

TITLE:	
1. Name:	
I. Current name:	Kıyıköy
II. Ancient name:	Salmydessos (Greek: Μήδεια)
III. Medieval name:	Salmydessos (Greek: Μήδεια)
IV. History of the name:	
2. Place:	
I. Country:	Turkey
II. Geopolitical unit:	Kırklareli Province
III. Administrative subdivision:	Turkish Thrace
IV. Location:	It is situated on the coast of the Black Sea. It is 36 km far from the district center Vize and 95 km away from the province center Kırklareli. It is 29 km far from Saray, a district of Tekirdağ, and 164 km from Istanbul.
3. Foundation date:	The oldest name known for the settlement is Salmydessos and it has the meaning of “shiny, sacred, beautiful” place. According to Bilge Umar, a researcher on the names of historical names, Greeks used to call this region as “land of honey-eaters” and “land of corn eaters” because of the Thracian tribes’ life style resident in the area around 400 BCE.
4. Current condition:	Kıyıköy sits astride a headland which looks down, on one side, onto a smallish fishing harbour and, on the other, onto a thick swathe of sandy beach with, running inland from it, the Papuçdere and Kazandere rivers surrounding the town in the south and the north respectively. The riverbanks are planted with gardens and backed by poplar trees offering a lovely, bucolic vista. Papuç and Kazandere streams, which flow into the Black Sea, are suitable for fishing, boating and swimming. Fishing and forestry are the main economic activities in the village in addition to tourism in the summer. The area surrounding the town is covered by dense forests of mainly oak.
5. History:	It’s thought that the first settlement is established by the Lidians who escaped from the army of the Persian Empire Darius in the first quarter of 500 BCE towards the Balkans. In the course of its history, Kıyıköy has been an important colony of Thracians, Persians, Scythians, Medes and Genoeses. Neron is known to use Kıyıköy as a summer resort while he was the governor of Thrace. Roman and Byzantine remains are visible also today. The land walls built in the reign of Justinian points to the importance of the fortress-city. In Byzantine times Medeia is first mentioned in the year 762 according to the current state of knowledge. Presumably, the small port town in the hinterland of Constantinople had an early Christian church. The rock-sanctuary, which may take the place of a pre-Christian source sanctuary, was the time of Justinian in the 6th century probably a pilgrimage at least

	<p>regional significance. Medeia in the invasions of the Avars and Bulgarians in the 7th and 8th centuries. Thrace-Macedonia was raised in the 13th century under Emperor Andronikos II. To the Archbishopric. But after that the place very quickly lost its importance and was almost forgotten in the Ottoman period.</p> <p>Roman and Byzantine kings and princes, who chose Vize as their administrative center, had paid attention to Kıyıköy as a summer resort. During Ottoman reign, Kıyıköy is often mentioned as the resting place after the hunting parties in the Istranca woods.</p> <p>Kıyıköy was invaded by the Russians after the Ottoman and Russian Wars and by Bulgarians and Greeks after the Balkan Wars. Kıyıköy, or Midye as the name was then, is also known as one end of the historical frontier line known “Midye-Enez Line”. The Greek and Bulgarian population was exchanged with Turkish migrants from Thessaloniki as they were considered to be familiar with seamanship.</p>
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<p>6. Description:</p>	<p>Salmydessos (Halmudissos etoi Saimudessos, Ptol. iii. 11. § 4; Halmydessos, Plin. iv. 11. s. 18; Mela, ii. 2. § 5), a coast-town or district of Thrace, on the Black Sea coast, about 60 miles NW. from the entrance of the Bosphorus, probably somewhere in the neighbourhood of the modern Midjeh (ancient Medea). The eastern offshoots of the Haemus here come very close to the shore, which they divide from the valley of the Hebrus.</p> <p>The people of Salmydessus were thus cut off from communication with the less barbarous portions of Thrace, and became notorious for their savage and inhuman character, which harmonised well with that of their country, the coast of which was extremely dangerous. Aeschylus (Prom. 726) describes Salmydessus as the rugged jaw of the sea, hostile to sailors, step-mother of ships; and Xenophon (Anab. vii. 5. § 12, seq.) informs us, that in his time its people carried on the business of wreckers in a very systematic manner, the coast being marked out into portions by means of posts erected along it, and those to whom each portion was assigned having the exclusive right to plunder all vessels and persons cast upon it. This plan, he says, was adopted to prevent the bloodshed which had frequently been occasioned among themselves by their previous practice of indiscriminate plunder. Strabo, (vii. p. 319) describes this portion of the coast of the Black Sea as desert, rocky, destitute of harbours, and completely exposed to the north winds; while Xenophon (l. c.) characterises the sea adjoining it as full of shoals. The earlier writers appear to speak of Salmydessus as a district only, but in later authors, as Apollodorus, Pliny, and Mela, it is mentioned as a town. Little is known respecting the history of this place. Herodotus (iv. 93) states that its inhabitants, with some neighbouring Thracian tribes, submitted without resistance to Darius when he was marching through their country towards the Danube. When the remnant of the Greeks who had followed Cyrus the</p>
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	Younger entered the service of Seuthes, one of the expeditions in which they were employed under Xenophon was to reduce the people of Salmydessus to obedience; a task which they seem to have accomplished without much difficulty. (Anab. 1. c.)
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7. Harbor:	<p>Pabuçdere Stream, which comes from Istranca Mountains and flows into the Black Sea from the north of K1y1k1k1y and registered as a protected area.</p> <p>K1y1k1k1y Harbour is the shelter of the fishers from K1y1k1k1y who makes their living from fishing. Just like Pabuç stream, in Kazan Stream, you can fish grey mullet, salmon and garp and do boating.</p>
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8. Fortification:	<p>It is a fortress in town of K1y1k1k1y belonging to the Byzantine period (6th century) and built in Justinian era. It was repaired in the 9th and 10th centuries. The castle is located on a slope which is seaward and between Kazan Stream in the south and Pabuç Stream in the north. The west of the castle goes down to land level. However the west of it was destroyed to the ground. It is understood from the remaining parts that the walls were clear-cut stones and filled with rubbles. In this part the thickness is about 2.20 meters and the height is 2.50 meters. The height of the walls on two sides of the door approximates 5 meters. The second bastion does not exist today. Height of the walls there can be about 6 meters. There is a secret gate in the south of the south walls and that gate is reached through 180 steps down from the castle. The serai gate is well-protected. It is covered by clear-cut block stones on bricks. There is a defense moat with 13 meters wide from the first to the sixth bastions.</p>
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9. Archaeological Monuments / museums:	<p>There are still visible the remains of a castle of the Hellenistic period, possibly with Byzantine interventions (report of traveller in 2013). Also, in the vicinity of a nearby river (called Plesos in Greek) there is an extensive rock-cut monastery. It was probably built in the early Byzantine period (5th-6th century) but was later attacked by invaders. It was renamed and re-opened in the 19th century (just like your site of Kalaphates in Chora) and remained active until the events of 1922. In 2013, the visitors could see the conch of the main church, and some elements of the design alongside a pathway that led to the "holy spring".</p> <p>Rock-cut monastery of St. Nicholas</p> <p>Near the former western gate one finds the striking painted on a wall Note on the "Nicholas Monastery" in Pabuç Deresi Valley, about 1 km to the west of the gate. The dedication to the St. Nicholas took place in the 19th century (1855/56), as it once was a Greek Orthodox Church. The original dedication of the monastery and sanctuary as its entire history unknown. You can reach the site over the former pilgrimage route (marked by a no longer legible Greek inscription) along by the city, but could also be reached directly from the small harbor</p>
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	<p>at the mouth of the Pabuç Deresi River.</p> <p>The rock risers (light limestone) in the background of the former cloister give a clear view to the church, whose northern side aisle is completely torn up, open up the fascinating approaches to (from west to east) hermitage, to a large grave space, the Narthex of the Church, which is also the access to the source sanctuary, finally the handling to the church, which then leads also to source sanctuary and narthex.</p> <p>The plan of the very carefully and intricately driven into the rock system fascinates with its clarity and by the lapidary consequence of the sequence of spaces. After plausible suggestion of N. Thierry represents the slightly elevated lying western area is a hermitage, where perhaps had established a 'God-seeker' already in the 5th century. The cell contains a sleeping alcove, opposite of an apse and in the background an alcove with a table and benches made of natural rock. The east-west oriented grave room (barrel vault, sarcophagus niches; Fig. 6), almost monumental burial place even later abbot was to enter only from the northern monastery square. A completely broken window opens to the adjoining narthex from the view of the tomb of the saint. Pilgrimages encounter than in elaborate narthex first the saints were then the easternmost church, finally, the 'source of life' of Hagiasma to which the narthex aimed precisely. Once they were blessed with the water and had probably filled their bottles so she could leave the sanctuary by handling along the south aisle of the church and to the apse around again.</p> <p>Like the relief decoration also be 'artisanal' and compared with the great state and city-sanctuaries of the Justinian period (approximately in Ravenna) as provincial, the overall shape of the sanctuary and the iconological program provide for the early Byzantine period, a great feature is and have little to none. It is one of those carved into the rock of houses, settlements and churches that are found from time immemorial-Anatolia but also in Apulia and in Basilikata. It therefore makes sense (without attempting a stylistic and architectural type comparison), to see the Midye-conditioning in this wider context, especially since one can find a significant number of other rock plants in eastern Thrace.</p>
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10. Textual sources:	
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11. Bibliography:	<p>Papazotos, Th., «Ανίχνευση τοπογραφική της Αγ. Θράκης» <i>Byzantinische Forschungen</i>, Band XIV, vol. 1 (1989)</p> <p>Lakidis, S., <i>Ιστορία της Επαρχίας Βιζύης και Μηδείας από των Αρχαιοτάτων Χρόνων μέχρι των καθ' Ημάς</i> (Istanbul 1899)</p> <p>Eyice S., Thierry N., (1970). "Le monastere et la source sainte de Midye en Thrace Turque". <i>Cahiers Archeologiques</i>, 20, 47-76.</p>
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12. Links:	http://www.kiyikoy.bel.tr http://www.kiyikoy.gen.tr/ http://www.turkeyfromtheinside.com/places-to-go/k/240-kiyikoey.html http://greencorridors.burgas.bg/en/objects/view/75 http://www.ukessays.com/essays/tourism/environmental-socio-cultural-and-economical-effects-of-ecotourism-tourism-essay.php http://www.turkishairlines.com/en-zm/skylife/makaleler/2007/june/kirklarelinin-surprizleri
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13. Visual material:	
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14. Writer/date:	Bariş Altan
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