

## Sacred Places and Sacred Landscapes: A Biographical Approach to Landscapes of Beşparmak Mountains and Lake Bafa

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### Abstrac

Sacred places and landscapes are created and developed by human actions. Such landscapes are dynamic and complex landscapes where people connect with the past and re-enact narratives. Although studies have shown that sacred landscapes have an effective role in strengthening social memory by combining the place where rituals take place and actions in transferring this memory by combining to generation, it remains incomplete to explain how the perceived structure of the landscape is transformed by human actions. In this study, the sacred areas and landscape around Beşparmak Mountains and Lake Bafa, which have been preserving their sacredness for thousands of years, have been biographically examined. Sacred areas and landscapes created by anonymous actors in the region from the Prehistoric Period to the present have been determined using historical maps and documents belonging to the Prehistoric, Hellenistic, Roman and Byzantine Periods. How the anonymous actors who contributed to the transformation of the landscape in each period perceive the landscape with a landscape biography approach. It has been among the important results of the study that sacred landscapes are the result of common human activity and therefore culturally constructed. The landscape biography approach discussed in this study will constitute an effective example of how the landscape is integrated with natural and cultural elements, that the landscape affects people in the long term while the human transforms the landscape, and how this approach shapes the decisions to be taken in future planning and cultural heritage conservation studies.

**Keywords:** Landscape, Landscape biography, Memory, Lake Bafa, Beşparmak Mountains, Cultural heritage.

## Kutsal Mekânlar ve Kutsal Peyzajlar: Beşparmak Dağları ve Bafa Gölü Peyzajına Biyografik Bir Bakış

### Özet

Kutsal mekânlar ve peyzajlar insan eylemleriyle yaratılır ve gelişir. Bu tür peyzajlar insanların geçmişle bağlantı kurdukları ve kutsal anlatıların yeniden canlandırıldığı dinamik ve karmaşık peyzajlardır. Yapılan çalışmalar, kutsal peyzajların, ritüellerin gerçekleştiği mekânı ve eylemleri birleştirerek sosyal hafızanın güçlendirilmesinde ve bu hafızanın nesilden nesile aktarılmasında etkili bir role sahip olduğunu göstermiş olsa da, peyzajın algılanan yapısının insan eylemleriyle nasıl dönüştürüldüğünü açıklama konusunda eksik kalmıştır. Bu çalışmada, bin yıllardır kutsallığını koruyan Beşparmak Dağları ve Bafa Gölü çevresindeki kutsal alanların ve peyzajın biyografik açıdan incelemesi yapılmıştır. Tarih Öncesi Dönem'den günümüze kadar geçen süre içerisinde bölgede isimsiz aktörler tarafından yaratılan kutsal alanlar ve peyzajlar, Tarih Öncesi, Hellenistik, Roma ve Bizans dönemlerine ait tarihsel haritalar ve belgeler kullanılarak belirlenmiştir. Her bir dönemde peyzajın dönüşmesine katkıda bulunmuş isimsiz aktörlerin peyzajı nasıl algıladıkları peyzaj biyografisi yaklaşımıyla incelenmiştir. Kutsal peyzajların ortak insan faaliyetinin bir sonucu olduğu ve bu nedenle kültürel olarak inşa edildiği çalışmanın önemli sonuçları arasında yer almıştır. Bu çalışmada ele alınan peyzaj biyografisi yaklaşımı, peyzajın doğal ve kültürel elemanlarla bir bütün olduğunu, insanın peyzajı dönüştürürken peyzajın da insanı uzun dönemde etkilediğini ve bu yaklaşımın gelecekteki planlama ve kültürel miras koruma çalışmalarında alınacak kararları nasıl şekillendirdiği konusunda etkili bir örnek oluşturacaktır.

**Anahtar Kelimeler:** Peyzaj, Peyzaj biyografisi, Bellek, Bafa Gölü, Beşparmak Dağları, Kültürel miras.

### Introduction

The sanctity attributed to the landscape gains value through the interpretation of traditions, customs and belief systems within the cultural context. The sacredness here has no connection with materiality, except for human sensory perceptions such as, beauty, tranquillity, harmony, abundance, and uniqueness. This sensory perception helps people feel and know the untouchable. In the landscape as perceived sacred, tangible and intangible values come together to form a meaningful whole (Niglio, 2018, pp. 2-3). From the archaic, classical period to Roman period, most of the lands selected for settlement were dedicated to the gods and the ownership of these lands was attributed to the god. These lands were strictly defined as sacred and called realm of the gods. For example, sanctuaries and springs (nymphs) dedicated to the gods were established at Olympia and Labraunda for Zeus, at Aelopsis for Apollo Gryneios, at Cos for Apollo Kyparissios and Asclepios, and in many other parts of Greece and Asia Minor (Horster, 2010, p. 439).

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One of the ways to show the importance of a land that belongs to God and the power of the God is the wealth of the cult. The lands on which the cult and sanctuary were located were often rented so that the proceeds financed the expenses of administering the temple, dedicating sacrifices, and maintaining the existing structure along with other rituals, thus feeding the deity. If there was any change in ownership of these lands, the authorised institution was the *demos* or *boule* or a special cult council (Horster, 2010, p. 439).

Although the Carians constitute the pre-Greek people of the Western Anatolia Region, it should also be considered that they were the first inhabitants of the region. According to Herodotus of Halicarnassus, who was also a Carian, the Carians see themselves as an autochthon people who have settled in the region since the past, but adds that they came to Anatolia from the Aegean Islands (Peschlow-Bindokat, 2015, p. 19) In addition, considering the evidence that the Carians lived not only in Western Anatolia, but also in Athens and other regions, we can see how wide the Caria and Carian expansion was, and how wide the Carians were on the move in the Mediterranean and Near East geography. This activity caused diversity in both the architecture and the religious landscape of the Carians, who lived under the rule of different rulers at different times. Peschlow-Bindokat (2015, p. 20) states that the most important phenomenon that unites Carians is religion. In particular, the Zeus Labraundos sanctuary, located in the Labraunda within the borders of Mylasa, dates back to 6. BC, it has been the religious focus that has gathered all Carians around it. The answer that such a religious belief brought all Carians together is simple. The political and religious life of the Carians was not based on the *polis* (city/state) and its institutions, as it was with the Greeks, but on the *koine* (union system). So much so that, while describing the worship of Zeus Karios by the Carians, Herodotus stated that even though they did not speak the Carian language, they allowed the Myesians and Lydians are allowed to participate in the rituals of this cult, as an exception, due to their kinship with the Carians (Reger, 2020, p. 6).

It is understood from the literature shared above that religion, sanctuaries, temples and the rituals performed in these places were of great importance among the Carians, who once gave the region its name. However, the religious importance attributed to the region existed before the Carians. The history of the region considering that it goes back to 8000 BC, studies conducted by Anneliese Peschlow-Bindokat, who worked for many years in the Latmos and Beşparmak Mountains region, illuminate this issue. Considering the that the landscape is an area that is formed as a result of the interaction and action of human and/natural factors, the purpose of this study is; to interpret the places used for religious purposes and attributed to sanctity around the Latmos and Beşparmak Mountains in the context of human-space-landscape from the perspective of landscape architecture using landscape biography approach.

### What is “Sacred” and “Sacred Landscape”?

Although each culture defines it differently, the concept of "sacredness" has a universal understanding. The word "sacredness", derived from Latin, means "limitation as belonging to the gods" Hubert (1994, p. 11). In other words, when something is sacred, certain restrictions or rules about that thing are also expected. For this reason, in all cultures, besides worship in sacred places, there is also a sign of respects. Expecting respect on sacred spaces also helps determine the relationship between human and creative power (Horster, 2010, p. 439). Another feature that determines the sanctity of a place is people's emotional experiences. Visiting sacred places leads to reflection on one's sense of self, showing reverence, and being humble (Levi & Kocher, 2013, p. 917). Emotional experiences of people in sacred places vary according to individual and cultural characteristics. Horster (2010, pp. 436-437), states that the definitions of sacred land, sacred place, and sacred landscape that have the meaning of sanctity in it are unclear. Singh (2005, p. 217) defined the sacred landscape as the unity of a landscape and the belief landscape created by its sacred geography. The "view of faith" used in this definition includes sacred space, sacred time, sacred meaning, and sacred rituals. The landscape of faith, combined with landscape features and spiritual elements, opens the door for people to understand their identity and place in the universe. A sacred landscape can be defined as a complex structure that contains all the spiritual (abstract), physical, and cultural (concrete) features of a landscape. A sacred landscape contains mythological stories, legends, religious rituals, and other spiritual values that are intertwined with local cultures and traditions (Shinde, 2012, p. 88). The strong emotional and spiritual connection that the local people establish with the landscape stems from their interactions and experiences with the landscape (Aasbø, 1999, pp. 148-149). Knapp and Ashmore (1999, p. 12) defined sacred landscapes as "socio-symbolic aspects of human-environment interaction". Sacred landscapes are the result of collective human activity and are culturally constructed. The only feature that separates sacred places and sacred landscapes is the actions performed there. A sacred space is created from a simple space through human actions of a spiritual nature, such as rituals and ceremonies. A sacred landscape, on the other hand, is a temporal and spatial texture spread over a geographical area that brings together all the rituals performed in various sacred spaces in a narrative framework. It is commemorated with cultural materials such as rituals, offerings, and monuments performed in sacred places. Actions alone are enough to bless a place. In addition, the sanctity of a place continues as long as the actions taken there remain in the social memory of the people (Reese-Taylor, 2012, p. 753).

### Landscape Biography Approach: A Key to Link Past Landscapes

While landscapes are intertwined with human life cycles, they also maintain their own temporality and rhythm. Therefore, the landscape biography approach plays a key role, being at the very centre of the "lifelong" phenomenon (Ingold, 1993, p. 154; Kolen, Renes, & Hermans, 2015, p. 38). Braudel (1995, pp. 23-24)'s *longue durée* approach has been very facilitating in perceiving both past and present times, that is, in expressing the interaction between time scales.

Mead, Cosgrove, and Daniels (1988, p. 8) stated that the landscape is seen as the embodiment of memory, the fixation of social and individual histories in space and is socially constructed. At this point, the prominent feature of landscape biography is that it establishes a bridge between social memory and the long term by connecting the micro-histories of places to large-scale development experienced by societies. One of the ways to reach this bridge is to examine how biographies of memories, values, and ideas interact with the concrete world in different mnemonic, religious, and social systems (Küchler, 2002, p. 104). These systems can contain many different transformation and cultural transfer methods (Rowlands, 1993, pp. 141-142), and each method shows different temporal characteristics in different time scales. In addition, systems that activate the sense of remembering can produce quite different processes of environmental and ecological change. For example, Küchler (2002, p. 104), stated that rituals and life-cycle ceremonies, including the destruction of land such as *malanggan* tomb statues, residences, gardens in New Ireland, created a variety of rapidly changing environments, both socially and ecologically. In addition Küchler (2002, p. 104) concluded that the landscape formation process and its reflection in ritual and visual representations inevitably reveal a "memory" under certain social and historical conditions.

The hypothesis of this study is that by making use of the bridge that landscape biography has built between social memory and the long-term, the places that the communities that shaped the landscape in and around Lake Bafa have built for the gods to whom they attribute "holiness" can be biographically discussed. Because the rituals practised in the sanctuaries and temples built for the gods play a role in the transfer of this action to the next generations by keeping a place in the memory of the societies. For example, the holy place on the summit of Beşparmak Mountains, also known as Tekerlek Mountain, was the place where the God of Weather and Rain and a local mountain god were worshipped in the Neolithic Period. These two gods were later replaced by the Greek God Zeus and the Shepherd Endymion. The rain prayer, is the oldest belief in Anatolia, which has been handed down generation to generation, and is still practised by those who settled in that region today. This shows us that the interaction between temporal scales still continues in the long-term approach described by Braudel (1995, pp. 23-24).

When we think about it in a simple way, it is stated that not only worship or votive acts are performed in the sanctuaries or places built for one or more gods, but also festivals and festivities are organized in these areas. The purpose is interpreted as both pleasing the gods and strengthening the bond between mortals and immortals (Demir, 2013, p. 13). So, we can interpret that the more you please the god as a person or as a society, the more he/she will protect and revive you or the city you live in. Because the gods were also the protectors of the city in which they lived in. In addition, the importance that the people or societies ascribe to religious rituals, the sanctuaries, temples and landscapes where they perform these rituals, and the belief systems they develop, appear as a biographical indicator of the link they have established between the past and the present, and the micro-history they have built in the society they live in.

Sacred landscapes created with sanctuaries and temples have been places for Carians both to embody their unity and to protect their identity belonging to this unity. These landscapes of memory emerged when the Carians built buildings with a different architecture style using huge terraces, monumental staircases and monuments than their neighbours. For example, the double-headed axe in the hands of Zeus at Labraunda was certainly a reminder of ancient times for the Carians. Or, the inscriptions in which the plots against Mausollos are recorded reveal that the holistic identity created in the same unity is not valid in the entire Caria Region (Hellström, 2009, p. 278). It is known that the political and economic dynamics in the region worked in favour of the Carians in the time period until the Hellenistic Period. However, after Hellenistic Period, this vitality in the region gradually began to fade. Therefore, we can also say that the sacred landscapes, sanctuaries, and temples built in this period and even the materials used in these structures remind the memory of the bright period of Carians. As can be seen, it is possible with a long-term approach to read the object, building or landscape that takes place in human memory as a result of different interactions from a biographical perspective and to make sense of the temporal scales that give it its essential feature. The landscape that creates the character of Lake Bafa and Beşparmak Mountains is actually the societies that have shaped the landscape in that region from Prehistoric times to the present.

In this study, sacred areas and sacred landscapes in the landscapes of Beşparmak Mountains and Lake Bafa, which have preserved their sanctity from prehistoric times to the present, have been examined with the approach of landscape biography. The basic principle of the approach is to reveal how spaces/landscapes were shaped and transformed under which socio-cultural and political conditions, from a long-term perspective. It is among the important results of the study that the sacred places and landscapes around Beşparmak Mountains and Lake Bafa are a result of common human activity and therefore culturally constructed. The landscape biography approach discussed in this study will set an effective example of how landscape is a whole with natural and cultural elements, that landscape affects peoples in long-term while people transform the landscape, and how this approach shapes the decisions to be taken in future planning and cultural heritage conservation studies.

### Study Area and Methodology

The study area in which the landscape biography approach is applied is, landscape of Beşparmak Mountains and Lake Bafa (Ministry of Culture and Tourism, 2015) (Figure 1).

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Figure 1. Lake Bafa Nature Park and Beşparmak Mountains National Park (Ministry of Culture and Tourism, 2015).

Lake Bafa and its surroundings located in the Carian Region in the southwest of Anatolia, have always maintained their importance for the history of civilisation both in prehistoric and historical periods (Sütünç, 2018, p. 91). In this region, where the cult of the God of Rain and Weather began on the summit of Latmos (Beşparmak) Mountains in the 8<sup>th</sup> mill. BC, during the researches carried out in recent years by Archaeologist Annelise Peschlow-Bindokat, rock paintings were found, which they were dated to the first five thousand years of the 10<sup>th</sup> mill. BC, between the Epi-Palaeolithic Age and the Chalcolithic Age. The rock paintings, which are considered to be the oldest ruins for this region in the light of today's data, not only brought new dimensions to the cultural history of Anatolia, but also had a great impact in the scientific world at the international level. It has been revealed that the views put forward that there were no prehistoric settlements in Western Anatolia in the 1940's were not true (Ministry of Environment and Forestry, 2007).

In the course of time, cities and castles were established in this region, where different tribes lived, and sacred places, monasteries, and churches were also built. The ruins of the cities of Latmos and Herakleia, founded on the southern skirts of Beşparmak Mountains in the northeast of Lake Bafa, are the silent witnesses of the peoples who lived in this region at various times. When the archaeological data and written sources of both cities are evaluated, it is understood that the historical past of the region is like multi-coloured mosaic. The second material is, sacred places and landscapes on the Lake Bafa and Beşparmak Mountains. In the region, the places where sacred acts were performed periodically appear as sanctuaries, temples, monasteries, and churches (Figure 2).



Figure 2. Sacred places with the borders of Lake Bafa Nature Park and Beşparmak Mountains National Park (Ministry of Culture and Tourism, 2015).

### Methodology

The method applied in the study area (Sütüncü, 2018, p. 91), shows how intensively the landscape around Lake Bafa and its surroundings was used through historical periods and how this density changed and transformed the wetland's surrounding landscape. Unlike other approaches, landscape biography does not reflect a landscape that started and finished in a period, but rather the effects of anonymous actors on the landscape in each period in a dynamic way. For this purpose, in the first stage, historical data obtained from various sources were collected and separated according to their periods (Prehistoric, Antiquity, Roman/Byzantine and a biographical database was created (Table 1).

Table 1. Data sources (Sütüncü, 2018, pp. 55-56)

Map	Data Type	Period
Prehistoric settlements	Raster	Prehistory
Gulf of Latmos and coastline	Raster	Antiquity
Topography of Caria Region	Raster	Antiquity
Topography of Herakleia and Latmos Region (including all settlements and buildings)	Raster	Antiquity, Hellenistic, Roman and Byzantine



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All raster data was digitised using ArcGIS 10.5 programme and transformed to vector data. Also, the most important factor in determining the historical periods has been the studies carried out by the Archaeologist Anneliese Peschlow-Bindokat, who worked in the region for many years.

How these periods are determined is explained below:

- Prehistoric Period (8.000-3.000 mill. BC): The emergence of prehistoric rock paintings in the Beşparmak Mountains.
- Antiquity (3.000 mill. – 5 BC): The first traces of settlement in and around Lake Bafa, Alexander the Great's recapture of the region from the Persians and the establishment of Latmos as the capital of Caria.
- Roman/Byzantine (5 – 13 AD): A short period of stagnation, the invasion of the Goths and the abandonment of the marble quarries in the region.

### **Density Analyses**

In the second stage, density analysis was applied using the data in this database. In order to apply the statistical methods determined to the periodically digitised layers, and the determined periods must be expressed in terms of numerical values. The reason of this, is that feature added as text to the attribute table is not recognised due to the process, and the operation can't be performed, especially when running density analyses. The textual description in the attribute table is expressed as an integer so that density analysis can be performed. For this reason, each determined period is matched with a different numerical value. The period closest to the present is expressed with the greatest value. For example, Prehistoric period-1, Antiquity-2, Byzantine Period-3, Ottoman Period-4.

The purpose of these analyses is, to determine the location and direction of structural density in periods. Directional Distribution and Kernel Density calculations, which are statistical calculation methods, were used for the analysis of periodic and spatial density. It is aimed to answer these questions:

- What is the place of the structural density periodically?
- In what direction does this density move?
- What could be the reasons for the displacement of the density?

### **Kernel Density**

Kernel density estimation is a fairly general approach to density calculations as it does not require any prior knowledge to calculate the density function. Kernel Density expresses the density of the points falling into the circle with a defined radius and the point density that changes as it moves away from this source. In the kernel method, a circular area is drawn around each sample point, not each cell, and a mathematical function is applied from 1 to 0 from the point where the point is located to the circular area.

## Results and Discussion

Sacred places show both archaeological and cultural characteristics. When the density of religious buildings in the research area is analysed periodically, we encounter them as sanctuaries, temples, and monasteries. Most of these religious structures were built in the 4<sup>th</sup> century BC and the 12<sup>th</sup> century AD. The density of this layer gives us information about the dominance of religion over society periodically. As a result of the density analysis of religious structures, it is seen that the religious structures in and around Lake Bafa are concentrated in the regions of Latmos and Herakleia, which are selected as periodic settlement. In general, the density of religious buildings around Lake Bafa became evident in the Ancient Period, but the moderate density belongs to the Byzantine Period. No density was determined during the Prehistoric and Ottoman Periods (Sütüncü, 2018, p. 110) (Figure 3).

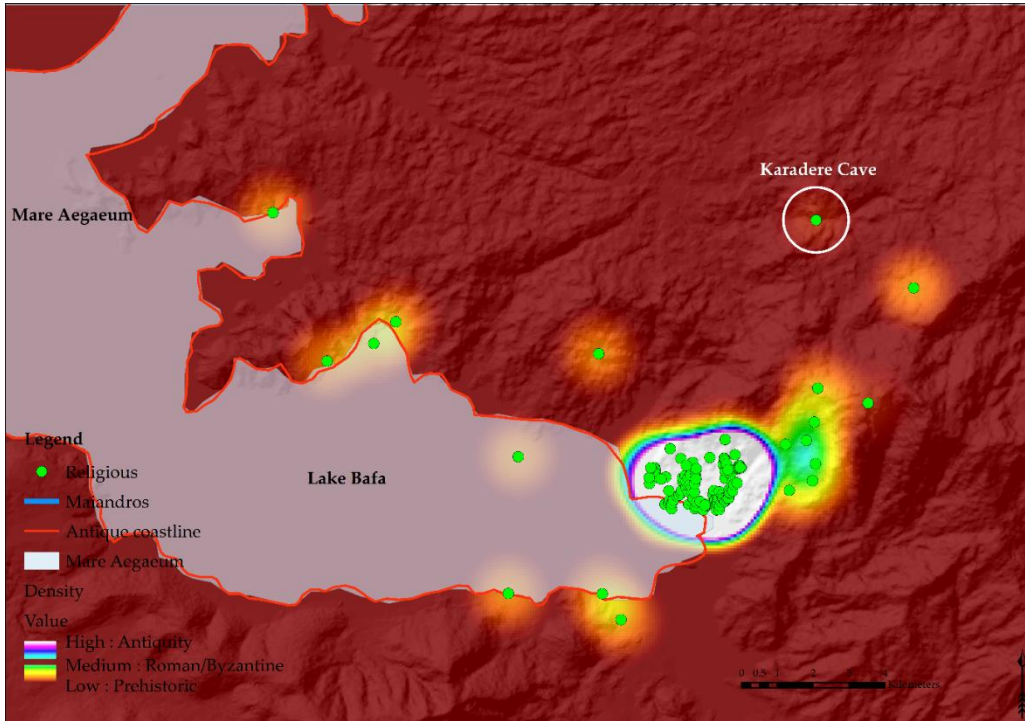


Figure 3. All sacred places around Lake Bafa between 8.000 mill. BC – 13 AD.

## Prehistoric Period

The information about the prehistoric times that the people living in the region lived in the caves and later in the settlements in the Neolithic and Chalcolithic Period were obtained from the studies conducted in the region. However, it has also emerged in these studies that the communities of the period chose the places that were only a few minutes away from the coastal region of the lake as settlement areas. In the study conducted by Peschlow-Bindokat (1996, p. 77), the drawing of the God of Weather and Rain (Figure 4) revealed in the Karadere Cave provided new information about the sanctity of the region.



Figure 4. God of Weather and Rain in Karadere Cave (Peschlow-Bindokat, 1996).

Rock paintings can be considered as physical symbols of social communication periodically (Vogt, 2014, pp. 25-26). The conversation of communities living in prehistoric times with symbols makes the natural landscape more meaningful. It should not be a coincidence that Karadere Cave is at the summit of the Beşparmak Mountains (Peschlow-Bindokat, 2015, p. 77). Because, high points such as mountains, hills, peaks are the places that receive the most precipitation and this can give some information about why the places at high points are considered sacred. In addition, to being a source of water and food, these places also have an impressive physical appearance. The high points are considered the meeting place of heaven and earth, where divine beings are believed to reside. Therefore, it cannot be thought that the places that have such a sacred meaning and where rituals are performed and located in lower regions (Amador, 2016, p. 3).

### Antiquity

Considering that polytheistic religions were valid in the Antiquity; it is possible to see sacred areas and sacred landscapes almost everywhere in the city (Figure 5). On the other hand, the phenomenon of religion was the most important fact that united the Carians. The Carians, who came to the Latmos region in 1000 BC., have three beings that they give importance to within the sacred areas they have created as per their beliefs while founding the city. The first of these is Endymion. The myth about Endymion, the shepherd is still known to those living in the region even today. Selene, the goddess of the moon, is the daughter of Hyperion and Theia. In mythology, this beautiful woman who travelled the skies on a silver-wheeled chariot drawn by two horses, had many lovers. Selene, who gave birth to a daughter named Pandia from the god Zeus, made love to the god Pan in Arcadia in continental Greece and received a herd of white oxen from him as a gift. Selene's most famous hanger was Endymion, the shepherd of Beşparmak Mountains (Ministry of Environment and Forestry, 2007; Sütünç, 2018, p. 157).

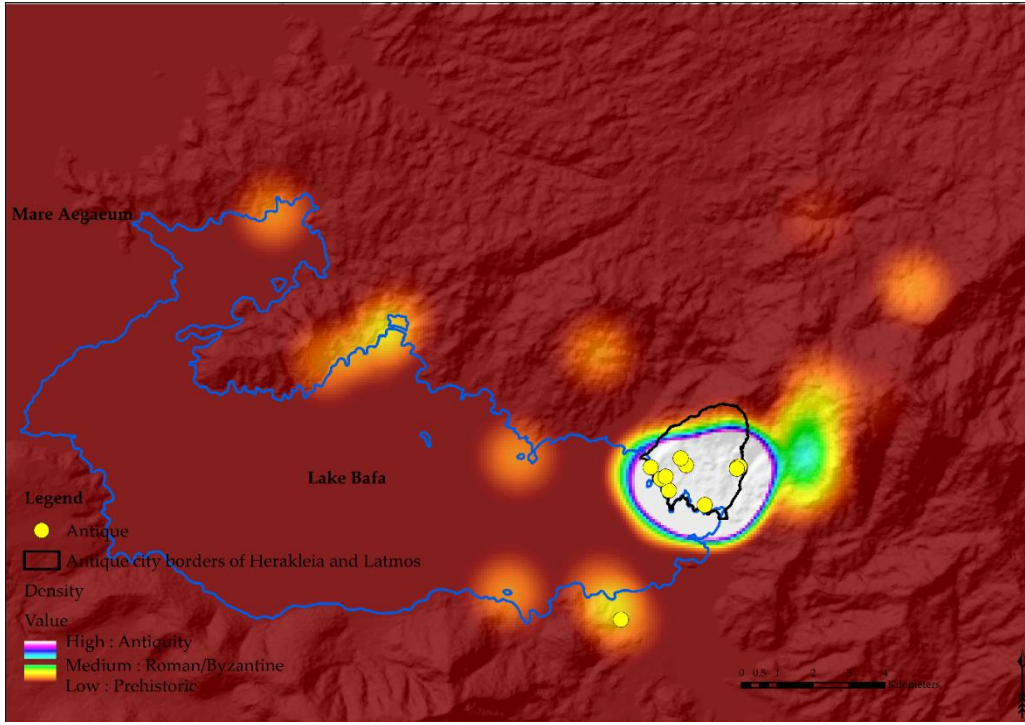


Figure 5. Sacred places and sacred landscapes in Antiquity.

The main hero of the Endymion mythos, which also takes place in Homer's narratives, is the mountain known today as Beşparmak. Located in front of this mountain, which stretches its peak to the sky like five fingers of a hand, Lake Bafa is like a tray full of silver at night. In the legend of Endymion, which is told in such a decoration, there is a shepherd who grazes his flocks on Beşparmak Mountains (Ministry of Environment and Forestry, 2007). The Carians internalised this legend so much that they accepted Endymion as the founder of the city of Latmos. Both in Latmos and Herakleia, they built sacred sites for him. These sanctuaries were built in the shape of a half moon, dedicated to the goddess of the Moon (Sütünç, 2018, p. 157). The south of the Agora, on the asphalt road leading to Lake Bafa, is the Endymion sanctuary, which is in harmony with the rocky and gently descending land to the south, and is especially better perceived from the southern entrance façade. The façade consists of five columns between the corner anta. The building built in the 3<sup>rd</sup> century BC, consists of a forecourt and a cella with two rocks integrated into its apse-shaped back-wall. Perhaps because of this unusual and hitherto unique architectural form, which was intended to evoke a cave, this place was interpreted as the Endymion sanctuary. This is one of the best preserved and most important structures in the city, as well as Temple of Athena (Distelrath, 2011, pp. 29-30).

Another sanctuary that the Carians attach importance to is the Temple of Athena. This temple just like the Endymion Sanctuary, found its place in both the old city Latmos and the new city Herakleia. The Carians described the Goddess Athena as the patron deity of the city. In support of this idea, the Carians built the Temple of Athena on the highest hill that could see the Lake Bafa (Sütünç, 2018, p. 170).

The Temple of Athena Latmia, the mother goddess of the city, is on a flamboyant rock to the west of the agora. It is a modest building with a templum in antis plan in the mixed Doric-Ionic order of the 3<sup>rd</sup> BC. The masonry, once covered with white plaster, preserved to the height of the roof, is made of gneiss cut stone. The façade, roof and floor were made of marble. In addition, a forecourt where the foundations of the previous altar are located and a lower propylon connected to the forecourt by a staircase are also part of the sanctuary. The sanctuary of Athena also served as the archive of the city. There were many inscriptions on its antae. One of them is the letter of the Scipios declaring the independence of the city to the assembly and people of Herakleia after the Romans ended the Seleucid domination, which is in the Louvre Museum today. It is an inscription dated to the 190 BC (Distelrath, 2011, pp. 27-28). Also here, a few years ago, the letters between Seleucid king III. Antiochus and his governor Zeuxis were also inscribed. There are many architectural elements of the Doric frieze and geison in the immediate vicinity of the temple, especially on the steep slopes (Distelrath, 2011, pp. 27-28).

What united the Carians was their religion. One of the ritual areas of the Carians is Milas, where they worshiped their supreme God, called "Zeus of Carian" by Herodotus. Unlike Zeus, this God is a warrior. It is thought that Hecate, the Goddess of paths and crossing roads, may have been born among the Carians. Herodotus named her 'Athena' (Sütünç, 2018, p. 157).

It has long been believed that the sanctuary of Zeus at Labraunda belonged to the city of Mylasa from early times. Documents of this belief were written on the anta block of the temple dedicated to Zeus and Andron B, which was built by Mausollos. The sanctuary was a meeting-place in Archaic and Classical times for the Karian league. In the middle of the 4th century BC, the Hekatomnids turned this small temple into a large temple with its sacred grove of plane trees and the small temple of in antis. The idea behind this unique architectural environment may have been to monumentalise the history of the Hekatomnid dynasty. It is believed that Mausollos Hellenised the Caria. However, Hornblower (1990, pp. 137-139) argues that he Carianised rather than Hellenised. It is possible to see the Carian influence in the architecture in Labraunda. Temple like andrones appear as an architectural order that was not seen anywhere outside of Caria at that time (Hellström, 2009, p. 271).

Apart from these, there are different sized sanctuaries and sacred landscapes in various parts of the old and new city. However, both the effects of sediment and erosion accumulated by Büyük Menderes and the indifference of the local people have destroyed most of these areas.

### **Roman/Byzantine**

In the Late Antiquity, polytheism gradually began to give away to Christianity. During the Roman Empire Period, the Caria Region was turmoil both politically and socially. In the midst of this confusion, with the enactment of the new religion Christianity by the Roman Emperor Constantine, Constantine openly expressed his support for the new religion. By the 390s AD, pagan sacrificial rites, worship, and even entering pagan temples were outlawed (Ruggieri, 2005, pp. 212-213).

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With the spread of Christianity, structure that transformed from sanctuaries and temples to monasteries and churches began to show themselves in the region. In the 7<sup>th</sup> century AD and later, the crosses fleeing the Arabs in Sinai and the Arabian Peninsula settled in the regions of Latmos and Herakleia. The Pantocrator Cave in the ancient settlement of Latmos stands out as the most artistic sanctuary that glorifies the monotheistic religion in the region. Pantocrator Cave is not a stand-alone rock, but is included in the rock architectural ensemble. The most important feature of this structure is that a stream passes right under the cave. This suggests that the cave is perhaps an ancient sanctuary or Endymion's cave. Endymion continued to be respected in the Byzantine Period as well. The cave and the depictions on its walls are one of the oldest monastic structures in the region (Peschlow-Bindokat, 2015, p. 178). The region is considered sacred for Christians even today, especially since Young St. Paulos spent his life here (Peschlow-Bindokat, 2015, p. 204). The monastery and sanctuaries are not only visible in the mountainous region, but also in Menet Island, Kahveasar Island, Kapıkırı Island, İkiz Island on Lake Bafa. Most of the Roman and Byzantine period sanctuaries were built in the 12<sup>th</sup> and 13<sup>th</sup> centuries after Christ (Figure 6).

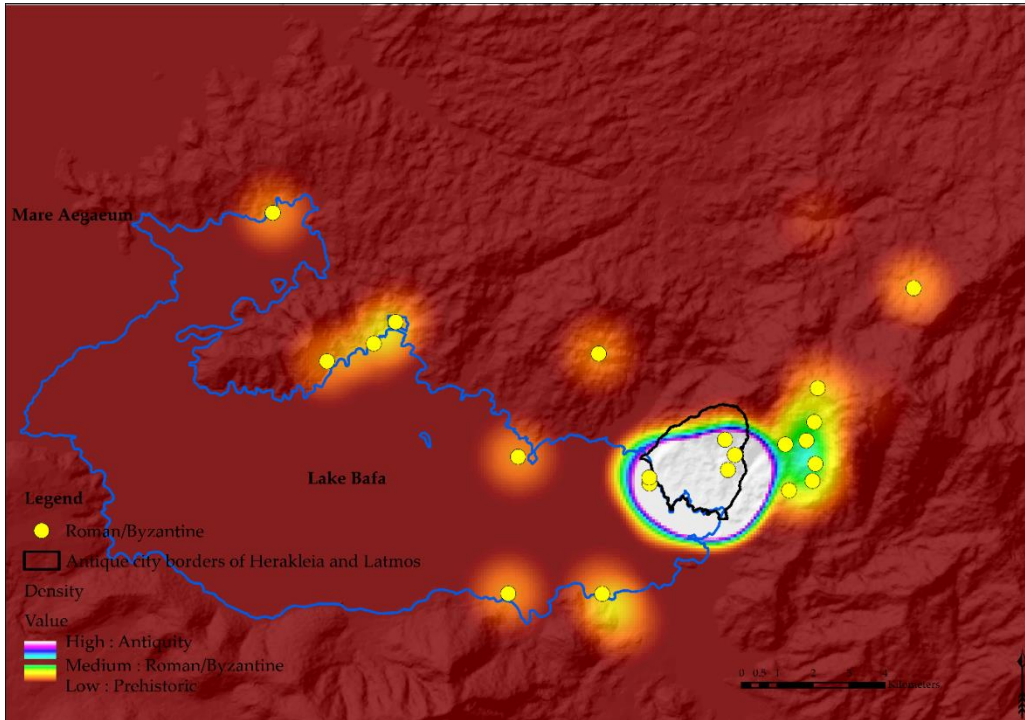


Figure 6. Sacred places in Roman/Byzantine Period.

Especially the sanctuaries in Latmos were actively used at the end of the 13<sup>th</sup> century and the beginning of the 14<sup>th</sup> century. With the dominance of the Menteşe Beylic in the region, the Byzantine dominance came to the end.

## **Conclusions**

The focus of the landscape biography approach, which is used for the sacred areas and sacred landscapes in and around Lake Bafa, is the communication that people establish with the landscape and how they perceive it. The rock paintings found in a cave, which there is no water (Karadere Cave) has been interpreted as the appearance or invocation of the mountain Gods (Weather and Rain God) in terms of the drawing style. This proves that the landscape was included in the rituals. According to K uchler (1993, p. 104), rituals and life cycle ceremonies, which involve the frequent destruction of objects and land features that give character to the landscape, create different environments in the landscape that change rapidly, both socially and ecologically. The places where the rock paintings are located, the drawing techniques, the materials used on the drawings and the subjects they describe show that the wetland and its surrounding landscape began to take shape in the Prehistoric Period, the landscape was included in social and ecological rituals at that time, the shaping process of the landscape and how it was perceived. The fact that it is both the residence of the God of Weather and Rain and the region where the legend of Endymion lives strengthens the idea that this settlement was not formed in Latmos by chance (Peschlow-Bindokat, 2015, p. 46).

It is also known that some architectural components of sanctuaries and temples, which are the most important parts of sacred landscapes, undertake archive functions. Many information (economic, political, religious etc.) about the city and the people living in that region were written on the walls of these buildings.

On the other hand, if we consider that the sacred landscapes act as a kind of bridge between past and present and have a mysterious atmosphere, we can say that the people who come to these places have different emotions and create a kind of memory. For example, the Carians, through their actions (festivals, festivities etc.) at the sanctuary of Zeus Labrandaus, the Carians formed a mental background by re-experiencing the revolt against the Persians with Milesians, gathering to defend the Labraunda sanctuary and the pass over the Latmos Mountains, in the built environment of the sanctuary (Hellstr om, 2009, p. 278).

The settlement of the monks fleeing the Sinai Peninsula during the Roman Empire and Byzantine periods on the Beşparmak Mountains also proves the sanctity of the landscape of the region.

The landscape of Beşparmak Mountains and Lake Bafa is one of the coastal regions where we have the least information, both in terms of archaeological and other disciplines. It is still a mystery which communities settled here in all periods from prehistory and how they shaped and transformed the landscape. The Carians, who shaped the cultural face of Western Anatolia, unfortunately did not receive enough attention and therefore the subject of their influence on the region remained incomplete. Landscape biography fills a big gap in this sense. On the one hand, it transfers the research that archaeology ended in a period of time to the future with a long-term approach, on the other hand, it carries out this transfer from a multidisciplinary perspective.

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Evaluation of the sacred areas and sacred landscapes discussed in this study with landscape biography shows a new direction for the multidimensional perception of the concept of cultural heritage and the transfer of their experiences to the future by connecting local communities with their past. Because, to remember is to connect directly with the past.

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