, and Sazak left to its own fate.

Sazak, witnessed different political, ideological notions in a certain period of time. In 19th century, the population was Rums, whose origin was Greek, and the state, Ottoman Empire, which was in the process of dissolution, was fighting with Greeks as the scope of an empire's trial to sustain itself against the nationalism. After that period, the experience was different, there was a conflict between national Greek state and national Turkish state which was in the phase of establishment on top of dissolved Ottoman society. Among the time of this witnessing, the population was minority in macro scale due to Rum population in the demographical structure of Anatolia, while it also was majority in micro scale, because the mass majority of its population was Rums in Karaburun.

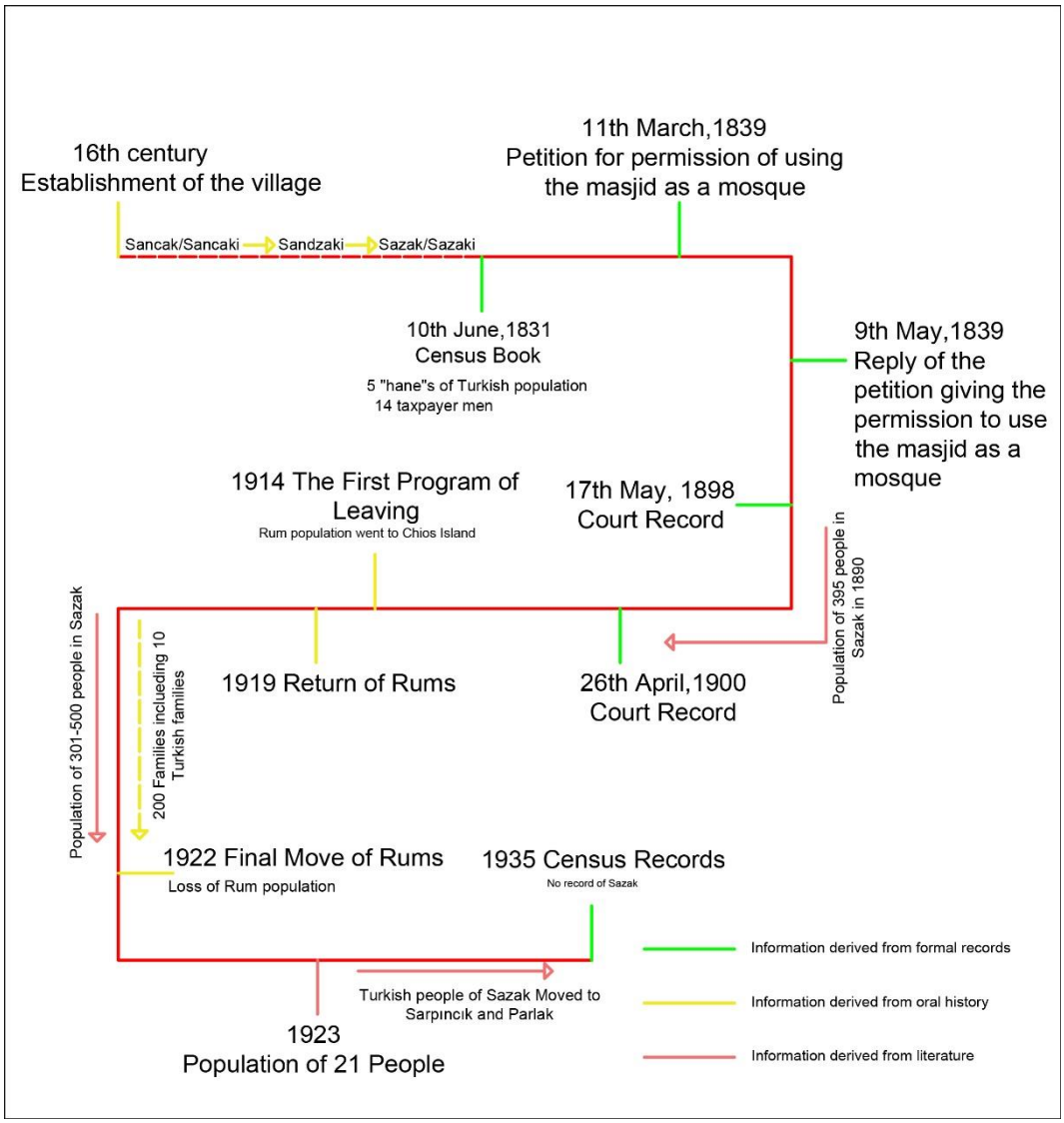


Figure 1.10 Timeline for Sazak



Figure 1.11 Sazak Village (Photograph taken by the author, 2019)

Sazak, as a rural landscape, had been neglected for almost a century. The site was not registered as a historic place when this thesis was started in 2012. Even it was impossible to find data on Sazak on the internet at that time. But after the vehicle road was built in 2013, the village attracted the attention of national tourists. As a result of its being a known place, by the initiatives of Karaburun City Council, the Culture and Tourism Municipality declared this place as urban protected area by the decision given 26th September 2019.



Figure 1.12 News on tourism in Sazak[3]

Sazak is confronted with the transformations described above without understanding and evaluating its values. There are a lot of news about making Sazak the Kayaköy of İzmir, and the village is visited by tour buses without any tourism plan and is included in trekking routes. By being declared as urban protected area, the site took attention of local administrators. The mayor of the district made statements to the newspapers and said that the place will be a tourism center[4]. So, the thread of overloaded with touristic activity is valid for Sazak. In this context, Sazak, as an abandoned settlement facing the above-mentioned threats of gentrification or transformation by uncontrolled tourism; it is a rural cultural landscape heritage that must be conserved.

[3]www.cumhuriyet.com.tr/haber/eski-rum-koyu-sazak-izmirde-turizm-merkezi-olacak-1705900; https://www.trthaber.com/haber/kultur-sanat/izmirdeki-eski-rum-koyu-dunyaya-tanitilacak-448046.html; https://gozlemgazetesi.com/HaberDetay/265/1122346/erdoganin-turizm-projesi-karaburundan-midilliye-dostluk-koprusu.html

[4] https://haber.sol.org.tr/turkiye/sazak-koyu-kentse, accessed in December 2019.



Figure 1.13 A group of people performing music in Sazak[5]

1.1 Aim and Methodology of the Thesis

In order to maintain the sustainability of conservation for Sazak, to transfer its values to future generations, to protect the area without losing its documentary value as a document of the period to which it belongs; before designing conservation activities, the site should be well understood. In this context, if it will be the subject of a conservation activity, the concept of "spirit of place" should be handled within the framework of determining and understanding the values of Sazak, which comprises of a rich variety of architectural and cultural production.

A comprehensive, sustainable, site specific conservation process should include some preparation processes. Burra Charter, first published in 1998 then revised in 2013, aiming to provide a guidance for conservation and management of cultural sites, presents three steps for conservation of sites: understanding the significance, developing policy of conservation, and management in accordance with policies. Understanding the significance is defined with two steps. The first one is to

[5] www.youtube.com/watch?v=EHU68g4Je-I, last visited in February 2021

understand the place with its environment, history, use, associations, fabric; the second is assess cultural significance through value assessment with using relevant criteria (The Australia ICOMOS, 2013). The charter expresses that understanding the site is the prerequisite of the conservation process. For Sazak, who is faced with the aforementioned threats, it is obvious that there should be a properly designed conservation process. Considering the conservation in the context as expressed in the Burra Charter, this thesis addresses the first of the three stages defined in the charter and aims to understand Sazak and assess its values to be a base for future conservation activities.



Figure 1.14 Burra Charter conservation planning scheme (The Australia ICOMOS, 2013)

Considering the aim of the thesis, research questions can be listed under two groups mentioned in Burra Charter:

- For understanding the site:
    - What can be the method/methods of documentation for areas mostly demolished and not documented before?
    - Which scale of documentation is appropriate for this study?
    - What is the historical background of the context that Sazak was in?
    - What type of sources can be analyzed to understand a village that was abandoned via population exchange?
    - What were the conditions of the process resulting in population exchange?
- For assessing the values:
    - Are still there people remembering Sazak?
    - What happened to people of Sazak?
    - What was the meaning of Sazak for the ones lived there?
    - While discussing the values related to Sazak, which features should be taken into consideration?
    - What is the way to make a statement of significance?

In this study, four types of information gathered to understand the significance of Sazak village. To obtain different groups of information, different groups of sources are used.

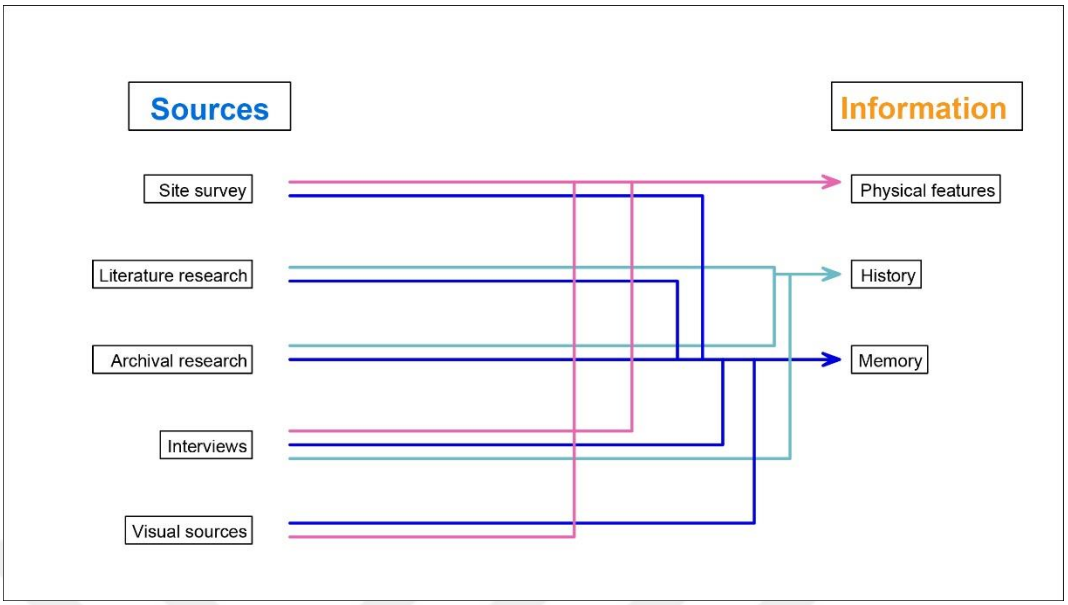


Figure 1.15 The figure of methodology of research

The first step to identify the significance of the village is to understand it. To understand the village, it should be documented in terms of physical features. However, the difficulty of the site's not having a base map make it compulsory to try to utilize different methods for the best documentation of the physical environment. First of all, as a preliminary study, a basemap was created based on Google Earth image. The inventory numbers were given, and data collected about the site from the locals of Karaburun. Then at the first site survey, held in 2012, sketches of buildings done, photos were taken. Besides by using the data from locals, the determination of the places of church and Turkish cemetery was made. But, the difference between the basemap and existing situation of the site caused difficulty of reading the Google Earth image due to its low resolution.

Then, another method was designed. By the decision of drone mapping, the drone mapping process had been planned beforehand. At the second site survey, held in 2017, a grid system of flight was applied, and by using Pix4D software a 3D model was created. But it was realized by the control dimensions taken from the site that the accuracy of the dimension of the buildings were not consistent enough to make architectural drawings.



Figure 1.16 Aerial photograph of the village taken in 2017 and image of photo-model generated by aerial photos

After these trials, using Faro Focus Laser Scanner, the whole village was measured in 2019 with terrestrial lidar surveying method. A total of 99 measurement sessions were done and 3D model was obtained. The model has an inaccuracy tolerance of 2.44 millimeters in total. The base map was created depending on this 3D model. Inventory numbers were given to buildings and by using the 3D model, also the topography was rendered to the basemap. Another site survey session was made to determine the features of the remains. On that session, whole buildings were analyzed in means of architectural features. Sketches were done, each building was photographed. On that documentation sessions, not only the site survey, but also the interviews and archive research contributed.

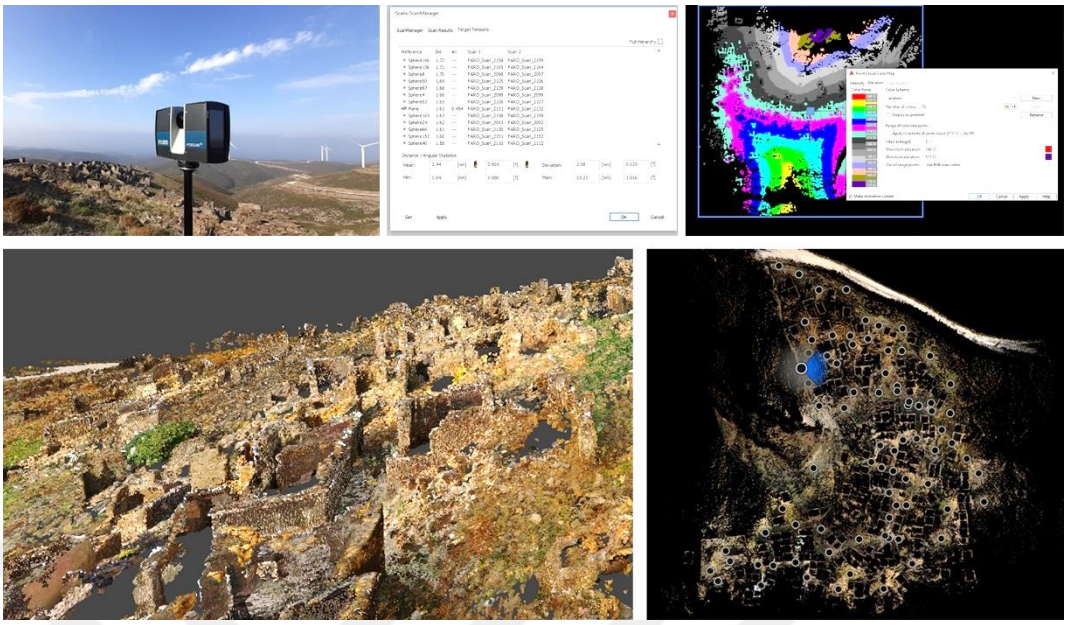


Figure 1.17 Laser scanner survey photos

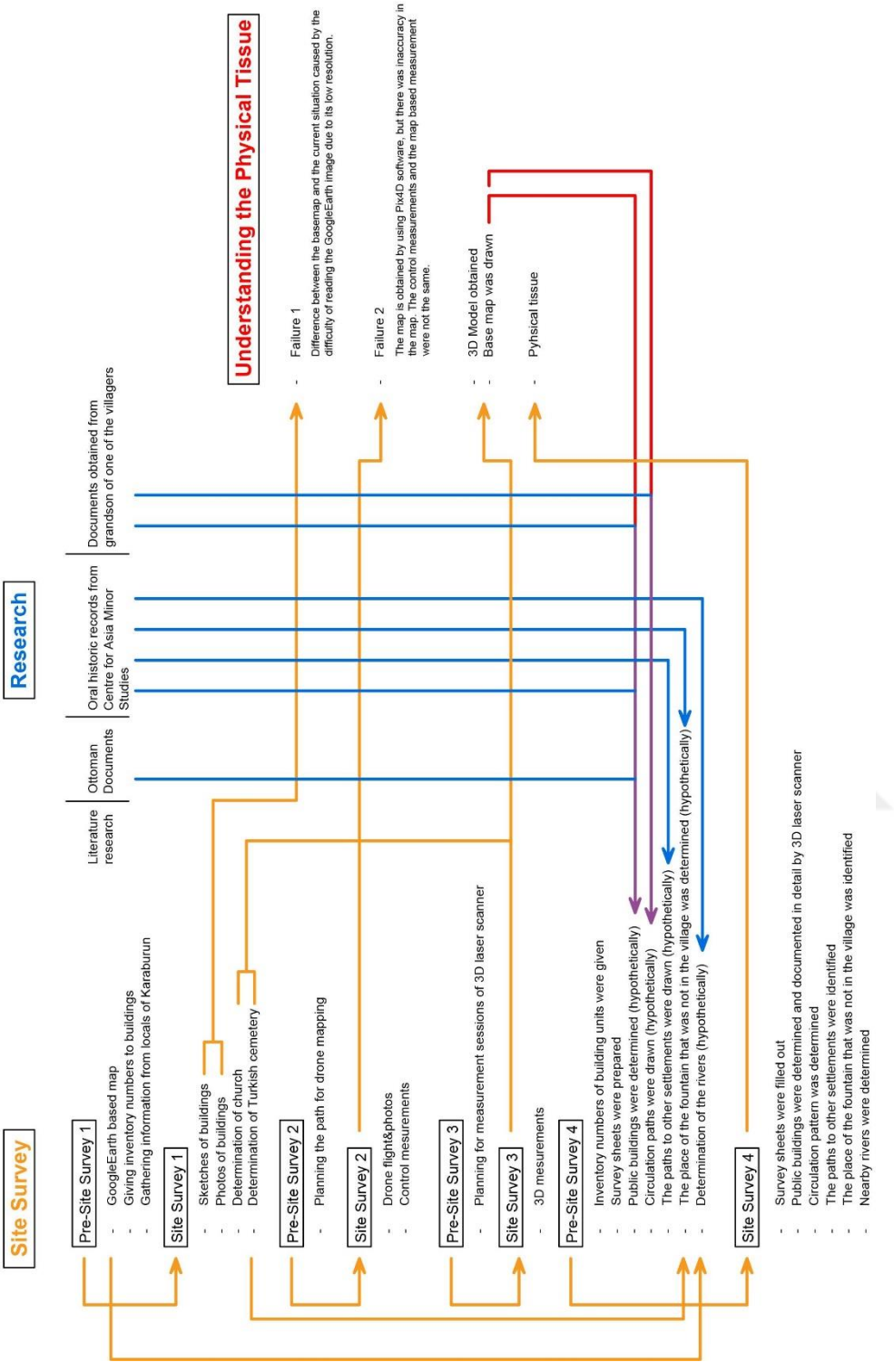


Figure 1.18 Steps of site survey utilized

Besides, to interpret the data collected from site, the archival documents and oral historic reports were used. The historical background of the village was researched via literature research. The contextual background of Sazak history, namely the 18th, 19th and 20th century history of the territory, the ideologies that had influences on the actions of time are searched through the written documents. Besides, archival documents were obtained about Sazak. In addition to those, to understand the life in Sazak, the interviews with the people of Sazak held between 1956-1963 by Centre for Asia Minor Studies were obtained from archival research. Furthermore, with the researches held in local, grandson of one of the villagers of Sazak was communicated, and an interview with him is also achieved. Some personal documents and photographs of his people are also acquired via his personal archive. The thesis about Karaburun are also searched. Finally, the literature on value assessment is reviewed.

Even though, the sources are separated for different types of information to be obtained, different groups of sources contributed to different data sets. To better explain, for example the archival documents revealed some details to be surveyed at the site; or the information acquired from the interviews the memory on life in the village is crosschecked via the data coming from site survey. In other words, all the sources and information intertwine a way that all contribute the other.

1.2 Sources Reviewed for the Thesis

The sources used for the thesis can be examined under two main groups according to the research subject: sources for understanding the site and sources for assessment of the significance of the place. The first can be examined in two groups as sources for the physical documentation of the site and for understanding the historical context of the site.

1.2.1 Sources to Understand the Site

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1.2.1.1 Sources to Understand the Physical Environment: Site Survey

From site survey, physical features of the village and the surrounding of it are collected. The settlement tissue, architecture of public buildings, architecture of dwellings, construction technique and material are analyzed through the site surveys. Four different site survey sessions are carried out for the study from 2012 to 2019. The first one was in October 2012, the second was in November 2017, the third was in October 2019 and the last one was in December 2019. Furthermore, the information derived from the oral history project of Centre for Asia Minor Studies is validated through the last site survey, providing to fully understand the architectural production of Sazak's people.

1.2.1.2 Sources to Understand the Historical Context

To understand history of the village, four different sources used. Namely, literature, archive documents, interviews and visual sources. The literature sources used for this thesis can be analyzed into two groups: publications on population exchange, publications on Karaburun and Sazak.

Research on population exchange covers a wide range of sources. There are plenty of articles, thesis, books, etc. on the issue, some of them national sources, some of them international ones. Being a debatable issue, some sources on population exchange and its political background are not reliable in terms of objectivity, on the other hand, with the concern of being scientific, both objective and subjective sources reviewed, and the synthesis of them in a scientific manner is tried to be done.

The research is not only including the short period of exchange itself, but also the political, ethnical, demographical and ideological background of it. As a result, the sources used are covered in a way that encompasses the whole of political history, wars, ethnicity and population exchange.

The books, being based on documents, published by the "Türk Tarih Kurumu" are important sources in terms of reliability regarding the population exchange and the political background of it. The books, “Osmanlı Tarihi VIII” written by Enver Ziya Karal in 1983; “Balkan Harbi Sırasında Rumeli’den Türk Göçleri (1912-1913)”, written by Ahmet Halaçoğlu in 1995 and “Rumeli’den Anadolu’ya Türk Göçleri(1877-1890)” written by Nedim İpek are three important examples of it. “Wars and Peace Treaties” written by Erik Goldstein in 1992 is another important source giving the political relations of the historic events leading to population exchange between Ottoman Empire/Turkish Republic and Greece. “Siyasi Tarih (1789-1960)” written by Fahir H. Armaoğlu in 1973 is another important source giving information about the political issues of the period of wars starting from at the end of 19th century. Furthermore, the book of Nihat Erim, “Devletlerarası Hukuku ve Siyasi Tarih Metinleri I”, is also used to understand the politics of the time. The article, "İslam ve İktisat:1913-1914 Müslüman Boykotajı", written by Zafer Toprak in 1985 and the book, "Hatıralarım", written by Hilmi Uran, who was the district governor of Menemen and Çeşme between 1911 and 1917, are important sources giving information on the effects of wars on multiethnic society of Ottoman Empire. Furthermore, the article of Nurten Çetin, “An Attemp of Ottoman-Greek Exchange Population in 1914” is another important source to understand the mass migrations of 1914.

The bibliographic book edited by Müfide Pekin and Çimen Turan, Mübadele Bibliyografyası Lozan Nüfus Mübadelesi ile İlgili Yayınlar ve Yayımlanmamış Çalışmalar” is a comprehensive study, complied all written documents until 2002 on population exchange. Moreover, Augustinos’ book, “Küçük Asya Rumları- 19. Yüzyılda İnanç Cemaat ve Etnisite, is another important source for the thesis. Nakracas’ book, “Anadolu ve Rum Göçmenlerinin Kökeni”(2003), giving

information on the ethnical roots of the Rum population of Ottoman State, is another important source on the issue. Moreover, Kemal Karpat's "Ottoman Population 1830-1914" gives information on population demography of Ottoman Empire based on censuses. Besides, "The exchange of populations : historiography and refugee memory" written by Evangelia Balta is another important source of population exchange utilized for the thesis. Published by The Foundation of Lausanne Treaty Emigrants, the papers of the Symposium " 90. Yılında Türk-Yunan Zorunlu Nüfus Mübadelesi Yeni Yaklaşımlar, Yeni Bulgular" is another important written source giving knowledge on different issues related to population exchange, its historic background, its consequences, architecture and heritage of exchange, etc. Kemal Arı's book "Suyun İki Yanı: Mübadele"(2016) is a compilation book containing numerous articles on exchange.

The literature research on Karaburun and Sazak not only aiming to understand current situation of Karaburun in terms of administrative, demographical, social and physical issue, but also aiming to understand the historical backgrounds of those research topics for both Karaburun and Sazak. However, even though the literature covers Karaburun in different manners, very limited information exists for Sazak in literature.

Şevket Işık's book, "Karaburun Yarımadası'nın Tarihsel Coğrafyası"(2002), is the most comprehensive study on Karaburun in terms of demography and history of the peninsula, including demographical issues on Sazak. Mübahat Kütükoğlu's book, "16. Asırda Çeşme Kazasının Sosyal ve İktisadi Yapısı", written in 2010 is another important source giving information on demography of Karaburun in 16th century. The book, "Urla Yarımadasında Arazinin Sınıflandırılması ile Kullanılışı Arasındaki İlişkiler", written by Barış Mater gives information on geography of the peninsula. Goffman's "İzmir and the Levantine World, 1550–1650" (1990) gives information that is not directly on Karaburun but can be correlated to peninsula. Furthermore, the articles written by Selahattin Satılmış, "19. Yüzyılda Bir Büyük Felâket: 3 Nisan 1881 Sakız ve Çeşme Depremi"(2014) and "An Example of Disaster Management in Ottoman State : 1883 Çeşme and Urla"(2012) are two important articles that give

information on earthquakes effected Karaburun peninsula and the effects of the earthquakes on settlements of it. Besides, the book, "Karaburun" written by Cahit Telci and Barış Güntürkün in 1996 is another source utilized for general information on Karaburun. Moreover, Öztekin's book "10 Milyon Yıl Öncesi Yarımada'nın Tarihi-Tarihi ve Kültürü ile Karaburun ve Mordoğan- Tanrılar ve Tanrıçalar Diyarı", Aytaç's books "Gönlümdeki Aktopraklar Karaburunlu Rumlarla Türklerin Öyküsü" and "Karaburun'un Ak Çocukları" are the sources not having scientific basis, but giving information on customs and daily life through memories. The presentation text of Mine Hamamcıoğlu Turan at the "Agrindustrial Design 1st Product and Service Design Symposium and Exhibition on Agricultural Industries" conference organized by Izmir University of Economics in 2005 is another resource that gives information specifically on the production building, mills, of the peninsula. Even having limited information on Karaburun, Tuncer Baykara's "Batı Anadolu'daki Rum Nüfusunun XIX. Yüzyıldaki Durumu Yeni Yunan Göçleri ve Yerli Hristiyanların Yunanlılaştırılması" (1986) study gives demographical information on Karaburun. Cengiz Gürbıyık's book, "Karaburun Yarımadası'nda Türk Mimarisi" (2010), which is utilized to understand the architecture of mosques in the peninsula, is another source that is on mosques in the Karaburun. The memory book edited by Herkül Millas "Göç Rumlar'ın Anadolu'dan Mecburi Ayrılışı (1919-1923)" includes memory of a villager from Sazak, representing the final migration of Rums of peninsula. The project book "Karaburun'da Kırsal Turizmin Sektörel Analizi", edited by Çiğdem Akçura, Füsun Baykal and Beycan Hocaoğlu in 2012 is another comprehensive study which gives information on Karaburun in various aspects, such as, culture, customs, physical environment, tourism potential, etc. The article of Alexis Alexandris, "The Greek Census of Anatolia and Thrace (1910-1912): A Contribution to Ottoman Historical Demography" in the book "Ottoman Greeks in the Age of Nationalism: Politics, Economy, and Society in the Nineteenth Century"(1999) is another source used for obtaining knowledge on the historic demographical background of Karaburun. Although research among the books of

travelers traveling in Anatolia is held, Karaburun or Sazak was not found in their routes.

The most relevant and comprehensive studies for this thesis are Öget Nevin Cöcen's master thesis "Identifying The Values of Küçükbahçe Village Through Its Architecture and Collective Memory" written in 2007 at METU and Burçin Görür's master thesis "Construction Techniques Of Traditional Houses In Karaburun Villages" written in 2019 at Izmir Institute of Technology. Cöcen's study is focusing on a settlement experienced the population exchange that has a Rum neighborhood as well as a Turkish neighborhood. Cöcen's study has been used as a methodological guide study in terms of showing the existence of foreign sources. In addition, Cöcen's study is important in terms of contributing to the production of knowledge about Karaburun by transferring the information about Küçükbahçe, which is the case study of the thesis, obtained from Centre for Asia Minor Studies. On the other hand, Görür's thesis is another important source focusing on vernacular architectural production of Karaburun. The thesis examines currently used settlements in terms of construction techniques of houses, and produce knowledge of not only the construction techniques, but also the preservation levels of vernacular architecture of villages.

The archive research consists of three different groups. They are national archives, international archives and personal archives.

Documents of censuses, letters to government and governmental responses are obtained from the national archive of Presidency of the Republic of Turkey Directorate of State Archives. There are five documents from Presidency of the Republic of Turkey Directorate of State Archives[6]:

[6] The translation of Ottoman archive sources into Turkish was made by Dr. Mehmet Altıntaş.

- The petition written by Seyit Mustafa on 11 March 1839 asking for permission to convert the masjid in the village into a mosque and the letter of permission received on 9 May 1839(HAT.1619)
- Court decision report dated April 26, 1900 (MŞH.ŞSD.d 5577/21 - 3)
- Court report dated 17 May 1898 regarding the inheritance (MŞH.ŞSC.d 5577/5)
- Census of 10 June 1831 (NFS.d-2903/19)
- Census of 20 January 1844 (NFS.d-2947/21)

Furthermore, from General Directorate of Mapping Archives, the aerial photos of Sazak is obtained. The aerial photographs taken in 1957, 1970, 1975, 1982 and 1995 are taken from the archive.

As international archive, Centre for Asia Minor Studies is used. The story of Centre for Asia Minor Studies began in 1924 with a project conducted by Melpo Merliner and Hubert Pernot to record songs belonging to refugees. In 1930, this project continued with the establishment of the Ethnological Music Archives. In 1933, it evolved into Asia Minor Ethnology Archives. In 1949, today's Centre for Asia Minor Studies was established. During the period between 1940s to 1970s, Centre for Asia Minor Studies was the only authority recording oral history of Greeks of Asia Minor (Balta, 2015:57-58). The handwritten reports of interviews held with people from Sazak is obtained from archive of Centre for Asia Minor Studies.

The personal archive of Andreas Baltas, who is grandson of one of the villagers of Sazak is utilized for the thesis. From that archive, some old photographs of Sazak people as well as Karaburun people, a hand drawn plan sketch of Sazak village and refugee document of his grandfather are obtained.

The oral history study is one of the important sources for the site not only because there are limited written document on site, but also it is important to crosscheck the information collected from oral history projects of Centre for Asia Minor Studies.

For this reason, interviews with local people of Karaburun and the grandson of one of the villagers of Sazak are conducted.

Visual sources for the site can be analyzed into two groups. The first is the documentary film, “Children of Mimas”, directed by Tahsin İşbilen in 2010. It is the story of Sazak Rums migrated to Glyfa. The other visual sources, depending on web-based research, are the historic maritime maps.

1.2.2 Sources to Assess the Values of the Site

Value assessment for cultural heritage is a very comprehensive and diverse field in terms of resources. For this reason, starting from the first known text on systematic value assessment, national and international sources on this subject have been reviewed. Among many sources, some sources are considered within the scope of this study, considering the continuity and relevance of each other in terms of subject of the thesis. In the selection of resources, importance has been given to the following: Development of value assessment concept over time, understanding of contemporary approaches to value assessment through national and international resources. Furthermore, as Sazak is a rural landscape, the literature review extended to the international documents on rural landscapes. Although many studies have been reviewed in this context, the following sources have been used within the scope of the thesis. “The Modern Cult of Monuments: Its Character and Its Origin”, written by Reigl in 1902, translated into English by Kurt. W. Forster and Diane Ghirardo, in 1982. While the existence of different types of values was noticed in the period when the article was written, it is important in terms of being the first written source that deals with this systematically. “A Question of National Importance: Approaches to the Evaluation of Ancient Monuments for the Monument Protection Programme in England” written by Darvill, Saunders and Startin in 1987 is one of the important source utilized to understand the value assessment criterions for archeological sites. “Sustaining the Historic Environment: New Perspectives on the Future”, English Heritage, 1997. The paper of English Heritage, the new approaches for historic

environments discussed. “Management Guidelines for World Cultural Heritage Sites” written by Fieldens and Jokilehto, in 1998. The book evaluates the values in a systematic. “Assessing Values in Conservation Planning: methodological issues and choices”, by Mason, 2002. Mason discusses the value-based conservation process in his article through examining different value in detail. “Valuing Cultural Heritage-Applying Environmental Valuation Techniques to Historic Buildings, Monuments and Artefacts”, by Navrud and Ready, 2002, the valuation process examined in the scope of economic values. “Kültürel ve Doğal Değerlerin Korunması” written by Madran and Özgönül, in 2005. The authors of the book explore different values of historic places by giving information on example sites. “Burra Charter”, published first in 1998 and revised in 2013 by Australia ICOMOS. The aim of the declaration is to provide a guidance for conservation and management of cultural sites, and it points out the value-based evaluation as the first step of conservation. The publications of Convention Concerning the Protection of the World Cultural and Natural Heritage published in 1972 by UNESCO, The European Charter of Architectural Heritage (The Declaration of Amsterdam) published in 1975 by Council of Europe The Recommendation 881 on the Rural Architectural Heritage in 1979 by Council of Europe, The Recommendation on the Protection and Enhancement of the Rural Architectural Heritage published in 1989 by Council of Europe, Cork Declaration - A Living Country Outside declared in 1996 by European Commission, Cork Declaration “A Better Life in Rural Areas" published in 2016 by European Commission, and Charter on Principles Concerning Rural Landscapes as Heritage published in 2017 by ICOMOS-IFLA are reviewed for the rural landscape concept. Also some master and PhD thesis are reviewed for thesis to understand the frameworks and approaches of theses on value assessment: The thesis written by Ayşem Kılınç in 2009 at METU, “Value Assessment for Industrial Heritage in Zonguldak; “In-Between Preservation and Economics: Establishing Common Ground Between Socio-cultural and Economic Values for the Sustainability of Urban Heritage Places in Turkey”, the PhD thesis written by Özgün Özçakır in 2018 at METU; and the PhD thesis written by Emine Çiğdem Asrav in 2020 at Politecnico

di Torino, Italy, “Assessing Cultural Values of Landscapes: From Knowledge to Action for Historical Rural Landscapes in Turkey” are reviewed.

1.3 Structure of the Thesis

This thesis is composed of five chapters. The first chapter is the introduction chapter, aiming to provide background information related to the subject of the thesis, introducing the main research objectives and questions. For this reason, firstly the general information and the problems of the site is given, secondly, the methodology used to produce information is explained. Thirdly, the sources of the knowledge are explained, and lastly the structure of the thesis is summarized. The conclusion chapter summarizes the main objectives of the thesis, the site and gives a perspective to further studies come into view with the knowledge produced by this thesis.

In the second chapter, Karaburun peninsula, which is the context of Sazak village, and the village itself, are discussed in different subjects. Both Sazak and Karaburun have been tried to be understood with all their features. It gives information from past to present on physical environment, administrative issues, social life and demography.

In the third chapter, the answer of the question “what to conserve and why” is tried to be analyzed through the value discussion. For this reason, the basic texts written on "value assessment" in chronological order starting from the article written by Riegl in 1902, which was the first text on the systematic value debate, were examined with the aim of creating a theoretical background of value assessment. Furthermore the notion of “rural landscape” tried to be examined through international documents.

In the fourth chapter, the village as the case of the thesis is examined through the knowledge built in previous chapters. The values of Sazak is discussed through the concepts included in the literature reviewed in second section, then the site-specific values are discussed.

CHAPTER 2

UNDERSTANDING THE STRUCTURE OF AN ABANDONED VILLAGE: SAZAK

This chapter aims to examine Sazak in two main scales based on the necessity of understanding the site in order to make value assessments to be base for conservation. First of all, as the regional scale, the Karaburun peninsula, where Sazak is located, is examined in terms of administrative, demographic, sociocultural and physical environment, then the same issues is discussed for Sazak village for settlement scale examination of the place.

2.1 Karaburun: The Rural Context of The Village Sazak | From Past to Present

2.1.1 Administrative Background

Karaburun peninsula as the context of Sazak, was inhabited since prehistoric times (Işık, 2012:5). Nevertheless, due to the focus point of this thesis, Sazak's being an Ottoman period village, this part of the thesis will focus on the Ottoman period history.

The peninsula, which was under the control of Aydınoğulları before, was got into the region of Ottoman Empire in 1426 (Işık, 2012:16). It is known that the peninsula was affected greatly by the Börklüce rebellion in 15th century, due to 10000 people were fighting with Börklüce against to state. It is said that, after the rebellion was suppressed by Ottoman Empire, population continuity was interrupted (Öztekin, n.d.:58-74)

In the 15th century, there were two administrative provinces in Ottoman Empire: Anatolian and Rumelia Provinces. By the time, with the enlargement of lands and administrative needs, the number of provinces in Ottoman Empire increased (İnalcık, 1995). After 1827, with the Anatolian province's being done away with new legislative regulations, Aydın Province was established. The Aydın Province included three districts (sanjaks) in 1864; namely, İzmir Sanjak, Aydın Sanjak, and Menteşe Sanjak. In 1877, with a new legislative regulation, the districts of Aydın Province were re-established as İzmir Sanjak, Aydın Sanjak, Saruhan (Manisa) Sanjak, and Menteşe (Muğla) Sanjak. In 1892, Denizli Sanjak was added to those ("Aydın Vilayeti - Vikipedi," n.d.)

In the administrative system of the Ottoman state, administrative units can be listed from the bottom up as village, town center, sub-district (kaza in Turkish), district (Sanjak), and province (Uzunçarşılı, 2011:501-506).

Ahırlı was the administrative center of Karaburun peninsula, which was a town center of Çeşme sub-district. Çeşme was a sub-district of Aydın Province. In 1831, Çeşme was in the administrative district of Muğla Sanjak, while 1877/78 and 1881/82 it was a sub-district of İzmir Sanjak (Karpat, 1985:111-122).

Kütükoğlu expresses that the earliest documents of Ottoman times that can be reached dates back to 16th century for Karaburun. From those documents it can be seen that the administrative center of peninsula was Ahırlı (now Karaburun town center) which was a town center of Çeşme. Çeşme was also a sub-district of Aydın Province. The first tahrir books including the peninsula is dated to 1529. There are two different studies examining those tahrir books. Kütükoğlu (2010:56) mentions 9 villages; Balıklagu (Balıklıova), Boynak (Parlak), Bozyaka, Ciharyek, Emirdoğan (Mordoğan), Kösederesi, Ovacık, Reislü (Karareis), Saibyüzü (Saip). On the other hand, Işık (2012:16), depending on the tahrir book numbered 148, indicates that in those period 9 villages were registered to those books; namely, Kösederesi, Boynak (Parlak), Sayipyüzü (Saip), Emirdoğanlı (Mordoğan), Balıklagu (Balıklıova). But he also states that number of people from Boynak is too much, and comparison of the

number with the next tahrir book (dated to 1575) gives that registration on Boynak should include Selmanönü (Salman), Bozburun, Bozköy and Küçükbahçe.

Furthermore, Kütükoğlu states that there were 13 villages in Karaburun in the year 1575, namely; Balıklagu (Balıklıova), Boynak (Parlak), Boz, Bozburun, Bozyaka, Ciharyek, Emirdoğan (Mordoğan), Kösederesi, Küçükbağçe (Küçükbahçe), Ovacık, Reislü (Karareis), Saibyüzü (Saip), Selmanönü (Salman) (Kütükoğlu, 2010:56). On the contrary, Işık gives the names of Emirtoğan-ı Kebir, Emirtoğan-ı Sağir, Kösederesi, Sayipyüzü (Saip), Boynak (Parlak), Selmanönü (Salman), Küçükbahçe (Kablakağaç), Bozburun, Bozköy for 1575 tahrir book (Işık, 2012:17).

Coming to 19th century, the census records reveal 23 villages in Karaburun (Işık, 2012:18).

Table 2.1 Villages of Karaburun according to 1831 census (Işık, 2002:19)

1-Baluklu (Balıklıova)	13-Çullu
2-Mordoğan-ı Kebir	14-Hisarcık
3-Mordoğan-ı Sağir	15-Bozköy
4-Ahurlu	16-Hasseki
5-Ambarseki	17-Sazak
6-Yayla	18-Boynak
7-Saip	19-Küçükbahçe
8-Manastır	20-Eğlenhoca
9-Tepecik	21-İnecik
10-Tepeboz	22-Kösedersi
11-Sarpıncık	23-Karareis Çiftliği
12-Salman	

Işık (Işık, 2012:19) states that the villages, Çatalkaya, Yenicepınar, Hacılar and Teke were not taken place in that table, but they were included in Mordoğan-ı Kebir. Furthermore, the coastal settlements are considered as included in other settlements. Cöcen (2007:10) also gives indicative information about this issue in her unpublished master thesis. She states that Eğriliman was the coastal settlement related to Küçükbahçe. It might be possible for other settlements to have coastal settlements related.

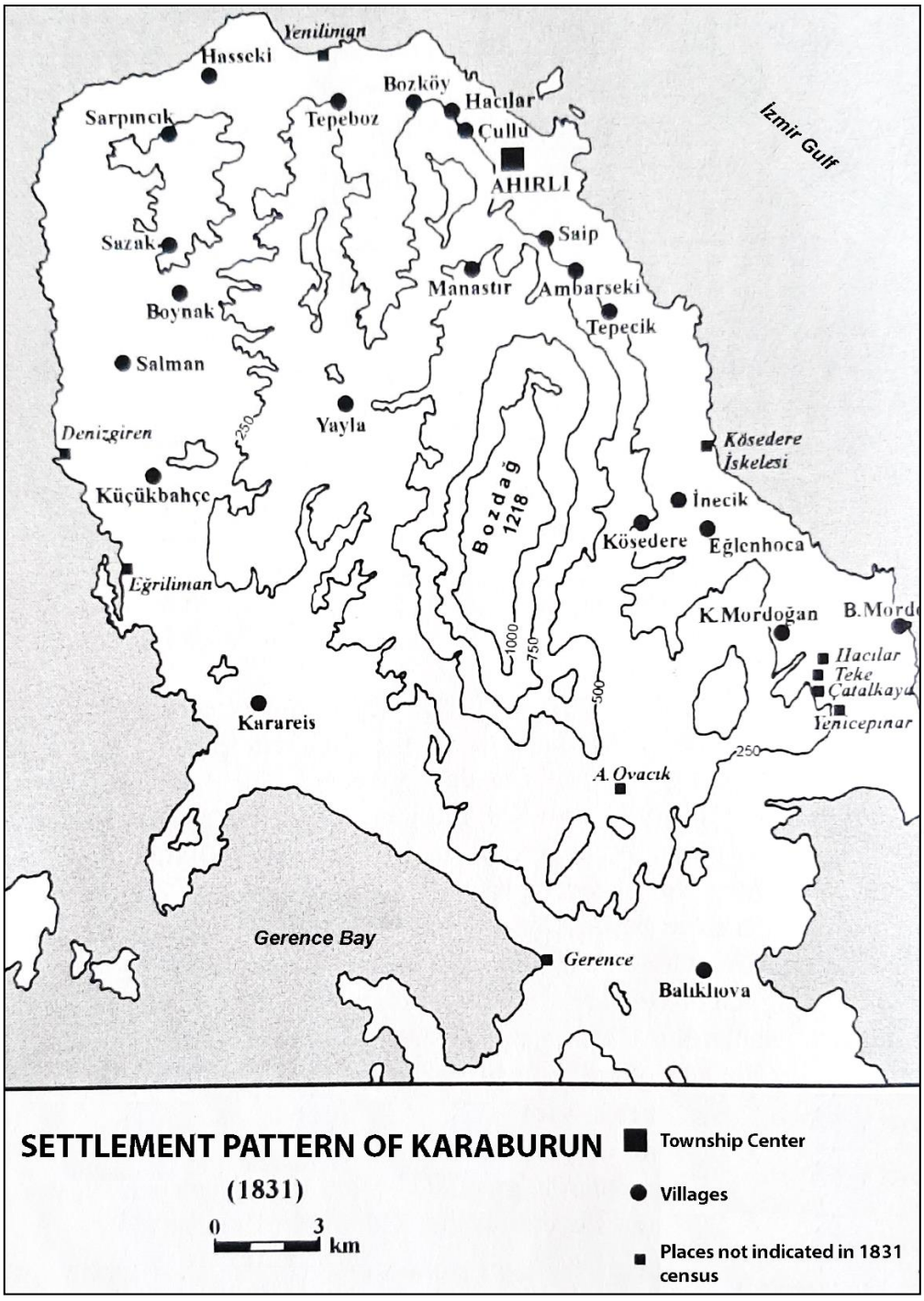


Figure 2.1 Settlement pattern of Karaburun in 1831 (Işık, 2002:20)

The map above was prepared not only according to census registers, but also site survey held by Işık. He claims that there were 32-33 villages between the years 1831 and 1922.

In 1912, there were 12 districts in İzmir Sandjak. These were Bergama, Foça, Menemen, İzmir, Urla, Karaburun, Çeşme, Seferihisar, Kuşadası, Bayındır, Ödemiş and Tire (Nakracas, 2003:81-82).

Şevket Işık states that there were 5 villages (Kösederesi, Boynak, Sayip Yüzü, Emirdoğanlı, Balıklagu) in the records of 1528, while the records of 1575 mentioned the existence of 9 villages; namely, Emirtoğan-I Kebir, Emirtoğan-I Sagir, Kösederesi, Sayip Yüzü, Boynak, Selamnönü, Küçükbahçe, Bozburun, Bozköy. In addition to those, from other records, existance of Balıklıova in 1575 is known. However, it should be noted that these are the numbers that have been extracted from the archive records of this period (Işık, 2002:16-17). On the other hand, Kütükoğlu states that there were 9 villages in the 1528 registers and 13 villages in the 1575 registers in Karaburun (Kütükoğlu, 2010:56).

2.1.2 Demographic Background

Before the 17th century, the population of the Karaburun peninsula used to be almost entirely Muslim. The growth of the non-Muslim population (Orthodox Christians) in Western Anatolia began with the 17th century and increased with the migrations from the Peloponnese and the islands in the 18th century. The mass increase of the non-Muslim population in Western Anatolia took place after the Tanzimat reforms in 1839. The main reason for this is the increase in the export of agricultural products from Ottoman Empire to the industrializing western countries, and therefore the need for agricultural workers in the Ottoman lands. At the same time, landowners supported the immigration of non-Muslims by creating special conditions for immigrants such as tax exemptions and building houses and churches for them (Nakracas, 2003:76).

Besides, while the Turkish-Russian Wars continued, the Russian navy under the Russian admirals, Orlovs, landed twice on the Peloponnese peninsula in 1770, during which time the island Greeks were provoked against the Ottoman state. A great uprising started. However, the Ottoman state suppressed this rebellion and great massacres took place in the area. People fleeing the war migrated to Anatolia. In the period following the Tanzimat reforms in the Ottoman Empire in 1839, landowners were prohibited from using the peasants as slaves in their land. This accelerated the migration of Orthodox Christians from different parts of the Peloponnese, islands, Macedonia and mainland Greece to Anatolia. These immigrants took the place of the Turkish population, who were no longer slaves. Some of the immigrants established new settlements for themselves. At the same time, the Muslim population who were not slaves anymore, established new settlements at the undeveloped mountains areas for themselves as well (Nakracas, 2003:68-80).

These migrations caused serious changes in the demographic structure of the region. In 1535, the non-Muslim population in Aydın province was 0.89% of the general population, while it was 17.53% in 1911. During this period, 63.5% of the Greek population in Aydın Province were living in the six coastal districts of the İzmir Sanjak; namely, Bergama, Foça, İzmir, Urla, Çeşme and Karaburun (Nakracas, 2003:77-78). Karaburun was affected by these migrations and a dramatic increase was observed in the Greek population after this period. Sotiriadis states that in 1912 the Karaburun peninsula had a population of 23510 and that of these, 15510 were Greeks; on the other hand, the number of Greeks was 9720 according to Anagnostop and these Greeks speak Turkish. Most of the Turkish-speaking Greeks lived in the following villages: Ahırlı, Büyük Mordoğan, Küçük Mordoğan, Teke, Saip, Meli, Manastır, Yeniliman, Boynak, Denizgiren, Küçükbahçe, Salamn, Eğriliman, Sazak, Tepeboz, Skala Mordoğan, Haseki and Sarpıncık. All of the Greek living in these villages were farmers (Nakracas, 2003:98-99).

There were two big earthquakes in Karaburun history at the last quarter of 19th century: 3 April 1881 Chios-Çeşme Earthquake, 15 October 1883 Çeşme-Urla Earthquake. The second one was the biggest earthquake of Çeşme history. That

caused a lot of loss. Not only the state, but also organizations such as the Committee of Ambassadresses and foreign states provided financial aid to earthquake victims. The money donated by the Sultan and the money obtained from the kermest organized by the Committee of Ambassadresses was distributed to earthquake victims in the villages of Çeşme, Urla and Karaburun. When the financial support for earthquake victims were examined, it was seen that in 12 villages in the Karaburun sub-district, a total of 1300 people were given financial support equal to those in Çeşme and Urla (Satılmış, 2012:511-523).

The names of 12 settlements are included in the list of aid made to Karaburun. These are Denizgiren, Küçükbahçe, Kara Reis, Bozköy, Yayla, Hasseki, Salman, Boynak (Parlak), Boztepe, Sarpıncık, Sazak (and its affiliated places) and Mordoğan. For Sazak, the number of people given financial aid is more than other villages. While the number of people who were financially aided was 454 people in Mordoğan, this number was at most 78 in other villages. However, the number of people financially aided in Sazak and its affiliated areas appears to be 382 in the records (Satılmış, 2012:522-523). This is probably not because Sazak was a crowded village, but because the number of people in the areas referred to as "affiliated areas" was high. Another reason may be that the financial aid collected by non-Muslims was distributed according to the number of non-Muslims in the villages. It is known that almost all the population of Sazak village consisted of non-Muslims.

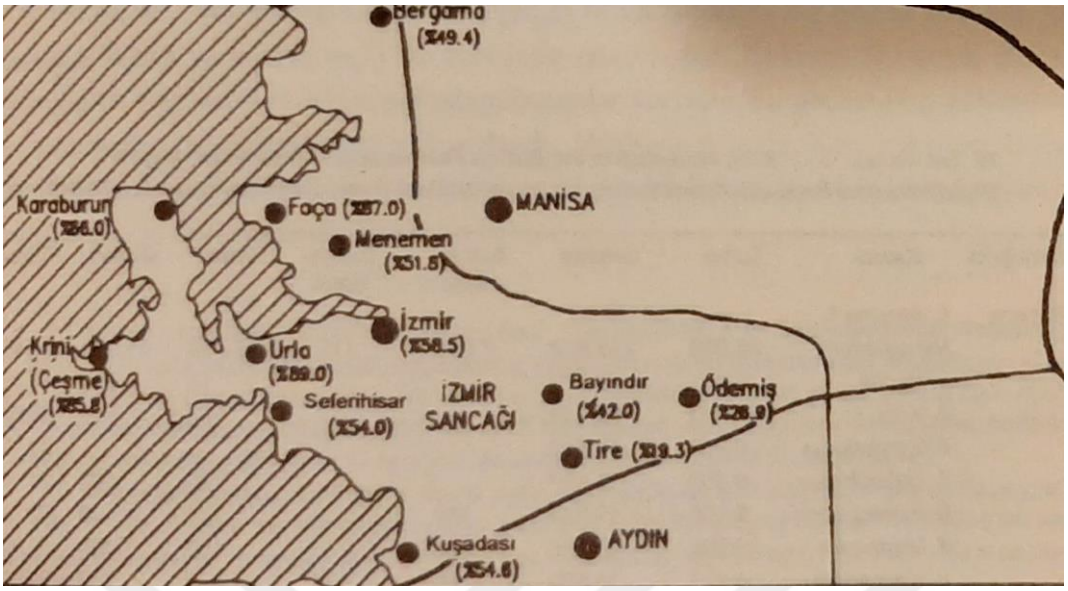


Figure 2.2 Map of ratio of Rum population to total population in İzmir Sanjak in 1912 (Nakracas, 2003:81)

The impact of the 1923 exchange on the peninsula population is indisputable. It is known that whole settlement and population pattern of peninsula changed irreversibly after population exchange. It is also known that Rum population of the villages of Karaburun had left their places before Treaty of Lausanne. As a result, the population of the villages, whose population mostly composed of Greek Orthodox people, Karareis, Eğriliman, Denizgiren, Teke, Yenicepınar, Yeniliman, Sazak, Manastır and Kösedere İskelesi(coastal settlement of Kösedere), had migrated before 1923 (Işık, 2012:26-57). The table indicating the population of peninsula depending on censuses prepared by Görür also supports that information (Görür, 2019:34).

Table 2.2 Table of population change of villages in Karaburun after 1935 (prepared by Görür)

	1935*	1940	1945*	1950	1955	1960*	1965	1970	1975	1980	1985	1990	2000	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016
Ambarseki	309*	730*	297*	313	291	341*	331	287	258	249	263	224	253	192	217	211	215	202	193	181	195	186	193
Bozköy	260*	316*	307*	342	326	264*	256	208	206	202	170	152	177	101	113	111	120	119	117	133	147	168	166
Eğlenhoca	681*	702	731*	769/669*	705	788*	757	715	628	666	638	578	702	431	433	443	428	410	400	405	421	406	410
Hasseki	258*	230*	222*	238	264	245*	224	203	145	154	149	167	91	91	91	96	85	97	105	110	119	123	117
Inecik	464*	253	245*	224	198	173*	199	152	198	268	376	324	559	143	157	138	142	142	137	155	167	155	154
Kösedere	_	824	_	811	812	825*	851	805	774	777	689	558	673	340	340	369	363	365	359	366	350	376	373
Küçükbahçe	273*	346	358*	383/583*	399	381*	462	590	469	371	398	457	776	426	441	445	471	447	460	453	504	464	458
Parlak	237*	251	252*	223	223	235*	225	203	191	193	176	184	183	109	127	130	129	121	122	133	134	132	135
Saip	319*	322*	318*	360	371	321*	336	338	288	285	229	223	219	153	163	155	151	161	161	181	205	197	202
Salman	113*	120	145*	148	140	150*	109	110	110	92	151	121	163	124	121	121	119	107	107	106	102	99	104
Sarpıncık	249*	248*	259*	249	290	256*	282	242	249	234	224	201	244	138	136	136	131	124	112	127	117	102	103
Tepeboz	203*	303*	304*	313	286	292*	271	263	523	195	228	278	357	258	277	258	269	266	273	278	293	298	303
Yayla	235*	305	266*	273	248	235*	150	209	173	176	173	130	131	112	103	129	110	114	111	153	139	103	97
TOTAL	3601	4950	3704	4646	4553	4506	4553	4325	3942	3862	3864	3597	4528	2618	2719	2742	2733	2675	2657	2781	2893	2809	2815

According to the records in 1923, there was nobody living in the villages of Karareis, Eğriliman, Denizgiren, Teke, Kösederesi Pier and Yenicepınar. These records show that 21 people were living in Sazak. After the population exchange, immigrants from Thessaloniki and Kavala were settled in Yenicepınar, Manastır, Denizgiren, Karareis and Yeniliman (Işık, 2002:24-27).

Table 2.3 Comparison of the population for villages mostly populated by Rum people in 1890 and 1923 (Işık, 2002:26)

	1890	**1923**
Manastır	268	7
Sazak	395	21
Yeniliman	200-300	15

The oral history project records from the Centre for Asia Minor Studies archive provide information about the demographic structure of some of the villages before the Rums left the peninsula. Turks and Greeks lived together in Yeniliman village. In Sarpıncık village, on the other hand, Turks and Rums lived in two separate neighborhoods. In this village where about 150 families lived, the number of Rums was more than that of the Turks. Turks and Rums lived in separate neighborhoods in the village of Seki[7]. The number of Rums in this village was higher than that of the

[7] Seki refers to Hasseki village.

Turks. It was a village of about 200 families. Rums and Turks lived together in the village of Tepeboz (Centre for Asia Minor Studies, I 101, 112-118).

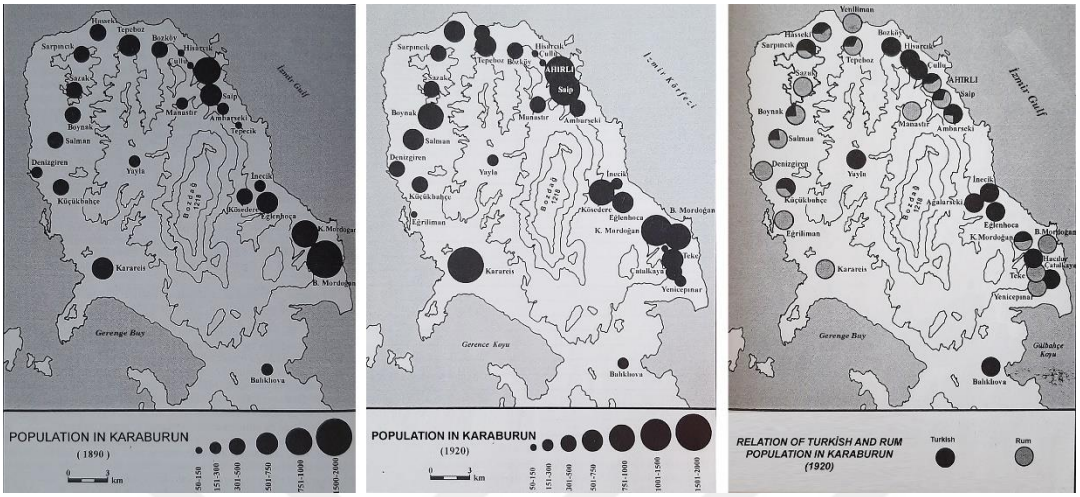


Figure 2.3 Maps showing the population characteristics of peninsula in 1890 and 1923 (Işık, 2002:54-59)

The fact that the agricultural production practices of the people settled on the peninsula with the population exchange did not comply the viticulture practice of the island, resulted in the loss of the population that came with the population exchange. Besides, after the 1949 earthquake, the population of the peninsula gradually decreased. Following this earthquake that particularly affected the east of the peninsula, Çullu and Hisarcık villages were completely abandoned. Another earthquake occurred in 1953. The peninsula population, which could not get enough productivity due to both the damages caused by earthquakes and the changing agricultural activity, continued to decrease. Between 1940 and 1960, Denizgiren, Manastır, Karareis, Çullu and Hisarcık villages were completely abandoned (Işık, 2002:30).

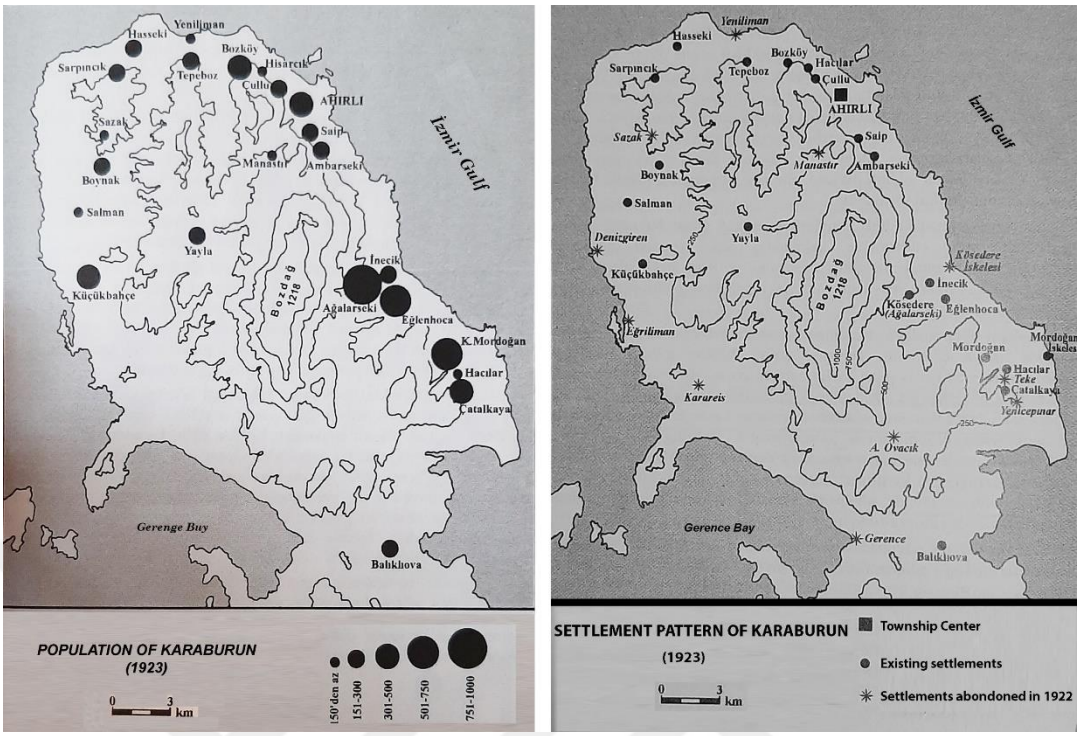


Figure 2.4 Maps of population and settlement pattern of Karaburun in 1923 (Işık, 2002:28-57)

2.1.3 Social Life

The concept of social life is a concept in which lifestyle, traditions, habits and verbal and written heritage are together. However, the common denominator of all expressions in this definition is undoubtedly human. There are three important pillars in establishing the social life in which people live: Physical environment - this environment is directly related to economy and lifestyle. Daily life, in turn, is shaped by economic activity and physical environment. Economic activities are activities that are shaped by daily life in line with the possibilities of the physical environment.

In the 16th century, it is seen that the main economic activity of the Karaburun peninsula was agriculture, especially grape cultivation. Işık states that, based on archival records, grape cultivation constitutes the biggest part of the taxes collected from agricultural products. Moreover, olive cultivation was another important agricultural activity in the period. According to tax records, 21 of the 25 mills in

Kösederesi were used in olive oil production. It is learned from Evliya Çelebi that agriculture continued its importance in the region in the 17th century as well (Işık, 2002:65-66). In addition to the agriculture and animal husbandry, sea trade was a common economic activity for the peninsula. Agricultural products produced in the peninsula were exported from Karareis, Denizgiren, Eğriliman in the west and Saip, Kösederesi and Mordoğan piers in the east (Goffman, 1990:58).

Just like previous centuries, despite its mountainous terrain, in the late 19th century, agriculture was the main economic activity in Karaburun peninsula, mainly grape and olive were the products that were grown. The plains on the seaside was the fertile land so people made agricultural activities at seaside. In addition to the grape and olive, it is known that fig, wheat and barley were also grown (Telci & Güntürkün, 1996:53). Moreover, animal husbandry was also a secondary economic activity in the region during this period (Cöcen, 2007:7).

Due to the geographical conditions of the peninsula, transportation from land was very difficult in the 19th century, so sea transportation and therefore sea trade were important in this period (Işık, 2002:22).

In the 19th century, all agricultural and commercial products in the area from the north of Izmir to Troy and Bursa; in the south, from the opposite of Rhodes Island to Denizli in the south, would participate in world trade from Izmir port (Augustinos, 2013:138-139). In this case, since it is known that the people living in the Karaburun peninsula used İzmir as their main center to buy materials, it can be thought that the products produced in Karaburun were also transported to İzmir Port to enter the trade network.

After the Greek population left the peninsula, a serious decrease in agricultural activities was observed. The export made in the Karaburun peninsula in 1929 was 908000 liras. 600000 liras of this was from viticulture. In the same period, 250000 liras worth of exports were made from tobacco (Işık, 2002:66). People who were settled in Karaburun after the population exchange tried to continue the tobacco business, which was the agricultural activity they used to before the population

exchange, in their new settlements (Işık, 2002:45-46). However, since the lands were not suitable for tobacco cultivation, enough yield could not be obtained. So, the new settlers started to leave the peninsula. With the earthquakes in 1949, 1953 and 1969, the peninsula lost its population gradually, causing agricultural activities to have decreased considerably. After 1980s, with the governments' support to revive the agriculture in peninsula, people started to make agricultural activities again. Artichoke cultivation was developed especially in the western part of the peninsula. Today, besides the cultivation of artichokes, mandarins, lemons, oranges and daffodils, tourism activities are the main economic activities of the peninsula (Işık, 2002:35-68).

In the Karaburun peninsula, there is not much data about social life before the 19th century, but it is possible to obtain information about social life especially after the 19th century.

Due to the fact that the ethnic diversity of the peninsula in the past has disappeared today and the language used as a result of this is Turkish, the information on language in this section is the knowledge on language of the time before the Rums left the peninsula in 1922.

The language in peninsula was Turkish. Anagnostop claims that in 1912 Greeks in Karaburun speak Turkish. Most of the Turkish-speaking Greeks lived in the following villages: Ahırlı, Büyük Mordoğan, Küçük Mordoğan, Teke, Saip, Meli, Manastır, Yeniliman, Boynak, Denizgiren, Küçükbahçe, Salamn, Eğriliman, Sazak, Tepeboz, Skala Mordoğan, Haseki and Sarpıncık. All of the Greek living in these villages were farmers (Nakracas, 2003:98-99). Information in Centre for Asia Minor Studies oral history studies also supports this data. Centre for Asia Minor Studies records reveals that in some villages, such as Yeniliman, Hasseki, where Rums and Turks lived together, the daily language was Turkish (Centre for Asia Minor Studies, I 101, 112-118).

Since religion is not a defining feature in social life today, the subject of religion examined in this section searches the period before 1922.

The Rum population of peninsula was Orthodox Christians, while Turkish were Muslims. Any other beliefs are not known for the peninsula.

There were churches in most of the villages of peninsula. It is known that there was a chapel (Chapel of Virgin Mary) by the sea and a church in the village in Yeniliman village. There was Taxiarchi church in Sarpıncık village. The church of Griliman[8] was Evangelistria, which had a large and miraculous image. The existence of a church, which was dedicated to Saint Charalambous, in Hasseki village is known (Centre for Asia Minor Studies, I 101, 110-118). Also, the existence of Saint Demetrious Church in Sazak is known (Centre for Asia Minor Studies, I 101, 91). There was a church in Küçükbahçe (Church of Ayios Panteleimonas) as well(Cöcen, 2007:68-69)

There were mosques in the villages of peninsula. The Ayşe Kadın Mosque, located in the Old Mordoğan(Mordoğan-ı Sagir) settlement, approximately 2 km southeast of Mordoğan, is one of the historical mosques of Karaburun. On the other hand, there was a mosque known to be built in 1607 in the village of Çullu, which was abandoned after the 1949 earthquake. This mosque is in ruins today. There was also a mosque in Kösedere village. Halime Hatun was the builder of the mosque, which is known to undergo a repair in 1814. There were also mosques with wooden domed harim in the villages of Eğlenhoca and Saip. There were also mosques in Ahırlı, Ambarseki, Bozköy, Çatalkaya, Hacılar, Hisarcık, İnecik, Küçükbahçe, Salamn, Sarpıncık and Tepeboz (Gürbıyık, 2010).

Today, it is known that every level of education, including the graduate education via university located at the entrance of the peninsula by the İzmir road, is available. However, in this section, the educational opportunities before the Rums left the peninsula in 1922 will be mentioned.

[8] Griliman refers to Eğriliman

There were primary schools in the villages of peninsula before 1922. Although the situation of all villages in terms of school is not known, the existence of schools in some villages is known. There was not a school building in the Eğriliman, but the priest taught children at church. There was a school in Sarpıncık and, as in many villages, the priest was also the teacher. There was also a school in Hasseki village, which both girls and boys were educated (Centre for Asia Minor Studies, I 101, 110-118). There was a school in Denizgiren, on the other hand, there were two schools in Küçükbahçe; one was a Turkish school, while the other one was a Rums' school (Cöcen, 2007:53-70). Furthermore, there was a Rum school in the Sazak as well (Centre for Asia Minor Studies, I 101, 91).

Wedding traditions are described in Cöcen's thesis as follows: "On Friday, the groom would go to forest with 10-20 of his friends to collect wood logs for having fire for cooking. For the wedding dinner and all three-day celebration, a peculiar lady who is known by her talent in cooking among the region, would cook all the food in the house of the bride with the help of the bride's relatives. On Saturday, henna ceremony would take place, where the bride wears a traditional costume that is known in all over the peninsula as Küçükbahçe red şalvar. Following, on Sunday, the wedding ceremony would take place. ... People from Salman, Boynak, Sarpıncık and Haseki would come and the family would sacrifice about 30 sheep and goats for the food." (Cöcen, 2007:51). The same tradition told by villagers of Sazak (Centre for Asia Minor Studies, I 101, 122-130). What is interesting is the tradition is common for both Rums and Turkish people that the wedding tradition still lives today. In the Karaburun peninsula, married women and brides wear red şalvar[9] in shades of red (Akçura, Baykal, & Hocaoğlu, 2012:102-103). Before the wedding, the groom and his friends bring wood for the fire of the wedding dinner. On this fire, keşkek is cooked. On the wedding day, the bride is brought to the groom's house on horseback, decorated by the groom's father. A wedding ceremony is held here

[9] Traditional baggy trousers

(Şemin, 1997). All the rituals about weddings told by Greeks in oral history studies are still alive today.



Figure 2.5 Scene from the film of a wedding ceremony (Şemin, 1997)

There were traditional religious days for that were celebrated in the peninsula. As a result of Rums' leave in 1922, the Christian religious days are no longer celebrated, while Muslim bairams are still celebrated.

The festival of Agios Demetrious was a traditional religious festival took place in October 26 and lasted 3-4 days in Sazak. People from other villages came to Sazak celebrate Agios Demetrious day (Centre for Asia Minor Studies, I 101, 94). There was another religious festival that was in July 27, the religious fest of the Rums in Küçükbahçe, called Agios Panteleimonas. It had a duration of two or three days. All Rums from neighboring villages came to Küçükbahçe (Cöcen, 2007:147). During the festivals, priest from metropolis visited the villages.

On the other hand, Muslim traditions were important for Turkish people of peninsula. Ramadan, Ramadan Bairam, Muslim festival of sacrifices, hıdırellez (spring fest) were the religious celebration days for Muslims (Cöcen, 2007:50).

2.1.4 Features of the Settlement: Karaburun

Karaburun, the peninsula is in the west of İzmir. The borders of peninsula is determined with Çeşme and Urla towns in the south. The peninsula is located also opposite side of Greek islands Chios and Lesvos.



Figure 2.6 Location of İzmir (the maps taken from wikizeroo.org was used as template-last visited December 2019)

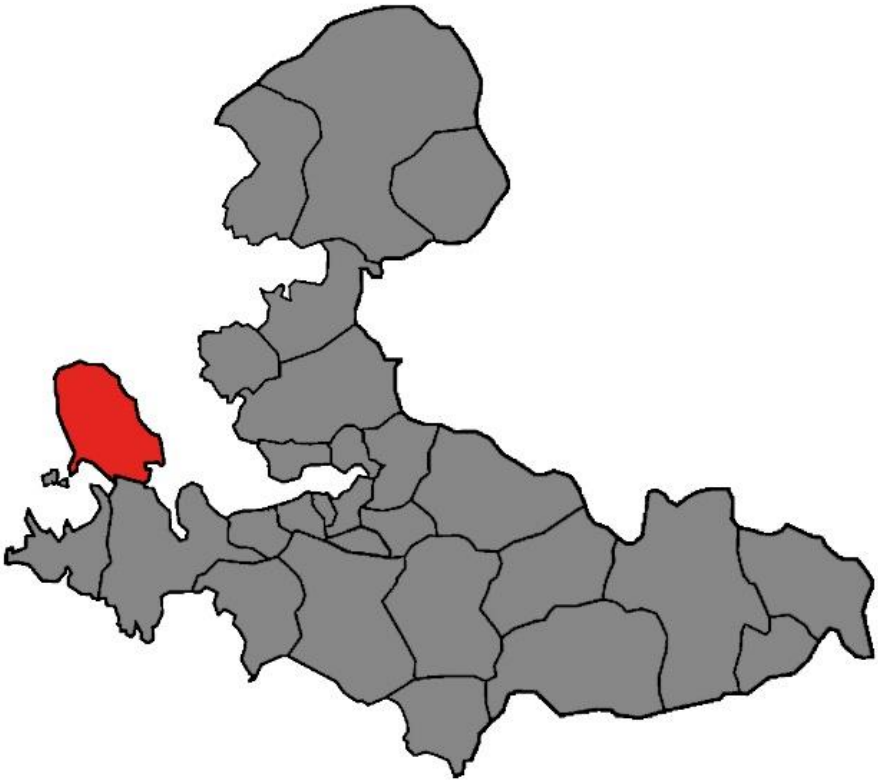


Figure 2.7 Location of Karaburun peninsula (the maps taken from wikizeroo.org was used as template - last visited in December 2019)

Karaburun peninsula has a mountainous geography. Different from Çeşme and Seferihisar, mountains of Karaburun descend to the coasts. And the highest mountains of the region are in the peninsula. Bozdağ Mountain, which is the highest part of the peninsula is about 1212 meter height (Kütükoğlu, 2010:14). In addition, slope bare rocks are seen in the eastern part of the peninsula (Mater, 1982).

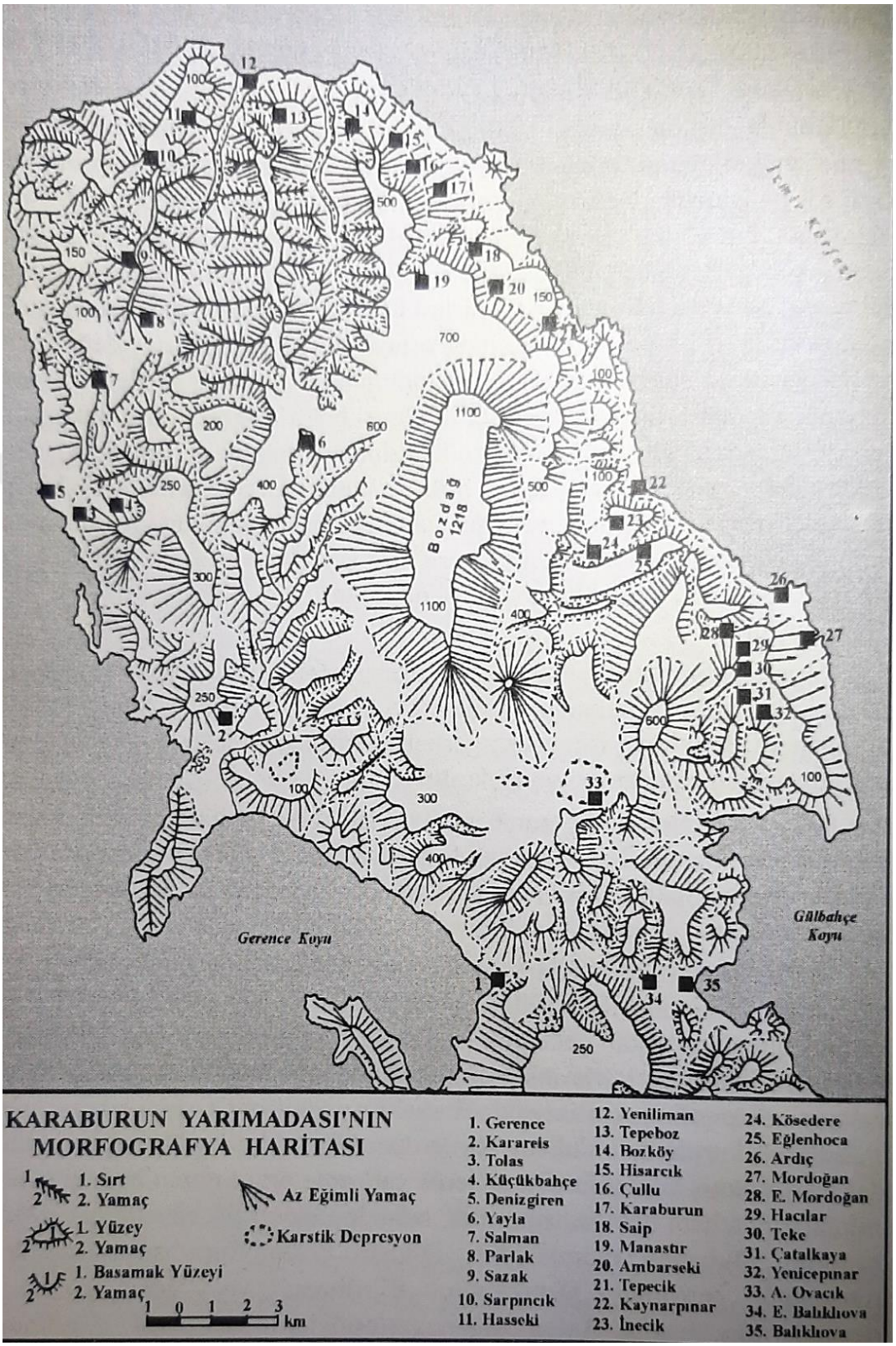


Figure 2.8 Morphological map of the peninsula (Işık, 2002:24)

Access to Karaburun was difficult before 2010s. The peninsula has a difficult geography, has step hills, having narrow, not fine roads. But after 2013-2014 years, better roads were established for the peninsula.

Işık states that there were 5 villages (Kösederesi, Boynak, Sayip Yüzü, Emirdoğanlı, Balıklagu) in the tax books of 1528, while the tax books of 1575 mentioned the existence of 9 villages; namely, Emirtoğan-I Kebir, Emirtoğan-I Sagir, Kösederesi, Sayip Yüzü, Boynak, Selamnönü, Küçükbahçe, Bozburun, Bozköy. In addition to those, from other archival records, existence of Balıklıova in 1575 is known. However, it should be noted that there might be other archive documents which has not been available (Işık, 2002: 16–17). On the other hand, Kütükoğlu claims that there were 9 villages in the 1528 records and 13 villages in the 1575 records in Karaburun (Kütükoğlu, 2010:56).

Although not having any data of built environment of previous centuries, it is known that there were many mills in the region as of the 16th century as an effect of economic life on physical life. For example, in 1575, there were 45 mills in Bozköy, Küçükbahçe, Salman and Boynak. Of these, 21 were olive oil mills, 13 were windmills and 11 were water mills (Işık, 2002: 65). At the same time, there were terraces built to make the slopes suitable for viticulture, the ruins of which can still be seen today.

The most reliable source about the settlement pattern of the Karaburun peninsula is the census of 1831. Işık states that there were 23 villages in the Karaburun peninsula in 1831 in the census records. Namely, Baluklu (Balıklıova), Mordoğan-ı Kebir, Modoğan-ı Sağir, Ahurlu, Ambarseki, Yayla, Saip, Manastır, Tepecik, Tepeboz, Sarpıncık, Salman, Çullu, Hisarcık, Bozköy, Hasseki, Sazak, Boynak, Küçükbahçe, Eğlenhoca, İnecik, Kösederesi Karareis Çiftliği. However, Çatalkaya, Yenicepınar, Hacılar and Tekke settlements, which are mentioned in Mordoğan-ı Kebir village, are not mentioned separately in these censuses. In addition, it is possible that coastal settlements such as Denizgiren, Yeniliman and Kösedere İskelesi were also documented in other settlements, because these settlements were the piers of Salman,

Boynak, Sazak and Küçükbahçe located in the west of the peninsula, and in the east of Kösedere, İnecik and Eğlenhoca. Furthermore, based on his researches and archive documents, Işık claims that there were 32-33 settlements in the Karaburun peninsula in the late 19th century (Işık, 2002:18-25).

The villages other than the Greek settlements such as Denizgiren, Eğriliman and Sazak in the west of the peninsula were established inside the valleys and on the inward slopes of the mountains. For example, Küçükbahçe, Salman and Parlak. On the contrary, Karareis, Denizgiren and Eğriliman, where the Greek population constitutes the majority, were established on the coast. Similarly, Sazak, whose population is entirely Greek, is located on the outer slope overlooking Chios. Considering that the villages with less Greeks in terms of population density in the inner parts are older (Nakracas, 2003:76-77), it can be thought that these villages were established in the inner parts to protect against pirate attacks that may come from the sea (Işık, 2002:24-25).

Two major earthquakes at the end of the 19th century had serious effects on the physical environment in Karaburun, as in Çeşme and Chios. The 3 April 1881 Sakız and Çeşme Earthquake was felt not only in Chios and Çeşme, but also in all the islands in the Aegean Sea, İzmir and Aydın. It caused great damage in the areas affected by the earthquake and many settlements were completely destroyed. Many buildings that did not collapse in the first earthquake were destroyed in the aftershocks of this earthquake lasted for months. People have started to migrate from Chios because of the earthquakes that have occurred and caused great destruction (Satılmış, 2014:608-611). Çeşme was badly damaged in this earthquake and more than half of the houses here were destroyed (Satılmış, 2014:622). There was a less severe earthquake in Çeşme on June 12, 1881 than in April 3, 1881, and some houses were damaged (“Tercuman-ı Hakikat Gazetesi,” 1881).

On October 15, 1883, the biggest earthquake in Çeşme's history occurred. In this earthquake, all villages in Çeşme and Urla were destroyed. The fact that the houses in the region were built with stone masonry with soil mortar, while the wood was

more durable against the earthquake, caused the loss to be severe (Satılmış, 2012:505-511).

After the earthquake, not only the Ottoman Administration, but also religious leaders who had an impact on the non-Muslim population, worked in harmony with the state and conducted campaigns to help people affected by the earthquake. The names of 12 settlements are included in the list of aid made to Karaburun. These are Denizgiren, Küçükbahçe, Kara Reis, Bozköy, Yayla, Hasseki, Salman, Boynak (Parlak), Boztepe, Sarpıncık, Sazak (and its affiliated places) and Mordoğan (Satılmış, 2012:512-523). Almost all these places were in the western part of the peninsula. While thin, flat stone is used as building material in the western part of the peninsula; it is known that more rounded formed rubble stone was used in the east (Görür, 2019:93). In this case, the question arises whether the west of the peninsula was affected more by the earthquake due to the stone form used for architectural production. Another reason why the western part of the peninsula is affected may be that Çeşme, the center of the earthquake, is closer to the west of the peninsula. Due to this earthquake, there were big changes in the built environment especially in the western part of the peninsula, and even the destroyed villages were rebuilt.

After 1923, there were changes in the settlement pattern of the peninsula due to the changes in the population. There were villages which lost their population. Gerenge, Karareis, Eğriliman, Denizgiren, Sazak, Yeniliman, Manastır, Kösedere İskelesi, Teke, Yenicepınar and Aşağı Ovacık were completely abandoned settlements as of 1922. Karareis, Denizgiren, Manastır and Yenicepınar were resettled between 1923-1940. On the other hand, Tekeler village was abandoned between 1923 and 1940. Despite resettlement, due to the lands were not comply tobacco cultivation, which is the agricultural production the new settlers had used to, new settlers started to leave the peninsula. In addition to economic reasons, with earthquakes in 1949 and 1953, between 1940 and 1960, Denizgiren, Manastır, Karareis, Çullu and Hisarcık villages were completely abandoned (Işık, 2002:30). The earthquake that took place in 1969 was also important because after this earthquake, which caused a lot of destruction,

the government decided to move some villages to other places (Yeni Asır, 1969). Likewise, after 1977 earthquake, the population of Tepeboz mostly moved to Yeniliman (Işık, 2002:62-63).

Between 1975-1990, people started to come to Karaburun from outside with the effect of the asphalt roads built in the 1970s. Especially after 1990, housing estates were established in some seaside areas that were not inhabited before, through cooperatives (Işık, 2002:62-63).

After 2013, existing roads within the Karaburun peninsula were improved and new roads were opened, especially to build wind turbines. As a result of the road construction that gained speed after 2015, Karaburun is a much more accessible place today. This has an effect on the architecture of the peninsula, especially in the sense of buying and restoring old abandoned houses or the formation of new housing areas in peninsula.

Currently, there are 13 villages in Karaburun. They are Ambarseki, Bozköy, Eğlenhoca, Hasseki, İnecik, Kösedere, Küçükbahçe, Parlak, Saip, Salman, Sarpıncık, Tepeboz, and Yayla.

The village Ambarseki, whose 56 of 117 residential buildings are newly constructed with modern techniques and materials, is located in the northeast of the peninsula. In the village, the number of buildings constructed with traditional techniques and materials is 61. Of these 61 buildings, 16 is in the state of ruin. Görür groups the traditional houses as ruins and totally existing ones; besides, the ruins are grouped into two: totally collapsed and partially collapsed. She also groups the totally existing residential buildings as preserving the original characteristics (plan and façade characteristics, material and technique, architectural elements are original), Partially preserving the original characteristics(materials and architectural elemants are partially changed), do not preserving original characteristics (materials and architectural elements are mostly changed) and restored ones. There are 3 totally collapsed and 13 partially collapsed ruins in Ambarseki. The remaining 45 buildings are the ones totally exists. 13 of them preserve the original characteristics, while 18

of them partially preserve the original characteristics. The number of those do not preserve the original characteristics is 14. There is no restored houses in that village (Görür, 2019:43-46).

When Bozköy in the north of the peninsula was examined, it is seen that there are 115 residential buildings. 39 of these buildings are new buildings. It has been observed that 76 buildings in the village were built using traditional techniques and materials. 47 of these are ruins. 27 traditional building ruins are totally collapsed, and 20 ruins are partially collapsed ones. 29 of the traditional buildings are totally exist. The number of preserving their original characteristics is18. 4 buildings preserve their original characteristics partially, while 7 buildings do not preserve their original characteristics. And, there is no restored house in that village as well (Görür, 2019:45-50).

Eğlenhoca, located in the east of the peninsula, has 217 residential buildings. 92 of them are traditional buildings. 29 of those 92 are the ruins; and 9 of them are totally collapsed ones, while 20 of them are partially collapsed. 25 of totally existing ones are the ones preserving their original characteristics. On the other hand, 30 traditional building preserve their original characteristics partially. 8 traditional buildings do not preserve their original characteristics. There is not any restored residential building in Eğlenhoca (Görür, 2019:49-54).

There are 125 buildings in Hasseki, where is located at the north of peninsula. 21 of the are the new buildings, while 104 of the are the traditional ones. 74 of those 104 residential buildings are in the state of ruin. 57 of the ruins are totally collapsed whereas 17 ruins are partially collapsed. The number of totally existing traditional buildings is 30. There are 5 buildings partially preserving their original characteristics and 6 buildings not preserving their original characteristic. Like previous villages, there is no restored residential building in Hasseki village (Görür, 2019:52-58).

İnecik, located at the east of the peninsula, has 74 residential buildings. 28 of them are new buildings, while 46 of them are traditional buildings. 5 of those 46 are ruins,

but all the ruins are partially collapsed. 41 traditional buildings are totally existing in the village. 13 of them preserve their original characteristics while 14 of them partially preserve their original characteristics. 3 of the traditional buildings do not preserve their original characteristics. In İnecik, there are 11 restored traditional residential buildings (Görür, 2019:56-61).

Located at the east of the peninsula, Kösedere has 315 residential buildings. 115 of them are new buildings. A total of 200 traditional buildings exist in Kösedere village. 52 of them are ruins. There are 148 totally existing traditional buildings. There are 73 buildings preserving their original characteristics, and 60 buildings preserving their original characteristics partially. On the other hand, there are 15 buildings that do not preserve their original characteristics. In this village, there is no restored building (Görür, 2019:60-65)

Küçükbahçe is located at the west of the peninsula. While 16 of them are new ones, there are 162 residential buildings in Küçükbahçe. The number of traditional buildings in village is 146. 129 of the traditional buildings are ruins. On the other hand, there are 17 totally existing buildings. 12 of them preserve their original characteristics, 3 of them preserve their original characteristics partially, and 2 of them do not preserve their original characteristics. There is no restored residential building in the village (Görür, 2019: 64–69).

At the north west of the peninsula, Parlak village has 135 residential buildings, 9 of which are new ones. Among the 126 traditional buildings, 81 ones are the ruins, while there are 45 totally existing traditional buildings. 29 of the existing ones preserve their original characteristics, 11 ones partially preserve their original characteristics, and 5 ones don’t preserve their original characteristics. There is no restored residential building in that village (Görür, 2019:68-72).

Saip village is located at the northeast of the peninsula. There are 124 residential buildings in the village. 58 of them are the new ones. Among 66 traditional buildings, 22 ones are the ruins. There are 44 totally existing traditional buildings. 18 of them preserve their original characteristics, 19 of them partially preserve their

characteristics, and 7 of them don't preserve their original characteristics (Görür, 2019:74-76).

Salman is located on the west of the peninsula. 9 of 125 residential buildings in the village are new ones. Among 116 traditional buildings 99 ones are the ruins. The number of preserving their original characteristics among totally existing 17 is 9, while the number of partially preserving their original characteristics is 7. There is one traditional building that do not preserve the original characteristics. There is not any restored building in this village (Görür, 2019:78-81).

Sarpıncık, located at the north of the peninsula, has a total of 111 residential buildings. 17 of them are the new ones. Among 94 traditional buildings, 17 ones are the ruins. 57 of the traditional buildings are totally exist. 19 of them preserve their original characteristics, 29 of them partially preserve their original characteristics, and 9 of them don't preserve their original characteristics. This village do not have a restored building (Görür, 2019:80-83).

At the north of the peninsula, there is the village Tepeboz having 85 residential buildings in. 16 of the residential buildings are new ones. There are 69 traditional residential buildings in the village. while 55 of them are ruins, 14 of them totally exist. 10 of the existing ones preserve their original characteristics, 3 of them preserve the original characteristics partially, while one of them don't preserve original characteristics. There is no restored residential building in that village (Görür, 2019:83-88).

The Yayla village, 15 km away from Karaburun center, is located at middle of the peninsula. The village has 123 residential buildings. 17 of them are new ones, while 106 of them are the traditional ones. 70 of the traditional buildings are in the ruin state. On the other hand, there are 36 traditional buildings that totally exist. 22 of the totally existing ones preserve their original characteristics, 12 of them preserve the original characteristics partially while 2 of them do not preserve their original characteristics. This village do not have a restored residential building (Görür, 2019:87-91).

Karaburun is a residential area where urban development has not developed due to the difficulty of its geography and where rural life has been dominant for centuries. However, with the construction of new roads in recent years, it has become an easily accessible place, furthermore, the rural life's becoming attractive for urbanite, as a result, peninsula became a place where properties have changed hands, and perhaps the peninsula got into the beginning phase of the gentrification seen in Alaçatı, Urla, Çeşme and Bodrum. In this context, with the awareness of this inevitable demand, it is imperative that the current situation is analyzed correctly and the necessary projects are handled in a multidisciplinary manner in order for the change / transformation in the peninsula to take place in a controlled manner, without disrupting the authentic physical and cultural texture of the peninsula.

2.2 An Abandoned Village: Sazak | A Break in Timeline

Sazak Village had similar dynamics with other villages in the Karaburun peninsula; however, it was a village that was distinct in terms of population characteristics. Unlike other villages with a predominantly or almost equal Muslim population, the majority of its population was Rums. Although this situation causes the village to differ in terms of demographics, Sazak, which was similar to other villages in terms of lifestyle and architectural production, has preserved its authentic period characteristics, revealing the dynamics of the life that was used to be in it via its preserved architecture and nature, after being abandoned. Although the architectural wooden elements of the village were lost (most probably before 1937, when the government sold the wooden elements of immigrants' houses as construction material (Çil & Kul, 2015)), the rest of architectural production have still been remains. However, it should be kept in mind that Sazak experienced 1881 and 1883 earthquakes of Çeşme and had great loss, so the architectural production of the village most probably belongs to the period between 1883-1922 (Satılmış, 2012).

2.2.1 Administrative Structure

In the administrative system of the Ottoman state, administrative units can be listed from the bottom up as village, town center, sub-district (kaza in Turkish), district (Sanjak), and province (Uzunçarşılı, 2011:501-506).

Ahırlı was the administrative center of Karaburun peninsula, which was a town center of Çeşme sub-district. Çeşme was a sub-district of Aydın Province. In 1831, Çeşme was in the administrative district of Muğla Sanjak, while 1877/78 and 1881/82 it was a sub-district of İzmir Sanjak (Karpat, 1985:111-122).

There were two local administrative parties in the village of Sazak. The Turkish people had "muhtar", who was the representative of them (Centre for Asia Minor Studies, I 101, 212). On the other hand, Greek people had "the community" who organize the life accordingly to Turkish governmental rules, besides they had "kocabaş" as a representative of Greek population to tax collection system (Centre for Asia Minor Studies, I 101,182-191).

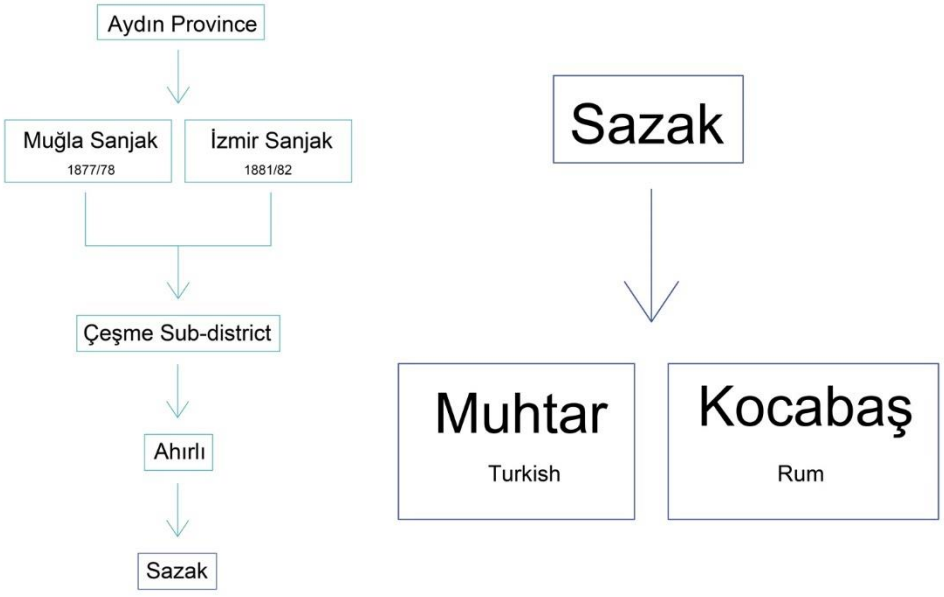


Figure 2.9 Administrative scheme for Sazak

Sazak had an integrated community. It had a church, a school, community rulers, a church committee and a school committee. The community was governed by 7 eminents. Those who were capable and prestigious took the place of the eminents. They were imposed on the village. Community rulers were the good people of the land, the most educated, the richest and the most respectful. They must have been over 40 years old, some 35 years old would rarely come in if there was no more suitable one. If they were capable, they would be elected a second or even a third time. All residents of the village had the right to vote. The sick and the mad were not voting. They were elected by clamor. To explain, the elections took place in the school, in the church, and often in the coffee shop, as they had no particular place. The villagers were gathering and shouting "Do you want him?" If they shouted "Yes", he was elected. If they shouted "No", he wouldn't be elected. Many times, there were two parties and the one that had the most members made the decision. They gathered at a designated place and time on Sunday after the liturgy. They knew about the day of the elections from discussions in the coffee shop. The results of the elections were also reported to the Metropolitan of Krini (Çeşme) and the Turkish Authority, the district governorate of Ahırlı. There were opposing parties that were competing to win the eminents' positions. They were personal parties. The newly elected were treating to the coffee shop. Seven eminents came out. There were no neighborhoods, they were elected all together. The eminents themselves were regulating their responsibilities according to their abilities. They didn't receive a salary. They met whenever they thought there was a need. The duration of eminents was one or two years. The Community had a stamp depicting Saint Demetrios. The eminents had an honored place at the church, the coffee shops, and wherever there was gathering. In all cases people were asking and consulting the eminents. The Turkish authority demanded income taxes from the whole village. Income tax was determined by the quality and quantity of the income. They had tax books for every

family. When the tahsildar[10] came from Ahırlı, he met the Kocabaş, who was the Rum representative living in the village[11], also the consul of Ottoman administration in Rum society. The Kocabaş gave him the list of taxpayers, where the names and the income of the villagers were written, and they arranged when he would collect the tax on raisins or olive oil. The owner of the olive oil mill wrote in a list how much olive oil each had produced and based on the list paid tax to the tahsildar. If he had no money, he would pay in kind. If he could not pay the whole tax, he would give a part and get an extension. They didn't press him, everyone had debts to the state there. The community was obliged to obey the orders of the Turkish administration and to ensure that they were executed by the villagers. To close the coffee shops at the appointed time. The Community was responsible for order and security in its region in front of the Turkish authority. In case of robbery or murder, it would pay compensation. It had guards and night watchmen. The Greek Community had a school. It was founded by the Community, which participated in its administration. It appointed the School Committee. It appointed and paid for the teacher. The Community founded and maintained the churches, appointed and paid the priest. If they wanted to bring water into the village, they had to either pay the residents or offer their own work. This was decided by the Kocabaş. The community was overseen by district governorship of Ahırlı (Centre for Asia Minor Studies, I 101,182-191).

The Metropolite of Cesme appointed the priest of the village. He had to give his permission beforehand to approve the Community's actions. The Community and the Metropolite worked together on family issues. The community had property that came from donations or inheritance. It was left by those who had no heirs. Most were olive groves. The products of those, which was olive oil mostly, belonged to the community. The olive oil was administered by the Kocabaş, and together with the

[10] The oficial commisioned person to collect the taxes
[11] The definition of "kocabaş" is taken from Cöcen's thesis

contributions were the income of the Community (Centre for Asia Minor Studies, I 101,182-191).

2.2.2 Demographic Structure

While it was similar to all other villages of peninsula in terms of social life, Sazak was distinguishing in terms of demography. Sazak had a distinct population characteristic because there were not many villages in the peninsula having the Rum population as majority.

Even though it was said that in previous times, the population of the village was half Muslims and half Rums (Centre for Asia Minor Studies, I 101, 35), there is no evidence of it. The population consisted of 140 families, which of those 10 were Muslim families in the village just before the population exchange. There were not Armenians or Europeans (Centre for Asia Minor Studies, I 101, 36). The censuses held in 1830/1831 and 1843/1844 reveals that there were 5 families of Muslims in the village in those times (Census, 29 Zilhicce 1246, 1831;Census, 29 Zilhicce 1259, 1844).

The impact of the 1923 exchange on the peninsula population is indisputable. It is known that whole settlement and population pattern of peninsula changed irreversibly after 1923. Işık states in his book that Ganime Bozoklu, who was a woman had lived in Sazak before the village was abandoned, affirmed the existence of 5-6 families of Turkish people in the village before the Rum population gone (Işık, 2012:26). Furthermore, Aytaç in his book while transferring the memories of Hasan Taylan, uses that words: “I am from Sazak. I used to know each Rum in the village, they were used to know me also. When they left the village, we moved to Sarpıncık. About 3 or 5 family moved to Parlak; approximately same number of families to Salman. Sazak village was scattered after the left of Rums” (Aytaç, 2008:95). Besides, Aytaç (Aytaç, 2009:63-64), while examining nicknames used in the peninsula, derived that there are people having the nickname of “Sazaklılar”,

meaning “from Sazak”, in both Sarpıncık and Parlak. This also indicates that Turkish people of Sazak moved to neighboring villages after Rum population left the village.

After the Rum population left Sazak, the statistical information on 1935 population of peninsula shows that there was no inhabitance in Sazak in 1935 (Işık, 2012:27). The table indicating the population of peninsula depending on censuses prepared by Görür also supports that information; Sazak is not included in this table (Görür, 2019:34).

2.2.3 Social and Cultural Structure

The concept of social life includes all the things related to human beings. To mention the social life in a place, it should be kept in mind that the life shaped in needs or constrains of the place. In other words, social life of the people of a place is shaped by the physical environment they live. The integrity of cultural background of the people with the life they were living in the physical environment creates the social features of a society. It can be said that Sazak people were living the same social life no matter which religion they were the member of. The tradition of the society was the same, the economic activities they used to do for living were the same. The only difference was the religion.

The village of Sazak was a Turkish-speaking village. Turkish was used in daily activities, Rum children learnt Greek from school. So, one, even if he/she is Rum, hadn’t had the school education did not know Greek in the village. The women who had come from Parlak via marriage, very old people and educated men knew Greek. Yet people could not speak, they could understand the language (Centre for Asia Minor Studies, I 101, 39-40).

The name of the village might be an example of the language used. The naming of the village has a reference to its physical feature of being on a hill that can be seen from the sea all over the coastal area like a flag. Flag is called as “sancak” in Turkish,

the name “Sancak” was pronounced by Greek population as “Sancaki”, leading to “Sandzaki”, and finally to “Sazak/Sazaki” (Centre for Asia Minor Studies, I 101, 27)

In Sazak, there were two communities having different beliefs. One was the Muslims, the second was the Orthodox Christians. The multireligious population had no social conflicts to each other. As Papanikolaou certified, “Muslim or non-Muslim people were having rest under the large plane tree in Badembükü, whose branches stretched to the ground when the work was finished in the afternoons. The Turks used to spread their cushions in peace and lie down, while Greeks used to make coffee and drink and have a good time” (Centre for Asia Minor Studies, I 101, 67).

The church of the village was Saint Dimitrios. It belonged to Cathedral of Krini(Çeşme). The church in Sazak was funded by the community fund. Anyone died left a property to the church. There was a priest who was paid from the same fund (Centre for Asia Minor Studies, I 101, 34).

There was a school for Rums in the village, but it is not known even if there was a Turkish school. The school was elementary school and all classes were taught according to the syllabus they received from Çeşme Cathedral. Only boys had been attending the school in past years while the girls were also started to attend in last a few years. The teacher was paid by the parents (Centre for Asia Minor Studies, I 101, 101). The parents of time were not educated. They always had been doing agriculture since they knew themselves. And they wanted their children to be educated. They said teacher that “Teacher, the bones are ours, and the meat is yours”, which is a traditional Turkish expression (Centre for Asia Minor Studies, I 101, 102). This is showing that even though people had differences in beliefs, they were same in daily life, using their words. The children got used to punished for their faults at school. And they also knew as soon as their parents learned they were punished at school; they would be punished at home as well. Teacher and priest had a good place in society. People invited teacher to their houses for dinners (Centre for Asia Minor Studies, I 101, 104)

The customs of the locals of Sazak was the same regardless of their religions. The wedding traditions were common for both Rums and Turks. If someone wanted to marry their children should built a house. For this reason, the person with a child would plant poplar on his land so that he could build a house for his child when he would marry in the future (Centre for Asia Minor Studies, I 101, 88).

Keşkek was the traditional meal of pageants. From the eve of the wedding, preparations for the bridal meal, the keşkek, began. People put wheat in a cauldron of water, then pulled it out of the water, spread it on clean sheets and struck it with two thick woods until it was peeled and became white like rice. They were then boiled it in boilers with very beef for many hours and it melted on the meat. This was the bridal meal, the keşkek. All the guests from the village ate. It was the custom of the place. The richer the groom, the more the boilers with the keşkek (Centre for Asia Minor Studies, I 101, 123-124).

When the bride arrived at the groom's house after the wedding ceremony, they put an iron on the door to be firm and stable. They also had honey in a cup and the bride put her finger on it and made three crosses at the door, so that with the help of the Virgin Mary her life would be as sweet as a bee (Centre for Asia Minor Studies, I 101, 122).

When a girl was going to marry, the matches were done. They went and asked for her from her parents. Those who had estates, they took them from their parents. On the eve of the wedding, they wiped the bride with aromatic water and washed her hair. They put fragrant flowers on the bride's neck to smell beautiful. The more hair she had, the more her braids were and it started from one ear, passed over the head and reached the other ear. That's how the Turkish women combed. They sat in front of the fireplace and were told very moving songs about separation in order to feel sorry. A bride would have to cry because she was leaving her home If she did not cry, she would be pushed and pinched to make her cry. They considered it as insult if she didn't cry.

On the day of the wedding, the women would come from the groom's side, mother, aunts, sisters, and dress the bride. She was wearing heavy silk red clothes and two red scarves on her head. The very poor women borrowed from other brides. When the father-in-law went to the bride's house, he knocked on the door three times and he said three times "I came to get the bride." The third time, a girl opened the door, he gave her a tip and got into the home. As the bride started to leave her father's house, everyone was screaming and mourning. The girl kissed her father's feet and hands while he was throwing the belt around the girl three times and wished she would not run away, keeping the habits of her father's home and to have good luck. Then she was put on a red horse, in her red clothes. At the groom's door there were strings tied from one end to the other and the bride broke them as she entered. After the wedding, everyone went and kissed the bride, gave her money and shouted for the whole village to hear it. Turkish men did something to lighten the night for wedding festivals. To lighten in the night and so they could feast, they kneaded the ashes with oil, made round balls, rested them on the terraces and lit them, and at night it was bright. People ate, drank, sang and danced with violins and lutes in weddings. They used to spread the dowries, from sheets to scarves, for everyone to see (Centre for Asia Minor Studies, I 101, 125-130).

Villagers had weddings songs and they said them in Turkish (Centre for Asia Minor Studies, I 101, 165). To have fun, people gather and dance zeybek. They also dance “Köroğlu”, which was kind of a dance that knives and daggers were used. The instruments played were violin and lute. The organ players were few, coming from Tepeboz, Boynak and Meli (Centre for Asia Minor Studies, I 101, 178).



Figure 2.10 Aggeliki Sideri- A bride from Sazak (Andreas Baltas' personal archive)

There was a big fest in October 26 held in village. The feast had 3-4 days duration. The previous day (eve) people from the other villages of Salman, Boynak, Denizgiren, Sarpıncık, Seki, Yeniliman and Tepeboz were gathered in the village. Priests from other places were coming to do the liturgy. At the 26th of October people did a procession of the icon of Saint Demetrious. After the liturgy they were playing music and dance everywhere in the village (Centre for Asia Minor Studies, I 101, 94).

During the festival, people used to gather and dance at the squares of the village. Also, the wedding ceremonies or Easter took place in those squares (Centre for Asia Minor Studies, I 101, 78). In the festival, people danced, armored and shot. Keşkek was cooked like at weddings, it was made nice dishes with strong and great olive oil (Centre for Asia Minor Studies, I 101, 133-134).

Life in Sazak was simple as the physical environment was. There was no production in the village. People used to go their farms to make agricultural activities and process the products obtained in Badembükü, Sıralık or Dolca. Bozalan was the threshing floor of the village. Barley and wheat would have been brought to there. When the villagers went to their farms, they cooked “peksimet”, a kind of rusk thin bread. Apart from this threshing floor, there was another threshing floor where grapes were dried. In Dolca, Badembükü, Sıralık, whoever has a farm and where there was a hut or kind of small threshing place where they processed products. In the August, because it was the harvest time for grapes, the village used to get empty because people went to their farms (Centre for Asia Minor Studies, I 101, 80-81). Even in winter times people used to go to their fields. The villagers were coming wet from their estates in winter times due to the rivers were overflowing in winter as there weren’t bridges on the rivers (Centre for Asia Minor Studies, I 101, 61). In Badembükü there were vineyards and orchards. In 1910 and 1911, grapevine lice haunted crops and farms were left uninhabited. People had to uproot large crops and plant American seeds. The life in Badembükü was in direct relation with the agricultural production so that the coffeeshop near the beach in Badembükü was opened only in summer times (Centre for Asia Minor Studies, I 101, 65).

Women used to gather and socialize in the yard of public furnaces. Everyone brought their own woods in order to cook breads and foods. The women baked pies as well for children playing around (Centre for Asia Minor Studies, I 101, 79). Besides, they washed their clothes at Havuz river (Centre for Asia Minor Studies, I 101, 54).

Since there was only one fountain in the village, water was carried to the houses with pots of 10-15 okkas[12]. There were also special Chios-made pots to keep the water cold (Centre for Asia Minor Studies, I 101, 85).

There was not a specific distinguishing place where Greeks and Turks live, but the houses of Turkish families were close to the mosque. Turkish families were living close to each other, around the mosque, in the upper neighborhood (Centre for Asia Minor Studies, I 101, 76).

There was no doctor in the village. the doctor and pharmacy were at Ahırlı. There were all the craftsmen in the village: shoemakers, builders, carpenters (Centre for Asia Minor Studies, I 101, 120).

There was a close relation between the society. People used to go for help to each other. When someone in the village wanted to clean his raisins, everyone was helping him. Women, men, girls, boys, old men, old women gathered in his house and cleaned like machines. The housewife made halva to thank them. In order not to get bored, there were storytellers to tell stories (Centre for Asia Minor Studies, I 101, 145).

Men used to go fishing for their houses. There was a coffeehouse close to the mosque. It was a Turkish coffeehouse, but Greeks also could have enjoyed there. There were two other coffeehouses in the village whose owners were Greeks. Both Muslims and non-Muslims were allowed to get into others worshipping places. Non-Muslims could go inside the mosque as well as Muslims could go inside the church.

[12] Okka is the weight unit refering 1283 gr

Loukopoulou said that the non-Muslim men taken off their fezzes to express their respect (Centre for Asia Minor Studies, I 101, 107). This statement also gives the clue of Greek men dressed the same as Turkish men.

As a not educated society Sazak people had superstitious beliefs. For example, there were ruins of houses as well as the remaining marble staircases that said to be a ruin of a church in Badembükü. Due to those ruins, people believed that the village used to be there as there are ruins, but because of the pirate invasion, the villagers left and founded the village of Sazak. People superstitiously believed that whoever bought the land where there were the ruins of the church in, their children would die. One of the interviewees told the story that his grandfather was a priest and bought the land because he did not believe in such things. None of his children survived in 1911. Only two grandchildren, the interviewee and his cousin survived. After his grandfather's death, the land was shared among 3 people: the interviewee, his cousin and his grandmother. The grandmother left her share to the church to get rid of the bad luck (Centre for Asia Minor Studies, I 101, 66).

There were cognomens in the village. The families were called according to their origins. For example, "Moralı" which means from Peloponnese (Peloponnese Island is "Mora Adası" in Turkish) in Turkish, or "Sakızlı" meaning from Chios (Chios Island is "Sakız Adası" in Turkish) (Centre for Asia Minor Studies, I 101, p.37). This also support the information of the origin of Greek Orthodox people of the peninsula was the Greek islands (Baykara, 1986; Dr. Nakracas Georgios, 2003:68-80).

The social life broke twice in 1914 and 1922. The first one was due to the first population exchange which took place in 1914. After the Balkan Wars (1912-1914) which ended with the defeat of Ottoman Empire, Turkish people living in Balkans had to leave their places and migrate to Anatolia. The government placed them where the Rum people had been living. Besides, the Rums' fighting against Ottoman army in some places resulted in the movement of nationalism in Anatolian Turks (Halaçoğlu, 1995:116). It had an effect of multireligious society of Anatolia, inevitable it had effects on Karaburun peninsula as well: the anger to Greek Orthodox

people of peninsula, like all around the Anatolia. The tension on the relation between Turks and Greeks got higher. This resulted in population exchange, however, after the Ottoman defeat in First World War, Greek people of peninsula returned their lands in Karaburun. It is known that Sazak people also experienced the 1914 population exchange, yet they returned in 1919. In 1914, the Greek population left Sazak and went to Chios (Centre for Asia Minor Studies, I 101, 16-23). After the return in 1919, they had to leave the village in 1922 (Centre for Asia Minor Studies, I 101, 23). In august 1922, a soldier of Greek army in disguise with the costume of a priest came to Karaburun and warned the Rums about they had lost in the front-line of the battlefield and told them to run away (Cöcen, 2007:40). This resulted in Greeks' leaving the peninsula in a few days. Even though the interviewees did not mention the way they left the village, a memory of one of them certifies the situation. Rum people left the village suddenly. The information from the informant of Centre for Asia Minor Studies, Papanikolaou reveals it. In 1921, he served in Greek army as a volunteer. He assigned in İzmir, and from there he went to Alaşehir, Salihli, Soma, Balıkesir, Mihaliç and finally Bursa. In Bursa, he got sick, and stay at hospital a while. When the army retreated, he was in Aydın. Along with a couple of other friends he went back to his village, Sazak, but no one was there. The villagers had already gone the previous day. So he went to the beach to find a small boat to leave the peninsula, but there were no boats there. He jumped into the sea with two more people and they started to swim. After two or three hours later, a boat took them and they reached to Lagada, Chios (Centre for Asia Minor Studies, I 101, 19-20). The way the interviewee left the peninsula exhibits the situation.

After the leave of Greeks, Turkish people whose population was too less for such a built environment also left the village. they moved to the neighboring villages Sarpıncık, Boynak and Hasseki. Examination of nicknames used in the peninsula reveals that there are people having the nickname of "Sazaklılar", meaning "from Sazak", in both Sarpıncık and Parlak (Aytaç, 2009:63-64). Furthermore, Aytaç in his book while transferring the memories of Hasan Taylan, uses that words: "I am from Sazak. I used to know each Rum in the village, they were used to know me also.

When they left the village, we moved to Sarpıncık. About 3 or 5 family moved to Parlak; approximately same number of families to Salman. Sazak village was scattered after the leave of Rums" (Aytaç, 2008:95). This also attests that Turkish people of Sazak moved to neighboring villages after Rum population left the village. As a result, it is possible to be said that the social life in Sazak ended in 1922 with the village's loss of its population.

People of Sazak were earning their lives mainly via agricultural production. The economic life in Sazak used to depend on the agricultural activities made on the fertile land of Badembükü. Agricultural production, such as grape, olive production, sustain the economic life of the village. Sazak produced olive oil and raisin. This was the income source of the village. Villagers went to fair and from there the products were taken by the traders of İzmir for big trade. After 1914, raisin of Sazak was directly exported to Europe at a very good price (Centre for Asia Minor Studies, I 101, 120).

In Badembükü there were vineyards and orchards. In 1910 and 1911, grapevine lice haunted crops and farms were left uninhabited. People had to uproot large crops and plant American seeds (Centre for Asia Minor Studies, I 101, 65). After 1914, the villages had growth in both cultivation and production. The products of the area were popular. They used to produce and export the currant directly, mainly to France (Centre for Asia Minor Studies, I 101, 214).

The villagers grew barley and wheat as well. Especially good quality white barley known as Bozdoğan was grown. Because the agriculture was important, the village would be empty at harvest time, people would stay on their farms to process their products (Centre for Asia Minor Studies, I 101, 80-81).

The grape harvest started on August 16 each year. All the inhabitants, young and old, left the village and stayed in the vineyards. They were well wrapped because there was a lot of heat and they had free only their eyes and fingers. They cut the grape, filled the basket, then went to stony places without water and put it in barrels or cups. It needed experience; the ash had to be of such branches that the color of the raisins

turned to blond gold. Others poured potash and oil. They put it in, then out and laying on the stones. We turned them around after 15 days. Our estates were in fertile mountains. For a month we didn't go to the villages. If there was a sudden rain, we would go to save the crop. People had great mutual help. Each one around his vineyard cultivated a small orchard, not for farming but for his home only. There were springs and it was a fertile place (Centre for Asia Minor Studies, I 101, 179-180).

At dawn men were singing and hunting partridges arriving to drink water. They hunted 5-6 with guns. But this was for their homes, not for sell. Besides, the village of Sazak was about an hour from the sea. However, its inhabitants were fishing for themselves. They threw longlines and dynamites. Everyone was fishing (Centre for Asia Minor Studies, I 101, 180-181).

There were private windmills around to process the agricultural products. There was one, 1 km away from the village, on the hill. It is a windmill made of cloth. Its owner was an old man called Kostas. People from both Sazak and Sarpıncık used to go to this windmill. On the way to Sarpıncık, 3 km away from Sazak, there were more windmills. One of them was used by the one village and the other one by the other each year.

The village had its own shops selling everything. They received large quantities from fair and İzmir. There were all the craftsmen in the village: shoemakers, builders, carpenters (Centre for Asia Minor Studies, I 101, 120-121). This craftsmen should have been the Greek ones, because 1830/1831 and 1843/1844 censuses were giving the information of all Turkish men living Sazak were “rençber” which means “farmer” in Turkish (Census, 29 Zilhicce 1246, 1831; Census, 29 Zilhicce 1259, 1844).

2.2.4 Features of Settlement: Sazak

2.2.4.1 Location and Geographic Features

Sazak village is located at the north west of the peninsula. In the current situation it is not a settlement, yet it is a total of ruins of a settlement. The access to the village was very difficult before the new road, which is lining just near the last house in the northwest of the village, was established. The one wanted to reach Sazak had to have a 25-minute-walk to the village from the main road surrounding the peninsula to get there. But after the construction of the new road in 2013, it is possible to get the village via vehicle.

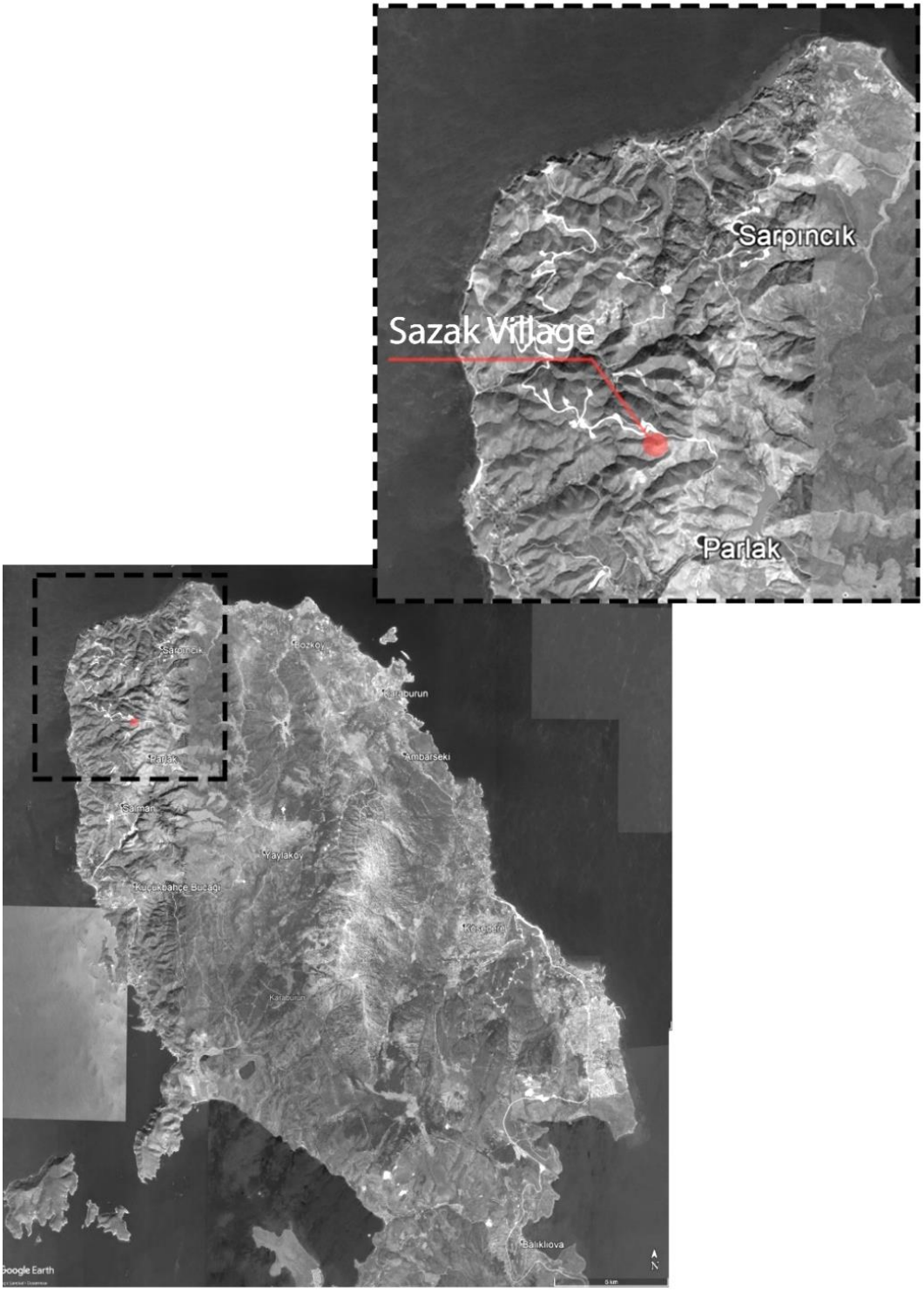


Figure 2.11 Location of Sazak in the peninsula (GoogleEarth image was used as template)

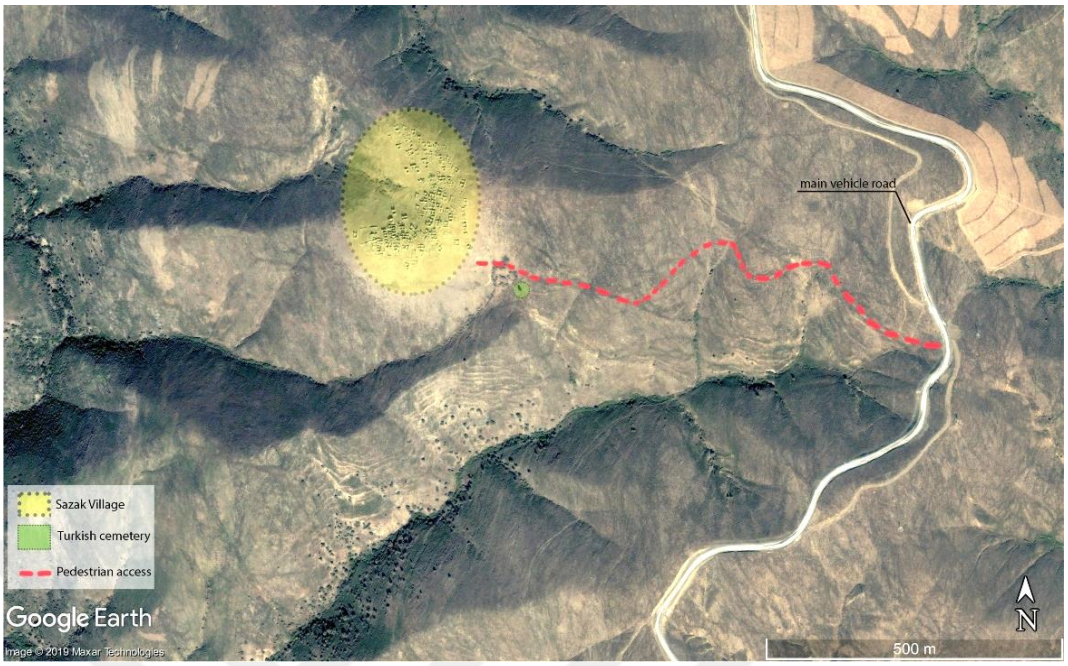


Figure 2.12 Access to the village before 2013 (GoogleEarth image was used as template)



Figure 2.13 Access to the village after 2013 (GoogleEarth image was used as template)

Sazak is located at the intersection of two hills. There is a valley bordering the village from east, and there is another valley just starting under the village from west. The buildings are placed at two consecutive ridges. Sazak is 3 km far from Parlak village, which is in the south of Sazak, while, Sarpıncık is 5.5 km far, which is the north neighbor of Sazak.

Sazak was across the Aegean Sea, one can see Mytilene, Chios, Samos, Andros from the village. It was said that from the boats in the sea, people could hear the bell of St. Demetrios, which was the village church of Sazak. The village was built between three ravines, like an open book (Centre for Asia Minor Studies, I 101, 41).

Sazak village was established in a mountainous place, on the intersection of two ridges of the hill. The lowest part of the village' altitude is approximately 195 meters. The buildings are mostly settled parallel to the topography lines. The village was constructed on a sloping land. The topography sections of different locations of the village shows the inclination of the terrain.

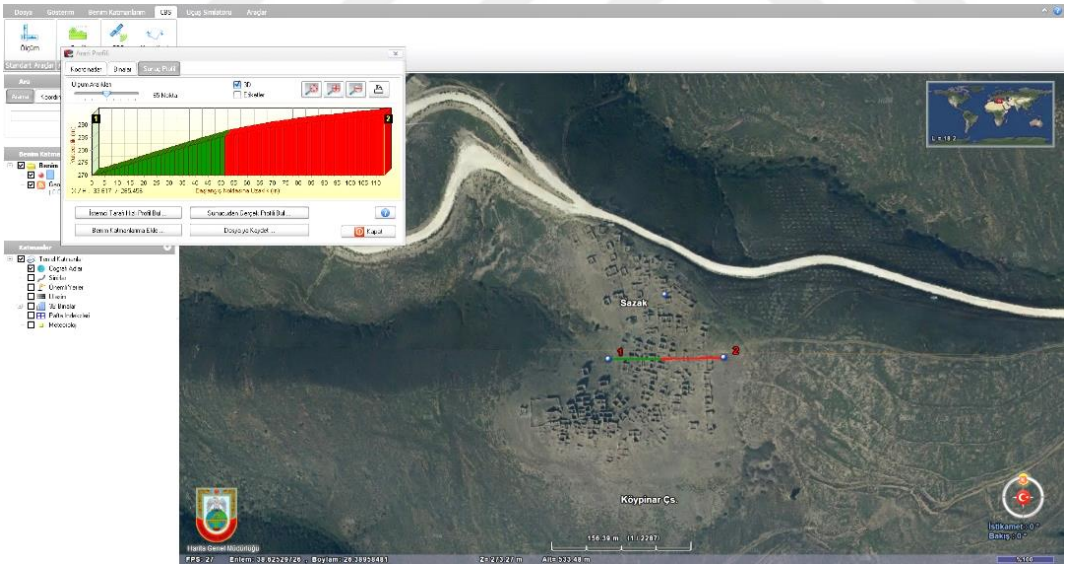


Figure 2.14 Topographic section of the village (HGM Küre software is used to get topographical sections)

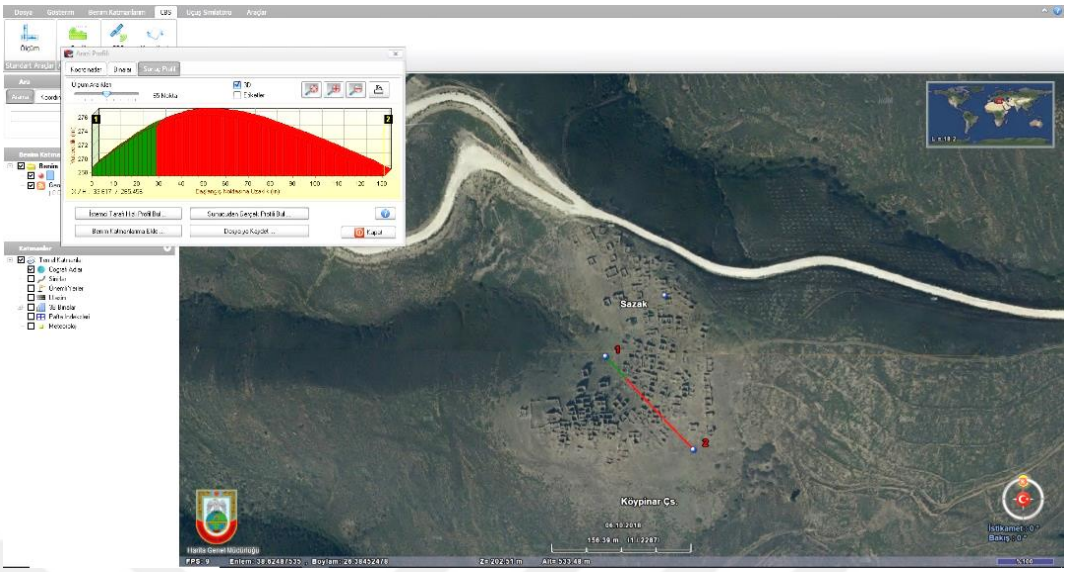


Figure 2.15 Topographic section of the village (HGM Küre software is used to get topographical sections)

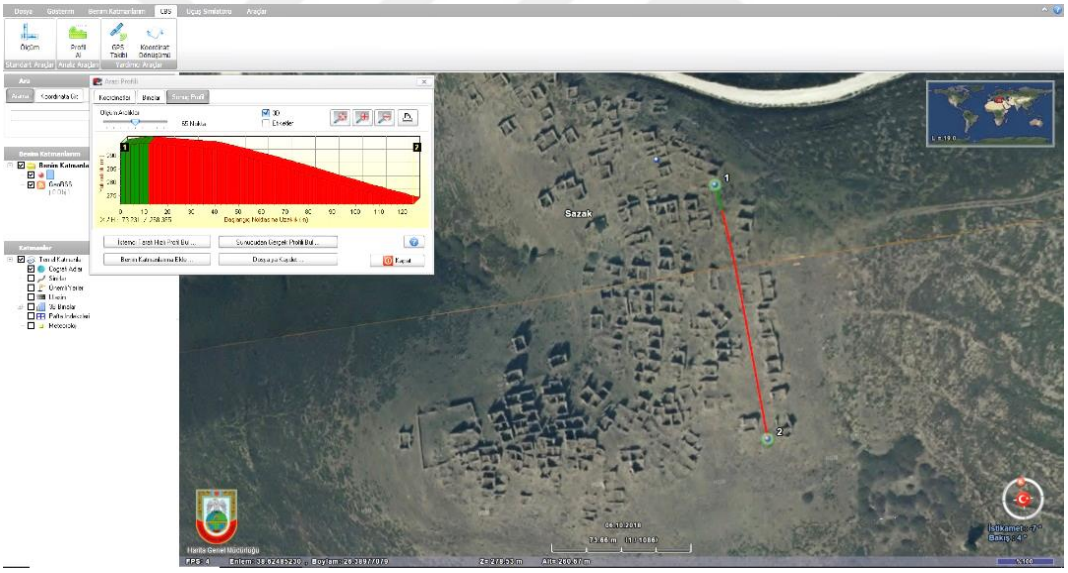


Figure 2.16 Topographic section of the village (HGM Küre software is used to get topographical sections)

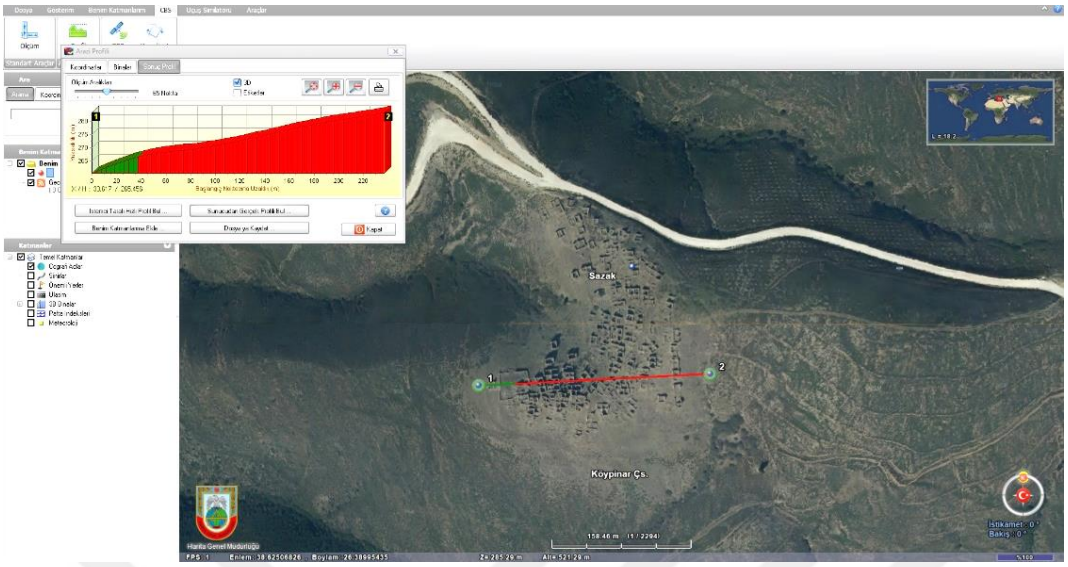


Figure 2.17 Topographic section of the village (HGM Küre software is used to get topographical sections)

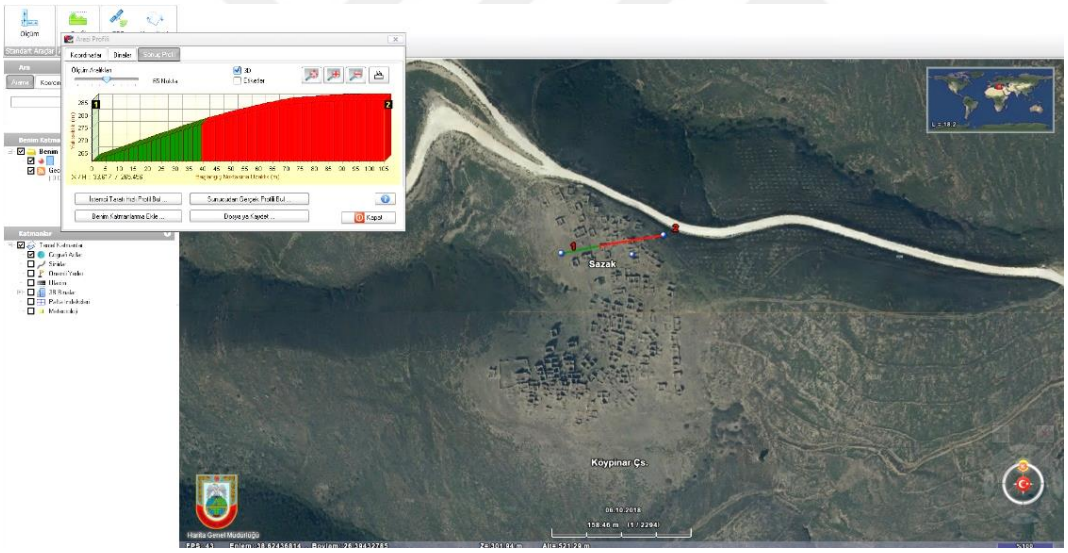


Figure 2.18 Topographic section of the village (HGM Küre software is used to get topographical sections)

MIDDLE EAST TECHNICAL UNIVERSITY
GRADUATE PROGRAM IN CONSERVATION OF CULTURAL HERITAGE
"UNDERSTANDING AN ABANDONED VILLAGE AND ASSESSING VALUES
IN THE CONTEXT OF CONSERVATION: SAZAK, KARABURUN"
prepared by BANU ODABAŞI KILINÇ / supervisor: Dr. NİMET ÖZGÖNÜL

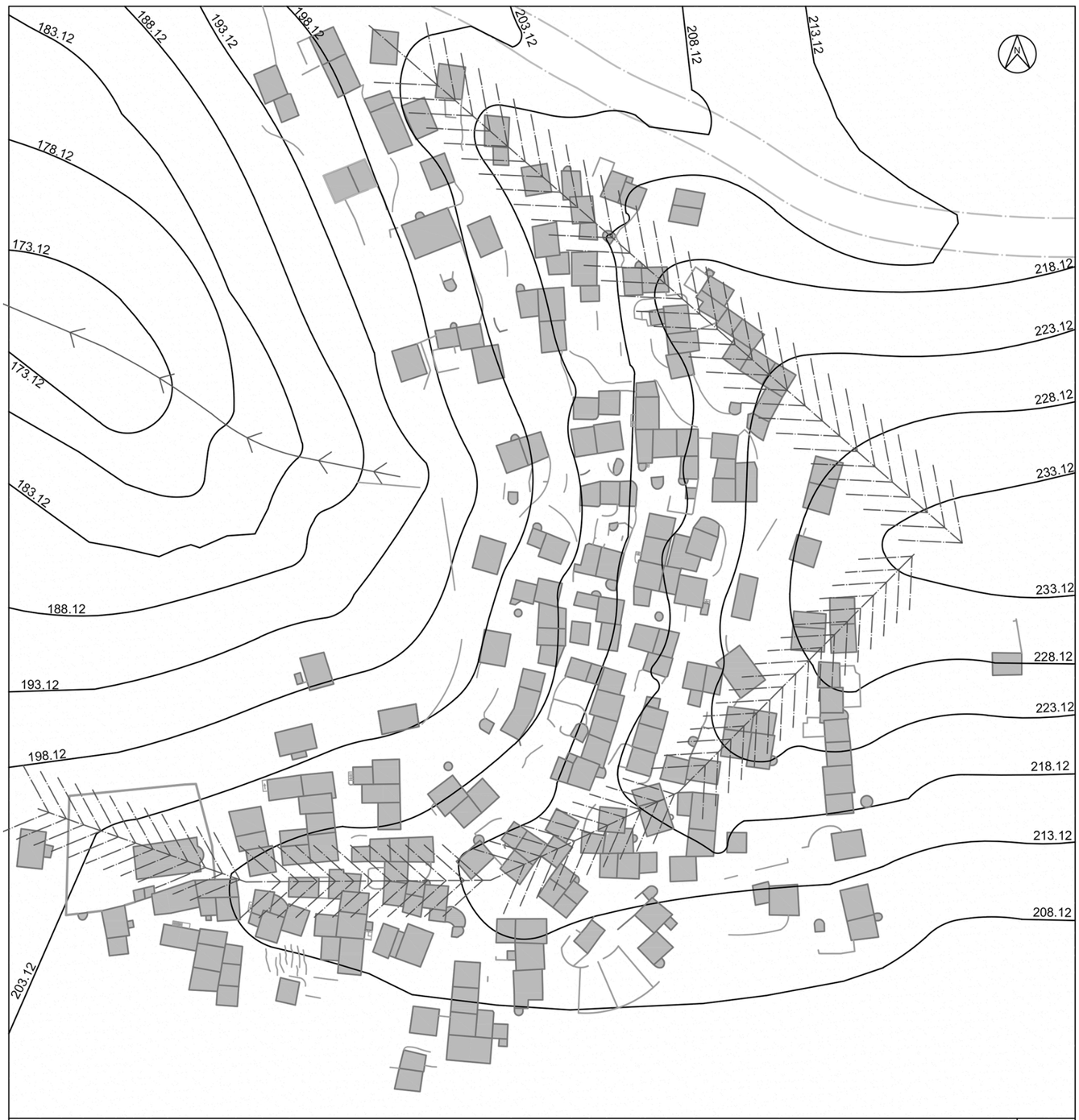


Figure 2.19 Topography analysis of Sazak

There were no roads for vehicles. The roads to other villages and the farms were rough just like the other villages' roads. Due to the roads were not wide, so two loaded vehicles could hardly pass through, people used to use the paths along the rivers. There were no bridges on the rivers so, people had to pass through the small rivers, which were not very dangerous. There were paths to other villages: the path starting from the north of the village to Sarpıncık; another one from south to Parlak, Salman, Skala (meaning most probably Denizgiren, because Skala means "pier" in Greek (Centre for Asia Minor Studies, I 101, 45-46).

In the northeast side of the village there was Ahırlı, which was 5 hours by animal ride[13]. In the northeast, the village Sarpıncık was one hour walk distance. In the northwest, Seki was located, one and a half hour from Sazak. In the north, Yeniliman was two hours and 45 minutes distance from Sazak, besides, Tepeboz was three hours distance. Boynak was in the south side, 45 minutes far. Boynak Burnu was the mountain peal that separated Sazak from Boynak. Morover, to the same direction, an hour and a half far, was Salman and two hours and 30 minutes far was Denizgiren (Centre for Asia Minor Studies, I 101, 42-43).

There was a road starting from Karşıyaka(the place cannot be identified today) to Yayla. Also, there was another road to Karaçağıl[14]. To get Karaçağıl, villagers had to pass Salman Pınarı area, where there was a fountain. Moreover, there was another path starting from the north of the village to Sarpıncık, Seki and Yeniliman. The path near the Havuz river was to Parlak, Salman and Skala (most probably Denizgiren) (Centre for Asia Minor Studies, I 101, 45-59).

There was mountain called Gavur Damı, about 3 km to top. It had holm trees, meadows, various wildflowers and grasses, wild shrubs and abundant mushrooms. At the top of the mountain there was a private windmill for barley (Centre for Asia Minor Studies, I 101, 48). The interviewees also mentioned some other places related

[13] People used to use "animal ride" or "by walking" to measure the distance
[14] Interwee expresed that Karaçağıl means "black wall" or "black terraces" in Turkish

to Sazak. There was a place called as Bozalan, which was used as threshing floor (Centre for Asia Minor Studies, I 101, 46).

3 kilometers away from the village, there was Badembükü on the west side towards the sea. Badembükü had been the plain that the villagers used for the agricultural production. It had an area of 5000 acres including vineyards, olive trees, almond trees and mulberries. The estates were mixed, Greek and Turkish. There was a beach called Akkum just near Badembükü. Around Akkum, there were fields for agricultural production. There was a coffeeshop on the beach, where the villagers used to go in the summer. There were ruins of houses in Badembükü, including marble stairs that were said to have remained from the church that used to be here. In the excavations were found inscripted slabs containing the name of Saint Fokas. As a result, people concluded that an old church used to be there. It is also said that the village used to be there as there were ruins, but because of the pirate invasion, the villagers left and founded the village of Sazak. But there is no registered data about it (Centre for Asia Minor Studies, I 101, 49-72).



Figure 2.20 Akkum, the beach (Photograph taken by the author, 2019)



Figure 2.21 Akkum, the beach (Photograph taken by the author, 2019)

Çilercik was next to Akkum. There was no road to there, one could reach there by swimming. A high rock like minaret was standing there which was used by fisherman to watch the fishes (Centre for Asia Minor Studies, I 101, 72).

At the 3 kilometers west of Sazak, there was a plain called Çullu Yüzü. People had vineyards there (Centre for Asia Minor Studies, I 101, 75). The site between Çullu Yüzü and Badembükü was called Geçilmez. The location Geçilmez had a steep cliff and perimetrical there was sea. In cliff, there were pigeon houses with wild pigeons. It was not possible to reach Geçilmez from land, it was accessible from the sea. There was another location called İki Kaplıca, at the upper part of Havuz River. There were fruit trees there, and a plane tree near the fountain. The steams from there were reaching to the Havuz River (Centre for Asia Minor Studies, I 101, 62-64).

There was a river just near the village of Sazak at the east, called Havuz River, which was on the road to Badembükü. The river reached to sea at Badembükü. The information obtained from Centre for Asia Minor Studies reveals that in the outer

part of Sazak, there was a Turkish cemetery close to that river, and a fountain near the cemetery. There was also another small river starting from the lower part of the village called as Sazak River, which also joining to Havuz River before the sea. The existence of another river, Dotza (Dolca) River, ending up with sea at Dolca is also known. Between Sazak and Boynak (Parlak) there was a steam, Boynak River. It was coming from Kızıl Yaka, which means Red Slope in Turkish. In the summers, there was a little water, while in winter it overflows (Centre for Asia Minor Studies, I 101, 45-53).

Even though some of the names are not used in today, the hypotactic drawings were done on aerial photos to understand the relation of Sazak and the other villages.

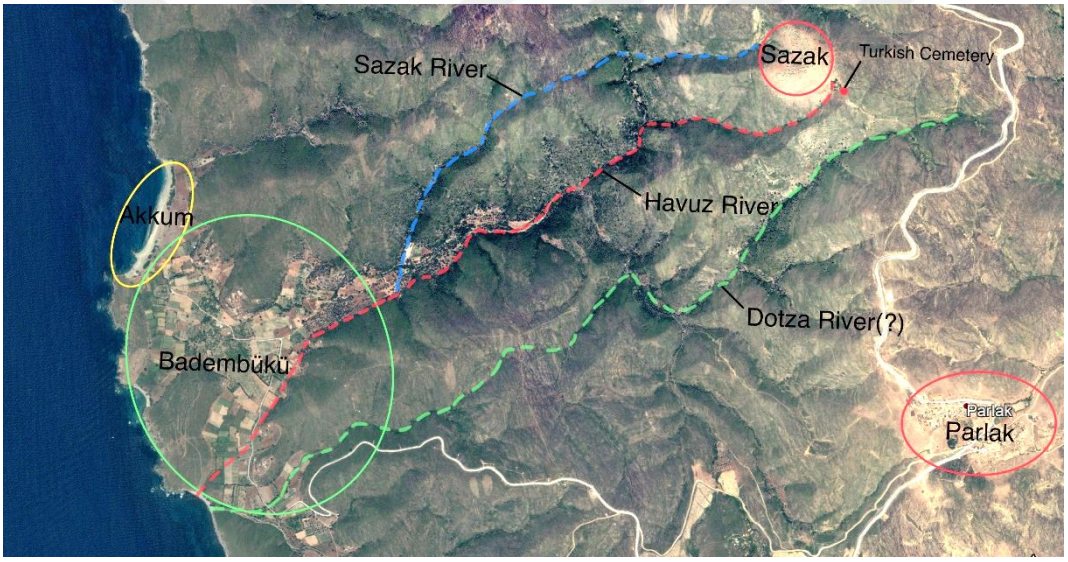


Figure 2.22 Hypothetical representation of rivers and settlements

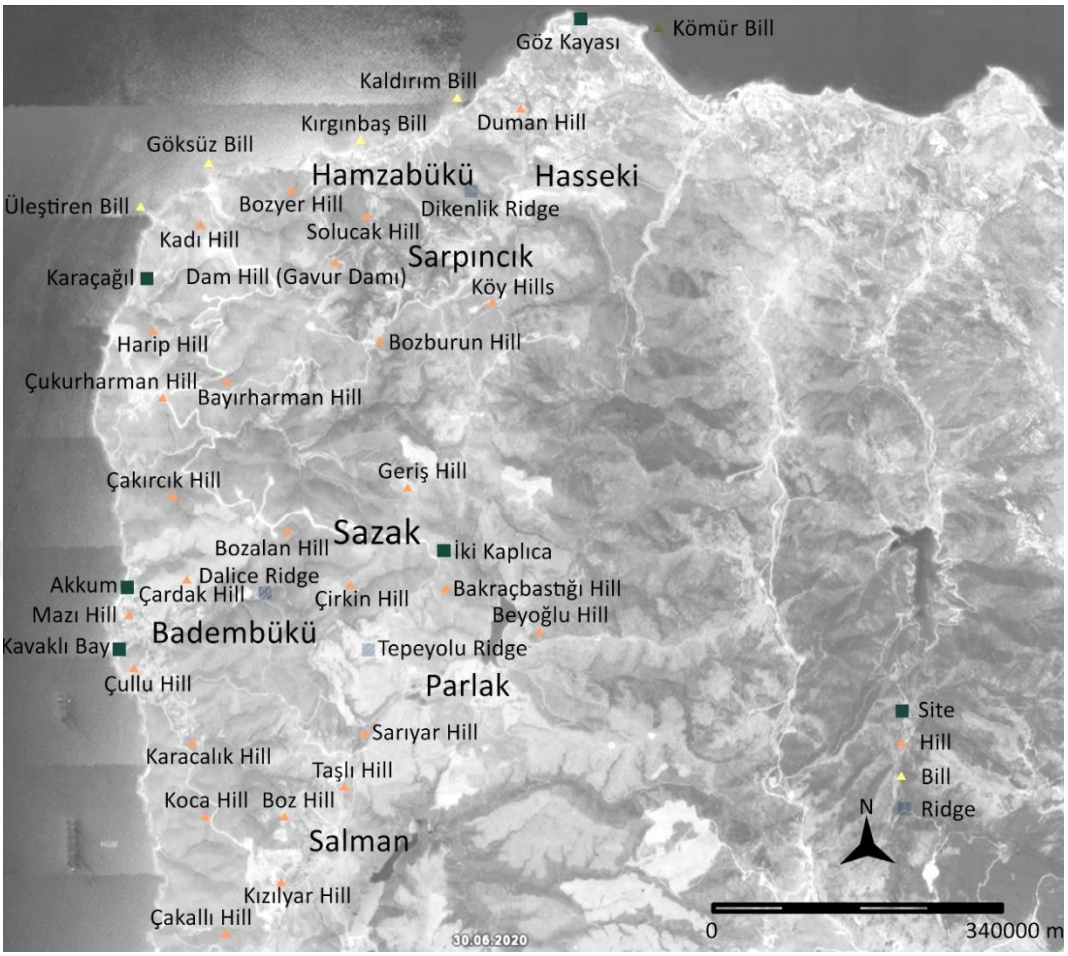


Figure 2.23 Neighboring settlements and geographical elements

The interviewees said that there was a fountain at the village; another one was near Havuz River, close to Turkish cemetery, and another fountain close the second one. Even though there are not rivers, the valleys of both Sazak River and Havuz River can be seen today. The steam paths of both rivers are covered with shrubbery. At the beginning of the Sazak River, there is a retaining wall. The wall has holes on it, but it cannot be understanding due to shrubberies if the holes are the places of lost stones or they are hole of pipes of a fountain. But the fountain that is mentioned as being close to cemetery is still can be read. While the environment is covered by shrubberies, the fountain is there. There is also a draw well a few meters to that fountain.



Figure 2.24 Ruin of the fountain near to Turkish cemetery



Figure 2.25 Draw well

When mentioning Havuz River, N.Papanikolaou said that “There was a fountain near Havuz River, women washed the clothes there. There were the last houses of the village above the fountain. There was a big tree close to that fountain… In between

the fountain and the oil mill, there was Turkish cemetery." Even though the interviewees mentioned an oil mill next to the Turkish cemetery, the traces of it could not be found. He also mentioned another fountain about ten minutes distance the one near the Turkish cemetery (Centre for Asia Minor Studies, I 101, 45-46).

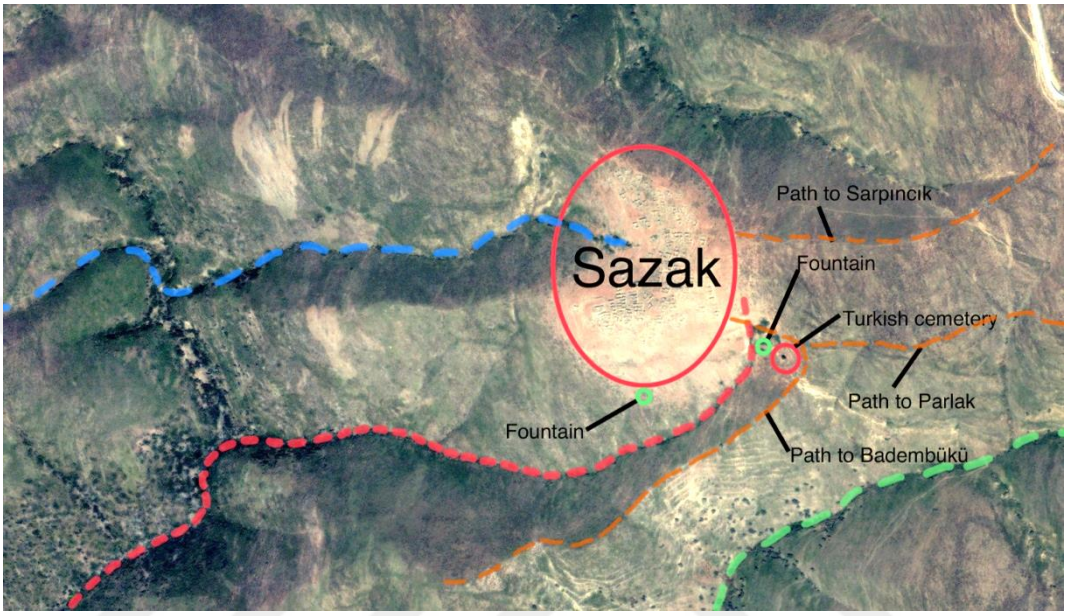


Figure 2.26 Hypothetical image of paths to other settlements and the surrounding of the village



Figure 2.27 The path to Badembükü (Photograph taken by the author, 2019)

2.2.4.2 Architectural Features

The availabilities of the landscape shaped the architecture in the village. The buildings are located according to topography. There are adjacent residential buildings as well as freestanding ones. All the buildings are stone masonry with mud mortar. The facades were plastered, but most of the buildings lost their outer finishing due to environmental factors. The architectural production shows diversity in the village such as religious, commercial, production, residential and service buildings as fountains. The plan organization of the residential buildings are similar, having one room in the basement having the function of storage, and one or two rooms at the upper floor for living. Production buildings are the public furnaces, where women bake bread for their houses. The existence of a mill also known but the traces of it cannot be found. There was an oil mill next to Havuz River, just at the end of the village (Centre for Asia Minor Studies, I 101, 54). There are two

religious building ruins in the village: a church and a mosque. Besides, even though the buildings having the commercial function cannot be found at the site, the existence of two coffee houses is also known.

Examination of the settlement pattern of the village reveals that the settlement is shaped by the constrains of the terrain. In other words, the main streets were formed by the slope of the piedmonts, the secondary paths were created to reach the houses which were built according to the topography.

The circulation pattern of the village is determined by the pedestrian paths. Most of the pedestrian paths of the village can still be read. Some paths were determined directly by buildings, some of them were determined via retaining walls to hold the path from sloping, some were just paths that can be felt but not determined by using architectural elements.



Figure 2.28 View of a narrow rocky street determined directly by buildings

N.Papanikolaou mentioned paths as “Whole streets of the village was narrow streets. Some of them were fine, while some of them were rough. And there were also rocky streets that animals cannot walk.” (Centre for Asia Minor Studies, I 101, 71). The remaining village also shows supporting views.



Figure 2.29 View of a rocky street



Figure 2.30 Street determined by retaining walls

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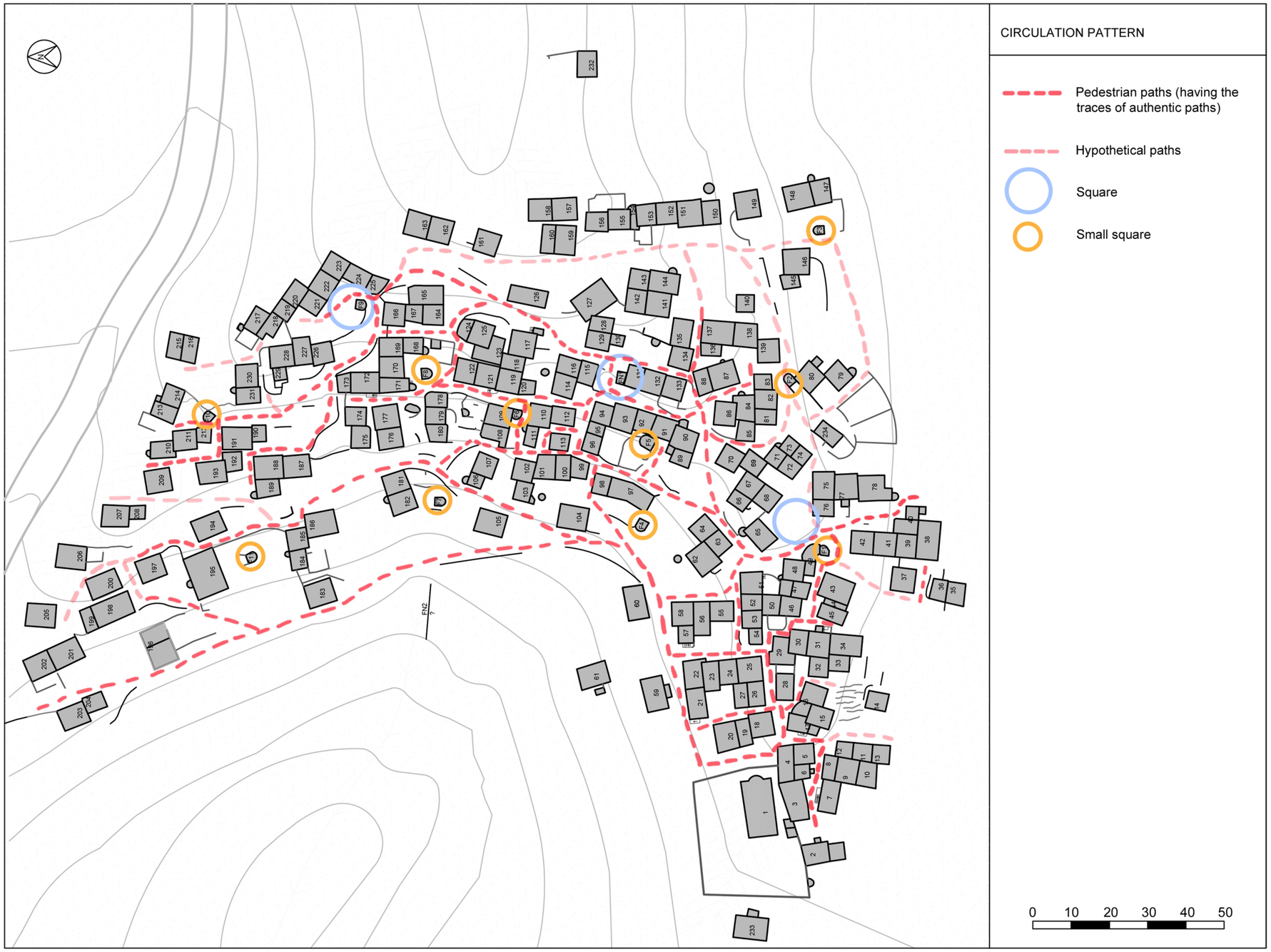


Figure 2.31 Circulation pattern analysis of the village

The existence of designed, large squares cannot be determined at site. The oral historic reports by Centre for Asia Minor Studies reveals that there were not big squares in village. On the contrary, there were two small ones at the lower part of the village, and one on the upper part of the village. The public buildings, which were built at the intersection of the paths, determined the small gathering areas. The public furnaces are located at those intersections. There were small squarish places around the public furnaces. Loukopoulou cites that for every 15-20 houses there was a public furnace having a small yard around used by women to cook and socialized (Centre for Asia Minor Studies, I 101, 78).

The oral historic reports reveal that the village had two neighborhoods: upper neighborhood and lower neighborhood.

“There were not specific names of neighborhoods. We called them as lower neighborhood, and upper neighborhood. The borders of lower one was started from the church and end up with the square. Above the square, it was the upper neighborhood. There was a mosque in the upper neighborhood, just above the fountain. The houses of a few Turkish families living in the village were there.” said N.Papanikolaou (Centre for Asia Minor Studies, I 101, 76).

From the archive of Andreas Baltas, the grandson of one of the men lived in Sazak, a map of the village prepared by one of the villager women was obtained. The map indicates the streets, the square and the neighborhoods. It also gives the names of the people living in those streets. Even though there is difficulty of reading the handwritten map, the map gives plenty of information about the village. The map is a combination of both list and sketch. The main streets parallel to topography was drawn; as a landmark, the fountain was drawn. The place where the fountain was determined as square. The borders of neighborhoods were determined with streets. And the names of the people living on those streets were listed according to relation of their houses to each other. The map also shows the places of Muslim families. Besides, it shows the place where the chairman of the non-Muslims was living.



Figure 2.32 Hand-drawn map of Sazak from personal archive of Andreas Baltas (Translated to English by the author)

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NEIGHBORHOODS ANALYSIS

* Neigborhoods are determined depending on the oral historic reports from Centre for Asia Minor Studies.

Figure 2.33 Neighborhoods analysis of the village

The buildings and their relation to each other show differences in different points of the village. For example, the part closer to church is much denser. The buildings are placed to the slope according to the topography and they are attached to each other in a way that they define the streets. The only borders of the streets are those buildings in that zone (Zone1). On the other hand, in the northern part of the village, the situation is much more different. In this zone (Zone 4), there are scattered buildings. Those buildings either single ones or two or three of them attached to each other. The streets of that zone cannot be defined by buildings themselves, but they might be defined by buildings and the retaining walls to create the paths. The eastern part of the village shows another characteristic. The buildings creating the border of the village at east are linearly attached ones. They were constructed on the slope, accordingly to the topography. And the number of the houses having courtyard is more in this zone (Zone 3). The rest of the village might be considered in the scope of Zone 2. In that zone, buildings are attached to each other. But neither in the way it is seen in Zone 3, nor as close as they were in Zone 1. Sometimes two, three, or more of them are attached to each other. The streets are more defined than the ones in Zone 4, the borders are defined by buildings sometimes, sometimes they were defined by retaining walls.



Figure 2.34 Aerial photo of the buildings in the Zone 3

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SETTLEMENT PATTERN ANALYSIS

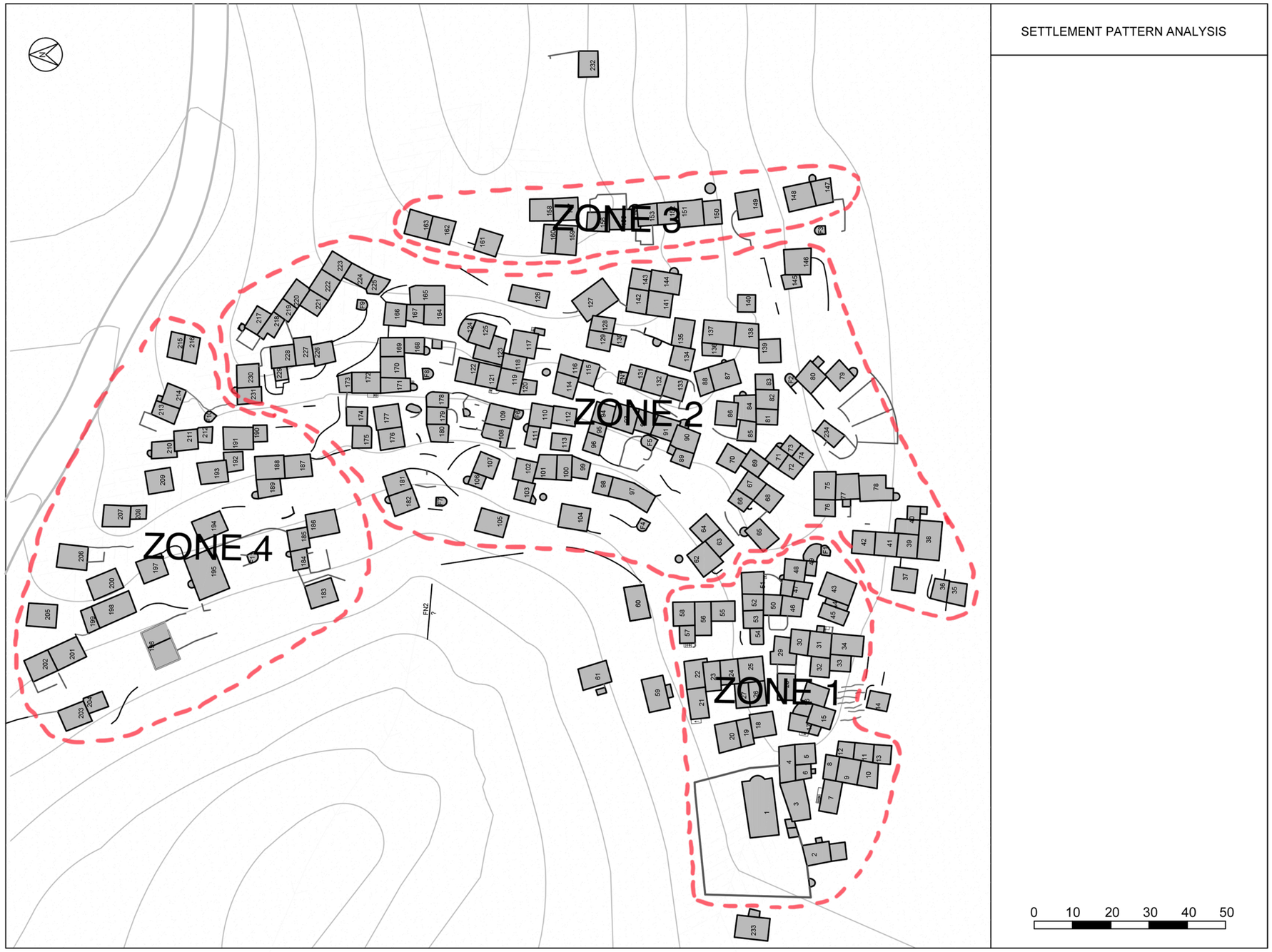


Figure 2.35 Settlement pattern analysis of the village

As a multireligious settlement having both Muslims and non-Muslims, Sazak had two religious places: a church and a mosque. Even though there were a church and a mosque in the village for religious activities, there should had been some small monasteries or churches as well as masjids in Badembükü as well. Thinking about the daily life activities of the villagers, they spent most of the day in their fields in Badembükü, especially in the harvest times. So, there should have been some other worshipping places near their fields. Although the existence of the ruins of a church, Saint Fokas, in Badembükü is known (Centre for Asia Minor Studies, I 101, 71), there should have been some other worshipping places out of the center of Sazak as well.

There is a building remain at the westernmost part of the village in the south. That building is surrounded by courtyard walls defining approximately 830 square meters. In that courtyard, the remain of the church is located at the south east. The remain reveals the plan of the church which is a rectangle of 7.5 x 15 meters juxtaposing the circular apsis. There are two vaulted small rooms attached to the courtyard wall at the south west of the church. The church yard, which is known used as graveyard before population exchange, was excavated by treasure hunters. And there is a toilet attached to the courtyard from outside at southwest part. N.Papanikolaou indicated the name of the church as Saint Demetrious (Centre for Asia Minor Studies, I 101, 91).

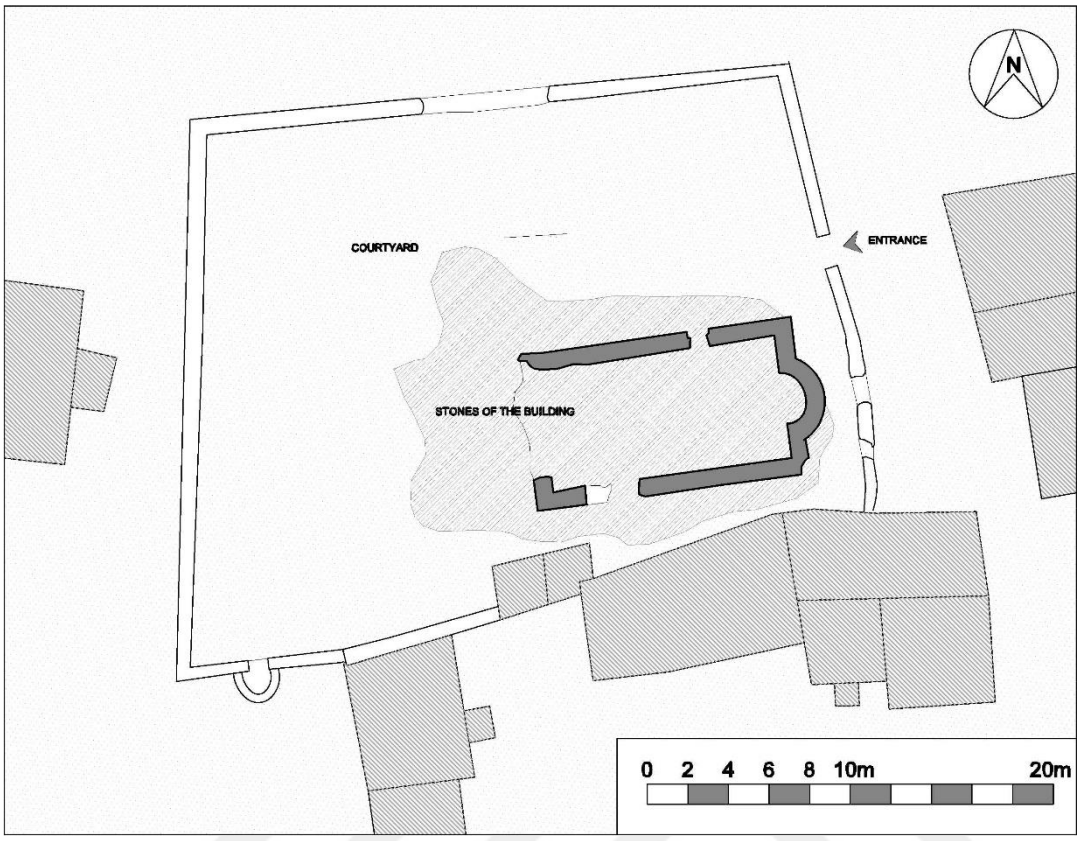


Figure 2.36 Documentation plan of the church



Figure 2.37 View of remains of the church



Figure 2.38 View of church and the courtyard

Loukopoulou described the church as: “Our church was dedicated to Saint Demetrious. It was located at the lower side of the village, where the houses were not many. In front of the church was the cemetery and next to it the school. It was in a visible point of view. You could easily notice it from Chios and Lesvos early in the morning. It was not a very beautiful church. In the church you could see the place where the women sit, a pulpit, the altar, portable icons, a few fresks (one of them was Almighty Christ). The floor was made by marble. In the right side, next to the main entrance, marble stairs were leading to a balcony. The balcony was leading to the place where the women sit. Next to the balcony was the house that belonged to the priest. The next 4 houses were belonged to the children of the priest. The church had a paddock with two doors. Next to the south gate of the yard was the stone bell tower. It was 5-6 m height with one bell” (Centre for Asia Minor Studies, I 101, 91-92).

“In the south side of the church, out of the courtyard, it was the school. It had a big room, where the lessons were taking place and a smaller one where the teacher was living. For all the years, only the boys were attending school. Only in the last years the girls started to attend school. The teacher was paid by the parents via the community, which was responsible for the teacher. The building did not have courtyard for children to play.” said Fatzikis (Centre for Asia Minor Studies, I 101,

101). The building having two rooms with two different entrances from street at the south of the church coincides the oral history, it should have been the school building.

Even though there is a single building at the west of the church, out of the courtyard walls, the function of it could not be identified. The question of why this building is apart from the rest of the village is still valid.

The existence of a mosque is also known via archive records of Ottoman Empire. Besides, “There was a mosque without a minaret at the upper village, above the fountain. Someone not knowing it was a mosque could not realize that it was a mosque. The mosque had a big room at the size of two rooms and small rooms.” said Papanikolaou (Centre for Asia Minor Studies, I 101, 107). A building having different orientation from other buildings can easily be realized from the top view. That building is just above the remains of the fountain, and it has a mihrab. That building should have been the mosque. It is known from the archival documents of Ottoman State that due to the absence of a mosque in the village the Friday prayer took place in the masjid. So, one of the Muslim villagers, Seyit Mustafa, asked the permission of the state to use the masjid built by Ahmetoğlu Ali, son of Hasan, as a mosque on March 11, 1839. And the permission and the order of putting a minbar to the masjid to make it a mosque was given on May 9, 1859 (Hat, 1839).



Figure 2.39 Inner view of the mosque

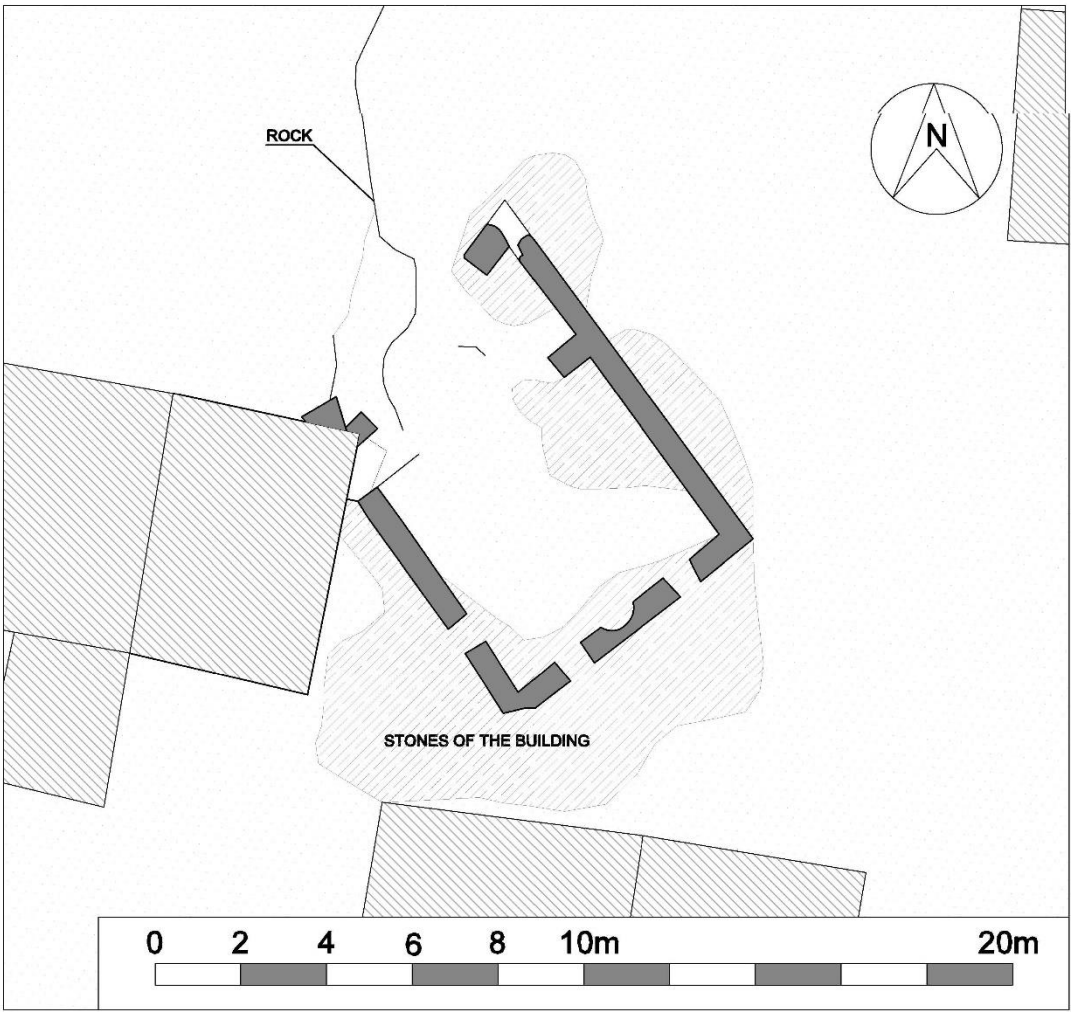


Figure 2.40 Documentation plan of the mosque

There is a fountain in the village, its water reservoir is partially demolished, but the main structure can still be read. “There were three fountains of the village. only one of them was in the center of the village while the two was at the outside. The fountain at the square of the village was made of from marble and had three water hole” said Loukopoulou (Centre for Asia Minor Studies, I 101, 84). The pipes and the marble finishing were lost but the fountain still is there.



Figure 2.41 Fountain at the square of the village

In the village there are remains of buildings having “c” shape plans. All of them have broken terracotta around. Most of them are partially closed with the stones of other ruins but from some of them it can be read there are niches on the facades. Those buildings seen at Sazak should be the furnaces. Their plan types and also façades are similar with the furnaces at Küçükbahçe and Parlak villages.



Figure 2.42 Public furnace from Sazak



Figure 2.43 Niche of a furnace



Figure 2.44 View of another furnace from Sazak village



Figure 2.45 Photograph of a public furnace from Parlak village (Photo Taken by the Author, 2019)

The oral history records reveal that there should have been 3 coffeehouses in the village. The owner of one of them was a Turkish man, and this coffeehouse was around the fountain and mosque. The owners of other two were Greek men. And the only pavements were around the coffeehouses according to the oral historic reports, because the owners of the coffeeshops were preparing places to put the tables (Centre for Asia Minor Studies, I 101, 77). Unfortunately, the places of two of the coffeehouses cannot be found. But there was a building (Number 234) at the eastern part of the village having platforms in front. The building is thought to be a

coffeehouse. But it should not be forgotten that the coffeehouse shown in the map of public buildings is a hypothetic indication.

To summarize, there are six types of public buildings that could be determined at the village. The first one of them is church, second is school, the third is the mosque, the fourth is fountain, the fifth one is furnace and finally the last one is the coffeehouse. It also known from oral historic records that there was an olive oil mill in or near the village, in a place that was close to Havuz River, but the place of it could not be determined. Besides, the building shown in the map as 232 might be another public building, because it is apart from the village and it has remains of a courtyard. The need of water for mills to process the oil is known (Hamamcıoğlu-Turan, 2005), so the building 232, which is just right by Havuz River, might be the olive oil mill that was included in the oral history project of Centre for Asia Minor Studies.

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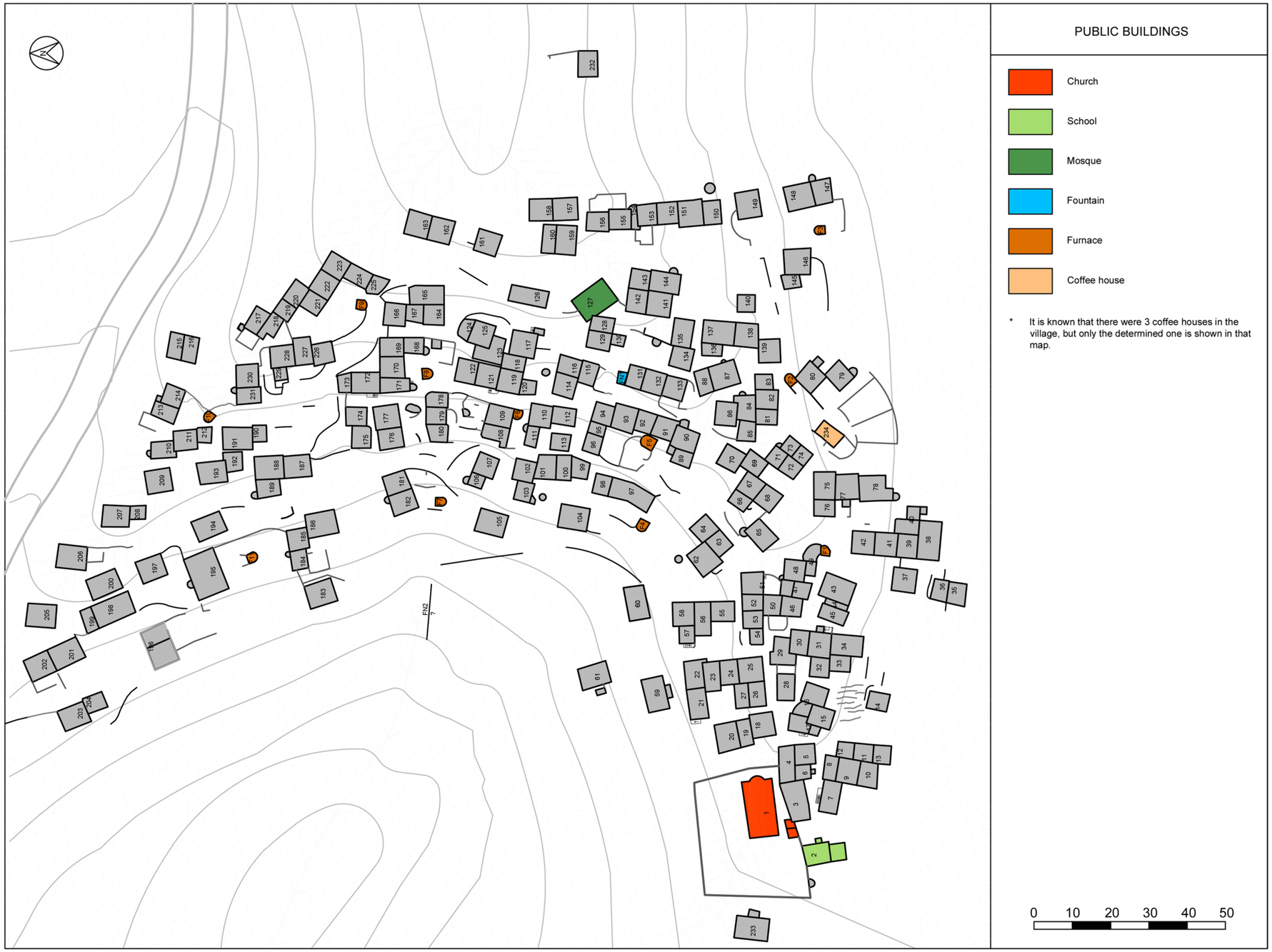


Figure 2.46 Public buildings in the village

From the information gathered from oral history project of Centre for Asia Minor Studies and site survey, it is possible to estimate that there is 227 dwelling remain in the village.

The houses were made up of flat stones. Mud mortar was the binder of stone masonry, there is not timber lintels inside the stone masonry, nor the places for lost ones. Floors and the roof construction were made by timber, even though timber elements of construction have been lost, their holes at masonry walls still can be read.

It is seen from the site that a few of the buildings have courtyards. “Most of the houses had two floors, low houses were very few. At the side of the road they had “hayat” (extension of the inner house) and a stairway of stones. We did not have courtyards, except some houses which were far away from the center, that’s why every house was touching the other.” said Loukopoulou (Centre for Asia Minor Studies, I 101, 86). Although the “hayat”s of the houses cannot be read at the site today due to the ruins, some of the buildings have small places seems to be courtyard related with the house. But the courtyards are very tiny ones. There are a few houses having defined courtyards. This might be because they did not do agricultural production in the village, they did not need place to use as courtyards. Villagers had their farms in Badembükü usually.

Most probably, due to there were not many courtyards or defined open entrance places, the entrances of the residential buildings are directly from the street. There is not distinguishing direction of the entrance of houses.

At site, it is difficult to distinguish the height of some of the buildings. But among the ones that can be identified, it can be said that most of the buildings have two-storey height. The analysis is made among 170 buildings. Among those 170, 160 of the buildings have the height of two storeys. As supportive memories, N.Papanikolaou mentioned this as “The houses were single spaced ones, without any division. There was a big room with a fireplace and three or four windows. The house life was held in this room. We also used to sleep in this room. The ones not having

need to use were using the upper house as a sitting room. We used to say upper house and lower house. Both were the same, single room. After 1919, when we left the village after the first program[15], people took examples from the cities and started to build divided houses." (Centre for Asia Minor Studies, I 101, 86-87).

[15] The population exchange took place in 1914 was cited as "programme" by Sazakian Rums

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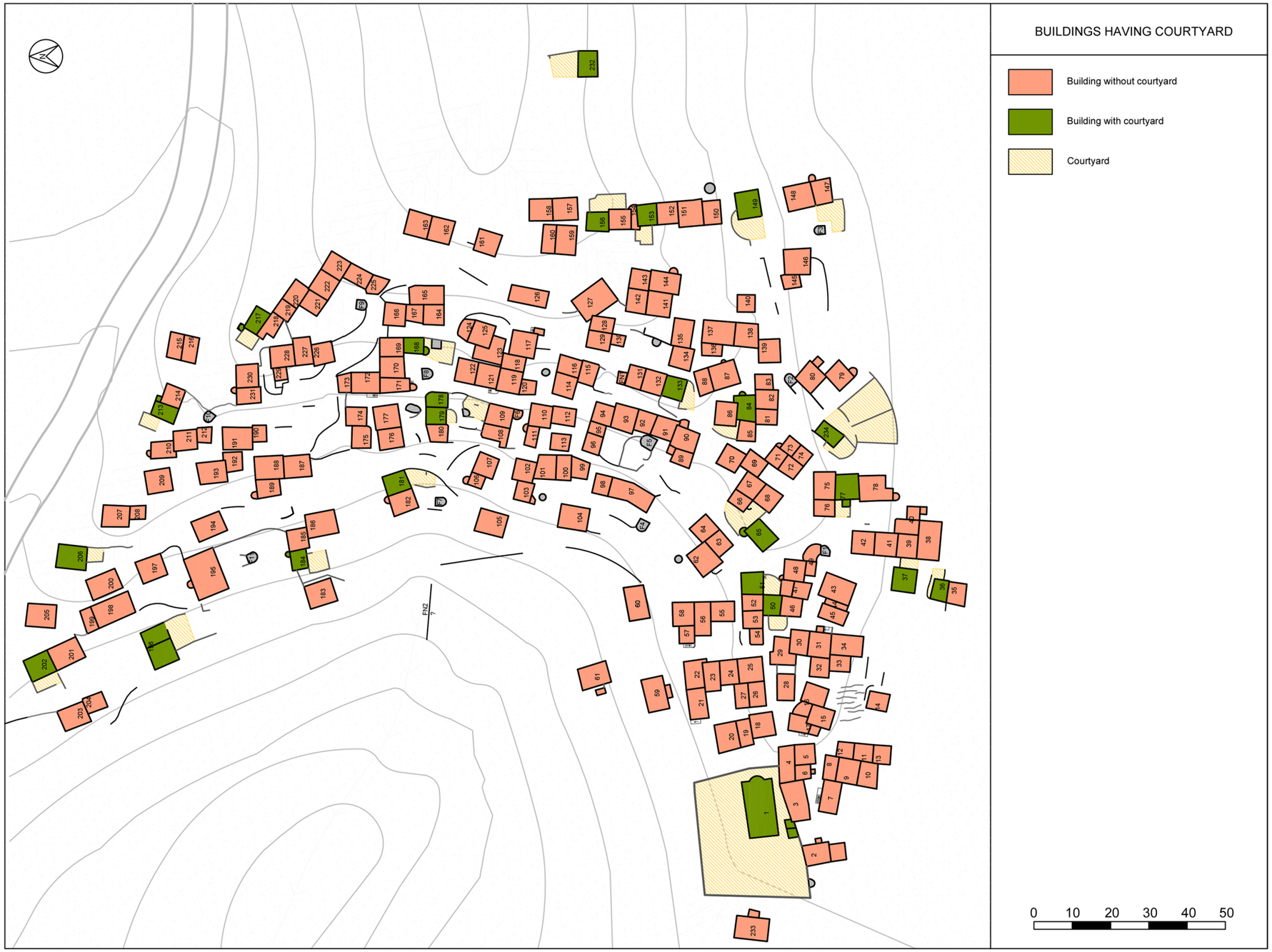


Figure 2.47 Buildings having courtyards in the village

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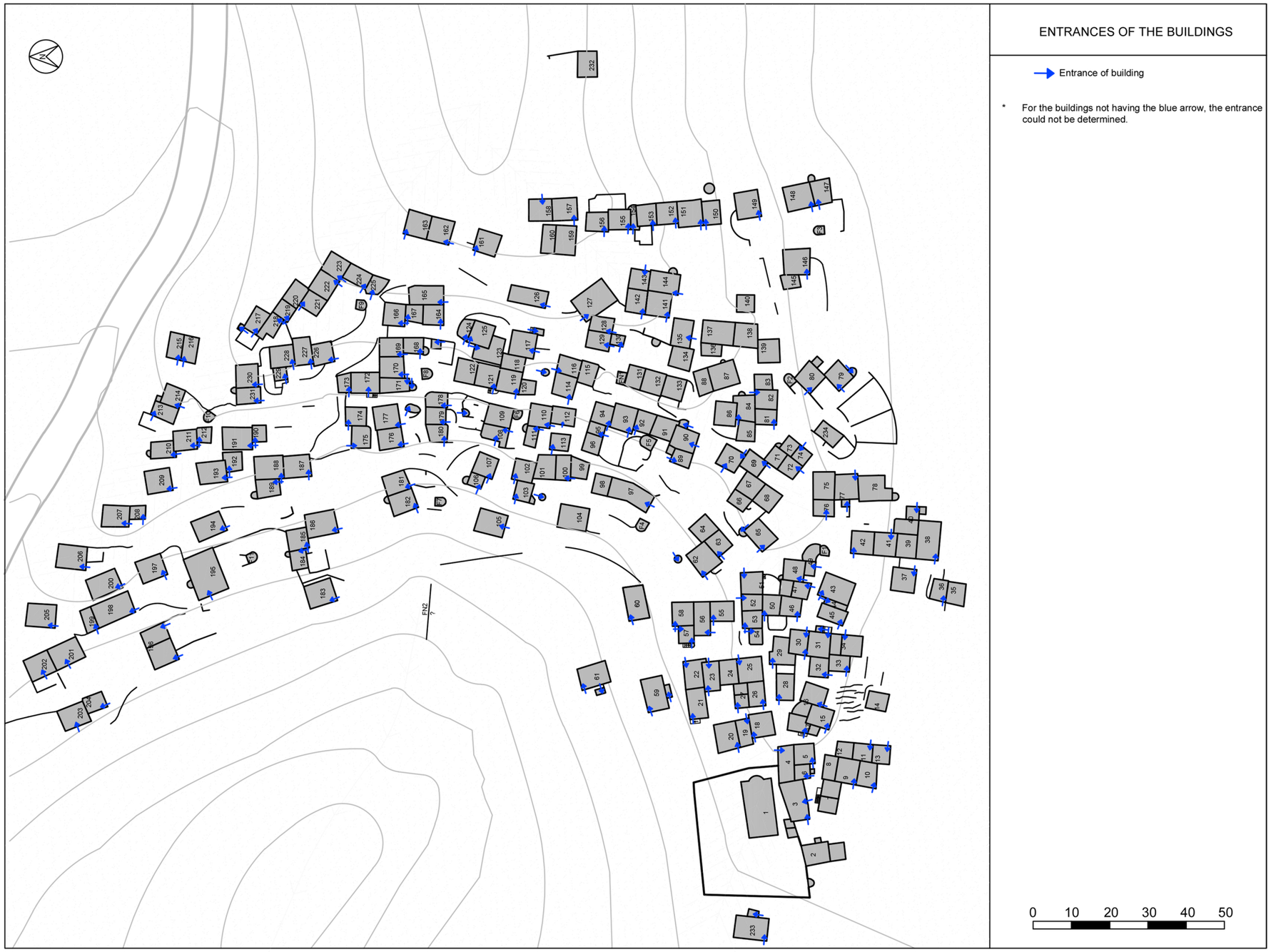


Figure 2.48 Entrances of the buildings in the village

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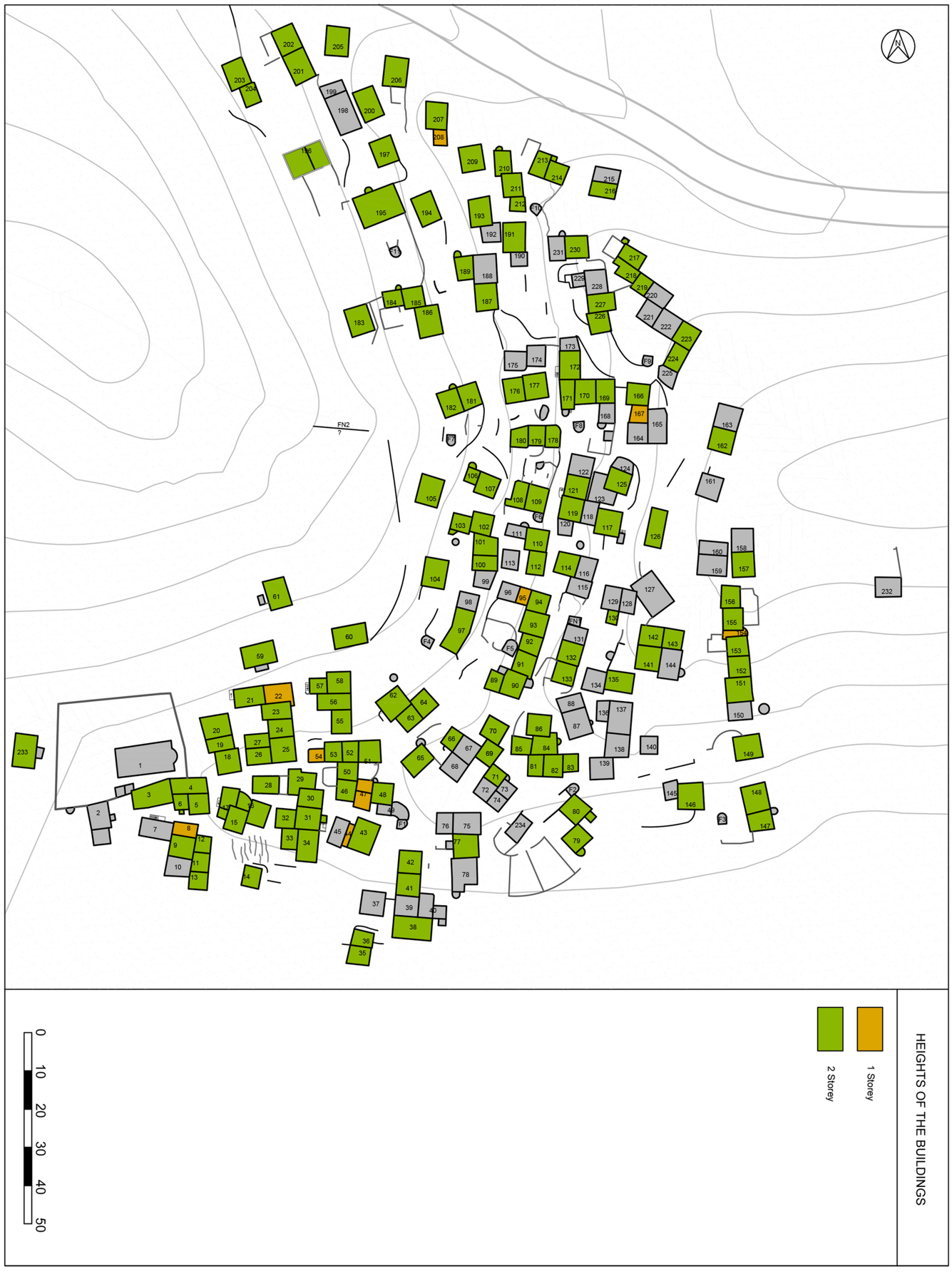


Figure 2.49 Building height analysis of the village

The buildings have toilets either attached to them, or as separate buildings. The separate toilets have circular plans. The ones attached to the building have either rectangular or circular plans. The entrances of the attached ones are either from the building itself or from outside. For all of the buildings having the toilet entrance from inside of the building, the entrances are from the upper floor.

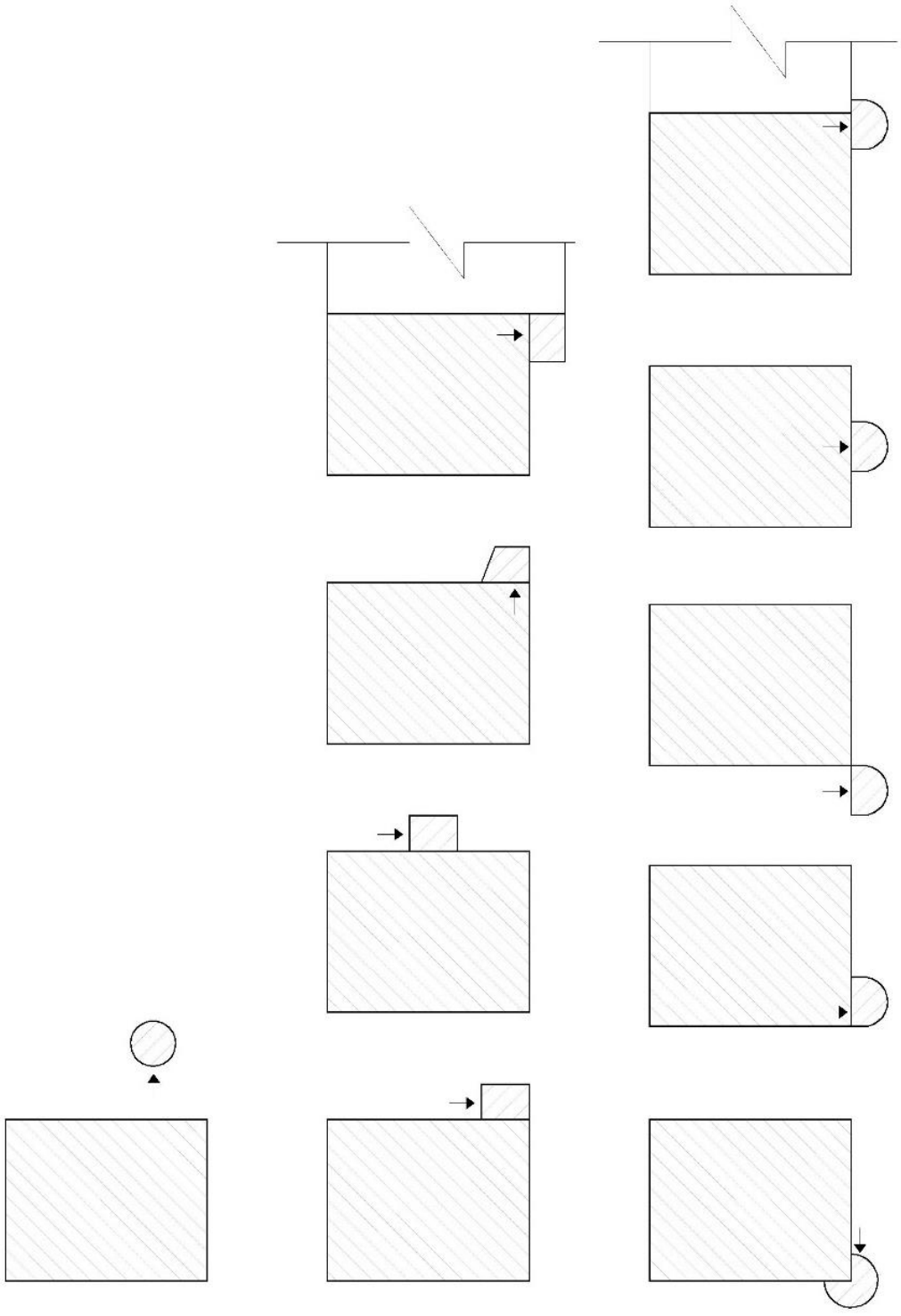


Figure 2.50 Building-Toilet mass relation



Figure 2.51 Section of a toilet



Figure 2.52 Entrance of a toilet from courtyard

The toilets are made up of the same stone with the buildings. The reason why they were built in a circular plan is that the big stones to use at the corners of a polygonal shaped plan building were expensive, so people used flat stones as a circular way with the concern of economy.

Though the buildings at the site give enormous amount of information, they all are in a state of ruin. However, the level of demolishment differs from building to building. Some buildings have lost their walls, however, they have eaves even the eaves can be seen a very limited amount of their walls. Some buildings don't have the eaves, but they show their floor heights, besides, even though the number is not very much, some of them show the upper floor divisions. On the contrary, some of them in a state that even the building does not give a clue of if this was a one storey building, or two. To understand the demolishment level, a categorization on three level of ruins is made. The category-1 indicates the buildings giving information about its full height by having eaves, fireplace, etc. The category-2 includes the buildings giving the information of being one or two storeys, additionally the information about the architectural elements. The category-3 is the ones having only the walls as a plan perspective. However, the buildings at the category c are also divided into two. Category-3-a includes the buildings giving no information on architectural elements such as fireplace, niches, etc. but giving information of the building was a two storeyed building; however, category-3-b has information about neither the building height, nor the architectural elements.

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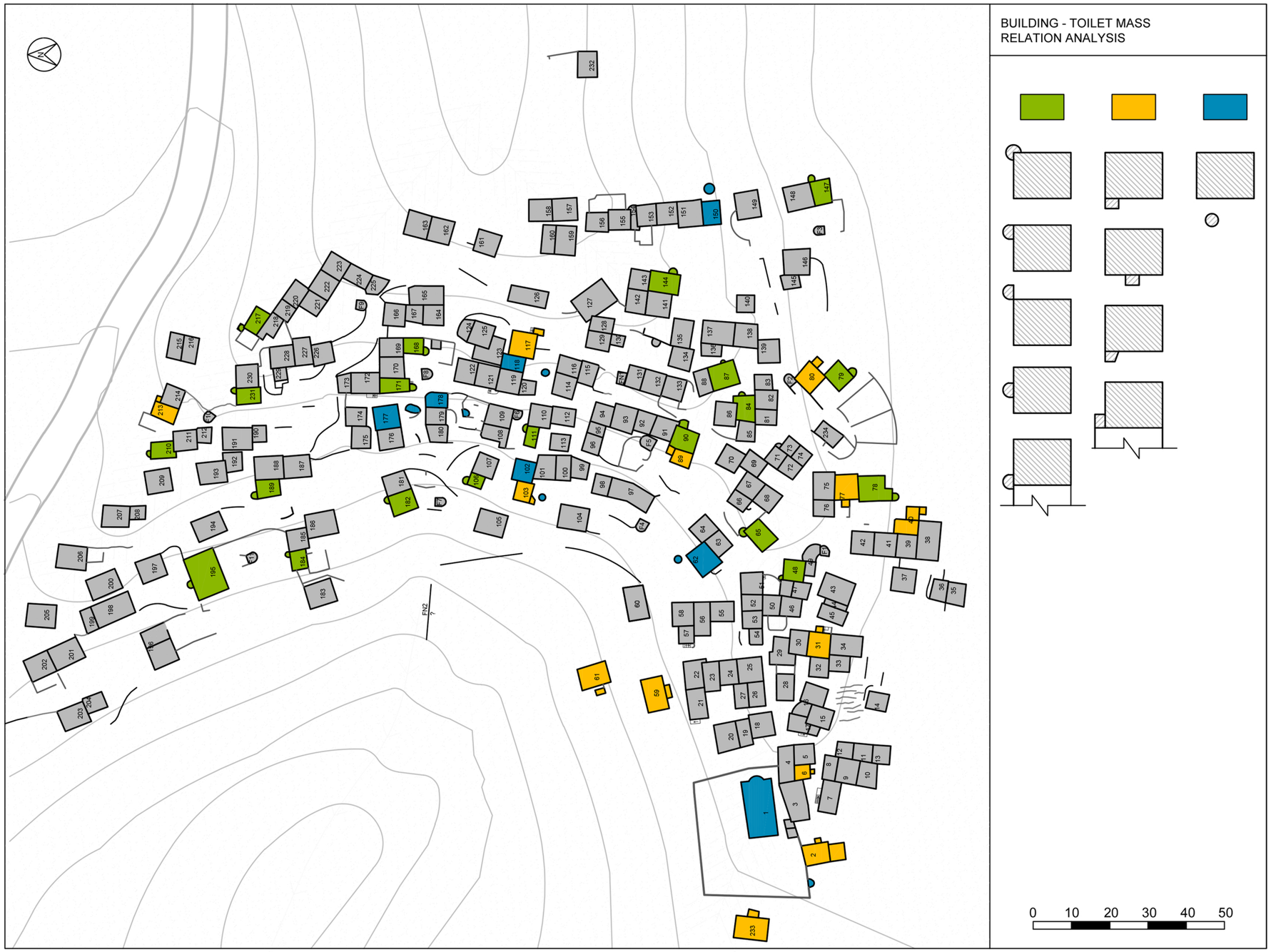


Figure 2.53 Building-toilet mass relation analysis of the village

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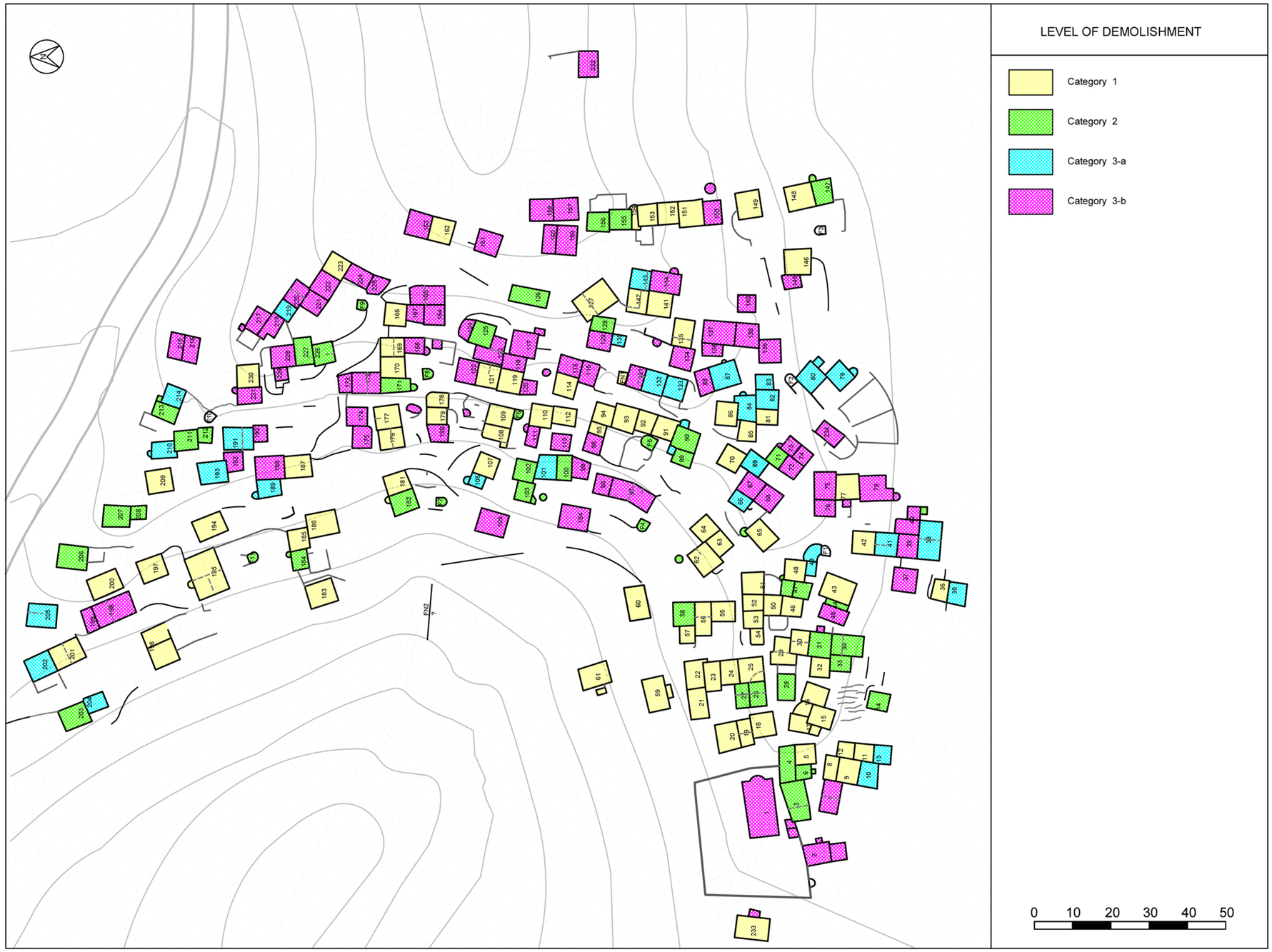


Figure 2.54 Level of demolishment analysis for the buildings of the village

The vernacular houses of Sazak was built with flat, grey stones with mud mortar. Most of them had two floors. The roofs of the houses were flat, timber beams were places to create the roof structure and a layer of soil called “geren” was put on top of the beam structure to protect the house from the rain or snow. The soil was comprised of a soil composition of clay. The timber used for construction was poplar wood. The wood for construction was obtained from the owner of the construction’s field. People used to grow poplar for their own construction as a tradition. The houses had plastered facades both inside and the outside (Centre for Asia Minor Studies, I 101, 86-87).

The houses of Sazak have the same architectural features in terms of usage. The residential buildings usually had the height of two storeys. The lower floor having the vertical circulation element, which was the staircase, was used for storage, on the other hand, the upper floor was the living space having window openings, fireplaces, cupboards and niches. In most houses, both the lower and upper floors had a single space. The living floor was the place people cook, spend their day and sleep (Centre for Asia Minor Studies, I 101, 86-87).

Excluding the church, school, mosque, furnaces, fountain and the coffeehouse, a spatial analysis is made. Due to most of the buildings lost their upper floors, even they did not, the upper floors cannot be read today, the analysis is made based on the lower floors. The toilets, not being a living space, are not taken into the account of spaces. From the site survey it can be said that only 36 of the buildings have two spaces at the lower floor; and only one building has three spaces at the lower floor. The division for the upper floor also can be read for the building having three spaces at the lower floor. Besides most of the buildings are obviously have the height of two floors. Even though it is not possible to see the floors, the traces of them still can be read. Besides, in some of the remains the stone staircases still exist.

A hypothetical drawing of the restitution of a house made to explain the architecture of the houses. Due to the fact that the majority of the houses had one space at the upper floor and one space at the lower floor, the hypothetical drawing was created

from the building having inventory number of 183, which was a dwelling having one upper and one lower space. Besides, its floor height can be read at site. A typical vernacular Sazak house was built with flat grey local stone with mud mortar as the binder. There was neither tie beams, nor lintels in the stone masonry. The house had plastered walls both inside and the outside. The house had flat roof covered with soil. Both the roof and the floor construction were made with timber. The floor slab had two direction of timber beams. The main beam was the bigger one at the lower part to support the ones coming on top, while smaller floor girder was coming on top of it. The places of both main beam and girders still can be seen at houses. The floor plates were placed on top of the girders. The same system of construction was used for the roof, then it was covered by the clayed soil of the location. The vernacular Sazak house had a simple rectangular plan having a ground floor with only the opening of the door, which was a not ornamented timber one. The ground floor had the vertical circulation element adjacent to a wall in this case a stonemasonry staircase. However, it might be timber or combined one (stonemasonry to a level, timber for upper part) (Cöcen, 2007:99). At the upper floor, there was a single room for living. The room had openings towards the sea, not seeing other houses' windows. The windows were timber ones as well. At the upper floor there was a fireplace used both for cooking and heating. There were also cupboards and niches at the upper floor.



Figure 2.55 Inner view of the House 183



Figure 2.56 Inner view of the House 183



Figure 2.57 Inner view of the House 183

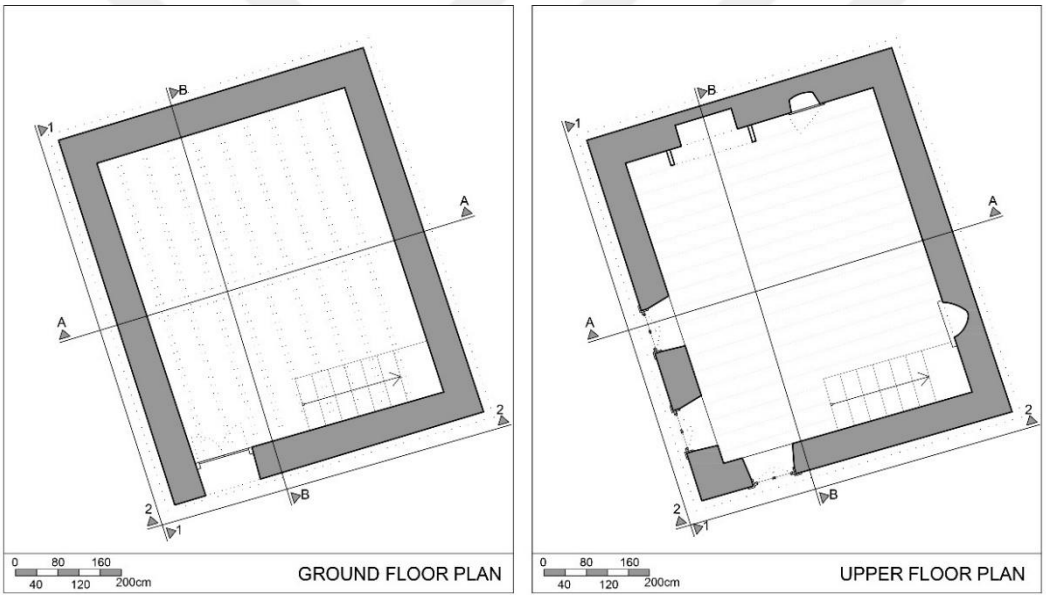


Figure 2.58 Restitution drawing of a typical dwelling plans

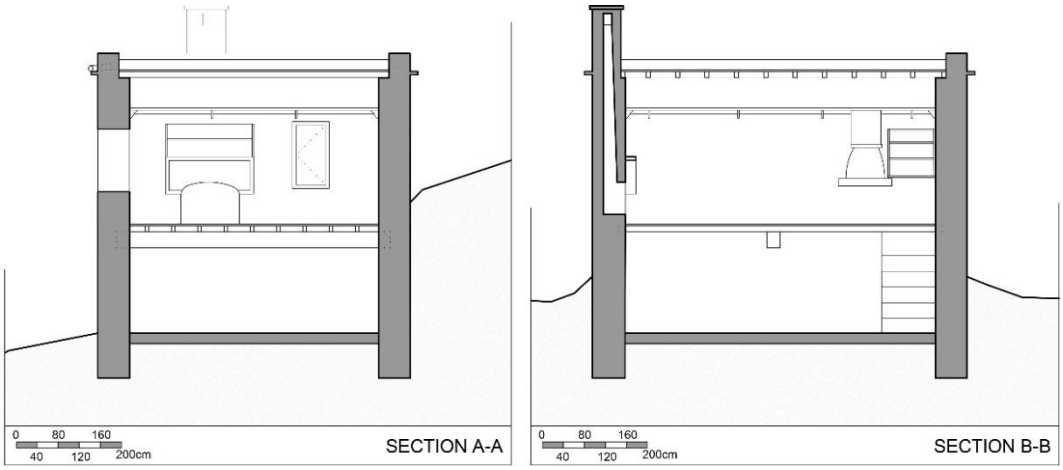


Figure 2.59 Restitution drawing of a typical dwelling sections



Figure 2.60 Restitution drawing of a typical dwelling elevations

The house seems to have shelves on top of the tembellik of the fireplace, which is a common feature in Karaburun. Moreover, the niche having two shelve was most probably a closet because this is also a common architectural element. In some cases, a single shelf above the head height surrounds the room. An abandoned house in neighboring village, Parlak, might be an example for it. The house is abandoned but reveals both architectural elements and the construction details.



Figure 2.61 An abandoned house in Parlak



Figure 2.62 Inner view of an abandoned house in Parlak



Figure 2.63 Architectural elements from an abandoned house in Parlak

MIDDLE EAST TECHNICAL UNIVERSITY
GRADUATE PROGRAM IN CONSERVATION OF CULTURAL HERITAGE
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SPATIAL ANALYSIS OF BUILDINGS

0 10 20 30 40 50

Figure 2.64 Spatial analysis of the dwellings of the village

As a vernacular Karaburun village, Sazak has typical architectural elements of the peninsula. Even though all the buildings were demolished in different levels, most of them still reveal their architectural elements. The timber ones were lost, yet the stone masonry ones can still be observed at site. The diversity of architectural elements included in the theses of Cöcen (Cöcen, 2007) and Görür (Görür, 2019) has been useful in terms of comparison in distinguishing typical architectural elements.

The first architectural elements to be scrutinized is the fireplaces. Among 229 building having the private use in 234 buildings, 112 ones have fireplaces. Mostly there is one fireplace which was placed at the upper floor at a building. But there are examples having more than one fireplace. There are 8 buildings having more than one fireplace. 4 of them have two fireplaces while one of them has three fireplaces at the upper floor. There are only three houses having fireplaces in the same building mass at both the lower floor and the upper floor. There are 9 buildings that have fireplaces at the ground floor, however two of them are one storey buildings. Fireplaces has a shelf like frame surrounding it, which is an architectural element belongs to fireplaces named as “tembellik” at the region (Cöcen, 2007:103). Though the tembellik of the fireplaces are mostly lost, these elements can be read most of the fireplaces in Sazak.



Figure 2.65 Examples of fireplaces from Sazak



Figure 2.66 A fireplace and tembellik example from Parlak (Photograph taken by the author, 2019)

The second architectural element that can be seen at Sazak is the chimney. There are 7 buildings that chimneys can be read. The chimneys are constructed with the same material with the buildings They are 40-50 cm higher than the parapet walls of the roofs.

The third architectural element which will be examined is the niches. There are 124 buildings having niches. The niches can be seen either a total niche, or they could be divided by shelves. Unfortunately, wooden shelves in the niches were not preserved, most of them were lost yet the stone ones were preserved. The niches were usually placing around the fireplace. Some of them were corner niches that are placed to the intersection of two walls. There are 8 buildings having the corner niches.



Figure 2.67 Niche examples from Sazak

The next architectural element to be investigated is the staircases. It is known that if the building was a two storey building, the ground floor level was the storage. And just like the usage, the architecture of houses was similar in all villages of Karaburun. Cöcen states that there can be different combination of materials for staircases inside the houses. In her study, there were three types of stairs by means of material use. First one is timber, second one is stone and the third one is combination of those two (Cöcen, 2007:99). Due to the effect of time and desolateness, there is no timber structure preserved in Sazak. All stairs can be seen in the village are the stone ones. In the village, among 234 buildings, 33 ones have stone stairs inside, on the other hand, there are 7 examples of having stairs outside of the building. Some of the inner ones reveals that they used to be combined ones however the timber parts were lost in time.



Figure 2.68 Staircase examples from Sazak

The fifth architectural element that is to be examined is the eaves. There are 62 buildings at the site that the eaves can be read. The eaves were constructed with stone, projecting from the wall about 40 cm. The chimneys were located above those eaves.



Figure 2.69 The eave examples from Sazak

In addition to the architectural elements that directly shown up on the buildings, there are some traces of architectural elements such as built in cupboards, shelves etc.



Figure 2.70 Traces of shelves from one of the houses of Sazak

After a social incident, Sazak was exposed to a break in its own time and appears as a frozen in time. Although the architectural production of the village is seen without changing after the break in its timeline, the architecture is product of the cultural production of a community that is lost today. In other words, although the human element that constitutes the culture has been lost, the area carries the traces of this culture and passes it on to the present. On the other hand, the physical and cultural characteristics of Sazak, which have reached today, are threatened with loss through uncontrolled changes / transformations.

CHAPTER 3

THEORETICAL BACKGROUND OF VALUE ASSESSMENT

Thinking about conservation of a cultural heritage, the questions of "what to conserve" and "why to conserve" arise. The answer has been investigated by the researchers more than a century.

The notion of "conservation" urges the question of "what to conserve and why". What is valuable to conserve? What means something for people, and does it need to be conserved if means something to people? To decide the answer, researchers have been working on value assessment for years. Those questions lead one to make statement of significance of place. As Walton states "It is implicit in most legislation and practice that not everything can or must be saved, that priorities must be established, and that this is done by assessing significance" (Walton, 1999:11). To express the significance of a place, values of it should be discussed in a comprehensive approach. The value assessment is a subject that has been studied in detail in different studies. The object of conservation was the "monument" at the beginning of twentieth century, however, with the expanding perspectives and practices, the object evolved and became the site, the object, the intangible heritage, and the rural landscape.

Mason (Mason, 2002:9) describes the methodology for conservation planning as monitoring, reviewing and revising. Planning of a conservation process for tangible heritage includes three phases: the documentation, analysis&value assessment, and determination of policies&development of strategies for inventions. Mason defines it in his chart with these three steps. Namely, "identification and description", "assessment and analysis", "response". He emphasizes on significance of the cultural heritage to decide to be conserved through different values (Mason, 2002:5-6). According to Mason, to manage a conservation process, the identification of the site

is the first step. For this reason, to identify the place, with the appropriate tools the aim and methodology should be defined. As a necessity to understand the object of conservation, the site must be documented. The necessary typologies and definitions should be made. Moreover, the stakeholders should be involved in this process to better define the site. The documentation and description lead the process to the second step, which is assessment and analysis. Mason defines three types of assessments: physical condition assessment, cultural significance/value assessment, and management context assessment. The second step is interpretation of the site, which is the object of conservation management. This interpretation includes the physical situation analysis, cultural significance statement through the analysis of values of the site, and definition the context with a comprehensive approach. The final step according to Mason is to response. After establishing the appropriate policies based on the second step, setting the objectives of conservation, develop strategies through the policies and objectives. And finally, synthesize the knowledge and strategies, prepare the plan for conservation (Mason, 2002:5-9).

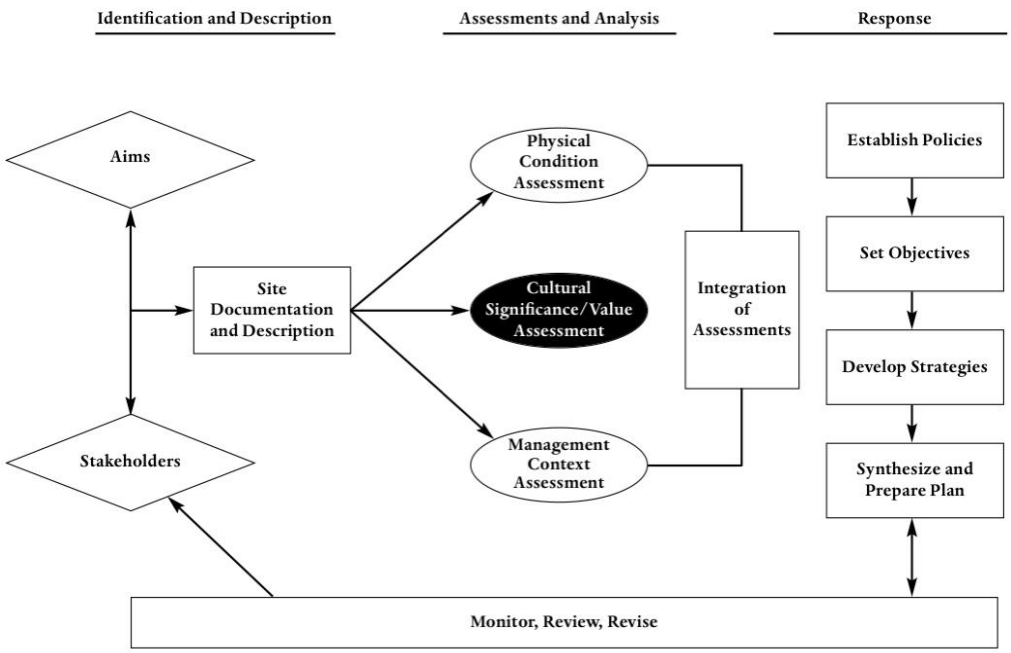


Figure 3.1 Chart prepared by Mason to illustrate the methodology for conservation (Mason, 2002:7)

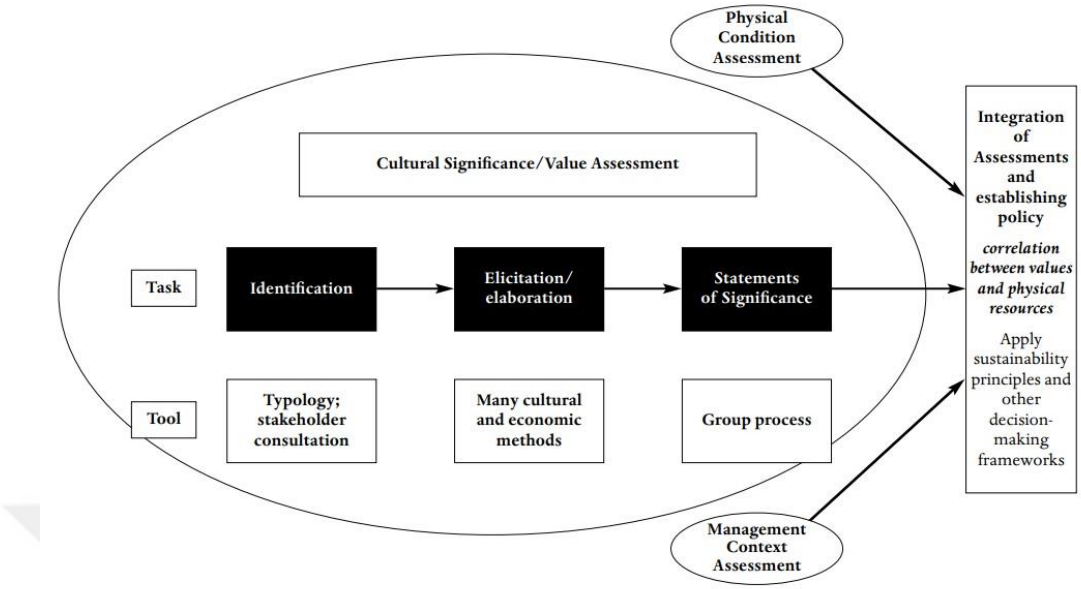


Figure 3.2 The diagram prepared by Mason showing the process of value assessment (Mason, 2002:7)

Burra Charter, aiming to provide a guidance for conservation and management of cultural sites, first published in 1998 then revised in 2013, defines three steps for conservation of heritage sites. Namely, understanding the significance, developing policy of conservation, and management in accordance with policies. To understand the site, charter sets out two steps of which first one is to understand the place with its environment, history, use, associations, fabric; the second is to assess cultural significance through value assessment with using relevant criteria. The developing policy step is the second one defined in Burra Charter, and includes identification of all factors and issues, developing policies, preparation of a management plan. And the final step, namely the management in accordance with policy includes implementation of management plan and monitoring results of it and reviewing it (The Australia ICOMOS, 2013).

Table 3.1 Burra Charter process of management of conservation planning

Burra Charter	
Understand Significance	Understand the place Assess Cultural Significance
Develop Policy	Identify all factors and issues Develop policy Prepare a management plan
Manage in Accordance with Policy	Implement the management plan Monitor the results & review the plan

At this point, it would be convenient to examine the concept of "rural landscape" in terms of the features of the site that is the subject of the thesis. ICOMOS Charter on Principles Concerning Rural Landscapes as Heritage expresses rural landscape as cultural heritage and defines it as "Rural landscapes are terrestrial and aquatic areas co-produced by human-nature interaction used for the production of food and other renewable natural resources, via agriculture, animal husbandry and pastoralism, fishing and aquaculture, forestry, wild food gathering, hunting, and extraction of other resources, such as salt.", besides, adds that "…all rural areas have cultural meaning attributed to them by people and communities: all rural areas are landscapes." (ICOMOS-IFLA, 2017:2).

While the conservation spectrum starting with the "Monument" develops as buildings, building groups, areas; over time, with the recognition that nature is an element that should be conserved and protected, the "rural landscape" is also became a part of the cultural heritage definition. The World Heritage Convention advocates that cultural and natural heritage should be considered as a whole and protected as a part of the humanity world heritage (UNESCO, 1972). On the other hand, The

Declaration of Amsterdam has been an important pathway for the recognition of the concept of "rural landscape" as a cultural heritage by proposing to conserve the natural and man-made elements of the monuments, the buildings in towns and characteristic villages (Council of Europe, 1975). The Recommendation 881 on the Rural Architectural Heritage emphasizes the rural heritage's conservation problems that comes with rapid modernization. The text proposes to conserve the local, cultural and sociological context within the natural environment in the conservation of rural heritage (Council of Europe, 1979). The Recommendation on the Protection and Enhancement of the Rural Architectural Heritage, which emphasizes the threats observed in rural areas due to economic and social change, makes recommendations for the conservation of rural areas (Council of Europe, 1989). The Cork Declaration on the conservation of the rural landscape in Europe first published in 1996 and developed with 2016 declaration acknowledged its 10-point programs for conservation management of rural landscapes. In this declaration, policies for rural development, handling the issue with a multi-disciplinary approach, maintaining diversity in social and economic activities, preserving the qualities of Europe's rural landscape, existence of the development where authorities are allocated to different stakeholders and legislation is facilitated and transparent procedures operated, encouragement of local financial resources for rural development, planning involving regional and local governments and various stakeholders have the opportunity to monitor, evaluate and research on is discussed (European Commission, 1996; European Commission, 2016).

Table 3.2 Reference documents on rural landscape

Publication	**Year**	**Organization**
Convention Concerning the Protection of the World Cultural and Natural Heritage	1972	UNESCO
The European Charter of Architectural Heritage (The Declaration of Amsterdam)	1975	Council of Europe
The Recommendation 881 on the Rural Architectural Heritage	1979	Council of Europe
The Recommendation on the Protection and Enhancement of the Rural Architectural Heritage	1989	Council of Europe
Cork Declaration - A Living Country Outside	1996	European Commission
Cork Declaration “A Better Life in Rural Areas"	2016	European Commission
Charter on Principles Concerning Rural Landscapes as Heritage	2017	ICOMOS-IFLA

The rural landscape is concerned not only with the physical environment, but also with its relation to culture. In fact, what is called culture is the accumulation, traditions and customs that form the framework of the way people live in line with the possibilities of the physical environment in which they live.

Table 3.3 Action criteria of Charter on Principles Concerning Rural Landscapes as Heritage

Understand	Recognize that all rural landscapes have heritage values
	Document the heritage values of rural landscapes
	Develop base-line knowledge of the physical and cultural characteristics of rural landscapes
	Inventory and catalogue rural landscapes at all scales
	Develop knowledge to enable comparison of rural landscapes at all levels
	Recognize local populations as knowledge-holders
	Promote extensive and ongoing cooperation among public institutions, nongovernmental organizations, and universities
Protect	Review and implement legal and policy frameworks
	Implement policies
	Define strategies and actions of dynamic conservation, repair, innovation, adaptive transformation, maintenance, and long-term management.
	Consider that rural landscape heritage values are economic, social, environmental, cultural, spiritual and spatial
	Prepare effective policies
	Define monitoring strategies
	Consider that effective policy implementation

Table 3.3 (continued)

Sustainably Manage the Transformation	Consider bio-cultural rights within food and natural resource production
	Recognize key stakeholders of rural landscapes, including rural inhabitants
	Consider the connections between cultural, natural, economic, and social aspects
	Consider the interconnections between rural and urban landscapes
	Find a balance between long-term sustainable resource use and heritage conservation, and the short-term needs
	Support the equitable governance of rural landscapes
Communicate and Transmit	Communicate awareness
	Increase awareness
	Support shared learning, training, and research

ICOMOS Charter on Principles Concerning Rural Landscapes as Heritage sets out four measures for the conservation of cultural rural landscapes. Namely, understanding rural landscapes and their heritage values, protecting rural landscapes and their heritage values, sustainably management of rural landscapes and their heritage values, communicating and transmitting the heritage and values of the rural landscapes. Understanding rural landscapes and their heritage values is a process that begins with the recognition that every rural landscape area has a heritage value. Before making a decision to protect these areas, those areas must be documented to form a basis for this decision-making process. Knowledge should be produced on subjects such as the past and present situation of the rural landscape, its change, development, and the reflections of the relationship between nature and human in

the field. By doing inventory and catalog studies in the rural landscape, information should be collected. The rural landscape should be compared with other rural landscapes at international, national, regional, and local scales. It is necessary to recognize local communities as the elements in which knowledge is kept. And, it is important to involve various organizations and institutions by encouraging them to research, share information, technical support, and coordination. To protect rural landscapes and their heritage values, there are seven important issues. It is important to set policy frameworks for biocultural sustainability and rural landscape to resist change in the face of local, national and global threats for the protection of rural landscapes and their heritage values. It is necessary to ensure the application of policies by means of laws, rules, strategies and to determine strategies within the framework of policies. It is necessary to evaluate the heritage values of rural landscape areas in terms of economic, social, environmental, cultural, spiritual and spatial values, and to raise awareness on this issue in order to protect such areas. Effective policies that involve the local people, evaluate the strengths and weaknesses of the area, potential threats and opportunities, and include action plans that can be implemented in the short, long and medium term should be determined. Determining strategies that monitor the effectiveness and implementation of the determined policies is important for the sustainability of the protection. In this context, it should be ensured that local governments and initiatives are included in the conservation process, taking into account that the applicability of all policies will not be possible without informed and involved local governments and local initiatives. The sustainable management of rural landscapes and their heritage values includes six important issues. It is important to take into account to respect and value the diversity of cultures and approaches of people to nature. It is an important element for a sustainable management to recognize local stakeholders and their experience, practices and knowledge of the field. It should not be forgotten that culture, nature, economy and social issues are interrelated at all scales; besides, the interconnection between rural and urban landscapes should also be taken into consideration. Achieving a balance between the use of long-term sustainable

resource and short-term needs in the local should be an important rule of sustainable management. Since most of the rural landscape areas are multi-ownership areas such as private, public and institutions, it is important to follow an equitable administrative method in the management of these areas. For the communicating and transmitting the heritage and values of rural landscapes, the charter defines three issues: communicating awareness through trainings, participatory actions and research activities; increasing awareness of tools and methods in the transfer of traditional knowledge and practices; supporting shared learning, training, and research (ICOMOS-IFLA, 2017:4-7).

In order to protect rural settlements, it seems necessary to find a balance between the contemporary needs of rural people and the accumulation that constitutes the rural life. The continuity of the rural landscape is possible with the continuity of production, life and the elements that make up rural life. If the sustainability of the nature, production, accumulation, culture and social life that forms the rural landscape is not ensured, migration from rural to urban cannot be prevented. This may result in uncontrolled transformation, change, maybe gentrification of rural landscape areas and eventually losing the rural landscape identity. With the scope of conservation discussion, it is seen that to protect or to conserve rural landscape heritage, it is important to understand it and its values with a holistic perspective. Furthermore, to protect or to conserve a rural landscape it is important to maintain the sustainability of rural life within it if the rural landscape is not abandoned.

For the three texts reviewed for the conservation of the cultural sites, Assessing Values in Conservation Planning: Methodological Issues and Choices, Burra Charter, Charter on Principles Concerning Rural Landscapes as Heritage, the most important thing they emphasize about the conservation process is that the site should be understood with all the features and the cultural significance should be assessed before taking any conservation action. The understanding process should not only include the physical features, but also include cultural, economic, spiritual, spatial features. The site should be handled with its all features, it should be "understood" with a holistic approach. Considering the subject of conservation in this framework,

it is inevitable to discuss its values in order to determine the significance of the site, as conservation is a value-based activity. Value assessment discussion, on the other hand, is an issue that has been going on for over a century, constantly changing, transforming and developing. The value debate, which started with the systematic of Riegl in 1902 over the "monument", has reached a scale that has expanded to the "rural landscape" with today's perspective. In the concept of the conservation, it is important to express that conservation is a value-based activity, that should be handled with a holistic way including different disciplines and the stakeholders.

Assessing the value of a place or the object was a contradictive issue urging the need of designation of a system for it in late 19th century. The first known document on defining a systematic on value assessment was written by Riegl in 1902[16]. The issue of the conservation in that document is a monument. According to Reigl, there were two types of values including different aspects: past values and present values. The first group he mentions is the past values. He includes commemorative value as the monument's having a place in the memory of users, besides historical value as monument's being a historical document of its time, and age value as its being testimony of life. The present values of the time that Reigl made his perception on the value assessment are the relative art value, use value and newness value (Riegl, 1902:21-51).

In their study, Darvill&Saunder&Startin define eight criteria to assess the values of archeological site to express the significance. Namely, period, rarity, documentation, group value, survival/condition, diversity, fragility/vulnerability, potential. Period is the criterion related to the usage time and age of the area. Rarity is the archaeological site's being a member of few examples. Documentation criterion is related to availability of site in terms of level of documentation. Group values is the site's being in association with similar sites. Survival/condition criterion can be defined as the extent to which an archaeological site's being survived above and below ground

[16] The document was translated to English in 1982 by K. Forster and D. Ghirardo

compared to other examples. Diversity criterion is used for diversity in form and features. Fragility/vulnerability is the physical situation of the site in terms of survival. Potential criterion can be defined as the site's potential of having knowledge both above and below the ground (Darvill, Saunders, & Startin, 1987:393-407).

In the paper on sustainability, the new approaches for historic environments discussed by English Heritage in 1997, cultural value, educational and academic value, economic value, resource value, recreational value, and aesthetic value are involved. The cultural value is reviewed as the bond with roots of a society and being witness of its change in time. Thinking the historic environment as a source of information giving the data on its time is the educational and academic value of it. The contribution of a historic place to economy is the economic value of it. Resource value can be express as the potential of re-use. The places procured from a historic place for people to enjoy is the recreational value of it. While the aesthetic value can be described as the historic places' contribution to the aesthetic quality around them (English Heritage, 1997).

The values are evaluated into two groups; cultural and contemporary socio-economic values in the book aiming to guide the management of World Heritage Sites written by Fielden and Jokilehto. Cultural values can be listed as identity value, relative artistic or technical value and rarity value. Identity value, based on recognition, represents the relation of a society to a site, on the other hand relative artistic or technical value is based on the technical and structural features of the site. Rarity value is the uniqueness of a site. In the other group, contemporary socio-economic values, economic values, which is based on heritage resource, function value as keeping the original function or having a compatible use, educational value related to its contribution to knowledge on culture and history, social value based on traditional activities related to site, and political value which is the relation of the site with specific events of history (Fieldens & Jokilehto, 1998:18-20).

Mason defines two types of values namely sociocultural values and economic values. Sociocultural values are based on the meaning of a building, object or site for people. It involves historic values (educational value – to learn from it; artistic value- being unique), cultural/symbolic values (political value, craft-or work related value); spiritual value (meaning of a cultural heritage in terms of religion or sacred meanings; aesthetic value (based on visual quality). On the other hand economic values include use/market value (tradability of a cultural heritage), nonuse/nonmarket values (deprived from the feature of tradability) (Mason, 2002:11-13).

In the study, "Valuing Cultural Heritage-Applying Environmental Valuation Techniques to Historic Buildings, Monuments and Artefacts", Navrud and Ready, with the economic point of view, defines the value as "willing to pay" and examines economic values within two groups: use value and non-use value. The authors define the use value as the maximum price to access the heritage place, on the other hand, they adopt altruistic, bequest, option and existence values for non-use value explanation. Altruistic value is defined as the wish of the site's being accessible for everyone; furthermore, bequest value is the value of the site's being conserved for future generations. While the option value's definition might be a heritage site's being an option to be a site that would be visited in the future by a person who is not a visitor in the current situation; the cultural heritage site is worth to be preserved just because of its existence is the existence value of a heritage site (Ready & Navrud, 2002:10-30).

The values of different concepts are discussed and explained in the book "Kültürel ve Doğal Değerlerin Korunması" written by Emre Madran and Nimet Özgönül. The values included in the book are continuity value, historical value, commemorative value, mythological value, artistic and technical value, authenticity value, rarity value, uniqueness value, plurality value, group value, homogeneity value, economic value, functional value, traditional value, educational value, document value (Madran & Özgönül, 2005:61-75).

The Burra Charter as focusing on significance of place is aiming to provide a guidance for conservation and management of cultural sites. Article 6 of Burra Charter describes cultural significance as the prerequisite to make decisions on conservation. The process of conservation is expressed in three steps: First one is understanding the cultural significance, second is developing policies and the third is management in accordance with the policy. The charter expresses two steps to understand the significance of a place. The first is to understand place through the definition of place and its extent, investigation of its history, use, associations, and fabric. The second is to assess all the values and develop a statement of significance (The Australia ICOMOS, 2013).

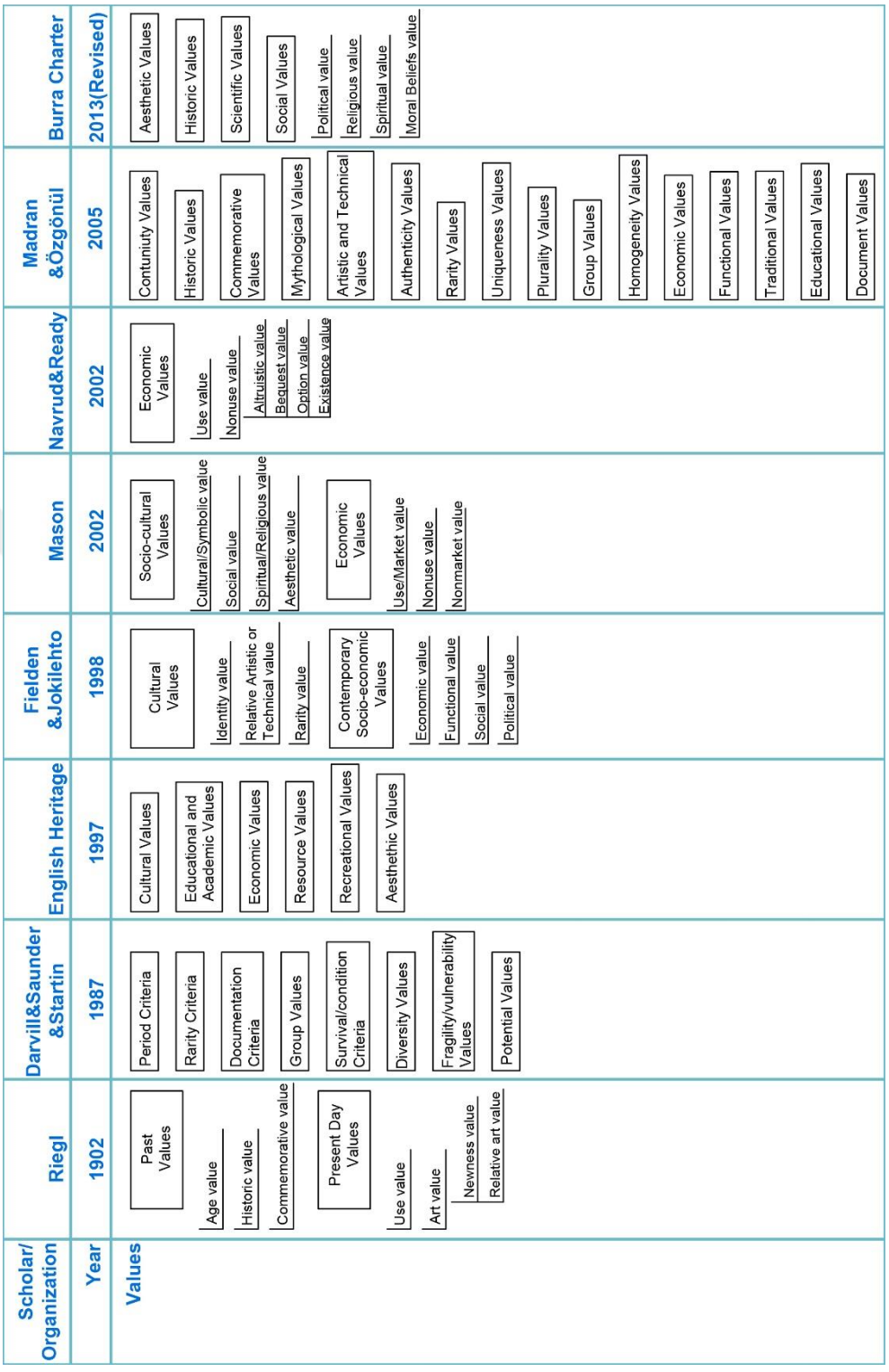


Figure 3.3 Image showing the valuation systems of different documents

CHAPTER 4

VALUE ASSESSMENT OF SAZAK

This chapter aims to delve into the values of Sazak with the purpose of determination of its significance. Different group of values can be ascribed to Sazak. In this part of the study, the values of Sazak village are discussed, the question of "what to conserve for Sazak" is tried to be answered, the potentials of the settlement and the necessity of the development of conservation criteria is discussed via the values of the village.

Although, unlike the existing settlements in Karaburun peninsula, Sazak is completely abandoned and ignored for nearly a century, as a part of the Karaburun peninsula where it is located, it faces the threat of being a part of uncontrolled change / transformation, or even losing its context with the gentrification of the peninsula. Sazak as a traditional rural settlement of early twentieth century, had the traces of the rural life in the peninsula. It is a place that diversity of values can be seen. Even though the identity of a place was determined as the combination of tangible and intangible heritage values in Québec Declaration on the Preservation of the Spirit of Place (ICOMOS, 2008), the site, which had lost its living part, namely the Rum population, has a diverse range of values.

While these values can survive with the existence of Sazak in today's physical conditions, deprivation of Sazak from a modern conservation approach will ensure the erosion and disappearance of the values it contains in time. In other words, Sazak is a special settlement that has many local, regional, national, and international values that are under threat of disappear. What makes Sazak special are the traces left by the village's past and past experiences in the social memory rather than the state of the physical environment. To explain with a simple example, it contains a great visual experience that can be added to the history books to explain the exchange as a social tragedy to today's people. This abandonment and in this case 100 years of

solitude define the spirit of place for Sazak. Especially before 2013, when there was no roadway and the wind turbines nearby, once reaching the area from the pathway, the view of the village after the hill gave a chilling impression. Although the newly built road and wind turbines have weakened this feeling, the chillingness of the village still prevails. In fact, this feeling corresponds exactly to the past of the village, considering that the inhabitants of Sazak had to leave the village in one day leaving their belongings behind.

Evaluating in today's conservation practice, conservation implementations for any place that is the subject of conservation are planned for the physical environment. On the other hand, Quebec Declaration states that "intangible cultural heritage gives a richer and more complete meaning to heritage" (ICOMOS, 2008). However, for Sazak in particular, the whole of what makes this place valuable and defines a protected area is actually the cultural accumulation produced by the lost human element that does not exist in the site today. Conservation practice has to deal with the past and sociocultural structure of Sazak as well as with the physical environment. Any conservation intervention by ignoring the human factor for Sazak risks eroding the cultural heritage. Because, when viewed within the peninsula, the building stock in Sazak can be exemplified, and all of the architectural elements can be observed in the peninsula. However, what makes Sazak valuable as a cultural heritage site is that it expresses the sociocultural accumulation lost as well as witnessing an important historical section. The spirit of the space can be defined through experiences as much as the structure of the space.

In this sense, Sazak, as the subject of an act of conservation, should be evaluated together with the spatial values, together with the sociocultural accumulation created by the lost human element in the field, whose traces can be read today from the structural situation in the site.

Considering the values of Sazak through the texts addressed in this thesis, of the value discussion from the past to the present, when examining the scopes of different

studies in evaluating Sazak, they all covers some values, on the other hand, their instruments remain incapable of assess some indigenous values of the village.

Reigl's study covers Sazak's historic values as age value of being old, historic value of being document of its time and commemorative value as the having special meaning for people of population exchange. On the other hand, the "present day" values cannot be utilized for Sazak.

All the values examined in the approach of English Heritage is valid for Sazak. Sazak has a special bond with the people whose grandparents were from Sazak. Moreover, its physical environment has a great potential for education of people who are interested in architecture, which defines Sazak's educational and academic value. Furthermore, the village has an economic potential of tourism. Besides, by refunctioning the site can be re-used, which is the resource value of the village. Furthermore, it is a place where different group of people visit for different activities such as jogging, hunting etc. It makes the village valuable in terms of recreation. Even though, the site is in a demolished state, somehow it has an aesthetic appearance, which expresses its aesthetic value.

Examination of Sazak according to Fielden and Jokilehto point of view reveals that Sazak represents almost all the values in their study. Sazak is a special place where the Rums, who had to leave their place in certain circumstances, remember and miss it, which creates the identity value of the place. Additionally, the site has typical vernacular architectural features of Karaburun, revealing the relative artistic or technical value of the site. Rarity value is also valid for Sazak. The village is a rare village with features that are difficult to encounter. It also has an economic potential; however, it cannot be said that the function value is valid for the site. The site has educational value by giving information of technic and historic background of its time. With the contrary of its lost population, the village has social values related, because not only the people from Sazak continued their traditions originated from Sazak on the Greek land, but also the common traditions such as weddings, songs

inherited to Turkish population living in the peninsula. The village also has a political value because it experienced all the political consequences of the time.

Mason's systematic is applicable for Sazak. Because the site is a source of knowledge, means it has educational value. Besides, the site's being totally abandoned makes it unique, which defines the artistic value. It is a symbolic place in terms of population exchange's marks on it. Moreover, the religious places related to site emphasis its spiritual/religious value. In addition to those, it has its own aesthetic dynamics, which represents site's aesthetic value. The site is marketable in terms of cultural tourism, on the other hand, it's being frighteningly empty and abandoned makes it nonmarketable.

The economic values included in the study, "Valuing Cultural Heritage-Applying Environmental Valuation Techniques to Historic Buildings, Monuments and Artefacts" are valid for Sazak. Sazak as a cultural heritage place has the use value potential. The site is visited by a lot of people. On the other hand, non-use values are valid too. The site should be known by more people, people should be aware of the site. This constitutes its altruistic value, on the other hand the site should be inherited to future generations, which defines its bequest value. Sazak is a place that might be an option for visiting, which is the option value of the village. And finally, the existence value might be defined for Sazak as, as a cultural heritage site Sazak is worth to be preserved.

Study of Madran and Özgönül is more comprehensive for Sazak's values due to it has a wide range of values. Still, some values are not valid for Sazak. For example, the continuity value, which is related to continuity in function, is not valid for Sazak. On the other hand, the commemorative value is one of the strength values of the village, because the most comprehensive information group can be obtained from the oral history studies for the village. The mythological value is also valid for Sazak. It has certain technical and technological features creating the artistic and technical value; together, it still presents the authentic tissue of the village constituting the authenticity value. It's rare in major scale of view, besides, it is unique for the

peninsula it is located. On the other hand, it has also plurality value because there are other abandoned villages or neighborhoods of settlements in the peninsula. But the group, homogeneity and function values are not valid. Unlikely, the educational value is valid. The village offers diverse range of architectural, cultural, historic information. Finally, its being a document of its time in terms of physical and social environment reveals its document value.

In the evaluation of the village according to the criteria of Burra Charter, it is possible to state that all the values included in the charter are valid for the site. It has its own aesthetic dynamics, likewise, it has historic value of being the roots of people. It has scientific value of providing the material and construction technique of its time. It also has social values. The raison d'être of the village as a cultural heritage is the political issues. And the village with a church affiliated to the Krini (Çeşme) Metropolitan makes the place valuable in means of religious and spiritual values.

Reviewing the literature with the Sazak point of view, it is seen that all studies subsume the values ascribed to Sazak, but the instruments of the literature reviewed is not capable to define some values special to the village. At this point, it would be pertinent to examine Sazak's values, both included and not included in the studies reviewed. Furthermore, it might be convenient to examine them according to their categories. At this point, different systematics might be considered. Mason’s systematic would be appropriate for Sazak’s values (Mason, 2002). However, this systematic not capable to define the sociocultural values of the village, because the community created the culture is lost today and some of the sociocultural values such as tradition value, memory value belong to those lost community, so they belong to past. Thus, sociocultural values can be considered into two groups developed by Riegl(Riegl, 1902): past values and present-day values. As a result, for Sazak, Mason’s categorization is used as a base and developed by Riegl’s systematic. To summarize, the values of Sazak might be examined under two main categories: socio-cultural values and economic values. And sociocultural values can be analyzed into two groups of past values and present-day values.

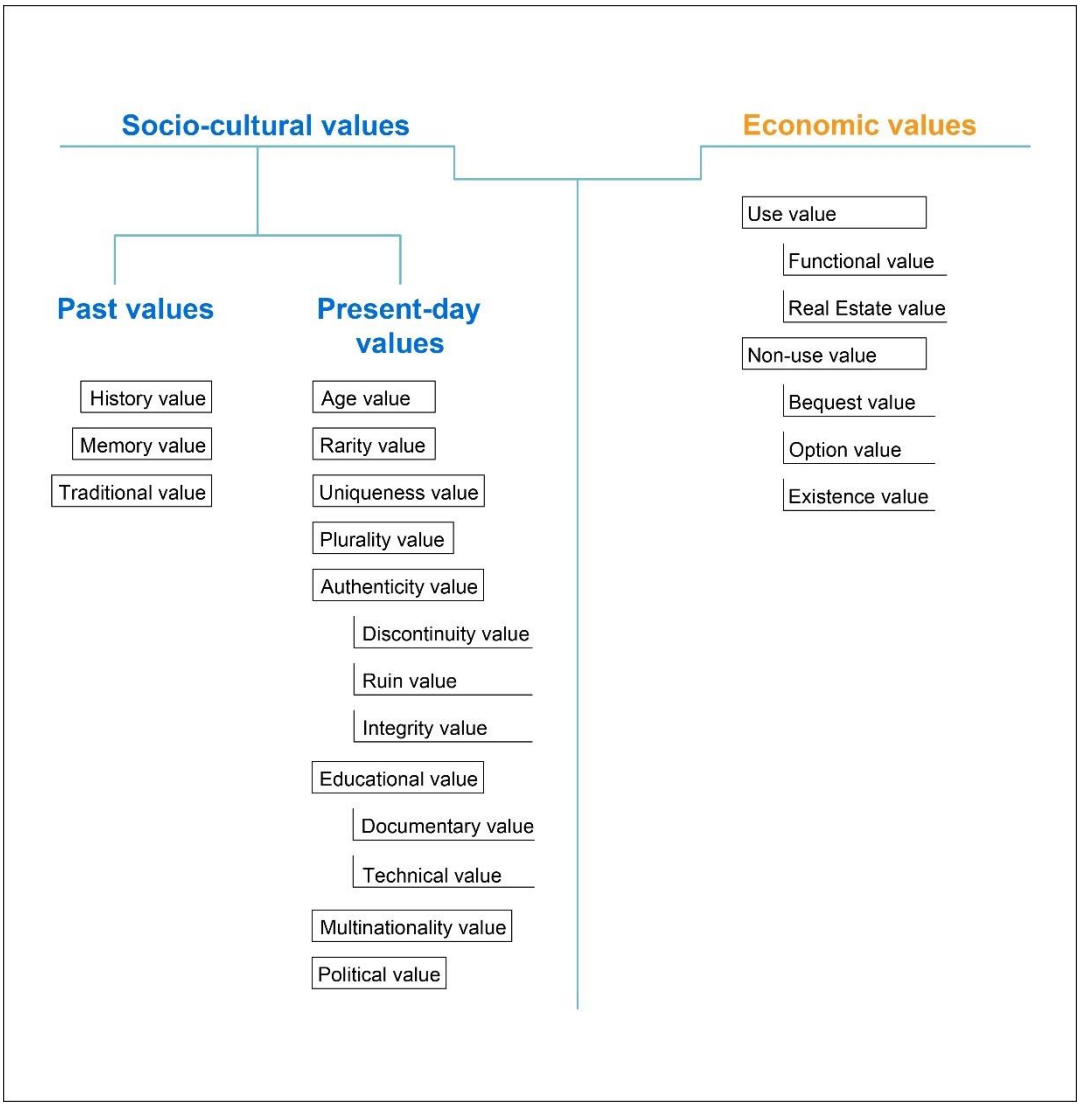


Figure 4.1 Image showing the valuation of Sazak

4.1 Socio-cultural Values

The values of a place are ascribed the site by the people through the memory, experience, practices, etc. The cultural background of a site constitutes the socio-cultural values. However, for Sazak, we can describe a break in timeline, namely, the leave. As a result of this break, the community that created the cultural accommodation is lost. Thus, some of those sociocultural values are still in the past, they are frozen in the break of timeline. However, those values, even though the community who created the culture lost, still valid, they can be defined as past values. On the other hand, there are some values, which might be considered as present-day values. Those values are ascribed by contemporary perspective of people. For example, the educational value might be considered as present-day value, because people of Sazak did not think that their houses as the object of education. They just built buildings to live. However, with today's perspective, they are evaluated as an educational object of early 20th century vernacular Karaburun architecture. With the scope of socio-cultural values of Sazak, historic, memory, traditional values are discussed as past values; age, rarity, uniqueness, plurality, authenticity, educational, multinationality and political values are discussed as present-day values.

4.1.1 Past Values

Sazak village witnessed the historic events of Karaburun, and Asia Minor, which constitutes its historic value.

Societies or communities have memories just like people do. Sazak is a long-awaited settlement full of unforgettable memories for the Sazak people and their children who have experience of exchange. The villagers of Sazak had to leave their living spaces due to political and sociocultural reasons as a consequence of the wars of the time. Although the vast majority of the generation that lived in Sazak is not alive today, their children and grandchildren grew up listening to stories about Sazak.

Baltas, grandson of one of the villagers of Sazak, says “When I first came to Karaburun, I felt that I actually knew Karaburun. I heard all the sounds of Karaburun, smelled all of its scents, I knew what its trees and flowers looked like. I saw them through the eyes of my grandfather and grandmother.” in the documentary film directed by İşbilen (İşbilen, 2010). What makes Sazak special for the new generation of Ottoman Rums is the collective memory they inherited, which constitutes the memory value of the site.

Traditional values can be defined through the life and traditions of the society. Architectural production such as the residences, mosque, church, public furnaces etc. in Sazak reached today as a trace of this life constitute the traditional value of the village. Some traditions are alive only in the memories such as name day of the church, on the other hand, some traditions of Sazak, even if the society that creates the traditions is lost, as a part of Karaburun traditions, are still alive. The wedding dresses, rituals such as decorating the horse before the bride get on horseback still exists in Karaburun. In the TV program made by TRT in 1997, a wedding that took place in Sarpıncık village was filmed. From this TV program, it is possible to understand that wedding meals are "keskek" today as they were in the past, and the bridal dresses are the same (Şemin, 1997). It is known from the oral history study that these traditions existed in Sazak village before 1922. This situation can be evaluated as a proof that Sazak's traditions lived on the peninsula. In this sense, it can be said that Sazak has the traditional value.



Figure 4.2 A Scene from the wedding filmed in a TV program of TRT (Şemin, 1997)

4.1.2 Present-day Values

Although the remains of Sazak belong to the period just before 1922, the history of the village goes much back. This makes the site to have the age value of being old.



Figure 4.3 Cartographic German map of Karaburun (1890)[17]

There are lots of areas that experienced the population exchange in Turkey. However, the Rum population in these settlements left their place mostly to other communities, and as a result, despite the experience of exchange, they managed to reach the present day as living settlements. Furthermore, there are settlements nt only abandoned due to population exchange, but also due to other reasons such as disasters, economic reasons, etc. There are a small number of settlements with no inhabitants, abandoned either by exchange or for other reasons. For this reason, Sazak as a part of those few examples of abandoned settlements has the rarity value.

The site is unique in the context of peninsula. There are similarly left places, the Rum neighborhoods in other villages, and likely, there are villages moved to seaside like old Balıklıova, another village of the peninsula, but Sazak is unique because it is the only village totally neglected after abandoned, and there has not been life since then. This might be defined as uniqueness value of Sazak.

In Karaburun, each and every village has a neighborhood abandoned by Rums. Sazak's abandonment story is not an individual or a singular abandonment story. The

[17] New York Public Library Online Archive, Map no: 27387

village shared a common destiny with the entire peninsula, due to the national consequences of an international incident. Although Sazak is unique with some features, it is also a part of this abandoned sites, defining its plurality value in the context of the peninsula.

Sazak village with its not-altered tissue and natural environment, preserves its authenticity. In other words, the other villages of peninsula, the living ones, has been changed according to contemporary needs. In an interview conducted by TRT in 1978 in the village of Sarpıncık, it is told that the groom must turn the flat roof of their house into a tile-covered hipped roof before getting married[18]. This might be an example for the alteration of the villages. Even though, the village lost its wooden architectural elements, the architectural tissue remains. Because there is no one living in the village, Sazak preserves its architectural authenticity, which defines its authenticity value. The authenticity can be further explained through discontinuity, ruin and integrity values. The value of discontinuity can be considered as the expression of the increase in the authenticity value of the place due to the interruption in life. Other villages of Karaburun, even though they include abandoned neighborhoods in, has been changing with the contemporary needs of inhabitants. However, Sazak seems to be frozen in time. The wooden elements of buildings were lost (most probably in 15 years) after Rum population left the village. Since then, the village is in a frozen state. Only the dilapidation caused by time changed the village. Since the village of Sazak was abandoned about 100 years ago, after the wooden elements were taken by the people of other villages in the first few years, it has been vulnerable to the degradation caused by nature. As a result, today the village is a collection of ruins. The village is destroyed, abandoned, ghost settlement. This constitutes the ruin value of the village. Integrity value can be defined as the unification, inseparable integrity of any structure or site or cultural heritage, with other buildings, facts, entities, thoughts etc. The integrity value in case of Sazak

[18] https://twitter.com/trtarsiv/status/1173959793557438465, visited in September 17, 2019

represents the multifaceted link between nature and man environment. Sazak village has existed in nature for 100 years, untouched by human hands. The village is integrated with nature. Wild animals use the village as a shelter. Plants find their place in structures. This is the integrity value of the village.

Architectural production is an important resource for tracing the traces of past life. Considered in this context, architectural heritage has an important place in learning about the past. Sazak's surviving architectural texture is important in terms of the understanding of the past. It reveals the local construction materials, techniques and technologies of the time, which generates the educational value of the village. educational value of Sazak might be promoted by documentary and technical values of the village. The buildings and settlements can be considered as the present-day documents about the lives of the people lived here, the materials and techniques and technologies of architectural production of time. In this context, Sazak can be evaluated as the document of late 19th-early 20th century village of Karaburun. This can be regarded as the documentary value of the village. The village' revealing the material and techniques of construction of vernacular architecture of Karaburun defines its technical value. The village consist of ruins showing the stone masonry constructed with flat stones and mud mortar as binder of them, constituting the construction technique of vernacular 19th century village of Karaburun. The remains give knowledge on the level of development of the construction technology of the village, as well as the peninsula.

The village has special meaning not only for Rum population left the village, but also for Turkish population remained their lives in the peninsula. The values of village are bilateral, making it a common heritage of two societies. This constitutes the multinationality value of the village.

Sazak is a historic place witnessing the resistance of a weakened empire against the new world order established as a result of changing ideologies of time, and the dynamics changed during that resistance, furthermore, the establishment of a new state which the Sazak has already been in. The raison d'être of the village defining it

as a cultural heritage is the political issues. This comprises the political value of Sazak.

4.2 Economic Values

Sazak, as a cultural heritage site, has both use and non-use values. Even though these values seem to be contradictive, they are also multifaceted so that contributes to each other. Use values for Sazak can be examined into two groups: function value and real state value.

The function value of Sazak can be evaluated with re-functioning. In other words, with the market point of view, the village, with its cultural roots, has potential to contribute economy through cultural tourism via adaptive re-use. The site might be utilized for traditional vine production center or as a ghost place, it might be a tourism center. The ideas can be reproducible; thus, this site has the function value.

While every piece of land in the world has an economic value on its own, Sazak is economically valuable with the building stock on it. The peninsula has a growing potential in means of real estate, which makes Sazak valuable in terms of real estate value.

Non-use values for Sazak can be discussed into three groups. Namely, bequest value, option value and existence value.

Sazak is the heritage of multiethnic society of Ottoman Empire, which had been lost in 19^{th}-20^{th} century. And this heritage site should be inherited to future to understand, to remember, to represent this history. This is the bequest value of Sazak.

Sazak, when it began to be studied in this thesis (2012) was a place unknown to most of the people of Turkey. Even it was impossible to find data on Sazak on the internet at that time. However, especially after the area was registered as a "cultural heritage site" in 2019, the awareness to Sazak has been increased. Although it is not well

known or widely visited today, the fact that Sazak is a "visitable" place, and this defines its option value.

As a cultural site, Sazak has reached the present, bearing the traces of the past. This situation in itself creates a situation worth preserving. This generates the existence value of the village.

As a result, Sazak, as a 20th century vernacular Karaburun village, hosts a wide variety of architectural and cultural productions. Even if the conservation implementations in conservation practices in Turkey usually target the physical environment, the village is valuable with its social and natural background. Thinking about the ICOMOS Charter on Principles Concerning Rural Landscapes as Heritage definition on rural landscapes (ICOMOS-IFLA, 2017:2), it is known that abandoned rural areas are included in the definition of rural landscapes. For Sazak, it might be appropriate to say that Sazak, even if its society that did the agriculture is lost, is a cultural landscape heritage. Despite the lost human element, factors such as the area has survived untouched for nearly a century, and some of the agricultural lands (such as terraced olive groves) have reached the present day without changing or transforming, and the traffic-related air pollution almost never reaches the area since the road did not pass near it until ten years ago contribute the area to be evaluated as an authentic rural landscape heritage. Therefore, if it will be the subject of conservation, Sazak should be evaluated with its socio-cultural background and its relationship with the physical environment. Thus, the valuation process should be given importance and a holistic approach should be developed while planning a conservation process for Sazak.

CHAPTER 5

CONCLUSION

There are abandoned rural areas in Turkey emptied for various reasons. Some of these areas are emptied by population movements, some by political decisions, some by natural disasters, some by economic reasons. Some of these abandoned areas have been left to their own ends; some of them have reached today as the subject of different functions such as tourism. However, the common problem of abandoned villages in rural areas, whose number is increasing day by day, is that the sustainability of rural life is not provided today's Turkey. In the current situation, the "village" status of the villages within the boundaries of the metropolitan municipality has been abolished and they have been converted into "neighborhoods". Considered in this context, these regions, which are no longer referred to as villages and are defended as being a part of the city, but lack education, health and economic opportunities in city life, in other words, the rural areas that are claimed to be urbanized have turned into not-livable places. For this reason, in order to solve some of the problems caused by abandonment, it is necessary to stop migration from rural to urban, and to make rural areas livable. Strategies for this should be determined, national policies should be developed.

In this context, the Karaburun peninsula is also a rural area with abandoned settlements. This rural settlement that has been dramatically affected by the disintegration of empires and nationalization process as a result of the rising nationalist movement in the world in the 19th and 20th centuries, and its social structure and as a result, its physical conditions have completely changed. Karaburun peninsula, in which the Turkish and Rum populations that had been lived together for centuries but it became unable to live together as of the beginning of the 20th century, lost the Rum population by being affected by the process that resulted in the 1923 Ottoman-Greek population exchange. There are thirteen villages inhabited in

the peninsula today, which are Ambarseki, Bozköy, Entertainhoca, Hasseki, İnecik, Kösedere, Küçükbahçe, Parlak, Saip, Salman, Sarpıncık, Tepeboz, and Yayla. In almost all of these villages in the Karaburun peninsula, there are Rum neighborhoods that were abandoned by the Rums and are still empty today. Furthermore, there are other places like Sazak village, not registered as a settlement today, but totally abandoned. The fact that it was difficult for the immigrants who came from Balkans and settled to Karaburun to make agricultural production of tobacco which was the agricultural production they used to, the compelling geography of the region, the restrictions in education and transportation opportunities, and economic reasons resulted in the migration of both the settled immigrants and the communities living on the peninsula in time. For this reason, the peninsula, whose population decreased considerably until the early 2000s, has turned into a region where secondary housing settlements have increased, and summer housing sites have been established since this period. However, it can be said that the area has begun to undergo changes in recent years with the newly developed transportation facilities. The Karaburun peninsula, which has become popular in recent years, is a rural area preferred by urban intellectuals who migrated from the city to the rural. As a result of the demand for migration from the city to the rural areas, it is possible to say that a transformation in both social and physical terms has started in the peninsula. The aforementioned migration, in other words, the urban intellectual's starting to live in rural areas creates a new definition of "rural". In this new definition, rural is not rural in the real sense, it occurs as the comfort of urban life in rural areas. This leads to a loss of identity in rural landscape, which is characterized by production, tradition and cultural accumulation of locals of the rural. It is essential to ensure the sustainability of rural life in the Karaburun peninsula in order for this inevitable change / transformation to take place in a controlled manner and to prevent the loss of rural identity of the Karaburun peninsula. For this reason, the peninsula should be handled with a holistic approach: A sustainable planning should be made in which economic development is ensured, but the nature and rural life of the peninsula is sustainable. It is imperative to develop a strategy plan that takes into account all of its rural features.

The population exchange is undoubtedly an important historical event for communities that experience it. Turkish-Greek exchange in Turkish historiography; in Greek historiography, the "Great Catastrophe" called the population exchange caused irreversible changes and social wounds in the society living in Anatolia. The population exchange affected the places where the Ottoman Orthodox Greeks, who were called Rum, lived intensely. In this sense, Karaburun is one of the settlements that have been affected by the population exchange greatly. Likewise, Sazak is a village that has witnessed the resistance of a weakened state against the new order established as a result of changing ideas in the world, the different international balances that changed during this resistance, and the new states established afterwards. This witnessing resulted in losing its population and Sazak was abandoned by 1922.

As an impressing place, Sazak village faces a demand for tourism. The discourses of developing tourism over this abandoned village and making it "Kayaköy of İzmir" are produced. However, instead of considering the village of Sazak as the rural landscape heritage and protecting it in a holistic manner, the pressure on tourism poses a threat in terms of the sustainability of the village. From this point of view, in this thesis, by determining the conservation method described in Burra Charter, choosing the "understanding" step in a conservation plan to be made, Sazak and Karaburun as an integral part of it and its context are tried to be understood. For this reason, Karaburun, as the context of Sazak tried to be understood in terms of administration, demography, social life and physical environment. Then, documentation of the neglected, abandoned, deteriorated and even partially destroyed village, Sazak and the inventory and detailed study of architectural production of this cultural heritage site is made. Besides, knowledge on history of Sazak is produced. Finally, with the light of those information, values of the village are discussed to make a statement on significance of Sazak as a cultural rural landscape heritage to be base for future conservation processes, considering its being a case for similar settlements.

With this aim, different research methods are conducted together for this thesis. Due to there is not drawn document, even a basemap, the site survey was very important for creating a base for the collection of information. After different trials, terrestrial lidar survey is conducted for architectural drawing of basemap. The 3D model obtained from terrestrial lidar surveying; the architectural drawing of base map created via that model. And, inventory numbers were given to the remains and for each building remain the information of the level of demolishment, architectural elements of buildings, entrances, building heights etc. is collected at site. On the other hand, even though site survey provides a wide range of knowledge on physical state of the village, the knowledge on people who were creating the settlement via their lives was missing. Thus, research on national and international archives to collect data on administration, social structure and demography of the population is held; meanwhile, the literature research was conducted. With the knowledge obtained from archive research, literature research and visual sources, the information is put together to understand the relation of physical environment, which remains today in a dilapidated state, and the society. The knowledge on Sazak evaluated with the theoretical information, and the value assessment aiming to make statement of significance of Sazak is done.

According to the researches conducted within the scope of the thesis, it is understood that there are narratives that Sazak, located in the northwest of the Karaburun peninsula, was established close to the Badembükü beach and then moved to its current location to be protected from pirate attacks. The name of the village is derived from the Turkish word “sancak” which means flag, because the village was seemed like a flag from anywhere in the sea.

It should be kept in mind that today’s physical remains of the village belongs to the period between 1883 to 1922. Because there were two big earthquakes in Karaburun history at the last quarter of 19th century: 3 April 1881 Chios-Çeşme Earthquake, 15 October 1883 Çeşme-Urla Earthquake. And they affected the peninsula greatly. The Çeşme-Urla Earthquake was the biggest earthquake of Çeşme history. That caused a lot of loss. Both Ottoman state and organizations such as the Committee of

Ambassadresses and foreign states provided financial aid to earthquake victims and the donation money was distributed to earthquake victims in the villages of Çeşme, Urla and Karaburun. The earthquake affected the west part of Karaburun. When the financial support for earthquake victims were examined, it can be understood that 12 villages in the Karaburun were reached the financial aid. For Sazak, the number of people given financial aid is more than other villages. (Satılmış, 2012:511-523). This might be regarded as the evidence of the physical environment of Sazak's belonging to the period after 1883. Despite the information that the wooden building materials of the houses evacuated by the immigrants were sold by the Turkish state in 1937 (Çil & Kul, 2015), Sazak village might be regarded as belonging the period between 1883 to 1922, because even if the wooden elements were lost, the architectural tissue still remains.

The conducted researches show that the village was governed from Ahırlı. Ahırlı was the administrative center of Karaburun peninsula, which was a town center of Çeşme sub-district. Çeşme was a sub-district of Aydın Province. In 1831, Çeşme was in the administrative district of Muğla Sanjak, while 1877/78 and 1881/82 it was a sub-district of İzmir Sanjak.

Different sources give different number of people living in the village. Despite the obscurity of exact number of people living in the village, it is understood that the population consisted almost entirely of Rums.

The sources reveal that the daily language used in the village was Turkish. People who were not educated did not know Greek. Children were learning Greek from the primary school of the village, which was giving education according to the syllabus of Metropolitan of Krini (Çeşme). If there was a Turkish school, or not is not known. Sazak had a multireligious society. Turkish families were Muslims, while Rums were Orthodox. The customs and traditions, as well as the daily activities for Rums and Turkish people were common. The main economic activity for the villagers was agriculture. People had farms in Badembükü, and the agricultural production took place in there. Before 1910s, there was no conflict between people belonging to

different ethnicities in the village. But it is known that Rums had to migrate to Chios in 1914. They returned to the village in 1919. And in August 1922, a Greek soldier came to peninsula and told people that Greek army had lost the war and Rums had to leave their places in order to protect themselves. This warning resulted in migration of Rums of village. And the remaining Turkish families left the village between 1921 and 1935, since then, the village has been abandoned.

From the researches done for this thesis, it can be said that the village had two neighborhoods: upper neighborhood and lower neighborhoods. The street creating the virtual border of the neighborhoods was the main street having the only fountain of the village on. There were two other fountains outside the village. There was no designed square, but there were three spaces used for gathering as squares. The main one was near the fountain. The streets of the village were not wide, paved ones, the buildings themselves or retaining walls were defining the streets of the village. At the intersection of the streets, there were public furnaces where women baked meal for their houses. The areas around those furnaces were used by the women to gather and spend time.

The oral history reports obtained and translated reveals that there were a church, a mosque, a school belonging to Rum society and three coffeehouses (two of them cannot be designated today) in the village. Although the traces cannot be found today, existence of an olive mill just next to the village is known. From the site survey, it is possible to say there were 227 residential buildings in the village. There were adjacent residential buildings as well as freestanding ones. All of them were constructed with stone masonry and mud mortar as binding material. The facades were plastered, but almost all of the buildings lost their finishing due to environmental factors. Most of the houses had two floor height. The lower floor was used for storage, while the upper floor was the living space having window openings, fireplaces, cupboards and niches. In most houses, the both the lower and upper floors had a single space. The roofs of the houses were flat, timber beams were places to create the roof structure and a layer of soil called “geren”, comprised of a soil

composition of clay, was put on top of the beam structure to protect the house from the rain or snow.

As mentioned above, Sazak faces the risk of losing its rural context with the threat of gentrification of the Karaburun peninsula, as well as losing its identity with unplanned tourism burden. Considering the conservation of Sazak from this point of view; just to understand and analyze its own features is not enough, but Sazak should be evaluated with its environment and also together with the society today who are not living in the territory of Turkey. In this context, to evaluate the field together with its architectural, natural, social and historical dimensions; it is necessary to place the village into the context within the history.

In this thesis, it is tried to determine the values of Sazak for the conservation of the area. As a prerequisite for conservation, Sazak and Karaburun as the context it is in are handled together with their current situation and history. As a dilapidated vernacular Karaburun village, Sazak comprise of a rich variety of architectural production. There are different types of buildings for different uses. Those buildings embrace different beliefs, but almost the same living practices, climatic conditions of the territory, traditional local building material. Therefore, the inventory and the documentation study conducted in Sazak with the aim to conserve and ensure the sustainability of those vernacular heritage is very important. Due to there is not any study on that village, this thesis is aiming to be a contribution for architecture, because it produces knowledge on the rural landscape heritage site, Sazak. The settlement's history is studied in the light of historical archival documents of the village. It is not only a contribution for architectural studies, but also for humanities and social sciences. In this context, by discussing the intangible and tangible values, it is tried to be created a base for the future conservation practices of Sazak. However, it should be kept in mind that the thesis has its limitations. First of all, the language barrier posed a serious problem for this thesis, since the few documents in the national archives are in Ottoman and the documents in the international archives are in Greek, the archive study could only be carried out in archives that could be scanned and communicated. In addition, it is evident that the oral history records

obtained from the Center for Asia Minor Studies archive have in themselves a language barrier problem. Because, the officials conducted oral interviews with Anatolian Rums, whose place names, folk songs and tales were in Turkish and had been spoke Turkish in Karaburun recorded the expressions they heard, for example the place names, whatever they understood from the pronounced in Greek letters. Even though they exist today, this has actually made it difficult to find some places due to spelling errors. Moreover, during the writing of the thesis, very few people from the Greek community who left the village of Sazak were contacted due to the pandemic of Covid-19 and limitations for travel. However, a comprehensive oral history study to be carried out in Greece will be very useful in conservation of Sazak.

Considering the definition of rural landscape heritage of Charter on Principles Concerning Rural Landscapes as Heritage (ICOMOS-IFLA, 2017), it is obvious that Sazak is an abandoned rural landscape heritage with its past production, lifestyle, traditions, and relation with nature. Although there is no life in the village today, the traces of the rural life revealed by the researches can still be read with the advantage of the village's being untouched for almost a century. Though the remaining parts of the agricultural lands of the village in Badembükü are used for today's agricultural production, the terraces where viniculture was done, and the traces of the rural life in the village even if the buildings are demolished have been completely conserved. Considering the history of Sazak, it is possible to say that the tourism demand created by detaching it from the rural context it is in has the risk of losing the rural landscape identity of the village. Sazak, if it will be an object of conservation, should be evaluated with the conservation scope determined in the Charter on Principles Concerning Rural Landscapes as Heritage and before action taking the rural landscape heritage site, Sazak, and its values should be understood, protect, the ways of sustainable transformation should be searched and communication between the related parties, namely, people whose origin is Sazak and people of Karaburun should be provided to increase the awareness on conservation. In this thesis, the part mentioned "understanding" in the Charter on Principles Concerning Rural Landscapes as Heritage is studied in detail with the guideline of Burra Charter

conservation planning method. The values of Sazak is discussed, the significance of the rural landscape heritage tried to be assessed. For Sazak, it can be said that the conservation process should respect its cultural significance, the implementations should involve all values of place but its values related to the notions of “ruin aesthetic”, “rural landscape” and “nowhere” / ”ghost place” should be expressed in the process. The identity of the place should be conserved. The design process including all parties related to site consulting the scientific basis of contemporary conservation approaches should include the association between the children of people of Sazak and the village itself has a great meaning in means of cultural value of the village. Because, the culture itself created by those people. The conservation process designed without the lost community, and only focusing on physical features will be insufficient. While evaluating Sazak, it should be kept in mind that not only site specific values, but also site related values that other villages of Karaburun also contribute to the significance of Sazak because they all have “Rum Neighborhoods” that are abandoned, besides they also highlight Sazak because unlike them Sazak is totally abandoned should be searched. Both socio cultural values and economic values contribute to the significance of Sazak. And all of them should be taken into consideration while designing the conservation process of Sazak. Finally, it is obvious that the conservation process should be handled in a holistic way so that any feature related to the village is not lost.

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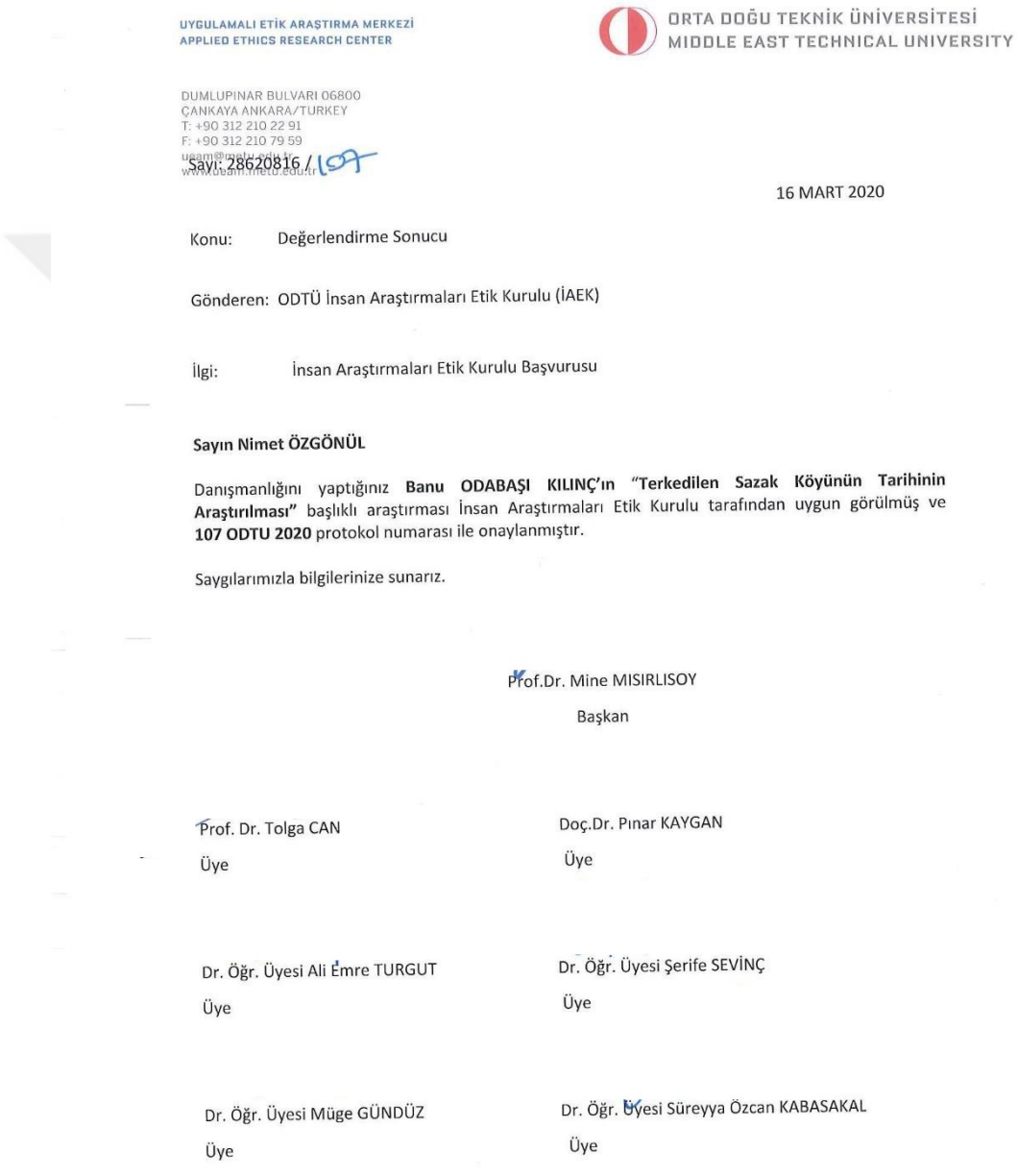
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APPENDICES

A. Approval Form of the Applied Ethic Research Center



UYGULAMALI ETİK ARAŞTIRMA MERKEZİ
APPLIED ETHICS RESEARCH CENTER

ORTA DOĞU TEKNİK ÜNİVERSİTESİ
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16 MART 2020

Konu: Değerlendirme Sonucu

Gönderen: ODTÜ İnsan Araştırmaları Etik Kurulu (İAEK)

İlgi: İnsan Araştırmaları Etik Kurulu Başvurusu

Sayın Nimet ÖZGÖNÜL

Danışmanlığını yaptığınız **Banu ODABAŞI KILINÇ'ın "Terkedilen Sazak Köyünün Tarihinin Araştırılması"** başlıklı araştırması İnsan Araştırmaları Etik Kurulu tarafından uygun görülmüş ve **107 ODTU 2020** protokol numarası ile onaylanmıştır.

Saygılarımızla bilgilerinize sunarız.

Prof.Dr. Mine MISIRLISOY
Başkan

Prof. Dr. Tolga CAN
Üye

Doç.Dr. Pınar KAYGAN
Üye

Dr. Öğr. Üyesi Ali Emre TURGUT
Üye

Dr. Öğr. Üyesi Şerife SEVİNÇ
Üye

Dr. Öğr. Üyesi Müge GÜNDÜZ
Üye

Dr. Öğr. Üyesi Süreyya Özcan KABASAKAL
Üye

Figure A.5.1 Image of approval of Applied Ethic Research Center

B. Interview

- What is your name?

- My name is Andreas Baltas.

- Who is/are your relatives related to Sazak? Are they alive? If not, which years did they live? And when they left Sazak?

- My great grandfather Giorgos Gialamas was borned in Sazak. He left his village and he moved to the neighboring village Sarpincik, where he got married. He abandoned Karaburun with his family in September 1922. They went across to Chios Island, then to Corinth and finally they were settled in a small refugee village in Ilia, Peloponnese, called Glyfa, in 1928. He died in Glyfa, before I was borned.

- Do you know how many Turkish and Greek people were living in the village?

- According to the statistics of 1904, 560 Greeks used to live there and respectively 60 Turkish people.

- What did they tell you about Sazak and Karaburun?

- They were telling us that they used to live in peace with the local Turkish people and that they were spending a lot of time together. They were speaking and singing in Turkish, this was their native language. Their origin was mostly from the mainland of Greece and the Aegean islands. My family' origin was from Mani, Peloponnese. In 1914, when the First World War started, the local Greeks were expelled to Greece, because they were considered by the Ottoman state as a threat to the Ottoman army. My family spent five years in Salonica (1914-1919) and returned after the Greek occupation of Izmir in 1919.

- Have you ever heard something like "Sazak was also called as Kızıl Kilise, meaning Red Church in Turkish" (because some of Turkish people living in Karaburun tells that the village was called not only as Sazak, but also as Kızıl Kilise)?

- No, I haven't heard such a thing.

- What do you know about their life in Sazak?

- Most of the Greeks were farmers and the main agricultural product was the raisin. The local raisin was very famous (extra sultanina Karaburnu) and it was exported to England and other European countries. They were also breeding sheeps and goats. They were living a simple, peasant life, and their customs and habits were determined by the orthodox Christian religion. In September, when they were earning their money from their crops, they used to travel to Urla, Izmir etc., in order to buy important and expensive things like clothes etc.

- Where did your relatives moved from Sazak? Are all of the people going from Sazak lived together, or had they lived in different places? Did they form a new village, or had they lived in already settled places? Had they ever come their lands in Karaburun after they left?

- My relatives moved first to Chios Island, then to Corinth and finally to Glyfa, Ilia, where they were settled. Sazak' inhabitants spread to various places in Greece like Patras, Corinth, Velo, Gastouni, Chios Island and Glyfa. We have relatives at all these places, mostly in Corinth.

- Is there any association established from Sazak's people?

- There is not any specific association established by Sazak's people, but all of them were incorporated in local Asia Minor associations, at their settlements I mentioned before.

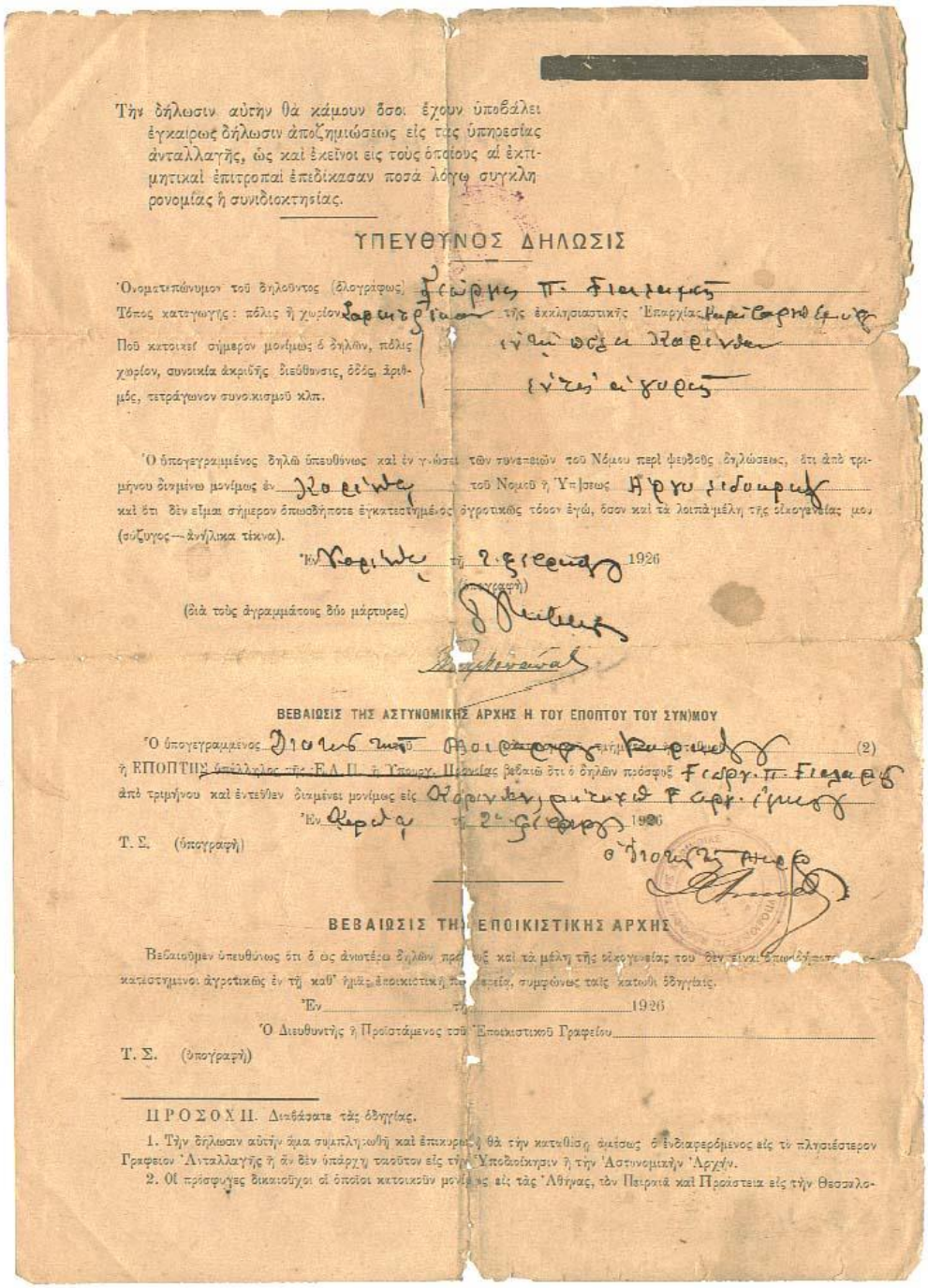
- Do you know anyone who has moved from Sazak or neighboring villages? /

- I know people who live in my village Glyfa, and also in Gastouni, Patras and Corinth. I would like to mention that the biggest settlements of Karaburun people in Greece are Corinth, Patras and Gastouni. My village, Glyfa, was consisted by 50 Asia Minor families and 60% of them were originated from Sazak, Sarpincik and Haseki.

- Do you have any information other than the answers of those questions about Sazak that you would like to share?

- I am the writer and publisher of the historical book “Karaburun of Asia Minor Erythraia” (Τα Καράμπουρνα της Μικρασιατικής Ερυθραίας). It refers to the 18 Greek villages of the old Karaburun kaza, not Cesme, Urla, etc. Unfortunately, it is in Greek. I have written also a paper about these villages, also in Greek. I will send you some photos and documents also. And finally, I will send you the link of a documentary film called “The children of Mimas”. You will get the password, in order to watch. You are going to watch the trips we made to Karaburun in 2007 and 2009 in order to find our roots and also the trip of the local Turkish people in Greece. I would like to have your feedback after watching it. I would suggest you also to join the facebook teams “Karaburun Heritage” and “GLYFA ILIAS”.

C. Refugee Certificate of George P. Gialamis from Sazak (Grandfather of Andreas Baltas)



Τὴν δήλωσιν αὐτὴν θὰ κάμουν ὅσοι ἔχουν ὑποβάλει ἐγκαίρως δήλωσιν ἀποζημιώσεως εἰς τὰς ὑπηρεσίας ἀνταλλαγῆς, ὡς καὶ ἐκεῖνοι εἰς τοὺς ὁποίους αἱ ἐκτιμητικαὶ ἐπιτροπαὶ ἐπεδίκασαν ποσὰ λόγῳ συγκλήρονομίας ἢ συνιδιοκτησίας.

ΥΠΕΥΘΥΝΟΣ ΔΗΛΩΣΙΣ

Ὀνοματεπώνυμον τοῦ δηλοῦντος (ὁλογράφως) Γεώργιος Π. Γιαλαμᾶς

Τόπος καταγωγῆς: πόλις ἢ χωρίον Σαρικιρλάρ τῆς ἐκκλησιαστικῆς Ἐπαρχίας Καισαρείας

Ποῦ κατοικεῖ σήμερον μονίμως ὁ δηλῶν, πόλις, χωρίον, συνοικία ἀκριβῆς διεύθυνσις, ὁδός, ἀριθμός, τετράγωνον συνοικισμοῦ κλπ. Νέα Σάμος Καρδίτσης

Ὁ ὑπογεγραμμένος δηλῶ ὑπευθύνως καὶ ἐν γνώσει τῶν ποινῶν τοῦ Νόμου περὶ ψευδῶν δηλώσεως, ὅτι ἀπὸ τριμήνου διαμένω μονίμως ἐν Καρδίτσῃ τοῦ Νομοῦ ἢ Ὑπ|σεως Ἄρτης καὶ ὅτι δὲν εἶμαι σήμερον ὁπωσδήποτε ἐγκατεστημένος ἀγροτικῶς τόσον ἐγώ, ὅσον καὶ τὰ λοιπὰ μέλη τῆς οἰκογενείας μου (σύζυγος—ἀνήλικα τέκνα).

Ἐν Καρδίτσῃ τῇ 2 Φεβρουαρίου 1926

(ὑπογραφή)

(διὰ τοὺς ἀγραμμάτους δύο μάρτυρες)

ΒΕΒΑΙΩΣΙΣ ΤΗΣ ΑΣΤΥΝΟΜΙΚΗΣ ΑΡΧΗΣ Ἢ ΤΟΥ ΕΦΟΠΤΟΥ ΤΟΥ ΣΥΝ)ΜΟΥ

Ὁ ὑπογεγραμμένος Δημήτριος Ἀθ. Παπαδόπουλος ταγματάρχης Χωροφυλακῆς (2)

ἢ ΕΦΟΠΤΗΣ ὑπάλληλος τῆς Ε.Α.Π. ἢ Ὑπουργ. Περικλείας βεβαιῶ ὅτι ὁ δηλῶν πρόσφυξ Γεωργ. Π. Γιαλαμᾶς ἀπὸ τριμήνου καὶ ἐντεῦθεν διαμένει μονίμως εἰς Καρδίτσαν Γεωργ. Γιαλαμᾶς

Ἐν Καρδίτσῃ τῇ 2 Φεβρουαρίου 1926

Τ. Σ. (ὑπογραφή) Ο Δημαρχος Αθ. Παπαδόπουλος

ΒΕΒΑΙΩΣΙΣ ΤΗΣ ΕΠΟΙΚΙΣΤΙΚΗΣ ΑΡΧΗΣ

Βεβαιοῦμεν ὑπευθύνως ὅτι ὁ ὡς ἀνωτέρω δηλῶν πρόσφυξ καὶ τὰ μέλη τῆς οἰκογενείας του δὲν εἶναι ὁπωσδήποτε κατεστημένοι ἀγροτικῶς ἐν τῇ καθ' ἡμᾶς ἐποικιστικῇ περιφερείᾳ, συμφώνως ταῖς κατωθι ὁδηγίαις.

Ἐν ..... τῇ 1926

Ὁ Διευθυντὴς ἢ Προϊστάμενος τοῦ Ἐποικιστικοῦ Γραφείου .....

Τ. Σ. (ὑπογραφή)

ΠΡΟΣΟΧΗ. Διαβάσατε τὰς ὁδηγίας.

1. Τὴν δήλωσιν αὐτὴν ὅμα συμπληρωθῇ καὶ ἐπικυρωθῇ θὰ τὴν καταθέσῃ ἀμέσως ὁ ἐνδιαφερόμενος εἰς τὸ πλησιέστερον Γραφεῖον Ἀνταλλαγῆς ἢ ἂν δὲν ὑπάρχῃ τοιοῦτον εἰς τὴν Ὑποδιοίκησιν ἢ τὴν Ἀστυνομικὴν Ἀρχήν.

2. Οἱ πρόσφυγες δικαιοῦχοι οἱ ὁποῖοι κατοικοῦν μονίμως εἰς τὰς Ἀθήνας, τὸν Πειραιᾶ καὶ Προάστεια εἰς τὴν Θεσσαλο-

Figure A.5.2 Refugee Certificate of George P. Gialamis

Translation of the document:

This statement will be filled out by anyone who had already made their compensation statement from the exchange service or anyone who has an amount approved by the commission for co-heritage or co-owner of land.

CONSENT FORM

Name and Last Name of declared person George P. Gialamis

Place of origin:

Where he is a permanent residence at: the city of Korintho.

I declare that I live more than three months in Korintho at county of Argylidikris, and I am not living in an agricultural area, nor me or my family.

Korinthos 2. January. 1926

POLICE DECLARATION

I declare that I am a refugee George P. Gialamis.

Korinthos 2. January. 1926

DECLARATION OF COLONIAL AUTHORITY

I declare that the above name is a refugee and not live in an agricultural area, nor him or his family.

D. Interviews Taken from the Centre for Asia Minor Studies Archives

Table A.1 Names of interviewees and the interviewers from the documents from Centre for Asia Minor Studies

Interviewee	**Interviewer**
I-1: Alexandros Fatzikis I-2: Nikolas Papanikolaou I-3: Nikolas Yavasis I-4: Pantelis Giavasis I-5: Chrysou Angeliki	IN-1: I.Loukopouluo IN-2: Zoe Kiritsopoulou

Table A.2 Content of interviews

Information	**Interviewee**					**Interviewer**		**Page number**
	I-1	I-2	I-3	I-4	I-5	IN-1	IN-2	
Social Life	X						X	39
		X				X		40
		X				X		94-97
		X					X	102-106
		X					X	119
	X						X	120-121
					X		X	122-132
	X						X	133-134
					X		X	135-138

Table A.2 (continued)

Information	Interviewee					Interviewer		Page number
Social Life (continued)					X		X	141-164
		X					X	165-169
					X		X	170-171
			X				X	172
					X		X	173-177
	X						X	178-181
					X		X	193-200
		X				X		201-209
							X	212-213
		X					X	214-230
Demography				X			X	36
	X						X	37-38
Location and Geography of Sazak		X					X	41
		X				X		42-43
	X						X	44
		X				X		45-46
	X						X	47
				X			X	48-50
	X						X	51-54
				X		X		55
		x				x		56-59
				x		x		60

Table A.2 (continued)

Information	Interviewee					Interviewer		Page number
Location and Geography of Sazak (continued)	X						X	61
		X				X		80-85
			X				X	110-111
					X		X	139-140
Settlement Pattern and Public Buildings of Sazak		X				X		76-79
		x				x		91-93
		X				X		98-100
	X						X	101
		X				X		107-109
							X	209-211
Architecture of Houses		X				X		86-90
		X				X		62-69
				X		X		70-71
		X				X		72-75
		X				X		112-118
	X						X	192
Administrative issues		X					X	182-191

E. Examples of Oral History Record from Centre for Asia Minor Studies

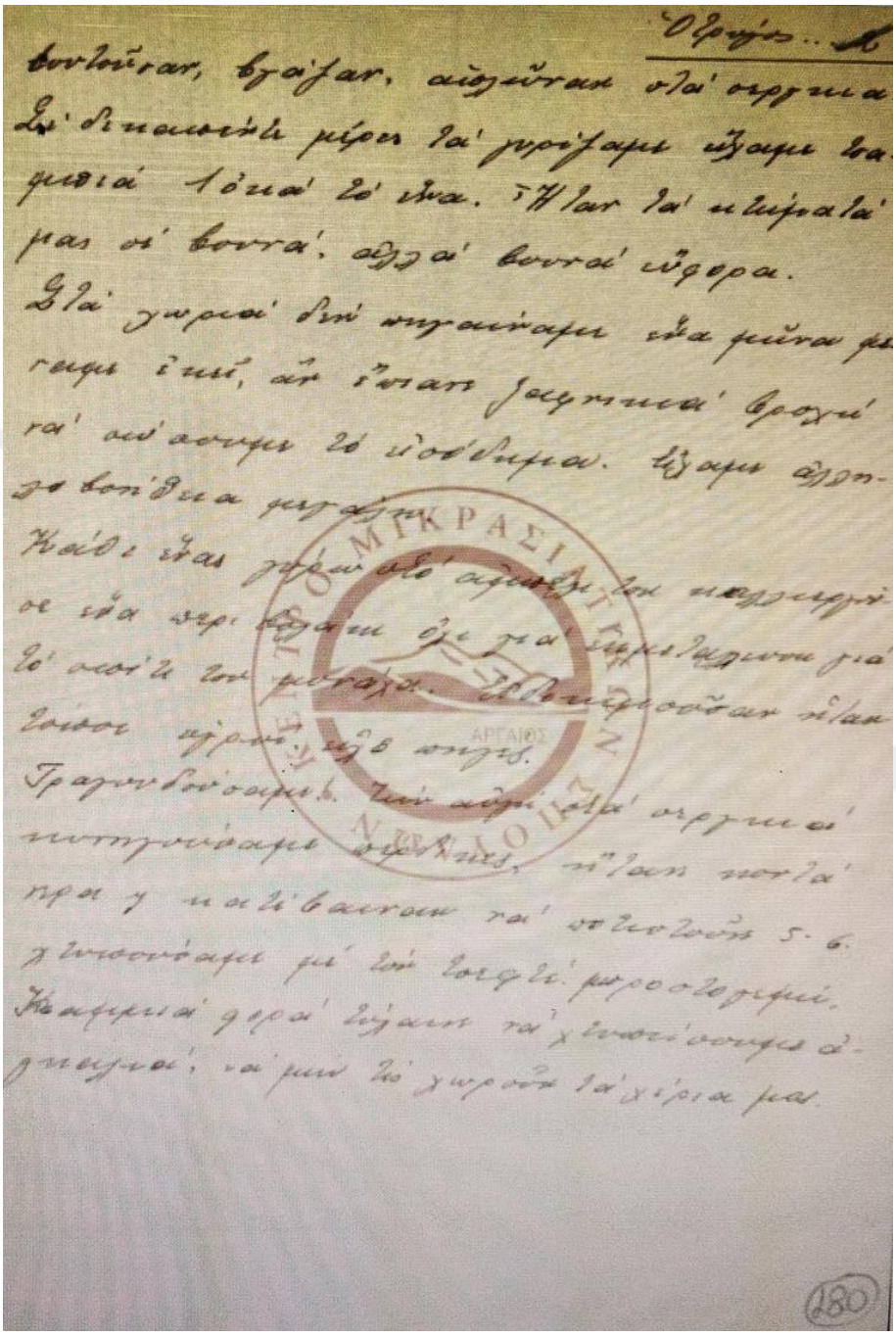


Figure A.5.3 Example of oral history record from Centre for Asia Minor Studies

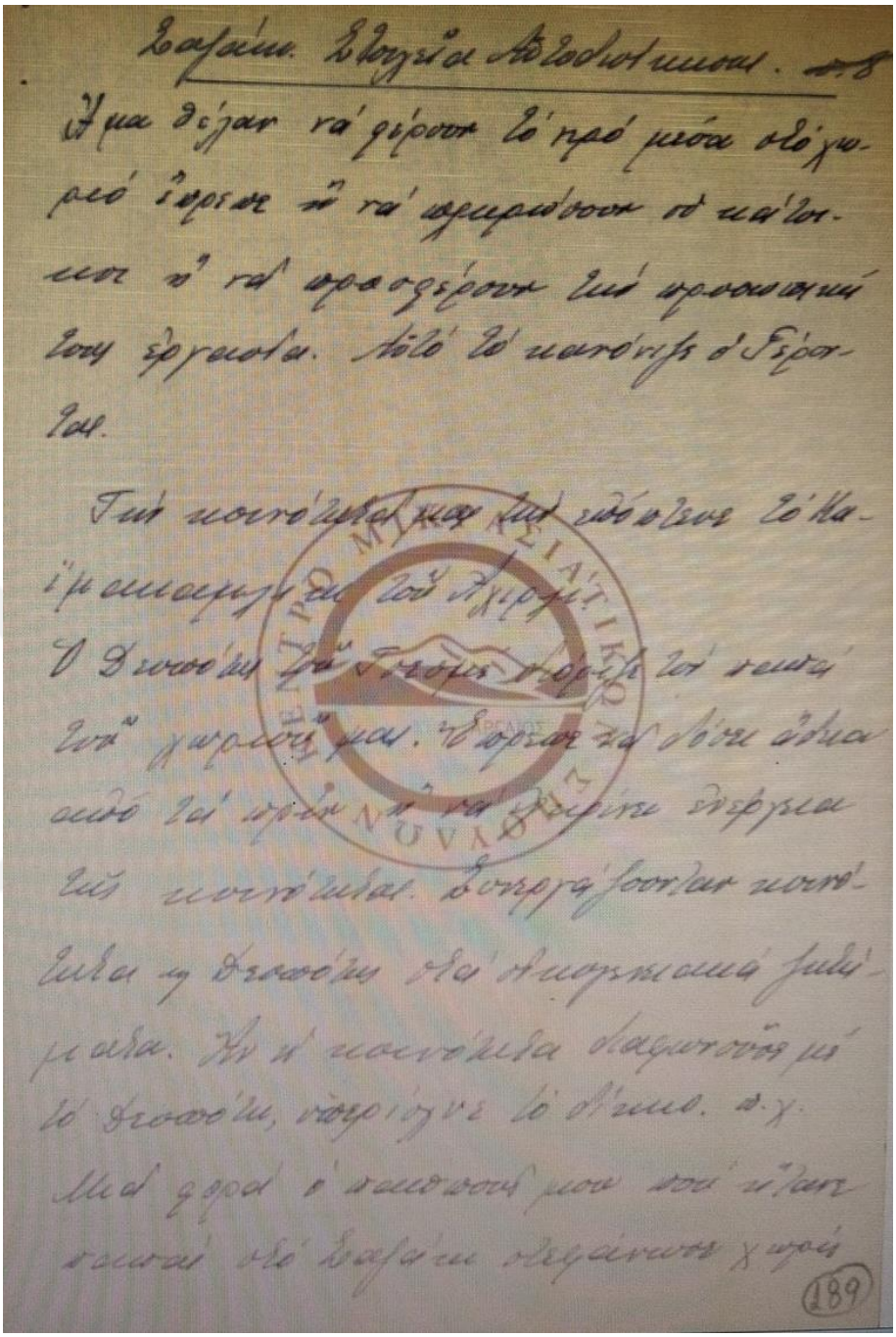


Figure A.5.4 Example of oral history record from Centre for Asia Minor Studies

F. Examples of Translated Oral History Records from Centre for Asia Minor Studies

Zoe Kiritsopoulou

Athens 20/4/1958

Eritrea Region

Karaburun

Sazaki

Chrysou Angeliki

Mindilogli of Patras

How they healed the terror

When a woman was terrified, to get over her terror, the village believed that she had to eat a raw heart from a pigeon. Because the dove's heart trembles, so the horror passes away.

Many pigeons nestled on the steep cliffs of the sea in their hollows. There was a rock that lifted above the others. It was terribly dangerous, and even when you saw him you were scared. They begged me to go to these rocks, catch a pigeon and take it to a terrified woman. I had a hard time almost killing myself. I had no place to catch and the sea was deep. When I got the pigeon, they gave me a coin. (Angeliki, I101,141-142)

Zoe Kiritsopoulou

Athens 27/5/1958

Eritrea Region

Karaburun

Sazaki

Chrysou Angeliki

Mindilogli of Patras

The wedding

When a girl was going to marry, the matches were done. They went and asked for her from her parents. Those who had estates, they took them from their parents. Most had only their youth and their prosperity. On the eve of the wedding, they wiped the bride with aromatic water and washed her hair. They put fragrant flowers on the bride's neck to smell beautiful. The more hair she had, the more her braids were knit and started from one ear, passed over the head and reached the other ear. That's how the Turkish women combed. On the eve they bathed and cleaned their bodies of unnecessary hair. This has started to decline in recent years. They sat in front of the fireplace and were told very moving songs about separation in order to feel sorry. A bride would have to cry because she was leaving her home.

If she was unsympathetic and heartless and did not cry, she would be pushed and pinched to make her cry. They considered it as insult if she didn't cry. On the day of the wedding, the women would come from the groom's side, mother, aunts, sisters, and dress the bride. She was wearing heavy silk red clothes and two red scarves on her head. The very poor women borrowed from other brides. When the father-in-law went to the bride's house, he knocked on the door three times. and he said three times "I came to get the bride." The third time a girl opened, he gave her a tip and got into the home. As the bride started to leave her father's house, everyone was screaming and mourning, and it was very moving. The girl was kissing her father's feet and hands while he was pulling out his belt, throwing it around the girl three times and wished she would not run away, keeping the habits of her father's home and to have good luck. Then she was put on a red horse, in her red clothes. At the groom's door there were strings tied from one end to the other and the bride broke them as she entered. After the wedding, everyone went and kissed the bride, gave her money and shouted for the whole village to hear it.

To lighten in the night and so they could feast, they kneaded the ashes with oil, made round balls, rested them on the terraces and lit them, and at night it was bright. This was done by the Turks in their marriages.

They ate, drank, sang and danced with violins and lutes. They used to spread the dowries, from sheets to scarves, for everyone to see. The house was dark, and everyone was coming in and out.

Once a girl got married, her mother was crying and shouting "My Katerina, I miss you" because she was going to the other village, Boinaki, 15 minutes away from Sazaki. She lost a pair of pants from her dowry that had been spread. They were all very distressed, women, mothers, fathers, both for harm and for shame. The father sat with his friends and said, "How was my daughter's pair of pants gone?". "I wish it were an outer garment, but it wasn't," the partner replied, sad for the shame of his friend's daughter. If it was a dowry that was worn externally, it was certainly less harmful than an underwear. (Angeliki, I101,125-132)