

# les dossiers de l'IFEA

série : patrimoines au présent | no: 5

## **From an Ancient Road to a Cultural Route: Conservation and Management of the Road between Milas and Labraunda**

by  
Elifnaz DURUSOY



INSTITUT FRANÇAIS D'ÉTUDES ANATOLIENNES  
GEORGES DUMÉZIL  
USR 3131 CNRS  
Istanbul, 2014

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# From an Ancient Road to a Cultural Route

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DOI: 10.4000/books.ifeagd.211  
Publisher: Institut français d'études anatoliennes  
Place of publication: Istanbul  
Year of publication: 2014  
Published on OpenEdition Books: 4 November 2014  
Serie: Patrimoines au présent  
Electronic ISBN: 9782362450396



<http://books.openedition.org>

## **Printed version**

ISBN: 9782362450143  
Number of pages: 59

## **Electronic reference**

DURUSOY, Elifnaz. *From an Ancient Road to a Cultural Route: Conservation and Management of the Road between Milas and Labraunda*. New edition [online]. Istanbul: Institut français d'études anatoliennes, 2014 (generated 12 janvier 2021). Available on the Internet: <<http://books.openedition.org/ifeagd/211>>. ISBN: 9782362450396. DOI: <https://doi.org/10.4000/books.ifeagd.211>.

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The main subject of the study is revealing “cultural routes”, by the evaluation of ancient roads which have cultural accumulation on and around them. Considering the unique character of cultural routes, their formation as a consequence of cultural accumulation in a region is the main objective of the project.

The project aims to explore the basic principles of cultural route planning and management in regard to the values of historic, natural, rural, modern and archeological components of cultural accumulation and cultural landscapes. Means that can be used to conserve and sustain their specific character are sought.

In doing this, the study is structured in two main parts. It both covers a theoretical framework of conceptual principles and a case study. In the first part, together with the development process of the cultural route concept with different definitions and classifications stated by researchers and organizations the study mainly discusses the principles of cultural route planning and management. In the second part, based on the theoretical research, the process from a road to a cultural route is reviewed through a case study together with its planning and management principles.

As the case study of the study, the ancient road between Milas and Labraunda is selected since it has a potential of transformation to a cultural route. Assessing its areas rich in cultural, historical and natural heritage together with the archaeological, architectural and local values, the work is finalized by a spatial cultural route model.

ELIFNAZ DURUSOY

B. Sc. in City and Regional Planning, M. Sc. in the Graduate Program in Restoration and Preservation of Monuments and Sites, METU, Ankara, Turkey.

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## EDITOR'S NOTE

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[ifea@ifea-istanbul.net](mailto:ifea@ifea-istanbul.net)

# Chapter 1: Introduction

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- 1 Roads that carry flow of people from one to another place can be defined as linkages on land, water and air. They ensure communication between distant areas, sections and/or things. In particular, roads connect places, settlements, peoples and even cultures to each other. Indeed; since roads are the circulatory system of life, they can be regarded as one of the most imperative necessities of human beings (Belloc, 1911: 4 and Forest, 2007: 2).

“The road is an invitation to cross frontiers, to start a dialogue... It gives witness to the need we have to be in touch with one another and provides the primary infrastructure of social life.” (Forest, 2007: 1-2).

- 2 Therefore, the growing social life and relationship between different groups of mankind must have led to a greater expansion of roads. With this regard, it can be said that the daily steps of human beings led to the emergence of tracks. Progressive journeys and frequent usage turned tracks into convenient pathways (Lay, 2009: 11-12). Consequently; as the number of settlements and their interaction grew, footpaths transformed into hardened and widened routes cleaned from obstacles. Since then, human beings begin to shape their routes into complex road networks, like the body’s capillary system (Strike, 1994: 37).

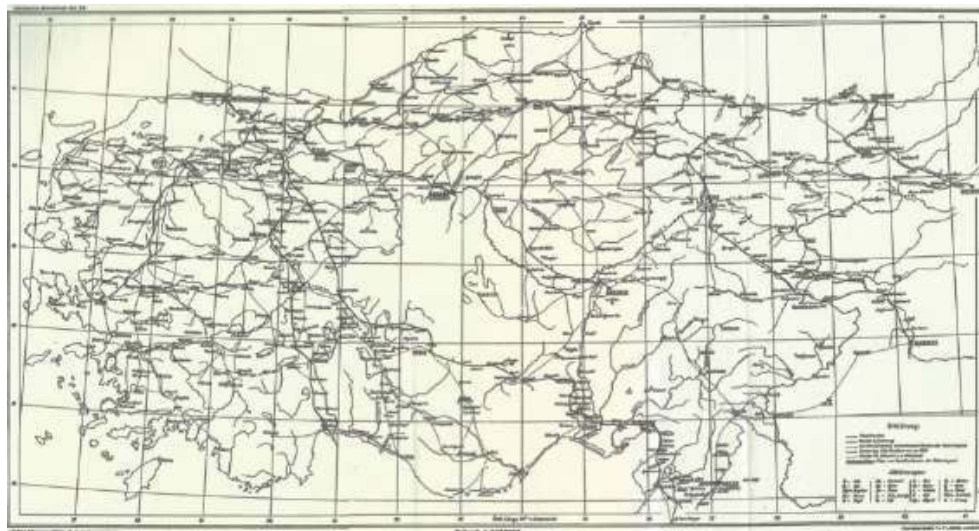
“Old roads still exist. In some cases, they are quite visible and still in use; in some they are hidden under modern highways; in still other cases they are grassy pathways once again; and in some places they are hardly more than faint indentations in the soil.” (Forest, 2007: 3).

- 3 Some roads can be regarded as the products of long years of experiments, shared activities, long tries of customs, religions, community of language and idea (Belloc, 1911: 8). In this respect, as also reflected in the quotation of Jim Forest; after a road is formed, it may be continued to be used by different cultural groups over different periods. As a result, since they bear various cultural heritage elements and reflect cultural accumulation, these kinds of roads create added cultural value in cultural landscapes. These cultural accumulation features within road structures can be seen as revealing evidences of cultural and historical actions.
- 4 However, some roads may be lost or forgotten in the course of time due to non-usage, economic preferences, political crises, power struggles, religion, natural disasters, disorganized urban development and growth, speculation in urban land, lack of

interest and/or deficiency of awareness in the protection of remains. Subsequently, they create crucial gaps or problems in terms of the continuity of cultural heritage.

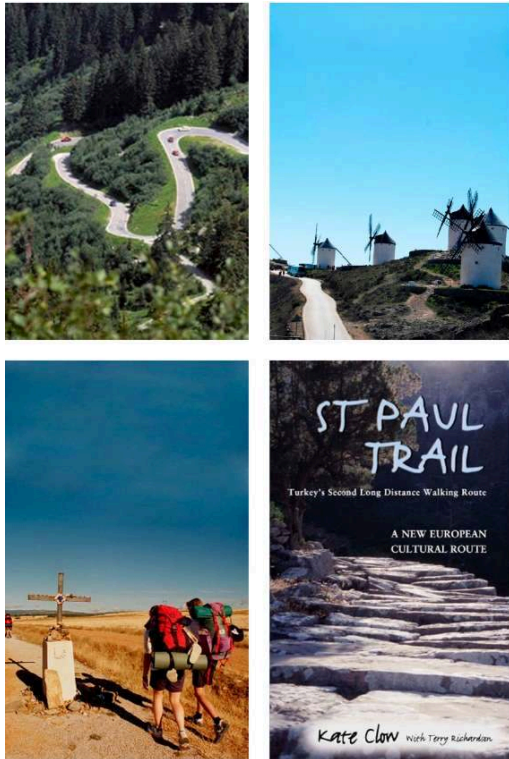
- 5 For thousands of years, Anatolian civilizations engraved their surviving identities such as their cultural, social and political facets on the cities, monuments and roads that they created. Therefore; since it hosted countless civilizations as a “cultural mosaic”, it can be said that there were several similar examples of these kinds of roads in Anatolia (Sevin, 2001: 4-9) (Figure 1).
- 6 Depending mainly on the above mentioned threatening effects of those times; while most of these Anatolian roads and the cultural accumulation on and/or around them had been left to their fate, only a few of them could have survived up to the present time. In this respect, understanding the past, assessing the present status and therefore making decisions and preparing planning and management proposals for the future lifetime of ancient roads are crucial for providing their sustainability.
- 7 At this point, in ICOMOS Charter on Cultural Routes which was held in 2008, the concept of cultural routes is introduced to define the roads, which have been used throughout a long period of history as a way of communication or transport, and consequently, “having generated heritage values and cultural properties associated to it which reflect reciprocal influences between different cultural groups as a result of its own peculiar dynamics.” (ICOMOS, 2008)<sup>3</sup>.

Figure 1: Trade, caravan and army roads of Anatolia



Taeschner, 2010

Figure 2: Routes of Napoleon, Don Quixote, Camino de Santiago and St. Paul



[www.webchapter.it](http://www.webchapter.it), [www.flickr.com](http://www.flickr.com), [www.globallightminds.com](http://www.globallightminds.com) and [www.middleearthtravel.com](http://www.middleearthtravel.com)

- 8 According to this, the concept of cultural routes as a recently developing tool under the broad range of the concept of heritage can be used as an opportunity to reevaluate ancient roads as significant heritage assets. By improving their service quality, connection to environment and historical, architectural, social and cultural identities with suitable planning and management decisions; ancient roads can be revalorized in the forms of cultural routes for present times (Figure 2).
- 9 It should be mentioned that there is a growing interest in the concept of cultural routes due to the rapid increase of cultural tourism in Turkey. However, although cultural routes can be used as an interface for the ancient roads in order to ensure their protection and sustainability, their practical frames on planning and management processes are superficial because of the deficiencies regarding the content of the terminology. Thereby, this research concentrates mainly on the revaluation of historic roads as systems of multifaceted relationships together with their components of cultural accumulation in order to bring them into light as well as increase and ease visits to these places by improving their economies.
- 10 In order to direct this kind of a revaluation study, the research further aims to develop a specific proposal regarding the transformation process from ancient roads to cultural routes. In this sense, with regard to the suggested process, main emphasis of the study is given to understand the selected case study area: the ancient road between Milas and Labraunda as a historically significant axis and the components of its cultural accumulation as individual units, to evaluate the area with respect to their values, problems, potentials and threats and finally to adopt suitable decisions to the road for a sustainable future in the form of a cultural route (Figure 3).



- 11 As stated in the ICOMOS Charter on Cultural Routes (2008: 1),  
 “The more extensive notion of cultural heritage requires new approaches to its treatment within a much wider context in order to describe and protect its significant relationships multidimensional. It introduces and represents a qualitatively new approach to the theory and historical setting. Within this advance, the concept directly associated with its natural, cultural and of cultural routes is innovative, complex and also practice of conservation of the cultural heritage.”
- 12 Therefore, the principal aim of the research emerges as to understand and evaluate the road between Milas and Labraunda as an innovative, complex and multidimensional historically significant road together with its cultural accumulation in order to adopt decisions for its transformation.

Figure 3: Different sections of the ancient road between Milas and Labraunda



Muğla Conservation Council and Personal Archive

## NOTES

3. Further information about the ICOMOS Charter on Cultural Routes, 2008 can be reached from [http://www.international.icomos.org/charters/culturalroutes\\_e.pdf](http://www.international.icomos.org/charters/culturalroutes_e.pdf) (Last Accessed on 01.04.2013).

## Chapter 2: Cultural route concepts, their planning and management principles

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- 1 Heritage is presently an expanding notion, including within its content diverse cultural, historical, architectural, archaeological, local, natural and geological values. Although in the past the meaning of heritage was restricted to a particular work of art or a singular historical monument, in the course of time, groups of buildings, architectural assets, urban and rural areas, archaeological remains, historic sites, cultural landscapes, ancient gardens, vernacular heritage and intangible values have also been added into the frame of the concept. Therefore, the meaning of the concept has been broadened and consequently, the value that is given to the concept of heritage has increased since the second half of the twentieth century<sup>4</sup>.
- 2 The category of cultural routes is also evolving under the expanding frame of heritage, broadening its scope in many countries. This recently developing category is usually regarded as an evidence and base of interactive, dynamic and continually evolving process of intercultural relationships. Therefore, it can be said that the concept of cultural routes reflects different cultures, beliefs and lifestyles from different periods of time.  

“The consideration of cultural routes as a new concept or category does not conflict nor overlap with other categories or types of cultural properties - monuments, cities, cultural landscapes, individual heritage, etc. - that may exist within the orbit of a given Cultural Route. It simply includes them within a joint system which enhances their significance.” (ICOMOS, 2008).
- 3 As also stated in the ICOMOS Charter on Cultural Routes, cultural routes as continuous and shared systems synthesize diverse heritage elements and/or sub-sites through cultural landscapes together with the cultural, historical, symbolic, functional and economic values as intangibles by linking and integrating them in an interdisciplinary and mutual framework. Although the meanings and constituents of cultural routes have not yet been properly defined, there are several developing viewpoints on the subject in both national and international circles and literature; numerous meetings,

organizations and conferences have been arranged and many studies were carried out by researchers from different fields in order to discuss and clarify the term.

## 2.1 Background of the concept

- 4 The concept of cultural routes, although not dubbed as such from the beginning, has been discussed since 1960s especially with the help of the collaborative efforts of ICOMOS, UNESCO and the Council of Europe in the forms of reports that attract attention to collective awareness about the most important cultural sites of Europe and their incorporation in the culture of leisure through cultural journeys.
- 5 1980s and 1990s gave rise to new approaches regarding the issue. Not only various recommendations, resolutions and programs; but also different meetings and organizations on the concept of cultural routes were issued within this time period.
- 6 Consequently, since 2010, a series of voluntary activities especially individual and/or group walks, projects, workshops and conferences together with their related web-sites have been realized on the concept both in national and international platforms (Figure 4).

Figure 4: Some of the cultural routes of Turkey that are presented in the website named "Culture Routes in Turkey-Long Distance Hiking Trails for All"



[www.cultureroutesturkey.com](http://www.cultureroutesturkey.com)

## 2.2 Definitions and scope of cultural routes

- 7 Since the value that is given to the concept of cultural routes has increased within recent years, in order to establish frameworks for guiding decision making processes, a

number of different definitions, descriptions and approaches regarding the subject have occurred in the national and international arena and in literature.

- 8 The first globally valid definition of cultural routes, discussed under the name of heritage routes, came into being in 1994 with the document published after the “Routes as a Part of Our Cultural Heritage” meeting of UNESCO and ICOMOS (Karataş 2011: 13). According to the document;
 

“A heritage route is composed of tangible elements of which the cultural significance comes from exchanges and a multi-dimensional dialogue across countries or regions, and that illustrate the interaction of movement, along the route, in space and time.”
- 9 This definition, which is accepted as the basis of further definitions and studies on the subject of cultural routes, also identified the main features of the concept in several articles. According to these articles; cultural routes that are multi-dimensional with different developing facets added to their main purpose should be based on the “dynamics of movement” and the “idea of exchanges” with the continuity in space and time. This definition of the concept refers to a full picture in which the route has a value exceeding the total value of the components making it up and through which it achieves its cultural importance as well as underlines exchange and dialogue between countries or districts. According to all these variables discussed, UNESCO and ICOMOS agreed that in addition to the composition created with physical elements; dynamism in the forms of movement, idea of exchange and interchange between regions, continuity in space and time as well as wholeness and multi- faceted structure are the fundamental features shaping the concept of cultural routes.
- 10 In 2001, in the “Intangible Heritage and Cultural Routes in a Universal Context” which is one of the reports of ICCR, the concept of cultural routes was defined as,
 

“...a set of values whose whole is greater than the sum of its parts and through which it gains its meaning...”.
- 11 In addition, ICCR shaped the definition as highlighting the faint relation between a number of tangible elements and their intangible qualities by saying;
 

“...Identification of the cultural itinerary is based on an array of important points and tangible elements that attest to the significance of the itinerary itself. To recognize that a cultural itinerary or route as such necessarily includes a number of material elements and objects linked to other values of an intangible nature by the connecting thread of a civilizing process of decisive importance at a given time in history for a particular society or group.”
- 12 In short, the main motive of ICCR in this definition is to express the wholeness of cultural routes linking tangible elements to their intangible values by considering the significances of routes at a definite time in history for a particular group of people. Following this description, in the “ICCR Meeting of Experts” in Madrid in May 2003, the concept of cultural routes was defined as,
 

“A land, water, mixed or other type of route, which is physically determined and characterized by having its own specific and historic dynamics and functionality, showing interactive movements of people as well as multi-dimensional, continuous and reciprocal exchanges of goods, ideas, knowledge and values within or between countries and regions over significant periods of time, and thereby generating a cross-fertilization of the cultures in space and time, which is reflected both in its tangible and intangible heritage.”

- 13 This definition, which hosts many different inputs of cultural routes within its structure such as geography, location, components, qualities and characteristics, mainly concentrates on the interaction between these constituents to form a whole. Accordingly, when compared to the definition disseminated by the document of “Routes as a Part of our Cultural Heritage” in 1994, two descriptions of ICCR show that, unlike a landscape - that is static in nature - a cultural route whose whole exceeds the total value of the components making it up must reflect a vibrant character with the help of many different inputs within its structure.
- 14 In 2008, in the light of its previous definitions, ICCR widened the meaning of the concept of cultural routes in the “ICOMOS Charter on Cultural Routes” and defined it once again within a framework of different criteria - context, content, cross-cultural significance, dynamic character and setting - as follows,
- “Any route of communication, be it land, water, or some other type, which is physically delimited and is also characterized by having its own specific dynamic and historic functionality which must arise from and reflect interactive movements of people as well as multi-dimensional, continuous, and reciprocal exchanges of goods, ideas, knowledge and values between peoples, countries, regions or continents over significant periods of time, have thereby promoted a cross-fertilization of the affected cultures in space and time, as reflected both in their tangible and intangible heritage and have integrated into a dynamic system the historic relations and cultural properties associated with its existence.”
- 15 According to this comprehensive and specialized definition of cultural routes stated by ICCR in 2008; cultural routes must express social, political and again dynamic cultural processes together with heritage elements and cultural traditions. Further, they must be affected by different people, cultures and/or historical events. In other words, they must be the living witnesses of the earlier periods of time.
- 16 In 2007, the Council of Europe explained the term cultural route as “an itinerary or a series of itineraries, based on a cultural concept or phenomenon of transnational importance and significance for common European values”. Three years later, the Council of Europe, in its “Cultural Routes Program”, expanded the meaning of the concept to
- “a cultural, educational heritage and tourism co-operation project aiming at the promotion and development of an itinerary or a series of itineraries based on a historic route, a cultural concept, figure or phenomenon with a transnational importance and significance for the understanding and respect of common European values”.
- 17 According to this recent definition published in 2010, a cultural route must be concentrated on a European theme which represents the values of Europe, must follow an ancient route or a newly created touristic path, must give rise to long-term multifaceted cooperation projects in priority areas - especially for scientific research, heritage conservation and enhancement, cultural and educational contacts among young Europeans, contemporary cultural and artistic practices, cultural tourism and sustainable development. Therefore, it must be managed by organized networks.
- 18 Parallel to all these descriptions of the Council of Europe explained above, there appeared a change in the concept of cultural routes related to the time limitation of the subject together with the development and promotion of itineraries with their representation issues. In other words, instead of an artifact used in history, the concept of cultural routes began to be taken as a field representing the European heritage and

contributing to regional and local development after the definition proposed in 2010 by the “European Institute of Cultural Routes (EICR)”. In addition, different from the other international institutes, EICR mainly supported the notion that

“a cultural route which is an itinerary or a series of itineraries must come into being with a theme which should give rise to long-term projects of research and sustainable development and that it must represent the common European heritage, figure and/or phenomenon with a transnational importance and significance”.

- 19 Subsequently, it can be said that almost all definitions of cultural routes in the international platform emphasize variable elements of tangible composition together with diverse values of their intangible natures such as dynamism in the forms of movement, the idea of exchange and dialogue between regions, continuity in space and time, wholeness and multi-dimensional structure, as the most essential aspects. However; different from ICOMOS-UNESCO that describes the indispensable aspects of cultural routes as their use in history, own dynamics and the mobility of the itinerary; the authorized committee of Council of Europe notes that a cultural route may either established along a historic line or a newly created trail for the purposes of tourism.
- 20 In addition to these definitions stated in documents and charters by institutions; researchers and scholars also brought their own reflections regarding the concept of cultural routes. To the extent that according to Maria Rosa Suarze- Inclan (2004: 1) cultural routes as unique trails formed or used by human beings intentionally for a certain and/or well defined purpose are unique creations of cultural dynamics generated through historic ways of interaction. This expression of Suarze-Inclan mainly implies that cultural routes which are the creations of cultural dynamics must be created or used by human beings in a period of time in history as supportable traces of their existence.
- 21 Ron van Oers (2010: 62) defined the term as a series of culturally and historically tangible and intangible elements that are linked by a physical or substantial asset such as a road or route that may or may not still exist in a period of time. Without forgetting its unique value, van Oers mainly stated that a cultural route which ties a series of culturally and historically important elements within its structure can be a physical or a perceived product. In other words, according to van Oers, a cultural route can either be a path that is existed in history or a path that is created in recent times. Similar to the difference between the definitions of ICOMOS-UNESCO and Council of Europe, van Oers’ definition differs from Rosa’s, who stated that a cultural route must show a trace from the past.
- 22 Similarly, Claude Moulin and Priscilla Boniface (2001: 237-248) defined the concept of cultural routes and networks as important tools for supporting heritage for the direct aims of conservation, cultural preservation, tourism as well as for socio-economic development. Therefore, according to Moulin and Boniface, the concept of cultural routes is viewed as one of the most crucial sources of conservation, preservation, tourism and socio-economic development.
- 23 Different from the others, Martorell Carreno Alberto (2008: 1-4) defined cultural routes assimilating by two different notions as connection and interrelation. According to him, the concept of cultural routes that includes various assets in its fabric was created in order to provide connections between different regions in different geographical zones and realize interrelationships between different people.



- 24 Finally, in 2011, Esra Karataş defined the concept of cultural routes in a broader perspective (Karataş, 2011: 15);

“A regional, national or continental scaled transportation corridor, whether created today artificially and intended for promotion of tourism, preservation and development, or used in a period of history and reused today, both have cultural and/ or natural heritage elements along, which gains its significance with presence of this heritage.”

- 25 Hence; when all the definitions from the origin to the present day of the concept of cultural routes are examined; “rich and diverse components”, “multi-dimensional structure”, “evolving processes of shared cultures”, “usage in history”, “wholeness” and “meaning” up can be specified as the key aspects that identify the structure of cultural routes.
- 26 In that sense, it can be said that the concept of cultural routes represents cooperating, active, varying and upgrading processes of communal histories and life as a complete picture by displaying the valuable diversity of contributions that characterized communities. Accordingly, in order to comprehend and explain the concept clearly, all these inputs must be examined by appropriate methods and tied in a correct hierarchy through constructing a holistic perspective.

## 2.3 Planning and management of cultural routes

- 27 Planning, in a general manner, can be accepted as a systematic action, choice and decision making process to be taken to realize a sequence of specified goals effectively within a complete basis by considering all the existing strengths, weaknesses, opportunities, threats, policies, facilities and challenged limiters. It was developed within numerous fields of research and divided into different branches and stages. Therefore, planning that contains different dimensions and perspectives within its configuration is an ever-evolving, progressive and complementary topic thanks to the different sets of ideas and subjects (Hall, 2002: 214).
- 28 In time, the concept of planning has started to be characterized by many different specializations and disciplines working in separation of one another thanks to its multi-dimensional nature. Based on this realization, there has been a push in the planning practice towards conservation of cultural heritage assets with the idea of the thorough managing of resources since 1940s. Therefore, in order to provide improved instruments to direct actions regarding a sustainable improvement, this tendency for the discipline of conservation was achieved with the assistance of the approach of “integrated planning”.
- 29 Different from the planning itself, integrated planning which was started to develop in 1970s by giving importance to the elements of rationality and comprehensiveness of conservation links visions, priorities, people and physical organizations in a system of evaluation, decision-making and action. It takes into account not only the physical and aesthetical qualities of the environment, but also social, cultural and economic life of the cities. In a more detailed manner, principles of planning and policies of conservation started to be combined with the help of integrated planning approach which takes into account not only the physical assets that are going to be planned but also several other variables such as comprehensive protection policies, legislation, economy, protection, maintenance, presentation, information, social interrelations,

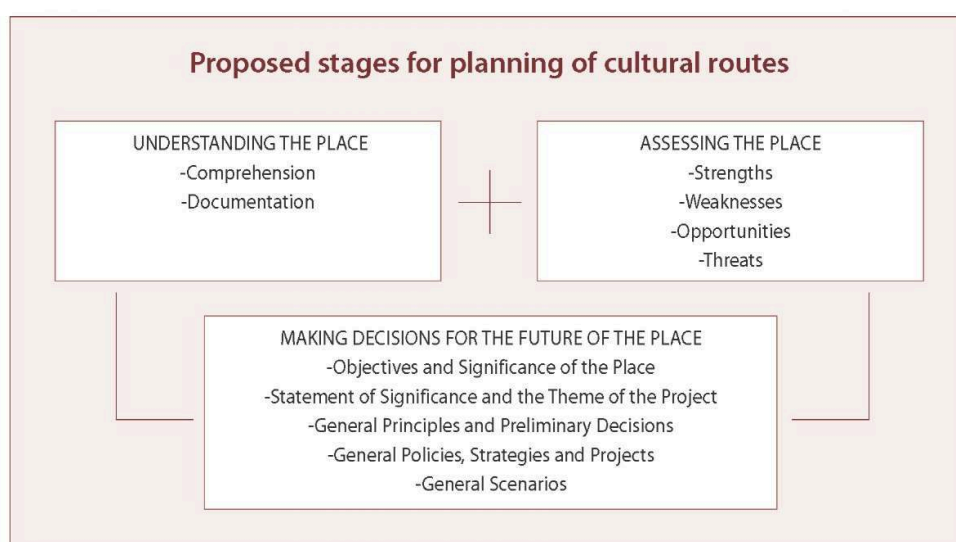
professional qualifications and international cooperation together with the active participation of the general public.

- 30 Management planning can also be defined as another sub-heading that was expanded as an indispensable part of the concepts of conservation planning and integrated planning for areas of special quality (Çakır, 2012: 355). It can be said that the concept of management planning that has started to develop in the 1990s with the management science point of view can be described as a mean to conserve the unique qualities of areas which have special characteristics. As stated in the master thesis of Eda Ünver (2006), management planning concept for the areas which have special features primarily requires a cross-coordination that maintains durable development on different scales as well as the formation of the steps and tools for the compounded process of management in order to protect areas. Therefore, in order to achieve desired and required ends, management plans require not only broad scale information of gathering, examination of different alternatives and prominence on the future implications of present decisions; but also reasons for preservation, condition and prerequisite of care, the objectives of maintenance, boundaries, functions and densities (Çakır, 2012: 356).
- 31 Similar to the case of planning, the subject of management planning has also been developed within numerous fields of research, divided into different areas and discussed through various regulations, charters and guidelines created by the institutions and researchers in the course of time. It can be said that several different approaches and methods have developed by different international and national organizations, institutes, professional organizations and disciplines in different countries at different time periods for the planning and management of cultural heritage. In addition to these meetings in international stages, there are also several studies conducted by professionals, researchers and authors regarding the subject of planning and management of cultural heritage assets.
- 32 One of the branches of conservation planning and conservation management approach that was developed within recent decades is cultural route planning and management. Similar to the other branches of the concept, planning for cultural routes also involves a number of necessary stages and various key partners (Karataş, 2011: 23-27). However, since all cultural routes should “carry messages from the past, satisfy the expectations of the present day and become a bridge for the future”, it is widely agreed that cultural route planning is a more complex concept than planning for other branches (Güçer, 2004: 1-4).
- 33 Unlike various definitions and classifications that exist for cultural routes, there is not a clear framework to date in the literature for cultural route planning; there is not even a general management approach for them. There are only a few guidelines that have been prepared by different international organizations and researchers in order to direct these processes. According to these analyzed works which are “Charter for the Protection and Management of the Archaeological Heritage” prepared by ICOMOS, “Guidelines for the Management of World Cultural Heritage Sites” prepared by ICOMOS, “Burra Charter” prepared by ICOMOS, “Australian Natural Heritage Charter for Conservation of Places Center, 2002 of Natural Heritage Significance” prepared by ICOMOS, “Cultural Heritage Management Report” prepared by Australian and New Zealand Environment Conservation Council, “Conservation Principles-Policies and Guidance” prepared by English Heritage, “Management Planning Model of Protected



Areas” prepared by New South Wales Government, “Archaeological Resource Management in the UK” prepared by Baker and Shepherd, “Sustainability of Cultural Heritage Management: Keklik Street and Its Surrounding Conservation and Development Project” prepared by Eda Ünver, “Pamplona Meeting” organized by ICOMOS, “International Charter on Cultural Routes” prepared by ICOMOS, “Cultural Route and Heritage Management Challenge: The Klondike Gold Rush: A Case Study” prepared by Mason and “The Role of Cultural Route Planning in Cultural Heritage Conservation: The Case of Central Lycia” prepared by Esra Karataş; the basic phases that are needed for cultural route planning can be specified as “survey” by gathering and recording the relevant information, “evaluation” of the gathered and recorded information, “determination of decisions” together with the established significance and finally “control and monitor”.

Figure 5: Planning and management proposal for cultural routes



- 34 Depending on these guidelines and standards developed; the stages of understanding the place, assessing the place and finally making decisions for the future of the place can be determined as the main phases for the planning and management of cultural routes. In this context, the process should start with comprehending the significance of the place studied as an initial survey and study in a holistic perspective, continued with the assessment of the gathered information. Thereby, evolution of the fabric and the current situation of the region which hosts the ancient road analyzed can be identified in a holistic perspective (Figure 5). Finally, in order to transform these roads into cultural routes, proposals should be determined and sustained by suitable decisions and principles. As a supporting input of the phase of decisions; objectives, a general theme and a statement of significance should be identified. Implementation strategies and their priority orders should also be maintained with a periodical controlling and reviewing mechanism together with a collaboration of key interest groups and partners in order to reach an effective planning and management process.
- 35 Accordingly, the process of cultural route planning and management should start with an understanding that constitutes analyses and documentation studies of the route and the region that it is located. Afterwards, it continues with assessment of the present context of the region by giving reference to the strengths, weaknesses, opportunities

and the threats of the region studied. Finally making decisions for the future of the place by proposing objectives, significance of place, statement of significance, theme of the project, general principles, preliminary decisions and general scenarios should clearly be identified.

### 2.3.1 Understanding the Place

- 36 Since it provides information for forthcoming processes, a self-sustaining and holistic understanding stage is vital for the planning and management process of cultural routes. Such a stage means comprehending all values concerning the past and present context of the region: the developmental sequence of the place and its relationship to the surviving fabric, the historical content of the place with particular reference to the ways in which its fabric has been influenced by historical services or has itself influenced the course of history, the cultural influences which have affected the form and fabric of the place, the rarity of the place and/or its parts, the functions of the place and/or its parts, the relationship of the place and its parts with its setting, the existence and nature of lost or destroyed uses, the significance of the place to key interest groups and partners who use or have used it, the scientific or research opportunity of the place, the relationship of the place to other places and the data gathered both from the site as a whole and from its individual sections such as landscapes, settlements and/or structures (Burra Charter, 1999).
- 37 In the “ICOMOS Charter on Cultural Routes”, understanding the historic environment including the values and significance that it contains, threats that it encounters, available opportunities and social, economic, political and historical influences that it owns is stated as the first basic step for the process of planning and management. Accordingly, the primary step of cultural route planning should also be the comprehension of the region and the roads, routes or axes that are located within these regions by respecting all their components as a total system in accordance with specific captions designated for cultural routes.
- 38 In this vein, the equivalent weighted facets that should be analyzed regarding the complete understanding of cultural routes are identified as natural, man-made, temporal, social and cultural, functional, visual and aesthetic, economic, administrative and meaning and spiritual contexts.
- 39 Further, since the collection and order of information coming from the stage of understanding the place starts with the inventory of values which constitute the basis of almost all conservation projects, documentation phase of any planning and management process should also be considered as an indispensable integral section of comprehending. Therefore, documentation should also be regarded as one of the most important parts of the planning and management of cultural routes.

“...one of the principal actions to be taken is to guarantee that the resource is systematically recorded and documented before, during and after any intervention. Once the intervention has taken place, what was removed or altered is lost; forever if not properly documented...” (Feilden and Jokilehto, 1992: 26).
- 40 In general, documentation provides tangible evidence from the past and assists in recognizing the present situation of the case study region examined. Therefore, it can easily be said that a proper documentation directs the following stages of planning and management in a constructive way. As also quoted from Feilden and Jokilehto in the “Guidelines for the Management of World Cultural Heritage Sites of ICOMOS”-1992, in

order to prepare a base for the required analysis of inputs, to increase the interest and awareness of people, to increase the participation of human beings in the preservation and maintenance of the heritage, to enable informed management and control of building and construction works and finally to safeguard heritage; the outcomes coming from the stage of comprehension should be documented carefully before, during and after intervention. This kind of a documentation study should be made with the help of a broad and comprehensive survey and all of the entries recorded should be preserved in protected archives, carefully (ICOMOS, 1996 and Burra Charter, 1999). In addition, the copies of these documentations should be made accessible to public in suitable forms. Otherwise, the phase of documentation ends with the decrease and even the loss of material.

- 41 There are a number of information sources and methods for the documentation of information depending on the general characteristics, the reasons and purposes of record, the context and the funding or other available resources (ICOMOS, 1996). Considering all these variables into account, methods of documentation can be divided into two as: archival documentation and field documentation. Archival documentation can generally be made up with the help of historical documentary sources, visual sources and/or oral sources which include written documents, historical data, public documents - as military, ethnographic, cemetery, tax and/or local records, newspapers, local historians' records and/ or sayings, inscriptions of ceremonial and/or cultural activities, periodic publications from libraries, museums, city directories, historical atlases, published diaries, aerial photographs, manuscript, post card collections, historical photos, paintings, gravures, graphic records and/or other visual documents such as topographic, plot, parcel, infrastructure maps and visual-auditory records such as films and/or documentaries. Field sources can usually be categorized as physical survey sources and/or in-site oral sources of measuring and drawings such as schemes, sketches, diagrams, plans, sections, elevations, photographs and interviews and/or conversations with local residents, stakeholders, visitors and tourists, oral histories, surveys with videotapes, participatory workshops and/or questionnaires.

Equivalent weighted contexts of cultural routes

**Natural context** of cultural routes can be described with the help of the variables: unique and unspoiled natural content; climatic characteristics; interaction with landscape, ecology, vegetation and biodiversity; harmony with topography and air; status of conservation and rarity, diversity, variety and vividness of natural attributes and elements such as mountains, valleys, basins, ridges, rivers, lakes, seas as well as planned and/or unplanned green areas and cultural landscapes such as parks, forests, agricultural lands, greenhouse areas, vineyards, parks, potted flowers, green roofs, individual trees such as monumental, memorial natural elements, groups of trees, soil, vegetation, climate with or without their status of conservation.

**Man-made context** relates with the term spatial configuration. In a more detailed manner, the location of the route in general geography; spatial configuration and setting; man-made components - the route itself, core, buffer zone and substantive elements and itineraries such as structures, individual man-made components, findings, remains, edifices, buildings and/or traditional and/ or modern settlements either urban or rural patterns and basic characteristics such as form, width, length, continuity, grade, surface qualities, pavement features,

transportation mode - motorized and/or non-motorized, traffic control devices, presentation and orientation elements, parking facilities, services and other pathway facilities appear as the most noticeable and operative variables regarding the understanding of the man-made context of cultural routes.

The development sequence of the place and its relationship to the surviving fabric; existence in a period of history and category of usage - popular usage such as cultural exchanges, pilgrimages, journeys and/or population movements or strategic usage such as discoveries and/or invasions together with their living evidences should be analyzed to comprehend the temporal context of cultural routes.

**Social and cultural context** of cultural routes studied under the headings: social diversity and cultural interaction; cross cultural aspects and effects such as links, exchanges and mobility between different cultural groups; capacity to bring different people together; sense of identity and community and past and/or present reciprocal and spiritual practices/cultural influences, setting's intangible elements giving a richer and more complete meaning to the site as a whole such as traditions, customs, events, activities, uses, narratives, written documents, festivals, commemorations, rituals, traditional knowledge, skills, representations, values, expressions, textures, arts, colors and odors.

**Functional context** of cultural routes includes relationship of the place between the region, route and sub-parts of the route in respect of functions; concrete and/or reflected roles, specific purposes and/or themes of routes and their sub-parts: exchange of spiritual goods or basic necessities for the survival or development of communities and continuity and frequency of uses.

As another one, **visual and aesthetic context** of cultural routes associated with serial vision; sequence of events; frequency of observing thanks to vista and panorama points and richness and variety of shapes and colors of the elements of setting such as nature, topography, structures, buildings and settlement patterns.

**Economic context** of cultural routes concerns economical values of natural and cultural heritage structures, sites and areas; long term impacts of heritage on economic development and social cohesion of regions; traditional production patterns and local products as crucial economic and financial sources for sustainable conservation and development; economic activities that creates benefits such as ongoing excavation works and tourism capacity and sustainable development of routes as well as their nearby environments and settlements.

**Administrative context** which is also related to cultural routes in terms of the managerial and organizational issues, can be explained as a set of articles of policy directed preparation and support: including ongoing programs, projects and/or missions; legal decisions and resolutions such as the status of registration of the areas and/or structures; volunteer key interest groups such as multidisciplinary research teams from relevant fields and professions together with local communities, institutions, and traditional practitioners; forums, training and/or educational programs; effective long-term planning, managing and legislative tools, policies, strategies and practices and finally profession managed evaluation, control, monitoring and review.

Finally, different from the previous facets that are related directly with the concept itself, **meaning and spiritual context** of cultural routes should also be included under the heading of the equivalent weighted facets of the concept.

Since people perceive and feel environments by appending feelings and attachments to them, meaning and spiritual context can be expressed as variants depending on the interaction between thoughts and emotions of human beings and routes. *“It’s a special feeling walking an old road. The pilgrim may see no one else behind or ahead and yet be profoundly aware of not being alone. Hundreds of thousands of others have passed this way, generation after generation...”* (Forest, 2007: 4). In this respect, since ancient roads do not just appear, they should be respected differently from other types of roads and gathering places (Du Boulay, 1995). With this regard, in order not to turn out to be visitors who are nonresponsive and careless or researchers who leave the site without discovering the significance, meaning and spirit behind these kinds of ancient roads should be examined and experienced deeply. According to this; social, cultural and emotional values, feelings, experiences, senses through images, perceptions, representations, practices of memory and involvement; unique meanings and spirits attached to ancient roads as well as communication and participation of the concerned communities are identified as determining variables.

- 42 Documentation as an indispensable step of planning does not depend on one discipline but it should progress by the contributive guidance of the specialized people from several different professions. To explicate in depth, documentation should be under the responsibility of an interdisciplinary and skilled working team including archaeologists, historians, architects, restorers, architectural historians, urban planners, specialist heritage recorders, conservators and/or other advisors from related disciplines such as civil, structural, chemical, metallurgical and material engineers and/ or professionals from the areas of philosophy, economics and/or tourism depending on the basic features of the region and even the road that is located within the boundaries of the analyzed region.

It is important to explain at this point that since the concept of cultural routes is a multi-contextual term as explained in the comprehension section, using different types of documentation techniques related to the characteristics of the route with the assistance of an interdisciplinary research team should be needed to reach an effective

evaluation for the following processes of cultural route planning and management.



### 2.3.2. Assessing the place

"Understanding of Cultural Routes Significance becomes the basic/fundamental principle associated to management of cultural routes. This implies ensuring that all activities related to their research, assessment and social dissemination of knowledge about them are carried out in a coordinated and harmonious manner..." (ICOMOS, 2008: 10).

- 43 Assessment can be defined as the way to look at the present status and condition of the analyzed region with all its components as a whole and to derive the main data coming from it. It is the basis of all decisions that are going to be taken for the future of the analyzed region. Therefore, in its original sense, assessment is usually handled under separate headings as: strengths, weaknesses, opportunities and threats in a clear manner. On the other hand, an overall assessment should also be conducted for inspecting the most critical strengths, weaknesses, opportunities and threats regarding the areas and/or elements analyzed.
- 44 As also mentioned in the report prepared by the "International Union for Conservation of Nature - IUCN", assessment that positioned at the focus - core - of the general planning and management model in a direct relation with all other phases comprised with examining the elements located within the region and evaluating whether these elements have strengths, weaknesses, opportunities and threats or not, by explaining them individually. According to this information given by the "International Union for Conservation of Nature - IUCN", the responsibility, for the phase of assessment, should belong to all other disciplines and people taking active parts in the previous part of the process - understanding the place. Indeed, in addition to provide guidance for the following steps with the help of researchers, assessment also helps to increase the consciousness of human beings regarding the analyzed region. Consequently, it

strengthens the involvement of communities in the process indirectly. This way, augmentation of public awareness and creation of a common understanding for the prioritizing of assets can easily be guaranteed.

- 45 According to the above mentioned motives, since it provides a fundamental basis for the development of the decisions for the following processes and future of the place; evaluating roads regarding their strengths, weaknesses, opportunities and threats as vulnerable pieces of assessment section is important. In order to make this more understandable and realistic in a comprehensive way, these evaluations should be grounded on the previously determined equivalent weighted facets of cultural routes. In other words; analyzing the strengths, weaknesses, opportunities and threats of roads for each context - natural, man-made, temporal, social and cultural, functional, visual and aesthetic, economic, administrative and meaning and spiritual contexts - by giving support with relevant photographs are crucial for the second phase of the planning and management of cultural routes - assessment.

### 2.3.3. Making decisions for the future of the place

- 46 With the help of the establishment of recognized assessment criteria as well as a consistent and visible methodology, the phase of assessment should continue with the identification of decisions for the future of the place. Within its configuration, identification of decisions for the future of the place includes determination of the objectives; composition of the statement of significance and the theme of the project; identification of the general principles and preliminary decisions; designation of general policies; strategies and projects and finally arranging general scenarios.
- 47 Therefore, as the primal action regarding the identification of decisions for the future of the place, vital objectives that figure the required goals for conserving the significance and identity of the ancient road analyzed in the short and long term should be set transparently. After the step of identification of objectives, a statement of significance should be proposed in a way that it should support the relevant cultural route planning and management project by expressing why the road, route and/or axis is valuable in a clear and concise manner (Burra Charter, 1999). As also mentioned within the scope of English Heritage report, this statement should be an informed and inclusive result of a particular set of data, mainly to inform the management project of a significant place.
- 48 Following to the identification of a statement of significance, a project theme related to the suggested statement of significance that outline the main vision of the project should be established for directing and expressing the following processes. The theme should be arranged in a way that it should give reference to the expressed statement of significance and to the historic character and context of the region (Burra Charter, 1999). Accordingly, rather than a series of independent facts, this kind of an integrated thematic structure brings together not only the places and activities but also people under a central idea. It incidentally helps visitors to have a memorable and attracting experience. Consequently, as an indispensable part of making decisions for the future of the place, identification of the statement of significance that orient projects as main themes should not be omitted for planning and management processes of cultural routes.



- 49 In the light of this specified statement of significance and theme of the project, general principles and preliminary decisions should specifically be identified in order to maintain cultural resources, retain their values and extend their physical lives, by considering the main conceptual and contextual basis which has been developed regarding the subject of conservation. In a more detailed manner, general principles and preliminary decisions regarding cultural route projects should include relevant judgments of upper scale activities and/ or plans, degrees of comprehensive conservation, organization of a multi-dimensional and multi-professional technical and working staff, protection of the effectiveness of conservation works together with their methods, examination of resources and delivery, recognition of security preventions and an ongoing check in order to reach a successful result and detect the changes, results and/or problems with reference to the desired condition of the proposed cultural route.
- 50 Within the scope of these, the main flow of the proposed cultural route project may allow not only conservationist approaches such as protection, maintenance and preservation but also more interventionist works such as enhancement, restoration, regeneration, adaptation, consolidation, modification, reinstatement and/or design of new works related to the specific characteristics of sites (Burra Charter, 1999). Accordingly, it can be said that suitable implementation principles of a conservation project especially the classification of criteria associated with new interventions and/ or construction works; identification of basic characteristics regarding the materials to be used organization of techniques and actions in order to preserve cultural significance and integrity of the site should also be underlined under heading of general principles and preliminary decisions.
- 51 General principles and preliminary decisions regarding the issues of presentation and interpretation should also be highlighted in this section<sup>5</sup>. With this regard, in order to reach a better final cultural route product, a combination of the judgments related with presentation and interpretation should be included in the planning of cultural routes. It should be mentioned at this point that there are several different types of methods to present and interpret a place depending on its basic qualities. As underlined in the ICOMOS Charter (2008: 3), these methods also contain a wide range of means both in-situ and ex-situ: instructive lectures, intensive programs, community activities, performance spaces and visitor centers, information plates, interpretive education activities, public services-as works, panels, print and/or electronic publications, on-site and directly related off-site installations, museum-type displays, local histories, academic and non-academic sources, journals, booklets, books and guidebooks and visitor facilities including guided walking tours, internet presentations such as websites, multimedia applications and e-libraries. Accordingly, it is important to develop a combination of these methods and activities with the help of clear figures, basic topics and fluid accounts through various contexts. New technologies, popular media and innovative services should also be taken into account within the scope of general principles and preliminary decisions for raising awareness, visibility and recognizability for the proposal.
- 52 On the other hand, participation of key interest groups and partners for whom the road has special meanings or social, spiritual and other cultural connections with the region should also be emphasized for conservation projects. In the light of these inputs, organization of key interest groups and decision-making units, configuration of



periodical meetings as well as awareness and active participation of the related NGOs together with the residents who live in the local communities within these regions should also be added as another sub-heading under general principles and preliminary decisions as essential components. This is crucial for the continuation and revival of place for their sustainable development and broad understanding of preservation in planning and management processes of cultural routes.

- 53 Keeping these missions in mind, encouraging community groups to take active parts in safeguarding their values, organizing events to present different types of traditional arts, publishing about these activities to inform about ongoing projects, inviting members of community to take part in discussions to identify issues and threats concerning traditional arts and arranging educational programs to get feedback concerning traditional arts appear as one of the main strategies for community involvement. In other words, systematic workshops and communication activities about local heritage such as public talks, newsletter, exhibition and competitions should be provided for long term effective community participation as well as sustainable economic and social development.
- 54 Further, in order to reach a successful result in a planning and management process of cultural routes and avoid common activities that may cause damage to sites such as rapid development, excess vehicle use, uncontrolled visits, insufficient garbage collection; regular control and review of the effectiveness of physical, social, functional, legal and organizational structure of heritage and re-examination of the appropriateness of decisions should be undertaken as a fundamental section of general principles and preliminary decisions with the help of formal and/or informal audit, performance measurement, visitor satisfaction surveys and/or any other feedback mechanisms. Therefore, a successful planning and management practice cannot be fully accomplished without the phase of control and review made in a systematic and consistent order by a group of interdisciplinary professionals with appropriate experience, knowledge or professional qualification.
- 55 Afterwards, general policies should clearly be identified depending on the selected theme of the proposed project and strategies and as a final outcome related projects should be categorized according to the specified policies by taking the previously identified principles and preliminary decisions into account. These proposed projects should be specified together with the information: sequence of events, working schedules, timing of events with an optimal management structure and control measures, under changing or altering circumstances within the frameworks of minimum intervention. Therefore, identical to the previous phases, the phase of general policies, projects and strategies of cultural routes should also use all the disciplines and areas of experience that contribute to the process of cultural route planning and management in its former steps.

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## NOTES

4. Inspired by the “Athens Charter for the Restoration of Historic Monuments”, which was the first international congress that depicted the importance and developed the consciousness regarding the subject of heritage without naming it explicitly, different international and national organizations, institutes, professional organizations and disciplines in different countries at different time periods prepared several guidelines in the form of international conventions, regional treaties, professional codes, documents, recommendations, guidelines and/or specialized training activities to produce reference materials for heritage since 1950s.

5. As underlined by Silberman (2006); presentation and interpretation are two different concepts in terms of their content. While interpretation is a term wider than presentation by its relation with collective memory and combination of activities that intends to exhibit the cultural significance of a place, presentation can be defined as a one-way mode of communication. Although this phase of presentation and interpretation is stated as interpretation in the following sections, it should be noted that in order to reach effective and successful outcomes, a combination of both presentation and interpretation principles and strategies should be used in cultural heritage sites.

# Chapter 3: Understanding the place: The road between Milas and Labraunda

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## 3.1 General features of Milas

“Anladım ki bu topraklar boşuna yurt seçilmemiş. Buralarda aşka adanmış şehirler boşuna kurulmamış, dünyada bir örneği olmayan tapınak boşuna yapılmamış, insanın sanatı sayesinde tanrılarla yarışabileceği, ölümsüzlüğünü sulara gizleyebileceği söylenceleri boşuna uydurulmamış.” (Topçu, 2012: 66).

I realized that this land was not selected as homeland for nothing. Cities dedicated to love was not established around these regions for nothing, the temple which is unique was not constructed for nothing, legends by which the people can rival with gods and the immortality of people can be concealed to water were not assimilated for nothing<sup>6</sup>.

- 1 In ancient times, Karia was a mountainous territory in the southwest Anatolia, neighboring to Lydia in the north, Phrygia and Pisidia in the east, Lycia in the south and the islands of the Aegean Sea in the west (Sevin, 2001: 108109) (Figure 6). In terms of natural boundaries, it was surrounded by Büyük Menderes River (Maiandros) and Aydın Mountains (Messogis) in the north, Babadağ Mountain (Salbakos) in northeast, Acıpayam Basin in the east, Dalaman Stream (Indos) in the southeast and Aegean Sea in the south and west (Umar, 1999: 1) (Figure 7). Today, considerable parts of Aydın, Muğla and the southwestern part of Denizli encircle the boundaries of ancient Karia.
- 2 The first capital city of Karia was Milas (Ancient Mylasa). Its occupation lasted long as archaeological investigations showed remains from the prehistoric times down to the modern period without discontinuity. Although the town lost its leadership sometimes in the Hellenistic period it was again a capital of Menteşe principality (Oktik *et al.*, 2004: 14).
- 3 At the present, Milas that covers an area of 2167 km<sup>2</sup> is the second largest one of the twelve districts of Muğla (Milas Kaymakamlığı *et al.*, 2006: 20). It is bordered by Söke, Koçarlı and Çine districts of Aydın in the north, the city center and Yatağan district of Muğla in the east and Bodrum district of Muğla in the south. Within the borders of the

city, there are 13 neighborhoods, 5 townships which are Bafa, Beçin, Güllük, Ören, Selimiye and 118 villages (Milas Kaymakamlığı *et al.*, 2006: 21). Additionally, Milas hosts 27 archaeological sites within its boundaries (and more are discovered every year). Among these archaeological sites, Iasos, Stratonikeia, Euromos, Becin, Keramos, Sinuri, Heraklia-Latmos and Labraunda are among the most important ones (Oktik *et al.*, 2004:13).

Figure 6: Map of Karia



Henry, 2010

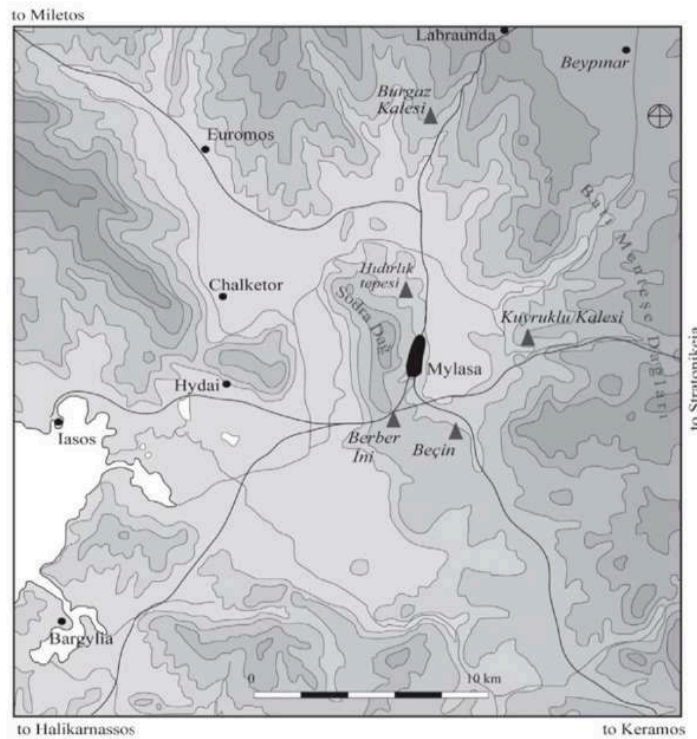
Figure 7: Geography of Milas



Google Earth, Last Accessed on 01.02.2013

- 4 Milas is situated on a fertile plain in the west of the Menderes-Saruhan Menteşe massive. It is bounded by the shores of the Lake Bafa and Çomak Mountain in the north (Ancient Latmos), by Mountain of Ilbira and Bodrum Peninsula in the west, by Gökova Gulf in the south and by Ak Mountain, Koca Mountain, Marçalı Mountain and Kurukümes Mountain that is the highest point of the city with 1373 meters in the east (Kızıl, 2002:1).
- 5 Despite its mountainous geography, main plains of the city, namely Milas, Bahçeburun, Yaşyer, Pınarlı, Selimiye, Ağaçlıyük, Çamköy, Çine, Tabai and Gereme are located within the steep topography of Milas. They have a high degree of fertility thanks to the richness of water sources in the region (Aksan, 2007: 2).
- 6 Milas was one of the major religious centers and one of the most important cities of Karia since it had a strategic location in the general layout of the region. It was situated at the crossroads from Stratonikea to the Aegean Sea and from Halicarnassos and Keramos to Labraunda. That is why Milas was the first capital of Karia region in the 6<sup>th</sup> century B.C. (Bean, 1989) (Figure 8).

**Figure 8: Ancient location of Milas**



Bremen and Carbon, 2010

- 7 Milas, as a significant town, has a long history from Prehistory to the Turkish Republic. However, although all periods that influenced the development pattern of a site should be appreciated for the significance of it, successive segments and effects which played much more effective roles for the evolution and growth of regions should clearly be differentiated (ICOMOS, 2008: 8). Considering this, although the history of Milas starts from the early times and continues with different phases, all these periods could not be categorized as separate layers for the comprehension of the development process of the area because of their degree of effects to the city. On the other hand, due to the lack of sources and material, information related with several phases could not be identified specifically.
- 8 Depending on these factors, although Milas has experienced eight distinctive periods throughout its history, six independent historical layers that have acted on the development of Milas and have affected the formation of the city and its nearby surrounding by giving it an identical, specific, successive and valuable character are identified. These six periods can be categorized as (Classical) Karian Period-Persian Period, Hekatomnid Period, Hellenistic Period-Roman Period, Byzantine Period, Menteşe Principality Period-Ottoman Period and Republican Period.

## 3.2 Comprehension of the road between Milas and Labraunda

### 3.2.1 Location and general characteristics

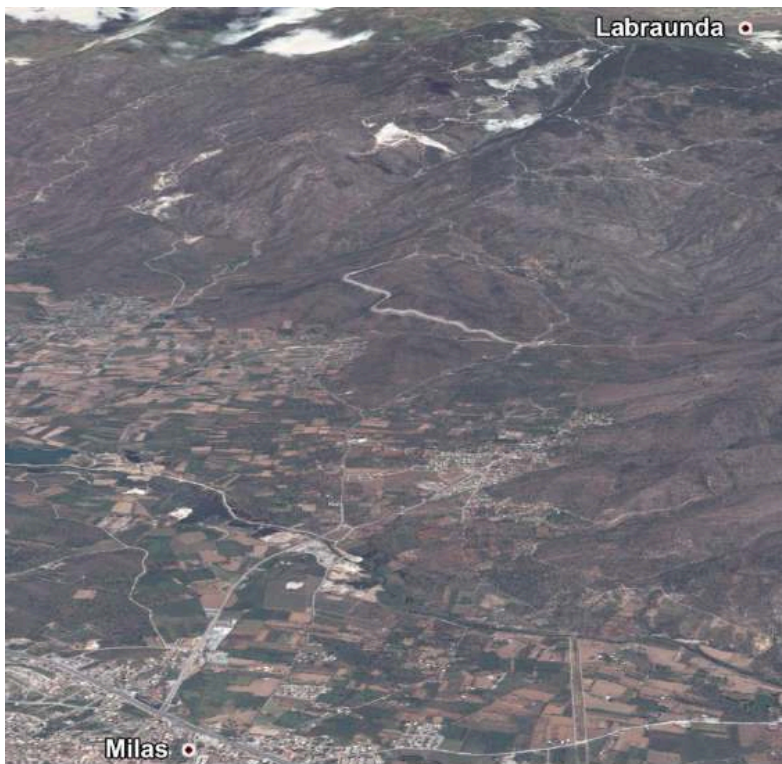
- 9 A great number of intensive rearrangement, construction and building activities were carried in the region of Karia under the rule of the Hekatomnids. As one of the crucial



traces of these intense activities, a surviving substantial road was discovered in Milas towards the archaeological site of Labraunda, together with its nearby cultural accumulation (Figure 9).

- 10 After its starting point at Milas-Baltalı Kapı Monument, the road runs toward the north from the center of Milas, crosses the fertile plain of Sariçay River, orients to the olive forested hills and continues into the mountainous, rocky and wild areas of the region. Finally, the road reaches the sanctuary of Labraunda, 700 m above sea level and 14 km away from the city center (Baran, 2011: 51-52). In particular, the natural and challenging physical character of Milas and its environs is also valid for the region which hosts the road between Milas and Labraunda and the cultural accumulation on and around it.

**Figure 9: The road between Milas and Labraunda**



Google Earth, Last Accessed on 01.02.2013

- 11 Since it bears various elements of cultural accumulation that reveal evidence of cultural and historical actions, the road can be respected as an added cultural value within the cultural landscape in which it is located. Therefore, this road that is considered to be used by different cultural groups for different purposes over different periods, can be regarded as one of the most crucial cultural values of Milas.

### 3.2.2 Development process

- 12 There are no evidences related with the presence of the road between Milas and Labraunda within the classical Karian Period. However, it is believed that the settlement pattern of Milas and Labraunda started to be developed by Karians thanks

to the discovered potsherds and architectural fragments during the excavation studies conducted at Labraunda.

- 13 The road between Milas and Labraunda was assumed to be built as a stone paved axis during the extensive building activity of the Hekatomnids in the first half of the 4<sup>th</sup> century B.C. In order to facilitate the transportation of the marble from Milas to Labraunda, this stone paved ancient road was developed with bridges, drainage channels and strong retaining walls as a part of this extensive network (Baran, 2011: 52).
- 14 Within the period of the Hekatomnids, the road between Milas and Labraunda was supported with various water structures, especially fountains at regular intervals in order to distribute the sacred natural spring water of the region. These fountains and wells are also considered to be constructed in order to enable areas of rest and relaxation for the travel of construction workers and pilgrims walking to Labraunda (Baran, 2011). Because of these features, it is thought that Labraunda was not only seen as a sacred place but also as a vacation destination. Moreover, again in this period of time, the road between Milas and Labraunda was thought to be braced with a network of defensive structures from the isolated tower to the bastion; toward the sanctuary it was also surrounded by a large necropolis.
- 15 Following these kinds of construction and development activities, the road between Milas and Labraunda was called the “Sacred Road of Labraunda” since it was used to increase the accessibility of pilgrims from Milas to Labraunda for annual festivals and specific ceremonies on behalf of the worship of Zeus Labraundos (Hellström, 2007: 145). In addition to this, considering the defensive installations built during the Hekatomnid period, Lars Karlsson suggested that the road might also have played an important geostrategic role both in the Hekatomnid and Roman Periods (Hellström, 2007: 151-153).
- 16 Another important element of the road, Baltalı Kapı, was constructed in Milas as the starting point of the road. Although there are different views on the construction date of the structure among researchers, this monument that was used as the northern gate of Milas and regarded as the origin of the ancient road of Labraunda, is mostly considered to be built during the Roman Period.
- 17 During the Turkish Period, especially in Menteşe Principality and Ottoman Periods, the environs of the road between Milas and Labraunda were started to be built-up. It is known that several honey towers as crucial traces of the rural traditional life of the region were constructed within this time period (Hellström, 2007: 151-153). Moreover, the road was also framed by a traditional modern settlement pattern in the environs of Baltalı Kapı monument.
- 18 One can also find traditional rural villages (Kırcağız, Kızılcaçaykık, Kargıcak) and two neighborhoods of Kargıcak (Yukarılamet and Aşağılamet) which were probably built during Menteşe Principality and Ottoman Period along the road. Accordingly, since these settlements that have been developed in the course of time show different characteristics, the road through Labraunda has also revealed a social and cultural diversity by connecting different patterns of lives and traditions.
- 19 Furthermore, according to İlhan Tekeli (2006: 67 - 70), both the historical caravan road network and harbor network of the region depending on the maritime and trade activities of ancient Karia might be a substantial evidence that this road was indeed



part of this complex commercial system in the 19<sup>th</sup> century. Therefore, it can be said that the road between Milas and Labraunda might have also a valuable role as it stood within the caravan and long-distance trade routes of Anatolia.

- 20 Eventually, the section that lays immediately north of the town of Milas, and hosts several small commercial and administrative structures as Milas cattle market, Labraunda drinking water facilities, Milas Court of Justice, restaurants and green housing structures is called “Labraunda Boulevard”. Further, north the road is also the main access to several quartz and feldspar quarries and windmills that are located within the rugged topography of the region.

“Bir coğrafyanın tarihi ne kadar eskiyse kültürü de o kadar zengin ve çeşitlidir. Zaman içinde gelenekler, görenekler, inançlar değiştikçe kültürler de değişir. Hele coğrafya, bizimki gibi insan yaşamı için ideal bir coğrafyaysa bu değişim daha hızlı ve yoğundur.” (Topçu, 2012: 22).

The older the history of a region, the richer and more diverse the culture of a region. As customs, traditions, beliefs change over time, cultures also change. Especially, if the geography is ideal for human life as in the case of ours, this change is quicker and denser.<sup>7</sup>

- 21 Therefore, it can be said that there has been a diverse cultural accumulation with various cultural values at different scales along the road between Milas and Labraunda with its areas rich in cultural, historical and natural heritage together with the local, architectural and spiritual values over the years.

### 3.2.3 The road between Milas and Labraunda: Its meaning and spirit

- 22 Since ancient ceremonies, festivals and/or similar processions were accomplished by walking old roads, routes and/or axes themselves, sacred pilgrim roads can easily be regarded as meaningful symbolic parts of the ceremonies of worship. Pilgrims and people attending to these religious festivals have used sacred roads in order to reach sanctuaries. Accordingly, since the road between Milas and Labraunda was used as the “Sacred Road of Labraunda” by pilgrims on behalf of the worship of Zeus Labraundos during a period of history, it should also be respected with a spiritual point of view (Figure 10).

“Yürüyüş değil, yaşadığımız an ve mekanla bütünleşmek bu bizim yaptığımız. Bazen bir otun başında dakikalarca konuşabiliyor, bazen bir taş parçasına övgüler düzebiliyoruz.” (Topçu, 2012: 150).

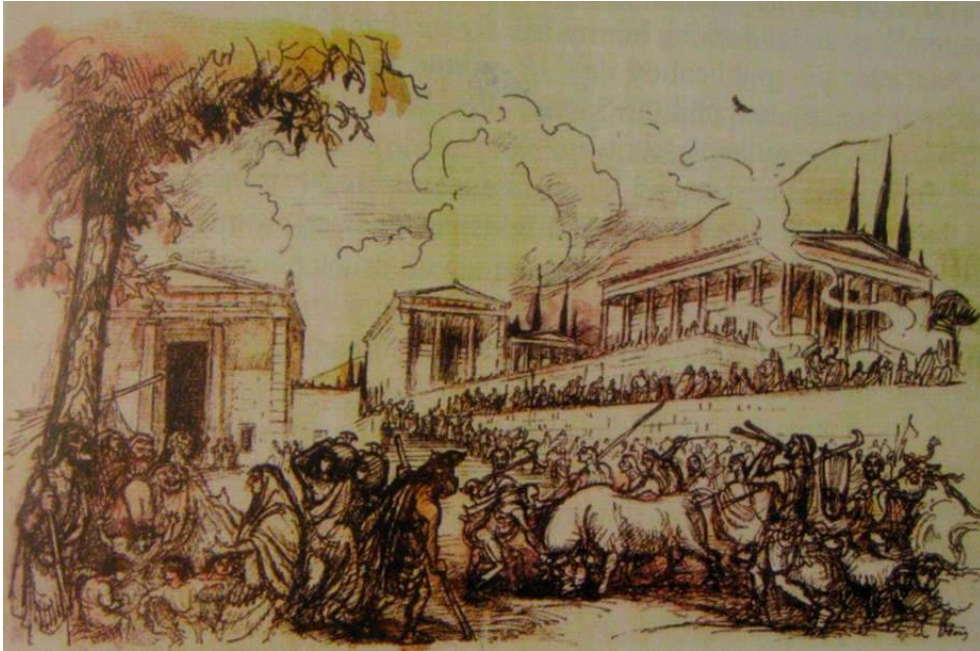
It's not a walk, what we do is the integration with time and space. Sometimes, we can talk about a weed for minutes or sometimes we can praise a piece of stone<sup>7</sup>.

- 23 As quoted from Hamdi Topçu; not only the sacredness, but also the natural, cultural, social life styles and other values of the region arouse interest and different spiritual feelings regarding regions that host ancient axes. Considering this, integration with elapsed time, unique spaces and people who are examiners should also be respected as a crucial input for the road between Milas and Labraunda.
- 24 In addition to these, as stated by Christina Williamson (2010: 3-5), with the help of the ancient processional road between Milas and Labraunda, the pilgrims were steered through different economical, spatial, natural and social zones of the area for days, even sometimes weeks on end. With this regard, it can be said that there should have been an awareness regarding the meanings of places of the road for people who walked through it previously. Depending on this argument; for example, when pilgrims passed along the ostentatious graves of the necropolis of Labraunda, they were believed to

consider the time passed and effort spent. Thereby, the sacred ceremonies, festivals and regular processions performed along the “Sacred Road of Labraunda” were also thought to provide an opportunity for pilgrims to commemorate the people buried there (Henry, 2010: 102).

- 25 In addition, since there were fresh and clear natural water springs in the region, especially in the sections close to Labraunda, the road can also be regarded as a symbolic intermediary tool that provides connection between Milas and the curative place of Labraunda (Blid, 2010). Further, fountains and wells that were considered to be built in order to facilitate places of rest and relaxation for the travel of construction workers and travelers might also have crucial meanings for the people walking along this road connecting Milas to Labraunda.
- 26 At this point, the accounts of travelers regarding the road and the components of the cultural accumulation should be appreciated as a crucial input. It is known that the road between Milas and Labraunda, the cultural landscape with its above mentioned cultural accumulation including natural values, archaeological and/or architectural assets and traditional urban and/or rural settlements together with their social and cultural lifestyles were seen, observed, noted and/or illustrated by several different travelers. Although the information coming from the records of travelers are not completely reliable because of their fields of interest, they still give an overall figure regarding the meaning of the road and the idea achieved.
- 27 Indeed, following its construction period, the road between Milas and Labraunda was believed to be used by several different cultures for several different purposes and supported with various cultural assets, just like a vein (Figure 11). In other words, a wide range of assets dispersed through the nearby environment of the road between Milas and Labraunda in the course of time.
- 28 Accordingly, since the monumental road between Milas and Labraunda that accommodated the rich cultural accumulation and transported pilgrims through the sacred areas of their region provided them a broad perspective of the lifestyle, experiences of older generations and uniqueness of place, it should not be reflected as a simple piece of connection medium. On the contrary, the road between Milas and Labraunda should be approached as a physical and spiritual witness of the process of development and pilgrimage, which strengthened the sense of identity and spirit of community together with the unique meanings, customs, ideas and values attached to it.

Figure 10: Rendering of the sacred festival in Labraunda illustrated by Berg



[www.labraunda.org](http://www.labraunda.org)

- 29 However, the road between Milas and Labraunda has been transformed into a common transportation path formed with static components for the residents of the region to meet their daily necessities, by the new functions Cultural accumulation of the road between Milas and Labraunda given and new structures constructed to the region.

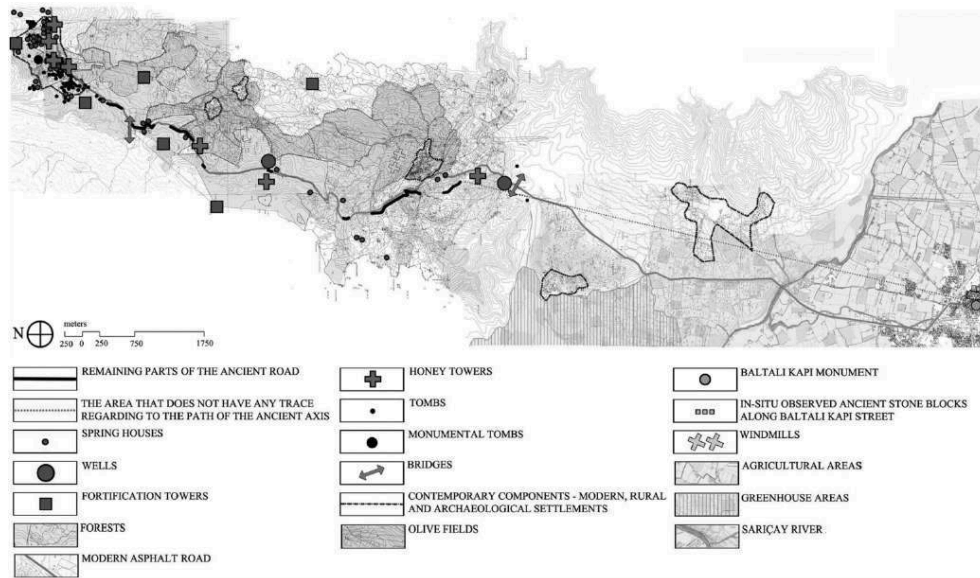
#### Chronology of usage pattern of the road between Milas and Labraunda

Built for transporting the building materials up to Labraunda
Used as an intermediate tool that provides connection between Milas and Labraunda
Used as the “Sacred Road of Labraunda”
Used for fortification, military and political concerns
Supported with modern and rural traditional settlements with their social and cultural natures
Used as a part of the complex commerce system
+
Respected as a symbolic and spiritual site

Figure 11: Bridge, retaining wall, fortification tower and honey tower examples of the cultural accumulation



Figure 12: Cultural accumulation on and around the road between Milas and Labraunda



- 30 Although it plays a crucial role for tourists who visit the archaeological site of Labraunda and for villagers to graze their animals (especially for the inhabitants of the villages Kırcağız, Kızılcaçayık, Kargıcak and its two small neighborhoods Yukarılamet and Aşağılamet) the road and its components have started to lose their meanings and spiritual significance with the negative effects of modern days.
- 31 Since places develop from combinations of many factors that are closely interrelated, it is not possible to separate the concepts of cultural aspects from their natural dimensions especially units of Kargıcak as Yukarılamet and Aşağılamet and finally the social and cultural components (Figure 12).

### 3.2.4 Cultural accumulation on and around the road between Milas and Labraunda

- 32 Considering their specific features, the components of the cultural accumulation of the road between Labraunda and Milas can be grouped under three main categories as: natural components, man-made components with its two sub-headings as historical components (the archaeological site-Labraunda, remaining parts of the ancient road, spring houses and wells, fortification towers, honey towers, tombs, bridges and contemporary components) traditional urban settlement pattern (Baltalı Kapi Street) and traditional rural settlements (Kırcağız, Kızılcaçayık, Kargıcak and two

neighborhood units of Kargıcak as Yukarıilamet and Aşağıilamet) and finally social and cultural components.

### **Natural components**

- 33 It is not possible to separate concepts of cultural aspects from their natural dimensions, especially from the dynamic and living environment of the flora, fauna, vegetation and the geomorphology. Accordingly, as also mentioned within the scope of the understanding of the place, planning and management studies of cultural routes must include a perception of natural components which have formed the cultural landscape.
- 34 When associated with the case study area, it can be said that there is a rich and diverse natural accumulation in the region between Milas and Labraunda. Firstly, as stated by A. Batur in the book “Mylasa Labraunda-Milas Çomakdağ” (2010: 159), the flora of the region is mainly characterized by trees with needle-like leaves and maquis-like plants. Therefore, these maquis-like plants and oak species, together with the Turkish pine, stone pine and tobacco can be counted as the predominant species of the surrounding forests of the road between Milas and Labraunda.
- 35 On the other hand, olive groves and olive trees that are the most typical elements of the natural beauty of the fertile region between Milas and Labraunda should not be ignored. Even, these components of the nature can be identified as the major elements of the unique nature of the region. In addition, evergreen olive trees are also crucial in relation with the subsistence and investment with their fruits, oil and waste products for centuries. Further, public and private gardens, parks together with the agricultural lands and green housing areas within the boundaries of the traditional villages along the road-especially in Sarıçay Plain should also be respected from this point of view, as the region in terms of the values of nature.
- “Her dönemde ansızın karşımıza çıkan ve her biri başka bir varlığa benzeyen bu kayalardan ürkmemek olanaksız. - Bu bir kaplumbağa... - Bu da balina... - Bak bak bu buldoğa benziyor değil mi? - Tanrıça Hekate’nin geceleri bu dağlarda dolaşırken yanında gezdirdiği Kerberoslardan biri, bu olmasın sakın? - Şu kaya var ya, şu kaya! Karyalılar, Zeus’un labrisini kesinlikle ondan esinlenerek yapmışlardır.” (Topçu, 2012: 102).
- It is impossible not to blench from the rocks that all look like different entities and are encountered at every corner. - It’s a turtle. - It’s a whale... - Look, look this looks like a bulldog, isn’t it? - Can it be one of the Kerberoses that walks with the Goddess Hekate when she was wandering around at night? - That rock, that rock! Karians certainly made the labrys of Zeus by inspiring it.
- 36 As quoted from Topçu, the unprecedented topography of the region provides several astonishing and surprising panoramas of the natural landscape of the region (Batur, 2010: 160). Moreover, large groves of sacred plane trees and several similar types of monumental like trees in the sanctuary of Labraunda also contribute to these panoramas as crucial qualities of the nature. With this regard, with its tremendous masses of rocks turned into natural sculptures in time and the colorful covering of its landscape in the skirts of topographies, the special pattern of topography is in a unique harmony with the archaeological site Labraunda and the traditional villages (Figure 13). There are also streams, rivers, natural sacred water sources and fountains that provide fresh and clean water in the region - especially in the several sections close to the sanctuary. Particularly Sarıçay that provide the lands nearby much more fertile also provide a distinctive character for the region.



Figure 13: General flora of the region and tremendous masses of rocks turned into natural sculptures



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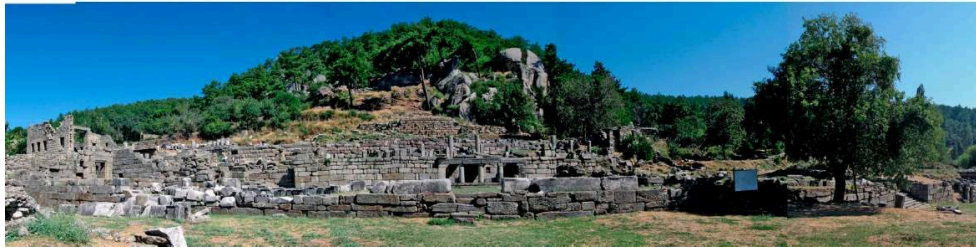
### ***Man-made components***

“Except the indispensable physical element which is the communication route itself, basic substantive elements of cultural routes are the tangible heritage assets related to its functionality as a historic route such as staging posts, customs offices, places for storage, rest, and lodging, hospitals, markets, ports, defensive fortifications, bridges, means of communication and transport; industrial, mining or other establishments, as well as those linked to manufacturing and trade, that reflect the technical, scientific and social applications and advances in its various eras; urban centers, cultural landscapes, sacred sites, places of worship and devotion, etc.” (ICOMOS, 2008: 3).

- 37 Man-made components that constitute one of the major component groups of cultural routes can be regarded as one of the most important elements that form the basic characteristics of a place. For the case of the study area-the road between Milas and Labraunda, man-made components can be divided into two as historical components and contemporary components. According to this grouping, while historical components that bear diverse traces and qualities of past within their configurations can be stated as the archaeological site of Labraunda, remaining parts of the road between Milas and Labraunda itself, spring houses and wells, fortification towers, honey towers, tombs and bridges; contemporary components of the region which mainly consist of the values of the present can be categorized as Milas-Baltalı Kapı Street and rural settlements as Kırcağız, Kızılcaçayıkık, Kargıcak and its two small rural neighborhoods Yukarılamet and Aşağılamet.

### *Historical components*

Figure 14: The archaeological site of Labraunda



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- 38 *Archaeological site-Labraunda:* The archaeological site of Labraunda, located north of Milas, on the south-eastern slope of the Beşparmak Mountains (ancient Latmos) was a sanctuary and a sacred center for pilgrims and people of Karia in ancient times (Figure 14). Since the sanctuary hosts the “Temple of Zeus Labraundos” that is one of the three important temples in the region, it was visited by Karians once a year using the previously mentioned road to sacrifice on behalf of the god Zeus Labraundos (Hellström, 2011). In this respect, it can be said that Labraunda was valued as one of the most important sanctuaries in western Karia in antiquity. Indeed, it is one of the few ancient sites spared from devastation with its unique and special landscape, impressive view, well conserved ruins, architectural remains and inscriptions.
- 39 *Remaining Parts of the Road Between Milas and Labraunda Itself:* According to the studies conducted by researchers, the road between Milas and Labraunda, dating back to Hekatomnid times, was nearly a 6-8 meter wide and approximately 14 km long path paved with large stone blocks [Baran, 2011: 51-53] (Figure 15). In addition, small bridges and strong retaining walls equipped with drain channels were used to support the road from the center of Milas through the mountainous area of the sanctuary of Labraunda [Baran, 2011: 65].
- 40 Although the road was extremely wide and long in history, only ten remaining parts of it could be discovered thanks to the investigations carried by the excavation team of Labraunda. Then, within the content of the research, all these ten remaining parts were documented by photographs and brief explanations.

Figure 15: Remaining parts of the road between Milas and Labraunda



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- 41 *Spring Houses and Wells:* As one of the most significant witnesses of the sacred water and natural springs of the region, the remains of fountains should also be considered as the elements of man-made cultural accumulation of the road between Milas and Labraunda. Since
- “a spring is the resurgence of an underground water channel mostly at the surface of the ground or simply as a natural outpouring of water and a fountain is a man-made architectural expression of delivery of water to a public place”;
- these fountain remains have been called “spring houses” by the excavation team of Labraunda (Baran, 2011: 66) (Figure 16).
- 42 A broad archaeological research regarding the discovery and documentation of the existing spring houses was started by the excavation team of Labraunda in 2003. Forty-two spring houses and two wells were found along the road between Milas and Labraunda within the scope of this research.



**Figure 16: Spring house example**



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**Figure 17: Fortress example**



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**Figure 18: Honey tower example**



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**Figure 19: Honey tower example**



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Figure 20: Tomb examples



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- 43 *Fortification Towers:* Apart from the discovered remains of the road between Milas and Labraunda itself, i.e. spring houses and wells, the investigations between 2007 and 2010 revealed that the sanctuary of Labraunda was situated within a complex defense system in ancient times (Figure 17). This defensive system that was composed of three fortification towers (Uçalan, Kepez and Harap Tower), two fortresses (Tepesar and Burgaz Fortress) and an Acropolis Fortress located above the sanctuary, was aimed to control access along the road between Milas and Labraunda.
- 44 *Honey Towers:* In addition to the fortification ones, there are also several honey towers or with their local names, “Kovanlık”, along the road between Milas and Labraunda. However, as also mentioned within the content of the annual reports prepared by the excavation team of Labraunda and reflected from the work of Jesper Blid (2010: 25), in addition to the discovered examples; there should be several more honey towers in the mountainous region. Since there is not a concentrated research related with honey towers of the region to date, there are no definite information regarding their locations, total numbers and basic architectural features.
- 45 As in the case of the fortification towers, almost all of these discovered honey towers were also constructed on top of hills and/or big rock masses. However, different from the configurations of the fortifications, they are approximately five meters high semicircular shaped stone structures. As stated by Blid (2010: 25); although some of these honey towers were built with marble pieces, they were usually constructed with reused and/ or recut ashlar gneiss stones and fixed with mortar. Even, almost all honey towers contain large stone pieces that were originally parts of the architectural elements and/or structures of Labraunda. Considering this information, these honey

towers are thought to be recently constructed edifices of the region (Figure 18 and Figure 19).

- 46 As their names imply, honey towers are believed to be used to protect the local honey production from bears (Blid, 2010: 25). In other words, based on a regional tradition, honey towers were considered to be used by the people of the region as storages for honey. As it can be seen from the photographs, none of these honey towers are in use today because of their damaged conditions, changing traditions and customs and/or recent technologies of the modern ways of living.
- 47 *Tombs:* Being one of the most important components of the cultural accumulation of the road between Milas and Labraunda, tombs that show various characteristics in terms of size, shape and material occupy an extensive area in the mountainous region of Labraunda (Figure 20). According to the studies of Olivier Henry, the necropolis hosts more than a hundred tombs, each of which sheltered more than one individual. The chronological range of the necropolis also seems fairly extended as the first tombs seem to have appeared sometimes in the 5<sup>th</sup> century B.C. while the latest carry trace of Late Roman material (Henry, 2010: 90-95).

Figure 21: Bridge example



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- 48 *Bridges:* As also mentioned previously, the road between Milas and Labraunda was also supported with small bridges and strong retaining walls because of the assorted topography of the mountainous region. Especially the areas where rivers and/or spring houses are located could only be managed with connections in the forms of bridges and/or similar overpasses (Baran, 2011: 65). Therefore, two ancient bridges should also be mentioned as the final elements under the heading of the man-made components of the road between Milas and Labraunda (Figure 21).

### ***Contemporary components***

- 49 As also mentioned under the heading of the history of the region, human beings have been surviving in the settlements of inner Karia from the ancient times because of its special aspects such as the geomorphologic characteristics, topographical features, natural resources, fertility conditions, protection and/or defense qualities (Batur, 2010: 153-155). To be specified, as the area surrounding the road between
- 50 Milas and Labraunda was very productive for agriculture, appropriate for protection against the enemies due to its rugged topography and for the basic necessities, the region has been very suitable for settlements since the ancient times. Therefore, the surviving settlements should also be counted under the heading of the cultural accumulation as the contemporary components of the road between Milas and Labraunda. Depending on their nature, general characteristics, significance of culture and the relationship with the elements of the cultural accumulation, these settlements can be regarded as the living evidences of the life and history of the region. Therefore, not only the singular man-made structures, but also general identities of their settlement patterns such as their geographical locations, topographical features, settlement forms, relationships with the buildings and structures nearby, natural elements and the social life itself should be considered and evaluated as the contemporary cultural components of the ancient road.
- 51 From this point of view, there are two different settlement patterns as contemporary components within the region, along the road between Labraunda and Milas. While the first one is Milas/Baltalı Kapı Street as a traditional urban figure, the second group is composed of Kırcağız, Kızılcayıkık and Kargıcak as well as two small settlement clusters of Kargıcak namely Yukarılamet and Aşağılamet as traditional rural settlements with smaller dominance areas.

### ***Traditional Urban Settlement:***

- 52 Milas/Baltalı Kapı Street: The street of Baltalı Kapı is where the road between Milas and Labraunda has its beginning is located in between the ring road of Milas, Balavca River and weekly open air market area of Milas in Ahmet Çavuş Neighbourhood. It is called as Baltalı Kapı Street because of Baltalı Kapı Monument that measures approximately 5x12 meters located at the beginning of the street (Oktik *et al.*, 2004: 30) (Figure 22 and Figure 23).
- 53 Baltalı Kapı Monument that was constructed with white marble of Sodra Mountain is claimed as one of the best preserved works of the antiquity in Milas. As stated by Kızıl (2002: 27), there are several drawings and gravures of Baltalı Kapı Monument in the literature.



Figure 22: Baltalı Kapı Monument



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Figure 23: Baltalı Kapı Street



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Figure 24: Reused Elements of Baltalı Kapı Monument



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- 54 The environs of Baltalı Kapı Monument have shown a traditional urbanized settlement characteristic in the course of time because of the construction and development activities. Therefore, Baltalı Kapı Monument and its nearby environment-especially Baltalı Kapı Street should also be considered as an important element of the cultural accumulation of the road between Milas and Labraunda. In this regard, in order to comprehend the context and setting of the region as a whole, this area should also be included under the heading of the contemporary component of the road between Milas and Labraunda.
- 55 Although they are not specified and documented, there are several remaining parts of the ancient road between Milas and Labraunda along the Baltalı Kapı Street. As also shown in the captured figures, these Hekatomnid stone blocks are either used as supportive elements for garden walls, structures and/or architectural elements for building and living purposes such as pieces of basements, stairs and/or resting points (Figure 24). On the other hand, some of them are observed under the modern asphalt road, either in hidden, changed, deteriorated or destroyed conditions.

#### ***Traditional Rural Settlements:***

- 56 *Kırcağız*: *Kırcağız* that constitutes several examples of both historical and modern architecture within its boundaries is a traditional village 3 km away from the center of Milas. It established on a slightly sloping area which expands from north towards the south-through the plain of *Sarıçay*.
- 57 As it can be seen from the figure, the compact form of *Kırcağız* shaped by the features of the topography such that it consists two main sections which are old *Kırcağız* - the northern section of the village located on the hill side - and new *Kırcağız* - the southern section of the settlement located on the plain of *Sarıçay* along the main street (Figure 25). Considering this feature of the village, it can be said that while the examples of the



vernacular architecture of Kırcağız is more preserved around the hilly areas in old Kırcağız, new Kırcağız is mostly composed of recently constructed buildings with their wide gardens and/or unused open areas. Accordingly, although traditional vernacular buildings cannot be observed with a large number of well-preserved examples in the village, there are several examples of this kind of buildings within the boundaries of old Kırcağız.

Figure 25: Kırcağız settlement pattern



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- 58 *Kızılcaıyıkık*: 5 km to the center of Milas, Kızılcaıyıkık is settled on Sarıçay Plain. Since it is surrounded by hills on the north and east, the general settlement pattern of Kızılcaıyıkık formed by parcels mostly having wide gardens and greenhouse areas. In a more detailed manner, since the western and southern parts of the region which are closer to Sarıçay are much more fertile than the other parts of Kızılcaıyıkık, these sections of the village covered mostly with green houses (Figure 26). Accordingly, it can be said that the main sources of livelihood in Kızılcaıyıkık are formed with agriculture and greenhouse activities.

Figure 26: Kızılçayık settlement pattern



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- 59 *Kargıcak, Yukarılamet and Aşağılamet*: Kargıcak together with its two small and compact neighborhood clusters namely Yukarılamet and Aşağılamet also have several examples of both traditional and modern architecture within their boundaries. Different from the villages mentioned above, these traditional settlements which are 5, 7 and 6 km away from Milas respectively established on the steep and rocky topography on the southern side of the sanctuary of Labraunda.
- 60 Considering this feature as dominant natural consequences, overall settlement patterns and general architecture of them depend on the main characteristics of their geography, size and positions of rocks and stones of the region. Moreover, as it can be seen from the figure, these morphological features of the region not only determine the locations of buildings and locality of lands but also characterize the boundaries of gardens and lands to be cultivated, open and closed spaces whether public or private and even outline the lines of transportation [Batur, 2010: 160] (Figure 27). Accordingly, it can be said that Kargıcak, Yukarılamet and Aşağılamet which are strongly influenced by the geological characteristics of the region and in a strong contact with the nature as a factor of aesthetic harmony give incredible views to the region from all points.

Figure 27: Kargıcak settlement pattern



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### ***Social and cultural components***

“A cultural route must necessarily be supported by tangible elements that bear witness to its cultural heritage and provide a physical confirmation of its existence. Any intangible elements serve to give sense and meaning to the various elements that make up the whole... The “intangible cultural heritage” means the practices, representations, expressions, knowledge, skills - as well as the instruments, objects, artifacts and cultural spaces associated there with - that communities, groups and, in some cases, individuals recognize as part of their cultural heritage.” (ICOMOS, 2008: 4).

- 61 Physical setting and social as well as cultural relations of historic environments are continuously interrelated by influencing and changing each other. Therefore, as mentioned in the ICOMOS “Charter of Cultural Routes”, man-made elements and their physical artifacts need to be considered and analyzed together with their social and cultural features.
- 62 *Social and Cultural Values of the Archaeological Site-Labraunda:* Apart from its general historical identity - as one of the most important monumental symbols of ancient Karia - the traces of the diverse intangible features of Labraunda such as the life at the sanctuary together with the traditions, mythical stories, symbols and organizations are crucial for the overall assessment of the region. In order to comprehend this character of the site, it is important firstly to figure out the story behind the origin of Labraunda. As also mentioned within the section of history, Labraunda was transformed into an independent sanctuary with the power of the Hekatomnids during the 4<sup>th</sup> century B.C. According to further investigations of researchers, the first architectural remains were discovered as dated back to 7<sup>th</sup> century B.C. However, as also mentioned previously, although the earliest evidence and the first architectural remains were belonged to much earlier times before the Hekatomnids, the shrine of Labraunda is thought to be much older than those findings (Hellström, 2011).
- 63 In the light of this view, the broadened studies of researchers revealed that Labraunda was firstly perceived as a sacred place during Karian and Lydian times due to a notable rock formation which was located just above the sanctuary (Figure 28). In ancient times, this rock was believed to be chapped into two as a result of a strong thunderstorm and allow the flow of rain water between its broken parts.
- 64 According to ancient people, nothing less than the hand of a god could have created that kind of a rock mass and then divide it in half. Therefore, this sacred rock, in its local name “*Yarık Kaya*”, made people believe that Labraunda was the home of god Zeus Labraundos. Indeed, since it originated the idea that Labraunda is the home of Zeus Labraundos, the rock together with the sources of sacred clean and fresh water running from it can be considered as the key elements of the intangible dimension of the region.
- 65 Although Labraunda was a sanctuary quite far away from its nearest city Milas, there were also some people such as priests together with their relatives, shrine retainers, helpers, workers and farmers living at or close to Labraunda (Figure 29). As also highlighted by Hellström (2011), the regular daily life of those people was possibly predictable within the existing layout of the sanctuary with predetermined works and specific cultural activities in public structures such as baths, churches, temples and dining buildings. However, in direct contradiction with the modest ordinary life in Labraunda, “Sacred Feasts” that were organized from Milas through Labraunda as one of the major commemorations to sacrifice Zeus Labraundos changed the common

image of the sanctuary. There is also a natural side of the social and cultural values of the sanctuary of Labraunda. In this regard, when there were limited numbers of structures in Labraunda during the Hekatomnid Period, the region was called as a sanctuary with “grove of plane trees” because of its natural features. In addition to this, the local name of Labraunda, “Koca Yayla” especially by the residents from nearby settlements also illustrates the natural identity of the site.

Figure 28: The Split-Rock “*Yarık Kaya*” of Labraunda



Personal Archive of Ayşe Bike Baykara

Figure 29: A figure showing the people of the sanctuary together with the restored view of the Andrones and the Temple



[www.labraunda.org](http://www.labraunda.org)



- 66 On the other hand, as also mentioned above, the water of the region together with the plane trees of Labraunda were considered to be sacred. Because of this reason, there were several water structures in the sanctuary such as baths, pools, wells and springhouses. Depending mainly on some basic characteristics of these clean and fresh sacred water sources of the archaeological site of Labraunda, several legendary stories were recorded by travelers. For example, as mentioned by the ancient traveler Pliny the Elder, there were “oracle eels wearing earrings” within these sacred spring waters.
- 67 Social and Cultural Values of the Traditional Settlement Pattern-Milas - Baltalı Kapı Street: The intangible character of the traditional urban settlement pattern Milas-Baltalı Kapı Street should also be analyzed as another subheading of the social and cultural components of the road between Milas and Labraunda. The social and cultural values of Baltalı Kapı Street can be studied under two categories as cultural activities - life styles at Baltalı Kapı Street, daily occupations and economy of people, relations with public structures, practices, traditional knowledge - and cultural expressions - symbols, meanings and representations of Baltalı Kapı Monument, mythical stories, interrelations with the other archaeological ruins in the area (Figure 30).
- 68 Considering the historical identity of the site, the labrys symbol which is a double axe with two cutting edges figure can also be regarded as an important expression for Baltalı Kapı Monument (Figure 31). Since it was carved at the top of the arch of Baltalı Kapı, this symbol is accepted as one of the most important signs of ancient Karia (Kızıl, 2002: 27). On the other hand, as also shown in Figure 31, there are also two eye figures located on both sides of the labrys symbol. According to a publication prepared by the Municipality of Milas; these eye figures associated with the eyes of Zeus Labraundos. It was mostly believed that the eyes of Zeus Labraundos can see the road between Milas and Labraunda. Therefore, Zeus Labraundos can follow the pilgrims on the road during their sacred walks and/or processions (Milas Kaymakamlığı *et al.*, 2006: 20). Hence, it can easily be noted that labrys symbol held a crucial place for the continuity of the power of Karia in ancient times.

Figure 30: Open air market area of Baltalı Kapı



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Figure 31: Labrys symbol of Baltalı Kapı Monument



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- 69 Since it reflects the ways of life of the residents as an attractive factor, the open air market area that is prepared once a week in front of the area of Baltalı Kapı Monument should also be regarded as one of the crucial inputs for the social and cultural dimension of the area. Therefore, this area can also be regarded as an intangible element contributing to the cultural accumulation of the ancient road between Milas and Labraunda.

- 70 *Social and Cultural Values of the Traditional Settlement Pattern-Villages: Kırcağız, Kızılcaayıkık, Kargıcak and Yukarılamet, Aşağılamet:* As the final section of the social and cultural components of the region between Milas and Labraunda, it is important to identify the tangible components as physical edifices providing traces for the intangible character of the region. For instance, since different storeys of buildings reflect different life sections, the spatial organization of residential buildings can be considered as one of the most important evidences showing the daily life of residents.
- 71 In this regard, depending mainly on the architectural and photographic survey of buildings conducted during the field studies, it can be said that while entrances and ground floors of buildings are generally used as service and circulation spaces, other storeys of the houses are mainly consist of living, hosting, meeting, resting and bathing spaces with or without courtyards and/or balconies. On the other hand, secondary service buildings located within the lots of building of these villages show a cultural value regarding the rural character and traditional way of life. As also mentioned in the description part of the traditional rural settlements, these interior spaces are equipped with various interior architectural elements such as doors, fireplaces, *sedirs*, *sekis*, niches, cupboards, hearts, lamp stands and shelves in relation with the daily requirements. These can also be classified as important evidences of daily life of residents.
- 72 Right along with these residential ones, traditional public buildings and structures such as tandoors, mosques, special olive production spaces and structures, public storages and fountains should also be examined under the heading of intangible cultural assets of the region. In this regard, tandoors are generally used by women of the region for the purposes of baking and cooking. This traditional custom not only helps women population of the villages to prepare their food, but also bring relatives and neighbors together as a social practice and increases their sense of collaboration. However, there is a disappearance of tandoor tradition in almost all villages because of the new construction activities, daily technologies and timing issues.
- 73 Economy of these villages that depends mainly on the geographical and natural features of the region should also be added as an important variable for the intangible character of the traditional settlements. Considering this, agricultural production, green housing, forestry, livestock breeding and mining can be considered as the main economic activities for Kırcağız, Kızılcaayıkık and Kargıcak together with its neighboring units Yukarılamet and Aşağılamet. It is learned that especially olive industry held a crucial place for the living of the residents in the past. However, considering the shifts in daily life styles, production patterns, socio-economic structures, economic sectors and relations of these settlements have started to be changed.
- 74 Depending mainly on this, most of the local residents gave up animal husbandry in time, however continued agriculture with a new form: green housing. Green housing is carried by several local residents as a source of livelihood, in both the areas developed around village skirts for that purpose and in their private gardens.
- 75 In addition to these variables, the traditional cultural practices, knowledge and representations can also be linked directly with the intangible values of the region. With respect to this, it is important firstly to mention about the local productions, folk dance and music, clothes, jewelry and food. It should also be mentioned at this point that Milas and its nearby environment have a unique title in terms of carpet weaving.



This tradition dated back to the times of Menteşe Principality. However, there are also views on these products that they are dated back to the Karian times, such that the name “Ada Milas” which is a pattern type of the carpets of Milas was assumed to derived from Karian Queen Ada. Milas carpets which are generally made by wool and yarn have various patterns. They depend mainly on various geometric figures and colors which are provided by root dye obtained from plants and natural substances.

- 76 Furthermore, local performances and folk dances which are usually carried out during these cultural activities in the public squares of Kırcağız, Kızılçayık and Kargıcak can also be regarded as an intangible asset for the region. Especially “Zeybek Culture” including its traditional music, dance and performance can be experienced with the help of local drum and horn – “zurna” – musicians in these villages. As in the case of streets and squares, private open spaces, courtyards and/or gardens also serve for similar purposes.
- 77 Therefore, it can be said that these multipurpose spaces stimulate the communication between local inhabitants by strengthen their social integration. With their colorful clothes, multi-colored flower crests and traditional necklaces consisting of a combination of thirty gold coins – “sandıklı” -, women of this region can also be seen as an intangible component of the traditional culture of the region. As another input for the intangible values of these villages, local foods and traditional dishes such as fried liver, keşkek, stuffed artichokes, salads and pies with various weeds growing in these villages hold an important place.

### 3.3 Conservation and development activities

- 78 *Conservation and Development Activities in Regional Scale:* Since the existing legal decisions as well as the conservation, planning and development activities are the major guides of the current status of a region, the development history of the road between Milas and Labraunda and the components of the cultural accumulation on and around it should also be examined and evaluated from the beginning to the end. In order to reach a holistic framework, this study should also be supported with the regional and local planning practices related with Milas [Table 1].

Table 1: Conservation and development activities in regional scale

Year	Conservation and Development Activities
1938	Development Plan of Milas
1961	Revision of the Development Plan of Milas prepared in 1938
1976	First Registration and Designation of Archaeological Site Boundaries of Milas
1978	1/5000 Development Plan of Milas
1983	Revision of the 1/5000 Development Plan of Milas prepared in 1978
1985	Change in 1 <sup>st</sup> Degree Archaeological Site Area and Conservation Plan of Milas
1990	Revision of the 1/5000 Development Plan of Milas revised in 1983

1992	Enlargement in 1 <sup>st</sup> Degree Archaeological Site Area and Conservation Plan
2006	1/1000 Conservation Development Plan of Milas
2009	1/100000 Aydın, Denizli, Muğla Territorial Development Plan – Semra Kutluay Planlama
2010	Salvaging excavations for Uzunyuva Monument and its environs has started.
2010-2013	GEKA TR 32 Regional Development Plan
2011- (Continuing)	Other Alternative Walking Activities such as Zirve Dağcılık ve Doğa Sporları Club, Milas Doruk Dağcılık, Karia Trekking Road Project, Muğla Cultural Route Project and Karian Trail Group
2012- (Continuing)	Milas-Aydın Highway Project

- 79 Conservation and Development Activities Related Directly with the Road between Milas and Labraunda and the Cultural Accumulation On and Around It: Apart from the conservation and development activities in regional scale, there are also several conservation and development activities related with the case study area. As it can be seen from the table prepared, these activities directly affect the road between Milas and Labraunda and/or the cultural accumulation on and around it (Table 2).

**Table 2: Conservation and development activities related directly with the road between Milas and Labraunda and the cultural accumulation on and around it**

Year	Conservation and Development Activities
1960s	It is known that an appropriate road was built from Milas to Labraunda in order to ease the transportation between Milas and Labraunda (Figure 32).
1993	Labraunda together with 38 discovered physical remains such as remaining parts of the ancient road, spring houses and tombs were registered and the area covering these structures was designated as 1 <sup>st</sup> Degree Archaeological Site by the 3209 numbered decision of GEEAYK in 17.3.1993.
2002	Modern asphalt road project was implemented along the road from Milas to Labraunda by the General Directorate of Highways.
2005	The 1 <sup>st</sup> Degree Archaeological site boundary of Labraunda was expanded thanks to the discovered remains such as wells and bridges by the 1494 numbered decision of GEEAYK in 14.12.2005. In addition, 10 meters conservation zone was specified for all the registered components of the cultural accumulation.  On the other hand, a new road project which will follow a different route was specified as a crucial necessity.

2006	88 immovable cultural heritage assets which were under the property of Treasury were allocated and their status transformed into the Ministry of Culture and Tourism. The nearby area of Baltalı Kapi Monument was defined as 3 <sup>rd</sup> degree archaeological and urban site by the Conservation and Development Plan of Milas.
2010	The first degree archaeological site boundary of the region was expanded with the 6066 numbered decision of GEEAYK in 6.5.2010.
2011	<p>The road comprising the remaining parts of the road between Milas and Labraunda were registered with the 7197 numbered decision of GEEAYK in 3.6.2011.</p> <p>The boundary of the 1<sup>st</sup> degree archaeological site was considered to be expanded through south-east according to the recently discovered tombs.</p> <p>In addition to this, in order to protect the cultural accumulation elements observed outside the boundaries of the 1<sup>st</sup> degree archaeological site, a conservation 10 meters belt which comprise the road between Milas and Labraunda with its two sides were also identified as 1<sup>st</sup> degree archaeological site.</p> <p>The demand regarding the expansion of the existing modern asphalt road between Milas and Labraunda was rejected with the 7198 numbered decision of GEEAYK in 3.6.2011. A new road construction for easing the accessibility to planned tourism facilities was rejected with the 250 numbered decision of GEEAYK in 24.11.2011.</p>
2012	<p>3 more spring houses, some discovered tomb remains, Roman and Byzantine remains were registered with the 829 numbered decision of the GEEAYK in 4.7.2012.</p> <p>All works related with the construction and repair of the modern asphalt road between Milas and Labraunda was designated to be made with the supervision of the professionals of Milas Museum.</p> <p>All works related with the “Muğla Cultural Road Project” was designated to be made in coordination with the Conservation Council of Muğla with the 831 numbered decision of the GEEAYK in again 4.7.2012.</p>

Figure 32: The asphalt road that was built in between Milas and Labraunda during the 1960s

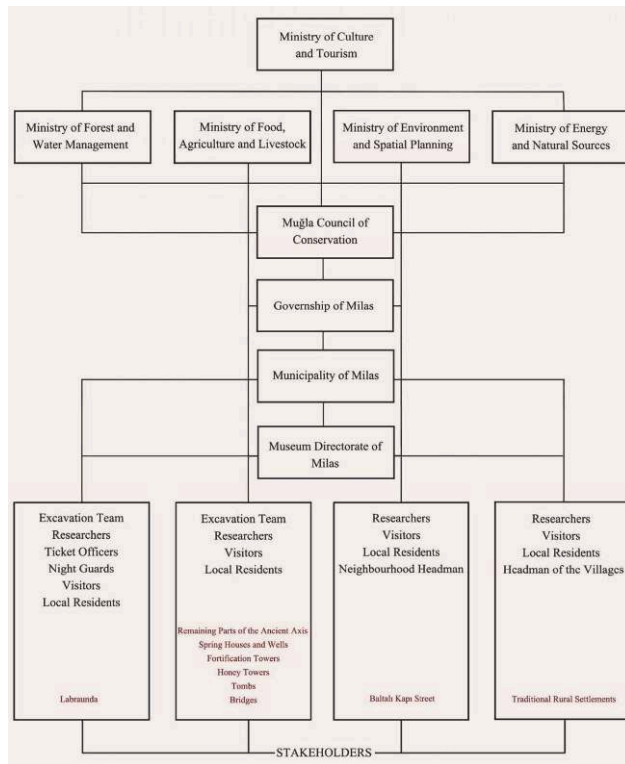


Personal Archive

### 3.4 Key interest groups concerning the road between Milas and Labraunda

- 81 Almost all of the components of the cultural accumulation of the road between Milas and Labraunda that are mentioned above have an organization under a broad framework consisting of various key interest groups and partners. Key interest groups and partners that are also known as stakeholders can be defined as authorities and/or people both at central, provincial, municipal levels for those who given value to the site, those who implemented knowledge about the site and those who can influence for the future of the site. Identification of and communication with these key interest groups are crucial from the beginning to the end of the process (Figure 33).

**Figure 33: Key interest groups and partners related with the road between Milas and Labraunda and the cultural accumulation on and around it**



## NOTES





























6. Translated by the author.

7. Translated by the author.

## Chapter 4: Assessing the place: The road between Milas and Labraunda

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- 1 As also set in the previous section, an analysis including the strengths, weaknesses, opportunities and threats should be made as the second phase of planning and management of cultural routes. With this respect, in order to determine the necessities, adequacies, capabilities as well as the weaknesses and deficiencies, the road between Milas and Labraunda and its nearby environment should be analyzed. Accordingly, in this section of assessing the place; strengths, weaknesses, opportunities and threats of the current status of the road between Milas and Labraunda and the cultural accumulation on and around it are identified and visualized with the help of the natural, man-made, temporal, social and cultural, functional, visual and aesthetic, economic, administrative and finally meaning and spiritual contexts.
- 2 Under the heading of assessing the road between Milas and Labraunda, the current state of the ancient road is evaluated and categorized as strengths, weaknesses, opportunities and threats by giving reference to nine equally weighted contexts which are identified in the section of “understanding the place”. As reflected in the categories of strengths and opportunities, the region and the road have rich and diverse assets and values. As also shown, especially the location, unique nature, nearby cultural accumulation, ongoing inhabitancy pattern, continuing social and cultural character, different functions, visually and aesthetically rich charm, economic sustainability, legends and memories of the road between Milas and Labraunda should be underlined as crucial assets for the region.

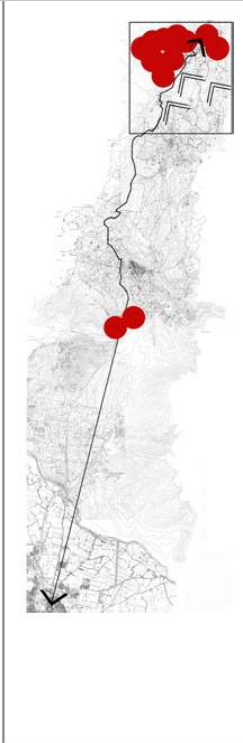
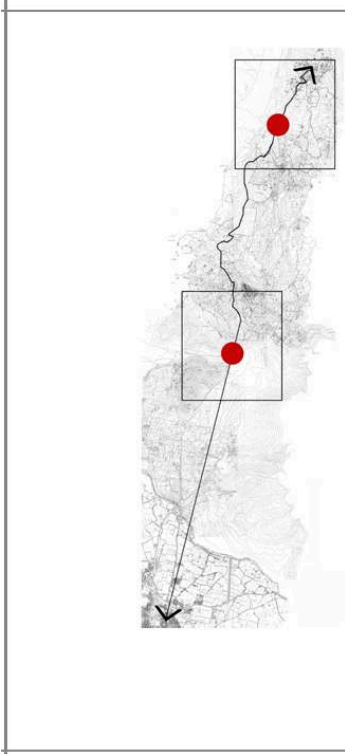
	Strengths	Weaknesses	Opportunities	Threats
Natural Context				
Man-made Context				
Temporal Context				
Social and Cultural Context				
Functional Context				
Visual and Aesthetic Context				
Economic Context				



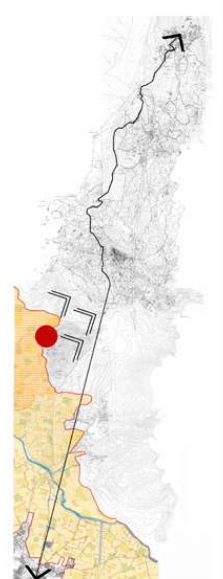
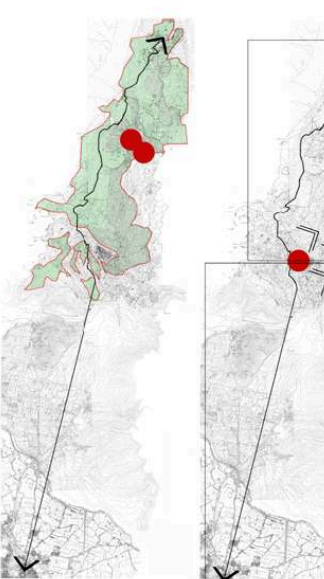
- 3 However, the road between Milas and Labraunda were transformed into a transportation path together with static components including non-valuable structures and/or units by the existing weaknesses and threats with the negative effects of modern days. Especially, the unused and/or empty areas, the non-visible state, difficult accessibility conditions, lack of care and lack of holistic presentation, currently unused situation, disappearing social and cultural values, lack of agencies and organizations working to improve the general condition, the present usage and function of the road, lack of visual and aesthetic integrity, insufficient financial sources and lack of available equipment of the key interest groups and partners, deficiency of the current conservation, planning and development activities, physical components of the cultural accumulation that are not legally registered, new construction works that are not compatible with the historical meaning and spiritual context and high vehicular use of the road between Milas and Labraunda have been changing the historical identity of the road between Milas and Labraunda day by day.
- 4 Considering these identified information, it can be said that the road should be approached not only from a planning problem but also a conservation and development view. Accordingly, based on the information gathered in the phase of the “understanding of the road between Milas and Labraunda and the cultural accumulation on and around it” together with the data derived from the documents and excavations as well as the existing situation of the region, the stage of assessing the road should be continued with an overall assessment of the components of the cultural accumulation.
- 5 In this respect, all of the components of the cultural accumulation on and around the ancient road between Milas and Labraunda should be evaluated according to their strengths, weaknesses, opportunities and threats; individually (Table 3). Afterwards, according to these data derived, zones showing clusters of the components of cultural accumulation - because of their togetherness - should be identified. These two groups

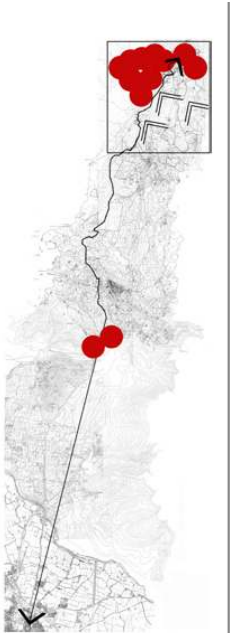
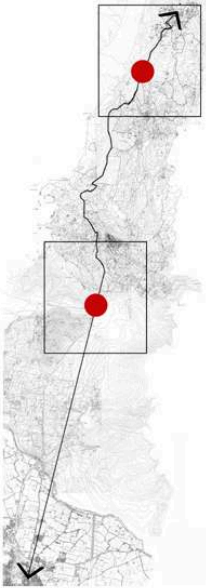


of information assist to highlight the objectives of the cultural route project, significance of place, theme of the final model, general decisions and therefore a basis for the priority of implementation regarding the proposed cultural route for the road between Milas and Labraunda.

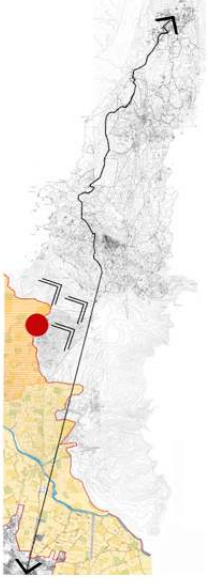
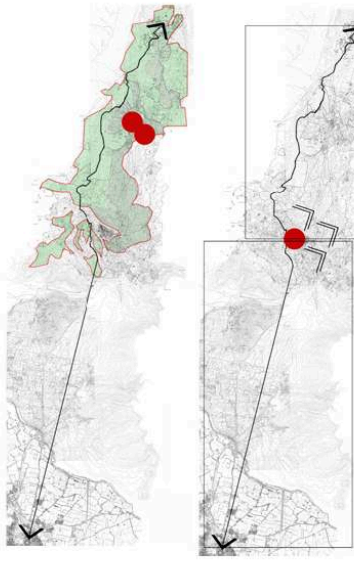
Table 3: Overall evaluation of the road between Milas and Labraunda

Components	Overall Evaluation		Components	Overall Evaluation
Natural Components		<p><b>Variety</b> of natural components: forested areas in north, agricultural lands in south,</p> <p><b>Continuing natural activities</b> such as agriculture, green housing, olive production, etc.,</p> <p><b>Historical connotations</b> of some of the natural components such as the split rock of Labraunda, ancient springs, sacred plane trees etc.</p>	Labraunda	

Remaining Parts of the Road Between Milas and Labraunda		Distributed configuration of the remaining parts of the road between Milas and Labraunda, Continuous pattern of the remaining parts of the road between Kargıcak and Labraunda.	Spring Houses and Wells		
Fortification Towers		Locations of fortification towers and their visual and aesthetic observation opportunities, Ongoing excavation works for fortification towers.	Honey Towers		
Components	Overall Evaluation		Components	Overall Evaluation	

<p>Tombs</p>		<p>Existence of different kinds of tombs: monumental tomb, rock- cut chamber tombs, subterranean chamber-tombs, rock-cut sarcophagi tombs, simple pit tombs and cist graves, Numerous numbers of tombs discovered along the route between Milas and Labraunda and their unique arrangements, Existence of the necropolis where a group of tombs are discovered, Ongoing excavation works for tombs.</p>	<p>Bridges</p>	
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<p>Baltalı Kapı Street</p>		<p>Location of Baltalı Kapı Street in Milas as the starting point and</p> <ul style="list-style-type: none"> <li>- the existence of the Baltalı Kapı Monument itself as the <b>origin point</b> of the road between Milas and Labraunda,</li> </ul> <p>Open market area of Baltalı Kapı as a crucial social and economic input,</p> <p>Existence of the in-situ stone blocks,</p> <p>Existence of traditional structures that can be used with different functions,</p> <p>Ongoing rehabilitation projects for Baltalı Kapı Street.</p>	<p>Kırcağız</p>	
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Kızılcaıyıkık			<p>Location of Kızılcaıyıkık in Sarıçay valley close to fertile lands of the region,</p> <p>Continuous agricultural and green housing characteristics of Kızılcaıyıkık,</p> <p>Existence of traditional structures that can be used with different functions.</p>	Kargıcak, Yukarıılamet and Aşağıılamet	
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# Chapter 5: Making decisions for the future of the place

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## 5.1 Objectives for conservation and development

- 1 Although the above mentioned weaknesses and threats cause several obstructions and barriers regarding the future of the site, it can easily be said that the road between Milas and Labraunda together with its strengths and opportunities is one of the most important surviving old roads of Anatolia. Containing a large number of evidence of the history, architecture, nature, social and cultural life of both the ancient and present days, the road and the cultural accumulation on and around it offer a complete picture comprised with different contexts. Due to its distinctive natural, man-made, temporal, social and cultural, functional, visual and aesthetic, economic, administrative as well as meaning and spiritual contexts, it is necessary to set general decisions and principals for the future conservation, preservation, maintenance and sustainable transformation of the site into a cultural route. As mentioned in the previous chapters, the most useful way of starting this is determining the objectives and the statement of significance that assist to shape the vision and theme of the conservation and management project for the future of the site. In this respect,

- **Reinstituting the significance** of the road between Milas and Labraunda by experiencing and recreating the meaning and spirit behind it should be respected as one of the most crucial objectives of the transformation project. On the other hand, increasing the state of conservation, preservation, maintenance and sustainability of the road between Milas and Labraunda and the components of its cultural accumulation on and around it together with their strengths should be listed as another key objective. In addition to these strengths, the cultural route project for the road between Milas and Labraunda should also be integrated with the opportunities of the region. Furthermore, it should also promote the features of cultural heritage. By doing this, enhancement of public awareness and participation of local people can be sustained. Accordingly, ensuring local residents to view the site as a part of their identity to pass on to their next generations and to continue their inhabitancy with harmonized conditions should be added as one of the main objectives. Further, attracting visitors and researchers to come and enjoy with proposed improvements and developments



of the whole site together with its near surroundings within a framework constructed by the collaborative work of all key interest groups and partners should also be counted as a crucial objective for the development of the cultural route project. Therefore, the main objectives regarding the planning and management of the road between Milas and Labraunda and the cultural accumulation on and around it can be summarized as: Reinstating the significance of the road between Milas and Labraunda by experiencing and recreating the meaning and spirit behind it.

- **Increasing the state of conservation**, preservation, maintenance and sustainability of the road between Milas and Labraunda and the cultural accumulation on and around it, together with their values, archaeological entities, cultural landscape and agricultural activities.
- **Ensuring local residents** to view the site as a part of their identity to pass on to their next generations and to continue their inhabitancy with harmonized conditions.
- **Attracting visitors and researchers** to come and enjoy with proposed improvements and developments of the whole site together with its near surroundings within a framework constructed by the collaborative work of all key interest groups and partners.

## 5.2 Statement of significance and theme of the project

- 2 Since the concept of cultural routes reveals added values thanks to the singular heritage elements that are physically and mentally connecting tools, the process of developing a cultural route should be built upon the cultural significance of the place. In this respect, it can be said that the wide range of strengths and opportunities diffused through the region and the significance of the place expose an appropriate basis to assess the road between Milas and Labraunda as a cultural route. In other words, with respect to the surviving man-made components: the remaining parts of the ancient road, spring houses and wells, fortification towers, honey towers, tombs, bridges, archaeological site (Labraunda), traditional rural settlements (Kırcağız, Kızılcayıkık, Kargıcak-Yukarılamet, Aşağılamet) and the traditional urban settlement (Milas/Baltalı Kapı Street), natural setting as well as the social and cultural assets, the road between Milas and Labraunda can be considered as a cultural route within a conceptual frame of basic principles.
- 3 Since the aim of specifying a statement of significance and a general theme is to assist the interpretation process together with the enhancement of public awareness and building up a better understanding regarding the region, decisions and principles should also be associated with them. As mentioned, depending mainly on the objectives and the assessment of the region that the road between Milas and Labraunda and the cultural accumulation on and around it are located, the statement of significance should be determined with respect to the distinctive and irreplaceable characteristics of the complete system. With this regard, theme of cultural route project should be arranged in a way to reflect the historical and spiritual identity and the cultural significance of the road between Milas and Labraunda and the components of its cultural accumulation.
- 4 According to these specified objectives, historical and spiritual identity as well as the cultural significance of the road between Milas and Labraunda, the statement of significance can be specified as Re-cording the road between Milas and Labraunda by registering the records, reconnecting the individual pieces and correlating the people

through strengthening its meanings, highlighting its spirit of place and valorizing its records.

- 5 In the light of this - since it contains the meanings of register, reconnect and correlate at the same time - the appropriate mean and the general theme of the transformation project: From the road between Milas and Labraunda to the cultural route between Milas and Labraunda can be identified as re(-)cord.

Record<sup>9</sup>:

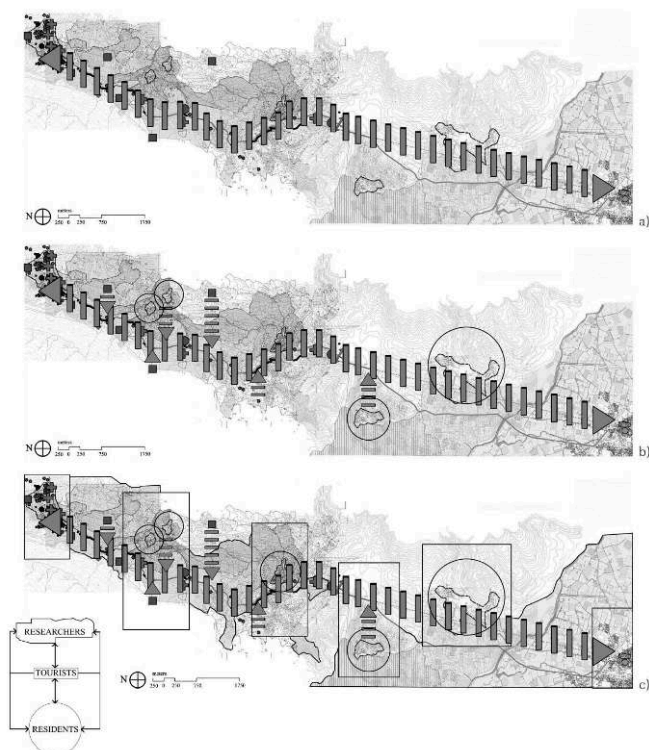
Register - *“A thing constituting a piece of evidence about the past, especially an account of an act or occurrence kept in writing or some other permanent form.”*

Reconnect - *“Connect back again the thin, flexible string or rope made from several twisted strands.”*

Correlate - *“Have a mutual relationship or connection, in which one thing affects or depends on another.”*

- 6 It is known that from the beginning of civilization, human beings have found different methods to save what they have discovered or created. People have recorded things that give evidences regarding crucial events in appropriate forms for their future usage. Indeed, human progress would not have been possible without kept and recorded thoughts, ideas, facts and/or assets. These information and evidences related with the thoughts, ideas, facts and/or assets of human beings could be registered and stored in the forms of visual, audio/oral, literary and physical records.
- 7 Since they all can be regarded as crucial historical registers of the region, the process of *“Re-cording the road between Milas and Labraunda by registering the records, reconnecting the individual pieces and correlating the people through strengthening its meanings, highlighting its spirit of place and valorizing its records”* should primarily start with understanding and verifying all of the components of the cultural accumulation of the road. This phase **should be** continued with relevant interventions for bringing all of these components into new functions. Therefore, it can be said that registering should be the first strategy and the first stage of the project (Figure 34-a).
- 8 Secondly, in order to reach the original pattern and configure the relationship between the sub-parts of the road between Milas and Labraunda; its origin - Milas Baltalı Kapı Monument - and its end point - Labraunda - should be bonded to each other (Figure 34-b). Further, all of the registered records as the remaining components of the cultural accumulation should also be connected back to the structure with the help of physical, functional and/or spiritual interventions.

**Figure 34: Registering, reconnecting and correlating policies of the road between Milas and Labraunda, respectively**



- 9 Correlation of the people to the road between Milas and Labraunda should not be ignored. Therefore, people living either in traditional urban or rural settlements along the road between Milas and Labraunda, tourists coming to the site and researchers related with the studies concerning the components of the cultural accumulation and/or the road should be seen as crucial interest groups maintaining the holistic mechanism of the road between Milas and Labraunda (Figure 34-c).
- 10 Considering these, the road itself and all of the components of the cultural accumulation on and around it have direct connections with the registering, reconnecting and correlating meanings of record. In this respect, the road between Milas and Labraunda can be approached as a cord which is made from several twisted strands and all of the records as the components of the cultural accumulation on and around the road can be seen as its detached constituents of it. Accordingly, the main aim regarding the configuration of the cultural route proposal should be reconnecting the cord with the help of these individual pieces and reproducing the holistic system for the region.

### 5.3 General principles and preliminary decisions

- 11 All of the studies structured for the sections of analysis and assessment are made in order to prepare a base for the process of transformation of the road between Milas and Labraunda into a cultural route. Accordingly, considering the main objectives of the project and the statement of significance of the conservation and management process as crucial points of development, general principles and preliminary decisions which include the main conceptual and contextual basis of the proposed cultural route

proposal are determined. These principles can be grouped under the previously defined objectives regarding the planning and management of the road as follows;

#### **General principles and preliminary decisions**

- 12 ***Reinstituting the significance of the road between Milas and Labraunda by experiencing and recreating the meaning and spirit behind it.***

#### ***Reflecting the identified strengths, weaknesses, opportunities, threats, statement of significance and theme of the project***

- 13 All principles that are going to be issued regarding the road between Milas and Labraunda and the cultural accumulation on and around it should be determined according to the identified strengths, weaknesses, opportunities and threats of the region. In addition, they should all relate with the statement of significance and the theme of the project.

#### ***Conserving the sacredness, legends, myths, special feelings, unique memories and spiritual experiences***

- 14 All principles that are going to be issued regarding the road between Milas and Labraunda and the cultural accumulation on and around it should be determined in a way that they should all aim to conserve the sacredness, legends, myths, special feelings, unique memories and spiritual experiences associated with the region. In this respect, coherence, legibility, order and enclosure that cannot be correlated with the road between Milas and Labraunda at the present should be revived.
- 15 Decomposing and presenting the road in a legible way: The present configuration of the road between Milas and Labraunda which is not legible should be decomposed and presented in a clear and noticeable way in terms of its origin, medium and end.
- 16 ***Increasing the state of conservation, preservation, maintenance and sustainability of the road between Milas and Labraunda and the cultural accumulation on and around it, together with their values, archaeological entities, cultural landscape and agricultural activities.***

#### ***Increasing the state of conservation, preservation, maintenance and sustainability***

- 17 All principles that are going to be issued regarding the road between Milas and Labraunda and the cultural accumulation on and around it should be determined in a way that they should all aim to increase the state of conservation, preservation, maintenance and sustainability of the cultural route project.

#### ***Comprising a holistic and comprehensive methodology***

- 18 All principles that are going to be issued regarding the road between Milas and Labraunda and the cultural accumulation on and around it should be determined in a holistic and comprehensive methodology, by taking all the components of the cultural accumulation into account. In this respect, the general international principles and guidelines related with the concept of cultural routes and conservation should be respected. In addition to this, while the positive aspects of the existing and/or ongoing macro scale and micro scale projects such as regional judgments, development plans

and actions by the collaboration of related authorities should be identified and integrated to the project; the negative and inconvenient sides of these projects should be eliminated.

***Taking the previous implementations, public investments and projects into account:***

- 19 In order not to repeat mistakes and errors, previous implementations, public investments and projects conducted to the region that hosts the road between Milas and Labraunda and the cultural accumulation on and around it should be reviewed. In a more detailed manner, the positive aspects of the presently ongoing projects conducted for the region such as the Regional Development Plan of Muğla, Aydın and Denizli and the Rehabilitation Project for the Baltalı Kapı Area, Muğla Cultural Route Project and several similar projects directed by the key interest groups should be adapted to the cultural route project of the road between Milas and Labraunda. Their negative criteria and decisions should be revised with the assistance of the relevant key interest groups.

***Taking the frequently occurring natural disasters into consideration***

- 20 Precautions and measures should be taken regarding the frequently occurring natural disasters such as heavy rains, landslides and earthquakes with the help of the people from related professions.

***Respecting the location of the road between Milas and Labraunda***

- 21 The location of the road between Milas and Labraunda and the closeness of it to Milas-Bodrum Airport and to the sites having archaeological, architectural, historical and/or touristic features and the long tourism period of the region thanks to the appropriate climate should be supported with the assistance of macro scale decisions. This should be managed by organized several different presentation measures such as advertisements, brochures, web sites and several similar media. Therefore, the tourism potential of the region should be respected as a significant input for the cultural route project.

***Conserving the components in their original locations***

- 22 All of the components of the cultural accumulation should be conserved in their original locations.

***Using durable and compatible materials with reversible techniques***

- 23 Because of the location, geography and nature of the region, new construction activities and interventions should all be made with the help of the durable and compatible materials with reversible techniques.

***Benefiting from various techniques and scale of documentation with the assistance of people from relevant professions***

- 24 In order to define, document and review these current situations, conditions, carrying capacities and general features of the archaeological site, traditional rural settlements and/or structures on and around the road between Milas and Labraunda, various



techniques and scales of documentation should be used under the coordination of people from relevant professions.

#### ***Composing an upper scale cultural network***

- 25 The road between Milas and Labraunda should be respected as a crucial section of the remaining cultural route network of Aegean region. In this respect, with the help of the existing cultural routes, the paths of groups of travelers and individual trekkers, an upper scale cultural route network. Moreover, different route scenarios should be composed as long and short time visits (Figure 35, Figure 36 and Figure 37).

#### ***Improving the infrastructural conditions of the road between Milas and Labraunda***

- 26 Existing infrastructure especially the electricity, water, sewage, transportation and other basic services of the road between Milas and Labraunda should be ensured and improved.

#### ***Making periodical cleanings without giving any damage to remains***

- 27 Periodical cleanings should be made especially for the archaeological structures of Labraunda and the components of the cultural accumulation of the road. In this regard, Sarıçay River, its branches and the general nature of the region should be rehabilitated. In addition to this, especially the organically occurring biological and natural formations on the components of the cultural accumulation of the road between Milas and Labraunda should be controlled. These should be cleaned with the help of harmonic conservation materials without giving any damage to the remains.

#### ***Monitoring the research, investigation and excavation works periodically***

- 28 These research, investigation and excavation work plans that determine the areas of operation and objectives of action should be periodically monitored during the implementation phase.

#### ***Arranging periodical meetings***

- 29 Periodical meetings should be arranged for the above mentioned key interest groups, partners, permanent working team and decision- making unit according to a previously specified schedule in order to determine general actions and plans, to better safeguard and promote the meaning and spirit of place and also to evaluate previous years. In addition to this, all the related information obtained from works of research, investigation and/or excavation of the road between Milas and Labraunda and the cultural accumulation on and around it should be disseminated to other key interest groups in the forms of periodical meetings in the forms of publications, educational activities and/or several similar means either in in-situ or ex-situ. Therefore, consciousness key interest groups who perceived the road as a value can be generated.

#### ***Providing further financial sources***

- 30 Financial sources should be provided by the funds of the ministries mentioned under the heading of the key interest groups, the resources of the excavation team, sponsors

and related local authorities. Therefore, the scope of the investigation and excavation studies should be increased. Further means and connections should be established in order to find sponsors.

- 31 ***Ensuring local residents to view the site as a part of their identity to pass on to their next generations and to continue their inhabitancy with harmonized conditions.***

***Increasing consciousness of the residents***

- 32 The level of consciousness of the people of the region regarding the road between Milas and Labraunda and its close environment should be increased with the assistance of suitable presentation and interpretation media such as educational programs, workshops and/or relevant informing activities.

***Organizing the techniques and priorities of implementation***

- 33 The implementation priorities should be given to the areas and/or structures that are in bad, deteriorated and/ or highly damaged conditions. Suitable techniques of conservation and appropriate harmonic materials should be selected for the rehabilitation and/or consolidation of the components of the cultural accumulation not only for their survival but also for the contribution of local residents to the project to view themselves as a part of their identity to pass on to their next generations.

***Attracting visitors and researchers***

- 34 To come and enjoy with proposed improvements and developments of the whole site together with its near surroundings within a framework constructed by the collaborative work of all key interest groups and partners.

***Arranging different tours at various scales***

- 35 Different tours which include different scopes of services and facilities at various scales should be arranged for different age groups according to their expected interests.

***Increasing the accessibility of the road between Milas and Labraunda***

- 36 Public transportation system which serves between Milas-Bodrum Airport and Milas / Baltalı Kapı Street and Baltalı Kapı Street and Kargıcak should be arranged.

***Minimizing the new construction activities and interventions***

- 37 The present condition of the road between Milas and Labraunda which lost its historical meaning and spirit should be made visible and perceptible with the help of appropriate interferences. However, it should also be mentioned at this point that new construction activities and interventions that are going to be done within the scope of the cultural route project should be minimized. The necessity of new places for proposed functions should aim to be arranged mostly in suitable open areas.

### ***Consolidating the components of the cultural accumulation***

- 38 In order not to make reconstruction, the destroyed and/or buried components of the cultural accumulation should be rehabilitated and/or consolidated according to their overall conditions and the principles of the proposed environmental project for the road between Milas and Labraunda.

### ***Respecting and ensuring basic needs of visitors, tourists and researchers***

- 39 Basic needs of visitors, tourists and researchers should be respected and ensured. The cultural route project of the region should be made accessible to the local people of the region, visitors and researchers to come and enjoy with proposed improvements and developments.

### ***Arranging a general control mechanism for marble, quartz and feldspar quarries:***

- 40 Marble, quartz and feldspar quarries should be approached as important sources of economy. However, because of their negative effects, a general control mechanism should be arranged for the quarries located within the boundaries of the region that hosts the road.

### ***Promoting the road in local, national and international stages***

- 41 In order to increase the awareness and interest, the cultural route between Milas and Labraunda should be disseminated both in local, national and international stages.

### ***Forming the road between Milas and Labraunda to appeal everyone***

- 42 In order to appeal for everyone, the trail should be detached into both challenging and easier stages passing through rocky and smooth lands. Therefore, different walking paths that have different difficulty levels, challenging stages and durations should be identified for different user classes by providing a more comfortable visit.

### ***Providing various accommodation alternatives***

- 43 Alternative accommodation opportunities such as camping should be identified for the people who would like to stay in the unique nature of the site.

### ***Composing a permanent working team***

- 44 A permanent working team which provides the archaeological research, investigation and/or excavation should be created in order to continue working at times other than the excavation season. Identifying sub-projects and comprising key interest groups for their operational organization: Several sub projects should be identified and these should be managed by a general planning body which comprises key interest groups and partners such as archaeologists, architects, planners, conservationists, restoration, history, management, ecology, environmental science, anthropology, arts, sociology, geology, metallurgy and materials, human psychology and several similar associated disciplines for the future of the site. All these projects should be seen as a starting point.

#### ***Arranging a general decision-making unit:***

- 45 A general decision-making unit should be arranged with the assistance of key interest groups and partners of the road between Milas and Labraunda and the cultural accumulation on and around it. In this respect, this unit should be comprised of the representatives of the related local authorities: the Governor of Milas, Director of Milas Municipality, Director of Milas Museum, Head of excavation team of the region. In addition to these specified people, representatives of the related ministries: the Ministry of Culture and Tourism, Ministry of Forest and Water Management, Ministry of Food, Agriculture and Livestock, Ministry of Environment and Spatial Planning and Ministry of Energy and Natural Sources, representatives of the related local communities: headman of Baltalı Kapı region, headmen of the villages of Kırcağız, Kızılcaykık and Kargıcak and finally directors of excavations, professionals and researchers in related fields of work representatives of other landowners, financial sponsors and non-governmental organizations should also be added to this decision-making unit.

#### ***Taking security preventions***

- 46 Organized tours should be developed and arranged. These activities should be supported with educational information either for adults or children. In addition to the organized tours, independent travelling should also be supported with security preventions.

#### ***Constituting a controlling and reviewing mechanism***

- 47 The cultural route between Milas and Labraunda should be made accessible to all without a ticketing mechanism. Therefore, a more comprehensive controlling and reviewing mechanism should be established with the assistance of the key interest groups and partners for the road between Milas and Labraunda and the cultural accumulation on and around it.

### **5.4 General policies, strategies and projects**

- 48 Following the identification of the general principles and preliminary decisions that are specified to maintain the existing strengths minimize the weaknesses and threats and attained the determined opportunities regarding the cultural route proposal between Milas and Labraunda, strategies and related projects should be identified according to the specified general policies: register, reconnect and correlate. In this respect, general policies and their related strategies for the transformation process of the road between Milas and Labraunda into the cultural route between Milas and Labraunda are identified as follows,

#### **Register**

- A general environmental management project including not only the macro, but also the micro scale decisions should be prepared for the cultural route between Milas and Labraunda together with the participation of the people from related professions.

- All of the components of the cultural accumulation should be brought to an operating state either by revitalizing their historical functions or by attaching new meanings.
- General housing and living conditions of the traditional rural settlements located along the cultural route between Milas and Labraunda should be enhanced as “ecological culture villages”.
- New construction and intervention activities proposed within the boundaries of the region that hosts the cultural route between Milas and Labraunda should be made compatible both with the natural and physical setting of the region as a new layer of the cultural accumulation.

### **Reconnect**

- Transportation of the cultural route between Milas and Labraunda should be arranged in a way that it should respect the historical meaning and spiritual side of the road by ensuring necessary accessibility and security measures.
- The cultural route between Milas and Labraunda and the cultural accumulation on and around it should be presented and interpreted as a whole both in-situ and ex-situ.

### **Correlate**

- Economic conditions of the residents living in the region that hosts the cultural route between Milas and Labraunda should be improved via the existing components for ensuring them to view the road as a part of their identity to pass on to next generations and to continue their inhabitancy with harmonized conditions.
- The continuous traditional life of the people of the region should be revitalized as a crucial part of the cultural route between Milas and Labraunda.
- Consciousness of residents, tourists and researchers should be increased by strengthen the relationship between different key interest groups and partners with the help of the recently introduced buildings, educational activities, workshops, etc.

49 Considering these, in order to realize the above mentioned objectives, significance of the place and theme of the cultural route proposal, following figures are prepared to highlight all of the determined projects, their related components and contexts (Figure 38).

## **5.5 General scenarios proposed for residents, tourists and researchers**

50 Following the composition of strategies and projects, different scenarios should be proposed for relevant interest groups. However, it should not be ignored that there is not a constant and single scenario. They can be acquired shape according to the vision, imagination, foresight, ideals, priorities and perception of the group and/or planner working in the field.



Figure 35: Proposed upper scale cultural route network for Aegean Region

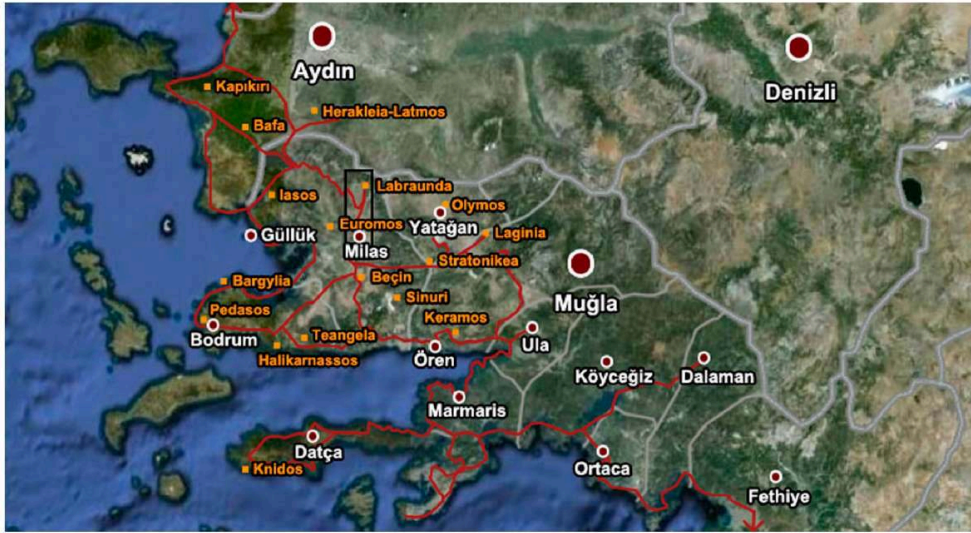
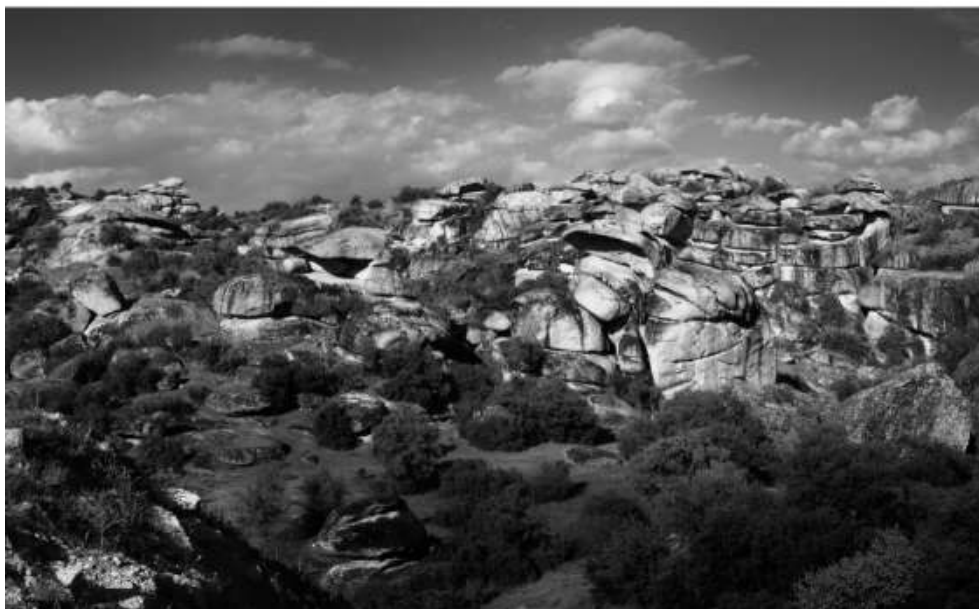


Figure 36: Iasos



<http://www.1resim.com/iasos.html>

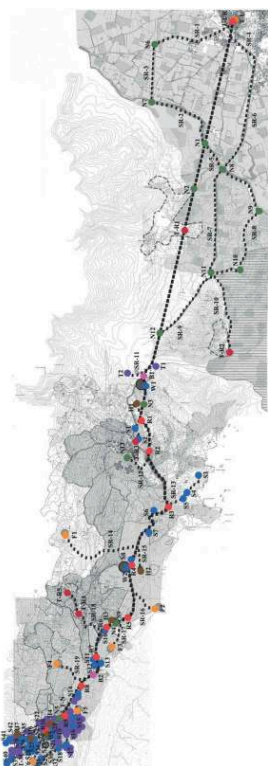
Figure 37: Latmos Mountains



<http://etiennecalamescapes.blogspot.com/2013/01/latmos-mountains.html>

- 51 In this respect, since residents, tourists and researchers are all different from each other, scenario proposal conducted for the cultural route between Milas and Labraunda within the scope of the research is divided into three for different interest groups: residents, tourists and researchers. However, although there are three different interest groups, these scenarios should be realized in the form of a comprehensive system connecting them into each other by respecting the previously determined general principles and projects. With this regard, residents are the permanent inhabitants of the traditional settlements located along the road, tourists are temporary guests of the region and finally researchers are voluntary visitors of the site. Therefore, under a single comprehensive system proposed in the Figure 38, three different general scenarios should be composed for these three different interest groups as follows.

Figure 38: Proposed main cultural route, sub-routes, cultural accumulation and their codes



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## NOTES

9. Definition of record - Oxford English Dictionary (The definitive record of the English Language). Oxford English Dictionary Online. from [http://www.oed.com/definition/american\\_english](http://www.oed.com/definition/american_english) (Last Accessed on 01.04.2013)

## Chapter 6: Conclusion

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- 1 Old roads are the living witnesses of the histories and processes of change of regions in which they are located. They can be regarded as crucial means not only to better understand the ancient practices but also to the culture, archaeology, science, economics, law, architecture and even the current world today. Therefore, the overall protection and preservation of these kinds of roads together with their tangible and intangible evidences reflecting the past ways of life as common heritage values should be respected as a world scale responsibility.
- 2 As one of the recently developing heritage categories related with the issue, cultural routes can be used as a tool for the revaluation and revalorization of these kinds of historically significant old roads that have cultural accumulation on and around them. Cultural routes can bring unknown places into light, eases visits to these places improves economy of regions in which they are located. Accordingly, it can be said that this study was aimed at understanding the concept of cultural routes as a method to provide the conservation, preservation, maintenance and sustainable development of ancient roads through planning and management processes. In this respect, the concept of cultural routes in the meaning accepted throughout the study; represents interactive, dynamic and evolving processes of shared histories and life by presenting the rich diversity of contributions that characterized the communities. Since they include diverse physical, natural, social and cultural elements within their boundaries, cultural routes can be regarded as crucial utilizations for the conservation and preservation of heritage values. Therefore, they can be specified as a broad and a wide-ranging topic to build up a holistic understanding of a region that hosts an ancient road together with its cultural accumulation.
- 3 In order to reach a complete study regarding the planning and management of cultural routes, each cultural route should be evaluated in terms of their own structures. This process should begin with the analysis of internal and external dynamics of the study area. In order to comprehend and express the study area correctly in a clear way, all inputs must be examined by appropriate methods and tied in a correct hierarchy through constructing a holistic perspective considering the proposed natural, man-made, temporal, social and cultural, functional, visual and aesthetic, economic, administrative, meaning and spiritual contexts of cultural routes. Afterwards, evaluation studies should be performed with the help of the data collected in an

interdisciplinary field study. Finally, as the concluding phase of the process of planning and management of cultural routes, principles should be derived for different purposes, scales and types of projects. Together with these phases of research, documentation, evaluation as well as deriving principles and guidelines; key interest groups of the region have also significant shares in regaining the area as a cultural heritage asset. In addition, it should be noted that cultural routes as the cultural and natural heritage assets can only continue their life with the contribution and the participation of the people. Therefore, community involvement should also be stated as a crucial input for the process.

- 4 Because of the existence of rich and wide range of cultural accumulation assets dispersed through on and around it, the above-mentioned transformation process from an ancient road to a cultural route and the proposed conceptual model regarding the planning and management of cultural routes is discussed with the help of the selected case study: “the ancient road between Milas and Labraunda” in western Turkey, ancient Karia. Finally; a suggestion including objectives, statement of significance, general principles and preliminary decisions not only in macro but also in micro scale decisions are set forward with the help of spatial figures.
- 5 Accordingly, the case study enabled us to examine the proposed model for the planning and management of cultural routes with all the stages identified in a comprehensive manner: understanding the place, assessing the place and making decisions for the future of the place. In this respect, together with this kind of a cultural route realized for the road between Milas and Labraunda; not only the significance of Labraunda but also Milas will be reinstituted. In addition, conservation, preservation, maintenance and sustainability of Labraunda and Milas will be increased. Visitors and researchers will be attracted with the improvements and interventions proposed for the region. Further, local residents living in the traditional settlements along the cultural route between Milas and Labraunda will be ensured. Therefore, this kind of a cultural route between Milas and Labraunda will shape and recreate not only the physical but also the social, spiritual and cultural importance of these two points and other archaeologically, architecturally, naturally and/or historically valuable settlements by attracting attention to them.
- 6 In conclusion, cultural routes should be regarded as a recently developing subject under the broad range of the subject of heritage conservation. This study analyzed the importance of ancient roads and the scope of cultural routes by presenting the meanings and ways of integrating ancient roads by transforming them into cultural routes under the broad scope of planning and management points of view under a common heading of. In particular, as reflected in the sample case study research - the road between Milas and Labraunda and the cultural accumulation on and around it - a cultural route project should be approached as crucial mechanism for the re-evaluation and revalorization of an ancient road in a comprehensive way. It searched the necessity of contribution of different stages into the mechanism of cultural route planning and management. With this regard, this research has presented the key phases of the transformation process by underlining its significance and ways of integration. In that sense, the main arguments of the paper can be listed as follows;
  - Cultural routes should be respected as a useful tool for the continuous use of ancient roads.
  - The concept of cultural routes can be defined as cooperating, active, varying and upgrading processes of communal histories and life as a complete picture by displaying the valuable



diversity of contributions that characterized the communities that they are located and communities that live within them.

- Cultural routes should not only be seen as media only for visitors and tourists, they should primarily be appreciated as a living environment for residents.
  - Planning and management process of cultural routes - with the assistance of a multidisciplinary working group - should be structured on a threefold mechanism composed of understanding the place, assessing the place and making decisions for the future of the place.
  - For the phase of “understanding the place”, natural, man-made, temporal, social and cultural, functional, visual and aesthetic, economic, administrative, meaning and spiritual contexts of cultural routes should be identified and documented in a holistic manner. In this respect, they should be managed with a group of people from different professions. Therefore, not only the people from archaeology, architecture, planning and conservation backgrounds, but also people from ecology, environmental science, anthropology, arts, sociology, geology, metallurgy and materials, human psychology and several similar associated disciplines should be included to the comprehensive mechanism of cultural route planning and management.
  - For the phase of “assessing the place”, strengths, weaknesses, opportunities and threats should be categorized and an overall evaluation should be comprised.
  - For the phase of “making decisions for the place”, objectives, statement of significance and a general theme of the conservation project should be composed. These should be followed by the decisions and related scenario proposals.
- 7 This kind of a comprehensive study can be realized into an authoritative tool by relevant practical measures. In this respect, with the assistance of a further research including an extensive work by people from different professions with suitable legal interferences as well as the previously identified key interest groups and partners, this study can easily be used as a “Conservation and Management Plan” for the revival, revalorization and sustainable use of the road between Milas and Labraunda. With the help of the presence of the cultural route between Milas and Labraunda, the existing importance of Milas - thanks to Uzunyuva Project and other settlements located close to them with archaeological, architectural, natural as well as historical importance - will directly be increased by expanding all over the world. It should also be mentioned as a final point that this initiative comprehensive study can progress on deeper for each of the components of the cultural accumulation located along the road. Additionally, the proposed planning and management proposal for the road between Milas and Labraunda can be integrated into different ancient roads in different places with relevant modifications.

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