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THE SPATIAL ORGANIZATION OF SACRED SETTLEMENTS IN THE CONTEXT OF THE RELATIONSHIP OF RELIGION AND SPACE

A CASE STUDY AND A PROPOSAL ON EPHESUS AND SELCUK REGION

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SUMMARY

There exists some special settlements that are still considered as sacred even for the societies who had adopted modern attitude and far away from traditional attitude. The sacred places which had experienced the religious attitudes and lucky to remain 'till today are the symbols of the 'divine' today. If the dominance of the role that the religiousness and the rareness of these sacred settlements are considered, it will be right to claim that these settlements will protect their importance for a longer time period.

The success of the architectural study made or will be made on sacred spaces of today, depends on knowing and understanding the meaning that lies in such special spaces. In this sense, the concepts of religion and space are discussed in the first chapter. The religious thought may be considered as a tendency to understand the reality of life and the innerself of man as well as a system or an organized institution evolved from this tendency. Religious concept has a universal feature and acted in a parallel manner with the concept of space which also is universal. The close relation that led to the religious space is discussed in the section of relationship of religion and space with the sampling and the history of its evolution.

The sacred settlements of today are series of spaces based on the main approaches determined above. The region of Ephesus and Selcuk which is one of the most special sites in Turkiye and the world is analyzed from this point of view. The region experienced a densely religious attitude from the culture of Artemis to Christianity and to part of Islamic dominance and was tightly bounded to its sacred space. Such spaces performed great effects on the lifestyles of the dwellers and even became a vital factor when there arose the need to move from the city.

Today, the identity of the region is dependent on religious tourism which determines the life and economical style. The authorities that are responsible from the prevention, the formation and the development of the potentials of the region are determined and their studies and proposals are evaluated. However, it is faced that there is insufficiency in spatial in studies related to expressing the identity of the sight.

As a result, there appeared the necessity to bring out an architectural proposal on emphasizing the identity of Ephesus-Selcuk region. The two dominant identities existing today are determined. One of them is the religious-historical and the other is the Turkish character. The conditions that are lacking in emphasizing these identities will form the base to the proposal.

The Temple of Artemis, the Church of St. Jean and the Mosque of İsa are the symbolic buildings of their ages. Thus, the rich cultural basis of today with its religious-historical and Turkish identity can be reflected in a congress-culture center. An architectural programming and studies related to location of its sight are made. In addition, a project proposal related to its mass is also under consideration.

ÖZET

Bazı özel yerleşimler vardır ki geleneksel tavırdan uzaklaşıp çağdaş tavrı benimseyen günümüz toplumları için dahi kutsallığını korumaktadır. Bu yerleşimlerin özelliği tanık oldukları dinsel deneyimlerdir.Dinsel deneyimlerin geçtiği mekanlardan yeterince şanslı olup günümüze ulaşmış olanları, bugünün sembolleşmiş birer 'kutsal'ıdır. Bugün dünya üzerinde bu tip kutsal yerleşimlerin nadideliği ve dinselliğin içinde bulunduğumuz zamanda da baskın bir rol üstlendiği düşünülürse, bu tip yerler ve mekanlar daha uzun yıllar önemlerini koruyacaklardır.

Bugünün yaşayan kutsal mekanları ile ilgili yapılan ya da yapılacak mimari çalışmaların başarısı, sözkonusu mekanların altında yatan anlayışı bilmekten ve tanımaktan geçmektedir. Bu anlamda öncelikle din ve mekan kavramlarının içerdiği anlamlara değinilmiştir. Dinsel duygu, her insanda varolan, kendini ve gerçeğini anlamaya yönelik bir dürtü olabileceği gibi daha gelişerek kurumsal organizasyona dönüşmüş bir sistem olabilmektedir. Evrensel bir niteliği vardır ve yine evrensel bir dürtü olan mekan kavramı ile insanın varoluşundan itibaren içiçe geçmiş ve bağlı hareket etmiştir. Söz konusu ortak hareketten doğan dinsel mekan kavramı, örneklemeleri ile kronolojik evrimi din-mekan ilişkileri bölümünde ele alınmıştır.

Bugünün kutsal yerleşimleri, yukarıda değinilen temel fikirlere oturmuş mekanlardır. Türkiye'de ve dünyada dini-tarihi açıdan özel bir yerleşim olan Efes-Selçuk bölgesi söz konusu görüş açısından ele alınmıştır. Artemis kültüründen, Hıristiyanlığa ve İslamiyetin belli bir döneminde yoğun bir dinsellik yaşayan bölge, kutsal mekanlarına da sıkı sıkıya tutunmuştur. İnsanların yaşantılarında baskın bir etkisi olan söz konusu mekanlar şehirden taşınma gereğinde dahi hayati faktör olmuşlardır.

Bugün ise yörenin kimliğini din turizmine yönelik bir hayat ve geçim biçimi oluşturmaktadır. Potansiyel değerlerin korunması, şekillendirilmesi ve geliştirilmesi sorumlu birimler tespit edilmiş, çalışmaları, düşünceleri ve önerileri değerlendirilmiştir. Ancak yörenin kimliğinin vurgulanmasına yönelik mekansal çalışmaların yetersizliği sonucu ile karşılaşılmıştır.

Buna bağlı olarak, kimliğin vurgulanması adına mimari bir öneri getirme gereksinimi doğmuştur. Mevcut duruma yönelik iki baskın kimlik saptaması yapılmıştır. Bunlardan biri yörenin dini-tarihi kimliği, diğeri ise Türk kimliğidir. Bunların dışa vurumunda eksik kalan yönler, önerinin temelini oluşturmaktadır.

Artemis Tapınağı, St. Jean Kilisesi, İsa Bey Camii dönemlerinin simgesel yapılarını oluştururken, yörenin bugünkü zengin kültür altyapısı dini-tarihi kimliği ile Türk kimliğinin vurgulanmasına yönelik bir yaklaşımla bir Kongre-Kültür Merkezi kompleksinde sembolleşebilecektir. Buna yönelik bir mimari programlama ve yer seçimi çalışması yapılmıştır. Ayrıca kitlesel bazda bir proje çalışması da düşünülmektedir.

CHAPTER I : Introduction

It is observed that the most influential aspect of the cultural identity of societies are their religious values and belief. The religious attitude presents itself directly or in directly by effecting the communal values. If the degree of religiousness is directly related with communal values, then it would be accurate to say that the religious attitude reveals strongest in the communities where religion has the most significant role.

A general observation states that moving from present times to past, the ancient communities carry denser religious and spiritual values. "It is so dense that in early communes, all activities and thoughts are designed on a sacred plan."[1] In such societies religion is absolutely vital. Space being another vital aspect is set on a religious plan. Another words, religion which is present in the pure nature of man has acted parallel with the space concept which is another natural instinct of human. Further, the two concepts fused into each other. In this sense, the organic relationship of religion and space has taken many forms throughout history and effected the civilization of man.

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[1] A.Adnan Adıvar, Tarih Boyunca İlim ve Din (Istanbul; 1987), pp. 19

CHAPTER II. The Relationship of Religion and Space

2.1. General Descriptions on the Concept of Religion

2.1.1. Definition of religion

The word Religion is derived from the Latin meaning 'to tie back' or 'to tie again'. According to researches made on the definitions of religion, there exists approximately 10 000 descriptions on the subject. Such descriptions handle the subject from the point of view of faith, affections, eternity, values, individuality, social organizations etc. "Despite the rich diversity of its expressions, all of religion shares the goal of tying people back to something behind the surface of life - a greater reality which lies beyond or invisibly infuses the world that we can perceive with our five senses"[2]

Religion has taken many forms in order to get into contact with the so called 'greater reality'. It has expressed itself through individual spirituality, values or social organizations. In great organizations such as Christianity, Islam or Buddhism, there exists sacred leaders, documents or historical traditions, whereas in individual experience, there are rituals such as prayers and meditation. There lies a unique essence beyond all this variety : ' To understand human and the location of man in cosmos '

The well-known biologist Jacques Monod, points out that the individual faith which is fused into public belief under the social pressure, affects the genetic code of human beings. In other words, there exists 'the code of

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[2] Mary Pat Fischier & Robert Luyster, Living Religions (London; 1990) pp.10

searching the meaning of life' in human genes. Accordingly, all men perform religious attitude in some time of their lives.

All descriptions that express the concept of religion, answer one of the questions stated below:
· What people do when they are religious .
· Why people do what they do .

The answer of the first question defines religion in terms of the attitudes and relationships involved in religious behavior. Accordingly, the relationship of man with his creator is religion.

The answer of the latter defines religion in terms of the motivation underlying such behavior. Thus, religion is the total motives that force man to get into relation with his creator.

It will be easy to differentiate the religious behavior when regarded from the point of views stated above. However, if the description stated in the second case is considered, there may not exist 'a creator' in every religious belief. In primitive Buddhism, ancient Greek philosophy or Modern Humanism, there is not a belief of a creator, but because the main tendency is to 'find answers to the meanings of life', then the attitude is definitely religious. "Because the subject of religion is 'man'. Therefore religion will stay as a problem as long as man continues to think of life."[3]

The religious feeling, which exists since man's first appearance on earth, is a universal concept. In different sections of time and space, man faced religion. One of the basic reason for this case is that people have very strong psychological needs and religion involves a series of resolutions to

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[3] Prof. Dr. Mehmet Aydın, Din Fenomeni (Konya; 1993), pp. 1 3.

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overcome such problems. The death and wish for eternity, meaningless, perfection, personal problems, gratitude, order and sense of loneliness can find answers in religious systems.

The other factor that gives religion a universal specification is the thought or experience beyond the daily world. In every society there existed people who declared his/her relation with the 'greater reality'.

The concept of religion, either regarded as dogmatic organizations or existentialist motif of human beings, through enlarging its boundaries, becomes consideration for all societies. The importance of religion results from its universality and expresses itself in human thoughts and senses. The reflections of religious attitude are seen in ethical and social values as well as in material culture of art and architecture.

Motives were fused into family organizations, the disciplines of economy, laws, politics, science, technology, medicine etc. and became a source of inspiration for battles as well as for art. Due to the complex nature of religion, many surveys on different disciplines such as history, philosophy, anthropology etc. , have been made. All researches conclude to the same statement : The concept of 'sacred' mirrors the social organizations.

2.1.2. Dimensions of Religion

As the religious behavior was rooted on the universal motives and needs, through different societies, religious variations start to emerge. However, formal appearance of each religion responded more or less the same. Thus, there exists a universal features in structures of religions.
Regarding from this point, six dimensions of religions will be discussed. Among them, the mythological, doctrinal, ethical, social and experiential

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dimensions deals with the relation of religion and social culture whereas the symbolic dimension regards material culture by emphasizing the formalistic aspect of religion.[4]

The mythological dimension:

All religions have 'myths' which makes up their history. Disregarding the fact that the myths are real incidents and whether the stories accurately describe what actually occurred in history, they are the main evidences of religious events in history.

The doctrinal dimension:

The trial to express the concept of sacred through reasoning and dogmas makes up the doctrinal dimension of religions. By this way, an aid to the historical explanation and an order can be given to mythological aspect. Today, the great religious systems existing on earth are the ones which perform the sensitive balance of mythological and doctrinal dimension.

The ethical dimension:

Throughout history, it is found out that religions usually incorporate a code of ethics. Ethics is the discipline that deals with the behavior of the individual. To some extent, the code of ethics of the dominant religion, controls the community. The ethical aspect of religions can be seen dominantly in the underdeveloped societies.

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[4] Ninian Smart, The Religious Experience of Mankind (New York; 1984), pp.7-12.

The social dimension:

Religions are not just systems of beliefs but also are organizations or parts of organizations. Thus the social and public significances exist. The doctrinal, mythological and ethical dimensions express religion's claims about the nature of the invisible world whereas the social dimension indicates the way in which man's lives are in fact shaped by these claims.

The experiential dimension:

The dimensions stated above stayed as educative aspects and mostly stayed theoretical. The way for the religions to be regarded as organic concepts and not just be theories is made possible by the direct contact with the 'divine'. The fact that distinguishes religions from the philosophical systems and scientific disciplines is 'experience'.

The ritual dimension:

Religions express themselves through rituals like, worship, prayers, offerings. From the most primitive to the most complex such ceramonic behaviors are observed. Any kind of behavior that man performs in order to get into contact with his innerself are formalistic expressions. Closing one's eyes in prayer is simply a reflection of inner response.

The point which religion tries to grasp is beyond the linguistic expression. Such an invisible concept can only be described through metaphor. In other words, realities or are expressed through images even before the languages were present.

The ritual dimensions of religions are universal. In different sections of time and place, similar sacred concepts were expressed through similar images. For instance, 'sky' in many societies because of its expression of verticality and its being a cover of the world, was believed as sacred and was treated like the 'house of Gods'.

As a conclusion, man made use of the formalistic expressions before the linguistic description. Such formalistic aspects are performed through metaphoric images, symbolic objects and also spatial organizations. Through centuries, religious character expressed itself through another universal concept : *The concept of space.*

2.2. General Descriptions on the Concept of Space

Space is a concept that can be viewed from several different points. It can be regarded as a concept which integrates man with his natural or organic environment or can be taken as an essential fact to express his identitiy as a person . On the other hand, space is a tool to make man belong to a cultural totality as well as a tool to describe other medias.

It can easily be determined that space is a vital aspect of existence , Physically, psychologically, socially and mentally, it forms the necessary part of living from the first appearance of primitive man and continiued to develop in parallel with the other vital dimensions of man. Space concept, through ages, became a specialized task of human being.

"From remote times man has not only acted in space, perciued space, existed in space, but he has also created şpace to expess the structure of his world as a real imago mundi . " [5] Such an intention emphasizes another

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[5] Christian Norberg Schulz, Existence Space and Architecture (New York, 1971), pp. 9

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importance of the concept of space for man and in this means, space concept can also be studied by architectural theorists and philosopers, as well as it is regarded as the task specialized people like builders, architects and planners. Any man who chooses a place in his environment to settle and live is a creator of 'his' space.

Space organization has to confront the needs of man, facilitating orientation through perception. It is related to the schemata of man's 'individual' and 'public' world.

As to most definitions, space is a uniformly extended material which can be modelled in various ways. On the other hand, the concept of 'architecture' is the task of creating space or building, as to Bruno Zevi it is the'art of space'.

Sigfried Giedon, the writer who has contributed most descriptions and the actualization of the space concept, determines the history of architecture as a succesion of ' space conceptions'.

Three basic steps of evolution of space conceptions that he distinguishes are as follows:

First: architectural space conception was concerned with emanating power or volumes, their relations with one another and their interaction, Examples can be seen in Egyptian and Greek developments where procession is outward from the volume.

Second.; space conception was flourished by Hadrians's Pantheon (The volume beginning of 2nd century) complete breakthrough. The concept of architectural space was almost indistinguishable from the concept of hollowed-out interspace.

Third; space conception chiefly concerned with the problem of the interaction between inner and outer space,. In this sense Sigfried Giedon tries to describe the qualitative differences which are related to the general development of man's image of the world.

"The process by which a spatial image can be transposed into the emotional sphere is expressed by the spatial concept. It yields information on the relation between man and his environment. It is the spiritual expression of the reality that confronts him. The world that lies before him is changed by it. It forces him to project graphically his own position if he wants to come to terms with it." [6]

Besides the architectural space concept there is also physchological dimension of space where Michael Leonard in his "Humanizing Space" has put forward and supported by his observations. There he says; "........ *it is man who creates and experiences the sensation of space"* and *"the final product in the perceptional process is a single sensation · a 'feeling' about that particular place ...."* [7] Concept of space can be regarded from the point of view of abstract geometry, or expressing itself thhrough impressions, sensations and studies of 'effects'. But in bothh cases space is a relation between man and his environment.

The fundemental structure of existence or 'being in the world' can be described in the concrete properties of architectural space. Rudolf Schwarz in his book The Church Incornate (1958) states that:

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[6] Ibid, pp 10
[7] Micheal Leonard, Humanizing Space (Newyork; 1969)

' *Man cannot plan the world without designing himself* '. At the time man took his land, he already decided the plan of his life and he mesured the earth accordingly and placed the ground-plan of his historical existence within it.

To accept that existence is spatial emphasized its importance and vitality. In this sense space is neither an external object nor an internal experience. Man cannot exist without space and the two cannot be divorced. Moving along, the theory of dwelling comes to the foe. Man's relation to places and through places to spaces consists in dwelling. Only when man is capable of dwelling can he 'build'. Thus it can be stated that dwelling is the essential property of existence.

Norberg Schultz in his book ' Existence, Space and Architecture' points out the perception pschology of space. Psychologically, it can be stated that the elementary organizational schemata consists in the establishment of centres or places (proximity), directions or path (continuity) and areas and domains (enclosure). These concepts are basic rules of orientation where geometrical shemata may develop much later.

The best example of this is the space and orientation interpretation of primitive man which will be studied in the later chapter. The primitive age is an example of well managing to live without any geometric notions.

The Basic Elements of Existential Space

Center and Place

In perceptional means, man's space is 'subjectively centered'. Another words certain centers are 'externalized' as points of reference in the environment. (Fig. 1)
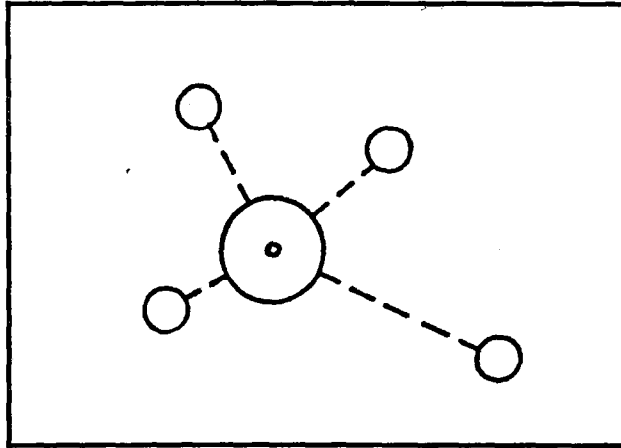
Fig. 1 Points of referances

"This need is so strong that man is so strong that man since remote times has thought of the whole world as being centralized. In many legends the 'center of the world is concretized as a tree or a pilliard symbolizing a vertical axis mundi. Mountains were looked upon as points where sky and earth meet.' The ancient Greeks placed 'navel' of the world (omphalos) in Delphi, while Romans considered their capitol as caput mundi. For Islam Ka'aba is still the center of the world." [8]

Direction and Path

It can be stated that any place contains 'directions'. Aristotle recognized the qualitative distinctions above and below, in front of and behind, and right and left, in his relation of gravitational field.

The vertical direction has always been considered the 'sacred' dimension of space, which represents a 'path' towards reality which may be 'higher' or 'lower' than daily life. The axis mundi is more than the center of the world. It performs the connection of cosmic realism. (Fig. 2)

The simplest model of man's existential space is ; a horizontal plane pierced by a vertical axis. Vertical direction also emphisizes the task of 'building'. In Schultz expression it is the 'man's ability to conquer nature'.

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[8] Christian Norberg Schulz, Existence Space and Architecture (New York, 1971), pp. 19
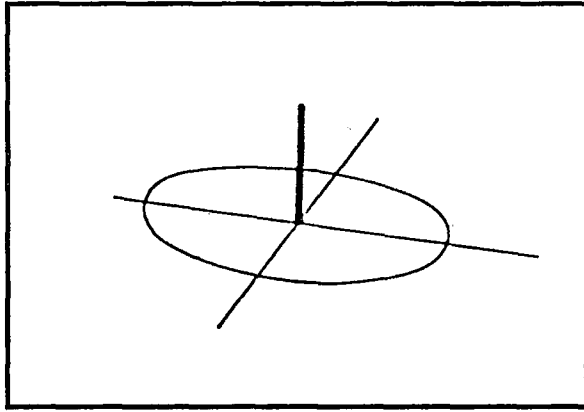
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Fig. 2 The vertical dimension

On the other hand horizontal directions represents man's concrete world of action. The 'path' therefore represents a basic property of human existence and it is one of the great original symbols.

Nature besides man is another factor that determines the directions of existential space. For example the Christian churches are always oriented by the alter towards the east since east is considered to be the origin of light and the source of life. Besides any landscape contains directions as well as determined spaces which help man in finding foothold.

"Any path is characterized by its continuity, whereas the place is determined by the proximity of its defining elements and eventually by closure, the path is imagined as a linear successsion."[9]

Area and Domain

The areas of man's environment from which paths are divided into are called 'domains'. The known domains are surrounded by a relatively unknown world whose imagined character is determined by the general directions; North, South, East and West etc. In a certain sense the domains are 'places', because they are defined by closure or by proximity and similarity of the constituent elements.

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[9] Ibid, pp.22

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The domain has a certain unifying function which fills out the image and makes it become a coherent space.

Domain functions as potential places for man's activities by structuring the environment into areas by means of paths and places. For example the Roman settlement divides the area into four domains or 'quarters'. (Fig.3)

Such division of world into domains explained by Werner Müller as an expression of Man's general need for imagining his world 'as an ordered cosmos within an unordered chaos'.
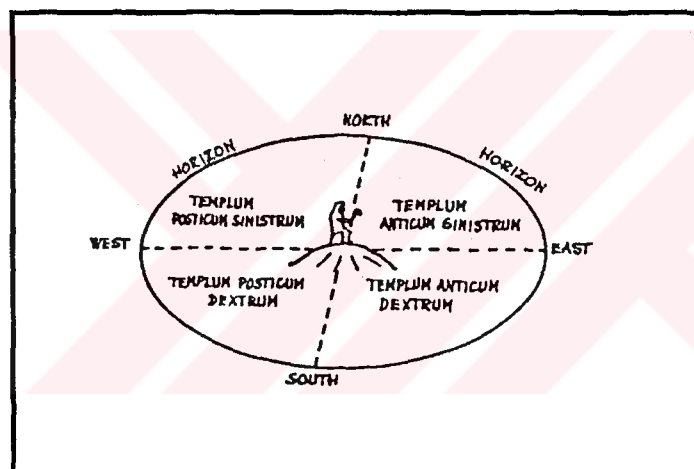
Fig. 3 Domains of Roman settlement

2.3. The Evolution of Religious Space

Through history, from primitive societies to the 20th century civilized societies, the factors that affect civilizations; science, art, politics and like have become more complex. The development on the fields of the factors mentioned, converted man's pure religious nature to an equation of multi unknowns. Such developments had effects on space concept as well as on the religious thought. In the essence, the relationship of religion and

space expresses itself clearer in the primitive societies where religion is experienced purer and denser when compared to the 20th century knowledge communities where there is an inclination of materialistic values. In other words, space became more secular.

The well known religion historian Mircea Eliade samples the hypothesis of secular space on the comparison he makes between the dwellings of primitive and the industrial societies. Eliade observes a 'traditional' and a 'contemporary' attitude of man for the space he inhabits. Accordingly, in industrial societies the function and value of the house is regarded as 'machine to live in', which was the ideal thought of a well known modern architect - Le Corbusier. In this sense, the ideal dwelling of the modern world primarily has to be designed and equipped to meet the 'needs' and 'functions'.

'The machine to live in' is changeable just like any posession. Modern man may even leave the land, the settlement or the city he was born to and lived in without any hesitation. On the other hand, in the primitive societies where the religious attitude is very dominant, the space chosen to live in is man's 'cosmos'. Therefore the problem of creation of space -or in this sense the world - appears on scene. The solution is clearly a 'religious plan'. Man is making the choice on where to live according to spiritual forces and is creating the space by imitating the creation of cosmos - the magnificent product of Gods. The sacrifices made to foundation of the buildings of today are symbolic images of re-creation of cosmos.

The research on the analysis of evolution of the religious space and determining, sampling the sacred values on space concept in different societies through time will definitely interest various disciplines. Many determinations and resolutions will be put forward. In this sense, the

statement about the secularism of space will be a subdetermination. While stating this, it is significant to point out the chronology of the attitude of religious space in history.

The chronology of secular space will form a base to the subject of the main research. The target is to grab the attention to a related but to a more concrete subject. The success of the architectural study made or will be made on sacred spaces of today, depends on knowing and understanding the meaning that lies in such special spaces.

A general look to the history of man kind, there is seen the primitive society era which performs a long and slow evolution and the civilized or semi-civilized society era where the evolution shows a short and fast performance. Obviously the two eras are not separated from each other by a definite event or action. The transformation time may be handled as a different era, but in this case it will be sufficient to generalize into two groups.

2.3.1. The Space Concept in Primitive Societies

The primitive society relates to the era of pre-production. The era is named after so, because their economical characters were mainly picking up and hunting and their style of thinking was 'densely religious' or to some extent it is called 'magical thought'. On the other hand, it is observed that the structures of civilized societies are largely effected by economical characters. A general research shows that in primitive societies where the economy is dependent on agriculture the thinking is religious, whereas in civilized societies where the economy depends on industry is more scientific.

It is determined that religious thought or attitude - as the dominant features of primitive societies - has expressed itself in almost any kind of action and sensation."In such an attitude even the simplest physiologic attempt like eating, feeding, etc. is either sacred or made sacred."[10]

The field where the religious thought shows itself most obviously is in the concept of space. As mentioned before, dwelling and space concept is a vital need to man. Sampling of this fact will be very significant in understanding religious space and it is very obvious in primitive societies.

First step - The need for space:

World is a 'chaos' with so many unknowns and lack of understandings. Any action performed and any step made would create another dimension of the 'chaos'. Man, facing the case of similarity of all directions and paths and loosing his directionality, experiences the fear and anxiety of misdirection . In other words, man fears and wants to escape from 'spatial uniformity'. Thus, there is a need for determining a constant point where all the tendency or in a wider sense, all the vital activities originate. All tendencies, automatically produce a constant point - origin and such point - place or may be space represents the 'center'. Fig. 4 represents a primitive hut with ground plan and section of an aggregate of a unit with a granary in center and two areas used as kitchens and separated by a low wall.

Regarding this case, it can be stated that settlement and spacing is a vital necessity. In the essence, while overcoming such a necessity, man treats the concept of spacing in a very special and significant manner. The space he chooses to dwell is the 'center of the world' and is the origin to all directions.

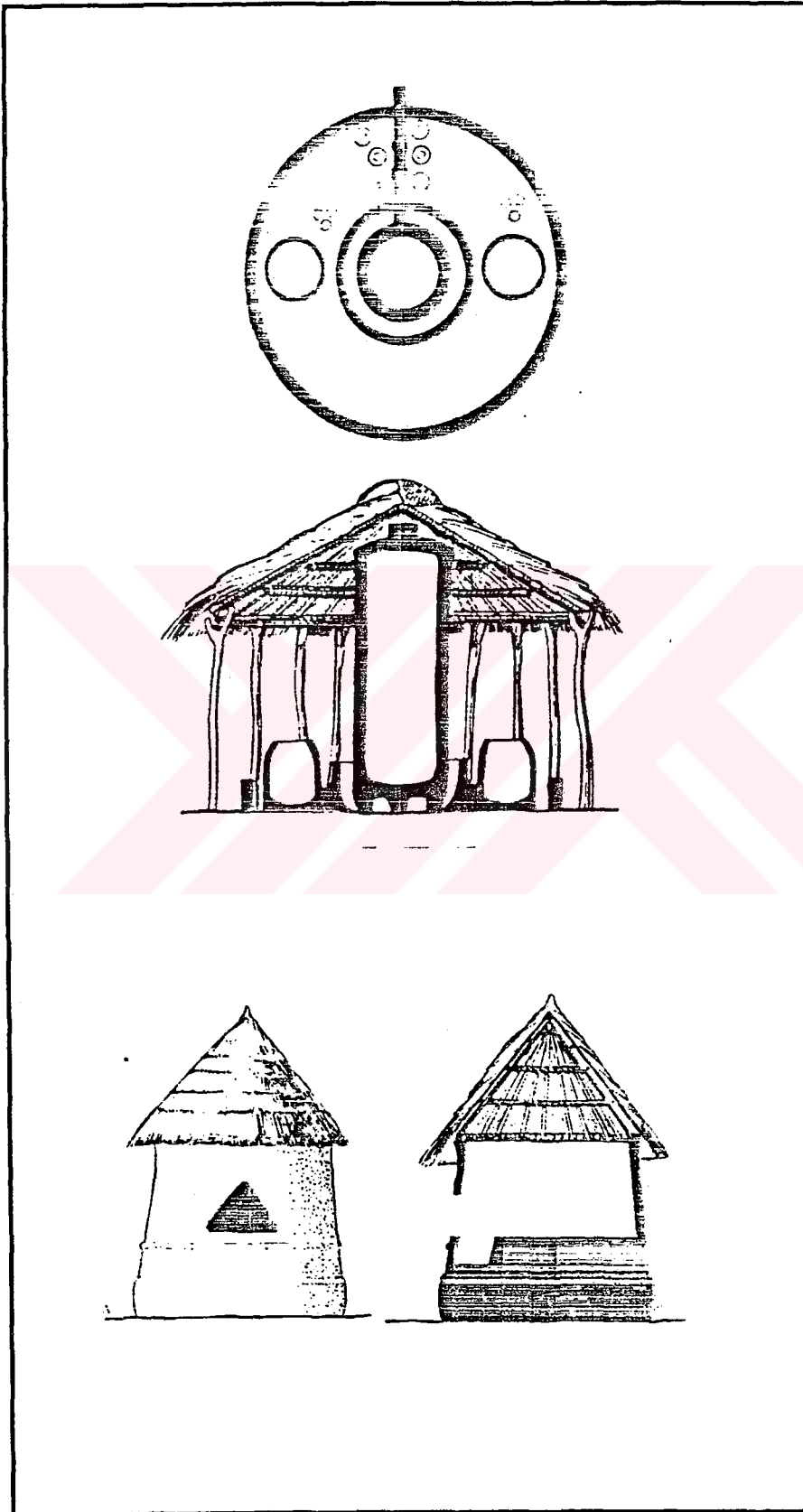[10] Mircea Eliade, Kutsal ve Dindışı (Ankara; 1991), pp.XII

Fig. 4
Primitive
Hut

Second step - Choosing the space:

After stating the need for an origin, the second big step is decision of the location of space. The determination of 'center' is not a random choice. The vital decisions have to be taken by the approval of Gods and sacreds. Such a need for approval is so significant that so many concepts and elements, which thought to have religious meanings, were used. Sampling will help to make it clear:

' As it was told, the marabud founded El·Hamel, came to rest near the river to spend the night and dug a stick on earth. The next day, as he stood up to continue his voyage and wanted to pull out the stick, he realized that the stick rooted the ground and stemmed. He decided and made his home there.'[11]

The religious attitude, expects an absolute 'sacred hint' in choosing the location of space. This hint may show itself through a trace as sampled above, but in cases where there is no natural sacred hint, aid is asked from supernatural forces. The most known consultancy method in asking the aid for choosing the center is by animals.

' When Seleucus, made a sacrifice, the eagle declined from the sky and grabbed a bite from the flesh, flew for a while and placed the meat somewhere on the land. Seleucus, immediately realized that Gods tell him to found the city on that spot.'[12]

As a conclusion, it is seen that the choice of the location of space is not a free choice of man. The sacred spot has to be 'discovered'.

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[11] Mircea Eliade, Kutsal ve Dindışı (Ankara; 1991), pp.8.
[12] Gürhan Tümer, Bir Başka Mimarlık (İzmir, 1993), pp.20.

Third step - Creating the space:

After determining the necessity of space and choice of its location, in the next step, the space has to be 'created'. The attitude in creation of space in religious thought is based on the idea of 'making it sacred' or' making it cosmos'. To make it clearer, man sees his space as his cosmos and the rest of the places on earth are determined as 'chaos'. In this sense in order for a space to be accepted as a cosmos it has to be sacred. The fact that all the places to be lived in has to be sacred or turned into sacred is another vitality of religious attitude.

Grand rituals and ceremonies are observed in order to own and possess an origin and to construct the space. While doing this, the creation of the unique sample product of Gods which is "cosmos" is imitated. To clarify, man created his space just as Gods created cosmos. The same model was used. The rituals that are mentioned above like sacrifices and bloody actions are the attributions to the creation of cosmos.

Fourth step- The sacred space elements:

Some architectural elements while creating space carry religious values. The special elements may gain this religious meaning because of their functional performance or else may not be functional but just be the part of space because of their pure religious values. For instance, the sacred column of Archipals is load-carrying element and acording to them 'the column supports their cosmos'. These kinds of sacred columns are observed in many societies in different sections of time. (Fig. 5, 6)

"In the tradition of the tribe of Arunta, the Archipals believed in the God named Numbakula. According to the myth, Numbakula turned the their land into their

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cosmos and there created their ancestors and founded their institutions. Numbakula also created the sacred column from the body of the sacred tree. After covering it with blood, he climbed up to the column and flew up to the sky. This sacred column represents the cosmic axis because the surrounding land becomes "livable" and turns out to be their world. The ritual function of sacred column stems from this fact. The Archipals when traveling carry this column with them and find their roots according to its inclination. This column permits the contact with the sacred sky where Numbakula vanished through and also keeps them in their own world. If by any chance the column breaks or demolishes it is a disaster, in a way it is the end of the world and going back to chaos. Spencer and Gilen, according to a myth state that the whole tribe face a deep fear when the column broke. The members of the tribe after strolling for a while sat down and left their bodies to death." [13]

1. ama amo / 2. maihi, mahihi / 3. koruru / 4. teko-teko / 5. parata, maui / 6. pare / 7. whaka-wae, waewae / 8. korupe / 9. matapihi, pihanga / 10. tatau / 11. pou-koukou aro, pou-tou-aroaro / 12. teko-teko aro / 13. rapa-rapa / 14. pae-pae kai awa / 15. paepae / 16. heke / 17. poupou.
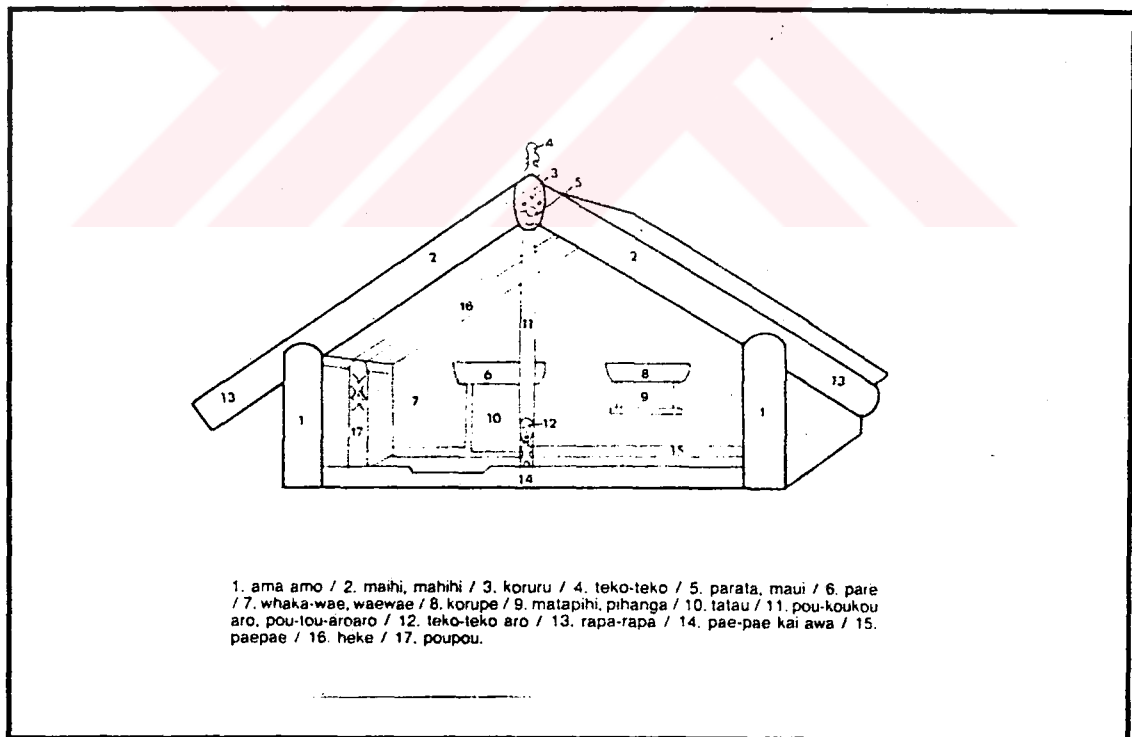
Fig.5 Primitive enclosures with sacred columns

[13] Mircea Eliade. Kutsal ve Dindışı (Ankara; 1991), pp.14

Beside the sacred columns, sacred stairs have also religious values as construction elements. Like in the case of columns, the stairs were also thought of as elements that enables the transformations from earth to sky. If it is accepted that the settlement of man is the center of the world, than the whole space is a phenomenon where the 'divine' is revealed. Besides the elements used in constructing the space there are 'cosmic mountains' that have relations with the sacred settlements. In the same manner they permit the connection of earth and sky and determine the center of the world. These kinds of sacred mountains are present in the history of many settlements.

The steps that are pointed out are man's first reactions and handlings to his settlement and his space concept. Even in the industrialized societies of 20th century in which the scientific approach is accepted, the presence of religious attitude is still observed. The reason for such an attitude is the fact that religion forms a base for all the actions and thoughts of a man. As a result it would be a natural outcome that even the most profane societies have evaluated the world and the space in a religious manner.

For instance, the situation of the non-uniform space is valid in the space concept of the societies which are accepted the scientific approach. Because the base of such societies is the religious attitude of primitive societies. If the determination made on the primitive space concept is recalled, the 'center' chosen as a sacred space is the 'livable' one. The rest of all spaces that are profane, makes up the 'chaos'. The primitive believe that this nuance is vital. In today's society religious man also thinks that the sacred place like a mosque, church or a temple etc. represents another dimension or space. Even for the profane man, there exists places that characterize the ' non-uniforme ' space concept. The uniqueness of the house that he was born in, his primary school or the garden he played in

represents the special religious attitudes. Likewise it has been pointed out that the sacrifices made for the foundations of buildings are repetitions of the rituals of the creations of cosmos by Gods.

Another sample can be observed in the 'techniques of construction and directionality' in the religious buildings which are based on the concept of primitive space. The reason of developments of such techniques is that the sacred space is treated as the 'world' and all realities reveal clearly in this space. Man has a strong desire to understand his position in the 'chaos' and wants to overcome his 'anxiety of misdirection'. This is one of the factors of the presence of high skilled directionality in today's religious buildings. (Fig. 6)

The samples can be verified in the general sense and details as well. In the essence, it can be stated that the pure and dense religious space concept of primitive societies expresses its presence directly or indirectly in today's space concept and architecture. In the second stage an overview will be made on the chronology of religious space of civilized or semi-civilized societies.

2.3.2. The Space Concept in Civilized and Semi-civilized Societies

It is observed that the religious spaces, the house of Gods and temples have been the most significant and dominant building types through the history of man. In this section, the relation of the religious behavior of man and the space concept will be sampled chronologically within different civilizations. For the politheist societies ; Egyptian, Mesopotemian, Greek and Roman era's will be discussed. From then on, in order to sample the monotheistic space evolution, Christian religion of Western World will be analyzed.

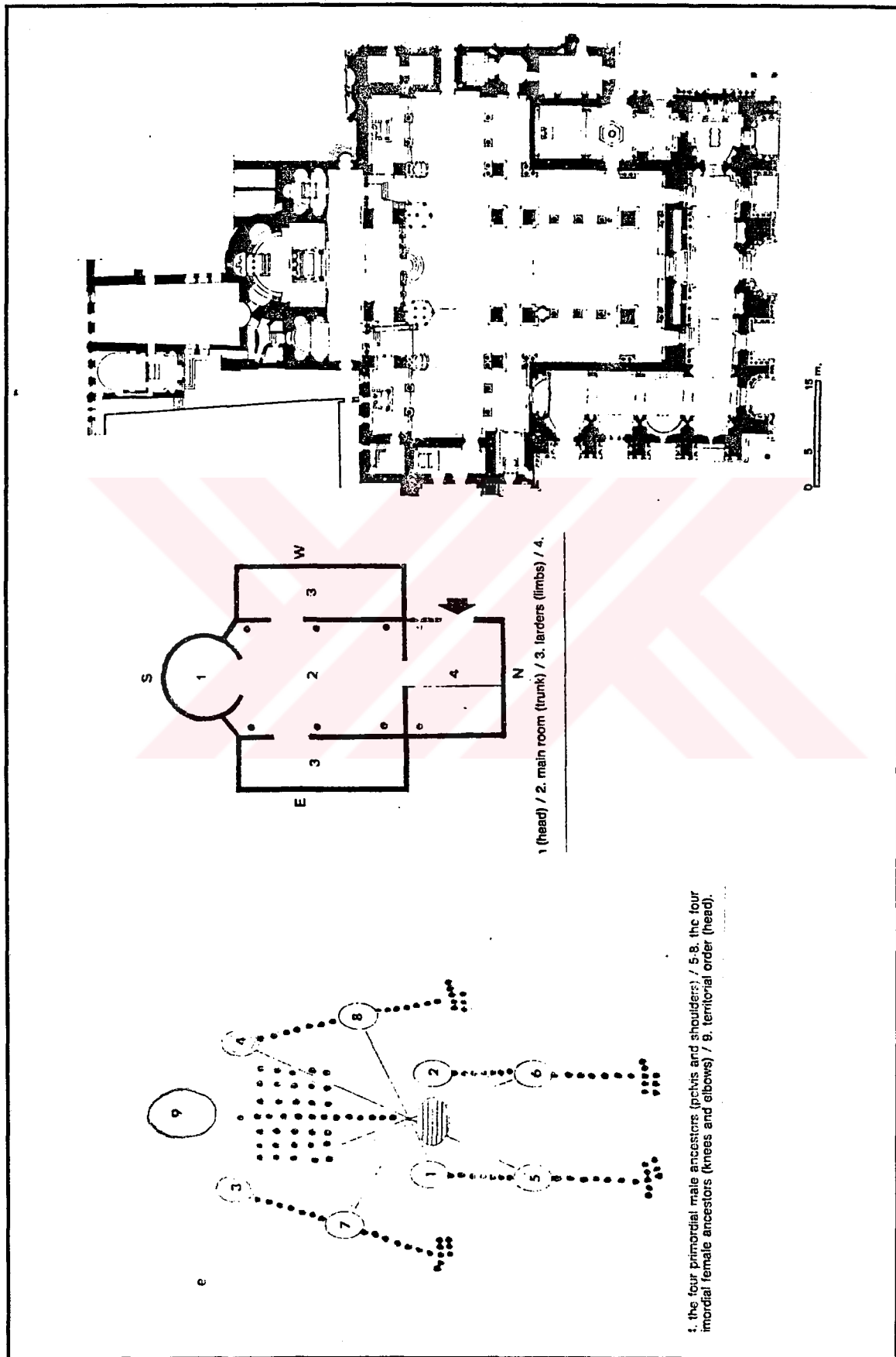Fig 6 Evolution of high skilled directionality

1 (head) / 2. main room (trunk) / 3. larders (limbs) / 4.

t. the four primordial male ancestors (pelvis and shoulders) / 5-8. the four
imordial female ancestors (knees and elbows) / 9. territorial order (head).

Egypt

In B.C.3000's in Egypt, where one of the first civilizations stem from , the space concept is observed to be the extension of the primitive societies. However the buildings were more raffinated and became more symbolic and the attitudes of man revealed. The most significant building type of Egypt Culture were the 'pyramids' some of which still exist.

The Egyptian architecture which is symbolized by pyramids expresses the religion oriented lifestyle, order and eternity for men. The reason is the fact that the primary value and anxiety of Egyptian Culture is based on the idea of 'life after death'. In other words, while pyramids reflect the Egyptian cosmos, their spatial organization express a scenario related to life and the world.

The colonnaded courtyard exposed to the two sacred elements, 'sun' and 'sky' emphasizes 'daily life' whereas the small and dark cell where the Phaorah's tumb lies is reached through gradually lowering and darkening spaces. As it is seen in Fig. 8 penetrating into the Temple of Amon Karnak, the spaces become gradually smaller and the sanctuary appears as an enclosed cell at the end of axis. This can be read as a representation of the the path of life. (Fig. 8) Such a configuration reflects the trip to eternity and is present in all the samples of Egyptian architecture. The megalithic mass is devoted to a sacred that is Phaorah. In this case Phaorah is a super human being: 'The God of sun'.

The type of spatial organizations reflect the feature of human relations. As it is seen from their architecture, Egyptians had a preference for highly ordered and formalized relationships. Their organization of space was based on the basic existential facts of thier world, highly imaginative, but realistic. Religious thought shaped the Egyptian man as ' forever immobile

and eternally on his way ' . He was represented by the great megalithic monuments. The search of existential meaning of life can be observed in every step of their creative spatial organizations.
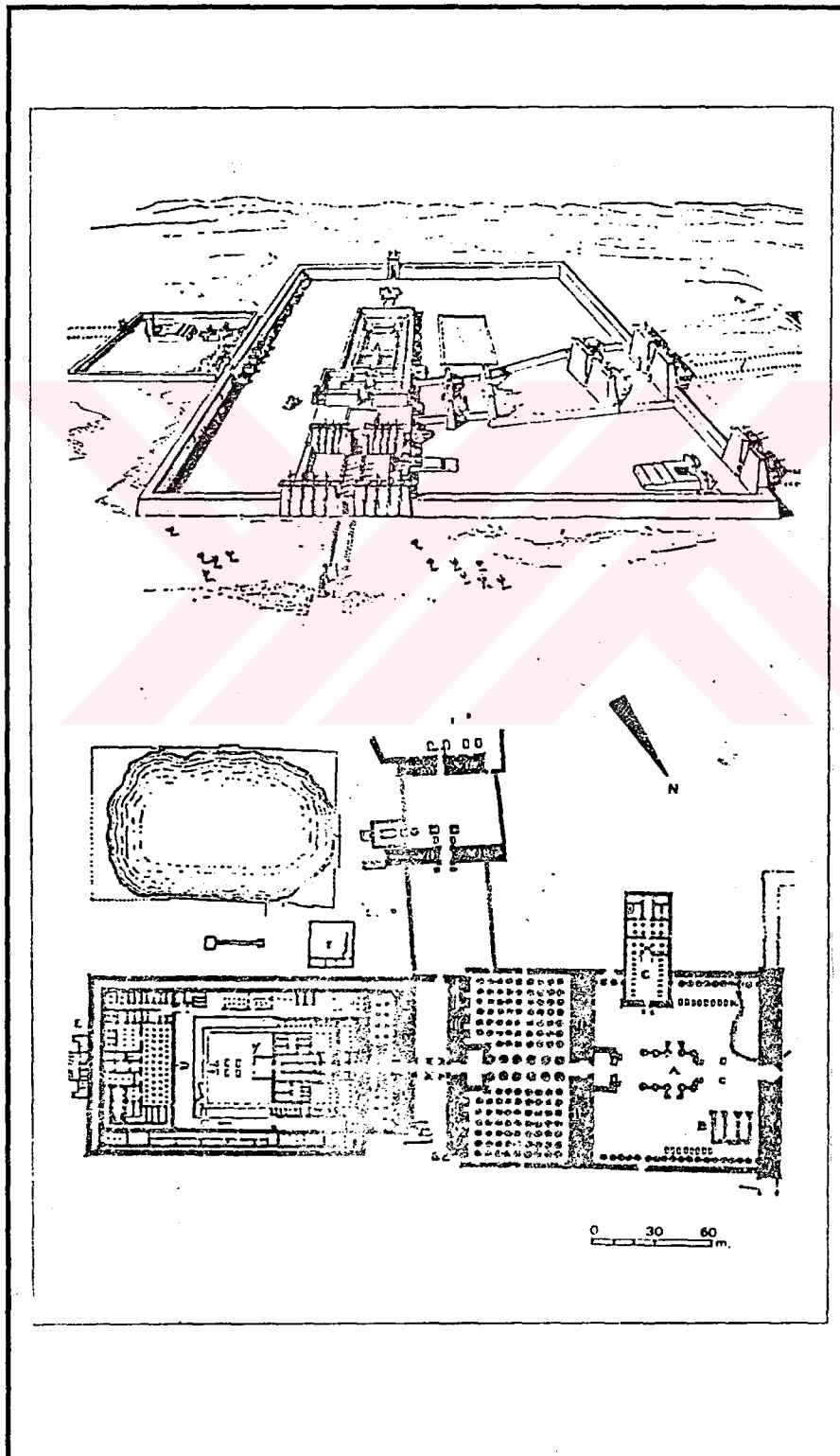

Fig 8 The temple of Amon Karnak

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Mesopotemia

Like in Egypt, the religious attitude reveals in Babylon of Mesopotamia. 'Ziggurats' being the most significant building type of the civilization express a mathematical absoluteness and religious meaning like pyramids. However, the symbolism of such buildings presents a world oriented religious response rather than eternal will. The emphasis may be observed in the plans of the temples where the main space is surrounded by subspaces.

For example; the main hall and the side rooms are related to each other with very determined order and the main hall has a great significance. The symbolic meaning of it is the principle of giving importance to the world and its donations. Unlike Egyptian emphasis of life after death, any kind of ornamentation or space organization of Mesopotemian culture is for the life of today. Whatever the type religious tendency is the main building task is the temple and the ziggurats reflect the kind of understanding of the age. (Fig. 9)
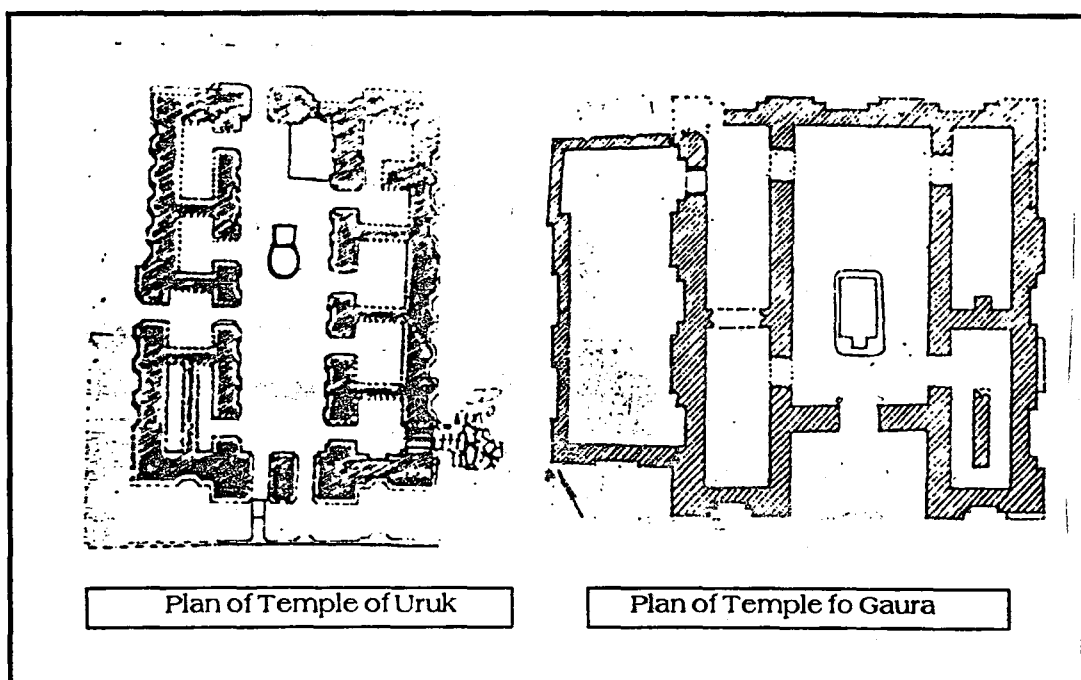

| Plan of Temple of Uruk | Plan of Temple fo Gaura |

Fig 9 Plan types of Mesopotemian temples

Greece

The Greek civilization where the first flourishments are observed in Mycenean civilization, formed a base to the western culture and life style for 2500 years. Thus, it would be appropriate to say that today's Western culture is evolved from Greek social and cultural structure and its religious values.

The most significant building type of Greek architecture is the 'temple'. Such buildings are described by their sculptural features rather than their architectural expressions. According to the well known critique Vincent Scully, the Greek temples with its highly aesthetic quality are the objects that reflect the Greek religious and philosophical concepts. Contrary to the totalitarian approach of Egyptian settlement and space concept, there observed a heterogeneous tendency in settlements in Greek architecture. The reason for such an approach is the cosiness to nature because of the geographical factors. In this sense, the sacred aspect is nature. (Fig. 1 0)

The mass of the temple has a sculpturesque effect by grabbing the earth through its faith to nature. (Fig. 1 1) The religious spaces in which personified Gods of nature are devoted to, emphasizes the human factor which is also a part of nature. Thus, Greek space is formed on the basis of Nature -God - Man trio.

The Greek sacred architecture symbolizes individual meanings. Hence, their concept of space is pluralistic. They chose different spatial organizations according to each individual situation. This shows that the meaning of Greek existential thought is based on multitude different beliefs or philosophies rather than a few general relationships, but besides all, the way of life is basicly determined by religious thought and that personalities of anthropomorphic gods are the themes to spatial organizations.
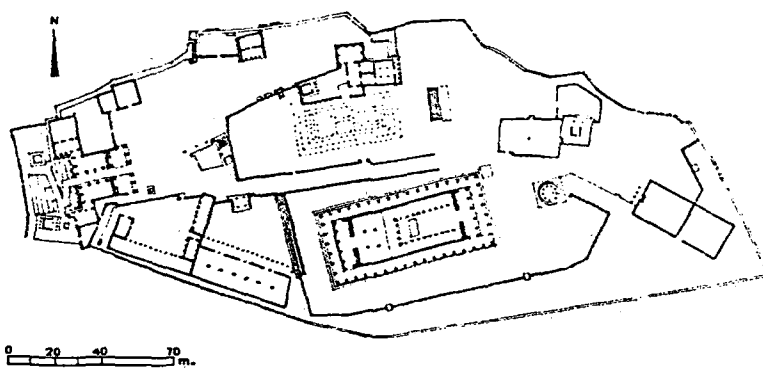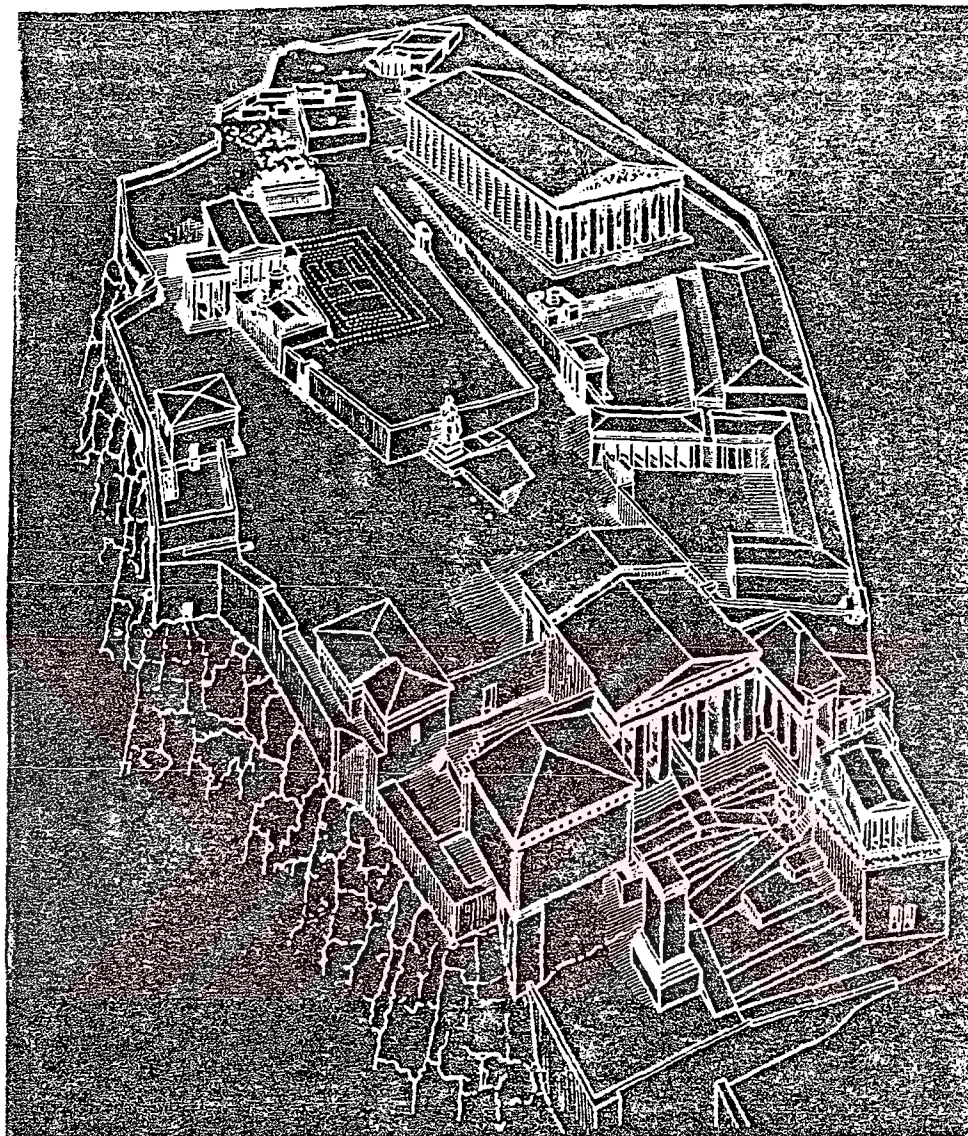
Fig 10 Acropolis of Athens
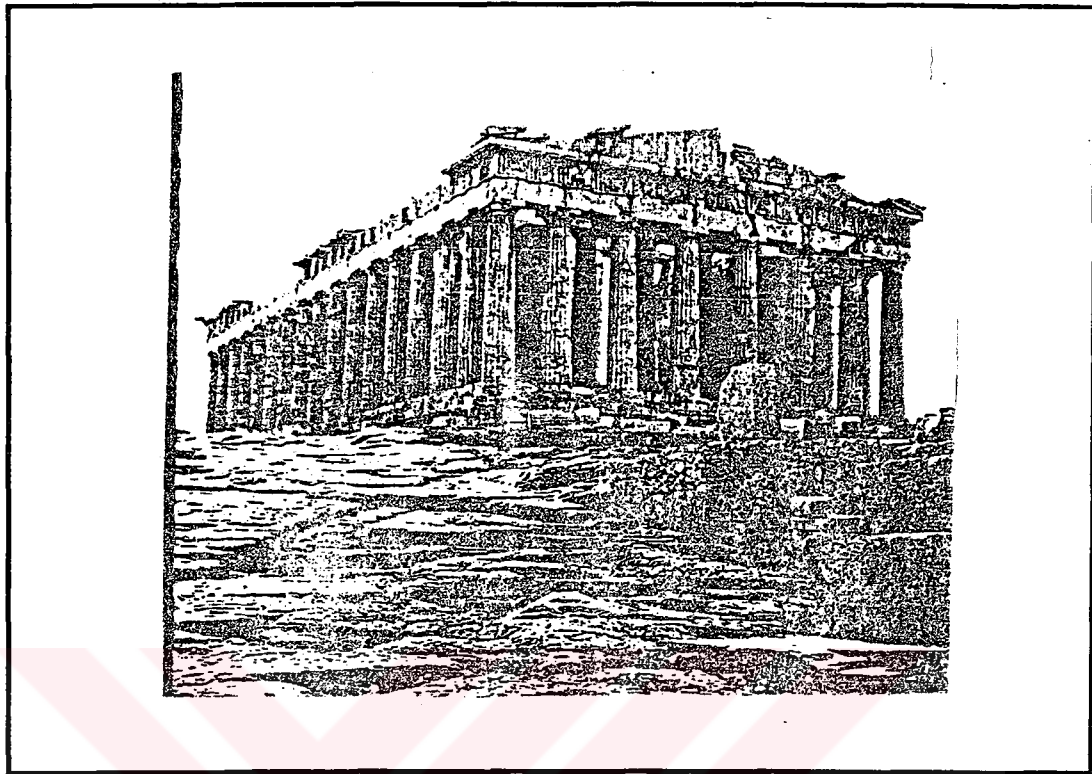
Fig. 1 1 Acropolis of Athens

Roman age

As man sovereigns the nature in technical and special means, the case of religious buildings being the focus has gradually demolished. Besides the interest on building and ornamenting temples and God's houses, the interest to social buildings like baths, amphitheaters, state buildings started to emerge. One of the most obvious sample of this new tendency can be visualized in Roman era.

In the essence of Roman attitude , there lies the sense of victory achieved towards the nature and the surrounding. As a different approach of religious experience, the situation of state holding sacred aspect is observed. The old

belief of ' center of the world ' concept of primitive societies is valid for the city of Rome. In Romanum Forum, 'Rome ' represents the 'mundus' or the 'world' and 'Forum ' represents the 'center of the world'. Fig. 3 shows the diagram representing the subdivision of space made by the Roman augur when consecrating a place.

The 'cosmic image' observed in primitive attitude, contributes a concentric approach to Roman buildings. The personified Gods of nature of Greek's are converted into Gods of power. According to the Roman belief, man has to live in a divine plan. Thus, from the city settlement to the spaces of worship and to dwellings, there exists the 'sacred scheme'. The spaces based on the concept of Center - Path - Domain outline are the proofs and symbols of mans existence. The concept of divine, after the birth of mono - theist religions, becomes more determined and the identities and boundaries of religious thoughts are clearly accentuated. As affect, the religions start expressing themselves by their symbolic buildings. Every building thus represented totality and every place reminded the Roman citizen of the world order to which he belonged. This is evident in the composition of the imperial spaces and forums. (Fig. 1 2)

The individual elements of the Greek architecture are replaced by the concept of systematic interaction. The dominant principle of the age was the common essential nature of all men, and as a result there was only one law and one country.

To recall from history, the basic dimension of human existance naturally implied a new interpretation of Gods. The Roman Gods were not primarly abstracted from the exprience of natural forces and anthropomorphic charecters, but were envisages as the agents of the historical process and

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as symbolization of its different aspects. All Roman Gods have in common that they are conceined as 'forces' rather than 'personalities'.
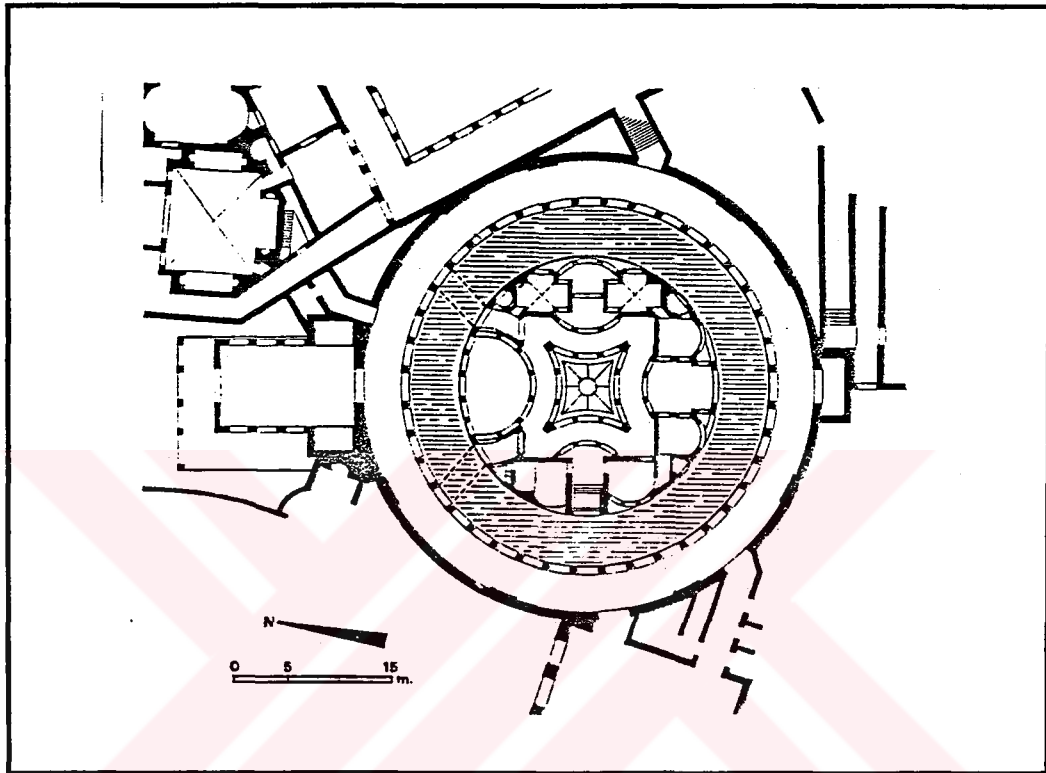
Fig. 1 2 Hadrian's viilla, Tivoli

Since the Roman emperor was the one who took the function of God, all his divine actions were marked by monuments; such as columns, arches and buildings. Hence any kind of space organization or building is the concretezation of the cosmic Roman state and history.

At this point, regarding the fact that discussing the chronology of evolution of religious space in all monotheist religions that existed in the will too much expand the limits of the subject. Considering the so far evaluations and the

point which has reached to the Western world, Christian religion will be taken as the study model.

Early Christian age

After the introduction of Christianity to Western world by Romans, the relation between religion and space grows stronger. When the general look of the age is taken into consideration, the 'sacred Byzantine cities' with 'churches' grabs the attention. These sacred cities mean the intersection points of earth and heaven and reflect the image of Christian way of life. The sacred city Istanbul is described as ' the heavenly city floating on Marmara' and the concern of 'silhouette' comes to the scene for the first time.

Beside the city scale, the church singularly reflects the image of cosmos. The dome symbolizing the heaven shelters the space underneath, which is the extension of 'axis mundi' of primitive thought, meets in the name of God and Christ. The religious attitude that aims to understand oneself and the meaning of life is expressed in this scheme. Axis represents the way to the great reality and the altar at the end is the meeting point with Christ. (Fig. 13)

The wish for dematerializtion and interiority, in other words the wish for 'spritualized space' can be observed. The believer who experiences the Christian space, really means to experience 'entering heaven'.

The spiritualized space of Christian era encounters central, longitidiual and synthetic plans and spatial organization consists in a transformation of inherited forms. The Christian image of the world is reflected to spatial themes that is; Christian architecture was 'international', therefore the house of God does not belong any particular place. God is present where his plan of salvation is made visible. The early Christian architecture represents man who turned inwards to find God. (Fig 14)
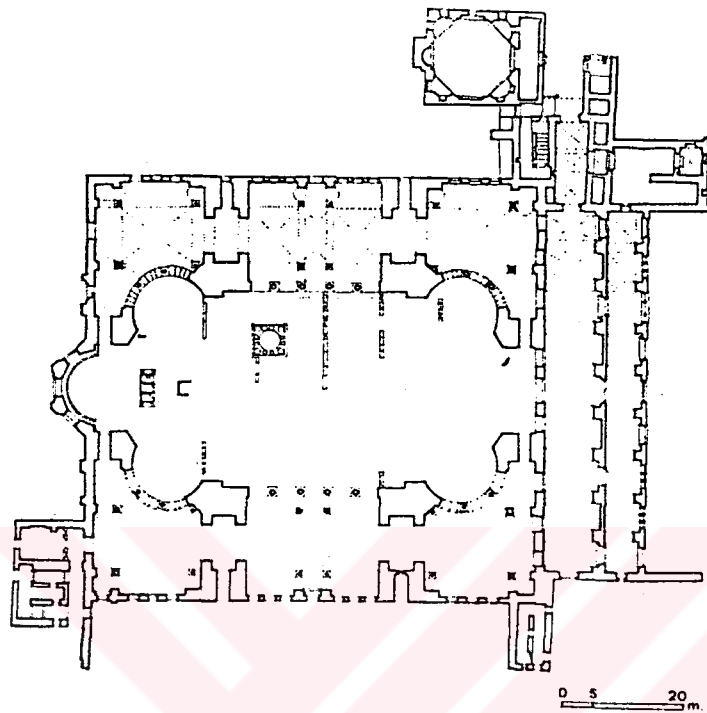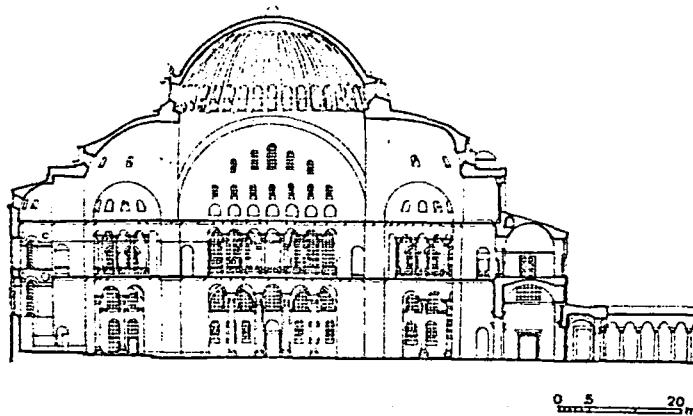
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Fig. 12
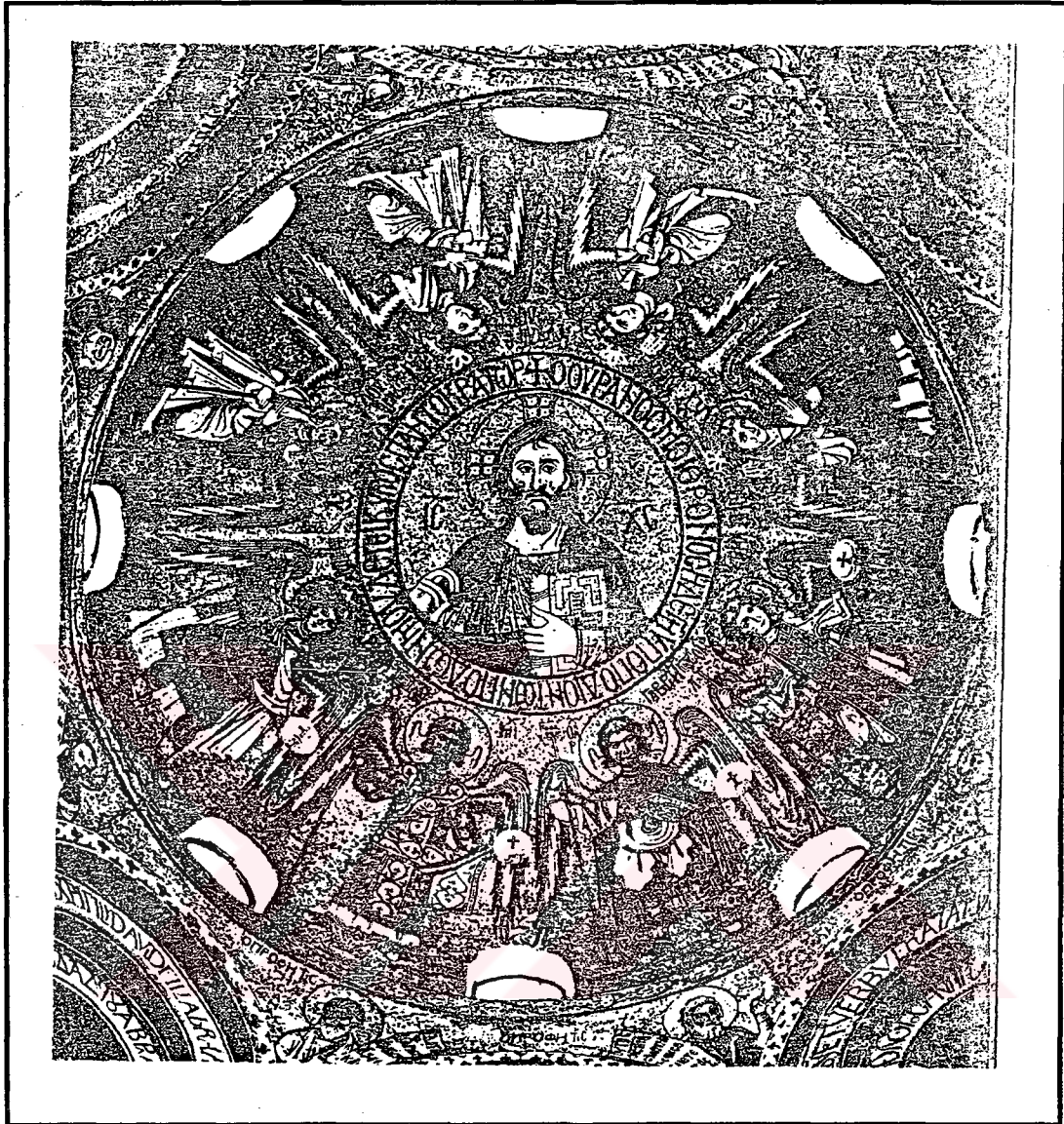The church
plan of
Hagia Sophia,
Istanbul

Fig. 13 Palazzo del Normanni, Palermo.

(Dome mosaic with Christ in the center)

Medieval age

In 4th century, there observed settlements that propose the religious way of life. The basic theme of this age was the creation of man who wanted to bring God to the world. Such settlements are called 'monasteries' and they

provide basis for the cultural and economical civilizations of Middle Ages of Western world. The feudal structure in administrative means is observed because of the demolishments of strong empires and the growth of Islam. The religious spaces are reacted in parallel with such developments.

In the monastic organizations, the church being the focus point, there are also social spaces that are necessary for the dwellers. Towards the 10th and 11th centuries, it is observed that the monasteries became the cultural and economic centers. Another special building type of the age is 'the castle' that also covers the monastery. In such religiously organized spatial structures with its church, social center, dormitory etc. , there exists the 'tower' element which replaces the 'axis mundi'. (Fig. 14)

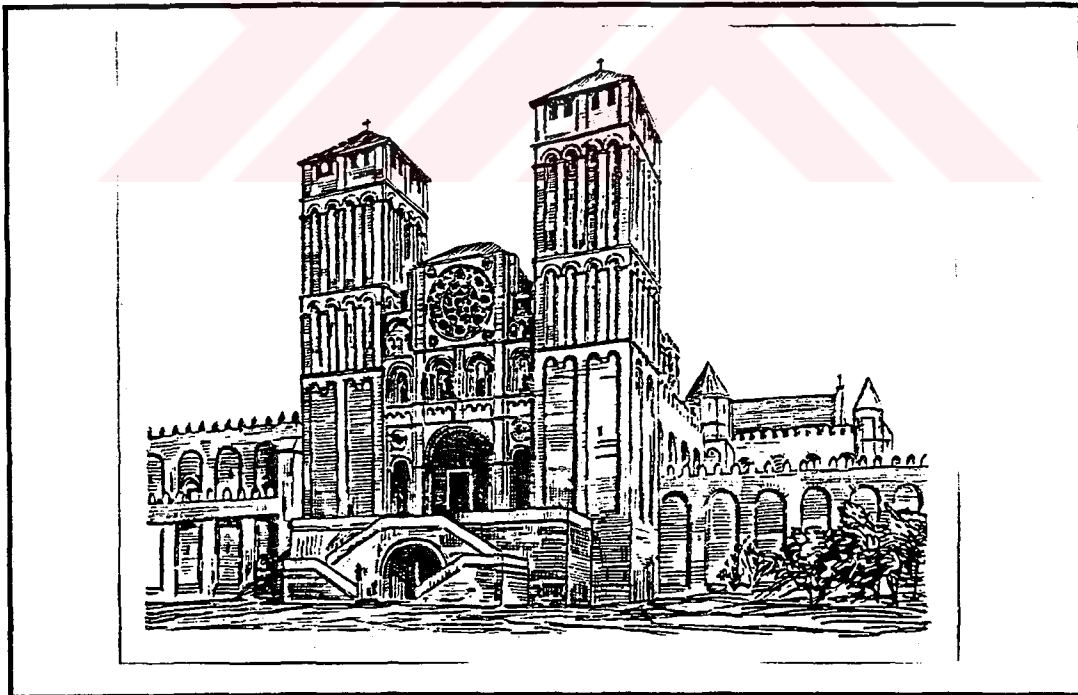Fig. 14 Cathedral of Santiago de compostela   (The tower elements as axis mundi)

Monasteries - social centers which stem from religious functions - transformes into urban settlements. The 'city hall' present in Middle Age cities, is an urban space that covers the church, market and other social units. (Fig. 15)
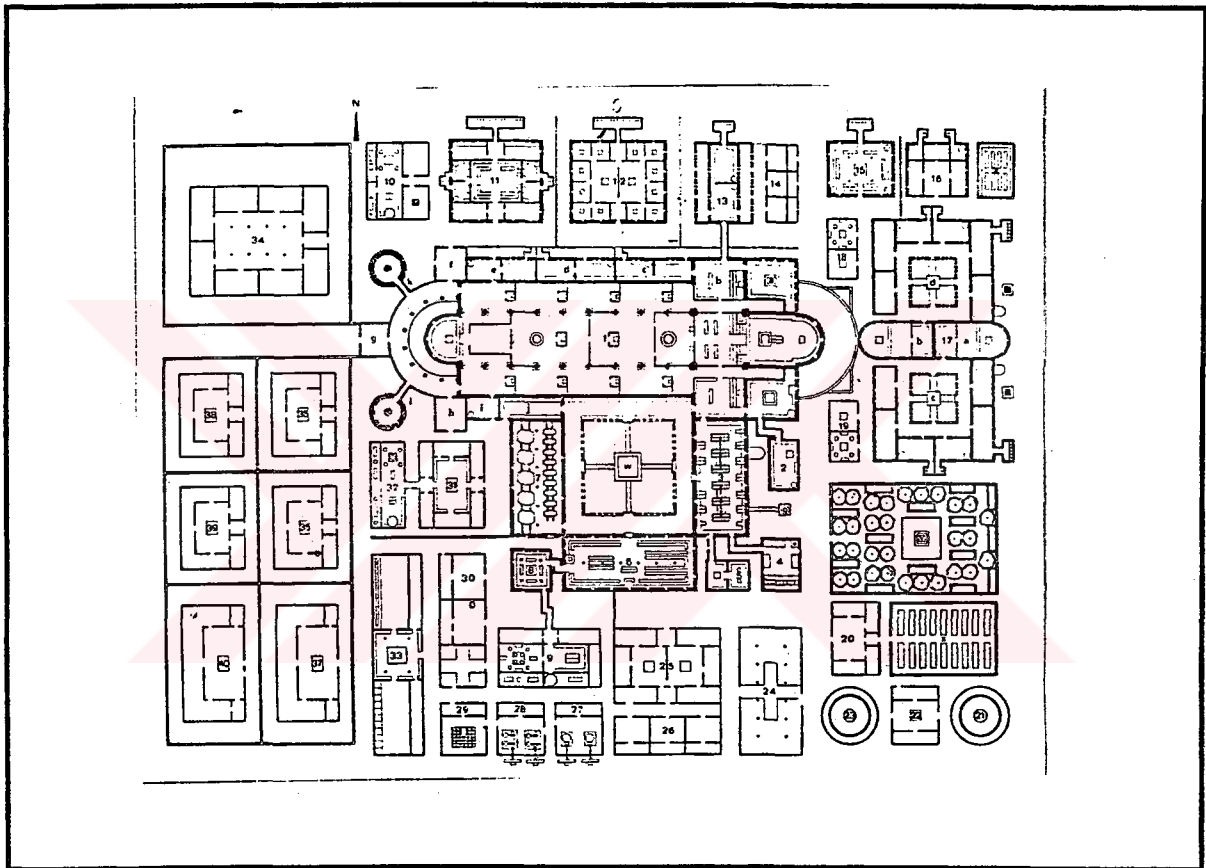

Fig. 15 Plan of Monastry of St. Gall, Switzerland

(Example of a medieval settlement)

Gothic era

As the urban design concept and construction skills developed, the new building types were introduced. Cathedrals as being the symbols of spiritualism reflected the mystic character of Middle Ages. The main need of the Gothic era became the meaning of existence and the principle that ' I believe in order to understand' was expressed itself through the space concept and ornamentation.

In Gothic, the aims of Christian architecture reached its peak themes that was the tendency for creation of 'spritualized space', the process of 'dematerialization' by using the function of light was the main tool for Gothic space.

Center and path unify in the total plan plan of the cathedral and the tower element is the symbol of 'verticalism'. (Fig. 1 6) The dominant building task being 'the cathedral', is one of the great themes of the history of the Western architecture. Gothic architecture is the reflection of an era called the 'age of faith' in Western culture. The relation of man with his divine world and willing for understanding of meaning of existance are well combined with this new understanding of space.

Renaissance era

The world maps made in Middle Ages express the physical structure of world under Christian image. According to them, Jerusalem is in the center of the world and other sacred cities surround it. However the real expressions flourish in the age of Renaissance by the awakening in the fields of science, politics, art, architecture. As the physical realities start to be proved, the religious attitude had to act in parallel means like the argument that Copernic put forward as the world not being located in the center of the universe-,
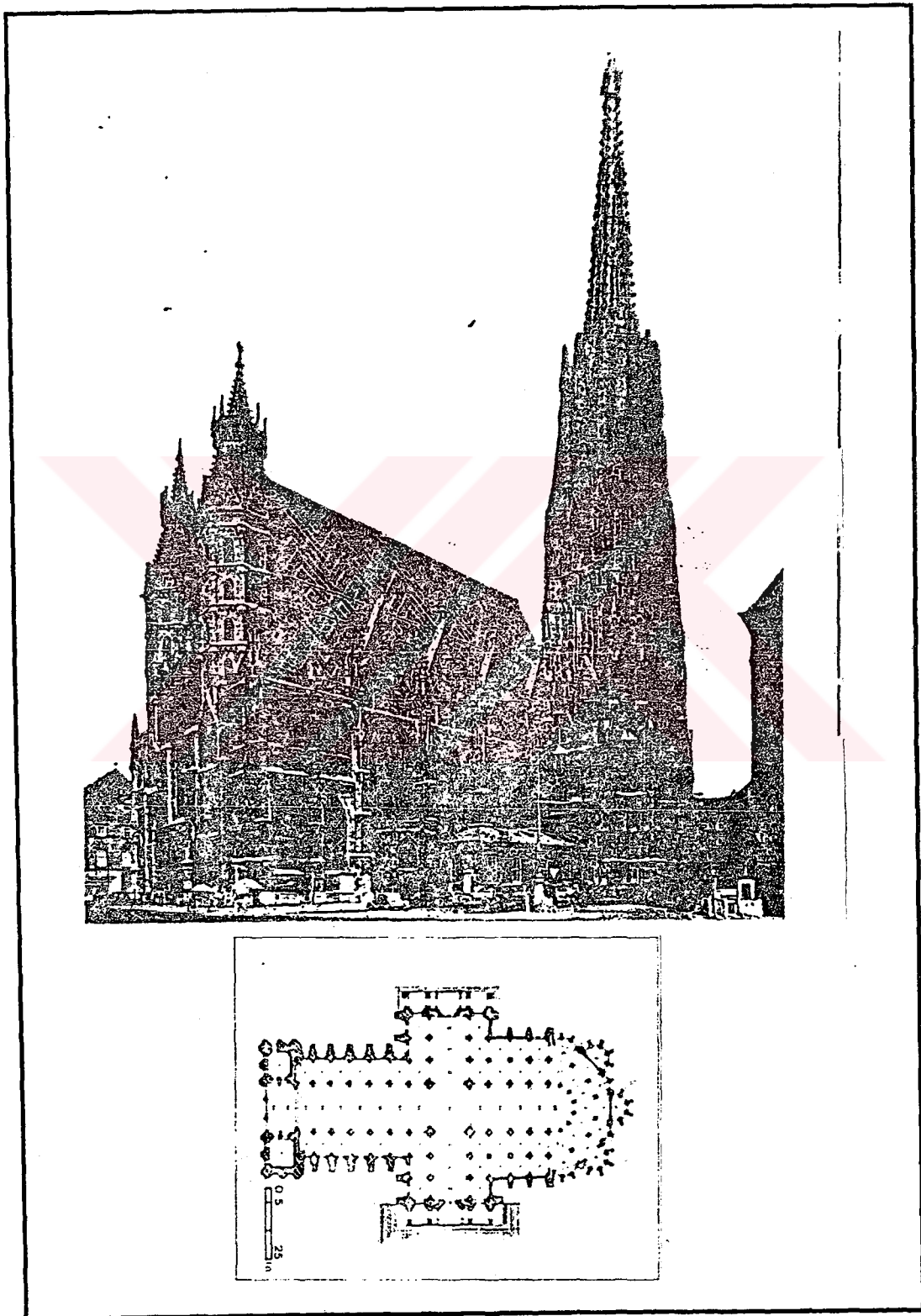
Fig. 16 Symbols of Verticalism

The developments in the fields of mathematics lead to the significance to the numerical values and geometry. Thus, order and ideal forms were reflected the space concept.. The idea of perfection freed from absolutely religious experience and based on more rational attitude. The concept of perfection was defined as the identity given to human by God. Thus, in all value systems and proportions the 'human factor ' was regarded as the basis. In this sense, in the model Old Renaissance cities , there observed man-made ideal forms. Untill this age, the inward spatial organization of cities are transformed to a more open and outward scheme and for the first time the focal point in the city core may not be a church or other religious space. (Fig. 17)

The changes observed in this era should not mean an escape from religious thought. As it is emphasized above, the religious attitude is adapting to the developments. For example, in the new mathematical organization of the universe, the ' autocratic ruler ' on top of this organization is the symbol of divine.

In the space concept, it was believed that the divine is hidden in 'perfection'. Especially the churches had to have ideal forms. The new building types were introduced like 'palaces' as the result of transformation of ruling power from God to man. The 'castles' of Middle Ages that were the symbols of powers in the name 'Gods', were then the 'palaces' that were the symbols of 'aristocracy' in the name of man. The concept of 'divine man' was expressed in terms of 'l'uomo universal' or 'universal man' who took over the multi-dimensional thought and the creative power from the monopoly of God and the belief that God gave specialty of creation to man spread out. In this case; the 'sacred 'was l'uomo universale. (Fig. 18)
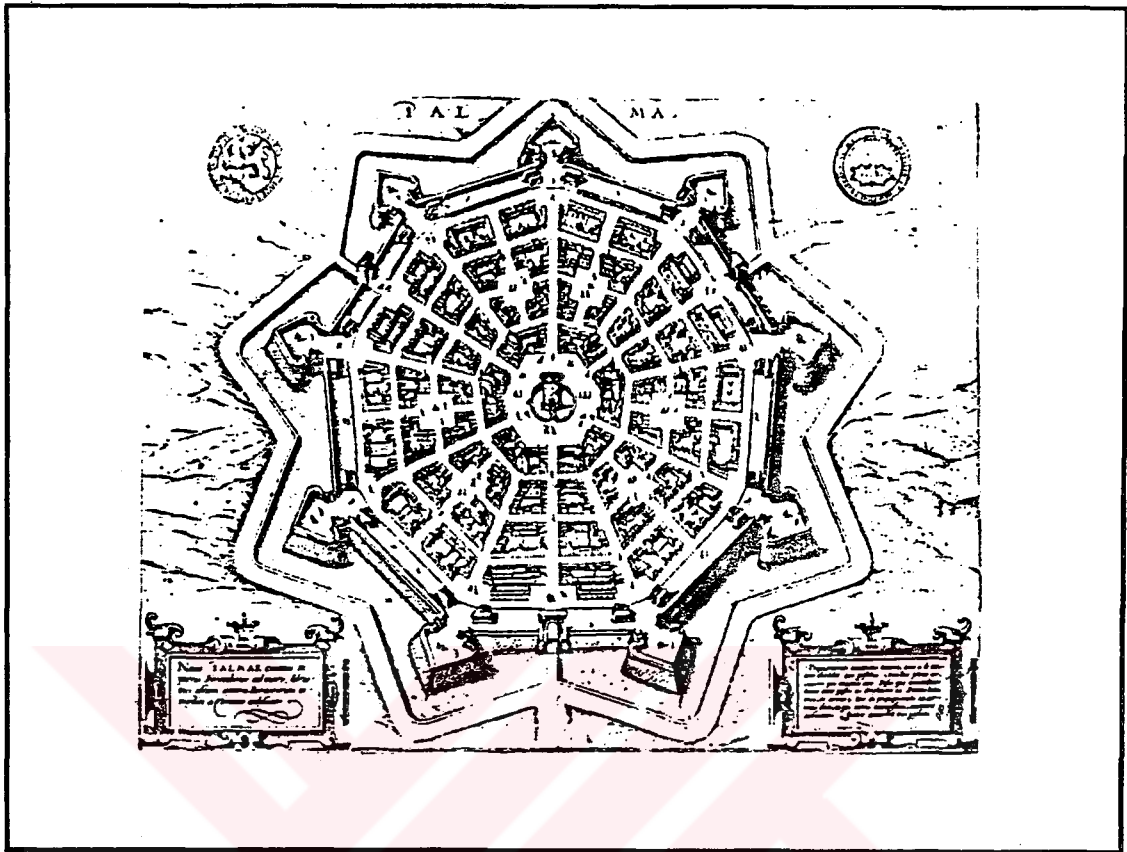
Fig. 17 Francesco di Giorgio, The view of an Ideal City
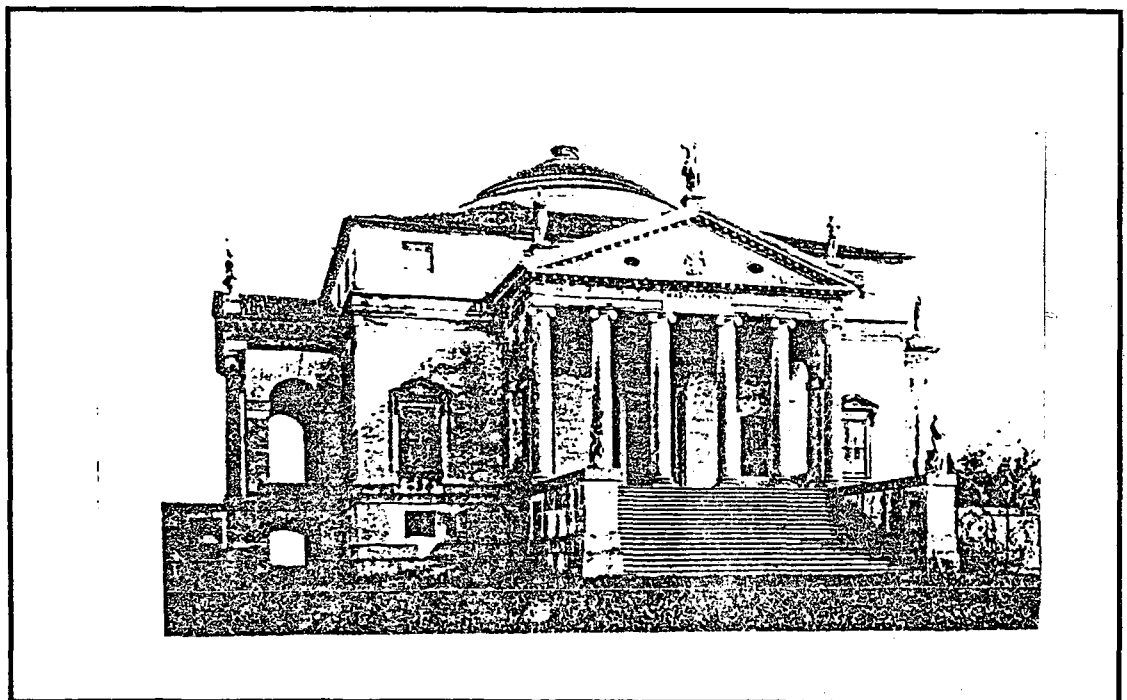
Fig 18 Villa Rotunda by A. Palladio

Mannerist era

In 16th century, the perfect and static approach of Renaissance, leaves its place to emotional and dynamic tendency. The use of contrast elements and use of nature lead to a mannerist attitude. The relations between man and God, spirit ,body, object concepts are started to be argued. In this case, the existence of man appears to be psychological case rather an as a product of an ordered and controlled cosmos. Thus, the sacred man leaves his place to a fearful and anxious image.

Actually, mannerist architecture is based on the Renaissance concept of homogeneous space, but when it is analyzed carefully, it is conceived as means of 'direct' expression and becomes an object of emotional experience. The symbolic pace shows itself in phenomenal abstactions. The new dynamic forms are introduced. (Fig. 19)
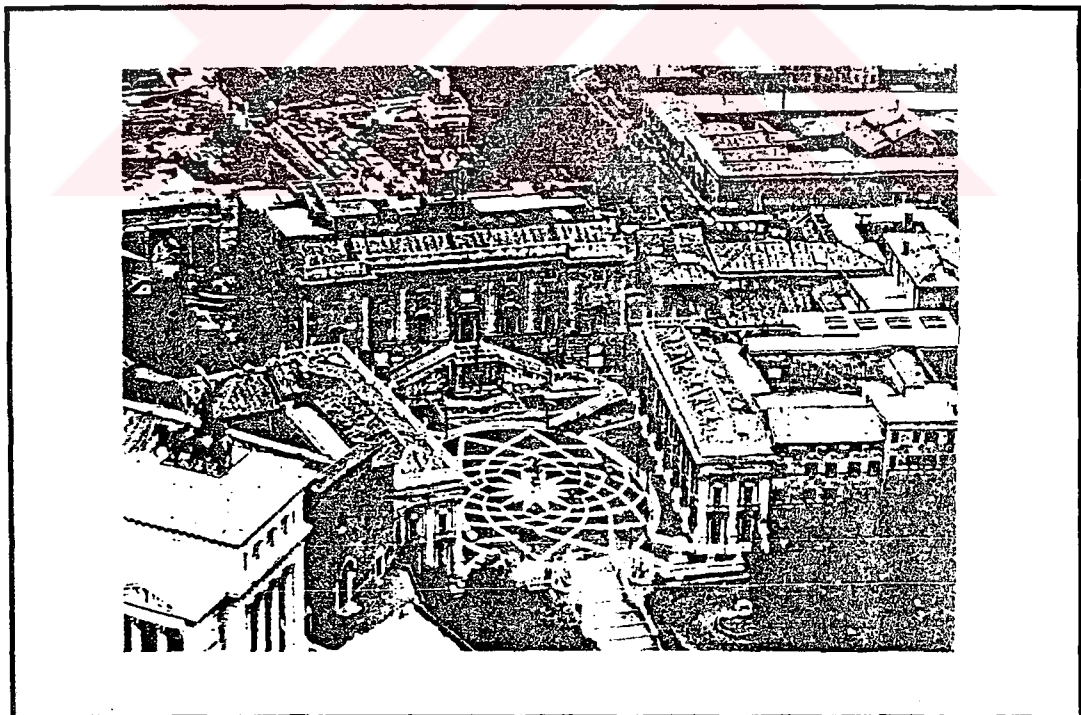
Fig. 19 Michelangelo, the Campidoglio, Rome (Introduction of dynamic forms)

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All such tendencies toward space relates to the 16th century fundemental aspects of existence. The problematic relationship of to nature and God and even to himself affects the different expressions of space. ' Divine man' is replaced by a man who doubts, fears and splits internally by the problem of choice.

Baroque era

Towards the 17th and 18th centuries, there observed a synthesis of 'dynamism' and 'systematization'. The Baroque era, which the first time real means of landscaping and urban planing activities are performed,, is an age of absolute monarchy. In this sense, the cities are regarded as centers of. many cultural aspects like religious, philosophical, economic and political. (Fig. 20)

There is the mentality that the decisions of life and existence etc. should be taken through a process of experience and trial, in contrary to the case of Renaissance thought where there is pre-acceptance. This is significant because even the religious attitude is present, the questioning and reasoning process is taking place. The developments of artistic and social fields clarifies the reasoning process and formes a basis to a new age where the old world religious beliefs start to decline.

The common general attitude of the age is characterized by diversity and certain freedom of choice. The lost certainity of man finds solution in the liberation of reason from the fetters of preconceived ideas.

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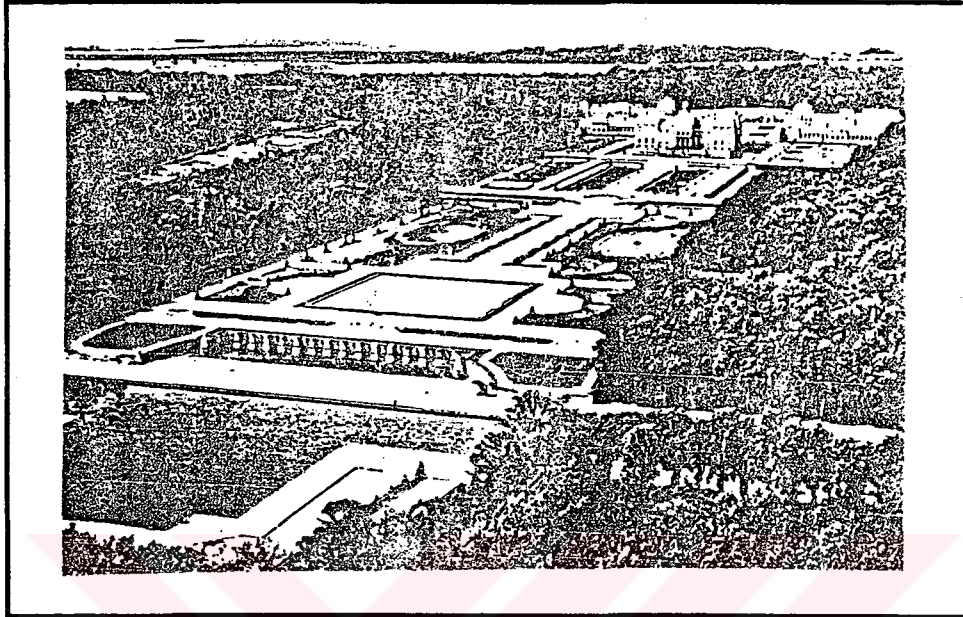
Fig. 2 1 Chateau de Vaux-le-Vicomte, palace and gardens

Enlightment age

In 19th century, the age of enlightment show the significant changes in old values due to the revolutionary events that take place in industrial and social fields. Related to this fact, the dominant identities of old settlements have also changed and new building types and techniques appeared.

Factories, railroads, slums, exhibition hall etc. make up the main focal interest on the building types. The urban plan sits on an orthogonal plan that consists of a city hall with state buildings, theater and concert hall, library, museum and hospital and other surrounding buildings. The layout reflects the life style of the age where church and palace loses their importance and

the replacement of them are the social administrative buildings of the urban park in the core. (Fig. 22)
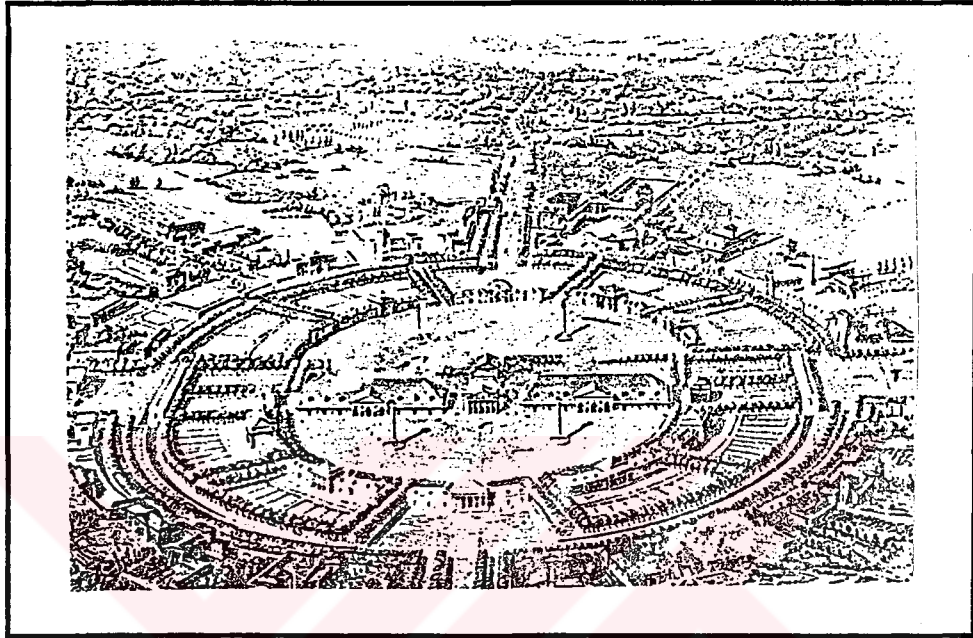
Fig. 22 Project for an Ideal city by Claude-Nicholas Ledoux

Another point of interest is the housing and office buildings. Due to the developments in construction technology, the first skyscrapers appear. The open urban spaces emphasizing the continuity and limitlessness, symbolize freedom of man. The understanding of free and self-confident man, who is freed from the religious pressure authority, is supported by the erosion of old building types and space concept. The exhibition hall in the new building types resemble the respect to products of man. (Fig. 23)

The basic intention behind the new image of space is the wish for liberation from the systems of the past. The new space concept of the nineteenth

century concentrizes the ideal of *liberte* , *egalite* , *fraternite* and gives improtance to the building tasks connected with work and dwelling.
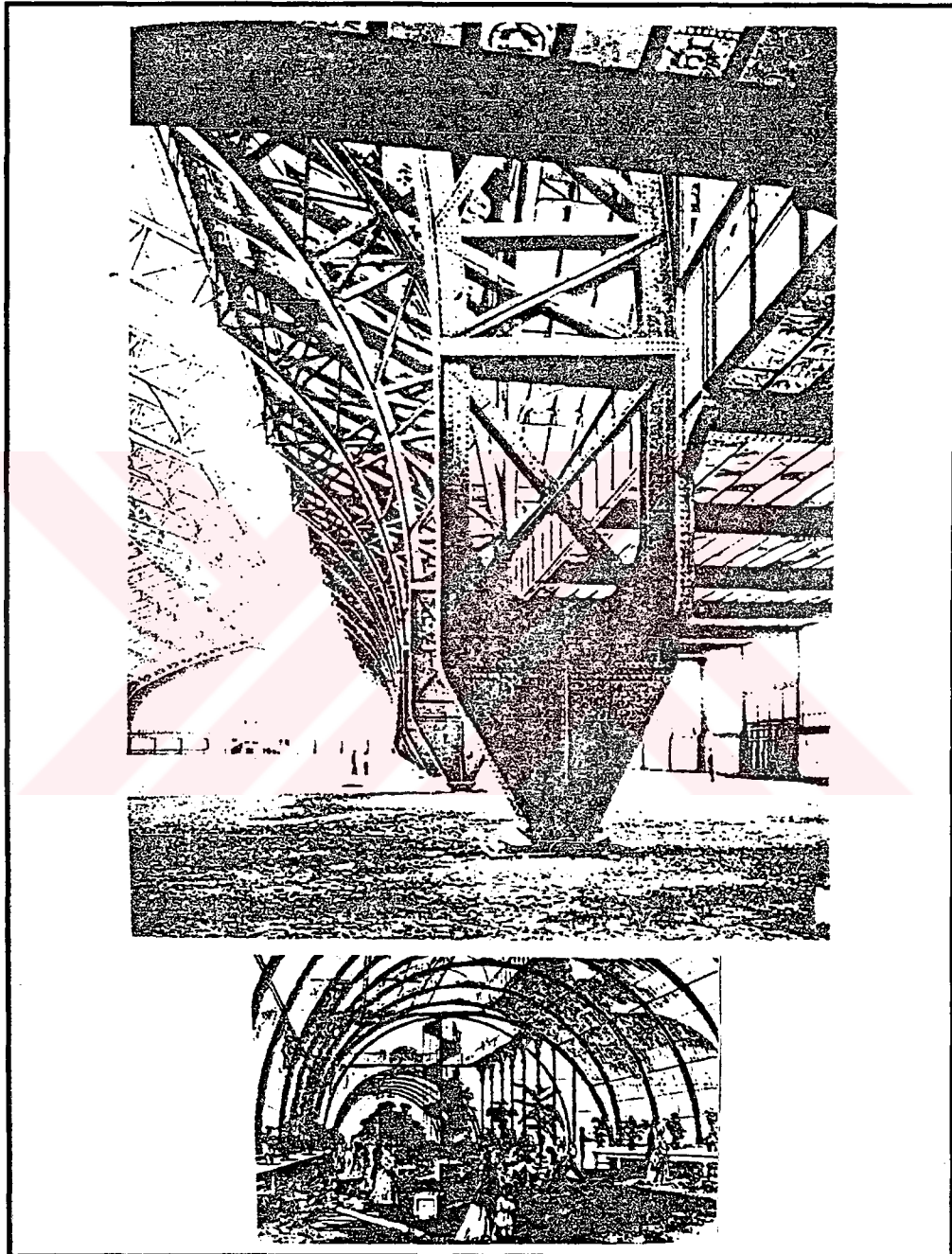
Fig. 23 Galerie des Machines, Paris (New building types being introduced)

Modern age

Towards the 20th century, it is observed that the whole social and physical structure stars to become uniform. The reason of this tendency stems from the concept of functionalism which is clearly observed in the architectural field related to the approaches of the well known architect Le Corbusier. According to the concept, 'need' is an aspect regarded in terms of 'functionality' as well as 'aesthetical means'. The concept of space is evaluated on the basis of daily and vital necessities and _space starts to loose its religious character._ ´

There observed a tendency for general search for principles. The scientific approach did not impede the creation of rich and meaningful works of architecture. The establishment of a unity of form and function is made possible by 'free plan'. It is made possible by the use of the independent regular skeleton structure. The other aim of modern age which is the recovery of essential meanings led to elementary stereometric volumes and avoidence of ornament and traditional motives. (Fig. 24, 25)
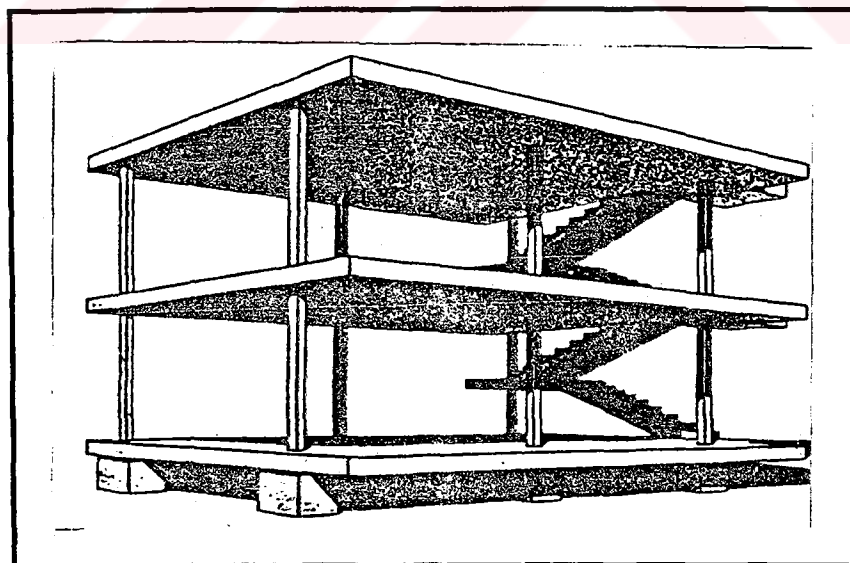
Fig. 24 Standard framework of Domino house
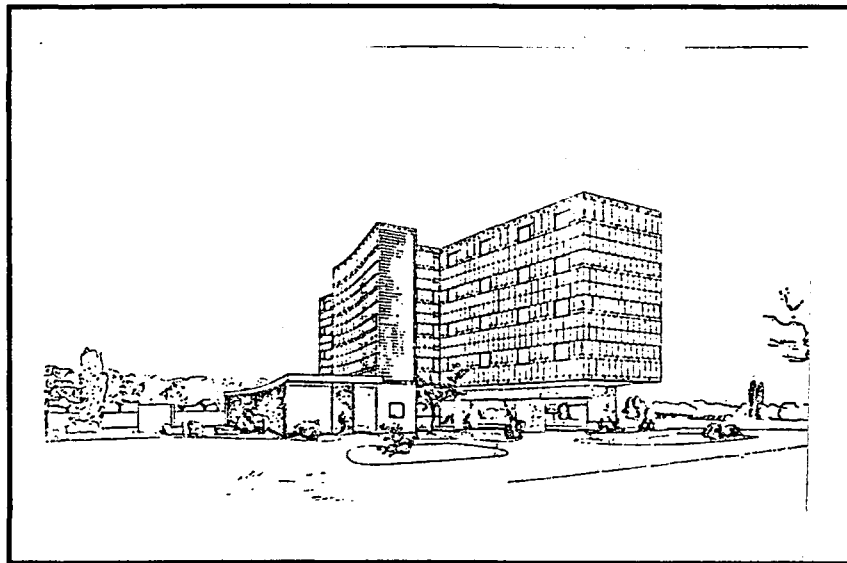
Fig. 2 5 Project for a Swiss Pavillion, Le Corbusier

(Representing a Modern Age building)

The functionalist belief just as opposite of religious traditional belief dictates participation in modern world and calls for individuals who become free of preconceived ideas and sentimental attachements.

Moving along after the World War II it is more obviously seen that the case of non-uniformity feature in religious space is no more valid. The international style and a universal approach is reflected. For a certain period of time, the attitude of functionalism is able to find answers to questions of life and plays a dominant role in the identity of man's social and spatial organizations. However, by time and by speed of industrial development, the problems related to environment arises. Through organic approaches, the concept of 'pluralism' and other flows start to be argued as the result of 'free thougt'.

CHAPTER III : Spatial Identity of Sacred City of Ephesus and Selcuk Region

There exists some special settlements that are still considered as sacred even for the societies who had adopted 'modern attitude' from 'traditional attitude'. The sacred places which has experienced the religious attitudes and lucky to remain till today are the symbols of the 'sacred's of today. If the dominancy of the role of religiousness and the rareness of these sacred settlements are considered, it will be right to claim that these settlements will protect their importance for a longer time.

Ephesus-Seljuk, is one of the rare examples in this sense and from the begining of their history religion plays an important role. Today, a different perspective of religious attitude is observed. The primary main reason to consider this place as a model is the fact that it is the center of pilgrimage for one of the greatest three religions in the world that is Christianity. It is accepted to be the second divine region after Jerusalem. Besides,the development of the city in history is being shaped according to the development of the religion. Accordingly, the history of this region has to be examined in terms of religious development and religious space.

3.1 History of the Region

3.1.1. The Foundation of the City

The story of the city starts with the Athena's king Kodros' son Androklos' desire to discover and will to own new places. Androklos, whose aim is to own the beautiful places that he discovers, sails through the Aegean waters. Artemis shows the route by blowing into the sails and Poseidon shows the way by easing the waves. The first stop in the Aegean bays is the Sisam

island. They have conquested the island but have not reached to the place that they are looking for yet. After continuing their journey for some more some more time, Gods lead Androklos to a fascinating meadow which is supplied by a beautiful river. Androklos, who is grateful to the Gods that showed him the place, is still in need for their leadership and approval to form the city.

With this belief, they have asked the advice of the soothsayers in Apollon temple in the city of Delphi. The soothsayers of the temple ·and they were the only ones to make miracles· told them that a fish and a wild pig would show them the way and they could establish the city there. After they had received the message, one day when Androklos and his friends were ready to cook the fish they have caught, one of the fish suddenly jumps into the bushes and this action irritates a wild pig that is behind the bushes and it starts running away. This reminds Androklos of the soothsayer's words. He starts following the wild pig and shoots it with his arrow. The place that the wild pig died becomes the sacred point to establish the city and especially the Athena Temple is built where the wild pig is killed."[14]

In the story of the foundation of the city Androklos' 'anxiety for misdirection' have been overcome by religious experience and supernatural powers. Mankind could not settle in a space which is not approved.. In this respect, the necessity of having sacred characteristics in order to settle in a space, has been met in the foundation of the city of Ephesus. The objects, 'wild pig' and 'fish' were the examples of symbolism which revealed the divine. As a result they were used on the money and in some art works.

The documents show that the citizens gave great importance to the story of the foundation of Ephesus (B.C.10) and they considered this date as the

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[14] Sabahattin Türkoğlu,Efes'in Öyküsü,(Istanbul;1992),pp.9-10

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start for their civilization. However, the Athenians who lived there, before the formation of the civilization played an important role in shaping the Ephesus civilization. The natives of the land, who were Karyas and Lelegs of Anatolia, believed that the founders of the city were the Amazons and Ephesos was actually an Amazon battler. According to their belief,Kybele,who was their traditional Goddess, was first shaped in the hands of the people of Catalhoyuk in B.C.7000 and firstly showed her dominancy in Anatolia then in Mesopotamia, Egypt, Arabia and Scandinavia was still dominant. The Goddess Kybele which later turned fo Artemis of Ephesus' was a symbol of plentiness, blessing and had the characteristics of protection and savor. The primary effect in the development of Ephesus was the worship to Kybele and Arthemis.

3.1.2. The Era of Artemis

The first city which wasfounded by Androklos had spent its first 400 years in the sacred location of Androklos. It can be observed that commerce and the harbor had gained importance more than agriculture and fishing which was a traditional Aegean life style. The culture of the Mother Goddess had showed itself, starting from the foundation of the city. The only remainings of the city settlement belonges to Ephesus-Artemis Temple.

Lydian Era

In B.C. 6th century, Ephesus had became a city with increasing cultural values. The citizens of Ephesus were considered on valueing religion and philosophy rather than being combatant and adventurous. The existence of Ionia institute of philosophy and Heraiklitos' books that remained through history, are clues for the cultural level of that time. (Fig. 26 shows the location of the first settlement.)
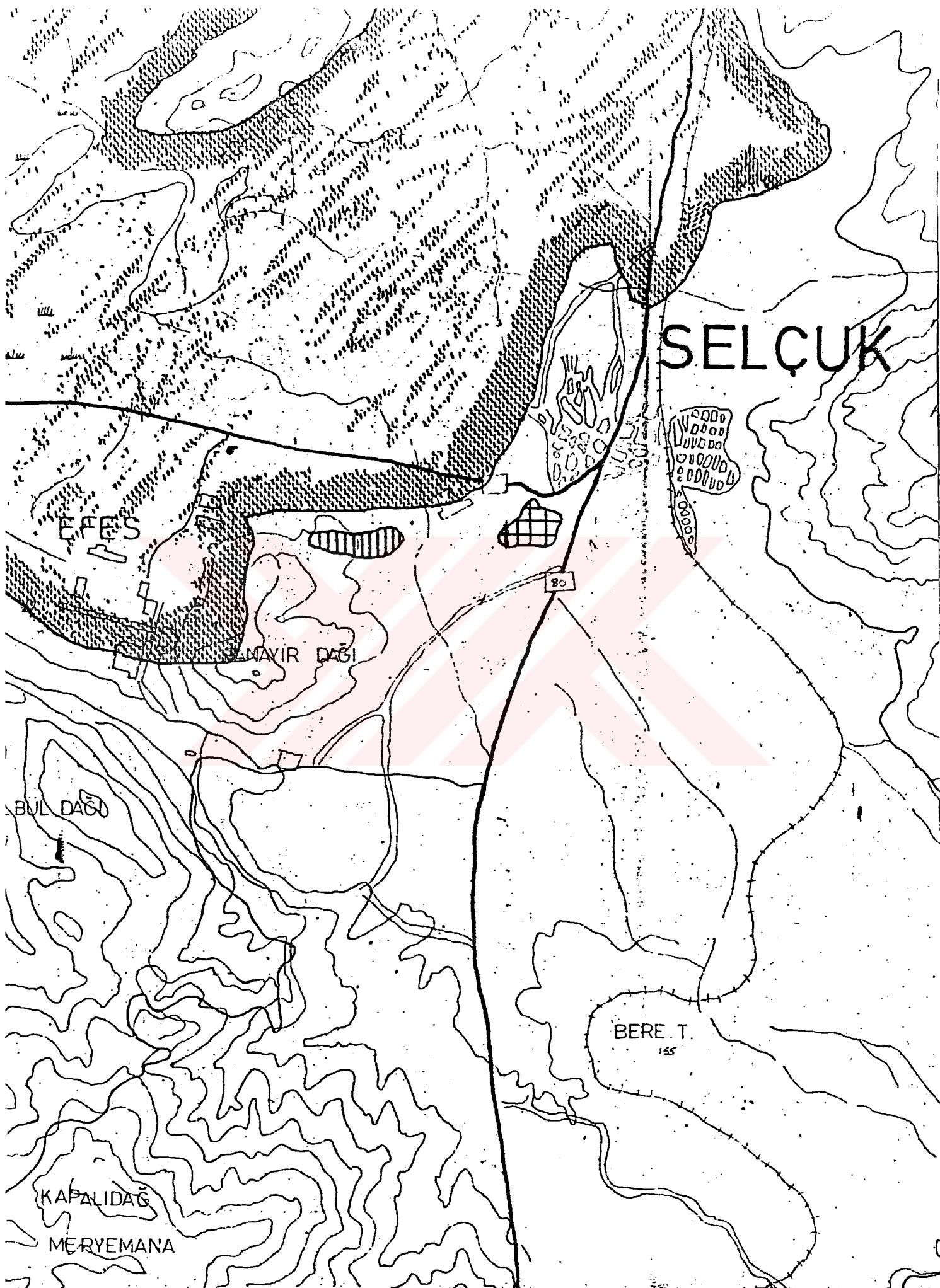
Fig 26 The location of the first settlement

Map labels: SELÇUK, EFES, ...NAYIR DAĞI, ...BUL DAĞI, KAPALIDAĞ, MERYEMANA, BERE. T., 155, 80

Because of these characteristics, one of the kingdoms that was interested in Ephesus was the Kingdom of Lydia which had a capital in Sardes near Salihli. Krezus, the king of Lydia, was preparing to attact the city of Ephesus and in the meanwhile Ephesus tried to defend their city through the strength of their religious beliefs. This special method of defense, was to carry the untouchableness of Artemis temple to the city. To turn this out into being, they put a rope between the city walls and the column of the temple. The citizens believed that if they stayed behind this rope, their city and themselves would be protected.

The 'untouchableness' of Artemis Temple draws attention to the fact that the religious space carries some characteristics that do not exist in other spaces. In the city whoever passes through the borders of the sacred area gains the possession of 'untouchableness right'. Even the people who were to be punished with execution were untouchable within the borders of this space. This shows that there was no higher rule over the untouchableness of space. Untouchableness right was not a rule to serve for a certain purpose. Actually it caused problems in the state authority. However, the feature of the space permits such a peculiar situation naturally."For the religious man space was not uniform. Wherever the sacred aspect revealed the uniformity of space disappeared."[15] Thus, as it is observed in the sample of Artemis temple the situation of experiencing another dimension comes to the scene. Religious attitude shows that the center of the world is where God comes into existence. The Artemis Temple is therefore not just the center of the city but also the center of the world.

However this belief was not able to prevent the city from the invasion of Lydians. Krezus -the king of Lydia- showed his respect to the sacred space by keeping the rope and offering valuable gifts and column pedestals.

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[15] Mircea Eliade, Kutsal ve Dindışı (Ankara; 1991), pp. 1

Offering gifts to the temple was a traditional attitude followed by the citizens as well as the visitors. In time such an attitude gave a different feature and function to the temple of Artemis. Other than accepting the offerings the carried the function of keeping the deposits or giving credits from the temple's own budget. In other words the temple used to serve as a bank. The thick stone walls were constructed in order to protect the valuable deposits inside.

Persian Era

In B.C. 547 Persians came from Iran to Anatolia, demolished the city of Sardes and captivated Krezus and invaded the lands of Western Anatolia. As a result Ephesus was under foreign rule for the second time.

Persians did not touch the temple of Artemis nor interfered with the religious attitudes of the citizens of Ephesus. This was one of the reasons that permit and protect the cultural traditions of Ephesus. When the Ionian citizens were forced to pay higher taxes, the Ionian cities felt the need for demanding their rights. The cities of Ionia were in fact liberal states and generally had the problem of having agreements on a certain base. However, the disagreements between the cities were overcome by the existence of a sacred power. According to this belief Ionians made a sacred alliance and alltogether created the Ionian revolt. The city of Ephesus, as a general attitude tried to be and acted passive. The Ionian cities which were not used to battles were quiet unsuccessful and could not resist against Persian invasion. Ephesus continued to be under Persian rule for a certain period of time.

In B.C. 356 a man named Herostratos, in order for his name to be eternal, set Artemis Temple on fire. The real reason behind Herostratos' setting the

temple on fire was the incitement of a group of refugees to plunder the treasures of the temple.

Historians state that, the citizens of Ephesus were too much ashamed that they could not protect their temple while Artemis was out of the city - giving birth to Alexander the Great whom they will meet later. In order to be forgiven. the citizens of Ephesus started working very hard for the construction of their new temple. The new temple which was constructed by Kheirokrates was named Hellenistic temple. The architect of the temple kept the scheme of the Archaic plan. The Roman historian Plinius describes his observations as follows:

"Artemis Temple of Ephesus is a monument that astonishes all man. With the effort of whole Asia, it was constructed in 220 years. To prevent distortion from earthquakes, it was constructed on a marshy sand. Coal was spread over the marshy sand and the foundations were labeled...

However, a stone had to be placed on the pediment of the temple and neither the architects nor the others were able to figure out what and how to design. Kheirokrates could not sleep for nights to solve the problem. In one of the mornings of a sleepless night, he fell asleep and dreamed of Artemis. The Goddess told him not to worry because she would place the stone. The next day when Kheirokrates goes directly to the temple and was bewildered to see the stone of the temple."[16]

The Era of Alexander the Great

While the city of Ephesus was under the olligarchic rule of Persians and the citizens were mainly concerned on the construction of their temple, Alexander the Great whose birth was given by Artemis, had succeeded to

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[16] Sabahattin Türkoğlu.Efes'in Öyküsü.(Istanbul;1992),pp.31.

form his unity and power in Macedonia and Greece. His purpose was to save Anatolia from Persian invasion. Moving along he took the sovereignty of all cities from the south of Dardanellions. When Alexander the Great arrived the city, the citizens wellcomed him with great anxiety. (Fig. 27 shows the location of the city of Hellenistic age.)

The entrance turned into a grand ritual by carrying the statue of Artemis along the main road and making sacrifices to the temple. Alexander the Great's strong belief in Artemis, provided the Persian taxes to be donated for the construction of the temple.

In B.C. 287 Lysimakhos one of Alexander's generals, faced the problem of unhealthy environmental conditions caused by the pollution of the harbor and believed in the necessity of forming a new city. The valley between the mountains of Pion (Bülbül Dağı) and Koressos (Panayır Dağı) were found to be appropriate and Lysimakhos ordered his architects to design and build the city there. None of the citizens of Ephesus wanted to move and dwell in the new city which was named after the king's wife Arsinoe, even though the new city was safe and had a preplanned infrastructure. The reason for this refusal was the strong organic relationship between the citizens of Ephesus and their sacred spaces. None of the citizens moved to the new city because they lacked the "visual contact" with their sacred space - Artemis Temple.

The sample above is significant to point out the religious character of the city of Ephesus. Any kind of event or action was in relation with the sacred space and the city had the image as though it moved with its temple. The citizens who could not gain the physical closeness and visual contact were forced to move to the new city. Emperor Lysimakhos by shooting down the drainage pipes of the city and causing flood made the people of Ephesus
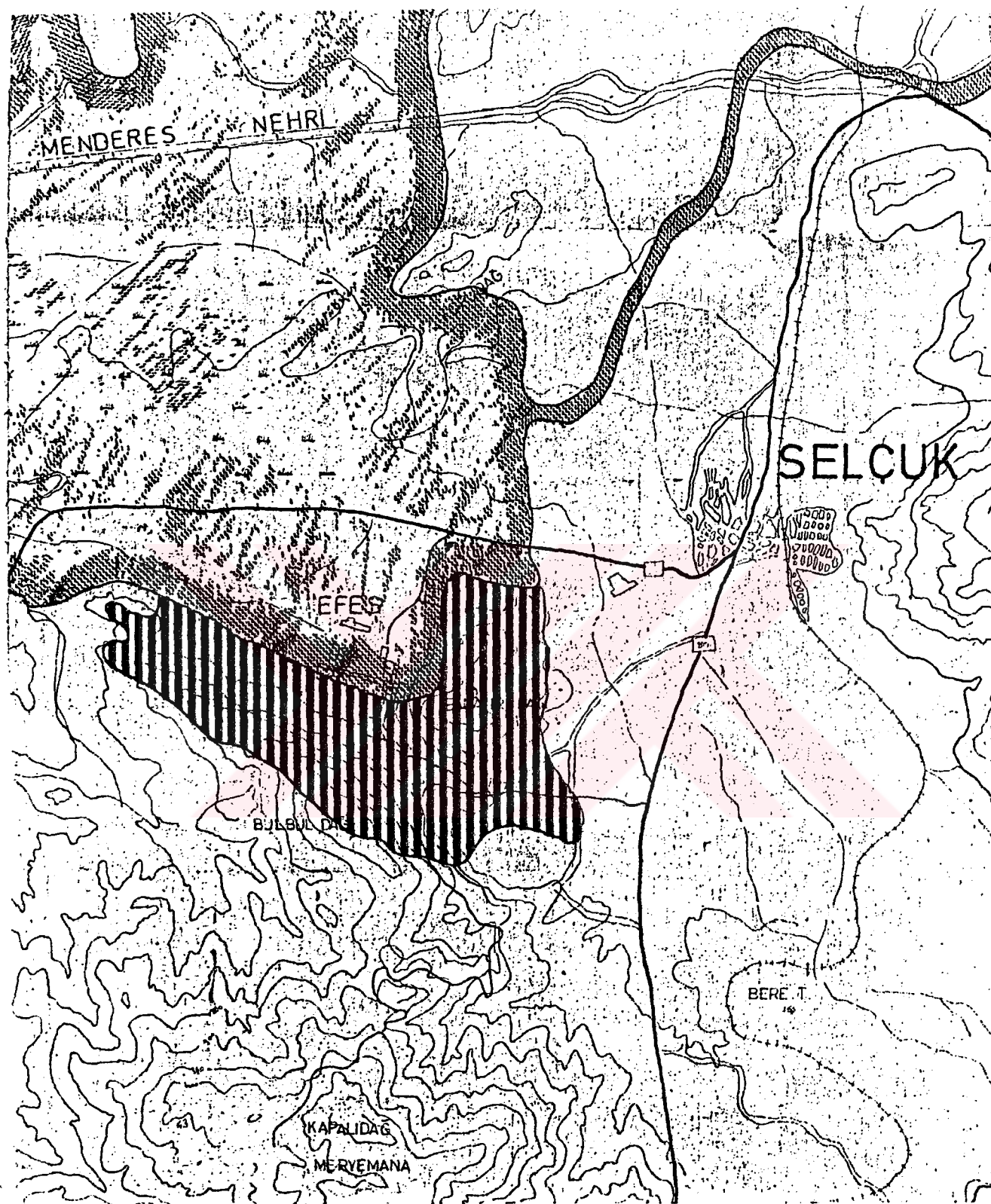
Fig. 27 Settlement of Hellenistic age

leave their city. However it is not all true to claim that Lysimakhos was insensitive to Artemis Temple. His architects labeled the city in such a way that it was placed on both sides of the sacred roads which surrounded the sacred mountain Koressos and the root of the sacred road has not been changed.

In B.C. 281 after Lysimakhos' war with the emperor of Syria Surians took over Ephesus. Ephesus gained its former name and because of the political relationship between Syria and Egypt the administrative power of the city has changed a couple of times in between the mentioned kingdoms.

Roman Era

Romans which had gained power and spread over Europe had came to Western Anatolia and invaded Ephesus in B.C. 130. (Fig. 28 shows the location of the city during Roman era)

During this section of time some developments and changes could be observed in the city of Ephesus. The religious effects were the most significant of these characteristics. The citizens who were strongly tied to their religious beliefs and sacred space used to live a conservative life accordingly. This religious feature of the city made an interest on the citizens of other states and Ephesus became the "City of Pilgrimage". People started to come to visit the Temple of Artemis. "The number of tourists who visited Ephesus for the reason of pilgrimage in this era were almost the same amount who visit the city today. Thus, it can be stated that the notion of religious tourism was flourished in this age." [17]

The structure of the city had also developed in the fields of art and commercial and in social means as well as the religious sense. The city

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[17] Sabahattin Türkoğlu,Efes'in Öyküsü,(Istanbul;1992),pp.47.

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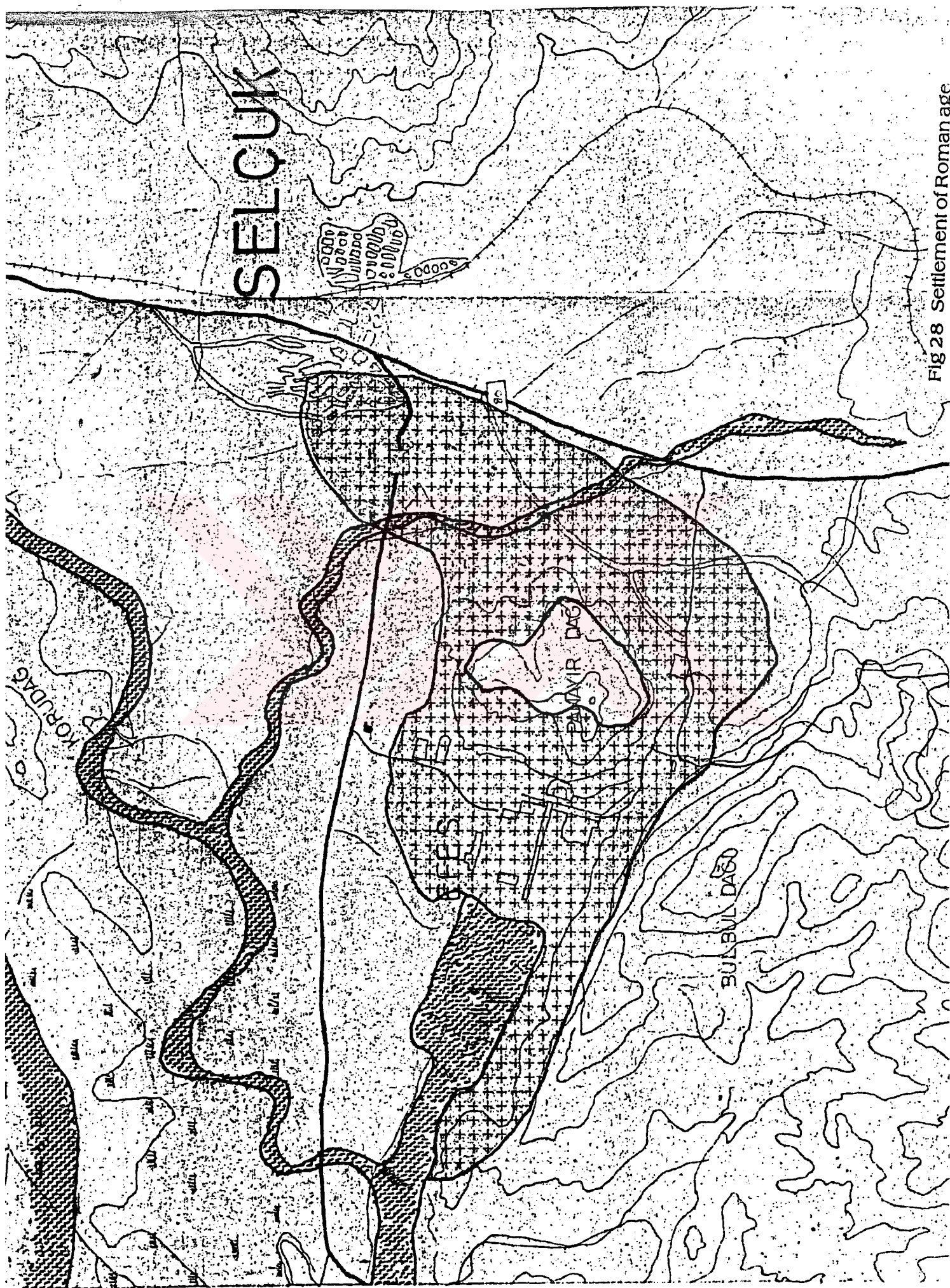
Fig 28 Settlement of Roman age

served as a bridge between the east and the west. The developments in art had reached to a peak and the harbor speeded up the commercial and recreative activities. Adding the fact that Ephesus was the terminating point of the King Road, the city became the most popular city of its age.

In B.C. 84 the citizens of Ephesus rebelled against the Emperor of Rome rebelled against the Roman Empire for their policy that aimed to get higher taxes from richer cities and richer lands. As a solution, they chose to cooperate with the Emperor of Pontus. However, Pontus king - Mitridates, was afraid that the Roman citizens of the city would destroy his administrative authority. Thus he made a big holocaust by ordering the execution of all Roman citizens. The general of the Roman armies - Sulla, took over the rule of Ephesus by punishing the rebellions.

In B.C. 27 during the kingship of Augustus, Ephesus, for the first time in history, puts forward a political and diplomatic claim as being the capital of Ionia by replacing the city of Pergamum. ' As a result the biggest metropol of Asia becomes the center of commers, the residence of Roman Governor and one of the five significant cities of Roman Empire. '

An earthquake in A.C.17 caused the distortion of the religious administrative buildings. The untouchable space of Artemis Temple had protected the huge crowd who sheltered under its roof.

3.1.3. The Era of Christianity

As science and civilization developed in Roman world, people started to question the old religious beliefs. Even though the Goddess Artemis was in a way treated as a unique God, the interest in the Gods and Goddesses of

other empires or cultures had increased. It is known that especially for the Gods of Egypt 'Isis' and 'Serapis', two temples were constructed.

At the same time, the birth of Jesus Christ in Palestine and his crucification had been one of the most significant events of the world history. The city of Ephesus would be affected in as much as to obtain a new character. Because of the death of Jesus Christ in the sacred mountain of Golgotha, the mission of spreading the Christianity all over the world was given to 12 apostles of Christ. Before his curisification Jesus Christ entrusted his mother Virgin Mary to one of his apostles -St. Jean. From then on, St. Jean came to Western Anatolia to spread the mission of Christianity.

Christianity which stemmed in Jerusalem, spread to other lands through Anatolia. Some significant local settlements were chosen as spots on this root. Ephesus, being one of these settlements, was one of these cities which was especially selected as the origin. The idea of the intellectual invasion of Ephesus would form a strong base for Christianity. The reason for determining the city of Ephesus as 'the selected city' is the fact that the change of the religious tradition of Artemis worship to the Christian belief and faith would provide a very significant victory. Ephesus, being the highly civilized, culturally developed and most favorite city of its age, is a factor that helped this decision. The city's relation to Roman Empire in geographical and political means effected the strategy of religious mission positively.

It is not possible to obtain historical developments only by strategic decisions. The religious concentration observed in the history of the city of Ephesus, is related to character of the city as well as the coincidences of significant incidences or individuals. From this point of view the relationship between Goddess Artemis and Virgin Mary gains importance. "The fact that many Characteristics of Virgin Mary was similar to that of the former

religion's Goddess Arthemis, was an important factor in quick spread of the new religion in Ephesus."[18]

The archeological remainings prove that St. Jean had written most of the sacred book, the Bible, in Ephesus. He also was buried in Ephesus according to his wish. He was buried in Ayasuluk Mountain in Selcuk. Similarly the excavations and studies claim that Virgin Mary was died in Ephesus. However, her grave was not found. This subject will be discussed in the later sections and in the evaluation of the studies.

Even though St. Jean and Virgin Mary contributed a small Christian society in Ephesus in A.C. 53, St. Paul, another apostle of Jesus Christ, realized a stronger propagandist attitude. In the first step, by making use of a sinegog - Jewish sacred space-, he educated the new believers and started to gain new follower. In the next step, he constructed a Christian church and gave way to the new religious development of the city and surroundings. Ephesus, gaining a new identity, started to serve for a different mission. It was considered as the center of the Seven Sacred Settlements called Seven Churches of Minor Asia. Obviously it was not easy to leave the religious thought and tradition of Arthemis and to convert to a new religion. There accured revolts and even holocausts a cause of the disturbance to Roman Empire. Anyhow the rise of Christianity and Ephesus being the local settlement of this religion could not be prevented.

In A.C. 262 Goths came from Crimea demolished the Temple of Arthemis. This was the last demolishment of Arthemis Temple and the sacred space has never again reached its old magnificent condition. Goths did what Christians could not do to the Arthemis belief.

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[18] Selahattin Erdemgil, Efes (Istanbul; 1992),pp.28.

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Byzantine Era

In A.C. 395 Roman Empire underwent developments in political and religious means. The separation of the empire and Istanbul being the capital of the eastern part, the acceptance of Christianity as the official religion were the significant events of the time. (Fig. 29 shows the location of the settlement during Byzantian era .)

With the new religion the type of sacred spaces had also evolved. Arthemis Temple had completed its life. The first religious spaces were the once that were converted from old religious houses or dwellings. The Third General Council which is considered to be a significant development in the history of Christianity was held in a church named after Virgin Mary. In the Third General Council main principles were dictated. This church was constructed as a museion in A.C. 2nd century, and performed cultural functions like education, medicine and other fields of sciences. According to the traditions of this age in order to name a church after a Christian Saint, he/she had to dwell in that city. In this sense such a situation makes the city and the church a sacred space. The records of the Third Council which was held proves that St. Jean and Virgin Mary had lived in Ephesus.

The construction of the basilica with a wooden roof over St. Jean's grave shows that the citizens of Ephesus were directed to a sacred center once more. For the people of Ephesus the basilica of St. Jean became the next special sacred space after the Temple of Arthemis. The majority of the citizens gradually started to settle around the basilica. The Byzantine emperor Justinian, who save the need gave the order for the construction of a magnificent Christian church on the spot where the basilica was labeled. The construction was completed, it became the symbol of victory to the old Arthemis Temple. The two buildings carry the same function and symbolic

BÜLBÜL DAĞI

KORUDAĞ

SELCUK
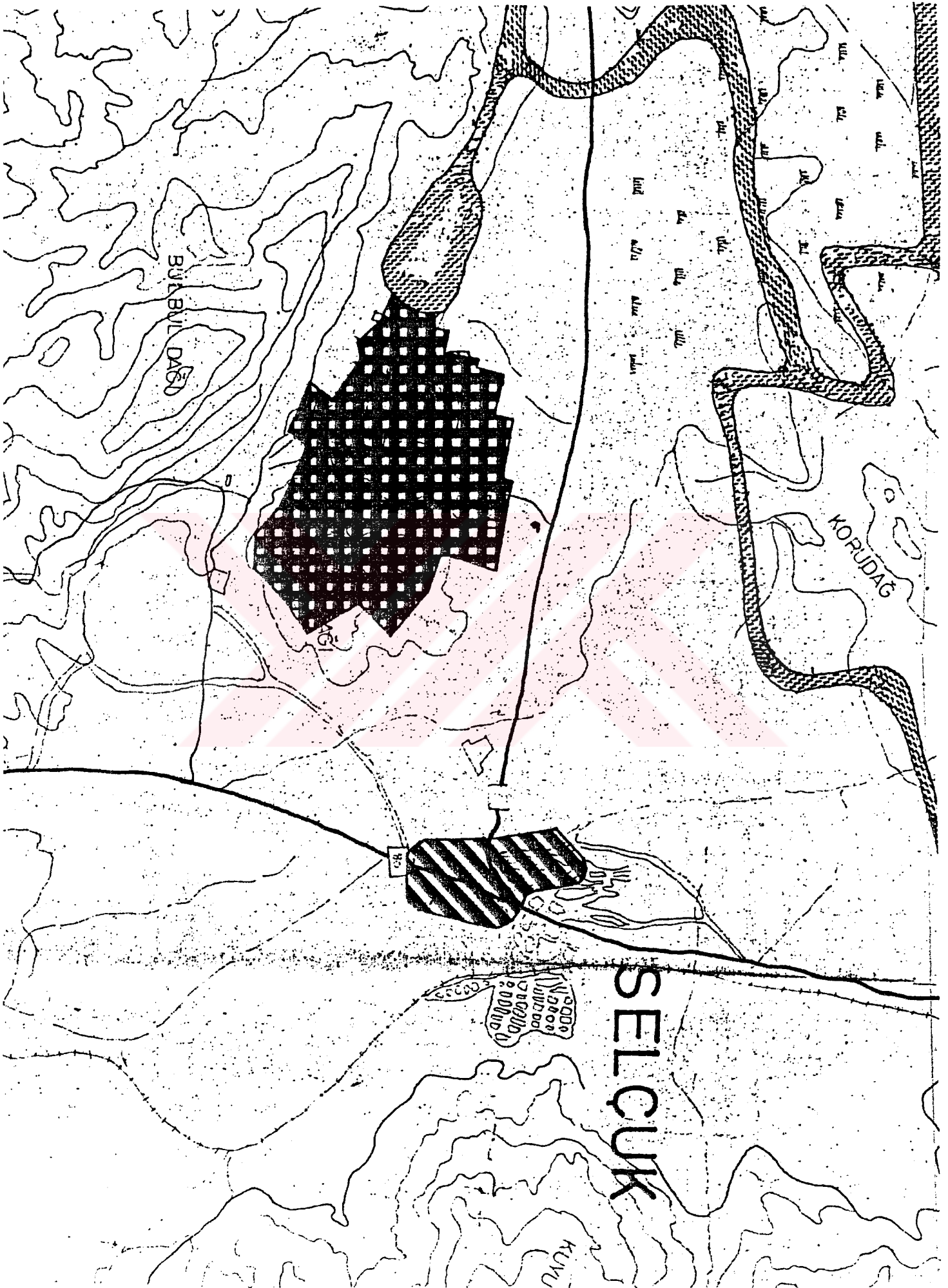
meaning. Besides worshipping, the curing of the patients and pilgrimage was made possible in St. Jean Church as well as Arthemis Temple. (Fig. 30, 31)

In A.C. 7th and 8th centuries, in order to protect the new city whose name was Hagios Theologos and to protect their sacred church, a castle walls were built around the city. In the new city as new administrative buildings were built according to the demand, the old city of Ephesus was totally left. The city of Ayasuluk represents the Christian faith of the age.
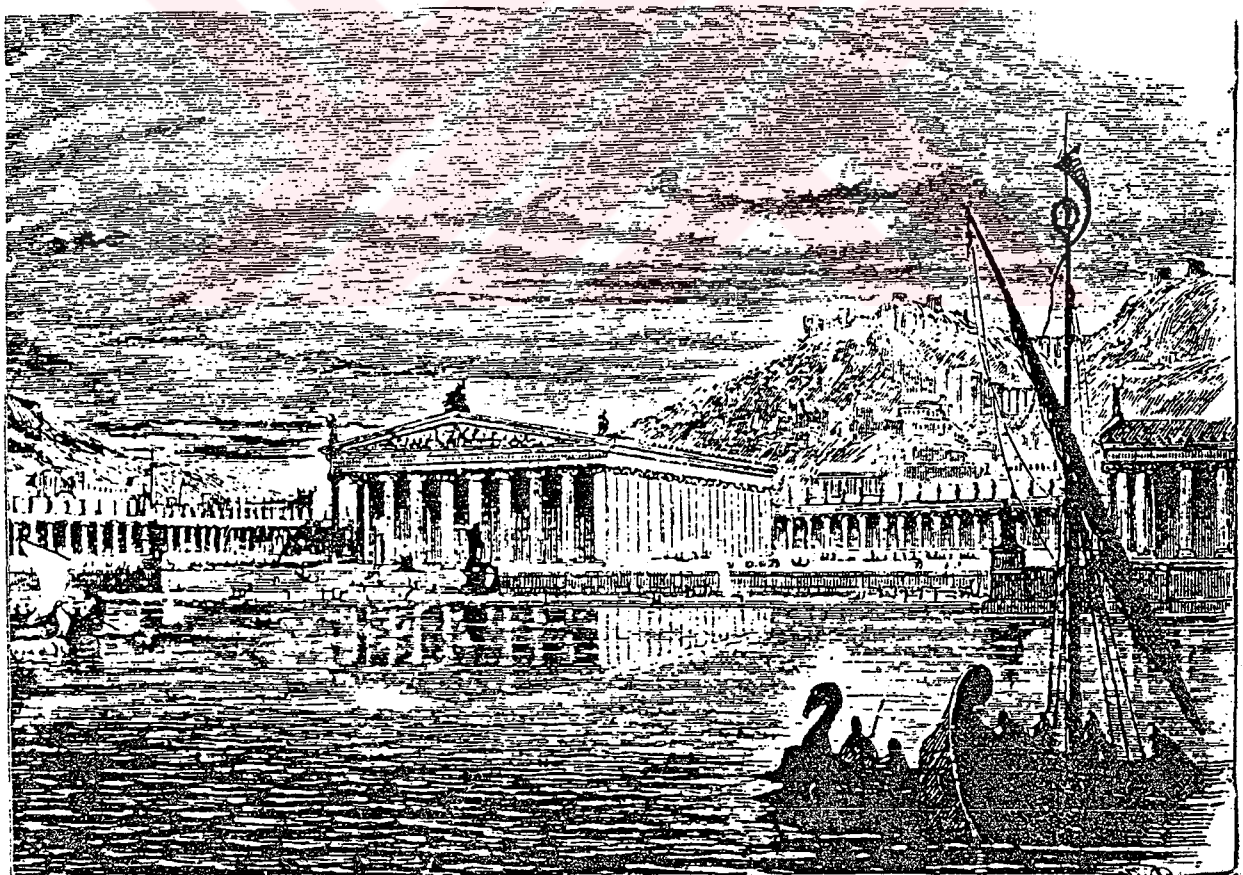
Fig 30 Artemission by Falkner
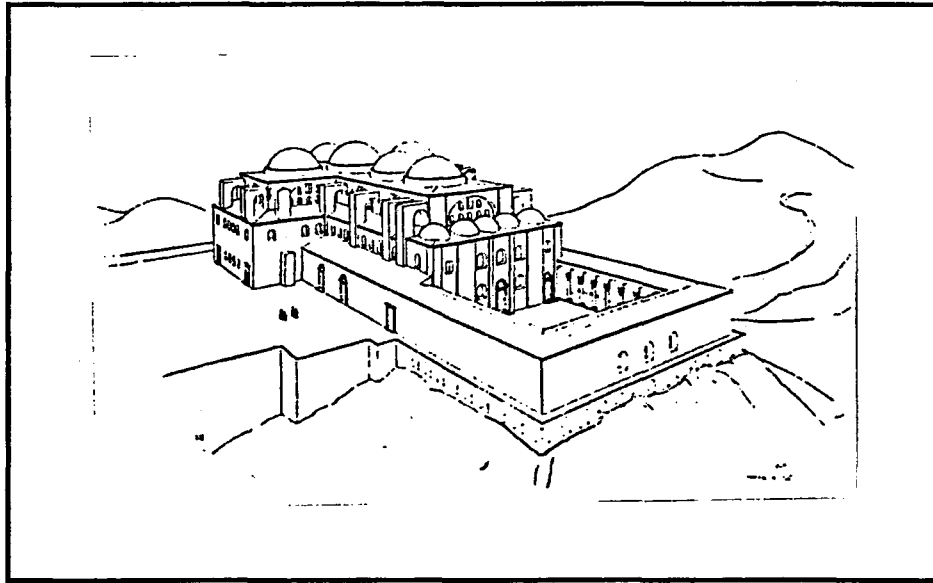
Fig. 3 1 The Church of St. Jean (Reconstruction)

3.1.4. Era of Islam

The era of Turkish Beyliks

As the Turks spread over the lands from east to west by the victory of Malazgird in 1 07 1, a new cultural style started to be sensed. In 1 304, by the conqueror of the land by Caka Bey, the city was re-called as Ayasuluk. The significant factor was that the Turks introduced a new and different religious belief to the settlement. From this point forward, the Islamic thoughts and attitudes and the cultural characteristics of Middle Asia is observed. However, Turks performed a liberal attitude on the religious and folkloric values of the habitants of Ayasuluk and made them stay in the places they used to inhabit. It is observed that the Christian citizens dwelled near their sacred spaces such as the districts of St. Jean church. Due to the presence of a new religious thought, the sacred spaces of Islam was introduced such

as mosques, medreseses and mescids. The most significant of building of this age is the mosque of Isa Bey which reflects the Turkish - Islam tradition. The mosque stands as the reflection of Islamic character in between the symbolic space of poly-theist attitude 'Artemis Temple' and the symbol of Christianity 'Church of St. Jean'.

Ottoman Era

In 1390, the city went under the rule of Yıldırım Beyazıd. In 1402 the city's invasion of Timur and the big fire made poor damages in the Church of St. Jean. Recapturing of the city by the Ottomans in 1426, is observed that the city did not reflect the densely religious identity as it used to do. The reason to this fact is the development of the harbors of Izmir and Kusadası and the lack of compatibility of Ayasuluk. The poor economic conditions and the filled up harbor of Ephesus caused migration of people from Ayasuluk to other settlements. It is important to point out that some of the dwellers were too religious to leave their land. This group of dwellers, settled on a piece of land on a mountain south of Ephesus. The group called their settlement Cirkince and continued to visit their holy land and sacred spaces. By the declaration of Republic, the named was changed as Sirince and the Greek oriented and Turkish people formed a special traditional synthesis from then on.

3.2. Identity of the Region Today

There observed two dominant identities of the region composed of the settlements of Ephesus, Selcuk, The House Virgin Mary , Sirince and Kusadası;

1 · The religious · historical identity : The richness of the kind of religions, religious events and the historical values gave birth to a special sector of touristic activity, that is the 'religious tourism'. The religions that dominated the culture of the region and their marks interest many people of different beliefs or cults.

It would be rather true to talk about the carismatic structure created by the variety of religions rather than concéntrating on the dominance of a single religious understanding. The sacred lands and spaces of the region becomes the meeting place for many believers or non-belivers. Such people or visitors create the potential of religious tourism. Such a special occasion gave way to the development special activities. and spaces that serve for such needs.

2 · The Turkish Identity : From the date of 1300's, after the invasion of the region by Turks, the Turkish · Islamic culture starts to show its effects, The Turkish identity reflects itself especially in Selcuk and surrounding in physical means through the rich examples of architecture. However, the decline of economy during last decades of Ottoman Empire resulted to different balances in the region. Kusadası developed as an alternetative settlement to Selcuk.

Today, the Turkish identity reflects itself through its economy dependent on tourism sector and Turkish life style with some very poor urbanization samples are demonstrated.

CHAPTER IV : Evaluation of the Studies

4.1. The studies from 15th century until today

4.1.1. The 15th to 18th century Travelers Books

By 15th century the population of Ayasuluk was decreased and the place became a small and weak settlement. The glorious buildings of the city, churches and mosques had been destroyed. Especially, the Artemis Temple which once symbolized the identity of the city, turned out to be a ruin. The stones of the temple were used in the construction of other buildings and the rest was lost because of the erosion created by the mils of the river Menderes through centuries. Thus only a few stones were left from the temple.

By the time, the city of Ephesus was totally evacuated. The city of Ephesus was founded on the valley and through the years because of the flood and erosion of the mountains surrounded the city. The city started to disappear and was used as stone mine in a way. The people who moved to Selcuk used the area as dams for their animals and this situation was criticized by the authorities of the West who were aware of the historical importance of the city. The interest of such authorities created the first stage and the start for the developments that would take place in the following years.

The reason of the Western interest was because of the presence of the Temple of Artemis and the Church of St. Jean and also the anxiety of West to ancient Greek civilization.

First Travelers

One of the firat travelers who visited the region was Ibn-i Batuda in 1330. He described Ephesus as 'the sacred, old great city of Greeks.'

The French traveler Corneille Le Brun who visited the region in 1680 and 1682 had searched for the Temple of Artemis and he made gravurs and sketches of the Mosque of IsaBey. On the other hand, English traveler G.Wheeler had investigated the remainings of the Greek civilization and tried make a map. (Fig. 31) Likewise the English visitor Chandler came to region to search for the Artemis Temple but had to turn back without any trace.
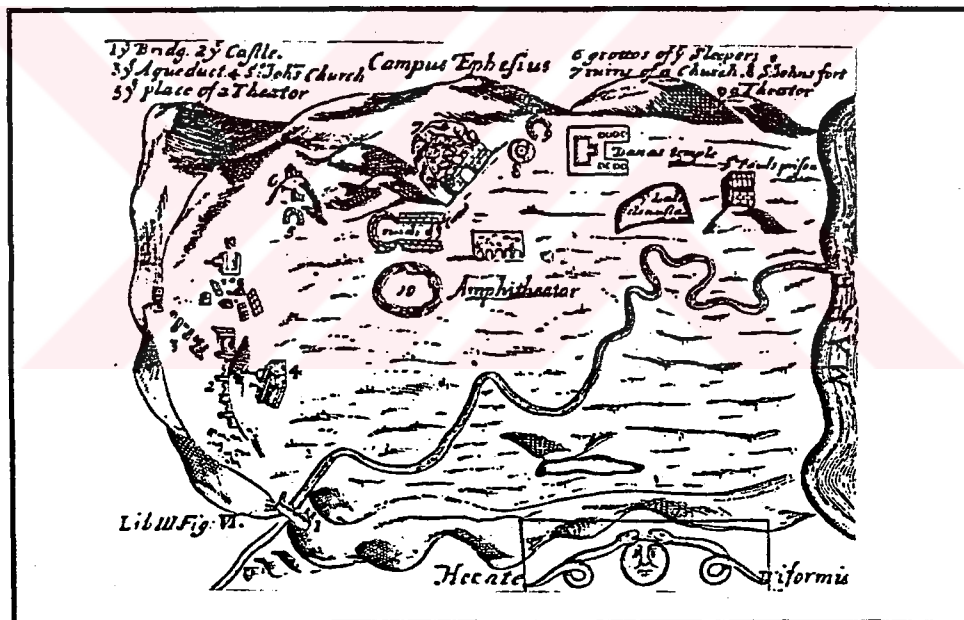
Fig. 31 Map of Ephesus drawn in 1682 by G. Wheeler

J.P.Tourneforte

The French visitors coming to the region with the order from French Government started the first systematic studies on the site. The mentioned visit organized by the government, shows the importance of that the

Western countries show on the subject. The sketches of the gate of St. Jean Church made by Tournefort were the most correct ones made until that time. He drew the attention of the religious and historical values of the site and pointed out the presence of the graves of the Seven Sleepers. He also mentioned the lives of Virgin Mary and St. Jean in Ephesus. Besides in his writings it is observed that the development of Kusadası was related with the Declination of Ayasuluk. He also made the plans of Ephesus. (Fig. 32)

Fig.32

Ephesus by Tourneforte

Evliya Celebi

Evliya Celebi named Ephesus as Bodrum and made exaggerated descriptions. He recorded the live styles of the citizens of Ayasuluk. The traveller writes to his diary in an exagurative way .

"........... *it is obvious that the city was once was a great creation of mankind. 300 baths, 7 bedestans, 20 000 workshops, 3000 mescids, 800 mosques, 200 medreses, 3 water fountains, 1500 schools and thousands of palaces and houses we can see.* "[19]

E.G. Meyer

An English traveler who came to visit the site in 1809 made sketches of the ruins. However were sketched as though objects were preparing to be loaded to be taken out from the country. From this time onwards it is understood that the foreigners kept the close contact with the values of the site. (Fig. 33)

Charles Texier

The French traveler Charles Texier by the order of French Emperor to Western Anatolia and made an extended study of the archeological sight of the region and was able to show the remainings of the region on the map. Texier was the first person to make the most scientific research until that time. He stated , ' The remainings of the old city can partially be seen from the domes. All these monuments like mosques, the castle, the churces and the aqueducts reflect the idea of the size of the old city and its importance.'[20]

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[19] Sabahattin Türkoğlu,Efes'in Öyküsü,(Istanbul;1992),pp. 1 1 0
[20] Sabahattin Türkoğlu,Efes'in Öyküsü,(Istanbul;1992),pp.1 14.

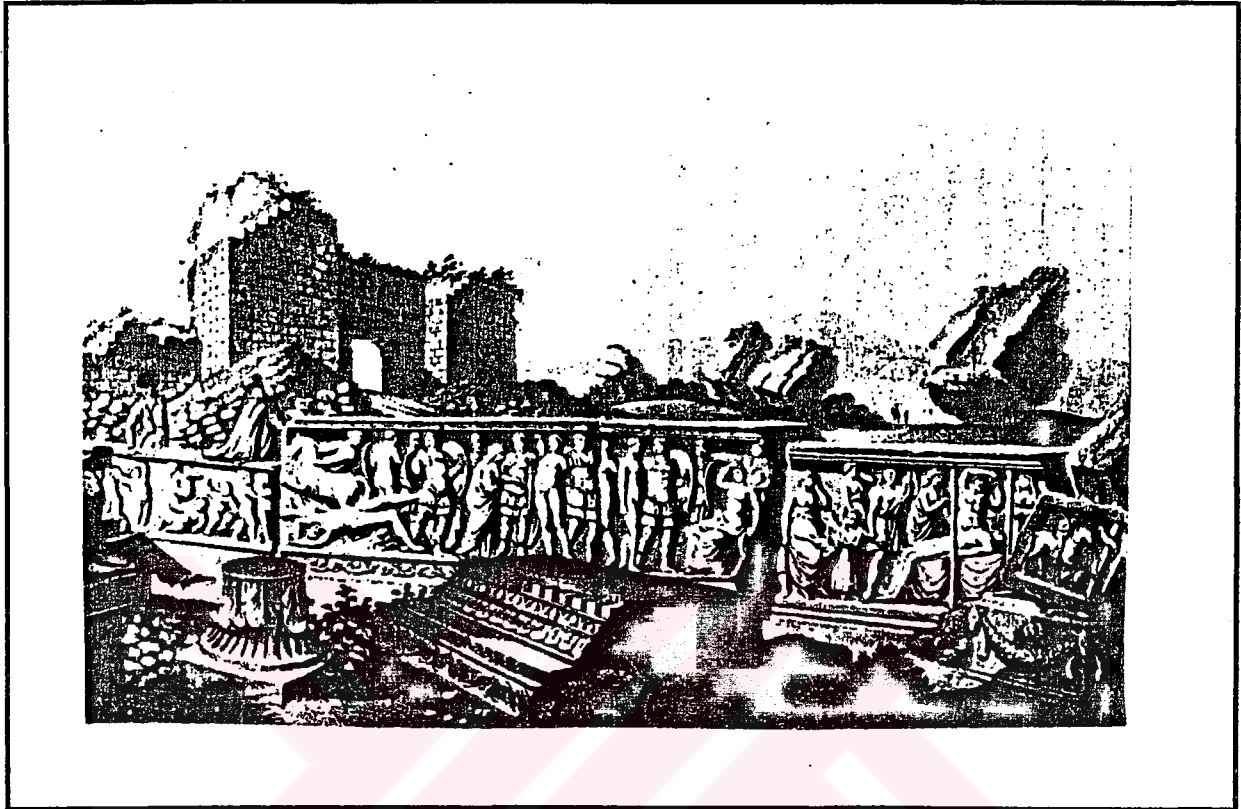Fig. 33 The findings of the Gate of Takip

4.1.2. 1863 - 1923 Excavations

1863 - 1895 Excavations

The construction of the railroad of between Izmir and Aydın, was planned to be pass through Ayasuluk and this decision lead the start of new activities in the settlement. English engineer of the construction group. · J.T. Wood · had converted the railroad works into the excavation studies. By the permission

of Ottoman Emperor and with the financial support of British Museum, started his first official excavations in the region. The primary aim of Wood was to find the Temple of Artemis and during the excavations he used the documents of the writers of the antique age who give information about the city. The most evident remaining of the Wood's studies until 1865 was Odeon - the small theater. In 1866 when Magnesia door was excavation, an important step was taken towards finding the Temple of Artemis. At the same time, the Portico of Domianus and the door of Kresos was found. Stadium and the church of Virgin Mary was excavated. A writing which was found in the theater in 1869, stated that the religious instruments used in the ceremonies were carried through the sacred road and were entered from the Magnesia door. From Magnesia door, if the walls of the castle were followed, it was reached to Artemis Temple. This was how the temple was found.

The finding of the Artemis temple had caused great interests and reactions in the World press and cultural societies. English man gained great success by finding out the seven wonders of the world. Even the ditch which was formed as a result of excavations was recorded in title - deed as the ' English ditch.' A great support was provided from the dwellers of Cirkince who were considered themselves as the grand childs of the city. It can be stated that the last stop of the religion in the region was Cirkince.

During the archeological studies that continued until 1874, the most of the precious products found on the site were sent to England and very remained to the Ottoman government. The lack of systematical study ruined some of the monuments and the later excavation studies became harder.

According to the law of Historical Monuments of 1874, One third of the monuments founded on the site would belong to Ottoman Government, one third to the excavation group and one third to the land owners. However, this law enabled the foreign archeology groups to buy the land more of the monuments were took out of the country. The share and reputation that the English groups maintained was envied by other countries, especially by Germans and Austrians.

1895-1914 Excavations

During this time an excavation group of Austrian and German partner ship in the leadership of Otto Bendrof and an English group of D.G. Hogard made studies and excavations on the site. In 13 years, the grand theater, the part of gymnasium, the Harbor street, Agora, Library, Virgin Mary Church, Auditorium, the Bath of the Harbor were the main excavations done.

The products and precious findings of the excavations were took out to other countries as it was used to be done, so even the works excavate the old buildings and monuments there was a lack of system and authority. Some of the sensitive managers of the museum - Museei Humayun- reacted such situations. Regarding to these reactions, the law that states that all the ancient objects were the possession of the government in the Declaration called Asar - ı Antika . However, the rule was not inspected and no control was made on the escapes. Especially Abdulhamid the Second, the emperor of the age, in order to maintain the relations with the foreign countries, he permitted the antique products to be given to administrative staff of the foreign governments as presents. He even let the ambassadors to choose the gifts themselves. The reaction of the administrative staff of museum were as to canceling or postponing the excavations. In 1911 by the renewing of the permission of the Austrian group the excavations

restarted and continued until 1914. During the time the most significant work was the opening up of the temple of Serapis.

1914 - 1923 Excavations

After the First World war, the lands of Anatolia were invaded , Izmir and the region was under the rule of Greeks. During the time Greeks stayed in the region, they were interested in Ephesus and of excavations and the bones of St. Jean were took out Greece. Bécause of the agreement between the Greek Government on the change of the Greek villagers of Cirkince by the Turks and other diplomatic conditions, the excavation activities are stopped until renovation of the permission of the Austrian Government in 1926.

4.1.3. From 1923 Up to Date

1923-1935 studies

The studies on the site Selcuk During the Republic era was speeded up by renewing the excavation permission given to Austrian Archeology Group. The group had started their excavations that lasted until 1935, by the continuation of the excavations that was started by the Greek Group. The catacombs and graves of the church of the Seven Sleepers, the Vedius Gymnasium, part of the Baths of Varius and the East Gymnasium were brought out. The infrastructures of the temple of Domitianus were cleaned up and many precious findings like statues and other ornaments were found. The escape of the precious antique objects to the foreign countries were prevented. Such antique objects were sent to the Museum of Izmir for exhibition. In 1933, it is known that the visit of Atatürk to the settlement and his mentioning on the prevention of ancient art objects played an important role to a new mentality.

From Second World War Up to Date

After the physchological tension of the Second World War, there observed new activations on social and cultural fields. The use of motor vehicles contributed to the speeding of such activities and provided a base of modern tourism sector of discovering new settlements and cultures. The special features of the settlements motivated the curiosity of the tourists. The areas of Ephesus, Selcuk, the area of Virgin Mary because of their religious and historical identities, were the focal interest points of the tourism activities after World War II.

The conscious of provision of special services in social and special means was first started by the restoration of the house of Virgin Mary and constructing an asphalt road to the site. The works that are completed in 1922 were promoted to international press. The results of the works were achieved and many visitors from different parts of the world started to come for visit.

At the same time the renovations of the church of Virgin Mary were being made. In 1954 the Austrian archeology group restarted their studies under the leadership of Prof. Miltner.

4.2. The Studies of Today and the Future Projects

4.2.1. The People and the Organizations Related to the Site

The fact that the site has special focal points that is related to religious tourism, draws the attention of the people and the organizations both

institutions or people for the evaluation of the potentials of the site is discussed below:

4.2.1.1. The Ministry of Culture of Turkish Republic

The Ministry of Culture performs the works related to special organizations for evaluation of the potential of the site, by its local institutions. Among these institutions, the cultural management of Izmir and the management of Ephesus Museum carry on the performing projects and applications whereas the ministry supports in financial means. Besides the mentioned institutions, Committee of Monuments in order to point out and inspect the protection sites and to examine the appropriateness of the projects. The structure and the works of the institutions are mentioned below.

The Management of Ephesus Museum: The institution was founded in order to fulfill the need to exhibit the precious objects that are found on the site. It is necessary to state the contributions of the Austrian researchers. Until the foundation of this local exhibition space, the objects were in the museum of Izmir. Later they were transformed to Seljuk. Today the function of the Ephesus Museum may be grouped into three categories:

- The Excavation and Restoration Works: The excavation works of the church of St. Jean and the church of Şirince still continues.

- Projects and Applications of Landscaping: The landscaping and greenery works of the excavation sites are being performed.

- Exhibition Works: The findings of the excavations are exhibited in the museum.

Evaluations:

The most dominant part of the works of the Museum Management consists of excavation and restoration studies. The primary step in emphasizing the historical values of the site is to excavate the potential what is underneath. In order for the works to be systematized and accelerate, financial support is necessary. In this sense the Management of Museum primarily needs an economical source. The museum performs its works from the support of special foundations besides the fund of the Ministry of Culture. However if the potential and the special occasion of the work are to be concerned there is lack of financial support.

The management of the museum states that the potential of the religious and historical sights contribute to the economy of Selcuk and the region. However, this potential of tourism for one way or another cannot be successfully evaluated. It is mentioned that the tourists visit the area in daily tours and choose to stay in Kusadası where the sea and recreative tourism are offered. This situation steals from the time of knowing and experiencing the region of Ephesus ·Selcuk · Sirince. The opinion of the management of the museum is to form conditions to make the tourists stay in this site. Supporting this idea, they advise to introduce new activities by contribution of new spatial organizations and places for tourist to stay over night. For instance, new constructions of hotel buildings in Pamucak are started. Also it is emphasized that the Pion Mountain of Virgin Mary's House is suitable for mountain ski activities.

The opinion of contributing new activities to site as mentioned above gives way to new architectural programming studies. A village model of handicrafts by keeping the vernacular architectural features of the settlement, a Turkish Coffee House, a Turkish Cuisine and a Turkish Garden

would grab the attention of the tourists as well as providing new jobs to the dwellers.

Another opinion related to special programming is contributing new functions to the ancient buildings of the middle age and Seljuk era. For example, the idea of conversion of 15th century Seljukian Library to a museum is being discussed.

The management of the museum points out to the aspect of the balance of the religious values in the settlement. Such sensitive aspects have to be regarded while making the spatial programming. According to the management when the identity of the site, regarding the interest of the Christian world is considered, the demands are sufficiently met and any other kind of activities related to religious activities would effect the balances. However, in order to be a sample of such demands, the demand of an American institute to found a Christian school in the settlement is rejected because of such concerns.

Izmir Management of Culture: The Management of Culture states that the activities related to excavations and making spatial organizations are under the responsibility of Ephesus Museum and the excavation group of Austria.

4.2.1.2 The Ministry of Tourism of Turkish Republic

The Ministry of Tourism like the Ministry of Culture performs its works by its local institutions. The works of this institute is not concerned with spatial organization projects nor applications. In general sense Izmir Tourism Management deals with the organization and inspections of touristic activities and the promotions of such activities.

Izmir Management of Tourism: The institution is responsible of informing, promoting and making organizations to the sites that provide touristic potential like recreation, touring etc. One of the most significant works of the institution is the project of 'Religious Tourism' that is related to promoting the three great religions in order to emphasize the religious importance of the site. Accordingly the determination of the focal points of religious spaces of Selcuk and surroundings will be made and the religious roots will be emphasized. In this sense, the site will be evaluated within a whole. The research will be held within the boundaries of whole Anatolia and the Management of Tourism is responsible of the studies of the Aegean part of this study.

4.2.1.3. Local Administrations

Besides the central government and its local institutions like the managements of Tourism, Culture, Museum and other state authorities, some of the services are under the responsibility of the municipalities. The municipalities besides their own responsibilities also have to provide infrastructures to the works of central government. In this sense the daily activities related to the confort of the citizens like transportation, maintenance, cleaning etc. should be performed as well as making the urban plans and infrastructures of such plans, making special organizations in order to accentuate the attractiveness of the site. Hence, the studies of municipality of Seljuk and a project discussed in Izmir Metropolitan Municipality will be explained:

Selcuk Municipality: The works of this institution related to spatial organizations can be stated as follows:

· Urban planning : The urban plans of Selcuk was made by the related department of the municipality. The 1/1000,1/5000 and 1/25000 scale urban plans are present.

· Urban space organizations : The main works of the municipality are the construction of roads and arrangement of urban parks. The covering of the existing asphalt roads by the parquet stones and designing as the pedestrian or vehicular roads, and landscaping activities are being made by this institution. (Fig. 34)

· Architectural works : A city center providing social functions is made in order to perform cultural activities.

Evaluations :

Construction of roads and urban parks consist the most dominant works of Selcuk Municipality. An avant-project design of an urban park in order to emphasize the religious history of the settlement even not being applied is present. This project is based on the greenery that connects the Temple of Arthemis and the Church of St. Jean. The project was sent to the Committee of Monuments but was not approved.

The idea of emphasizing the two symbolic space and making the connection by landscaping seems as an approiate decision. However, the project lacks design themes that accentuate the identity of the site.

Izmir Metropolitan Municipality In 1993 The Archbishop of the Catholic Churches of Izmir, G. Bernardini, according to the will of Embassy of Vatican, put forward the need for the restoration and spatial organization in the sacred space of Virgin Mary House and the surroundings. A project was

Fig. 34 A project by the Selcuk Municipality for Artemis area

prepared and the Archbishop of freed it to the Turkish Authorities and contacted the Metropolitan Municipality of Izmir. Even if the motivation was given by the authority in order for the project to be realized, the main responsible institutions according to the laws actually is not Izmir Metropolitan Municipality, saw the attempt could not come to an end.

Evaluations:

The mentioned project consist of an open amphitheater keeps the sensitivity of the natural sight and a closed communal space by making use of the slope and the extension of the entrance area of Virgin Mary's House.

In this spatial organization it is observed the design is sensitive on not competing with the sacred space and there is tendency to keep the mystic atmosphere. It may well contribute to the spatial richness as well as meet the needs of the pilgrimage activities.

4.2.1.4. Foundations

The Society of the Virgin Mary House: The society of Virgin Mary House was founded in 1950-51. After the owning of the land by Sister de Mandat, one of the discoveries of the house and revolution of the sacred land to the Catholic Church, the protection and maintenance of the area was provided by this society. In the committee there are five administrative who work their will and two or three personnel responsible to carry out the activities. The majority of the society consists of the Turkish people who dwell in Izmir. The committee that performs the administrative responsibility of the House of Virgin Mary does not carry a religious mission nor have relation with Vatican.

Evaluation:

The committee carries the activities of cleaning and maintaining the greenery and healthy environmental conditions around the house. Besides these activities documents and booklets were prepared and published for promoting the site. The financing of the works are met from the donations from the tourists that visit the house.

The demands of the administrative staff of the committee is to keep the original and mystical character of the site.

An open communal space designed as an amphitheater and a closed service space for winter time are demanded. Any special organization offered for this site should be simple and original.

Another point that is emphasized is that the restaurant spaces in the entrance have negative effects on keeping the mystic atmosphere.

Quatmann Foundation: Joseph B. Quatmann, a citizen of U.S.A., when visiting Ephesus, Virgin Mary House and Selcuk settlements as atourist, became so much influenced by the values of the region. The devotion to the sacred lands led to donations through a foundation which is named after him. The Quatmann Foundation donates certain amount of money each year for the escavation and restoration works of the area.The donations are under the responsibility of the management of the Museum of Ephesus and they use the money according to the program they prepare anually.

Committee of Eteryens: Comitee of Eteryens is also interested in escavation and restoration works of the region. The main interest point is the House of Virgin Mary and the surrounding. The anxiety of finding the

grave of Virgin Mary speeds up the escavation works. The Comitee of Eteryens also prepare seminars · on religion etc. which are held in the area of Virgin Mary House.

4.2.1.5. Universities

Austrian Institute of Archeology As it is seen from the first escavation studies of the region, The Austrians are very much interested and often participated in the escavation and the restoration works of the site. Today the studies are continued by the Austrian Institute of Archelogy under the control of the management of Ephesus Museum. They mainly work on the area of St. Jean.

4.2.1.6. Religious Authorities

State of Vatican: After the discovery of the Virgin Mary House by Lazarist by the Lazerist bishops Poulin and Yung, the Archbishops of Izmir made their first official reports in 1892. However there was the need to have maximum input in order to inform Vatican. In 1895 for the first time official documents were sent to the Pope. While the evaluations were made in Vatican, in 1896 the first pilgrimage group of 1300-1400 people came to visit Ephesus and Virgin Mary House from Izmir. The first foreign pilgrimage group arrives in 1906.

By 1950 with the help of the construction of the road there was an increase in the number of people visiting the site and this situation grabbed the attention of the foreign press and Vatican. Hence, the visit that makes a turning point in the history of the settlement was realized. In 1967, by the visit of the Pope VI. Paul to the House of Virgin Mary and the Church of St. · Jean, it is accepted that the site is recognized as the pilgrimage area of

Christian Religion. In 1979, Pope II. Jean Paul visiting the region once more also realized a ceremony in the House of Virgin Mary.

The relations of the Turkish Authorities with the State of Vatican were continued through Vatican Embassy. As mentioned above there had been demands of spatial units for their religious ceremonies. In the essence the State of Vatican have naturally a positive attitude to the proposals of contributions of religious spaces. But the financial support is limited. The interest of Vatican and the visit of Popes may not have contributed new aspects in religious or archeological means. However, those made important contributions to the promotion of the site through press.

The Catholic Churches of Izmir: The importance and value given to Ephesus and Virgin Mary House by the religious authorities, played an important role on the reflection of identities of the site. Today, a church is responsible of performing the religious activities of the Church of Ephesus' Council and Virgin Mary's House.

The Archbishop states that they did not receive a concrete response in term finance from the State of Vatican. On the other hand, because of the sensitivity of the subject the church acts neutral for certain demands.

The demands are in direction of provision of spatial organization for religious functions. The explanation of the project in sections above. The Archbishop is uncomfortable of too much commercial activity. Besides, he feels restless that the spaces surrounding the House of Virgin Mary like the gendarme building, restaurants and souvenir shops disturb the religious and mystic atmosphere.

4.2.3. The Evaluation of the Studies

Because of the identity and the history of the city plus the remainings of this history that came 'till today, many people and institutions are interested and are responsible from the region. Likewise, it is the research and investigation subject of different disciplines. As a result any study that is to be made must be carried out in connection with religious study, sociology, architecture, history of architecture and tourism. This is the most evident proof that shows the richness in the city's identity.

The subject of an architectural study will naturally be the research on the expression of the identity of the region in terms of space concept. The research should investigate whether this expression reflect the real identity and whether the people who are responsible to bring these values into open are effective. In the end the appropriateness of the proposals may be discussed or a proposal may be made if there is none.

The research shows that, the problems of the region that are architectural are plenty and the solutions that are brought up are not satisfactory. As a result of the investigations lead to one reason that the citizens of the region and the institutions that are responsible do not give the necessary value and the attention. The important factors that confirm this reason are as follows:

Education Factor

Turkish people and Turkish government had faced great losses in protecting the national values and treasures. It was mentioned in the previous chapters how the historical treasures of the region were escaped from the region in the era of the Ottoman Empire. In time with the help of

some managers of the museum some laws were enacted to slow down this escape. An event that had happened in Ataturk's visit to Selcuk had been an example to evaluate the value given to the historical remainings:

" When the mayor of Selcuk was informed of Ataturk's arrival to the city for a maneuver in 1933, gives an order for cleaning up the city, for painting the old buildings and for furnishing the train station with carpets. The citizens, who started to work immidiately in response to the order painted the aquaducts that are the remainings of Byzantines. After Ataturk gets off from the train and shakes hands with the mayor suddenly sees the white painted Byzantine aquaducts. He turns to the Mayor Dilaver Bey:

'What is this mayor?' he asks. Mayor explains the situation with embarrassment but Ataturk was very nervous. He then says ironically:

'Mayor! All this happens because of ignorance.'[21]

Today, eventhough the Turkish Government tries to save the historical remainings by the laws enacted and by the educated personnel. But still the support of people is necessary. The sufficiency of the education cannot only be evaluated by the rules and teachings. When the responsible department becomes a proper example in terms of protection, inspection, care and education, the respect to the monument will not be a burden anymore. As a result understanding of space will turn into societal understanding from personal struggle.

Economic Factor:

The slow move of the restoration and the excavation works and the lack of the work on new architectural projects is mainly explained in terms of the

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[21] [21] Sabahattin Türkoğlu,Efes'in Öyküsü,(Istanbul;1992),pp.143-145

lack of the financial support. The local responsible claim that their actions are limited in this sense.

If the fact that only The House of virgin Mary is visited by over 1·1,5 million people, is concerned the income of tourism sector would be quiet high. When this fact is considered the return of this income should be directed to the region and its spatial needs. As a sample the shanty towns around the castle of Selcuk, the unhealthy and poor urban conditions should be moved out of the city. If a rational project is made, it would be possible to find financial models like credits from the World Bank or credits from government to government. Any rational project to be realized would possibly find the sponsorship from big institutions, companies and religious societies.

Political and Religious Factor:

Existence of some political and religious factors that affect the view and studies of these institutions must be pointed out. The sensitivity to religious concepts and the concerns about trying to get too much commercial benefit thorough religion are the points to be regarded.

The common desire for all the institutions and the users is the richness and the proper usage of the region. However, each organization expects the primary service according to their fields of work and while doing this may apply strategies according to their benefit.

The Turkish authorities, the religious activities should be taken under control in order to protect the religious and historical values of the region. Such values are taken only in touristic means and proposals other than such are not regarded as attractive. For instance, a proposal of religious education

center from an American University was rejected because of religious propagandistic aspect.

On the contrary, especially the Christian societies would like to perform their religious activities under more comfortable and secure conditions but they are quiet sensitive on not to bother the Turkish authorities by too much demand. For instance, the property around the House of Virgin Mary belongs to the society of Virgin Mary. However, according to the information received from the administrative staff part of the property transferred to the Ministry of Forests. This is one of the reasons why the authorities of the council act passively in the demands and proposals.

Besides, it is witnessed that the potential that stem from religious tourism is trying to be avoided by the strategies of other countries. For example, a strategy even if it not surely known that is on governmental level, the Greek tourism agents organize 'daily' Kusadası Selcuk-Ephesus tours on purpose. This situation prevents the longer stay of the tourists in region.

CHAPTER V : Proposal

5.1 Determination of the Basis

In the step of accentuating the identity of region and present proposals on spatial necessities, it is very important to draw the aspects that form the base of the proposal. In doing this, determining the boundaries of region, and the physical factors that are affected by the religious-historical and Turkish identity, mentioned in section 3.2 should be put forward. Any kind of proposal to be brought out will sit on these basis and satisfy them.

5.1.1. Determining the Boundaries of the Region

It is necessary to determine the 'sub-settlements' that make up the sample study region. Such subgroups, each with their own and unique identities, act as a whole and belong to a certain scenario. In other words, the identity of the region is the product of sub-identities of the below mentioned settlements:

Ephesus: Ephesus, where in the previous sections its religious and historical past has been studied in detail, is today one of the most well-known antique settlements of the world. The city of Ephesus, drew a peaceful and liberal profile. The cultural activities within strong mystical philosophical and religious beliefs were primary concerns of Ephesus society as it was understood from the cities' historical past of the city. It is observed that the religious beliefs had great effects on Ephesus' culture. From choosing the location of the place to be settled, to the way of life to being experienced, the religious and sacred beliefs played an important

role. The belief in Artemis, Christianity and Islam in later ages are the main terms that determined the religious experience of the region and during the influence of goddess Artemis and Christianity, the city of Ephesus was the city of Pilgrimage.

As for today, Ephesus is an important touristic focal point, still visited by many people. For majority of groups, the city still keeps the sacred character of the past with its sacred spaces.

Seljuck: By the introduction of Turkish-Islam culture, the city of Ayasuluk or today's Selcuk became the focal point. As it was emphasized in section 3.2 the two dominant identities of the region can clearly be observed mainly since Seljuk is still a living settlement. The religious historical past of Seljuk is reflected in various buildings and mainly in the atmosphere of the city, but the main spaces which symbolize or summarize the city's past are; the area of Artemis Temple, the church of Saint Jean and the mosque of Isa Bey. The religious past of the city is now turned turned into a different character in today's conditions and that is the 'religious-tourism'. The religious tourism, not only grabs the attention of one specific group of believers but attracts many different people from various kinds of faith groups.

On the other hand, besides its rich religious spaces, the Turkish identity shows its dominance throughout the settlement. The Turkish identity of the past and present lying right next to eachother can clearly be observed. The castle of Seljuk and other spaces mainly religious ones like turbes and mescids are the signs of the historical Turkish culture. Current Turkish character, again mainly under the influence of tourism sector can be read from its architectural products and its spaces.

Virgin Mary House: Virgin Mary area which the historical past is analyzed in detail in the previous sections is mainly the pilgrimage area of Christians of today. As a result of its very unique sacred character, the touristic character of the region strengthens each and every day. Its strong religious potential does not only serve to the beleivers of Christian tradition but to almost all kinds of faithfuls belonging to different religion casts or groups. Presence of such a space, adds a significant richness to the region. The area is under protection.

Sirince: As it was pointed out through this thesis the most interesting point about Sirince is that the settlement is the final ring of sacred lands. The dwellers who were strongly tied to their sacred land- the sacred city of Ephesus- chose Sirince to settle in order to be in close contact with their previous sacred lands. Sirince being the last ring of religious adventure of today is the settlement where the traditional Turkish village life reflects itself. Thus, even in this small village, the religious and Turkish character of the region live side by side.

Kusadası: Kusadası is the settlement mainly started to develop in 16 th century, because of the presence of its attraction points like sea and harbor. Such focal points gave way to an economical development of the settlement. Today, Kusadası by the development of such focal points supported with recreative activities, became a significant tourism center. Kusadası, aids to the religious- historical potantials of the region, by its alternative activities like sea, recreation, amusement. Such attractive factors provide richness to the region. Today tourists who come to visit the region chose to stay in Kusadası.

When their historical past or their current functions and identities are concerned, the so far mentioned 5 settlements cannot be evaluated apart

from eachother. Any kind of proposal that will be brought to the region will concern these sub-settlement. Thus the proposals to be offered have to be based on the boundaries of this region.

5.1.2 Determination of the Physical and Spatial Identity of the Region

After determining the boundaries of the site, the second step that the proposal should be based on, is the physical elements that reflect the identity of the region. As it can be recalled from the section 3.2 , it was noted that the community living in this region, maintain their economical sources mainly from tourism sector. Because of the touristic potential of the region the community adapted their life styles accordingly. Besides the tourism kind, that is mainly religious tourism, gives a specific character to the region. In the essence, the religious tourism based on the two dominant features of the region. One is the historical-religious identity and the other is the Turkish identity. Thus, it is very important to accentuate the two main identities of the settlement and have to either :

❶ find out and emphasize the physical elements that reflect such characters or

❷ introduce new spatial elements that strengthens the two identities of the region.

Ephesus and Virgin Mary lands are the primary focal points that reflect the religious-historical identity of the region. They are already natural and archelogical sites and are under protection. Any kind of interferance is prohibited except for escavation works.

Selcuk is merely different from Ephesus and Virgin Mary for the fact that it is still a living settlement and that it keeps the characteristic Turkish identity as well as religious-historical identity of Selcuk. Such spatial elements are the symbols of the three dominant religions that characterized the settlement throughout history:

The Temple of Artemis: The dominance of Artemis culture is symbolized by Artemis Temple. During the 3000 years of its influence over the city, the temple had been a sacred enclosuré. The city and the citizens had lived an 'Artemis Temple oriented life'. Later on, this situation not only affected the citizens but it became well-known by the people of other settlements. The temple and the city became a 'pilgrimage center'. Today on the sacred land of Artemis Temple there exists only few remainings of temple coloumns.

The Church of Saint Jean: The 3000 year rule of Christianity is symbolized by the Church of Saint Jean. The basilica built over the grave of St. Jean and its reconstruction as a church in later ages contributed a new religious space to the settlement after the Temple of Artemis. This time, during the dominance of Christianity, the citizens lived a 'St. Jean church oriented life'. Today, the space is still visited by many pilgrims of the religion and accepted as sacred and the restoration works are still being held.

The Mosque of Isabey: The 3000 years of influence of Islam is symbolized by this building located right across the symbol of Christianity - Saint Jean Church. Even though the region had not been an Islamic pilgrimage center like it was in the other two eras, the role and effects of Turkish - Islamic culture is best represented by the Mosque of IsaBey.

The historical or current Turkish identity of the region can easily be observed in many buildings in Selcuk. The main spatial element that reflect

the Turkish identity is the 'castle of Selcuk'. In many ways the castle empasizes a dominance of Turkish rule over the city.

5.2 Observations and Proposals in Urban Scale

5.2.1. A Route Scenario to be Applied

As it is pointed out in Section 5.1.1. the region composing from Ephesus, Selcuk, Virgin Mary area, Sirince and Kusadasi is held as a whole. Selcuk, Ephesus and Virgin Mary serve to religious tourism, whereas Kusadasi with Agean sea and natural sites and recreative activities adds to the richness of region. The already existing situation is that the visitors or tourists who come to visit the region stay in Kusadasi and have one-day trips to Ephesus-Selcuk area where they could experience the religious and Turkish character.

Either from the point of view of the service to religious-tourism or from the general point of view, the identity of the region should be experienced through a more detailed scenario. Selcuk should emphasize or provide the necessary spatial elements that grab the attention of visitors so that the unique atmosphere of the settlement can be experienced.

For example; the ' religious trio' of Selcuk that is the temple of Artemis, church of Saint Jean and the mosque of Isabey should be emphasized by providing certain axis or green bands in between eachother. (Fig. 35) In the already existing situation, such mentioned buildings of resemblences are squeezed into the poor-planned residences or ad-hoc trade places. They are either destructed by misprotection or maltreatment of the community or lack their personality or importance because of the dominance of other surrounding buildings. When the 'trio' of Selcuk is cleared from poor surrounding urbanization and in a way connected to eachother, then they

would metaforically give a message. The area of Artemis Temple, Church of Saint Jean and the mosque of İsa Bey, each being the symbols of their ages, would also symbolize a peaceful meeting of different faiths or religions. If the message of peace through a spatial organization can be provided, then Selcuk and the whole region will carry a different and may be a unique mission. "A region resembling the religious peace."

When the trio is completed by greenary or pedestrian bonds and axis, the second scenario, from the point of view of service to tourism can be applied. As it will be recalled from the history of region, the last construction place of Artemis Temple is now within the boundaries of Selcuk and only a few remainings are left from that once elaborately existed sacred building, but again as it would be recalled, the land of Artemis Temple was also treated as sacred. Today the old sacred land is in very poor conditions with misprotection of the escavations and lack of attention and interest. This land can be refreshed in various spatial organizations. The tourists or tours that come to the area for visit will first gather on this sacred land and will be informed about the history and the identity of the region. For this function, open gathering place and exterior space organizations, an amphitheatre like gathering place may be designed. Also when stood on the land of Artemis, the landmarks of the settlement ; Isabey Mosque, Saint Jean Church , the Castle of Seljuk, can be viewed . Thus, this location will serve as the information and gathering place for tourists and metaforically function or resemble as the starting point of all actions, as it is used to be in the history. (Fig. 36 , 37)

The new space organizations according to above mentioned scenario of Artemis Temple can gain very impressive and effective use with the right kind of illumination and information boards. As it can be in seen in Fig. 38 the already existing illumination devices are very primative and useless.
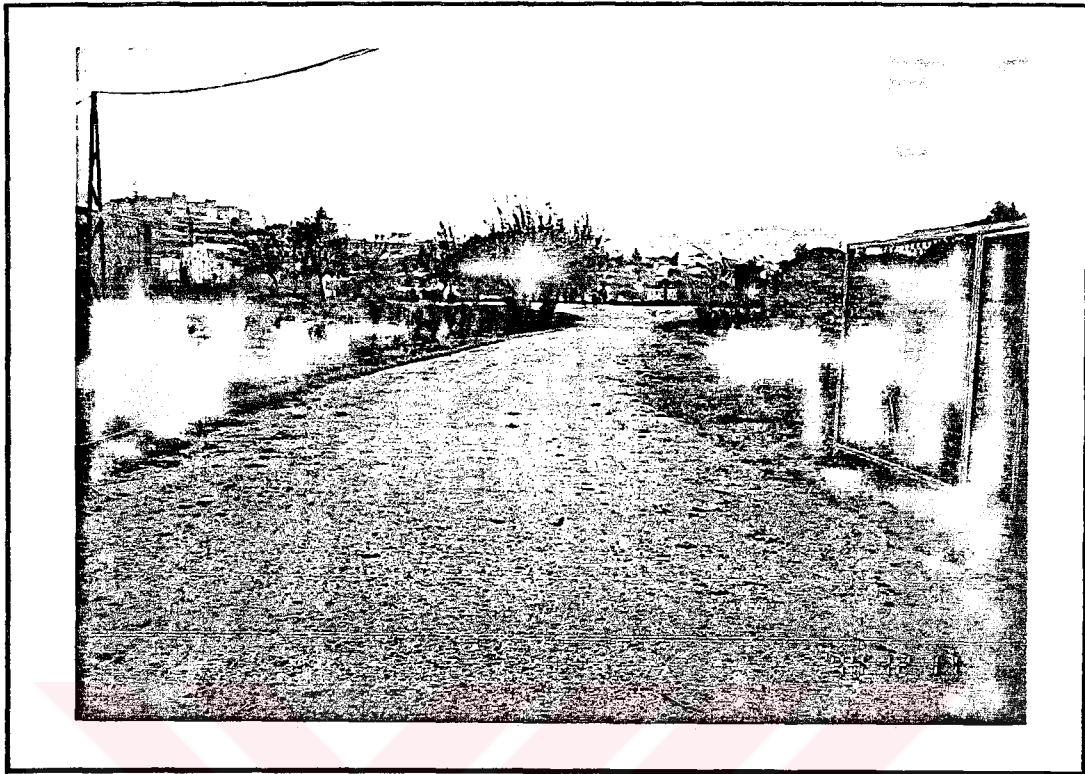
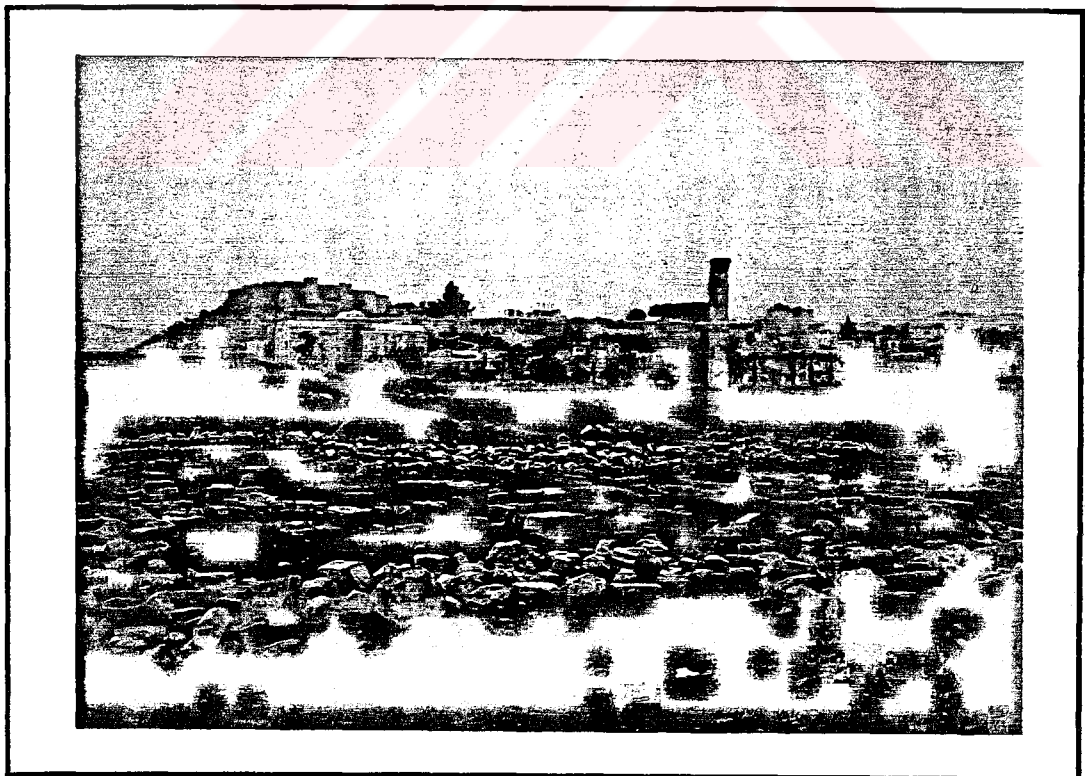Fig 36 The entrance of the area Artemis Temple

Fig 37 The view of the landmarks (Isabey, St. Jean,Castle from Artemis area)

The other buildings of the trio,- Isa Bey and Saint Jean Church and also the landmark of Turkish identity, that is Seljuck castle, should be emphasized through illumination so that the connection of such physical elements are accentuated, plus they will be easier to point out and be more informative. (Fig. 38)

Fig. 38 The already existing illumination devices in
Artemis Temple area

To develop the proposal further, the Artemis Temple area may be treated as more than gathering and informative place and starting point, but actually demonstration of the earliest monuments of the world. There is not left any remainings of the building. It may as well be a suggestion to illustrate it by certain ways of illumination tricks or laser shows.

5.2.2 Prevention of Poor Urbanization

The symbolic physical element of historical Turkish identity is the Castle of Selcuk. In some contemporary buildings, there observed some architectural elements that reflect the features of the castle. The castle walls are resembled in the surrounding walls of either some of the hotels, restaurants or even in housing. While this shows the reaction of Selcuk architecture to historical spatial elements of the past. On the other hand, there are some spatial elements of contemporary architecture which create paradoxes while resembling original historical architectural details. (Fig. 39,40)
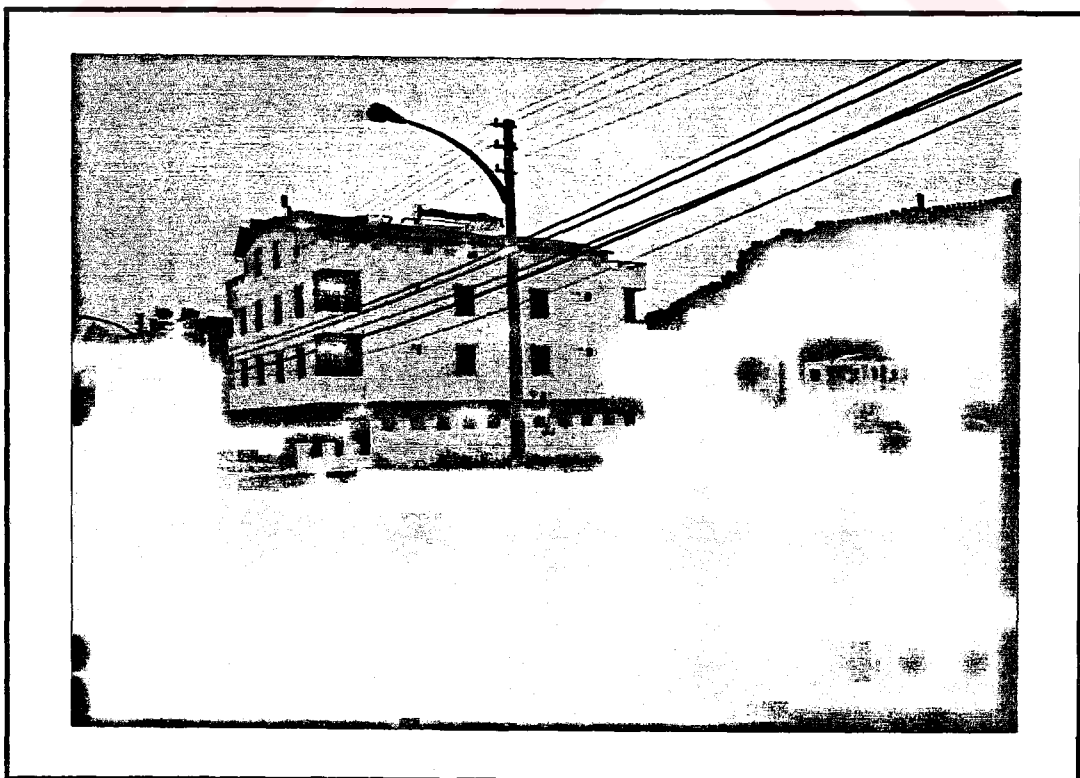

Fig 39 The use of architectural elements from Selcuk Castle in housing.
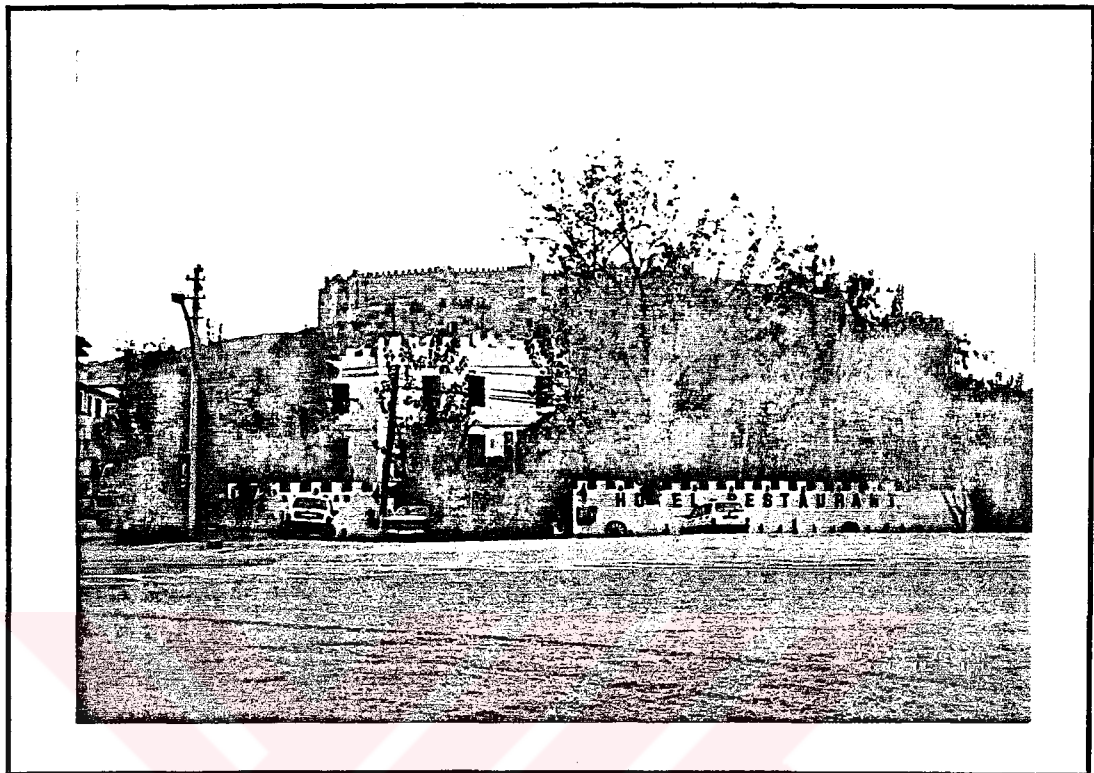
Fig. 40 The use of architectural elements of the Castle in hotel buildings

The collonaded entrances of some public buildings or even the open bazaar markets, ironically resemble the Temple of Artemis. Even the unfinished coloumns of some residences in the area show the poor and ironic understanding of contemporary architecture. (Fig 4 1,42,43)

Besides in spatial elements the paradoxes show themselves in urban scale. The castle of Selcuk is surrounded by shanty towns which reflect the contradictions of spatial and urban planning, understandings of past and present.. From aesthetical to social point in any aspect the contrasts are being reflected. (Fig. 44 , 45)

The only solution is to get rid of such ad-hoc buildings surrounding the castle and provide greenary around in order to emphasize the castle. The same

proposal is valid for the evirons of St. Jean, and for the entrances of Ephesus and Virgin Mary House. The commercial activity places the restaurants destroy the mistic atmosphere of such sites and should immediately be cleaned out.
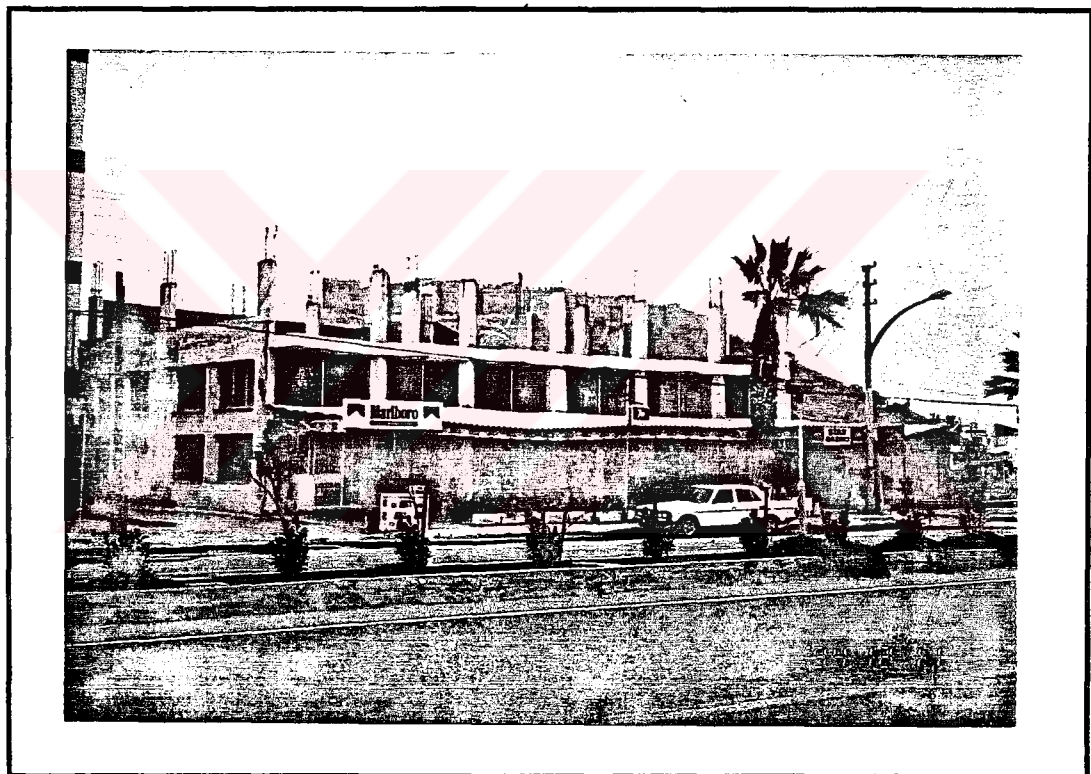

Fig. 41 Acontradiction of contemporaryTurkish architecture and Artemis Temple columns

Fig 42 The use of architectural elements from Artemis Temple in Commercial buildings

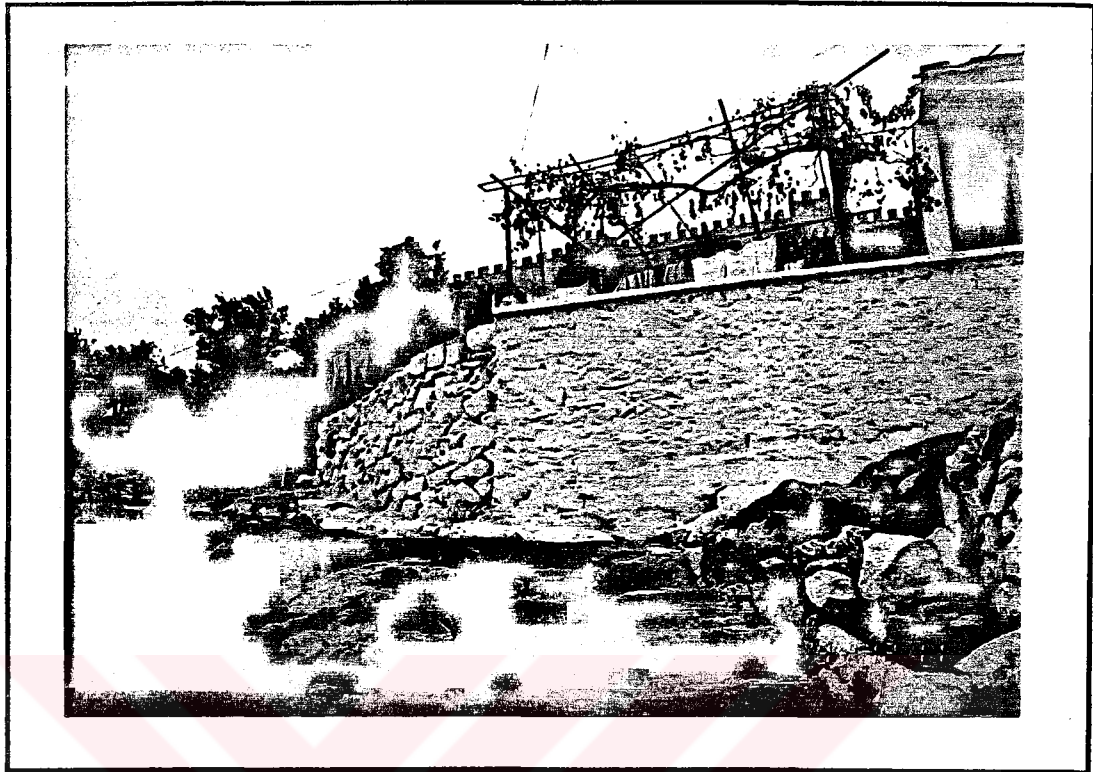Fig 43 An ironic resembelance of temple columns in a semi open bazaar area

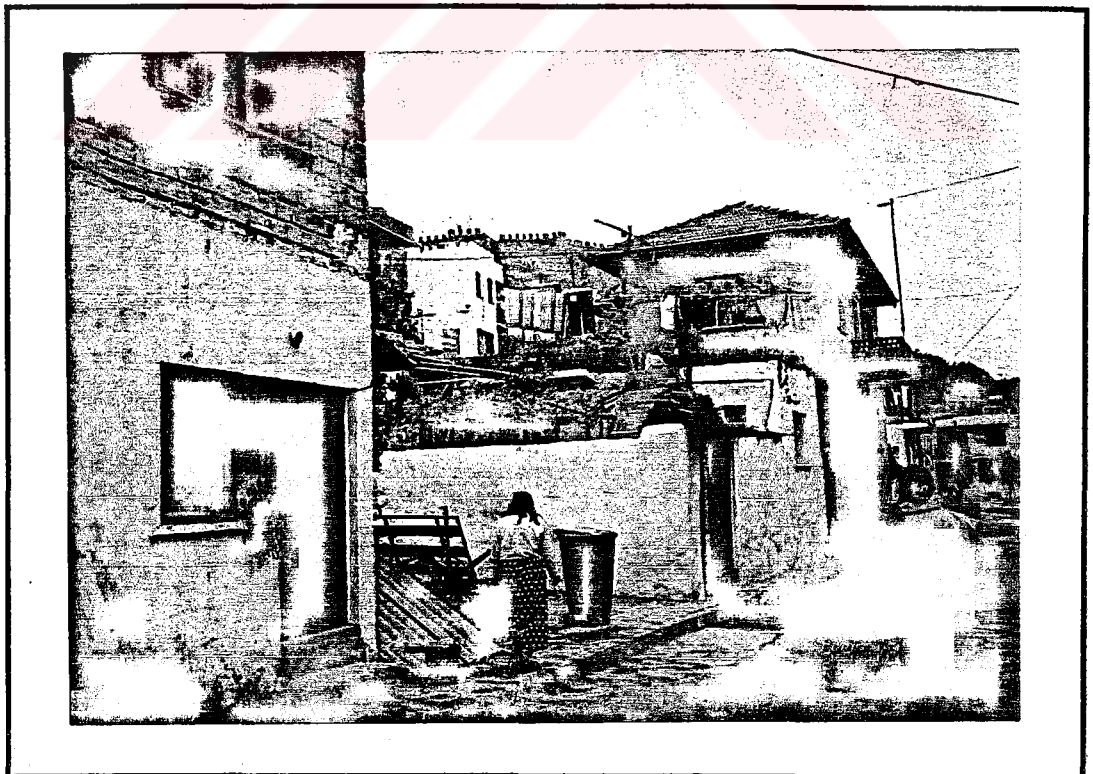Fig 44 Poor urbanization surrounding the Castle

Fig 45 View from shanty towns around the castle area

5.3 A Proposal on Spatial Programming

So far it is concentrated mainly on proposals based on the observations of existing physical values and discussions on rehabilitation generally in urban scale are made. To support the proposals, some new suggestions on building scale can also be put forward.

In this section, a brand new physical element, designed to help accentuating the identity of region,,will be introduced. The main goal of introducing such a building is to gather certain spatial elements that reflect the religious- historical Turkish features and bring out a new meaning or saying about region's contemporary mission.

5.3.1 The Concept and the Mission of the Building

Before pointing out the identity or philosophy of the building, it is necessary to put forward the reasons for bringing out such a concrete proposal.

· The first and the main reason is that the region carries very unique historical values. Such historical values carry a specific religious character which makes the region very significant and unique. The region functions as a religious center. It is important to point out here that, the religious character of the region does not only express itself as a pilgrimage center for Christians, but also interests people from many faith groups or even non-believers. It is not misleading to say that the values of the site are above all religions but for all faithfuls.

· Second; there is a lack of expression of such a significance especially in spatial terms. In the region throughout history, there has been remained the spatial elements- bulildings that became the symbols of their ages. For

today there is no such spatial element nor building that reflect the identity of contemporary understanding. Besides all there is 'demand' for a space to hold the religious or cultural activities. In the existing situation, since already such needs are met in hotels where the architectural programming do not suit to expected functions.

Any kind of activities or fests are held in the open theatre of Ephesus. There has always been a need for an alternative open or closed space for such gatherings in the region. The proposed building, besides reflecting a symbolic character of region, has to meet religious and cultural activity demands.

· Third reason is that the region with the right use of all such potentials is expected to make economical benefit. A special spatial complex or center will grab the attention and also will make visitors spend more time and money in the region. It will be beneficial for the dwellers of region as well as for the Turkish economy. The financial source achieved from religious tourism if it may turn into the well growth of the region, will satisfy not only the Turkish Government but mainly the Christian society and later others as well.

According to all such reasons stated above, the concept of the new spatial element can be determined : Primarily the building complex to be proposed is thought to gather all kinds of religious and thus all faithfulls under one roof. Such a union will give the message of peace to mankind, and such a message lies under every kind of religion. The main mission of the building complex should be the union of all religions by special spatial arrangements of worship, meeting, conference or educational units.

The new building to be introduced will also be the symbol of contemporary Seljuck and Turkish identity. The experience of Turkish culture will find a way to express itself, and make people experience some details of Turkish culture through this building complex.

When all the above intentions and proposals are concidered, it is appropriate to name the building complex as:

'The Religious - Cultural Union Center'

5.3.2 The Location of the Religious - Cultural Union Center

The location of site is one of the most important factors to determine, in order for an appropriate message. The choices of site, as it will easilly be guessed are; Kusadası, Ephesus, Virgin Mary House Area, Seljuk and Sirince. A discussion can be made in order to put forward the advantages or disadvantages of the candidates:

Kusadası: Kuşadası as it is already mentioned carries different characteristic when compared to the other subsettlements of the region. In the existing situation, Kusadası meets the demands of resting , recreation, activities related to natural sites of the region , hovewer it is observed that there is full capacity of housing or other constructional works. Thus in order to keep the balance of the region, it is not advised to choose the location of the building complex in Kusadası.

Ephesus: Ephesus is already a protected site. There are still escavations being made in the area. Because of the restrictions on natural archeological sites, Ephesus is not a proper site for the proposal.

Virgin Mary House: The same situation of Ephesus is valid for this area as well. Besides it is very important to keep the mystic atmospher of Virgin Mary House area.

Seljuck : Seljuck may be one of the most suitable areas for the location of the religious-cultural center. The settlement maintains the characterictics of both the religious-historical and the Turkish culture. The only point to regard is that there are still escavation works going on and it may be hard to find a suitiable site. On the other hand, there already exists physical elements that reflect the religious - historical Turkish culture and they are already condensed in the settlement. In order to keep the balance of the whole region, a location near Sirince but accessable from Seljuck may be the most suitable one.

Sirince : The location of the relious - cultural center near Sirince may have many advantages. The factors that lead to such a decision are as follows :

Religious Evolution Factor:

As explained in section 3.1. History of Religion, it is determined that the last stop of the religious people of the sacred lands was Sirince. The small group of the dwellers of Ephesus and Ayasuluk did not leave their lands because of their tie to the settlement and founded this small village. So, Sirince has a symbolic meaning in expressing the religious-historical character of the settlement.

Reflection of the Turkish Character:

The most virgin settlement of the region is Sirince. The vernacular architecture-even influenced by the Greeks of Turkish society- and authentic Turkish life style are clearly observed. Thus, in order for the Congress-

Balance Factor:

Selcuk-Ephesus-Virgin Mary region have sufficient enough focal attraction points. If the area is regarded as a whole the fact of the addition of Sirince on the root of the religious tourism would be a supplement. The Congress Culture Center located in an area near Sirince will make a positive balance.

Possibility for Application:

The sights of Selcuk - Ephesus - Virgin Mary House are the areas to be protected and they are still being excavated. Obviously constructions are prohibited. The amount of time that will pass by until the excavation of the whole sight is undefined. In order for a concrete and applicable proposal, Sirince would satisfy this condition as well.

As a result an area near Sirince, overlooking Selcuk may be the suitable site for the location of ' Religious-Cultural Union Center '. (Fig. 46)

5.3.3. The Spatial Programming of Religious - Cultural Center :

The Plaza of ' Religious Peace '

An open space proposed to symbolize the history of the region and to give a message to modern world. The plaza is thought to be surrounded by sub-spaces which also reflect the mission of religious get together. The demonstrations or small scale worship spaces like a small mescid or a chappel etc. with other educational units like workshops, seminar rooms will be designed. The open plaza may be used for small scale exibitions, shows or gatherings as well.

Fig 46 Location of the Religious-Cultural Union Center
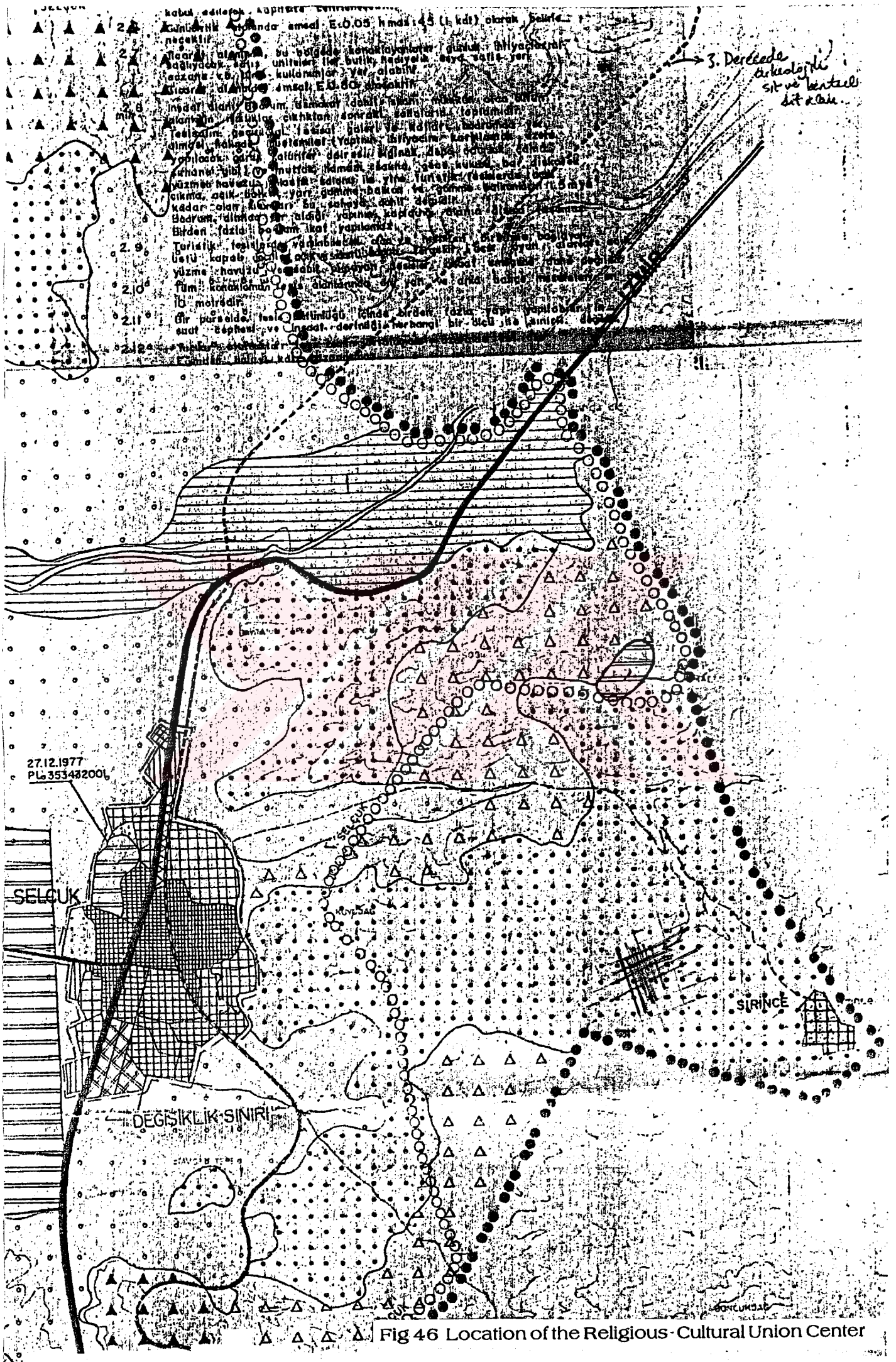
Congress Center

Scientific research, religious, ethnic ,cultural and art groups are also interested in the site, but because of the lack of such a gathering space , the activities are held in Izmir. Thus a congress hall is proposed to meet such a need. By this way the rich cultural activities will be performed in the region.

The congress center as well as meeting the need for communal space will also carry a symbolic meaning. The building will mirror the 'secular space' and will reflect the synthesis of the religious character of the region.

Museum and Library

The museum that exhibits the antique products of the site will be transferred to the new complex. In this space, the circulation, information and protection systems will be more maturely treated and the atmosphere of the space may be more sensitive. The library that will be the part of educative use will be in connection with the museum.

Workshops

The workshops will be used by the groups that deal with the activities like art, archeology etc. Educative seasonal programs of history of art, religious history, architecture will be given. Dormitories and cafeteria units will be also be present to the groups that will participate in such activities.

Theater and Music Hall

The activities like festivals and concerts are held in the grand amphi-theater of Ephesus. Even if it is a magnificent space, not all the conditions suit. In the program of the complex, a theater and a music hall will be present in order to meet for such conditions. The space may permit the open or semi-open use and lengthen the season.

The Turkish Plaza

The Turkish Plaza may be surrounded by commercial activity spaces, displaying authentic products like Turkish hand · crafts , carpets etc. The traditional 'arasta ' space organization may as well be designed. The open or semi·open bazaar markets will reflect a segment of Turkish culture and would interest the visitors as well.

Hotel

There is the need for a hotel who will participate in such activities, or would like to experience the atmosphere of the settlement. By this way an alternative will be offered to those of Kusadası and this would provide an extra income for the native dwellers. (The quantity and quality of the already existing hotels should be considered.)

Commercial Spaces

While providing the possibility of shopping, the Turkish identity can be reflected. A Turkish open market or arasta   may permit the exhibition of authentic values and the space itself.

A bubble diagram to show the interrelations of the spaces can also be determined. (Fig. 47)
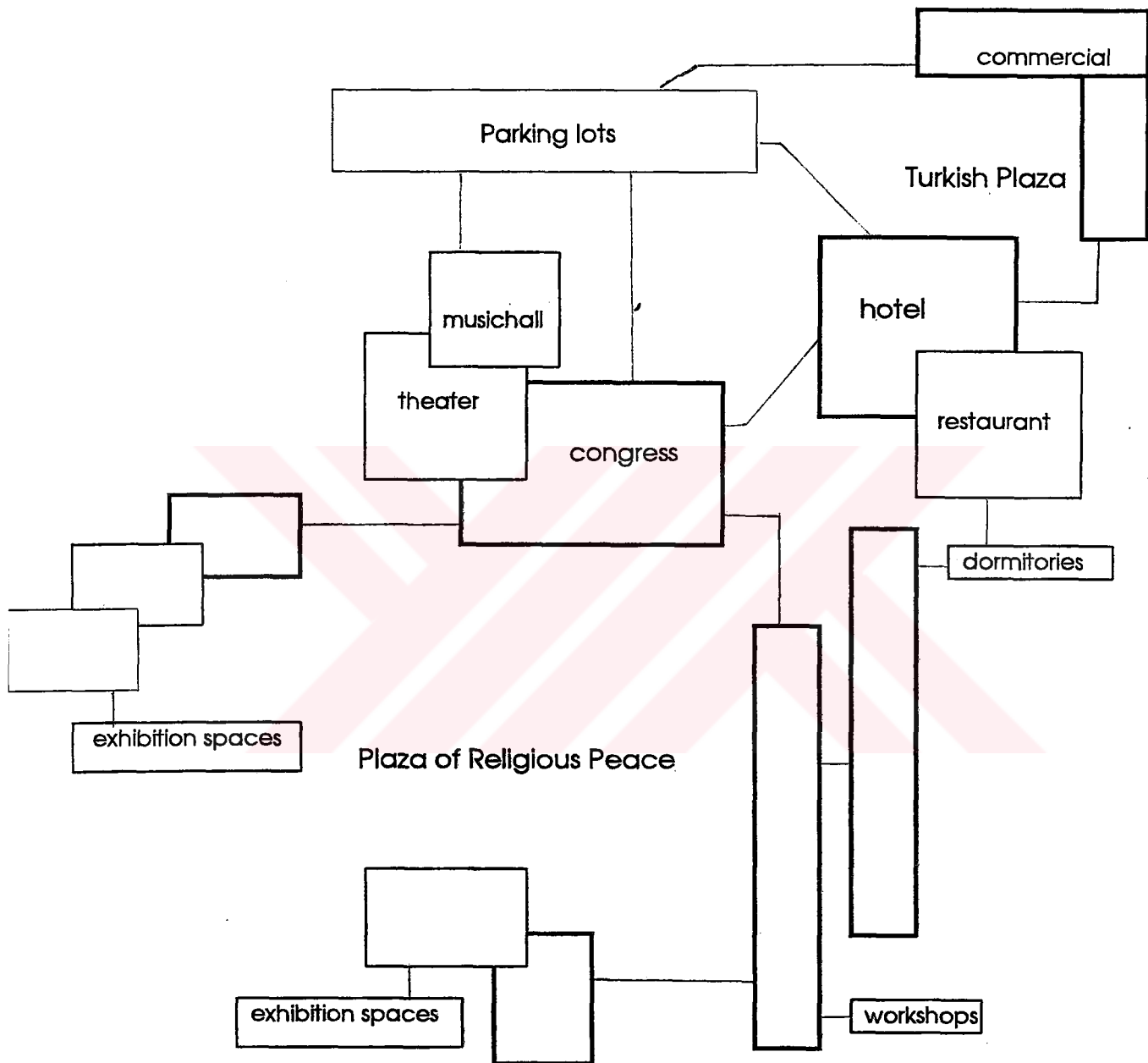
Fig. 47 Spatial relations of the Religious Center

CHAPTER VI : Conclusion

The settlements of Ephesus, Selcuk, Virgin Mary, Sirince and Kusadası, tried to be analyzed in terms of their special religious and historical characteristics, their spacial identities and needs. The main point to regard is to treat the physical and architectural characteristics according to their identities and to put forward the spatial proposals accordingly.

It is observed that the works of neither of th e organizations or organizaitons are sufficient enough to well express spatial features of the region . The proofs are visible in poor urbanization samples most of which are pointed out in this thesis.

The proposals brought out in this study primarily are trials to form the beginnigs of new researches related to express the physical characteristics of the region. They are especially tried to be applicable and concrete. The political and economical concerns have to be overcomed in order to bring out new proposals to the region. While doing this, it should be kept in mind that with its unique characteristics and spatial values, the site has a lot more to say and claim.

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