

MEDITERRANEAN CIVILIZATIONS



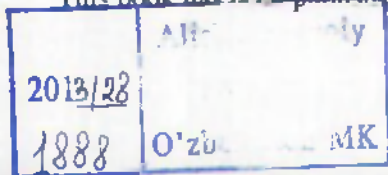
Mehmet Hengirmen

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PREFACE

Anatolia is a land of numerous civilizations. The Mediterranean is the region in which most of these civilizations have gathered. Throughout history, men chose the slopes of hills, seashores lakes and rivers to settle in. Summer is longer on the Mediterranean than on any other coast. People can swim in the sea eight months a year. For this reason, most of the greatest civilizations were founded in the Mediterranean region. The Karain cave which is in the Antalya region is one of the oldest settlements in human history. According to scientific studies scientists did, men settled here about two million years ago.

The Mediterranean coasts which are within the borders of Turkey are between Bodrum and Antakya. The westernmost end of the Turkish Mediterranean is Knidos. The Dorians and the Ionians lived here in the 8th century BC. The Famous mathematician and physicist Eudoksos invented the first time clock here. The well known historian Herodotus lived in Datça in the 5th century BC. Queen Artemisia had the Mausoleum, one of the Seven Wonders of the World, built in Bodrum in 350 BC. There are some important ancient cities such as Cadianda, Tlos, Pınara, Letoon, Xanthos and Patara which were founded by the Lycians around Fethiye. Xanthos was the capital city of the Lycians. Letoon was the holy city of the Lycian League. St. Nicholas who we know as Santa Claus was born in Patara. St. Nicholas worked and died in the church built in his name in Demre.

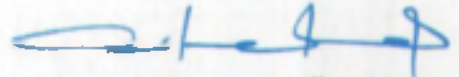
Antalya is one of the largest and most important cities of the Mediterranean region. In 1988, the Antalya Museum was awarded the “Special Prize of the Jury for Museum of the Year” by the European Council. Phaselis, Olympos, Simena, Perge, Aspendos and Side are the most important civilizations in the Antalya region.

It is possible to see the traces of the greatest civilizations around Cilicia and Silifke. There are rich historical remains in this region. The first Christian woman Aya Thekla also lived in this region. As she was the first female Christian saint, a church was built in her name.

In Antalya, there is one of the most famous mosaic museums of the world. This museum is in second place among the mosaic museums in the world. St. Pierre Church in Antakya is the church where Christians held their first meeting.

We see that during the last three thousand years Lycian, Persian, Carian, Hellenistic, Roman, Byzantine, Seljuks and Ottoman civilizations were dominant in the Mediterranean. The 56 ancient theatres located between Bodrum and Antalya show how many great civilizations the Mediterranean has witnessed throughout history.

I would like to thank Dr. Mehmet Hengirmen who presents these civilizations to us with his beautiful pictures, and I wish him luck in his future studies.



Prof. Dr. Suat ÇAGLAYAN

Minister of Culture











INTRODUCTION



This book called *Mediterranean Civilizations* is a study on the coast between Bodrum and Samandağ and the mountainous terrain of the Mediterranean region. For the sake of coherence of the book, the starting point is taken as Bodrum, a town of Muğla provinces, which is partially in the Aegean and partially in the Mediterranean region.

The Mediterranean region, where we confront almost all of the various civilizations found in Anatolia, is a geographical area of 118.200 km². Starting from the west, Muğla, Antalya, Burdur, Isparta, Mersin, Karaman, Adana, Kahramanmaraş, Osmaniye, Kilis and Hatay provinces are either partially or wholly included within the borders of the region. According to the unofficial results of the 1997 Census, the population is about 7.500.000, 63 people per km².

The region takes its name from the Mediterranean Sea, bordering it on the south. It is also bordered by Syria on the southeast, Central Anatolia on the north, Eastern Anatolia on the northeast, Southeastern Anatolia on the east and the Aegean region from west.

The Taurus Mountains, lying parallel to the sea, are like the backbone of the region.

The Taurus Mountains, starting immediately after the coastline in some places and rising like a wall, stretching in west-east ranges and are known by different names in different areas. They block the way between the coast and the inland, so connection is provided through some passages. The Passages called Belen, Topboğazı, Nur Dağı, Bazat, Gülek, Tekirbeli, Sertavul, Moca, Çubuk and Gölçükbeli still preserve their vital importance as they did in the past. The most famous ones, Gülek and Belen were used by Alexander the Great, the Crusaders and the Ottomans. In the Taurus mountain ranges, the highest peak is Demirkazık summit in Aladağlar, which is 3756 m. high.

Due to a geological formation in the region called karst, especially the Taşeli plateau shows some differences. Because of a great number of melting rocks, there are a lot of caves, sinkholes, underground streams and waterfalls. Lakes are generally in the west. Beyşehir Lake is the largest of the others, including Beyşehir, Eğirdir, Kovada, Burdur, Acı and Salda. In the region, there are short but high-capacity streams. Ceyhan, Seyhan, Asi, Tarsus, Manavgat, Köprü, Dalaman, Göksu and Eşen are the most impor-



tant ones. Among them, the delta of Göksu River is the most notable watery region of Mediterranean, and it is a bird paradise.

The Formation of the mountains, streams, climate, vegetation and the sea have also a direct effect on social life. There is a typical Mediterranean climate on the slopes facing the sea, and it is hot and dry in summer and mild and wet in winter. On the other hand, there is a transitional or terrestrial climate on the slopes facing Anatolia. Maquis is the typical vegetation of the region. Maquis is the name given to short plants or trees such as thyme, lavender, bay, etc. which reach to a certain height. Besides these, some trees, such as certain types of pine trees, fir, spruce, beech, eucalyptus, etc., grow to different heights. There are fertile plains on the mountains, along the coastline and in the river basins. Dalaman, Çukurova and Amik plains are the most well-known of these.

As for the fauna of the region, chamois is the most common animal. These black goats live in harmony with the geography of the region in and are fed mainly by the Nomads. Moreover, the giant marine turtles *Caretta caretta*, Mediterranean seals and various species of fish are other animals that can be

seen in the region. The Chamois is hunted around Düzlerçamı in Antalya under restrictions and according to a program serving those who like hunting.

The densely populated cities are situated on the coastline. With a population of more than 2.000.000, Adana is also the fourth largest city in Turkey. Other large settlements of the region are Mersin and Antalya with populations of more than 500.000, and Tarsus, İskenderun, Kahramanmaraş, Antakya, Karaman, Isparta, Osmaniye, Ceyhan and Alanya with populations of 100.000 - 250.000. Populations are dense especially in Hatay and Adana. On the other hand, the Taşeli plateau is sparsely populated.

The mostly preferred way of transportation in the region is by land. Then comes air transportation, the least preferred ways being by railway and by sea. Air transportation is especially important for tourism. Among the Bodrum, Dalaman, Antalya and Adana Airports, Antalya has the heaviest traffic.

Agriculture, tourism and in part industry are the major means of livelihood in the region. On the fertile plains, fruit and vegetables, such as cotton, tobacco, sesame,



olive, carob, rutaceae, tomato, pepper, etc. are grown. Moreover, greenhouses are also quite developed. The main industrial areas are Mersin - Tarsus - Adana - İskenderun. Mersin, Antalya and İskenderun harbours are preferred for import and export traffic.

Antalya and Muğla are the capitals of tourism in the region. Mersin, Adana and Hatay are secondary touristic areas. Suitable natural conditions in the region have also brought about a constant settling in the Mediterranean region throughout history. Starting from the Paleolithic period, the cultural heritage of numerous civilizations can easily be seen as caves, ruins, remains and artifacts in museums. The Beldibi and Karain Caves in Antalya and the ruins in Burdur - Hacilar belonging to the Bronze Age are the oldest cultural areas in the region. Among Hellenistic, Roman, Byzantine, Crusaders and Turkish periods, the Roman, Anatolian Seljuks and Ottoman civilizations are the most dominant ones in the region.

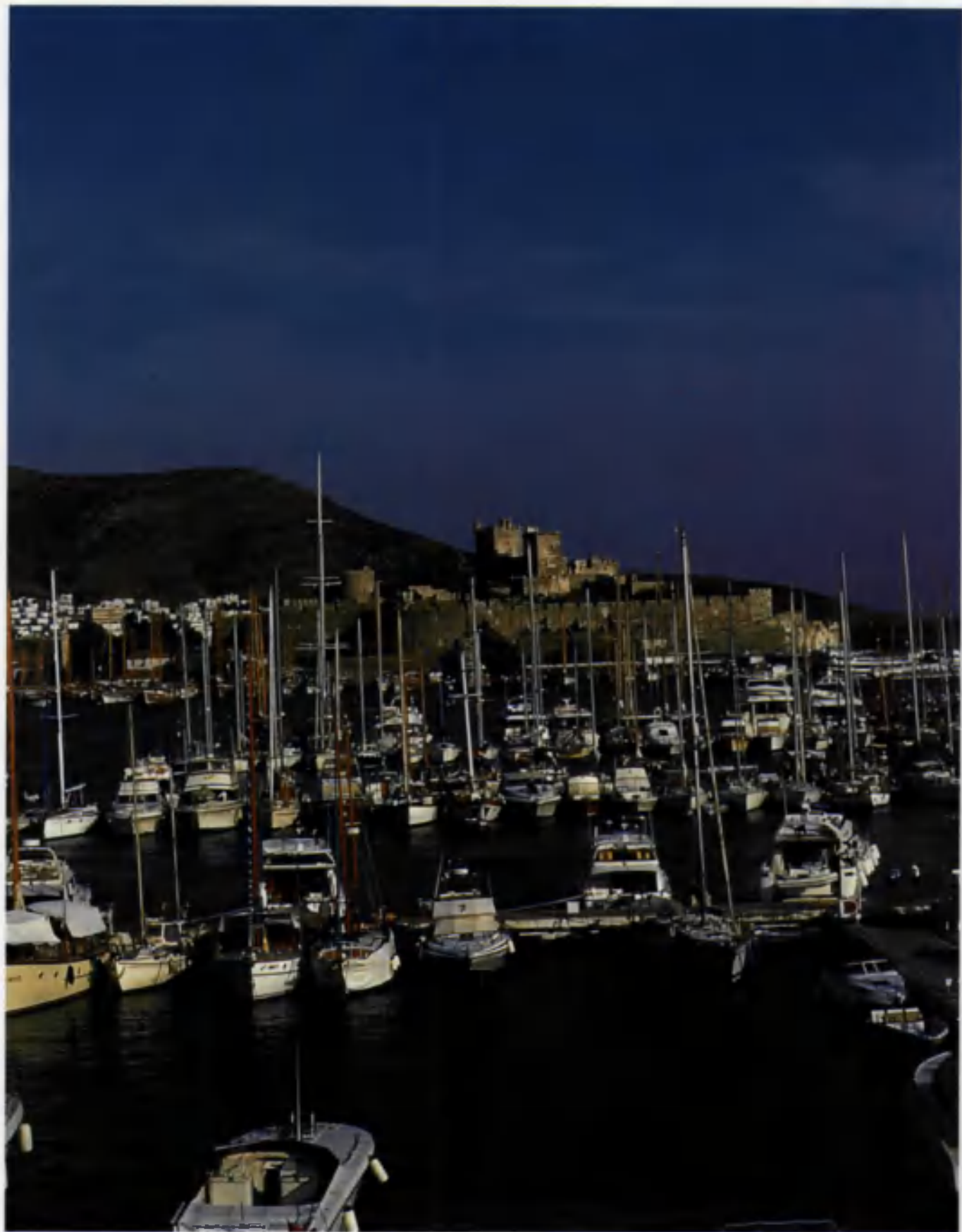
Involved in the ethnic structure in the region, the Nomads continue their traditions, living mainly on the slopes of Taurus Mountains. The customs and traditions of the Nomads, such as cuisine, weaving, folk-

dance, etc. increase the richness of social life in the region.

As for the touristic attractions of the region, there are various touristic activities one can participate in different parts of Mediterranean region throughout the year. Some of them are as follows: yachting (Bodrum, Antalya - Kemer, Antalya - Kaleiçi, Marmaris, Göcek, Finike), caving (the Taurus Mountains), surfing (Bodrum-Akyarlar, Sarıger-me), hunting tourism (chamois Antalya, Akseki, Mersin), rafting (Dalaman, Köprü Çay), trekking (Antalya - Beydağları and Tahtalıdağ), plateau tourism (mountainous terrains of Mediterranean), paragliding (Fethiye - Babadağ), cycling tours (in every part of the region), golfing (Antalya Çıralı and Belek). Besides, Antalya Olympos, Beydağları, Köprülü Kanyon and Adana Karateke Aslantaş nature parks are also in the service of tourism.

The region is also important for *health tourism*. Sulphureous springs by Dalyan Çayı in Muğla, Sultaniye spring on the coast of Koycegiz Gölü, Bodrum - Kara Ada spring and Başlamış spring in Hatay Erzin are the major health centers in the region.

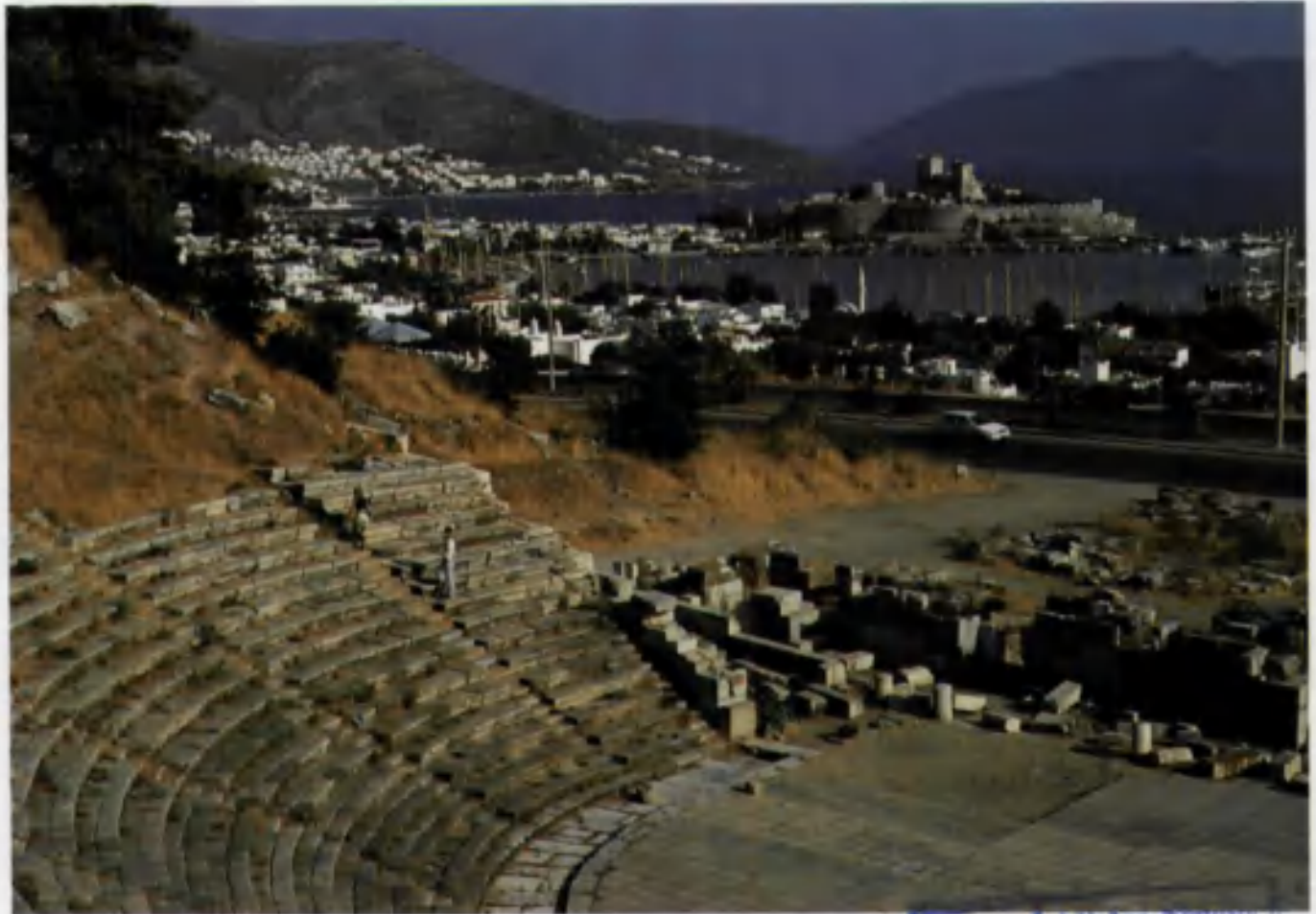
BODRUM AND ITS VICINITY



Bodrum, a town of Mugla, is situated on a peninsula by the same name. Opposite the town, there is Kos (İstankoy), an island of Greece. Today the town has expanded over a large area, but its oldest settlement place is the castle and its vicinity. The castle, rising as a promontory between the two bays, is claimed to have been an island in the past. The island is thought to have been a small settlement called Zephyria (the God of meltem). In time, the island joined the mainland, and Bodrum was built on the spot of the ancient city. As it can be understood not only from the works of art excavated, but also from the existing structures, many civilizations settled in or passed through Bodrum Yarımadası. Bodrum was the home of

the Mycenaeans, Greeks, Persians, Carians, Helenes, Romans, Byzantines, Menteşe Beyliği (Emirate), the Knights of Rhodes and the Ottomans respectively. If we look at the museum, we see that the dominant culture of the town is the ancient period.

The town's history is as follows: When the works of art in the museum and in the surrounding areas are examined, Bodrum and its vicinity is estimated to have a history of 5.000 years due to its strategical location. Mainly invaders landed at Bodrum. In the ancient period, Bodrum was a part of the Carian region, and the natives were the Carians. According to the detailed information provided by some ancient writers and historians such as Heredotus, Strabon, Vitrius and Plinus,



Bodrum was founded by sea invaders. The town's previous name, Halicarnassus, is a name derived from an Anatolian language. The first spot to be settled in Halicarnassus was where the castle now stands, and it used to be the acropolis. The city was a member of the Dorian League. In the 6th century BC, it was conquered first by the Lydians, then by the Persians. Because of its easy-to-defend location, which is suitable for trade and maritime business, Bodrum has developed quickly and has become a rich and lively place. The city, which was the Carian Capital in the 4th century BC, was in the foreground especially during the reign of Mausolus (377-353 BC). When he died, he was succeeded by his sister and wife, Artemisia II.



Meanwhile, the famous Mausoleon Mausoleum was under construction. In 334 BC, Alexander the Great surrounded and demolished the town. Public works were realized in Roman period, especially during the reign of Emperor Augustus. After the Roman period, the Byzantines took control of the city. When Christianity became the state religion in the 4th century BC, Bodrum became the center of episcopacy, but nothing noteworthy happened. That means, during the Byzantine period, due to the changing geographical conditions, settlement started to regress. The city lost its importance once more, especially during the activities of the Muslim sailors in the Mediterranean.



Turks first set foot in the city in the 11th century, but they became powerful only after the 13th century. As a result of a consistent population increase, a Turcoman Emirate (beylik) named *Menteşeoğulları* settled in Bodrum Yarımadası, founded Beçin city nearby, and used Bodrum as a naval base. The city was annexed to Ottoman territory during the reign of Sultan Yıldırım Bayezid. Starting from 1415. The Knights of Rhodes settled in Bodrum with the permission of the Ottoman Emperor Çelebi Meh-met. Saint Jean Knights built a castle by expanding the existing Turkish - period castle on the Dorian acropolis. At that time, the name of the city was *Petronium / Peteronium / Peterium*. Its name was derived from the castle built in the name of Aziz (St.) Petrus. It is generally accepted that the name *Peteronium*, meaning "Petrus's Place", was altered in time into *Petrum* (Bodrum). There is one more thesis about the origin of the word "Bodrum". According to this thesis, Bodrum is most probably a general name given by the Turks to ancient cities with great ruins. Bodrum is unique being the only city in Anatolia, keeping that name so far.

During Kanunî Sultan Süleyman's Rhodes campaign in 1522-1523, Bodrum was captured and annexed to the Ottoman Empire. A commander and 40-50 soldiers were stationed in the castle. Evliya Çelebi, visiting Bodrum in the 17th century, talks about a mosque in the castle transformed from a church, houses in which soldiers live, cisterns where water brought through aqueducts were stored. Besides, he also explains that its harbour was a safe shelter with a capacity for 200 ships, and its people made a living by







growing raisins and fig. As Bodrum extended over the edges of the castle in the 18th century, the city was developed by building a mosque, mescit (a small mosque), school, bath, inn, fountain, bazaar and a shipyard for the galleons. During the Turkish period, in addition to the closed, inner harbour in west another open, outer harbour was built in east. At the end of the 19th and in the early 20th centuries, the population of the city fluxed between 6.000-7.800, some of them being non-Muslim. In 1885, a prison was built in the castle, so the city was considered as a place of exile. The castle was destroyed by artillery fire in 1915. Between 1919-1921, the city was occupied by Italian forces, but then retaken by the Republic of Turkey.



From the beginning of the Republic till 1960s, Bodrum was a small and quiet fishing village. But, since then, it changed considerably. "Blue voyage" boat tours organized by translator Azra Erhat and poet Cevat Şakir Kabağaçlı, being famous with the title the "Fisherman of Halicarnassus" played an important role in this change. The musician Zeki Müren's settling in Bodrum was also important in making the town popular. Bodrum is also well-known for being the birth place of the famous Greek historian Herodotus, the Turkish sailor Turgut Reis and poet Neyzen Tevfik. Today, there are some landmarks and attractions associated with Bodrum. These are as follows: the castle and the museum, white-painted stone houses decorated with



hougainvillea, boat, ship and yacht building, sponge and sponge fishing, being the starting and finishing point of Blue Voyage tours, sandals, lokma (a kind of dessert), pubs and night life. Thus, Bodrum is a lively and cosmopolitan holiday resort both by day and by night. Being patronized by artists, Bodrum still preserves its bohemian atmosphere.

The castle and the museum, mausoleum, theatre, Goktepe and rock tombs and some structures belonging to the Turkish period are some of the places to be visited in the city. Its tourism has developed even more so since *Milas-Bodrum Airport* was opened in April 1997.



Bodrum Castle and Museum of Underwater Archaeology

The castle is the symbol and the most monumental structure of Bodrum. Its construction lasted about a century, and its size is 180x185 m. In its construction, some remains from the city and stones brought from the mausoleum

were used. Being the outpost of the Crusaders, the castle was built in the name of Saint Petrus. Many coats of arms on the walls date back to that period. When the Ottomans took over the castle, it was in good condition,



and it was used for different purposes until 1915, but then it was completely deserted. As a result of a series of restorations in 1960s, the castle regained its previous condition and started to be used first as a store and then as a museum in 1964.

The castle, consisting of two main divisions - inner and outer - and seven gates, has two main walls, towers, turrets, loopholes, trenches, dungeons, courtyards, cisterns, a chapel (mosque) and a bath. Unfortunately, its drawbridge hasn't survived to the present.

The Museum of Underwater Archaeology was created by using the towers in the castle known as the German, Spanish, French, English and Italian Towers, the chapel and the other opened and closed divisions. Thus, in these historic places, there are exhibitions arranged by using







the characteristics of that period and the technology of our day. In every division, there are different contemporary exhibitions. Thus, mainly Ancient and Middle Age and partially Ottoman traces can be seen periodically in a contemporary understanding of museology. The museum can also restore its artifacts in its laboratory. Bodrum Castle is also formidable with its newly opened exhibition halls. Especially by means of the exhibitions and the originality of the sunken artifacts, the most outstanding examples of underwater archaeology are presented. Because of this feature, the museum is one of the foremost museums in the world. The most important group of artifacts belonging to the Ancient and Byzantine periods exhibited in the museum is undoubtedly



the sunken ships and their artifacts. Among them, a 3200-year-old sunken ship is eye-catching. The sunken ship, discovered by the first scientific underwater excavation in the world, is exhibited with the finds in it. Other shipwrecks are as follows: The Finike - Gelidonya Burnu shipwreck is a Syrian merchant ship belonging to the 1200s BC. The Bodrum - Şeytanderesi shipwreck dates back to the 1600s BC. The Serçe Limanı shipwreck, a Fatimid ship dating back to the 11th century, is famous for its glass works. Moreover, some shipwrecks belonging to the Early Byzantine period (4th-6th centuries) are also exhibited in the museum. Sunken ship excavations were realized by Prof. George F. Bass and a team including some



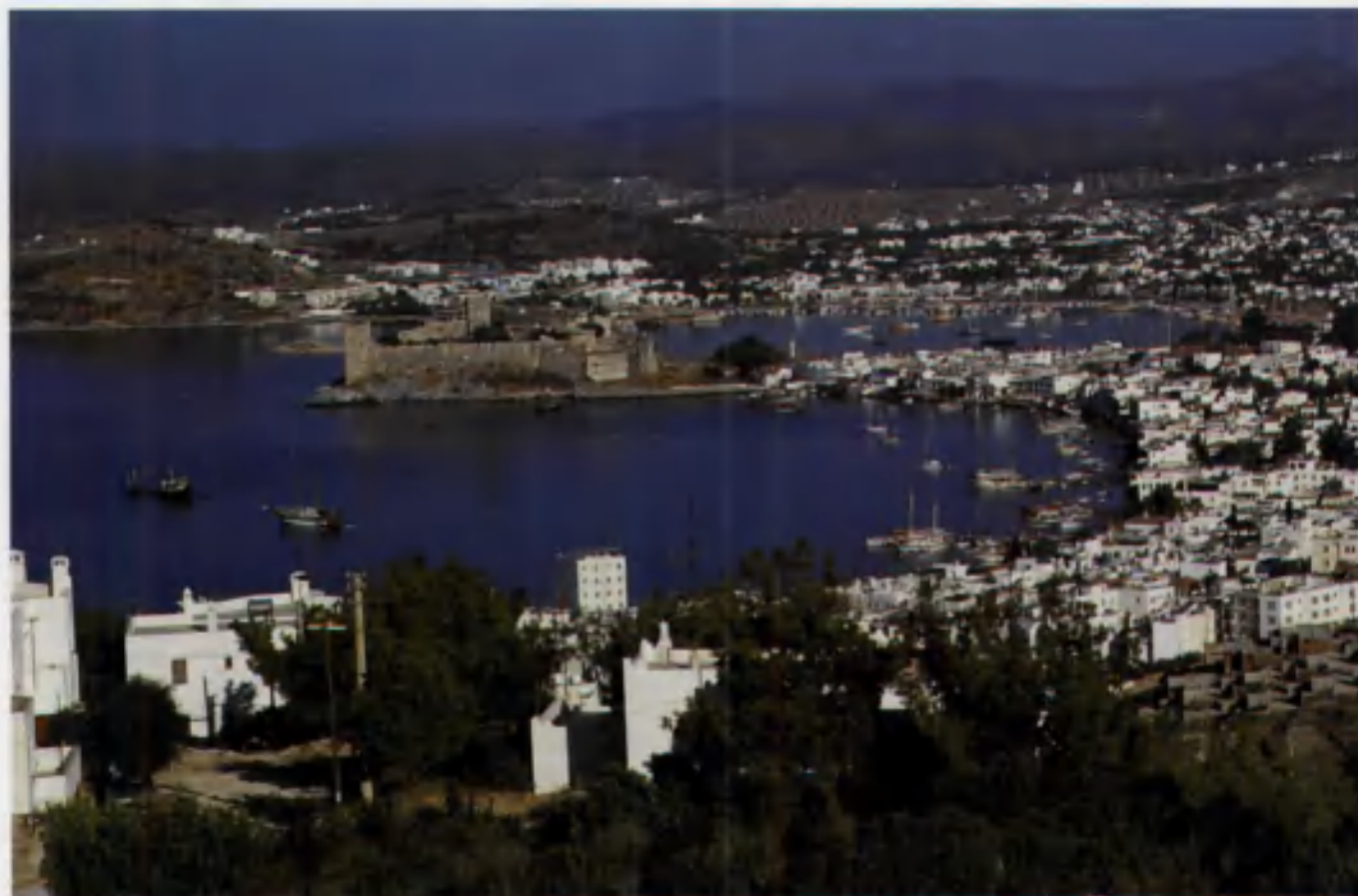
Turks. Besides these shipwrecks, there are also Mycenaean and glass works, amphoras, coins and jewellery in the museum. The castle is also famous for its several coats of arms and inscriptions.

The largest amphora collection in the world is in Bodrum. In the Ancient period, merchant ships, amphoras were used for transporting goods of various kinds. They were used as carriers for wine, fish, grains, and especially olive and olive oil. They are among the most important finds of underwater archaeology. They show that there is a shipwreck nearby. Some of the works are from Datça-Knidos Tekir Burnu. The inner courtyard in which



amphoras are exhibited is landscaped with plants and trees native to the Mediterranean. Bay, oleander, oriental plane, olive, myrtle, mandrake, geranium, clove, cactus, bougainvillea, pomegranate, mulberry, acacia and pine used in the landscape are shrubs and trees often mentioned in history. Also, in other courtyards, similar landscapes can be seen.

The Gothic structure in the courtyard is a chapel built in the 15th century. With the conquest of the Ottomans in the 16th century, the chapel was transformed into a mosque by adding a minaret and was called Süleymaniye Camii. During the 1915 bombardment, the ornaments were burnt, and its

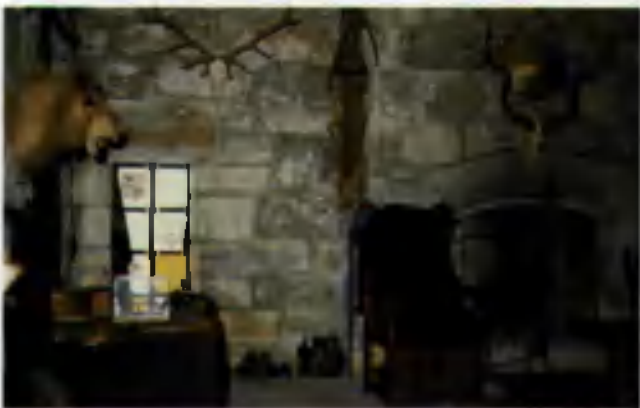




minaret was destroyed. Today, the hall in which works of 5.000-4.000 BC are exhibited is called the Bronze Age Hall. Mycenaean works date back to the 14th - 12th centuries BC and come from Mûsgebi (Ortakent).

The bath, built adjacent to the castle wall to the south of the chapel, is the only Turkish structure. It was built in 1895 when the castle was used as a prison. With its division, it represents a typical Ottoman bath. In 1991, it was restored and transformed into a museum. Today, some parts of it are used for exhibitions. Another important feature of the bath is that it is the only bath to have been restored by the Ministry of Culture with a functioning purpose.

The most important activity here in recent years is the Carian Princess exhibit held in a special hall. Discovered as a cemetery find, the female skeleton was first reconstructed in England and then brought back to the museum and exhibited with a light and sound show.





Mausoleum: The mausoleum, the most interesting structure, was discovered in 1857 by Newton, an English researcher. The works excavated were then removed to England and put into the British Museum. Today, we can only see a few foundations and some architectural bits. The structure is an open air museum. In the museum, some reliefs and architectural bits are exhibited with the help

of drawings. The story of this structure, which is one of the Seven Wonders of the World, is as follows: Artemisia II had this tomb-monument built after the death of the famous Carian Satrap Mausolus, but it could only be completed after her death. According to ancient authors, the structure, with base dimensions of 32x38 m, had four parts. At the bottom on a high podium, there was a burial



chamber in the shape of a temple, on it a stepped pyramid roof, and at the top a statue of Mausolus and Artemisia in a chariot (Quadriga) pulled by four horses. The height of the burial chamber was 15m and it was supported by 36 Ionic columns, 11 on each long and 9 on each short side. The 9-meter-high roof consisted of 24 steps. The statue at the top was about 5m. Thus, a 55-meter-high monument was built. The most well-known architects and sculptors worked in the construction of the monument. The structure, which was able to stand partly in ruins until the 14th century, was destroyed in an earthquake in that century. Later, the marbles of the structure were thought to be stone quarry and was used in the construction of the castle.



Goktepe: Once used as an acropolis, it is a hill to the north of the settlement. On the upper part of it, there are rock tombs belonging to the Hellenistic and Roman periods. It is an ideal place to take in a panoramic of Bodrum.

Theatre: It is on the southeastern slope of Goktepe. It dates back to the Hellenistic period. Its could seat between 10.000 and 13.000 spectators. It was excavated and restored in the 1970s.

Agora, Ares holly site, Mausolos palace, the city walls and gates, Aphrodite, Hermes and Apollo temples are the other structures of the ancient period, which have not survived to the present or the locations of which are not known.

As for the Turkish-period structures in the city, Tepecik Camii is on the coast of the inner harbour. According to the inscription on the structure, it was built in 1735 as a "yalı" (water-

side house). Eski Camii is on the exit of the castle in İskele Meydanı and was built in 1723. Adliye (Yeni) Camii is at the end of the Kale Camii road and dates to 1901-1902. Han (khan) is on Kale Street, and according to its inscription, it was built in 1769. It has two-floors, and there is a large courtyard in the middle. Today, it is used as a recreation center. It is the only khan surviving to the present from the Ottoman period. The houses, situated on narrow roads, are one of the symbols of Bodrum. White, stone houses with flat roofs and gardens are now being modernized.

Myndos Gate:

Opening into the walls once surrounding Bodrum, the Myndos Gate used to be the gate of the city opening onto the Myndos road. The structure, which was in ruins some time ago, was restored by the sponsorships of a corporation and was put into the service of tourism.





Around Bodrum

During the last years, the small fishing villages around Bodrum have also become tourism centers, at least as interesting as Bodrum. In spite of the lack of water in every period of history, the peninsula has become a crowded settlement region. Boats sailing from Bodrum harbour hold day tours along the coastal line of the peninsula. You can use the minibuses for the inner parts. The Main places to be visited during a tour are as follows: Gumbet, Ada Bogazi (Akvaryum), Bitez, Aktur, Kargı Koyu, Ortakent (Müsgebi), Bagla, Aspat and Karaincir, Akyarlar, Turgut Reis, Kadı Kalesi, Gümüşlük, Yalıkavak, Gündoğan, Türkbükü and Gökoy.



Gümbet: Gümbet means "cistern". As there is always water shortage on the peninsula, water is stored in domed, circular structures. It has a long beach and narrow sea, and it's 2.5 km west of Bodrum. It is a suitable place for water sports. The tomb of the Fisherman of Halicarnassus is near here, in Esentepe.

Bitez: Bodrum is 6 miles by sea and 10 km by land. There are many touristic facilities here. It is known for its mandarin groves.

Aktur: It is one of the largest holiday resorts of Bodrum and just 12 km from the city. The most important characteristic of Aktur is that the typical Bodrum houses are being renovated and modernized.

Ortakent (Müsgebi): It is famous for its houses with towers. Traces of a Mycen settlement can be seen.

Akyarlar: It is one of the most suitable places to windsurf in the Mediterranean. It is 16 km from Bodrum. Before 1923, the Greek population was quite high in the region, so a church and some Greek houses can be seen here.

Turgut Reis: The town received its name from a famous Turkish sailor living in the 16th century. There is a statue of Turgut Reis in the town centre. The town is one of the largest settlements in the region. As its beach is quite popular, it is among the mostly preferred holiday resorts.

Kadı Kalesi: It has got a castle dating back to the Hellenistic period.

Gümüslük: The ruins of the ancient city of Myndos, established by the Caria Mayor Mausolos, are in Gümüslük village, but there are not many remains left of the ancient city. In our present - day, it is a holiday resort and a fishing village.



Yalıkavak, Gündoğan (Farilya), Türkbükü and Gököy are small fishing settlements where cooperative houses have been built especially during the last years.



Milas

Milas, a town of Muğla today, was once known as "Mylasa". Inside and outside the town, there are many city and structure remains belonging to the Ancient times. Gümüskesen, Ceramos (Ören), Euromos, Iassos (Kıyı Kışlacık), Hydai, Hydisos and Labranda are some of the cities to be visited.

The region, the southwesternmost part of Anatolia, was annexed to a Turcoman Emirate (Beylik) called *Menteşeoğulları* in the 13th and 14th centuries, and a new city called Beçin, established near Milas, became the capital. Hacı İlyas and Ulu Camii inside Milas are the two important structures dating from the *Menteşeoğulları* period. Later, the town was taken over by the Ottomans, and we have Firuz Bey Cami and numerous, beautiful, Ottoman houses from that period. Among them, Bahaeddin Ağa's Mansion is notable



especially with its inner and outer ornaments. Milas is also famous for its carpets. These carpets, in which red and dark blue are dominant, are famous for their patterns. At the same time, Milas is the marketing and storage center of the region with its various products. The cultivation of olives and the production and sale of olive oil have become an important sector.



Beçin (Peçin): Beçin, situated on a steep hill in the middle of a plain, is a famous settlement of the Menteşeoğulları on the 5th km of Milas-Oren motorway. Just next to it is Mutluca Köyü. The castle in the settlement is eye catching due to its monumental characteristics. Besides, the church, khan, mosque, rampart ruins, Menteşeoğlu Gazi Ahmet Bey Medresesi and Turbesi are other structures to be seen. It is accepted as a unique and original settlement established by the Turks in Western Anatolia. The settlement consists of the castle and its inner part, and the part outside the ramparts forming the main city. The panorama which can be seen from the castle reminds us of various images of the magnificent lifestyle of that period. It has survived to the present in ruins waiting to be restored. When it is restored, the administration and aristocratic settlement of Menteşeoğulları will reappear in its magnificence.



FROM
BODRUM TO
MARMARIS



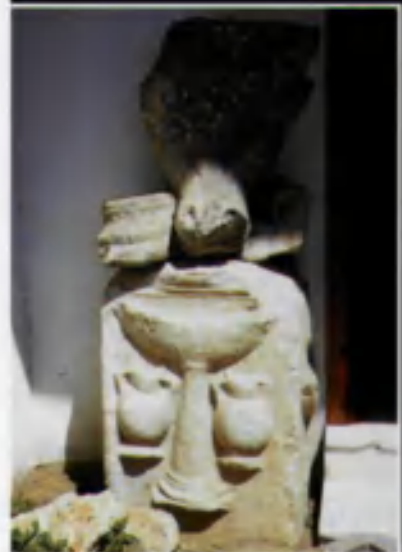
When you leave Bodrum harbour and go towards Marmaris on the coast, you will come face to face with beautiful bays, islands and ancient settlements. The places to be seen on the first part of the tour, between Bodrum - Gökova, are as follows: Bardakçı (Salmakis) Koyu, Kara Ada (Arkonnesos), Kargıcık Bükü and Orak Islands, Çökertme, Ören (Keramos), Akbük Koyu, Idyma (Akyaka), Gökova and Gökova (Kerme) Körfezi. If you also go to Marmaris from

Gökova via the Reşadiye and the Marmaris peninsulas, you can also visit the following places: Gelibolu Koyu, Şehir Adaları, Sogüt, İngiliz Limanı (English Harbour), Löngöz, Yedi Adalar (Seven Islands), Körmən, Knidos (Reşadiye Burnu), Datça, Lyndos, Bencik, Hisaronu Körfezi, Orhaniye - Kızkumu, Selimiye (Hydas), Bozburun, Bozukkale (Loryma), Serçe Limanı, Turunç (Amos), İçmeler and the world wide recognized tourism center of the world, Marmaris (Physkos).



Ören (Keramos): It is just 48 km from Milas by land and is an ancient settlement, named Ören today. The modern settlement is located in and around the ancient city of Keramos. This was a Carian city, and its name comes from the word “ceramic” in Greek. “Ören” is, on the other hand, a general name in Turkish given to the places where there are remains of ancient structures. The city, accepted to be established in the 5th century BC, witnessed Persian, Carian, Hellenistic, Roman and Byzantine periods. The ruins start from the sea and continue up the hills. Çamaltı Koyu, where the quay is situated, was the harbour of Keramos. Walls, gates, temples one of which belongs to Zeus, rock tombs, necropolis and churches are some of the remains to be seen in the ancient city. Today, Ören is especially known for its power plant which was built in the region and which is known to pollute the environment.

Idyma (Akyaka): It is situated in Akyaka Koyu in Gokova Körfezi. It is very close to the head of the gulf. There are remains of ramparts on the slope of the mountain and rocks and the structure lay nearby. They are believed to date back to 400 BC. In recent years, a new settlement has been created in the region by building houses similar to old Muğla and Ula houses. One of them, the house of architect Nail Çakırhan won Aga Han Architecture Prize in 1983. The houses, built on the slopes overlooking the gulf, are in harmony with the pine trees and the environment.





Sedir Adası (Sedrai / Cedrai): You can go there by boats sailing from Gokova quay or by other sea vessels from the other bays nearby. The island most probably took its ancient name from its cedar trees and thus was called Sedrai or Cedrai. On the island in Carian region, there are ruins of the ancient city known by the same names. The city, which was established as a Greek colonial base, wit-



nessed the Persian, Hellenistic, Roman, Byzantine, Rhodes Knights and Ottoman periods. As well as its strategic location, its sufficient underground water resources also played an important role in the city's being a permanent settlement.

We are faced with ruins mainly in the east of the 900-m-long island. The theatre is the most notable structure. It is a small but well-preserved building, surrounded by olive trees. Other ruins are as follows: The temple of Apollo, the protector God of the city, agora walls, some structures with vaults, cistern and rampart ruins, an ancient harbour and the necropolis. The structures show traces of Hellenistic and Roman cultures.

Perhaps its beach is more important than its cultural richness. On the north coast of the island, the region which is called Cleopatra Beach today, is linked to a legend and has a



unique kind of sand due to a rare natural phenomenon. The beach, 40-50 m long and 20 m wide, opens onto the gulf at a shallow and narrow angle. The sea is very clear, and its sand, which is a mixture of pearl white and ivory, is famous for being tiny. Sand, which is an inorganic material, is formed by biological and chemical movements of nature. When calcium bicarbonate which is in the form of solution loses carbon dioxide due to waves and sea motions, there remains calcium carbonate. What is most upsetting is that the sand is not only being polluted, but also being taken away. Moreover, the Gökova Power Plant is also threatening the area. The future of this rare sand, which we can see only in places such as Florida, the Egyptian coasts and the Iran Gulf, should be protected.

The effort to come here in summer from far away places just to see this sand one can easily understand why people make because according to legend, about 2.000 years ago, Egyptian Queen Cleopatra, after meeting Roman Marcus Antonius in Tarsus, came to this region following the coast and landed at Sedrai island. Seeing that Cleopatra loved the area so much, Antonius had this sand brought from North Africa or the Red Sea by ships. Because of this legend, the coast was called "Cleopatra Beach".

Finally, Gökova and Sedir Adası are lucky enough to gather all the beauties of nature and generous enough to present them to those who come to visit the region.



Knidos (Cnidos) / (Reşadiye Burnu):

It is an ancient city, located at the end of Reşadiye Yarımadası. It can be reached by a curving road via Marmaris-Datça. Knidos is 33 km from Datça, and the journey takes an hour. In summer, there are ferry tours to Bodrum.

According to the excavations in the ancient city, the history of the settlement dates back to the 7th century BC. The city, established by the Dorians, was a member of the Dorian League. The city witnessed Persian, Hellenistic, Roman and Byzantine civilizations and became a culture and arts center especially during the Hellenistic period. Some of the famous sculptors, architects and astronomers were born and grew up in Knidos. According to the notes of the famous ancient period author and geographer Strabon from Amasya, Knidos, which was established on the mainland and on the island nearby, was built on terraces from the coast up to the acropolis. The island was later connected to

the mainland and two harbours were built. The city is Hippodamos-planned.

Knidos is the holy city of Aphrodite. The Goddess, known as "Venus" in Latin, represented love and beauty. According to the ancient authors Hesiodos and Homeros, she was born in an oyster in foamy waves of the Mediterranean sea. She was the daughter of Zeus, the supreme god. Associated with love, she inspired especially the Renaissance and Baroque artists with her smile, coquetry and flirtatiousness. Aphrodisias was another city, taking the Goddess as the symbol of their city. For this reason, festivals in honor of the Goddess were held on certain dates. The city with a barren environment was also famous for its amphora and wine production. The most important remains to be seen of this ancient city are as follows: in the north a (small) military harbour which cannot be used anymore, a (large) commercial harbour in the south, three theaters (big, small and unexca-



vated), agora, Apollo, Aphrodite and Dianysos temples, stoa, houses, bouleterion, ramparts, Demeter holly area, quay, tower and breakwater remains and some churches. The nude statue of Aphrodite, which was sculpted by the famous sculptor Praxiteles, has not survived.

In the 19th century, the researcher Newton came to Knidos, one of the most well-known settlements of the Ancient period, and nearly plundered the city taking many valuable pieces to the British Museum. Apart from the historical characteristics of the city, it is an ideal place for surfing with its windy coast. Besides, it is also an attractive region for diving enthusiasts.

Bozukkale (Loryma): The shipyard and the castle are notable structures among the remains of ancient Loryma.









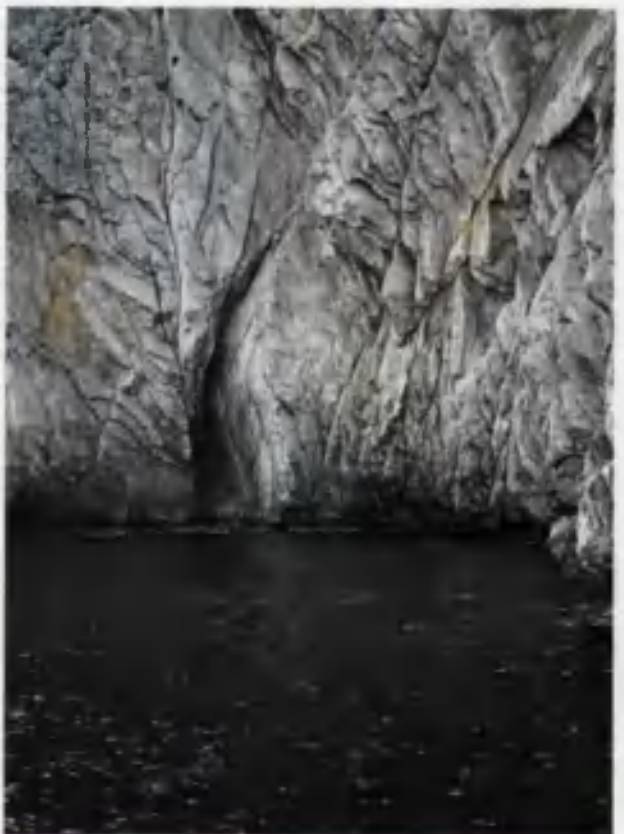
Datça: It is situated on the peninsula known by the same name, and it is a pretty settlement reached by a very curvy road from Marmaris. Because of its bad road, it can preserve its natural beauties as there aren't many buildings.

Around Datça, there are some remains of old structures and ancient cities, mainly Knidos.

In recent years, boat tours have been held from Bodrum to Datça, which is famous for its almonds.

Among the structures to be seen in the city, Mehmet Ali Ağa Konakı attracts the attentions with its architectural design and ornamentation.

Mehmet Ali Ağa, who had the house built, was the most powerful man in the



region during the reign of Sultan Selim III (1789-1808). It is quite a large mansion, and in its ceiling ornamentation, in the living room on the second floor there are various animals, a beautiful panorama of Istanbul and pictures of mosques and houses.

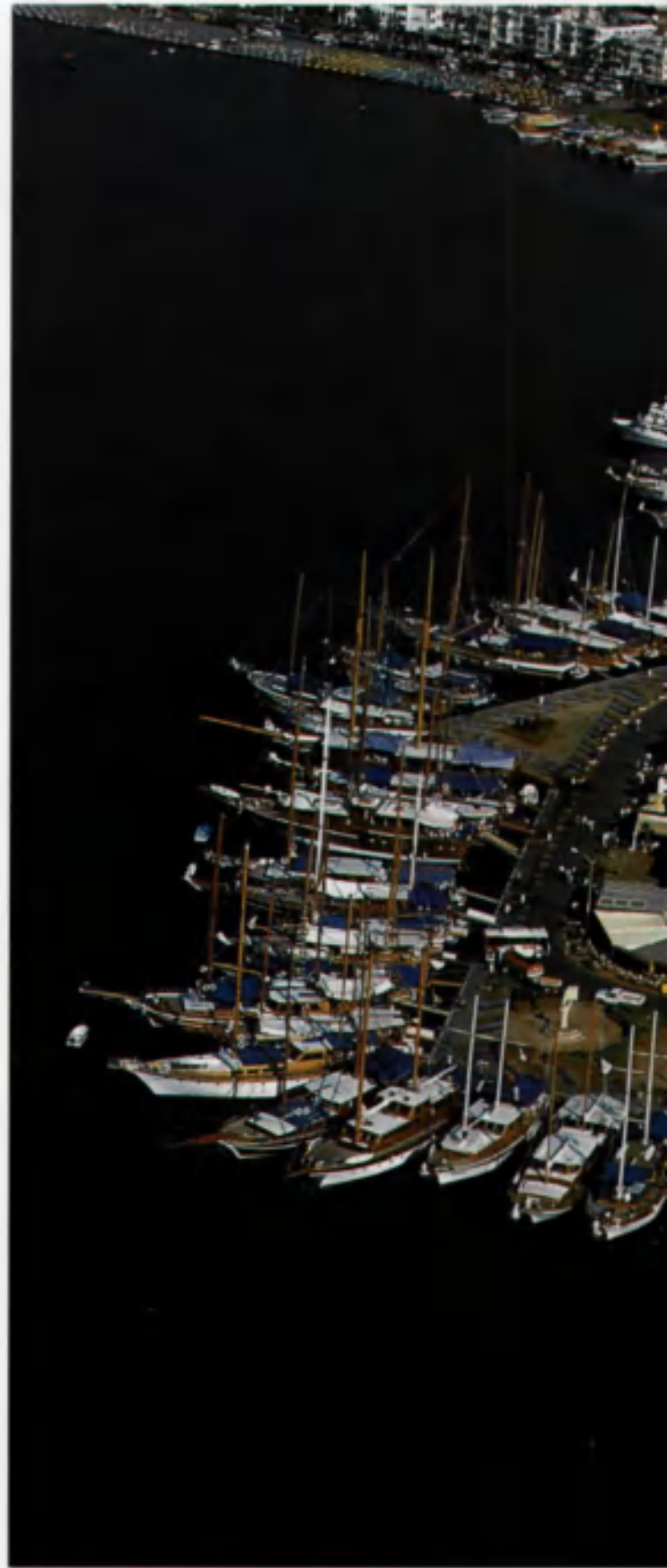


Marmaris (Physkos): It is at the northern end of a large gulf protected by Keçi and Bedir islands on the south and Nimara Yarımadası. Marmaris, which was a small and quiet fishing bay until the 1970s, is now one of the most popular tourism centers. It has one of the largest and most modern marinas (Netizel) on Mediterranean. Dalaman is the nearest airport.

What can be said about its history is as follows: Marmaris is an ancient Carian city, and its name in old writings is thought to be Phycus/Fyskus. The remains of the ancient city can be seen on Asartepe. However, there are no important remains except for some ramparts. The city, witnessing Roman and Byzantine periods, was conquered by Menteşeogulları in 1284 and by the Ottoman in 1391. For some time, it became an important harbour connecting Rhodes and Egypt.

The most crucial building in the city center is the Medieval Fortress. Kanuni Sultan Süleyman had this fortress built in 1521. It is on a hill in the Kemeraltı region, and there is a museum in it. Its vicinity is called "Kaleiçi", which is the center of the town. In the small bay nearby, the old settlement can be seen. Narrow roads and small, old, white-painted houses surround the fortress.

In 1991, a museum was opened in the restored fortress. The museum was divided into different galleries. The first gallery is a multi-purpose exhibition hall. The second one is for ethnographic and the third for archaeological works. Besides the fortress, on Gökova road, there is one more structure named Taşhan belonging to the Turkish period.









FROM
MARMARIS
TO FETHİYE



When going towards Fethiye from Marmaris, we come face to face with quite an interesting view and lifestyle. These are Karaağaç and Ekincik Koyu, Dalyan-Kaunos, Köyceğiz, Sangenme, Dalaman and nearby Göcek respectively.

Dalyan: Dalyan is a town built next to a stream, in the region which turned into a half-swamp area due to the alluviums brought by the Dalaman river. The distance from the sea is 12 km and 4 nautical miles from the canal. Its environment is surrounded by rich plant life and farms. Dalyan, which has become famous for its giant sea turtles in recent years is a holiday resort between Marmaris-Fethiye. It is especially popular because of it is near to Dalaman Airport. You can also go there by road via

Ortaca town.

Its name comes from the crawls which were set up across the waterway known as Dalyan Çayı which connects Köyceğiz Golu to the Mediterranean. Dalyan means fish farm. It was established as a fishing village in the 19th century. In the settlement, life is quite simple and natural. By the boat tours setting off from the wharf in front of the mosque, the canal, ancient Kaunos city, thermal springs, Köyceğiz lake and town, Sultaniye thermal spring and İztuzu coast can be toured. Dalyan was declared as a protected area by the Environment Protection Department of the Environment Ministry in 1989. Dalyan is one of the most beautiful places where greens, blues and the sun are blended in perfect harmony with history.



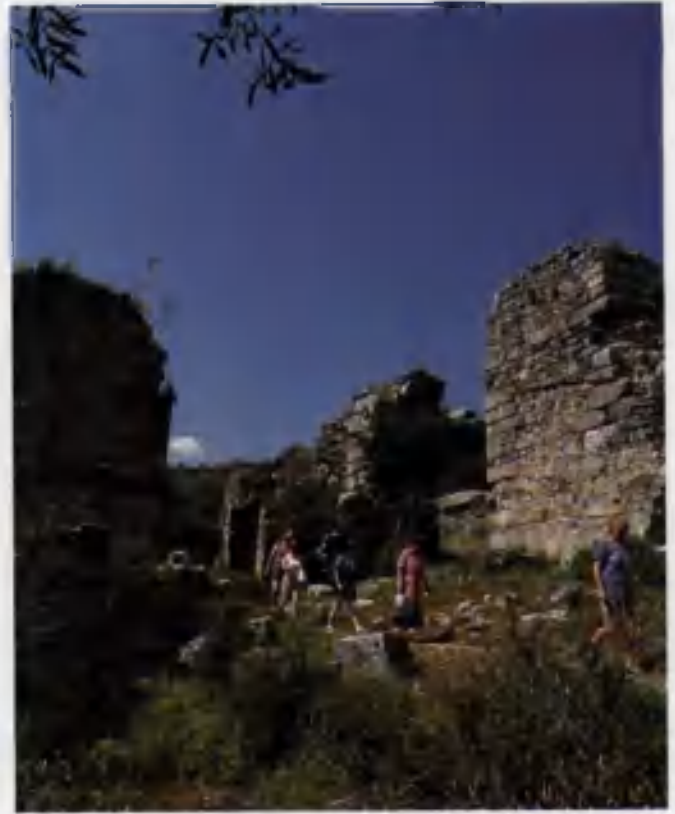


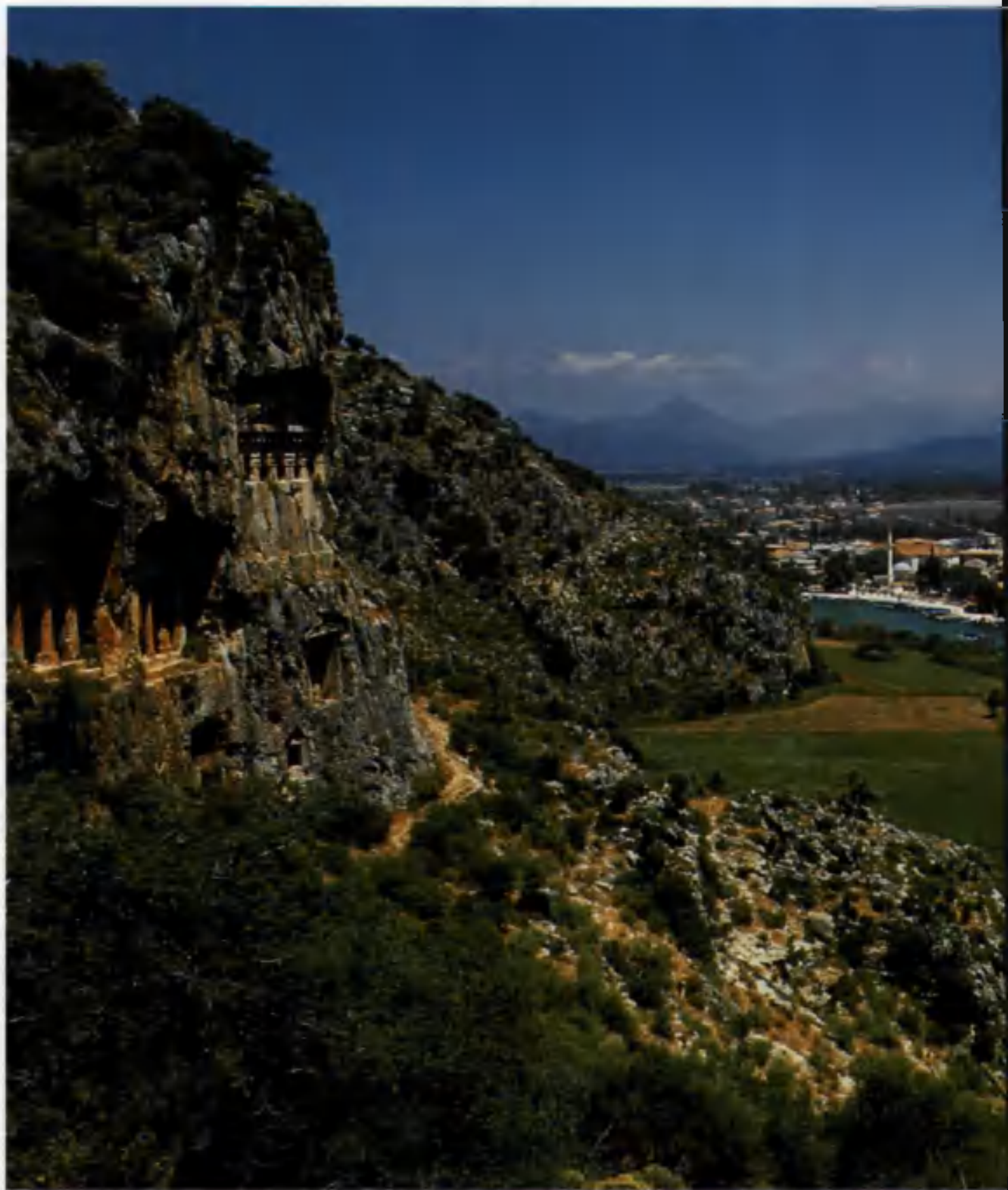
Caunos (Kaunos): Kaunos ruins are near Dalyan Çayı, just opposite the town of Dalyan. You can go there mainly by boat. To go to the ancient city, first, you have to cross Dalyan Çayı by boat and then walk a few hundred meters. Kaunos was established on terraces in front of steep slopes on the western corner of the Dalyan plain which was the old delta of Dalaman Çayı. Situated on a peninsula on an uneven plot, the city became distant from the sea over time due to the alluviums brought by the Dalaman river. Today, the harbour of the city is almost overflowed. When its historical development is examined, it is understood that from time to time the city had glorious periods, and it was considered to be a well-known and rich trade harbour. Its main sources of income were salt, salt-fish and figs.

Kaunos was established as a Greek colonial city and then witnessed the Carian, Persian, Hellenistic, Roman, Byzantine, and Menteşeoğulları (1291)



raids and civilizations. Finally, the city was taken over by the Ottoman civilization in 1392, and the last settlement was the Early Byzantine period. The most glorious period of the city was between the 5th century BC and the 2nd century AD, and its foundation is a subject of mythological tales. The best-known myth about the foundation is as follows: Father Miletos has twins, a son and a daughter. The son is named Caunos (Kaunos), and the daughter Byblis. According to a rumor, after the children grew up, Byblis falls in love with Caunos. Byblis's love for Caunos grows everyday, so she decides to write a letter in which she expresses her love to Caunos. But what Caunos feels in return for her love is just hatred, anger and loathe. Because of this unnatural love, Caunos decides to leave for







Caria with his followers, and then he sets up a city which will be named after him. Because of her unreturned love, Byblis wants to commit suicide and she jumps off a high rock. Nymphs take pity on her and turn her to a spring. Byblis's tears become a river and begins to flow. That's the sad story, of how Kaunos was founded. The end of the city is also sorrowful. First, the harbour overflows, then we see mosquitos which cause a deadly disease and finally frequent earthquakes. Just like penalties for the city, to be destroyed from history.

In the Ancient period, the city was on the border between Carian and Lycian states. Therefore, it was the center of an independent region including settlements affiliated to itself. If we return to the present - day, the principal structures of the ancient city, some of which

are in good condition and some of which are just in ruins, are as follows: Acropolis (the castle and its ramparts), city walls, small castle, theatre, churches, bath, storehouse, nymphaion, trade harbour, agora, stoa, inner city roads, temples and sacred area, tholos and necropolis - rock tombs and statue pedestals. Apart from these, such structures, which have not survived, are a military harbour, dockyards, sports center, houses, etc. and buried monuments show that this ancient city was a very large and important settlement. Since 1966, there have been excavation and restoration works in Kaunos.

Rock tombs are the only structures having silhouettes in the ancient city. These rock tombs which were made by carving high rocks date back to the 4th century BC, and they look like small temples.



FROM FETHİYE
TO KAŞ



Fethiye (Telmessos): It is a town of Muğla, situated near the gulf known by the same name. With its vicinity, mainly Telmessos, Fethiye is one of the most beautiful resorts in Turkey, where there is a perfect combination of history and nature. Although it was on the border of Lycia and Caria in the Ancient period, it is accepted as a Lycian city. It was known as Telmessos in the Ancient period. The name of the city is subject of myth: Apollo, a Lycian God, falls in love with the Phoenician King Agenor's daughter, but the girl is very timid and shy. For this reason, to get close to the girl, Apollo takes on the appearance of a small dog. The girl loves this dog very much. When Apollo wins the love of the girl, he reveals his true identity to her and makes love to her. From the daughter

of this king, Apollo has a son. They name him Telmessos. Thus, the myth giving Fethiye its ancient name is also has an Anatolian origin.

Telmessos, where the first settlement dates back to the 5th century BC to the Lycians, has witnessed various civilizations over time. In the Ottoman period, it was a small quay known as Megri/Makri, which means "distant country." In 1934, the name of the city became Fethiye, in memory of Fethi Bey, a martyr pilot. Until 20 years ago, Fethiye was a small town where people made a living from fruits, vegetables, greenhouses, honey and chromium mines. Due to increasing tourism potential in recent years, it has become the tourism center of the region. Its marina is a good shelter for yachts. Fethiye is just 50 km from Dalaman Airport. Besides tourism, due





to its fertile farm land, it is a lively settlement throughout the year.

Modern Fethiye is situated on and around the ancient city. Not only the serious earthquakes it has suffered, but also modern settlement has caused a loss in the number of historical artifacts. Fethiye was reconstructed after the last earthquake in 1957. Traveller C. Texier, visiting the city in the 19th century, talks about the magnificence of the ancient city. The tomb area, theatre, castle and ramparts, still standing today, are the signs of the rich architectural heritage of the past. In Ancient times, Telmessos city was one of the

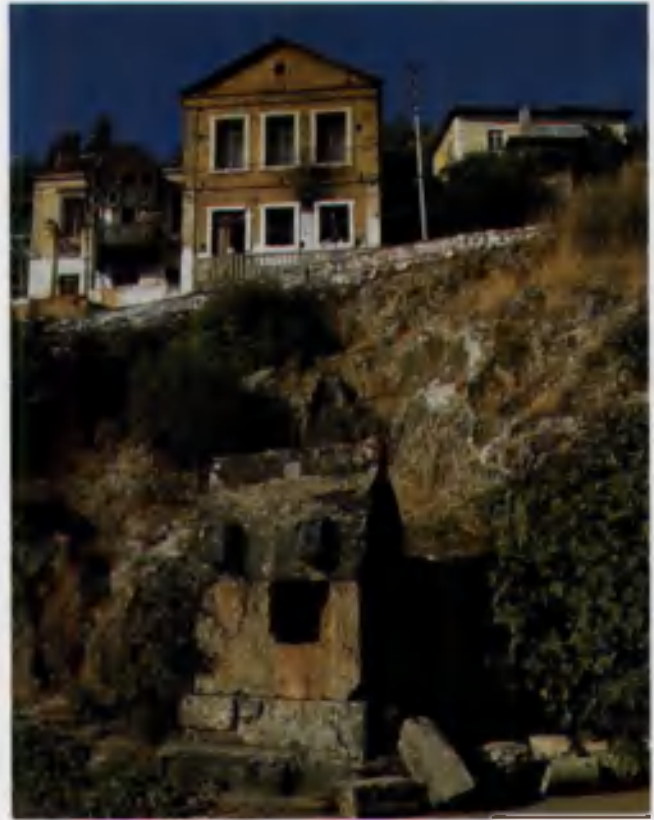
six members of the Lycian League.

Rock Tombs: Lycian rock tombs are of notable appearance. Rock tombs, built a few meters from the coast on the slopes of Mendos mountain and overlooking the sea and Fethiye, create a silhouette over the city. The monumental tomb of King Amyntas, which was carved into a rock, was designed as a small temple tomb and built in the 4th century BC, and it is the most monumental and distinguished example among the other Lycian tombs in the necropolis. There are also Lycian-type sarcophagi nearby.

Theatre: The theatre, situated very close to the harbour and excavated in recent years, is one of the most important ruins of the ancient city. It is in fairly good condition. Like Kaş and Knidos, it was also built overlooking the sea.

The Castle and Ramparts: On the slopes behind the city, one can see the castle and its ramparts. The ramparts were restored in the Middle Ages. It belonged to the Knights of Rhodes. The view of Fethiye from the castle is magnificent.

The Museum: When going on your culture tour in Fethiye, you should also visit the Fethiye Museum. The museum is arranged as a regional museum and many works of art are exhibited in its various halls and garden. Most of the works were brought from the ancient city excavations nearby. There are also ethnographic works exhibited. Mainly typical examples of Lycian-type sarcophagi are presented.









After visiting the market place where you can find anything you want and eating in one of the restaurants there, you can continue your tour. Çalış Plajı, Letonia Tatil Köyü (Holiday Village) and Şovalye Adası are among the other places to be visited.

Kayakoy (Lovissi / Karmylassos): While going from Fethiye to Oludeniz, there is a 3 - km- road, turning off from Hisaronu on the 10th km and goes through a forest to Kayakoy. You can also reach Kayakoy through a 7- km- road behind Fethiye Castle. Its ancient name was Karmylassos, and it was known as Lovissi in the Greek records. Leaning on the rocks behind, it was called Kayakoy (Rock Village) in the Republic period. There are rock tombs nearby dating back to the 4th - 3rd centuries BC. Just behind Kayakoy lies Fethiye



Korfezi. The front part of the settlement overlooks a fertile plain. Until 1924, it was the largest settlement of the region, including Fethiye. Its population is thought to have been 17.000. At that time, not only a daily newspaper was published, but also coins were minted in Kayakoy.

In 1924, because of an exchange programme between the Republic of Turkey and Greece the Greeks living here changed places with the Turks living in Thrace. Since the Turks coming here could not adapt to the environmental conditions, they moved to Fethiye and other nearby settlements over time. Therefore, it became deserted in a very short period, Kayakoy became like a ghost town. With its two large churches, school, chapel, fountain, drugstore, shop, square, streets and about 2.000 houses, the settle-



ment still mirrors a developed city plan. The buildings reflect the richness of architecture and ornaments. The most prominent feature in Kaya Koy is the developed city planning of the period. The houses, leaning their backs on the slope and built in terraces towards the plain,

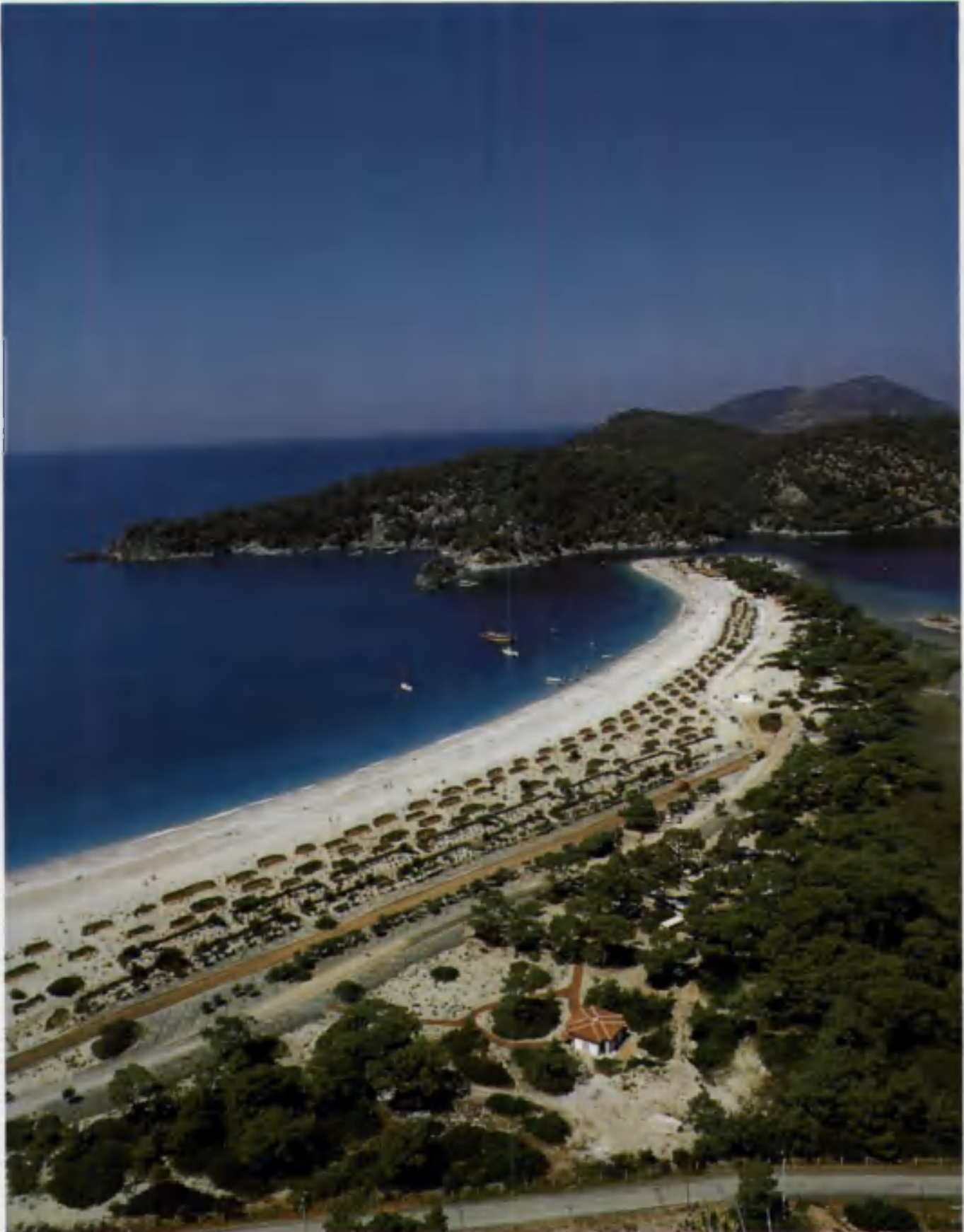




and the stone roads joining them attract attention. In the two-floored stone houses, the toilet and cistern are outside, and the fireplace is inside. As the wooden parts were destroyed in time, the roofs, doors and windows were ruined.

Kaya Köy, which became famous for its black figs, salt fish and weaving, has started to become lively again with its renewed road and newly developing tourism. If you walk up the hill from Kayaköy and follow the path, you can also reach Olüdeniz. This walk, which is partially taken by following the ancient road, is worth taking to watch the magnificent overview of Olüdeniz. A new project to save Kayaköy has been put into effect recently. Drawings of the church and some houses, which are the major structures of the city, will be sketched, and they will be restored to their original appearance. This work, sponsored by an institute, is expected to be completed in a short time.

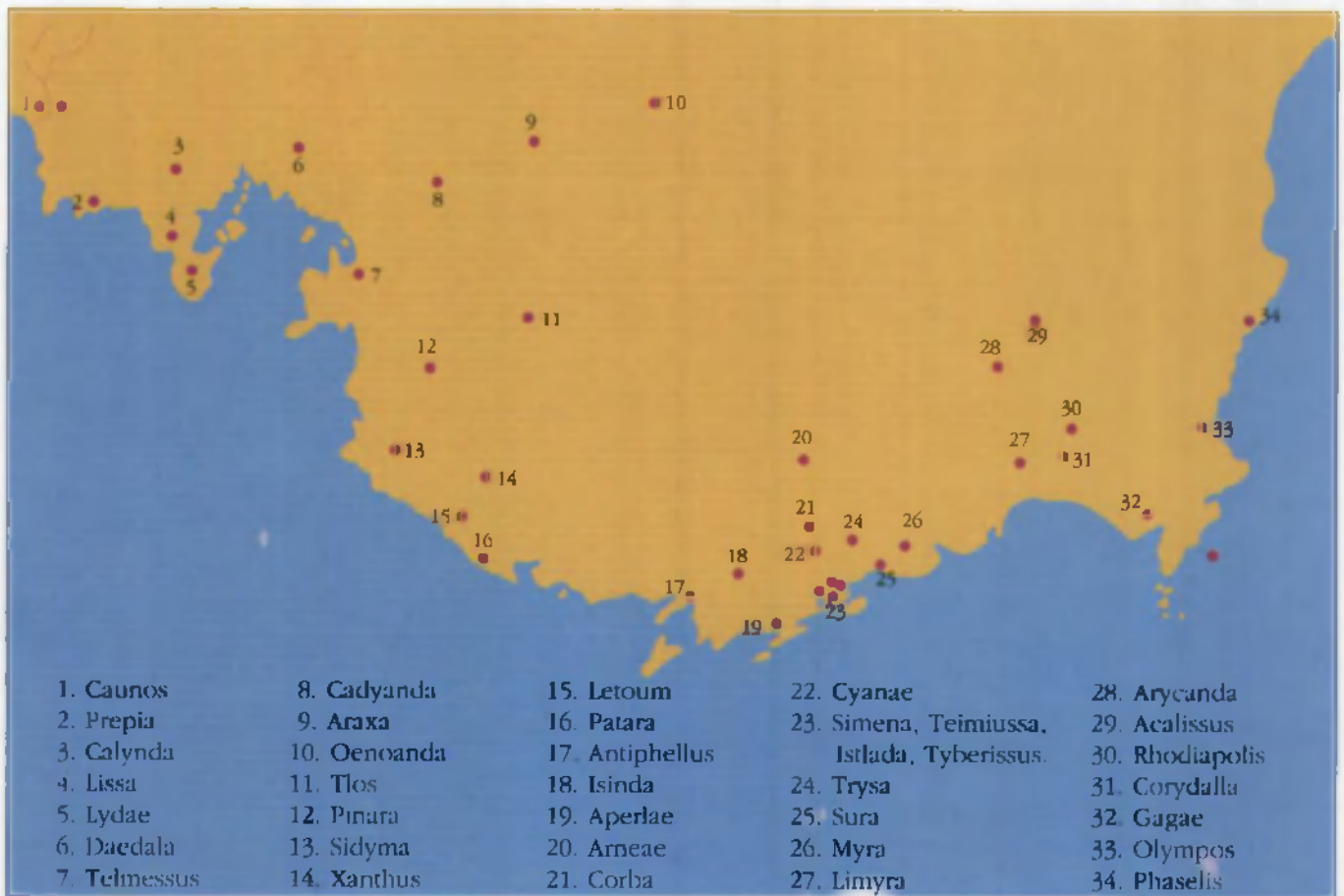




Ancient Cities in the Lycian Region

Lycia was the ancient name of the region between Fethiye and Antalya, which is known as Teke Yarımadası today. It is claimed to have been known as Termilis before. The people living in the region were the Lycians. They had a language called "Lıkçe" (Lycian language) which has not yet been deciphered. The Mountains, coast, plains, rivers and ancient settlements are in harmony with the region. Thus, blues, greens and cultural values blend in perfectly with one another. Besides its architectural and ornamentation features, the works of ancient historians, geographers, poets and authors and the inscriptions help us acquire accurate knowledge on the ancient city and its structures.

The region is almost totally covered with ancient cities and structures. As well as visiting these cities, one should also go to the London British Museum where invaluable works of art, smuggled by people such as Sir Newton and Charles Fellows who had come to the region in the 19th century to do some research, are exhibited. Some of the most important ancient cities to be seen between Fethiye and Kaş are as follows: Cadianda, Tlos, Sdyrna, Pınara, Letoon, Xanthos and Patara. Apart from the ancient cities, the canyon known as Saklıkent is also a natural beauty well worth seeing. As it can easily be understood from its name, Saklıkent, besides being a canyon, is also known for its caves where ancient people lived.





Cadianda /Cadyanda (Üzümlü): It is in the borders of Üzümlü village, 20 km from Fethiye. It is necessary to walk a few kilometers from Üzümlü. Its name is Cadavanti in Lycian inscriptions. The oldest find dates back to the 5th century BC. Rampart, acropolis, theatre, temple, bath and stadium ruins can be seen in the ancient city, 600 m above sea level. There are also several Lycian-type sarcophagi around.

Tlos (Kale Asar / Yaka Köyü): It is 12 km from Kemer and very close to Saklıkent canyon. Some of the historical ruins are as follows: Acropolis, ramparts, palaestra, gymnasium, church, bath, stadium, theatre, agora, rock tombs and sarcophagi. The castle, situated on a hill and overlooking the surrounding



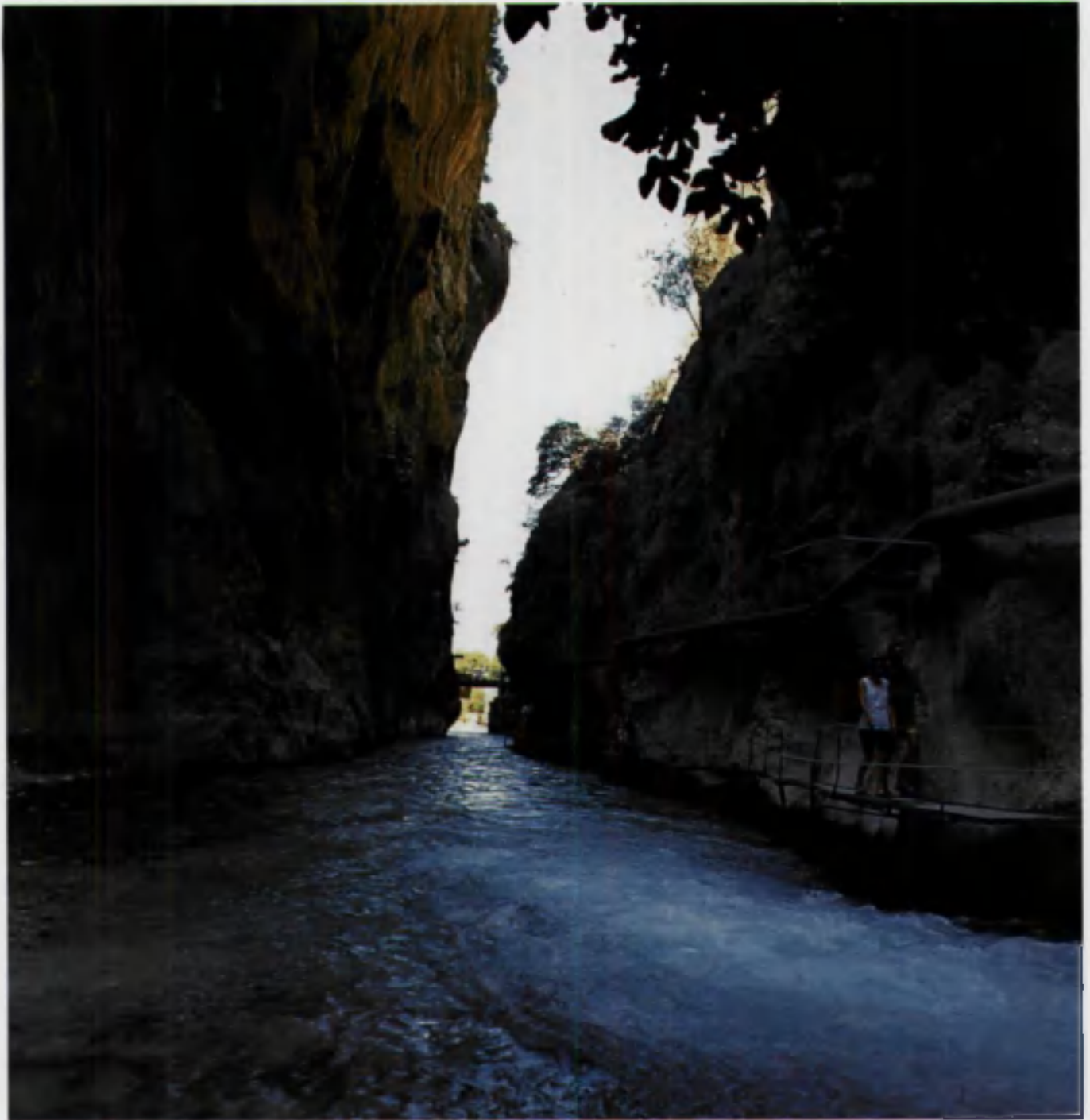


area, belongs to the Ottoman period. There are tombs under the castle. The most interesting tomb is the tomb of Bellerophon where Bellerophon is depicted mounted on the winged horse Pegasus fighting the three-headed Chimera. According to legend, this event took place in Antalya, Olympos. Tlos differs from the other ancient cities as it continued its existence until the 19th century. Just outside the ancient city, there is a nature park called Yaka Park. There are many cold water springs here, so it is very popular in summer.

Saklıkent (Kayadibi / Kayıp Cennet): There are two places with the name Saklıkent in Mediterranean region. One of them is Saklıkent Canyon near Fethiye, which will be mentioned below, and the other is a place near Antalya in the Taurus used as a skiing center.

Saklıkent Canyon, which can be reached through a secondary road turning off Fethiye - Kaş motorway around Kemer, is a nature park on the slope of Ak Dağlar. It is 52 km from Fethiye. It is also known as “Kayadibi” or “Kayıp Cennet” in the region. It was called “Saklıkent” as many signs of early human life were found in many caves of the region. It was discovered in 1967 by an inhabitant of the region.

Saklıkent is the name given to the exit of springs which opens from a magnificent canyon into Eşen Valley and form the largest arm of Eşen Çayı, Karaçay. Its total length is 17 km, and there are four levels. The first one is the source of the spring, the second one is the 5-km half watery area, and the last two are the parts which can only be reached by professional mountaineers with the help of ropes.



While the canyon is a small stream in the upper and middle parts with little water during summer, the valley opening to Eşen plain is called Karaçay due to large water resources. Its depth changes between 300-700 m. In order to tour the quite narrow and deep

canyon, a wooden walking path was built. For day tours, wooden facilities were built around the source of the spring. As well as the trout farms in the region, there is also a small marketplace where the villagers of the region sell their local products.



Sidyra (Dodurga): It is an ancient settlement, 6 km inside Fethiye-Kaş motorway and 600 m above sea level. It is one of the least visited ancient cities due to its rough road. Its foundation dates back to the Lycian period, and its structures are scattered over a large area. One of the features of the city is its Roman-period works with inscriptions. In these inscriptions, besides the Roman emperors, Zeus, Apollo, Artemis, Athena and Aphrodite are also mentioned. Some of the ancient stones were used in the construction of the village mosque. Some of the ruins to be seen in the ancient settlement are as follows: temple tombs, Lycian-type sarcophagi, several tomb holes called nest, acropolis, ramparts, cistern, theatre and church.

Pınara (Minare): It means *round* in the Lycian language. Keeping with its name, the ruins in the city are on a hill and in terraces on its slope. In order to reach the ancient city, one should turn off the main road and go across the borders of Minare Koyü. The main attraction of the city is that it is full of different types of rock tombs and sarcophagi. On the eastern side of the hill, giving the city its name, there are hundreds of rectangular rock tombs called nests. These rectangular tombs are the most beautiful examples of this type. The Acropolis, theatre and odeon ruins are also worth seeing.

Letoon (Bohsullu): It can be reached through a short road turning off on the 45th km of the Fethiye - Kaş motorway heading south. Today it is within the borders of Bohsullu Köyü. Letoon is the holy city of the Lycian region. In the past, it was the religious center, where religious ceremonies were held. Some of the structures to be seen in the ancient city are as follows: three temples built in the names of Leto, Artemis and Apollo, theatre, acropolis, agora, fountain, pool, church and tombs. Excavations have been carried out since 1962.

The name of the city is derived from the Goddess of Moon Leto, which means “woman” in the Lycian language. The legend of Leto and her children in mythology is as follows: The supreme god Zeus falls in love with beautiful Leto. Zeus’s wife, Goddess Hera, is jealous of her and tries to prevent her from giving birth to her children. Exiled from one place to another, Leto finally comes to





Lycia on the coast of Anatolia and gives birth to Apollo and Artemis in Patara. The Three of them are the national god and goddesses of Lycia. The light country Lycia is identified with Apollo, the God of light. Leto's being an Anatolian goddess can easily be understood from her name, the legend and the place of her temple. Temples, ruins of which can be visited today, were built side by side but in different forms and dimensions for these the god and the

goddesses mentioned in the myth. The theatre, which is in good condition, leans its back on a slope. It doesn't have a stage building. An inscription written in Aramaic, Greek and the Lycian language, found in the excavations, is of great importance in deciphering Lycian writing.

When you leave Letoon and return to Fethiye-Kaş motorway, after going 4 km, you will reach Xanthos the ancient city which is within the borders of Kınık Köyü today.

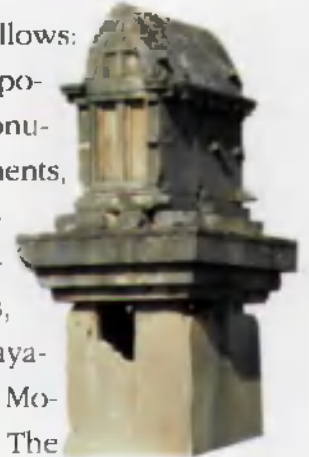


Xanthos (Kınık): It is accepted as the capital and the largest city of the Lycian region. It is situated in a high and rough area. It overlooks the plain, and Eşen (Xanthos) Çayı flows near it. It was a glorious but unlucky city. The existence of the city dates back to 1200 BC. The city witnessed the Persian, Hellenistic, Roman, Byzantine and Arabian civilizations and raids. Discovered in 1838 by C.

Fellows, the ancient city was in a way plundered, and the works of art were smuggled to Britain through Patara quay. Those plundered works can now be seen in the London British Museum. In the writings of Herodotus, a tragic but honorable event is described. In 546 BC, the people of Xanthos were fighting bravely against the Persians defending their freedom. Understanding that they were going to be defeated, the men of the city imprisoned the women, children, slaves and treasures in a castle, set it on fire, and then all died fighting bravely. Only the people of Xanthos who were in other places at the time were saved, and they reestablished the city. The people of the city fought against Roman Brutus in 42 BC in a similar way.

The works of art to be seen in the ancient city are as follows:

Lycian and Roman acropolis, theatre, Harpy Monument and other monuments, agora, ramparts, inner-city roads and gates, water and sewer systems, stele with inscription, Payava Sarcophagus, Nereid Monument and church...



The city is especially known for its monuments. Harpy Monument, which is located near the theatre, is 8.5 m high, 5.5 m of which is situated on a body. The reliefs around the monument tell about a ceremony held for a dead man by his relatives. The Subject is dealt with on four plates. Female creatures carrying dead souls in their arms can be seen on the reliefs. They were thought to be Harpies, and thus the monument was called Harpy Monument.



In fact, these should be the creatures called the “sirens” with female head and bird body carrying their deads to their god. As the monument was smuggled abroad, there is only a reproduction in its place today.

The Roman theatre is on a slope under the Lycian acropolis. The 4-m- stele near agora was written in Lycian and Greek languages. Greek inscription mentions a victory won by the city over the Athenians. Dating back to the 4th century BC, it is the longest Lycian inscription. Today, only the podium of the smuggled Nereid monument can be seen. The church near the Roman acropolis is associated with the city's being the center of episcopacy in the Byzantine period. Mosaic remains can be seen in this rather large church. The settlement,

which was damaged by the Arabian raids in the 7th-8th centuries, was later deserted. Kınık is a Turkish village, which was established later.

Leaving Xanthos behind and going 11 km takes us to Patara which is a famous harbour.





Patara (Gelemiş / Ovagelemiş): Patara was one of the oldest and most important cities of Lycia through out the ancient periods. It was named Patara on the coins and in the inscriptions in Lycian language. Since Herodotus mentioned Patara, the history of the region must dates back to the 5th century BC. As it was a metropolis, Patara had the right to three votes in the Lycian League.

Patara became famous as the birth place of Apollo, Artemis and Saint Nicholas (Santa Claus). Roman Emperor Hadrian stayed in the city for some time, and a gate was built in memory of him. St. Paul, a convert to Christianity, boarded the ship here to go to Rome. Without any doubt, its port made Patara very important. The most important harbour and naval base of the capital Xanthos and the region was here at Patara. The harbour, 1600

m long and 400 m wide, was used until the end of the Byzantine period, and then cut off from the sea by sand dunes and turned into a marsh.

As for the ruins in the city, it is quite difficult to recognize the city which is scattered over a large area. The monumental gate, theatre, a few temples, the bath, granaries, agora, necropolis area consisting of Lycian type sarcophagi scattered in various parts are the ruins to be visited.

The monumental gate of the city is in the form of a three-part victory arch. It was built in 100 AD by the Roman Governor in memory of the Emperor Hadrianus. Around it is the necropolis. Just a few meters from the gate are baths, one of which belongs to the Roman Emperor Vespasianus. It has already been cleaned from the sands covering it. In front of

it, there is a date grove. The theatre, leaning its back on a hill, was built in 147 AD by the two foremost people of the city according to its inscription. The theatre, which was once covered with sands, has almost totally been excavated.

The granary, built by the Emperor Hadrian, is in the marshy area, which once used to be a harbour. Patara was known as the granary of the region in the ancient period. Excavations are still being carried out in the settlement.

Besides its history, another attraction of Patara is its sandy beach which extends for kilometers and which is hundreds of meters wide in some places. Although it is ideal for sunbathing, it is also open to wind erosion. Moving the sand, the constantly blowing wind threatens structures and the green areas around. For this reason, erosion has recently



been prevented by means of plant cover suitable for the area. On the other side of the coast, there is Özlem Çayı. On either side of the beach, there are some facilities for day tours, and also a wooden path has been built leading down to the beach in Patara. The beach is one of the breeding areas of *Caretta Carettas* (giant sea turtles).





Kaputaş Plajı: It is a beach which can be reached by stairs under the road at the 3rd km of the narrow and winding road between Kalkan and Kaş. A few workers died during the

construction of the road in 1960s. You can cross over a bridge. In fact, this area is the mouth of a canyon where the excessive rain water pours into the sea. There is a narrow and pebbly

FROM KAŞ
TO
ANTALYA



Kaş (Antiphellos): In the region between Fethiye and Demre, going along the coast and up the mountain, when Meis Island and the islands around it come into view, we realize that we have come to Kaş, and we face a splendid, fascinating view. Kaş is situated on the slope of a high mountain stretching from east to west. Once it was a small fishing town, but in recent years its geographical and historical richness, which remained hidden, have been discovered by tourism agencies and travellers. It is 109 km from Fethiye, 188 km from Antalya and 160 km from Dalaman Airport. It is a paradise for boat tours.

There is a combination of nature and history in Kaş, which was known as Antiphellos/Habesos in ancient times and as Andifli

during the Ottoman period. Its present name comes from the shape of an eyebrow (“kaş” in Turkish) that the sea and land form. It is one of the most mysterious parts of the Mediterranean with its deep blue sea where there is Meis island (Kastellorizon) and tens of other islands and rocks and Bucak harbour and the high mountain just behind the town. You can go to Kekova, Simena and Uçagız by the regular boat tours from the quay or to Kaputaş, Patara, Kalkan and Demre by the minibuses. You can use Küçük and Büyük Çakıl beaches in the city or Limanağzı (Bayındır) beach, 10 minutes from the harbour. Rather than being a beach, Limanağzı is an archaeological site with its Lycian monuments.

History of Kaş is as follows: Today Antiphel-







los ancient city is mostly buried under the modern settlement and partially on Çukurbag Yarımadası. Antiphellos, the name of which is mentioned in the inscriptions, on coins and in the writings of ancient authors, is certainly to be an ancient Lycian city like the other ancient cities of the region. The known history of the city dates back to the 6th century BC. Later, traces of Hellenistic, Roman, Byzantine and Ottoman cultures are observed, respectively.

The theatre, monumental rock tombs and sarcophagi, temple pedestals, church and houses are some of the places to be visited in Kaş. The well-preserved theatre is on the road leading to the peninsula. It was built on the slope of a hill overlooking the sea. It is a small structure without a stage. Behind it is the acropolis. In Kaş, there are a number of sarcophagus - type monuments, some of which are scattered nearby. Of all, the most monumental and unique



one is the Lycian monument in the marketplace. This sarcophagus - type monument is also notable for its ornamentation.

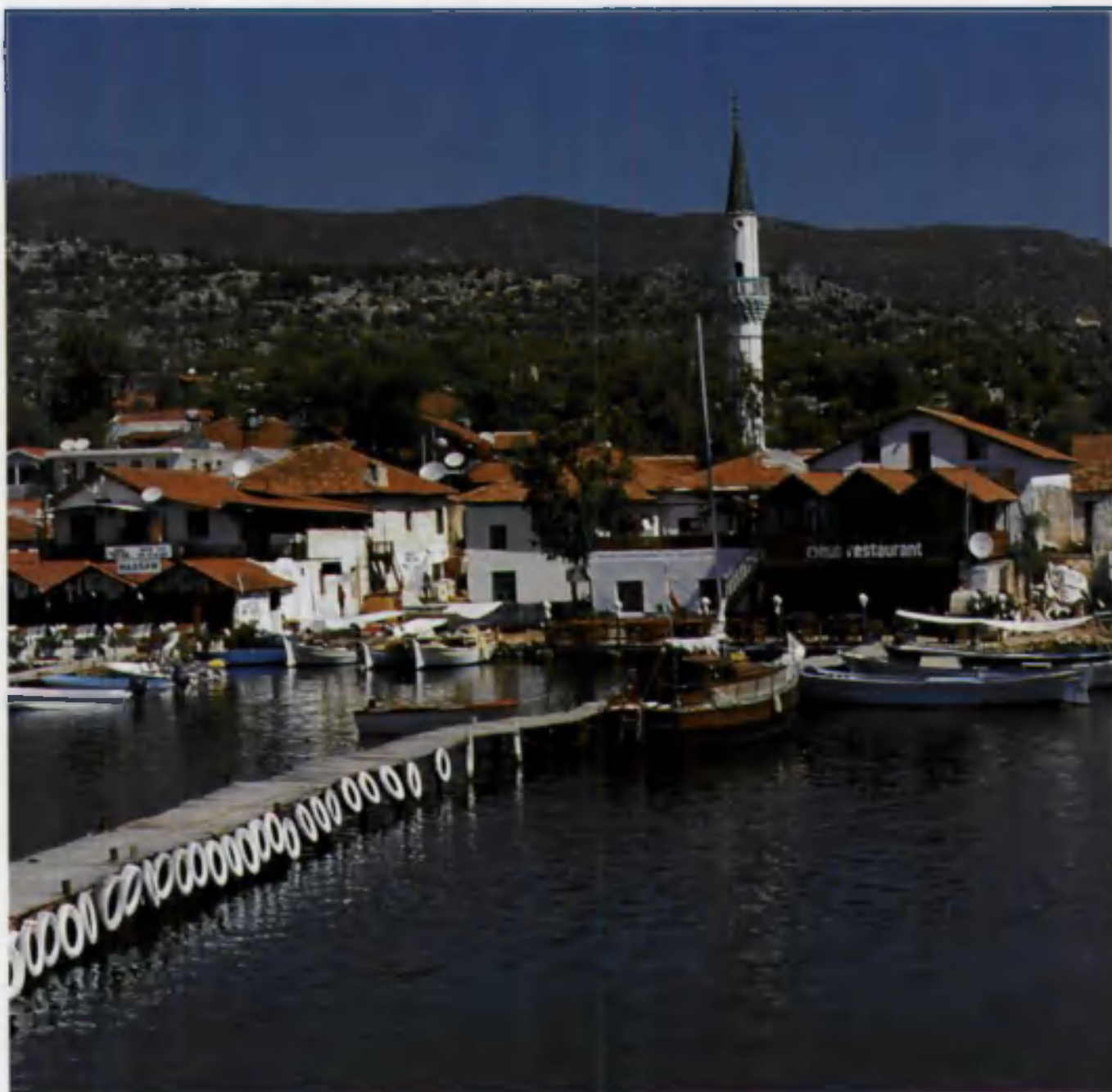
The church, built in the 19th century, by the Greek population living in Kaş, is today used as a mosque. Another attraction of Kaş is its "island type" houses constructed in traditional ways. Those stone houses are one-floored. A street which is prominent with its wooden bay-windowed houses has been preserved in its original form and turned into a shopping center.

After the cultural tour in Kaş, you can relax in the quay, dreaming about the colourful night life of this charming town. If you are thinking

of spending the night here, there are many pleasant accommodations waiting to welcome their guests.

If you consider an alternative tour while staying in Kaş, Gömbe and Uçarsu can be considered. For this one-day-long trip, you have to go 60 km towards Akdağlar and then follow the path at the end of the road. Water coming from the slopes of mountains higher than 2.000 m pours or gathers into ponds. Gömbe Yaylası is also a river basin from which water is taken to Kaş and its vicinity. The peculiarity of Uçarsu is that in one half of the year it flows in one direction and in the other half it flows in the opposite direction.





Uçagız (Teimiussa): It is 34 km from Kaş. It can be reached through a right turn-off from Kaş-Demre motorway. The newly opened motorway is in good condition. Before that, the only way to reach here was by boats sailing from Kaş and Demre-Çayagzı quays. These boat tours are still very popular. Uçagız, a totally closed bay, is the best protected

anchorage of the region. In the northern part of the bay, Uçagız village is situated. The village took its name from the three mouths shape of the sea and the land. The ancient name of this village is Teimiussa, meaning "City of the Dead". The quay area of Uçagız, a charming village with a population of 150, is the parking area for motorists who have come









here to have a boat tour to Kekova Adası and Simena. There are some shops to meet your daily needs and some facilities to welcome small groups. Like Simena and Kekova, there is a serious water shortage problem in the village, which is especially famous for its fresh seafood.

There is a combination of historical ruins and village houses in Uçagız, which is an ancient Lycian city. Among the ruins onview, a small castle and the necropolis around it are quite attractive. Some of the tombs are in the form of rock tombs and some others are sarcophagi. Perhaps it is because of these great number of tombs overlooking the sea, the city got the name City of the Dead. There are also some tombs in the village. In some of them there are reliefs of human figures. Traces of the ancient city can also be observed under water. The underwater ruins are thought to belong to the ancient breakwater and the harbour. As the mountain behind the village is in the way of floods, the level of the village has increased in time due to soil erosion. That's why, some ruins have remained buried. Uçagız Köyü, along with Simena and Kekova Adası, is a first class natural and archaeological site.

Kekova Adası (Dolikiste): The boats sailing off Uçagız generally go to Kekova Adası first. The island is 1.5 nautical miles from Uçagız. While leaving Uçagız Koyu, you can see some small rocks which were once used as stone quarries. These islets were called Karaool in the past.

Kekova Adası is a long, thin island separated from the mainland by a narrow strait. The area of it is 5.74 km² and the length of the coast is 19 km. As the sea between the island and the mainland is so calm, it is called Kekova Ölü Denizi (Kekova Dead Sea). Thus, it is the second place with the name Ölüdeniz after Fethiye Ölüdenizi. Kekova and its vicinity is also mentioned in the work of Piri Reis, who came to the region in the 16th century. The information presented in the work of this Ottoman

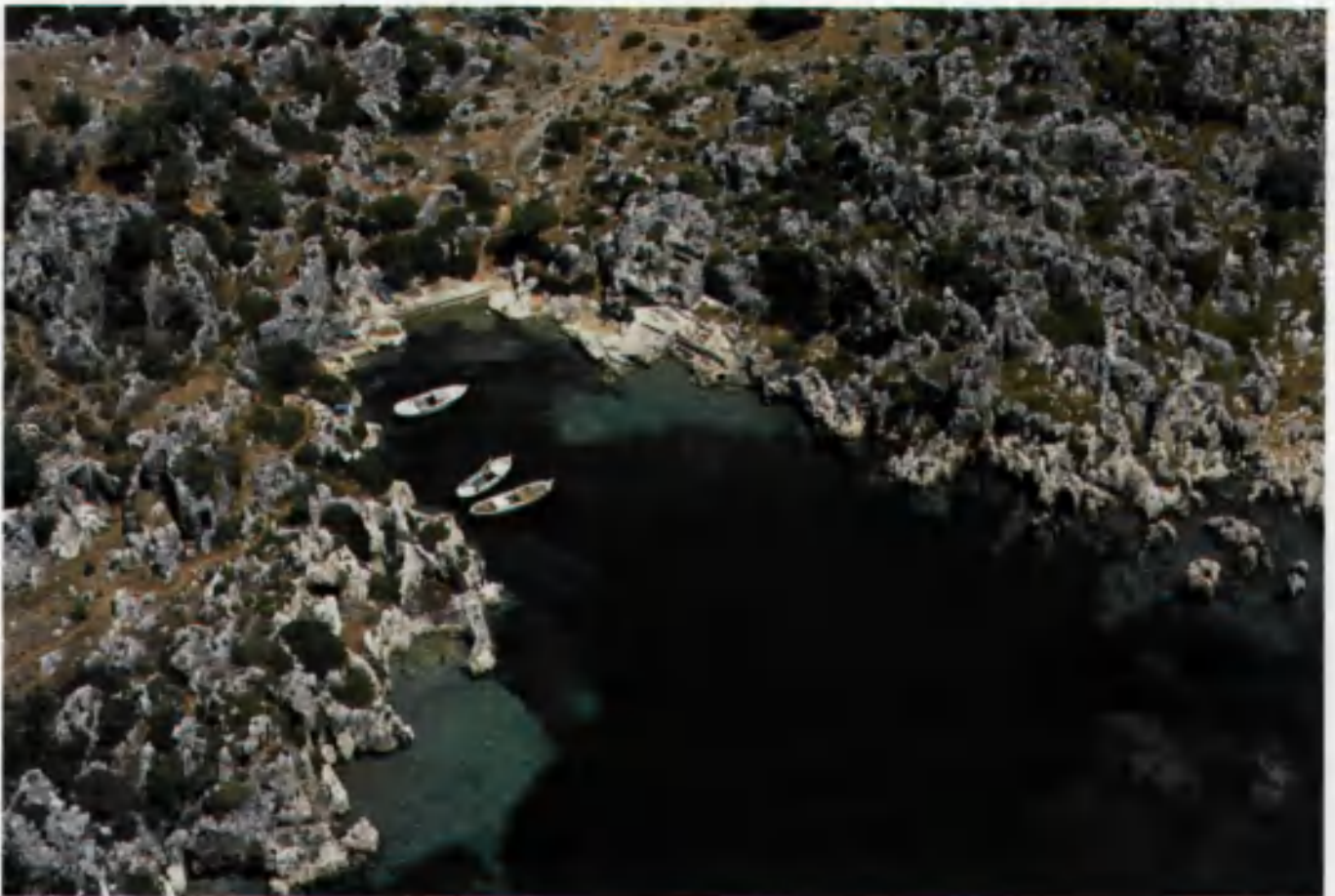
researcher and today's maritime knowledge are almost the same.

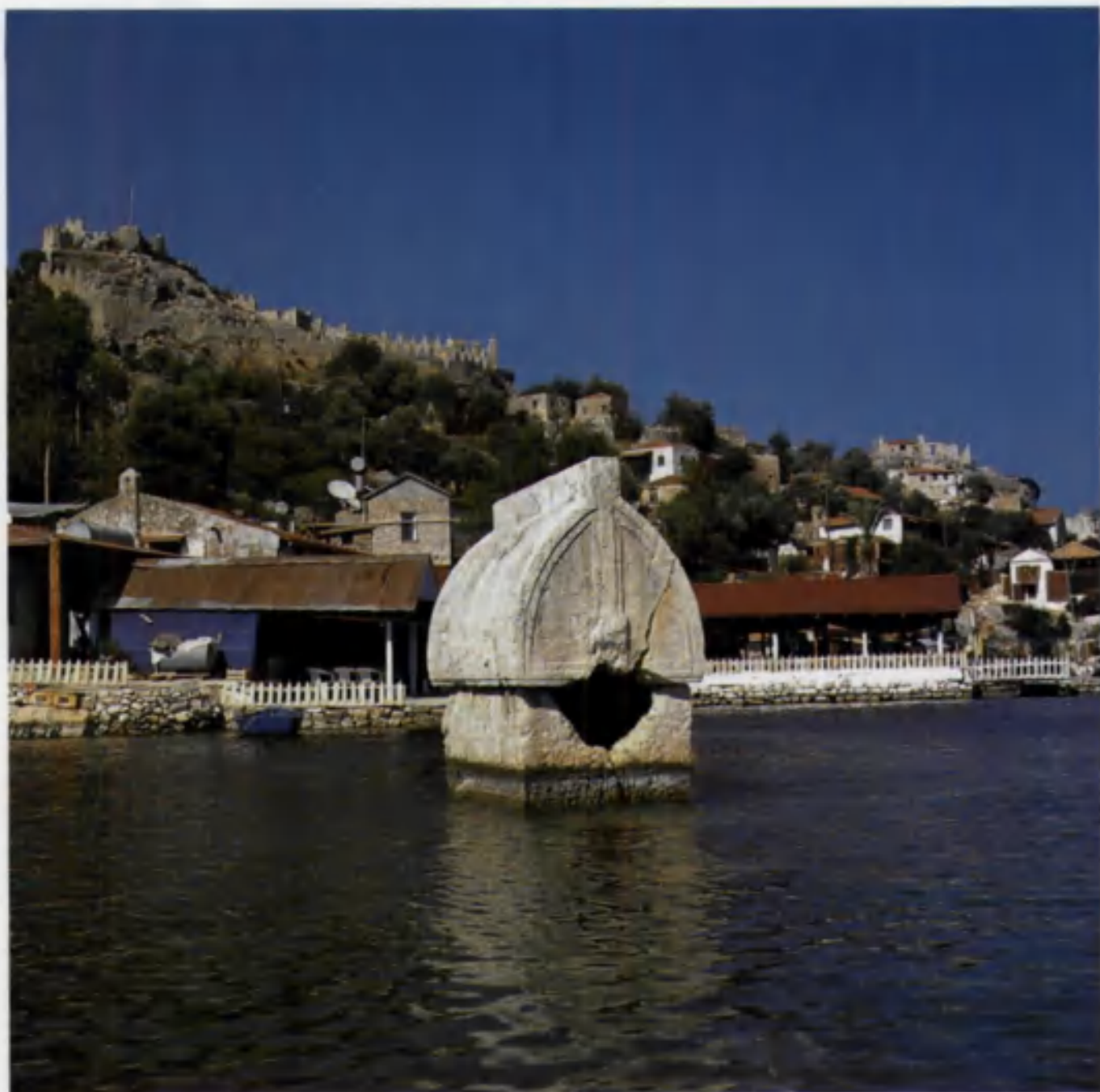
The island, with no living creatures except for goats today, has two beautiful bays. Tersane Koyu is in the narrowest part opposite the peninsula. It received its name from the shipyard and the quay, the remains of which can still be seen. Because of its deep and clean water, it is the swimming stop of the boats. Just on the coast are the remains of an Early Byzantine church with three parts. The apse remain was destroyed during a storm in 1996 and has a sad appearance. On the other side of the island overlooking the open sea is the second bay called Karaloz Koyu.

There are some remains in this rough island covered with maquis. Various structures remains, dating from Lycian period to the near

past, can be seen around Tersane koyu, in the southwest and in the area overlooking the peninsula. The structures of Lycian, Roman and Byzantine periods and the remains of a Rum settlement established in the last period of the Ottomans prove that there has always been a settlement here.

Especially on the coast opposite Simena around Sakız Deresi, there are remains of an under water city. According to records, the city remained under water as a result of a severe earthquake on 5 August, 240. That's why, there are only remains of rooms, roofs and floors of structures and roads, stairs and the breakwater partly in the sea. The breakwater is partially covered with the alluvium brought by the stream. At the bottom, there are amphora pieces which can even be seen by





the naked eye. If possible, it is better to choose aquarium - type boats which can show the whole liveliness of underwater. The region, where diving is forbidden, is quite important for underwater archaeology. Another idea about the formation of sunken cities is as follows: Among the mass movements affecting the region around Kekova, with the movement

of seaside block of long and graded faults towards the sea, coast cities remained underwater; and thus, today's formation occurred.

It is free to have dreams in Kekova by looking at the natural beauties and the remains. If you want, you can make up your own story about this underwater city which remained underwater as a result of an important incident.

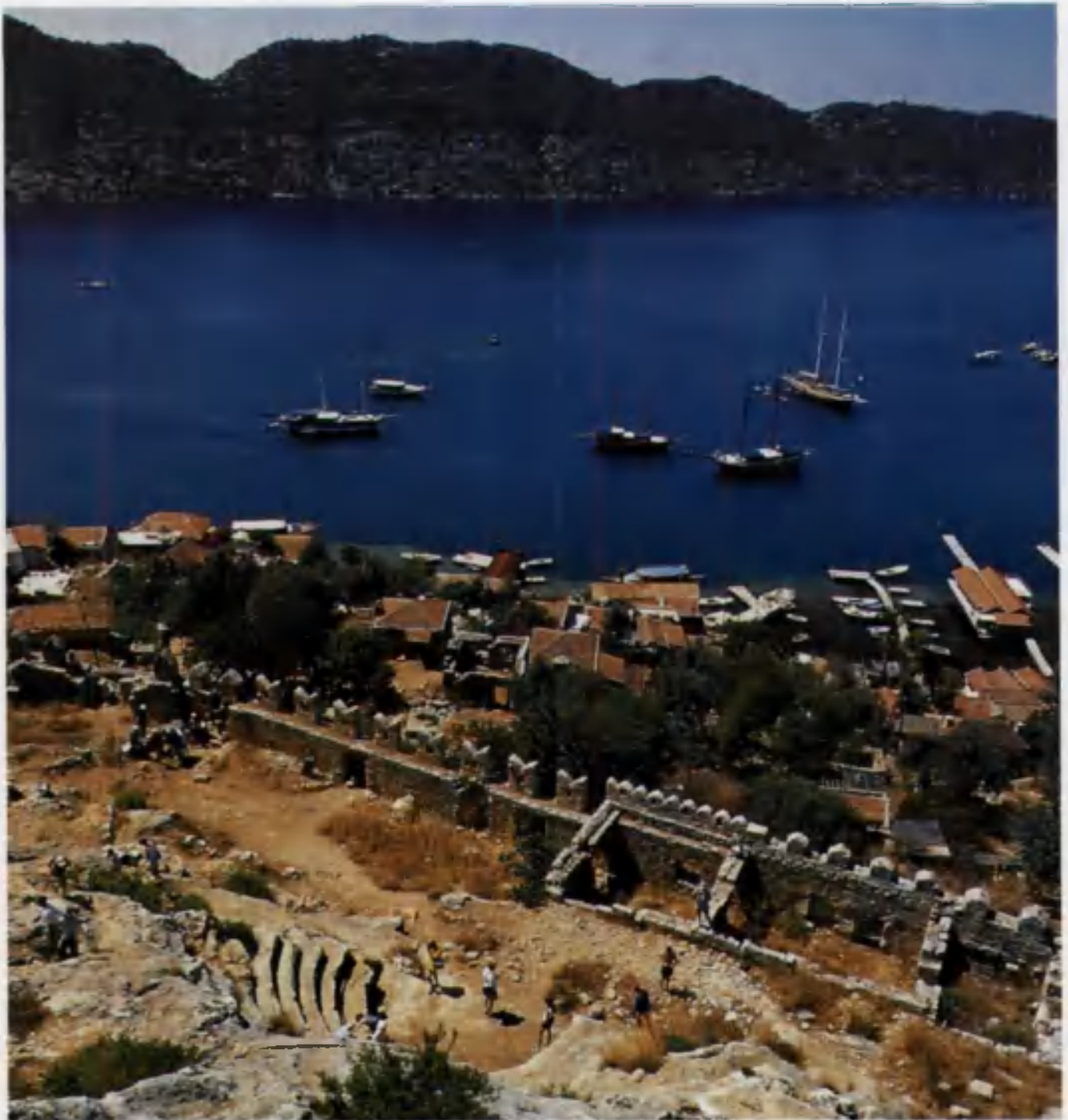
Simena (Kale): Situated in the peninsula opposite Kekova Adası, Simena, along with Uçagız and Kekova, is one of the most mysterious places of the region. The harmony of the village, which was situated on the site of an ancient settlement, amidst nature and historical ruins cannot be seen anywhere else. The charm of the village is unique unto itself.

History of the city is known after it joined the Lycian league. It is understood from the inscriptions that it dates back to the 4th century BC. Among the ruins, a Medieval castle, located on a hill, is silhouetted against Simena. The settlement's present name "Kale" (castle) today is also related to this structure. The necropolis to the East of the city, rock tombs and sarcophagi in different parts of the village, stoa cisterns, the bath dedicated to the Emperor Vespasianus, the quay ruins and old

houses are the other places to be visited.

The castle which can be reached after a steep ascent, overlooks the surrounding area. Its architecture reflects Medieval characteristics. Watching Uçagız, Kekova Adası, islets and the vicinity is worth everything. It seems as if this dream will last forever. The theatre carved into the rocks on the side of the castle seats 300 people. With this characteristic, it is the smallest theatre of all Lycian cities. There is a large necropolis next to the theatre. Lycian sarcophagi are scattered in the vicinity. These types of sarcophagi can be seen everywhere in the village. Everything in the village - especially sarcophagi - is interconnected. It looks as if Lycians and the present inhabitants have an incredible communication. The sarcophagus in the sea is so magnificent that it is the subject of a post card. Rock tombs carved into the slope of the city are also





attractive. Stone houses built in one floor or two-floors reflect the typical architecture of the region. In the gardens decorated with plants and trees native to the Mediterranean, fireplaces are a focal point. Some of the houses have been turned into pensions, restaurants or souvenir shops. In recent years, the village has become a

place where some rich people of Turkey have bought an old house and have restored it.

Going on the tour in the Kekova region where culture lies under the sea and which is full of the most beautiful and attractive samples of natural and historical remains, we turn our route to Aperlai (Sıcak Yanmadası) ancient city.

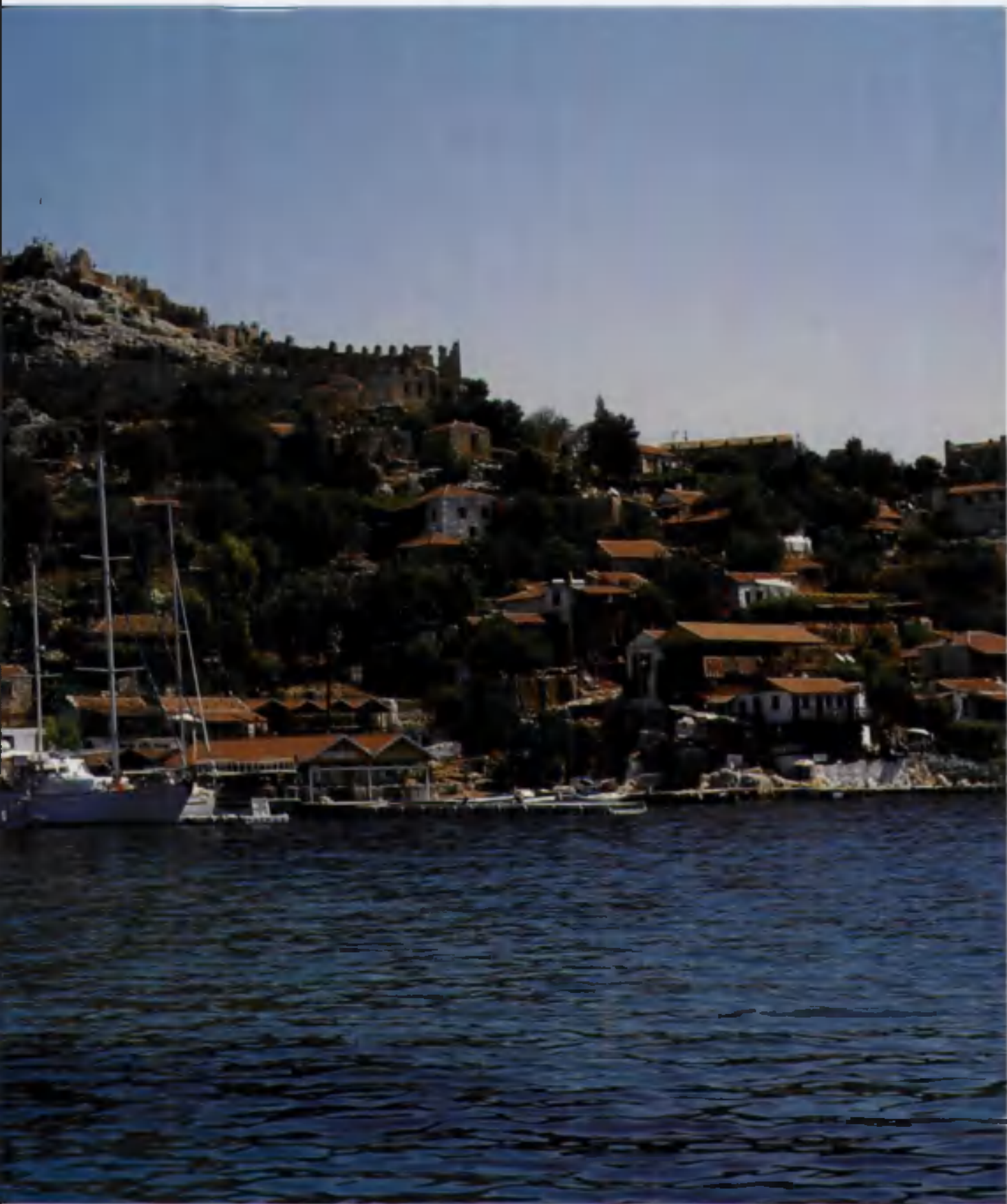
Aperlai (Sıcak Yarımadası): It is a coastal town on the peninsula at the end of Sıcak Körfezi. It is reached by boats from the closest location, Uçağız. According to the ancient records, it was established either in the 5th or in the 4th century BC. Aperlai was the capital of the local league of cities consisting of Simena, Apollonia and Isında. Today, it is a city of ruins, but once it was quite rich and prosperous as it can be easily understood from the remains. The city worshipped the Roman Emperor Tiberius. Today, it is mostly underwater. Ancient period works such as ramparts and gates, breakwater, harbour street and sarcophagi and the remains belonging to the Byzantine period and the Middle Ages are damaged and partially underwater.

Despite Kekova's reputation, Aperlai is well known by either the local people or tourists.

Most of the historical ruins in Aperlai belong to the Lycian, Roman and later the Byzantine periods. The ramparts were built during the Roman rule. From the wall in west, three gates are seen. These gates were constructed by joining the three arches.

Apollonia (Kılınçlı): It is an inland settlement situated near Aperlai. Its name is derived from Greek. Its Lycian name is not known, and it is not frequently mentioned in ancient records. The ruins are around a hill, within the borders of Kılınçlı village. Ramparts, cisterns, different types of tombs and the theatre are the primary remains to be visited.





Isinda (Belenli): It can be reached through a road turning off at Ağullu Köyü which is on the Kaş-Demre road. We can see the ruins of the Isinda ancient city on a hill, 2 km south of Belenli Köyü. This hill overlooks Kaş and its vicinity. Major structures are as follows: Acropolis surrounded by ramparts, wells and cisterns, monumental tombs in the shape of a house and numerous tomb structures. There are many Lycian sarcophagi with bargeboards and rock tombs in the necropolis.

Kynaenai (Cyaneae (Yavu/Yavi): If the fork, going towards Yavu Köyü, on the 30th km of Kaş-Antalya coastal road is followed, ancient city can be reached. It takes about 30 minutes to get there. Ruins can also be seen from the main road. Today, the ancient city is within the borders of Yavu köyü. There are ruins of a large and old city which is 250 m high. It looks like an eagle nest. Although it is

a Lycian city, its name is derived from the Greek. The name of the city has two meanings. The first one is Rocks Singing Songs (Şarkı Soyleyen Kayalar), and the second is Navy Blue (Lacivert). There is not much information about the city. It is known that it was a city minting coins. Structures are situated in the acropolis on the hill and in downtown area. The acropolis is surrounded by ramparts. The Library, bath, theatre, ancient road, cistern and tombs are some of the major structures to be seen in the city. The Theatre, which is on the slope of the acropolis, is the best preserved structure in the area. There are armchairs in 25 rows. The most important characteristic of the city is its hundreds of monumental tombs. Because of its Lycian sarcophagi, the city can be called "City of Tombs". The most interesting sarcophagus is the one on which there is a figure of riders drawn by four chariots.





Trysa (Gölbaşı): It is an ancient settlement a few kilometers from the main road, between Yavu and Gürses villages on Kaş-Demre motorway. In the ancient city, the acropolis and scattered ruins are noticeable. From the hill where the acropolis is situated, the Kekova region can be seen. Remains are scattered over a 500-meter area. The most well-known structure of the city is Heroon. Several bull reliefs are seen on the structure; thus, it is understood that there was a “Bull Cult”.

Trebenda (Gürses): The Acropolis and the remains of Trebenda ancient city can be seen 1.5 km from Gürses Köyü, on the road between Kaş-Demre. The name of the city was written on a Lycian sarcophagus. Its name means Windy Place. The Acropolis, which is on a hill, covers an area of 1.000 m². Among the other remains, ramparts and the gate, cistern and the necropolis consisting of numerous tombs are the major ones. Some of the tombs belong to the Lycian and some others to the Roman periods.



Sura /Saura (Sura): Remains of an ancient city can be seen within the borders of Sura Köyü, 6 km to Demre, on Kaş-Demre motorway. It is one of those rare settlements still preserving its ancient name. Acropolis and The remains of Sura are seen on a hill near the village. From an inscription, it is understood that the city dates back to the 4th century BC. Some of the main structures to be seen are as follows: Men Temple, Apollo Holly Area and oracle center, chapel, ramparts, stoa, rock tombs, Lycian sarcophagi and watching tower. Oracle was being made by priests with fish on the head of a spring.



Demre (Kale): Demre, which is a town of the province Antalya, is at the southeast end of Teke Yarımadası. It has fertile lands irrigated by the Demre (Myrus) Çayı. Greenhouses, citrus and tourism are the major sources of incomes of the region. Not only the St. Nicholas Church in the center of the city, but also Myra and Andriake ancient cities along the region, the beach and the gully in Çayagzı have made Demre an active region. It is an important tourism center.

The town center on the Antalya-Mugla motorway has facilities which can meet the needs of day tours. Boat tours to Kekova Adası, Simena and Uçagız are held from Çayagzı. Religious ceremonies held in St. Nicholas church generally in December make the town lively. As it is the main greenhouse center of the region, production of early fruit and vegetables is quite developed.





St. Nicholas (Noel Baba): He is a very important saint for Christians. He was born in the 300s in Patara, the well-known harbour of Lycia. For many years, he worked as a bishop in a church in Myra where he was buried. His tomb is thought to be a Roman Sarcophagus in the church, which was brought from Myra, the ancient city. There is a rumour that his bones were smuggled out in 1187 by the merchants coming from Bari, a city in Italy. Today, the bones are exhibited in a box in Antalya Museum are thought to be the remains of this robbery. He was the protector of sailors, merchants, the poor and especially children. His miracles have become legends. He was one of the greatest humanists of his age. He placed human love in





the most important position. Three well-known legends about him are as follows:

One day, while he was passing in front of his neighbour's house in Myra, he was deeply moved by a conversation he heard, thus his first miracle occurred. According to legend, his honorable, religious but poor neighbour had three daughters who are at the age of getting married. As girls could marry without trousseau at that time, their father was in despair. Thinking that this was a punishment for his sins, he prays all the time. Each of the girls volunteers to be sold in the slave market in order to find the money necessary for the other two girls' trousseaus. When St. Nicholas hears this, he throws a purse filled with gold through the window and helps the poor family. When this event reoccurs the next day, the poor neighbour sees the saint and runs after him, and



thanks him gratefully. The saint asks that his neighbour not mention this to anybody.

The St. Nicholas's miracle related to sailors is as follows: Once upon a time, sailors who had not seen St. Nicholas but who had heard of his fame are caught in a storm, as they were sinking they begged help from the saint by praying. After this, the vision of St. Nicholas appeared the sailors were helped and the storm stopped. The saint repaired the broken mast and the torn sail. As a result, sailors landed at Myra, went to the church and gave their thanks to St. Nicholas. The saint told them that this

was a result of their belief in God.

The third miracle is related to the whole town: When Nicholas was a bishop in Myra, there was a famine in the country. When the people in the town were on the verge of starvation, he hears that the holds of a ship which arrived at Myra and was destined for Alexandria was full of wheat. Hearing this, the saint demands wheat from the sailors for the people of the town. The Sailors say that this wheat belongs to the emperor, and they have no right to give it to the saint. The saint then tells them that there is not-





hing to be afraid of and that he will pray for them. The sailors are convinced and they give the wheat to the saint. Then, the saint distributes the wheat to the people which provides a two year-need of wheat. Meanwhile, when the holes of the ship setting sail from Myra and reach Alexandria are opened, they are full of wheat to the exact measure.

Today, in Christianity especially in the Orthodox community, St. Nicholas is described as an old man with beard who brings presents to children at Christmas. According to tradition, Christmas celebrations held on 25th December originated from an Pagan festival. The Religious ceremony of celebrating the beginning of winter was later adapted by Christians.



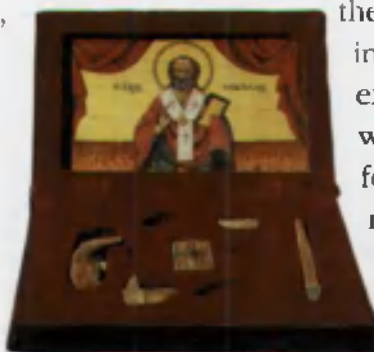
St. Nicholas Church: It is located in the town center. The church is concentrated as a place of pilgrimage for Christians. This is the place where St. Nicholas served for years and was buried. According to a thesis, there used to be a temple in the place of the church, and then a church with early Byzantine characteristics was built on its remains in the 4th century, and the saint was the archbishop here. After his death on 6th December, 343, he was given the highest rank of saint in Orthodox community. His grave is believed to be in a sarcophagus in the church.

During the reign of the Byzantine Emperor Justinian, in the 6th century, the church was rebuilt consisting of three parts and inner and outer narthex. The building which was destroyed during the Arabin raids between the 7th and 9th centuries was repaired in the 11th century. A new restoration was done by the Russian Tsar in 1862, and a belltower was added in 1876.

As result of the restorations and extensions, the characteristics of a few periods are preserved. This makes the description of the building difficult. With the extension of some bu-

ildings, the church was turned into a monastery. The church and other buildings, which remained buried due to prolonged erosions, have been opened to visitors after cleaning and excavations. In addition to this, to prevent the church from being flooded, a drainage system was set up. During the excavations, many goods, most of which are related to religion, were found. In addition to its architecture, the church is also noted for its frescos belonging to Byzantine art and its mosaics in the opus sectile technique. Frescos which are on the walls, vaults and domes are scenes from the Bible. The church is used as a museum today. There is a large statue of the saint in its garden. There are some exhibitions in the courtyard.

In the church, though not traditional, international religious ceremonies and symposiums are held in December in some years. Greek religious men come for the ceremony and a friendly atmosphere is created.



Myra: It is an ancient city among citrus gardens, 1 km far from Demre. It is situated on a hill and its slope is next to Demre Çayı. It is thought that its name comes from *Myrrh*, a Greek word. It is accepted that the first establishment of the city dates back to the 6th cen-



ture BC and the first settlement was in the acropolis. The downtown area is thought to have developed in the Lycian period. It was one of the Lycian cities which had the right of three votes. Its harbour was Andriake which is 5 km away, and its connection to the harbour was provided through the river. Because of its busy harbour, the city welcomed various guests. Myra witnessed Persian, Hellenistic, Roman, Byzantine and Arab raids and civilizations; it was deserted in the 11th century and Demre was established. According to ancient writers, there were small boats sailing between Myra and its neighbour Limyra. The two cities were also connected by a road, 600 m in height.

Among the structures in the city, the acrop-



olis, which is on a 200-m-high hill and overlooks the vicinity, is notable for its tower, gate and ramparts. There are cisterns in it. On the slope, there is a Roman theatre built in the Hellenistic period and given its last shape in the Roman period. In the two-floor stage building, which is in good condition, rich architectural decorations can be seen. The theatre was used as an arena for a time. There is an agora filled with alluvium in front of it today.

There are two necropolises in the ancient city. The tombs in the sea necropolis are the most significant remain to be seen in the ancient city. The Lycian period tombs on the steep slope generally reflect varieties of the same style. The front sides of them look like a house, and they contain one or two rooms. In some of them, a temple view with columns is dominant. Inscriptions in the Lycian language

and scenes of the dead man's life can be seen on the monumental tombs. Some reliefs concerning the occupation of the dead man can be seen with the naked eye even from distance. The second necropolis known as River Acropolis is on the western slope. There are also the remains of a bath in the vicinity.



Andriake (Çayagzı): It is a harbour city of Myra, and it is located in the place where Demre (Andriakos) Çayı flows into the sea. It is just a few kilometers from Myra. Since it is the harbour of Myra, their histories should be taken together. A number of statesmen and visitors landed in the region at this harbour. Today it is known as Çayagzı. With its beach and quay, it is the liveliest part of the region. Most of the structures belonging to the city are under marshy alluvium. The remains of the city are mainly on the slope of the hill to the south of the harbour. A Granary, a mill, two churches, and a necropolis consisting of sarcophagi, a temple, an aqueduct, a fountain, a harbour, an agora, a harbour road, a watching tower and rampart ruins are worth seeing. Among these structures, the granary has an important place. Just as in Patara, the Emperor

Hadrian had this granary built. In the structure, there are two busts belonging to Hadrian and his wife.

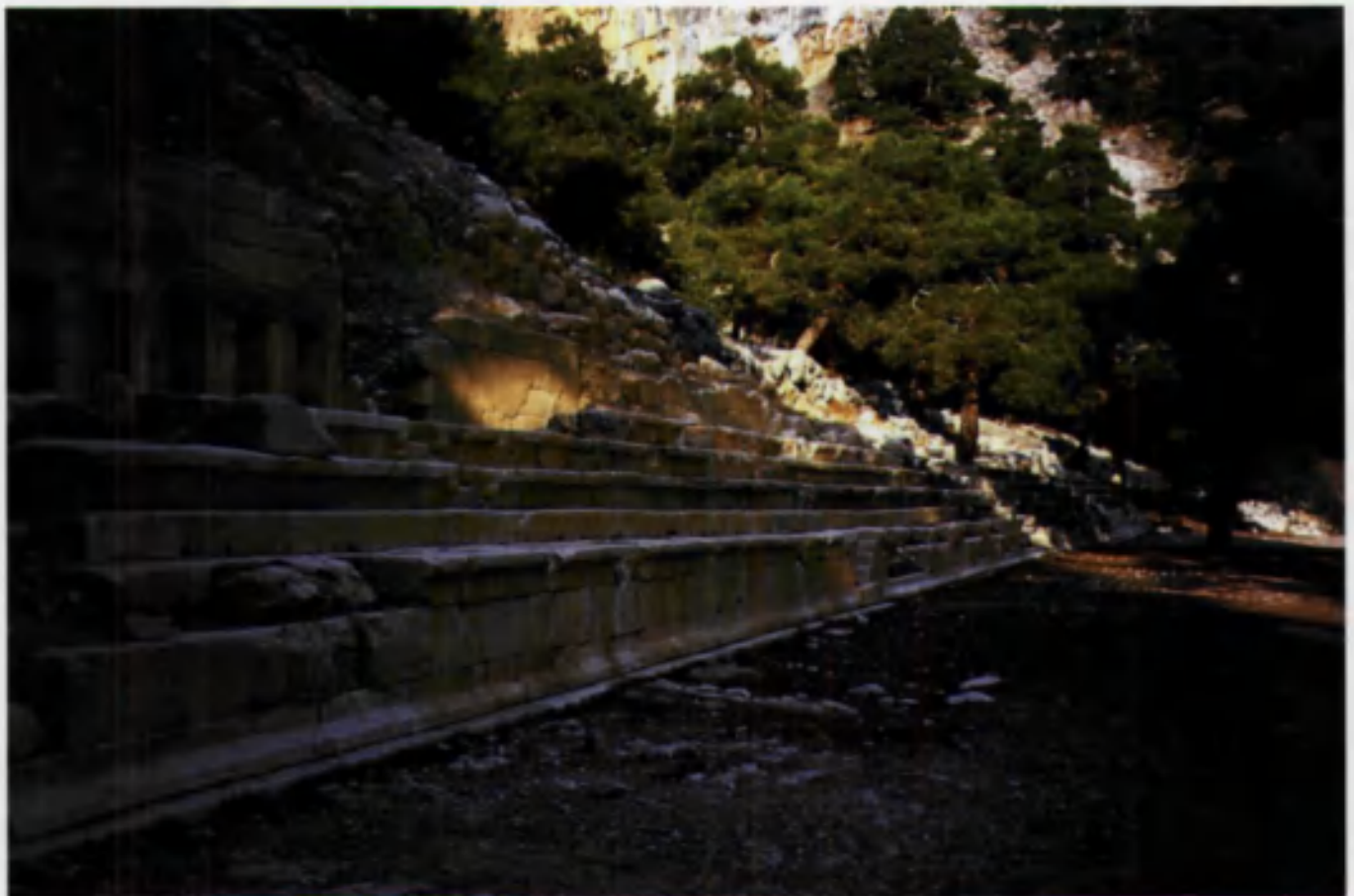
Limyra (Turunçova Zengerler): Its existence has been known since the 5th century BC, and its name in Lycian language is *Zemuri*. It can be reached by the Finike-Elmalı road. It is inland, on the slopes of the Taurus Mountains, next to Zengerler Köyü. It is just half an hour away from Finike. In history, it had a close relation with Myra. Next to it flows the Limyros Çayı. The city having a fertile soil became rich by exporting its products first from its own harbour, then from Finike as the former was filled by alluvium. The city, witnessing a severe earthquake in history, also minted coins of its own. During the Byzantine period, it became the center of episcopacy, but later it was deserted as a result of Arab raids. The structures to be

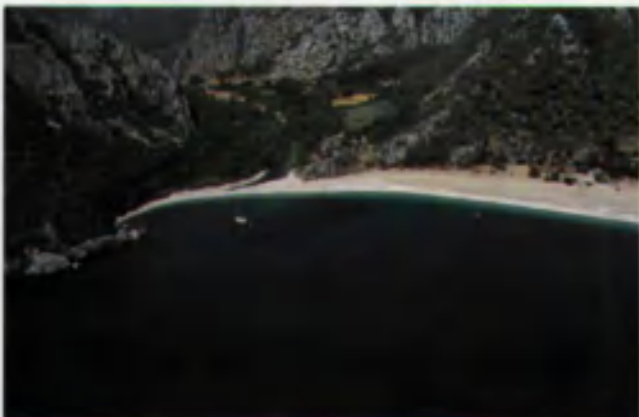


seen are as follows: Theatre seating 8000 people, agora, two churches, a palace for priests, he-roon, watch tower, cisterns, acropolis and necropolis. The 300-m-high acropolis is surrounded by ramparts. In the large necropolis area, there are three different kinds of tombs belonging to the Lycian period: rock tombs, sarcophagi and monumental tombs. Some of the works are in the Antalya Museum.

Arykanda (Arif): It is within the borders of *Aykınçay Mahallesi*, in *Arif Koyü* which is situated just on the half-way of *Finike-Elmalı* road. The ruins start just near the main road around *Aykınçay* and go towards inland for half an hour. The structures become dense under *Şahin Kaya*. That's why, people coming to visit the city are suggested to leave their vehicles in the facility around *Aykınçay* and continue on foot. The facility is a good place to stop for a rest.

Arykanda is an old settlement whose name is derived from a local name. Its known history dates back to the 5th century BC. It has been proved that until the 11th century there was a continuous settlement in the city. There are two sightseeing areas. The first are the aqueducts on the rocky area where the springs are. Traces can be seen from the main road. The second begins just under *Şahin Kaya* and continues down towards the city. With this tour, the stadium, theatre, odeon, agora, stoa, bouleuterion, necropolis, bath and gymnasium can be visited. Its well preserved theatre, though small, overlooks the area. There are different kinds of tombs in the necropolis. Sarcophagi, rock tombs and temple-like ones are scattered about. In the terraced city, structures are connected by stairs.

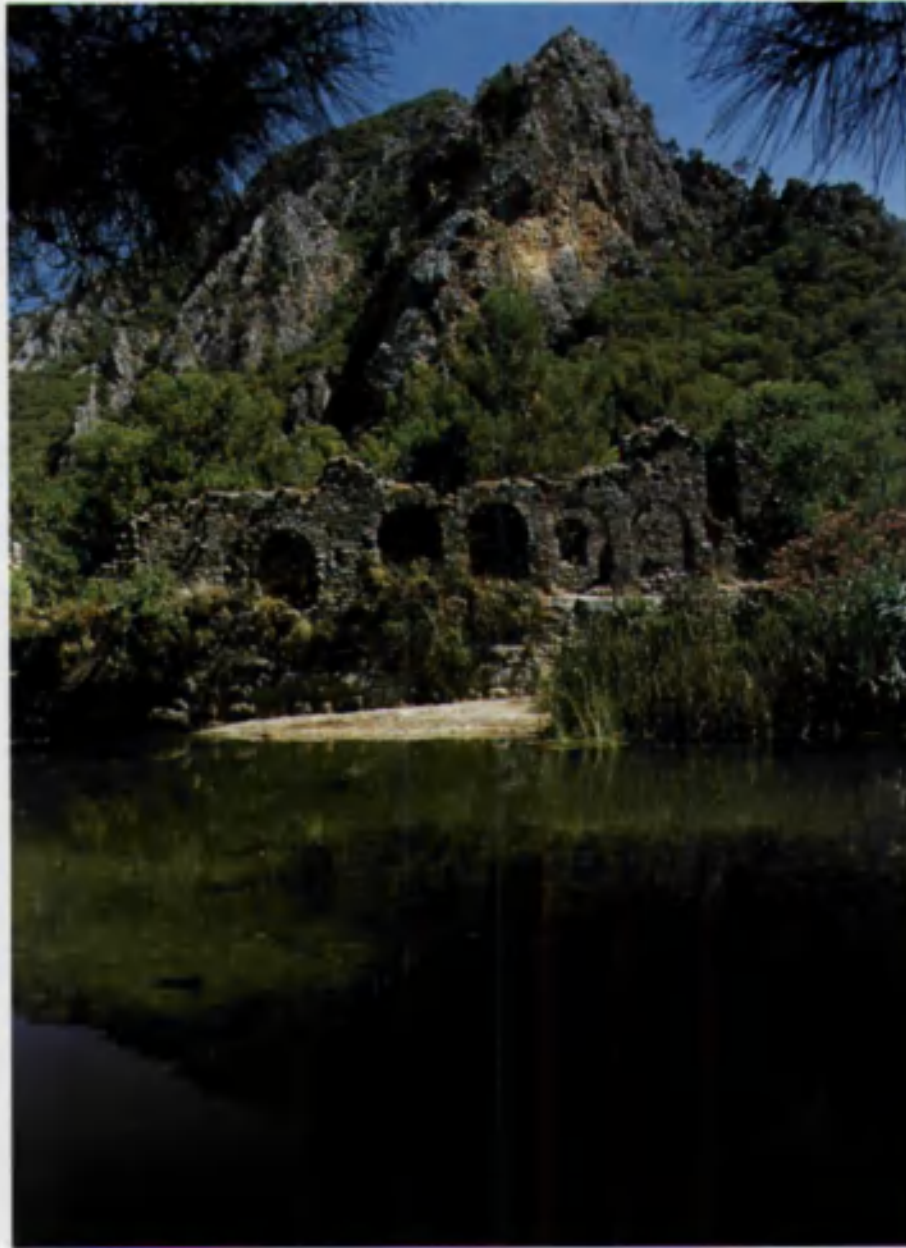




Olympos (Çıralı): It is an ancient city on the western coast of Antalya Körfezi between Adrasan and Kemer. It can be reached by a half an hour detour from the Finike-Kemer motorway around Ulupınar. According to records, it was founded in the Hellenistic period. Before the Roman period, it remained under the control of pirates for some time. Olympos, together with Çıralı (Yanartaş), an hour's walk from the settlement, is known to have been famous during Roman rule.

Yanartaş (Chimaera): After about an hour's walk from the Olympos ancient city and the coast, you can reach the self-burning fires, 250 m above sea level. You can also go close to it by your vehicle, but the 250-m-height can only be reached through a sloping road. This is a place on the slope of Tahtalıdag where a natural phenomenon and a legend about it took place. According to Anatolian mythology, these fires have been burning for 3500 years. The legend is as follows: Bellerophantes, the son of the Argos king, kills his brother in a hunting accident and, as a result, is exiled by his father. Arriving at the Anatolian coasts, Bellerophantes begins working for a king in the region and starts a new life there. Meanwhile, the three-headed monster Chimaira, who has been exiled to Olympos Mountain as a result of slander, is a female creature with the head of a lion, the body of a goat and the tail of a snake, and fire comes out of her mouth. Mounting Pegasus, Bellerophantes kills the monster, but the fires are still coming out of her mouth.

Apart from the legend, "Olympos Fire" is just a natural gas. Many people, coming to see the region, cook their food on this historical fire. There are also other gas leakages nearby. The most prosperous time of the city during the 2nd century. From time to ti-



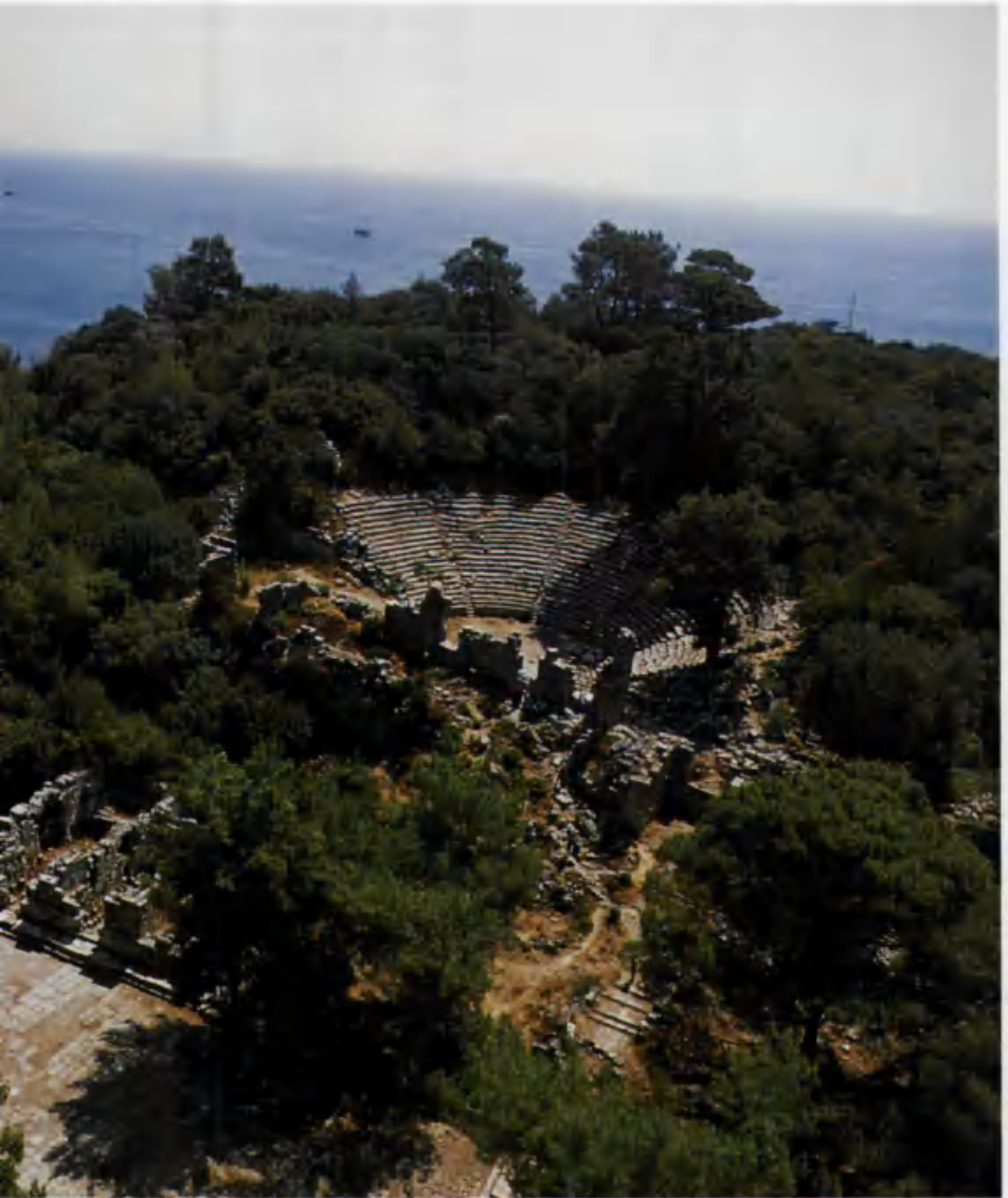
me, it became a shelter for the pirates, Venetian, Genoese and Rhodes knights. It was deserted after the 15th century. The Venedik and Ceneviz harbours received their names from this period.

Olympos city is located on both sides of a valley created by a river which begins as a narrow channel, widens and then narrows again. There is a beautiful beach at the point

where the valley opens into sea. Most of the structures in the city are under dense vegetation. The major ancient ruins are as follows: the channel regulating the stream bed and the bridge above, and the theatre, temple, bath, agora, palaestra, gymnasium and necropolis. The church and castle ruins belong to the Middle Ages. There are still excavations in the region.

Phaselis (Tekirova): The city can be reached by a 2-km-road, turning off right from the main road before arriving in Kemer, on the Finike-Antalya motorway. The connection is provided by a smooth road through the forest. Situated on a peninsula, Phaselis is covered with vegetation today. The structures are in harmony with the beauty of nature. In ancient sources, it is claimed to have been founded in 690 BC by colonists from Rhodes, but the city existed before that date. Herodot mentions Phaselis in his works. The settlement witnessed Greek, Persian, Alexander the Great's, Lycian, Egyptian, Cilician pirates, Roman and Arab raids and civilizations, but from time to time it preserved its independence. From the





remaining buildings, we can see that the Roman period was the most dominant in the city. Through out history, the settlement earned its living from the sea. Maritime, navigation and forest products have always been the most important sources of income for the city. Especially before the foundation of Antalya (Attalia), it was the most important commercial city west of the Antalya Körfezi. The most attractive ruins are as follows:

Among the three harbours, the largest is the one in south. The north and the military (main) harbours have been protected by breakwater and jetties. The main harbour, which is small, is between the north harbour and the acropolis. A large street linking the main and the south harbours is notable. On

the street, there are the agorae, baths, theatre and the entrance gate. The Agorae were built at different dates but close to the harbours. One of the baths is large, but the other is small. On the part overlooking the south harbour, there is a gate constructed in the name of Emperor Hadrian. On the hill at the end of the peninsula, there is the acropolis and its ramparts. On the slope of the acropolis overlooking the main road is situated the small theatre. One of the most attractive ruins in Phaselis are the monumental aqueducts. The necropolis around the north harbour and the temple ruins at the entrance of the city are the other evident structures. In addition to be an ancient city, Phaselis is also used as a picnic area.





Saklıkent: It is 47 km from Antalya, and the journey there takes an hour. Saklıkent is used as a plateau in summer and for winter sports in winter. It is in Beydağları at a height of 2000 m. when entering winter and spring, you can go skiing on one part, and just in one hour you can reach the deep blue Mediterranean Sea and

a hot sun. Thus, Antalya is one of the rare regions in the world living two contrast seasons at the same time. Saklıkent is a touristic resort with its courses, teleski, and facilities meeting all tourists' accommodation. As a result of the increasing interest in the region in recent years, more daily facilities have been constructed.



Karain: It is on a slope, 27 km northwest of Antalya. It can be reached by a 5-6-km-road turning off left from the Antalya-Burdur motorway. The cave is thought to have been used since 50.000 BC. It is the oldest known settlement of Turkey. In the excavations, traces of life belonging to the Paleolithic (Early Stone Age) periods have been discovered. Among these finds, flints, stone axes, Neanderthal type human teeth, teeth of bear and lion living in caves, and some works made from bones, teeth and horns of certain creatures are notable. Being a shelter for early humans, the cave has a few floors. It has a local museum, but some of the works are exhibited in the Ankara Anatolian Civilizations Museum. Karain, along with Beldibi Magarası, is accepted as one of the oldest cave settlements of Anatolia.



Termessos: The ancient city can be reached by a short road turning off on the 24th km of Antalya-Korkuteli motorway. It is within the borders of Milli Park (National Park). The ancient city was built in a rather rough area. Its altitude above sea level reaches to 1050 m. The remains are scattered over a large area. From its theatre, you can watch the Antalya Körfezi. After being deserted, it was not considered a new settlement place, so except for the damage



caused by earthquakes and such events, it is a well preserved ancient settlement.

In the ancient period, Termessos was one of the oldest settlements of the Pisidia region. Although the information about the early period is insufficient, it is known that the city existed during the Trojan War and that the people of the city regarded themselves as Solymos. In 334 BC, Termessos resisted Alexander the Great and became famous when he could not conquer the city. The resistance of the city is considered a military success. The Roman period was the most prosperous time of the city, and meanwhile, the city was semi-independent. The Byzantine period and later is not known. The remains in the city started from the lower parts and continue towards the hill in stages. The major structures and ruins are as follows: Hellenistic period ramparts with towers, monumental tombs, cisterns, propylon, gymnasium, street with columns, sewer system, agora, theatre and odeon or bouleuterion.



Evdir Han: It is a commercial structure belonging to the Anatolian Seljuks, on the old Antalya-Isparta-Konya caravan route. As it is away from the main road today, it can be reached by a short road turning off right from the Antalya-Burdur motorway. It is 18 km from Antalya. The structure is considered to have been built during the reign of Seljuk Sultan İzzettin Keykavus I (1210-19), most probably between 1214-18. The structure was run according to the trust system which was common in that period. In this system, the owner of the structure left control of the rich property resources to a trustee, and this agreement should be approved by witnesses before a judge. Under this trust system, three-day-accommodation, food and other services were provided free of charge in the khans. This system played an important role in the development of Anatolia in Turkish period.

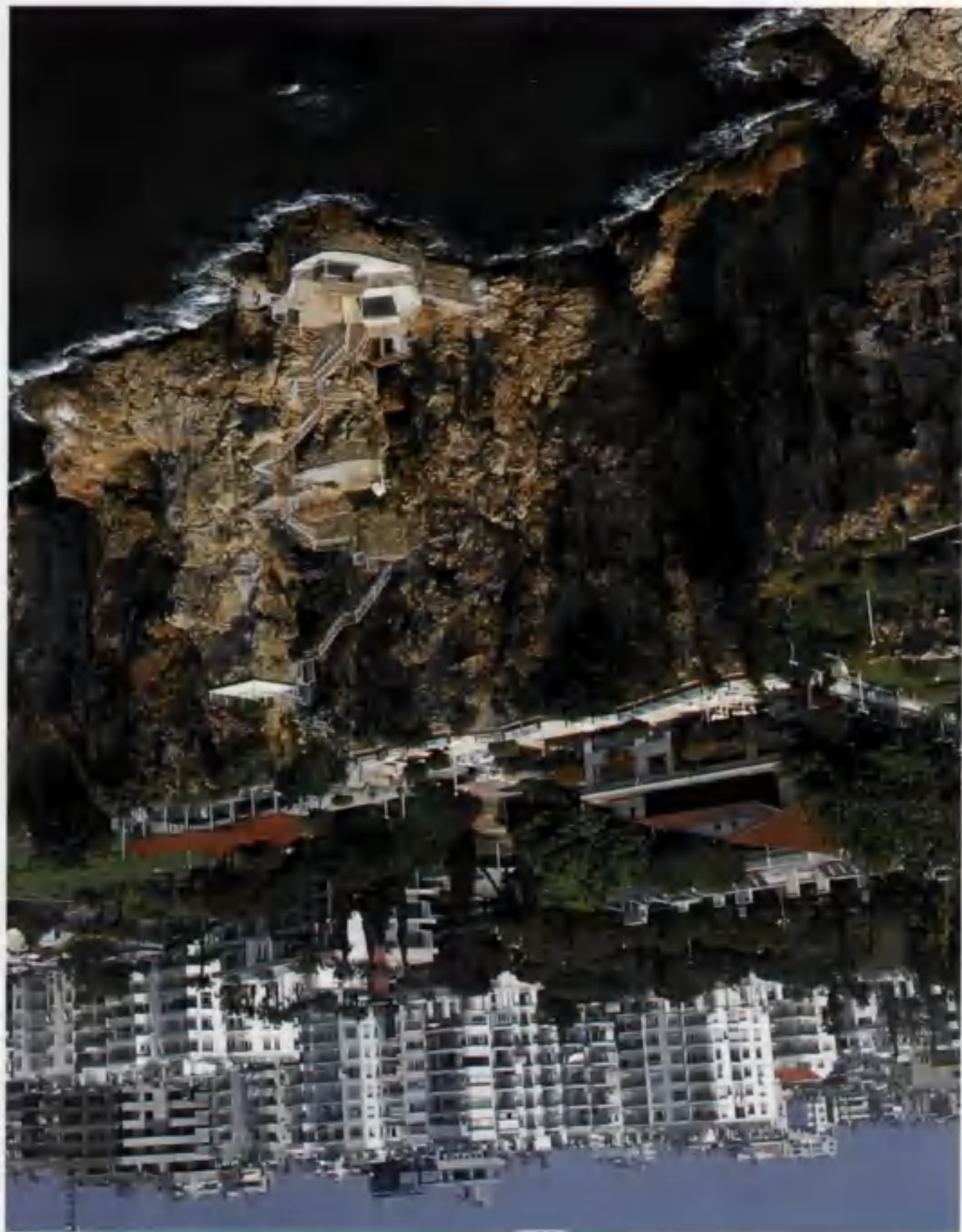
Like other khans (caravansaries), Evdir Han, which was used as a commercial structure with

a bazaar around it during peace, was constructed as a protected building in order to be used as a castle during a possible rebellion or war. The area of the structure made from stone is 3800 m². Therefore, it is one of the largest caravansary examples of Anatolia. Half the structure is in ruins today.

Since Evdir Han was built in a hot region like Antalya, it has a different kind of plan. In its plan, a large courtyard and archades enclosing it are seen. It has no closed parts. Caravans coming to the khan were unloaded their cargoes into these archades which were also sheltering people from the sun and rain. Since the building was on the main road connecting the capital of Seljuks, Konya to a coastal city, Antalya, along with the other khans called İncir, Kirkgöz and Susuz were built on the same road by different people in the 13th century, it was quite important in terms of being a part of the road network and commercial life of the period.



FROM ANTALYA
TO HATAY



Antalya (Attalia): It is a city center situated on the coast of the gulf by the same name, in the southwest of Turkey. Nature, sun and history meet in this city. It is the Riviera of Turkey. It is considered to be the birthplace of civilization in Anatolia.

It is possible to see the remains and traces of various cultures from prehistoric times to near past in the city. With its about 100 ancient settlements, it is one of the richest cultural areas of the world. Antalya is of great importance in terms of not only the ancient period but also the Byzantine and Turkish periods. Its first name Attalia changed into "Andaliyye" and "Adalia" and in our century to "Antalya". Today Antalya contains four states of the ancient peri-

od, which are Pamphylia, Lycia, Cilicia and Psidia. Pamphylia is the coastline between Phaselis and Alanya. For this reason, it is completely within the borders of Antalya today. The area between Phaselis and Xanthos to the west of Antalya is Lycia; between Alanya and Gaziapaşa is Cilicia. The Borders of Psidia begins from 10-15 km north of Antalya.

The History of the city is as follows: It was a settlement that was set up in ancient times and that was known by the name of its founder. According to a common belief, it was established by the king of Bergama Attalos II (159-138 BC) in the Hellenistic period. It was given the name "Attalia" due to its founder. Later it remained under the control of Romans,









Byzantines, Anatolian Seljuks, Hamitogulları, Tekeogulları and Ottomans respectively. Before the Ottoman period, it was subjected to raids by Rhodes, Venice, Genoa, Crusaders and Arabs from time to time. Especially in the Byzantine period, there was active sea trade with Cyprus and Egypt. The city, which was conquered in 1391 during the reign of Yıldırım Bayezid, was turned into an inner city by the name of "Teke Sancığı". After World War I it was occupied by the Italians for a short period. While Antalya was an important agriculture and harbour city from the beginning of the Republic to near past, it has been turned into one of the most important tourist resorts of Turkey and the world since 1980s. Today it is the most popular place for the tourists coming to Turkey. Antalya is a region which has set up the infrastructure of tourism with its harbour, airport, developed

highways, the capacity of touristic facilities, restaurants and qualified staff.

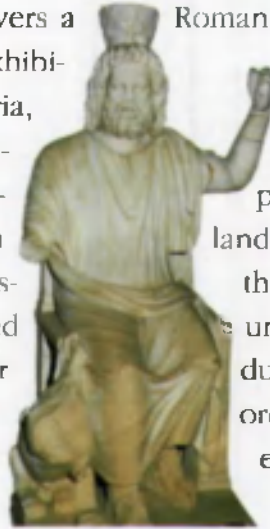
Since Antalya was in an important location throughout history, it hosted many travellers such as Ibn-i Batuta (13th century), Piri Reis (16th century), Evliya Çelebi (17th century) and Lanckoronski (19th century).

We can divide Antalya and its vicinity into two groups: natural areas and historical remains. However, on the tour it is necessary to visit nature spots and historical buildings together in accordance with the route. In fact, it is impossible to separate nature from history in Antalya. Some of the major natural areas to be visited are as follows: Karalioglu Parkı, Mermerli Plajı, Kadın Yarı, Falez in the city centre; Konyaaltı Plajı, Sığan Adası, Düdenbaşı Şelalesi, Karpuzkaldıran, Lara Plajı, Düden and Kurşunlu şelaleleri in the vicinity.

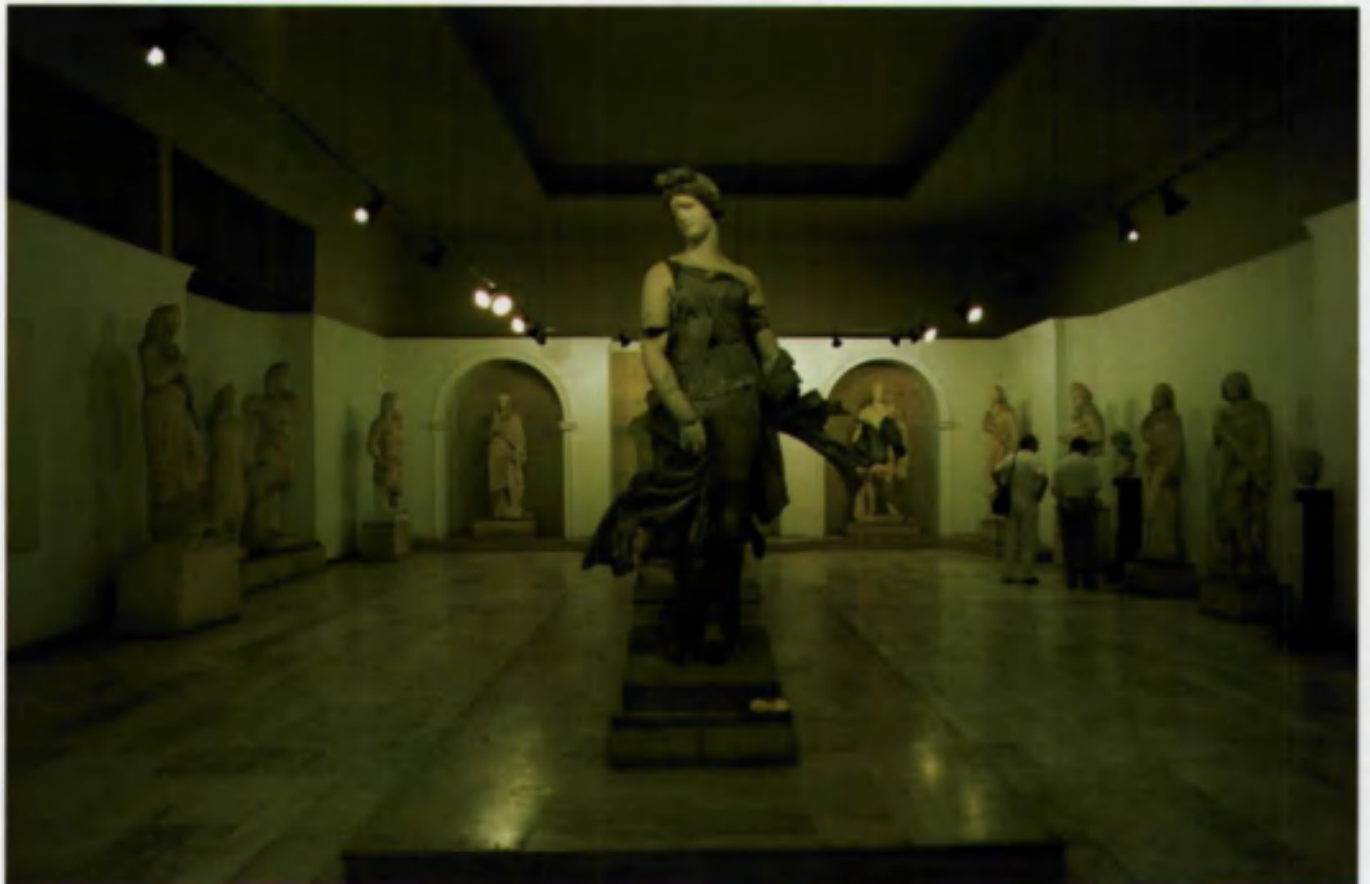


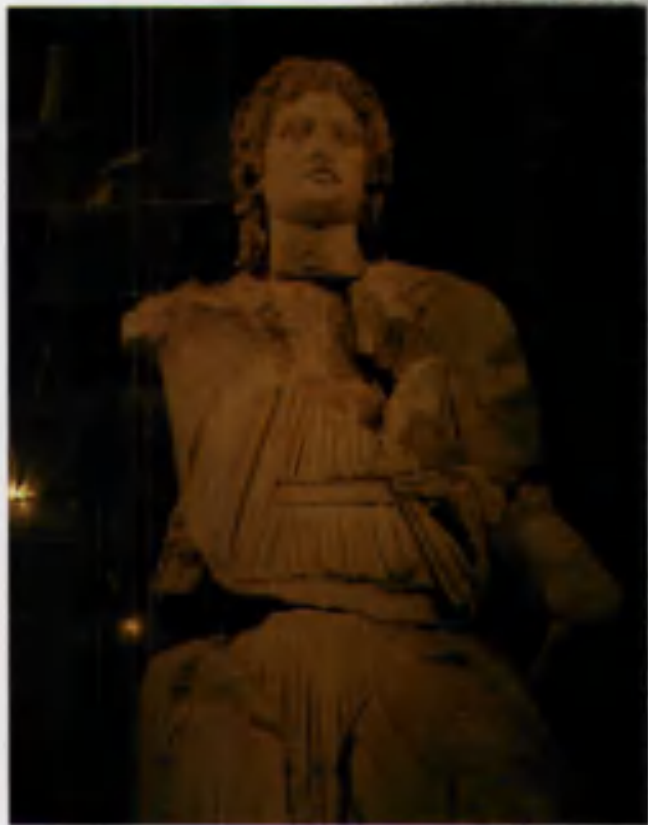


Antalya Museum: The museum, which is a modern building, is situated in the hotels' region while turning off to Konyaalti from the coastal road. In the museum, which covers a large area, there are open and closed exhibition divisions, a parking lot, cafeteria, shopping area and a special area for children. Therefore, it serves with a contemporary understanding of museology. In the museum, historic artifacts from prehistoric times to the near past are exhibited in different sections according to their dates and types. The museum is one of the few museums of Turkey with not only the number and variety of its works but also its understanding of museology.



Ramparts, Towers and Gates: The first ramparts of the city belonged to the Hellenistic period, and they were restored and expanded in Roman, Byzantine and Seljuks periods. Most of them were standing until 1930, but they were destroyed during the revision of the environment. The Ramparts are divided into two as sea and land ramparts. The Sea ramparts surround the marina. The Land ramparts are around Uzunyol and Hadrian Gate. In 1296 during the Anatolian Seljuks period, in order to prevent quarrels between the ethnic groups living in the castle, ramparts and gates were built between the districts. A tower of these ramparts is used as a clock tower today.





Hıdırlık Kulesi: It is situated on the south-west of the ramparts near the sea. It is thought to have been built as a light house in the 1st century. It is a two-floored, 14-m-high structure which was built with hewn stones. The bottom is square and the top is round.

Hadrian Gate: It was built in memorium of the Roman Emperor Hadrian's arrival to Antalya in 130. For this, reason, it is by the name of the Emperor. Likewise, there are gates and structures named after the Emperor in the cities Hadrian visited around Antalya. The gate has a triarched shape. It is in good condition, thanks to recent restorations. Ramparts continue along both sides of the gate. Through this door, you enter the ancient city having a grating plan.

Cumanun / Korkud / Kesik Minare Camii:

It is in the castle of the city in the eastern part where Christians used to live. Today, it is a deserted structure in ruins. The first phase of the construction of the building is thought to have been a temple, and later a church was built in its place. The structure dating back to the Middle Byzantine period was built in the name of the Virgin Mary and was known as Paraghia. The church was the largest and the most important church of the city. With some extensions, it was turned into a mosque in the period of Şehzade Korkud, the governor of Antalya at the end of the 15th century. Since it was the mosque where the Friday prayer service was performed then, it was given the name "Cumanun". The name Korkud was given from the name of the prince, and "Kesik Minare" after its collapsed minaret.



Yivli Minare Yapı Topluluğu: This group of structures consist of numerous works built over more than 250 years on an uneven large area on the way to the marina. These works belong to the Anatolian Seljuks, Hamidogulları and Ottoman periods. In this group of structures, there is a minaret, a mosque two medressehs (religious schools), two tombs, a lodge used by Sufi dervishes and a bath. The location of these structures was the innercastle in the 13th century, and their vicinity was a Muslim settlement. The most notable structure is the minaret. The fluted minaret resembles a victory monument.

The 37-m-high minaret is one of the landmarks of Antalya. According to its inscription, the mosque was built in 1373. It is thought to have been built on an old church. It is in use today. Near the mosque there are two remains of medressehs (religious schools) situated opposite each other. These structures belong

to the 13th century Anatolian Seljuks period. Their names are Imaret and Atabey Armagan Medressehs. Since Antalya was one of the cities adapting Mevlevi (sufi) teaching, there is a lodge used by Mevlevi (sufi) dervishes in this group of structures. There is a bath near it. Both of the structures belong to Seljuks period. The lodge is used as an art gallery and art center today. There are two tombs belonging to the group of structures. One of them dates back to Hamid-ogulları and the other to the Ottoman period.

In the vicinity of the innercastle, there are also some other Turkish works. Among them; Karatay Medresesi, Ahi Yusuf Mescidi and Türbesi belong to the Seljuks; Tekelioglu Mehmed Bey Camii belongs to the Ottoman period. In Antalya, there is no monumental works belonging to the Ottoman period. Kuyucu Murad Paşa Camii and Çifte Hamam are the other important structures.



Düden Şelâlesi: It is 10 km east of Antalya on Lara road where the Düden river, coming out from Düdenbaşı, pours into the sea. The water falls from a height of 40 m at the edge of the falez. It is reached in 40 minutes by boats setting off the marina. It is very impressive to watch the fascinating view.

Düdenbaşı Şelâlesi: It is a natural part in the north-east of Antalya which can be reached after a 30-minute journey. The waterfall is in the place where the Kırkgözler and Pınarbaşı springs reappear after they unite and disappear 20 km away around Varsak. The environment has been decorated, and it has been turned into a nature park. There are caves and tunnels under the waterfall.

Kurşunlu Şelâlesi: It is east of the Antalya-Isparta motorway. It takes 20 minutes by the 19-km-road. It was discovered in the 1970s. Around the waterfall, there is a picnic area in the forest. The waterfall is in a valley. Walking paths in the shape of a tunnel have been built under it.

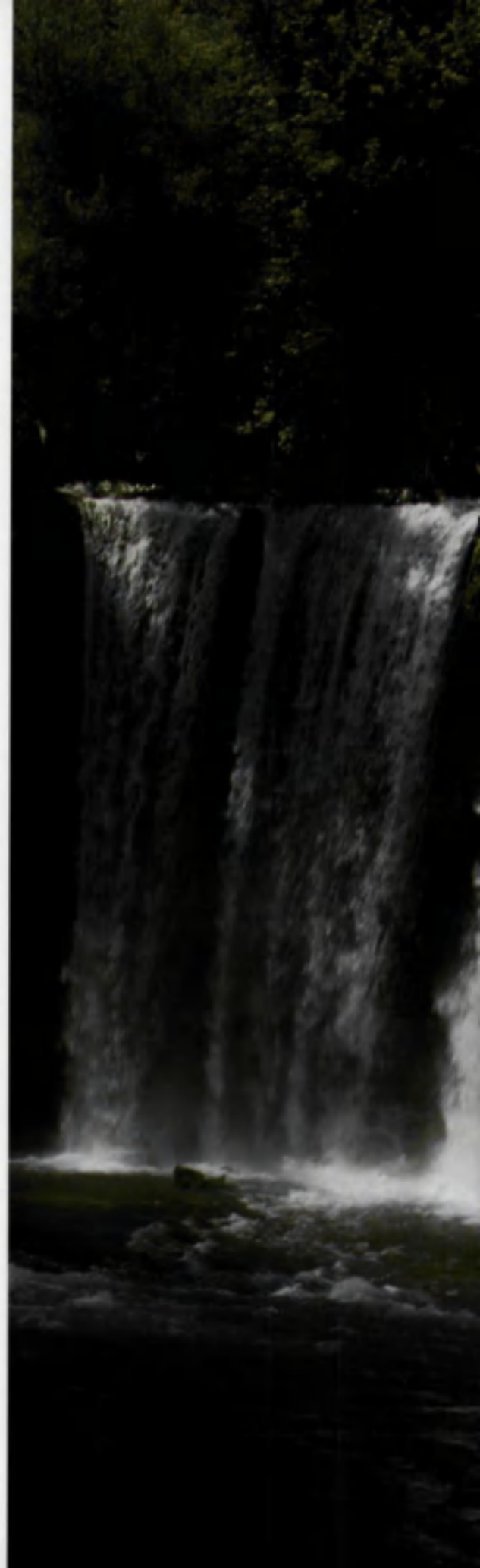
Karpuzkaldıran: It is in the area of beaches and facilities on Lara road.

Lara Plajı: It is a beach spreading for kilometers. It is located 12 km east of Antalya. There are various facilities around it.

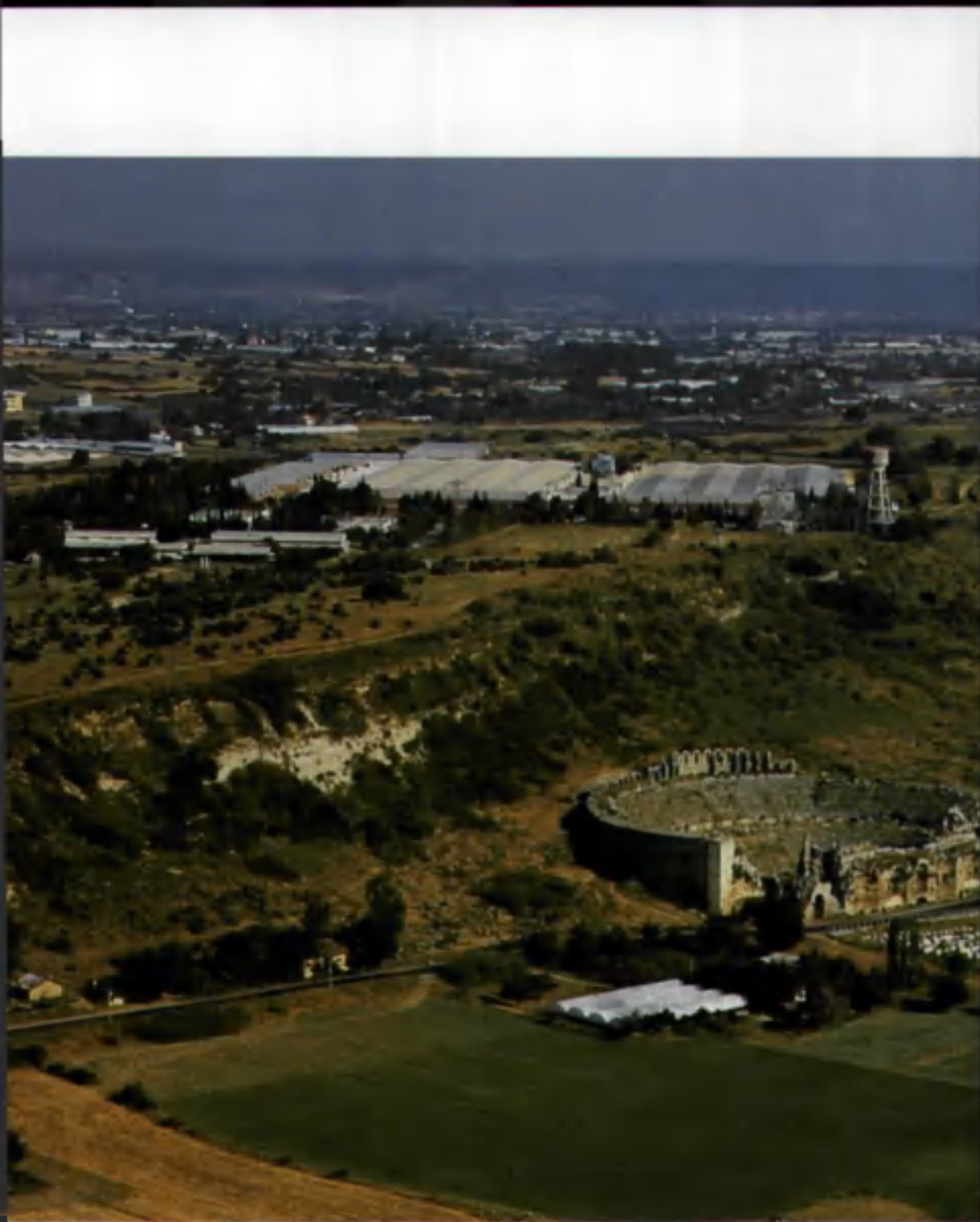
Mermerli Plajı: It is near the breakwater at the entrance of the marina. It is the oldest city beach of Antalya.

Kadın Yarı: It is a deep precipice on the sea side of the coastal road going from Kalekapısı to Konyaaltı. According to a legend, women were punished by being thrown from this place.

Konyaaltı Plajı: When you go down from the falez around the museum and follow Kemer road, you can reach Konyaaltı Plajı. With its very long coast, deep sea and stony beach, it is visited by many tourists during the season. There are many facilities for daily needs on the beach. When Konyaaltı Plajı and the harbour are passed, we can see Sığan Adası and some small beaches.







Between Antalya - Alanya:

Perge is an ancient city on the motorway, 17 km from Antalya. About 10 kilometers from the mainroad to Konya town, a modern settlement. According to an inscription, it was founded during the Trojan War. The city mainly

witnessed Hellenistic, Pergamum Kingdom, Roman and Byzantine civilizations respectively. Perge developed a lot especially during the Roman period. Structures to be seen today also belong to that period. The ancient name of the city is known as Murtuna. During the Byzantine period, Perge, along with Sillyon,



became a metropolitic (religious) center. It is known as the place where St. Paul preached his first sermon. Side and Perge are the two ancient cities visited most by the Christians in Antalya. Next to the city flows Aksu (Kestros) Çayı. It is mentioned in historical records that boats entering the stream with a deep bed

could sail to Perge.

As for the structures to be seen, the city has two main parts: the acropolis and the main city situated on its slope. The lower part of the city is flat and scattered over large area. Except for the theatre and the stadium, all the structures in Perge are inside the ramparts.

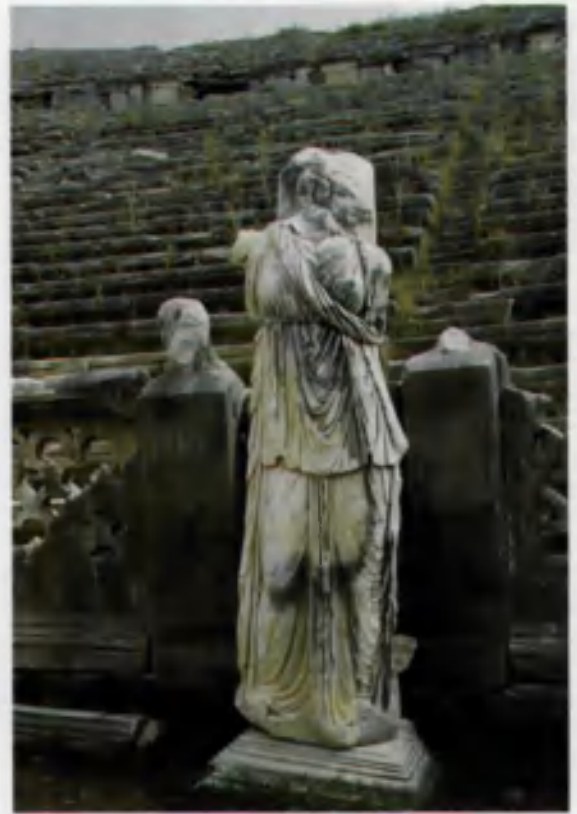


The city is divided into four parts by two large streets in south - north and east-west directions where there are columns and a channel in the middle. According to the inscriptions, Sister Plancia Magna, living in the 2nd century, contributed much the construction of the city. The entrance to the city surrounded by ramparts is through the gates. One of the gates

is in the shape of a two cylinder towers and partly in ruins. The bath, nymphaion, agora and palaestra are the other structures inside the ramparts. It is obvious that there was a developed water system in the city. The stadium outside the ramparts is U shaped. The structure, 234x36.5 m in size, is situated on vaults. On the side overlooking the city, there

are some shops. This building, along with its resemblance in Aphrodisias ancient city, is the largest and best-preserved stadium in Anatolia. The theatre is the first building you face when coming to Perge ruins. The structure, leaning its back on the slope, reflects the features of the Roman period. It has a seating capacity of 14.000. For some time, it was used as a circus. In its front part, there is a nymphaion (monumental fountain). As well as the structure there, Perge is also known for its rich architectural pieces and monumental statues. Most of the works of art are in the Antalya Museum.

Excavations in Perge were started by Ord. Prof. Dr. A. Müfid Mansel in 1947. Later, they have been carried out by Prof. Dr. Jale İnan. Dedicating her life to Perge, Jale İnan has collected her memoirs in a book. The rich finds from the excavations are exhibited in the Antalya Museum.





Aspendos (Belkıs): Aspendos can be reached through a 5-km-road turning off north on the 49th km of the Antalya-Alanya motorway. According to Strabon, it was established by the Nomads after the Trojan War. Next to it flows to Koprü Çay. In the ancient period, it was possible to reach Aspendos by ships. It witnessed Persian, Hellenistic, Roman, Arab and Seljuks raids and civilizations. The city developed a great deal especially during the Roman sovereignty. Most of the structures to be seen today date back to this period.

The name of the city is subject to legend. According to this story, a king had a beautiful daughter called Belkıs. When two architects wanted to marry her, the King decided to organize a competition. The King asked one of the architects to build a theatre, and the other an aqueduct. According to the rules, whoever could build a more superior structure and serve the city would marry Belkıs. At last, admiring both works equally, the King cut his daughter into two and gave them to the competitors.









The ruins of Aspendos ancient city are on a hill, 40 m above the plain, on its slope. The theatre is the most important structure to be seen in the city. It is situated on the slope of an acropolis, and its architecture mirrors the typical characteristics of Roman period. According to its inscriptions, two prominent and rich people of the city had a famous architect build the theatre in the 2nd century, and the building was dedicated to the gods of the city and to the emperor. With a seating capacity of 20,000, it is the best preserved theatre in Turkey. It is well known for its rich architectural pieces and especially with its stage building as it can be seen today. One side of the stage building overlooking the audience was arranged like a gallery with plenty of statues of gods, emperor and legendary people. Today most of the statues and architectural pieces are in the Antalya Museum. The theatre was used as a summer house and an excursion spot of the sultans in then Anato-

lian Seljuks period. During that period, lower part of the stage was used as the caravansary and the upper as the summer house. China pieces used in that period are today exhibited in the Antalya Museum. The stadium, acropolis, city gates, aqueducts, church, agora, stoa, nymphaion, bouleuterion, bath and the necropolis are other structures to be seen in the city. Among these structures, aqueducts are also as attractive as the theatre. Arches bringing water from the mountain to the city are a great work of engineering. Distribution of water is provided through water towers built in different places.

While turning off the mainroad towards Aspendos, you see a bridge over Koprü Çay, lying parallel to the new road. This bridge which is in good condition with its arches belongs to the Anatolian Seljuks period. The structure, one of the best works reflecting bridge architecture, is also proof that the old Antalya-Alanya road passed through here.



Side (Ancient Antalya / Selimiye):

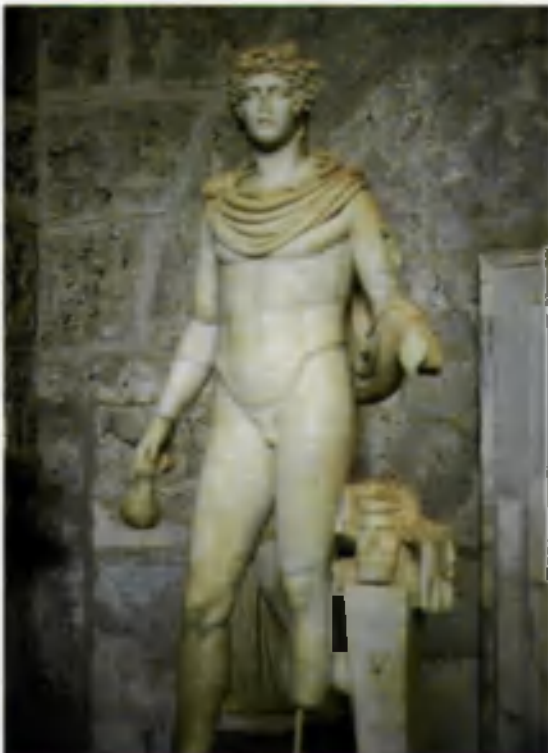
It is reached by a road turning off right from the Manavgat entrance, on the 75th km of the Antalya-Alanya motorway. The ruins start immediately at the turn-off and continue through the road until Side. The main settlement is on a peninsula, which is 1 km long and 350-400 m wide. Although Strabon states that Side was founded in 696 BC by colonists, it is understood that the city had existed before that. Because the name "Side" is not a Greek word but a local name related to the "pomegranate" tree meaning "abundance". Moreover, the spoken and written languages of the city are also different from the others'. On the other hand, its historical life has similarities with the other cities of the region. The most prosperous period of the city was during Roman sovereignty. During that period, prosperity increased due to maritime trade and the slave market. Most of the ruins to be seen today also belong to the Roman culture.

Many churches were built in Side, which was the metropolitic center in Byzantine period. Later, the settlement was deserted for a long time due to Arabian raids and the pirates, but in the 1900s immigrants were brought from Crete. The new settlement was situated on and next to the ancient city. Because of the modern constructions built on the settlement, most traces about the past have been lost in Side.

Some of the major structures to be seen today are as follows: Land and







sea ramparts, city gate, agora, two harbours, a few nymphaions, houses, temple, bath, cistern and church, palace of the emperor, necropolis and aqueducts. The bath opposite the agora, which is in a large area, is used as a museum today. The theatre, the most splendid structure of the ancient city, has Roman characteristics. The main construction of the theatre is based on an arcading system called vault. In this context, it differs from Greek theatres which are constructed leaning their backs on slopes. Aqueducts are also one of the attractive structures in Side. At one time, water, carried by tunnels, aqueducts and canals from the spring of Manavgat Irmagi, was distributed to the city through waterlines. The Waterlines of Side were damaged by the construction of dams over the river.





Alara Han (Khan): It is on the old Antalya - Konya road, next to Alara Çayı. Alara Kalesi (Castle) is also nearby. The khan can be reached by a few-km-road turning off near Okurcular from the Manavgat-Alanya road. It is 30 km away from Alanya. It was built in the

13th century during the Anatolian Seljuks period. In its plan, the closed and open parts are interconnected. Today the structure, situated in an area of 1900 m², is partly in ruins.

Alara Kalesi (Castle): It is just a few kilometers away from Alara Han and on a high hill



overlooking the vicinity. It is difficult to climb up there. During the Seljuks, the summer place was built in the 13th century for of excursion and relaxation. The summer house was planned for the sultan and the people in the palace. It is 7 km inland and 35 km from Alanya.

Şarapsa Han (Khan): It is on the old Antalya-Konya road and 15 km west of Alanya. It belongs to the Seljuks and dates back to the 13th century. It has only a closed part. It is used for touristic purposes today.

The khans in Antalya region which were built by the Seljuks in the 13th century can be grouped into three according to their network of roads. The first route goes to Antalya via Konya - Beyşehir - Egirdir - Isparta. Kırkgöz and Emdir Hans are the important structures on this route. The second route goes down to



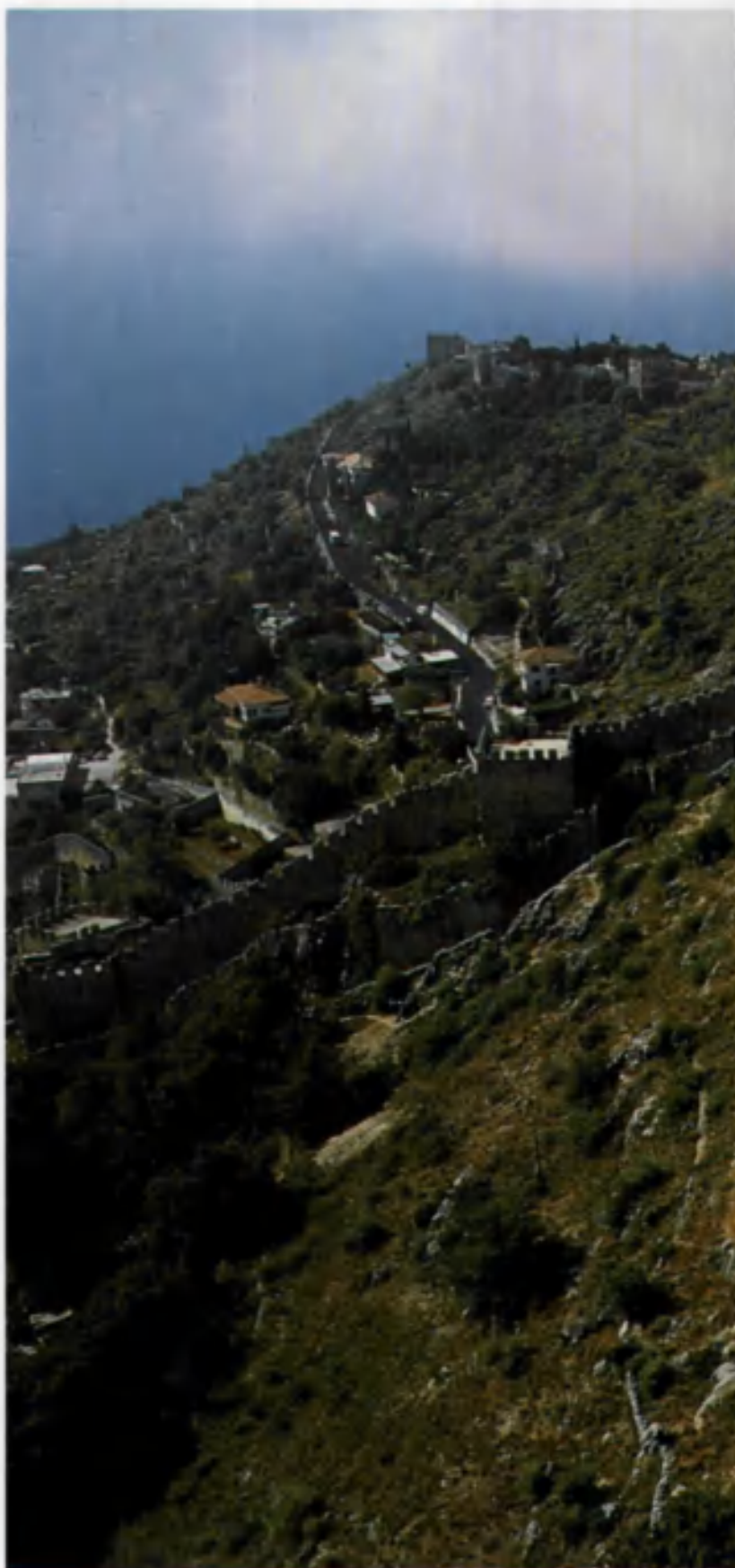
the coast via Konya - Beyşehir - Seydişehir. Tolga Khan is an important structure here. The third route is the coastal road of Antalya - Manavgat - Konya, and Pazarcık, Kargı, Alara and Şarapsa Khans are the main accommodation facilities here.

Alanya (Korakesion / Coreesium / Kalanorus / Alaiye): It is a town center on Mersin road, 135 km east of Antalya. It is a well-known touristic center with its sea, historical remains and natural beauties. The old settlement is situated on a peninsula, the western and southern coasts of which are steep and precipitous. The city, which was known as Korakesion in the ancient period, was on Pamphylia's eastern and Cilicia's western borders. The region starting from Alanya to Solipompeiopolis was known as "Mountainous Cilicia" in history. The plain Cilicia, on the other hand, extended from Solipompeiopolis to Issos.

As for the historical background of Alanya, Strabon describes the city as a pirate settlement between Pamphylia and Cilicia. The city witnessed the Hellenistic, Roman, Pirate, Byzantine, Anatolian Seljuks and Ottoman periods respectively.

It is famous as a well-know city of pirates and Seljuks in history. Alanya was conquered in 1223 by Alaeddin Keykubad (1220-37), the Seljuk Sultan of the period. It was restored with various structures in a short time, and also the name of the city was changed to Alaiye in honour of the Sultan. It should be noted that Alanya is the only city bearing the name of the Sultan, who conquered many cities. With the conquest of the city, the castle, which seemed as if it had had no connection with the sea, was connected with the city. With the construction of the castle and the shipyard, the city turned into a large harbour city in a short time. That's why, Alanya mirrors the typical characteristics of a Seljuk city.

Alanya Kalesi (castle) is situated on a high hill on the peninsula. Although it was first built in the Hellenistic period, there are







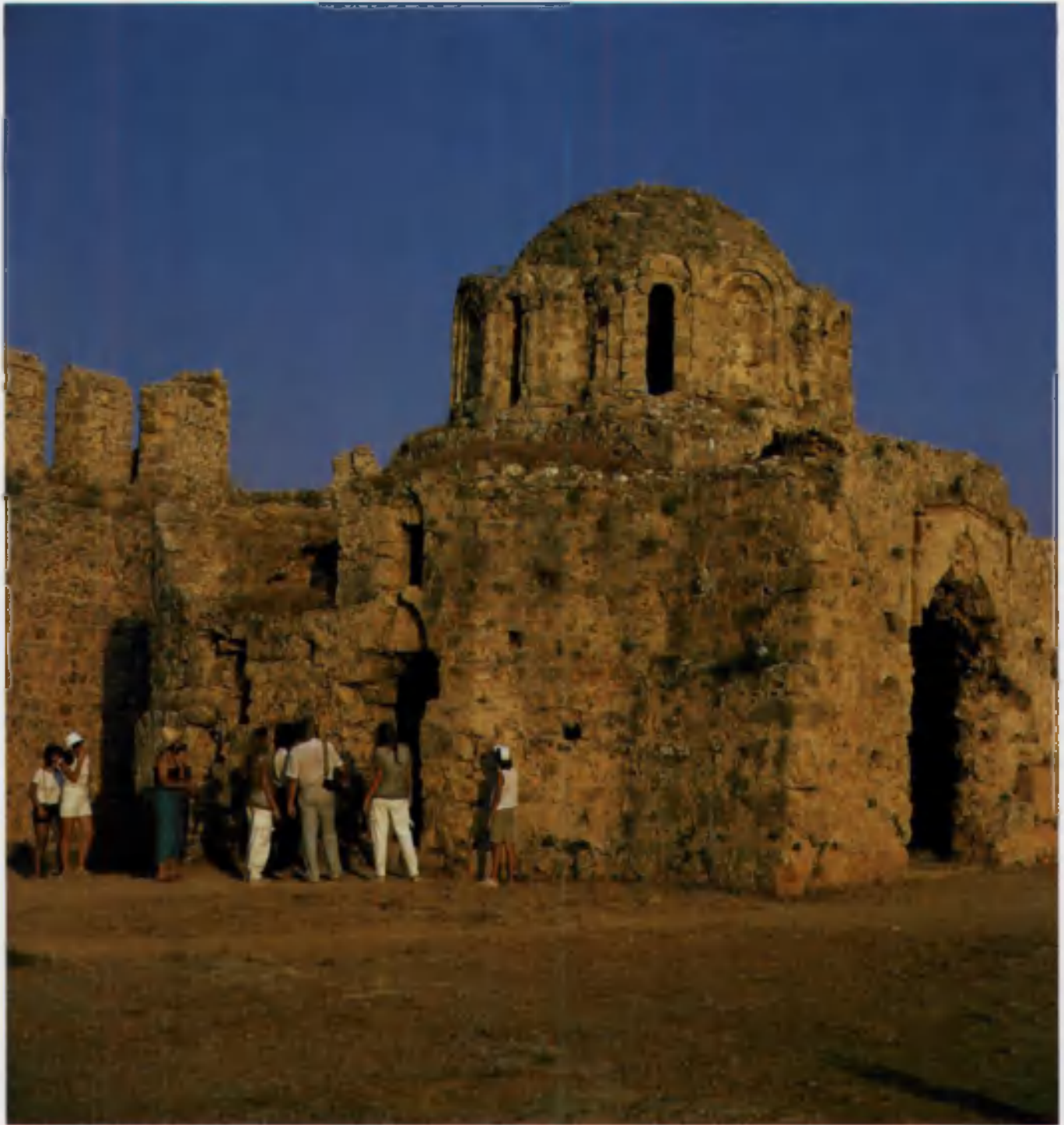
few remains belonging to that period. In its present shape, it is a Seljuk castle. It was, in a way, re-built during 1224-30. It is one of the best preserved castles in Anatolia. Moreover, it is in the first places with its 8.5-km-long ramparts. The castle has three parts: Kale Altı, Orta Kale and İç Kale (Ahmedek). The structures and remains to be seen in the castle are gates, ramparts, towers, bath, "bedesten" (vaulted and fireproof part of a bazaar where valuable goods are kept), "arasta" (shops of the same trade built in a row), a lot of cisterns, chapel, church, Akçebe Sultan Mescidi and Türbesi, palace and Süleymaniye Camii (mosque). From these structures, chapel and the church

belong to the Byzantine, Süleymaniye Camii, bedesten and arasta to the Ottoman, and other structures to the Seljuk periods. Some of the works are in ruins. Excavation and restoration works have been underway for some time.

You can reach the castle in your vehicle. The view is magnificent.

The Shipyard: It is under the castle and near Kızıl Kule. According to its inscription, it dates back to 1227. It is a place of building, repairing and sheltering ships, and it is the first harbour of Turks on the Mediterranean Sea. Among the Seljuk shipyards, this is the only example to be seen today, and it is in quite good condition. It consists of five parts covered by vaults. Each divi-





sion is 7.70 m wide and 42.30 m deep. The walls are made of stones; the arches and vaults are of bricks. In their ceilings, there are holes providing light.

The Museum: It is in the city center. Archaeological and ethnographic works are exhibited in the hall and in the garden. There are three parts in the museum, and in the first one

archaeological artifacts are displayed. The works in this part belong to Hellenistic, Roman and Byzantine civilizations. The most notable artifacts here is the bronze statue of Heracles. Most of the works in the second part belong to the Ottoman period. The works exhibited in the garden form the third part of the museum. Sarcophagi and archaeological remains are displayed here.

Fosforlu Magara (Phosphorescent Cave): It can be reached by boats from the sea. It gets its name from the phosphorus it contains.

Atatürk Evi and Müzesi (Atatürk's House and Museum): It is the house of the Azakoglu Family where Atatürk stayed when he came to Alanya. It mirrors the characteristics of old Alanya houses. Historical houses are mostly around the castle in the Kalealtı region.

Kızıl Kule (Red Tower): Kızıl Kule, which can be considered as the symbol of Alanya, was built in 1226 during the reign of Seljuk Sultan Alaeddin Keykubat. It was constructed to protect the castle and the shipyard, which are situated in the east of the Alanya peninsula. The tower, which is 29 m in diameter and 33 m in height, received this name as its walls are made of bricks. There are five floors in the octagonal structure. You can go up the tower by 87 stairs. While going up the stairs, you can watch the peninsula through the battlements.

The ground floor of the tower is used as a part of the Alanya Museum.











Damlataş Magarası (Cave): It was discovered in 1948. It is in the west of the peninsula. It is one of the landmarks of Alanya which has given its touristic fame. It is good for people suffering from asthma. Scientific and paleologic examinations have been made. Magnificent scalactites and stalogmites can be seen in the Damlataş Magarası which was carved out by sea erosion.



The entrance of Damlataş Magarası, which is 100 m away from the coast, is a few metres above the sea level. Immediately after the gate, we can see a corridor, which is 45 m long and the cave hall which is in the shape of a cylinder that is 14 m high and that has a 6.5 m radius. The bottom of the hall is covered with sand, which proves that the sea could reach here in the past.

Galip Dere, a tourist guide from Alanya, made a great effort for the cave.





Dim Çayı: It is a recreation center surrounded by picnic areas in the east of Alanya. Some touristic facilities have been built here. It is 15 km from Alanya. It is an area set off for wild life protection.

Köşkler (Summer houses): There are some remains of palaces and summer palaces belonging to Anatolian Seljuks and Karamanogulları periods in the Alanya castle and its vicinity. These structures were built for the Sultan and the people living in the palace. It was for summer residence or wintering. Summer houses were situated on Güleğşen and Sedre on Gazipaşa road.

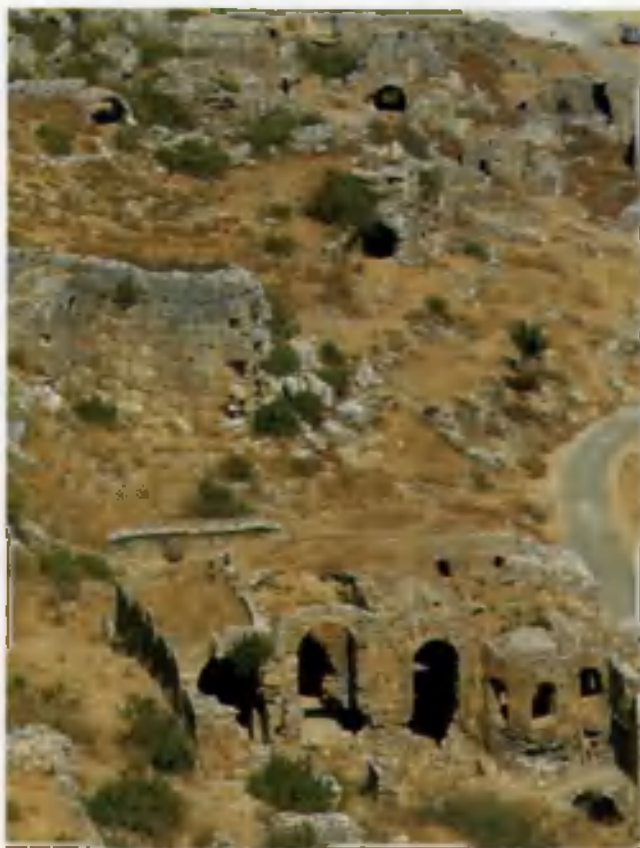
Anamur: It is a town of İçel in Mediterranean Region. It is 75 km from Alanya and 223 km from Mersin. It consists of two parts; old and new Anamur. New Anamur, situated on the north slope of the plain known by its name, is

6 km from the sea. On the other hand, old Anamur is a castle city on the coast. Anamur, which is at the southernmost end of Taşeli plateau, is the nearest settlement of Anatolia to Cyprus. It is a perfect holiday resort with its endless natural beaches, historical remains, banana and orange gardens. Although the coastal road is narrow and winding, seeing mountains and the sea together is worth the trip. Its coasts are the breeding grounds for the *Caretta Carettas*. Turkey's best quality and the most delicious bananas are grown in Anamur. Tourism in Anamur, which is not well known, has been developing rapidly recently.

Anamur is full of remains of various civilizations. Ancient, Byzantine, Turcoman emirates and Ottomans left more significant traces. Anemorium (old Anamur) and Mamure castle are the most important ruins.







Anemorium (Old Anamur): It is an ancient settlement situated on a cape on Bozyazı road, 6 km southwest of the modern settlement on Mersin - Antalya motorway. With its castle and ruins starting from the beach stretching up the hill, it is an ancient settlement, which has a different characteristic. Besides its remains, the Anemorium beach is also famous for being one of the Mediterranean beaches where *Caretta Carettas* lay their eggs. The ruins in Anemorium were first discovered in the 19th century by the English meteorological expert Francis Beaufort during his muestigations in the region. The excavations and restoration works started in 1960.

The course of the history of Anemorium can be divided into four periods: The Hellenistic, the Roman, the Byzantine and the decline of the city in the 7th century.

The first settling in the ancient city dates back to the 4th century B.C. The city was magnificent especially in the Roman and the Byzantine periods. An earthquake in 580 A.D. caused a great deal of destruction in the city. The city, which witnessed Persian attacks between 610-630 A.D., was destroyed by Arabian raids in the second half of the 7th century. The city was rebuilt after the 12th century.

Ramparts, theatre, odeon, palaestra, bridge, a few churches, aqueduct and the necropolis are the structures to be visited today. There are 350 various tombs in the necropolis. The necropolis of Anemorium is one of the best preserved cemeteries in the whole of Anatolia. Tombs consist of two parts; inner part for the dead person and the outer part for the visitors. There are mosaics and some figures carved into the walls in some of the tombs.

The city walls surrounding the city were built according to the fall of the land, and the walls to the east were reinforced with towers. Among the churches around the city, Santos Apostoles church, on the sea side, is thought to have been built in the 5th century. In the upper part of the city, remains of a room carved into a rock and traces of the staircase of the Anemorium theatre, which is located in the north of the odeon, can be seen.

Odeon dating back to the 2nd century was built on the slope overlooking the sea side of the city. Ground mosaics of the staircase which could seat 900 people are still in good condition.

Remains in Anemorium are scattered over a large area. In addition to architectural works, numerous small finds have also been discovered.

The position of the city was determined according to climate conditions. Although modern Anamur is very hot and humid, there is a windy and cooler weather in Anemorium serving as an air conditioner of sorts.

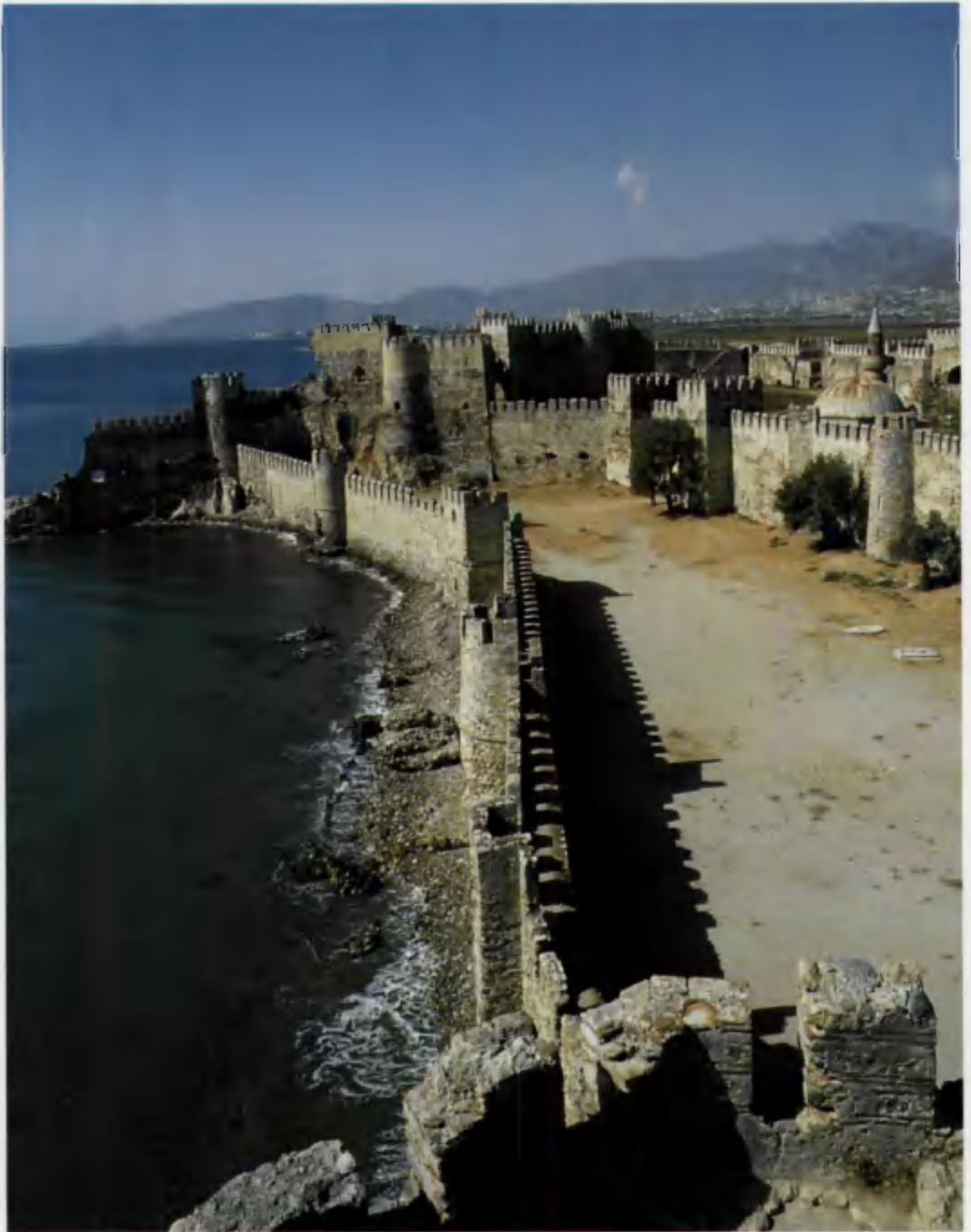




Anamur (Mamure) Kalesi (Fortress):

The Mamure Fortress is the most magnificent of all the fortresses on the Mediterranean. And it is also the most fascinating structure remaining from Anamur. With its towers and battlements, the fortress has a very attractive view even from a distance. There are remains of Anemorium in the vicinity of the fortress. It was originally built in the Roman period in the 3rd - 4th centuries. Later it was enlarged by the Byzantine and the Crusaders. When Alaeddin Keykubad, Sultan of Seljuks, conquered it in 1221, it was in ruins. After restorations were made in this period, it was also used in Karamanogullari and Ottoman periods. From some of the inscriptions, historical development of the fortress can be followed. There are three courtyards in the fortress which is supported by 36 towers. A stream pours into the sea nearby. There is a mosque belonging to the Ottoman period in the fortress and a bath nearby.







Çukurpınar:

It is on Taşeli plateau, 46 km north of Anamur. It is a cave on 1880 m high. Its importance is that it is the second largest cave known in the world.

Bozyazı:

It is a town between Anamur and Silifke the economy of which depends on agriculture, fishing and tourism. It leans its back on the Taurus, and the Bozyazı stream flows through

the town. It is on the yacht route between Antalya and Cyprus. It is the largest and the most modern fishing center of İçel region. It was known as *Nagidus* in ancient times.

There are no important ruins in Bozyazı. However, there are two ruins outside the town. The first one of these is the ruin, called Kilise Burnu by the inhabitants, in the borders of Ayak Köyü in the east of Bozyazı. This ancient settlement contains a cistern inside rampart ruins and two tombs, one of which is still standing outside of the church and ramparts.

The second one is Maraş Tepesi - Arsiyoe, 2 km east of Bozyazı. This is an ancient city established in the 3rd century BC by Ptolemaies, king of Egypt, in the name of his wife. Only the ruins of two-floored tombs which have mosaics have survived to the present.

Aphrodisias (Koserelik):

It is an ancient city, 48 km west of Silifke. As there are two Aphrodisias in Anatolia, the

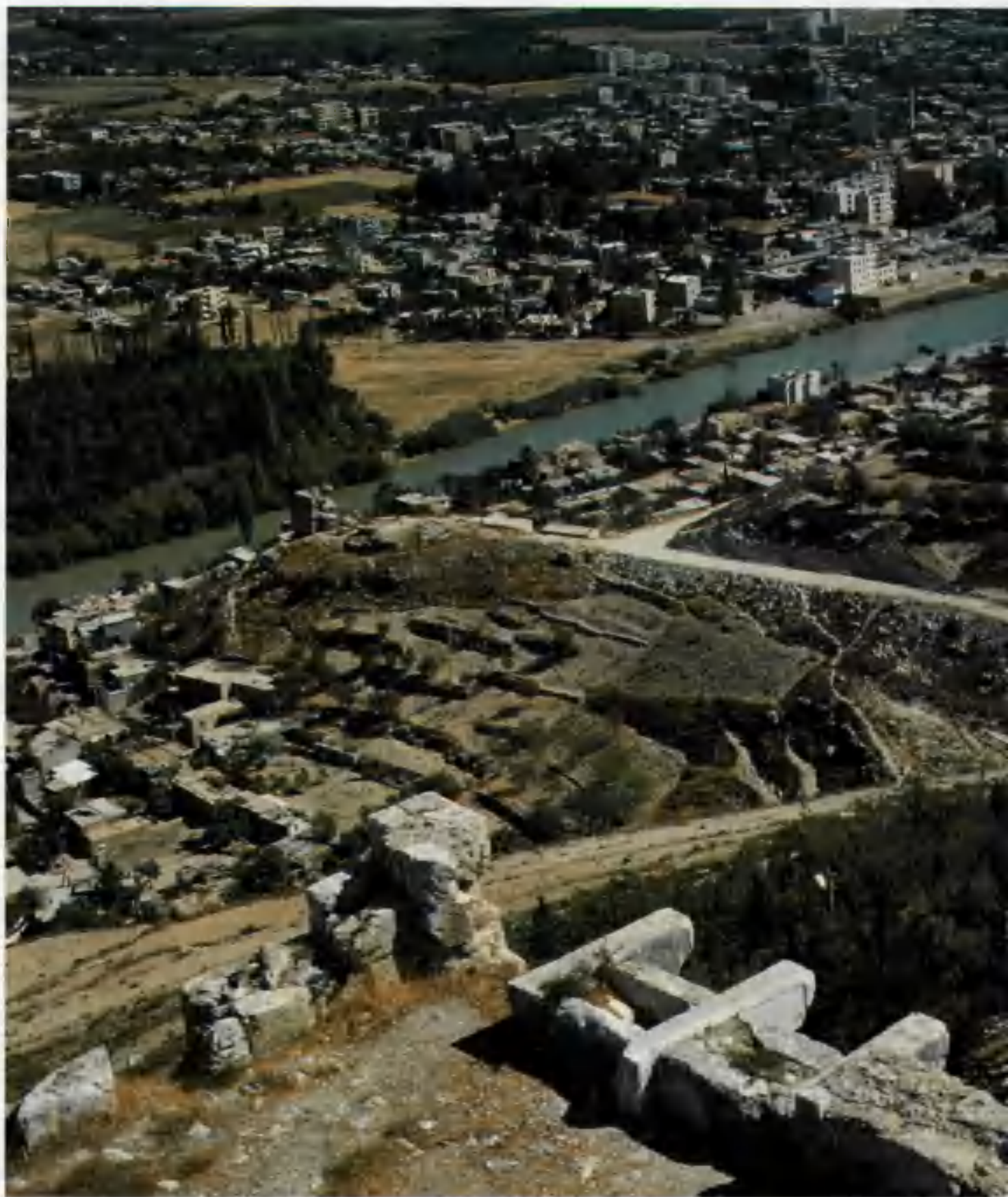




one in Mersin region is called Cilicia Aphrodisias. It is understood from the structures seen today that it was an important settlement. Mosaics are also as important as the structures.

Aydıncık (Celenderis): It is a town of İçel, 171 km away from the city centre. It was famous as a commercial city in history. It has a strong connection with Cyprus. It is believed to have been established by the Phoenicians. It is situated in a small valley between the mountain and the sea. Today it is an agriculture and cattle breeding center. There are some ruins in the vicinity. The Theatre, aqueduct, tetrapylon, mausoleum, rock tombs and baths are the structures to be visited. Roman and Byzantine period structures are dominant in the area.







Silifke (Seleukeia Ad Kalykadnum): Seleukeia ancient city, on which the modern settlement is situated today, was a castle city, founded a few kilometers from the sea, on the western side of the Göksu (Kalykadnos / Galyeadnum) River.

According to historical records, before the establishment of Silifke, there had been a Greek colonial city on the coast, called Holmoi (Viranşehir) dating back to the 8th century BC. Later, the people of the harbour city were brought to Silifke's location place by Seleukos Nikator in the Hellenistic period, and a new settlement named Seleukeia was founded. The city was named as "Seleukeia Ad Kalykadnum" after its founder and the river's name. The city preserved its importance during the Roman, Byzantine, Anatolian Seljuk and Ottoman periods, but the ancient remains belong to the Roman





and Byzantine periods. The castle on a hill, theatre on the slope of the castle, temple, a road with canals, stadion and a bridge over the river are the major structures to be seen in the city.

Today Silifke is a region which is famous for its folkdance, yoghurt and delta. Taşucu is its harbour, and it is one of the closest places to Cyprus. Continuous ship tours are held between the two places.

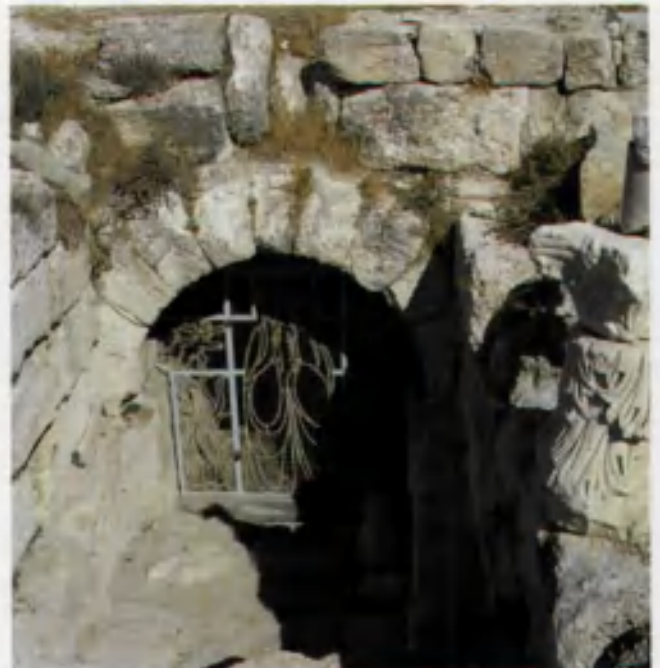
Silifke Müzesi (Museum): Archaeological finds brought from excavation sites in and around Silifke and ethnographic works are exhibited here. It is quite rich in terms of works of art.

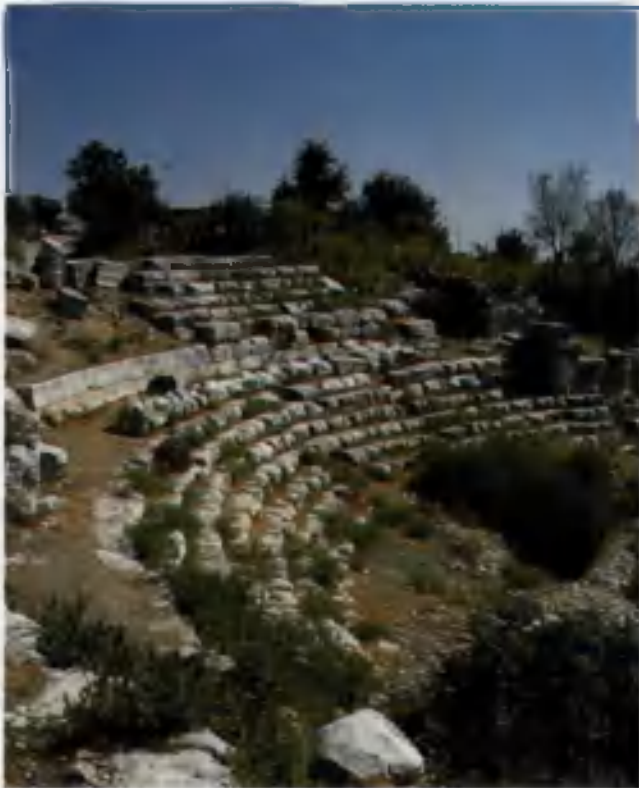
Silifke - Akgöl Paradeniz Dalyanı: The region where Göksu Nehri reaches the sea as a delta has been determined as the Wild Life Protection Region. It is one of the largest wetlands of Turkey. It is also the most important gathering place for birds flying between Africa -Europe - Russia. Some of the birds here are examples of rare species.



Aya Thekla (Meryemlik): Aya Thekla is the first Christian woman and female saint. She is a student of St. Paul. It is a holy place for Christians, 1 km south of Silifke. It is the first Christian church in the region and was first built in a cave. Extended later, the church is one of the first domed basilicas in Anatolia. It dates back to the 5th century.

Aya Thekla, in the name of whom a church was built, had fought against idolatry before Christianity was accepted officially, spread Christianity and died to that end. After her death, she was canonized, and a church was built in the name of her.





Uzuncaburç (Diocaesarea): It is on a mountainous area, 24 km north of Silifke. It is known for its Zeus cult. It is situated on a flat hill. As it is understood from the ancient road remains and milestones, it had some connections with the Seleukei, Olba and Corycos ancient settlements. First Seleukos then Roman and Byzantines dominated the city. One of the most important and interesting structures of the city is the Zeus Temple, and the other is the tower. The road with columns, ramparts, monumental gate, theatre, gymnasium or bath and the necropolis are the other structures to be seen in the city. There are 5 or 6 floors in the 22.5-m-high tower which was made from large hewn stones. The necropolis is situated on both sides of the valley, 1 km outside the village.



Olba (Ura): It is 4 km from Uzuncaburç. It can be reached by a 10-15-minute journey. No certain information is known about the history of the city, but it is accepted that it existed in the Hellenistic and Roman periods. Olba is

situated on a hill next to a plain and on its slope. There are few remains to be seen today. Rampart, aqueduct, theatre, temple and nymphaion are the main structures to be seen there.



Demircili Koyü: It is on Silifke - Uzuncaburç road, on the 7th km after Silifke, in the coolness of pine trees. The village was established on the Imbirgon ancient settlement. On both sides of the road, scattered over a large area, there

are six temple-shaped monuments belonging to the Roman period. The most important one of them is the double interconnected monumental tombs in the west of the road. Animal and human reliefs can be seen on the tombs.



Üçgüzeller (the Graces): Üçgüzeller is a bath mosaic, protected in a small museum in the center of a village next to Narlıkuyu bay, about 67 km from Mersin. This work was created in the 4th century during the Roman period. The Roman Commander Polmonius had this mosaic created in order to decorate the thermal bath built at the head of the healing spring water. The Graces in the mosaic are associated with three goddesses named Aglaia, Thalia, and Euphrosyne, daughters of Zeus, who symbolize beauty, charm and grace



in Greek mythology. In order to protect this mosaic, the structure has been turned into a museum.



Korykos (Corycus / Gorges): Between Silifke and Mersin, 25 km away from Silifke, you can see a huge castle ruin on the coast and a second castle on an islet off the land. The castle on the islet is *Kız Kulesi*, and the other on the coast is the castle of Korykos city. The remains of the city are scattered over a large area starting from the coast. Other than the castles, many cisterns, huge aqueducts, Byzantine basilica, the holy road and the necropolis are the other structures to be seen.

The history of Korykos dates back to the Ancient times. The settlement is known to have been surrounded by ramparts. Conquered in the 2nd century BC by the Syrian king, the city is also the subject of

Strabon's work. Due to the dominance of the Hermes cult in the city, a temple was built in the name of the god. During the Roman period, it was one of the busiest harbour cities of Anatolia on the Mediterranean coast. Temple remains, monumental gate and tombs are the works belonging to that period. Korykos was also a well-known pirate city. With the spreading of Christianity starting from the 4th century BC, the castle was restored, and a church, two chapels and cisterns were built inside and a necropolis outside. During the Byzantine period, the city was one of the largest and most important centers of Christianity. Their remains can still be seen today.

The castle was built in the Early Byzantine



period by connecting ramparts with a Roman period monumental gate on the coast. It has characteristics of a typical Medieval castle. There are ditches around the rectangular structure. For some period, it was dominated by an emirate under the control of the Armenians. This period

coincides with the time of Lusignans. The castle and the city were destroyed as a result of the raids of Karamanogulları in 1360s. When Piri Reis visited here in the 16th century, the castle was in ruins. Korykos was known as Gorges during the Ottoman period.



Kız Kalesi: The castle is on an islet at the entrance of the old harbour. It was built by the Byzantines. It is 200 m off the coast. Ramparts, towers, a church in the courtyard and cisterns are notable in this quite well - protected cas-

tle. The castle was taken over by the Kingdom of Cyprus in 1360. The name of the castle is subject to a legend, which is as follows: Once upon a time, a king had a young and beautiful daughter. When the king heard that his

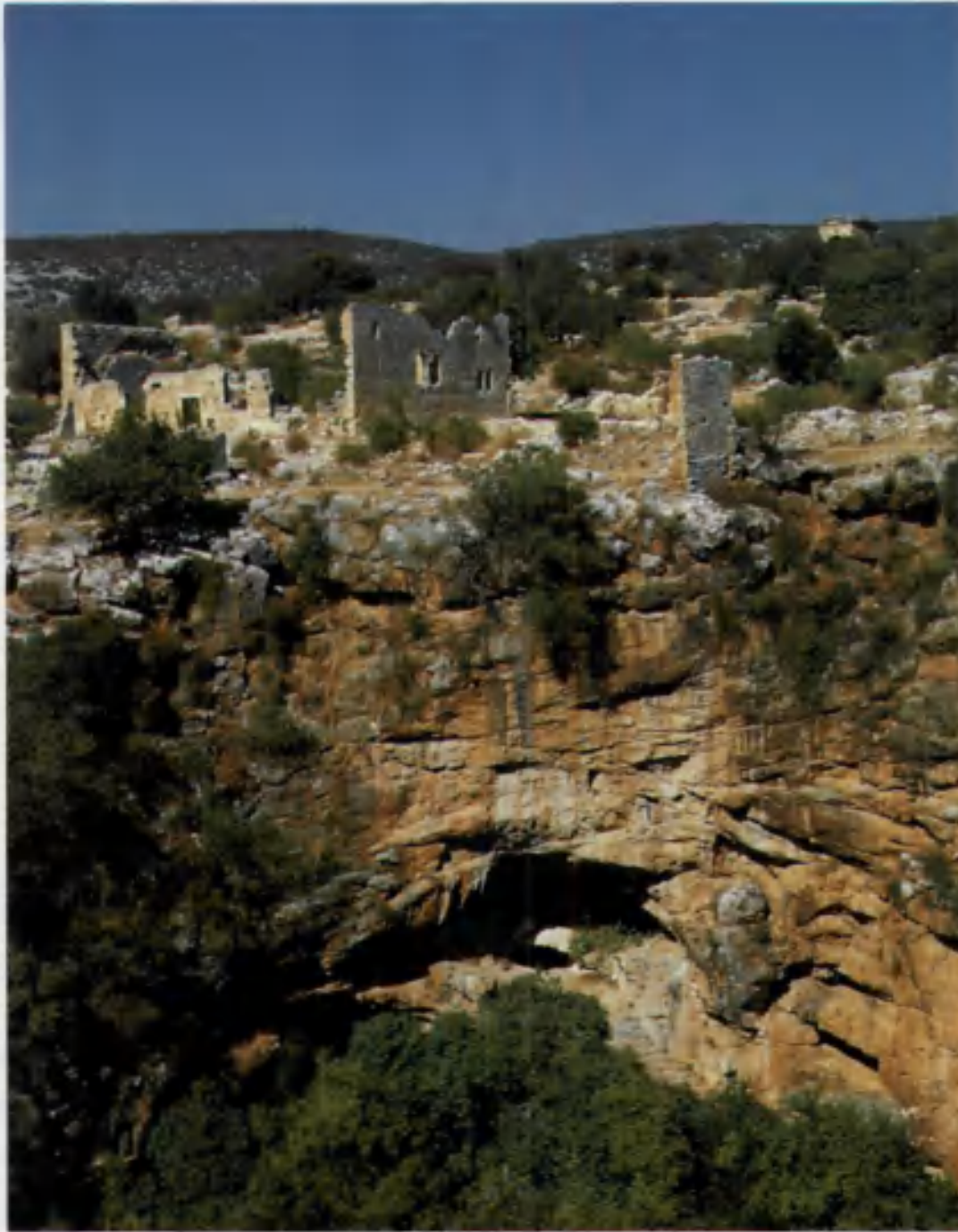


daughter would die from a snake bite, he had a castle built on an island and imprisoned his daughter there. However, one day, a snake, coming to the castle inside a basket, kills the girl by biting her. The legend of Kız Kulesi or Kız Kalesi is mentioned in many places of Anatolia.

Kanlıdivane (Canytellis/Neapolis):

The ancient city received its name from the criminals' being thrown into a pit to be killed by wild animals. Kanlıdivane, which is 3 km north of Erdemli - Silifke motorway, is one of the major cultural remains of the region. This ancient city whose old name was "Canytellis" was built within the borders of Olba Kingdom. The settlement, situated around a huge concave occurring naturally because of the karstic characteristic of the region, is full of structures belonging to the





Hellenistic, Roman and Byzantine periods. The city is a mysterious site with its necropolis, tower and churches. Hellenistic tower is in the shape of a rectangle and has an inscription. The tower built in the name of Zeus was constructed in three-floors on the southwest side of the concave. There are churches around the concave from the 5th and 8th centuries. For this reason, it

is understood that the region used to be an important Byzantine settlement. There are three necropolises in the city. Tombs were scattered around the roads. Among them, Aba Mezar Anıtı (Aba Monumental Tomb) which is in the north-east of the concave is accepted as a proof that the city was built within the borders of Olba Kingdom.

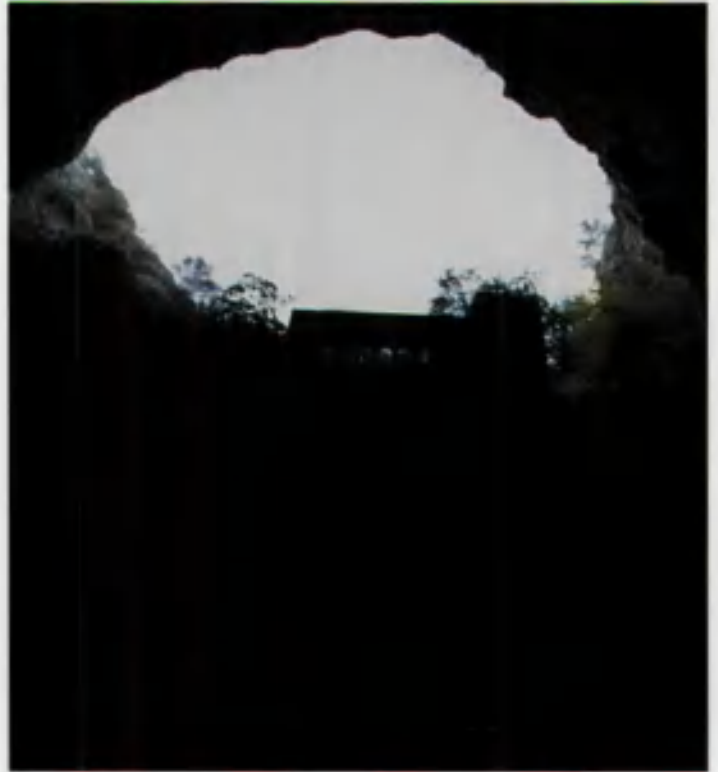


Adam Kayalar: Tombs with large rooms carved into the rocks on the slopes of Şeytandere valley, 300 m west of the concave, are remarkable. On almost all of the tombs, a human relief can be seen. 11 males, 4 females, 2 children and one chamois, a total 17 reliefs immediately draws attention. Reliefs are in different niches. Tombs, which reflect the characteristics of the late Hellenistic and early Byzantine periods, are known as *Adam Kayalar* (Man Rocks) among the inhabitants of the region.



Cennet and Cehennem

(Heaven and Hell): They can be reached when you go 2 km north from the 20th km of Silifke - Mersin motorway. You are faced with two large holes. These holes occurred when the soil at the bottom melted and the upper part collapsed. The large hole is known as *Cennet* (Heaven). It was used as a settlement. The mouth of the hole, which is 70 m deep, is 200 x 90 m. You can go down into the hole by stairs belonging to the Roman period. There is an underground stream at the bottom. At the entrance, there is a church belonging to the 5th century. The name of the other hole is *Cehennem* (Hell). It is 120 m deep, and it is almost impossible to go down into it. It is said that sinners were thrown into this hole in the past.





Mersin:

Mersin, which is the south door of Anatolia, is the center of İçel. It is the third largest harbour of Turkey. It is an important agricultural, commercial and university city. The importance of the city increased when a free zone was opened in 1987.

First setting in Mersin dates back to 6.000 BC, and establishment of the first state dates back to the Hittites. Mersin witnessed Assyria, Persian, Greek, Roman and Arabian civilizations until it was conquered by the Ottomans in the 16th century. Alexander the Great, Pompeus, Caesar, Antonius, Cleopatra, Cicero and St. Paul who were important characters in history either stayed or lived here.

The establishment of today's Mersin is rather new. About 150 years ago, there was a small fishing village in its place. The nearest ancient settlement was a coastal city called *Zephyrion*. This name comes from *Zephyros*, meaning "Batı Yeli" (westerlies), in the old Hellenistic language. In the second half of the 19th century, when cotton agriculture started, tracks were laid, and the new harbour was built, Cukurova started to become active. It is the city which has had the largest immigration in Turkey in recent years. That's why, there is a cosmopolitan life here. It lacks the elite atmosphere of the Levantine period now.

There is no significant historical works in the city center. However, archaeological and ethnographic works belonging to the Hittite, Hellenistic, Roman and Byzantine periods can be seen in the Mersin Museum. Old houses, big public buildings, churches and Atatürk's House are the most important structures to be seen in the city.

As it is very hot in summer, and the general tendency of the people is to go to the plateaus and rest. The most famous plateau is Gözne which is 34 km from Mersin.

A few kilometers outside Mersin, there is Yumuktepe, which is one of the oldest settlements of Turkey. In Yumuktepe, situated on a hill near a stream, there are traces of Neolithic, Early Byzantine Age and Bronze Age periods. Besides, a rush house to be seen today is of great significance in terms of preserving the traditions.





Viranşehir (Soli / Pompeiopolis):

It is around Mezitli on the 14th kilometer of Mersin - Erdemli motorway. It is an ancient city on the coast. It was established by the people of Rhodes as a colonial city named "Soli" in 700 BC. It became rich because of its commercial relationships with Egypt and Cyprus. Alexander the Great quartered here before the Issus War. Pompe, the Roman Commander, established the city again and gave it the name *Pomperoupolis*. The city was almost totally destroyed by an earthquake in the 6th century. It is thought that its present name originated from that destruction. The road with columns, harbour, aqueducts and the *necropolis* are the *remains worth seeing*. However, of the 200 columns in the road, only 40 have survived.



Astım (Dilek) Magarası: It is 300 m west of Cennet hole. The length of the cave is 200 m, and it is entered by winding stairs having 20-30 steps. There are some galleries in the cave, three of which can be visited. As the air of Dilek Magarası is thought to be good for asthma, its other name is Astım (Asthma) Magarası. It has been enlightened recently.

Tarsus (Tarsos): It is in 27 km east of Mersin on the Adana motorway. It is a large town with excellent historical and natural beauties. In history, it was known as the place of the seven sleepers, the birthplace of St. Paul, the meeting place of Cleopatra and M. Anthony and for its waterfall. When we consider the works in the city centre and its vicinity, we can understand that it was one of the most significant and the oldest settlement of the region. Especially Christian, Arab and Ottoman

periods were dominant. For a time, it was the capital city of Cilicia. Major structures to be seen in Tarsus are as follows: Seven Sleepers cave, Cleopatra gate, Donuktaş, Justinianus bridge, Victory inscription, Toll Gate, Roman road, Eski Camii (St. Paul Church), Ulu Cami, Bedesten, St. Paul well, waterfall and houses.

Ancient Road: It was discovered during the recent excavations in the city centre. When the ancient road is inspected with its stones and the buildings around it, it can be accepted as one of the main roads of the period.

Museum: Kubad Paşa Medresesi belonging to the Turkish period is being used as a museum. In the rooms and courtyard of the Medresseh (religious school), works belonging to various periods are exhibited.

Justinianus Koprusu (Bridge): It is a bridge ruin near the motorway connecting Tarsus to Adana. The Tarsus River flows under it.



Cleopatra Kapısı (Gate):

When Tarsus was covered with alluviums brought by Tarsus Çayı (Cydnos), it became distant from the sea but it was a harbour in ancient times. In 41 BC, Egyptian Princess Cleopatra and Mark Anthony met in Tarsus and fortified their love. The gate, which can still be seen, is one of the three big gates of the town. It took this name because it was the gate through which the couple entered the city. It has been restored today.



St. Paul Kuyusu (well):

One of the features adding to the importance of the city is that St. Paul, was born in Tarsus. A well which has the name of the saint, is still present today, and the water of it is believed to have healing properties. It is also believed that St. Paul's house was near the well.

Tarsus Şelalesi (waterfall):

It is quite near Tarsus. The Tarsus River which is formed by the strong springs coming out in the Taurus (Tavros) flows through the town and pours into the Mediterranean. Sea It is famous for its waterfall. The region has moved inland due to the alluviums it has brought. It is known as "Berdan" by the Arabs. It is known that there is a necropolis behind the waterfall.

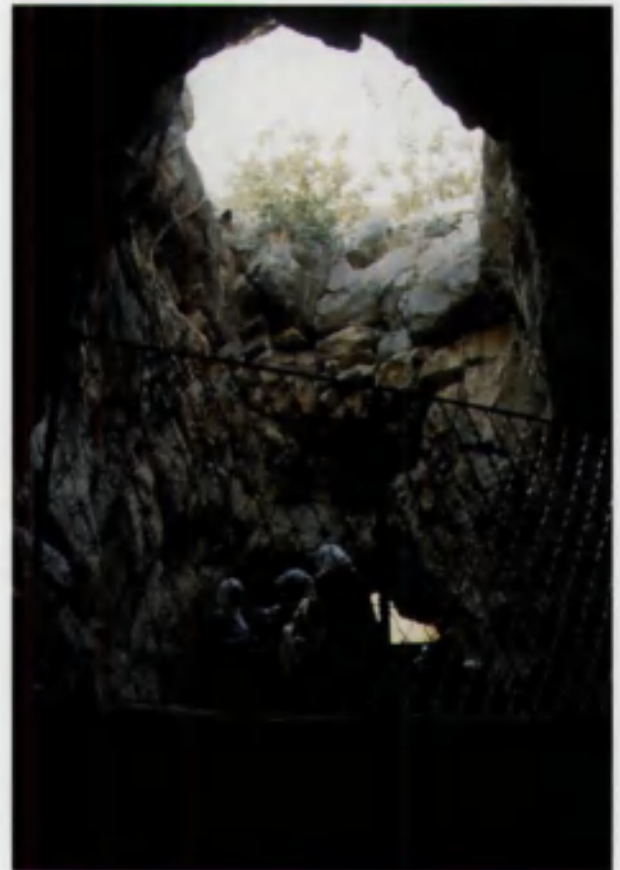
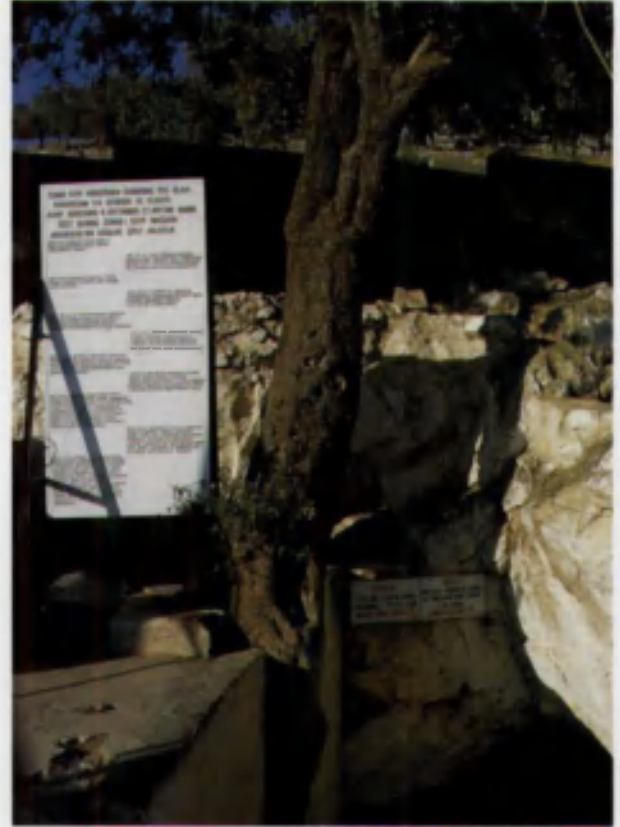


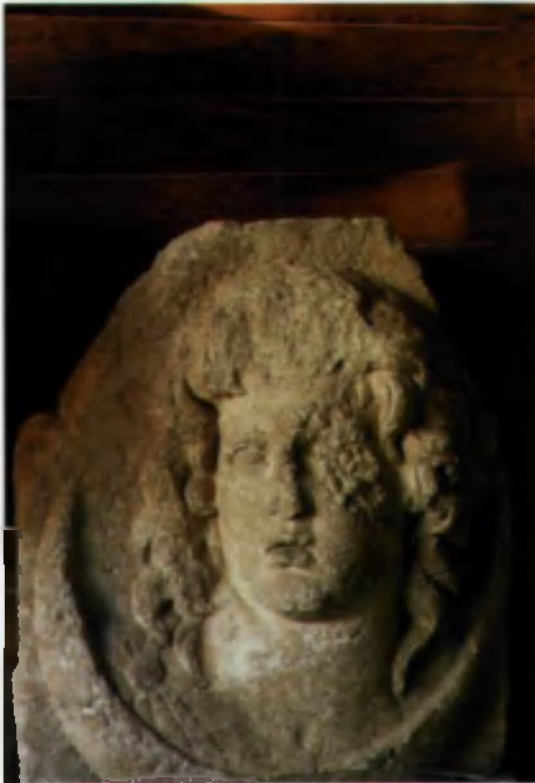
Çamlıyayla (Namrun):

It is the most famous plateau of the region. It is a 1430-m-high plateau on the Taurus. Connection is provided through Gülek on Adana - Ankara motorway. As it is covered with forests, there is wild life here. There is a well-preserved castle on the hill. There are also crater lakes nearby. Wooden architecture and a more natural life can be seen in the plateau houses. The Turkomans lead a happy life, preserving their traditions.

Yedi Uyurlar Makamı (Seven Sleepers):

Yedi Uyurlar Makamı (Eshābu' Kehf, Eshab-ı Kehf) is in a cave 12 km away from Tarsus. It is a sacred place both for the Christians and for the Muslims. There are three different places know as “Yedi Uyurlar Makamı” in Anatolia. One of these places is Efes and the other is Afşin. As a result of the investigations and researches, it is decided that the most suitable place for this event is Kahramanmaraş - Afşin. The beginning of the story of Seven Sleepers, which is also mentioned in the Holy Quran, dates back to the Roman period. Seven Sleepers - Yemliha, Mislina, Mekselina, Mernuş, Debernüş, Saznüş, Kefestatyüş - and their dog, Kitmir are mentioned in the Quran in Kehf sura, i.e the 18th sura (verses 9-26) and in Eastern sources. According to both Christian and Islamic beliefs, their personalities and the cave they lived in were accepted as sacred, and a religious center was created. The story is as follows: “Having converted to the newly emerged Christianity, seven young men and their dog, Kitmir, fearing of the cruelty of the idolaters (Romans), hid in a cave and slept deeply during the reign of Emperor Decius (249-251). Later, when they woke up during the reign of Emperor Teodosius I, Christianity had been accepted as the official religion. Meanwhile, one of them felt hungry and went to the baker's to buy bread, and he noticed that the money he gave had gone out of circulation. People followed the young man back to the cave and found them asleep. They also saw the dog, Kitmir which moulted its hairs. Then, the cave where this event took place was accepted as sacred, and it is visited by pilgrims today.





Adana (Antokheia and Pyramos; Antokheia ad Sarum; Attania; Adaneion):

It is the largest city of Turkey in Mediterranean region. It played an important role in transportation and invasion. Adana always kept its liveliness during Persian, Alexander the Great, Roman and Byzantine periods. Having met with Islam during Calif Omer period, it continued to improve in Ramazanogulları, which was a local Turcoman emirate, and Ottoman periods. Today Adana is the fourth largest city of Turkey, and it is an important city of agriculture, industry and university. There is İncirlik NATO Base in Adana, the junction point of motorways, airways and railways.

Gülek Boğazı, which connects Anatolia to the Eastern Mediterranean and which used to be an important passage used by great armies in history is also within the borders of Adana. When going towards Adana from the passage, you come to a fertile plain. Known as Çukurova, this plain is an extremely fertile region where mainly cotton is produced and harvest is reaped twice a year.



The lands of Adana are watered by the Ceyhan (Pyramos) and the Seyhan (Saros) rivers flowing inside the city. There are several structures, ancient cities, museums and nature areas both in the city center and inside the borders of the city. The most important works in the city center are as follows:

Bridge, Ulu Camii Külliyesi, Bedesten and Kapalı Çarşı, Yağ Camii, Museum: The bridge built over Seyhan river during the Roman period has 14 arches and is 319 m long. It is still being used and is in good condition thanks to the restorations done. According to its inscriptions, Adana Ulu Camii Külliyesi, the construction of which was started in 1513 by Ramazanogulları, could only be completed in 1541 by the Ottomans. The group of structures, consisting of a mosque, medrese and turbe is situated around an inner courtyard. This is the most important, Turkish-period work in Adana. It is of great significance because influences of architectural and ornamenting characteristics of Anatolian Seljuks, Ottomans, Zansis and Mamluks can be seen on it.







İskenderun (Alexandreia bei Issos): It is the harbour city of Hatay province and was built on the south of the gulf of the same name. It got its name from Alexander the Great, and it is one of the few cities with the name of the famous commander. While it was not an important city during the Ancient and Byzantine periods, it became lively when the harbour was constructed during the Abbasids. As a result of the public works realized during the reign of Sultan Abdülhamid II (1876-1908), the city progressed rapidly. With the opening of the railway in 1912, transportation and trade came alive. İskenderun was under French occupation between 1918 and 1938, but in 1939 it was again annexed to the motherland. In the Republic period, it has become a great trade and industry city. It is 58 km from Antakya. A few churches which are still in use and public buildings constructed in the early 20th century are the major structures to be seen in the city.





Antakya (Antioch): Antakya, which is the city center of Hatay, is noted for its historical and natural beauties. Antakya, on the crossroad between Anatolia and Syria, could be shared among the largest states of Near East for ages and witnessed innumerable raids and civilizations. Its most prosperous time was in the Ancient period, and it reflects Ottoman characteristics in its present appearance.

Due to some finds nearby, the first settlement is thought to date back to the Prehistoric period. Antakya was taken over by the Hittites, Late the Hittites, Assyrians and Persians respectively, and then it was conquered by Alexander the Great. The Foundation of the city dates back to 301 BC and is the subject of a legend about Seleucus I. Nikator who was one of the generals of Alexander the Great and took control of the region after his death and about his son I. Antiochus who gave his name to the city.

The city, 25 km inland from the sea and founded on the slopes of the Silpius (Habib Neccar) mountain and near Asi (Orantes) River, developed in a short time after becoming the capital of Seleucus Kingdom. Antakya, ha-

ving been determined as a Roman state in the 1st century BC, has protected its magnificence, along with Harbiye (Daphne) which is both a holiday resort and a settlement nearby. During the Roman period, the city was the third largest city in the world after Rome and Alexandria. The acropolis, castle, ramparts, bridge, aqueduct, temple, theatre, bath, library, hippodrome, waterlines and houses date back to that period, but only some of them have survived to the present and quite ruined - due to frequent earthquakes, fires and invasions throughout history.

Antakya, which was included in the borders of Eastern Rome in 395 BC, was one of the first and most important centers of Christianity. Then, it witnessed Sassanid, , Arabian - Islam, Anatolian Seljuks, Crusader, Latin Princedom, Mamluk and Ottoman raids and civilizations respectively. Later, between 1918 and 1939, it was within the borders of the Hatay Republic under French mandate, and finally it was annexed to the Republic of Turkey in 1939. Today, Antakya is not only a border city but also an important agriculture and trade city.

Hatay Archaeological Museum, Harbiye (Daphne), St. Pierre Church, the Castle, Habib Neccar Mosque, Catholic Church

As for the places to be visited in Antakya; perhaps the most important one of historical value to be mentioned is the mosaic finds in the Hatay Archaeological Museum, which are

naturally well-known outside of Turkey as well. The mosaics in the museum, which was built in accordance with the contemporary understanding of museology, are 1st - 6th century, Roman and Byzantine finds which were brought from various places mainly Daphne, Antakya and Samandag. Themes on the monumental - sized mosaics look if they had been





embroidered. Scenes were mainly taken from mythologic and daily life. For example Narkisos, Apollo-Daphne, Black Fisherman, Soteria, Seasons, Kaicy-Kemgoz, Dancers, Drunk Dionysos, Boat of Pyskhs, Heracles's Strangling Snakes and Happy Hunchback are the most notable mosaics. As well as the mosaics in the museum, there are also sarcophagi, statues, pieces of jewelry, idols, coins, glass works, ceramic objects and archaeological and ethnographic works exhibited.

Harbiye, which is the most important place where ground mosaics have been found, is both an ancient settlement and a holiday resort, 9 km east of Antakya. The town, the name of which is derived from a mythologic story, is situated in a valley which is covered with daphne trees and where there are seve-

ral waterfalls springing from the slope of a hill. With its natural beauty, Harbiye has always been a focal point in every period. As it can be understood from the ground mosaics of the villas belonging to mainly Roman period the town was an amusement and recreation center settled by the rich. There are no traces of the temples built in the name of the various gods and goddesses. In addition to this, there are masters who create art out of a stone which is taken out in region.

The story of the mythologic hero Daphne giving her name to the town is as follows: The God Apollo, well-known for his loves, falls in love with Daphne, the beautiful fairy daughter of the Thesselia River Peneus, but it is an unreturned love. Dedicating herself to the Goddess Gaia, Daphne avoids men. One day



Apollo meets her in the country and tries to show his love, but Daphne starts running away, and Apollo follows her.

According to the legend, when Daphne is about to be caught, she asks for help from the Earth Goddess Gaia. Fulfilling her wish, the Goddess turns her into a sweet-smelling tree, transforming her feet into root and her hair into leaves. Being affected greatly by this event, Apollo gives the name Daphne (bay) to this tree, sanctifies it and making a wreath out of the leaves of the tree, he puts it on his head. The town Daphne, giving its name to a plant and a settlement, is today the most favorite vacation and picnic place of Antakya people and the tourists. In Antakya, the bay tree, which is



mainly used for soap, and cotton are the most important products.

There is a cave-church, built in the name of Apostle St. Peter (Pierre), in a cave on the slope of Habib-i Neccar mountain, on Reyhanlı road, 2 km from Antakya city center. Becoming one of the twelve apostles after the death of Jesus, Saint Petrus came to the region and started spreading the new religion. Since 1963, it has been an official pilgrimage place announced by the Pope. The church is important because with a great ceremony the name "hristos" - "christian" was given to those believing in the new religion of Jesus, and who had not had a specific name until then. Therefore, the cave-church is accepted as the first church of



the Christians. During the Crusades in the 12th and 13th centuries, the front part of the church was renewed by different extensions in front of the cave, as a result of which it became a more organized church. In the museum, which is 9.5 m wide, 13 m high and 7 m long, there are ground mosaics belonging to the 4th -5th centuries. Also, next to the abscissa, there is "ayazma", a spring of water regarded as sacred by the Christians, trickling out of rocks. This water is used in baptisms. On the other side of the abscissa, there is an altar and a newly produced sculpture of St. Petrus. On



certain dates every year, ceremonies and rituals are held in the church. Near St. Pierre Church, there is a huge boatman relief dating back to the Hellenistic period. The castle on the summit of Habib-i Neccar mountain, overlooking the city and the plain, the Roman bridge built over Asi river, Habib-i Neccar mosque transformed from a church into a mosque, a few khans in the city belonging to the Ottoman period and the mansions reflecting the local architecture are the other major monuments of the city. One of those mansions has been res-



tored and transformed into a Catholic Church recently. It is near the Habib-i Neccar Mosque.

GLOSSARY

- Abscissa** : an architectural part showing the east in churches and chapels. Religious men run ceremonies there.
- Acropolis** : upper city
- Agora** : an assembly or a place of assembly, esp. a market-place
- Altar** : a table or raised level surface used in religious ceremony.
- Caravansary** : a trade structure faced with generally on motorways and sometimes in cities. They were built especially for caravans to accommodate.
- Cathedral** : a big church
- Chapel** : a small church
- Church** : religious structure for Christians
- Cistern** : a large receptacle for storing water, generally built underground
- Engraving** : words, pictures, etc. cut on wood, stone or metal
- Fresco** : the art or technique of painting
- Gymnasium** : a hall for physical exercise and training
- Hippodrome** : a structure with rows of seats to watch horse or chariot races
- Hoyuk** : a mound with an archaeological site beneath
- Imaret** : a charity which provides the poor, medresseh students and the workers in külliyes with food
- Inscription** : a text stating the date and the architect or the foreman of a building, inscribed on a monument
- Khan** : a building on roads for accommodation
- Kulliye** : a complete social center, complex. A center consisting of more than one building in Turkish architecture.
- Mahfel** : a raised platform for imams in the middle of the praying hall of a mosque
- Mansion** : a big house consisting of the harem and the Salutation room
- Mausoleum** : a fine stone building (tomb) raised over a grave
- Medresseh** : theological and law school in Islamic countries
- Mescit** : a small mosque
- Mihrap** : praying or sacred niche in a mosque
- Monastery** : a building in which monks live
- Mosaic** : a piece of decorative work produced by fitting together small pieces of coloured stone, glass etc., so as to form a pattern or picture
- Mosque** : religious structure for Muslims
- Museum** : a structure built for exhibiting works of art, culture, history or science
- Necropolis** : a cemetery, esp. one belonging to an ancient city
- Nymphaion** : monumental fountain
- Odeon** : a roofed building for musical performances
- Palaestra** : sports center
- Palace** : a large residence built for the sultan or rich people with a rank
- Rampart** : city walls, a wide bank of earth with towers and battlements built to protect a fortress or a city
- Sarcophagus** : a limestone coffin or tomb, often inscribed and elaborately ornamented
- Sibyan Mektebi** : primary school in Ottoman period
- Stadium** : a large sports ground with rows of seat around sports field
- Tekke** : a dervishs convent
- Theatre** : a structure built for the presentation of plays
- Tumulus** : a heap of earth, stone etc. with an underground burial place made up of a room
- Tomb** : a monumental structure over a grave in Turkish-Islamic architecture
- Zaviye** : a small tekke

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His books on the historical and touristic regions of Turkey have been published in Turkish, English, French, German, Italian and Dutch. These touristic books are as follows:

Bodrum, Gökova

Marmaris, Datça, Gökova

Dalyan, Caunos, Köycegiz, Dalaman

Gocek, Fethiye, Sangerme, Dalyan

Fethiye, Göcek, Lycia

Kekova, Kalkan, Kaş, Myra, Finike

Caunos, Dalyan, Köycegiz

Golden Country Turkey

Blue Voyage