

Cultural Park Design Proposal for Misis Ancient City

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Misis Antik Kenti İçin Kültürpark Tasarım Modeli Önerisi^{1*}

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Özet

Misis Antik Kenti, geçmişte Kilikya olarak adlandırılan bölgenin önemli yerleşim yerleri arasında yer alır. Neolitik Çağ'dan günümüze kadar kesintisiz yaşamın sürdüğü bu yerleşim, zengin tarihi ve farklı uygarlıklara ait kültürel mirası ile bölgenin geçmişine ışık tutmaktadır. Antik kent, sınırlarına dayanan Adana Organize Sanayi Bölgesi ve tarım alanları nedeniyle tehdit altındadır. Ayrıca yaşanan depremler, kırsal faaliyetler, birinci ve ikinci derece arkeolojik sit alanlarında imara aykırı yapılaşmalar gibi nedenlerle kültürel mirasın önemli oranda tahrip olduğu tespit edilmiştir. "Misis Antik Kenti Yönetim Planı" içerisinde önerilen "Kültürpark Projesi"; bölgenin tarihine ışık tutmayı, aynı zamanda kültürel ve doğal mirasın korunmasını amaçlamaktadır. Gerçekleştirilen çalışmalar neticesinde elde edilen verilerle antik kentin daha fazla tahribata maruz kalmadan koruma altına alınmasını sağlayan; kültürel mirasın yeniden işlevlendirilip ziyaretçilerin geçmişle bağlantılarını güçlendirerek tarih, sanat, edebiyat, tarım alanlarında birçok farklı aktiviteyi sunmayı amaçlayan bir proje önerisi geliştirilmiştir.

Anahtar Kelimeler: Misis, Arkeolojik Sit Alanları, Koruma, Kültürpark, Kültürel Miras.

Summary

Misis Ancient City is one of the important settlements of the region called Cilicia in the past. This settlement in which continuous habitat is witnessed since neolithic age until present day, sheds light on the past of the region with its rich history and cultural heritage of different civilizations. The ancient city is challenging the problem of urban invasion due to the Adana Organized Industrial Zone and agricultural areas located on its borders. In addition, it has been found out that the cultural heritage has been significantly destroyed due to earthquakes and unauthorized construction in the archaeological site. As the management plan for the Misis Ancient City proposes, Culturalpark project aims to shed light on the history of the region and to protect the cultural and natural heritage. A project proposal has been developed as a result of the data obtained by the research conducted by which it will be possible to preserve the ancient city before being exposed to further destruction and it is aimed to present various activities related to history, art, literature and agriculture by strengthening the ties between the past and the present.

Key Words: Misis, Archaeological Sites, Conservation, Cultural Heritage, Culture Park.

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Introduction

The conservation of cultural values is a universal phenomenon. This concept is defined by the International Council of Monuments and Sites National Committee of Türkiye (ICOMOS) as “all measures necessary for the preservation and harmonious promotion of a historic city or region.” At the forefront of these measures is the identification of cultural heritage that requires protection on the scale of a single building or historical environment, as well as the regular improvement, restoration, maintenance, and repair of these areas.

Prior to the influence of religious and political movements, the concept of conservation was an economic strategy for extending the life of an asset to reap greater benefits. However, it has since evolved into a symbolic stance (Erder, 1975; Çeçener, 1982). Conservation, which has evolved into today’s universal understanding of protection with the goal of increasing people’s understanding of history and the universe, is a movement formed by the efforts of a relatively small number of pioneers in this field from various countries. This segment, which engages in conservation-minded practises, decreases and increases according to a parameter based on the intensity of the cultural environment in each country (Kuban, 2000).

While the concept of conservation was initially perceived as a single structure and its necessary repairs, in the 1970s, the concept of conservation evolved from single structures to a field scale, which included physical, economic, and social aspects. Since the 1990s, concepts of field management with a holistic conservation approach have been developed, and the scope has been expanded to include sustainable protections and field management due to environmental issues (Ulubaş and Kocabaş, 2016: pp.75-76). As can be seen with the changing definitions, conservation is a dynamic phenomenon that evolves through the addition of new concepts to its purview. Particularly since the emergence of the concept of sustainability, conservation has begun to be implemented in a manner that considers its physical, social, and economic aspects. This strategy envisions the protection of the natural environment using holistic approaches that include the cultural texture of the historical environmental and aims to give current residents the chance to live in accordance with their social needs and desires.

In a nutshell, sustainable city conservation is the protection of an area’s natural environment and cultural heritage, as well as its management plan and economic and social support.

1. Concepts of Cultural Parks and Archeoparks

In terms of definition and scope, the literature on cultural parks contains some gaps. The ambiguity and complexity of the cultural park’s definition paradoxically encourages researchers from various disciplines to seek precise definitions. These definitions cannot be applied to true or false statements. As a result, they each define this concept within the confines of their respective fields and search for an answer. For example, Archaeologist Orejas (2001: p.3) defines a cultural park as “a tool for the coordination of cultural heritage”. The geographer Rubio Terrado (2008: pp.21-48) defines a cultural park as “a proposal for rural spatial planning.” A cultural park is defined by the Aragon Cultural Park Law (Spain) as “areas where cultural heritage are prioritised and managed” (1997). Rosemary Prola defines cultural parks as “the meeting of community leaders and residents around a common vision of cultural heritage in rural areas” (Prola, 2005). The definition of cultural parks by city planners is “projects aiming to create an image of regional identity” (Gonzales, 2011: p.45). Architect Sabaté considers cultural parks to be “projecting and managing tools that value a cultural space, which is not only the protection of heritage or the promotion of education, but also the support of local economic development” (2009: pp.21-22). In his definition which has a broader perspective, Daly states that the primary purpose of a cultural park is a project that should be planned by institutions and social groups on a regional scale and developed for a shared future (Gonzales, 2011: p.46).

Sometimes the concept of an archeopark is considered synonymous with the concept of a cultural park, and sometimes it is considered a sub-group of the concept. The combined concept of archaeology and park emerged in the second half of the 20th century (Keskin, 2019: 54). Archeoparks can also be defined as a dynamic presentation format consisting of education, recreation, and tourism components for protected and publicly accessible archaeological sites. In addition to

being a park or museum, they also protect historic sites and historic landscapes. These combined roles are the fundamental elements of archaeoparks (Kwas, 1986; Ünal, 2015: p. 49).

2. Misis Archaeological Site

2.1. Geolocation

Today, Misis is comprised of the districts of Yakapınar, Geçitli Cumhuriyet, Havraniye, and Eski Misis. The area is situated on the banks of the Ceyhan River, 34 kilometres east of Adana. The area, which became a town municipality in 1988, was incorporated into the province of Adana's, Merkez Yüreğir district as of March 29, 2009 (per Law No. 5747).

Misis is significant because it was founded on an ancient city. The total area of the site covers 90 hectares. The Adana Organised Industrial Zone (AOSB) is situated north of the community. The AOSB is traversed by the D400 highway from the south, the TEM Highway and railway from the north. The D400 and TEM highways connect to Misis (Figure 1).

The entire study area has been classified as an archaeological site of the first, second, and third degrees. Drilling excavations, surface surveys, and the detection of numerous cultural heritage relics from various time periods have proven effective in identifying the protected areas.

Although the surface cultural assets have been identified and registered, some of them have vanished since their dates of registration due to earthquakes and other destructive events.

The Yakapınar District was declared an archaeological site of the first degree with the decision dated July 5, 1992, and numbered 1256, and Geçitli District was declared an archaeological site of the third degree with the decision dated September 18, 1996, and numbered 2593. The site plan for Misis Ancient City was approved by decision number 6269 and dated August 9, 2010.

Yüreğir Municipality, to which it is affiliated, commenced work on "Preparation of 1/5000 Scale Conservation Plan for Misis Yakapınar Neighbourhood

Archaeological Site" on September 4, 2018 (Yüreğir Municipality Archives, 2018).

2.2. Socio-Cultural Structure

In 1867, when Adana became an independent province, a new form of administration emerged. As a result of migration patterns at the time, many new villages sprang up in the vicinity of Misis, an Armenian settlement at that time. Nomads who settled in the regions surrounding Misis at the turn of the nineteenth century did so due to the availability of appropriate arable land for animal rearing (Toksöz, 2010: p.71). Since the end of the nineteenth century, the inhabitants of Misis have maintained a coexistent life with the ruins (D'Agata, Salmeri, 2012: p.7). Since the second half of the twentieth century, seasonal agricultural workers from the Eastern and South-eastern Anatolian regions have settled in the village, which was destroyed by earthquakes.

According to the Turkish Statistical Institute, the premises had a total population of 9449 in 2018, made up of 4740 males and 4709 females (TÜK, 2019).

The area is home to one elementary school and two secondary schools. The educational status of the region's inhabitants could not be determined.

Misis attracted the attention of the film industry until the 1980s, owing to its well-preserved historical attributes. The 1967 film *İnce Cumali*, directed by Yılmaz Duru and starring Yılmaz Güney, was shot in Misis. The film's most important scenes were shot in Misis, at the East and the West Mills.

Among the most important valued cultural heritage of the Çukurova Region are writers Yaşar Kemal and Orhan Kemal, who frequently mention the Çukurova Region, Misis, and its surroundings in their novels. In his novels *İnce Memed* and *Yılanı Öldürseler*, Yaşar Kemal discusses the social life and environmental characteristics of Misis and its environs.

2.3. Economic Structure

Misis has been the region's agricultural and military centre since the Ancient Period. The city, which has been a border city for centuries, and is located both on

the Silk Road and the Pilgrimage Route, has developed alongside agriculture and trade.

The livelihood of Misis, which has the most fertile agricultural areas of the Aşağı Plain, is maintained today by agriculture and animal husbandry. In addition, the city reflected the effects of Adana and its surroundings' industrialization process. The Çukobirlik Sawgin Facility is a representation of this phenomenon in Misis; it was constructed in the 1940s and operated until the 2000s. It made a significant contribution to the city's economy. Even though the facility has expanded and remained operational since its establishment until the 1990s, it is now almost idle due to a decline in regional industrial activity.

The area is surrounded by agricultural lands on its southern, eastern, and western sides. Citrus groves dominate the agricultural landscape of the region. Cotton, wheat, corn, sunflower, watermelon, lettuce, potato, and onion are grown in this region. However, problems that are prevalent throughout the nation, such as unplanned development and the loss of agricultural land due to inheritance, also exist in Misis and its environs.

The majority of Misis residents are seasonal workers in the AOSB or surrounding agricultural areas. A portion of the population engaged in seasonal labour also excavates the Misis Mound in the spring and autumn.

Today, the industries of leatherwork, which has been practised in Misis since antiquity, and ceramic pottery, which has been of high quality due to the alluvium brought by the Ceyhan River, are on the verge of extinction.

2. 4. Historical Development

Misis, which is now located in Çukurova, was within the borders of Kizzuwatna in the second millennium BC. and the Cilicia Region in the first millennium BC (Ünal, 2006: p.17). Since prehistoric times, Misis has been one of the earliest urbanised areas due to its location on the banks of the Ceyhan River and the region's primary transportation route. Throughout history, the ancient city has been known by many different names (Ramsay, 1960: s.428) (Table 1). The rich history of the city is divided chronologically

into six sections: Prehistoric Ages, Bronze and Iron Ages, from Late Antiquity to the end of the Middle Ages, from the 15th to the end of the 19th Century, and Misis in the 20th Century (Table 2).

2. 4. 1. Prehistoric Ages

During these ages, Misis was a settlement that took advantage of the Ceyhan River, and the plain in front of it, it retained its location on important roads and rose to prominence as a trading hub as a result.

Misis Mound, which is believed to be the earliest settlement in Misis, contains Neolithic and Chalcolithic artefacts. The depth of the mound's layers, the quality of the ceramic artefacts, and the quantity of obsidian indicate that it was an extremely important settlement between 7000 and 4000 BC. The city of Misis, described as having a hierarchical structure since the Middle Chalcolithic Period, had become a regional hub (D'Agata, Salmeri, 2012: p. 5).

2. 4. 2. Bronze and Iron Ages

During this time, roads connecting Mesopotamia, Egypt, and Anatolia opened to Çukurova via the Gülek Strait. Misis was also one of the period's leading port cities (Yörük, 2015: p.119).

Misis is believed to have been one of the earliest Hittite cities (Marjory and Williams, 1954: p.124). In the first half of the first millennium BC, the city's Assyrian dominance was in question. The city, which had been under the control of Alexander the Great since 334 BC, passed to the Seleucids upon Alexander's death (Freely, 2008: p.178).

2. 4. 3. From Late Antiquity to the End of the Middle Ages

Misis grew rapidly after the Hellenistic Period, becoming highly developed in terms of architecture and urbanisation with the incorporation into the Roman Empire. It became one of the most significant cities of the Eastern Roman Empire (D'Agata and Salmeri, 2012: p.6). Misis was located on the Tarsus-Adana-

Syria route, one of the most important routes ¹during the Roman era (Langlois, 1947: p.25). Misis remained within the borders of the Eastern Roman Empire for approximately three hundred years, transforming into an important religious centre during the spread of Christianity

throughout Anatolia. In the seventh century, Misis became a border region between Muslims (Umayyads, Abbasids) and Byzantines (Yörük, 2015: p. 209). At the end of the tenth century, Armenians settled in the city; once again a Byzantine territory (Langlois, 1947: p.25).

Misis, along with numerous cities in Çukurova, came under the control of the Armenian Kingdom in the eleventh century (Altan, 2008). Following the Battle of Manzikert, Turkmens began to settle in the region. In 1083 and 1084, Süleyman Shah conquered Adana, Misis, and Anazarba (Andreasyan, 1962: p. 162).

Cilicia remained under Seljuk rule until the First Crusade, an additional significant event. In the twelfth century, the region--which had been ruled by Tankred, the nephew of Bohemond, the Count of Taranto, who participated in the subsequent Crusade--and the Principality of Antioch, once again fell under Byzantine control (Sevim, 2006; Altan, 2008). Benjamin, a traveller who visited Cilicia in this century, described Misis as a beautiful seaside city and stated that the Byzantine Empire's borders reached Misis (Arslantaş, 2009: p.139). When Misis was incorporated into the borders of the Armenian Kingdom of Cilicia, it became a major metropolitan area (Andreasyan, 1946: p.259).

Wilbrand von Oldenburg, who arrived in the region in the winter of 1211, reached Misis from Antakya, which, according to him, was situated on the banks of the Ceyhan River. He described Misis as a flamboyant city, stating that it was surrounded by towering walls. Misis was the centre of the Armenian Diocese at the time (Oldenburg, 2000). As in the rest of the region, it experienced a period of relative stagnation until the middle of the thirteenth century (Tekindağ, 1949: p:30). At the end of the thirteenth century, the Mamluks conquered Misis and seized control of the Misis Bridge. Following the Mamluks, the Mongols moved into the area and conquered Misis. Armenians fought alongside the Mongols against the Turkish Seljuk State, the Abbasids, and the Mamluks in Anatolia. Misis once

again fell under the control of the Armenian Kingdom (Yiğit, 2015: p.181). The city was destroyed after many years of raids. In addition, Misis, a port city for many years, had lost this characteristic due to the silting of the Ceyhan River. Due to these factors, its significance began to decline at the end of the thirteenth century.

In the fourteenth century, the Mamluks destroyed the Armenian Kingdom and retook Misis. Throughout these expeditions, the city was again destroyed.

2. 4. 4. 16. Yüzyıldan 19. Yüzyıl Sonuna Kadar From the 16th to the End of the 19th Century

After Yavuz Sultan Selim's campaign against Egypt, the entire Çukurova Region and Misis came under Ottoman rule. The Ramazanoğulları ruled the region for a time.² It is well known that the city's population decreased gradually and Misis lost importance during these years (D'Agata, Salmeri, 2012: p.6). In his Book of Travels, Evliya Çelebi first noted that Misis was a township centre in the seventeenth century. The traveller noted that Misis was a dilapidated and small in area by 1671, and that Köprülü Mehmed Pasha, during the reign of Mehmed IV, repaired the dilapidated caravanserai on the other side of the bridge outside the city. In addition, he mentioned that a caravanserai with a fireplace, a precious mosque with low minarets, and a small and lovely bath were constructed next to the old caravanserai. In addition, he noted that there were 380 houses with earthen roofs surrounding the inn, masonry shops between the bridge and the caravanserai, and mills that had been in operation for many years on the opposite side (Evliya Çelebi, 2005: p.339). The Frenchman Paul Lucas, who visited Misis in 1707, related that Misis was six hours by animal from Adana and that he saw a second river here that was as large as the Loire. In addition, he claimed that the Ceyhan River was stagnant, that they crossed it using a stone bridge with nine arches, and that they stayed at an inn. Lucas explained that the colossal ruins surrounding the inn were evidence of a once prosperous city. He also mentioned that there were medicinal herbs in the Misis Mountains that ancient physicians collected (Lucas, 1712).

1 This route is still referred to as "Aleppo Road" in the area.

2 The Ramazanoğulları Principality, which was subject to the Mamluks and dominated the region prior to Ottoman rule, remained in the region until 1608.

By the eighteenth century, Misis, located on the Istanbul-Damascus-Mecca Pilgrimage Route between Adana and Kurtkulağı, was described as a large village with poor roads, seven hours from Adana. It was rumoured that a ruin on the Adana side of the bridge was once a madrasa and is believed to be where the Seat of Sevens (Yediler Makamı) once stood (Erünsal, et.al., 2000).

On the hill overlooking the bridge, Labord, who visited Misis in the first half of the nineteenth century, observed only five or ten ruined houses and an old mosque with a minaret resembling a church bell tower (Ener, 1990: p.195).

2. 4. 5. Twentieth century

Misis remained under French control for some time. In 1919 the French stationed Armenian troops in the area. Turkish forces seized control of the region in 1920 (Demirkent, 2005: pp.178-181).

Franz Xaver Schaffer, who arrived in the area in the twentieth century, identified Misis as a 30-metre-high city whose origins dated back to the Babylonians. According to him, Misis was a town that had lost its significance and was only notable due to its location on the Syrian trade route. In the village, he noted that there were numerous earth-roofed homes and ruins bearing the traces of a once-glorious city. According to him, the ancient Misis extended to the opposite bank of the Ceyhan River via a bridge constructed during the reign of Emperor Constantine, and there were numerous marble column capitals and ancient chipped stones everywhere. Additionally, he claimed that the Ceyhan River, through which even large sailboats passed in the twelfth century, was only accessible by boat during his visit (Schaffer, 1903: p.91).

Due to earthquakes in Çukurova, the population of Misis decreased over time, from the Republican Period to the present. The region experienced severe earthquakes in 1933, 1945, 1952, and 1998 (<http://www.koeri.boun.edu.tr>, 30.06.2019). The inhabitants of Misis were forced to relocate as a result of the devastation and destruction caused by earthquakes.

The 1933 earthquake also affected the Ceyhan River, which began to flow into the Mediterranean through the Hurma Strait in 1935 (Kaplan, 2015: p. 6).

As a result of the earthquakes, seasonal agricultural workers from the Eastern and South-eastern Anatolia Regions settled in the destroyed village (Salmeri et al., 2012: p.7). Recycled stones from the ancient city were used in the construction of some of these buildings, and the Ancient City was severely damaged by earthquakes and illegal construction.

Under the direction of Prof. Dr. Helmuth Teodor Bossert, excavations and surveys were conducted in Misis between 1956 and 1959. In his publications titled "Report on the Excavations in Misis" from 1956, 1958, and 1959, Bossert discusses his contributions to this process. The Misis Mound archaeological excavations resumed in 2012. Under the direction of Prof. Dr. Anna Lucia D'agata and Prof. Giovanni Salmeri, excavations were conducted under the supervision of the Adana Archaeology Museum.

With the assistance of numerous international and national institutions, archaeological excavations, the preservation of cultural assets, and the promotion of Misis, have been carried out in Misis during this recent period.

In 1960, Misis's name was changed to Yakapınar. Aerial photographs depicting the 80-year transformation of Misis can be used as a guide that reveals the city's transformation (Figures 2-6).

2. 5. Cultural Heritage

Due to the strategic location of Misis, which has been inhabited continuously since the Neolithic period, the city is home to numerous cultural artefacts from various eras. Due to natural disasters such as earthquakes and floods, and problems such as planning, infrastructure projects, illegal constructions, and illegal excavations, very little of the cultural heritage has been preserved today.

Misis Mound, Misis Bridge, Ancient Theatre, East and West Mills, Wall Ruins, Aqueducts, Havraniye Caravanserai, Lokman Hekim Mosque, Old Misis Mosque, Stadium, Necropolis, Mosaics, and the Vaulted Structure remains are all registered remains in the ancient city, which is entirely an archaeological site. Aside from these, other structures that require protection and registration have also been identified through field research and literature review (Figures 6-7).

Misis Mound: In 2012, archaeological excavations resumed on the mound, which was initially excavated between 1956 and 1959. Misis Mound, which contains Neolithic and Chalcolithic artefacts, is believed to be Misis's oldest settlement (Figures 8-9) (Salmeri et.al., 2012: p.8).

Misis Bridge: In the sixth century, the Byzantine Emperor Justinianus I repaired the bridge connecting Yakapınar and Geçitli on both sides of the Ceyhan River (Sayar, 2003: p. 65). Due to its location on important thoroughfares, from the time it was constructed until the present, and despite being destroyed numerous times throughout history, it has been repaired as many times and has maintained functioning (Salmeri et.al., 2012: p.8).

Mosaics: During excavations conducted in 1955 on the western slope of Misis Mound, church floor mosaics from the fourth century AD were discovered (Budde, 1969: p.42). The mosaics are believed to be of first-rate quality and to have been created by a master from Antakya (Bossert, 1956: p.40). These mosaics, including a depiction of Noah's Ark, were displayed for a time in a protected building (Old Misis Mosaic Museum), and in 2017 they were transferred and displayed at the new building of the Adana Archaeology Museum.

Amphitheatre: Only the western parados of the amphitheatre, which was constructed in the second century, has been preserved. Other architectural elements of the building comprised of limestone are dispersed across the theatre's site in a north-south direction. In the area where the theatre once stood, a house was constructed using some of its stones. This house uses the western parados of the theatre as its warehouse (D'agata and Salmeri, 2009: p.22).

Stadium: Located northeast of the bridge in the Eski Misis District, today the stadium is partially surrounded by citrus groves and agricultural land (D'Agata et al. 2012: p.7).

Colonnaded Street: The Colonnaded Street was approximately 500 metres long and 15 metres wide (D'Agata et al., 2012: p.8). Andazite and marble were used to create the columns and drums of the floor's marble slabs. The columns and stones surrounding the street, of which almost all traces have vanished, were used to construct buildings in the region.

Ancient Aqueducts: Today, four arches from this structure extending from north to south can be found to the north of Misis on the border of the AOSB (D'Agata and Salmeri, 2009: p. 22). Stones from the nearly entirely demolished arches were used to construct various structures in the region.

Necropolis: The area created by excavating a limestone platform is in the northwest, with some of the necropolis lying within the boundaries of the AOSB. During the 2009 studies, a total of 127 tombstones were discovered. Too many unpermitted excavations have resulted in the destruction of numerous tombs. The city's necropolis has been in use for centuries, and it contains dromos (passageways) leading to hundreds of underground tombs (D'Agata and Salmeri, 2009: page 23).

Quarry: It is possible that stones from the quarry just east of the stadium were used to build the theatre (D'Agata and Salmeri, 2009: p. 23).

Ancient Walls: Traces of the medieval structures surrounding ancient Misis can be found in certain areas today. Bossert, who thinks that the walls have three main gates, defines the gate opening to the west as the Adana Gate, the gate opening to the east as the Aleppo Gate, and the gate connecting to the inner castle with a high-walled passage on both sides as the Bridge Gate (Bossert, 1957: p.40).

Vaulted Structure: Only a small portion of the building in the Gecitli District has survived to the present day. The building, the purpose of which is unknown, has a square floor plan. There are vaults and pointed arches (AKVKBK Archives, 2018) built with rough-cut stone and rubble stone.

Misis Castle: Today, Misis Castle, which is depicted in some Ottoman Period sources and Langlois' engravings, is completely in ruins. It is believed that the castle stood atop the mound. According to Bossert (1957: p.40), the water cistern on the mound may also belong to this castle.

Havraniye Caravanserai: During the reign of Mehmed IV, the eleventh century Havraniye Caravanserai was renovated, and a hall-type caravanserai was added to the west of the courtyard-type caravanserai.

Due to the presence of architectural works from different periods, a large-scale completion of the building was not carried out during the salvage excavations conducted as part of restoration practises. There have been applications to preserve and exhibit all the remains using the conservation method. Wall fragments from the Ottoman Period, the Principalities Period, the Islamic Phase, and the Armenian Kingdom of the thirteenth century were uncovered as a result of excavations conducted to the south of the structure (AVBM Archives, 2018).

Lokman Hekim Mosque: It is believed that the mosque, which is adjacent to the caravanserai and lacks an inscription, was constructed around the same time for the caravanserai's guests (D'Agata and Salmeri, 2009: p.23).

Old Misis Mosque: The mosque, which lacks an inscription, dates to the seventeenth century. It is believed to have been constructed during the same time as the Caravanserai (AVKBM Archives, 2018).

Misis Bath: It is unknown where and when the bath mentioned in Ottoman Period sources was constructed (Erünsal et al., 2000).

Water Mills: Only two of the mills, which are located on the banks of the Ceyhan River and are among the period's most significant industrial structures, have survived to the present day. In 2016, the East and West Mills, which the Yüreğir Municipality expropriated in 2014, began to be restored (Yüreğir Municipality Archives, 2018).

Twentieth Century Structures: The Çukobirlik Ginnery, which was constructed in the first half of the twentieth century, is arguably the most significant structure of the century in the Ancient City. Some of the factory buildings were constructed using stones from the ancient city (D'Agata and Salmeri, 2009: p.23). The old gendarmerie building, another significant structure, was likely constructed at the turn of the century and is now used as an excavation house.

2. 9. Land Use and Settlement Pattern

In accordance with the principles of the Washington Charter of 1987, morphological analyses were conducted to ascertain the land use and settlement

pattern in Misis. The city's protected areas and planned areas, registered and unregistered cultural assets, street attributes, transportation, indoor-outdoor space relations, number of floors, and building use were all analysed.

Aside from the ruins of the ancient city, the area has been developed with predominantly single-story, terrace roofed, and reinforced concrete housing. Some portions of the Yakapınar and Geçitli neighbourhoods are planned areas with a grid street layout. As of 2018, one hundred twenty-three buildings in Misis are eligible for building permits, and fifty-five of these buildings are eligible for occupancy permits. However, there are 932 structures on the archaeological site that violates the licence. Due to the irregular construction and as a continuation of the historical urban character, it can be said that the street order in these areas has developed organically.

In terms of the indoor-outdoor space relationship, there are a significant number of green areas. However, most of these areas are privately owned farmland and citrus groves.

4. 1. SWOT Analysis of Misis

Based on the data, a SWOT analysis was conducted to evaluate the ancient city of Misis in terms of preservation and site management. The field's strengths, weaknesses, threats, and opportunities were determined in this context (Table 3)

Strengths:

- Easy access,
- Rich cultural history,
- Natural resources (Ceyhan River) and natural landscape and the presence of endemic plant species,
- The area is an important cultural heritage in the region,
- Local lifestyle,
- Gastronomy (Misis Ayrani, Sıkma),
- Agriculture,
- In summer, the temperature is lower than in the city centre,
- Ongoing archaeological excavations in the mound,

- Restoration of cultural assets in the region,
- Projects and practices of the Municipality of Yüreğir, to which it is affiliated, to protect the city and bring tourism,
- Joint studies of local government and central government units (Ministry of Culture and Tourism, Ministry of Environment and Urbanization, Governorship of Adana) on the values and protection of the region,
- International festival for the promotion of the region,
- Lokman Hekim Legend,
- Support of non-governmental organizations (Misis Association).

Weaknesses:

- Being in the earthquake zone,
- The vastness of the ancient city and the inadequacy of protection due to urban invasion,
- Illegal construction on the protected area,
- Lack of cultural sensitivity among users,
- Neglected and dysfunctional riverbank,
- Residential, agricultural, and industrial (AOSB) zones based on the boundaries of archaeological sites,
- The environmental degradation caused by the AOSB,
- Uncontrolled entry to the area and looting of artefacts,
- New settlements in the region to obtain building materials from the ancient city,
- Inadequate planning for visitor management,
- Inadequate public infrastructure,
- Lack of infrastructure in supportive tourism activities,
- Lack of tourism marketing,
- Festivals and organisations remain on a local scale or are not promoted adequately,
- Low competitiveness compared to other tourism destinations,
- Low number of entrepreneurs,
- Lack of educated people in sectors that require technology and knowledge,
- Lack of innovation culture.

Opportunities:

- Cultural and natural resources to support sustainable and developable activities (water sports, cycling, creation of walking routes, etc.),
- Continuation of contributions from Yüreğir Municipality, with which it is affiliated,
- Cooperation between public and non-governmental organisations,
- Support for projects aimed at preserving the historic environment and individual buildings,
- Possibility of creating a cultural route with the settlements in the region that have a rich cultural history (Anavarza, Yumurtalık, Güveloğlu, Kurtkulağı, etc.),
- Expropriations in the region.

Threats:

- Destruction of the archaeological site due to rain and river flooding,
- Continued uncontrolled construction in the protected area's historical environment,
- The increase in areas illegally used for agricultural and industrial activities,
- The problem of vegetation, particularly in water structures due to high levels of humidity,
- Failure to prepare a viable site management plan,
- Inability to financially meet Site Management decisions,
- Inability to achieve quality in the tourism sector due to a lack of education,
- Lack of tourism marketing,
- The future of the population residing in illegal buildings.

Conclusion:

As a result of the literature research, field studies, and SWOT analyses, it has been determined that in settlements where life continues in ancient ruins, such as Misis, it is necessary to consider the social, economic satisfaction, and expectations of the residents, while also protecting the historical environment and archaeological site while bringing them into the tourism industry. Therefore, it is necessary to develop the proposed model using a multidimensional and

sustainable strategy. In this context, suggestions are presented under the following three headings: “Suggestions for the Cultural Park Model,” “Other Site Suggestions,” and “Conservation of the Historical Environment.”

Suggestions for the Cultural Park Model

As a result of the SWOT analysis, the area’s strengths and opportunities were evaluated, and a proposal for a cultural park model was developed to bring cultural tourism to Misis. Cultural properties that should be primarily protected within the scope of Kültürpark (Cultural Park) and are recommended to be functional in terms of the protection-use balance are as follows: the East and West Mills, the Havraniye Caravanserai, and the Çukobirlik Ginnery. It is recommended that the cultural park be developed in phases and planned for the short, medium, and long term due to the current conditions of the region and its rich and multi-layered cultural texture. It is suggested that, within the scope of Kültürpark (Cultural Park), an archaeopark route be established to preserve the archaeological significance of Misis and make it accessible to the public (Figure 10).

Other Site Suggestions

Considering that the area has a rich historical process and cultural heritage belonging to many civilizations, it is suggested that it be declared a historical site and an urban archaeological site. In addition, when the Ceyhan River passes through here and the endemic plants growing in the Misis Mountains surrounding the area and the natural landscape characteristics of the region come together, it is very important to consider Misis as a natural protected area, as well. In this context, Misis, with its archaeological and natural features, can be evaluated within the scope of a “complex site”.

Conservation of the Historic Environment

Illegal construction in areas where cultural heritage is concentrated is one of the greatest threats to the historical environment’s protection. Priority must be given to preparing the conservation plan and continuing

the expropriation of Misis Mound and its immediate surroundings.

In studies conducted at the scale of a single building, it is essential that the buildings whose restorations have been completed are regularly maintained and repaired, as well as their surroundings be protected.

Consider the Lokman Hekim Mosque and the artefacts unearthed during the rescue excavations in this area when preparing a new conservation project.

It is suggested that the residents of the first and second degree archaeological sites in Misis be relocated to the planned areas of the Yakapınar and Geçitli neighbourhoods, and that a plan be developed to address the infrastructure, social reinforcement areas, green and agricultural areas, and transportation needs in these places. However, it should not be forgotten that Misis is a living ancient city. In addition to its historical significance, one of the defining characteristics is its authenticity. By combining the present and the past, it should be possible to preserve and maintain this culture.

Stones and accessories discovered in gardens or outside of buildings should be inventoried for museum display or restoration.

* *I commemorate Dr Lecturer Necdet SAKARYA with gratitude and respect for his contributions and efforts.*

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Appendix



Figure 1: The Relationship of Misis with the Neighbourhood.



Figure 2: Misis 1940 Aerial Photograph (THK).



Figure 3: Misis 1952 Aerial Photograph (THK).



Figure 4: Misis 1975 Aerial Photograph (THK).



Figure 5: Misis 1992 Aerial Photograph (THK).

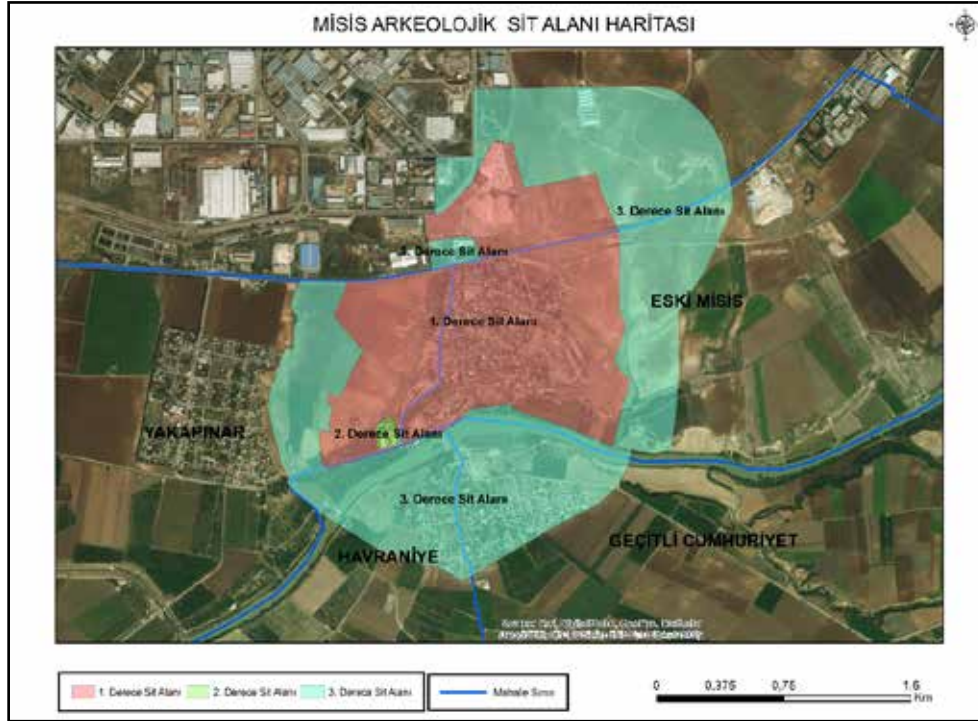


Figure 6: Misis (Yakapınar) Zoned Settlement Area and Archaeological Site Map (2020).

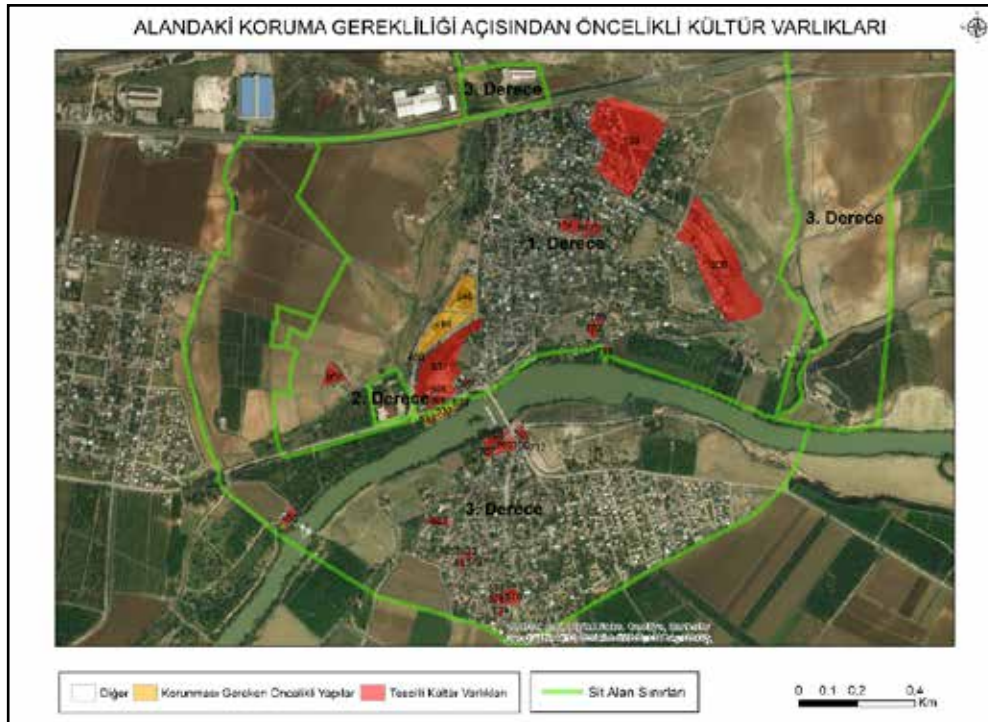


Figure 7: Parcels with Registered Cultural Properties with Priority Conservation in the Area.



Figure 8: Misis General View Aerial Shot (Yüreğir Municipality Archives, 2019).



Figure 9: Misis Mound (D'Agata, Salmeri).

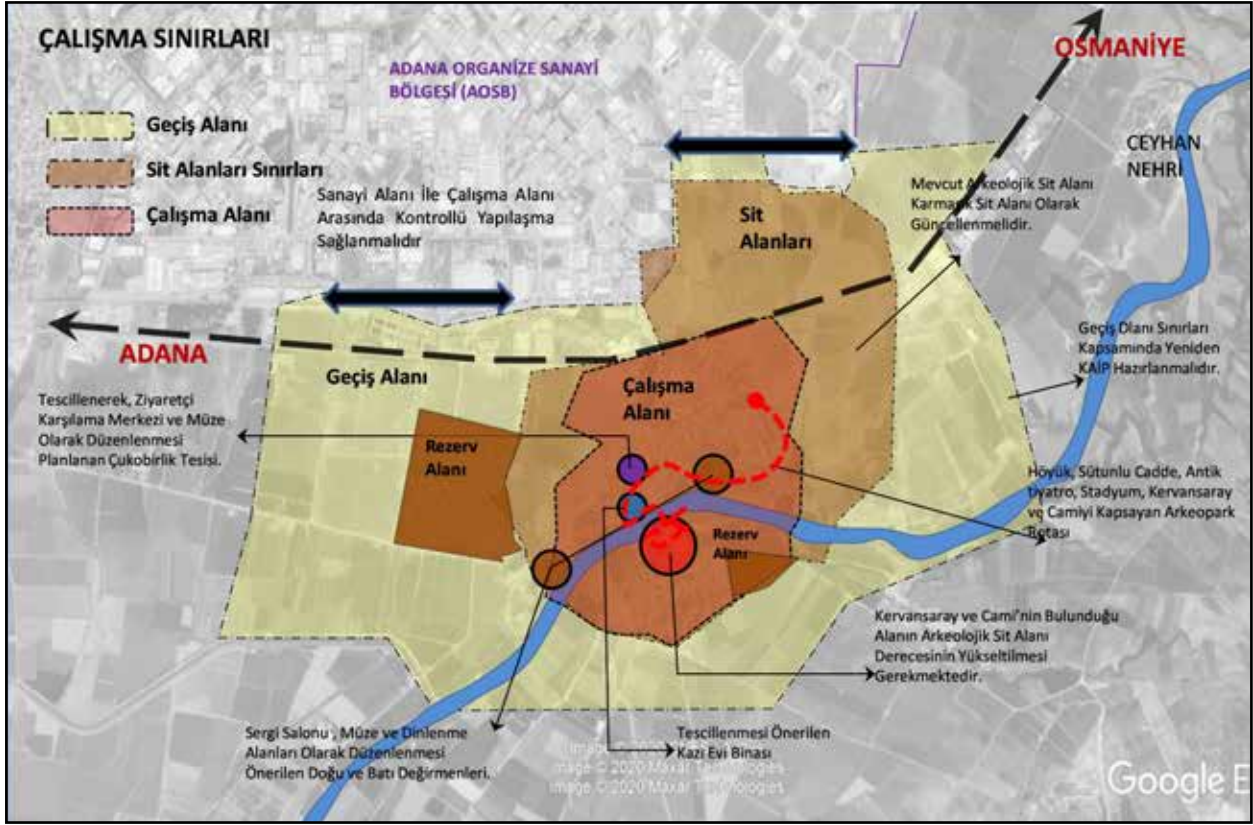


Figure 10: Suggestions Map for Misis Archaeological Site.

Period	State
7000-4000 BC	
1000 BC - 7th century	Hittites, Que, Assyrians
4 BC – 2nd century	Persians, Selekeus
1 BC – 3rd century	Rome
4th - 7th century	eastern Roman
8th - 14th centuries	Eastern Romans, Umayyads, Abbasids, Mamluks, Armenians
15th - 19th centuries	Ramazanoğulları, Ottoman
20th and 21st centuries	French Mandate, Republic of Türkiye

Table 1: Names of the Ancient City Throughout History.

Names of Ancient City	Period
Pahri, Pahru	10 BC – 5th century
Selösi (Seleucia, Pyramum)	4 BC – 2nd century
Mopsuestia	1 BC – 7th Century AD
Massisa, al Massisa	8th – 10 th centuries
Mamistra, Mampsysta, Masiste, Mamestia, Misses, Mises	11th - 14th centuries
Misis	from the 15th century

Table 2: Historical Process of Misis Ancient City

Strengths	Weaknesses	Opportunities	Threats
Easy Access.	Being in the earthquake zone.	Significant economic potential for the socio-cultural development of the region.	Destruction of the archaeological site due to rain and river flooding.
Rich cultural history.	The inadequacy of protection interventions.	Cultural and natural resources to support sustainable and developable activities (water sports, cycling, creation of walking routes, etc.).	Continued uncontrolled construction in the protected area's historical environment.
Endemic plant species growing in the region with natural resources (Çeyhan River) and natural landscape.	Construction on the site in violation of the license.	The contribution of Yüreğir Municipality, to which it is affiliated, to the field.	The increase in areas illegally used for agricultural and industrial activities.
The area is an important cultural heritage in the region.	Lack of cultural sensitivity among users.	Cooperation between public and non-governmental organizations.	The problem of vegetation, particularly in water structures due to high levels of humidity.
Local lifestyle.	Neglected and dysfunctional riverbank.	Support for projects aimed at preserving the historic environment and individual buildings.	Failure to prepare a viable site management plan.
Gastronomy (Misis Ayrām, Sıkma).	Residential, agricultural, and industrial (AOSB) zones based on the boundaries of archaeological sites.	Possibility of creating a cultural route with the settlements in the region that have a rich cultural history (Aavazza, Yumurtalık, Güveloğlu, Kurtkulağı, etc.).	Inability to financially meet Site Management decisions.
Agriculture.	The environmental degradation caused by the AOSB.	Expropriations in the region.	Inability to achieve quality in the tourism sector due to a lack of education.
In summer, the temperature is lower than in the city centre.	Uncontrolled entry to the area and looting of artefacts.		Lack of tourism marketing.
Archaeological excavations in the mound.	New settlements in the region to obtain building materials from the ancient city.		The future of the population residing in illegal buildings.
Restoration of cultural properties in the region (Misis Bridge, Havranıye Caravanserai, East Mill, West Mill).	Inadequate planning for visitor management.		
Projects and practices of Yüreğir Municipality, to which the city is affiliated, to protect the city and bring it to tourism.	Inadequate public infrastructure.		
Joint studies of local government and central government units (Ministry of Culture and Tourism, Ministry of Environment and Urbanization, Governorship of Adana) on values and protection in the region.	Lack of infrastructure in supportive tourism activities.		
International festival for the promotion of the region.	Lack of tourism marketing.		
Lokman Hekim Legend.	Festivals and organisations remain on a local scale or are not promoted adequately.		
Support of non-governmental organisations (Misis Association).	Low competitiveness compared to other tourism destinations.		
	Low number of entrepreneurs.		
	Lack of educated people in sectors that require technology and knowledge.		
	Lack of innovation culture.		

Table 3: SWOT Analysis of the Ancient City of Misis