



International Journal of Environment and Geoinformatics (IJE GEO) is an international, multidisciplinary, peer reviewed, open access journal.

## **Natural and anthropogenic threats to the cultural tourism potential of Kıyıköy**

**Gülşen Erginal and Musa Uludağ**

**Editors**

Prof. Dr. Cem Gazioğlu, Prof. Dr. Dursun Zafer Şeker, Prof. Dr. Ayşegül Tanık,  
Prof. Dr. Şinasi Kaya, Assist. Prof. Dr. Volkan Demir

### **Scientific Committee (2018)**

Assist. Prof. Dr. Abdullah Aksu, Prof. Dr. Bedri Alpar, Prof. Dr. Gülşen Altuğ, Prof. Dr. Lale Balas, Prof. Dr. Can Balas, Prof. Dr. Levent Bat, Prof. Dr. Bülent Bayram, Prof. Dr. Nuray Çağlar, Prof. Dr. Jadunandan Dash, Prof. Dr. A. Evren Erginal, Assoc. Prof. Dr. Ali Ertürk, Dr. Dieter Fritsch, Dr. Amin Gharehbaghi, Assoc. Prof. Dr. Tolga Görüm, Prof. Dr. Melike Gürel, Dr. Hakan Kaya, Prof. Dr. Fatmagül Kılıç, Assoc. Prof. Dr. Maged Marghany, Prof. Dr. Nebiye Musaoğlu, Prof. Dr. Erhan Mutlu, Prof. Dr. Masafumi Nakagawa, Prof. Dr. Haluk Özener, Prof. Dr. Erol Sarı, Prof. Dr. Elif Sertel, Prof. Dr. Nüket Sivri, Assoc. Prof. Dr. Füsün Balık Şanlı, Prof. Dr. Uğur Şanlı, Assoc. Prof. Dr. Hasan Özdemir, Prof. Dr. Taşkın Kavzoğlu, Assoc. Prof. Dr. Oral Yağcı, Prof. Dr. Seyfettin Taş, Assoc. Prof. Dr. Ömer Suat Taşkın, Prof. Dr. Selma Ünlü, Assoc. Prof. Dr. İ. Noyan Yılmaz, Assist. Prof. Dr. Baki Yokeş, Assist. Prof. Dr. Sibel Zeki

**Abstracting and Indexing:** DOAJ, Index Copernicus, OAJI, Scientific Indexing Services, JF, Google Scholar

## Natural and anthropogenic threats to the cultural tourism potential of Kiyıköy

Gülşen Erginal<sup>1,\*</sup>, Musa Uludağ<sup>2</sup>

<sup>1</sup>Çanakkale Onsekiz Mart University, Yenice Vocational School, TR-17000, Çanakkale, Turkey

<sup>2</sup>Trakya University, Faculty of Education, Department of Turkish and Social Sciences Education, Edirne, Turkey

\*Corresponding author

Tel :+ 90 478 211 4132

E-mail :gulsenerginal@ardahan.edu.tr

Received 29 Sept 2018

Accepted 10 Oct 2018

### Abstract

This paper discusses the cultural tourism potential of Kiyıköy and the natural and anthropogenic threats to extant cultural tourism values such as the Kiyıköy castle walls, Aya Nicholas Monastery and historical Kiyıköy houses. For this coastal town where such different cultural heritage elements are found together, cultural tourism offers an important alternative opportunity. On the other hand, recent deterioration in the structures is significant, especially due to ongoing human interventions. The loss of architectural elements, vegetation cover and pollution as well as writing on the walls and other damage by human impacts at the Aya Nicholas monastery have almost eliminated the original texture of the structures. Although similar examples are found in very few places in Turkey, the historic Kiyıköy houses are the most important civil architecture assets of the town but have been exposed to intense destruction and misuse. Protection and restoration work should immediately be initiated in line with the Tourism Strategy of Turkey-2023.

**Keywords:** Cultural tourism, archaeological tourism, historical tourism, Kırklareli, Turkey.

### Introduction

Cultural tourism is defined as a trip to participate in artistic events such as festivals, folk dancing, stage shows and exhibitions; to recognize past and living civilizations and cultural values; and to observe the historical places and lifestyles of other societies (Aydın, 1990). On the other hand, it is not a simple task to make a concrete definition of cultural tourism because of the multitude of known definitions and the complex relationship between culture and tourism (Mousavi et al., 2016). To mention a few known definitions, McIntosh and Goeldner (1990) refer to the fact that individuals participating in cultural tourism are familiar with historical and heritage issues. According to Smith (1992), cultural tourism is a bridge between social systems and cultures. Cultural tourism comprises an important part of global tourism due to its swift growth (Richards and Wilson, 2006). Whatever the definition, it is well-known that the number of studies focusing on cultural tourism, which makes up a significant portion of international tourism

consumption revenues with a share of 39% (UNWTO; Burak et al., 2004), is rapidly increasing; and research into cultural consumption, heritage conservation and the cultural tourism sector is among the most studied topics (Richards, 2018).

The concept of cultural tourism aims to explain and introduce all kinds of physical remains and oral traditions preserved from the past without damaging them (Emekli 2005). Nowadays, people are interested in local cultures outside their own cultures as well as seeing the traces of ancient civilizations or cultures. It is important to develop cultural tourism in order to spread tourism all over the world without remaining limited to natural features, to introduce and protect national cultures for domestic and foreign tourists, and to preserve the past for the sake of the future (Emekli, 2006).

Cultural tourism is a branch of tourism that is becoming increasingly widespread and is much more effective than other types of tourism for

How to cite this paper:

Erginal, G. & Uludağ, M. (2018). Natural and anthropogenic threats to the cultural tourism potential of Kiyıköy. *International Journal of Environment and Geoinformatics (IJEGEO)*. 5(3):296-303. DOI: 10.30897/ijegeo.

fostering accord between nations and countries. On the other hand, less attention is given to cultural tourism in Turkey for a number of reasons. Firstly, the tourism perception of Turkey is mostly related to the seaside and beaches; thus cultural tourism in Turkey has remained a missed opportunity (Okumuş et al., 2012; Gazioğlu et al., 1997). Albeit the lack of detailed demographic information on the characteristics of tourists as well as other specific issues, such as their travel preferences and manner of decision-making (Okumuş et al., 2012; Gazioğlu et al., 2016), it is stated that only 6% of incoming tourists chose Turkey for the purpose of cultural tourism (Tursab, 2009, 2011).

The most important reasons for the neglect of culture tourism are that the concept of culture is not well understood, that visits are restricted to museums and ancient ruins, and that touristic activities are a daily occurrence. In other words, the cultural attractions in Turkey do not extend beyond the touristic attractions. Responsible authorities and researchers are not attracted to tourism in places which are not bound up with creating museums and historic sites to visit or locations that cannot be combined with supporting tourist attractions and products. However, in the last 20 years cultural heritage as a sector has begun to be emphasized. In particular, social change in recent years has played an important role in the development of cultural tourism. Anatolia occupies a unique position in that the Hittites, Sumerians, Urartians, Lycians, Lydians, Phrygians, Ionians, Romans, Byzantines, Seljuks and Ottomans all left their traces and remains here (Doğaner, 2001). In this context, cultural tourism has an enormous advantage when it is considered how everywhere has its own cultural identity and history. For this reason, it is believed that the most important type of tourism or component of a touristic product will be cultural tourism (Emekli, 2006).

This short paper outlines the cultural tourism potential of Kiyıköy, where important remnants and structures in terms of archaeology and historical tourism are found. In this respect, the potential for cultural tourism of the Kiyıköy walls, historic Kiyıköy houses and Aya Nicholas Monastery are discussed, as well as

the environmental and anthropogenic risks to which these structures are exposed today.

### Study area

Kırklareli was founded when and by whom and there is no definite information about the old name (Morgül, 2014). Kiyıköy is a coastal town in Kırklareli province and is located in the Istranca mountains sub-region of the Marmara region. It was founded on a plateau in which the Istranca mountains descend towards the east-southeast (Kurter, 1983; Öztürk, 1959; Erginal, 2017; Kuru & Terzi, 2018; Uludağ et al., 2018). In 2017, the population of Kiyıköy was 1,973 (URL 1). The population growth rate is very low compared with the 1955 census, when population was 1,466 (Öztürk, 1959). According to Kiyıköy Meteorological Station, the average annual temperature in Kiyıköy is 12.3°C, the lowest average temperature is -0.3°C (January), and the highest average temperature is 26.4°C (July). The annual amount of precipitation is 827.6 mm (TSMS). Although it is a small coastal town, Kiyıköy is rich in cultural heritage elements. The best known of these are the Kiyıköy fortress walls, Kiyıköy houses and the rock-cut Aya Nicholas monastery. This study was conducted based on field studies. In 2012 and 2018, the current status of the cultural heritage elements was observed, noted and photographed to shed light on the natural and anthropogenic risks to which they are exposed.

Kırklareli "Ecotourism city" as it targeted development, but also is a settlement located in Turkey's largest city Istanbul's domain. Kiyıköy and its surroundings; rich coasts, beech, oak and linden forests, natural vegetation, natural and urban sites, caves (Bostanlıktarla, Kovantaşı, Kurudere, Domuzdere, Yenesu), traditional settlement texture, examples of civil architecture, culinary culture due to the characteristics of an important tourism potential which has (Kiper, et al., 2017).

### Results and Discussion

#### Cultural tourism potential and natural/anthropogenic risks

Kiyıköy Walls. The Kiyıköy Walls (or "castle walls") surrounding the Kiyıköy settlement

survive from the Byzantine era, and were built in the 6th century during the reign of Emperor Justinian I (527-565 AD). The walls, repaired in the 9th and 10th centuries, are 2.5 m-thick and 6 m-high. Observations of the undamaged sections of the walls revealed that the outer parts were covered with cut stone and the inside was covered with rubble. The bottom and inner parts of the Kiyıköy walls are listed as 1st and 3rd degree archeological sites, respectively.

The castle was built on the ridge forming a protrusion towards the sea between Pabuç Dere valley to the north and Kazan Dere valley to the south in accordance with the morphological structure of the site (Gün, 2009). The entrance gate also provides access to Kiyıköy. At the time of its construction, there was a defensive wall in front of the ramparts (the western part of the settlement) with bastions, loopholes and a hidden gate. However, the ramparts and moat were destroyed during the Crusades in 1189-1190 (Karaçam, 1995). Karaçam (1995) reported that Kiyıköy was a "Castle City" in the past, based on this castle and its walls, and that the people of the castle were raised outside the castle and also held fairs. Today, the hidden gate with vegetation cover is a great distance from the front gate. It was made by carving into the bedrock under the walls and was most likely used by the Byzantine fleet (Dirimtekin, 1963).

In terms of tourism, the best preserved part of the Kiyıköy walls is the Palace Gate, which corresponds to the western walls; at the same time being the entrance to the residential area today (Fig. 1a). This doorway, which Dirimtekin (1963) reported as being covered with plants to a great extent, is now restored and preserved. The same is true of the "Vize Gate" on the western walls (Fig. 1b). However, it can be said that the houses constructed on the southern walls overlooking the sea, and especially the walls which have been destroyed almost entirely in the eastern part, show that the castle structure is not well protected (Duman, 2007). The last restoration was made by the Ministry of Culture's Directorate of Surveying and Monuments in 1991 (Kırklareli Provincial Yearbook, 2000). Clearing the walls of wild plants and restoration of those sections most badly-damaged may increase the touristic potential considerably. It is also possible to increase the tourism value of this Byzantine structure by cleaning and lighting the whole of the corridor from the plant, as from the so-called "Secret Gate". Today, in the areas outside the two main gates mentioned above, the walls of Kiyıköy, especially those on the port road (Fig. 1c,d) need serious restoration work.

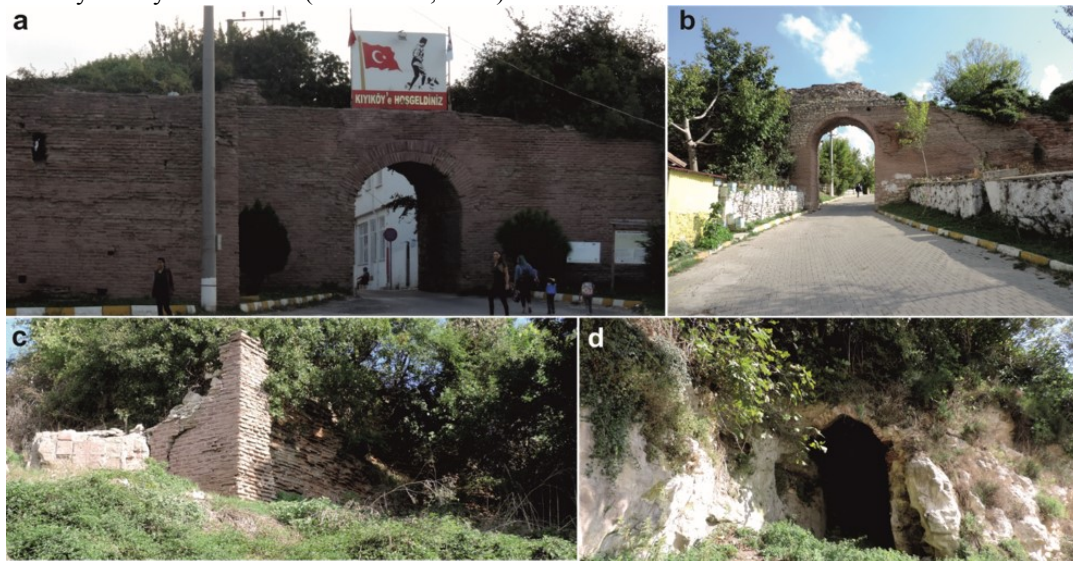


Fig. 1. (a,b) Kiyıköy has two gates where the Kiyıköy walls are relatively better preserved. (c,d) The walls near the port, however, are seriously damaged.

Aya Nicholas Monastery. The Aya Nicholas (Hagia Nichola) Monastery, situated on the rocky, southern slope of Pabuç Dere valley about 1 km from Kıyıköy, is a historical building named after a saint of the same name (Aya Nikolaus/Santa Claus). The monastery, built by the Byzantine ruler Justinian I in the 6th century, was listed as a historical monument under the law regarding Cultural and Natural Assets in 1992 and gained protection status. During periods when the monastery was

actively used, there are records of agricultural land and vineyards around Pabuç Dere valley (Karaçam, 1995). Access to the monastery is possible from the western part of the slope leading to Pabuç Dere riverbed by exiting the Palace Gate. The monastery was studied in detail by Dirimtekin (1963). A sketch of the monastery was first drawn by Madame Adele Hommaire de Hell in 1846 (Eyice, 1969), and Eyice later drew the second sketch.



Fig. 2. Views of Aya Nicholas Monastery. (a) Front of the rock-cut monastery during pre-Republican period, (b,c) intense destruction and biologically-induced deterioration in front of the heavily-destroyed monastery walls, (d) moss-covered walls, (e) ruins of tombs, and (f) abscissa section near entrance to the monastery.

Out of the known rock-cut monasteries and churches in Turkey, such as Gümüşler Monastery (Gümüşler, Niğde), Gölören Rock Church (Aşkale, Erzurum), Sümela Monastery (Maçka, Trabzon) and Mor Barsavmo monastery (Midyat, Mardin), the Aya Nicholas Monastery is perhaps in the most ruinous state. The most evident indicator of the destruction of the monastery as a loss of cultural heritage is the completely disappearance of the magnificent marble facade on the front. As seen in Figure 2a, there was a splendid architectural structure in front of the rock-cut monastery during the pre-Republican period. Besides this, a wooden entrance in front of the rock gallery was built by the Greeks in the 19th century, but this section was later demolished (Kırlareli Governorship, 2000).

The entrance to the building, seriously damaged and covered with weeds at present, is through two consecutive doors carved into the main rock (in the north) (Fig. 2b,c). The door legs have been left in the form of a massive rock in one direction and a corner column in the other direction. The brick and mortar parts of the

section which probably belonged to a building in front that no longer exists are preserved on the entrance. The basement consists of the church and holy spring (hagiasma) while the upper part was rooms for the priests.

The holy spring is several meters below the entrance; access to the basin is provided by stairs from the north side. Although it is under protection, it cannot be said that it is properly protected. Even though one of the local residents of Kıyıköy volunteered to look after the monastery, all the decorations and interior designs have been Kıyıköy destroyed; and the statue of Aya Nicholas, one of the most important elements of the monastery, is missing. It is understood that the tombs at the monastery's entrance were completely destroyed by treasure hunters (Fig. 2e). Likewise, in the abscissa section near the entrance, the monastery walls have been greatly damaged by visitors. The walls of the monastery are covered with moss and visually spoiled at present (Fig. 2d). There is an information plate in Turkish and English at the entrance of the monastery. .



Fig. 3. Location of Kıyıköy houses on Google Earth satellite image (image date: 22.07.2011; last accessed: 04.01.2013).



Fig. 4. Views of Kıyıköy Houses used for residential purposes at present and those that have been largely destroyed. (a,b) completely-restored houses, (c,d), incompatible interventions on the original architectural texture of building facades, and (e,f) completely ruined houses.

Historical Kıyıköy Houses. The Kıyıköy houses as examples of civil architecture also have tourism potential. Indeed, in the Tourism Strategy of Turkey-2023 report (Ministry of Culture and Tourism, 2007), the target of strengthening tourism in Turkey is to be among the top 5 countries in the international market by 2023. In this report, various tourism sites have been proposed. Under this heading,

İğneada- Kıyıköy is also included together with others such as Kilyos, Gulf of Saros, Kapıdağ Peninsula-Avşa-Marmara Islands, Datça, Kaş-Finike, Anamur Coastal Sector, Samandağ, Maçka and Kafka

Kıyıköy houses consist of a total of 21 registered traditional houses located inside the city walls and in the Kale and Cumhuriyet

neighborhoods (Apak 2009; Fig. 3). In interviews with the Mayor of Kıyıköy, it was stated that the necessary application had been made to the Ministry of Culture proposing 10 of these houses for restoration. The historical houses belonging to the Early Republican period also carry traces of Greek and Armenian architecture besides Turkish architecture. Almost all of the houses are 2-storey; the upper floors are used for accommodation and the lower floors are used as a storeroom or shop.

All of the Kıyıköy houses, which have been damaged to a great extent, were examined in detail by Duman (2007). According to Duman, the most prominent features of Kıyıköy houses are that they are discrete brick-filled wooden houses with gardens having low walls; they have wooden staircases, simple walls, and a simple heating system with a stove for heating or cooking.

Figure 4 shows some Kıyıköy houses. As clearly seen in Figure 4, many of the Kıyıköy houses are still lived in and used for accommodation. However, the original appearance of the structures has been changed because of subsequent painting of the garden walls and lower floors with lime. This is one of the most important and common forms of damage to these examples of civil architecture. In addition, asymmetry is quite apparent on the exterior facades of these buildings and in the supporting columns. This indicates that the architectural structure has been severely degraded

Realistically, most of the Kıyıköy houses are too damaged to be utilized (Fig. 4). In addition to the bending and warping of the wooden columns of the upper floors of houses which are in a more deteriorated condition, there are examples where the wooden front facade is totally broken so the brick fill is exposed and the windows and glass are completely broken. In addition, the entire wooden facade on the top floor of one building is covered with sheet metal. Another example is the lower floor of a house used as a workplace; for which purpose the original texture of the house was totally obliterated by being painted over with white lime. A further example is where the restoration on the upper floor of the building is

incompatible with the wooden architecture on the lower side. In some parts of Kıyıköy, historical houses stand among recently-constructed new buildings.

To sum up, these examples of civil architecture in Kıyıköy were built in the style of wooden houses because the township is located in a wooded area. Climatic conditions, topography and natural vegetation are influential on the type of material used in the construction of houses and residential architecture. However, the restoration style of the Kıyıköy houses, the manner in which they are used today, and the large-scale despoilment of unused structures all negatively affect their touristic potential.

### Conclusion

Kıyıköy is a coastal settlement with great potential for cultural tourism due to its fortified walls, historical houses and unique cultural heritage, namely, the Aya Nicholas Monastery. These cultural values must first be effectively and seriously protected and restored in accordance with the original architectural design. Although EU-funded project studies are being carried out to facilitate access to cultural heritage elements through project-based initiatives (Kırklareli District Directorate of Culture and Tourism, 2017-2018), priority should be given to conservation, appropriate restoration and the opening of cultural values to tourism. Among the cultural heritage assets discussed, Aya Nicholas Monastery is of enhanced importance due to its value in terms of religious tourism. This important cultural heritage potential of Kıyıköy may contribute to the revival of cultural tourism after future improvement efforts.

### Acknowledgements

Graham H. Lee is thanked for correcting the English text.

### References

- Apak, K. (2009). Ahşap strüktürel sistem seçim modeli ve geleneksel Kıyıköy konutları üzerinde değerlendirilmesi, *Mimar Sinan*



- Güzel Sanatlar Üniversitesi, Fen Bilimleri Enstitüsü, Mimarlık ABD., Doktora tezi, 2009.
- Aydın, İ (1990). *Açıklamalı Turizm Terimler Sözlüğü*.
- Burak, S.; Doğan, E. & Gazioğlu, C. (2004). Impact of urbanization and tourism on coastal environment. *Ocean Coast. Manag.* 47: 515–527.
- Dirimtekin, Feridun. “Vize (Bizye, Bizye)”, *Ayasofya Müzesi Yıllığı*, 5, 1963, 15-25.
- Doğaner, S., (2001). *Türkiye Turizm Coğrafyası*, Çantay Kitabevi, İstanbul.
- Duman, Çiğdem. Kırklareli İli Vize İlçesi Kıyıköy Beldesi Toplumsal Yaşamı Üzerine Bir İnceleme, *YTÜ, Fen Bilimleri Enstitüsü, Mimarlık ABD.*, Basılmamış Yüksek Lisans Tezi, İstanbul 2007.
- Emekli, G. (2005). Avrupa Birliği’nde Turizm Politikaları ve Türkiye’de Kültürel Turizm”, *Ege Coğrafya Dergisi*, 14: 99–107.
- Emekli, G. (2006). Coğrafya, Kültür ve Turizm: Kültürel Turizm, *Ege Coğrafya Dergisi*, 15: 51–59.
- Erginal, G. (2017). Impact of Geographical Factors on coastal tourism between İğneada and Kastro Bay, Thracian Black Sea coast, TR, *International Journal of Environment and Geoinformatics (IJEGEO)*, Vol. 4(3): 214-226.
- Eyice, S. (1969). Türkiye Trakya’sında İncelemelerden Notlar: I Trakya’da Bizans Devrine Ait Eserler”, *Belleten* 131: 325-358.
- Gazioğlu C, Yücel Y Z, Burak S., Okuş, E. & Alpar, B. (1997). Coastline change and inadequate management between Kilyos and Karaburun shoreline. *Turkish Journal of Marine Sciences*, 3(2): 111–122.
- Gazioğlu, C., Akkaya, M.A., Baltaoğlu, S. & Burrak, S.Z. (2016). ICZM and the Sea of Marmara: The İstanbul Case. *The Sea of Marmara: Marine Biodiversity, Fisheries, Conservations and Governance* (Editors: Özsoy, E., Çağatay, M.N., Balkıs, N., Balkıs Çağlar, N. & Öztürk, B.): 935-957.
- Gün, E. (2009). İstiranca Masifinin Kıyıköy Civarındaki Mesozoyik Yaşlı Kayalarının Yapısal Ve Metamorfik Evrimi, *İTÜ, Avrasya Institute of Geoscience*, 59p.
- Karabağ, S. & Şahin, S. (2003). *Türkiye Beşeri ve Ekonomik Coğrafyası*, Gazi Kitabevi, Ankara.
- Karaçam, N. (1995). Efsaneden Gerçeğe Kırklareli. *Belediye Yayını* No 1.
- Kiper, T., Korkut, A. & Topal, T.Ü. (2017). Görsel Peyzaj Kalite Değerlendirmesi: Kıyıköy Örneği, *KSU J. Nat. Sci.*, Vol. 20(3): 258-269.
- Kırklareli District Directorate of Culture and Tourism (2017-2018). Common Cultural and Historical Heritage Beyond the Borders. Project No: CB005.01.21.139. Investment Works in Turkey. *Interreg-Ipa CBC Bulgaria-Turkey Programme*.
- Kırklareli İl Yıllığı (2000).
- Kuru, A. & Terzi, F. (2018). Determination of New Development Area in Kırklareli by GIS Based Weighted Overlay Analysis. *International Journal of Environment and Geoinformatics (IJEGEO)*, 5(3):244-259.
- McIntosh R. & Goeldner C. (1990) *Tourism: Principles, Practices, Philosophies (6th ed.)*, New York: John Wiley & Sons, Inc.
- Ministry of Culture and Tourism of Turkey. (2007). *Tourism strategy of Turkey-2023*, Ankara.
- Morgül, Ş. (2014). Kırklareli İlinde Eko Turizm Olanakları, *Electronic Journal of Vocational Colleges*, 27-38.
- Mousavi, S.S., Doratlı, N., Mousavi, S.N. & Moradiahari, F. (2016). *Defining Cultural Tourism. International Conference on Civil Architecture and Sustainable Development (CASD-2016)* Dec. 1-2, 2016 London (UK).
- Okumuş, F., Avcı, U., Kılıç, I. & Walls, A. (2012). Cultural Tourism in Turkey: A Missed Opportunity. *Journal of Hospitality Marketing & Management*. 21: 638-658.
- Öztürk, K. (1959): Bütünüyle Vize; Trahi, Coğrafyası ve Turistik Önemi, *Vizeyi İmar ve Atatürk Anıtı Yapıtırma Derneği Yayınlarından, Yayın No: 1*, İstanbul.
- Richards, G. (2018). Cultural tourism: A review of recent research and trends. *Journal of Hospitality and Tourism Management*, 36: 12-21.
- Richards, G. & Wilson, J. (2006). Developing creativity in tourist experiences: A solution to serial reproduction of culture? *Tourism Management*, 27: 1209–1223.
- Smith, V. (1992): *Anfitriones e invitados. Antropología del Turismo*. Madrid: Endymion.
- TURSAB. (2009-2011). *Changes in Foreign Visitors Profile*. <http://www.tursab.org.tr/en/statistics>.
- Uludağ, Musa, Kükrer, S. & Erginal, G. (2018). Anthropogenically-induced ecological risks in Lake Erikli, NW Turkey, *International Journal of Environment and Geoinformatics (IJEGEO)*, 5(3):273-283.
- URL1. <http://www.trakyanet.com/istatistikler/> (last access 26.09.2018).